



THE MYSTICAL & MAGICAL SYSTEM of the A.:A.:.

The Spiritual System of
Aleister Crowley & George Cecil Jones
Step-by-Step

by James A. Eshelman



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THE COLLEGE OF THELEMA
Founded 1973 E.V.

Dedicated to

SOROR 276

SOROR 341

SOROR 211

Love is the law, love under will.

He shall everywhere proclaim openly his connection with the A.:A.: and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.

— Liber CLXXXV
Papers A, B, C, D, E, and F

ABRAHADABRA		
B		B
R		R
A		A
H	H	H
A	HAD	A
D	D	D
A		A
B		B
R		R
ABRAHADABRA		

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A solar flare, the likes of which human scientists had never previously seen, left our Sun on April 8, 1907 E.V., and arrived two days later on April 10, crossing the 93 million mile abyss between Sol and Earth during the three days that were the 93rd anniversary of the dictation of Liber Legis. The Book of the Law, on April 8-10, 1904 E.V. This historic storm was the first we were ever able to study so carefully, due to recently deployed extra-atmospheric satellite technology. The Frontispiece illustration portrays this cosmic drama as a messenger from the Order of the Silver Star to the Children of the Light dwelling on Earth.

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Do what thou wilt shall be the whole of the Law.

As always, there are many to thank, formally and genuinely.

This present book contains numerous quotations from the writings of Aleister Crowley. The literary estate of Aleister Crowley, including ownership of all surviving copyrights, is the property of Ordo Templi Orientis (O.T.O.), JAF Box 7666, New York, NY 10116 USA. Although most Crowley writings pertaining to the A.:A.: are nonproprietary and in the public domain, we have occasionally quoted apparently proprietary material as well. The author and publisher both wish to thank O.T.O., not only for its courtesy, but for continuing its fine management of this important literary legacy. The present Grand Master of O.T.O., Frater Hymenæus Beta, has long displayed a particular Genius for this kind of work.

Certain quoted and referenced documents are from the archives of the Soror Estai (Jane Wolfe) lineage of the A.:A.: Whatever their origin, all source documents are respectfully used here for educational purposes consistent with the high aims and purposes of the A.:A.:.

Anna-Kria King, Greg Peters, and Michelle Spadotto lovingly read nearly every chapter of this book as it was being written, and gave the benefit of their opinions. Numerous others read a chapter here, a passage there, at our request. The book now in your hands has benefited from their recommendations. With the usual caveat that any weaknesses that remain are solely the responsibility of the author, we especially thank them all for their interest and labor.

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Thank you to all of my Wednesday night students, now and over the past decade-plus. Your voracious curiosity, your passion for the Light, and your pure and

ardent aspiration have invoked whatever worthwhile teachings have been offered. You ask far better questions of me than I have ever asked of myself. A teacher is made by the quality of his or her students; and it is your own desire to receive that has set the standard for our time together.

Paul Clark and Linda Clark have been dear friends for many years, whose support has long been felt in innumerable ways. To them (and also – especially! – to C.A. and D.G.) go my thanks for proving anew that doctrinal differences are no bar to the love that blooms among the Children of the Light.

The late Francis Israel Regardie was a man rich in friends – most of whom, it seems, have recently been publishing their own books with his picture on the cover. Fortunately, I am certain his sense of humor is adequate to the challenge! A man of kindness, and a gracious guest, Francis also had a marvelous power to heal by speaking the truth. His most important words to me were during a health crisis when we didn't think he'd live (but he fooled us). I was trying to thank him adequately for certain contributions he had made to my life, sure I could never pay him back for what he had given. His response was that you don't go through life paying back that kind of thing – you pass it on to those who come along next. He was entirely right, of course; and he lived his life that way. Thank you, Greatly Honored Frater.

As I type this, my cat Crawford has sauntered over to visit me, reminding me of the pleasure she has added to my life during the best years of this work. However (as I am reminded this very minute), her typing leaves much to be desired. Thanks, Crawford.

Finally, in Eastern style and with profound reverence, esteem, and gratitude, I acknowledge and thank my teacher, Soror Meral, who has been to me many things; who knew and bore the Light of the Gnosis from the dark age of Saturnus unto the dawn of a new generation, carrying the seeds of this Work farther and wider than any who has lived since that winter of '47 e.v. And I thank, esteem, and praise her teacher as well, Soror Estai, who (though she and Therion *knew* each

other not) was the only Scarlet Woman who bore viable progeny to the Beast, and this by her perseverance, strength, and love of the Great Work. And I thank, esteem, and praise her teacher as well, Frater To Mega Therion, who did prepare this pathway unto the Light during His incarnation on earth: who delivered unto us *The Book of the Law*; and who did awaken the *splendor solis* and true gnosis of the Holy Number 666. Blessing and worship to the prophet of the lovely Star. And I thank, esteem, and praise His teacher as well, Frater

D.D.S., that Hermit, that Hermes, who did ever bear the Lantern of Truth before him. Thus does the Mystery come full circle.

And unto **all** those who have ever gone before us, "that transmitted the light of the Gnosis to us their successors and their heirs," do we give honor, thanks, and blessing. By their Light in Extension, the Light of a SILVER STAR, may all come to dwell under the Shadow of the Wings of that ONE Most Beloved.

SUB VMBRA ALARUM TUARUM.
Love is the law, love under will.

*James A. Eshelman, Los Angeles, CA
Autumn, 1993 E.V.,
In the 89th Year of the Aeon of Horus
(IVth Anno Legis)*

ACKNOWLEDGMENTS FOR THE SECOND EDITION

I am immensely grateful for the scores of positive responses this work has received in its First Edition, and especially to two individuals who have been of great help to me in preparing for the Second Edition. Scott Brush of Los Angeles provided many pages of

errata and worthy questions, which allowed for corrections and clarifications in subsequent editions. Vilas Keith of Michigan provided research assistance that was helpful to me in improving Chapter 3. Thanks to you both!

J.A.E., March 10, 1995 E.V.

ACKNOWLEDGMENTS FOR THE FIRST HARDCOVER EDITION

In the seven years since its first publication, this book has been permitted to mature by the involvement and response of its readers. Thank you.

Tony De Luce has been the primary motivator for this hardcover presentation, and has handled much of the project management. His time, energy, and ideas have been true gifts of devotion to this Work of L.V.X. Truly, without him this edition would not have existed. He deserves your thanks, and has mine.

Angela Wixtrom has provided valuable artistic contributions, enabling me to improve many small areas of the book, to the overall benefit of the whole. Regular readers of the College of Thelema's journal *BLACK PEARL* will be familiar with Angela's astounding artwork, which graces the covers of many issues. For lending her gifts to the present work, she again has earned my thanks.

Michelle Spadotto has devoted dozens of hours to proofreading and general review of the work. By the time you read this, I suspect she will have done the same for the galleys – a tedious and demanding task which, by these acknowledgements, I will at least keep from being thankless.

Phyllis Seckler (Soror Meral) has continued to be a light of inspiration, a severe critic, and a passionate supporter of my work, as she has been for over 20 years. No writing by me on the A. A. A. can fail to have benefited quite directly from her contribution, inasmuch as she has been the central, guiding flame of the Order for several decades, and my own most dear and wise teacher. Were we an order of knights, Phyllis would be the queen and dame in whose honor I bear my arms.

J.A.E., September 1, 2000 E.V.

FOREWORD

to the Third Revised Edition

52. *There was also an humming-bird that spake unto the horned cerastes, and prayed him for poison. And the great snake of Khem the Holy One, the royal Uræus serpent, answered him and said:*

53. *I sailed over the sky of Nu in the car called Millions-of-Years, and I saw not any creature upon Seb that was equal to me. The venom of my fang is the inheritance of my father, and of my father's father; and how shall I give it unto thee? Live thou and thy children as I and my fathers have lived, even unto an hundred millions of generations, and it may be that the mercy of the Mighty Ones may bestow upon thy children a drop of the poison of eld.*

54. *Then the humming-bird was afflicted in his spirit, and he flew unto the flowers, and it was as if naught had been spoken between them. Yet in a little while a serpent struck him that he died.*

55. *But an Ibis that meditated upon the bank of Nile the beautiful god listened and heard. And he laid aside his Ibis ways, and became as a serpent, saying Peradventure in an hundred millions of millions of generations of my children, they shall attain to a drop of the poison of the fang of the Exalted One.*

56. *And behold! ere the moon waxed thrice he became an Uræus serpent, and the poison of the fang was established in him and his seed even for ever and for ever.*

– Liber Cordis Cincti Serpente,
Cap. V, vv. 54-56

Do what thou wilt shall be the whole of the Law.

Initiation is a reality. Humanity has a potential to grow far beyond its own native state of consciousness and capability. This growth is a spiritual growth, and its fruits inform and empower every facet of human, mortal expression, in addi-

tion to disclosing to each of us our own inherently immortal natures.

It is on this spiritual growth, more than any other thing, that the future welfare and progress of humanity depends.

We know the means of unlocking and awakening this growth, and of bringing its fruit to maturity. That is, we know how to unleash genius at will, and to produce its miracles on demand. It is not an overnight process, but it is a sure process for those who persevere. The means of doing this are not my discovery, or that of any person in recent history; rather, they have been known for thousands of years.

In modern English we say that a person **is** a genius; but the ancient Greeks and Romans, who originated the word, said a person **has** a genius, by which they meant a protective and instructive spiritual being – a holy guardian angel, one might say – that inspires, awakens, and fulfills us each.

The word “genius,” at root, means, “that which begets and gives birth.” Whether anthropomorphized, as an angel or spirit or god – whether understood as a force of nature, or as cosmic consciousness or, for that matter, as any other thing whatsoever – there is **THAT** within each of us, immortal and infinitely creative, which truly gives us birth. Something in us knows, instinctively, that we must (each in our own ripe time) seek this, embrace this, and surrender to this as we would to the most overpowering and fulfilling love. And then we must give it expression in our lives and our work, must pour forth the very essence of ourselves into that which we love most. I say “must,” because it feels deeper than a biological imperative, and, in time, grips us with an inner conviction before which the best reasoned logic is impotent.

In this entwining of love and will, we find not only the greatest joy and fulfillment of life, but

also the most loving and fruitful path of service for ourselves. In the East, this is called *dharma*. We give it the Greek name Θελεμα – Thelema.

If I never say another thing in the whole of my life, I am satisfied that the above will serve to speak for me. It is what I have waited a lifetime to say: True spiritual initiation exists – and we know how one may bring it about for themselves at will.



Since 1993, when the first edition of *The Mystical & Magical System of the A.:A.:* was published, it has received a gratifyingly warm response from many quarters of the Thelemic community. For this, I am personally appreciative. When writing this book, I thought it might, perhaps, be of interest to some of the students of A.:A.:, working directly with my teacher or myself. It has, however, drawn a far wider audience.

Many of those drawn to it have written me that they have chosen to work independently, and this book has provided them the program and materials that they have needed to undertake the Great Work on their own. Still others have acquired this book at the recommendation of teachers in other lineages of A.:A.: with which I am not associated. I am certain that this book's value to them is that it describes the A.:A.: system as designed by its creators: that is, it is an ark, preserving the system as originally formulated, for those that follow.

To those working independently, I continue to say that I believe the best value is to be had, generally, by entering into the system formally, and working with one who has gone ahead on the Path. However, this is not possible for all aspirants, and not desirable to others. One must walk as one is drawn to walk. We happily accept the duty of assisting, when we can, all who would pursue the Work, without exacting a price in the coin of any realm. It was part of the initial plan of A.:A.: to make its teachings available to all. The basic techniques described in this book are open to all. The sequence of applying those methods rests on an accurate understanding of the inherent constitution of our psychological – one might say, psychospiritual – constitution, and thereby forms a “graded path” in much the same sense as the ontogenetic stages of biological development.

To those working with other lineages, we continue to extend our fraternal greeting. Because there has been, in the past, misunderstanding of

our position on this point, I want to state it clearly. For many years, the following summary has appeared on a web site maintained by the College of Thelema pertaining to A.:A.:

Various [A.:A.:] lineages have survived. Claims are periodically encountered that one individual or another is an authentic link to A.:A.:. Some of these claims are quite real; some are honest mistakes; and some are fraudulent. It is not our present purpose to play arbiter to these claims, to upraise one or knock down another. It is a universal truth of Initiation that each student, at each step along the way, gets the teacher he or she “deserves,” based on the real maturity and needs of the soul; and that while sometimes spiritual growth is fostered by finding the BEST teacher, at other times it is best fostered by lessons of discrimination taught in the School of Hard Knocks.

In this matter we give but one sage piece of advice: “*By their fruits shall ye know them!*” The Works of the Adept, the fruits of his or her garden, are the signs of his or her attainment.

Where our tolerance falls short, at times, is in tolerating intolerance. Occasionally, there emerge those who would arrogate the entirety of A.:A.: to themselves as if it were property. This is plain silly. The last large-scale attempt of this kind was by Marcelo Ramos Motta, a Neophyte under Karl Germer who made a bid to control all of organized Thelema. He failed at that, though he succeeded in leaving a diverse body of successors whom he raised sufficiently far through the system that many have carried on one or another form of the teachings of the Order to a new generation. Successorship was his proof.

A.:A.: is not property, not a political entity or arena, and not a club. It cannot be “owned” any more than the spirit of human courage can be owned. In an essay titled “An Account of A.:A.:” adapted from the writings of Karl von Eckartshausen, this is explained:

From all time, therefore, there has been a hidden assembly, a society of the Elect, of those who sought for and had capacity for light, and this interior society was the Axle of the R.O.T.A. All that any external order possesses in symbol, ceremony, or rite is the letter ex-

pressive outwardly of that spirit of truth which dwelleth in the interior Sanctuary. Nor is the contradiction of the exterior any bar to the harmony of the interior. . . .

But all exterior societies subsist only by virtue of this interior one. As soon as external societies wish to transform a temple of wisdom into a political edifice, the interior society retires and leaves only the letter without the spirit. It is thus that secret external societies of wisdom were nothing but hieroglyphic screens, the truth remaining inviolable in the Sanctuary so that she might never be profaned.

In this regard, the singular criticism levied against this present book, from its First Edition on, was that it put forth the idea of multiple lineages within A.:A.:. If I am being faulted for religious tolerance, then I happily accept the blame. It is not even a valid argument that no such idea of lineages existed in Aleister Crowley's time: Crowley recognized various individuals as high grade initiates of A.:A.: who had no formal relationship at all to himself or to the system he was given to put forward. In our own time, can we do less than acknowledge the authenticity of all who descend, by one or another channel from a common source? Political power plays alienate the Work from its inner moorings. Should we shame ourselves in comparison to the many lineages of Buddhism that peacefully coexist in acceptance of each other? It would be a shame if we did! The mystical and magical system of the A.:A.: and the Law of Thelema which it put forth to the world nearly a hundred years ago, is, above all, ecumenical and inclusive.

No question has been asked more often concerning this book, in the last five years, than this: Why have I not listed other legitimate A.:A.: links or lines. The answer is that, to name those we endorse as legitimate, would appear to castigate those we fail to mention. There is greater wisdom, methinks, in practicing the Fourth Power of the Sphinx.



When I first was admitted into A.:A.: as a Probationer, in 1979, I remember being in awe of the magnitude of its teachings, and of the precision of its pathway – a step-by-step unfolding of oneself unto a particular spiritual goal. In subsequent

years, I lost that initial, childlike sense of wonder. In the last two or three years, it has revisited me often.

Thinking back to that first, innocent exposure, I recall a thought that passed through my mind at the time. Not a goal, hardly a plan, barely a reverie. Just a thought. It was that if I followed this system, step-by-step, and succeeded in it, this would be a proof to the world that the system bore inherent virtue, and would instill confidence in the method itself. So, with this thought behind me, I threw myself into it. To reach the full measure of my initial goal took 14 years. For what it may be worth to anyone else, I have walked the A.:A.: 's prescribed path, step by meticulous step, until I came to its end; and I stand as a single (but hardly singular) witness that it fulfilled every one of its promises to me, and more.

There is no claim that the mystical and magical system of the A.:A.: is the only path. It is *a* path, not *the* path. The present book endeavors to document this particular system by which all, who are drawn to it, may attain direct and **living** communion with the Divine.



Among the many changes and additions to this Third Revised Edition are several aimed at those who wish to work independently. The book no longer assumes that its reader will probably have *Gems From the Equinox* at his or her elbow, and be already familiar with all the practices described. More discussion and definition are given regarding the actual assignments and tasks. An Appendix G has been added, containing some of the most important and essential documents, which are widely used throughout the stages of the Work.

This book, especially in its new edition, is written for every ibis that would lay aside its ibis ways and become a serpent, for the promise of the generations that come after it. May each, as well, receive the royal reward of liberty for themselves.

Love is the law, love under will.

James A. Eshelman, Los Angeles, CA
July 4, 2000 E.V.
in the 96th Year of the Æon of Horus

INTRODUCTION

... if there is ever to be a universal religion, it must be one which will have no location in place or time; which will be infinite, like the God it will preach, and whose sun will shine upon the followers of Krishna and of Christ, on saints and sinners, alike; which will not be Brahminical or Buddhist, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms, and find a place for, every human being, from the lowest grovelling savage, not far removed from the brute, to the highest man, towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man and woman, and whose whole scope, whose whole force, will be centred in aiding humanity to realize its own true, divine nature.

— Swami Vivekananda, 1893 e.v.

Do what thou wilt shall be the whole of the Law.

THIS book explores, in close detail, the spiritual disciplines of the Order called A.:A.:. The goals of the A.:A.: are those which have motivated spiritual exploration and religious inquiry throughout human history.

Its methods are those of science. Its aims are those of religion.

However, many religions promise their rewards only in some far distant future, perhaps beyond the limen of death. This is not the view or approach of the A.:A.: In our most revered book, the Divine ALL, personified as the Goddess of Infinite Space, is quoted as saying:

I give unimaginable joys on earth; certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.¹

Each of history's great religions (of those for which we have a record of their establishment)

was founded by an individual who actually experienced what may be called realization, or liberation, or a consciousness of the Divine, or a union with God, or superconsciousness — the exact description does not matter, only that the experience transcended, by an incalculable factor, the commonplace experiences of human life. From culture to culture, religion to religion, era to era, the language employed has varied, because language itself necessarily fails to encompass that which cannot be defined and barely can be described.

Yet despite the tremendous diversity of details, each of these liberated individuals was transformed; each had actually **experienced** something of immeasurable, and possibly infinite, proportion; and each began to teach in terms that are phenomenally similar in meaning, if only the detritus of culture and era be discarded. Their messages have been wondrously alike.

Furthermore, where we have adequate biographical records, we find that each of these founders of a religion underwent some form of isolation, or retirement from normal life, **immediately**

¹ *Liber Legis*, Cap. I, v. 58. (See Appendix G.)

before emerging enlightened and ready to teach. Moreso, where either the master's teachings or the biographical details are preserved adequately, we find that essentially identical practices (or religious observances, or methods of spiritual inquiry) were employed in each case. The methods, where known, are so universal that only the enormity of human religious prejudice, intolerance, and bigotry could have kept this similarity from being recognized widely all along.

The A.:A.: teaches, therefore, that the goals of religious aspiration – actual spiritual **experience** – are attainable in this life, on earth, now; that while the nature of the Supreme Experience (or TRUTH) is necessarily unique for each individual, it can be recognized universally by all; and that these wonderful results are producible by known methods that, in one or another variety, have been employed throughout history.

I love you; I would sprinkle you with the divine dew of immortality.

This immortality is no vain hope beyond the grave: I offer you the certain consciousness of bliss.

I offer it at once, on earth: before an hour hath struck upon the bell, ye shall be with Me in the Abodes that are beyond Decay.²

The general populace, when sufficiently content with their circumstances in life, may not choose to undertake this great spiritual adventure, which we call the Great Work. For these masses, conventional religions are provided. Each such orthodoxy is suitable to the time and place that it serves. In these orthodox religions, we therefore find diversity and multiplicity of outer form and specific doctrine. Yet behind each, serving each, and the source of each, are universal and ecumenical spiritual principles. These principles are known. They can be verified – in fact, discovered anew – by each individual without the need of dogmatic assertion. Personal experience will confirm or deny the efficacy of these methods of mysticism and of ceremony – that is, of yoga and of ritual magick – so that each person who undertakes these methods will know, from practice and experimentation, what is true for him or her, and what is false.

The method is that of science. The aim is that of religion.

An introductory lecture on the A.:A.: system says the following:

In all systems of religion is to be found a system of Initiation, which may be defined as the process by which a man comes to learn that unknown Crown.

Though none can communicate either the knowledge or the power to achieve this, which we may call the Great Work, it is yet possible for initiates to guide others.

Every man must overcome his own obstacles, expose his own illusions. Yet others may assist him to do both, and they may enable him altogether to avoid many of the false paths, leading no whither, which tempt the weary feet of the uninitiated pilgrim. They can further insure that he is duly tried and tested. . .

Now the Great Work is one, and the Initiation is one, and the Reward is one, however diverse are the symbols wherein the Unutterable is clothed.³

Hence, there have existed, in all known periods of history, societies or orders or schools (or whatever) that have taught magick or mysticism or spirituality (or whatever). The maxim of these orders has been, "Know thyself!" The self-knowledge acquired has been represented as "Light in extension" (or by a cognate expression). Those who have attained to Beauty, Understanding, and Wisdom must, **by virtue of who they are and what they have received**, give it forth to those who seek it. Hence, the Wisdom Schools have propagated, from generation to generation.

There have also been, in each age, those who have sought to teach without knowing the first thing about their subject. The blind endeavor to lead the blind. In some cases this is from noble (albeit ignorant) motives, and in some cases not. Regardless, each has its use in nature's plan. First, they provide subtle tests in discrimination, winnowing from the crowd those not yet ready to essay the true spiritual slopes. In other words, every student gets the teacher he or she "deserves," based on the real maturity and needs of the soul. Also, every lie or folly (whether uttered by the malicious or the naive) is exactly the "truth" needed by some young seeker to direct him or her toward the next step of the Path.

When the student is ready, the teacher will appear. Each will be led to the level of teaching he or

² Liber Tzaddi vel Hamus Hermeticus, vv. 28-30.

³ Liber 61 vel Causa, vv. 2-5.

she can hear. Inherent safeguards ward the inmost sanctuaries from those not ready for them.

But for those who are prepared, there comes the method of the A.:A.:. This book, now in your hands, gives you the opportunity to explore it.

This book does not, however, contain all of the actual technical instructions or methods. These are readily available, and we will tell you exactly where to find them. What the present book provides is comprehensive description of the course of study that allows you to employ these methods effectively. Previously, so comprehensive a guidebook has not been readily available.

HOW IT WORKS

The A.:A.: is an organization whose heads have obtained by personal experience to the summit of this science. They have founded a system by which every one can equally attain, and that with an ease and speed which was previously impossible. (*Book 4, Part II*)

In the A.:A.: the blind do not lead the blind.

Progress is measured by a series of grades. The theoretical and practical basis for these grades will be discussed later.

Each person is admitted by a teacher, a fellow seeker, who is at least one grade further along in the system. This person, in turn, is responsible to his or her own teacher, and so forth up the line.

Primarily, this Body exists for the purpose of conferring Initiation. Secondly, It prepares people for initiation by means of courses of instruction.⁴

The A.:A.: is not a group system. It is a method of individual training and progress.

The aspirant learns the methods that are taught, applies them, observes the consequences of this practice, and keeps a journal of these results. In this way, each person is provided with all of the essential tools, or methods, and receives examination to ensure that he or she is proficient in their use. Each learns by experience which methods are most helpful and productive of results. Being thus prepared, the student gradually progresses in self-understanding, gradually matures in spiritual per-

ception, and gradually awakens to THAT which first inspired the sacred quest.

In all thy wanderings through darkness, this lamp went before thee, though thou sawest it not. It is the symbol of the light of occult wisdom, which the profane see not, neither do they know.⁵

None of the instructional materials are secret, except for the actual ceremonies of initiation. All of the formal teachings are published openly. It may be that this published information is all that a given seeker needs in order to advance to the Next Step of his or her own inner development; in which case, the Order has served its purpose with respect to that individual. However, the usual method is for an aspirant to affiliate formally with the Order, gaining the benefit of personal instruction from those who have walked similar ground. One thereby becomes a new link in an unbroken chain that reaches back to the dawn of history.

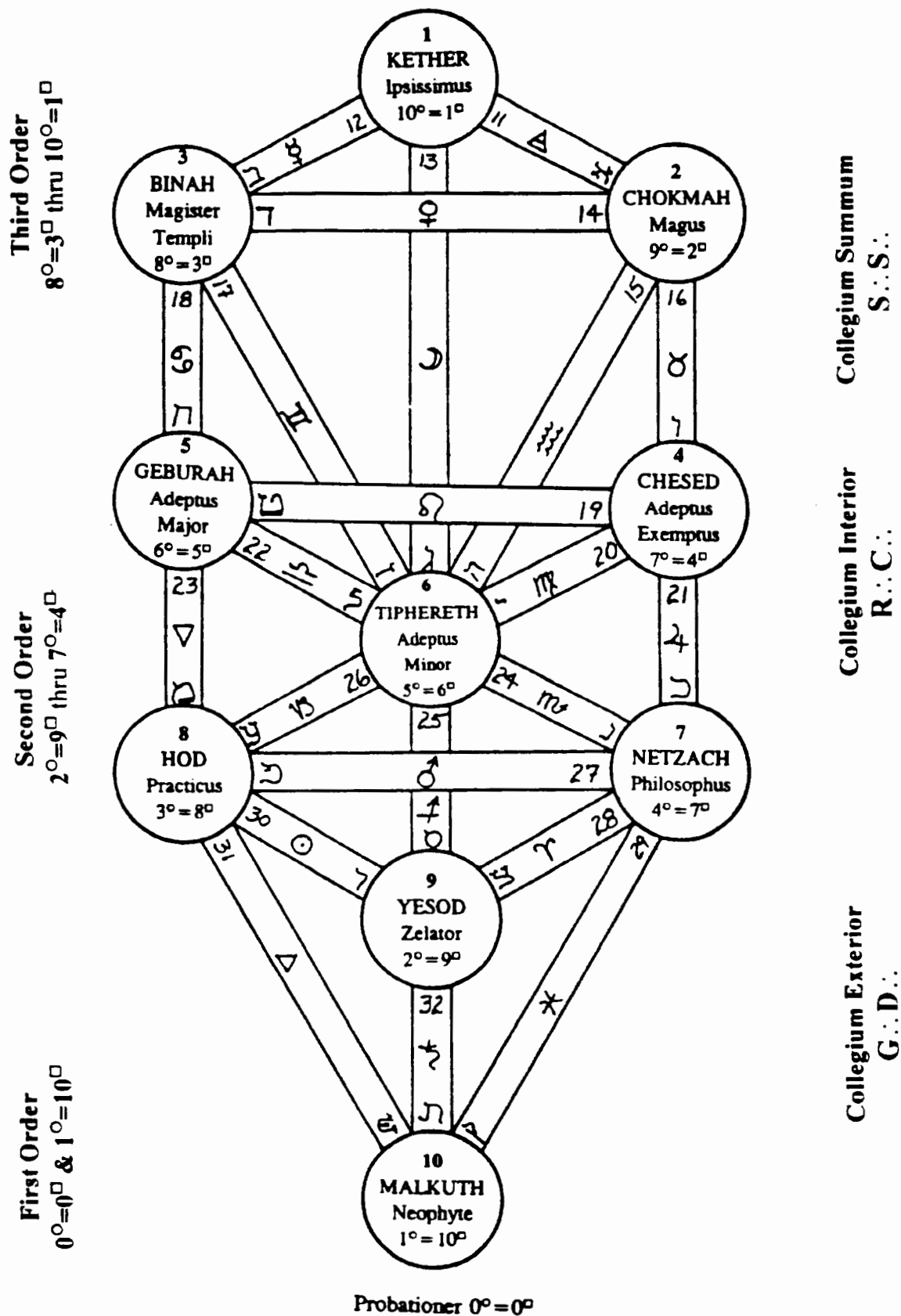
In the remainder of this *Introduction*, we will discuss the modern history of the formation of the A.:A.: system that we have today; the theoretical models, which frame the stages of measured progress; and how to employ this book to best effect. We encourage the reader to proceed patiently. For many in the West, it is a novel thought that spiritual awareness can be drilled and accelerated in the same fashion that a muscle can be strengthened or a golf game improved. Not many decades ago, the same would have been thought concerning mental and emotional health; yet the methods of psychotherapy, founded on increasing knowledge of human behavior, have shown otherwise. An ear trained to listen to music detects wondrous subtleties that the untrained ear misses; the same can be said of the palate trained to distinguish fine food and wine, the touch drilled to read Braille text, or the eye trained to discriminate nuance in any of a thousand areas. Perception can be refined and, as night the day, heightened awareness follows. You have to learn where to look, and to recognize what you see. The remainder is a continuous unfolding and maturation of appreciation. And, while this lengthy metaphor is not entirely descriptive of all the processes that lie before you, it does aim your attention in the right direction.

Let them that have eyes see.

⁴ A.:A.: *Præmonstrance: A Manifesto of the Great White Brotherhood*, in *THE EQUINOX*, Vol. III, No. 1.

⁵ Hermetic Order of the Golden Dawn, 0=0 initiation ritual.

FRATERNITAS A...A...



THE TREE OF LIFE

On the preceding page is a diagram of the grades of the Fraternitas A.:A.:. The form of this diagram is a Qabalistic map called the Tree of Life.

It is impossible, in the space now available, to introduce the Tree of Life more than passingly to those not familiar with it. Most readers of this book will have familiarity with it; and anyone else is encouraged to undertake its study as a **basic prerequisite** to understanding much about this system of attainment. Particularly recommended as well-rounded introductory texts are *The Mystical Qabalah* by Dion Fortune; *The Sword & the Serpent* by Melita Denning and Osborne Phillips; *The Ladder of Lights* by William Gray; and *The Study of the Kabbalah* by William Wynn Westcott.

The Tree of Life is a map of the aspects of human consciousness. As such, it becomes a "filing cabinet," or pattern for categorization, of all things that can be perceived by us. Therefore, it is a "map of the universe;" that is, the interrelationship of all things can be demonstrated on this diagram, by one who has practical familiarity with it.

Because it is a categorical map of human consciousness (the universe "within" us) and, at the same time, of all things knowable by us in our world (the universe "outside" of us), the Tree of Life also serves as the perfect scheme for plotting the stages of progressive initiation: that is, of progressive unfoldment of aspects of expanded consciousness.

Pay close attention to this common representation of (a) human consciousness, (b) the universe, and (c) the path of initiation. Your understanding of your inner processes will grow, to the extent that you perceive the absolute NECESSITY that all three be represented by a common model, and are able to witness the ongoing patterns of their interrelationship.

Take a few moments to look at the diagram of the Tree of Life. See its basic pattern. It consists of ten circles, arranged in three columns of three, four, and three circles, respectively.  Alternately it may be viewed as three triangles, beneath which a final circle is pendent. Small channels, or paths, connect all the circles.

The ten circles are representative of the ten *sephiroth* (singular, *sephirah*), or "emanations." Each sephirah represents an aspect of human con-

sciousness. Their names are given in transliterated Hebrew. Each has a literal translation, and is associated with a planet or other cosmic principle, as indicated in the box on the next page.

Ten numbered grades (or steps) of the A.:A.: system correspond to these ten sephiroth in reverse numerical order: that is, from sephirah 10 (Malkuth) to sephirah 1 (Kether).

It may, perhaps, be easier to understand the formation of this diagram if it is viewed, first, in a different way. Sephiroth 3 through 9 represent the seven planets known to the ancients. These are used by astrologers, and in numerous other occult theories, to describe a wide range of phenomena including (especially) human behavior and destiny. These seven planets are the basic categories employed by the magician to represent the forces that the magician would govern. They represent various faculties of the human psyche, according to the following table:⁶

3	Saturn	Intuition
4	Jupiter	Memory
5	Mars	Volition
6	The Sun	The Ego-center ⁷
7	Venus	Desire
8	Mercury	Intellect
9	The Moon	Automatic consciousness

This seven-fold scheme has beautiful interconnecting symmetries. It deserves much consideration and meditation, and may be expanded readily into the ten-sephirah Tree of Life as follows: The principle of Saturn (sephirah 3), related to intuition or superconsciousness, is expanded into a trinity, of which it is the lowest representative. This defines Chokmah (sephirah 2, "Wisdom") and Kether (sephirah 1, "The Crown") as other aspects of transrational or superconscious experience.

The principle of The Moon (sephirah 9), representing the autonomic and other automatic func-

⁶ These are adapted from similar attributions given by Aleister Crowley in "The Temple of Solomon the King" in *THE EQUINOX*, Vol. I, No. 5.

⁷ The Sun – the sephirah Tiphereth – is the center of the planetary scheme, even as it is the vertical and horizontal center of the Tree of Life. The other six can be arranged around it to form a hexagram by taking all planets exactly as they are placed on the Tree of Life, but moving the circle for Saturn (Binah) to complete an isosceles triangle with those of Jupiter (Chesed) and Mars (Geburah). The resulting diagram is called "The Seven Palaces."

SEPHIROTH OF THE TREE OF LIFE

1	<i>Kether</i>	The Crown	Primum Mobile
2	<i>Chokmah</i>	Wisdom	Sphere of Zodiac (or Fixed Stars)
3	<i>Binah</i>	Understanding	Saturn
4	<i>Chesed</i>	Mercy	Jupiter
5	<i>Geburah</i>	Strength	Mars
6	<i>Tiphereth</i>	Beauty	The Sun
7	<i>Netzach</i>	Victory	Venus
8	<i>Hod</i>	Splendor	Mercury
9	<i>Yesod</i>	Foundation	The Moon
10	<i>Malkuth</i>	Kingdom	The Earth (Sphere of the Elements)

tions, is extended further into manifestation, formulating the tenth sephirah, Malkuth, "The Kingdom," which represents manifest sensory reality.

Hundreds of pages could be written on each of these ten principles. Furthermore, each is said to exist simultaneously on four planes or worlds! For our present purposes, these four Worlds actually simplify things for us. For, although all ten sephiroth exist on all four planes, Qabalists sometimes represent the Tree of Life in such a way that progress up the Tree (from Malkuth to Kether) is parallel to progress upward through the Four Worlds. In some applications, this would cause a misrepresentative view of things. However, when the path of initiation, or spiritual progress, is being studied, it is exceedingly helpful to use this "composite Tree."

Readers are, once more, encouraged to learn all they can about the Tree of Life, and the representation of the ten Sephiroth in the Four Worlds. However, for what follows, we will take the practical approach of acting *as if* the Four Worlds and the ten emanations combined in a simpler way. In this "composite Tree," it is acknowledged that all real spiritual progress is along the Middle Pillar of the Tree of Life. That is (referring to the appended figure), from sephirah 10 to sephirah 9, then to sephirah 6, then to sephirah 1. Although the A.:A.: grades also incorporate the six sephiroth on either side of the Middle Pillar, those grades are of a different type. The main progress is in the grades of the Middle Pillar.

The discussion following is, admittedly and purposely, simplistic; but it should get the basic idea across.

Assiah

In the "composite Tree" view, the sephirah Malkuth (10) is uniquely assigned to the fourth World, the **World of Assiah** – the "World of Action." This is the material world as we know it, perceptible to the five physical senses. The first stage of the initiatory process is, therefore, to start exactly where you are, and to become aware of who you are and how the world is about you.

Yetzirah

In the next stage, advancing to the sephirah Yesod (9), awareness is also opened to the next higher (that is, the next most subtle or inner) of the Four Worlds, the **World of Yetzirah** – the "Formative World." This is a direct consequence of the work undertaken in the previous stage. Yetzirah is what we conveniently call the "astral plane." In human psychology, the Yetziratic level corresponds to the reactive and adaptive aspects, including the entire range of emotion; to the capacity to form and perceive images (imagination); and to the intellect.¹ That is, it corresponds to the field of human personality. Accordingly, of the vast hosts of spiritual (nonmaterial) beings, diverse angels, governors, spirits, intelligences, and demons of many types are attributed to Yetzirah; for these correspond to the equally diverse scope of the human personality, from its most morbid depths to

¹ This is the unawakened intellect. The self-consciousness of the Adept operates in Briah. However, the psychological attribution of emotion, imagination, and intellect to Yetzirah is otherwise accurate, and very useful in understanding the process of the various mystical and magical practices that will be assigned.

its greatest heights; from its visions of Hell to its visions of Heaven; from its most insidious and incapacitating fears, to its most ennobling and inspiring hopes.

The seventh, eighth, and ninth sephiroth are, therefore, attributed to the World of Yetzirah. Of these, Yesod's usual attributions are almost interchangeable with those of Yetzirah. Yesod especially corresponds to the generative, creative, and vitalizing forces of the psyche. Hod and Netzach (Mercury and Venus) represent the polarities of intellect vs. desire, theory vs. experience, form vs. force, structure vs. life, etc. The deeper meanings of these sephiroth are learned by study, by applying the Tree of Life labeling system to categorize the experiences of life, and by the work of actually passing through (developing and incorporating) the energies of each sephirah when working its corresponding grade.

In awakening to this World of Yetzirah from that of Assiah, we learn to see past the world of the physical senses and matter to the wondrous nonmaterial world behind it, a world of magic and fantasy, of psychological (and psychic) realities and shifting tides of energies too subtle for the physical senses. Gradually, we become as much at home and as able to function in this world as we ever have been in the world of matter.

Briah

The advance to sephirah 6, Tiphereth, Beauty, the Sphere of the Sun, also represents the awakening of consciousness from the Yetziratic level to that of the next highest plane, the **World of Briah**, or the "Creative World." Magicians say that archangels are native to Briah, as the direct agents, or messengers, of God. Briah is a level above that at which most people operate but — a very important point! — it is the natural level of the awakened or fulfilled human being. The initiation unto the sphere of Tiphereth, and the concurrent awakening unto the Briatic Plane, is the spiritual destiny of every person. This experience has been described under many different names; but the drafters of the present A.∴A.∴ system elected to use the mystical term, "the Knowledge and Conversation of the Holy Guardian Angel." This attainment is discussed in Chapters 8 and 9 of the present book. It is the goal to which the aspirant to the A.∴A.∴ system is directed, the Next Step of humanity, the

fulfillment of the inherent spiritual destiny of *Homo sapiens* at this stage of our collective development. One who has attained this is called an Adept.

Qabalists sometimes associate Briah with the element Water. This is not the turbulent water of troubled emotions, but the serene embrace of the Great Mother, the "passionate peace" or "peace profound" (*Pax profunda*) of a great inner, vital stillness. Once more, you are referred to Chapters 8 and 9 for a discussion of some of these correspondences in consciousness. In the present discussion, I want to employ this "water" metaphor in two ways. First, in contrast to the divisive, excited, and tumultuous characteristics of Yetzirah, Briah represents a tranquil and clear lake that has become capable of reflecting sunlight, brilliantly, even blindingly, without diminishment or distortion. Second, in relationship to the **Atziluthic Plane** still above (the plane of unconditioned divinity), Briah is like a chalice which becomes filled by Divine Inspiration, a womb that has become fertilized by a Sacred Seed, and, again, a lake lucidly reflecting the One Light of the Spiritual Sun. It is a consciousness beyond emotion, beyond thought and word, even beyond image.

It is usual to say that where Yetzirah manifests a diverse range of colors, in Briah there is Color, an essential and imageless idea transcending chromatic diversity; that where, in Yetzirah, are all possible numbers, in Briah is the idea of Number. And so forth. This concept is hard to grasp unless one has experience of it; and that experience appears, initially, to be wholly intuitive. Later, it may become a more commonplace state of mind.

Also, although some theorists would relate the experience of samadhi to a higher level than Briah,⁹ classical descriptions of samadhi provide an almost perfect description of the Plane of Briah. For example, according to Swami Vivekananda,

Suppose I am meditating on a book; I have gradually succeeded in concentrating the mind on it, and then in perceiving only the internal sensations, the meaning, unexpressed in any form. That state of dhyāna is called samādhi.¹⁰

⁹ Some forms of samadhi are certainly of a higher level than that presently discussed.

¹⁰ *Raja Yoga*, pp. 183f.

Compare this description to the examples given in the previous paragraph. Patanjali's description of *samadhi*¹¹ – that, by it, “is taken off everything that hides the lordship of the soul” – is quite accurate in its description of the Briatic level. These are examples of attempts to describe the phenomena of Briatic consciousness.

Briatic consciousness is, thus (in the composite Tree), characteristic of the three sephiroth numbered 4, 5, and 6. Tiphereth is *par excellence* the sephirah associated with the Adept. Geburah and Chesed (Mars and Jupiter) represent further developments of this attainment, and the eventual confrontation and balancing of the seeming polarities of Strength and Mercy, Power and Love, magick and mysticism, and many others.

In brief terms, the awakening to this World of Briah from that of Yetzirah is an unveiling of the spiritual realities that are hidden by the drape of human thought and emotion. It is a perceiving past the transient to the Eternal, past the ever shifting and personal to the still, serene, and transpersonal. Briatic consciousness is, to use Vivekananda's phrase, a disclosure of “the lordship of the soul” – of the inherent stellar divinity of every man and every woman.

Atziluth

The highest (inmost, most exalted, most subtle) of the Four Worlds is the **World of Atziluth**, called (somewhat misleadingly, post-Jung) the “Archetypal World.” It is the realm of unconditioned divinity. That which is Atziluthic is the Essence behind the highest intuitive and philosophical perceptions of “God” that humanity has had. Therefore, the three highest sephiroth – Binah, Chokmah, and Kether, known collectively as the “Supernal Triad,” and corresponding to Atziluth on the composite Tree – are regarded, in this present approach, as purely Divine, each representing an aspect of superconsciousness (cosmic consciousness). The Supernal Triad is the *Sanctum Sanctorum*, the “Holy of Holies,” the highest or inmost sanctuary of the human spirit. One who is admitted into this Sanctuary is called a Master.

Sephiroth & Grades

To each of these ten sephiroth is attributed one of the main grades of the A.:A.: system. Their names and numerical designations are given on the Tree of Life diagram. These are also given, in tabular form, in the essay *One Star in Sight* in Appendix C.

Two numerals, separated by an “equal sign,” form the numerical designation of each grade. The two numbers of a grade designation always total to 11, a number which has great magical and mystical importance. The first of the two numbers is the grade number; the second is the sephirah number. Thus, the Neophyte Grade, assigned to Malkuth, is the First Grade of the Order, and associated with sephirah 10; its number is, therefore, “1=10.”¹²

After each number, in these equations, is a special symbol. Following the first number is a small circle $\circ$; following the second, a small square $\square$. The circle is not a degree symbol, as often thought, but, rather, an emblem of eternity, of that which has neither beginning nor end. In contrast, the square symbolizes the temporal, material, and mundane. These figures refer to esoteric mysteries of “squaring the circle,” a phrase that has many interpretations, all of which pertain, ultimately, to the spiritual and alchemical (transmutative) process called the Great Work, the quest for spiritual attainment. Each represents an aspect of the union of the Macrocosm and the Microcosm, or of “heaven” and “earth.” Further interpretations of these numerical grade designations are given later in the present book; and the symbols are interpreted more thoroughly within the formal sanctuaries of initiation.

“Colleges” and “Orders”

Notations along the side of the Tree of Life diagram indicate two different ways that A.:A.: grades are categorized into three subparts. One schema designates these as “colleges;” the other enumerates them as “orders.” Both schemata are used within the A.:A.: To make matters even more confusing, the “colleges” are given names of “orders”! Though in most respects these differences are only semantical, we need to devote a

¹¹ *Yoga Sutras*, by Patanjali.

¹² “1 from the bottom and 10 from the top,” as a dear sister (Sor. A.A.) once phrased it.

little time to sorting out their respective meanings, both within and without of the A.:A.:.

Prior to the A.:A.:’s formulation, in an earlier Order from which it evolved,¹³ the Tree of Life grade structure was divided into three segments: a First Order, comprising the grades of the four lowest sephiroth on the Tree of Life (all of those below Tiphereth); a Second Order, comprising grades corresponding to Tiphereth, Geburah, and Chesed; and a Third Order, corresponding to the Supernal Triad.

These categorizations changed in A.:A.:; but the change came slowly, and was not always expressed consistently. Old habits sometimes die hard. Probably the use of two schemata evolved from practical advantages of dividing the Tree of Life into its three natural Triads, yet with a new view of where the “second order” rightly begins.

In the A.:A.:, the grades corresponding to Malkuth, Yesod, Hod, and Netzach constitute the *Collegium Exterior*, or “outer college,” designated also by the initials G.:D.:.¹⁴ The grades corresponding to Tiphereth, Geburah, and Chesed comprise the *Collegium Interior*, or “inner college,”¹⁵ represented by the initials R.:C.:. The grades corresponding to Binah, Chokmah, and Kether comprise the *Collegium Summum*, or “highest order,”¹⁶ represented by the initials S.:S.:. More will be said concerning these initials later.

This is the most familiar, and most commonly encountered, categorization of A.:A.: grades.

¹³ The Hermetic Order of the Golden Dawn, and its successor, the Rosicrucian Order of the Alpha et Omega. The H.O.G.D. is discussed later in this Introduction.

¹⁴ *Collegium* does mean “college” in the contemporary academic sense, but also nearly any gathering of *colleagues*. Depending on context, it may be translated alternately as “association, society, board, guild, company,” etc. In modern English, it is used to designate a convened association of peers, whether a college of physicians, the College of Cardinals, an electoral college, etc. Its use in the present context is traditional.

¹⁵ The Latin word *interior* may be translated variously as “inner, secret, private, deeper, more intimate.” *Collegium Interior*, therefore, may be read not only as “inner college” but also as “secret society,” “intimate association,” etc. All of these possible meanings are accurately descriptive, and may be helpful in understanding the real nature of the Order R.:C.:.

¹⁶ *Summum* means “highest, uppermost, greatest, consummate, most distinguished,” etc. The main idea is “at the top” — that is, this is the *summit* of the system overall.

However, there is another classification. In this, only Malkuth is included in the **First Order**. The grades corresponding to Yesod, Hod, Netzach, Tiphereth, Geburah, and Chesed form the **Second Order**. Grades corresponding to Binah, Chokmah, and Kether (that is, the *Collegium Summum*) form the **Third Order**. Reasons for marking the start of the Second Order at Yesod are explained more fully in Chapter 4, once we have a better foundation. Even with what little has been explained thus far, you can see that the passage from Malkuth to Yesod marks a transition from the purely elemental and terrestrial domain to the planetary sephiroth (which begin with Yesod), and from the World of Action (Assiah) to the World of Formation (Yetzirah).

Three grades do not correspond to any sephirah. At the bottom of the diagram, below Malkuth, you will find mention of the Probationer Grade, 0^C=0^D. This is the transitional grade into the First Order. Not indicated on the diagram are two unnumbered grades. The first, between Netzach and Tiphereth (often diagrammed directly on the Middle Pillar, on the 25th Path of *Samekh*, 25, corresponding to the sign Sagittarius) is the Grade of Dominus Liminis (or Philosophus Major), the transitional grade into the Inner College. Also, between Chesed and Binah (often diagrammed, as before, directly on the Middle Pillar, but this time on the 13th Path of *Gimel*, 13, corresponding to the Moon) is the Grade of Babe of the Abyss (or Adeptus Exemptus Major), the transitional grade into the Order S.:S.:.

Finally, we turn our attention to the pathways that connect the ten sephiroth. These Paths are 22 in number. Each corresponds to one of the 22 Hebrew letters. Each also corresponds to a planet, Zodiacal sign, or element. Each also corresponds to one of the 22 Atus or Trumps (Major Arcana) of the Tarot. **Each Path represents a transition of consciousness from one sephirah to another.** In the system of spiritual training discussed in the present book, each represents a power or spiritual capacity that is to be gained, a skill mastered, a reality explored; in short, a task of each grade which must be completed, an experience incorporated, before moving on to the next. These 22 Paths (including their Tarot attributions) constitute one of the most extensive areas of study in Qabalah. They may be studied in *The Book of Thoth* by the Master Therion, and in numerous other works. They are mentioned here only to help de-

mystify the Tree of Life diagram for those not yet thoroughly familiar with it.

These several pages have represented only the briefest introduction to the Tree of Life and the Qabalistic theories of the Four Worlds. They are fundamental to the A.:A.: grade model, and frequently employed for reference or metaphor throughout the instructional papers of the A.:A.: system. A comfortable familiarity with all of these terms and concepts – as detailed in the various books recommended above, and others – should be obtained by the Student (see Chapter 1) before seriously entering upon the work of the Probationer Grade.

A BRIEF HISTORY OF THE A.:A.:¹⁷

By the name “A.:A.:” we designate that **One and Eternal Order** that Paul Foster Case and Kenneth Mackenzie called the “True and Invisible Order,” and Karl von Eckartshausen titled the “Interior Church” or “community of light.” Having existed throughout history, silently guiding humanity’s cultural and spiritual evolution, it is the *Arcaenum Arcanorum*, the Holy of Holies wherein that Sacred Ark rests inviolate. Every legitimate magical order, mystery school, fraternity, religion, or other agency disseminating some portion of Wisdom has been but an Outer Vehicle of this Inner Fellowship of Light.

It has been known by uncountable names and terms throughout history, the name “A.:A.:” being only one of the more recent ones.

In the magical tradition, the A.:A.: often is referred to as the “Third Order,” or the “Inner School.” Its members have been poetically depicted as “Secret Chiefs,” “Hidden Masters,” and “Invisible Guardians.” It is the *Collegium Summum*, the highest companionship.

It may be that, rather than an actual society, it is but a spirit of Wisdom that has persisted in the background throughout human history; but, if so, we may ask ourselves how there can be continuity of Understanding, Wisdom, and Illumination

without a vehicle to convey them, an Ark that is their repository.

This is the highest and purest meaning of the name A.:A.:.

More commonly, however, we use “A.:A.:” to mean not only the invisible Third Order,¹⁸ but a particular outer vehicle or terrestrial incarnation of the Interior School, which came into being, beginning in 1906, at the hands of two adepts, Aleister Crowley and George Cecil Jones. It teaches a method of aspiration and attainment called **Scientific Illuminism** or **Skeptical Theurgy**.

The biographies of these two individuals (especially Crowley), and the exoteric history of the A.:A.:, are discussed in numerous other works. It is not possible to explore these histories in detail in the present place. Although we now will give an outline history of Crowley, Jones, and the Order wherein they were first trained, the reader is primarily referred to other biographical and historical works for more details.

Aleister Crowley (1875-1947)

Of the two founders, the better known, and ultimately the more influential, was Aleister Crowley (né Edward Alexander Crowley). Born in England, and raised by Christian Fundamentalist parents, his lifepath was altered forever by a seemingly spontaneous experience of cosmic consciousness at age 21 in December 1896. He received initiation into Isis-Urania Temple of the Hermetic Order of the Golden Dawn on November 18, 1898, and into its Second Order (as an Adeptus Minor) on January 23, 1900. He became a pawn – something of a centerpiece around which warring factions circled – during the revolt within the Order that erupted in 1900. When the smoke had cleared, Crowley retained his loyalty to S.L. MacGregor-Mathers (G.:H.: Frater Deo Duce Comite Ferro) in the formation of the new Isis Temple of what came to be called the “Rosicrucian Order of the A.:O.: [Alpha et Omega].”

¹⁷ For the benefit of the Children of the Light entrusted to my care in another Hidden setting, I should add discreetly that by “A.:A.:” I mean nothing different than is intended by those few letters most visible on the base of the pyramid, especially when all of the 56 rays are visible, and the Eye is opened. . . .

¹⁸ Invisible only because unrecognized when seen. It is the Order and its characteristics that are invisible, not the people who are within its embrace.

Crowley traveled extensively after 1900, especially in the Far East where he received formal training and practical experience in the different forms of yoga. This began an important period of his life, an exploration of the magical and mystical methodologies, of East and West alike, which eventually converged into the basic pattern of the A.:A.: system.

In 1904, Crowley experienced the most important single event of his life. Over three consecutive days – April 8, 9, and 10 – he received what we might call the “channeled” dictation of the three chapters of a book called *Liber Legis*, or *The Book of the Law*.¹⁹ The intelligence dictating the Book declared its Name to be Aiwass,²⁰ and identified itself as “the minister of Hoor-paar-kraat” – that is, the minister of the God of Silence, virtually the “Voice of the Silence” itself. Years later, Crowley discovered that Aiwass was, in fact, his own Holy Guardian Angel.

The Book of the Law declared the dawning of a new spiritual era for humanity, an Æon governed by Horus, Child of Isis and Osiris, rather than by the “slain god” archetype of Osiris or Christ which had governed, in different forms, the few thousand years preceding.

The significance of such a world transition must not be missed. Mystics for many decades had been promising the emergence of a New Age, which some of the astrologically minded identified as an Age of Aquarius.²¹ The implication is that those universal archetypes most likely to draw human consciousness inward toward its superconscious roots, the archetypal forces that oversee both the intentional and the natural evolution of humanity, had undergone a quantum shift. The Slain or Sacrificed God had been replaced by the Eternally Born Child.

From the skeptical position taught by the A.:A.: system, these extraordinary claims or possibilities are obviously premises that must be in-



ALEISTER CROWLEY
at the time of the founding of the A.:A.:

vestigated, and not accepted on faith;²² but, each aspirant having investigated the matter for himself or herself, and having (may we presume?) embraced the new formulae based upon reason and experience, the wonderful message of *The Book of the Law* signals a stupendous advance in humanity's collective spiritual awakening.

The Book of the Law declares that the old ritual forms and their accouterments were abrogated, and that new formulae were to be prepared from the ashes. It charged Crowley with certain responsibilities in disseminating its message, and in preparing the new ways of teaching.

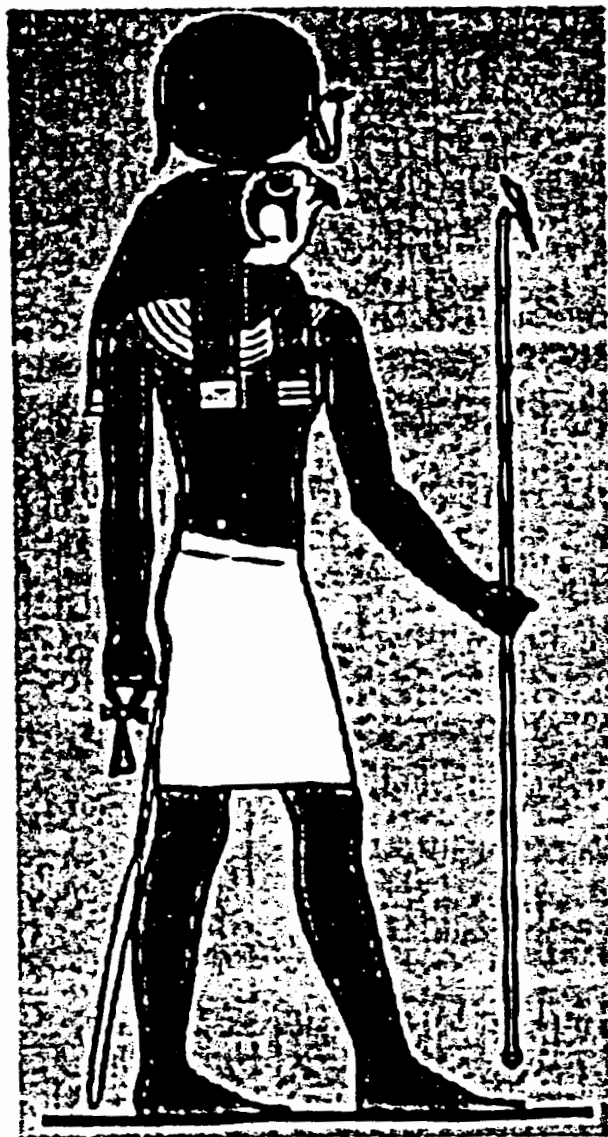
Crowley's subsequent personal journey of initiation is a lengthy and interesting tale. In brief, he virtually ignored *Liber Legis* for several years (1904 until mid-1909, when he again picked up, with new commitment, the particular tasks assigned to him thereby). In 1906, during a months-long expedition across China, he commenced the mystical undertaking called *The Sacred Magick of Abra-Melin the Mage* (described in Chapter 8),

¹⁹ See *The Equinox of the Gods* for the full story. The text of *Liber Legis* is reproduced in Appendix G of the present book.

²⁰ In Hebrew, אֵיִוָּס = 93. In Greek, Αἰῶνας = 418.

²¹ The actual Age of Aquarius – that is, the recession of the Northern Hemisphere's vernal equinoctial point into the astrological constellation Aquarius – we now know will not commence until 2376 e.v. (year 472, or XXI¹⁰, of the Thelemic Era). It should not be confused with the dawning of the Æon of Horus in 1904 e.v.

²² For those fundamentalist Thelemites who think this last statement heretical, I would refer them to the closing pages of Crowley's extraordinary and epic poem, *Aha! Draw your own conclusions.* (Furthermore, the idea of a “heretical Thelemite” is amusing.)



HORUS

This "god of War and of Vengeance," son of Isis and Osiris, was adapted, in *The Book of the Law*, to serve as Hierophant ("Revealer of the Mysteries") for the new Æon, "the Hawk-headed mystical Lord," "the Hawk-Headed Lord of silence & of Strength," child of Nuit and Hadit, "the visible object of worship." This present image is of Amen-Ra-Heru-Khuti, an aspect of the God closely related to Ra-Hoor-Khuit (Ra-Heru-Khuti), amalgamated with aspects of Amen (Amoun).

which he successfully completed later that year. Upon his return to England, he consulted with his original sponsor and mentor in the Hermetic Order of the Golden Dawn, George Cecil Jones, and presented his work and accomplishments of the six years preceding. Jones (who had the authority to do so) confirmed Crowley's entitlement to the 7=4 Grade of Adeptus Exemptus.

Thereupon these two adepts conferred together, saying: May it not be written that the tribulations shall be shortened? Wherefore they resolved to establish a new Order which should be free from the errors and deceits of the former one.

Without Authority they could not do this, exalted as their rank was among adepts. They resolved to prepare all things, great and small, against that day when such Authority should be received by them, since they knew not where to seek for higher adepts than themselves, but knew that the true way to attract the notice of such was to equilibrate the symbols. The temple must be builded before the God can indwell it.²³

The story of their collaboration will be given in more detail a little later. Suffice it to say that they began building (over the 32 months following) what was to become the A.:A.: system, while continuing with their own mystical and magical progress.

The system they built is the topic of this present book.

In March 1909, Crowley published the first issue of *THE EQUINOX*, a large, hardcover periodical (about 400 pages per average issue) which came out twice each year for a five-year period (1909-1913).²⁴ It described itself, on its title page, as "The Official Organ of the A.:A.: – The Review of Scientific Illuminism." Its motto was, "The Method of Science – The Aim of Religion."

THE EQUINOX was amazing! A veritable encyclopedia of the Great Work, it contained the majority of all A.:A.: official instructions as they were issued, openly published and available for all to use. To better fill the periodical, Crowley included poems, plays, and short stories by himself and others, along with book reviews, artwork, musical

²³ *Liber 61 vel Causæ*, v. 20. Crowley's diary for July 29, 1906 records this discussion: "D.D.S. [Jones] and P. [Crowley] discuss a new Order. D.D.S. wants authority. I should write and say, 'Perfect the lightning-conductor and the flash will come.'"

²⁴ Other volumes subsequently issued, years later, eventually increased the total number by seven in Crowley's lifetime, and another five (so far) by his successors. The pseudo-EQUINOXES issued by Marcelo Motta and his magical progeny are without authority. Although *THE EQUINOX* was originally "The Official Organ of the A.:A.:" commencing with Vol. III, No. 7 it is, instead, wholly under the editorial control of Ordo Templi Orientis, as Aleister Crowley apparently intended.

scores, and some of the sassiest editorials in the history of occultism.²⁵

Aleister Crowley continued his personal initiatic progress while persisting in his work on behalf of the A.:A.: and his mundane occupation of poet. The two most significant subsequent landmarks of his magical career were his full initiation to the 8^o=3^o Grade of Magister Templi in December 1909, and his advancement to the 9^o=2^o Grade of Magus in October 1915.

No summary of Crowley's life would be complete without acknowledging the significant role of the neomasonic fraternity called Ordo Templi Orientis (O.T.O.).

O.T.O. was the brainchild of Karl Kellner in collaboration with Theodore Reuss. Kellner dreamed of an *Academia Masonica*, a compilation (or "ark") of all the essential secrets of the diverse and numerous Masonic rites which had proliferated in the 19th Century. Furthermore, Kellner had realized, by 1895, a Central Mystery that synthesized and fulfilled every Masonic teaching, and a practical magical-mystical secret based upon that Central Mystery. Kellner organized his teachings into a three-degree system. One of the prerequisites of admission to Kellner's "Order of Oriental Templars" was that one had passed "fully" through Freemasonry, which (originally) meant the three Craft Degrees followed by the Scottish Rite degrees through 33^o.

Reuss eventually simplified "the whole of Freemasonry" into six degrees, which included the



THE EQUINOX

Volume I was published 1909-1912. Its bearings (above) show insignia of the Golden Dawn and the Rosy Cross on a shield, beneath the Eye-in-the-Triangle ensign of the Silver Star; all between symbols of Aries and Libra to signify the two Equinoxes of each year. Note the motto, above and beneath. Aries and Libra correspond to Tarot trumps numbered IV (The Emperor) and VIII (Adjustment), celebrated arcanelly in the A.:A.: Equinox ceremony by the words, "Let the Eight inform the Four; Let the Four adore the Eight!"

three Craft Degrees and the Royal Arch, Rose-Croix, and Kadosh Degrees, followed by an honorary acknowledgement of a 33^o mason as a VII^o of O.T.O. Kellner's magical-mystical triad was then placed atop this as the VII^o, VIII^o, and IX^o of O.T.O.

Contrary to published "ghost stories" (*Magick Without Tears*, Letter 25; *Confessions*; and elsewhere) about time-traveling phantom Grand Masters walking through walls to confront Crowley with copies of books he had not yet written, Crowley's entry into O.T.O. was much less fantastic. In early 1910, Crowley was involved in a lawsuit filed by S.L. Mathers, then the governing Chief of the Hermetic Order of the Golden Dawn.²⁶ Mathers sought to stay Crowley's publication of the Order's secret Adeptus Minor initiation ceremony in *THE EQUINOX* No. 3, scheduled for release in March 1910. While testifying, Mathers said he was the head of the Rosicrucians. When the newspapers circulated this story, Crowley was inundated with offers of help from (seemingly) every other

occult group in England and Europe that claimed **they** were the real representatives of the Rosicrucians. Many of these groups gave Crowley, sight unseen, every grand-sounding title, dignity, and office that they had to spare, to fortify him for his labor against Mathers. Among these generous-iftedious entitlements was Theodore Reuss' unsolicited acknowledgement of Crowley as a member of O.T.O. with an honorary VII^o.

²⁵ In 1970, Israel Regardie compiled and edited nearly all of the actual magical and mystical papers from the eleven main issues of *THE EQUINOX* and from Crowley's *Magick in Theory & Practice*, into a collection called *Gems From the Equinox*. If you have any practical interest in the A.:A.: at all, **get this book**, even if you already have a complete set of *THE EQUINOX*. *Gems* is an "A.:A.: bible," in the industrial rather than religious sense of the word. No single reference will begin to serve you as well as this magnificent and worthy compilation of the practical instructions from Crowley's magnificent encyclopedia.

²⁶ To be more precise, the Hermetic Order of the Golden Dawn had ceased to exist in 1900-1901, fragmenting like a ruptured seedpod across the British and French landscapes. Mathers, the surviving Chief of the old Order, was, by 1910, head of a nearly identical successor Order title "The Rosicrucian Order of the A.:O.:." Other former members of the H.O.G.D. had similarly founded derivative Orders, of which the chief examples were the Stella Matutina, under Dr. Robert William Felkin (Fra. Finem Respice, or Aur Mem Mearab) with John William Brodie-Innes (Fra. Sub Spe), and the Rosicrucian Fellowship (earlier, the Independent and Rectified Rite) under Arthur Edward Waite (Fra. Sacramentum Regis).

At first, Crowley did not take O.T.O. too seriously. He thought it was just one more paramasonic association, like so many he had seen; but, as he and Reuss talked sometime later, he came to realize that a significant teaching lay behind the veil of the VII°, in Kellner's mysterious upper triad. Over the next two to three years, Crowley systematically worked his way through the higher O.T.O. degrees, attaining the IX° by 1912. He also received the X°, designating a national governor, and was appointed Grand Master in the United Kingdom where he established one working lodge. The British outer degrees of O.T.O. were called *Mysteria Mystica Maxima* (M.:M.:M.:). Beginning in EQUINOX No. 8 (Autumn, 1912) a brief introduction of O.T.O. was included in the front matter; and by No. 9 (Spring, 1913) the following conservative notice was added:

The Præmonstrator of the A.:A.: permits it to be known that there is not at present any necessary incompatibility between the A.:A.: and the O.T.O. and M.:M.:M.:, and allows membership of the same as a valuable preliminary training.

Perhaps because of this statement, a false opinion has circulated, in more recent times, that Crowley intended O.T.O. to serve as the "preliminary training" for the A.:A.: It has never held this official position. In fact, over the course of his remaining life, Crowley wrote, on various occasions, concerning the differences between A.:A.: and O.T.O. Probably his clearest discussion was in a letter written to Karl J. Germer (S.:H.: Frater Saturnus) on September 16, 1946:

The difference between the A.:A.: and the O.T.O., is very clear and simple. The A.:A.: is a sempiternal institution, and entirely secret. There is no communication between its members. Theoretically, a member knows only the superior who introduced him, and any person whom he himself has introduced. The Order is run on purely spiritual lines.

The object of membership is also entirely simple. The first objective is the Knowledge and Conversation of the Holy Guardian Angel. The next objective, omitting considerations for the present of the [6°=5°] and [7°=4°] degrees, is the crossing of the Abyss, and the attainment of mastership of the Temple. This is described very fully especially in *Liber 418*. Much less is written about the [5°=6°] degree,

i.e., the Knowledge and Conversation, because it is too secret and individual. It is impossible to lay down conditions, or to describe the experiences involved in detail.

The O.T.O. has nothing to do with this, except that *The Book of the Law* and the Word of the Æon are essential principles of membership. In all other respects, it stands by itself as a body similar to Freemasonry, but involving acceptance of a social and economic system which is intended to put the world on its feet. There is also, of course, the secret of the IX° which is, so to say, the weapon which they may use to further these purposes.

To show you the difference, Theodore Reuss was Supreme Head of the O.T.O., but was not even a probationer in the A.:A.:²⁷

Related correspondence, dated December 8, 1944, from Crowley to young Kenneth Grant, is reproduced in the latter's book, *Remembering Aleister Crowley*.²⁸ A similarly relevant discussion, in greater detail, emerged in letters to an unnamed student that eventually appeared as Letters D and G in Crowley's *Magick Without Tears*.

Similar views were expressed by the current O.T.O. leadership in the following notice published in Vol. VI., No. 1 of its newsletter, *The Magical Link*:

A number of correspondents have raised the question of our relation to the A.:A.: It is simply this. We bear no absolute relation with them, nor they with us. One of their number received a holy book, which our Order has adopted as our Volume of the Sacred Law. Any connection to either Order must be made by each individual for him or herself. Claims to affiliation with either Order reflect upon the claimant, not on either Order.

My only point here is that O.T.O. and A.:A.: are entirely separate entities. Their only direct connection is that O.T.O. formally adopted *The Book of the Law* and the Law of Thelema, which it teaches. The only reason for discussing this so extensively is that it has been misunderstood by so many and so often.

²⁷ Originally published in IN THE CONTINUUM, Vol. I, No. 2 (1973). Despite Crowley's word choice in this particular letter, the term "grade" is more characteristic of A.:A.: usage than "degree."

²⁸ London: Skoob Books Publishing, 1991.

Having said that, I must add that there are, in 1993,²⁹ within the O.T.O. membership, A.:A.: members of adequate grade to admit Probationers. I state this from personal knowledge. Some of these individuals descend through the Soror Estai (Jane Wolfe) lineage, and some through other authentic lineages. Nor is their ranking in O.T.O. necessarily indicative of their A.:A.: grade. Scattered among the current O.T.O. membership, therefore, are "contact points" which are alternatives to the College of Thelema and Temple of Thelema routes that are discussed at greater length in Chapter 1. However, O.T.O., *per se*, takes no official recognition of any A.:A.: grade or lack thereof.

By 1912, Crowley was at a crossroads. Of the original three A.:A.: Chiefs, Cecil Jones had faded mostly into the background (for reasons explained in his own history, which follows), and J.F.C. Fuller also had broken with Crowley at about the same time (for a variety of interpersonal reasons). Within about a year of those departures, Crowley had national (and potentially world) O.T.O. leadership thrust into his hands. By agreement with Reuss, O.T.O. adopted *The Book of the Law*, and Crowley was given leave to incorporate some of its philosophy into revisions of the O.T.O. initiation rituals – which, up to that time, had been essentially the ceremonies of Craft Freemasonry and the British Royal Arch, Rose-Croix, and Kadosh ceremonies. Crowley saw in O.T.O. a vehicle to popularly promulgate *The Book of the Law*, which he believed would have broad appeal. In his lifetime, this promise never manifested, but in the hands of his heirs? – Ah, who can tell what may yet happen?³⁰

By 1913, one can see Crowley's attention clearly centering on O.T.O. rather than A.:A.:. By 1919 he had written most of his important

work for the A.:A.:. Although the A.:A.: writings which followed – *Magick in Theory & Practice*, commentaries on *Liber 220* and *Liber 65*, *The Equinox of the Gods*, *The Book of Thoth*, and the beautiful *Heart of the Master* – were major works of classic proportion, even these cannot compare to the volume, quality, and importance of the earlier work which actually defined and established A.:A.: between 1906 and 1919. As a Magus 9^o=2^o, Crowley was technically the senior initiate incarnate on earth, and responsible for all the Work of the Order. But as Aleister Crowley, the man, he began, increasingly, to direct his attention elsewhere, especially to O.T.O. which "concerns itself with material things,"³¹ and where he could better fulfill his personal True Will of spreading the doctrine of *The Book of the Law* to the world at large.

Aleister Crowley's original aspiration name in the Hermetic Order of the Golden Dawn was *Perdurabo*, which he translated, "I shall endure to the end." His motto for the 5^o=6^o Grade of Adeptus Minor was *Christeos Lucifias*³² (C.L.: "Let There Be Light"); for 6^o=5^o, *Ol Sonuf Vaoresaji* (O.S.V.: "I reign over ye"); for 7^o=4^o, *Oú Mh* (O.M.: "The Not"); for 8^o=3^o, *Vi Veri Vniversum Vivus Vici* (V.V.V.V.V.: "By the power of Truth, I, in my lifetime, have conquered the Universe"); as 9^o=2^o, *To Meya Θηριον* (666: "The Great Beast"); and as 10^o=1^o,

Crowley died on December 1, 1947.

³¹ *Liber 300, Khabs Am Pekht* (1919).

³² In the First Edition of this book, Crowley's Adeptus Minor motto was intentionally withheld. It is the general rule of A.:A.: that the sacramental name of the Adeptus Minor is not openly disclosed outside of the Order, and certainly not without good cause; see especially Crowley's own footnote in Chapter IV of *The Equinox of the Gods*. Furthermore, Crowley repeatedly went out of his way to conceal this one motto, which would seem to indicate his *personal* wishes, which we respect. Nonetheless, all of this is now moot, since the motto subsequently was published openly, rendering it a matter of public record.

"Christeos Lucifias" is the Enochian phrase meaning, "Let there be Light." It likely was inspired, in part, by Crowley's mentor Allan Bennett, whose motto, *lehi Or*, has the same meaning in Hebrew. To my knowledge, Crowley only signed one published work with this name, that being *Ambrosii Magi Hortus Rosarum* (1902), later included in Vol. II of his *Collected Works*; and he did not there disclose that it was his Adeptus Minor motto.

²⁹ This is left as written in the First Edition. We know of no reason to suppose it is any less true today, in 2000.

³⁰ To help dispel cumulative misinformation: It now has been established, in repeated legal proceedings, that Crowley's successor (*Caliph*: lit., "follower") as Outer Head of O.T.O. was Karl J. Germer (Frater Saturnus), and that Germer's successor was Grady L. McMurtry (Frater Hymenæus Alpha). McMurtry's successor is Frater Hymenæus Beta (I am not at liberty to disclose the civil name of the living Frater Superior), whose installation I was privileged to witness, and whom I was pleased to serve in my office of Deputy Grand Master General.

Kenneth Grant was never Grand Master or Outer Head of O.T.O. Marcelo Motta was never a member.

George Cecil Jones³³ (1873-1953)

An analytical chemist by profession, and Welsh by birth, Cecil Jones was initiated a Neophyte (0=0) of the Hermetic Order of the Golden Dawn on July 12, 1895, taking the aspiration name *Volo Noscere* (V.N.: "I Will to Know"). Eighteen months later, on January 11, 1897, he had completed the First Order course and was advanced to the 5=6 Grade of Adeptus Minor. His Second Order motto bore the initials D.D.S.

It was Jones who, almost two years later in October 1898, recommended that Crowley join the Hermetic Order of the Golden Dawn, and sponsored him for his Neophyte initiation. For that ceremony, Frater V.N. served as Kerux, an officer who, in many ways, corresponds to The Hermit of the Tarot, and to the god Mercury or Hermes. For years after, Crowley referred to Jones as "The Hermit," and dedicated to him a poem by that name in *The Winged Beetle* (1910). The poem is a marvelous depiction of a man who lives in accord with the Tao; that is, the Qabalistic "Pure Fool." A brief excerpt will make the point well enough:

God sent all plagues; he laughed and
heeded not,
Till people took him for an idiot.

God sent all joys; he only laughed amain,
Till people certified him as insane.

But somehow all his fellow-lunatics
Began to imitate his silly tricks.

And stranger still, their prospects so enlarged,
That one by one the patients were discharged.

Along with Allan Bennett (V.:H.: Frater Iehi Aur), Jones was one of Crowley's two primary mentors and tutors during the Englishman's early days of magical training.

During the revolt that erupted in the Order in 1900, Jones sided with Mathers against the rebellious London Isis-Urania members. His name appears on the earliest rosters of the new Isis Temple that was formed by Mathers, Westcott, Berridge,

³³ George Cecil Jones is not to be confused with Charles Stansfeld Jones, one of Crowley's students and the eventual Cancellarius of the A.:A.:, best known by his motto Frater Achad. (Students sometimes have difficulty keeping up with Crowley's Joneses.)



GEORGE CECIL JONES
as G.:H.: Fra. D.D.S.

and a number of loyalists. Sometime before the summer of 1906, he had attained the Grade of Adeptus Exemptus, 7=4.

What we know of Cecil Jones, the man, is fragmentary. His diaries and private papers are preserved by a university archive here in the United States; but, as yet, they have not been fully available for review. Most of what we

know of him came from brief remarks by his friends.

Crowley, in his autobiographical *Confessions*, described Jones as follows:

He possessed a fiery but unstable temper, was the son of a suicide, and bore a striking resemblance to many conventional representations of Jesus Christ. His spirit was both ardent and subtle. He was very widely read in Magick; and, being by profession an analytical chemist, was able to investigate the subject in a scientific spirit.

He was a family man, a proud and caring father and (eventually) grandfather. Julian Baker (V.:H.: Frater Causa Scientiæ) described him as "a man who is a much greater magician than I am myself." His colleague, Captain (later General) J.F.C. Fuller³⁴ described Jones as having "had a peculiarity, which was that he told the truth." Sir Gerald Kelley³⁵ (Frater Eritis Similis Deo) wrote of him that, "There was only one member [of the G.D.], . . . whom I was impressed by and whom I

³⁴ Frater Per Ardua, 0^c=0^m; as V.:H.: Fra. Non Sine Fulmine (5^c=6^m Honorary), the first Cancellarius of the A.:A.:.

³⁵ Sir Gerald F. Kelley, an Isis-Urania initiate before 1900, later became Aleister Crowley's brother-in-law. He is best known as an academic painter, a President of the Royal Academy, and a Commander of the Legion of Honour. His view of Jones is placed in perspective by considering Kelley's criticism of Crowley (whom he otherwise quite enjoyed as a chum), that he was "not exactly a gentleman;" and, regarding his fellow G.D. members, Kelley wrote, "I was quite shocked by the vulgarity and commonness of most." The present quotation regarding G.C. Jones is from a 1965 letter from Sir Gerald to author Ithell Colquhoun, as quoted in her book, *Sword of Wisdom*. (Incidentally, there was only one man named Jones ever initiated into Isis-Urania Temple.)

liked. His name was Jones and there were very few as sincere as he was."

From reports, he was levelheaded and to the point. Crowley recorded numerous anecdotes of this. When Crowley took a flat in London under the name Count Vladimir Svareff, to live quietly and anonymously, Jones told him a wiser man would have called himself "Smith." In 1900, when the London adepts were in revolt, running around hysterically trying to decide if Mathers was rightfully their Chief, Jones observed that, if Mathers were not the head of the Order and the trusted representative of the Secret Chiefs as claimed, then there was no Order to fuss about. When Crowley showed Jones *The Book of the Law*, Jones said Chapter III reminded him a lot of the Old Testament Jehovah (a warrior god demanding abundant blood rites that make those of Horus seem tame in comparison) and *The Book of Revelations*.

He reportedly said of himself, "I am not an appreciator of poetry, and I have no Keats."

On July 27, 1906, Crowley and Jones held a private celebration during which they reenacted the old Adeptus Minor ceremony through which they had passed six and nine years earlier, respectively. Crowley recorded this in his diary as, "P. crucified by D.D.S." To their mutual surprise, they obtained a striking mystical result, far exceeding what either had experienced from the ceremony before. Two evenings later, these adepts discussed the formation of a new Order. Jones required the sanction of higher authority. Nonetheless, they set out together to put the new system in place, anticipating the time such Authority might arise.

They celebrated the Autumnal Equinox on September 22, and continued their work of building. Then, between September and December, something extraordinary happened. From Crowley's diaries and papers, we have a pretty clear idea what magical work he was performing; but we do not know what Jones was doing. We only know the result. By December, they each had been prepared for admission to the Third Order and the Grade of Master of the Temple.

Crowley recorded that on December 7, 1906, "Jones writes from the Samadhi-dhattu," i.e., the more or less continuing state of Samadhi.

On December 10, Jones visited Crowley. "Jones says Oû Mh [Crowley] is 8°=3°," Crowley recorded. Certain other confirmations followed. Crowley summarized this period in his *Confessions*:



SAMUEL & MOIRA MacGREGOR MATHERS
Frater 'S Rioghial Mo Dhream and Soror Vestigia
Nulla Retrosum in 1900, soon after the London Revolt.

In the month of December, the Secret Chiefs formally invited me, through G.R. [sic] Frater D.D.S., to take my place officially in the Third Order. I still felt that I was not worthy. . . .

The two spent the Christmas season together. Crowley wrote a satirical account of this visit as *Ali Sloper; or, The Forty Liars* in his anthology, *Konx Om Pax*, published the following year.

One can only guess at the amazing character of that time. Together, Crowley and Jones were reaching mystical levels for which they had long hoped, but which neither had ever seen approached by any other member of the Order that raised them. Together they were building the foundation of a reformed and renewed Order, to transmit what they had been given to those who would come after them.

By April 8, 1907, Crowley had written, and Jones had approved, the History Lecture of the A.:A.: (*Liber 61 vel Causæ*), which is quoted in various parts of this book. Therefore, every event described in *Liber 61* already had occurred. They had received the Authority Jones required.

Just before the dramatic events of December 1906, Crowley summarized his personal feelings about Jones. The third and final volume of Crowley's *Collected Works* was being prepared for publication.³⁶ On November 18, 1906, the eighth anniversary of his Neophyte initiation, Crowley

³⁶ *The Collected Works of Aleister Crowley (1905-1907)* served as a compendium of Crowley's poems and essays to that time.

wrote the following "Epilogue and Dedication" of Volume III to Jones:

MY DEAR ION. – I address you by the unfamiliar title in giving you, a man self-damned, God knows how unjustly, as the author of the phrase, "I am not an appreciator of poetry, and I have no Keats," these volumes. For the matter thereof is already in great part yours and as such cannot be given. The rest I offer because it is hardly possible to close definitely, as I do now, a period of many years' work, without reflecting upon that period as a whole. And, when I do so, I find you at the beginning like Ladas or Pheidippides of old, running – ready to run until you achieve the goal or your heart bursts; but you are among a crowd. I join you. Eight years ago this day you, Hermes, led me blindfold to awake a chosen runner of the course. "In all my wanderings in darkness your light shone before me though I knew it not."³⁷ To-day (one may almost hope, turning into the straight) you and I are alone. Terrible and joyous! We shall find companions at the End, at the banquet, lissome and cool and garlanded: companions with a Silver Star or maybe a Jewelled Eye mobile and uncertain – as if alive – on their foreheads. We shall be bidden to sit, and they will wreath us with immortal flowers, and give us to drink of the seemly wine of Iacchus – well! but until then, unless my heart deceives me, no third shall appear to join us. Indeed, may two attain? It seems a thing impossible in nature. May it not be that – near as the resounding roar of the viewless spectators sounds to our dust-dimmed ears – there stands some awful opposer in the way, some fear or some seduction? Why do you grip that bar in your left hand? Does not this loin-cloth irk my limbs? We should have shaved our heads before the race – the curls are moist and heavy! Why did we cumber ourselves with sandals? Long ere now our feet would have grown hard. Well, if my heart bursts, it bursts; you must give these volumes to the young athletes, that they may learn wherefore I failed – wherefore it was given unto me to run thus far. For, if I have put nothing else therein, most surely that is there.

Such is the available record of George Cecil Jones. Only a few years later he lost an embarrassing and highly publicized libel suit against *The Looking Glass*, a leading tabloid of the day, which

Jones believed had inferred (inaccurately) the existence of a homosexual relationship between himself and Crowley. In London in 1911, not many years after the Wilde trial, this was a devastating accusation. The trial was an absurd affair – space constraints prevent a detailing of the ridiculous course the proceedings took – with the net result being that Jones, as plaintiff, was found not to have made his case against *The Looking Glass*. Consequently, as a family man and professional, Jones no longer could afford to be formally associated with Crowley. Although he continued to lend his name, as Præmonstrator, to the various A.:A.: formal instructions, he apparently took no active role in the management of the Order after 1911.

The purpose for which the two men had come back together in 1906 had been accomplished. Like paired *kerubim*, they had invited the mystical Lightning Flash, and it had come. By their fused polarity, they had received both the bones and the flesh of the new system. They had founded the new Order.

Eight years later, Crowley recorded the following in his diary for December 30, 1919, just after a visit with Jones:

It was a sad interview. He is the same dear man as he was, strangely gray for 46, but his turning back from the Abyss is evident. He is just a nice simple bourgeois, interested in the number and quality of his offspring.

Crowley considered that Jones had fallen back from the Great Work to become a provincial grandfather. It is clear that the two men had different priorities for their respective incarnations! One wonders, though, whether anyone who had accomplished what G.:H.: Frater D.D.S. had accomplished could be regarded a failure. Had he persisted further in his active role in the Order, could Crowley's personality have long tolerated the continued presence (as an equal) of this man he regarded as his mentor? If Crowley's other friendships are any clue, the polite answer is, "Probably not."

There is a private history of George Cecil Jones' subsequent spiritual work, which is not yet a matter of public record; nor does it relate directly to the topic of the present book. He died in 1953.

³⁷ A paraphrase of a line in the Golden Dawn Neophyte ritual referring to Jones' office of Kerux.

The Hermetic Order of the Golden Dawn

Founded in 1887, and commencing open temple work in 1888, the Hermetic Order of the Golden Dawn has been the single most important influence on the development of the Western Mystery Tradition over the last century.

The history of the Golden Dawn has been told redundantly by many authors. As a way to concisely review the tale, I will quote extensively from the A.:A.: History Lction, *Liber Causæ*, adding supplemental explanations:

Some years ago a number of cipher MSS. were discovered and deciphered by certain students. They attracted much attention, as they purported to derive from the Rosicrucians. You will readily understand that the genuineness of the claim matters no whit, such literature being judged by itself, not by its reputed sources.

The discovery reportedly was made in the mid-1880s. By one or another means, the "cipher manuscripts" came into the hands of William Wynn Westcott, a high ranking freemason and scholar of Qabalistic and other occult matters. He arranged for them to be deciphered by one of his brethren, Samuel Liddell Mathers.

Among the MSS. was one which gave the address of a certain person in Germany, who is known to us as S.D.A. Those who discovered the ciphers wrote to S.D.A., and in accordance with instructions received, an Order was founded which worked in a semi-secret manner.

"S.D.A." was G.:H.: Soror Sapiens Dominabitur Astris (Anna Sprengle), 7^c=4^q. Some historians, who believe the cipher manuscripts to have been forgeries, have disputed her existence. Her first letter to Westcott is dated November 26, 1887. The Order that came into being was called the Hermetic Order of the Golden Dawn. By "semi-secret" is meant that its existence was disclosed to any who were interested, but the actual proceedings of the Order were reserved to initiated and obligated members.

After some time S.D.A. died: further requests for help were met with a prompt refusal from the colleagues of S.D.A. It was written by one



WILLIAM WYNN WESTCOTT

Frater Sapere Aude of the First Order, or G.:H.: Frater Non Omnis Moriar of the Second Order. Despite Mathers' greater visibility, Westcott's was the primary spiritual force behind the Hermetic Order of the Golden Dawn. After the Revolt in 1900 he remained in close association with both primary factions, quietly revising the rituals of the Stella Matutina for Dr. Felkin while serving initially as Praemonstrator of Mathers' Isis Temple of the Alpha et Omega.

of them that S.D.A.'s scheme had always been regarded with disapproval. But since the absolute rule of the adepts is never to interfere with the judgment of any other person whomsoever – how much more, then, one of themselves, and that one most highly revered! – they had refrained from active opposition. The adept who wrote this added that the Order had already quite enough knowledge to enable it or its members to formulate a magical link with the adepts.

The letter, from Soror S.D.A.'s colleague, G.:H.: Fra. Ex Uno Disces Omnes, is dated August 23, 1890.

Shortly after this, one called S.R.M.D. announced that he had formulated such a link, and that himself and two others were to govern the Order. New and revised rituals were issued, and fresh knowledge poured out in streams.

S.R.M.D. is Mathers, as known in the First Order: Frater 'S Rioghail Mo Dhream. The two others were Brother Westcott (Frater Sapere Aude in the First Order; or G.:H.: Frater Non Omnis Moriar), and Brother William Robert Woodman (Frater Magna est Veritas in the First Order; or G.:H.: Frater Vincit Omnia Veritas).

We must pass over the unhappy juggleries which characterized the next period. It has throughout proved impossible to elucidate the complex facts.

We content ourselves, then, with observing that the death of one of his two colleagues [Woodman], and the weakness of the other [Westcott], secured to S.R.M.D. the sole authority. The rituals were elaborated, though scholarly enough, into verbose and pretentious nonsense: the knowledge proved worthless, even where it was correct: for it is in vain that pearls, be they ever so clear and precious, are given to the swine.

The ordeals were turned into contempt, it being impossible for any one to fail therein. Unsuitable candidates were admitted for no better reason than that of their worldly prosperity.

In short, the Order failed to initiate.

Scandal arose and with it, schism.

In 1900 one P., a brother, instituted a rigorous test of S.R.M.D. on the one side and the Order on the other.

P. is Frater Perdurabo – Aleister Crowley.

He discovered that S.R.M.D., though a scholar of some ability and a magician of remarkable powers, had never attained complete initiation: and further had fallen from his original place, he having imprudently attracted to himself forces of evil too great and terrible for him to withstand.

The claim of the Order that the true adepts were in charge of it was definitely disproved.

In the Order, with two certain exceptions and two doubtful ones, he found no persons prepared for initiation of any sort.

He thereupon by his subtle wisdom destroyed both the Order and its chief.

One awkward semantic matter should be cleared up now. The Hermetic Order of the Golden Dawn is popularly known simply as "the Golden Dawn." However, *Golden Dawn* is also the proper name of the Outer College of the A.:A.: – mentioned earlier in this Introduction as

G.:D.:. Obviously, we must be able, in the chapters that follow, to distinguish easily between these two Orders. It is not convenient always to give the full title "Hermetic Order of the Golden Dawn:" and its abbreviation (H.O.G.D.) always comes out sounding less than respectful when pronounced aloud.³⁸ Whenever this problem has arisen, I have referred to the H.O.G.D. as "the old Order," or "the old Golden Dawn," or "Mathers' Golden Dawn," or some other phrase that makes clear what is meant. This frees the simple term "Golden Dawn" for unambiguous application to the Outer College of the A.:A.:.

Also, the Second Order from which the Mathers Golden Dawn depended was properly called *Rosæ Rubæ et Auræ Crucis* ("The Ruby Rose & the Golden Cross"), or *R.R. et A.C.* This is not to be confused with the Inner College of the A.:A.:, which is called simply R.:C.:. To increase the likelihood of my being understood in what follows, I have uniformly ignored the name *R.R. et A.C.*,³⁹ and referred to it simply as "the Golden Dawn Second Order," or some such phrase.

As with the A.:A.:, the old Golden Dawn had a grade structure based upon the sephiroth of the Tree of Life, with similar nomenclature. The table on the next page summarizes and compares the two systems. Several points should be noted in these tables.

First, the circle and square characters have been used in this book with A.:A.: grade designations (e.g. 0[○]=0[□]) but not with old G.D. grade designations (e.g. 0=0). This is purely a convention adopted to distinguish easily which grades are being discussed at any given point. The circle and square characters are equally applicable, as symbols, to the grades of the old Order.

Matching grade numbers in each column reflect matching sephirothic attributions. For example, 3=8 and 3[○]=8[□] both refer to a grade corresponding to sephirah 8, Hod. The Tree of Life diagram on page 4 can be consulted in this respect.

The first three grade names differ somewhat in the two lists: then, beginning with Practicus, they are the same in each list, except for the Portal Grade, which, in A.:A.:, is openly called Dominus Liminis.

³⁸ I prefer "HO GoD!" to "Hog'd."

³⁹ Crowley occasionally, though rarely, also called the A.:A.: Inner College the R.R. et A.C.; witness, for example, passages in his commentary to *Liber 65*.

OLD G.D. GRADES

0=0	Neophyte
1=10	Zelator
2=9	Theoricus
3=8	Practicus
4=7	Philosophus Portal
5=6	Adeptus Minor <i>Zelator Adeptus Minor (ZAM)</i> <i>Theoricus Adeptus Minor (ThAM)</i> <i>Practicus Adeptus Minor (PAM)</i> <i>Philosophus Adeptus Minor (PhAM)</i> <i>Adeptus Adeptus Minor (AAM)</i>
6=5	Adeptus Major
7=4	Adeptus Exemptus

A.:A.: GRADES

0 ^o =0 [□]	Probationer
1 ^o =10 [□]	Neophyte
2 ^o =9 [□]	Zelator
3 ^o =8 [□]	Practicus
4 ^o =7 [□]	Philosophus Dominus Liminis
5 ^o =6 [□]	Adeptus Minor <i>Adeptus Minor Without</i> <i>Adeptus Minor Within</i>
6 ^o =5 [□]	Adeptus Major
7 ^o =4 [□]	Adeptus Exemptus

Although matching grade numbers in the two lists correspond to identical sephiroth, they do not correspond to the same sephiroth **on the same level**. For example, the 2=9 Grade of the old Order, and the 2^o=9[□] Grade of the A.:A.: both correspond to the sephirah Yesod; but they represent very different levels of responding to Yesod consciousness.

Two simple examples should suffice to clarify this point: To pass from the 1=10 Grade to the 2=9 Grade of the old Order, one had to memorize a few pages of intellectual matter consisting primarily of definitions of terms used in alchemy and qabalah. After passing an examination in this memorization, the candidate then passed through a ritual of advancement, taking about an hour, and was declared a 2=9. In contrast, the chief requirement to pass from the 1^o=10[□] Grade to the 2^o=9[□] Grade of the A.:A.: is to acquire mastery of the so-called "astral plane," opening oneself at will to conscious awareness in the World of Yetzirah with full mobility and control of one's excursions. As I am sure you see, this is quite a difference! For this reason, advancement in the old Order scheme is often said to be "formal," while advancement in the A.:A.: is said to be "actual."

Another example: A full Adeptus Minor 5=6 of the old Order swore, at his or her initiation, to attain the mystical experience called the Knowledge and Conversation of the Holy Guardian Angel, or "to unite myself to my higher and Divine Genius." The 5=6 initiation represented the **beginning** of that clear aspiration. In contrast, the full Adeptus Minor 5^o=6[□] of the A.:A.: is one who actually has attained this result. Although the old 5=6 ini-

tiation, when properly done, hardly can be called a mere formality (I write as one who has been on both sides of the Pastos lid), it is, nonetheless, surely obvious that the actuality of the 5^o=6[□] attainment in the A.:A.: is incomparably greater.

The reason for this disparity lies in the subtle structure of the Hermetic Order of the Golden Dawn. If you examine the foregoing table, you will see that the grades of Zelator through Adeptus are repeated within the Adeptus Minor Grade itself. The grades 1=10 through 4=7 were, so to speak, "dry runs" – a ceremonial exposure to the symbolism of the sephiroth, an imprinting of a pattern on subconsciousness, but without substantially inward "working" of the actual transformative phenomena of each sephirah. This is not to say that the old First Order ceremonies are ineffective; nor am I implying that, under the guidance of able Chiefs, members of such an association never work. However, the level of that work in the best situations is but a hint of what is to come later. The Elemental Powers, equated and equilibrated in the old First Order ceremonies, are predominantly aspects of the personality (that is, microcosmic Yetziratic forces); and there are higher places to fly!

Having completed this "dry run" of the sephiroth from Malkuth to Tiphereth, the new Zelator Adeptus Minors would find themselves again as at the base of the Tree of Life. The theory was that, within the subgrades of Adeptus Minor, the aspirant actually would 'work' the sephiroth, requiring actual inner transitions from sphere to sphere and plane to plane. By this schema, the *Adeptus Adep-*

tus Minor would have attained what the Zelator Adeptus Minor had sworn to undertake.

It did not work. The Order failed to initiate.

As an example of how poorly it worked, Mathers never finished writing the instructional papers for the Theoricus Adeptus Minor subgrade, and scarcely even outlined his intent for the higher subgrades.

Ideally, the Adeptus Major, 6=5, should have completed all the subgrades of 5=6 through Adeptus Adeptus Minor (A.A.M.). It seems never to have happened. When Mathers became eager to test the effects of his new 6=5 and 7=4 ceremonies, he selected four leading 5=6 members⁴⁰ and announced that he would pass them through the 6=5 ceremony once they had completed the Z.A.M. work, and through the 7=4 ceremony once they had completed the Th.A.M. work.

This is one example of why Crowley and Jones claimed that the old Order failed to initiate.

When the A.:A.: was founded, Fratres D.D.S. and O.M. essentially dispensed with the old First Order altogether. For their new Outer College, they took the old Adeptus Minor subgrades. They also incorporated the methods of yoga into each grade, according to its symbolism – for example, Gñana Yoga (Union by Knowledge) for Hod, and Bhakti Yoga (Union by Devotion) for Netzach.

In summary, though the new grades had identical numerical designations, and similar or identical names, they represented entirely different attainments. A Zelator (2°=9°), or even an advanced Neophyte (1°=10°), of the A.:A.: is every bit the equal of a 5=6 of the old Order. A 5°=6° of the A.:A.: – had such ever appeared during Mathers' watch – would have been considered an 8=3 in the old Order!⁴¹

⁴⁰ Unfortunately, his objectivity in this selection is not unequivocal, since one was his wife and another was the primary financial sponsor of the Order.

⁴¹ For the most part, there is no evidence that any of the "adepts" of the old Order attained to the Knowledge and Conversation of the Holy Guardian Angel **while still a member of the Order**, although several did so after leaving it, founded on what they had received there. Crowley and Jones are just two examples. Dr. Henry Pullen-Burry (V.:H.: Frater Anima Pura Sit) was another. In later generations, Paul Foster Case and Israel Regardie became striking and important examples. If there was one exception to the general rule – one original H.O.G.D. adept who truly attained – it surely was Florence Farr (V.:H.: Soror Sapientia Sapienti Dona Data). Her story, along with much more of this general history of the Order, can be found in Mary Greer's remarkable book,

This raises an interesting question about the actual attainment of Fratres O.M. and D.D.S. in 1906. When they recorded that they had been admitted to the Magister Templi Grade, was this by Old or New standards? There is some evidence for the former. For example, Crowley's attainment was the result of performing the Sacred Magick of Abra-Melin, a Work usually related to the Adeptus Minor (5°=6°) Grade; and it was a reenactment of a critical part of the old 5=6 ceremony (in July 1906) that opened a gate to the greater attainment reached by both adepts later that year. Crowley also felt that he did not really deserve the 8°=3° Grade in 1906 – not, in fact, until three years later. Unfortunately, in the absence of adequate records – in the absence of **any** available diaries from Jones – we are not in a place to know for sure whether he actually attained, in 1906, what today would be called 8°=3°, or only what we now call 5°=6°.

Occasionally, in the chapters here following, quotations from the old Golden Dawn rituals will be used to highlight various instructional points. This should not be interpreted to imply anything more than analogy. When establishing the new A.:A.: system, its founders' only experience of the nature and symbolism of the sephirothic grades was in the grade ceremonies through which they themselves had passed, and which Jones repeatedly had helped administer.

LIGHT IN EXTENSION

In its highest interpretation, the Order A.:A.: is identical with the Third Order, or *Collegium Summum*, which is also identified by the letters S.:S.:.

Were we not otherwise informed, we might suspect that these initials refer to the *Arcanum Arcanorum* ("Secret of Secrets"), which is to be found within the *Sanctum Sanctorum* ("Holy of Holies"). In fact, the initials have a different meaning.

It has been stated frequently and correctly that the letters A.:A.: refer to the phrase "Silver Star," which is, in fact, what the letters S.:S.: represent.

However, something that has been stated almost as frequently is that the true name of the Or-

der is the Latin phrase for "silver star," *Argentum Asirum*. This is **not** correct.

During Aleister Crowley's life, he took care not to disclose the actual name of the Order except to its initiates. However, since his death, certain previously unpublished documents and notes have been circulated widely among peripheral groups of magick students. A point has been reached where there are more people unassociated with the A.:A.: who know its actual name than there are initiates. This being the case, there is no longer a good reason for keeping a nonsecret secret from the people it was intended most to serve.

The name is *Astron Argon* (ΑΣΤΡΟΝ ΑΡΓΟΝ). It is the Greek – not Latin – phrase meaning "silver star."

At first it may seem that it does not really matter whether the initials A.A. are Greek or Latin if the translation means the same thing. However, to the Qabalist, there is a great difference. By gematria – a Qabalist's numerology – the Greek *Astron Argon* enumerates to 451, the value of the Greek words *Konx Om Pax* (ΚΟΝΞ ΟΜ ΠΑΞ).

Konx Om Pax – an important mystical phrase, interpreted in the old Golden Dawn as meaning "Light in Extension" – is also the name of the only book Aleister Crowley wrote **and published** during the two year period (1906-07) when he and Jones were most concentratedly formulating the A.:A.: system.⁴²

Konx Om Pax, the book, is seen, on inspection, to be a veritable Manifesto of the A.:A.: It includes an introductory and dedicatory essay that gently criticizes the old Order while stating the emerging principles of the new one. Its dedication (virtually an invitation) is to those who have fallen away from the old Order, yet are true children of the Light. Then follows *The Wake World*, a Qabalistic fairy tale outlining the structure of the Order; *Ali Sloper, or The Forty Liars*, a satire on the Crowley-Jones collaboration in December 1906, and a spoof on the major players of the old Order; *Thien Tao*, an essay on the art of government and producing genius at will; and a long piece called *The Stone of Abiegnus*, at least the title of which has great relevance to the attainment of the Great Work.

Konx Om Pax – Light in Extension. **This, in a phrase, is the entire meaning, purpose, and**

method of the Order A.:A.:. And that Light is the Light of a Silver Star, by which simple name we know the Third Order and the Masters thereof.

451 also has other significance. Among its several important Hebrew correspondences is the phrase *Eth ha-Adam* (אֵת הָאָדָם), "The Essence of Humanity." In the A.:A.: is found that true "essence of humanity" which is indigenous to every one of us.

The initials R.:C.:, applied to the Inner College of the A.:A.:, stand for "Rosy Cross."

As said previously, the initials G.:D.: (the title of the First Order) stand for "Golden Dawn."

One Star in Sight

Besides *Astron Argon*, and the oft-repeated Latin equivalent, other ideas surface, from time to time, of what the letters A.:A.: might mean. A frequent request from readers of earlier editions of this book is that we discuss some of these.

The non-Latin alternative to *Astron Argon* suggested most often is *Aster Argos* (ΑΣΤΗΡ ΑΡΓΟΣ). It, too, is a correct Greek rendering of the words "Silver Star." It is particularly attractive to many students because it appears in either the public writings or private papers of three A.:A.: members from Crowley's lifetime: Charles Stansfeld Jones (Fratr Achad), C.F. Russell (Fratr Genesthai), and Kenneth Grant (Fratr Aossic). At first, these three appear to be a significant number of diverse initiates seeming to have the same "inside information." However, these are not three separate witnesses. Though all three men had personal access to Crowley, Genesthai was a student working directly under Achad, and Grant, had extensive contact with Achad. This rendering of the name, therefore, tracks back to only a single source: Frater Achad.

Achad had impressive credentials within the A.:A.: One would like to trust his statement on the name of the Order. Yet it is ΑΣΤΡΟΝ ΑΡΓΟΝ, not ΑΣΤΗΡ ΑΡΓΟΣ, that we find recorded at least twice in Crowley's handwriting (once in a note, and once in an official document). Any other claims regarding the actual name of the Order must take second place to this.

What makes *Aster Argos* particularly interesting, though, as a secondary form of the name, is its numerical value, 489. This is also the value of Σοθις, *Sothis*, the Greek name of the star Sirius,

⁴² What later became *Liber 777* was also written during that time, but not published until 1909.

brightest star in the nocturnal sky. Sirius commonly is held to be the physical expression of that "Silver Star" after which the Order is named.⁴³

Even before the founding of the current incarnation of the Order circa 1906, the letters A.:A.: had a long, if relatively obscure, history in Western esoteric tradition. They appear, in passing, as a name for a secret Order in the 19th Century writings of Pascal Beverly Randolph. They also appeared in 16th and 17th Century British manuscripts and woodcuts peripheral to early Masonic and Rosicrucian circles. Furthermore, beyond these historical uses, personal interpretations of the double-A emerge in the work of individual aspirants. They are affectionately understood, as well, to refer to *the Angel and the Abyss* (the two main threshold attainments in the Order), or to the relationship of *the Angel and the Adept* (which was nearly a subtitle of the First Edition of this book).

But *Astron Argon* is the name handed down to us by one of only two sources who were there at the start of the Order, and likely to know what they meant the letters to stand for.

THE HOLY SEAL OF THE A.:A.:

On the front of this book is the *Sigillum Sanctum Fraternitatis A.:A.:* – the Holy Seal of the *Fraternitas A.:A.:*

This Seal first appeared in *Book IV*, Part I (1911). It did not appear anywhere in the first volume (first ten numbers) of *THE EQUINOX*.

The central part – the seven-pointed star and its embellishing features – also appeared in Crowley's *The Book of Lies* (1913), Cap. 49. By itself, it is called the Seal, or Star, of Babalon.

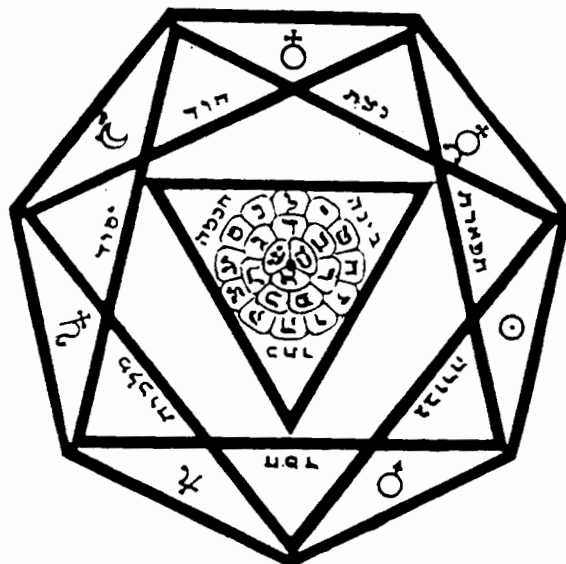
The heptagram is an ensign of the Great Order at every level. It is the pattern of the Seven-Branded Candlestick, the Vault of the Adepti, and the seal upon the gates of the City of Pyramids – demarcating, respectively, admission to the First Order, the Second, and the Third.

With two points uppermost and one point downward, the heptagram assumes a distinctly feminine quality. This is reinforced by the predominance of the name BABALON, which is the basis of this entire seal. BABALON is a holy

name associated with Binah. She is essentially equivalent to Shakti, or to the most ecstatic formulations of the Shekinah. BABALON can be studied deeply in *The Vision & the Voice* (*Liber 418*). For now, it is only important that you understand that she is the manifestation of that Reality which betokens admission to the Third Order; that Her name consists of seven letters; and that it enumerates to 156.

The seven-pointed star refers, among other things, to the seven letters of Her name, which are placed within the points of the Star. (The point of the heptagram at which the name begins is, by Hermetic tradition, attributed to the Moon, to the Hebrew letter Gimel, and to the Tarot Trump whose esoteric name is "The Priestess of the Silver Star." This may or may not have been intended in the original design of this Seal.)

Before going further, I must digress to explain one of the entertainments and, simultaneously, an exercise in mental discipline with which Crowley and his friend Oscar Eckenstein occupied themselves on mountain climbing excursions (presumably not during the actual climbing). They would attempt to represent any number soever by employing the number 4 exactly four times, in combination with any mathematical symbols they chose. For example:



THE CEILING OF THE VAULT OF THE ADEPTI

The heptagonal "Vault of the Adepti," from the 5=6 Grade of the old Order, certainly was an inspiration for the Seal of Babalon. Note the attributions of the sephiroth to the points of the heptagram. This Vault is the cup, or womb, of Babalon, into which the Adept offers every drop of his blood (or life) in the Mysteries of the Rosy Cross.

⁴³ This correspondence is so attractive that when the Chiefs of the Soror Estai lineage of A.:A.: decided to assign (internal to the lineage) an official catalogue number to the important essay "One Star in Sight," they labeled it *Liber 489*.

$$\begin{aligned}
 1 &= (4+4) \div 4 - 4 \\
 2 &= (4+4) \div (4+4) \\
 18 &= (4 \times 4.4) \div .4 \\
 128 &= 4^4 \div (4 - \sqrt{4})
 \end{aligned}$$

Crowley recorded that, by this device, they had succeeded in generating every number (every positive integer) up to about 170 except 113; and from there to about 300 with very few gaps.

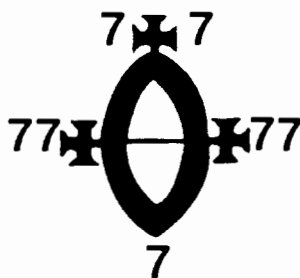
This is relevant to the present discussion because the *Sigillum Sanctum* of the A.:A.: is formed on a similar principle, using the number 7 seven times. Remembering that the name BABALON consists of seven letters and enumerates to 156, we find that:

$$156 = 77 + \left(\frac{7+7}{7} \right) + 77$$

By taking slight artistic license with the size and distribution of the numerals and mathematical symbols, we obtain the following:

$$\begin{array}{c}
 7+7 \\
 77 + \text{O} + 77 \\
 7
 \end{array}$$

Virtually no imagination is required to bridge between this and the final design:



Therefore, in addition to the geometric symbolism of the heptagram, a divided Vessica Piscis, and the three crosses, we have important mathematical and artistic symbolism whereby the design represents the name BABALON itself, as ensign of the Third Order. This, then, is the heart of that image which has been adopted as the seal – the *sigil* – of the Great Order itself.

WORKING THE A.:A.: SYSTEM

Since the death of Frater O.M. in 1947 and Frater D.D.S. a few years later, there have been no universal Chiefs of the A.:A.:. Crowley's appointed successor in the O.T.O., S.:H.: Frater Saturnus (Karl Germer), 8^c=3^q, was also one of the senior living A.:A.: members at Crowley's death, and many turned to him for guidance. After Germer's death, there clearly was no one who emerged **visibly** as a central guiding figure.

This does not mean, however – as some have suggested – that the A.:A.: ceased to exist or to function as a manifest Order. The central unit of the A.:A.:'s functioning is the work of a given teacher with a given student.

It is written that an A.:A.: member only *officially* knows his or her own teacher, and any students that the member may have admitted to the system. This instruction has given rise to a lot of silliness and paranoid secrecy by people who have overlooked or misunderstood the word "officially." Let me, then, say plainly that this secrecy is not required. Nor does it accord with the published working descriptions of the A.:A.: system.

For example, in one grade, the Imperator and Præmonstrator of the Order specially evaluate the aspirant, even if neither of these officers is his or her Superior. In each grade, one's Superior is instructed to file the record of one's admission or advancement with the Cancellarius (see *Liber 185* in Appendix B). Also, responsibility for a student "floats uphill." The senior member of a lineage⁴⁴ is ultimately responsible for the work not only of his or her own students, but of their students, and their students, and their students. . . .

Finally, one's membership in A.:A.: simply is not secret; in fact, as explained more fully in Chapter 2, quite the opposite may be true, depending on circumstances.

The real purpose of the rule not *officially* to know other members in general is that peers are not to work together. As Frater O.M. wrote in *One Star in Sight*:

⁴⁴ Consistent with Eastern customs governing lineages of a received tradition (and also in the spirit of the Rosicrucian tradition which is Europe's chief foundation in High Magick), a senior member may appropriately designate one student to assume responsibility, at the senior's death, for the lineage and all of its students. This requires a certain prior familiarity between the designated successor and the others.

The real object of the rule was to prevent Members of the same Grade working together and so blurring each other's individuality; also to prevent work developing into social intercourse.

A member may (in a limited way) work with those ahead of him or behind, but not those who are undergoing the same processes through which he also is passing.

Also, even though there is no world governing authority of the A.:A.:, its continued governance on Earth is ensured by the responsibility borne by each member for his or her students, and the continuity of the lineal descent implied by membership. Although not of an episcopal character, this lineal succession and continuity is no less 'apostolic'⁴⁵ than that on which the Church of Rome is built. A given lineage of the A.:A.: may have its own Chiefs – Præmonstrator, Imperator, Cancellarius – who only bear authority with respect to those students for whom they are responsible.⁴⁶

Occasionally I encounter a person who informs me that he (so far it always has been a "he") is in the A.:A.: On further discussion, it becomes evident that, by this, he means he has acquired the appropriate books and is doing his best, on his own, to follow the Order's curriculum. This effort is worthy of praise. Any such work stands an excellent chance of yielding some sort of profit (or even a prophet!). But it is not A.:A.: nor has the Student any assurance, without supervision, that he is working correctly. Inherent in the very definition of the A.:A.: system is the condition of direct transmission of a linkage from teacher to student; and the ceremony of admitting a Probationer is based on this reality.

For those who have no teacher, and wish to undertake the work as best they can alone, this present book should provide more than a little help; but let the student not fool himself into thinking that an authentic linkage is irrelevant. On the other hand, since all of the essential instructions are openly published, a given aspirant may

have all that he or she needs to take up the Great Work and bring it to conclusion. Having considered the matter, let each make his or her own decision accordingly.

Something needs to be said concerning the adaptation of the formal A.:A.: system to the individual needs of a particular aspirant. First, let it be clear that the system is inherently individual, even though the assignments are precise and the thresholds invariable. There is no contradiction between a firm curriculum and individual needs: for the formal curriculum is merely that, a defining **form** within which the personal development of each seeker occurs. Although the grade assignments (discussed in detail in the chapters to come) designate specific thresholds which must be confronted and surpassed, the real work is often behind the scenes, in the response of the student's character, environment, and karma to the parameters of passage. There always must be the latitude or freedom to look behind the letter of an assignment and discover its spirit; nor can any person, no matter how wise, know in advance exactly what is required by the soul of another. But these are the exceptions which confirm the basic pattern; and never must they be allowed to become excuses for bypassing or avoiding an honest assignment due to some *inner* resistance or inability to perform it.

Although I have been careful to make this book descriptive of the A.:A.: pattern *per se*, rather than of my own personal Path, a couple of personal anecdotes may be appropriate in this Introduction to emphasize these last points. Those with experience say that at least one of the Outer College grades is especially hard, and at least one especially easy, for each aspirant. In my own case, I spent seven years in one grade, and only one month in another; nor was either of these the outcome I would have guessed in advance. The grade that – based on my personality and prior experience – I thought would take the least time of all, actually took many times longer than I would ever have guessed.

By hindsight, however, the reasons for all of this are now quite clear to me. At each stage, the Holy Guardian Angel has its own ideas (if I may be forgiven for the anthropomorphization) of what transformations are to be accomplished, what work is to be done. During the grade that lasted for seven years, I needed every one of those years to accomplish much that was not listed in the formal assignments, but which my life made evident to

⁴⁵ Literally, "one sent forth." Its usage here is more precisely accurate than many be apparent at first.

⁴⁶ Historically, members below the Grade of Zelator, 2°=9°, did not communicate directly with the Chiefs **as such**. As an open example of this, compare, in Appendix B, the instructions written at the top of The Task of the Probationer with the corresponding instructions written near the top of The Task of the Neophyte.

me. Then, having put off for more than six and a half years an assignment that I was sure would take a couple of years to perfect, I took up the neglected task and mastered it in about two months.

This is not boasting. It is profound humility. I had little to do with it. The Angel had its own schedule and plans.

On another occasion, I had completed every formal requirement of a certain grade but one, the memorization of 27 short sentences. Even though I had previously memorized ten times that much of similar material, I sat for nearly two years, seemingly going no place, entirely blocked on that one task. I now know that it simply took the extra time for me to be ripened inwardly on certain points; and that I still had more work to do in that stage, whether I knew it then or not.

The main point here is that following the A.:A.: system cannot fail to be a most intimately personal journey, if it is pursued earnestly and wholeheartedly.

• • • • •

From the foregoing, we now turn to the secular. Perhaps money should not be an issue where purely spiritual matters are concerned; yet both the practical exigencies of books and other supplies on one hand, and the unstable thoughts and emotions routinely excited by considerations of cash on the other, require that we address the matter of money and the A.:A.:, if but to lay it to rest. Fortunately, we have a perfectly clear instruction in the essay *One Star in Sight*:

There is however an absolute prohibition to accept money or other material reward, directly or indirectly, in respect to any service connected with the Order, for personal profit or advantage. The penalty is immediate expulsion, with no possibility of reinstatement on any terms soever.

Unfortunately, even the plainest statements are not likely to be understood if read superficially. For example, the above does not mean that there is no exchange of money. On the contrary, that most canonical of A.:A.: documents, *Liber 185* (see Appendix B), instructs that the Neophyte and Zealator shall each pay a certain sum, prior to initiation, in exchange for certain documents.

Additionally, we must consider the more subtle circumstances of the original A.:A.: Student program. As is detailed in Chapter 1 of this book,

Crowley eventually required that, before any person could be admitted as an A.:A.: Probationer, they must possess approximately two dozen specific books, 80% of which were written and/or published by Crowley. However, this apparent commerce did not violate the A.:A.: rule stated above. Crowley made a habit of selling his books for a price barely above cost. He diverted any small surplus of funds back into the support of the Great Work – generally for more publishing.

Nor did he hesitate to ask others for direct financial contributions to the Order, and especially toward its publishing program. According to the evidence, he was ruthlessly honest in using such donations strictly for the purposes designated, and not for personal ends.

The relevant rule, it will be recalled, is that no A.:A.: member is to receive, with respect to the Order, any money or other material reward **for personal profit or advantage**. At the same time we are equally admonished in our most sacred text, *The Book of the Law*:

Establish at thy Kaaba a clerk-house: all must be done well and with business way.

It is a hallowed principle within all authentic initiatory schools that initiation is not for sale. Spirit may not be bought. Enlightenment is not a marketable commodity. The "Gold of the Wise" is an interior gold immeasurably more valuable than coin; or, more accurately, the two are incommensurable.

ON USING THIS BOOK

English vs. Non-English Titles

Certain conventions have been adopted in the preparation of this book.

Official A.:A.: instructions most often have Latin titles, and are numbered with Roman numerals. In this book, the more familiar Arabic numerals have been substituted, except in direct quotations. Where useful or meaningful, document titles have been translated into English.

Earlier in this century, when most of this material was written, it was commonplace that educated people were familiar with the classics and could read ancient Greek and Latin. Lamentably, this is no longer the situation. Certainly, readers

will approach the present book with disparate educations, and with little guarantee of easy familiarity with ancient languages. I should, therefore, particularly mention that the Latin word *liber* simply means "book," and *vel* means "or." Thus, for example, *Liber E vel Exercitiorum* literally means, "Book E, or The Book of Exercises." It is also called *Liber IX*, which does not mean it is a book called "Ix," but that it is cataloged as *Book 9*.⁴⁷

The Pronoun Problem

A problem, which every conscientious writer must address, is how to handle the gender of pronouns. English does not have an ungendered personal pronoun; and it has long become unacceptable to me to employ uniformly masculine pronouns as though they were neuters. Different stylistic solutions are appropriate in different situations. However, the mere minimalization of pronouns, or avoiding them altogether, is not fully satisfactory. Studies have clearly shown that when English-speaking people hear masculine pronouns, they usually imagine pictures of men; when they hear feminine pronouns, they usually (but less frequently!) form inner pictures of women; and when gender is not specific in the language used, people usually visualize images only of men!!

The mental pictures we formulate and maintain define the parameters of our world, and of our actions, thoughts, feelings, and speech in that world. Only by explicit verbal inclusion of women in our world view can we heal, within each of us individually and all of us collectively, the indifference to, if not outright suppression of, the feminine.

This issue became unusually important to me in writing the present book, for two reasons.

First, throughout the book are frequent quotations, composed by other writers during an earlier era when the linguistic invisibility of the feminine

was taught, by sophisticated thinkers, as being grammatically correct. It was simply the way people spoke and wrote. Over this quoted material, I have little control if I wish to represent my sources honestly. By themselves, the quotations paint vivid images of an almost exclusively male involvement in things magical and mystical. This is unacceptable. It troubles me that even the greatest of modern occult writers (who should have known better) have perpetuated this unconscious affront.

The second reason that the gender issue is so important in the present book is that those of you reading these pages, as a group, have minds of tremendous power compared to the majority of humanity. **Your** thoughts, **your** words, **your** inner pictures have a tremendously greater potential to affect (and, I suppose, to effect) the collective images of humanity as a whole. Therefore, the images I offer for **your** consideration, the pictures which form in **your** minds as a result of these written words, have an unusually great power to heal – but only if they are healing words.

Therefore, I have elected to balance the extensive and almost exclusive use of quoted masculine pronouns in Chapters I through II by using almost exclusively feminine pronouns in my own original paragraphs. Some of those friends and associates who have read these chapters for me have been startled by the pointed, intended feminine presence invoked thereby. Encountering unanticipated feminine pronouns has often made even the most feminist of my copyreaders uncomfortable, because of its frank unusualness. I invite you, each time you are startled by a generic "her" or "herself" in these chapters, to observe how infrequently you are exposed to inclusive feminine images in your usual reading and thinking; and, perhaps, when reading other books hereafter, to jostle yourself consciously by substituting feminine pronouns into your reading until you are entirely comfortable with their presence.

In this century, the Western Mysteries alone have produced such teachers as Dion Fortune, Ann Davies, Phyllis Seckler, Melita Denning, and others less well known – women of wisdom, understanding, compassion, strength, and light. In principle, these Mysteries have long "supported the admission of both sexes to our Order, on a perfect equality;" but that "perfect equality" has rarely been perfect in practice. Perhaps our small editorial decision and these present remarks will open the gates a little wider. It does little good to talk

⁴⁷ It is disturbingly common to hear young magical students refer to Crowley's *Liber I vel Reguli* as "Liber Vee," or as "Vel Reguli." The "V" is a Roman numeral 5, and the title is properly *Liber Five*, or *Liber Reguli*, or (when fully translated) *The Book of the Prince*. No condescension is intended toward any readers by this painstaking example. Sadly, it has been found necessary. The truly serious explorer of magical and mystical texts should consider seriously the advantages of familiarizing herself with Latin, ancient Greek, and ancient Hebrew, at least to the point that one can read their alphabets as readily as one's own, can readily use a dictionary or lexicon, and is not intimidated by the enigmas of their basic grammar.



FLORENCE FARR

(*Sor. Sapientia Sapienti Dono Data*)
Noted stage actress. Chief Adept
of R.R. et A.C. in Britain. Praemon-
strator of Aleister Crowley's temple.



DION FORTUNE (Violet Firth)
(*Sor. Deo Non Fortuna*)

Author, psychologist. Founder,
Society of the Inner Light. Crowley
confidante at the end of her life.



ANN DAVIES (*Sor. Resurgam*)
American dancer. Prolocutor Gen-
eral of Builders of the Adytum.
Successor of Paul Foster Case.



LEAH HIRSIG (*Sor. Alostrael*)
American artist. Joined Crow-
ley at the Abbey of Thelema
in Cefalù. One of the greatest
Scarlet Woman avatars thus
far in the Æon of the Child.
Soror, S.:S.:.



NUIT

The Goddess of Infinite Space



LEILA WADDELL (*Sor. Agatha*)

Gifted Australian violinist. A.:A.: mem-
ber, and Crowley's collaborator (and
muse) in The Rites of Eleusis. Later, IX°
and Grand Secretary General of O.T.O.



JANE WOLFE

(*Sor. Estai or Sor. Fiat Yod*)
Noted film actress. Entered
A.:A.: under Crowley while at
Cefalù, and bore the Order for-
ward to new generations.



PHYLLIS SECKLER (*Sor. Meral*)

Artist, educator. Founder, College
of Thelema. Publisher, *In the Con-
tinuum* for 24 years. Co-Founder &
Prolocutor General, Temple of The-
lema. IX° O.T.O. Soror, R.:C.:.



ANNA-KRIA KING

Baroque & Renaissance musi-
cian. Co-Founder & Past Grand
Imperator, Temple of Thelema.
Soror, R.:C.:. E.G.C. Bishop of
Los Angeles.

CLASSIFICATIONS OF OFFICIAL A.:A.: INSTRUCTIONS

Class A Documents *Consists of books of which may be changed not so much as the style of a letter: that is, they represent the utterance of an Adept entirely beyond the criticism of even the Visible Head of the Organization.*

Class B Documents *Consists of books or essays which are the result of ordinary scholarship, enlightened and earnest.*

Class C Documents *Consists of matter that is to be regarded rather as suggestive than anything else.*

Class D Documents *Consists of Official Rituals and Instructions.*

Class E Documents *Deal especially with the propagation of the Law of Thelema.*

Notice that the first four have a successive correspondence to the four Qabalistic Worlds; or, one might rather say, they are of Neshamah (or Spirit), Ruach (here as the higher aspects of mind), Nephesch (the emotional plane where inference and allegory prevail), and the plane of direct action. Class E Documents, the last group to be added, then carry this further, out into the world.

and write about magick if we do not use our words, as well, actually to **perform** magick – actually to heal, freely, ourselves and our world.

Sections of the Book

Immediately following this Introduction are three preliminary documents that provide a further introduction of the A.:A.:’s principles, in the words of one of its founders. *Liber Porta Lucis* is one of the Thelemic Holy Books, and is considered inspired (for lack of a better one-word description), rather than authored. “Postcards to Probationers” and the Editorial from No. 2 of *THE EQUINOX* provide summaries of the essential premises of Scientific Illuminism, the technical training system employed by the A.:A.:.

Chapters 1 through 11 successively describe the various stages or grades of A.:A.:, from Student to Exempt Adept. Their purpose is to explain the formal requirements of each stage, relying, where feasible, on quoted source materials, supplemented by explanations of more obscure points.

I have carried the discussion only as far as the 7^o=4^o Grade of Adeptus Exemptus. I felt no need at all to discuss the Third Order grades.⁴⁸ First, I seriously question whether any Magister Templi needs the help! Second, I have seen too many students obsessed with “crossing the Abyss” (attain-

ing to the Third Order) when they have not even grounded themselves in the basics of the First Order. Their underlying motivation seems to be a belief that if the 5^o=6^o Grade is cool, then 8^o=3^o must be cooler. For those so motivated, I will offer a more prudent alternative: Attain to adepthood, through the Knowledge and Conversation of the Holy Guardian Angel; then let the Angel guide you on the remainder of the journey, in whichever incarnation you are prepared to undertake it!

The Appendices are a small book in themselves. For the first time, all of the primary defining A.:A.: documents have been gathered in one place. The first three appendices – *Liber Graduum Montis Abiegni* (*Liber 13*), *Liber Collegii Sanctii* (*Liber 185*), and *One Star in Sight* – are the descriptive papers that define the A.:A.: grade tasks. To these have been added two additional documents: Appendix D contains official syllabi (reading and study lists) for each grade. Appendix E is a catalog of official documents categorized in five official Classes. Both lists are original compilations. Appendix D is based on the more limited syllabi published in *THE EQUINOX* No. 11 (that is, Vol. III, No. 1), fleshed out with other documents which *Liber 13* and *Liber 185* state are required for the grade. Nothing has been added to these lists unless one of the Order’s defining documents called for it. Finally, Appendix F discusses several matters of lesser importance, but without which the description of the Order would not be complete; viz., the characteristic robes and signs (ges-

⁴⁸ The Third Order, or S.:S.:, is accurately portrayed in *An Account of A.:A.:* in *THE EQUINOX* No. 1, and Appendix G.

tures) of each grade, and the Order's internal governmental structure.

Finding the Books of Instruction

Formal instructions of A.:A.: – nearly all of which are writings of Aleister Crowley – frequently move in and out of print, one new edition of a particular work eventually replacing the last. Therefore, it would be futile, in most cases, to mention particular publishers or publications. Nonetheless, with the references available to book retailers, such as the annual publication *Books in Print*, and with high quality Internet commercial sites such as www.Amazon.com, you should have little trouble finding what is currently available. Bookstores specializing in occult or metaphysical subjects also often have used-book sections where out-of-print editions frequently float to the surface.

In the chapters that follow, many instructional papers and books will be mentioned. For those of you who decide to acquire these materials and pursue the A.:A.: methods, you may want to plan carefully how to get the most while shopping prudently. Appendix D gives assistance in finding where particular instructions are published. I will try, in the next few paragraphs, to summarize that information into a few pointers.

As indicated previously, most of the instructions (especially most of the important ones) are in *Gems From the Equinox*, edited by Israel Regardie. *Gems* should be your primary acquisition, to be followed in close order by *Magick in Theory & Practice*⁴⁹ by Aleister Crowley, and *The Holy Books of Thelema*. These three volumes should be the foundation of your A.:A.: library.

Most of the rest can be found in THE EQUINOX itself. Instructions which are in the first eleven issues of THE EQUINOX but are not included in *Gems* include: *John St. John*, *The Chymical Jousting of Brother Perardua*, *A Note on Genesis*, *Liber Gaias* (*A Handbook of Geomancy*), *Aha!*, *Thesaurou Eidolon*, *The High History of Good Sir Palamedes the Saracen Knight*, *Gematria* (from "The

Temple of Solomon the King"). *Across the Gulf*, *Adonis*, *A Description of the Cards of the Tarot*, *Sepher Sephiroth*, *The Key of the Mysteries*, and *The Message of the Master Therion*.

If you cannot afford an EQUINOX set, you can obtain much of the same material by other routes. Most A.:A.: documents are available in plaintext form for free download at multiple World Wide Web locations. Other print availability includes the following:

Several important works are stand-alone books, obtainable in none of the anthologies. These include: *The Equinox of the Gods*, *Eight Lectures on Yoga*, *The Book of Thoth*, *Liber Aleph* (*The Book of Wisdom & Folly*), *Khing Kang King*, *The Book of Lies*, *The Key of the Mysteries* by Eliphas Levi, *Aha!*, *The Book of Changes*, and *Tao Teh King*. Some of these works, and others relevant to the A.:A.: tasks, are published by the College of Thelema; currently available titles are listed at the end of the present volume. Such smaller documents as *Liber Gaias*, *A Note on Genesis*, and *Liber 78* (retitled *Tarot Divination*) have been available more recently as stand-alone booklets from various publishers.

Some of these documents are contained in the more available Vol. III, No. 10 of THE EQUINOX, published by O.T.O. These include many documents originally published in Vol. III, No. 1.

In a modern anthology variously called *The Qabalah of Aleister Crowley* or *777 and Other Qabalistic Writings* are included three important Qabalistic works: *Liber 777*, after which the collection is sometimes named; the Hebrew gematria lexicon called *Sepher Sephiroth*; and an introductory article on "Gematria," which was originally part of the *Temple of Solomon the King* installment in EQUINOX No. 5.

In the out-of-print and unauthorized volume, *Secret Rituals of the O.T.O.* by Francis King, are published three A.:A.: Class B documents: *De Nuptiis Secretis Deorum cum Hominibus*, *De Natura Deorum*, and *De Homunculo*; and the Class D document, *Liber Agape*.

The Paris Working is contained in *The Vision & the Voice with Commentary and Other Papers* (EQUINOX Vol. IV, No. 2), published by Samuel Weiser, Inc. *Liber Artemis Iota* is contained in Aleister Crowley's final book, *Magick Without Tears*. The essays *Science & Buddhism* and *The Sword of Song* are contained in *The Collected Works of Aleister Crowley*. *The Wake World* and

⁴⁹ *Magick in Theory & Practice*, though often published by itself, is part of a larger composite work, *Book 4*. The definitive edition of this complete work (alternately titled *Magick* or *Liber ABA*), edited and annotated by Frater Hymenæus Beta, is the first one-volume publication of all four parts, these being: (1) *Mysticism* and (2) *Magick*, previously published together under the title *Book Four*; (3) *Magick in Theory & Practice*; and (4) *The Equinox of the Gods*.

Thien Tao are contained in the anthology *Konx Om Pax*, mentioned earlier.

THE LION OF LIGHT

For thousands of years, the principal methods of spiritual progress have been confined predominantly to the Mystery Schools, or initiated instruction, in the East and West alike. Some of the root principles of these methods often have been present even in conventional, orthodox religions, but visible only to those few who had the eyes to see what was before them.

Nearly four hundred years ago, a current was unleashed upon the Western world with the intent of preparing the day when the full secrets could be disclosed. The opening years of the 17th Century brought one of the greatest declarations of spiritual liberation in modern times – a message not yet for every man and woman, but, at first, only for the erudite, the elite, the spiritually privileged who would bear, thereby, the responsibility of establishing its principles for all, by necessary political, economic, social, and religious reforms in the centuries following. Europe was ripe with child; and the birth announcement came under the banner of a Rosy Cross.

Early in the 17th Century, two small books appeared, initially in Germany, called *Fama Fraternitatis of the Meritorious Order of the Rosy Cross*, and *The Confession of the Rosicrucian Fraternity*. They are most commonly identified as the *Fama Fraternitatis* and the *Confessio Fraternitatis*; or, more simply, as the *Fama* and the *Confessio*.⁵⁰ These two pamphlets purported to be the manifestos of the Fraternity of the Rosy Cross, more popularly called the Rosicrucians.

Centuries of debate have ensued as to the identity of those who issued these manifestos. In the final analysis, it does not really matter who they were. No matter what individuals lent their hands to the production of these documents, the true Authorship, and the motivation for their production, must be credited to the Secret Masters of the Third Order. The *Fama* and the *Confessio* were, above all, **Their** manifestos, announcing Themselves

anew to certain individuals who had a capacity to serve.

In the *Fama*, the authors indicated that, "The word R.C. should be their seal, mark, and character." In addition to other meanings, it would be clear to any Qabalist that "the word R.C." (in Hebrew, רך) is equal to the number 220, which is, therefore, equally the signature of the Hidden ORDER.

When *The Book of the Law* was dictated to Aleister Crowley by Aiwass in 1904, it contained numerous internal references that seemed, to some, to allude to the Rosicrucian Order; but the final clue, and certainly the most important, was that it contained 220 verses. Crowley even catalogued it as *Liber 220*.

The Book of the Law might as well have been signed with the letters "R.C." It is a new manifesto authored by the same Source as the *Fama* and *Confessio*, addressed to men and women of a new age. No longer is the message addressed only to an elite. No, the new law is for all, and is open to every person in the world.

Crowley was instructed (by those who proved to him that they were legitimate representatives of the Third Order) to publish most of what had been previously secret. Because it was to these Hidden Masters that he had taken his original obligations of service and silence, his publication of the hitherto secret instructions was a fulfillment, not a violation, of his oaths.

Crowley's identification of himself as The Great Beast, 666, has raised considerable alarm in the minds of many who were raised on an anxious diet of *The Book of Revelations*. Some of this apprehension was probably intentional on Crowley's part, in an effort to shake off the chains of Western humanity's centuries-long bondage. In any case, the primary meaning of 666 has escaped the interpretive eyes of most Christian scholars. As 6 is the number of the Sun (because Tiphereth, the Sphere of the Sun, is numbered 6 on the Tree of Life), so is 666 the fourth and greatest of the numbers traditionally sacred to the Sun (the others being 6, 36, and 111). It corresponds to the heart, to transcendent Beauty, and to that Life, Love, Liberty, and Light which are perhaps best symbolized by the most luminous sunlight.

The primary message of *The Book of the Law* is in the Greek words *thelema* (θέλημα), meaning "will" – referring to the True Will, or *dharma*, or Divine Word inherent in each person – and in

⁵⁰ The *Fama* was written in 1604. It was circulated in manuscript form in Germany in 1610. It saw publication in 1612, then again in 1614 and 1615. In 1615, the *Confessio* was also released.

agape (ἀγάπη), meaning “love” – specifically *bhakti*, or passionate love of the Divine, as a basis for authentic human love. Both *thelema* and *agape*, in the Greek Qabalah, enumerate to 93, one of the most important numerical keys to *The Book of the Law*, probably again referring, in the final analysis, to the central, unitive image of our Sun, 93 million miles from us.

666 is the actual Qabalistic numeration of the Greek phrase *to mega therion* (το μέγα θηριον), meaning “the great beast.” Of this, there should never have been any scholarly question. Nor should there have been any question in the minds of those versed in the Qabalistic system (on which the Old Testament was founded) that the nature of that Beast was the Light of the Sun, the Gnostic Redeemer-Lion-Serpent, the solar-phallic kundalini of the Hindus (Hebrew ו, Teth, “serpent” = Leo, “lion”). 666 is a liberating, enlightening, illuminating, vivifying **Lion of Light**. In Crowley’s assumption of this name and number to fulfill the duty imposed upon him by the Third Order, he assumed a karma to fulfill a prophesy from the original manifestos, and to make available methods of attainment open to everyone: for in the *Confessio Fraternitatis*, our predecessors prophesied concerning the revelation of our own age, in the following words:

... our treasures shall remain untouched, till the Lion shall arise and exact them as his right, receive and employ them for the establishment of his kingdom.

This time is now come, and the Lion hath indeed arisen to declare His Word THELEMA, for the establishment of the Kingdom of Horus.

The full revelation of the methods of attainment has been offered to all in the system of Scientific Illuminism, which is the pragmatic foundation of the Order A.:A.:. The gates have been opened whereby every sound person may enter in and undertake to bring the Great Work to perfection.

To you, dear children of the Light, do we deliver freely what has been given unto us. May the Way be opened for all that would walk it, proudly, joyously, serenely – with strength, wisdom, love, and the LIGHT which informs them with Beauty.

O Child of Eternity, seek only the True Crown through the Knowledge of your True Will. Then the Hidden Light shining in your heart shall expand and extend until it becomes the White Brilliance of the Sun.

Love is the law, love under will.



LIBER *P*ORTA *L*UCIS

sub figurâ X

(A.:A.: Publication in Class A)

1. I behold a small dark orb, wheeling in an abyss of infinite space. It is minute among a myriad vast ones, dark amid a myriad bright ones.
2. I who comprehend in myself all the vast and the minute, all the bright and the dark, have mitigated the brilliance of mine unutterable splendour, sending forth V.V.V.V.V. as a ray of my light, as a messenger unto that small dark orb.
3. Then V.V.V.V.V. taketh up the word, and sayeth:
4. Men and women of the Earth, to you am I come from the Ages beyond the Ages, from the Space beyond your vision; and I bring to you these words.
5. But they heard him not, for they were not ready to receive them.
6. But certain men heard and understood, and through them shall this Knowledge be made known.
7. The least therefore of them, the servant of them all, writeth this book.
8. He writeth for them that are ready. Thus is it known if one be ready, if he be endowed with certain gifts, if he be fitted by birth, or by wealth, or by intelligence, or by some other manifest sign. And the servants of the master of his insight shall judge of these.
9. This Knowledge is not for all men: few indeed are called, but of these few many are chosen.
10. This is the nature of the Work.
11. First, there are many and diverse conditions of life upon this earth. In all of these is some seed of sorrow. Who can escape from sickness and from old age and from death?
12. We are come to save our fellows from these things. For there is a life intense with knowledge and extreme bliss which is untouched by any of them.
13. To this life we attain even here and now. The adepts, the servants of V.V.V.V.V., have attained thereunto.
14. It is impossible to tell you of the splendours of that to which they have attained.
Little by little, as your eyes grow stronger, will we unveil to you the ineffable glory of the Path of the Adepts, and its nameless goal.
15. Even as a man ascending a steep mountain is lost to sight of his friends in the valley, so must the adept seem. They shall say: He is lost in the clouds. But he shall rejoice in the sunlight above them, and come to the eternal snows.
16. Or as a scholar may learn some secret language of the ancients, his friends shall say: "Look! he pretends to read this book. But it is unintelligible – it is nonsense." Yet he de-

- lights in the Odyssey, while they read vain and vulgar things.
17. We shall bring you to Absolute Truth. Absolute Light. Absolute Bliss.
 18. Many adepts throughout the ages have sought to do this; but their words have been perverted by their successors, and again and again the Veil has fallen upon the Holy of Holies.
 19. To you who yet wander in the Court of the Profane we cannot yet reveal all; but you will easily understand that the religions of the world are but symbols and veils of the Absolute Truth. So also are the philosophies. To the adept, seeing all these things from above, there seems nothing to choose between Buddha and Mohammed, between Atheism and Theism.
 20. The many change and pass; the one remains. Even as wood and coal and iron burn up together in one great flame, if only that furnace be of transcendent heat; so in the alembic of this spiritual alchemy, if only the zealator blow sufficiently upon his furnace all the systems of earth are consumed in the One Knowledge.
 21. Nevertheless, as a fire cannot be started with iron alone, in the beginning one system may be suited for one seeker, another for another.
 22. We therefore who are without the chains of ignorance, look closely into the heart of the seeker and lead him by the path which is best suited to his nature unto the ultimate end of all things, the supreme realization, the Life which abideth in Light, yea, the Life which abideth in Light.

*P*OSTCARDS TO *P*ROBATIONERS¹

by Aleister Crowley

THEOREMS

- I. The world progresses by virtue of the appearance of Christs (geniuses).
- II. Christs (geniuses) are men² with super-consciousness of the highest order.
- III. Super-consciousness of the highest order is obtainable by known methods.
Therefore, by employing the quintessence of known methods we cause the world to progress.

ESSENTIALS OF METHOD

- I. Theology is immaterial: for both Buddha and St. Ignatius were Christs.
- II. Morality is immaterial: for both Socrates and Mohammed were Christs.
- III. Super-consciousness is a natural phenomenon: its conditions are therefore to be sought rather in the acts than the words of those who attained it.
The essential acts are retirement and concentration – as taught by Yoga and Ceremonial Magic.

MISTAKES OF MYSTICS

- I. Since truth is supra-rational, it is incommunicable in the language of reason.
- II. Hence all mystics have written nonsense, and what sense they have written is so far untrue.
- III. Yet as a still lake yields a truer reflection of the sun than a torrent, he whose mind is best balanced will, if he become a mystic, become the best mystic.

¹ Reprinted from THE EQUINOX, Vol. I, No. 2.

² And women! – JAE

THE METHOD OF EQUILIBRIUM

I. THE PASSIONS, ETC.

- I. Since the ultimate truth of teleology is unknown, all codes of morality are arbitrary.
- II. Therefore the student has no concern with ethics as such.
- III. He is consequently free 'to do his duty in that state of life to which it has pleased God to call him.'

II. THE REASON

- I. Since truth is supra-rational, any rational statement is false.
- II. Let the student then contradict every proposition that presents itself to him.
- III. Rational ideas being thus expelled from the mind, there is room for the apprehension of spiritual truth.
It should be remarked that this does not destroy the validity of reasonings on their own plane.

III. THE SPIRITUAL SENSORIUM

- I. Man being a finite being, he is incapable of apprehending the infinite. Nor does his communion with infinite being (true or false) alter this fact.
- II. Let then the student contradict every vision and refuse to enjoy it: first, because there is certainly another vision possible of precisely contradictory nature; secondly, because though he is God, he is also a man upon an insignificant planet.
Being thus equilibrated laterally and vertically, it may be that, either by affirmation or denial of all these things together, he may attain the supreme trance.

IV. THE RESULT

- I. Trance is defined as the ek-stasis of one particular tract of the brain, caused by meditating on the idea corresponding to it.
- II. Let the student therefore beware lest in that idea be any trace of imperfection. It should be pure, balanced, calm, complete, fitted in every way to dominate the mind, as it will.
Even as in the choice of a king to be crowned.
- III. So will the decrees of this king be just and wise as he was just and wise before he was made king.
The life and work of the mystic will reflect (though dimly) the supreme guiding force of the mystic, the highest trance to which he has attained.

YOGA AND MAGIC

- I. Yoga is the art of uniting the mind to a single idea.
It has four methods.

	Gnana-Yoga.	Union by Knowledge.
	Raja-Yoga.	Union by Will.
	Bhakta-Yoga.	Union by Love.
	Hatha-Yoga.	Union by Courage.
add	Mantra-Yoga.	Union through Speech.
	Karma-Yoga.	Union through Work.

These are united by the supreme method of Silence.

- II. Ceremonial Magic is the art of uniting the mind to a single idea.
It has four Methods.

	The Holy Qabalah.	Union by Knowledge.
	The Sacred Magic.	Union by Will.
	The Acts of Worship.	Union by Love.
	The Ordeals.	Union by Courage.
add	The Invocations.	Union through Speech.
	The Acts of Service.	Union through Work.

These are united by the supreme method of Silence.

- III. If this idea be any but the Supreme and Perfect idea, and the student lose control, the result is insanity, obsession, fanaticism, or paralysis and death (add addiction to gossip and incurable idleness), according to the nature of the failure.
Let then the Student understand all these things and combine them in his Art, uniting them by the supreme method of Silence.

EDITORIAL

from The Equinox.
Vol. I, No. 2

by Aleister Crowley

It is four hundred and seventy-seven years since the trouble in the Monastery. There were assembled many holy men from every part of the civilised world, learned doctors, princes of the Church, bishops, abbots, deans, all the wisdom of the world: for the Question was important – how many teeth were there in a horse's mouth.

For many days the debate swung this way and that, as Father was quoted against Father, Gospel against Epistle, Psalm against Proverb; and the summer being hot, and the shade of the monastery gardens pleasant, a young monk wearied of the discussion, and rising presumptuously among those reverend men, impudently proposed that they should examine the mouth of a horse and settle the question.

Now, there was no precedent for so bold a method, and we are not to be surprised that those holy men arose right wrathfully and fell upon the youth and beat him sore.

Having further immured him in a solitary cell, they resumed debate; but ultimately "in the grievous dearth of theological and historical opinion" declared the problem insoluble, an everlasting mystery by the Will of God.

To-day, their successors adopt the same principles with regard to that darkest of horses, the A.:A.: They have not only refused to open our mouths, but have even refused to look into them when we ourselves have gone to the length of opening them wide before them.

However, there have been others. Whether we were too confident or they too easily discouraged is a question unnecessary to discuss. We hoped to sever at one blow their bonds; at least we should have loosened them. But their struggle, which

should have aided our efforts, seemed to them too arduous. They have been perplexed rather than illumined by the light which we flashed upon them; and even if it showed a road, gave no sufficient reason why it should be followed.

Of such we humbly crave the pardon; and in answer to a seemingly widespread desire to know if we mean anything, and if so, What? we request those who would know the Truth of Scientific Illuminism to look into the open mouth of its doctrine, to follow its simple teachings step by step, and not to turn their backs on it and, walking in the opposite direction, declare so simple a problem to be an everlasting mystery.

We are therefore not concerned with those who have not examined our doctrine of sceptical Theurgy, or scientific illuminism, or that which lies beyond. Let them examine without prejudice.

Some, too, have raised weapons against us, thinking to hurt us. But malice is only the result of ignorance; let them examine us, and they will love us. The sword is not yet forged that can divide him whose helmet is Truth. Nor is the arrow yet fledged that will pierce the flesh of one who is clothed in the glittering armour of mirth. So here, and now, and with us: he who climbs the Mountain we point out to him, and which we have climbed; he who journeys by the chart we offer to him, and which we have followed, on his return will come in unto us as one who has authority; for he alone who has climbed the summit can speak with truth of those things that from there are to be seen, for HE KNOWS. But he who stands afar off, and jests, saying: "It is not a Mountain, it is a cloud; it is not a cloud, it is a shadow; it is not a

shadow, it is an illusion; it is not an illusion, it is indeed nothing at all!" – who but a fool will heed him? for not having journeyed one step, HE KNOWS NOT concerning those things of which he speaks.

To make ourselves now utterly plain to all such as have misunderstood us, we will formulate our statement in many ways, so that at least there may be found one acceptable to each seeker who is open to conviction.

I

1. We perceive in the sensible world. Sorrow. Ultimately that is; we admit the Existence of a Problem requiring solution.

2. We accept the proofs of Hume, Kant, Herbert Spencer, Fuller, and others of this thesis:

The Ratiocinative Faculty or Reason of Man contains in its essential nature an element of self-contradiction.

3. Following on this, we say:

If any resolution there be of these two problems, the Vanity of Life and the Vanity of Thought, it must be in the attainment of a Consciousness which transcends both of them. Let us call this supernormal consciousness, or, for want of a better name, "Spiritual Experience."

4. Faith has been proposed as a remedy. But we perceive many incompatible forms of Faith founded on Authority – The Vedas. The Qurán. The Bible: Buddha. Christ. Joseph Smith. To choose between them we must resort to reason, already shown to be a fallacious guide.

5. There is only one Rock which Scepticism cannot shake; the Rock of Experience.

6. We have therefore endeavoured to eliminate from the conditions of acquiring Spiritual Experience its dogmatic, theological, accidental, climatic and other inessential elements.

7. We require the employment of a strictly scientific method. The mind of the seeker must be unbiased; all prejudice and other sources of error must be perceived as such and extirpated.

8. We have therefore devised a Syncretic-Eclectic Method combining the essentials of all methods, rejecting all their trammels, to attack the Problem, through exact experiments and not by guesses.

9. For each pupil we recommend a different method (in detail) suited to his needs; just as a

physician prescribes the medicine proper to each particular patient.

10. We further believe that the Consummation of Spiritual Experience is reflected into the spheres of intellect and action as Genius, so that by taking an ordinary man we can by training produce a Master.

This thesis requires proof: we hope to supply such proof by producing Genius to order.

II

1. There is no hope in physical life, since death of the individual, the race, and ultimately the planet, ends all.

2. There is no hope in reason, since it contradicts itself, and is in any case no more than a reflection upon the facts of physical life.

3. What hope there may be in Investigation of the physical facts of Nature on Scientific lines is already actively sought after by a powerful and well-organized body of men of perfect probity and high capacity.

4. There is no hope in Faith, for there are many warring Faiths, all equally positive.

5. The adepts of Spiritual Experience promise us wonderful things, the Perception of Truth, and the Conquest of Sorrow, and there is enough unity in their method to make an Eclectic System possible.

6. We are determined to investigate this matter most thoroughly on Scientific lines.

III

1. We are Mystics, ever eagerly seeking a solution of unpleasant facts.

2. We are Men of Science, ever eagerly acquiring pertinent facts.

3. We are Sceptics, ever eagerly examining those facts.

4. We are Philosophers, ever eagerly classifying and co-ordinating those well-criticised facts.

5. We are Epicureans, ever eagerly enjoying the unification of those facts.

6. We are Philanthropists ever eagerly transmitting our knowledge of those facts to others.

7. Further, we are Syncretists, taking truth from all systems, ancient and modern; and Eclectics, ruthlessly discarding the inessential factors in any one system, however perfect.

IV

1. Faith, Life, Philosophy have failed.
2. Science is already established.
3. Mysticism, being based on pure experience, is always a vital force; but owing to the lack of trained observation, has always been a mass of error. Spiritual Experience, interpreted in the terms of Intellect, is distorted: just as sunrise shows the grass green and the sea blue. Both were invisible until sunrise: yet the diversity of colour is not in the sun, but in the objects on which its light falls, and their contradiction does not prove the sun to be an illusion.
4. We shall correct Mysticism (or Illuminism) by Science, and explain Science by Illuminism.

V

1. We have one method, that of Science.
2. We have one aim, that of Religion.

VI

There was once an Inhabitant in a land called Utopia who complained to the Water Company that his water was impure.

"No," answered the Water Man, "it can't be impure, for we filter it."

"Oh, indeed!" replied the Inhabitant, "but my wife died from drinking it."

"No," said the Water Man: "I assure you that this water comes from the purest springs in Utopia: further, that water, however impure, cannot hurt anybody: further, that I have a certificate of its purity from the Water Company itself."

"The people who pay you!" sneered the Inhabitant. "For your other points, Haeckel has proved that all water is poison, and I believe you get your water from a cesspool. Why, look at it!"

"And beautiful clear water it is!" said the Water Man. "Limpid as crystal. Worth a guinea a drop!"

"About what you charge for it!" retorted the incensed Inhabitant. "It looks fairly clear, I admit, in the twilight. But that is not the point. A poison need not cloud water."

"But," urged the other, "one of our directors is a prophet, and he prophesied – clearly, in so many words – that the water would be pure this year. And besides, our first founder was a holy man,

who performed a special miracle to make it pure for ever!"

"Your evidence is as tainted as your water," replied the now infuriated householder.

So off they went to the Judge.

The Judge heard the case carefully. "My good friends!" said he, "you've neither of you got a leg to stand on: for in all you say there is not one grain of proof. – The case is dismissed."

The Water Inspector rose jubilant, when from the body of the Court came a still small voice.

"Might I respectfully suggest, your Worship, that the water in question be examined through my Microscope?"

"What in thunder is a Microscope?" cried the three in chorus.

"An instrument, your Worship, that I have constructed on the admitted principles of optics, to demonstrate by experience what these gentlemen are arguing about *à priori* and on hearsay."

Then they both rose up against him, and cursed him.

"Unscientific balderdash!" said the Water Man, for the first time speaking respectfully of Science.

"Blasphemous Nonsense!" said the Inhabitant, for the first time speaking respectfully of Religion.

"Wait and see," said the Judge: for he was a just Judge.

Then the Man with the Microscope explained the uses of this new and strange instrument. And the Judge patiently investigated all sources of error, and concluded in the end that the instrument was a true revealer of the secrets of the water. And he pronounced just judgement.

But the others were blinded by passion and self-interest. They only quarrelled more noisily, and were finally turned out of court. But the Judge caused the Man with the Microscope to be appointed Government Analyst at £12,000 a year.

Now the Water Man is the Believer, and the Inhabitant the Unbeliever. The Judge is the Agnostic – in Huxley's sense of the word; and the Man with the Microscope is the Scientific Illuminist.

Curious as it may seem, all this was most carefully explained in No. 1 of this Review³, in Mr. Frank Harris's "The Magic Glasses."

Mr. Allett is the Materialist, Canon Bayton the Idealist, the Judge's daughter is the Agnostic, and Matthew Penry the Scientific Illuminist. If the little girl had been able to "follow up the light," she

³ That is, in THE EQUINOX No. 1, published six months before this particular essay. – JAE

might there have seen Penry standing, his head and his feet white like wool, and his eyes a flaming fire!

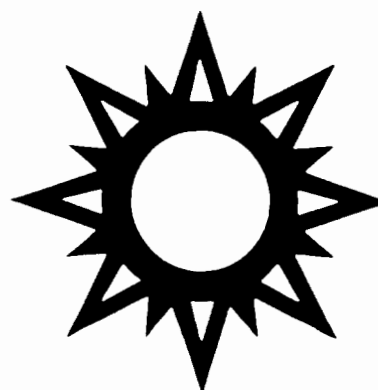
This, then, in one language or another, is our philosophical position. But for those who are not content with this, let it be said that there is something more behind and beyond. Among us are those who have experienced things of a nature so exalted that no words ever penned could even adumbrate them faintly. The communication of such knowledge, so far as it is at all possible, must be a personal thing; and we offer it with both hands.

It is simple to write to the Chancellor of the A.:A.: at the care of the publishers, 23 Paternoster Row, E.C.:⁴ a neophyte of the Order will be detailed to meet the inquirer. He will read to him the History of the Order and explain the task of the Probationer. For we give to each inquirer a year's study; mutual, so that he may decide whether we can indeed give that which he wishes, and so that we may know exactly what training is suitable for him.

Also, because we are subtle of mind, many are offended. For we wished to test the world by the touchstone of *THE EQUINOX*. Those who perceived the essential gold that lay hidden in that hard rock are now busy delving out the same; many are thereby become rich.

So I who write this for the Brethren, with all humility and awe, do seriously summon all men unto the Search, even those who are offended because I laugh, gazing into the Eyes of the Beloved; and those who are offended because I hate the veil of words that hides the face of the Beloved; and those who are offended because my passion for the Beloved is too virile and eager to suit their awe; perhaps they forget that passion means suffering.

But let them know that my Beloved is mine and I am his; he feedeth among the lilies.



⁴ This address, from 1909 e.v., is, of course, no longer valid. However, it is simple to write to a representatives of one living, thriving lineage of the A.:A.: in care of the College of Thelema at 222 North Manhattan Place, Los Angeles, CA 90004.

The reader may also have knowledge of legitimate representatives of other authentic lineages. Both the criteria and procedures of admission are now different than discussed in the present paragraph, and may be studied in Chapter I of the present book. — JAE

ORDO G.:D.:

OCTOBER DAWN

*From out of the darkness came Dawn,
 And Dawn's light,
 Its wondrous, lustrous dew transfiguring
 All things of sight, of taste, of touch.
 Touched by miraculous fingers of incandescent life,
 My heart expands & wakes, even before the roses.
 Three lotuses lay open before this morning's glory:
 All of me is laid bare & open & awake before Thee;
 And in the offering of myself, naught withheld.
 I hear, at last, the Song of that deafening silence.*

*Quiet moonlight implodes in silvery dance
 within the folds of that silent song.
 In eternal Night, the river of forthpouring stars runs ever
 serenely & keenly, all in their appointed Way.
 I have known the night, the darkness, the dread weariness,
 And been lost, through my frailty, in its leaden shroud:
 Yet this new Night, more luminous than any Day,
 Expands me beyond whatever used to pass for me
 On the prior day of barren, cavernous aloneness.
 Now, within this Dawning Night,
 The without & within, mysterious twins,
 Are lost in each other.
 The veil between them indistinguishable from the
 continuous living texture
 of their shared substance.
 I shall know the dim and empty night again, no doubt.
 Only one lamp, one love, shall conduct me surely through
 that nacreous nocturne:
 It is a single scarab, immortal.
 A midnight sun that burns with unwavering heat
 even in the otherwise empty void.*

*Sacred twin columns of silver & gold.
 Rapturous dance of our disparate essences.
 Alive in the beauty of diurnal glory:
 Enswathed in the pleasure of luminous night.
 Water to quench the immense conflagration:
 Flame to sublime the cascading desire.
 Spiraling waves, intertwined, oscillating,
 Enfolding, enswathing each other each hour.
 Secret, obscure, enigmatic twin mirrors.
 There is no difference; they are one – and are not.*

*Veil of Mystery withdrawn –
 Union, communion of October dawn –
 In silence I bite back this rapture, and then,
 In thunderous song we are One. Amen.*

Chapter 1

AN OPEN DOOR

FROM ITS BEGINNING, the A.:A.: philosophy supported the admission of any interested person soever into the instruction and practice of Scientific Illuminism. That is, **anyone** could write to the A.:A.: and request an interview with a Neophyte, who (all things proceeding agreeably to the applicant) would admit the individual as a Probationer forthwith.

This, like the A.:A.:’s open publication of nearly **all** official instructions in magick and yoga, was a dramatic innovation in the esoteric initiatory tradition! Although the first year of a person’s association with the A.:A.: was, indeed, probationary, each aspirant was, nonetheless, given immediate access to the essence of the work, and to **all** of the technical methods on which even the most advanced techniques would be based. (The Probationer’s curriculum is explained in Chapter 2.)

The A.:A.:’s founders dispensed with the preparatory First Order of the old Hermetic Order of the Golden Dawn, and introduced the aspirant, at once, to techniques that previously would have been disclosed only to the more advanced Second Order.

Unfortunately, for most seekers this generous approach did not work!

Occasional notes and memos to Probationers began appearing in each issue of THE EQUINOX, suggesting that many were having more than a little trouble in their work. Aleister Crowley later estimated that approximately seven out of every eight Probationers did not persevere adequately to advance to Neophyte.

THE A.:A.: STUDENT

THE ORIGINAL A.:A.: STUDENT PROGRAM

By early 1912, in EQUINOX No. 7, a new notice appeared, which was run thereafter in every issue of Volume 1. The following is quoted from the slightly longer version that first appeared six months later in EQUINOX No. 8:

Owing to the unnecessary strain thrown upon Neophytes by unprepared persons totally ignorant of the groundwork taking the Oath of a Probationer, the Imperator of A.:A.:, under the seal and by the authority of V.V.V.V.V., ordains that every person wishing to become a Probationer of A.:A.: must first pass three months as a Student of the Mysteries.

He must possess the following books: –

1. THE EQUINOX from No. 1 to the current number.
2. "Raja Yoga," by Swami Vivekananda.
3. "The Shiva Sanhita," or "The Hathayoga Pradipika."
4. "Konx Om Pax."
5. "The Spiritual Guide," by Miguel de Molinos.
6. "777."
7. "Rituel et Dogme de la Haute Magie," par Eliphas Levi, or its translation, by A. E. Waite.
8. "The Goetia of the Lemegeton of Solomon the King."
9. "Tannhäuser," by A. Crowley
10. "The Sword of Song," by A. Crowley
11. "Time," by A. Crowley
12. "Eleusis," by A. Crowley

[These four last items are to be found in his Collected Works.]

13. "The Book of the Sacred Magic of Abramelin the Mage."
14. The Tao Teh King and the Writings of Kwang Tzu (Sacred Books of the East, Vols. XXXIX, XL).

An examination in these books will be made. The Student is expected to show a thorough acquaintance with them, but not necessarily to understand them in any deeper sense. On passing the examination he may be admitted to the grade of Probationer.

The same year this notice first appeared, a similar discussion was included in *Book Four*, Part I, by Frater Perdurabo. Following the book list just given, the *Book Four* discussion added:

These books should be well studied in any case in conjunction with the second part – Magick – of this Book IV.

Study of these books will give a thorough grounding in the intellectual side of Their system.

After three months the Student is examined in these books, and if his knowledge of them is found satisfactory, he may become a Probationer.

A further explanation of the purpose of this requirement was given by Crowley in *Eight Lectures on Yoga*, Cap. VIII, ¶24:

You are expected to spend three months at least on the study of some of the classics on the subject. The chief object of this is not to instruct you, but to familiarise you with the ground work, and in particular to prevent you getting the idea that there is any right or wrong in matters of opinion. You pass an examination intended to make sure that your mind is well grounded in this matter, and you become a Probationer.

Let us examine the original EQUINOX notice carefully, so that we understand just what had happened before, and what was expected now.

First, Probationers who had been admitted under the original liberal rules were being found, all too often, painfully unready. They were characterized as "unprepared, . . . totally ignorant of the groundwork." Even with the help available through their supervising Neophytes (their private tutors), they were not "making the grade."

Furthermore, this was throwing "unnecessary strain" upon the Neophytes. They were overtaxed by their combined duties of supervising unprepared Probationers, and of getting on with their own grade work.

Therefore, this Student program was instituted – not as a part of the A.:A.: system, but as a preliminary to it.

As a first requirement, every person who wanted to be a Student of A.:A.: had to acquire certain basic, itemized textbooks. She then had to spend at least three months studying them. Anytime after that, the Student could be examined in what she had read.

Various Student Examinations have survived. The earliest in our collection dates from 1916,¹ and the latest from 1945. All contain variations on the same basic themes. All were "open book" examinations. Their purpose was to find out if the Student had studied the assigned material and could find her way around it in some functional way. In short, she had to prove that she had acquired a "thorough acquaintance" with the assigned materials, and stood a reasonable chance of succeeding in the work of the Probationer Grade and beyond.

A.:A.: STUDENT SYLLABUS

A brief discussion of each of these assigned books seems warranted at this point, to help the aspirant to the A.:A.: understand the type of preliminary education a Student is expected to acquire.

THE EQUINOX and *Konx Om Pax* were discussed in the Introduction to the present book. *The Book of the Sacred Magic of Abramelin the Mage* will be discussed in Chapter 8.

The Tao Teh Ching and *The Writings of Kwang-Tze* are well-known Chinese (Taoist) classics that warrant little introduction, other than to mention that Crowley eventually produced his own translation of the former, an official A.:A.: instruction in Class B published posthumously as THE EQUINOX, Vol. III, No. 8.²

¹ Some undated examinations appear to be later than the one dated January, 1916, but may, in fact, be a little earlier.

² An edition of Crowley's *Tao Teh King* is available from the College of Thelema. Crowley's excellent Introduction to the *Tao Teh King* can be found also in *Magick Without Tears*.

Similarly, we shall let speak for themselves the four essays itemized on lines 9-12 above, all written by Aleister Crowley early in his career and collated in his *Collected Works*. Their careful perusal is encouraged.

Introductions to the seven remaining titles are provided below.

Raja Yoga

Raja Yoga, by Swami Vivekananda (1863-1902), was, by all appearances, one of the most influential works in Crowley's own training and in the formulation of the A.:A.: 's essential methodology. The A.:A.: motto, "The Method of Science – The Aim of Religion," was very likely inspired by Vivekananda's statement that, "Raja-yoga is the science of religion;" and one has but to compare *Raja Yoga* to the Introduction and other essential themes of Crowley's *Book Four*, Part I to see the remarkable influence Vivekananda had on Crowley's thinking. In the same way that the Hermetic Order of the Golden Dawn provided the primary roots of the A.:A.: 's teachings in ceremonial magick, it is clear that the many writings of Swami Vivekananda, and his *Raja Yoga* in particular, were the primary influences upon, and derivation of, its teachings in yoga. For this reason, as well as for the substantial intrinsic value of the book, we highly recommend it to the early attention of any student interested in A.:A.: work.³

The first half of *Raja Yoga* consists of a learned discussion of the subject by Swami Vivekananda. The last half consists of his "rather free translation" and commentary upon the *Yoga Sutras* of

Patanjali, the ancient classic that rightfully provides the foundation for all modern teachings on the subject.

Raja Yoga's practice is traditionally structured in eight stages: *yama* (restraint), *niyama* (observances), *asana* (posture), *pranayama* (breath-control), *pratyahara* (withdrawal), *dharana* (concentration), *dhyana* (contemplation) and *samadhi* (fusion).⁴

In theory, it is quite simple: Arrange your life, within and without, to be supportive of meditation. Bring the physical body to stillness, and the inner vital rhythms to a dynamic equilibrium. These steps serve also to quiet the emotional waves and mental jabberwocky that preoccupy and distract our workaday consciousness. Next, begin to meditate – to direct your attention to the flow of consciousness itself. The veils of physical sensation, emotion, and thought having been withdrawn, one discovers, by direct and repeated experience, a profound of Beauty at the center of one's being, and slips silently into it, even as a lover surrenders to the arms of the beloved.

Or, as Swami Vivekananda summarized:

When, by analyzing his own mind, a man comes face to face, as it were, with something which is never destroyed, something which is, by its own nature, eternally pure and perfect, he will no more be miserable, no more be unhappy. All misery comes from fear, from unsatisfied desire. . . .

There is only one method by which to attain this knowledge, and that is concentration. . . . There is no limit to the power of the human mind. The more concentrated it is, the more power is brought to bear on one point. That is the secret. . . .

In his Introduction, Swami Vivekananda delineated themes that should be quite familiar to the student who has read thus far:

Thus it is clear that all the religions of the world have been built upon that one universal and adamant foundation of all our knowledge – direct experience. The teachers all saw God; they all saw their own souls, they saw their souls' future and their eternity; and what they saw they preached. Only there is this difference: By most of these religions, especially

³ Similarly, the Student should not fail to become thoroughly familiar with the symbols, ritual formulae, and methods of the Hermetic Order of the Golden Dawn. In several instances, A.:A.: official instructions were merely old Golden Dawn papers slightly rewritten. In other cases, where no distinctive A.:A.: instruction ever was issued, the aspirant apparently, was referred to the same G.D. instructions from which Frs. D.D.S. and O.M. first received their own training. To put it more simply: One cannot understand the A.:A.: system and its teachings without a primary education in the traditional G.D. system and its teachings. Although a summary of old G.D. rituals is given in Volume I of *THE EQUINOX*, Nos. 2 and 3, this is not adequate. The Student can do no better than to obtain *The Golden Dawn* by Israel Regardie, originally published in 1937-1940, and kept in continuous publication for many decades by Llewellyn Publications. (This early work by Regardie, including his magnificent Introductions, is far superior to his later efforts at revision.)

⁴ These simple translations, though literal, do not adequately explain any of the steps. Most of these will be addressed in later chapters.

in modern times, a peculiar claim is made, namely, that these experiences are impossible at the present day; they were possible only to a few men, who were the founders of the religions that subsequently bore their names. At the present time these experiences have become obsolete, and therefore we now have to take these religions on faith.

This I entirely deny. If there has been one experience in this world in any particular branch of knowledge, it absolutely follows that that experience has been possible millions of times before and will be repeated eternally. . .

The teachers of the science of Raja-yoga, therefore, declare not only that religion is based upon the experiences of ancient times, but also that no man can be religious until he has had the same experiences himself. Raja-yoga is the science which teaches us how to get these experiences. It is not much use to talk about religion until one has felt it. . . If there is a God we must see Him; if there is a soul we must perceive it; otherwise it is better not to believe. It is better to be an outspoken atheist than a hypocrite. . . Man wants truth, wants to experience truth for himself. When he has grasped it, realized it, felt it within his heart of hearts, then alone, declare the Vedas, will all doubts vanish, all darkness be scattered, and all crookedness be made straight. . . The science of Raja-yoga proposes to put before humanity a practical and scientifically worked out method of reaching this truth. . . [N]o faith or belief is necessary. Believe nothing until you find it out for yourself. . . The best guide in life is strength. In religion, as in all other matters, discard everything that weakens you.

And so he continues, in passage after passage, along similar lines. It is, perhaps, needless to add that this is entirely consistent with the basic approach of the mystical and magical system of the A.:A.:.

The Shiva Samhita & The Hatha Yoga Pradipika

The Shiva Samhita (or *Samhita*) and *The Hatha Yoga Pradipika* are two Sanskrit yoga texts of Hindu orientation. Although they often use substantially different terminology than Patanjali employed in his *Yoga Sutras*, they are of considerable importance. Each is a self-contained treatise on yoga methodology. Each, independently, could serve as the basis for many practical experiments.

The Shiva Samhita consists of five chapters. It is written as though authored by Ishvara, who describes Himself as "the lover of my devotees, and Giver of spiritual emancipation to all creatures." That is, He is one expression, or way of representing, what we mean by "the Holy Guardian Angel." He defines the "science of yoga" as being "for the spiritual disenthralment of persons whose minds are undistracted and fully turned towards Me."

Chapter I explains that Spirit is the only reality, and that all else is illusion. The subsequent discussion is reminiscent of similar Rosicrucian and other Hermetic teachings from Europe. The five Elements (*Tattwas*) and the three Gunas are then delineated. Chapter II discusses the nerve channels of the human body, and the operation of the principles called the Sun, the Moon, and Fire therein. Chapter III begins a careful discussion of the stages of yoga practice in general (a curriculum that continues and is elaborated throughout the rest of the book), with particular discussions of prana and pranayama, the guru, criteria for success, and four primary postures. Chapter IV opens with advanced and remarkably beautiful yogic practices, then concludes with a discussion of mudrās and the awakening of Kundalini. Chapter V discusses further practices and results that rightly follow upon those of the four chapters preceding. Chapter V is also greatly important because it includes the most complete discussion of the individual chakras in any classical Eastern source generally available in English translation.

From internal evidence, we know that *The Shiva Samhita* was intended to be an esoteric text, probably of a secret tradition, supplementing the ritual initiations mentioned in Cap. IV, s. 6. The author certainly knew what points to drive home most strongly to new students, as this advice from Cap. IV, s. 9 shows:

Therefore, those who wish for emancipation should *practice* this daily. Through *practice*, success is obtained; through *practice* one gains liberation.

Reiterating the same point, *sutra* 11 of Cap. IV also demonstrates that the text was not intended for general circulation. Having just explained the practice called Yoni-Mudrā, the author wrote,

Through *practice* one gets the power of prophecy, and the power of going everywhere, through mere exertion of will. This Yoni-

mudrâ should be kept in great secrecy, and not be given to everybody. Even when threatened with death, it should not be revealed or given to others.

Later, in Cap. V, he more carefully stated the criteria originally imposed regarding the disclosure of these teachings to others:

The Yogi, desirous of success, should keep the Hatha Yoga as a great secret. It becomes fruitful while kept secret; revealed, it loses its power. . . Let this science be recited to all holy men, who desire emancipation. By practice success is obtained; without it, how can success follow?

The Hatha Yoga Pradipika proceeds along different lines, although it also elucidates the essential yoga practices, and in a way that more closely parallels Patanjali's teachings. The four chapters instruct, respectively, regarding (1) asanas (with general preliminaries and basics of practice), (2) pranayama, (3) mudras, and (4) samadhi. This book is organized much better than *The Shiva Samhita*. Emphasizing practice over theory, it wisely concludes:

As long as the Prana does not enter and flow in the middle channel and the *vindu* does not become firm by the control of the movements of the Prana; as long as the mind does not assume the form of Brahma without any effort in contemplation, so long all the talk of knowledge and wisdom is merely the nonsensical babbling of a mad man.

The Spiritual Guide

The Spiritual Guide, by Spanish Priest Miguel (or Michael) de Molinos (c. 1627-1700), is a European treatise on Raja Yoga – or, to use its author's language, on "internal recollection," the practices of those known as the Quietists.

This book is hard to find, yet of such importance that someone should keep it in print. A highly successful international "best seller" of its day, it was first published in 1675, praised by the Inquisition in 1682, then summarily condemned by the same office as heretical in 1685.⁵ Untold

copies were burned. The best copy in our possession is a 1911 reproduction of the 1699 English edition.

Bowdlerized and highly fragmentary small editions have appeared in the last few years, including one in which the editor happily explains that he has removed everything that would be unacceptable to evangelical Christians, then almost apologetically adds that, "I have also left some things in the book that seem to be uniquely Michael Molinos'!" Hopefully, it is unnecessary to say that we do not recommend these slaughtered versions.⁶

According to the 1699 title page, the full designation of the work was, *The Spiritual Guide which Disentangles the Soul; and brings it, by the inward way to the getting of perfect contemplation and the Rich Treasure of Internal Peace*. The following excerpt from Molinos' brief Preface states his basic premise, which (overlooking minor terminological differences) may surprise some Thelemites with its close conformity to their own doctrine:

The way of inward peace is in all things to be conform [*sic*] to the pleasure and disposition of the Divine Will. . . Such as would have all things succeed and come to pass according to their own fancy, are not come to know this way. . . [a]nd therefore lead a harsh and bitter life, always restless and out of humour, without treading in the way of peace which consists in a total conformity to the will of God.

This Conformity is the sweet yoke that introduces us into the regions of internal peace and serenity. Hence we may know that the rebellion of our will is the chief occasion of our disquiet; and that, because we will not submit to the sweet yoke of the Divine Will, we suffer so many straits and perturbations. O Soul! If we submitted our own to the Divine Will, and to all His disposition, what tranquility should we feel! What sweet peace! What inward serenity! What supreme felicity and earnest bliss! This, then, is to be the burden of this book. May it please God to give me His divine light, for discovering the secret parts of this inward way, and chief felicity of perfect peace.

In these few words, Abraham the Jew would have recognized the doctrine of the Holy Guardian Angel, Lao-Tze would have seen life in the Tao,

⁵ Molinos, after renouncing his "heresy," was sentenced to life imprisonment. Hundreds of his followers were prosecuted actively by the Church.

⁶ The full work consists of two parts, of 16 and 22 chapters respectively.

The *Shiva Samhita*'s author would have beheld Ishvara, and Swami Vivekananda would have perceived the seeds of Vedanta and the methods of Raja Yoga. What Molinos called "prayer," Vivekananda called "meditation."

It is impossible to summarize the details and depth of the doctrine that fills these 162 pages of tiny type. We shall content ourselves with brief points, relying heavily on quotations from the text itself to convey its flavor.

Molinos' simple premise orbits "internal recollection," which is "faith and silence in the presence of God." It is apparent from the text that "internal recollection" is what the Qabalist would call Briatic awareness, and the Hindu *samyama* (a stage of meditation beyond that of *pratyahara*). In Cap. XVI Molinos wrote in a language that we are accustomed to find only in Asian works:⁷

There are three kinds of silence: the first is of words, the second of desires, and the third of thoughts. The first is perfect, the second more perfect, and the third most perfect. In the first, that is, of words, virtue is acquired; in the second, to wit, of desires, quietness is attained to; in the third, of thoughts, internal recollection is gained. By not speaking, nor desiring, and not thinking, one arrives at the true and perfect mystical silence, wherein God speaks with the soul, communicates Himself to it, and in the abyss of its own depth teaches it the most perfect and exalted wisdom.

Earlier in the book, Molinos had described this practice as "beholding [God] in the most inward recess of thine own soul, without form, likeness, manner, or figure," and as "settling in that holy repose, with quietness, silence, and tranquility; and endeavoring for a whole day, a whole year, and thy whole life, to continue that first act of contemplation, by faith and love."

Much of *The Spiritual Guide* deals with the ordeals of the spiritual life, the inner despair and darkness (or "dryness") of which St. John of the Cross was the classic exponent.⁸ Much of the last half of the book focuses on this aspect of the journey. Molinos addressed this "Path of Darkness"

far more extensively than any modern writer in the mystical-magical tradition; yet every aspirant encounters these problems at some point – usually at **many** points – in her career. It is unfortunate that, in the quotations below, more emphasis is placed on the nature of the problem (which is simpler and thus more quotable) than on the solution (for which Molinos wrote dozens of eloquent pages).

Thou wilt find thyself, as all other souls that are called by the Lord to the inward way, full of confusion and doubts. . . . It will seem to thee that God does no more assist thee as formerly. . . .

Thou oughtest then to be persuaded, that thou mayest not draw back, when thou wantest expansion and discourse in prayer, that it is thy greatest happiness, because it is a clear sign that the Lord will have thee to walk by faith and silence in His Divine presence, which is the most profitable and easiest path. . . .

Though I have spent forty years in reading and prayer, yet I could never find anything more efficacious, nor compendious, for attaining to mystical theology, than that our spirit should become like a young child and beggar in the presence of God. (Cap. II)

Thou shalt know that there are two sorts of prayer, the one tender, delightful, amiable, and full of sentiments; the other obscure, dry, desolate, tempted, and darksome. The first is of beginners, the second of proficients, who are in the progress to perfection. God gives the first to gain souls, the second to purify them. . . .

Know that the Lord makes use of the vail of dryness, to the end we may not know what He is working in us, and so be humble; because if we felt and knew what He is working in our souls, satisfaction and presumption would get in, imagining that we were doing some good thing, and reckoning ourselves very near to God: which would be our undoing. (Cap. IV)

Yet, in no way is Molinos' doctrine solely that of darkness, suffering, and martyrdom, and certainly – despite the course his own life took – it is not solely a path of **outer** affliction. His chief premise was that all outer acts, practices, and even ordeals are secondary to the more advanced and subtler **inner** way. We begin to see his direction more clearly in Cap. VI of Part II:

The other more profitable and meritorious martyrdom in souls already advanced in per-

⁷ Students may wish to compare what follows to practices assigned, in the A.:A.:A.: to the Practicus, Philosophus, Dominus Liminis, and Adeptus Minor (Chapters 5 through 9 of the present book).

⁸ *Dark Night of the Soul* by St. John of the Cross (1542-1591).

fection and deep contemplation [*emphasis added*] is a fire of Divine love which burns the soul and makes it painful with the same love. Sometimes the absence of its beloved afflicts it; sometimes the sweet, ardent, and welcome weight of the loving and Divine Presence torments it. This sweet martyrdom always makes it sigh: sometimes if it enjoys and has its Beloved, for the pleasure of having Him, so that it cannot contain itself; other times if he does not manifest Himself through the ardent anxiety of seeking, finding, and enjoying Him. All this is panting, suffering, and dying for love.

Oh, that thou couldst but come to conceive the contrariety of accidents that an enamoured soul suffers! The combat so terrible and strong on one side, so sweet and melting and amiable on the other! The martyrdom so piercing and sharp with which love torments it, and the cross so painful and sweet withal,⁹ without ever being in the mind of getting free from it whilst thou livest! . . .

Sometimes it hears the inward voice of its Beloved, which courts and calls it, and a soft and delicate whisper which goes forth from the secret of the soul where it abides, which pierces it strongly, even like to melt and dissolve it, in seeing how near it hath Him within itself, and yet how far off from it, whilst it cannot come to possess Him. This intoxicates it, embases it, scares it, and fills it with unsatisfiability; and therefore love is said to be as strong as death, whilst it kills just as that doth.

Finally, we find clear evidence that the author knew this way as a Way of Joy – that after the darkness comes a dawn. In Part II, Cap. XII, having identified “true solitude” as that wherein “the soul reposes with a sweet and inward serenity in the arms of its chiefest good,” he wrote further:

Oh, what infinite room is there in a soul that is arrived at this Divine solitude! Oh, what inward, what retired, what secret, what spacious, what vast distances are there within a happy soul that is once come to be truly solitary! There the Lord converses and communicates Himself inwardly with the soul; there He fills it with Himself, because it is empty; clothes it with light and with His love, because it is naked; lifts it up, because it is low; and unites it with Himself, and transforms it, because it is alone.

O delightful solitude and cipher of eternal blessings! O mirror, in which the Eternal Fa-

ther is always beheld! There is great reason to call thee solitude: for thou art so much alone that there is scarce a soul that looks after thee, that loves and knows thee. O Divine Lord! How is it that souls do not go from earth to this glory? How come they to lose so great a good, through the only love and desire of created things? Blessed soul, how happy wilt thou be, if thou dost but leave all for God! Seek Him only, breathe after none but Him; let Him only have thy sighs. Desire nothing, and then nothing can trouble thee; and if thou dost desire any good, how spiritual soever it be, let it be in such a manner that thou mayest not be disquieted if thou miss it.

“Let it be in such a manner that thou mayest not be disquieted if thou miss it.” This is Raja Yoga, plain and simple. The mind must be stilled; the emotions must be at peace; then only do the true mind and heart enter into direct converse with the soul and the Author of the soul, in a “passionate peace” or “peace profound.” The rapture of the author here disclosed is the outer elation of the attained yogi or adept, though his language is that of a vastly different other religion.

Dogme et Rituel de la Haute Magie

Eliphas Levi's *Dogme et Rituel de la Haute Magie* (not *Rituel et Dogme*, as Crowley mistakenly wrote in the Student syllabus) was the pre-eminent work on ceremonial magick of its day. While still in its original French, it profoundly influenced both the practical methods and theoretical instructions of the Hermetic Order of the Golden Dawn. A.E. Waite's English translation, *Transcendental Magic – Its Doctrine & Ritual*, was completed in late 1896, about two years before Crowley's initiation into the H.O.G.D.; and it was certainly one of his early basic texts.

Levi originally issued this work in two volumes, his *Dogme* (Theory) in 1855 and his *Rituel* (Practice) in 1856. Each book consisted of 22 chapters, corresponding numerically and thematically to one of the 22 Trumps of the Tarot. It is easy to see that the title and format of this work inspired those of Crowley's own 22-chapter *magnum opus* of High Magick, entitled *Magick in Theory & Practice*.

Even now, almost a century and a half after it was written, *Dogme et Rituel* has tremendous value. Yet, with the passage of time, other works

⁹ This says far more than it appears to say on the surface.



ELIPHAS LEVI
(1810-1875)

He bore sufficient resemblance to Aleister Crowley's father, that Crowley at times confused their images. Crowley came to recognize himself as the reincarnation of Levi, who had died six months before Crowley's birth.

naturally have surpassed it. Crowley's *Magick in Theory & Practice* is foremost of these. *The Tree of Life* by Israel Regardie is another masterful treatise of theoretical and practical magick, virtually encyclopedic in its scope, and well worth the Student's conscientious review.

The Goetia, or The Lemegeton of Solomon the King

The Goetia is one of the most famous of the medieval grimoires (or "grammars") of ceremonial magick. Primarily discussing the evocation of "spirits," it is one of five parts of a larger work (much of which has never been readily available) called *The Lemegeton*, or *Clavicula Salomonis Regis*, "The Key of Solomon the King."¹⁰ and is,

¹⁰ We are not aware that any of the other four parts of *The Lemegeton* is in print. We have a copy of the whole of Part 4, *The Almadel* (not to be confused with *The Grimoire of Almadel*, translated by S.L. Mathers in the latter 1890s) from Sloane Ms. #2731 in the British Museum. All five parts of *The Lemegeton* exist in manuscript form, and other parts may have been published outside of our knowledge.

itself, commonly called "The Lesser Key of Solomon." *The Goetia* describes itself as follows:

CLAVICULA SALOMONIS REGIS,
which containeth all the Names, Offices, and
Orders of all the Spirits that ever he [Solomon]
had converse with, with the Seals and Charac-
ters to each Spirit and the manner of calling
them forth to visible appearance: In 5 parts,
viz.:

THE FIRST PART is a Book of Evil Spir-
its, called GOETIA, showing how he bound up
those Spirits, and used them in general things,
whereby he obtained great fame. . . .

The available edition of *The Goetia* was prepared by S.L. Mathers as a work for hire, then edited and published by Aleister Crowley.¹¹ However it began, this project did not end as a cooperative venture. Crowley's most neutral description of the events was included in his *Confessions*:

I had employed Mathers to translate the text of *The Lesser Key of Solomon the King* of which *The Goetia* is the first section. He got no further: after the events of 1900 [the schismatic breakup of the Hermetic Order of the Golden Dawn], he had simply collapsed morally. I added a translation of the conjurations into the Enochian or Angelic language; edited and annotated the text, and prefixed a 'Preliminary Invocation,' added a prefatory note, a Magical Square (intended to prevent improper use of the book) and ultimately an Invocation of Typhon when the First Magical War of the Æon of Horus was declared.

As just described, prefatory to the translation proper was a short ritual labeled "Preliminary Invocation." Thereafter, Crowley regularly referred

¹¹ Crowley wrote in his *Confessions* that the finished work, released in 1904, took three years to get to press; therefore, it was begun in approximately 1901. Crowley's "Prefatory Note" is dated "C[orpus] C[hristi], 1903 A.D.:" i.e., June 11, 1903. Two months and a day later, Crowley was married, and left on an extended honeymoon which climaxed the following April in Cairo, with the dictation of *The Book of the Law*. It was, therefore, after his return to England – thus, after the dictation of *The Book of the Law* – that *The Goetia* finally was printed. This may be significant timing: for, prefatory to his appendix of conjurations rewritten in the Enochian language, Crowley identified himself as "ye Wise Perdurabo, that Myghtye Chiefe of ye Rosy-Cross Fraternitye, now sepulchred in ye Vault of ye Collegium S.S." It is not clear whether this paragraph was written almost a year before, or immediately following, the "Cairo Working" and his resultant ordination by the goddess Nuit and receipt of *The Book of the Law*.

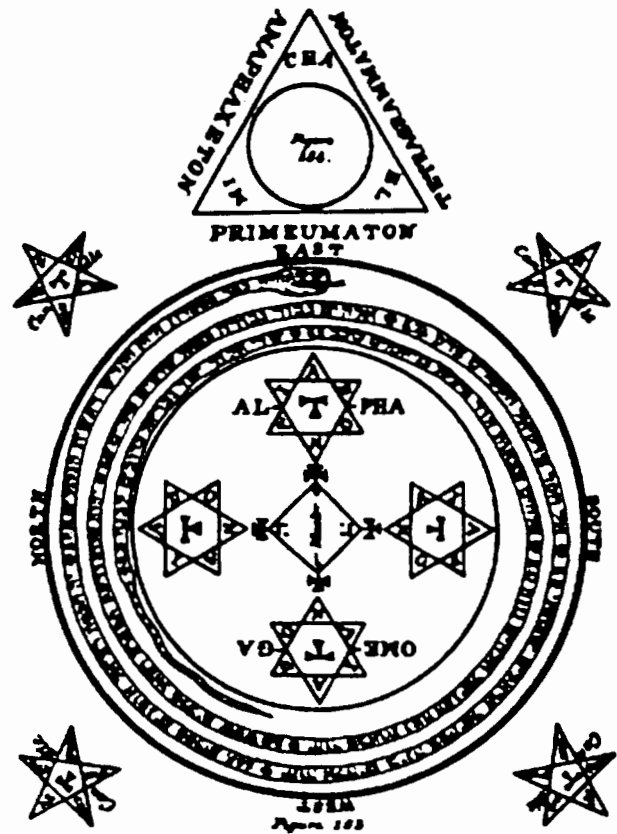
to this as "The Preliminary Invocation of the Goetia." However, it had absolutely no connection to the original manuscript of *The Lemegeton*. Instead, it was a transcription of a fragment of an ancient Græco-Egyptian magical ceremony contained in a papyrus, published in translation by Charles Wycliffe Goodwin in 1852.¹² Although never an official ritual of the Hermetic Order of the Golden Dawn, it was well-known among that Order's adepts as "The Bornless Ritual for the Invocation of the Higher Genius:" and, in fact, it was the ritual later employed by Crowley in 1906 in his own invocation of the Genius (or, in Crowley's preferred language, the Augoeides or Holy Guardian Angel). Two decades later, he issued his personal reconstruction and adaptation of the ritual as an A.A.A. instruction for the Adeptus Minor called *Liber Samekh*, discussed in Chapter 8 of this present book.

Following this "Preliminary Invocation," Crowley inserted "The Initiated Interpretation of Ceremonial Magic," a short essay interpreting magical phenomena solely from a rationalistic – today we could say, from a psychological – perspective.

Thereafter follows *The Goetia* itself. The body of the work consists of a catalog of 72 goetic spirits. Although these are characterized by *The Lemegeton* itself as "Evil Spirits," it should be noted that not all of their claimed functions would usually be regarded as "evil" in intent. A majority are said to grant knowledge of diverse and wide-ranging types. The spirit Buer "teaches Philosophy, both Moral and Natural, and the Logic Art, and also the Virtues of all Herbs and Plants. He healeth all distempers in man, and giveth good Familiars" – hardly the characteristics of an "Evil Spirit" to most people's minds.

Similarly, Gusion "conciliateth and reconcileth friendships, and giveth Honour and Dignity unto any;" Bimé "giveth Riches unto a Man, and maketh him Wise and Eloquent;" and Andromalius can "bring back both a Thief, and the Goods which be stolen." These spirits, and others resembling them, are collated with others of less savory descriptions, the whole composing one of the most consulted Medieval catalogs of theurgy.

¹² See *Ceremonial Magic* by Israel Regardie for the most available accurate reproduction of the original Greek text, Goodwin's translation, the version from *The Goetia*, and Crowley's later adaptation.



A MAGICAL CIRCLE & TRIANGLE OF EVOCATION from *The Goetia*. "This is the Form of the Magical Circle of King Solomon, the which he made that he might preserve himself therein from the malice of these Evil Spirits." It is 9 ft. across and contains, on the body of the entwining serpent, sacred Names of the Sephiroth from Kether to Yesod.

The catalog is supplemented by basic instructions in ceremonial magick, including brief sections on the timing of magical ceremonies; preparation of the Magical Circle and Triangle, and of the Hexagram and Pentagram seals and other like devices; the ceremonial mode of bathing, anointing, and vesting; and formal spells – conjurations, constraints, invocations, curses, and the like – to be employed in the evocation of these spirits.¹³

Finally, the book concludes with Crowley's translation of *The Goetia's* spellbook into the Enochian (or "Angelic") language, according to the magical system of Dr. John Dee. The "Invocation of Typhon" mentioned by Crowley is a Greek "spell" copied nearly verbatim from the Leyden Papyrus (Col. XXIII), incorporated at the front of

¹³ Any reader interested in the present author's assessment of the Goetic methodology, and of the technique of evocation in general, can consult the article "Practical Notes on Evocation – A Personal Journey," in *IN THE CONTINUUM*, Vol. V, No. 3.

the book before the title page without explanation – but not without Mathers' name being added to it!

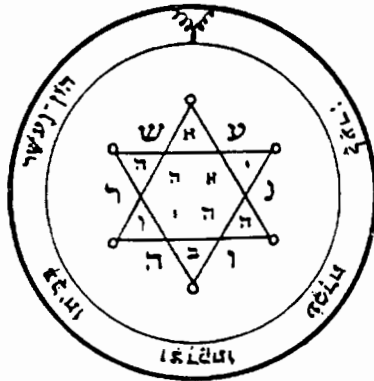
There is a separate work from the 14th or 15th century entitled *The Key of Solomon the King* (*Clavicula Salomonis*), translated by S.L. Mathers and first published in 1888. It is commonly labeled, by students of magick, as "The Greater Key of Solomon," even as *The Goetia* is called "The Lesser Key;" but these comparative appellations are not actually part of the title of either. This "Greater Key" is a work of vastly different style than *The Goetia*, and deals predominantly with planetary magick. It was one of the primary references employed by Eliphas Levi in his own workings and writings. The "Greater Key" and *The Goetia* are of comparable, but different, importance, and it is unclear why Crowley did not include the former in the Student curriculum as well, in the same way that he listed both *The Shiva Samhita* and *The Hatha Yoga Pradipika*.

777

Book 777, compiled in 1906 by Aleister Crowley and published anonymously in 1909, is a fundamental reference of Qabalistic correspondences and magical symbolism. The story of its writing is given briefly in Crowley's autobiographical *Confessions*. Describing a health crisis in December 1906, Crowley wrote:

I was obliged to put myself once more in the doctor's hands and go to Bournemouth. I was now thoroughly prepared to take up my Work of initiating mankind, but I was still determined to do it on the old lines.

I had no books of reference at Bournemouth, and it struck me that it would be very convenient if I possessed a volume giving all the correspondences of the Cabbala in a compact form. I spent a week in writing this down from memory and the result is *Liber 777*.



A PANTACLE OF JUPITER

Unlike *The Goetia*, the so-called "Greater" Key of Solomon has designs for planetary pantacles. This one, said to bestow "honors, dignities, riches, and all kinds of good, together with great tranquility of mind" is included here as a benediction upon the readers of this book. May you acquire the One Treasure that is never exhausted!

on the matter.

An advertisement for the book in *THE EQUINOX* summarized its importance as follows:

This book contains in concise tabulated form a comparative view of all the symbols of the great religions of the world; the perfect attributions of the Taro, so long kept secret by the Rosicrucians, are now for the first time published; also the complete secret magical correspondences of the G.:D.: and R.R. et A.C. It forms, in short, a complete magical and philosophical dictionary; a key to all religions and to all practical occult working.

For the first time Western and Qabalistic symbols have been harmonised with those of Hinduism, Buddhism, Mohammedanism, Taoism, etc. By a glance at the Tables, anybody conversant with any one system can understand perfectly all others.

These claims are not seriously exaggerated. Cecil Jones, in a semi-anonymous critique of the work in the *Occult Review*, evaluated it as follows:

Despite its cumbrous sub-title [*Prolegomena Symbolica ad Systemam Sceptico-Mysticam Viæ Explicandæ. Fundamentum Hieroglyphicum Sanctissimorum Scientiæ Summæ*] and high price per page, this work has only to

Crowley's diaries of this period mention his journey to Bournemouth on December 11, and two to three hours per day of work on the "Table of Correspondences" for December 15, 16, and 18. By December 19 he noted, "Table of Correspondences became chronic." On Christmas he was, "At work all day and night on table." On the next day we find, "More Table until Jones¹⁴ broke down."

This detailed accounting is given because it often has been alleged (but without a hint of evidence) that Crowley had stolen *Liber 777* from S.L. Mathers, or otherwise was not responsible for its preparation. However, Crowley's magical diary of the time confirms his later public statement

¹⁴ George Cecil Jones, his host for the holidays.

come under the notice of the right people to be sure of a ready sale. In its author's words, it represents 'an attempt to systematise alike the data of mysticism and the results of comparative religion,' and so far as any book can succeed in such an attempt, this book does succeed; that is to say, it condenses in some sixty pages as much information as many an intelligent reader at the Museum has been able to collect in years. The book proper consists of a Table of 'Correspondences,' and is, in fact, an attempt to reduce to a common denominator the symbolism of as many religious and magical systems as the author is acquainted with. . .

The Qabalistic information is very full, and there are tables of Egyptian and Hindu deities, as well as of colours, perfumes, plants, stones, and animals. The information concerning the tarot and geomancy exceeds that to be found in some treatises devoted exclusively to those

subjects. The author appears to be acquainted with Chinese, Arabic, and other classic texts. Here your reviewer is unable to follow him, but his Hebrew does credit alike to him and his printer. . . A knowledge of the Hebrew alphabet and of the Qabalistic Tree of Life is all that is needed to lay open to the reader the enormous mass of information contained in this book. The 'Alphabet of Mysticism,' as the author says – several alphabets, we should prefer to say – is here. Much that has been jealously and foolishly kept secret in the past is here, but though our author has secured for his work the *imprimatur* of some body with the mysterious title of the A.:A.: and though he remains himself anonymous, he appears to be no mystery-monger. Obviously he is widely read, but he makes no pretence that he has secrets to reveal. On the contrary, he says, 'an indicible arcanum is an arcanum which *cannot* be revealed.' The writer of that sentence has learned at least one fact not to be learned from books.

The original work was quite small, approximately sixty pages, and consisted almost entirely of tabulations. However, its author left behind voluminous notes, commentaries, explanations, and expansions so that, in the 1950s, Karl Germer, was able to edit and release *777 Revised*. Virtually all copies that it is now possible to find are of this expanded and revised edition. For over twenty years the most accessible form of this reference work has been in the excellent anthology published by Samuel Weiser, Inc., alternately called *777 and Other Qabalistic Writings* or *The Qabalah of Aleister Crowley*.

LATER DEVELOPMENTS

Although this formal Studentship was inaugurated in 1912, and although Crowley gave examination in it as late as 1945 (about two and a half years before his death), there is little evidence that he paid much attention to it, in that form, during the intervening 33 years.

In the three final decades of his life, Crowley tried numerous ways of preparing people to undertake the Probationer Grade of the A.:A.: He moved from one approach to the next, apparently adapting each to the needs of a particular student as best he could.

At his Abbey of Thelema in Cefalù, and elsewhere during the remainder of his life, Crowley

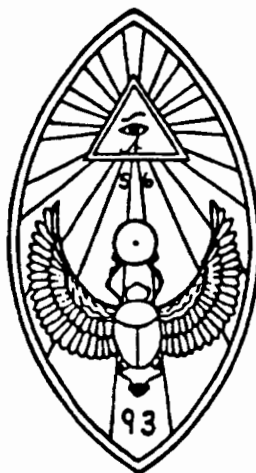


MATHERS' PROTÉGÉ

Crowley's early magical stylization was strongly emulative of that of his mentor, S.L. MacGregor Mathers. The deep admiration he originally felt, and their originally close working relationship, did not survive the passage of time.

ARTIST & ADEPT

Phyllis Seckler (Soror Meral) was admitted to the A.:A.: in 1940, and received the Knowledge and Conversation of her HGA in 1952. It was many years before she would speak of this except to intimates. "There is a certain sense of shyness and reticence about events connected with the Holy Guardian Angel," she wrote in 1992. Phyllis expressed this "Light of Life in splendid rapture of delight/ Who fills my veins with life in majesty of might" primarily through her poetry. She concretized the experience in her personal lamen (the magical seal of an Adept), shown at right, which she later used as well for the College of Thelema that she founded as a spiritual school of self-knowledge and self-understanding, and for the Temple of Thelema, which it birthed in 1987.



simply taught students one-on-one. Sometimes this was as part of one or another magical or fraternal order, and sometimes not. The nature and amount of teaching depended very much on the student. Although Crowley would have disparaged this kind of "hand holding" in the early days of the A.:A.:, eventually it became his standard. At the end of his life, discussing this change of philosophy, he wrote the following in *Magick Without Tears*:

The reason for the relaxation of the [original] rule was that it was thought better to help people along in the early stages of the work, even if there was no hope of their turning out first-class.

THE COLLEGE OF THELEMA and TEMPLE OF THELEMA

In the late 1960s, a sister of the A.:A.: – educator and artist Phyllis Seckler, better known in magical circles as Soror Meral – began to accept Probationers in the A.:A.: and, soon after, established the **College of Thelema**. With this college, she sought to guide students to an understanding of the Law of Thelema (the life philosophy presented in *The Book of the Law*), especially through a deeper understanding of themselves and of their *dharma*, or True Will.¹⁵ Her methods have included Qabalistic study, the practice of certain magick rituals, self-examination and introspection.

¹⁵ The College of Thelema offers four courses which students may complete more or less at their own pace. These courses are equivalent to the third and fourth years of an undergraduate program, and require two years of college (or the equivalent) as a prerequisite.

attention to physical and psychological health, astrology, and other methods.

During the College of Thelema's early years, Soror Meral rediscovered the same hard facts Crowley had learned by 1912. She found that most A.:A.: Probationers that she admitted fell by the wayside. They demonstrated little interest in serious work. Often they simply vanished without explanation. But there were exceptions! And, nearly to a one, those exceptions were people who, before being admitted as Probationers, had completed an initial course of study in the College of Thelema.

In other words, those who had served a studentship, and persevered through it, were likely to succeed as Probationers. Others (with only a couple of exceptions) were not. Soror Meral thereafter decided, around 1980, that she would not admit as a Probationer any person who had not first completed C.O.T. Course I.

A further major evolution occurred in the College of Thelema in late 1987. While continuing its traditional curriculum, the College also gave birth to a group ceremonial and initiatory system – a modern Mystery School – called the **Temple of Thelema**. This Order employs ceremonies similar to those of the old Hermetic Order of the Golden Dawn, but recrafted to conform to the symbols and principles of the Thelemic dispensation declared in *The Book of the Law* and the writings of Aleister Crowley.¹⁶ Along with much other practical in-

¹⁶ No "warrant" or "charter" outwardly conferring authority can determine entirely the merits or legitimacy of any magical Order. Similarly, "interiorly received" mandates (i.e., apparent authorization to an individual from "invisible" or spiritual sources) amount to nothing more than one person's private spiritual experience, unless and until they manifest in the creation of something **actual** in the World of Action. A garden is judged, ultimately, by the plants it produces. At the same time, such warrants are not inconsequential. It makes a

struction, the First Order of the Temple of Thelema incorporates the entire curriculum of College of Thelema Course I. Additionally, its initiates pass through a series of "grades" symbolically equivalent to the A.:A.: grades, but on a "lower octave." In this way, the Temple of Thelema has renewed and revitalized the preliminary First Order of the old Hermetic Order of the Golden Dawn both for its own sake, and as an optional "primary education" for those who approach the A.:A.:.

In the chapters that follow, each grade of the A.:A.: system will be discussed in detail, from Probationer (0°=0°) through Adeptus Exemptus (7°=4°). This discussion will be based on the Order's fundamental defining documents: *Liber 13* (*The Book of the Slopes of Mt. Abiegnus*), *Liber 185* (*The Book of the Holy Society*), and the essay *One Star in Sight*, supplemented by additional clarifying information from many sources. This discussion is an expression not of one or another 'branch' of the A.:A.:, but of the authentic system as promulgated by its two founders. However, with the Student stage – which was a subsequent adaptive adjustment – a different approach has been necessary. Having already described the classic Student system, it was felt necessary to describe the workings of that particular branch of the "A.:A.: family tree" which sprang from Hollywood film actress Jane Wolfe, who was generally known within the Order as Soror Estai. Soror Estai admitted only one Probationer into A.:A.:, that being Phyllis Seckler (Soror Meral).

Under Soror Meral's direction and guidance, the Soror Estai lineage has held to the fundamental definitions of the A.:A.: contained in *Liber 13*, *Liber 185*, and *One Star in Sight*, in every grade from Probationer onward. However, in the preliminary Student stage, we do not follow the exact pattern of earlier generations, even as Crowley did not constrain himself to one interpretation of the Student period. We follow his informal lead.

palpable difference when the leaders of a group are the rightful heirs of a received heritage. Two of the three founders of the Temple of Thelema had been initiated and trained in the traditional G.D. system (both First and Second Orders) by an Order descended lineally from S.L. Mathers. In addition to the A.:A.: linkage of its founders, and certain inner warrants, the founding of T.:O.:T.: was authorized by the head of this other Order. In this sense, it is not a "new order" *per se*, but a significant reformation of an ancient one, conformed to the new spiritual conditions of the planet.

STUDENT OPTIONS

Today, the Soror Estai A.:A.: lineage adheres to the basic requirement, issued under the seal and by the authority of V.V.V.V.V., that "every person wishing to become a Probationer of A.:A.: must first pass three months as a Student of the Mysteries," and pass examination therein.

We formally note that The Master Therion employed, over the years, many different approaches to this task, "to help people along in the early stages of the work." We have done the same. We recognize three or four forms of the Student task, each an avenue of approach to the Probationer Grade.

First, we recognize the original Student program, published in *THE EQUINOX* and quoted, in full, early in this chapter. A Student can get the assigned books, study them, and take examination.

Also, we recognize the successful completion of Course I of the College of Thelema as fulfillment of the Student requirement. Similarly, passage through the First Order of the Temple of Thelema satisfies the Student requirement. This is primarily because a person who completes the First Order grades will, in the course of their work, have completed the whole of C.O.T. Course I.

Additionally, there is an occasional individual whose personal study and life experience are clearly equivalent to any of the foregoing. Such a seeker may be admitted as a Probationer without further requirements. However, such individuals are rare.¹⁷

THE EXPANDED READING LIST

Many who explore this work believe that the correct Student curriculum is that given in *THE EQUINOX*, Vol. III, No. 1, beginning on page 19 – a list of seven or eight dozen occult classics. A similar list was published in Appendix I of *Magick in Theory & Practice*.

There is no need to reproduce this list in the present book, because it is so readily available in the original works just cited.

¹⁷ We have observed that, generally, where a Probationer has been admitted on this basis **and** has passed on to other grades, they have gone back and undertaken one or more of the other offered programs as well. This kind of behavior is not at all surprising, considering the character type of those aspirants who typically succeed.

This expanded Student reading list is of considerable importance; but it is not the preliminary reading list on which the A.:A.: Student is examined before passing to Probationer. In fact, the commentary appended to this larger list is quite clear that, "The A.:A.: does not offer examination in this course, but recommends these books as the foundation of a library."

One of the greatest virtues of this expanded reading list, however, is the appended commentary, which discusses the state of mind the Student should strive to develop while preparing for her approach to the A.:A.: As stated in EQUINOX III:1:

The object of this course of reading is to familiarize the student with all that has been said by the Great Masters in every time and country. He should make a critical examination of them: not so much with the idea of discovering where truth lies, for he cannot do this except by virtue of his own spiritual experience, but rather to discover the essential harmony in those varied works. He should be on his guard against partisanship with a favourite author. He should familiarize himself thoroughly with the method of mental equilibrium, endeavoring to contradict any statement soever, although it may be apparently axiomatic.

The general object of this course, besides that already stated, is to assure sound education in occult matters, so that when spiritual illumination comes it may find a well built temple. Where the mind is strongly biased towards any special theory, the result of an illumination is often to inflame that portion of the mind which is thus overdeveloped, with the result that the aspirant, instead of becoming an Adept, becomes a bigot and fanatic.

ADDITIONAL GRADES OF STUDENTSHIP

Also in the eleventh number of THE EQUINOX (Vol. III, No. 1), a new structuring of the A.:A.: system was introduced; and although this new plan was abandoned almost immediately in practice, it is still worth discussing for the perspective it gives on other points.

An article titled *A.:A.: Curriculum* began as follows:

In order to facilitate the study of The Official Instructions and other publications of the A.:A.:, the Præmonstrator of the Order¹⁸ now issues a series of courses corresponding to the various grades. The grades themselves represent magical and mystical progress, corresponding to which will be grades of studentship representing intellectual progress, and an examination in each such grade must be passed before the equivalent magical grade is officially conferred.

It must be understood that the highest occult attainments are possible even to people who have no intellectual knowledge whatsoever. But this has been in the past a source of great iniquity, as it represents an overdevelopment of one organ of the Nature at the expense of others.

In other words, it was, at that time, contemplated that the A.:A.: would follow two parallel tracks, each member passing through "Student Grades" before having conferred the corresponding "Magical Grades." For example, a Neophyte 1^o=10^o, who had in every respect qualified to be advanced to the 2^o=9^o Grade of Zelator, first would have been required to spend time as a "Student Zelator," studying and passing intellectual examination on the 2^o=9^o written curriculum, before having the actual 2^o=9^o Grade conferred upon her.

If taken literally, the plan quoted above not only would be pretty confusing, it would place undue emphasis on intellectual development – producing exactly the kind of "overdevelopment of one organ of the Nature at the expense of the others" that it was designed to prevent. Other problems become obvious on even a little inspection of the plan. It would have been a horror, both procedurally and developmentally!

What has been retained, however, is the basic idea that the intellectual development must be as thorough as that in other areas. Although two parallel tracks of "Student Grades" and "Magical Grades" are not followed, the published reading lists, or syllabi, of the respective grades are taken

¹⁸ Although G.:H.: Frater D.D.S. was still Præmonstrator in 1919 e.v., it is evident that these "Grades of Studentship" were Crowley's work. As Imperator, Crowley retained responsibility for the "hands on" governing of the Order. Nonetheless, the formal introduction of new courses of study required the Præmonstrator's sanction, for (as *One Star in Sight* reminds us) "the authority of the Teaching and Governing Adept is the basis of all orderly work."

seriously. The aspirant must, in each grade, pass appropriate examination in the prescribed course of study – but as part of, rather than as a preliminary to, its “equivalent magical grade.”

This *Curriculum* makes clear that such examinations of intellectual progress “must be passed” in each grade. *One Star in Sight*, written a few years after, reinforces the importance of this aspect of testing when it says:

Every Member of the A.:A.: must be armed at all points, and expert with every weapon. The examinations in every Grade are strict and severe: no loose or vague answers are accepted. In intellectual questions, the candidate must display no less mastery of his subject than if he were entered in the “final” for Doctor of Science or Law at a first class University.

ADVANCEMENT TO PROBATIONER

These additional “grades of studentship,” however, go beyond our immediate topic. The real point of this chapter is, simply, that a person preparing to enter into a lifelong relationship with magick and mysticism should find out something about them first! She should educate herself in the classics, survey the more popular literature, and develop a background sufficient to let her understand (and even participate in) a reasonable discussion of the topics. Once she has this background, and has demonstrated a willingness – or, rather, a real enthusiasm! – to invest time and effort into the matter, she may be admitted to the Grade of Probationer.

Chapter 2: (0°=0□)

THE PROBATIONER GRADE

THE Great Work, for the Probationer, is, “to obtain a scientific knowledge of the nature and powers of my own being.” From the beginning, the nature of the Work is self-knowledge.

“Probation” is defined as a trial period, during which a person’s fitness for membership is tested. The word comes from the Latin *probatio*, the root of which is *probare*,¹ “to prove.” Thus, in *Liber 185* the Probationer is advised to, “be mindful that the word Probationer is no idle term, but that the Brothers will in many a subtle way PROVE him, when he knoweth it not.”

ADMISSION TO THE
PROBATIONER GRADE

In the original A.:A.: system, any person soever could be received as a Probationer. However, because so many candidates approaching the Great Work proved to be unprepared, the Chiefs of the Order, in 1912, instituted the Student “Grade” discussed previously. The rule (as published in *Book Four*) then became,

After three months the Student is examined. . .
and if his knowledge. . . is found satisfactory,
he may become a Probationer....

The Probationer (0°=0□) is received by an initiate who is at least a Neophyte (1°=10□). The Neophyte, in turn, is responsible to her Zelator (2°=9□). This serial responsibility is the rule, regardless of the actual grades held.

¹ *Probatio* enumerates to 86, and *probare* to 67 by Latin Qabalalah Simplex. The individual seeker is encouraged to investigate these numbers, both in Latin and in Hebrew, for additional clues to the nature and purpose of this probation.

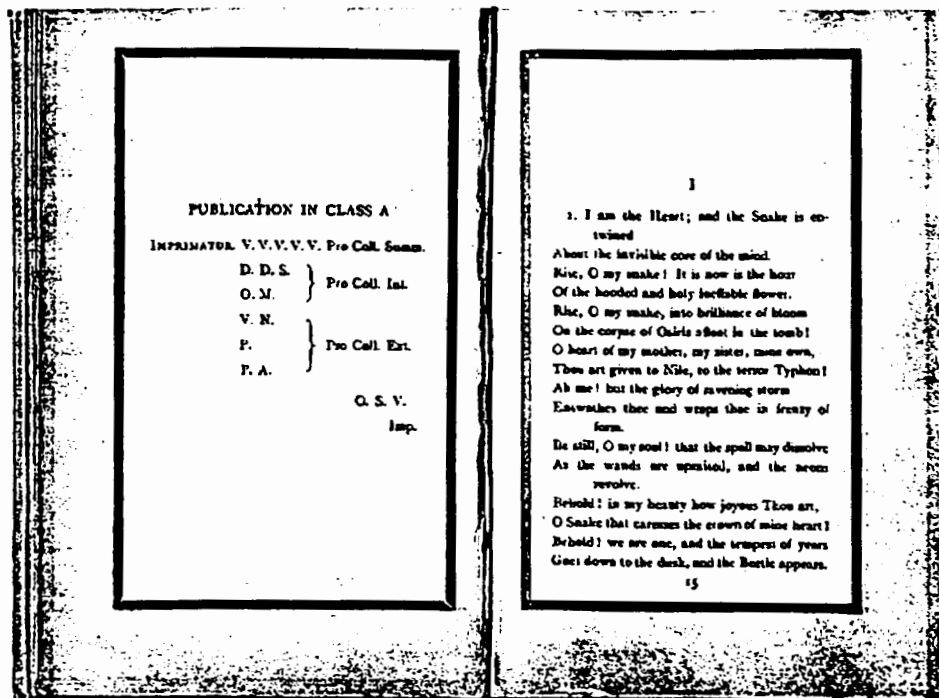
The ceremony of admission, though usually simple, may carry a tremendous impact. It is not felt necessary to reproduce this ceremony in full, since any Neophyte qualified to admit a Probationer will have the knowledge of what is required. The most important details, in any case, have been published in *Liber 185*, and are as follows:

The aspirant to the A.:A.: shall hear the Lecture (*Liber LXXI*) and this note of his office [*The Task of the Probationer*, from *Liber 185*]: IF HE WILL, shall then procure the robe of a Probationer; shall choose with deep forethought and intense solemnity a motto. . . On reception, he shall receive the robe, sign the form provided and repeat the oath as appointed, and receive the First Volume of the Book.

“The Book”

“The First Volume of the Book” consists of *Liber 61*, called *Liber Causæ*; and *Liber 65*, called *Liber Cordis Cincti Serpente*. There were originally three small, white “Volumes of the Book,” one each for the Probationer, the Neophyte, and the Zelator. Mostly, these contained the text of Thelemic “Holy Books” (“channeled” communications of exalted verse), parts of which the aspirant is to memorize at various stages of progress. The “First Volume,” given to the Probationer, contained *Liber 65* because the Probationer is required to commit to memory one chapter of *Liber 65*. It also contained *Liber 61*, *Liber Causæ* the History Lecture of the A.:A.: – and, incidentally, the one document in the three “Volumes of the Book” which was not considered a “Holy Book” – because this is the introductory document which





"THE BOOK"

Each Probationer, according to *Liber 185*, receives "The First Volume of the Book" ΘΕΛΗΜΑ, containing *Liber Causæ* (the Preliminary Lesson and History Lesson for A.:A.:.), and *Liber 65* (*Liber Cordis Cincte Serpente*). At left, the first page of *Liber 65*, shown opposite its original Imprimatur. D.D.S. and V.N. were G.C. Jones. O.M., O.S.V., and P. were Crowley. P.A. was J.F.C. Fuller.

On the next page is a rare look at the last page of ΘΕΛΗΜΑ, Vol. I. This copy belonged to Soror Meral, who received it from her Neophyte, Soror Estai (Jane Wolfe).

explains the system, and which plays a significant role in the aspirant's reception as a Probationer.

At the present, rather than provide the candidate with these separately printed little books, the Probationer is advised to purchase *The Holy Books of Thelema* (THE EQUINOX, Vol. III, No. 9). The so-called "Blue Equinox," which is Vol. III, No. 1, also contains the two books, *Liber 61* and *Liber 65*, required by the Probationer.

The Robe

The robe of a Probationer is a white Tau robe, without a hood, and with gold braid along the bottom hem, the cuffs, and near the neckline. On the front is a scarlet pentagram. On the back is a hexagram, formed from a descending blue triangle interwoven with an ascending red triangle, and with a gold Tau in the center. Thus, it conforms to the older style of the Lesser Ritual of the Pentagram which declares, "Before me flames the Pentagram, and behind me shines the Six-Rayed Star."

What is of particular note, however, is that this robe, which every Probationer is to procure, is actually the robe of an Adeptus Minor! Here is a potent symbol for the Probationer, and especially a reminder that, from the beginning, the purpose of the A.:A.:. work is one, and it is that very task which is best identified with the Minor Adept: to attain to the Knowledge and Conversation of the Holy Guardian Angel.

The Aspiration Name

It is generally known that students of magick assume a special "magical name" or "motto" by which to distinguish their magical personalities from their mundane or civil identities. Depending on the situation or context, these "magical names" may serve quite varied purposes.

The particular type of "magical name" or "motto" which the Probationer-candidate is to select generally is called an "aspiration name." It is a declaration of the seeker's spiritual aspiration, to the best of her ability to articulate this at the beginning of the journey. Usually these are phrased in Hebrew, Greek, or Latin; but we have seen a few expressed in the person's native language. There is no rule on this.

In *Book Four* (Part II, Cap. 6), Frater Perdurabo commented:

Word should express will: hence the Mystic Name of the Probationer is the expression of his highest Will.

There are, of course, few Probationers who understand themselves sufficiently to be able to formulate this will to themselves, and therefore at the end of their probation they choose a new name.²

² See the chapter following, on the Neophyte Grade.

OVERVIEW OF THE PROBATIONER WORK

Any attempt to specify the tasks assigned to the Probationer must necessarily be vague.³ This is because every aspirant approaching the A.:A.: comes with different history, different capacities and interests, different strengths and weaknesses, different karma. The real purpose of the probationary grade is for the aspirant to explore the widest possible selection of material and, primarily, to find her own methods and styles of working. The Probationer's Great Work, remember, is "to obtain a scientific knowledge of the nature and powers of my own being." Although the Probationer is certainly expected to work – and there is quite a lot of work to do! – considerable care is taken to ensure that the supervising Neophyte does not intrude upon this process.

Thus, we can best describe the assignment of the Probationer in general language, and a few simple rules. *One Star in Sight* summarizes the Probationer's "principle business" as, "to begin such practices as he may prefer, and to write a careful record of the same for one year."

The period of Probation is a minimum of one year. After six months or more, select Probationers are admitted to a special ceremony, *Ritual 28* or *Liber Septem Regnum Sanctorum* (*The Book of the Seven Holy Kings*). The nature of this ceremony is, necessarily, never disclosed publicly nor to the candidate in advance. Nor is it appropriate for all candidates. Neophytes of the A.:A.: are provided with precise criteria for determining which Probationers are best suited to benefit from *Ritual 28*.

Supervising the Probationer's work is a Neophyte whose experience can guide the Probationer. However, the Probationer alone must determine the essential path and direction of the work.

The Probationer is given an extensive curriculum of study materials. This syllabus is included in Appendix D of the present volume, and will be discussed more thoroughly below. It consists primarily of all A.:A.: publications in Class B.

³ The Neophyte Grade shares this vague quality, to a certain extent: subsequent grades become much more precise in their requirements. This is a consequence of the complex and diverse nature of the First Matter – the aspirant – who is approaching the work in its early stages.

The full knowledge of the interpretation of this book is concealed from all, save only the Shining Triangle.

The Probationer must nevertheless acquire a copy and thoroughly acquaint himself with the contents. He must commit one chapter to memory.

This copy belongs to

liberal, 276

By authority of V. V. V. V. V. this book is published and issued.

The Price, one Guinea, is to be remitted to the Treasurer through the Neophyte introducing.

This course will furnish the Probationer with a thorough general knowledge of the whole system of Attainment, and of the practices tending to this goal, so that he may choose freely as to what way he will take in his Beginning. For this is always left by the A.:A.: to his Free Will: They only begin to advise and criticize him on the information supplied to Them by himself in the Magical Record which he prepares for Their Instruction.⁴

He may select any practices that he prefers, but in any case must keep an exact record so that he may discover the relation of cause and effect in his working, and so that the A.:A.: may judge of his progress and direct his further studies.⁵

However, this does not relieve the Probationer of the responsibility to become familiar with **all** of the assigned material. For one thing, one cannot tell if a particular practice is useful in one's own

⁴ A.:A.: *Curriculum* in THE EQUINOX, Vol. III, No. 1.

⁵ *Book Four*, Part I.

Great Work without trying it. Also, and at least as important a reason, the Probationer, when eventually advanced to Neophyte, must be fully equipped to answer the questions of the next generation of Probationers. It will, then, be seen that, from the very beginning, the A.:A.: trains a seeker not alone for that individual's own advancement but, equally, for those who come after.

One specific assignment is that the Probationer must memorize one of the five chapters of *Liber 65* (*Liber Cordis Cincti Serpente*, "The Book of the Heart Girt with a Serpent"), an account of the relations of the aspirant with her Holy Guardian Angel. It is not an exaggeration to say that this book is one of the most beautiful and stirring works of mystical verse in the history of the world. *Liber 65* consists of five chapters (of exactly 65 verses each) attributed, respectively, to the elements Earth, Air, Water, Fire, and Spirit.

Additionally, the Probationer "shall perform any tasks that the A.:A.: may see fit to lay upon him." However, except in certain cases, these are not specific tasks assigned by the supervising Neophyte. With rare exception, these additional tasks take the form of life ordeals. (More on this later.)

It is frequently stated – incorrectly! – that A.:A.: membership is secret, that one is not permitted to talk about it. This is absolutely false. Granted, discretion rightly prevails in many life circumstances, and a person can be expected to be naturally cautious about discussing matters that he or she holds to be intimate and sacred. Yet, the actual "rule" needs to be clearly stated, once and for all, from *Liber 185*:

He shall everywhere proclaim openly his connection with the A.:A.: and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.

This instruction persists in every grade of the Outer College (G.:D.:). Finally,

He shall hold himself chaste, and reverent toward his body, for that the ordeal of initiation is no light one. This is of peculiar importance in the last two months of his Probation.



THE PROBATIONER'S JOURNEY

Perhaps more than any other grade of the A.:A.:, Aleister Crowley wrote extensively on the nature of the Probationer Grade and its work. We can do no better than to quote him at length. In *Eight Lectures on Yoga*, Cap. VIII, ¶¶22, 24, he outlined how the beginning stages of the A.:A.: work were designed:

The question for me is, . . . to describe a method of procedure which will be sufficiently elastic to be useful to every human being. I have tried to do this by combining the two paths of Magick and Yoga. If we perform the preliminary practices, each according to his capacity, the result will surely be the acquisition of a certain technique. And this will become much easier as we advance, especially if we bear it well in mind not to attempt to discriminate between the two methods as if they were opposing schools, but to use the one to help out the other in an emergency. . .

You are expected to spend three months at least [the Student period] on the study of some of the classics on the subject. The chief object of this is not to instruct you, but to familiarize you with the ground work, and in particular to prevent you getting the idea that there is any right or wrong in matters of opinion. You pass an examination intended to make sure that your mind is well grounded in this matter, and you become a Probationer. Your reading will have given you some indication as to the sort of thing you are likely to be good at, and you select such practices as seem to you to promise well. You go ahead with these, and keep a careful record of what you do, and what results occur. After eleven months you submit your record to your superior: it is his duty to put you right where you have gone wrong, and particularly to encourage you where you think you have failed.

I say this because one of the most frequent troubles is that people who are doing excellent work throw it up because they find that Nature is not what they thought it was going to be. But this is the best test of the reality of any experience. . . .

The basic instructions in "the two paths of Magick and Yoga" are, respectively, the Class B documents entitled *Liber O vel Manus et Sagittæ* (*The Book of the Hand & the Arrow*) and *Liber E vel Exercitiorum* (*The Book of Exercises*). With



THE ROBE OF THE PROBATIONER

is white, with gold braid at the collar, cuffs, and hem. On its front is a red pentagram; on its back, the hexagram. The Adeptus Minor (5°=6°) robe is identical.

These photographs, taken in 1910 in London, show scenes from the Rites of Eleusis that Crowley staged (along with many members of the EQUINOX staff, and other A.:A.: members). At left, the Rite of Saturn; at right, the Rite of Luna.



apologies for the pun on "errors and omissions" coverage, these unquestionably may be considered the "E&O insurance" which protect against "magical malpractice." These clear, to the point, practical instructions are, in other words, the foundation of the entire A.:A.: system of Scientific Illuminism.⁶ G.:H.: Frater O.M. emphasized their importance plainly in an editorial in EQUINOX, No. 7 (March 1912). Every "fundamental practice" mentioned in the paragraph below is taught in *Liber E* or *Liber O*:

I am authorised to say that no one will be admitted as a Neophyte unless his year's work [as a Probationer] gives evidence of considerable attainment in the fundamental practices. Asana. Pranayama, assumption of God-forms, vibration of divine names, rituals of banishing and invoking, and the practices set out in sections 5 and 6 of *Liber O*. Although he is not examined in any of these, the elementary experience is necessary in order that he may intelligently assist those who will be under him.

Several other quotations from Crowley, in one or another of his official capacities or identities, disclose much about the Probationer process:

When a man ceremonially affirms his connection with the A.:A.: he acquires the full powers of the whole Order. He is enabled from that moment to do his true will to the utmost without interference. He enters a sphere in which every disturbance is directly and instantly compensated. He reaps the reward of every action on the spot. This is because he has entered what I may call a fluid world, where every stress is adjusted automatically and at once. . .

The penalties of wrong-doing are applied not by the deliberate act of the Chiefs of the Order: they occur in the natural course of events. I should not even care to say that these events were arranged by the Secret Chiefs.⁷

. . . Every one who signs the oath of a Probationer is stirring up a hornets' nest.

A man has only to affirm his conscious aspiration; and the enemy is upon him.

It seems hardly possible that any one can ever pass through that terrible year of probation – and yet the aspirant is not bound to anything difficult; it almost seems as if he were not bound to anything at all – and yet experience teaches us that the effect is like plucking a man from his fireside into mid-Atlantic in a gale. The truth is, it may be, that the very simplicity of the task makes it difficult.

The Probationer must cling to his aspiration – affirm it again and again in desperation.

He has, perhaps, almost lost sight of it; it has become meaningless to him; he repeats it mechanically as he is tossed from wave to wave.

But if he can stick to it he will come through.

And, once he *is* through, things will again assume their proper aspect; he will see that mere illusion were the things that seemed so real, and he will be fortified against the new trials that await him.

But unfortunate indeed is he who cannot thus endure. It is useless for him to say, 'I don't like the Atlantic; I will go back to the fireside.'

⁶ Both *Liber E* and *Liber O* are reproduced in Appendix G.

⁷ *The Confessions of Aleister Crowley*, pp. 661f.

Once take one step on the path, and there is no return. . . The statement that the Probationer can resign when he chooses⁸ is in truth only for those who have taken the oath but superficially.⁹

I have been asked by Authority to say a few words on the relations which should subsist between a Neophyte and his Probationers. Though a Neophyte is obliged to show 'zeal in service' towards his probationers, it is no part of his duty to be continually beating the tattoo. He has his own work to do – very serious and important work – and he cannot be expected to spend all his time in making silk purses out of pigs' ears. He is not expected to set definite tasks, nor has he authority to do so. The Probationer is purposely left to himself, as the object of probation is principally that those in authority may discover the nature of the raw material. It is the duty of the Probationer to perform the exercises recommended in his text-books, and to submit the record of his results for criticism. If he finds himself in a difficulty, or if any unforeseen result occurs, he should communicate with his Neophyte, and he should remember that although he is permitted to select the practices which appeal to him, he is expected to show considerable acquaintance with all of them. More than acquaintance, it should be experience; otherwise what is he to do when as a Neophyte he is consulted by his Probationers? It is important that he should be armed at all points. . .

But let no one imagine that those in authority will urge probationers to work hard. Those who are incapable of hard work may indeed be pushed along, but the moment that the pressure is removed they will fall back, and it is not the purpose of the A.:A.: to do anything else than to make its students independent and free. Full instruction has been placed within the reach of everybody; let them see to it that they make full use of that instruction.¹⁰

Probationers are reminded that the object of Probations and Ordeals is one: namely, to se-

lect Adepts. But the method appears twofold: (i) to fortify the fit; (ii) to eliminate the unfit.¹¹

I believed then, and believe now, that the probationer of A.:A.: is nearly always offered the opportunity to betray the Order. . .¹²

The Chancellor of the A.:A.: views without satisfaction the practice of Probationers working together. A Probationer should work with his Neophyte, or alone. Breach of this rule may prove a bar to advancement.¹³

This last sentence requires comment. The stated rule is sincere, and is basic fare to the A.:A.: system. That is, peers are always expected not to work together because they are almost certain to cloud and confound each other's work. But the penalty delineated is rarely enforced by one's superiors in the Order. Rather, it is the unfolding of natural law. It is the "working together" itself that is almost certain to bar one's *real* advancement, rather than one's Neophyte refusing to pass along the next grade paper!

Quite a lot more has been written about the relationship between the Probationer and his or her supervising Neophyte:

In the A.:A.: the superior is, so to speak, the sparring partner of the pupil. His function is to discover the prejudices, fears, and other manifestations of tendency which limit the pupil, by observing the instinctive reactions which may follow any order. The pupil discovers his own weaknesses, which he then proceeds to destroy by analysing them, somewhat as Freud has recently suggested. . . as well as to master them by habitually ignoring their inhibition. If the superior is anything of a psychologist, he should be able to teach the average weakling fairly perfect self-control in three months at the outside.¹⁴

It is presumptuous for a Neophyte to lay down rules: for (a) he cannot possibly know what his Probationer needs, having no record to guide

⁸ "He may at any moment withdraw from his association with the A.:A.: simply notifying the Neophyte who introduced him." (*Liber 185*)

⁹ *Book Four, Part II, Cap. 6.*

¹⁰ Editorial, EQUINOX No. 7.

¹¹ Announcement by the Chancellor (Cancellarius) of the A.:A.: in many issues of THE EQUINOX Vol. I.

¹² *The Confessions of Aleister Crowley*, p. 659.

¹³ Announcement by the Chancellor of the A.:A.: in many issues of THE EQUINOX Vol. I.

¹⁴ *The Confessions of Aleister Crowley*, p. 593.

Modified by the Special Regulations applicable to

Liberty Power Destiny

Residents of an Abbey of Thelema

Life Putrefaction Death

A.:A.:

The Oath of a Probationer.

I, Jane Wolfe, being of sound mind and body, on this 11/11 day of June 1921 [An XXII ☉ in 20 ° of II] do hereby resolve: in the Presence of TO MEΓAΘHPION 666 a neophyte of the A.:A.:

To prosecute the Great Work: which is, to obtain a scientific knowledge of the nature and powers of my own being.

May the A.:A.: crown the work, lend me of Its wisdom in the work, enable me to understand the work!

Reverence, duty, sympathy, devotion, assiduity, trust do I bring to the A.:A.: and in one year from this date may I be admitted to the knowledge and conversation of the A.:A.:!

Witness my hand Jane Wolfe

Motto ECTAI.

Love Reason Detachment

Light Perception Darkness

SOROR ESTAI'S PROBATIONER CERTIFICATE

"Modified by the official Regulations applicable to Residents of an Abbey of Thelema." Aleister Crowley wrote on Jane Wolfe's Probationer Oath on June 11, 1921, before signing his name as a Magus 9°=2° – not a Neophyte. In the nearly 80 years intervening, the original wax seals have cracked and fallen away, although portions of two of them remain, and the original wax's coloration remains, staining the paper crimson and dark purple in the two other locations. The sealing wax was in the colors of the Sephiroth Binah, Chesed, Geburah, and Tiphereth in the so-called "King Scale" of Color.

him; (b) the Probationer's task is to explore his own nature, not to follow any prescribed course. A third objection is that by putting the Probationer in Corsets, an entirely flabby person may sneak through his year, and become a Neophyte, to the shame of the Order. But this objection is theoretical; for Initiation is overseen from the Third Order, where no Error may endure.¹⁵

THE PROBATIONER SYLLABUS

Study material for the Probationer Grade comprehends all Class B documents of the A.:A.:. Class B documents are generally scholarly works, of an informative and practical nature. With this basis, the Probationer Syllabus incorporates nearly all of the major practical instructions of the remaining grades of the Outer College, 1^o=10^o through 4^o=7^o. Additionally, several other documents are unique to the Probationary.

The complete syllabus of this grade, and of all others, is given in an appendix of the present work. We will here discuss only selective points.

As stated above, *Liber O* and *Liber E* are the foundation of the A.:A.:. system. They become central to the specific curricula of the 1^o=10^o and 2^o=9^o grades, respectively; but they have an importance that reaches far beyond those levels, and should not be neglected nor deprecated by any Probationer.

Several Class A documents – the so-called “Holy Books of Thelema” – are mentioned specifically in the Probationer Syllabus. *The Book of the Law* is the literary embodiment of the spiritual impetus of the entire Thelemic dispensation, and is part of the syllabus of every grade of the Order. Besides this, and *Liber 65*, there are specific references to *Liber Porta Lucis*, *Liber Tzaddi*, and *Liber A'ash*. We would advise, however, that the Probationer become as familiar as possible with all of the Class A documents. They are gathered together in *The Holy Books of Thelema*.

Four A.:A.:. Class B documents are also official papers of the Thelemic fraternity known as Ordo Templi Orientis (O.T.O.). Three of these are official and confidential instructions of that order's VII^o, VIII^o, and X^o. This presents a problem: for the Probationer is required to study and be tested on all Class B Documents, yet the supervising

Neophyte, if now or in the past a member of O.T.O., cannot distribute these three papers without breaking solemn, honorable obligations. A solution is made possible, however, by the fact that all of these documents have been illicitly published by mainstream publishers, and are not impossible to find with a little effort. If the Probationer acquires these on her own, the Neophyte is then at liberty to discuss them to the limit of the Probationer's independent understanding of them, which is usually more than sufficient!¹⁶

Among the works on divination, *Liber 78* remains an excellent guide to traditional teachings on the Tarot, although *The Book of Thoth* has superseded it in many ways. *Liber Gaias*, the instruction on geomancy, is limited, and admittedly contains blinds (intentionally erroneous information). We recommend *A Practical Guide to Geomantic Divination* by Israel Regardie, an excellent substitute.

Among the Chinese works, *Khing Kang King* (a very small, very wonderful poem on yoga) is usually out of print, but small enough for any Neophyte to photocopy. Crowley's translations of the *Tao Teh Ching* and the *I Ching*¹⁷ are available from the College of Thelema.

Of the Class B documents, a few are assigned only to the Probationer level, and to no other grades. These include: Blavatsky's *The Voice of the Silence*, *The Two Paths*, and *The Seven Portals* (with commentary by G.:H.: Frater O.M.); *Liber Aleph*, *The Book of Wisdom or Folly*; *The Heart of the Master*; *Little Essays Towards Truth*; *A Mas-*

¹⁶ Because the Probationer cannot reasonably be tested on an instruction she cannot obtain, we have not listed these documents on the Probationer Syllabus in Appendix D, although they are listed with the other Class B Documents in Appendix E. There is some question of the relevance of some or all of these particular papers to the Probationer process of someone who is not an advanced O.T.O. member; but, of course, that cannot be determined *a priori*, nor by anyone but the individual Probationer. Based on this principle, and the firm requirement that each Probationer study all Class B Documents, it would be neither honest nor within our prerogative to fail to mention them altogether, despite the understandable proprietary feelings of those (including ourselves) who pledged not to disclose their contents.

¹⁷ Due to European scholarly efforts to transliterate Asian languages, the Western spellings of these book titles (and others) vary widely. The pronunciation, however, is no mystery, due consideration being given to small dialectic differences. According to V.:H.: Sor. F., a native Chinese speaker, these two book titles are pronounced DOWda ZHING and EE ZHING, respectively. *Thien Tao* is TEEen DOW.

¹⁵ Footnote by G.:H.: Frater O.M. in *Liber 165, A Master of the Temple*.

ter of the Temple; Liber Artemis Iota vel De Coitu Scholia Triviae; The Paris Working; and The Greek Qabalah (which **should** be in the Practicus curriculum, but was never added officially).

There are also documents other than Class B that show up only in the Probationer syllabus and, therefore, deserve particular attention here. These include: *An Account of A.:A.:*; the important solar adorations in *Liber Resh vel Helios*; the short but brilliant pamphlet called *The Message of the Master Therion; Liber CL vel געל, A Sandal, De Lege Libellum; Khabs am Pekht*; and *The Law of Liberty*. This would also include the four parts of *Book Four*; but these are of such general value that they virtually become handbooks of whatever grade one is in.

ADVANCEMENT TO NEOPHYTE

Advancement within the grades of the A.:A.: is, at each step, the result of actual accomplishment; one might say actual attainment. The crite-

riion for moving to the next grade (other than certain minimum time requirements) is that one has accomplished the task of the present grade. Thus, according to *Liber 185*, "any Probationer who has accomplished his task to the satisfaction of the A.:A.:" is to be prepared for advancement to Neophyte.

The Probationer Grade lasts at least one year, approximately. The actual earliest date of advancement is "When the sun shall next enter the sign under which he hath been received" (*Liber 185*). To prepare for this, the Probationer is instructed to deliver a copy of the Record of the Probationer period to the supervising Neophyte, and, at that time, to recite the chosen chapter of *Liber 65*. This is to occur one month before the completion of the Probationary period, *i.e.*, at least eleven months after admission.

The Probationer is to remain free from all other engagements for one whole week, which is the length of the Neophyte initiation process.



Chapter 3: (1⁰=10⁰)

THE NEOPHYTE GRADE

THE Great Work, for the Neophyte, is defined as, "to obtain control of the nature and powers of my own being." Compare this to the Work of the Probationer, where one was to obtain **knowledge** of the nature and powers of one's own being. The obtaining of self-knowledge is a never-ending task; but, some significant measure of that self-knowledge having been obtained, one now undertakes to gain self-control.

We are reminded of a corresponding paragraph in the 1=10 ceremony of the Hermetic Order of the Golden Dawn. At the time that Aleister Crowley and Cecil Jones passed through it, the ceremony read as follows:

The [0=0] Grade is a preparation for other Grades, a threshold before our discipline, and it shows, by its imagery, the Light of the Hidden Knowledge dawning in the Darkness of Creation; and you are now [in the 1=10 Grade] to begin to analyze and comprehend the Nature of that Light. . . Prepare to enter the Immeasurable region.

The word "neophyte," in English, generally means any beginner, novice, tyro, or new convert. It also has come to bear distinctly religious connotations, being the title of a novice in some religious orders, and of a newly ordained Roman Catholic priest.

"Neophyte" is a purely English word. Its Latin antecedent is *neophytus*.¹ This, in turn, comes

from the Greek νεοφυτος, "new plant;" from φυτος, which refers to that which is shaped by nature, i.e. raw material: the Masonic "rough ashlar," or the alchemical "green lion." From this we understand that the Neophyte, an initiate of the element of Earth, has "taken root" as a "new plant" in the "garden" of the Masters who govern the work of the A.:A.:. This beautiful metaphor can be studied more fully in *Liber 418, The Vision & the Voice*, the 13th Æthyr.

An official commentary on the grade name is given in *Liber 185*:

Let him be mindful that the word Neophyte is no idle term, but that in many a subtle way the new nature will stir within him, when he knoweth it not.

To borrow a phrase from alchemy, the Neophyte Grade marks a "volatilizing of the fixed," an intentional stirring into instability of a relatively inert *prima materia* ("first matter"), as a necessary stage of its transformation.

SYMBOLS OF THE NEOPHYTE GRADE

The Neophyte Grade is attributed to the tenth sephirah of the Tree of Life, called Malkuth, the Kingdom. Malkuth corresponds to the Sphere of the Four Elements; and, in a different way, specifically to the element Earth.

¹ *Neophytus* enumerates to 127 by the Latin Qabalah Simplex. Other Latin words bearing the same enumeration include *mysterium*, meaning "secret" or "mystery;" and *sapientia vera*, "true wisdom," phrases of particular significance for

most who enter upon this decisive level of initiation into the magical Mystery Tradition.

This grade also incorporates the symbolism of the 32nd Path of Tav (Ⓣ), which opens from the Sphere of the Elements in Malkuth unto the Sphere of the Moon in Yesod. *Tav* means “cross” – the Cross of the Four Elements. It corresponds to the planet Saturn, to the element Earth, and to the XXIst Trump of the Tarot, The Universe (esoterically, “The Great One of the Night of Time”).

Additionally, there is preliminary work associated with the Paths of Shin (ש) and Qoph (ק), the other two Paths that open from Malkuth to higher sephiroth.

The net result is to empower and balance the individual with respect to the Malkuth stage of development, and to secure actually – not just metaphorically – the Neophyte’s advancement to the very threshold of the Sephirah Yesod, the World of Yetzirah, and the Grade of Zelator.

The Neophyte’s work encompasses more or less all of the practical teachings previously given in the Adeptus Minor Grade of the old Hermetic Order of the Golden Dawn. Ceremonial magick and “astral” explorations are the primary methods learned and applied. Among the most important in its teachings are those for which the grade itself is named: the Neophyte Formula, a magical formula of exceptional versatility, from which the Neophyte Initiation ceremony is itself derived.

ADVANCEMENT TO THE NEOPHYTE GRADE

Liber 185 describes the procedure for the advancement of a Probationer to the Grade of Neophyte:

Let any Probationer who has accomplished his task to the satisfaction of the A.:A.: be instructed in the proper course of procedure: which is:– Let him read through this note of his office, and sign it, paying the sum of One Guinea for *Liber VII* which will be given him on his initiation, and One Guinea for this Portfolio of Class D publications, B-G. Let him obtain the robe of a Neophyte, and entrust the same to the care of his Neophyte.

He shall choose a new motto with deep forethought and intense solemnity, as expressing the clearer consciousness of his Aspiration which the year’s Probation has given him.

Let him make an appointment with his Neophyte at the pleasure of the latter for the ceremony of Initiation.

As indicated in the preceding chapter, advancement within A.:A.: grades is the result of work actually accomplished. Therefore, the first step of advancement is that the Probationer “has accomplished his task to the satisfaction of the A.:A.:”

In practice, the formal reading of the Task of the Grade, and the ascription to the Oath, are normally done on the occasion of the initiation ceremony itself. Also, in modern times, the Neophyte does not pay a guinea for a copy of *Liber 7* but, rather, is already in possession of *The Holy Books of Thelema*, which includes it. The phrase “this Portfolio of Class D publications” refers to *Liber 185*, the Task and Oath papers for each grade from Neophyte through Adeptus Minor (Without), reproduced in Appendix B of this present book.

The robe of a Neophyte is a black Tau robe, hooded, and totally unadorned with no other symbols or insignia. This black robe is the robe of the Outer College of the A.:A.: Other symbols will be added to the robe as one progresses through the grades.

The instruction with respect to selecting a new aspiration name is self-explanatory. Contrary to a popular belief, it is not required, or even expected, that the aspirant select a new name at each grade. The passage to Neophyte is the only stage at which it is mandatory to do this. Otherwise it is left to the aspirant’s discretion; or, rather, to the aspirant’s inner prompting or guidance.

Having dispensed with these preliminaries, there remains only the actual ceremony of initiation.

THE NEOPHYTE INITIATION CEREMONY

Liber 185 instructs:

When the sun shall next enter the sign under which [the Probationer] hath been received, his initiation may be granted unto him. He shall keep himself free from all other engagements for one whole week from that date.

and

Let him make an appointment with his Neophyte at the pleasure of the latter for the ceremony of Initiation.

Similarly, Liber 13 says:

At the end of the Probation he passes *Ritual DCLXXI* [i.e., 671] which constitutes him a Neophyte.

There are controversies about the interpretation of these sections. In order to discuss these controversies, we first must give a history of the document – actually, documents – called *Ritual 671*.

At the Autumnal Equinox, 1906 e.v., during the initial period of formulation of the A.:A.: system, G.:H.: Frater D.D.S. (Cecil Jones) reduced the Neophyte Ritual of the Hermetic Order of the Golden Dawn to skeleton form, “eliminating all unnecessary features and quintessentializing the magical formulæ.”¹ From this, G.:H.: Frater O.M. (Aleister Crowley) wrote, on September 30, the first draft of a new Neophyte ceremony. He began working with this ceremony and further revised it “on 7th Oct. and other dates.” On October 9, by its use, he was “permitted. . . to perceive the Vision of ΙΑΩ,” which he elsewhere described with the words, “received the great Initiation.” Thereupon, on that date, he “did duly write out for the third time this ritual. . . it having been in its crude form of assistance to him in the obtaining of the chrism aforesaid.”

Crowley submitted the final draft to Jones for approval. Together, they made a few “slight alterations.” The final copy was named *Liber T'raa* (תרעא). It was given the number 671, the numerical value of the Chaldee word *t'raa* (תרעא), meaning “gate,” a title of the sephirah Malkuth. This number, 671, is also the value of the Divine Name *Adonai*, when each of its letters – Aleph, Daleth, Nun, Yod – is spelled out in full: יוד נון דלה אלף. *Adonai* is a Divine Name especially associated with Malkuth and the element Earth. Therefore, the ritual was given the subtitle, “The Spelling of the Name of Adonai by the Ritual of the Pyramid.” Approximately two years later, at

the Autumnal Equinox 1908, it received the official Imprimatur of V.V.V.V.V., 8^c=3^d.

This, then, is the ritual originally designated *Ritual 671*.

Liber T'raa is a temple ceremony for two visible officers. Its rubric describes, in detail, the six days of preparation³ through which the candidate is to pass in anticipation of the initiation ceremony itself, which occurs on the seventh day.

It is clear from internal clues that the manuscript copy of *Liber T'raa* in our possession was prepared during the last week of September 1908, or later. Crowley thereafter put it to a further personal use, which, even today, continues to confuse many students and scholars.

What Crowley undertook, beginning “in the last days of September 1908”⁴ was a magical retirement, in which he wrote a custom adaptation of *Liber T'raa* for his personal use. In the Hermetic Order of the Golden Dawn he had learned that the Neophyte Initiation Ritual is based on a formula, called “The Formula of the Magick of Light,” which was discussed in a Second Order manuscript called Z 2.⁵ Second Order members of the old Order were instructed (in Z 2) how to adapt the Neophyte Ceremony to derive other magical ceremonies for purposes including evocation, consecrations, divination, alchemy, invisibility, astral transformations, and – the apex of the Z 2 teaching – spiritual development. The latter was called the “Shin of Shin” working. Eventually, every Adeptus Minor of the Hermetic Order of the Golden Dawn was expected to make such a personal “Shin of Shin” adaptation of the Neophyte Ritual, and apply it to her spiritual progress.

In the fall of 1908 – only one week after *Liber T'raa* had become finalized and officially approved within the A.:A.: system – Crowley undertook a thirteen-day magical retirement for the purpose of ceremonially advancing himself to the grade of Adeptus Major, 6^o=5^d. (“Distinction is to be made,” he wrote in his diary at that time, “between attainment of this grade in the natural and in

¹ *The Confessions of Aleister Crowley*, Cap. 60. (All other quotations in this paragraph are excerpted from a paragraph, written by Crowley, which introduces the official ritual type-script of *Liber T'raa* “issued to appointed Officers, who must pass the test of efficiency.”)

² More commonly written as “Throa,” or “ThROA,” an attempt at transliterating the Hebrew תרעא, which would be pronounced *t'ra'a*.

³ This confirms the statement in *Liber 185*, that the Neophyte Initiation occupies “one whole week.”

⁴ *John St. John. The Record of the Magical Retirement of G.H. Frater. O.M., published in THE EQUINOX No. 1, Spring Equinox, 1909 e.v. (reprinted in a supplemented edition, including the text of Liber Pyramidos, by the College of Thelema, 1998).*

⁵ Z 2 is reproduced, almost in its entirety, in EQUINOX No. 3.



BOOK III

PART W: SPIRITUAL DEVELOPMENT

A. The Sphere of Sensation.
 B. The Augoeides.
 C. The Sephiroth, &c. employed.
 D. The Aspirant, or Natural Man.
 E. The Equilibration of the Symbols.
 F. The Invocation of the Higher, the limiting and controlling of the lower; and the closing of the material senses to awaken the Spiritual.

G. Attempting to make the Natural Man grasp the Higher by first limiting the extent to which mere intellect can help him herein, then by the purification of his thoughts and desires. In doing this let him formulate himself as standing between the pillars of Fire and of Cloud.

H. The aspiration of the whole Natural Man towards the Higher Self, and a prayer for Light and guidance through his Higher Self addressed to the Lord of the Universe.

I. The Aspirant affirms aloud his earnest prayer to obtain divine guidance; kneels at the West of the Altar in the position of the Candidate in the "Enterer," and at the same time astrally projects his consciousness to the East of the Altar, and turns, facing his body to the West, holding astrally his own left hand with his astral left; and raises his astral right hand holding the presentment of his Lotus Wand by the white portion thereof, and raised in the air erect.

J. Let the Aspirant now slowly recite an oration unto the Gods and unto his Higher Self (as that of the Second Adept in the entering of the Vault), but as if with his astral consciousness; which is projected to the East of the Altar.

(NOTE. - If at this point the Aspirant should feel a sensation of faintness coming on, he should at once withdraw the projected astral, and properly master himself before proceeding any further.)

Now let the Aspirant concentrate all of his intelligence in his body, lay the blade of his sword thrice on the Daath point of his neck, and pronounce with his whole will the words: "So help me the Lord of the Universe and my own Higher Soul."

Let him then rise facing East, and stand for a few moments in silence, raising his left hand open, and his right hand holding the Sword of Art, to their full length above his head: the head thrown back, the eyes lifted upwards. Thus standing, let him aspire with his whole will towards his best and highest ideal of the Divine.

K. Then let the Aspirant pass unto the North, and facing East solemnly repeat the Oration of the Hierophant, as before endeavoring to project the speaking conscious self to the place of the Hierophant (in this case the Throne of the East).

Then let him slowly mentally formulate before him the Eidolon of a Great Angelic torch-bearer: standing before him as if to lead and light his way.

L. Following it, let the Aspirant circumambulate and pass to the South, there let him halt and aspire with his whole will: First to the Mercy side of the Divine Ideal, and then unto the Severity thereof. And then let him imagine himself as standing between two great pillars of Fire and of Cloud, whose bases indeed are buried in black enrolling clouds of darkness; which symbolizes the seeming chaos of the world of Assiah, but whose summits are lost in glorious light undying: penetrating unto the White Glory of the Thrown of the Ancient of Days.

M. Now doth the Aspirant move unto the West; faces South-West, repeats alike the speeches of the Hieres and of the Hegemon.

N. After another circumambulation the Adept Aspirant halts at the South and repeats the meditations in L.

O. And as he passes unto the East, he repeats alike the words of the Hierophant and of the Hegemon.

P. And so he passes to the West of the Altar, led ever by the Angel torch-bearer. And he lets project his astral, and he plants therein his consciousness: and his body knows what time his soul passes between the pillars, and prayeth the great prayer of the Hierophant.

Q. And now doth the Aspirant's soul re-enter under his gross form, and he draws in Divine Exstasis of the glory ineffable which is in the Boundless Beyond. And so meditating doth he arise and lift to the heavens his hand, and his eyes, and his hopes, and concentrating so his Will on the Glory, low murmurs he the Mystic Words of Power.

R. So also doth he presently repeat the words of the Hierophant concerning the Lamp of the Kerux, and so also passeth he by the East of the Altar unto between the Pillars, and standing between them (or formulating them if they be not there, as it appears unto me) so raises he his heart unto the highest Faith, and so he meditates upon the Highest Godhead he can dream on, or dream of. Then let him grope with his hands in the darkness of his ignorance: and in the "Enterer" sign invoke the Power that it remove the darkness from his Spiritual Vision. So let him endeavor to behold before him in the Place of the Throne of the East a certain Light or Dim Glory which shapeth itself into a form.

(NOTE. - And this can be beholden only by the Mental Vision: Yet owing unto the effect of the Spiritual Exaltation of the Adept it may appear as if he beheld it with his mortal Eye.)

Then let him withdraw awhile from such contemplation, and formulate for his equilibration once more the pillars of the Temple of Heaven.

S. And so again does he aspire to see the Glory enforming; and when this is accomplished he thrice circumambulateth, reverently saluting with the "Enterer" the Place of Glory.

T. Now let the Aspirant stand opposite unto the Place of that Light, and let him make deep meditation and contemplation thereon: presently also imagining it to enshroud him and envelope, and again end endeavoring to identify himself with its Glory. So let him exalt himself in the form or Eidolon of a Colossal Power, and endeavour to realise that *this* is the only *true* Self: And that one Natural Man is, as it were, the Base and Throne thereof: and let him do this with due and meek reverence and awe. And thereafter he shall presently proclaim aloud: "Thus at length have I been permitted to begin to comprehend the Form of my Higher Self."

U. Now doth the Aspirant make treaty of that Augoeides to render comprehensible what things may be necessary for his instruction and comprehension.

V. And he consults it in any manner wherein he may especially sought for guidance from the Beyond.

W. And, lastly, let the Aspirant endeavor to formulate a link between the Glory and his Self-hood: and let him render his obligation of purity of mind before It, avoiding in this any tendency to fanaticism or spiritual pride.

And let the Adept remember that this process here set forth is on no account to be applied to endeavouring to come in contact with the Higher Soul or Genius of *another*. Else thus assuredly will he be led into error, hallucination, or even mania.

the spiritual world. The former I long since possessed.") For this purpose, he adapted the A.:A.: Neophyte Ceremony (*Liber T'raa*) along "Shin of Shin" lines into a self-initiation ceremony. The new self-initiation ceremony eventually was named *Liber Pyramidos*.⁷ The record of Crowley's magical retreat, and the process of deriving *Liber Pyramidos* from *Liber T'raa*, is recorded in detail in *Liber 860*, called *John St. John*, and published six months later in the first issue of THE EQUINOX.

Unfortunately, *Liber Pyramidos* – it seems – was also given the number 671!

There are those, therefore, who have argued that *Liber Pyramidos*, the self-initiation ceremony, was intended to replace *Liber T'raa*, the official temple initiation ceremony for Neophyte. We do not believe this conclusion is supported by the facts. For example, *Liber 185* and *Liber 13* refer to details of the Neophyte initiation process that occur only in *T'raa*, not in *Pyramidos*. *Liber 185*, in a passage apparently not written until 1919, also requires that the Dominus Liminis "shall accept an office in a Temple of Initiation, and commit to memory a part appointed by the Imperator of the A.:A.:," a situation that, of course, requires an initiation ceremony having "parts." As late as September 1913, Crowley wrote that *Liber 671* bore its number, "From הַרְעָא, the Gate, and the spelling in full of the name Adonai."⁸

⁷ Actually, it is not at all clear that Crowley himself ever named this ritual *Liber Pyramidos*. His personal copy is not so labeled. The earliest copy known to bear this title is a typescript made by Jane Wolfe (Soror Estai), possibly while living at the Abbey of Thelema in Cefalù, Sicily during the 1920s. It is clearly a typescript of Crowley's handwritten and hand painted ("illuminated") copy, the illustrations having been translated into limited stage directions. Every other copy of this self-initiation ritual that we have seen bearing the name *Liber Pyramidos* is either a direct or secondary copy of Jane Wolfe's typescript. The secondary typescript we have from Fra. E.A.O.A. of the so-called Kowal Manuscript does not bear the name *Liber Pyramidos* anywhere; and Fra. E.A.O.A. has confirmed, in private conversation, that the original Kowal Manuscript from which his copy derives is also untitled. For the purpose of this present discussion, however, we are following the post-Crowley convention of labeling the self-initiation version *Liber Pyramidos*. (It is clear that Crowley, by late 1913, had labeled **some** ritual *Liber Pyramidos*; but there is, if anything, more evidence to suggest that this was a renaming of the original *Liber T'raa* than that it was his personal self-initiation formula which the present generation of magicians calls *Liber Pyramidos*.)

⁸ *A Syllabus of the Official Instructions of A.:A.: Hitherto Published*, in THE EQUINOX No. 10.

There are those, however – including those that have our greatest respect – who want nothing to do with *T'raa* or temple initiations: who instruct their Probationers that to pass to Neophyte they must, instead, memorize and perform *Liber Pyramidos* as a self-initiation. Given the beauty and efficacy which most aspirants find in *Liber Pyramidos*, we appreciate these teachers' desire that their students work with it; and, in fact, our own practice also requires every Neophyte to master *Liber Pyramidos*, but **during the course of their time as a Neophyte**, as an important aspect of working with the Neophyte Formula *per se*, not as their rite of passage into the Neophyte Grade. The passage itself is celebrated by the Temple initiation ceremony originally known as *Liber T'raa*.

It is not our purpose to require other Zelatores to agree with us on this point. There is room for such disagreement. We seek only to contribute certain facts and points of view so that others are better equipped to make their own determinations.

In any case, *Liber Pyramidos* has served, and served well, as a fallback when it is not possible for a Probationer to pass properly through *Liber T'raa*. There were many years when a copy of *T'raa* was not available, and *Pyramidos* was all we had; so the Probationers and Neophytes of those years had to work a little harder and do the best they could to "bootstrap" themselves with what was at hand.

We also have used *Pyramidos* successfully when a Probationer was at too great a physical distance to reasonably make the trip to an established Temple of Initiation at the proper time. In this case, the aspirant was provided with a copy of *Liber Pyramidos* and required to learn and perform it; and was then given supplemental instructions, in sealed envelopes, to use in a personal one-week magical retreat. Having made arrangements for seven days of undisturbed isolation, the member was given a page of general instructions, which also stated when each of the sealed envelopes was to be opened. This recreated the preparatory period of *Liber T'raa* as best as could be done under the circumstances. Near the end of the week, at the appointed hour, the member then again performed *Liber Pyramidos* as a climax to the week's retreat, at the exact place where he otherwise would have passed through *Liber T'raa*.⁹

⁹ *Regarding Secrecy*: The only vintage copy of *Liber T'raa* which we know to exist bears on its cover page the clear statement, "Not for Publication." (continued)

OVERVIEW OF THE NEOPHYTE WORK

Most of the work assigned to the Neophyte can be categorized easily as referring to the symbolism of Malkuth (as Earth and as cycle of Four Elements); or to the Path of Tav; or to the collateral Paths of Shin and Qoph. However, behind all of

Furthermore, the manuscript contains instructions for the week of preparation; and these instructions are more effective if they are not known in advance.

Also, the body of the ritual manuscript contains information that, for the most effective initiation, should not be disclosed to the candidate in advance. For example, it contains notes on how the officers are to evaluate the candidate's responses at different points in the ceremony, in order to determine whether the initiation is going properly. Anyone who has studied this manuscript will understand that, if a candidate saw the manuscript in advance, it would invalidate those built-in tests.

We therefore view with sadness those who have seen fit to publish or otherwise circulate (however small the edition) copies of *Liber T'raa*. Such publication or circulation deprives interested students of the opportunity eventually to pass through the ceremony with full effect.

Magical "secrets" are kept secret for a variety of reasons. In the immediate case, the present author would not object at all to the widespread publication of all of the A.:A.: initiations ceremonies **if they were only going to be read by people who never planned on entering the A.:A.:.** We would not really mind "outsiders" having full access to these "secrets." Such a disclosure would not cause any real harm. However, it is rarely the disinterested outsider who would undertake to study these documents. Usually it is the enthusiastic, serious student – beginning an A.:A.: probation, or preparing to one day take that step – that would most eagerly study these manuscripts. These are the very individuals who, sadly, would be most hurt by having access to the rituals in advance, because they are the very individuals who would benefit the most from a "virginal" exposure to *Ritual 671* when the time comes for their Neophyte initiation, a once-in-an-incarnation passage.

It is our policy to give copies of necessary materials to legitimate, verifiable A.:A.: lineages that do not possess them. We happily would provide copies of *Liber T'raa* to an authentic A.:A.: Zelator. We also would provide the Word of the Neophyte to any who is entitled to it. There is no issue of mystery mongering.

But we do resent those who profess to value the A.:A.: system, yet nonetheless set out to circulate its "Not for Publication" rituals, to the probable detriment of those who eventually would benefit from them the most. If these persons believe that *Liber T'raa* is an outmoded antique, rightfully replaced by *Liber Pyramidos*, we do not wish to interfere with their interpretation; nor do we invite them to interfere with ours. By these present comments, we ask them publicly, as we have asked them privately, to be tolerant and supportive of those who would pass through the A.:A.: system as it was designed by its founders. The ceremonies of a **living Order** generally have no place in print!

these details, there is the one, guiding, underlying goal of progress in the Neophyte's Great Work, defined as "to obtain control of the nature and powers of my own being."

In what are apparently his earliest notes on the formalization of the A.:A.: curriculum, Crowley summarized his view of this 1^c=10⁰ Grade as follows:

The duties of a Neophyte are in Malkuth, in which is Kether. Therefore he still tries many paths, yet always with the idea of the One Path.

There are a few miscellaneous tasks that do not fall so readily into this Qabalistic treatment but are, instead, inherent in the grade's sequential placement in the A.:A.: scheme:

The Neophyte must memorize one of the seven chapters of *Liber 7*, called *Liber Liberi vel Lapidis Lazuli*, *Adumbratio Kabbalæ Ægyptiorum* (*The Book of Liber*¹⁰, or *The Book of Lapis Lazuli*, *Outline of Egyptian Qabalah*).

Additionally, the Neophyte "shall perform any tasks that his Zelator in the name of the A.:A.: and by its authority may see fit to lay upon him." Please notice that this is distinctive from a similar requirement of the Probationer. Probably more Neophytes have fallen from failing this particular test than from any other cause besides laziness!

On reaching the Neophyte Grade, an aspirant is authorized to admit Probationers. This is subject to the approval and ultimate supervision of the Neophyte's immediate superior (and so on up the chain, to the senior living member of the lineage). Accepting responsibility for such students is one of the most sacred duties an initiate can undertake, and only should be done with full preparedness for the task. One of the six founding rules of the Rosicrucian Fraternity, it will be recalled, was, "Every brother should look about for a worthy person who, after his decease, might succeed him."¹¹ Accordingly, the Neophyte obligation includes the promise "to observe zeal in service to the Probationers under me, and to deny myself utterly on

¹⁰ Liber is a slightly obscure ancient Roman fertility god, later subsumed into the idea of Bacchus. His name then acquired the commonplace meaning, in the Latin language, of "wine." The title *Liber Liberi* likely refers to the ecstatic nature of the book.

¹¹ *Fama Fraternalitatis of the Meritorious Order of the Rosy Cross*, 1604 e.v.

their behalf." Similar pledges are made in subsequent grades.

In addition, the Neophyte is to undertake the study of the Formula of the Neophyte.

The Neophyte Formula

Liber 185, as part of the Task of the Neophyte, states that the aspirant, "shall apply himself to understand the nature of his Initiation."

At its simplest, of course, this means that the Neophyte is to do what every aspirant to self-knowledge and spiritual progress is encouraged to do: namely to witness, and seek to understand, the actual process, the patterns, the road signs of her particular journey.

However, much more is expected of the Neophyte than this. She is to study and practice the actual Neophyte Initiation ceremony and, especially, the Neophyte Formula which underlays it.

Crowley made clear, in his writings, the great importance that he placed on the Neophyte Formula. He devoted to it the whole of Chapter 6 in *Magick in Theory & Practice*, concluding:

Numerous examples of this formula are given in Equinox I, Nos. II and III. It is the formula of the Neophyte Ceremony of the G.D. It should be employed in the consecration of the actual weapons used by the magician, and may also be used as the first formula of initiation.

In the book called Z 2¹² (Equinox I, III) are given full details of this formula, **which cannot be too carefully studied and practised** [*emphasis added*]. It is[,] unfortunately, the most complex of all of them. But this is the fault of the first matter of the work, which is so muddled that many operations are required to unify it.

Z 2 was discussed earlier in this chapter.

From the *Syllabus* published in THE EQUINOX No. 10, we learn that *Liber 671* "includes sub-rituals numbered from 672 to 676." We believe that these five unpublished Class D "sub-rituals" (which have not survived *as such*) constitute the five parts of Z 2. No other satisfactory interpretation has been proffered, and this one is very attractive. Whether or not this is a correct interpretation, it is nonetheless certain that the study and practical

application of the Neophyte Formula is of paramount importance to the Neophyte.¹³ Crowley's excellent discussion of the main types or categories of magical operations (*Magick in Theory & Practice*, Cap. 21, Sec. II) is primarily a discussion of the sections of Z 2 and, thus, of the Neophyte Formula.

The Feast of the Equinox

The Equinox of the Gods is the term used to describe the Beginning of a New Aeon, or a New Magical Formula. It should be celebrated at every Equinox, in the manner known to Neophytes of the A.:A.: (*New Comment to Liber L., Cap. II, v. 40*)

One specialized application of the Neophyte Formula which is particularly referred to the Neophyte (and, implicitly, to initiates of all higher Grades) is the Feast of the Equinox.

The Ceremony of the Feast of the Equinox serves two purposes. First, it is a ritual by which each initiate magically can unite her consciousness with that of the Sun, and attune herself thereby to a new magical current inaugurated twice annually, at the commencement of spring and autumn. Second, by this same ceremony is derived a Word which quintessentializes the nature of the magick current prevailing for the six months following.

During Crowley's life, he regularly obtained this Word for the Order at each Equinox. Our archives contain a listing of most such words from 1907 to 1927; and, from later years, letters survive by which the Word was transmitted to A.:A.: Neophytes (or those of higher grade) worldwide. For many years, Jane Wolfe (Soror Estai) and Karl Germer (Fratel Saturnus) were the only ones in America who received these letters. From these letters, we know that Crowley customarily would derive, at each Equinox, not only a Word, but also an Oracle (a word or phrase selected by bibliomancy from *Liber Legis*), and an Omen (a hexagram of the *I Ching*).

¹² Z 2 originally was divided into five sections, corresponding to the five letters of the Pentagrammaton, הוהוה. However, the ו portion was divided further into three subsections. As quoted above, Crowley had no respect for the ה (Divination) and ו (Alchemy) sections. Therefore, the five "sub-rituals" of the Neophyte Formula would be either the original five sections or, more likely, sections on Evocation (ו), Consecration (ה), Invisibility (ה of ו), Transformations (ו of ו), and Spiritual Development (ו of ו).

¹³ "Those sections dealing with divination and alchemy are the most grotesque rubbish in the latter case, and in the former obscure and unpractical." - A.C.

In the years since Crowley's death, the responsibility for deriving and transmitting the Word has necessarily fallen to others. Soror Meral, the senior living member of the Soror Estai lineage, has assumed this responsibility for many years.

A memorandum survives from the Cefalù period, describing the rules applicable to the Word of the Equinox. It is signed by Soror Alostræl¹⁴ (then the Cancellaria of the Order), and appears to have been dictated to her by Frater To Mega Therion. In part, it reads as follows:

Attention is called to the regulations of the Order pertinent to the Pass Word. The Pass Word is changed at each Equinox. It indicates the nature of the Magical energy which should predominate in the work of the Order generally and each of its members severally. It serves as a forecast of the quintessence of the event [*sic*] of the following 6 months.

Neophytes of the Order are entitled to receive the Word from the Chancellor.¹⁵ Praemonstrator or Orator. It is also communicated at his discretion to any person working under his direct supervision by any member of the Third Order. Anyone not in possession of the current Pass Word is not to be recognized as a member of the Order, whatever his previous standing may have been, or whatever claims he may put forward.¹⁶

In *Liber Aleph*, Cap. 113, Crowley briefly discussed the magical significance of the Equinox Ceremony itself, and of similar traditional ceremonies:

My Son, our Father in Heaven hath passed into the Sign of the Ram. It is Spring. I have performed the Rite of Union with Him according to the Antient Manner, and I know the Word that shall rule the Semester. Also it is given unto my Spirit to write unto thee concerning

¹⁴ אלֹסְטְרַאֵל, generally written as 31-666-31.

¹⁵ "Chancellor" is the English translation of the Chief title *Cancellarius*.

¹⁶ The remainder of the paper here quoted contains very strange instructions on certain secret identification codes that are to be employed when members of the Order correspond with each other. We are unaware of even a single example of correspondence where this was used; and, for a variety of tedious reasons, it is a hopeless and self-defeating system that, in any case, has little clear use in an Order where individual members mostly do not interact with each other *as such*. Fortunately, the system appears never to have been implemented.

the Virtue of this Rite, and many another, of Antiquity. And it is this, that our Forefathers made of these ceremonies an Epitome Mnemonic, wherein certain Truth, or True Relation, should be communicated in a magical Manner. Now therefore by the Practice of these mayst thou awaken thy Wisdom, that it may manifest in thy Conscious Mind. And this Way is of Use even when the Ceremonies, as those of the Christians, are corrupt and deformed; but in such a Case thou shalt seek out the true antient Significance thereof. For there is That within thee which remembereth Truth, and is ready to communicate the same unto thee when thou hast Wit to evoke it from the Adytum and Sanctuary of thy Being. And this is to be done by this Repetition of the Formulæ of that Truth. Note thou further that this which I tell thee is the Defence of Formalism; and indeed thou must work upon a certain Skeleton, but clothe it with live Flesh.

LIBER O

... he shall study and practice Liber O in all its branches. (*Liber 185*)

Examination in *Liber O*, caps. I-IV, Theoretical and Practical. (*Liber 13*)

The importance of *Liber O* and *Liber E* was discussed in the preceding chapter. As a Neophyte, the magician especially gains both theoretical and practical mastery of the former of these. In the Zelator Grade which follows, *Liber E* is emphasized.

Section I of *Liber O* may, on first reading, appear too vague to warrant an actual examination; but its prudent teachings should permeate all of the Neophyte's work; for they are representative of the basic tenets of Skeptical Theurgy:

1. This book is very easy to misunderstand; readers are asked to use the most minute critical care in the study of it, even as we have done in its preparation.

2. In this book it is spoken of the Sephiroth and the Paths; of Spirits and Conjurations; of Gods, Spheres, Planes, and many other things which may or may not exist.

It is immaterial whether these exist or not. By doing certain things certain results will follow; students are most earnestly warned against attributing objective reality or philosophic validity to any of them. . .

4. The student, if he attains any success in the following practices, will find himself confronted by things (ideas or beings) too glorious or too dreadful to be described. It is essential that he remain the master of all that he beholds, hears or conceives; otherwise he will be the slave of illusion, and the prey of madness...

5. There is little danger that any student, however idle or stupid, will fail to get some result; but there is great danger that he will be led astray, obsessed and overwhelmed by his results, even though it be by those which it is necessary that he should attain. Too often, moreover, he mistaketh the first resting-place for the goal, and taketh off his armour as if he were a victor ere the fight is well begun.

It is desirable that the student should never attach to any result the importance which it at first seems to possess.

Section II requires the memorization of certain Qabalistic material from *Liber 777*, as a foundation for understanding the Tree of Life. It then discusses the practical application of this information in the designing of magical ceremonies, encouraging originality over the slavish imitation of published rituals.

Section III teaches the methods called "Assumption of God-forms" and "Vibration of Divine Names." Technically, the latter method taught is called "Vibration of Divine Names by the Formula of the Middle Pillar." Both of these are techniques for uniting the magician's consciousness with the Divine Consciousness she seeks to invoke. The careful study, and even painting, of the visual images of the Egyptian pantheon is assigned, as preparation for the assumption of Egyptian God-forms. Obviously, any magician who feels drawn to a different pantheon is encouraged to supplement this "basic training" by similar study of the images of the gods and goddesses of the other tradition.

Section IV teaches the lesser and greater Rituals of the Pentagram and Hexagram.

All of these methods can be examined in detail in *Liber O* itself (see Appendix G).

For all the foregoing, much supplemental instruction has been published from the traditional Golden Dawn Second Order teachings. This should be explored carefully. The Neophyte is also encouraged to obtain detailed personal instruction from her immediate superior in the Order.

Examination on these points is designed by the supervising Zelator.¹⁷ Both theoretical knowledge and practical skill are to be examined.

Sections V and VI of *Liber O* are discussed below, under the heading, "Mastery of the Astral Plane."

BUILDING THE PANTACLE

Furthermore, he shall construct the magic Pantacle, according to the instruction in *Liber A*. (*Liber 185*)

Further, he builds up the magic Pantacle. (*Liber 13*)

The Pantacle is the magical implement attributed to the element of Earth. As such, it is the characteristic implement of the Neophyte.

As the Magick Cup is the heavenly food of the Magus, so is the Magick Pantacle his earthly food. . .

The name Pantacle implies an image of the All, *omne in parvo*; but, this is by a magical transformation of the Pantacle. . . That which is merely a piece of common bread shall be the body of God!

The Wand was the will of man, his wisdom, his word; the Cup was his understanding, the vehicle of grace; the Sword was his reason; and the **Pantacle shall be his body, the temple of the Holy Ghost.**¹⁸

The instruction from *Liber A* is as follows:

Take pure wax, or a plate of gold, silver-gilt or Electrum Magicum. The diameter shall be eight inches, and the thickness half an inch.

Let the Neophyte by his understanding and ingenium devise a symbol to represent the Universe.

Let his Zelator approve thereof.

Let the Neophyte engrave the same upon his plate with his own hand and weapon.

Let it when finished be consecrated as he hath skill to perform, and kept wrapped in silk of emerald green.

¹⁷ That Zelator is, of course, responsible to her Practicus, and should follow any specific instruction "passed down the line" on how these examinations should be conducted.

¹⁸ *Book 4, Part II, Cap. IX.*

In each of the five grades, Neophyte through Dominus Liminis, one of the five elemental magical implements is created: Pantacle, Dagger, Cup, Wand, and Lamp. At each stage, the magician is also required, as part of the creation of this tool, to compose, "by his understanding and ingenium" – that is, by both intuition and reason. The Qabalistic Neshamah and Ruach working in concert – some specified type of synthesis of her comprehension of the Universe up to that point in her development. For the Neophyte, this is "a symbol to represent the Universe." It must be approved in advance by the Neophyte's Zelator.

These five magical implements represent far more than would appear on the surface. "Building up the magick Pantacle" is actually the entire inner process of the Neophyte's ongoing attunement to, and assimilation of, the element of Earth. The respective chapters in *Book Four*, Part II provide profound analysis of the inner meanings of the various magical implements; study of those chapters is recommended.

Because the "building of the Pantacle" is an ongoing process for the Neophyte, the original "symbol to represent the Universe" often will not be the final one used. It is also possible that the Zelator will reject the Neophyte's first submission, and require the Neophyte to start over again. This usually comes from an initial misperception of what the Pantacle is to represent. Nonetheless, the Pantacle design must be truly the Neophyte's own. It is the Zelator's duty only to ensure that the assignment has been properly understood and executed.

One additional level on which the "building up of the Pantacle" is to be understood is found in *Liber 185*:

He shall in every way fortify his body according to the advice of his Zelator, for that the ordeal of advancement is no light one.

One example of how to approach the ceremonial consecration of the Pantacle is given in *Magick in Theory & Practice*, Cap. VIII, Sec. III. It is a practical application of the Neophyte For-

mula, and appropriately encouraged for the Neophyte, who, especially, is studying and applying this formula. Nonetheless, the actual method of consecration is, per *Liber A*, at the discretion of the Neophyte.

THE 4 POWERS OF THE SPHINX Malkuth & The Path of Tav

He shall pass the four tests called the Powers of the Sphinx. (*Liber 185*)

Examination in The Four Powers of the Sphinx. Practical. Four tests are set. (*Liber 13*)

To Know, To Will, To Dare, and To Keep Silent: these are the four traditional maxims of the aspiring magician, the Four Powers of the Sphinx.

These Four Powers are attributed to the four elements. They frequently are symbolized by the four Kerubic (or "Fixed") signs of the Zodiac, the images of Taurus, Leo, Scorpio, and Aquarius.

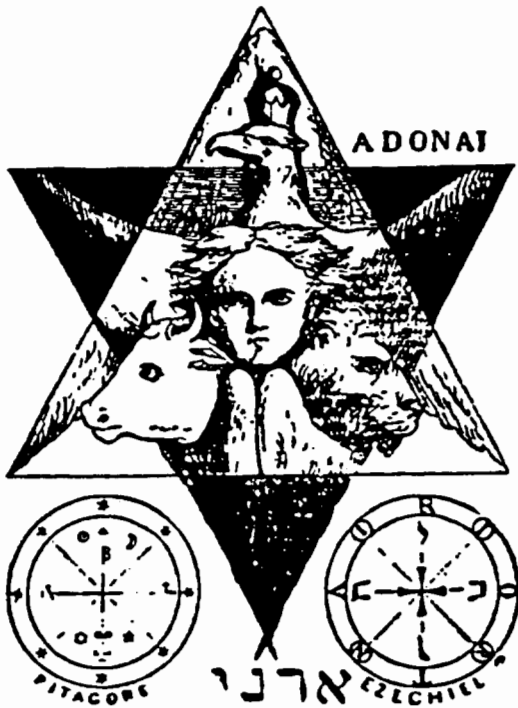
The mysterious symbolism of the Sphinx itself also is attributed to the sephirah Malkuth, especially in the sense that it is a visual and symbolic synthesis of the four elements through these governing Kerubic forms.

Different writers have allocated these Four Powers to the four elements in different ways. Nor did Crowley limit himself to one way of listing their correspondences. The exact attributions do not matter for our present purposes.

They can be evaluated by each Neophyte individually, in the process of building her own understanding of the Four Powers of the Sphinx, and in the process of evolving her own inner symbol system and magical methodology. Among Crowley's writings, the primary references for these different views can be found in *De Lege Libellum*, and in *Liber Aleph, The Book of Wisdom & Folly*, both of which were a part of the Probationer Syllabus. There is additional teaching in a document given to the Probationer on the occasion of her initiation. A still different formulation is given in *Liber 777*, Col. L. Another helpful reference is *Magick in Theory & Practice*, Cap. XXI, Sec. V.



THE PANTACLE OF
FRATER ACHAD



THE FOUR-HEADED KERUBIM

from Ezekiel's vision are the symbolic basis of the so-called Four Powers of the Sphinx. In this illustration by Eliphas Levi, they are shown correctly as a single four-headed creature – for the Powers of the Sphinx are diverse capacities of a single living thing.

It is important to understand that these “powers” develop in ascending layers. One never “masters” them in the sense of having fully acquired them. They continue to reappear on ever-higher levels, appearing in progressively more subtle aspects.¹⁹ For this reason they are represented as the four sides of a solid, balanced foundation – the first row of brick and mortar, so to speak – of the

¹⁹ At the beginning, the names of these Four Powers mean, essentially, what they mean in everyday conventional language. Knowledge is the practical acquisition of facts; will is the firm capacity to exercise choice and execute action; courage has its conventional meaning; and silence means keeping your facts to yourself and minding your own business! On the psychological (or characterological) plane, these same principles may be viewed, for example, as encouraging within oneself such traits as promptness and activity (Air), energy and strength (Fire), flexibility and attentiveness to images (Water), and endurance and patience (Earth), while discouraging their negative counterparts.

Yet to the Adept, these Four Powers will have become nearly one. Knowledge is *Gnosis*; Will is the True Will; Courage is the soul's willful embrace of every experience; and Silence is the love of the Holy Guardian Angel. (These phrases, as may be suspected, mean more than appears on their surface.)

Pyramid of Initiation which the magician is building toward the stars. Without such a solid and balanced foundation, the structure eventually will topple and fall. The higher goes the building (the closer to its apex one reaches), the more likely the fall. This is as true psychologically and spiritually as it is in architecture. For this reason, the A.:A.: encourages – in fact, requires – a gradual, progressive, **balanced** advance in the Great Work, resting upon a solid, sure foundation. As the Probationer was taught in *Liber Libræ*.

Therefore. . . . Establish thyself firmly in the equilibrium of forces, in the centre of the Cross of the Elements, that Cross from whose centre the Creative Word issued in the birth of the dawning Universe.

As *Liber 185* and *Liber 13* tell us, the Neophyte is given four distinct practical tests in these Four Powers of the Sphinx. These tests are designed by the Neophyte's Zelator. From unpublished instruction by Crowley, we know that these Four Powers are to be attained “on the material plane.” This is consistent with the understanding that the Powers will be tested and refined as one progresses onward through the grades. Crowley's unpublished guidelines are available for Zelatores to use in designing these four tests. It would not be proper to include them here – for not all of these tests are given with the Neophyte's knowledge.

MASTERY OF THE ASTRAL PLANE The Path of Tav

Neophyte. – Has to acquire perfect control of the Astral Plane. (*One Star in Sight*)

He will further be examined in his power of Journeying in the Spirit Vision. (*Liber 185*)

☐ The Formulation of the Body of Light.
Liber O. (*Liber Viarum Viæ*)

The magical practice that opens, for the skilled Neophyte, the direct pathway unto the Grade of Zelator is the “mastery of the Astral Plane.” Just as the 1=10 of the old Order was symbolically admonished, so must the 1⁰=10⁰ of A.:A.: “Prepare to enter the Immeasurable region.”

The phrase “perfect control of the Astral Plane” is hyperbolic, like many similar statements in *One Star in Sight*. There is no more “perfect control” of

THE MAGICIAN

O Lord, deliver me from hell's great fear and gloom!
Loose thou my spirit from the larvæ of the tomb!
I seek them in their dread abodes without affright:
On them will I impose my will, the law of light.

I bid the night conceive the glittering hemisphere.
Arise, O sun, arise! O moon, shine white and clear!
I seek them in their dread abodes without affright:
On them will I impose my will, the law of light.

Their faces and their shapes are terrible and strange.
These devils by my might to angels I will change.
These nameless horrors I address without affright:
On them will I impose my will, the law of light.

These are the phantoms pale of mine astonished view,
Yet none but I their blasted beauty can renew:
For to the abyss of hell I plunge without affright:
On them will I impose my will, the law of light.

"The Magician" is Aleister's Crowley's translation of Eliphas Levi's version of a famous hymn. Originally published by Crowley in *The Winged Beetle*, it gives a remarkable picture of what the magician may encounter in her explorations of the astral plane, and how she must confront these.

these phenomenon than there could be of the Four Powers of the Sphinx. One increases in skill as one advances. Nonetheless, a high level of authentic and verifiable experience is required. In this, the founders of the A.:A.: substantially took their lead from their earlier Golden Dawn training. As G.:H.: Fras. D.D.C.F. and N.O.M.²⁰ wrote in Flying Roll No. 11:

An old name of Clairvoyance in our Ancient M.S.S. was "Skrying in the Spirit Vision" – "becoming a Skryer" was not simply a Seer, but one who describes what he *seeks*, not only the impassive receiver of visions beyond control or definition. . . .

The importance of this capacity is addressed in many of the formal writings of A.:A.: One of the most succinct discussions is given in Cap. 15 of *Liber Aleph*, titled "De Via Per Empyræum" (On Travel Through the Empyrean):

Concerning thy Travellings in the Body of Light, or Astral Journeys and Visions so-called, do thou lay this Wisdom to thine Heart,

o my son, that in this Practice, whether Things Seen and Heard be Truth and Reality, or whether they be Phantoms in the Mind, abideth this supreme Magical Value, namely: Whereas the Direction of such Journeys is consciously willed, and determined by Reason, and also unconsciously willed, by the True Self, since without It no Invocation were possible, we have here a Cooperation or Alliance between the Inner and the Outer Self, and thus an Accomplishment, at least partial, of the Great Work.

And therefore is Confusion or Terror in any such Practice an Error fearful indeed, bringing about Obsession, which is a temporary or even it may be a permanent Division of the Personality, or Insanity, and therefore a Defeat most fatal and pernicious, a Surrender of the Soul to Choronzon.

The essential instructions for this method are given in *Liber O*, Caps. V-VI. *Liber O* makes clear that the training from its earlier chapters "should be completely mastered before the dangerous Methods of Chapter V and VI are attempted."

There is much written material, including some good material, in print about the subject of "astral travel." Personal instruction from one's Zelator also is encouraged. Ultimately, however, one must develop this capacity on one's own.

Crowley correctly viewed this as the basic practice behind all magick. He wrote of it extensively, although often only in passing, in the course of discussing other topics. The best teacher, however, is experience! As one senior magician sagely put it early in our own training, "Sonny, you just have to learn how to get out and fly. You gotta learn to travel. Then you'll know how to learn all kinds of things!"

Crowley, at different times and (presumably) with different students, employed different methods of testing this skill. Below are quotations from his writings on the method of examination, and on the technique in general:

Astral travel – development of the Astral Body is essential to research; and, above all, to the attainment of "the Knowledge and Conversation of the Holy Guardian Angel."²¹

The first step is the separation of (what we call, for convenience) the astral body from the physical body. As our experiments proceed,

²⁰ S.L. MacGregor-Mathers and W. Wynn Westcott, respectively.

²¹ *Magick Without Tears*, Letter G.



we find that our astral body itself can be divided into grosser and subtler components. In this way we become aware of the existence of what we call, for convenience, the Holy Guardian Angel,²² and the more we realise the implications of the theory of the existence of such a being, the clearer it becomes that our supreme task is to put ourselves into intimate communication with him.

For one thing, we shall find that in the object of sense which we examine there are elements which resist our examination. We must raise ourselves to a plane in which we obtain complete control of such.²³

It is of the utmost importance to the "Clairvoyant" or "traveller in the fine body" to be able to find his way to any desired plane, and operate therein as its ruler.

The Neophyte of the A.:A.: is examined most strictly in this practice before he is passed to the degree of Zelator.²⁴

He is tested in "the Spirit Vision" or "Astral Journeying" by giving him a symbol unknown and unintelligible to him, and he must interpret its nature by means of a vision as exactly as if he had read its name and description in the book when it was chosen.²⁵

The Master Therion's regular test is to write the name of a Force on a card, and conceal it; invoke that Force secretly, send His pupil on the Astral Plane, and make him attribute his vision to some Force. The pupil then looks at the card: the Force he has named is that written upon it.²⁶

So far as can be told from examinations that have survived from earlier in this century, Crowley gave a "final examination" to every Neophyte.

It was to investigate astrally the Qlipoth²⁷ of the Neophyte's astrological Sun-sign, a way of investigating some of the darkest aspects of the magician's own character. It may be worth saying that this is not a task to be undertaken lightly, nor without proper preparation. We only know of Crowley assigning it to those who believed they were ready for examination to pass on to the Grade of Zelator.

THE ORDEAL OF THE NEPHESH

Related to the awakening powers of astral perception, and those personal energies that accompany their awakening, are certain ordeals, common enough for Crowley to have issued special warnings:

It is even said that to every Neophyte of the Order of A.:A.: appeareth a demon in the form of a woman to pervert him; within Our own knowledge have not less than nine brethren been utterly cast out thereby.²⁸

I believed then, and believe now, that . . . the neophyte is nearly always tempted by a woman.²⁹

A few comments are warranted here.

First, in our experience and observation, this is a reasonable warning.

Second, despite the sexist and heterosexist phrasing of Crowley's remarks (possibly due, in this instance, to his having observed the phenomenon only with male Neophytes and in this form), the ordeal is as likely to appear to female Neophytes as to males, and is by no means limited to heterosexuals.

Third, the real demon with which the Neophyte struggles is within. However, this does not prevent the ordeal from manifesting as an outward projec-

²² This is the manifestation of what is called "The Vision of Adonai," or "The Vision of the Holy Guardian Angel," attributed (with sound reason) to Malkuth. It is a natural occurrence of the Neophyte Grade, and an early hint of that Knowledge and Conversation which the aspirant seeks.

²³ *ibid.*, Letter 83.

²⁴ *Magick in Theory & Practice*, Cap. XVIII, q.v.

²⁵ *One Star in Sight*

²⁶ *Magick in Theory & Practice*, Appendix III, p. 256, n. 1.

²⁷ *Qlipoth* (קליפות) literally means "shells, husks, sloughs" in the sense of an outer layer that is shed, or which drops off. In practice, the term refers to degenerate, demonic manifestations of a Qabalistic principle. The best view is, perhaps, that they are atavistic *residua* that have been outgrown and rightly should be shed, but have not been released, or have retained a life of their own. One paper of the R.R. et A.C. calls them "the fallen Restrictions of the Universe; the Sloughing of the Coils of the Stopping Dragon."

²⁸ *De Nuptiis Secretis Deorum cum Hominibus* (Liber 24).

²⁹ *The Confessions of Aleister Crowley*.

tion onto an individual in the environment, if the real inner battle is not fought and won.

LIBER HHH & DIVINATION The Paths of Shin & Qoph

Liber 185 also specifies that the Neophyte "shall begin to study *Liber H* and some one commonly accepted method of divination." *Liber H* is *Liber 341*, more fully identified as *Liber HHH*.

It will be seen in later chapters that these assignments are attributed to the Paths of Shin and Qoph, respectively. In their more thorough forms, they are part of the Work of the Zelator (Shin, ♀, *Liber HHH*) and of the Practicus (Qoph, ♂, divination). This is the only example in the A.:A.: system where the subject matter of collateral Paths is explicitly assigned "early." However, this work is quite compatible with the Neophyte's other work, and has been assigned here explicitly.

To assist in the study of divination, the Neophyte Syllabus includes *A Description of the Cards of the Tarot* and *Liber Gaias, A Handbook of Geomancy*. Other divination instruction was included previously in the Probationer Syllabus.

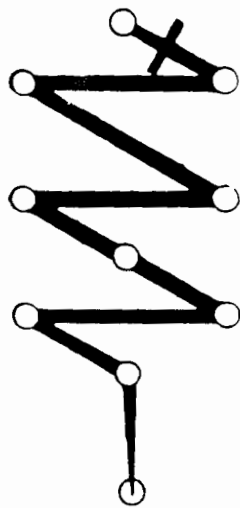
THE NEOPHYTE SYLLABUS

A complete Neophyte syllabus is given in Appendix D of this book. As with our discussion of the Probationer Syllabus, we will only address selective points. Most of the documents in the syllabus are included for obvious reasons, based upon the foregoing discussion of assigned work.

Liber Septem Regum Sanctorum (*The Book of the Seven Holy Kings*) is provided because the Neophyte may need this ceremony for select Probationers under her care.

Energized Enthusiasm is assigned as an important aid in the practice of ceremonial magick and astral journeying. It is also the theoretical adjunct to the meditations given in *Liber HHH*, and a preparation for the Zelator Grade. The essay is a

development of the three "frenzies" previously distinguished by Cornelius Agrippa, i.e., three means of "stirring the Astral Light," or of arousing the necessary magical force within the psyche of the magician. These are sacraments of Dionysus, Aphrodite, and Apollo, representing the application of the ecstasies of inebriation, rhythm, and love – what one generation called "wine, women, and song," and another popularized as "sex, drugs, and rock'n'roll." This art requires great subtlety; for while a genuine inflaming of the magician is essential to her work – is the very lifeblood of her work! – magick is inherently a science of control. Asceticism is a matter of self-discipline, of precise training, not of self-denial. Let the Neophyte carefully consider all of this.



A FLAMING SWORD

One of the oldest images of the Tree of Life, the Flaming Sword, or Lightning Flash, shows the One Divinity simultaneously manifested in all ten Sephiroth; that is, $1^{\circ}=10^{\circ}$. It corresponds to a critical juncture in the Neophyte initiation ceremony.

Liber Os Abysmi vel רענה (*The Book of the Mouth of the Abyss, or The Book of Da'ath*), is primarily a $7^{\circ}=4^{\circ}$ practice. According to the A.:A.: *Curriculum* in EQUINOX III:1, it is, "An instruction in a purely intellectual method of entering the Abyss." It seems out of place on the Neophyte Syllabus. Nonetheless, it was included here by the framers of the A.:A.:

system, and should not be missed by the Neophyte. For some Neophytes, a version of the practices of *Liber Os Abysmi*, in conjunction with Section I of *Liber O*, will be helpful in maintaining balance and clear thinking during their passage of the Path of Tav.

Two other references are strongly recommended to the Neophyte, although they are not on the official Syllabus.

First, *Magick in Theory & Practice*, almost in its entirety, deals extensively with much of the subject matter of the Neophyte Grade. In particular, Cap. XI, Sec. II discusses advanced body of light work; Cap. XVIII discusses clairvoyance, the body of light, and divination; Cap. XXI, Sec. V discusses the Four Powers of the Sphinx and other Neophyte matters, and suggests a curriculum of practice. The whole of this book should be a tremendous aid to the Neophyte for the general practice of ceremonial magick and undertaking of astral exploration.

Also, *Magick Without Tears* discusses much which is of use to the Neophyte, including multiple references to astral work; a discussion of geomancy (Letter 59); and a discussion of the pantacle (Letter 20).

ADVANCEMENT TO ZELATOR

According to *Liber 185*, "any Neophyte who has accomplished his task to the satisfaction of the A.:A.: is to be prepared for advancement to Zelator.

The Neophyte Grade lasts at least eight months, approximately. The actual earliest date of advancement is, "When the sun shall next enter the sign 240 degrees to that under which he hath been received" (*Liber 185*). To prepare for this, the Neophyte is instructed to deliver a copy of the Magical Record of the Neophyte period to the supervising Zelator, and, at that time, to recite the chosen chapter of *Liber 7*. This is to occur one month before the completion of the Neophyte period.

The Neophyte is to remain free from all other engagements **for four days**, which is the length of the Zelator advancement process.



Chapter 4: ($2^{\circ}=9^{\square}$)

THE ZELATOR GRADE

THE Great Work, for the Zelator, is defined as, "to obtain control of the foundations of my own being." By "foundations" is here meant the Automatic (or Lunar) Consciousness.

The word "zelator" is a rare Latin word meaning, "a zealous person."¹ In the Hermetic Order of the Golden Dawn, it was the name of the 1=10 Grade. In their advancements to that grade, Aleister Crowley and Cecil Jones heard the name explained as meaning, "the 'Zealous Student' whose first duty was to blow the Athanor or fire which heated the Crucible of the alchemist."

Any Zelator who has performed even one hour of pranayama will identify readily with the student who was "pumping the bellows" of the alchemist's furnace!

Within the A.:A.:, the official commentary on the grade name is given in *Liber 185*, as follows:

Let him be mindful that the word Zelator is no idle term, but that a certain Zeal will be inflamed within him, why he knoweth not.

However, "Zelator" was not only the name of the 1=10 Grade of the Hermetic Order of the Golden Dawn. It was also the name of the first grade of its Second Order, Zelator Adeptus Minor (Z.A.M.). This is the actual reason that the name was given to the A.:A.: $2^{\circ}=9^{\square}$ Grade. Of the so-called "Golden Dawn" grade ceremonies, only two have the actual characteristics of an *initiation*, that is, an inauguration, these being the Neophyte (0=0) and Zelator Adeptus Minor (5=6) ceremonies

which open the First and Second Orders, respectively. G.:H.: Fratres D.D.S. and O.M. dispensed with all of the old ceremonies except these two. Both the Neophyte and Z.A.M. ceremonies were reduced to an outline of their underlying magical formulae. On these derived skeletons were written anew into what became the Neophyte and Zelator ceremonies of the A.:A.:.

In the A.:A.:, therefore, the $2^{\circ}=9^{\square}$ ceremony is equivalent to the 5=6 (Second Order) initiation of the old Golden Dawn. In one of his magick workbooks, Crowley actually referred to the A.:A.: $2^{\circ}=9^{\square}$ ceremony as "the Zelator A.M. (R[osy] C[ross]) Ritual." It is clear, from this, and from certain characteristics of the Zelator Grade, that the advancement to $2^{\circ}=9^{\square}$ is a passage into not only a new grade, but an entirely new "order" of the A.:A.:. This is true in actuality, not just symbolically. The Zelator (who now, for the first time, has an unobstructed view of the luminous sphere of Beauty, Tiphereth, shining overhead) is advised to consider that the Moon's light is truly sunlight caught in reflection. Even though there are three other grades intervening between this grade and the Order of the Rosy Cross, the mysteries of self and the universe that the Zelator will come to understand are only a breath away – and yet a world removed – from the central Mystery of the Sun toward which she so zealously aspires.

One further clue of the magnitude of this step is given as an admonishment accompanying the otherwise routine statement in *Liber 185* allowing a member to resign from the Order. For the Zelator, the statement reads:

¹ It enumerates to 85. Other Latin words of matching numeration are *dominus*, "lord," and *veritas*, "truth."



He may at any moment withdraw from his association with the A.:A.: simply notifying the Practicus who introduced him.

Yet let him remember that being entered thus far upon the Path, he cannot escape it, and return to the world, but must ultimate either in the City of the Pyramids or the lonely towers of the Abyss.

In other words, having entered into the Second Order which begins in Yesod and culminates in Chesed, the aspirant **will** – in one lifetime or another – run its full course and confront the Ordeal of the Abyss, which lies between the Second Order and the Third. “City of Pyramids” is a term for the province of Binah, the natural domain of the Master who abides in Supernal consciousness.

SYMBOLS OF THE ZELATOR GRADE

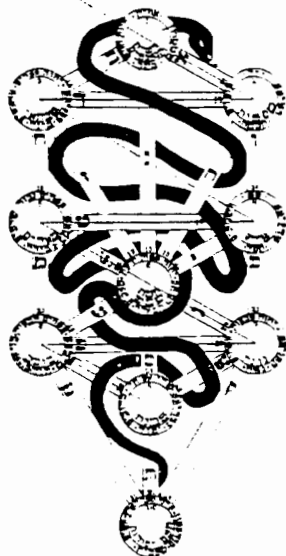
The Zelator Grade is attributed to the ninth sephirah, called Yesod, the Foundation. Yesod corresponds to the element Air, and is the Sphere of the Moon.

This grade also incorporates the symbolism of the 31st Path of Shin (ש) and the 30th Path of Resh (ר), which open (from Malkuth and Yesod, respectively) unto the sephirah Hod, preparing the way for the Zelator’s eventual advancement to the following grade, Practicus.

Shin means “tooth,” i.e., something which rends or breaks down the fabric of reality. It corresponds to the element Fire; to the element Spirit (the Akasha tattwa); and to the XXth Trump of the Tarot, popularly called The Æon, and esoterically called “The Spirit of the Primal Fire.”

Resh means “head” (specifically the face, or countenance of the Divine), the seat of consciousness, intelligence, and illumination. It corresponds to the Sun, and to the XIXth Trump of the Tarot, which is also called, popularly, The Sun and, esoterically, “The Lord of the Fire of the World.”

In discussing the attainment of Yesod in his Commentaries to *The Book of the Law*, the Master Therion wrote the following:



THE SERPENT OF WISDOM

The initiate will now perceive that the sum of the motions of his mind is zero, while, below their moon-like phases and their Air-like divagations, the sex-consciousness abides untouched, the true Foundation of the Temple of his body, the Root of the Tree of Life that grows from Earth to Heaven. This Book [of the Law] is now to him “as silver”. He sees it pure, white and shining, the mirror of his own being that this ordeal has purged of its complexes. To reach this sphere he has had to pass through the path of darkness where the Four Elements [Tav] seem to him to be the Universe entire. For how should he know that they are no more than the last of the 22 segments of the Snake that is twined on the Tree?

Assailed by gross phantoms of matter, unreal and unintelligible, his ordeal is of terror and darkness. He may pass only by favour of his own silent God, extended and exalted within him by virtue of his conscious act in affronting the ordeal.

ADVANCEMENT TO THE ZELATOR GRADE

Liber 185 describes the procedure for the advancement of a Neophyte to the Grade of Zelator:

Let any Neophyte who has accomplished his task to the satisfaction of the A.:A.: be instructed in the proper course of procedure: which is this: –

Let him read through this note of his office, and sign it, paying the sum of Three Guineas for the volume containing *Liber CCXX*, *Liber XXVII* and *Liber DCCCXIII*, which will be given him on his initiation.

Let him cause the necessary addition to be made to his Neophyte’s robe, and entrust the same to the care of his Zelator.

Let him make an appointment with his Zelator at the pleasure of the latter for the ceremony of initiation.

By the original plan, in this grade the third of the “three volumes of the Book” was presented to the aspirant. It contained three Thelemic Holy Books: *The Book of the Law*, *Liber Trigrammaton*, and *Liber Ararita*. As will be seen, these are, re-

spectively, the basis of the memorization assignments for the Zelator, Practicus, and Philosophus Grades. As with *Liber 65* and *Liber 7*, they can be found in *The Holy Books of Thelema* (THE EQUINOX, Vol. III, No. 9).

The robe of a Zelator is that of a Neophyte with the addition of a silver "Eye in the Triangle" to the forehead portion of the hood. In a later grade, silver rays will be added to the outside of the triangle, in the shape of a hexagram; but these are not part of the 2°=9° apparel.

The following procedure will allow you to determine the correct size of the triangle:² Draw a circle, eight inches in diameter. Within this circle, draw the largest regular hexagram ("Star of David") that you can. This is most easily done by marking off 60° intervals with a protractor, and connecting every other point to form two interlocking equilateral triangles. Measure in about one inch from each point of the upright triangle, and connect these points to form a second upright equilateral triangle within the first. This inner, or second, upright triangle is the triangle template for the hood insignia.



Having dispensed with these preliminaries, there remains only the actual ceremony of initiation.

The Zelator Initiation Ceremony

According to *Liber 13*, the Neophyte "passes *Ritual CXX*, which constitutes him a Zelator." This ritual is alternately called *Liber Cadaveris* and *The Passing Through the Tuat*.

"Tuat" (pronounced *doo-ah*, not *nwat*!) is the Egyptian name for the chambers of the dead and of night where the Sun travels between sunset and sunrise. Therefore, this ceremony of the Moon is a ceremony of night, and of the Hidden Sun of midnight. Within it is to be found, as well, the Reality of a Hidden God.

Even as the old aeon (Osirian) Z.A.M. ritual undertook to unite the aspirant with Osiris or the Christos, this present ceremony fulfills the purpose of uniting the candidate's *khu* ("spirit;" apparently the higher *Ruach*) with Ra-Hoor-Khuit.

² A good view of the finished hood is given in the next chapter, and also may be found, in larger size, in the cover photo for Israel Regardie's biography of Crowley, *The Eye in the Triangle*.

Liber Cadaveris is a moving ceremony, which, in the hands of an able initiator, stirs powerful currents in the subconscious, in the Yetziratic foundation of the candidate, and in the deeper aspects of her psyche. Unfortunately, it requires an elaborate temple for its staging. At a minimum, it requires only one officer, a Hierophant; but the script alludes to others being present and, for certain physical details, the Hierophant absolutely can benefit from the presence of a couple of assistants.

As was mentioned at the end of the Neophyte chapter, four days are required for this initiation. How these four days are spent, and how the candidate is then prepared for the Zelator Initiation itself, is essentially outlined in *Liber 418*, *The Vision & the Voice*, the Cry of the 18th Æthyr:

Let there be a room furnished as for the ritual of passing through the Tuat. And let the aspirant be clad in the robes of, and let him bear the insignia of, his grade. And at the least he shall be a neophyte.

Three days and three nights shall he have been in the tomb, vigilant and fasting, for he shall sleep no longer than three hours at any one time, and he shall drink pure water, and eat little sweet cakes consecrated unto the moon, and fruits, and the eggs of the duck, or of the goose, or of the plover. And he shall be shut in, so that no man may break in upon his meditation. But in the last twelve hours he shall neither eat nor sleep.

Then shall he break his fast, eating rich food, and drinking sweet wines, and wines that foam. . . .

Earlier we stated that this ceremony admits one not only into a new grade, but also into a new Order. In *Liber 81*, G.:H.: Frater O.M. referred to, "the Second Order which reaches from Yesod to Chesed." This idea, often confusing to students more familiar with the H.O.G.D. structure, was addressed briefly in the Introduction as well: the 2°=9° initiation in A.:A.: is broadly equivalent to the passage to 5=6 in the Hermetic Order of the Golden Dawn. This transition from Malkuth to Yesod is of unusual – should we say epochal? – importance for two reasons.

First, it is a direct advance along the Middle Pillar of the Tree of Life. The Middle Pillar sephiroth are sometimes called "Gate Sephiroth,"³ be-

³ The initiation into Tiphereth includes the passage of a "gate" into the world of Briah; and the admission to the Third Order



cause they open to new dimensions of awareness. By mastering the "body of light" practices associated with the Path of Tav, the Neophyte not only has moved from Malkuth to Yesod, but has awakened from the material and sensual plane of Assiah to the astral splendor of the higher (subtler, more interior) plane of Yetzirah.

Second, whereas Malkuth embodies the Four Elements, or Mysteries Terrestrial (so-called), Yesod is the first of seven sephiroth that represent the Planetary Powers, or Mysteries Celestial. The former is commanded by the Pentagram; the latter by the Hexagram.⁴ (See *Liber O.*)

Thus, Fra. O.M.'s reference to the "Second Order" beginning in Yesod is not so confusing. The actual details of what this means will become apparent to the Zelator upon her passage through the initiation ceremony of *Liber Cadaveris*; and it would not be prudent to say much more in the present document, intended as it is for general circulation. However, Crowley once described his own passage into the Second Order of the H.O.G.D. (the 5=6 Grade) in a way that portrays quite an accurate feeling of this transition into the Second Order of the A.:A.: in the 2^C=9^Q Grade. In the following, from EQUINOX No. 3 in "The Temple of Solomon the King," "P." refers to Fra. Perdurabo, i.e., Crowley. The rituals referenced are those of the old Order:

By thus passing through the ritual of the [Zelator Adeptus Minor], P., in part at least, unveiled that knowledge which he had set out in the 0^C=0^Q ritual to discover. For as the first grade of the First Order endows the Neophyte with an unforgettable glimpse of that Higher Self, the Augæides, Genius, Holy Guardian Angel or Adonai; so does the first grade of the Second Order engender within him that divine spark, by drawing down upon the Aspirant the Genius in Pentecostal Flames; until it no longer enshrines him like the distant walls of

through the "gate" of Daäth admits to direct Atziluthic consciousness. These terms (not readily understood except by experience) are given here to show the pattern of the working of L.V.X. in the Path of Initiation.

⁴ This was the exact qualitative distinction, by the way, between the First and Second Orders of the old Golden Dawn system as well. The First Order, operating in a four-sided room, dealt with ceremonial attunement to the four elements, and employed the Pentagram Ritual to command them. The Second Order, operating in a seven-sided room, dealt with planetary mysteries, and employed the higher frequency Hexagram Ritual to command them.

the starry abyss, but burns within him, pouring through the channels of his senses an unending torrent of glory, of that greater glory which alone can be comprehended by one who is an Adept: yet again, but the shadow of that supreme glory which is neither the shrine nor the flame, but the life of the Master.

ASANA & PRANAYAMA

Zelator. – His main work is to achieve complete success in Asana and Pranayama. (*One Star in Sight*)

Central to the mystery of Yesod is the idea that "change is stability and stability change." This is coded into the numerical designation of the grade, 2^C=9^Q; for 2 refers to the sephirah Chokmah, and the Law of Change (*Anikka*), while 9 refers to Yesod, the foundation, and the stability thereof, even as any multiple of 9 has 9 for the sum of its digits.⁵

It is the chief task of the initiate of Yesod to establish this foundation of stability. That is, where the nature of the Neophyte Grade was to "volatilize the fix," that of the Zelator Grade is to "fix the volatile." The techniques for attaining this are yoga practices of asana and pranayama.

Asana is posture (from the Sanskrit root *as-*, meaning "to sit"). It may be almost any posture, provided that it is firm and steady. Patanjali (*Yoga Sutras*, Cap. II) also characterizes an *asana* as "easy," but this is a description of success in the practice, not of the beginning stages. *Pranayama* is literally "control of *prana*;" but this is effected by exercising control of breathing. Specific exercises are assigned that first establish rhythm and depth of respiration, and increased awareness of the relationship between (a) different kinds of breathing and (b) the conditions of the mind and physical body. After this, more advanced practices emphasize slower cycles and greater retention of the breath between inhalation and exhalation. "By that," Patanjali asserted, "the veil of the light of the *chitta* [the root substance of mind; consciousness itself] is attenuated. The mind becomes fit for *dharana* [concentration]."

Liber E is the primary – but not exclusive – instruction for this. The student is also referred to *Book Four*, Part I, and to *Eight Lectures on Yoga*.

⁵ Similarly, "1^C=10^Q" is another way of saying "Kether is in Malkuth;" "5^C=6^Q" is another way of saying "*Deus est Homo*," and so forth for all the others.

Additionally, the Zelator Syllabus includes a more extensive instruction in pranayama, *Liber 17 vel Spiritus* (Book Ru, or The Book of the Breath).

In the practice of pranayama, it is recommended that the Zelator work directly under the supervision, and even the scrutiny, of her Practicus. Pranayama practices generally are not dangerous if done properly, but can produce serious problems if done ignorantly. The chief precaution is to be sure not to strain at any point.⁶ If *Liber E* and *Liber Ru* are followed, it will be found that they repeatedly advise that the student **not** go ahead to more advanced practices until the present level of work is perfectly easy. Woe be it to the eager-beaver and over zealous Zelator who ignores both her holy guru and her common sense!

Examinations in both of these practices are objective.

The primary test for asana, as given in *Liber 185*, is that the Zelator "shall have attained complete success. . . i.e., the chosen posture shall be perfectly steady and easy." *Liber E* (Cap. III, v. 9) embellishes this:

When you have progressed up to the point that a saucer filled to the brim with water and poised upon the head does not spill one drop during a whole hour, and when you can no longer perceive the slightest tremor in any muscle; when, in short, you are perfectly steady and easy, you will be admitted for examination. . .

⁶ Crowley's neglect of this consideration was surely an exacerbating factor in his progressive asthma condition. Though he counseled others not to strain, his diaries show that, in his own practice, he treated pranayama as a struggle. If you have an airway disorder such as asthma, consult with your physician before undertaking these practices. While the present writer is in no way offering medical advice (nor is he qualified to do so), his own physicians have counseled that deep, rhythmic, attentive breathing has been found to **reduce** asthma symptoms - provided that there is never any struggle or strain involved. The author of *The Hatha Yoga Pradipika* may have discovered the same thing; for he wrote (II:17), "Hiccough, asthma, cough, pain in the head, the ears, and the eyes; these and other various kinds of diseases are generated by the disturbance of the breath."

⁷ This does not mean the shallow near-plate which passes for a "saucer" in contemporary America; but, rather, the deeper, rounder, half-bowls that are more characteristic of Great Britain and Europe, and of this country earlier in the present century.

⁸ Some people, it has been found, could not have a saucer balanced upon their head if they were dead and in *rigor mor-*

For pranayama, *Book Four* and *Eight Lectures on Yoga* detail the various stages of physical phenomena that mark progress in the practice. According to *Liber 185*, to pass examination the Zelator must have "attained the second stage. . . i.e., automatic rigidity." This refers to the second of four stages of pranayama-related phenomena itemized in *The Shiva Samhita*, Cap. III:

40. In the first stage of *prāṇāyāma*, the body of the Yogi begins to perspire. When it perspires, he should rub it well, otherwise the body of the Yogi loses its *dhātu* (humors).

41. In the second stage, there takes place the trembling of the body; in the third, the jumping about like a frog; and when the practice becomes greater, the adept walks in the air.

Crowley summarized these, in his various writings, as perspiration, automatic rigidity, "jumping about like a frog," and levitation. It should, perhaps, be noted, though, that these are actually phenomena not of pranayama *per se*, but, rather, of intensified kundalini flow. Their relationship to pranayama is only that the latter practice intensifies kundalini flow.

FORGING THE MAGICK DAGGER

. . . he shall construct the magic Dagger, according to the instruction in *Liber A*. (*Liber 185*)

Further, he forges the magic Sword. (*Liber 13*)

The Dagger is the magical implement attributed to the element of Air. As such, it is the characteristic implement of the Zelator.

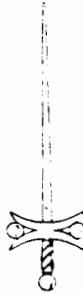
. . . the Magick Sword is the Reason, "the Son," the six Sephiroth of the Ruach. . .

The Magick Sword is the analytical faculty; directed against any demon it attacks its complexity.⁹

⁹ *is*. Sawing off chunks of their skull has been judged counter-productive to the purposes of the A.:A.: training. Therefore, alternate ways of judging their success have been identified. They must, in any case, have become "perfectly steady and easy" for an entire hour.

⁹ *Book 4*, Part II, Cap. VIII.

Liber 185 refers to this implement as a "Dagger." *Liber 13* refers to it as a "Sword." For the most part, the only difference between two such implements is their size, and some details of design. What is important in differentiating between the two implements is the symbolism attributed to each, by intent and by consecration. Usually a "dagger" is consecrated as an Air implement, whereas a "sword" is generally consecrated to Mars and Geburah. The Zelator is to prepare the Air blade. It is clear, from the following instructions in *Liber A*, that a small implement, only eight inches in length, is contemplated:



Let the Zelator take a piece of pure steel, and beat it, grind it, sharpen it, and polish it, according to the art of the swordsmith.

Let him further take a piece of oak wood, and carve a hilt. The length shall be eight inches.

Let him by his understanding and ingenuity devise a Word to represent the Universe.

Let his Practicus approve thereof.

Let the Zelator engrave the same upon his dagger with his own hand and instruments.

Let him further gild the wood of his hilt.

Let it when finished be consecrated as he hath skill to perform, and kept wrapped in silk of golden yellow.

For this grade, the synthesis of the magician's understanding of reality is distilled in the form of "a Word to represent the Universe." This Word must be approved in advance by the Zelator's Practicus.

As before, the aspirant is encouraged to study the appropriate chapter in *Book Four*, Part II, for the insight it may give on the **inner significance** of the implement that is being "forged." What is it **within the magician** that is being beaten, ground, sharpened, and polished? Note, however, that the chapter in *Book Four* for the Air blade calls it (awkwardly) the sword.¹⁰ Do not let the variable labels get in your way!

¹⁰ A separate chapter, discussing the dagger, treats that blade as a member of an alchemical triad of Mercury-Sulphur-Salt, along with the scourge and chain. Anyone experienced with the A.:A.: Neophyte Initiation ceremony, or its more public self-initiation adaptation in *Liber Pyramidos*, will understand the significance of that triad of implements.

One additional level on which the "forging of the magical blade" may be understood is found in *Liber 185*:

He shall in every way establish perfect control of his Automatic Consciousness according to the advice of his Practicus, for that the ordeal of advancement is no light one.

LIBER HHH The Paths of Shin & Resh

The Zelator is to practice the first two meditations in *Liber HHH*. These are labeled MMM and AAA. (See Appendix G.) Today they would be called "guided meditations," in which successive details are prewritten as a sequence of images and experiences that the aspirant is to duplicate by a meditative journey.

The three meditations in *Liber HHH* are named after the three Mother Letters of the Hebrew alphabet, Mem (M), Aleph (A), and Shin (S). These practices represent the receptive or reflective applications of the principles enunciated in the essay *Energized Enthusiasm*.

The first of these practices, MMM, called "The Illumination of the Sphere," is a meditative reenactment of the inner operation of the Neophyte Ceremony, *Ritual 671*. It is assigned to the Path of Resh.

The second of these practices, AAA, called "The Passage of the King's Chamber," corresponds (as a meditative, rather than ceremonial, practice) to the process of the Zelator Ceremony, *Ritual 120*. It is assigned to the Path of Shin.

The "cry of triumph" mentioned in par. 15 of AAA is Section Gg from *Liber Samekh*; but this would likely will be apparent to any Zelator who had passed through *Liber Cadaveris*.

Liber 185 requires that the Zelator "show some acquaintance with and experience of" these meditations. For purposes of examination, it specifies that "his Record shall be his witness." *Liber 13* clarifies further:

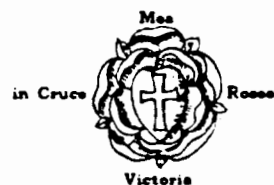
Examination is only in the knowledge of, and some little practical acquaintance with, these meditations. The complete results, if attained, would confer a much higher grade.

THE FORMULA OF THE ROSY CROSS

He also begins to study the formula of the Rosy Cross. (*One Star in Sight*)

This short sentence from *One Star in Sight*, without further clear, published explication, has led to controversy and misunderstanding. We apologize in advance for "talking in circles." The limits of common language require this, if we are to discuss the matter at all.

One author of considerable erudition and intuition has gone so far as to state that, by "the formula of the Rosy Cross," Crowley simply meant sex magick. This is the most common opinion among those who have looked at the question and undertaken to form an opinion.



THE ROSY CROSS

This form shows the Cross planted deeply within the heart of the Rose. The motto refers, in part, to the Sephirah Netzach: "My Victory is in the Rosy Cross."

Unfortunately, the opinion is wrong. At the same time, it is incorrect to say that the opinion is wrong.

What is here discussed exists at once both microcosmically and macrocosmically. The Moon's light is truly sunlight caught in reflection.

In his Commentaries to *The Book of the Law*, Frater To Mega Therion wrote the following concerning the initiate of Yesod:

[In Yesod] he learnt that his Body was the Temple of the Rosy Cross, that is, that it was given him as a place wherein to perform the Magical Work of uniting the oppositions in his Nature.

It may be useful to consider, in this regard, that the symbol employed in the old G.D. to admit an aspirant to the mysteries of the 2=9 Grade was a form of the Caduceus of Hermes.

*Sacred twin columns of silver & gold.
Rapturous dance of our disparate essences.
Alive in the beauty of diurnal glory;
Enswathed in the pleasure of luminous night.
Water to quench the immense conflagration;
Flame to sublime the cascading desire.*

*Spiraling waves, intertwined, oscillating,
Enfolding, enswathing each other each hour.
Secret, obscure, enigmatic twin mirrors.
There is no difference; they are one
— and are not.*

An important perspective can be gained by observing that, while the Zelator "begins to study" this formula, only the Adeptus Minor *Within* — one who has attained to the Knowledge and Conversation of the Holy Guardian Angel — "is admitted to the **practice** of the formula of the Rosy Cross **on entering the College of the Holy Ghost**" (*emphasis added*). If the Zelator is able to study, why does not the Zelator, or the Practicus, or the Philosophus, or the Dominus Liminis, or — at the very least! — the Adeptus Minor *Without* practice the formula as well?

Unless they can't.

I don't mean shouldn't. I mean can't.

By definition, only the Adeptus Minor *Within* is admitted to the **practice** of this formula of the Rosy Cross that the Zelator commences to study.

And, while there is much that we might write of this formula, in both its natural and its spiritual forms, there is no guarantee that any of it would be significant to anyone else; for the mysteries of the Rosy Cross are the most personal of all mysteries. No one can interpret them for another. They are as personal, as intimate, as subtle, as silent, as evasive, and as ubiquitous as love.

We shall content ourselves with recalling Aleister Crowley's observation that the Rosy Cross is formulated in **the annihilation of the self in the Beloved**.

Crowley's one direct attempt to discuss this formula in any detail, under this name, is in *Magick in Theory & Practice*, Cap. XII, Sec. II. This is, mostly, the text that has caused so much confusion. Most students have overlooked, or failed to understand, the statement that, "It is also extremely desirable that [the magician] have attained. . . that purity of spirit which results from a **perfect understanding both of the**



THE CADUCEUS OF HERMES

The three Mother Letters, K, Q, and W are the key to this true Magician's Wand.

standing both of the

differences and harmonies of the planes upon the Tree of Life" (*emphasis added*).

It would also be beneficial to study *Liber Aleph*, Caps. 106-108 and 135.

In a book review published in THE EQUINOX No. 4, Crowley disclosed more about his thoughts on these symbols than in perhaps any other of his writings:

If we are in any way to shadow forth the Ineffable, it must be by a degradation. Every symbol is a blasphemy against the Truth that it indicates. A painter to remind us of sunlight has no better material than dull ochre.

So we need not be surprised if the Unity of Subject and Object in Consciousness which is Samadhi, the uniting of the Bride and the Lamb which is Heaven, the uniting of the Magus and the God which is Evocation, the uniting of the Man and his Holy Guardian Angel which is the seal upon the work of the Adeptus Minor, is symbolized by the geometrical unity of the circle and the square, the arithmetical unity of the 5 and the 6, and (for more universality of comprehension) the uniting of the Lingam and the Yoni, the Cross and the Rose. For as in earth-life the sexual ecstasy is the loss of self in the Beloved, the creation of a third consciousness transcending its parents, which is again reflected into matter as a child; so, immeasurably higher, upon the Plane of Spirit, Subject and Object join to disappear, leaving a transcendent unity. This third is ecstasy and death; as below, so above.

It is then with no uncleanness of mind that all races of men have adored an ithyphallic god; to those who can never lift their eyes above the basest plane the sacrament seems filth.

... I really fail to see much difference between this doctrine and our own of attaining the Knowledge and Conversation of the Holy Guardian Angel, or the Hindu doctrine of becoming one with God.

We are reminded also of the passage in *The Book of Lies*, Cap. 11, which reads: "Cast down through The Abyss is the Light, the Rosy Cross, the rapture of Union that destroys, that is The Way. The Rosy Cross is the Ambassador of Pan."

Nor should we forget the *gloria* that hallows one of the least read paragraphs of *Liber Jugorum*: "Glory to Nuit and to Hadit, and to Him that hath given us the Symbol of the Rosy Cross!" In the cosmogony of *The Book of the Law*, this is a refer-

ence to Ra-Hoor-Khuit, the Qabalistic "child," who is a generic symbol of the Holy Guardian Angel of each person.

The symbols exist everywhere one looks. To many of us, they are especially wondrous when expressed in the language of love and echoing the sacred rapture of earthly love. The reality behind the symbols, however, is not to be stated in coherent language. Although the Zelator has awakened to lucid perception in Yetzirah, her mind is not yet opened unto the consciousness of Briah where the inexpressible is directly perceived and known.

In our own small way we have sought to express the same ideas thus:

*And then these veils lift, or part,
like delicate tumescent folds of flesh
opening inward to admit the whole of me.
Bright star disclosed anew,
One star in sight,
Beyond death, beyond space, beyond reason,
I am lost & found
at once & forever & never.
Two, one, naught.
Naughty play as we/I/she
meet in the center of ecstasy & pain,
beyond light
into starlit night,
and spill,
twin fountains of silver & gold
pulsing,
pulsars, quasars,
eruptive & unceasing streams of liquid starlight,
screaming lost in Silence,
into the greater creative pulse
of the boundless, soundless
BEAUTY of Thee.*

So much for an explanation of the Formula of the Rosy Cross.

Within the Zelator Syllabus are several instructions designed to assist in the beginning studies of this formula. In addition to some already mentioned in this chapter, there are *The Star Sapphire*; *The Book of Lies*, falsely so-called; *Energized Enthusiasm*; and *Thesouro Eidolon* (*The Treasure-House of Images*). We would also suggest adding – particularly since the Path of Samekh has become visible to the initiate of Yesod – *Liber Samekh* and its extraordinary commentary by S.:H.: Fra. To Mega Therion.

OTHER TASKS OF THE ZELATOR

The Zelator is to commit to memory one chapter of *Liber 78 vel Legis, The Book of the Law*.

"Beside all this, he shall apply himself to work for the A.:A.: upon his own responsibility," according to *Liber 185*. This should be contrasted to the parallel responsibilities of the Probationer and Neophyte.

THE ZELATOR SYLLABUS

A few other items on the Zelator Syllabus deserve comment.

Liber Jugorum (The Book of Yokes) is an important feature of the three grades following this one (Practicus, Philosophus, and Dominus Liminis). Its presence on the Zelator Syllabus is apparently to give the 2°=9° the opportunity to work with it in advance. It also may provide a useful technique for the control of the Automatic Consciousness. In Chapter 5 of the present book, *Liber Jugorum* is discussed more completely, with certain precautionary advice. (*Liber Jugorum* is reproduced in Appendix G.)

Liber IAO apparently was never written. It was intended to complete the triptych begun by *Energized Enthusiasm* and *Liber HHH*. As they were the theoretical and the reflective, so was it to include the active aspect of the meditation of the principles discussed.

Liber Thisharb, Viæ Memoriae (The Book of the Journey of the Memory) is primarily a 7°=4° instruction in the recovery of past life memories. However, its deeper purpose, the conscious discovery of the True Will, is entirely suited to the Grade of Zelator.

ADVANCEMENT TO PRACTICUS

According to *Liber 185*, "any Zelator who has accomplished his task to the satisfaction of the A.:A.:" is to be prepared for advancement to Practicus.

There is no minimum time that one must remain in the Zelator Grade. One advances when ready. "The Zelator shall proceed to the grade of Practicus at any time that authority confers it," according to *Liber 185*. Some aspirants may pass through this grade in a matter of weeks; others may remain for many years. If the Zelator task is completed, then, as soon as "One month after his admission to the grade," he may "go to his Practicus, pass the necessary tests, and repeat to him his chosen chapter of *Liber CCX*," that is, of *Liber Legis*.

No ritual admits to the grade of Practicus, which is conferred by authority when the task of the Zelator is accomplished. (*Liber 13*)

When authority confers the grade, he shall rejoice therein; but beware, for that this is his first departure from the middle pillar of the Tree of Life. (*Liber 185*)



Chapter 5: (3^o=8^o)

THE PRACTICUS GRADE

THE Great Work, for the Practicus, is defined as, "to obtain control of the vacillations of my own being."

"Practicus" is a Latin word, generally rendered, "one who practices," or "one who takes action." It derives from the homonymous Greek *praktikos*, "fit for action, fit for business, business-like, practical; active, effective." The root idea is one of activity. Thus, in commenting on the grade name in *Liber 185*, the A.:A.: founders remarked: "Let him remember that the word Practicus is no idle term, but that Action is the equilibrium of him that is in the House of Mercury, who is the Lord of Intelligence."

By gematria (a major area of practice in this grade), the Latin word *practicus* enumerates to 100, or 10 × 10. This value corresponds to several important Latin phrases that reflect the symbolic goal of the Sun or Tiphereth still shining before the Practicus on the Path.¹ Among these phrases are: *ad aurorum*, "to the dawn"; *anima solis*, "soul of the Sun;" and *crux aurea*, "golden cross."

Directing our attention to Hebrew, we note that 100 is the value of the letter Qoph, assigned to one of the Paths of the Tree of Life which the Practicus will traverse. In consideration of the grade's attribution to water, and to the symbolism of the Magick Cup, it is significant that 100 is the value of *yamim* (יָמִים), "seas;" *keliyim* (כֵּלִים), "vases, vessels;" *pak* (פָּךְ), "flask, bottle;" and *kaph* (כַּף), the name of the eleventh letter of the Hebrew alphabet, usually translated "palm of the hand," but

also meaning a curved item such as a dish or saucer. The same number corresponds to the Greek *engkainia* (ἐγκαινία), the name of the feast for the dedication of the temple.

One hundred is also the value, using Hebrew characters, of N.N., the name of the Rosicrucian frater who, in the legend of the *Fama Fraternitatis*, discovered the Mystic Vault. He was the successor of Bro. A., the head of the Rosicrucian fraternity. His initials are used, in printed Rosicrucian rituals, to represent the motto of the candidate; that is, each initiate, in his or her ripening, becomes Frater N.N.

The Greek form, πρακτικός, enumerates to 801. Probably the most important correspondence of this number is to A Ω, that is, *Alpha* and *Omega*, the first and last letters of the Greek alphabet, and a mystic symbol of that which is Eternal, which exists both "at the beginning" and "in the end."

SYMBOLS OF THE PRACTICUS GRADE

The Practicus Grade is attributed to the eighth sephirah of the Tree of Life, called Hod, Splendor. Hod corresponds to the element Water, and to the Sphere of Mercury. This grade also incorporates the symbolism of the 29th Path of Qoph (ק), the 28th Path of Tzaddi (צ), and the 27th Path of Peh (פ), which open (from Malkuth, Yesod, and Hod, respectively) unto the sephirah Netzach, preparing the way for the Practicus' eventual advancement to the Philosophus Grade.

¹ Or, they may refer to the fact that this initiate has now "known and passed," that is, assimilated, the experiences of the Path of Resh, also attributed to the Sun.

Qoph means "the back of the head," where certain brain functions are situated, especially those most operative during sleep or other so-called "unconscious" states. *Qoph* corresponds to the sign Pisces, and to the XVIIIth Trump of the Tarot, popularly called The Moon, and esoterically called "The Ruler of the Flux & Reflux: The Child of the Sons of the Mighty."

Tzaddi means "fish-hook." Qabalistically, a "fish-hook" is that which lifts a "fish" (Nun, 1, the fourteenth Hebrew letter, attributed to the sign Scorpio) out of the "water" (a powerful symbol of diverse significance). *Tzaddi* corresponds to the sign Aries, and to the IVth Trump of the Tarot, popularly called The Emperor, and esoterically called "Sun of the Morning, Chief Among the Mighty."

Peh means "mouth." This projective, penetrating, potent letter-sound especially refers to the mouth as an organ of speech, and comes from a root meaning "breathing." It corresponds to the planet Mars, and to the XVIth Trump of the Tarot, popularly called The Tower or The House of God, and esoterically called "The Lord of the Hosts of the Mighty."

ADVANCEMENT TO THE PRACTICUS GRADE

There is no admission ritual to the grades of Practicus, Philosophus, or Dominus Liminis. Although each aspirant may see fit to mark the occasion in a style, ceremonial or otherwise, that is personally significant, the actual requirements are quite simple. Advancement "is conferred by authority when the task of the Zelator is accomplished."² The details are given in *Liber 185*, Paper D., par. 0, as follows:

Let any Zelator be appointed by authority to proceed to the grade of Practicus.

Let him then read through this note of his office, and sign it.

Let him cause the necessary addition to be made to his Zelator's robe.

Let him make an appointment with his Practicus at the pleasure of the latter for the conferring of advancement.

The Practicus robe is identical to that of the Zelator, but with the addition of a silver hexagram of 48 rays surrounding the triangle on the hood. Refer back to the robe instructions in the previous chapter to read how this is drafted. The hexagram is that which previously was drawn within an eight-inch circle during the process of obtaining the triangle template. The shape and distribution of the 48 silver rays within this hexagram are best taken from the photograph at right.



FRATER O.M.

in the Sign of 7°=4°. The hood design is the ensign of a Practicus, 3°=8°.

One "rule" changes in the Practicus Grade. The Probationer, Neophyte, and Zelator were advised that they might resign from the A.:A.: at any time; membership is entirely voluntary (in both the popular and subtle meanings of that word). However, being away from the Middle Pillar of the Tree of Life, the Practicus and Philosophus are counseled in *Liber 185* not to attempt to withdraw from their association with the A.:A.: The intent is that they persevere at least to the point of equilibrating themselves, again on the Middle Pillar, in the Grade of Dominus Liminis.

QABALAH

Practicus. – Is expected to complete his intellectual training, and in particular to study the Qabalah. (*One Star in Sight*)

He shall pass examinations in *Liber DCCLXXVII*, the Qabalah, and the *Sepher Sephiroth*. (*Liber 185*)

Instruction and Examination in the Qabalah and *Liber DCCLXXVII*. (*Liber 13*)

Hod is attributed to the planet Mercury, and to the aspirant's intellectual faculties. The Qabalah is a Hermetic system that organizes and coordinates all of one's available knowledge. It is, therefore, an appropriate study for the Practicus Grade.

At the same time, remember that the word *Qabalah* comes from a root that means "receiving." True Qabalah is not something learned from a book or teacher as data; it is a developed faculty of

² *Liber 13*.

reception. Therefore, this practice also corresponds to the element of Water and the symbolism of the Magick Cup. As we shall see, there are many practices undertaken by the Practicus which not only continue to develop and control the Yetziratic consciousness to which she became more or less fully awakened in the advance to Yesod, but which also begin to make her consciously receptive to the higher Briatic consciousness which is the natural legacy of the Adept.

Liber 777 and *Sepher Sephiroth* are both listed as specific items of study for the Practicus. *Liber 777*, by this time, will have become entirely familiar to the magician. Even as a Neophyte, in her initial work with *Liber O*, the student was required to memorize substantial portions of this extensive catalog of Qabalistic correspondences. *Sepher Sephiroth* is probably also quite familiar to the aspirant even before reaching the Practicus Grade. It contains lists of Hebrew words and other correspondences, cataloged according to their numerical values. It is the foundation of most of the work with gematria (Qabalistic numerology) that the magician will undertake.³

Additionally, the Practicus Syllabus contains several other official Qabalistic instructions: *Gematria* (*Liber 58*, EQUINOX V); *Liber Arcanorum* (*The Book of Sacred Mysteries*); *Liber Tav vel Kabbalæ Trium Literarum* (*Book Tav, or The Book of the Qabalah of Three Letters*); and *A Note on Genesis*.

Beyond this, further studies in the Qabalah depend on the needs, interests, and inner promptings of the Practicus.

For the most part, the method of testing the Qabalistic progress is left to the supervising Philosopher. However, one specific examination is described in *One Star in Sight*:

In the Qabalah, the candidate must discover for himself, and prove to the examiner beyond all doubt, the properties of a number never previously examined by any student.

³ Gematria, to be of any real use beyond the decoding of ancient manuscripts, must far exceed the intellectual memorization of attributions and tabulation of calculations. It must, for each aspirant, become a living thing, an art form framed by the most acute discipline and firm definition, within which the bounds of the magician's intuition can come to flourish. *Sepher Sephiroth* is only the beginning of this – and an excellent one, at that!

This particular task may dovetail nicely with one assignment pertaining to the casting of the Magick Cup, which will be discussed below in the appropriate section.

GÑANA YOGA

Instruction in Philosophical Meditation
(Gnana-Yoga). (*Liber 13*)

Gñana yoga is usually translated, "Union by Knowledge." To a great extent, this comprises an intellectual route to attainment, albeit one that requires an illuminated intellect. However, the Sanskrit word *gñana* comes from the same root as the Greek word *gnosis*. Although literally these two words may be rendered "knowledge," or "knowing," their deeper meaning transcends the operations of the intellect. As the *Shiva Samhita* says in its first verse:

The Gñana alone is eternal; it is without beginning or end; there exists no other real substance. Diversities which we see in the world are results of sense-conditions; when the latter cease, then this Gñana alone, and nothing else, remains.

These words of the *Shiva Samhita* are attributed to *Ishvara*, another name for the Holy Guardian Angel.⁴ This shines a different light on the phrase, "Union by Knowledge."

Private notes by Crowley indicate that the Practicus is not only to study, but also to practice, Gñana Yoga; and, for this purpose, we can feel secure in following his own definition of Gñana Yoga in *Liber 13*, "philosophical meditation." Compare this to Yogi Ramacharaka's description in *Gnani Yoga – Yogi Philosophy*:

He who wishes to develop by "knowing" – by studying the fundamental principles, and the wonderful truths underlying Life, follows the path of "Gnani Yoga."

Qabalah is actually the Gñana Yoga of the magical tradition. However, it is clear from the separate references to the two topics in the A.:A.:

⁴ יְשׁוּאָה = 522, the value of *Eloah va-Da'ath* (אלוה ודעת), a Divine Name attributed to Tiphereth. *Ishvara* is roughly synonymous with *Yeheshua* (יְהֵשׁוּעָה), the Qabalistic Pentagrammaton, also designating the Holy Guardian Angel. There may be an etymological link as well.

foundation literature, that study and practice of Gñana Yoga were contemplated that are distinctive from the study and practice of Qabalah *per se*.

Crowley wrote no official instruction on Gñana Yoga. In *Liber Aleph*, Cap. 137, he mentioned,

Gñana Yoga. . . of which I have written only here and there, as one who would strew great stones upon the Earth in Disorder, by Default of building them nobly into a Pyramid.

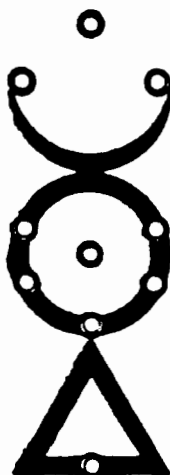
Since the Practicus is required to undertake its study and practice anyway, she is left to other resources, such as the Eastern source literature. Vivekananda's *Jnana-Yoga* is recommended.⁵

Most of the material in standard Gñana Yoga texts amounts to what we might call "occult philosophy" or "occult theory." The body of Western occultism – for example, most of the writings of Dion Fortune, and almost anyone else who came from a Theosophical background – is filled with this type of thing. Most students interested in occult or magical training stuff themselves full of this kind of theoretical teaching early in their studies. In contrast, the A.:A.: has little of it. Of the traditional Rosicrucian grade names, only that of *Theoricus* ("theoretician") was dropped from the system. The A.:A.: theme of, "The Method of Science, the Aim of Religion," and the empirical basis of the whole system of Scientific Illuminism or Skeptical Theurgy, certainly leaves little room for conjecture.

We find it interesting, therefore, that the required exploration of this method of Illuminism, which relies for its source material on occult or philosophical theories or models, is deferred until the fairly advanced grade of Practicus, a grade which relatively few have attained since the A.:A.: system was formulated nearly a century ago. Perhaps it was felt that the Practicus had enough experience to be able to approach the Theory Bog with adequate prophylactic skepticism.

In any case, the practice of Gñana Yoga requires more than simple acquisition of more knowledge. It is a method of meditation, of philosophical reflection, which provides an expanded and reoriented window on reality.

⁵ Within Thelemic literature, the best source material for a Gñana Yoga type of philosophical meditation is, in our opinion, The Master Therion's commentaries on *The Book of the Law*, published as *The Law is For All*, or as *Magical & Philosophical Commentaries on the Book of the Law*.



THE CUP OF THE STOLISTES

Many diagrams and illustration in the HOGD 3=8 Grade provided a form of Gñana Yoga, especially descriptive of the Qabalistic model of the human psyche. The diagram of the Cup of the Stolistes (at left) symbolically depicts the triad of Neshamah (superconsciousness), Ruach (ego-consciousness), and Nephesh (subconsciousness) in relationship to the ten sephiroth of the Tree of Life.

CONTROL OF SPEECH

Instruction and Examination in Control of Speech. Practical. (*Liber 13*)

He shall attain complete success in *Liber III*, Cap. 1. (*Liber 185*)

The actual task is "control of speech." One tool that is given for this purpose is *Liber 3*, which is *Liber Jugorum* (*The Book of Yokes*).⁶

Liber Jugorum is one of the earliest A.:A.: instructions. It is an instruction in "behavior modification" or "operant conditioning," written decades before those terms existed in their contemporary sense. Three of its sections are dedicated to exercises for establishing, first, control over one's speech (for the Practicus), then control over one's actions (for the Philosophus), and, finally, control over one's thoughts (for the Dominus Liminis; originally for the Adeptus Minor).

Speech is metaphorically represented by the Unicorn; action by the Horse; and thought by the Ox. *Liber Jugorum* teaches methods to "yoke" these beasts and bring them under one's own control.

The essential method is to set a discipline for oneself – for example, deciding that, for a particular period of time, one will not utter a certain common word such as "but" – then vigilantly witness one's success. For each failure, a razor blade is used to cut one's own arm. The cut must be in the immediate aftermath, so as to associate, unquestionably, the response with the slip. The arm then becomes, as well, a physical record of the success of the practice!

⁶ See Appendix G.

The same method is applied later for control of action and control of thought.

There are those who consider this to be a barbaric practice, however successful it might be! This criticism warrants a few remarks.

First, the underlying practice is control of speech. The Practicus is not limited to this particular way of gaining that control.

Second, there are other devices for sending a sharp pain signal and building a "vigilance reflex" (the building of which is an important part of the idea in this practice). A reasonably tight (but not constricting) rubber band worn around the wrist allows for a good sharp snap that gets the point across, and still lets one function reasonably in the business world (unlike the razor blade method!).

Third, if a blade is used, keep it antiseptic. Perseverance in this practice does not warrant unhealthful actions. (An otherwise virgin blade can be carried in a little box, folded into a sponge saturated with alcohol, for example.)

Fourth, if you are avoiding the razor because of fear of pain, fear of blood, or an aversion to cutting yourself, then, at some point, you likely will have to confront that fear and conquer it. On the other hand, if you are using the razor method because you enjoy it, or if you have any prior pattern of self-inflicted injury, you are advised to cease this practice at once and consider seeking good professional psychological help.

Fifth – which is especially important if you are really bad in your control of speech – don't be stu-

pid. Never carry the practice, in any form, to the place where it threatens physical damage, scar tissue, serious blood loss, or anything of the kind.⁸ Do not use the blade method if you are a diabetic or hemophiliac.

Sixth, behaviorism has learned, in more recent times, that rewarding a desired behavior is generally far more effective than punishing a bad one. *Liber Jugorum's* methods may have been innovative for 1910 (when the paper was first published), but behavioral psychologists would consider them primitive barbarisms today. Keep attention on the underlying goal, and not so much on the method!

CASTING THE MAGICK CUP

Furthermore, he shall construct the magic Cup, according to the instruction in *Liber A*. (*Liber 185*)

Further, he casts the magic Cup. (*Liber 13*)

The Cup is the magical implement attributed to the element of Water. As such, it is the characteristic implement of the Practicus.

As the Magick Wand is the Will, the Wisdom, the Word of the Magician, so is the Magick Cup his Understanding.

. . . And it is also the cup in the hand of OUR LADY BABALON, and the cup of the Sacrament. . . And as the current of thought is the blood of the mind, it is said that the Magick Cup is filled with the blood of the Saints. **All thought must be offered up as a sacrifice.**⁹

The instruction from *Liber A* is as follows:

Let the Practicus take a piece of Silver and fashion therefrom a cup. The height shall be 8 inches, and the diameter 3 inches.

Let him by his understanding and ingenium devise a Number to represent the Universe.

Let his Philosophus approve thereof.

Let the Practicus engrave the same upon his cup with his own hand and instrument.

⁷ In his *Confessions*, Cap. 23, Crowley described an earlier and alternative form of the same practice, from the period of his early days as a 5=6 member of the old "Golden Dawn" Order: "As a member of the Second Order, I wore a certain jewelled ornament of gold upon my heart. I arranged that when I had it on, I was to permit no thought, word or action, save such as pertained directly to my magical aspirations. When I took it off I was, on the contrary, to permit no such things; I was to be utterly uninitiate. It was like Jekyll and Hyde, but with the two personalities balanced and complete in themselves. I found this practice of very great service. It was in fact essentially a beginning of systematic control of thought. The method is now incorporated in the instructions of the A.:A.: (See *Liber Jugorum*.)"

From these hints, the Practicus can develop numerous variations suitable to her own nature. We personally can recommend this variant practice to any magician who, in addition to her A.:A.: work, is involved in regular temple group work. The donning of the ceremonial robe or, more often, a particular ornament or insignia of one's grade or office – or, as others have suggested, the assumption of a Magick Ring – can be employed very profitably as a signal for the assumption of a magical personality in thought, word, and deed.

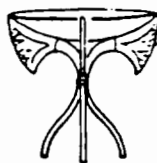
⁸ The practice of monitoring one's speech always can be undertaken by itself, without the "punishment" signal, just to develop, by simple vigilance and will, a fair level of skill in control before one undertakes the more extreme practice. Set yourself up for success!

⁹ Book 4, Part II, Cap. VII.

Let it when finished be consecrated as he hath skill to perform, and kept wrapped in silk of azure blue.

For this grade, synthesis of the magician's understanding of reality is formulated as "a Number to represent the Universe."

As with the Pantacle and the Dagger, the aspirant is encouraged to study the appropriate chapter in *Book Four*, Part II, this time on the symbolism of the Cup. One level of its inner meaning is given in *Liber 185* for the guidance of the Practicus:



He shall in every way establish perfect control of his wit according to the advice of his Philosophus, for that the ordeal of advancement is no light one. . .

EXPANSION OF CONSCIOUSNESS

Liber 536 has the longest one-word name of any of the official instructions of the A.:A.:. It is called *Liber Βατραχοφρενοβοοκοσμομαχία* (i.e., *Batrachophrenobookosmomachia*), which means, "The Battle of the Frog, the Mind, the Roar, and the Universe." The humorous reference is to the classics, but likely will acquire its own particular meaning for the Practicus who practices it. Its number, 536, is the value of the word *Masloth* (מסלוח), the Sphere of the Fixed Stars.¹⁰

¹⁰ An explanation is warranted as to our organization of the information in this chapter. According to the Qabalistic scheme which Frs. V.N. and P. learned in the Hermetic Order of the Golden Dawn, the Path of Heh was attributed to the IVth Tarot Trump, The Emperor, and the Path of Tzaddi to the XVIIth Trump, The Star. When Crowley received *The Book of the Law*, he was alerted that there was some error connected with the attribution of The Star. He eventually resolved this by discovering that the Heh and Tzaddi attributions had been wrongly given historically, and should be swapped. One result of this was that, in the early days of the A.:A.:, symbolism was attributed to the Path of Tzaddi which was still consistent with The Star rather than The Emperor. Originally, *Liber 536* was attributed to the Path of Tzaddi, because it corresponded to the symbolism of Aquarius and The Star.

We have altered the labeling of two techniques, by assigning *Liber 536* to Hod as essentially a practice of the Water element; and have listed *Meditation SSS* as the practice for Tzaddi, corresponding as it does to the exact meaning of The Emperor's symbolism. This does not at all alter the requirements of the grade, nor how anyone undertakes those prac-

This is a meditation-practice on expansion of consciousness. It provides preliminary practices to prepare the mind for its Practice C, the "main event."

C. Let the Practicus form a mental picture of the Earth, in particular striving to realize the size of the Earth in comparison with himself, and let him not be content until by assiduity he has well succeeded.

Let him add the moon, keeping well in mind the relative sizes of, and the distance between, the planet and its satellite.

He will probably find the final trick of the mind to be a constant disappearance of the image, and the appearance of the same upon a smaller scale. This trick he must outwit by constancy of endeavour.

He will then in add in turn Venus, Mars, Mercury and the Sun.

It is permissible at this stage to change the point of view to the centre of the Sun, and to do so may add stability to the conception.

The Practicus may then add the Asteroids, Jupiter, Saturn, Uranus and Neptune. The utmost attention to detail is now necessary, as the picture is highly complex, apart from the difficulty of appreciating relative size and distance.

Let this picture be practised month after month until it is absolutely perfect. The tendency which may manifest itself to pass into Dhyana and Samadhi must be resolutely combated with the whole strength of the mind.

Let the Practicus then re-commence the picture, starting from the Sun, and adding the planets one by one, each with its proper motion, until he have an image perfect in all respect of the Solar System as it actually exists. Let him particularly note that unless the apparent size approximate to the real, his practice is wasted. Let him then add a comet to the picture; he may find, perhaps that the path of this comet may assist him to expand the sphere of his mental vision until it include a star.

And thus, gathering one star after another, let his contemplation become vast as the heaven, in space and time ever aspiring to the perception of the Body of Nuit; yea, the Body of Nuit.

It will be noticed that at least basic skill in *dharana* – concentration – is a prerequisite for this practice. There has been no prior stage where the

tices: it is only an effort to conform the organization of information to the Order's present view of its symbols.



aspirant has been tested in concentration. The Probationer was introduced to *Liber E* where *dharana* exercises are taught. The Zelator worked extensively with *Liber E*, but was not examined in that particular section. Now the preliminary test is implicit. The ability to concentrate the mind's attention is necessary for success in the present practice, and in *Liber Turris* (which is discussed later in this chapter).

DIVINATION The Path of Qoph

He shall further show some acquaintance with and experience of his chosen method of divination. Yet he shall be his own judge in this matter. (*Liber 185*)

Examination in some one mode of divination: e.g., Geomancy, Astrology, the Tarot, Theoretical. (*Liber 13*)

Divination is attributed to the Path of Qoph. This study and practice were inaugurated during the Neophyte period. As a Practicus, it must be brought to a high standard of perfection. *One Star in Sight*, in its somewhat overstated style, admonishes that, "in divination, the answer must be as precise as a scientific thesis, and as accurate as an audit." The point is that the answer has to be clear, relevant, and accurate. Fuzzy, prevaricating answers will not do. It is insufficient, when consulted by a party concerning the outcome of a competition, to say, "I foresee a great victory."

Once more, we have a practice intended to bridge the gap between the Yetziratic and Briatic modes of consciousness. Divination, properly done, both mobilizes Yetziratic faculties and potencies in a magical way, and provides a reliable channel of access to the practitioner's intuition. It is a device for increasing one's skill at listening to the Inner Voice, which is the voice of the Holy Guardian Angel.

The Master Therion's most extensive discussion of divination is in *Magick in Theory & Practice*, Cap. XVIII, Sec. IV (the chapter symbolic-

ally corresponding to the Path of Qoph). This extraordinary (if short) essay could serve well as the introduction to any book on divination ever written! We recommend it enthusiastically to the aspirant.

QUICKENING OF THE LIGHT The Path of Tzaddi

Further, he shall pass in the meditation practice S.S.S., in *Liber HHH*. (*Liber 185*)

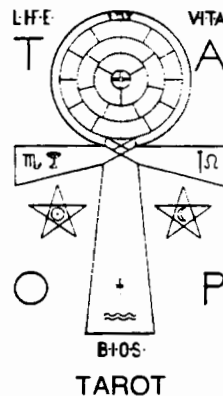
Two of the structured meditations in *Liber HHH* were undertaken by the Zelator. Called *MMM* and *AAA*, they corresponded to Water and Air, respectively.

The Practicus must undertake the third, called *SSS*. It is attributed to the element Fire, and deals with the conscious raising of kundalini. (See *Liber HHH* in Appendix G for the full method.)

Kundalini phenomena likely will have been occurring within the aspirant for some time, in various forms. However, symbolically, these phenomena are especially characteristic of the sephirah Hod. To recognize this, one has only to observe the Caduceus symbol borne by the god Mercury, or to note the ready association of the numeral 8 (or its meaningful variation, the infinity symbol ∞) with a serpent. These developments also conform to certain transformations of the sexual force that naturally occur as part of the Practicus stage of development.

Additionally, *SSS* is best undertaken by one who has mastered the pranayama and asana requirements of the Zelator Grade. This guards against the worst potential problems.

This particular practice also corresponds exceedingly well to the symbolism of the Path of Tzaddi; Atu IV. The Emperor; and the zodiacal constellation Aries wherein Mars rules and the Sun is exalted. Tzaddi means "fish-hook" – the "fish" being Nun, 2, or Scorpio, one symbol of the hidden "serpent-power" or kundalini.



One of the most beloved of all divination methods among Western mystics, Tarot is a pictorial model of Qabalistic fundamentals. Mentioned in the Rosicrucian *Fama Fraternalitatis* under the anagram "Rota," or "wheel," Tarot comprises several wheels. Its 22 Trumps correspond to the 22 Hebrew letters; its 10 numbered cards in four suits, to the 10 Sephiroth in the Four Worlds; its 16 Court cards to permutations of the four letters of Tetragrammaton.

DESTRUCTION OF THOUGHT

The Path of Peh

He shall. . . pass examinations in the Ritual and meditation practice given in *Liber XVI*. (*Liber 185*)

He is given a meditation-practice in the destruction of thoughts. (*Liber 13*)

☐ The Destruction of the House of God. *Liber XVI*. (*Liber Viarum Viæ*)

Liber 16 is *Liber Turris vel Domus Dei* (*The Book of the Tower, or The Book of the House of God*). It is the "meditation-practice in the destruction of thoughts" mentioned in *Liber 13*.

Liber Turris is issued to the Philosophus as well as the Practicus and is one of the best preparations for the forms of Raja Yoga required of the Dominus Liminis. Success, for the Practicus, therefore, does not mean anything approaching complete success in *Liber Turris*. As the paper states in its opening paragraphs:

This practice is very difficult. The student cannot hope for much success unless he have thoroughly mastered Asana, and obtained much definite success in the meditation-practices of *Liber E* and *Liber HHH*.

On the other hand, any success in this practice is of an exceedingly high character, and the student is less liable to illusion and self-deception in this than in almost any other that We make known.

There follows a technique for annihilating thought as it arises in the mind, and then even more advanced techniques beyond that.

This, too, is a practice that develops control over the Yetziratic consciousness (that part categorized as thought, emotion, and images), and prepares the aspirant's mind for the reception, in its due season, of the Briatic consciousness.

OTHER TASKS OF THE PRACTICUS

In every G.:D.: grade, there is memorization from the Holy Books of Thelema. The Practicus is to commit to memory *Liber Trigrammaton* (*The Book of Trigrams*). This Class A document is "an account of the cosmic process: it describes the Course of Creation under the Figure of the Inter-

play of Three Principles," according to the *Syllabus*. It is a type of commentary on the "Stanzas of Dzyan" which are found in Blavatsky's writings.

Liber 185 additionally describes a background practice that is to characterize this stage of development:

Besides all this, he shall apply himself to a way of life wholly suited to the Path.

THE PRACTICUS SYLLABUS

Three documents on the Practicus Syllabus have not yet been addressed in this chapter.

Liber Israfel is a ritual to invoke Thoth, the Egyptian form of Mercury. It is a superb model of a ritual of invocation, and has broad, general applicability to practical magick, through adaptations that are taught in private. (See Part 2 of the "Ceremonial Magick" series, in *BLACK PEARL* Vol. I, No. 2.) The Master Therion wrote an analysis of the construction and use of *Liber Israfel* in *Magick in Theory & Practice*, Cap. II.

Liber Chanokh, A Brief Abstract of the Symbolic Representation of the Universe, is the A.:A.: summary instruction in the Enochian system of magick. This opens an entire new universe of study and practice! As with *Liber Israfel*, it provides bountiful possibilities of practical magick to the Practicus.

The Sword of Song is also included (*Collected Works of Aleister Crowley*, Vol. II, pp. 140-212). It is not entirely clear to us why, although it borders on the requirements for a Gñana Yoga reference. Crowley characterized it as, "A critical study of various philosophies. An account of Buddhism," according to the *Syllabus*.

ADVANCEMENT TO PHILOSOPHUS

According to *Liber 185*, the process of advancing to Philosophus and, later, to Dominus Liminis is identical to that of advancing to Practicus. There is no minimum time. There is no ritual of advancement beyond the reading of the Task and the ascription to the Oath. One advances when the work of the previous grade is finished.

Liber 185 offers one parting piece of advice, similar to that given to the Zelator approaching Hod:



Ε	Φ	Γ	Σ	Ζ	Ζ	Γ	Ι	Σ	Ν	Ζ
Ζ	Ε	Χ	Φ	Ζ	Γ	Χ	Ν	Ζ	Σ	Ε
Β	Φ	Λ	Ω	Γ	Ζ	Ε	Λ	Γ	Ζ	Α
Ι	Λ	Γ	Ι	Ι	Φ	Λ	Ν	Ζ	Β	Λ
Γ	Γ	Β	Ζ	Γ	Λ	Ε	Ε	Υ	Φ	Ω
Ζ	Ε	Λ	Ω	Χ	Ζ	Ι	Χ	Γ	Ζ	Ε
Λ	Ε	Λ	Γ	Υ	Ζ	Θ	Ζ	Λ	Φ	Ν
Ι	Ω	Ζ	Υ	Ε	Α	Γ	Γ	Β	Ζ	Χ
Λ	Γ	Γ	Γ	Ι	Ι	Ν	Ζ	Σ	Λ	Ζ
Ζ	Υ	Ζ	Ε	Λ	Λ	Ζ	Β	Α	Β	Ζ
Ω	Ζ	Λ	Β	Λ	Ι	Ι	Ω	Ε	Ω	Ι
Λ	Β	Ζ	Ω	Ε	Ζ	Β	Λ	Ι	Ε	Λ
Γ	Θ	Γ	Ζ	Σ	Ε	Ζ	Ν	Ε	Φ	Λ



Ι	Ζ	Λ	Ζ	Χ	Α	Ν	Ι	Χ	Ω	Γ
Ζ	Ζ	Υ	Β	Λ	Λ	Ε	Λ	Ε	Γ	Υ
Ι	Λ	Β	Β	Λ	Ω	Γ	Ε	Ζ	Σ	Ε
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Χ	Λ	Ω	Ν	Ζ	Ι	Χ	Ζ	Ω	Α	Ζ
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THE FOUR GREAT WATCHTOWERS, OR ENOCHIAN ELEMENTAL TABLETS

Liber Chanokh, in the Practicus curriculum, is a summary of the vast Enochian system of magick, arising from the 16th Century skrying by Dr. John Dee and Edward Kelly. Much of that system is based on, or intimately related to, these four Elemental Tablets. (Original artwork by Steve Hedrick, reproduced courtesy of Temple of Thelema.)

When authority confers the grade [of Philosophus], he shall rejoice therein; but beware, for

that that is his second departure from the middle pillar of the Tree of Life.



Chapter 6: (4°=7□)

THE Great Work, for the Philosophus, is defined as, "to obtain control of the attractions and repulsions of my own being."

"Philosophus" is a Latin noun meaning, "philosopher." It comes from the homonymous Greek *philosophos*, literally "a lover of wisdom," or, by derivation, "philosopher."

The term *philosophos* was used originally by Pythagoras (c. 570-475 BCE). The "philosophers" of his day designated themselves by the noun *sophos*, "a sage," or "one who has wisdom." Pythagoras, instead, called himself a "lover of wisdom." The term then came to mean not only "philosopher" in the contemporary sense, but also a "man of learning or of science." This remains a worthy and distinguished title for the highest grade of the Outer College of "Scientific Illuminists."

Commenting on the grade name, the authors of *Liber 185* advised:

Let him remember that the word Philosophus is no idle term, but that Philosophy is the Equilibrium of him that is in the house of Venus that is the Lady of Love.



PYTHAGORAS
The First Philosophus

THE PHILOSOPHUS GRADE

This is an exact balance to the parallel admonishment given to the Practicus. (See the preceding chapter.)

SYMBOLS OF THE PHILOSOPHUS GRADE

The Philosophus Grade is attributed to the seventh sephirah, called Netzach, Victory. Netzach corresponds to the element Fire, and to the Sphere of the planet Venus.

This grade also incorporates the symbolism of the 26th Path of A'yin (𐤀), the 25th Path of Samekh (𐤎), and the 24th Path of Nun (𐤍), which open (from Hod, Yesod, and Netzach, respectively) unto the sephirah Tiphereth. These are the three pathways that link the Outer College – the Order of the Golden Dawn – with the Inner College, or Order of the Rosy Cross. They prepare the way for the aspirant's eventual advancement unto the sacred office of Adept.

A'yin, by its usual translation, means "eye." The word also means "(surface) appearances; to flow out; fountain; the sparkling of wine," etc. It corresponds to the sign Capricorn, where Saturn rules and Mars is exalted; and to the XVth Trump of the Tarot, popularly called The Devil, and esoterically called "The Lord of the Gates of Matter; The Child of the Forces of Time."

Samekh means “prop” or “support”; and “that which aids, sustains, upholds, or uplifts.” These meanings reflect the nature of the Holy Guardian Angel. The Path of Samekh opens from Yesod to Tiphereth, and specifically unites the Sun and the Moon. As we shall see later, the next grade, Dominus Liminis (which is not attributed to any sephirah on the Tree of Life), is predominantly a grade of the Path of Samekh. This path corresponds to Sagittarius, ruled by Jupiter; and to the XIVth Trump of the Tarot, popularly called Art,¹ and esoterically called “The Daughter of the Reconcilers; The Bringer-forth of Life.” It is the second leg of the “Path of the Arrow,” the direct route of mystical ascension up the Middle Pillar of the Tree of Life, unto the Knowledge and Conversation of the Holy Guardian Angel.

Nun means “fish,” or “to sprout, to grow.” Its symbolism is vast, and especially related to both religious and sexual avenues of the propagation of new life, the renewal of existence in new forms. As such, especially in the last aeon (that of Osiris), it was a symbol of the Redeemer. Nun corresponds to the sign Scorpio, ruled by Mars; and to the XIIIth Trump of the Tarot, popularly called Death, and esoterically called “The Child of the Great Transformers; The Lord of the Gate of Death.”

ADVANCEMENT TO PHILOSOPHUS

An eight-colored Calvary Cross is added to the breast of the Practicus robe, to produce the robe of a Philosophus.

There is no insignia at the center of the cross.

The cross is sized and proportioned as if it were composed of six one-inch squares. That is, the vertical bar is one inch wide and four inches high; and the horizontal bar is one inch high and three inches wide.



EQUILIBRATING THE ELEMENTS

To the 4^o=7^o robe, a 4-armed, 8-colored cross is added. In the Dominus Liminis Grade, a rose is added to its center, as above displayed. The cross is of 6 squares, and the rose of 5 petals, implying the mysteries of the 5=6 Grade, and the Knowledge & Conversation of the Holy Guardian Angel.

Photographs make clear that the “eight colors” come from halving the horizontal bar horizontally, and the vertical bar vertically. The result is eight separate color zones.

From the point of view of looking at the cross,² the top bar (Air) is yellow on the right and violet on the left; the left bar (Fire) is red on the top and green on the bottom; the right bar (Water) is orange on the top and blue on the bottom; and the bottom bar (Earth) is black on the left and white on the right.

Initiates of lesser grades have been addressed as “Fratr” (brother) or “Soror” (sister). In comparison, the Philosophus is addressed as “Honored Frater” or “Honored Soror.”

As in the Practicus Grade, the Philosophus is admonished not to venture, while a member of this

grade, to attempt to withdraw from association with the Order.

DEVOTION

Philosophus. – Is expected to complete his moral training. He is tested in Devotion to the Order. (*One Star in Sight*)

He practices Devotion to the Order. (*Liber 13*)

He shall in every way establish perfect control of his devotion according to the advice of his Dominus Liminis, for that the ordeal of advancement is no light one. (*Liber 185*)

To Netzach, the Sphere of Venus, is attributed the capacity for devotion. In most cases, the profound devotion of the aspirant to the A.:A.: would have been evident long before this; but if not, it now must be tested. In any event, the process of initiation and the course of the initiate’s life may provide its own tests, when the Philosophus expects them least.

¹ Previously it was called Temperance. This title still is used sometimes.

² In contrast, that is, to the point of view of one wearing it, for whom left and right would be reversed from the directions given here.



THE MYSTIC ALEISTER CROWLEY
in devotional worship.

Throughout all of these grades, it must be remembered, inner processes are working which often seem distinct from the exact requirements of the formal system. We have not discussed these even where that would have seemed possible, because they are, ultimately, individual to each person. These inner, alchemical processes, arranged and fueled by the Holy Guardian Angel, provide **that which is truly needed** by the aspirant. What a formal system such as A.:A.: provides, in addition to the specific training that is visible on the surface, is a "containment vessel" for the alchemical work that is underway. The Order and its requirements must be strong enough, invariable and unwavering enough, that they form an enduring and secure matrix within which the gestating Adept can develop, and against the limits of which she can struggle. In this sense, the definitions of the A.:A.: system must be maintained firmly, almost arbitrarily. On the other hand, the very reason for this is that the system is ultimately elastic **where it needs to be**, recognizing that the Path of the Great Work is as individual and unique for each person as are fingerprints or the formation patterns of snowflakes.

The Philosophus Grade is the final grade of the Outer College. This kindles certain inner recognitions in those who hold this grade: certain patterns appear complete, fulfilled. It is clear that Frateres O.M. and D.D.S. recognized a singular quality of this grade and its position in the system as a

whole. They were, perhaps, reminded of the final words each of them heard during the ceremony of his own advancement to the analogous Philosophus Grade of the Hermetic Order of the Golden Dawn:

Honored Frater, as a member of this important Grade, . . . you are furthermore expected, as having risen so high in the Order, to . . . study thoroughly the mysteries which have been unfolded to your view, in your progress from the humble position of a Neophyte, so that yours may be not the merely superficial knowledge which marks the conceited and ignorant man; but that you may really and thoroughly understand what you profess to know, and not by your ignorance and folly bring disgrace on that Order which has honored you so far. Your duty is also, . . . to make yourself as far as possible an ornament alike to your Temple and to your Order.

BHAKTI YOGA

He shall pass examinations in *Liber CLXXV*. (*Liber 185*)

Instruction and Examination in Methods of Meditation by Devotion (Bhakti-Yoga). (*Liber 13*)

Not only is the Philosophus tested in Devotion so far as the Order goes; she is also assigned, as a task central to this grade, to undertake that form of yoga, or magick, which has devotion as the core of its operation.

To define Bhakti Yoga as "Methods of Meditation by Devotion" is to paint a pale picture of a vivid and majestic landscape. Netzach is associated with Fire as well as with Venus; and, far from being the placid affection we often have heard described, Bhakti Yoga is a fiery devotion to the Divine – generally in the "person" of a particular deity whom one can regard as one's personal "Lord" or "Lady." Swami Vivekananda³ quoted Nārada as explaining, "*Bhakti* is intense love for God." Nor is this passionate devotion for the timid. Vivekananda continues:

The . . . means to the attainment of *Bhakti-Yoga* is strength. "The *Atman* is not to be at-

³ *Bhakti-Yoga* by Swami Vivekananda. We give our highest recommendations for this text, to supplement the specific instructions in Bhakti Yoga published by the A.:A.:.

tained by the weak," says the *Sruti*. Both the physical and the mental weaknesses are referred to in the above text. "The strong and the hardy," are the only fit students of religion.

To which *The Book of the Law* responds, "Wisdom says: be strong! Then canst thou bear more joy"; and, "The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake"; and, "Beauty and strength, leaping laughter and delicious languor, force and fire are of us."

The official A.:A.: instruction in Bhakti Yoga is *Liber 175*, called *Liber Astarte v'el Berylli – The Book of Astarte, or The Book of the Beryl*. It describes methods of union with the Divine by love, by devotion. Unlike exclusively Eastern texts on the matter, it allows for the ready incorporation of the aspirant's considerable skill and capacity in ceremonial magick. The Philosophus is to undertake the work of *Liber Astarte*.

Additionally, Eliphas Levi's most mature work, *The Key of the Mysteries* (his thesis for the Grade of Adeptus Exemptus, 7^o=4^o), is prescribed as a further aid in the attainment of Bhakti-Yoga. Its singular message is simple: The 'Key of the Mysteries' is love.

Unpublished instructions by Crowley confirm that the Philosophus is only required to pass examination in methods, not in results, of Bhakti Yoga. True, results likely will ensue if method is correct;⁴ but the perfection of this practice of "Union by Devotion" is not required until a much higher grade. (See Chapter 11.)

It perhaps need not be added that Bhakti Yoga is one of the most effective methods for awakening to the Briatic consciousness.

CONTROL OF ACTION

Instruction and Examination in Control of Action. (*Liber 13*)

He shall moreover attain complete success in *Liber III*. Cap. II. (*Liber 185*)

Liber Jugorum was discussed at length in the previous chapter, with reference to the Practicus'

⁴ Method must include fervor. There is nothing dry or mechanical about this moving, loving practice. It is hard to imagine, therefore, that desirable results would not occur with correct practice. Nonetheless, no amount of technique will prevail without a genuine giving up of oneself to the act.



assigned task of acquiring "control of speech." Similarly, the Philosophus is required to build the same vigilance and control over her actions.

Readers are referred back to the remarks on *Liber Jugorum* in the Practicus chapter. The same remarks apply to the Task of the Philosophus.

CONSTRUCTING THE MAGICK WAND

Furthermore, he shall construct the magic Wand, according to the instruction in *Liber A*. (*Liber 185*)

Further, he cuts the Magic Wand. (*Liber 13*)

The Wand, or Baculum, is the magical implement attributed to the element of Fire. As such, it is the characteristic implement of the Philosophus. (The magician may use many different wands. This one is specifically a Fire Wand.) The instruction from *Liber A* is as follows:

Let the Philosophus take a rod of copper, of length eight inches and diameter half an inch.

Let him fashion about the top a triple flame of gold.

Let him by his understanding and ingenuity devise a Deed to represent the Universe.

Let his Dominus Liminis approve thereof.

Let the Philosophus perform the same in such a way that the Baculum may be partaker therein.

Let it when finished be consecrated as he hath skill to perform, and kept wrapped in silk of fiery scarlet.

For this grade, a synthesis of the magician's understanding of reality is formulated not as a symbol or word or number, but as a Deed to represent the Universe; and this Deed must be one that the Philosophus performs, incorporating the Wand – the Will – into the performance. Will becomes translated into Deed.

This is the fourth and final of the traditional magical implements; but there is one other, a fifth, known to the Dominus Liminis, which provides the Light whereby the magician can see to wield the four.





THE MYSTIC ALEISTER CROWLEY
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³ *Bhakti-Yoga* by Swami Vivekananda. We give our highest recommendations for this text, to supplement the specific instructions in Bhakti Yoga published by the A.:A.:.

EVOCATION & TALISMANS

The Path of A'ayin

He shall pass examinations. . . in Construction and Consecration of Talismans and in Evocation. Yet in this matter he shall be his own judge. (*Liber 185*)

Instruction and Examination in Construction and Consecration of Talismans, and in Evocation. Theoretical and Practical. (*Liber 13*)

∴ The Sabbath of the Adepts. *Liber CCCLXX. (Liber Viarum Viæ)*

Two aspects of traditional ceremonial magick must be mastered at this point: evocation, and the construction and consecration of talismans.

Some experience along these lines probably was acquired long before. The Z 2 adaptations of the Neophyte Formula, studied and practiced in the 1^o=10^o Grade, begin with techniques of evocation and the consecration of talismans.

"A talisman," Crowley wrote in *Magick Without Tears*, "is a storehouse of some particular kind of energy, the kind that is needed to accomplish the task for which you have constructed it." In *Magick in Theory & Practice* he defined it more simply as, "something upon which an act of will (that is, of Magick) has been performed in order to fit it for a purpose." Most broadly speaking, any object at all may serve as a talisman, and the aspirant will likely need to understand it in this light. However, in the classical sense it has a more particular application, referring to specific "objects of power" created according to known formulae to be optimally suited to receive their charge. Examples of these, in different forms, can be found in the Lesser and Greater Keys of Solomon, and the writings of Agrippa, Barrett, Levi, and others.

Evocation is more difficult to define simply, because conflicting definitions are proffered by diverse reputable authorities. In simple terms, this is the classical method of commerce with that class of nonmaterial beings commonly titled "demons" or "spirits." Some hold that these "spirits" are objective, distinct beings. Others side with Crowley's view at the time he edited *The Lesser Key of Solomon*, that, "The spirits of the Goetia are portions of the human brain." Still others, more familiar with later psychologies, credit them as semi-autonomous aspects of subconsciousness. We do not undertake to resolve these differences

in the present place. What can be said with general agreement is that the "spirits" in question are "elementals" in the pure sense of the word, *i.e.*, constituent parts of a microcosm. They are *evoked* – called forth, or called out of oneself – whereas Divine and Archangelic beings are *invoked*, or called *into* oneself, to fill oneself. These elementary spirits are native to the densest parts of Yetzirah, verging on physical manifestation, so that they are favored by magicians who aspire to have direct magical impact on physical phenomena.

From the quotations heading this section, we know that the examination is both theoretical and practical. The magician not only must know how to make and create talismans, and how to evoke spirits, but actually must do so. However, consistent with the greater reliance that is placed on the Philosophus' inner guidance, she is herself the judge as to her success in this.

One Star in Sight gives the standards that are to be used in evaluating success:

The power to make and "charge" talismans is tested as if they were scientific instruments of precision, as they are. . . in evocation, the spirit called forth must be at least as visible and tangible as the heaviest vapours.

There are no official A.:A.: instructions specifically devoted to these topics. The Philosophus will need to consult traditional magical literature. However, in addition to the important methods of the Neophyte Formula, there are a few useful guidelines in the official instructions.

For example, a technical discussion of various methods of evocation is given in *Magick in Theory & Practice*, Cap. II. A discussion of talismans can be found in the same work, Cap. XVI, Part II, Sec. V, and in *Magick Without Tears*, Letter 20. One specialized evocation method is taught in the Class B Document *Liber 24, De Nuptiis Secretis Deorum cum Hominibus*. An elaborate example of ceremonial evocation by Crowley is given as *The Evocation of Bartzabal* in THE EQUINOX No. 9.



MEDITATION: MAHASATIPATTHANA The Path of Nun

Further, he shall apply himself to study and practice the meditations given in *Liber V. (Liber 185)*

He is given a meditation-practice on the Senses, and the Sheaths of the Self, and the Practice called Mahasatipatthana. (See *The Sword of Song, Science and Buddhism*). (*Liber 13*)

1 The Preparation of the Corpse for the Tomb. *Liber XXV. (Liber Viarum Viæ)*

Although the citations above are a little obscure, it is absolutely clear what practice is being assigned. The method is called Mahasatipatthana. It is a structured application of Buddhist methods of "mindfulness," applied to such body phenomena as breathing and walking.

The reference to *Liber 5*, or *Liber 25*, is confusing. Crowley eventually gave the number 5 (V) to a ritual called *Liber Reguli*. He also gave the number 25 (XXV) to his revised form of the Pentagon Ritual. *The Star Ruby*. Yet, years earlier, one or the other of these numbers was applied to what he expected would be an official instruction on a meditation involving the five senses.

Therefore, *Liber 5*, in this instance, is the essay *Science & Buddhism*, which can be found in Crowley's *Collected Works*. Similarly, *Liber Viarum Viæ* is speaking of the same document and the same practice when it assigns to the Path of Nun, "The Preparation of the Corpse for the Tomb. *Liber XXV*."

Here is the entire text of the instruction for this meditation, from *Science & Buddhism*:⁵

This meditation differs fundamentally from the usual Hindu methods by the fact that the mind is not restrained to the contemplation of a single object, and there is no interference with the natural functions of the body as there is, e.g., in Pranayama. It is essentially an observation-practice, which later assumes an analytic aspect in regard to the question, "What is it that is really observed?"

The Ego-idea is resolutely excluded from the start. . . The breathing, motions of walking, &c., are merely observed and recorded; for instance, one may sit down quietly and say:

"There is an indrawing of the breath." "There is an expiration," &c. Or, walking, "There is a raising of the right foot," and so on, just as it happens. The thought is of course not quick enough to note all the movements or their subtle causes. For example, we cannot describe the complicated muscular contractions, &c.; but this is not necessary. Concentrate on some series of simple movements.

When this through habit becomes intuitive so that the thought is *really* "There is a raising," as opposed to "I raise" . . . one may begin to analyse. . . and the second stage is "There is a sensation (Vedana) of a raising, &c." Sensations are further classed as pleasant or unpleasant.

When this is the true intuitive instantaneous testimony of consciousness (so that "There is a raising, &c." is rejected as a palpable lie),⁶ we proceed to Sañña, perception.

"There is a perception of a (pleasant or unpleasant) sensation of a raising, &c."

When this has become intuitive – why! here's a strange result! The emotions of pain and pleasure have vanished. They are subincluded in the lesser skandha of Vedana, and Sañña is free from them. And to him who can live in this third stage, and live so for ever, there is no more pain; only an intense interest similar to that which has enabled men of science to watch and note the progress of their own death-agony. Unfortunately the living in such a state is conditional on sound mental health, and terminable by disease or death at any moment. Were it not so, the First Noble Truth would be a lie.

The two further stages Sankhara and Viññanam pursue the analysis to its ultimatum. "There is a consciousness of a tendency to perceive the (pleasant or unpleasant) sensation of a raising of a right foot" being the final form. And I suppose no psychologist of any standing will quarrel with this. . . Reasoning in fact leads us to this analysis; the Buddhist goes further only so far as he may be said to knock down the scaffolding of reasoning processes, and to assimilate the actual truth of the matter.

It is the difference between the schoolboy who painfully construes "Balbus murum aedi-

⁵ *Collected Works*, Vol. II, pp. 252ff.

⁶ "Why should you expect Vedana to make Rupa appear illusory?" asked a friend of mine, on reading through the MS. of this essay. The reason of my omission to explain is that to me it seemed obvious. The fact had been assimilated. To meditate on anything is to perceive its unreal nature. Notably this is so in concentrating on parts of the body, such as the nose. On this phenomenon the Hindus have based their famous aphorism, "That which can be thought is not true." – A.C.

ficavit," and the Roman who announces that historic fact without a thought of his grammar.

I have called this meditation the most famous of the Buddhist meditations, because it is stated by the Buddha himself that if one practices it honestly and intelligently a result is certain. And he says this of no other.

This is one of the most effective and extraordinary techniques in the entire canon of A.:A.: methods. By itself, it allows for the transition of consciousness from one plane to the next. By the act of observing a phenomenon, you actually gain objectivity on the phenomenon, which means you begin to witness from a point of view exterior to it. You "kick yourself up a plane" from the one you are observing.

The layers, or planes, that emerge successively in this meditation are the Buddhist *skandas*, or characteristic-layers. From outermost inward, these are *nāma-rūpa*, literally the name and form of the object itself; *vedanā*, sensation; *sañña*, perception; *samskāra*, "tendency" or karma-based habituations; and *viññanam*, consciousness itself.

This method of "mindfulness" will be helpful to us in describing, in the next chapter, certain practices assigned to the Dominus Liminis.

RISING ON THE PLANES The Path of Samekh

He shall show some acquaintance with and experience of *Liber O*, Caps. V, VI. Whereof his Record shall be witness. (*Liber 185*)

Examination in Rising on the Planes (*Liber O*, caps. V, VI). Practical. (*Liber 13*)

☐ Skrying in the Spirit Vision. 'The Ladder of Jacob.' *Liber O*. (*Liber Viarum Via*)

The technique of Rising on the Planes is described in *Liber O*, Caps. V and VI. A further discussion on the method is given in *Magick in Theory & Practice*, Cap. XVIII, Sec. III.

As stated in the quotations above, the examination in this method is practical: that is, one must not merely study it, but must do it! The Philosophus' record is used to witness her practical experience, and as the basis of passing her.

As with so many of the Philosophus methods, this is a technique that directly bridges the planes

between Yetzirah and Briah. The aspirant is approaching very close to the Veil that separates the First Order from the Second; that is, she is approaching very close to Tiphereth. In some ways, Rising on the Planes (using the Middle Pillar of the Tree of Life as one's basis, rather than a particular sephirah) is the whole of the Great Work, embodying within itself, when successful, a direct transition between the Four Worlds.

CLASS C DOCUMENTS & THE PHILOSOPHUS SYLLABUS

In the catalog of official A.:A.: instructions, Class C consists of matter that is to be regarded rather as suggestive than anything else. Plays, poetic works, and allegory constitute the majority of these instructions.

Although Class C documents *per se* are not assigned to the Philosophus Grade, several of them are found on the Philosophus Syllabus. These include, *The Chymical Jousting of Brother Perardua: The Sword of Song: Across the Gulf; The High History of Good Sir Palamedes the Saracen Knight and of his following of the Questing Beast; Aha!;* and *Adonis*. These works apparently are intended to fulfill the expectation that the Philosophus study philosophy. Most of them map, allegorically, the course of the Great Work.

OTHER TASKS OF THE PHILOSOPHUS

As usual, there is a memorization assignment from the Thelemic Holy Books. As stated in *Liber 185*, the Philosophus is to commit to memory one of the seven chapters of *Liber 813*. This is *Liber Ararita*, which is also given the number 570.

813 is the value of the Hebrew notariqon *Ararita* (אראריהא). The seven words of which it is the abbreviation are:

אחד	<i>Ehad</i>	One.
ראש	<i>rosh</i>	the Beginning of
אחדות	<i>ahē'dutho</i>	His Unity [One-ness],
ראש	<i>rosh</i>	the Beginning of
יחודות	<i>yihudutho</i>	His Uniqueness,
תמורות	<i>t'muratho</i>	His Permutation
אחד	<i>ehad</i>	One

⁷ Or, at least, there is a consciousness of a tendency to perceive the existence of an idea that this is so.

The number 570 is part of the actual title of *Liber Ararita sub figurá DLXX*, and apparently was "channeled" along with the rest of the Holy Book. It is of no apparent Qabalistic significance unless we consult the Latin Qabalah Simplex (which was unknown to Crowley), where it is found to be the value of the phrase, *Visita Interiora Terræ Rectificando Invenies Occultum Lapidem* ("Visit the interior of the earth, by rectification thou shalt find the Hidden Stone.") The initials of this latter sentence form the important alchemical notariqon VITRIOL. This is a striking correspondence. Both ARARITA and VITRIOL are seven-letter notariqons of similar alchemical import. In his notes on *The Vision & the Voice*, Crowley described *Liber Ararita* as follows:

The use of this Name and Formula is to equate and identify every idea with its opposite: thus being released from the obsession of thinking any one of them as "true" (and therefore binding), one can withdraw oneself from the whole sphere of the Ruach. [...] Contrast each verse in Cap. I with the corresponding verse of Cap. II for the first of these methods. Thus in Cap. III (still verse by verse correspondence), the Quintessence of the ideas is extracted: and in Cap. IV they are withdrawn each one into the one beyond it. In Cap. V they have disap-

peared into the Method itself. In Cap. VI they reappear in the Form appointed by the Will of the Adept. Lastly, in Cap. VII they are dissolved, one into the next until all finally disappear in the Fire Qadosh, the Quintessence of Reality.

"Besides all this," we read in *Liber 185*, "he shall make constant and profound reflections upon the Path." This is a habit that likely will have evolved much earlier than Philosophus, but is especially called for here.

ADVANCEMENT TO DOMINUS LIMINIS

Authority grants advancement from Philosophus to Dominus Liminis when the Task of the Philosophus has been satisfactorily completed. As with the preceding grade, there is no minimum time and no ritual of advancement.

"When the title of Dominus Liminis is conferred upon him," *Liber 185* counsels, "let him rejoice exceedingly therein; but beware, for that it is but the false veil of the moon that hangs beneath the Sun."



Chapter 7

THE DOMINUS LIMINIS GRADE

THE Great Work, for the Dominus Liminis, is defined as, "to obtain control of the aspirations of my own being."

Dominus Liminis is a grade of aspiration. It is attributed to no sephirah on the Tree of Life. It would be accurate, however, to attribute it to the Path of Samekh, which opens from the Sphere of the Moon unto the Sphere of the Sun.

We occasionally receive questions as to whether the Dominus Liminis Grade is considered part of the Outer College (G.:D.:) or part of the Inner College (R.:C.:). Philosophically, this is actually an important question. The best answer is, "both and neither." Technically, the Dominus Liminis Grade remains part of the Outer College; yet, it is also just as accurate to consider it the probationary phase of the Adeptus Minor Grade, and therefore linked to the Inner College. The Dominus Liminis stands in exactly the same relationship to the Order of the Rosy Cross as does the Probationer with respect to the Order of the Golden Dawn.

This paradox is symbolized on the Dominus Liminis robe. It is still the black robe of the Outer College; yet upon its breast, for the first time, is the symbol of a red five-petaled Rose upon the six-squared Cross of the Elements.

The nature of this "bridge grade" is probably best understood in terms of the analogous Portal Grade of the Hermetic Order of the Golden Dawn. The Portal Ceremony consists of two parts, or "points." The First Point is a symbolic summary of the Outer College grades through which the initi-

ate already has passed, balancing, equilibrating, and synthesizing the Four Elements into a central unity. Following this, the Second Point is primarily a ritual of the Path of Samekh, dramatizing the direct approach toward the sephirah Tiphereth. Like the Dominus Liminis Grade, it bridges between the Outer and the Inner.

These are, of course, only metaphors of what actually is occurring. However, an understanding of this symbolism is occasionally quite helpful to the Dominus Liminis, who may at times feel like a fully equipped ship at sea, yet with no perceptible place to sail. Discovering, without doubt, "where to sail" is part of her Task.

There is a further reason for regarding the Dominus Liminis as a "Probationer Adeptus Minor." To the Path of Samekh, Qabalists attribute a mode of consciousness called the Intelligence of Probation. Recall, from Chapter 2, that "probation" comes from a root meaning "to prove," or "to be tried." One manuscript of the traditional Portal Ceremony comments that the Path of Samekh, "is the prime test, by which the Creator tries the devotion of all who aspire to be worthy of the title, 'Master of Compassion.' The essence of this trial is the ever present temptation to depart the straight and narrow way of single-hearted devotion to the *One*." That "One" is, of course, what we term the Holy Guardian Angel.

"Dominus Liminis" is Latin for "Master of the Threshold." It is synonymous with the Hebrew name of the old Portal Grade, *Ba'al Sha'ar*, "Lord

of the Gate.”¹ In whichever form it appears, this grade name refers to the position of the aspirant immediately upon – not *before*, but actually *upon* – the threshold of the Inner College, the Order of the Rosy Cross. As comment on the grade name, we find in *Liber 185*:

Besides all this, he shall abide upon the Threshold. Let him remember that the word Dominus Liminis is no idle term, but that his mastery will often be disputed, when he knoweth it not.

By Latin Qabalah Simplex, *Dominus Liminis* enumerates to 162. This is the value of several other phrases that directly refer to the Inner College and the pending initiation of Tiphereth. Among these phrases are the following:

Frater Rosæ Rubæ, “Brother of the Ruby Rose”

Lumen in Centrum, “The Light in the Center”

Lapidem angulorum, “cornerstone,” a Hermetic metaphor (with Biblical roots) for an Adept

Corpus Christi, lit. “Body of Christ;” the name of the conventional holiday which Mathers’ Second Order employed as its “Day C,” an annual festival intimately related to the Adeptus Minor Grade

Mercurius sum, “I am Mercury”

For completeness, we should mention that this unnumbered grade also is called, historically, Philosophus Major, or 4⁰=7⁰ Major; however there is no record of these terms actually being used in the A.A.A.. The Master Therion did, on occasion, refer to the Dominus Liminis by its other traditional designation, “Lord (or Lady) of the Paths of the Portal of the Vault of the Adepts.”

LIBER MYSTERIORUM

Let him receive *Liber Mysteriorum*. . . He shall accept an office in a Temple of Initiation, and commit to memory a part appointed by the Imperator of the A.A.A.. (*Liber 185*)

He receives *Liber Mysteriorum* and obtains a perfect understanding of the Formulæ of Initiation. (*Liber 13*)

The original A.A.A. document called *Liber Mysteriorum* has not survived **under that name** into modern times. Many hold that it never existed.² However, there is sufficient evidence for us to identify it, with certainty, as the confidential ritual manual for A.A.A. initiation officers.

The title *Liber Mysteriorum* means “The Book of the *Mysteria*.” *Mysteria* is the plural of the Latin word *mysterium*, which means “secret religion, secret rite or worship, divine mystery;” that is, what the ancient world knew as “the Mysteries,” or formal rites of initiation.

Fortified with this information, it is, thus, self-evident how, upon receiving *Liber Mysteriorum*, the Dominus Liminis “obtains a perfect understanding of the Formulæ of Initiation.” By all indications it is the initiates of this grade (and higher) who are expected to serve as the officers for Neophyte and Zelator initiations.

Accordingly, although no Class A Document is assigned for memorization purposes in this grade, the memorization assignment is of an officer’s role in one of the A.A.A. initiation ceremonies, as appointed by the Imperator of the A.A.A.. Since there is no longer one Imperator for all branches of the A.A.A., in this matter the Dominus Liminis shall receive her assignment from the Imperator of her own A.A.A. lineage; or, if there be none, then from her Superior who is an Adeptus Minor.

PRATYAHARA & DHARANA: CONTROL OF THOUGHT

He shall pass examination in Liber III, Cap. III. (*Liber 185*)

He is given meditation-practices on the Control of Thought, and is instructed in Raja Yoga. (*Liber 13*)

Liber Jugorum was discussed in the Practicus chapter, with reference to the task of acquiring “control of speech.” The Philosophus similarly undertook to gain “control of actions.” The Domi-

¹ *Limen* means “threshold, doorway, entrance, portal,” etc. *Dominus* means “Lord” or “Master.”

² It must not be confused with the John Dee diary titled *Liber Mysteriorum*, though this may have been – and probably was – the source of the title.

nus Liminis is required to build the same vigilance and control over her thoughts.³

This "control of thought," the main theme of Raja-Yoga, takes a particular form. *One Star in Sight* explains that the Dominus Liminis "Is expected to show mastery of Pratyahara and Dharana."⁴

Dharana is simple concentration. It is described in *Liber E*, and practiced from the Probationer Grade onward. A significant measure of success in dharana is prerequisite to certain practices assigned to the Practicus and Philosophus.⁵

Pratyahara takes this a big step further. However, it has been defined variously and ambiguously.⁶ As Frater Perdurabo wrote in *Book Four*, Part I, Cap. 4:

The word is used by different authors in different senses. The same word is employed to designate both the practice and the result. It means for our present purpose a process rather strategical than practical: it is introspection, a sort of general examination of the contents of the mind which we wish to control: Asana having been mastered, all immediate exciting causes have been removed, and we are free to think what we are thinking about. . .

. . . we must consider what is meant by success in Pratyahara. This is a very extensive subject, and different authors take widely divergent views. . . However, the main point is to acquire some sort of inhibitory power over the thoughts.

From a practical point of view, we would describe pratyahara as "mindfulness of mind." The

³ Therefore, the rumors are true that the A.:A.: practices "thought control." What differentiates this system of training from certain others, however, is that you are expected to learn to control **your own** thoughts, not those of your students.

⁴ In addition to *Liber E*, these yoga practices are discussed at length in *Book Four*, Part I, and in *Eight Lectures on Yoga*.

⁵ In Raja Yoga, dharana, dhyana, and samadhi are three stages collectively called *samyama*. Dharana is the method that eventuates in the other two. Also, pratyahara is generally given as an earlier stage than dharana. This is the result of varying classical definitions: that is, there is a vast difference between simple introspection and the arresting of thought!

⁶ Literally, the word is probably best translated as "withdrawing" or "holding back" (of the thought); from *prati*, "back," + *hāra*, "to hold." This does not, however, do full justice to the actual method.

Philosophus who has mastered the method of Mahasatipatthana will understand entirely what we mean by this, and will be well prepared to undertake it. But this does not mean that it is suddenly easy! Heisenberg's principle of uncertainty or indeterminacy applies no place better than in the observation of the contents of the mind. It is, hopefully, self-evident that it is impossible to make any observations about the contents of one's mind without instantly altering the observed phenomenon. Nonetheless, one must try. And in the trying, and in the accomplishment thereof, there will come the success which the Dominus Liminis seeks.

We have yet to make clear, however, what level constitutes success in pratyahara. Frater Perdurabo discussed this at the end of the same chapter of *Book Four*:

In some people this inhibitory power may flower suddenly in very much the same way as occurred with Asana. Quite without any relaxation of vigilance, the mind will suddenly be stilled. There will be a marvelous feeling of peace and rest, quite different from the lethargic feeling which is produced by over-eating. It is difficult to say whether so definite a result would come to all, or even to most people. The matter is one of no very great importance. **If you have acquired the power of checking the rise of thoughts⁷ you may proceed to the next stage [emphasis added].**

EQUILIBRIUM OF KNOWLEDGE & POWER

He shall meditate on the diverse knowledge and Power that he has acquired, and harmonize it perfectly. And in this matter shall he be judged by the Præmonstrator of the A.:A.:.

(*Liber 185*)

This grade is one of equilibration. All four elements having been mastered – all parts of the puzzle having been placed on the table – the Dominus Liminis now must bring them into proportion with each other.

At the time that Jones and Crowley passed through the old Portal ceremony of the Hermetic

⁷ *Liber Turris*, issued in prior grades, is the chief instruction in this.

Order of the Golden Dawn, it included the following admonishment, as part of a comment on Atu XIV, "Temperance":

Let this remind you once more that only in and by the reconciliation of opposing forces is the pathway made to true occult knowledge and practical power.

The balance that the Dominus Liminis must reach involves not only knowledge and power, but all "opposing forces." What is sought here is nothing less than a balancing and integration of all the forces within the magician's personality, a harmonious synthesis of all that she is.

Inasmuch as there is no longer one Præmonstrator for all branches of the A.:A.:, in this matter the Dominus Liminis is to be judged by the Præmonstrator of her own lineage; or, if there be none, then by her Superior, who is an Adeptus Minor.

LIGHTING THE MAGICK LAMP

... he shall construct the magic Lamp, according to the instruction in *Liber A. (Liber 185)*

Further, he lights the Magic Lamp. (*Liber 13*)

Whereas the Pantacle, Dagger, Cup, and Wand correspond to the four arms of the Elemental Cross, there is also a fifth, quintessential point of Spirit, which transforms this Cross into a Pentagram. It is the unity that transcends their diversity. As it is written in *Liber Legis*, Cap. II, v. 49:

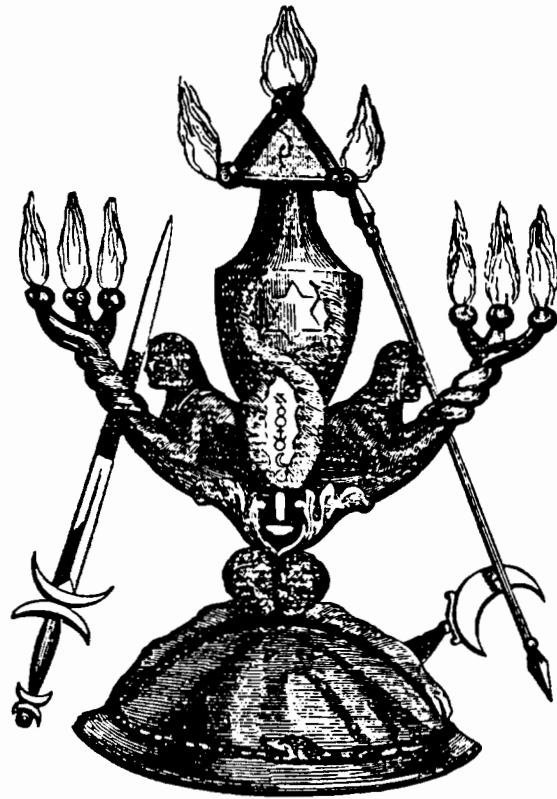
This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.

To this fifth point is attributed the magician's Lamp. *Liber A* provides the following instruction:

Let the Dominus Liminis take pure lead, tin, and quicksilver, with platinum, and, if need be, glass.

Let him by his understanding and ingenuity devise a Magick Lamp that shall burn without wick or oil, being fed by the Aethyr.

This shall he accomplish secretly and apart, without asking the advice or approval of his Adeptus Minor.



THE MAGICAL LAMP
as conceived by Eliphas Levi, here shown with wand, sword, and crescent-handled dagger.

Let the Dominus Liminis keep it when consecrated in the secret chamber of Art.

This then is that which is written: "Being furnished with complete armour and armed, he is similar to the goddess."

And again, "I am armed, I am armed."

As this is to be accomplished "without asking the advice or approval" of even the Dominus Liminis' Superior in the Order, we will not comment further on this assignment.

CONTROL OF INTUITION

He shall in every way establish perfect control of his intuition, according to the advice of his Adeptus Minor, for that the ordeal of advancement is no light one. (*Liber 185*)

This assignment will be clear enough; and the Dominus Liminis is otherwise to consult the Adeptus Minor who is her Superior.

LUMEN IN CENTRUM

Perhaps it will have become apparent by now that all of these tasks are essentially the same One Task.

The Dominus Liminis, we have seen, is required

- to "abide upon the Threshold."
- to obtain control of the aspirations of her being.
- to control the flow of her thoughts.
- to harmonize the unreconciled forces within herself.
- to control her intuition, and
- to light the Magick Lamp.

Within their seeming diversity, these tasks display a unity.

But I have burnt within thee as a pure flame without oil. In the midnight I was brighter than the moon; in the daytime I exceeded utterly the sun; in the byways of thy being I flamed, and dispelled the illusion.⁸

By her practices of magical and mystical art, therefore, let the Dominus Liminis find this unity: yea, let her find the Unity.

THE DOMINUS LIMINIS SYLLABUS

According to the A.:A.: *Curriculum* given in THE EQUINOX, Vol. III, No. 1, the Dominus Liminis is to be examined in certain instructions including *Liber Legis*, *The Wake World*, *John St. John*, *Liber 8*, *Liber NV*, *Liber H A D*, and *Liber IOD*.

Two points are of special interest about this curriculum.

First, the explanation given for their assignment is that they are "specially adapted to facilitate the Task proper to the Grade of Adeptus Minor, the Attainment of Raja-Yoga and of the Knowledge and Conversation of the Holy Guardian Angel." This is unique among the grade syllabi. In all other cases, the assigned materials pertain to the grade for which the work is assigned.

Second, a number of papers appear for the first time on the Dominus Liminis syllabus. Recall that

the Probationer syllabus contained most of the fundamental instructions **through Philosophus**, but not including the Dominus Liminis material. Although the assiduous student likely will have encountered all of these instructions before, not one of them (except for *Liber Legis* and *Liber Ar-morum*) was assigned in any previous grade.

Liber 8 is derived from the Cry of the 8th Æthyr from *The Vision & the Voice*. It will be discussed more extensively in the next chapter, and is reproduced in Appendix G.

Liber NV and *Liber H A D* are practical instructions based on the first two chapters of *Liber Legis*. We heartily recommend these wonderful instructions to anyone. Something of particular interest in each of them concerns the imprimatur page: Both *Liber NV* and *Liber H A D* are labeled, "For the Winners of Ordeal X," referring to a passage in *Liber Legis*, Cap. III, v. 22, where Heru-Ra-Ha is represented as saying,

I am the visible object of worship: the others are secret: for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.

Thelemites have debated the exact meaning of this passage for decades; nor do we propose an absolute interpretation at this point. Nonetheless, the phrase "Ordeal x" has usually been interpreted as hinting at **O X**, i.e., the various meanings applied to the symbolic union of a Circle and Cross (especially as ⊗ or ⊕). Among other things, this is a well-known equivalent for the symbol of the Rosy Cross. Inasmuch as *Liber NV* and *Liber HAD* are first officially issued in the A.:A.: to the Dominus Liminis – and that as an aid in undertaking the work of an Adeptus Minor – G.:H.: Frater O.M. very likely was interpreting the "Winners of the Ordeal X" as those who had gained authentic admission to the Order of the Rosy Cross.

Liber IOD contains a series of practices, both of magick and of yoga, for bringing all things together to a single point: that is, of "reducing the manifold consciousness to the unity," according to the *Curriculum*.

Liber A'ash vel Capricorni Pneumatici is a Class A Document, included here because of a colophon which appeared with it in THE EQUINOX, No. 6, referring the book to this present grade.

⁸ *Liber Cordis Cincti Serpente*, Cap. V, v. 9.

ADVANCEMENT TO ADEPTUS MINOR

Advancement from the Grade of Dominus Liminis to the Adeptus Minor Grade is granted, by authority, when the Task of the Dominus Liminis has been satisfactorily completed. There is no minimum or maximum time in the grade *per se*. However, according to *Liber 185*, the Dominus Liminis must wait until at least six months after admission to this grade before he may "go to his Adeptus Minor, pass the necessary tests, and repeat to him his appointed part in the Temple of Initiation."⁹

The advancement we are discussing here is to the subgrade called Adeptus Minor *Without*, the first grade of the Inner College, the Order of the Rosy Cross. It is from the platform of that new grade that the aspirant will undertake to complete the Great Work of attaining to the Knowledge and Conversation of the Holy Guardian Angel.

Liber 185 puts this long-sought, hard-earned, joyous step into perspective: "When at last he hath attained to the grade of Adeptus Minor, let him humble himself exceedingly."



⁹ The records of Frank Bennett, variously known in the A.:A.: as Fra. Sapientia Amor Potentia, Fra. Progradior, Fra. 176, and V.:H.: Fra. Ahah (אהאח), demonstrate that Crowley, as Imperator, could waive this six month rule, at least under some circumstances. But Brother Bennett was an unusual case. Crowley wrote of him, in his *Confessions*, that, "My success with him is enough to wipe out a dozen failures and more." Living in Australia during World War I, Bennett was out of direct communication with his Superior (Fratr Achad, residing in Canada) for nearly a decade. As a result of this, he fulfilled many of the conditions of the grades 2^C=9^C through 5^C=6^C before he was ever formally passed to the 1^C=10^C Grade in February 1920 e.v. Therefore, when he resided with Crowley for several months in 1921 e.v., at the Abbey of Thelema in Cefalù, he was able to make unusually good use of the time. Accordingly, Crowley advanced Fra. Progradior to Zelator in July, soon after his arrival; and to Practicus, Philosophus, Dominus Liminis, and Adeptus Minor by the end of October, based on work actually done. Crowley later identified Bennett as a 6^C=5^C, indicating further advancement beyond what was accomplished at Cefalù. A footnote in *The Confessions of Aleister Crowley*, Cap. 81, is a moving, if brief, testimonial to this Adept.



FRANK BENNETT

V.:H.: Frater אהאח

"G.H. Frater AHAH 6^C=5^C R.R. et A.C. is the humblest of the Brethren of the Order. He has worked with his hands since he was nine years old and he understands and loves the Law and its Logos as a child does its mother and father. He has my respect and affection as no other of my Brethren: for he represents to me mankind incarnate at its weakest (and therefore strongest) and noblest (and therefore most 'common'). He is, in a word, that 'Man' of whom I am, being 666 (the number of a man) and whom I love and serve. An illuminating incident: he cannot spell, but under inspiration writes as none has ever done save one — John Bunyan!"

— Aleister Crowley

The Confessions of Aleister Crowley, Cap. 81

ORDO R.:C.:

THALIA

*Solar-serpent caressing my heart.
 Tongue of inspiration darting teasingly and pleasingly
 within the expanding vault of my soul,
 unsealing its warded mysteries
 from behind their brazen plaque.
 My passion rises from timorous flame to surging solar fury until,
 head flung back, my sweat-soaked mane tossed madly about
 in concert with the thrashing rhythm of my rider,
 I surrender
 to the blinding shaft of insupportable splendor,
 That floods me, slays me, flays, betrays me
 with its resurgent venomous coruscations.*

*My mind reeling in the intoxication of this madness.
 The grape's royal blood infuses veins
 made void of corpuscular life.
 Wine blazes through my soul,
 its moist fire spreading from my center,
 outward, to poison
 every cell
 every memory
 every dream*

*With the ineradicable kiss, imprint, and seal
 of this muse
 whose elixir of inspiration unleashes me,
 whose Genius releases me,
 Pregnant with Life unguessed.*

Chapter 8: (5⁰=6[□])

THE ADEPTUS MINOR GRADE (WITHOUT)

THE Great Work, for the Adeptus Minor, is "to attain to the knowledge and conversation of the Holy Guardian Angel." As an examination of *Liber 185* and *Liber 13* will show, this is the sole task of the junior Adeptus Minor, the Adeptus Minor *Without*.

Truly, this is the definition of the Great Work for every man and every woman from the beginning of their journey on the mystical path. Now, however, the preliminaries are over. Now the tools are all in hand. Skills have been acquired, wonders have been witnessed, magical adventures have been experienced, all part of the sometimes beautiful, sometimes horrific passage through one's own Inner Kingdom, safari for one's own hidden Beast, expedition up one's own Mystic Mountain, trek to one's own distant Star. This is the only voyage, the one true adventure. It is nearly always represented as a journey, because the Fifth Power of the Sphinx, the power of Spirit, the power of a god who Knows, Wills, Dares, and is Silent, is the power To Go.

THE DOVE & THE ROSE

The Latin word *adeptus* is the past participle of *adipiscor*, "to reach, get, attain, win." An *adeptus* is "one who has attained."

Adeptus enumerates to 78 by the Latin Qabalah Simplex. This is a number of great sanctity. It is the total number of arcana in the full Tarot pack, representing thereby the consummate Qabalistic model of the universe. It is the value of the Latin word *libertas*, "liberty;" and an Adept is certainly one who has gained freedom. In Hebrew it is the

value of *mezla* (מזל), the influence from Kether, which is the First Matter of creation; of *Hekel Ahabah* (היכל אהבה), "Temple (or Palace) of Love;" of *chanok* (חנך), "to initiate," the name we know as *Enoch*; and of both *lekhem* (לחם), "bread," and *melakh* (מלח), "salt," the two halves of the Eucharist of Substance.

The complete title, *Adeptus Minor*, simply means "lesser adept." It is a comparative, contrasting with the name of the grade that follows, that of the "greater adept." Yet, *Adeptus Minor* enumerates to 139. This is identical with the value of *Ipsissimus*, the title of the 10⁰=1[□] Grade, attributed to Kether! *Ipsissimus* means, "he that is most himself." At its own (lesser) level, the accomplishment of the Adeptus Minor seems deserving of this description as well.¹ In any case, the "center" or "self" attained by the initiate of Tiphereth is a reflection of Kether on this lesser plane.

The number 139 is also the value of the Latin phrases *custos rosæ*, "guardian of the rose,"² and *stat veritas*, "truth endures," both of which have clear relevance to the Adeptus Minor Grade. Finally, in Greek, it is the value of ἡ πελεια, "the dove," a symbol of mystical revelation, of grace, of love, of that Divine Seed which fertilizes the

¹ As Tiphereth has been called "the Sun of the Soul," Kether may be considered "the SUN behind the Sun." Kether is represented as the ultimate "center of Self;" yet to one who is not yet a full adept, Tiphereth is rightly regarded as the "heart" of the self, the "center" toward which the aspirant journeys. Either is beyond the limits of reason to define. The metaphors applied to each scarcely differ from those of the other except as to arbitrary distinctions of magnitude or finality.

² This is a technical term within the Temple of Thelema.

prepared Virgin, of "the Holy Ghost" – in short, of all that descends the 13th Path of Gimel, 2, from Kether unto Tiphereth.

We should mention that the Mystic Title of the 5^o=6^o Grade is *Hodos Chamelionis*, "Path of the Chameleon." This refers not only to the mystical phenomenon called (among other things) the "Path of the Rainbow," but also to the basic Rosicrucian policy of blending into one's surroundings and conforming to the customs and practices of a place. Camouflage can be the Adept's best friend! As *Liber Legis* states it,

Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.³

As a formality, the Adeptus Minor is addressed as "Very Honored Frater" or "Very Honored Soror."

THE ADEPTUS MINOR INITIATION

Advancement to the junior Adeptus Minor Grade is a matter of reading the task and subscribing to its oath. Thereafter, the Adeptus Minor initiation is a process of self-initiation. It must be so, in a way that does not apply to any prior grade: for the further initiation of the Adept, to the Grade of Adeptus Minor *Within*, is identical with the attainment of the Knowledge and Conversation of the Holy Guardian Angel.

In the original plan of the A.:A.: system, a formal 5^o=6^o initiation ceremony was contemplated. This was later changed.

As was explained in Chapter 4, the 5=6 (Zelator Adeptus Minor) ceremony of the old Order was adapted by the A.:A.: founders into the A.:A.: 2^o=9^o (Zelator) initiation ceremony, *Liber Cadaveris*. In his initial 1908 written outline of the A.:A.: system, Crowley then penned, regarding the advancement to Adeptus Minor, "Then follows a ritual = *real* R.C. ritual." It is likely that, at that time, he contemplated that this would be "The Bornless Ritual," an ancient Græco-Egyptian ceremony which he himself had employed successfully in 1906 for the attainment of the Knowl-

edge and Conversation of the Holy Guardian Angel.⁴

Such was his thinking in 1908.

Then, about a year later, in December 1909, Crowley undertook the series of initiatory visions which eventually were published as *Liber 418, The Vision & the Voice*. These were mystical sojournings of the 30 Æthyrs (essentially, "concentric dimensions"), which constitute one aspect of the Enochian system of magick. This experience resulted in Crowley attaining to the 8^o=3^o Grade, Magister Templi. Of these 30 visions, that of the 8th Æthyr constituted a direct communication from Crowley's own Holy Guardian Angel, Aiwass, who had dictated to him *The Book of the Law* five and a half years earlier. In this "Cry of the 8th Æthyr," Aiwass described the self-initiation process whereby – it was promised – **all** can complete the Great Work. "And to him that understandeth," Aiwass said to the new Magister Templi, "at last do I deliver the secrets of truth in such wise that the least of the little children of the light may run to the knees of the mother and be brought to understand. And thus shall he do who will attain unto the mystery of the knowledge and conversation of his Holy Guardian Angel. . . ."

The method given is a refinement – we would say, the quintessence – of the methods traditionally attributed to Abra-Melin the Mage.

The Book of the Sacred Magic of Abra-Melin the Mage is a 15th Century classic of High Magick. It gives, in fine detail, a method of concentrated and profound worship and devotion that can lead to the attainment of the Knowledge and Conversation of the Holy Guardian Angel. Its authorship is credited to an Adept named Abraham, a student of a great magician named Abra-Melin. This book was translated into English, from a French manuscript, by S.L. Mathers, and was well known to the senior members of the Hermetic Order of the Golden Dawn. At the recommendation of Cecil Jones, Aleister Crowley first began to apply its methods in early 1900, and resumed them and brought them to fulfillment in 1906 during a sojourn across China. Then, three years later, during his investigation of the 8th Æthyr, he received the instruction from Aiwass, now under discussion.

³ *Liber Legis*, Cap. II, v. 58.

⁴ Crowley included this ritual as a "Preliminary Invocation" in his edition of *The Goetia*. As such, it was discussed briefly in Chapter 1. In 1921 he issued his personalized version of the ritual as *Liber Samekh*, which was given the number 800 – even as the 5^o=6^o initiation was to be numbered 8.

which refined the system and promised to bring it to perfection.⁵

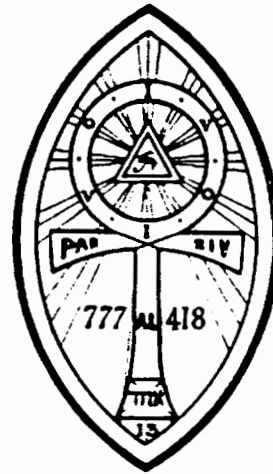
This Vision of the 8th Æthyr was then labeled *Liber 8*, or *Ritual 8*, and became the central official A.:A.: instruction provided for the Adeptus Minor Without. (See Appendix G.) The following spring, when *Liber Graduum Montis Abiegni* was published in *THE EQUINOX*, it specifically stated that the Adeptus Minor "is to follow out the instruction given in the Vision of the Eighth Æthyr for the attainment of the Knowledge and Conversation of the Holy Guardian Angel."

However, of all magical operations that can be undertaken, none is more personal than this, none more individual. As Fra. O.M. later wrote in *One Star in Sight*,

It is impossible to lay down precise rules by which a man may attain to the knowledge and conversation of His Holy Guardian Angel; for that is the particular secret of each one of us; a secret not to be told or even divined by any other, whatever his grade. It is the Holy of Holies, whereof each man is his own High Priest, and none knoweth the Name of his brother's God, or the Rite that invokes Him.

Liber 8, hardly constitutes "precise rules." It is a highly elastic methodology that provides ample opportunity, and even requirement, for the Adept to design her own personal and unique methods of operation.

Even within this liberal, flexible approach, however, and even with the promises from Aiwass that this recommended method is suitable for all, it may be that the method recommended in *Liber 8* is foreign to what a particular Adept requires. Having completed the work of a Dominus Liminis, the new Adeptus Minor is certainly in a place to trust her intuition, her inner guidance, in designing the approach she will use to attain to this Knowledge and Conversation. Ultimately, the Adept simply must decide what to do, following her inner promptings. It is the universal testimony of Adepts that the Holy Guardian Angel will, itself, guide the Adept in this matter, will instruct the Adept in how to effectuate the approach of the Angel. Although the Adeptus Minor can still definitely benefit from



THE LAMEN

Though its creation is not required by any formal instruction, the lamen is a traditional magical 'tool' of the Adept. It symbolizes Tiphereth, and the Great Work itself is the subject of the design. "In this Lamen," Crowley wrote in *Book Four*, "the Magician must place the secret keys of his power." Above, the lamen of Frater Achad.

the counsel and experience of her Superior in the Order, it is, unquestionably, the A.:A.: policy to support the Adept's own decision of how to undertake this operation. No one else can make such a decision. "Success is your proof."

One Star in Sight continues:

The Masters of the A.:A.: have therefore made no attempt to institute any regular ritual for this central Work of their Order, save the generalized instructions in *Liber 418* (the 8th Æthyr) and the detailed Canon and Rubric of the Mass actually used with success by FRATER PERDURABO

in His attainment. This has been written down by Himself in *Liber Samekh*. . . They have taken the only proper course; to train aspirants to this attainment in the theory and practice of the whole of Magick and Mysticism, so that each man may be expert in the handling of all known weapons, and free to choose and to use those which his own experience and instinct dictate as proper when he essays the Great Experiment.

All of the A.:A.: work to this point – every detail of theory and practice in every grade so far – has been aimed at equipping the magician for this moment, this hour. She will draw on what she has learned, and will apply what she judges best.

In the paragraph last quoted above from *One Star in Sight*, mention is made of *Liber Samekh*. This document was written and issued in 1921 for the use of the Adeptus Minor. As stated previously, it is Frater Perdurabo's personal revision of a very ancient Greek ritual called "The Bornless One," the actual ritual that he used as his own invocation during the season of his performance of the Sacred Magick of Abra-Melin the Mage in 1906. It incorporates well into the format of *Liber*

⁵ *Liber 8* appears to presume thorough familiarity with *The Book of the Sacred Magic of Abra-Melin the Mage*. In any case, even if the adept elects to follow *Liber 8* meticulously, we certainly would encourage thorough study and familiarity with its medieval parent.

8, if the magician is so directed to proceed in that fashion. Crowley's commentary ("scholion") to *Liber Samekh*, is arguably the finest, most insightful, most helpful, and most exalted discussion of High Magick ever published.

The tools of an Adeptus Minor are, therefore, *Liber 8* and *Liber Samekh*; but also they include the entire range of skills and capacities developed during the whole course of magical training. By this stage it will have become even more obvious that *Liber E* and *Liber O* have been the foundation of virtually every other aspect of the training and, even now, are the basis for what carries the Adept forward. Additionally, recall that the Dominus Liminis syllabus was selected to be "adapted to facilitate the Task proper to the Grade of Adeptus Minor, the Attainment of Raja-Yoga and of the Knowledge and Conversation of the Holy Guardian Angel." All of these Dominus Liminis instructions, therefore, deserve particular consideration by the Adept as to their possible usefulness in her Great Work.

THE HOLY GUARDIAN ANGEL

What is this Holy Guardian Angel, whose knowledge and conversation⁶ the Adept seeks? Is it a separate being, a great Agent of God, celestial lover and companion, sent forth to guide, lead, and protect the Adept? Or is it best categorized as an exalted aspect of the Adept's higher consciousness? Or does this question even matter?

From his earliest commitment to teach humanity, Crowley pointedly elected not to attempt to resolve the raging conflict between the numerous phrases historically employed to describe the goals of magical, mystical, or religious attainment. The Great Work is utterly individual, utterly personal, particular, specific, and unique to each who undertakes it. Whether the object of aspiration is personified as the True Self, the Augoeides, the Genius, Ishvara, the Logos, the Christos, Atman, Adonai, the Holy Guardian Angel, or any of 56 other possibilities: whether the goal is called adeptship, attainment, initiation, mastership, cosmic consciousness, samadhi, union with God, spiritual development, mahatmaship, moksha, liberation, or whatever: it is nonetheless true that, deep within each seeker is the Key to THAT

which is sought, and which, though perhaps ultimately identical for each that has attained, is also utterly unique for each that aspires. Each name, each label, implies a rational or metaphysical theory that, being rational, cannot be true. By choosing the title of "the Knowledge and Conversation of the Holy Guardian Angel" which had been employed by Abra-Melin, Crowley admittedly elected a term that he felt had the least metaphysical baggage, and yet was so simple that even a child could relate to it.

A private letter written by Crowley, and reproduced on pp. 159-60 of *THE EQUINOX* No. 1, itemized his thinking on this point:

Lytton calls him Adonai in 'Zanoni,' and I often use this name in the note-books.

Abramelin calls him Holy Guardian Angel. I adopt this:

1. Because Abramelin's system is so simple and effective

2. Because since *all* theories of the universe are absurd it is better to talk in the language of one which is patently absurd, so as to mortify the metaphysical man.

3. Because a child can understand it.

Theosophists call him the Higher Self,⁷ Silent Watcher, or Great Master.

The Golden Dawn calls him the Genius.

Gnostics say the Logos.

Egyptians say Asar Un-nefer.

Zoroaster talks about uniting all these symbols into the form of a Lion – see Chaldean Oracles.

Anna Kingsford calls him Adonai (Clothed with the Sun). Buddhists call him Adi-Buddha – (says H.P.B.)⁸

The Bhagavad-Gita calls him Vishnu (chapter xi.).

The Yi King calls him "The Great Person."

The Qabalah calls him Jechidah.⁹

We also get metaphysical analyses of His nature, deeper and deeper according to the subtlety of the writer: for this vision – it is all one same phenomenon, variously coloured by

⁷ "The Supreme Divine Spirit overshadowing man. The crown of the upper spiritual Triad in man – *Atman*." [*Theosophical glossary*, H.P. Blavatsky.]

⁸ H.P. Blavatsky. In her *Theosophical Glossary* she defined Adi-Buddha as, "The First and Supreme Buddha. . . The Eternal Light."

⁹ יְחִידָה, *Yechidah*, lit. "the only one."

⁶ Both of these words are synonymous with sexual intercourse. What is sought is intimate union.

our varying Ruachs¹⁰ – is, I believe, the first and the last of all Spiritual Experience. For though He is attributed to Malkuth, and the Door of the Path of His overshadowing. He is also in Kether (Kether is in Malkuth and Malkuth in Kether – “as above, so beneath”), and the End of the “Path of the Wise” is identity with Him.

So that while he is the Holy Guardian Angel. He is also Hua¹¹ and the Tao.¹²

For since *Intra Nobis Regnum del*¹³ all things are in Ourselves, and all Spiritual Experience is a more or less complete Revelation of Him.

Yet it is only in the Middle Pillar that His manifestation is in any way perfect.

The Augoeides invocation¹⁴ is the whole thing. Only it is so difficult: one goes along through all the fifty gates of Binah at once, more or less illuminated, more or less deluded. But the First and the Last is this Augoeides Invocation.

As the foregoing, hopefully, has made clear, even this basic elected term of the A.A.A. – the Holy Guardian Angel – must not be taken by the aspirant to imply any specific dogmatic or sectarian

theory. As the Probationer was advised at the beginning of this quest, in *Liber Causæ*:

Therefore by the order of D.D.S. did P. prepare all things by his arcane science and wisdom, choosing only those symbols which were common to all systems, and rigorously rejecting all names and words which might be supposed to imply any religious or metaphysical theory. To do this utterly was found impossible, since all language has a history, and the use (for example) of the word “spirit” implies the Scholastic Philosophy and the Hindu and Taoist theories concerning the breath of man. So was it difficult to avoid implications of some undesirable bias by using the words “order,” “circle,” “chapter,” “society,” “brotherhood,” or any other to designate the body of initiates.

Deliberately, therefore, did he take refuge in vagueness. Not to veil the truth to the Neophyte, but to warn him against valuing non-essentials. Should therefore the candidate hear the name of any God, let him not rashly assume that it refers to any known God, save only the God known to himself. Or should the ritual speak in terms (however vague) which seem to imply Egyptian,

Taoist, Buddhist, Indian, Persian, Greek, Judaic, Christian, or Moslem philosophy, let him reflect that this is a defect of language; the literary limitation and not the spiritual prejudice of the man P.

Especially let him guard against the finding of definite sectarian symbols in the teaching of his master, and the reasoning from the known to the unknown which assuredly will tempt him.

We labor earnestly, dear brother, that you may never be led away to perish upon this point: for thereon have many holy and just men been wrecked. By this have all the visible systems lost the essence of wisdom.

This question of the exact nature of the Holy Guardian Angel, although only resolvable by the experience of each Adept, is, nonetheless, a reasonable and expected question from any aspirant to this attainment. We will limit ourselves, here, to



ADONAI HA-ARETZ

To the Neophyte 1^c=10^c comes the “Vision of the HGA.” While not to be confused with the 5^c=6^c’s “Knowledge & Conversation,” it is an early stage of the same class of phenomena. Above, a representation of ‘God’ in Malkuth, Adonai ha-Aretz, as one aspirant’s conception of this Angel (based on a technique of the H.O.G.D.).

¹⁰ “Ruach: the third form, the Mind, the Reasoning Power, that which possesses the Knowledge of Good and Evil.” [Un-attributed footnotes to this passage given as direct quotations are from THE EQUINOX and were written either by Crowley or by J.F.C. Fuller.]

¹¹ “The supreme and secret title of Kether.” [Heb. הוּא, *Hu*, lit. “He.”]

¹² “The great extreme of the Yi King.”

¹³ “I.N.R.I.” [This is a Latin phrase meaning, “The Kingdom of God is Within Us.”]

¹⁴ In other words, the Invocation of the Holy Guardian Angel. At that time, Crowley understood this (for himself, at least) as meaning “The Bornless Ritual,” as later written down by him in *Liber Samekh*. According to one of Crowley’s standard references, Blavatsky’s *Theosophical Glossary*, “Augoeides” is defined as follows: “Bulwer Lytton calls it the ‘Luminous Self,’ or our Higher Ego. But Occultism makes of it something distinct from this. It is a mystery. The *Augoeides* is the luminous divine radiation of the EGO which, when incarnated, is but its shadow – pure as it is yet. . . .”

Crowley's answers. Crowley provided different answers at different times, depending on what it seemed necessary for the particular student to hear. For example, in *Magick Without Tears*, a book aimed especially at beginners, he made the following statements:

There is only one point of theory which matters to our practice. We may readily concur that the Augoeides, the "Genius" of Socrates, and the "Holy Guardian Angel" of Abramelin the Mage, are identical. But we cannot include this "Higher Self"; for the Angel is an actual Individual with his own Universe, exactly as a man is. . . . He is not a mere abstraction, a selection from, and exaltation of, one's own favourite qualities, as the "Higher Self" seems to be. The trouble is (I think) that the Hindu passion for analysis makes them philosophize any limited being out of existence.

This matter is of importance, because it influences one's attitude to invocation. I can, for instance, work myself up to a "Divine Consciousness," in which I can understand, and act, as I cannot in my normal state. I become "inspired"; I feel, and I express, ideas of almost illimitable exaltation. But this is *totally* different from the "Knowledge and Conversation of the Holy Guardian Angel," which is the special aim of the Adeptus Minor. It is ruin to that Work if one deceives oneself by mistaking one's own "energized enthusiasm" for external communication. The parallel on the physical plane is the difference between Onanism and Sexual Intercourse. (*Letter 42*)

... the Holy Guardian Angel. . . is a Person, a macrocosmic Individual. (We do not know about his birth and so on; but that is because he is, so speak a *private* God; he only appears to the world at all through some reference to him by his client; for instance, the genius or Augoeides of Socrates.) (*Letter 76*)

Also, Letter 43 discusses the question of "The Holy Guardian Angel as an Objective Individual."

In seeming contrast, we have the scholion appended to *Liber Samekh*, specifically prepared for the study of the Adeptus Minor. The following passages are excerpted from that commentary:

The Holy Guardian Angel is the Unconscious Creature Self – the Spiritual Phallus.

[In this ritual, the magician's Will is to be] understood thoroughly as the dynamic aspect of his Creative Self. . .

The Angel is 'King', the One who 'can', the 'source of authority and the fount of honour'; also the King (or King's Son) who delivers the Enchanted Princess, and makes her his Queen. He is 'Ruler', the 'unconscious Will'; to be thwarted no more by the ignorant and capricious false will of the conscious man. And He is 'Helper', the author of the infallible impulse that sends the Soul sweeping along the skies on its proper path with such impetus that the attraction of alien orbs is no longer sufficient to swerve it.



THE SUN OF THE SOUL

One representation of the Holy Guardian Angel (*Original artwork by Angela Wixtrom, from Black Pearl 1:6.*)

... His Angel is indeed himself, with intimacy so intense as to become identity, and that not in a single Ego, but in every unconscious element that shares in that manifold uprush.

The main purpose of the Ritual is to establish the relation of the subconscious self with the Angel in such a way that the Adept is aware that his Angel is the Unity which expresses the sum of the Elements of that Self, that his normal consciousness contains alien enemies introduced by the accidents of environment, and that his Knowledge and Conversation of His Holy Guardian Angel destroys all doubts and delusions, confers all blessings, teaches all truth, and contains all delights.

... recognition of the Angel as the True Self of his subconscious self, the hidden Life of his physical life.

Tiphereth is the Sun, and the Angel is the spiritual Sun of the Soul of the Adept.

... this Name [of the H.G.A.], understood rightly and fully, declareth the nature of the Angel in every point, wherefore also that Name is the formula of the perfection to which the Adept must aspire, and also of the power of Magick by virtue whereof he must work.

This then is the true aim of the Adept in this whole operation, to assimilate himself to his

Angel by continual conscious communion. For his Angel is an intelligible image of his own true Will, to do which is the whole of the law of his Being.

... the Angel is in truth the Logos or articulate expression of the whole Being of the Adept, so that as he increases in the perfect understanding of His name, he approaches the solution of the ultimate problem, Who he himself truly is.

In his New Comment to *The Book of the Law*, written during the 1920s,¹ Frater To Mega Therion made numerous additional comments upon the nature of the Holy Guardian Angel. These short passages are also particularly important because (unlike the other passages quoted above), they specifically integrate the symbolism of the Thelemic pantheon, introduced in *The Book of the Law*, with the more universal and Aeon-transcending phenomena of the Knowledge and Conversation of the Holy Guardian Angel. Commenting on Cap. I, v. 7, he wrote:

... the "Small Person" of Hindu mysticism, the Dwarf, insane yet crafty, of many legends in many lands, is also this same "Holy Ghost," or Silent Self of a man, or his Holy Guardian Angel.

He is almost the "Unconscious" of Freud², unknown, unaccountable, the silent Spirit, blowing "whither it listeth, but thou canst not tell whence it cometh or whither it goeth." It commands with absolute authority when it appears at all, despite conscious reason and judgment.

Aiwass³ is then, ... the "minister" of this Hoor-paar-Kraat, that is of the Saviour of the World in the larger sense, and of mine own "Silent Self" in the lesser. ... He was the intelligible medium between the Babe God – the New Aeon about to be born – and myself. ... But on [Hoor-paar-Kraat's] appearing, He assumes the active form twin to Harpocrates, that of Ra-Hoor-Khuit. The Concealed Child becomes the Conquering Child, the armed Ho-

rus avenging his father Osiris. So also our own Silent Self, helpless and witless, hidden within us, will spring forth, if we have craft to loose him to the Light, spring lustily forward with his Cry of Battle, the Word of our True Wills.

This is the Task of the Adept, to have the Knowledge and Conversation of His Holy Guardian Angel, to become aware of his nature and his purpose, fulfilling them.

From the especially important commentary on Cap. III, v. 22:

There are to be no regular temples of Nuith and Hadit, for They are incommensurables and absolutes. Our religion, therefore, for the People,⁴ is the Cult of the Sun, who is our particular star in the Body of Nuit, from whom, in the strictest scientific sense, comes this earth, a chilled spark of Him, and all our Light and Life. His viceregent and representative in the animal kingdom is His cognate symbol the Phallus,⁵ representing Love and Liberty. Ra-Hoor-Khuit, like all true Gods, is therefore a Solar-Phallic deity. But we regard Him as He is in truth, eternal; the Solar-Phallic deities of the old Aeon, such as Osiris, 'Christ,' Hiram, Adonis, Hercules, &c., were supposed, through our ignorance of the Cosmos, to 'die' and 'rise again.' Thus we celebrated rites of 'crucifixion' and so on, which have now become meaningless. Ra-Hoor-Khuit is the Crowned and Conquering Child. This is also a reference to the 'Crowned' and Conquering 'Child' in ourselves, our own personal God. Except ye become as little children, said 'Christ,' ye shall not enter into the Kingdom of God. The Kingdom is Malkuth, the Virgin Bride, and the Child is the Dwarf-Self, the Phallic consciousness, which is the true life of Man, beyond his 'veils' of incarnation. We have to thank Freud – and especially Jung – for stating this part of the Magical Doctrine so plainly, as also of their development of the connection of the Will of this 'child' with the True or Unconscious Will, and so for clarifying our doctrine of the 'Silent Self' or 'Holy Guardian Angel.' They are of course totally ignorant of magical phenomena,⁶ and could

¹ Published as *The Law is For All*, edited by Israel Regardie; or as *Magical & Philosophical Commentaries on The Book of the Law*, edited by John Symonds and Kenneth Grant.

² "Unconscious" but not "subconscious." Frankl's "spiritual unconscious" is the better example.

³ Crowley's own Holy Guardian Angel, and the messenger who delivered *The Book of the Law*: "the minister of Hoor-paar-kraat," or "the Voice of the Silence."

⁴ That is, the general populace, as distinct from the initiates.

⁵ This is not a sexist statement. What is *really* meant here by "phallus" is equally present in men and women. Its nature is also unmistakably "solar."

⁶ In the 1920s this *may* have been still true of C.G. Jung, though the criticism would not apply to later stages of his life.

hardly explain even such terms as 'Augoeides'; and they are seriously to blame for not stating more openly that this True Will is not to be daunted or suppressed; but within their limits they have done excellent work.

Finally, in comment to Cap. III, v. 68, Frater To Mega Therion made clearly self-referential statements which say much about his own view of certain doctrines:

As for my true self, silent, abiding its hour, is not this Book [of the Law] the very incarnation of Beauty? What is Beauty but the perfect expression of one's own Truth? And is not this Book the Word of . . . mine Holy Guardian Angel, the master of my Silent Self, His virgin bride on whom His love hath wrought the mystery of Identity?

It is certainly possible that, by providing this range of commentary, we have done nothing more than confuse the sincere aspirant. Admittedly – given our view that the experience of what we call the Holy Guardian Angel is “utterly individual,

utterly personal, particular, specific, and unique to each” – the only wholly consistent approach would be to say nothing about it at all. We have elected to balance this consideration against our responsibility to teach, by pointedly inviting every student to ignore any of the interpretations we have offered here unless they “strike home” as personally relevant.

Furthermore, this discussion is primarily aimed at those who are on the earlier stages of the Path. The Adeptus Minor surely already will have drawn (conscious or unconscious) conclusions about what it is that is sought, conclusions so inherent to her own nature that they may be entirely unconscious.

The real substance of this present chapter is that the Adeptus Minor has one task, the one task at which she has been aiming from her first entry onto the Path; and that now, prepared, she is pledged to undertake it.

Let, then, the Adeptus Minor undertake the Great Work and attain to the Knowledge and Conversation of her Holy Guardian Angel.



Chapter 9: (5^o=6[□])*T*HE *A*DEPTS *M*INOR *G*RADE (WITHIN)

The Grade of Adeptus Minor is the main theme of the instructions of the A.A.A.. It is characterized by the Attainment of the Knowledge and Conversation of the Holy Guardian Angel. . . This is the essential work of every man; none other ranks with it either for personal progress or for power to help one's fellows. This unachieved man is no more than the unhappiest and blindest of animals. He is conscious of his own incomprehensible calamity, and clumsily incapable of repairing it. Achieved, he is no less than the co-heir of gods, a Lord of Light. He is conscious of his own consecrated course, and confidently ready to run it. The Adeptus Minor needs little help or guidance from his superiors in our Order.

(One Star in Sight)

ATTAINMENT of the Knowledge and Conversation of the Holy Guardian Angel (often abbreviated as "K&C of the HGA") distinguishes the junior Adeptus – the Adeptus *Without* – from the senior Adeptus – the Adeptus *Within*.

As a member of the Order, the Adept is still beholden to that Adept who is her immediate Superior, and who has had a hand in guiding her thus far. Most especially does the new Adept bear responsibility to her Superior for the students of lesser grades that have been entrusted to her care. Also, the Superior still bears to the Adept the duty of providing further guidance and direction. Nonetheless, this latter responsibility has now been primarily abrogated, for the real teacher, the one to whom the Adept will turn, increasingly, for all answers, is the Holy Guardian Angel. This change in the relationship is briefly addressed in *Liber 13*:

[The K&C of the HGA] is in truth the sole task: the others are useful only as adjuvants to and preparations for the One Work.

Moreover, once this task has been accomplished, there is no more need of human help or instruction; for by this alone may the highest attainment be reached.

This point is reinforced in one of Crowley's personal magical workbooks, from which the following quote is reproduced because of the very informative language employed:

We have no more to add, once the adept is in the charge of His Holy Guardian Angel, consciously and at will.

These few words are worthy of careful consideration by the Adept. They are startlingly revelatory.

It is important to realize that a tremendous change has occurred within the individual who has reached this particular stage of attainment. This requires a comparable change in how we discuss these grades. The nature of the Work has changed, for the Adept is now "consciously and at will" under the direction of the Angel. The nature of evaluation and advancement have also changed; for within the Inner College, it is no longer possible to specify so clearly, *a priori*, the exact requirements of each grade, nor those signposts which mark the transition from one grade to the next. There are no standards for how rapidly one may progress through the grades; the archives of the Order record that any one of them may require one or more entire lifetimes to perfect. The Great

Work of each Adept being different in form, each will be led through the Paths and sephiroth by those particular experiences which the Holy Guardian Angel determines are necessary to complete the corresponding inner transformations. Almost always, these "assignments" or "tests" from the Angel (ordeals which, by appearance, are raised by the circumstances and flow of the initiate's life) will be recognizable and identifiable as they arise¹ – or, at least, after one has passed them! Certainly, this type of experience has accompanied previous grades as well, and the aspirant's increasing ability to observe and witness these subtle workings of the HGA is one mark of the growing rapport between an initiate and her Angel.

Although the Adeptus Minor *Within* has, without doubt, entered into conscious relationship ("linkage") with the Holy Guardian Angel, this union can, under no circumstances, be considered "perfect" at this point. By the nature of the relationship, such perfection of the rapport is not possible below the Third Order, that of the Silver Star, to which the Adept has only now begun her aspiration. In fact, the course of the three Adept Grades (Adeptus Minor, Major, and Exemptus) continues to ripen and fulfill this relationship between the Adept and the Angel. As a Qabalistic reminder of this, we note that the highest influence under which the Adept now is working, that which leads her forward in the Way of the Great Work, is through the Path of Gimel; and Gimel, usually translated as the noun "camel," is also a verb that means, "to ripen" or "to wean."



ADEPT'S ROSY CROSS

Similar to the ensign on the Dominus Liminis' breast, the cross on the robes of the Order of the Rosy Cross ($5^{\circ}=6^{\square}$ through $7^{\circ}=4^{\square}$) is gold, not 8-colored.

Adephood is a **process**, not an event,² notwithstanding the fact that the events that inaugurate adephood utterly change the universe that the aspirant occupies. The same can be said of the event of birth! – which, after all, is only a commencement, not the whole of the incarnation.

Most students of the life and work of Aleister Crowley fail to place in perspective this gradual unfolding and fulfillment of the **process** of adephood. Although Crowley's personal development (in fact, the unique path of any particular Adept) cannot be taken as a standard against which to gauge anyone else's progress, it is, nonetheless, informative to study the gradual assimilation unto the Light of this individual who most influenced the formalization of the A.:A.: grade system. We may, thereby, better understand **in context** the definitions he employed, and what they meant to him at the time. For example, by September 1908 Crowley's magical and mystical attainments were considerable. He had studied, and essentially mastered, the technical methods of East and West alike. He had received *The Book of the Law* in 1904. He completed the Sacred Magick of Abra-Melin (the operation which makes one an Adeptus Minor *Within*) in 1906, and wrote that he had succeeded in this on October 9 of that year. In late 1907, he had received eight of the remaining Thelemic Holy Books, including two of the greatest, *Liber 65* and *Liber 7*. And yet still, in the autumn of 1908, as he commenced a Greater Magical Retirement for the purpose of initiating himself to the Grade of Adeptus Major (see *John St. John*, published in *THE EQUINOX*, Vol. I, No. 1³), he de-

¹ They are recognizable by Qabalistic correspondences to the Paths of the Tree of Life. Ordeals and other life patterns can be witnessed to reflect symbolically the Path one is inwardly "working." This does not mean there are no objective standards for Inner College grades. On the contrary, at each step the Adept must display certain developments and fulfill certain duties inherent in the grade or stage. Other task assignments then are made to assist in these transitions. These tasks all will be described in the remaining chapters of this book.

² An almost universally reported characteristic of the experience of cosmic consciousness is that it exists outside of, and separate from, any consideration of Time. The "plane" on which occurs the Knowledge and Conversation of the Holy Guardian Angel is not limited to three dimensions, nor to temporal linearity. But the Adept otherwise lives a life which is time-linear, and which can be described objectively only in terms of the passage of time.

³ *John St. John* is also available in a new edition from the College of Thelema.

scribed the progress of his adepthood to that date as follows:

I begin to collect and direct my thoughts. . . to the question of retreat and communion with that which I have agreed to call the Holy Guardian Angel, whose Knowledge and Conversation I have willed, and in greater or lesser measure enjoyed, since Ten Years.⁴

. . . But I do indeed ask for a Knowledge and Conversation of the Holy Guardian Angel which is not left so much to be inferred from the good results in my life and work; I want the Perfume and the Vision. . . I want that definite experience in the very same sense as Abramelin had it; and what's more, I mean to go on till I get it.

This may come as a surprise to many, who have assumed that "that definite experience in the very same sense as Abramelin had it" had been Crowley's years before; but, according to his own record, this was not so.

In consideration of this evolving process, we easily can state what is the foremost duty of the full Adeptus Minor: It is to persevere in the tending, strengthening, and deepening of the intimacy of her Knowledge and Conversation with the Holy Guardian Angel. As was quoted, in the last chapter, from the Scholion to *Liber Samekh*, "This then is the true aim of the Adept in this whole operation, **to assimilate himself to his Angel by continual conscious communication**" (*emphasis added*).

We shall see, in the later sections on the Paths of Mem and Lamed, that this continuing process of assimilating oneself unto the HGA is intimately related to the particular Paths of advancement which lead toward the next grade beyond.



⁴ In this quotation, Crowley is measuring his K&C from the date of his Neophyte (0=0) initiation into the Hermetic Order of the Golden Dawn in November 1898. This "first meeting" is mentioned in *Liber Liberi*, Cap. VII, vv. 15-16: "I remember a certain holy day in the dusk of the year, in the dusk of the Equinox of Osiris, when first I beheld Thee visibly; when first the dreadful issue was fought out; when the Ibis-headed One charmed away the strife. I remember Thy first kiss, even as a maiden should. Nor in the dark byways was there another: Thy kisses abide." Crowley's commentary to *Liber Liberi* simply labels this verse, "November, 1898."

THE VOICE IN THE SILENCE

Besides Aleister Crowley, few other Western Adepts have made openly available their thoughts, perspectives, and experiences on the evolving process of their adepthood. A rare and valuable look into this territory is offered in the letters of one of the most private of Thelema's Adepts, Karl J. Germer – Frater Saturnus, who had been recognized by Crowley first as an Adeptus Minor 5^C=6[□], and then, some years later, as a Master of the Temple 8^C=3[□].

In response to specific questions concerning the Holy Guardian Angel, Germer wrote a long letter to Jane Wolfe (Soror Estai) early in January 1951. The following passages are excerpted from the letter, which is quoted in full in *IN THE CONTINUUM*, Vol. IV, No. 9 (Spring, 1991 e.v.):

From my present knowledge I am sure that I reached Tiphereth (5^C=6[□]) in June, 1927. It was a great experience. . . but though I had in the years following some surprising – shall I call it "manifestations" – I never realised that communications came from the HGA. It was only in 1946 – I think it was, or possibly 1945 – when I was actually taken by the hand and forced *against my will* to act in certain ways, which subsequently proved to have been extremely beneficial to me. That led to correspondence between A.C. and myself on the subject which deepened my understanding. . .

The mistake we all seem to make when hearing about this HGA and the various stories about it is, I believe, that we expect to get to a stage where we can hear the voice, or get the vision, of another fellow, or of His Majesty the HGA, like when we are talking to someone on this plane. Soon after my experience in 1927, when my HGA noticed that I had no notion that he was talking with my soul, I was informed that **in order to understand His language one has to adapt one's own speech and mode of thought to His plane. In other words, that one has to reach ever subtler spheres to be able to be in constant communication with Him** [*emphasis added*]. I did not follow this advice – out of stubbornness, aided, probably, by a specially earth nature.

A.C. gave me some practical examples of the HGA's intervention. One, in 1946, when his needle broke, and he was alone in Netherwood, could not make an adequate injection, was lying on the floor. . . and a man. . . came through a blinding snowstorm without any ap-



TORCH-BEARERS OF THEIR GENERATIONS

A rare photograph depicting, from left, Jane Wolfe (Soror Estai), Phyllis Seckler (Soror Meral) and Karl Germer (Fratr Saturnus). The picture was taken in 1957, near the end of Jane's life. Jane and Karl had been received into the Order by Crowley himself; Phyllis had been received into the Outer College by Jane, and into the Inner College by Karl, who was a Magister Templi.

parent cause or reason, to his house a mile or two away, and found him prostrate: he phoned the one doctor who knew alone what was needed and had it with him, who came and saved his life. A quarter hour later and he would have been dead. – These are special cases. **What we have to learn and make ourselves ready for, is to hear the speech in ordinary things of our lives** [*emphasis added*].

... Once you get the working of the universe on higher planes into your blood the apparent command and power of the HGA of such other media becomes quite natural.

... *Intense* practices and invocations make the soul capable to react and understand the language of the HGA better and clearer.

It may, perhaps, be good to add some further remarks. I am sure that A.C.'s realisations in full consciousness have matured very slowly on this problem. His diaries show that his HGA often sent him the clearest messages through women like Ouarda the Seer, Mary d'Este, ... and other media. He insisted on cross-questioning the messenger with all the analytical power of his brilliant mind, so that the party that tried to convey certain important things to him, became unwilling at the stupidity and had to give up.

We should all take courage from this and not despair if we have been a failure so far, but learn how to improve on our own state.

– If you knew how even 666 groped for light often enough, and not he alone, we all do! At the best we can attain to one single ray of light of those billions and trillions that are

sent out by the Sun – without charge – daily. We can pick up only that particular ray that lies in our nature as an individual. The ray we can grasp is different from that of the next. Van Gogh's was different from Gauguin's, and so forth. Don't be disheartened! You ought not to be less than anyone else! You possess everybody's love, respect, and admiration! It is another thing that you are dissatisfied with *yourself*. Such a state is the very condition preceding a birth. Ask any artist, statesman, or even businessman when a great decision is at stake. ... I have taken some pains to answer your doubts and uncertainty. The reason is that I myself have revolved this problem in my mind for twenty or more years. I have asked A.C. several times questions, but I would not have understood his answers; you must *understand* the subject from the inside out: each one must "grope in the horror of the groves" all by himself; the solution comes at the end of all aspiration, or striving. ...

Germer's letter to Phyllis Seckler (Soror Meral), dated July 7, 1952, was written in the immediate aftermath of her own attainment to the Knowledge and Conversation of the Holy Guardian Angel on July 1. In the two letters from which the following excerpts are taken, we see Germer emerging as a mentor to the new, young Adept.

... Dear child: your questions go to the bottom of one of the deepest problems that have puzzled and tortured all initiated men and

women from time immemorial, as you could find out from reading the records of the Saints (men or women), the great men of genius and so forth. I suppose it is the conflict with being human, with a body of flesh, and the fact that you have risen to or above Tiphereth⁵ where the voice of the Secret Guide is gradually taking over and begins to speak to your soul. The 20th Aethyr, I think it is, initiates this phase. I am a very poor teacher along these lines. I had this experience in 1927. But I am so dull and dumb (have you seen my horoscope? If not I'll send you the main data.) with so much Earth weighing it down, that I paid no attention to the guide, and its voice, until, let me say, 1947-48!!! This may sound unbelievable to you. But then, my case may be different. My connection with A.C., the man, was so close and intimate, that I all the time thought that the impulses came from the man A.C., and, thinking so, I obstructed. The moment the man died, the interpretation changed. Do not follow me, obstruction to the impulses and the Voice has become second nature to me, through so many years, and I may have suffered for this obstruction badly, very badly, and made my life miserable without need. Learn to follow the voice instantly, without questioning unduly. Did I quote that old saying of Mystics: "Perinde ac cadaver!" If not, I repeat it and explain: the idea is that once one has heard the Voice of the HGA one must learn to follow INSTANTLY, even to the perishing of the "Cadaver" which is the mere body, and the rational mind which reasons against it.

I believe it is the hardest lesson to learn. I shall be happy if I can make one human's life happier for teaching a lesson, which I have too much failed to learn!

As you progress in the typing of *Liber 418*,⁶ you will discover that the HGA grows ever more and more. In other words the path is unending. Your views and your understanding at this moment will not be the same as years hence. Do not think for one moment that

A.C.'s conceptions about this problem were the same when he was 50 as at 70!!! "Strive ever to more . . . and if thou art truly mine . . ." etc.

All you can do is to remain in the intimacy of your HGA, train your finer senses and your soul to receive ever finer and subtler impulses [*emphasis added*]; sometimes they appear, or may appear, atrocious (as you grow). Never mind. Your HGA looks farther ahead than mortals can. The only danger is that there are other beings in the invisible universe who are sent to (test or) thwart your true path; that is where constant inflaming yourself in prayer is so important, by the method that your HGA will indicate you.

Yes: one is alone in this task, it seems, as long as one does not fully realise the intimacy with one's constant companion. . . .

Some day, if it comes about, and if we should move the documents to the West I may be able to show you some of A.C.'s records on similar matters, and how he disregarded messages which were given to him. We should all learn to do better and not make the same mistakes. Yes; but *Liber VII* is my favourite: do learn it. . . .

The following is from Frater Saturnus' letter to Soror Meral dated May 5-6, 1953:

. . . I like your spiritual growth. Leave yourself to your HGA and you can find no better guide for further progress.

. . . In the early stages our primitive natures require actual, visible, sensible proof of an outer being contacting us. I remember in my early period I sometimes asked for a definite sign in order to (a) reassure me in a sort of weak phase (b) to give evidence that I was on the right track. Yet: (this is important in my case!) I never connected such signs as coming from a definite outer being, I just took it as from 'God' or such things. My conception of the HGA has probably only been condensed after A.C.'s death. Funny? Unbelievable? It is so! The HGA has been taking almost violent, desperate means to bring me to the realisation of his existence and presence, and operation. But my hide was, and still is, too dense, so that A.C. once in the 1927 period wrote: "instead of a skin you have a carapace!" And this not as a joke, but rather in despair.

⁵ Germer had intuited Sor. Meral's reaching of the Adeptus Minor (Without) stage before this time. In a letter to Jane Wolfe dated June 24, 1952 - exactly one week before Phyllis' full experience of the K&C of the HGA - he wrote, "I find Phyllis's statement [about a certain matter] a definite message, to be heeded, as I have been doing, or trying to do, all along. You know that I have a high regard for P.'s attainment. I'm sure she has gone through 5^o=6^o some time ago. I'm sure she is under guidance."

⁶ She was, at the time, typing the manuscript of *The Vision & the Voice* for what was to become the Barstow edition published by Germer.

⁷ He quotes, from memory, *Liber Legis*, Cap. II, v. 72, hence the small errors. The quotation is given here exactly as in his original letter.

Be, and feel, happy that you are better constituted! Later, the messages become more subtle, and so that one cannot distinguish them from what we call 'conscience' in many cases. There are people who carry on definite conversations, they hear voice- or other type-messages: the difficulty remains, however, to verify the source.

Achad⁸ got messages to the last; but they were, since his turning away from 666, not from his HGA, but its shadow, the Evil Persona. As it is hard to follow the voice of the HGA in later stages, because often things are demanded that seem outrageous, against all morals and ethics, there is the danger of falling prey to the sweet whisper of the other guy (cf. Jesus and the high mountain; in Achad's case it was the promise that he was to be the bloke of AL III:45 (the child), and A.C. seduced him, and fortified this conviction (a magical test!) by writing Liber Aleph.)

"Neglect not the Dawn Meditation!" is one of the most important injunctions of A.C. (I only repeat: I don't do it myself! I can't meditate.) It is well to practice this as a routine, so as to be prepared when the HGA arranges a phase for one of the — let me call it — technical initiations or illuminations. . . In my Concentration Camp phase I was alone in my cell (when the crucial weeks came). I worked with hardly any interruption; sleep was broken up so that I never slept more than 3 hours at a time; and that "sleep" was light, and I snapped instantly back into work. If you read John St. John in Equinox I, you have the same idea: except that A.C. did his op[eration] by an effort of will and in 12 days. What I want to say is that such high water marks are secretly arranged by the HGA: then the conditions are right and will bring the result about. But the training of one's mind to waken instantly and fully, at a touch, is always helpful.

SYMBOLS OF THE ADEPTUS MINOR GRADE

As should be apparent by now, the Adeptus Minor Grade is attributed to the sixth sephirah, called Tiphereth. Beauty. Tiphereth corresponds to the Sphere of the Sun and the element of Air.

This grade also incorporates the symbolism of the 23rd Path of Mem (𐤌) and the 22nd Path of Lamed (𐤌), which open (from Hod and Tiphereth,

respectively) unto the sephirah Geburah, preparing the way for the Lesser Adept's eventual advancement to the grade of Adeptus Major.

Mem means "water" and, in fact, corresponds to the element Water. It is also associated with the XIIth Trump of the Tarot, popularly called The Hanged Man, and esoterically called "The Spirit of the Mighty Waters."

Lamed means "ox-goad" and "to instruct, train, discipline, chastise." To understand this fully, recall that the first letter of the Hebrew alphabet,



CRUCIFIXION

The descent of L.V.X. along the Path of Gimel unto the Adept in Tiphereth.

Aleph, means "ox," and represents (among other things) the eternal movement of the spiritual aspect of the aspirant. Insofar as Aleph is *Tao*, Lamed is *Teh*. Lamed corresponds to the sign Libra, and to the VIIIth Trump of the Tarot, popularly called Adjustment and, esoterically, "The Daughter of the Lords of Truth; The Ruler of the Balance."

THE ADEPT AS MYSTIC

In at least three separate ways, the Next Step for the Adeptus Minor may be seen as a distinctly mystical path, consistent with this aim of intensifying her conscious assimilation unto

the relationship with the Holy Guardian Angel.

First, the Path most visible to the Adeptus Minor, that by which the union with the Divine was forged, is that of Gimel. The High Priestess of the Tarot. This is a Path of pure mysticism.

Also, the next Path that the Adept is scheduled to traverse in her normal progress through the Tree of Life is that of Mem, attributed to Water, and to The Hanged Man of the Tarot. As will be explained more fully later, this, too, is a mystic way; and the attribution of Mem to Water should make that idea clear enough in general terms.

⁸ C.S. Jones, 8^C=3^C A.:A.:.

Finally, the entire focus of the aspiration now has altered. Until this point, the whole of the soul has been aiming itself toward the attainment in Tiphereth. The symbols along the way have been, chiefly, those of the Sun, or symbols cognate. The very name of the Order has depicted a Golden Dawn. However, now that has changed. Although the main work continues to be that of increasing the intimacy of one's relationship with the Holy Guardian Angel, this is now viewed under the symbol of Lovers, under the title of the Rosy Cross. As an Adept of the Inner College, the spiritual object of aspiration now becomes the sephirah Binah, the opening point of the Third Order, that of the Silver Star. To Binah, then, is the Adept now ultimately directed.⁹ Hers is the task of **becoming** the Holy Grail, a dedicated, conscious receptacle of Briatic consciousness, open to receive that which flows forth from the Supernal Triad in Atziluth.

Whether symbolized by Binah, Gimel, or Mem, the task is the same. It is a mystical assimilation unto an increasingly profound union with THAT which is the goal.

The Master Therion, by all appearances, understood the distinctly mystical quality of this grade, although he wrote little of it. At one point in his magical record, he posted a warning for those who would come after him. This occurred during a magical retirement on Æsopus Island, during which he recovered memories of several past lives. In a brief passage, discussing a spiritual error he had made when previously incarnated as Dr. John Dee's assistant, Edward Kelley, he remarked:

... Kelley, grasping at $6^{\circ}=5^{\square}$, failed to get much of the result of the $5^{\circ}=6^{\square}$ attainment of the previous incarnation,¹⁰ so [a subsequent incarnation] lived a nameless mystic life, going through all the trances and reaching *vie unitive* at about 22 years old.

⁹ Seekers outside of the Order aspire to be received into the Outer College. Members of the Outer College aspire to be received into the Inner College. And so on. Binah, for the Adept, serves as the focus of aspiration, the "visible object of worship," the Next Step, in the same way that Tiphereth served as the *eidolon* of aspiration for the Man of Earth or pre-Adept.

¹⁰ The $6^{\circ}=5^{\square}$ Grade confers a general mastery of practical Magick Power.

SPECIFIC TASKS OF THE ADEPTUS MINOR GRADE

Additional landmarks are identified with respect to the Adeptus Minor Grade. We give these below, without comment. The first is a discussion of the attainment of Tiphereth from The Master Therion's Commentaries on *The Book of the Law*. The remaining two, from *One Star in Sight*, depict specific duties of the Adeptus Minor *Within*.



THE HEXAGRAM
as an interpretation of
the sacred word
ARARITA
(אַרְאִיְתָּא)

The next sphere reached by the aspirant is named Beauty, numbered 6, and referred to the heart, to the Sun, and to Gold. Here he is called an "Adept". The secret Truth in this place is that God is Man, symbolized by the Hexagram (in which two triangles are interlaced).

In [Yesod] he learnt that **his Body was the Temple of the Rosy Cross** [*emphasis added*], that is, that it was given him as a place wherein to perform the Magical Work of uniting the oppositions in his Nature. Here he is taught that **his Heart is the Centre of Light** [*emphasis added*]. It is not dark, mysterious, hollow, obscure even to himself, but his Soul is to dwell there, radiating Light on the six spheres which surround it: these represent the various powers of his mind. The Book [of the Law] now appears to him as Gold; it is the perfect metal, the symbol of the Sun itself. He sees God everywhere therein.

To this sphere hath the aspirant come by the Path called *Temperance*, shot as an arrow from a Rainbow. He hath beheld the Light, but only in division. Nor had he won to this sphere except by *Temperance*, under which name we mask the art of pouring freely forth the whole of our Life, to the last spilt of our blood, yet losing never the least drop thereof.

Adeptus (within). – Is admitted to the practice of the formula of the Rosy Cross on entering the College of the Holy Ghost.¹¹

His work is to manifest the Beauty of the Order to the world, in the way that his superiors enjoin, and his genius dictates.

¹¹ See Chapter 4 for a discussion of this. The "College (or *Collegium*, "fellowship, society") of the Holy Ghost" is a traditional name of the hidden Rosicrucian Sanctuary to which one gains access on being admitted into the true Order of the Rosy Cross.

There is a further task, technically present from the beginning, but which has had little relevance until this present stage. The following is from *One Star in Sight*:

No attainment soever is officially recognized by the A.:A.: unless the immediate inferior of the person in question has been fitted by him to take his place.

This rule is not rigidly applied in all cases, as it would lead to congestion, especially in the lower grades where the need is greatest, and the conditions most confused; but it is never relaxed in the Order of the R.C. or of the S.S.: save only in One Case.

Beginning with the 1⁰=10⁰ Grade of Neophyte, all members of A.:A.: accept a duty of service to those who come behind them. Implicit in one's membership in A.:A.: is, therefore, some aspect of a Will to Teach. Each member is a link in an eternal chain, reaching both backwards and forwards, immeasurably, through time. This continuity need not limit itself to one particular form or manifestation of the Order, but to that ONE ORDER, true and invisible, which is behind all outward manifestations, and of which they are but vehicles. However, only upon admission to the Order R.C. is the rule firmly administered preventing one from passing on until another has been prepared to take one's place. An Adeptus Minor may not – *can* not – pass to the Grade of Adeptus Major without first assisting another to raise themselves to the Grade of Adeptus Minor.

This is more than an administrative detail pertaining to "recognition" of the next grade. When interpreting the so-called "rules" of the A.:A.: it is most useful to examine how they represent "facts of life," or automatic laws of Nature. It generally will be found that, until one has replaced oneself in a position, one cannot be entirely free of it. Furthermore, there is a fulfillment or culmination of a stage which is obtained by witnessing, and especially by facilitating, a similar process in another. (This relates to the alchemical, more than the psychological, process of projection.)



THE PATH OF MEM

□ The Sleep of Siloam. *Liber CDLI. (Liber Viarum Viæ)*

We have observed in previous chapters that the Paths leading to a subsequent grade form a significant part of the aspirant's experience of the grade that she is in. For example, a significant part of the work for the Practicus is the mastery of the Paths of Qoph, Tzaddi, and Peh that lead to Netzach and the Philosophus Grade.

The same continues to be true in the R.C. Order. Assimilating the experiences of the Paths of Mem and Lamed constitute a basic feature of the Adeptus Minor Grade.

This has been found true of the Adeptus Minor *Without* as well as the Adeptus Minor *Within*. The common elements of Mem and Lamed are the particular assistance that they lend the Adept in deepening her relationship with the HGA.

Assigned to Mem is the specific method called the "Sleep of Shiloam." Crowley refers to this several places in his writings, both public and private. *Shiloam*, or *Siloam*, is commonly treated as a variant pronunciation of שלום, *shalom* or *salem*, corresponding to "the marriage, or equilibration [ל], of Fire [ש] and Water [מ]." By this interpretation, then, the Sleep of Siloam is the "Sleep of Peace." Yet the actual origin of this word is the Greek Σιλωαμ, the name of a pool in Jerusalem referenced in *John* 9, which reads, in part:

And as he [Jesus] passed by, he saw a man that was blind from his birth. And his disciples asked him, saying, "Rabbi, who did sin, this man, or his parents, that he was born blind?" Jesus answered, "Neither has this man sinned, nor his parents: but it is so that the works of God may be made manifest in him. I must work the works of the One that sent me, while it is day: for the night comes, when no one can labor. As long as I am in the world, I am the light of the world."

After thus speaking, he spat on the ground, and made clay from the spittle, and he smeared the clay upon the blind man's eyes and said to him, "Go, wash in the pool of Siloam. . . ." He departed, therefore, and washed, and came seeing.

What is extraordinary in this passage, saturated with mystically poignant phrases, is that Siloam

(Σιλωαμ) enumerates to 1,081 – exactly the same as the Hebrew תִּפְּרֶת, Tiphereth! One who could not see was anointed by the Holy Guardian Angel, “the Light of the World,” and then told to submerge himself in the Sphere of Beauty, the Sphere of the Sun; and, doing so, he gained sight.

It is such a mystical pool that the Adept is to submerge herself, repeatedly and profoundly.

Crowley’s best discussion of the practice is given in *Liber Aleph*, Cap. 18, *De Somno Lucido* (“On Lucid Sleep”):

... to him whose physical Needs (of whatsoever kind) are not truly satisfied cometh a physical or lunar Sleep appointed to refresh and recreate by Cleansing and Repose; but on him that is bodily pure the Lord bestoweth a solar or lucid Sleep, wherein move Images of pure Light fashioned by the True Will. And this is called by the Qabalists the Sleep of Shiloam, and of this doth also Porphyry make mention, and Cicero, and many other Wise Men of Old Time.

Compare, o my Son, with this Doctrine that which was taught thee in the Sanctuary of the Gnosis concerning the Death of the Righteous; and learn moreover that these are but particular Cases of an Universal Formula.

We also find mention of this state in the Class A document, *Liber 65* (Cap. IV, vv. 9-10):

In the garden of immortal kisses, O thou brilliant One, shine forth! Make Thy mouth an opium-poppy, that one kiss is the key to the infinite sleep and lucid, the sleep of Shi-loh-am.

In my sleep I beheld the Universe like a clear crystal without one speck.

In his commentary on these verses, The Master Therion wrote:

A garden usually symbolizes a place of cultivated beauty; Oriental poets use it to express a collection of poems or wise sayings. The immortal kisses are the tokens of the operation of “love under will” which is perpetual. The Angel calls upon the Adept to display his brilliance as if the Knowledge and Conversation were a transcendental sacrament beyond that implied in all acts. The opium poppy is a symbol of peace, exaltation, and delight, the giver of sleep, by which is meant the silencing of all possible distractions. The mouth of the Adept, the organ by which he is nourished, expresses

his thoughts, and symbolizes his passion; by the kiss of this mouth is meant its surrender to the Angel, the act of marriage, and this is the key to the infinite sleep and lucid. Sleep has been explained above [in reference to a prior verse]. It is infinite, being freed from the limitations of condition, and lucid as being characterized by pure vision. Shi-loh-am: the word means peace. $\Psi = \Delta$, $\lambda = \underline{\Delta}$, $\mu = \nabla$, σ .

The Angel explains that (in the reposeful ecstasy of love, I might even say in the orgasm of love, the reference is to the particular Samadhi of the attainment of the K. and C. of the HGA) in his “sleep” he obtained the vision of the Universe as a continuous and immaculate phenomenon. This is contrasted implicitly with the effect of the same act on the Adept, to whom it simply means Union with Godhead. The Angel has found perfection in his own Adept: this completes Perfection.

These texts, and personal experience, should be adequate to instruct the Adept. The key is that this “lucid sleep” arises from surrender to the union (“marriage”) with the Holy Guardian Angel: Libra uniting Fire and Water, the Angel and the Adept, to produce the symbol of the Hexagram. *Shalom* also means “wholeness” or “completion.”

Reference is made, in various places, to a *Liber Siloam*, which was given the important number 451. This document, if extant, has not been identified unambiguously. There are three theories on this.

One theory is that *Liber 451* is the brief chapter in *De Arte Magica* on “Eroto-comatose Lucidity,” a technique of producing repeated sexual satisfaction to the point of utter exhaustion. The sleep ensuing, all other things being in order, satisfies the preliminary physical requirements mentioned in *Liber Aleph* above.

A second theory is that *Liber Siloam* is a ritual found in one of Crowley’s private ritual books from about 1909. The ceremony is a rather classic style of Temple preparation and preliminary invocation, rising in intensity, until the Holy Guardian Angel appears. One may then either extrovert awareness toward a work of evocation, or introvert awareness by inducing the Sleep of Siloam. Although the ritual has some interesting features, it is a very *yang* ceremony, which by style and action is more inductive of the conditions of Fire and Air than of Water. Although we suspect that this document is the original one intended to bear the name, *Liber Siloam*, it is not likely that many would find

Holiest Lord of my Life
 Most desirable! Most beautiful!
 Thou whose kisses are penetrating as the fire,
 subtle as the air, holy as the lustrous dew!
 Angel great and magnificent!
 Soul of Splendour!
 Aspiration of my Spirit!
 My true Self!
 I adore thee and I invoke thee!
 Manifest thyself visibly even unto mortal eyes!
 Be thou with me and of me! Forever beyond
 the ages!
 White Flame!
 Mighty River of the Waters of Eternity!
 Wind of the World!
 Mountain of my Universe!
 Great Beauty and Harmony of Desire!
 Order in multiform motion!
 Silence from myriad musics!
 I adore thee and I invoke thee!
 All holiest Gods that are of me!
 All bright archangels!
 All angels strong and beautiful!
 All influences of the pure Spirit of the Elohim!
 All fountains of the Supernal Influx!
 Infinity in Unity! Unity in Infinity!
 I adore and I invoke!
 Khabs am Pekht!
 Konx om Pax!
 Light in Extension!

An invocation of the Holy Guardian Angel, from *Liber Siloam*. This is, perhaps, the most beautiful passage in a somewhat pedantic ritual.

would find it effective in inducing the state of consciousness that we are discussing.

A third theory is that, although Crowley had the essential theory intact, he never wrote the document nor devised a specific technique for use by A.:A.: Adepts in this regard.

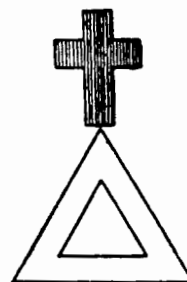
Implementation, therefore, must be left to the individual Adeptus Minor. **What is important is the attaining of this particular trance state and partaking of the sublimity of the "marriage" with the Holy Guardian Angel.**

Overall, the symbolism of the Path of Mem pertains to the element Water, and to the XIIth Atu, The Hanged Man. This Trump is one of the most important symbols of adepthood. It symbolizes the condition of surrendering to the Inner Light, of **conforming** oneself to the Voice of the Holy Guardian Angel. It also shows the complete "reversal" of perspective (one might better say, being

turned inside out!) that accompanies the transition to adepthood. The Tarot figure of The Hanged Man is in the form of a Cross over a Triangle, a symbol from the Neophyte Grade of the old Hermetic Order of the Golden Dawn, a symbol on which both Frater V.N. and Frater P. took their first magical obligations. All of these points must be considered to understand The Master Therion's discussion, in the paragraph below from *One Star in Sight*, of the work of the Adeptus Minor with respect to Mem:

... he must keep silence, while he nails his body to the tree of his creative will, in the shape of that Will, leaving his head and arms to form the symbol of Light, as if to make oath that his every thought, word and deed should express the Light derived from the God with which he has identified his life, his love and his liberty – symbolized by his heart, his phallus and his legs.

Having discovered her True Will in the Voice of her Angel, the Adept now must fully conform herself, consciously, to that Will. There always will be resistances in the personality, especially at the beginning; but she must overcome this, must "bind" herself, as by an obligation,



conforming her conscious choices to the Word of her Angel. This is an ongoing process, a Taoist way of living, which must grow in the Adept until, automatically and by intense conditioning, her personality – expressed in every thought, word, and deed – is a clear channel for that Holy Guardian who is her Light, her Life, her Love, and her Liberty. Each must find her own ways to produce this result; but the essential approach is to lose (what one has called) oneself in the beatific Silence that is union with the Angel.¹²

There are those who object that this is an acquiescence of one's will, which one has sworn to do. However, the "will" exercised by the personality is an illusion. Can it possibly be an "abdication of will" to be entirely true to oneself? Of course not! And how much less, then, to be true to one's Self?

¹² In his discussion of this Path in *The Book of Thoth*, The Master Therion, commenting on "the hope that lies in love," explained, "That depends on the formulation of the Rose and Cross, of the annihilation of the self in the Beloved, the condition of progress."

This is the principle of the Sleep of Siloam applied to life, and the actual living thereof.

THE PATH OF LAMED

↳ The Passing of the Hall of the Balances.
Liber XXX. (Liber Viarum Viæ)

In *One Star in Sight*, The Master Therion wrote:

To attain the Grade Adeptus Major, he must accomplish . . . the equilibration of himself, especially as to his passions, so that he has no preference for any one course of conduct over another, and the fulfillment of every action by its complement, so that whatever he does leaves him without temptation to wander from the way of his True Will.

Having found her True Will and known her Angel, and committed herself to the performance of the former in the service of the latter, the Adeptus Minor must develop those character strengths and habits of action that will enable her to fulfill the commitment.

Lamed is Libra, and symbolizes the Lords of Karma. *Liber Viarum Viæ* assigns to Lamed, "The Passage of the Hall of the Balances," an evocative image out of the Egyptian Book of the Dead. To assist in this passage, *Liber Libræ* is prescribed, an important work on magical ethics originally issued to the Probationer. Lamed is concerned with the purification of the personality. It is not unusual for important karmic issues to seek equilibration, to require resolution, during the sojourn of this Path. The above instructions from *One Star in Sight* are to be taken literally; that is, the Adept's passions, above all, must be mastered here, and in the fashion depicted.

The inner disciplines of Mem and Lamed not only make the passage unto Geburah possible, they also make it safe. It is worth contemplating, with no little trepidation, the advancement of an Adept to the Sphere of Mars without the character purifications represented by the Paths of Mem and Lamed. Fortunately, in nature, safeguards prevent anyone so ill prepared from exercising the full

power of the Major Adept. One is tempted to say that, without these real preparations of the soul, advancement to Geburah is not possible. Yet history records numerous examples, which come all too easily to mind, of what appear to be fallen Major Adepts, individuals who experienced a genuine, transforming epiphany, then later degenerated into tragic abominations of violence, tyranny, cruelty, and murderous destruction. One can long debate whether these apparent adepts actually ascended unto Geburah, or fell back upon the Path of Peh (below Tiphereth), where the forces of Mars still battle at the personality level, not adequately mastered or equilibrated. Any imbalance in an Adept's personality will only be exacerbated and intensified by the growing pressure of the spiritual forces flooding into his psyche from higher levels.

For this reason, the acquisition of this **balance** – symbolized either by Lamed, or by Tiphereth itself – is absolutely necessary for the Adept to go on safely. The Adeptus Minor must become master of all the Paths below Tiphereth in their psychological, as well as spiritual, sense. And while **any** disequilibrium is risky (even an overbalance in the ways of Love and Wisdom), there is no more dangerous excess for an Adept than an unbalanced personality drive for power. When her soul is finally opened unto the mighty spiritual forces of the sephirah Geburah, it must be prepared, by the depth of its inner peace, to assimilate the awakened energies of Justice and Strength. Absolute power corrupts absolutely **because** it loses sight of Higher Power. Let, then, the Adeptus Minor

never lose this sight but, by the art of her grade, come ever more fully to rest within the embrace of her Holy Guardian Angel.



THE LAMEN
of V.V.H. Fra. Christeos
Luciftias
(Aleister Crowley)

THE ADEPTUS MINOR SYLLABUS

By now, the various items on the Adeptus Minor syllabus should be fairly obvious. *Liber 8* and *Liber Samekh* were the primary instructions assigned to the junior Adeptus Minor for performing the essential work. *Liber Samekh*, in particular, may then continue to serve the accomplished

Adeptus Minor in the deepening and extending of the relationship with the HGA, the ongoing “assimilation” of oneself to the Angel “by continual conscious communion.”

Liber Libræ and *Liber Siloam* have been discussed with respect to the Paths of Lamed and Mem, respectively.

Finally, mention needs to be made of *Liber Collegii Internii*, which appears on every grade syllabus of the Inner College. This “Book of the Inner Society,” was intended to be, for the Order R.C., what *Liber Collegii Sancti* (*Liber 185*) is for

the Outer College, a description of the tasks of the respective grades. This document was never written during Crowley’s lifetime. However, we do have copies of Crowley’s earliest notes from which he probably intended to write this document. These early ideas obviously changed over the years, as he actually explored the grades more carefully. For most practical purposes, *Liber Collegii Internii* is *One Star in Sight* – Appendix C of the present book – which exactly fulfills the purpose intended for the original.



Chapter 10: ($6^{\circ}=5^{\square}$)

THE ADEPTUS MAJOR GRADE

UNTO the Adeptus Major is granted the fulfillment, the flowering, of that which was first attained by the Adeptus Minor. As it is written in the *Zohar*, in Geburah there is gold.¹ The very name Geburah (גבורה) enumerates to 216, or $6 \times 6 \times 6$, the “solid” (materialization) of sunlight – a number otherwise worth extensive exploration for its holiness. And, in the science of heraldry, it is the red color of Mars that is employed to represent the metallic color gold.

What we intend to communicate by these various tokens is that, although the Adeptus Major Grade is attributed to Geburah, one must not fail to regard it, foremost, as a grade of adepthood. As Tiphereth is the opening unto the middle triad of the Tree of Life, and unto the Inner College of the Great Order, so does Tiphereth characterize the whole of that triad. These three grades – $5^{\circ}=6^{\square}$, $6^{\circ}=5^{\square}$, and $7^{\circ}=4^{\square}$ – represent adepthood entered upon, ripened, and perfected. Each is characterized by the Living Light of the Sun, and by the rapture of the Rosy Cross.

Within the present Æon of the Child, this mystery may be seen more clearly than in earlier times. In the present Æon, the archetypal image of that Solar Child, and of that communion in Tiphereth of which we speak under the veil of the Holy Guardian Angel, is the god Horus, the great Egyptian divinity who is most naturally attributed to the planet Mars, to the sephirah Geburah, and to the Grade of Adeptus Major. “Wisdom says: be

strong”, *The Book of the Law* instructs us in Cap. II, v. 70. “Then canst thou bear more joy.”

Even as the Adeptus Minor *Within* is like unto the Zelator of this Order of the Rosy Cross, so is the Major Adept its Practicus; and, as we shall see later, the Adeptus Exemptus is truly the Philosopher among the adepti.

Understand that the Mars of Geburah is not the Mars of the Path of Peh, which the Practicus traversed in the Outer College, the Order of the Golden Dawn. This point was discussed briefly near the end of the previous chapter.

To this new grade is attributed tremendous magick Power; and the Adept, being human, will not act the Adept every hour of every day. There will continue to be times when her behavior does not reflect the Beauty of her attainment. She still has a personality, and is still in the process of balancing it; and, in Geburah, there is much ongoing balancing to do if she is to remain master of the mighty forces she directs. Most negative Mars personality patterns come from weakness, and the reactive overcompensation resulting therefrom. Also, absolute power corrupts absolutely, for the specific reason that it loses sight of Higher Power – of an Author superior to one’s own ego. It is the Holy Guardian Angel that performs the “works of wonder” of the Adept, not the aggregate of tenuous personality threads that pass for the person. The Ordeal of this Grade is to be strong enough to bear the increasing Light, glory, force, and ecstasy of the Holy Guardian Angel. In this way, the ascent unto $6^{\circ}=5^{\square}$ truly is a progress in the Way of that Union.

¹ The reference is to Gen. 2:11-12, q.v. Pishon, in the Hermetic Qabalah, is that mighty river, or current (divided off the great river Nahar), which is attributed to Fire.

LOVE UNDER WILL

The phrase *Adeptus Major* (lit., "Greater Adept") enumerates, by the Latin Qabalah Simplex, to 128. This is the value of $\aleph\eta\eta$, the Hebrew Divine Name usually pronounced "Adonai Eloheanu," and referring to "the Eternal ONE" ($\aleph\eta\eta$). Among Greek words of this value we find $\kappa\eta\rho$, "heart," which should need no further explanation. But perhaps most interesting are the corresponding Latin phrases, which include both *pater et mater*, "father and mother," and *filius et filia*, "son and daughter." These phrases (which play an important role in the Rosy Cross ritual called *The Star Sapphire*) allude to the two halves of the Tetragrammaton, *Yod-Heh* and *Vav-Heh*. Both Latin phrases indicate a union of opposites, an alchemical fusion. They assume even greater importance when we reflect that the traditional "password" of the Adeptus Major Grade² is *Yah*, spelled $\eta\eta$, Yod Heh. It is the union of the Supernal Father and Mother, and the Divine Name attributed to Chokmah, associated thereby with both primal creation and True Will.

Of deeper significance, *Yod-Heh* symbolizes the conjugal union of the World of Atziluth (attributed to the letter Yod) with the World of Briah (attributed to Heh). It thereby forms an important token of the real nature of the Work which the Adeptus Major will undertake, the strengthening and molding of her awakened Briatic consciousness to be an ever-perfecting vehicle whereby the purely Divine Consciousness can obtain satisfaction and expression. By "purely Divine Consciousness" we mean the Silent Self, or Secret Seed, symbolized by Yod and Atziluth; the Holy Guardian Angel, whose Voice is the Adept's True Will. This union is of the nature both of *Thelema* and of *Agape* – of Will (Fire, Yod) and of Love (Water, Heh). The symbol of their coition is the Rosy Cross.

If we write, in this chapter, more in symbolic than in concrete terms, it is partly a consequence of the level now under discussion. The level of the Major Adept's work, being predominantly Briatic, is inherently symbolic, virtually archetypal (but no less *real* than, say, the disciplines of yoga that

were drilled and mastered in earlier grades). Consequences on the Yetziratic and Assiatic planes are secondary. Additionally, there is less concrete guidance (in the official A.:A.: literature) for this grade than for any other. Crowley's own $6^{\circ}=5^{\square}$ process is virtually undocumented.³ Nor have we more than passing information concerning M.:H.: Frater Semper Paratus (James Thomas Windram) and M.:H.: Frater Ahah (Frank Bennett), two of Crowley's students who attained to the $6^{\circ}=5^{\square}$ Grade; and prudence has been necessary with the records of living Major Adepts of the present generation. Therefore, as far as the Adep-

³ We do, however, have information from Crowley's diaries about his recollections of the half dozen or so prior incarnations during which he struggled with the Adeptus Major Grade. The record develops some interesting points. These can be summarized here only in the briefest way. (For the full available record, see *The Magical Link*, VI:4.)

By the early 16th century, the being who later would incarnate as Aleister Crowley had attained to the $5^{\circ}=6^{\square}$ Grade of Adeptus Minor. The record then documents an incarnation as Edward Kelley (1555-1595), John Dee's psychic assistant in bringing forth the Enochian system of magick. Kelley was strongly drawn to magick powers, and so sought to push ahead (prematurely) to $6^{\circ}=5^{\square}$. Furthermore, Kelley apparently did not embrace the new teachings the Enochian angels had conveyed to him, which were, in part, an early disclosure of the Law of Thelema. As a result of this, he stepped back a grade in his next incarnation where, as a frail and malformed young man (subjected to ill health and abuse), he nonetheless lived a profoundly mystical life, obtaining a very high and pure mystical attainment by age 22. There then followed two incarnations of failing in his attempt to assimilate the Geburah level of attainment. First, he was a Russian called Father Ivan, profoundly steeped in magick, but laden with extreme vices, abusive of his magick powers, subject to rages, and author of horrible cruelties – all being extreme imbalances of the Geburan energies. Following this, he was a Heinrich van Dorn, an incarnation only partially remembered for reasons reportedly involving "some serious magical error connected with the grade of Adeptus Major," an abuse of black magical forces "in an entirely futile way. It is a tale of grimoires and vain evil rites, of pacts at which Satan was mocked, and crimes unworthy even of witches," Crowley wrote. He hanged himself at about age 27. Following this suicide, he "passed through a dreadfully dark purgation," also described as "a profound horror and gloom." Upon completing this cleansing, he was born as Cagliostro (1748-1795). His karma having been equilibrated by his purgatory, Cagliostro reached a "very full" attainment of the $6^{\circ}=5^{\square}$ Grade. His blind spot in that incarnation, in his celebration of his mighty attainment, appears to have been a failure to see that something entirely Other lay beyond the Second Order – "not knowing or caring about the Abyss above me." After Cagliostro, he incarnated as Eliphas Levi (1810-1875) who comfortably reattained the Adeptus Major Grade (summarizing his knowledge in *The Dogma & Ritual of High Magic*), then attaining the $7^{\circ}=4^{\square}$ Grade of Exempt Adept before his death.

² The "passwords" of the grades are based on the Mystic Numbers of the corresponding sephiroth. Because Geburah is the fifth sephirah, its Mystic Number is $\Sigma(0-5)=15$, from which is derived the name $\eta\eta$, *Yah*.

tus Major Grade is concerned, we will limit ourselves to the fruits of honest scholarship coordinated with the use of general or universal symbols that each can interpret progressively for himself or herself.

SYMBOLS OF THE ADEPTUS MAJOR GRADE

As was indicated previously, the Grade of Adeptus Major is attributed to the fifth sephirah of the Tree of Life, most commonly called Geburah, meaning "Strength" or "Severity." The sephirah is also called Din, "Justice," and Pachad, "Fear." All of these titles designate various manifestations of the same red, martial force in Nature and in human consciousness. Geburah corresponds to the Sphere of Mars, and the element of Fire. Its chief lineal ensign is the Pentagram.

The Adeptus Major is addressed formally as "Magne Honoratus Frater" or "Magne Honorata Soror." The most literal translation of this is "Greatly Honored," a title usually reserved for the Adeptus Exemptus Grade.

Therefore, and to preserve the "M.H." initials, the Adeptus Major's honorific title is commonly rendered, in English, as "Most Honored."

This grade also incorporates symbolism of the 21st Path of Kaph (כ), the 20th Path of Yod (י), and the 19th Path of Teth (ט), which open (from Netzach, Tiphereth, and Geburah, respectively) unto the sephirah Chesed, preparing the way for the Adeptus Major's eventual advancement to the Grade of 7^o=4^o, Adeptus Exemptus. The symbolic importance of these three Paths will be discussed in their respective sections below, after we have examined those aspects of this grade which corresponds most directly to the sephirah Geburah; namely, the acquisition of magical power, and the practice of Karma Yoga.

MAGICK POWER

Adeptus Major. – Obtains a general mastery of practical Magick, though without comprehension. . . . The Grade of Adeptus Major con-

fers Magical Powers (strictly so-called) of the second rank. His work is to use these to support the authority of the Exempt Adept his superior. (*One Star in Sight*)

Inasmuch as the chief characteristic of the Adeptus Major Grade is the acquisition of magical power, we must ask both the nature of this power, and the source of its acquisition.

Even as a Neophyte, the aspirant will have practiced ceremonial magick, perhaps of a very high quality. As a Practicus and, especially, Philosophus, she will have been examined in practical results of invocation, evocation, and the creation and consecration of talismans. What is the difference between this and the "mastery of practical Magick" which inheres to the Major Adept?

The answer to this rhetorical question, by now, should be obvious. The difference is that the Adeptus Major is an Adept. All of her magick is now rightly performed as the menstruum for the Word of the Holy Guardian Angel. The difference between this and the magick of the most technically skilled Neophyte is immeasurable.

Crowley's definition of "magick power," and a relevant discussion thereof, is given in *Magick in Theory & Practice*, Chapter VII. Discussing 'The Formula of the Holy Graal,' he wrote:

The Cup is said to be full of the Blood of the Saints: that is, every 'saint' or magician must give the last drop of his life's blood to that cup. It is the original price paid for magick power. And if by magick power we mean the true power, the assimilation of all force with the Ultimate Light, the true Bridal of the Rosy Cross, then is that blood the offering of Virginity, the sole sacrifice well-pleasing to the Master, the sacrifice whose only reward is the pain of child-bearing unto him.

"Magick power," or "the true power," is, he said, "the assimilation of all force with the Ultimate Light, the true Bridal of the Rosy Cross."

What, then, is the source of the Major Adept's power? It is the work that was undertaken in the Paths of Mem and Lamed. In brief, Mem and Lamed represent the conscious conforming of one-



THE PENTAGRAM
according to
Eliphas Levi

self to the Will of the Holy Guardian Angel. Among the results of this are that the conscious choices of the Adept's human will, the decisions of the Adept's human reasoning, are in accord with the omnipotent, omniscient, and omnipresent force which is the Holy Guardian Angel.

Or, to put this in psychological terms, by the work of the previous grade, the Adept is now essentially free of internal conflict. The Will is unimpeded by conscious or unconscious interference.

We also know that the new level of magical capacity is inherent in the attainment of the grade, rather than something learned. In Cap. XXI, Sec. III of *Magick in Theory & Practice*, The Master Therion, discussing diverse magical operations, stated that, "The Adeptus Major will easily understand how to perform them if necessary." In a footnote to this sentence, he added, "Moral: become an Adeptus Major."

Sammavayamo: Right Energy

Another perspective on this inner evolution is provided by Aleister Crowley's 1903 essay, *Science & Buddhism*. In Sec. X, he discussed the Noble Eightfold Path, which is (to use a Western description) the plan of eight classical Buddhist initiatory steps. Although a perfect concurrence cannot be forced between the corresponding stages of different systems, there is, nonetheless, a close equivalency between these eight steps and the A.:A.: grades $1^{\circ}=10^{\square}$ through $8^{\circ}=3^{\square}$, when each system is examined in its own terms. Apparent differences between the two systems are most pronounced in the lower levels, whereas similarities are most visible in the advanced grades.

One of the closest correspondences in these eight phases is between the A.:A.: $6^{\circ}=5^{\square}$ Grade, and the Sixth Step of the Noble Eightfold Path, called *Sammavayamo*. The latter is described in *Science & Buddhism* as follows:

To him who has lived [in a devoted and holy fashion approximately equivalent to the Adeptus Minor Grade] . . . there comes a power which is unknown to ordinary men. Long training and restraint have given him conquest of his mind, he can now bring all his powers with tremendous force to bear upon any one object he may have in view, and this ability to so use the energies of his being to put forth a constant and tremendous effort of the will, marks the attainment of the **Sixth Stage**,

Sammavayamo, usually translated Right Effort, but perhaps **Right Will-power** would come nearer to the meaning, or **Right Energy**, for effort has been made even to attain to *Sammaditthi*.⁴ And this power being gained, by its use he is enabled to concentrate all his thoughts and hold them always upon one object – waking or sleeping, he remembers who he is and what his high aim in life. . . .

The final sentence above actually blends into the more advanced stage of *Sammāsati*, the "constant recollection and keeping in mind of holy things," essentially equivalent to the memory-themed Adeptus Exemptus Grade; but we have included the transition here to preserve the lucidity of the passage.

What this all means is that the Adeptus Minor, knowing her True Will, and having the Knowledge and Conversation of her Holy Guardian Angel, has committed herself totally to do that Will, and it alone. Being one-pointed, and without lust of result, her Will is Law. Thus is the Major Adept's magick a continuous process of intensifying her relationship with the Holy Guardian Angel, of becoming ever more intimately the medium for the transmission of the Angel's Voice. Thus is the Work of the $6^{\circ}=5^{\square}$ not an end in itself but, rather, a stage in the advance toward the Adept's eventual surrender to the Abyss.

Karma Yoga

The Adeptus Major Grade ($6^{\circ}=5^{\square}$) may be seen as a necessary complement to and fulfillment of the Adeptus Minor Grade ($5^{\circ}=6^{\square}$), extroverting the mystical joining attained therein and bringing it into a more complete union, or integration, of the planes. The *siddhis*, or magick powers, are but a side issue; though necessary and catalytic to the companionship of the Adept and the Angel.

Although there is no specific reference to Karma Yoga in any official A.:A.: instruction for the $6^{\circ}=5^{\square}$ Grade, its practice integrates all of the Grade's various themes, including those of power, ritual magick, and the uncompromised expression of True Will. The practice of Karma Yoga is the Grade of Adeptus Major – the identity is that close.

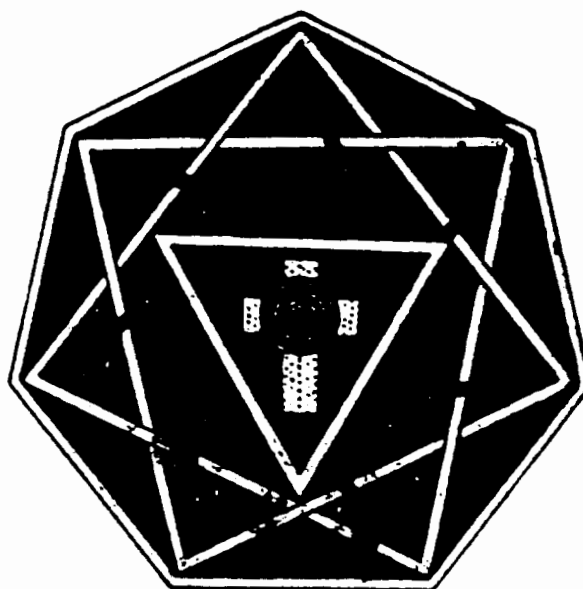
⁴ A "holding of right views," the First Stage of the Eightfold Path. The meaning here is that "right effort" is required for any level of the Work, even from the beginning.

Karma means "action" or "deed." The popular understanding of Karma in the West, as a sort of cosmic reward-and-punishment scheme, has been distorted, in its filtering through Western thought, into little more than Judeo-Christian ideas of Heaven and Hell, with a little reincarnation tossed in. But "karma" refers to nothing other than our actions – which include thoughts and words, as well as deeds – and the inherent consequences thereof. This seemingly dual meaning (of actions and consequences) exists because, in the philosophical context from which the word arises, it is understood that **there is no difference between our actions and their consequences.** The relationship is not one of linear cause-and-effect, but of uninterrupted continuity, or even identity. This relationship is recognized in most Latin-based languages (but not in English!) in that there is no distinction between the verbs⁵ meaning "to do" and "to make" – *what you do is what you make.* Awareness of this identity becomes the continuing living reality of the Major Adept.

Much of this was likely already experienced by the aspirant as a Neophyte, or even Probationer. *Karma*, "action," is synonymous with the Hebrew *assiah* (עשה), the name of the World of Action. But the more precise Hebrew equivalent, as a technical term, is the related *ma'aseh* (מעשה), which means, "a deed or action," or "that which one makes or does." This word, *ma'aseh*, is attributed in Qabalah⁶ to the letter Lamed, the Path of Justice or karmic Adjustment; and it was in "crossing" the Path of Lamed that the Lesser Adept was trained to undertake the Great Work of the sephirah *Din*, "justice" – an alternate name for Geburah.

Karma Yoga is "Union by Action." That is, it refers to the increasingly profound union of the Adept with the Holy Guardian Angel that is wrought in the translation of the Angel's Word into Action. All of the classical components of the practice of Karma Yoga are subsumed within this simple concept which, in turn, synthesizes all of the main threads of the Adeptus Major Grade.

Though not listed in the official curriculum, Swami Vivekananda's book *Karma Yoga* is, therefore, recommended by us as a central instruction of the 6^o=5^o Grade of A.:A.:. We can advise no



THE FLOOR OF THE VAULT OF THE ADEPTI

The journey of increasing intimacy with Adonai is a journey within, a travelling through unconsciousness, Amenti, Hell – the Hidden Place. Many symbols of Geburah are classic symbols of 'Hell.' The traditional floor of the Vault of the Adepti from the R.R. et A.C. displays a great red dragon of seven heads, symbolizing the fiery, serpentine energies locked in subconsciousness. The Adept must exercise dominion over these forces within herself, while employing them "under will" as the foundation of her ascent to the Highest.

better "survival guide" to any 6^o=5^o than to study, practice, and take to heart what is written in this classic. Those who have not studied it may be surprised to discover how intimately this practice is connected to the expression of Power by which Crowley defined the 6^o=5^o Grade, and with the progressive growth therefrom, through the Paths of Kaph, Yod, and Teth, unto the 7^o=4^o Grade that naturally succeeds it. We can only give a small sampling of the more obvious quotations that may hint at this:

Karma in its effect on character is the most tremendous power that man has to deal with. Man is, as it were, a centre and is attracting all the powers of the universe towards himself, and in this centre is fusing them all and again sending them off in a big current. Such a centre is the real man, the almighty and the omniscient. He draws the whole universe towards him: good and bad, misery and happiness, all are running towards him and clinging round him. And out of them he fashions the mighty stream of tendency called character and throws it outwards. As he has the power of drawing in

⁵ For example, the Latin *facere*, or the French *faire*.

⁶ *Sepher Yetzirah*, V:1.

anything, so has he the power of throwing it out.

Every man should take up his own ideal and endeavour to accomplish it; that is a surer way of progressing than taking up other men's ideals, which he can never hope to accomplish. . . . Not all the men and women in any society are of the same mind, capacity, or power to do things; they must have different ideals, and we have no right to sneer at any ideal. Let everyone do the best he can to realize his own ideal. Nor is it right that I should be judged by your standard or you by mine. The apple tree should not be judged by the standard of the oak, nor the oak by that of the apple. . . . Unity in variety is the plan of creation

One idea comes out of all of this: the condemnation of all weakness. This is a particular idea in all our teachings which I like, whether in philosophy or in religion or in work. If you read the Vedas you will find one word always repeated: "fearlessness." Fear nothing. Fear is a sign of weakness. A man must go about his duties without taking notice of the sneers and the ridicule of the world.

Later on we shall find that . . . the greatest work is done only when there is no selfish motive to prompt it. Yet it is work through the sense of duty that leads us to work without any idea of duty. Then work becomes worship – nay, something higher; then work is done for its own sake. We shall find that the goal of duty, either from the standpoint of ethics or of love, is the same as in all the other yogas, namely, to attenuate the lower self so that the Higher Self may shine forth, and to lessen the frittering away of energies on the lower plane of existence so that the soul may manifest them on the higher planes.

. . . ritual is in fact concretized philosophy. This ritual is karma. . . . In the world's ritualistic symbols we have an expression of the religious thought of humanity. It is easy to say that there is no use for rituals and temples and all such paraphernalia; every baby says that in modern times. But it must be easy for all to see that those who worship inside a temple are in many respects different from those who will not worship there. Therefore the association of particular temples, rituals, and other concrete forms with particular religions has a tendency to bring into the minds of the followers of those religions the thoughts for which those

concrete things stand as symbols The study and practice of these things naturally form a part of karma-yoga.

What is karma-yoga? The knowledge of the secret of work. . . . What does it say? Work incessantly, but give up all attachment to work. Do not identify yourself with anything. Hold your mind free. . . . As soon as we identify ourselves with the work we do, we feel miserable; but if we do not identify ourselves with it, we do not feel that misery.

A final point: The foundation of the philosophy of Karma Yoga, as perhaps of all Yoga, is *ahimsa*, or "harmlessness." This is neither obsessiveness over the inadvertent stepping on ants, nor a denial that in real life all people, at times, wound each other. Nor is it even a condemnation of battle or conflict when that battle is one's duty, or to restore freedom or justice, or to test and hone the strength of equals through competition, etc. No, *ahimsa* is simply a recognition of the inseparability of our actions from their consequences. The Major Adept lives in intimate awareness of these consequences and their impact on self and other – they compose the fabric of her life, the substance of the First Matter of her magick. Despite the identification, by *The Book of the Law*, of the Lord of the present Æon as a warrior god, *ahimsa* is the essence of Thelemic philosophy, for it expresses the fulfillment, by each being, of his or her True Will in a harmonious universe where each of us is a star in the body of infinite space – and wherein each extends to all others the same freedom that one claims for oneself.

In summary, then, the essence of the Adeptus Major Grade is the mature expression and enacting of the True Will in the world. Ultimately there is no other "magick power" for one to master. Ritual magick, *per se*, is the formally assigned method; but it is also a veil of the real process and purpose, the natural Next Step beyond the attaining of the Knowledge and Conversation of the Holy Guardian Angel. That Next Step is to incarnate and carry forth, into action, the Word of the Angel that has been heard – to "do the Work the Angel has assigned," so to speak. In this, one has **all power** to do that which one **must do**.



THE PATHS OF KAPH, YOD & TETH

In every grade hitherto discussed, at every step of each grade, we have known, and been able to convey, (a) the nature of an assignment, (b) where its instruction can be found, and (c) the conformation of the examination which confirms an initiate's assimilation or attainment of that stage. This information already has been developed in the formulation of the A.:A.: system, and clearly conveyed in the official instructions. It is, largely, the crisp, lucid, unambiguous descriptions of assignments and tests that imbue the A.:A.: system with its vast capacity to extend the Light of initiation. A guideline employed in writing the previous chapters was the careful communication of these three pieces of information for every Path of the Tree of Life examined.

However, with the Adeptus Major Grade this is not possible.

Despite basic descriptions, in *One Star in Sight*, of the tasks attributed to Kaph, Yod, and Teth, (a) the nature of the task is usually unclear, (b) there is no indication where the practical instruction is to be found, and (c) we are given no information on the nature of the examination.

It may seem that this change is the result of the lofty level which we now discuss, and that perhaps these higher grades were inadequately explored and developed by the initial principals of the A.:A.: However, this would be a wrong generalization. We shall see, in the next chapter, that the assignments, instructions, and test standards in the 7°=4° Grade are more or less as lucid as any that have gone before.

The Grade of Adeptus Major appears to be a blind spot in the A.:A.: system. Having indulged in lengthy private speculation on why this may have been a blind spot for Crowley in particular, we have concluded that such speculation, though entertaining, was nonproductive. Nor is it relevant to the subject now before us.

Therefore, for the three sections that follow, we have elected to follow a different standard than in other parts of this book. In each case, we have given a preliminary introduction to the Tarot and other symbolism corresponding to the Hebrew letter, and then have reproduced the relevant material from *One Star in Sight*, with whatever commentary has seemed apropos. Thereafter, we have

added our own analysis of the inner process of the path under discussion, usually in more abstract terms.

We have not, however, sought to invent or propose tasks other than what has been assigned in the original source literature. It would be the easiest thing in the world to interpret any of these Paths at the Yetziratic level and give variations of well-established methods suitable to each; but that is not our present role. Nor is it the primary level at which the Adeptus Major's progress is effected. The course of initiation for an Adept of any grade is Briatic – either *per se*, or in the increasing linkage between Briah and Yetzirah, or in the increasingly intimate relationship between Briah and Atziluth.

Even in the presence of more formal requirements (such as are delineated in the next chapter for the Adeptus Exemptus), the Adept ultimately must traverse these Paths under the guidance of her own angelic Holy Guardian. As explained before, the alchemy essential to perfect this transition is unique and particular to the nature and karma of each person who essays the course of initiation. Certainly, therefore, our own supplemental comments in the sections that follow should be taken as no more than convenient road signs, as resources to be used or ignored as your own inner guidance dictates.

KAPH: The Three Gunas

▷ The Evocation of the Mighty Ones. *Liber ... (Liber Viarum Viæ)*

Kaph means "hand," particularly the palm or grasping aspect thereof; and, more generally, any curve or cycle, and thus the concept of circularity. It corresponds to the planet Jupiter. *Kaph* is also associated with the Xth Trump of the Tarot, popularly called The Wheel of Fortune, and esoterically called "The Lord of the Forces of Life."

Upon this Xth Trump, we find a spoked wheel whereon are three symbolic figures, representing the alchemical principles of Sulphur, Salt, and Mercury; or their Eastern cognates, the *Gunas*,

⁷ This, in fact, is substantially what was done in the analogous 6° and 7° of Temple of Thelema, which reflect attainment of Geburah and Chesed (respectively) in the World of Yetzirah, even as the A.:A.: 6°=5° and 7°=4° Grades indicate attainment of these Sephiroth in the World of Briah.

named (respectively) Rajas, Tamas, and Sattva.⁸ The two triads are not entirely equivalent, but do bear a strong resemblance to each other, and similarities of meaning. In *The Book of Thoth*, The Master Therion discussed the Gunas as follows:

The word "Guna" is untranslatable.⁹ It is not quite an element, a quality, a form of energy, a phase, or a potential; all of these ideas enter into it. All the qualities that can be predicated of anything¹⁰ may be ascribed to one or more of these Gunas: Tamas is darkness, inertia, sloth, ignorance, death and the like; Rajas is energy, excitement, fire, brilliance, restlessness; Sattvas is calm, intelligence, lucidity and balance. They correspond to the three principal Hindu castes.

One of the most important aphorisms of Hindu philosophy is: "the Gunas revolve". This means that, according to the doctrine of continual change, nothing can remain in any phase where one of these Gunas is predominant; however dense and dull that thing may be [Tamas], a time will come when it begins to stir [Rajas]. The end and reward of the effort is a state of lucid quietude [Sattvas], which, however, tends ultimately to sink into the original inertia [Tamas].

Atu X, The Wheel of Fortune, is a depiction of the constant revolution of these three principles, the eternal turning of the Wheel of Life. The inherent mystical task or challenge is to shift to a higher plane of operation than this triad so that one is no longer caught in their tag-team rhythms; that is, to attain the center or axle upon which the Wheel turns. At the same time, the challenge is how to live within their whirling patterns.

In *One Star in Sight*, Frater O.M. described the primary task for the Path of Kaph in terms of these three principles:

[The Adeptus Major must attain] the comprehension and use of the Revolution of the wheel

⁸ They are discussed in some detail in the *Bhagavad-Gita*, especially Cap. 14. These terms are translated variously. Juan Mascaró's 'fire,' 'darkness,' and 'light' (respectively) are among the best.

⁹ *Guna* literally means "thread" or "strand." Functionally, it is rendered "quality, characteristic, attribute," etc.

¹⁰ This is slightly imprecise. They are the characteristics of *prakriti*, often translated "Nature," or "the seen," and which represents everything *except* the Self (*Purusha*). *Prakriti* is symbolized by Kaph, and *Purusha* by Yod.

of force, under its three successive forms of Radiation, Conduction and Convection (Mercury, Sulphur, Salt; or Sattva, Rajas, Tamas), with their corresponding natures on other planes.

Unfortunately, clearer statements never were provided as to what this "comprehension and use" constitute, the means by which they are attained, nor the means of their examination. In fact, the sentence just quoted, and one further fragmentary remark about "the conquest of the Gunas," is all that was given out.¹¹

According to traditional Hindu teachings, perseverance in the methods of Raja Yoga eventuates in this "conquest." The Adept's *samadhi*, deepened by repetition, provides the necessary "vitriol" or "universal solvent" (to borrow terms from alchemy). The *Shiva Samhita*, Cap. V, vv. 22-29,¹² discusses progressive meditative techniques intended to produce this very result, whereby the yogi "conquers all the three qualities [Gunas]." Chapter 3 of Patanjali's *Yoga Sutras* provides practices toward the same end.¹³

Additionally, we can indicate more generally that, from the point of view of magical practice, Kaph corresponds to some of the most important secrets the Adeptus Major could employ. This Hebrew letter signifies all cycles, rhythms, and turnings. It therefore refers both to the cycles of time and the rhythms of Nature within which the magician must operate; and to all forms of circulation of vital force, whether in blood and breath, or in the macrocosm, or in those meeting points between microcosm and macrocosm which are called the *chakras*, or "Wheels." Of course, even the Neophyte can learn and apply the principles of how solar, lunar, and other natural cycles affect magical phenomena; and the Zelator is well in-

¹¹ Even *Liber Viarum Viæ*, quoted above, published in 1912 and assigned to the 6⁰=5⁰ Grade, gives no help. To Kaph it assigns "The Evocation of the Mighty Ones. Liber [no number nor name given]." It can be confidently suggested that if Crowley had neither a name nor number for an instruction, he had not written it, and probably had not even planned it.

¹² Students investigating this particular instruction in the *Shiva Samhita*, Cap. V may wish to compare its progressive stages to symbolism of the Tree of Life Paths leading to Chesed.

¹³ We are provided a further avenue of exploration in the 6⁰=5⁰ syllabus through the Class A document *Liber B vel Magi*, vv. 15-17.

formed, by experience, concerning the consequences of the subtle physical and astral rhythms of the body. Here, within the Inner College, these things are seen from a different perspective.

Kaph is also closely related to the tantric mysteries. As the Path opening from Netzach to Chesed, it signifies the sanctification of desire in the recollection that the Holy Guardian Angel is the One Desire reflected in each individual desire. A mnemonic of this interpretation is that the Hebrew letters spelling 'Kaph' (כּ, Kaph Pheh, or KP) are cognate to the Greek ΚΦ, Kappa Phi, the initials of κτεῖς, *kteis*, and φαλλος, *phallos*. It was surely with this in mind that Crowley, in *The Book of Thoth*, said that Kaph "may also be interpreted as a Unity of supreme attainment and delight."

In general, to the Adeptus Major, the words "comprehension and use of the Revolution of the wheel of force" may acquire a remarkable significance within the practice of her magical art.

YOD: Self-Reliance

* The Absorption of the Emanations. *Liber DCCCXI* [sic]. (*Liber Viarum Viæ*)

Yod, like *Kaph*, means "hand," but more in its tactile and digital sense. The same word, in Hebrew, conveys other, associated ideas, including "power" and "assistance." It also means "axle." In the Path of Yod, the Adept will discover the Axle about which the Wheel of Fortune turns.

Yod is the initial of the Tetragrammaton, יהוה, the Divine Name from which the entire body of Qabalistic ideas ultimately is derived. It is the simplest Hebrew letter, the primitive brush stroke from which all 21 other letters are constructed. Yod corresponds to the sign Virgo, where Mercury both rules and is exalted. It is also associated with the IXth Trump of the Tarot, popularly called The Hermit, and esoterically called "The Prophet of the Eternal; The Magus of the Voice of Power."



GRASPING THE CURRENTS*

A female figure, most likely a lunar divinity (from a headdress associated with the goddess Cybele), is here shown balancing the powers of the Moon and Sun, and of Venus (7) and Mars (5); presumed to be of Gnostic or Ophian origin. From R.P. Knight, *A Discourse on the Worship of Priapus*.

According to *One Star in Sight*, to master the Path of Yod, the Adept must demonstrate

the acquisition of absolute Self-Reliance, working in complete isolation, yet transmitting the word of his superior clearly, forcibly and subtly.

Now, this particular task at least can be understood by normal intelligence. Any person who has served effectively as an assistant or second-in-command will understand what it means to carry out the intent of one's superior without constant consultation. In purely human terms, we can see the relationship of an Adeptus Major to her superior, an Adeptus Exemptus.

This also depicts very clearly the relationship of the Order's Imperator (a 6^c=5^d office) to the Præmonstrator (a 7^c=4^d function). The Imperator is the governor of the Order. Even though the

Præmonstrator, the Chief vested with ultimate responsibility for the teachings, is of higher rank, it is the Imperator who administers the actual operation of the Order, in accordance with principles established by the Præmonstrator.

One Star in Sight helps us to place this responsibility of the Adeptus Major to her superior in a larger perspective:

This is not to be understood as an obligation of personal subservience or even loyalty; but as a necessary part of his duty to assist his inferiors. For the authority of the Teaching and Governing Adept is the basis of all orderly work.

However, the meaning here intended is subtler than organizational administration. This simple instruction has meaning on more than one plane. For, while the Greater Adept still bears important responsibilities to her superior in the Order (as to those who come after her), the "superior" mentioned in the passage from *One Star in Sight* is, especially, the Adept's Holy Guardian Angel. "Self-Reliance" is reliance on the SELF. If the

quoted passage is read again with this in mind, it will disclose a great deal to the discerning eye of the Adept. What it discloses is entirely consistent with the basic point we sought to make previously, in the sections on Magick Power and Karma Yoga. It means nothing different than to do one's True Will only, to persist in conforming oneself ever more finely to the Word of the Angel, and to employ every resource of one's humanity and divinity alike to that end wherein that Word and that Will are united: – the fulfillment, in action, of what was gained pristinely as an Adeptus Minor.

What is really sought here may become clearer if we reflect on the basic symbols of the letter Yod, and of Atu IX, The Hermit, to which it corresponds. Although the Path of Yod is positioned on the Tree of Life as the bridge between Tiphereth and Chesed, it is also symbolically assigned (as the first letter of the Tetragrammaton) to Kether and Chokmah. Kether (the number 1) represents a single Point, infinitesimal and unextended, without dimension. It represents that which is called the god Hadit in *The Book of the Law*, who, it will be recalled, identified Himself as "the axle [Yod] of the wheel." This Kether idea is also often represented as a single spark, or an Inmost Flame, or a Virginal Purity. As Chokmah, Yod corresponds to the number 2, representing a line, or shaft, of infinite length (two points, in plane geometry, define a line). This is the Magick Wand, the symbol of Infinite Will, the immortal *Shiva Lingam*, the eternal Path of Going. These ideas are depicted in all representations of The Hermit, whose chief emblems are a Lamp and a Staff or Wand. With respect to the Axle, Kether refers to the idea of the Center, and Chokmah to the idea of the Shaft.

It is no wonder that M.:H.: Frater Eliphas Levi stated, in Cap. IX of *The Magical Ritual of the Sanctum Regnum*:

The magician should not attempt any serious ceremonial until he has grasped the Wand, and illumined the Lamp. . .

As the Path opening from Tiphereth to Chesed, Yod represents the sanctification of the idea of the ego or self (Tiphereth) in the recollection that the Holy Guardian Angel is the One Self that is reflected in each other expression of self. (Again, see Atu IX, The Hermit.)

Before concluding, we should mention that *Liber Viarum Viæ* assigns to the Path of Yod, "The

Absorption of the Emanations, *Liber DCCCXI*." *Liber 811* would be *Energized Enthusiasm*. Most likely, though, this reference was a typographical error and should have read *Liber DCCCXXI* – that is, *Liber Iod*, which was first assigned to the Dominus Liminis, and which has an obvious relevance to the present path and its task.

TETH: Babalon & the Beast Conjoined

Teth means "serpent;" or, more explicitly, "that which is coiled like a serpent." It corresponds to the sign Leo, ruled by the Sun; and to the XIth Trump of the Tarot, popularly called Lust (in some decks, Strength) and, esoterically, "The Daughter of the Flaming Sword."

Here is the emblem of royal dominion, the solar lion-serpent of the Gnostics and the kundalini of the yogis. It is also a further symbol of Hadit, who described Himself in *The Book of the Law* as "the secret Serpent coiled about to spring".

Crowley's early views concerning the Path of Teth were sparse and undeveloped. However, by the time *One Star in Sight* was written, his ideas had evolved substantially. Unfortunately, they were conveyed with such exalted (nearly archetypal) symbolism that it is difficult to sort the material details from the subtle meaning. The instructions are readily viewed on more than one plane. A purely physical interpretation is certainly not justified for the highest path of the Second Order. The passage follows:

Thirdly, [the Adeptus Major] must exert his whole power and authority to govern the Members of lower Grades with balanced vigour and initiative in such a way as to allow no dispute or complaint: he must employ to this end the formula called 'The Beast conjoined with the Woman' which establishes a new incarnation of deity. . . He must set up this ideal for the orders which he rules, so that they may possess a not too abstract rallying-point suited to their undeveloped states.

Crowley's thinking in this matter was probably influenced by Chapter XI (i.e., the chapter attributed to the XIth Trump of the Tarot) in Eliphas Levi's *Rituel* (Part II of his *Transcendental Magic*). Titled "The Triple Chain," the chapter begins:

The Great Work in Practical magic, after the education of the will and the personal creation of the Magus, is the formation of the magnetic chain, and this secret is truly that of priesthood and of royalty. To form the magnetic chain is to originate a current of ideas which produces faith and draws a large number of wills in a given circle of active manifestation. A well-formed chain is like a whirlpool which sucks down and absorbs all. The chain may be established in three ways – by signs, by speech and by contact.

Experience in many magical organizations has taught us that the inner condition of a group's governor(s) will be reflected invariably in the current health of the group itself. This is true whether of a single lodge or temple, or a large magical order. Nor is this principle limited to magical groups. The balanced harmony which the Major Adept is to obtain among "the Members of lower Grades" can only arise if the Adept, as well, exerts her whole power and authority to govern the many "lower Grade" aspects of herself "with balanced vigour and initiative in such a way as to allow no dispute or complaint" among them.

It is impossible for us to convey the sublimity of the Path of Teth. Corresponding to the sign Leo, ruled by the Sun, it is a dynamic perfection of Tiphereth. Its chief symbolism is of the Sun, and of the solar lion-serpent Abraxas. It is that of which *The Chaldean Oracles* speak:¹⁴

A similar Fire flashing extending through the rushings of Air, or a Fire formless whence cometh the Image of a Voice, or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the fire-flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed, fiery or clothed with gold, or naked, or shooting with the bow shafts of Light, and standing on the shoulders of the horse; then if thy meditation prolongeth itself, thou shalt unite all these Symbols into the Form of a Lion.

When thou shalt behold that holy and formless Fire shining flashingly through the depths of the Universe: HEAR THOU THE VOICE OF FIRE.

Teth, opening from Geburah unto Chesed, represents the sanctification of one's strength and volition (Geburah) in the recollection that the Holy Guardian Angel is the One Strength and the One Will reflected in each manifest expression of strength and volition.

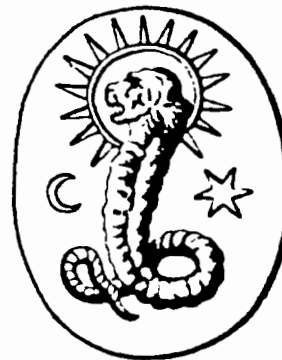
By its intersection with the Path of Gimel, which is the Path of the Moon, Teth perfects the highest symbolism of the Rosy Cross. Qabalists call it "the Intelligence of the Secret of all Spiritual Activities," and the Key to the highest vision and application of magick. This Key is love, especially the white-hot intensity of the higher Bhakti Yoga, which is the central work in Chesed to which Teth finally admits – a uniting of subject and object reflected onto Teth from that complete dissolution and conjugal union in Da'ath. To speak symbolically, in Da'ath (which means "knowledge," including "sexual knowledge"), Babalon is wholly united with Her Belovéd on every plane.

This being the climactic Path of the Second Order, we perceive already the maturing relationship between the Briatic and Atziluthic Worlds. On a lower plane, a parallel may be seen in the practices of the 3rd=8th Grade which generally sought to prepare the Yetziratic consciousness for its awakening to the Briatic, to the reechoing Voice of the Holy Guardian Angel. Here, on the Path of Teth, the ultimate aspiration of the Adept unto the Third Order may take shape in ecstatic

images related to Binah. The Central Truth that abides within the SILENCE of the World of Atziluth is, by now, much ripened in its informing of the World of Briah, and in its igniting or illuminating the truly archetypal images rooted therein.

Even as Kaph is the Wheel – the image of cyclic, rhythmical turning – and Yod is the shaft of illimitable length whereon that Wheel spins, so does

Teth emerge as their union – the union of the Circumference and the Center, of Nuit and Hadit, of Shakti and Shiva or



LION-HEADED
SERPENT

A Gnostic gem representing the same principle as the letter Teth: a solar-lion-serpent, balancing the reciprocal powers of the Sun and Moon. (The 6-pointed star represents the Sun.)

¹⁴ *The Chaldean Oracles Attributed to Zoroaster as set down by Julianus the Theurgist*, translated and edited by Frater Sapere Aude (William Wynn Westcott).

9 LOCKS OF THE INFERIOR BEARD. Nine paths below Adeptus.

21. ♀ The Formulation of the Body of Light. Liber O.
20. ♀ The Passage of the King's Chamber. Liber HHH.
19. ♀ The Illumination of the Sphere. Liber HHH.
18. ♀ The Divining of Destiny. Liber Viæ Memoræ CMXIII.
4. ♀ The Formulation of the Flaming Star. Liber V.
16. ♀ The Destruction of the House of God. Liber XVI.
15. ♀ The Sabbath of the Adepts. Liber CCCLXX.
14. ♀ Skrying in the Spirit Vision: The Ladder of Jacob. Liber O.
13. ♀ The Preparation of the Corpse for the Tomb. Liber XXV.

13 LOCKS OF THE SUPERIOR BEARD.

7 Paths Below Magister Templi.

12. ♀ The Sleep of Siloam. Liber CDLI.
8. ♀ The Passing of the Hall of the Balances. Liber XXX.
10. ♀ The Evocation of the Mighty Ones. Liber
9. ♀ The Absorption of the Emanations. Liber DCCCXXI.
11. ♀ The Protection of the Sphere. Liber O.
7. ♀ The Ritual of the Holy Graal. Liber CLVI.
6. ♀ The Utterance of the Pythoness. Liber MCXXXIX.

3 below Magus.

5. ♀ The Forthcoming of the Hierophant. Liber VIII. (8th Æthyr in Liber 418.)
17. ♀ The Adoration under the Starry Heaven. Liber XI., NV (from Liber CCXX).
3. ♀ The Incarnation of the Inmost Light. Liber DLV Had (from Liber CCXX.)

3 below Ipsissimus.

2. ♀ The Supreme Ecstasy of Purity. Liber LXXIII.
1. ♀ The Universal Affirmations and Denials. Liber B (1.).
0. ♀ The transcending of all these: yea, the transcending of all these.

Seven Inferiors : Seven Superiors : Seven above All :
and Seven Interpretations of every Word.

LIBER VIARVM VIÆ SVB FIGVRÄ DCCCLXVIII

The version given above is a slightly modified form of the original, to correct certain typographical and other errors.

Babalon and the Beast – in a spiral, or corkscrew, of infinite duration.¹⁵ This is the great coiled serpent, the "Secret Savior," and an image of that One Energy, or Great Magical Agent, on which every magician necessarily relies.

ADEPTUS MAJOR SYLLABUS

Several items listed on the Adeptus Major syllabus warrant brief discussion.

Thien Tao (from the book *Konx Om Pax*) is an essay on the art of government, and the technique of releasing genius more or less at will. It pertains to the administrative or governing responsibilities of the Adeptus Major, and additionally serves as an instruction in Karma Yoga.

The Mass of the Phoenix is a form of personal Mass. Its catalog number, 44, is the value of *dam*, דם, the Hebrew word for "blood," and is a number sacred to Horus, representing the manifestation of the Magical Current (11) through the Four Elements. This ritual, published in both *The Book of Lies* and *Magick in Theory & Practice*, has a more subtle interpretation than appears on its surface.

Liber Viarum Viæ (reproduced at right, in variation), to which we have referred many times throughout this work, is a tabulation of magical powers or practices classified according to the symbolism of the 22 Paths or 22 Tarot Trumps. It is designed to serve the Greater Adept in the work of practicing and assimilating the various classical magical powers. When it is written that the Major Adept is expected to "possess all the *siddhis* shown in the lower paths, without doubt," it means (in part, but importantly) that all of the Paths previously worked must be revisited and "brought up to speed." Each inferior element must be brought under control, as a pre-requisite to what happens thereafter. Below Tiphereth, development generally has been no higher than Yetziratic. After attaining the Knowledge and Conversation of the Holy Guardian Angel, these Paths all need to be reworked, at least to some extent, so that they can be "lifted up" unto Briah. The key is to conform them to the rapport one has with the Holy Guardian Angel, in a way the non-adept could not have

¹⁵ Again, from *The Chaldean Oracles*: "But God is He having the head of the Hawk. The same is the first, incorruptable, eternal, unbegotten, indivisible, dissimilar, . . . he who inspires the sacred philosophy, . . . eternal, limitless, both young and old, having a spiral force."

done. The sides of the Pyramid, which are the Four Powers of the Sphinx, are builded at a higher level, another layer of mortar having been slapped down atop the prior.

Three Thelemic Holy Books (A.:A.: Class A documents) are also assigned here: *Liber Magi*, *Liber Stellæ Rubeæ*, and *Liber Cheth*.

Liber B vel Magi (Book B, or *The Book of the Magus: Liber 1*) was mentioned earlier in this chapter. Its relevance to the practice of magick is obvious, upon examination. Primarily, this Holy Book is an instruction for the Grade of Magus, 9^c=2[□], attributed to the sephirah Chokmah. However, Chokmah, the Root of Fire, reflects its fiery principle downward into Geburah, pouring forth, from the Third Order unto the Second, qualities of Will and of Magical Energy. *Liber Magi* may, therefore, have a thing or two to teach the Adeptus Major.

Liber Stellæ Rubeæ (*The Book of the Ruby Star: Liber 66*), one of the earliest of the Thelemic Holy Books, discloses much about the Secret Force which the Greater Adept employs. It also bears a renewed promise regarding the Adept's relationship with the Holy Guardian Angel (vv. 62-66):

But I will overcome thee: the New Life
shall illumine thee with the Light that is be-
yond the Stars.

Thinkest thou? I, the force that have created
all, am not to be despised.

And I will slay thee in my lust.

Thou shalt scream with the joy and the pain
and the fear and the love – so that the ΛΟΓΟΣ
of a new God leaps out among the Stars.

There shall be no sound heard but this thy
lion-roar of rapture: yea, this thy lion-roar of
rapture

Liber Cheth vel Vallum Abiegni (*Book Cheth, or The Book of the Wall of Abiegnus: Liber 156*) pertains to the Path of Cheth, and has greater relevance to the Adeptus Exemptus. Nonetheless, the Formula of the Holy Graal, which it discloses, has particular relevance to 6^c=5[□] as well. This formula is an expression of that draw toward Binah which is inherent in all adepthood, and which kicks into high gear in the Adeptus Major. One must dedicate and devote the whole of one's life – every drop – to Babalon (the Divine as expressed in Binah). Who preserves this "blood" (or life) in Her "cup" (the World of Briah). Even psychologi-

cally, we can see that when all of one's competing forces are fermented together, by the heat of love, and returned to the core of one's being to nourish and refresh the Central Self or True Will, we are renewed, empowered, and rejuvenated.

Besides this formal syllabus, there are other official writings that we believe would be of particular use to the Greater Adept. For example, *John St. John* (*Liber 860*) is the record of Frater O.S.V.'s self-initiation into the 6^c=5[□] Grade. *Magick in Theory & Practice* applies directly and obviously to this grade's magical work. Eliphas Levi's *Dogme et Rituel de la Haute Magie* (*Transcendental Magic*) was Levi's thesis for the Adeptus Major Grade, and reflects the fullness of his own understanding of the grade.

Furthermore, Crowley threw a twist into his discussion of the 6^c=5[□] curriculum that has had people arguing for years over exactly what he might have been saying (if anything) between the lines. His precise statement in the A.:A.: Curriculum is as follows:

It is highly desirable that Aspirants to this grade [Adeptus Major] should have attained the 9th degree of O.T.O., in which case much secret knowledge is offered them besides that openly published. The methods of examination for the Inner College differ therefore from those employed in the Outer.

Occasionally someone has suggested that, by this statement, Crowley communicated that the O.T.O. IX^c is somehow equivalent to the A.:A.: 6^c=5[□] Grade. In fact, he was saying something much simpler. In the O.T.O. IX^c, a practical magical method was taught which Crowley came to value immensely. Because the task of the Adeptus Major is "the attainment of the full Magical Power," he wanted to communicate the IX^c methodology. However, he was under an oath of secrecy in this matter, unless the Major Adept also held the IX^c of O.T.O.



ADVANCEMENT TO ADEPTUS EXEMPTUS

From the beginning, in the Probationer Grade, the rule of advancement in A.:A.: has been the same: When the Great Work of one grade is accomplished, one passes to the next. Ultimately, there is no other criterion of advancement.

For the stage now under discussion we may say, paraphrasing a line from earlier grades, that the Adeptus Major shall proceed to the grade of Adeptus Exemptus at any time that authority confers it. However, in the Order of the Rosy Cross, the word "authority" must be viewed differently than, say, for the Zelator. Nor is this advancement necessarily attained in a single lifetime.

Although the A.:A.: plan calls for the greatest objectivity possible on the pattern of advancement, this is less possible with the Adeptus Major, for reasons discussed previously. The most objective criterion is that one's successor must be raised from Minor Adept to Major Adept before one can

pass thence to Exempt Adept; but this, obviously, is not the whole story.

The criterion for advancing to the 7^o=4^o Grade is given, in *One Star in Sight*, as the accomplishment of the tasks assigned to Kaph, Yod, and Teth. We have seen the difficulties of objectifying these tasks. At the present time, this is simply a further hurdle that the Major Adept must overcome.

The Exempt Adept must be one who has become perfect in the essential practices or steps of all preceding grades, and who is suited to become executor of the Inheritance of Wisdom that is the fountainhead of the Order's teachings.

Let, then, the Adeptus Major look beyond her immediate Work, alike with unshaken strength and steadfast humility, unto the Palace of Love which is Chesed, where she may say:

May the A.:A.: crown the work, lend me
of Its wisdom in the work, enable me to under-
stand the work!

And here and now may I be admitted to the
knowledge and conversation of the A.:A.:!



Chapter 11: (7⁰=4[□])

THE ADEPTUS EXEMPTUS GRADE

This is the whole forthpouring which hath emanated all emanations, and because of which all Mysteries exist. This is the Lingam of Shiva, and the Lance of the Sun, and the WORD that is the Phoenix Fire transmitted from generation to generation. Archives of Truth. Mystery of Mystery. Come unto us, for we are the heirs of the Inheritance of Wisdom. Come unto us for we are one with Thee...

ADEPTUS EXEMPTUS literally means "exempt Adept." *Exemptus* is the past participle of the Latin verb *eximo*, which means, "to take out, take away, remove; to exempt; to free, release, let off; to make exception of." *Exempt* first came into English as meaning "isolated" or "set apart," in addition to its less obsolete definition of "excused or freed from an obligation required of others."

Recalling the Latin roots *adipiscor eximo*, we ascertain that an Adeptus Exemptus is one who has **attained to freedom or liberation.**

Of course, these words could equally well describe other stages of development, both before and beyond the 7⁰=4[□] Grade. In human life, freedom is never perfect; it is always potentially greater. We then need to understand the distinctive way that the words "attainment to freedom" are representative of this highest grade of the Order of the Rosy Cross.

Inevitably, when the 7⁰=4[□] Grade is discussed, someone asks, "From what is the Exempt Adept exempt?" The correct answer is, "From many things." Only the Adept herself can appreciate the number and nature of things from which she has won freedom. Yes (as others have written), this freedom is especially from many kinds of delusion, or *maya*; but, as great as this Adept's accomplishments may be, her freedom from delusion is hardly perfect. The illusion of duality, for example, is not fully overcome below the Abyss that separates the Second Order from the Third. And, as *Liber Magi* informs us, even the Magus 9⁰=2[□] is not free from *maya* but, rather, fulfills the duty of her grade within and by virtue of the very fabric of illusion.

Yet, having now awakened to the supreme sephirah of those which lie beneath the Abyss, the Exempt Adept has become especially emancipated from her prior slavery to the intellect and to knowledge; that is, to the complexes of the Ruach. In that respect if no other, the slave has become the master.

EXEMPTION FROM INCARNATION?

Often it is stated that the Exempt Adept has attained to full release from her karma, and from the necessity of further incarnation. The theory of exemption from further reincarnation seems to come from the fact that the Adeptus Exemptus has successfully passed the Path of Kaph, which symbolizes the Wheel of Rebirth, a Hindu concept per-

¹ From an unpublished ceremony of the sephirah Chesed, by James A. Eshelman and Anna-Kria King.

taining to a requirement² to reincarnate until one's karma has been resolved.

If "release from karma" means release from one's **personal** karma, then there is a certain (limited) amount of truth in the proposition for those who pass **beyond** this stage. Beyond Chesed, the term "personal" scarcely applies any further, because of the fullness of the Adept's assimilation into the Universal Light, or Great Sea, or Self-fed Circle of Eternal Flame – however one chooses to symbolize the Supernal Love. There is nothing "personal" that one may take with one into the Abyss that marks the gulf between Chesed and Binah.

However, it is surely not correct to speak here of a final resolution of the Adept's karma at any deeper level. It is the destiny of each great Star – each Divine Being embracing the experience of incarnation – to continue its initiatory course even unto that which is represented by the sephirah Kether, a perfected assimilation into that which, ultimately, is Itself.³

Much of the foregoing remains theoretical. It also may be entirely moot: for every $7^C=4^D$ of which we have a clear record is known to have taken the vow of a *bodhisattva*.⁴ That is, they have sworn to incarnate repeatedly, with little pause between lives, that they may continue to serve humanity in its spiritual progress. We do not at all say that this obligation is necessary for the $7^C=4^D$ Grade – indeed, were it obligatory, then it could not be offered freely! – only that it is commonplace to those Exempt Adepts for whom we have an adequate magical record.⁵

² The Hindu theory is cited here solely for its expository value. Despite our respect for the Vedanta philosophy, some of its implicit premises must be questioned if intended literally. Incarnation is always a matter of Choice, if by that word we understand the willed consequence of the inherent nature of the incarnating Being.

³ This does not even consider the cultural, racial, species, and planetary dimensions of karma which specifically apply to the Magus $9^C=2^D$, that great Master who has retraced the "river of the soul" closest to its source, beyond the personal branchings of its tributaries. The Magus' Word is, therefore, the common Root-Will of all.

⁴ Lit., *bodhi* – *sattva*, or "wisdom-essence." One who has renounced *nirvana* in order to aid humanity; usually understood to mean an "enlightenment hero," one who pledges to reincarnate continually to aid others in their liberation.

⁵ From the record of Aleister Crowley's past life recollections, summarized in the previous chapter, we find some interesting

There are those who hold that the Oath of a Neophyte – "to observe zeal to the Probationers under me, and to deny myself utterly on their behalf" – is inherently a *bodhisattva's* vow. We would not care to interpret this oath (and the half dozen others which resemble it) for any other person. The meaning of a magical obligation in a reasonable world depends upon its conventional interpretation in the light of reason; but for the highest matters affecting a Being's spiritual destiny, the meaning depends on the soul in question and how it unites with the Oath of its Grade,⁶ in the context of its own inherent nature, the threads of its karma, and the purpose it lives to serve.

SYMBOLS OF THE ADEPTUS EXEMPTUS GRADE

The Grade of Adeptus Exemptus is attributed to the fourth sephirah of the Tree of Life, called Chesed (usually translated "Mercy") or Gedulah ("Divine majesty, magnitude, greatness, magnificence"). Chesed corresponds to the Sphere of Jupiter, and the Element of Water.

The common translation of "Chesed" as "mercy" can be misleading. This has fed a misinterpretation of the relationship between Geburah and Chesed. To emphasize the polarity that occurs naturally between opposed sephiroth, Chesed is translated "mercy" against Geburah's "severity." Similarly, Geburah corresponds to Fire, and Chesed to Water; Geburah is said to be "the king in time of war and hardship," and Chesed "the king in time of peace and bounty." Although useful on their own level, these complements are often misconstrued to render Chesed passive, even emasculated. Compassion, which should be characterized by a potent vitality or virility, becomes confused with weakness. Genuine goodness and kindness, truly wonderful human traits, become denigrated as insincere and naive refuges for the pathetic. Love loses its ardor and, ultimately, love itself is lost.

facts on this point of "continuous incarnation." Cagliostro, who only attained to Adeptus Major, died in 1795 and was not born again as Alphonse Louis Constant (Eliphas Levi) until 1810, fifteen years later. But Levi, who attained to Adeptus Exemptus, died in 1875, only six months before his rebirth as Aleister Crowley.

⁶ Every magical oath is an act of "love under will."

What is overlooked too often in this view is that an Adeptus Exemptus is also an Adeptus Major. The attainment of Chesed subsumes all lesser attainments. A Buddhist view of compassion includes both mercy and severity, because it means **the giving unto a being whatever it truly needs** – and a painful confrontation with reality is often every bit as compassionate as is sympathetic understanding. This idea concurs entirely with a Qabalistic aphorism of Chesed which reads, "From the exhaustless riches of its Limitless Substance, I draw all things needful, both spiritual and material."

Chesed (חסד) is a Hebrew word derived from an identically spelled root, *chasad* (חֶסֶד). According to the great Hebrew scholar Dr. William Gesenius, the primary significance of the word *chasad* is **eager and ardent desire**, a passion and virility compatible with this central sephirah of the Tree of Life's Pillar of Force which mediates the flow of consciousness between Chokmah and Netzach. Gesenius went on to define *chasad* as meaning to love (or have desire toward) a person. Additionally, he translated it as (a) to emulate or envy, (b) to put (a thing) to shame, and (c) to show oneself to be gracious, all of which are psychological correspondences of the planet Jupiter. *Chesed* itself he then translated as primarily meaning **desire or ardor**. In a positive sense, it means zeal **toward** anyone – love and kindness – especially in the form of benignity, benevolence, mercy, or pity. In a negative sense, *chesed* similarly means zeal or ardor **against** a person, hence envy or reproach. *Chesed* specifically means the "piety of men towards God," and "the grace, favor, mercy of God towards men."

As can be seen, this goes far beyond the simple idea of "mercy;" nor is it at all inconsistent with the idea of "strength." Our own favorite translation of "Chesed" is "Benevolence," which literally means **good will** – with emphasis on the dynamic aspect of the Will. The relationship between humanity and Deity, mentioned in the definitions above, converges exactly with the fiery and devotional love intended by the word *bhakti*. Adding

the full range of positive and negative traits, we complete our understanding of the word *chesed* by remembering the zeal and ardor that are fundamental to its meaning.

The words *Adeptus Exemptus* enumerate to 187. In the Hebrew Qabalah, this is the value of *zaqeph* (זקף), which literally means, "to raise up," and figuratively means, "to comfort (the afflicted)." Both of these meanings are clearly consistent with the meaning of Chesed.

Also, 187 is the value of *ophanim* (אופנים), "wheels." This title refers to the symbolism of the Wheel of Fortune, the Path of Kaph, which the Exempt Adept recently has passed and which shares with this present Grade a correspondence to the planet Jupiter. Additionally, the Ophanim are the Angels attributed to the sephirah Chokmah from which Chesed derives its current of Wisdom. Much of Chesed's symbolism is a reflection of the Paternal Wisdom of Chokmah articulated downward from the Supernal Triangle.

But perhaps the most important correspondence of this number 187, for purposes of the present discussion, is to the Latin phrase *Collegium Rosæ Rubæ*, "College of the Ruby Rose." This traditional title of the feminine aspect of the Rosy Cross Mysteries is a strong confirmation of the predominantly mystical and devotional orientation of the Adeptus Exemptus Grade.

Chesed (חסד) enumerates to 72, one of the most important numbers of practical magick. The Wheel of the Zodiac (attributed to Chokmah) is traditionally divided into 72 *pentades*, or 5° segments, to which categories various benevolent and malevolent forces are attributed. Foremost of these is the *Shem ha-Mephorash*, or 72-fold GREAT NAME OF GOD (as it is written, "as if affirming God as merciful"). Furthermore, 72 is the value of ה"ה ה"ה ה"ה, the special way that the Tetragrammaton is spelled in plenitude in the World of Atziluth; and, thus, of *Ob* (עב), the "Secret Name"



CHIEF ADEPT'S WAND

In the HOGD's Second Order, this staff, bearing the winged globe atop a hilt of the five elements, was the ensign of the Chief Adept, or 7=4 officer, who was vested in a blue mantle. Compare this to Nuit's words of ordination to Crowley during the dictation of *Liber L*: "The winged globe, the starry blue, / Are mine, O Ankh-af-na-khonsu!"

⁷ The qlippothic, or negative, aspects of Chesed involve such traits as gluttony, tyranny, hypocrisy, envy, superstition, and unbalanced self-aggrandizement.

of the World of Atziluth; and of *be-Sod* (בסוד), "in The SECRET" (referring to the Supreme Secret of the Mysteries, which Qabalists hide in the word *sod* and refer especially to the Path of Teth). In Greek, 72 is ἡ ἀλήθεια, *hé alétheia*, "the truth;" which reminds us that the word *Chesed* is most often seen in the Old Testament used in juxtaposition to *emeth* (אמת), "truth." In Latin, 72 is the value of such words as *Abiegnus*, the symbolic Rosicrucian Mountain of Initiation; *vacuum*, "empty, void, free, clear," referring to the Sublime NAUGHT, or Supernal SILENCE, by which is symbolized certain very advanced mystical states; and *verbum*, "the Word," synonymous with the Greek λογος, *logos*.

These associations are no surprise. Chesed corresponds to the highest attainments of the Order of the Rosy Cross, the apex of that great Pyramid that the aspirant has built symbolically from the Neophyte Grade onward, and which we now may imagine as standing, complete, silent, and majestic, aimed perfectly upward at the beautiful rarified night sky an immeasurable distance above. . . and waiting. As it is written in *Liber 65*, Cap. V, v. 51:

Let not the failure and the pain turn aside the worshippers. The foundations of the pyramid were hewn in the living rock ere sunset; did the king weep at dawn that the crown of the pyramid was yet unquarried in the distant land?

And, in Cap. II, vv. 57-60, 62:

The prophet cried against the mountain: come thou hither, that I may speak with thee!

The mountain stirred not. Therefore went the prophet unto the mountain, and spake unto it. But the feet of the prophet were weary, and the mountain heard not his voice.

But I have called unto Thee, and I have journeyed unto Thee, and it availed me not.

I waited patiently, and Thou wast with me from the beginning. . . to await Thee is the end, not the beginning.

The Adeptus Exemptus Grade also incorporates the symbolism of the 17th Path of Zayin (ז) and the 18th Path of Cheth (ח), which open (from Tiphereth and Geburah, respectively) unto the sephirah Binah, preparing the way for the Adeptus Exemptus' eventual advancement to the Grade of 8^o=3^o, Magister Templi. The symbolic importance of

these two Paths will be discussed in their respective sections later in this chapter.

The Adeptus Exemptus is addressed as "Greatly Honored Frater" or "Greatly Honored Soror."

THE SUMMIT OF ABIEGNUS

The Grade of Adeptus Exemptus confers authority to govern the two lower Orders of R.C. and G.D. . . .

He will have attained all but the supreme summits of meditation, and should be already prepared to perceive that the only possible course for him is to devote himself utterly to helping his fellow creatures. (*One Star in Sight*)

As the 6^o=5^o Grade was said to confer "Magical Powers (strictly so-called) of the second rank" – second, that is, only to the Magus 9^o=2^o who is "pre-eminently the Master of Magick," according to *One Star in Sight* – so is the 7^o=4^o said to have "attained all but the supreme summits of meditation." (The "supreme summits" themselves are the domain of the Magister Templi Grade, 8^o=3^o, "pre-eminently the Master of Mysticism.")

Chesed is defined in terms of mysticism, to counterbalance Geburah's magical orientation. The assimilation of the Adept unto the relationship with her Holy Guardian Angel is all but perfect, her samadhi more mature (and less distinguishable from her workaday consciousness). The key to this deepening meditation is the primary practice of this grade, Bhakti Yoga.

BHAKTI YOGA

Bhakti Yoga is the primary hallmark of the Adeptus Exemptus Grade. As has been said previously, the Hebrew word *chesed* is nearly synonymous with the Sanskrit *bhakti*, "passionate love of God." Furthermore, the "Vision of Love" is the mystical experience related to the attainment of Chesed.⁸ In the 8^o=3^o Oath, wherein one clause is attributed to each sephirah, the line corresponding to Chesed is, "That I will Love all things."

⁸ See *Liber 777*, Col. XLV, Rows 0-10, for the "magical powers" (more correctly, mystical attainments) corresponding to each sephirah.

As was explained in Chapter 6, the Philosophus is required to study and practice Bhakti Yoga; but the Philosophus is only required to be examined in methods, not results. In contrast, in Frater O.M.'s unpublished diary notes on the requirements of the A.:A.: grades, he wrote of the 7^C=4^D that, "*Chesed* is majesty and love. His Bhakti-Yoga must be perfect." The preparatory, outer, ritualistic forms of Bhakti Yoga, called *gauni-bhakti*, are assigned in Netzach; but the higher perfection of Bhakti Yoga, called *para-bhakti*, is natural to the Adeptus Exemptus, the initiate of Chesed.

What is this *para-bhakti*? Recall that the faculty of **memory** is attributed, by Qabalists, to Chesed, in the same sense that desire is attributed to Netzach, or intellect to Hod.⁹ This is important because **the essential characteristic of Bhakti Yoga is recollection or remembering.**¹⁰

To remember is exactly the opposite of to *dismember*; hence the considerable psychological and mythological meaning in the old joke that the last, dying words of the dismembered Osiris to his bride Isis were, "Re-member me always." (And she does!)

In his classic *Bhakti-Yoga*, Chapter 1, Swami Vivekananda explained this relationship by quoting Bhagavan Ramanuja's comments on one of the Hindu sutras:

Meditation again is a constant remembrance (of the thing meditated upon) flowing like an unbroken stream of oil poured out from one vessel to another. When this kind of remembering has been attained (in relation to God) all bondage breaks. Thus it is said in the scriptures, regarding constant remembering as a means to liberation. This remembering, again, is of the same form as seeing, because it is of the same meaning, as in the passage, 'When He Who is far and near is seen, the bonds of the heart are broken, all doubts vanish, and all effects of work disappear'. Now He, Who is near can be seen, but He Who is far can only be remembered. Nevertheless the Scripture

says that we have to see Him who is near, as well as Him who is far, thereby indicating to us that this kind of **remembering** is as good as **seeing**. This remembrance when exalted assumes the same form as seeing. . . . **worship is constant remembering** [*emphasis added*] . . . Knowing, which is the same as repeated worship, has been described as constant remembering. . . . Thus the memory, which has attained to the height of what is as good as direct perception, is spoken of in the Sruti as a means of liberation. 'This Atman'¹¹ is not to be reached through various sciences, nor by intellect, nor by such study of the Vedas. Whomsoever this Atman desires, by him is the Atman attained, unto him this Atman discovers himself.' Here after saying that mere hearing, thinking, and meditating are not the means of attaining this Atman, it is said, 'Whom this Atman desires, by him the Atman is attained.' The extremely beloved alone is desired; by whomsoever this Atman is extremely loved, he alone becomes the most beloved of the Atman. That this beloved may attain the Atman, the Lord himself helps. For it has been said by the Lord: 'Those who are constantly attached to Me and worship Me with love – I give that direction to their will by which they come to Me.' Therefore it is said that to whomsoever this **remembering, which is of the same form as direct perception** [*emphasis added*], becomes of itself very dear, for the reason that it is dear to the Object of such memory-perception, he is desired by the Supreme Atman, that is to say, by him alone the Supreme Atman is attained. **This constant remembrance is denoted by the word bhakti** [*emphasis added*].

In brief, Bhakti Yoga, in its *para* ("supreme") form, is a **continuous recollection of the Belovéd**, an uninterrupted union-by-recollection with Deity-as-Love, and a continuing participation in that Love. It is, at root, identical with the *d'vequth* (דבקות, "adherence, intense devotion") of the Chassidim¹². Both *bhakti* and *d'vequth* have outer and inner aspects of worship wherein ritualistic forms serve initially to establish the conscious awareness of this relationship with the root of all love and, later, serve as a stimulus to its continuing recollection; but the essence of the higher

⁹ Similarly, in the Buddhist Eightfold Path, the seventh step, corresponding closely to the 7^C=4^D Grade, is called *Sammā-sati*, "Right Recollection."

¹⁰ The "mem-" of "memory" means "mind." "Memory" literally means "mindfulness" – keeping something in mind, or bringing it back to mind. To "re-member" a thing is "to be mindful (of it) again." "Mindfulness" is a term common to Buddhism to represent the state of continuing awareness that is a measurable goal of its practices.

¹¹ *Yechidah*, or Self. Here it appears to be used in a way that is interchangeable with the idea of the Holy Guardian Angel.

¹² דבקות, from the same root as דבוק.



ALEISTER CROWLEY

Senior statesman of the spirit, "with little left but pipe and wit."

practice is simply the continuing awareness of, and abiding within, the interminable Love itself. As it is written in *Liber Legis*, Cap. II, v. 43:

A feast every day in your hearts in the joy of my rapture! A feast every night unto Nu. and the pleasure of uttermost delight!

This state has long been described by mystics, of East and West alike, as one essential characteristic of the extreme ripening of adepthood implied by the grade attributed to the sephirah Chesed. The *davaqah* regards this intimate relationship as being with "God." The *bhakti* regards it as being with *Ishvara*. We say it is with "the Holy Guardian Angel." All of this is the same, but for the words.

The Adeptus Exemptus surely needs little help or guidance in this, even from her incarnate superiors in the Order: for in the Holy Guardian Angel she is given the most perfect instructor one could desire in the ways of Love.

THE ADEPTUS EXEMPTUS THESIS

The Exempt Adept will possess a thorough knowledge of all these courses [Student Grade through Adeptus Major Grade], and present a thesis of his own, as a general Epitome of his own Attainment as reflected in the sphere of the Mind. (*Curriculum*, THE EQUINOX No. XI)

The Adept must prepare and publish a thesis setting forth His knowledge of the Universe, and his proposals for its welfare and progress. He will thus be known as the leader of a school of thought. (*One Star in Sight*)

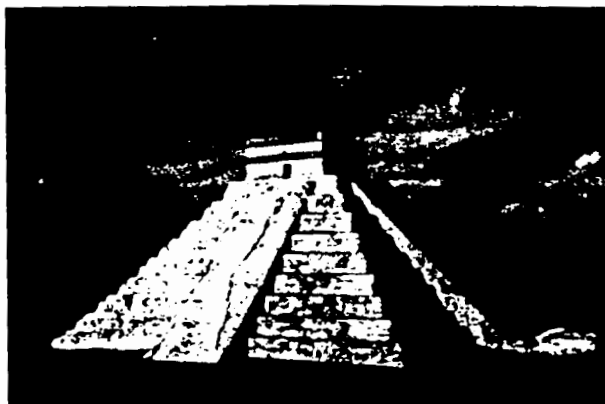
This assignment is self-explanatory; but perhaps the reasons for it are not entirely clear.

Certainly there are enough practical reasons. The Exempt Adepts are "senior statesmen of the spirit," the best trained, most learned, most advanced magicians, mystics, and philosophers of the Inner College. Furthermore, such a person will have ripened his or her own unique perspective of the Great Work. Every person has a unique point of view, and every window on the Divine gazes upon a different aspect, a different vista. Each spiritually mature expression of such a view constitutes one of the great philosophical treasures of the world.

Examples of these writings include *Clef des Grands Mystères* by Eliphas Levi; *The Cloud Upon the Sanctuary* by Karl von Eckartshausen¹³; *Utrinsque Cosmi Histori* by Robert Fludd; *Themis Aurea* and *Scrutinium Chymicum* by Michael Maier; *Euphrates* by Thomas Vaughan; *The Spiritual Exercises* by St. Ignatius of Loyola; *Three Dialogues* by Bishop Berkeley; *The Fourth Dimension* by H. Hinton; and other works by Swedenborg, Paracelsus, Valentine, Newton, Bolyai, and numerous others.¹⁴

¹³ In an earlier edition of this book, Eckartshausen's *Magic: The Principles of Higher Knowledge* was listed here, rather than *The Cloud Upon the Sanctuary*; his best-known work, because *Cloud* reflects much more than even a 7^c=4^c level of understanding. Listed alongside these others, it stands forth as a clear "best of breed," the chief of them all. But Eckartshausen's *Magic* is no higher than a 6^c=5^c work at best, comparing favorably to (for example) Levi's *Dogme et Rituel*.

¹⁴ Students of Crowley's life will discover a strange twist on this one particular task. When the time came for him to pen his 7^c=4^c thesis, he had gathered his notes and formulated his essential themes – then discovered Levi's *Clef des Grands Mystères*, which covered exactly the same points Crowley had



THE PYRAMID OF INITIATION
What rejected stone shall crown it?

But beyond these benevolent considerations, there is a further need that this thesis be written now, a need deeply rooted in the Adept's natural development in the path of initiation. The $7^{\circ}=4^{\square}$ has attained to the highest sephirah attributed to the *Ruach* (the distinctly human part of the psyche, including the reasoning mind). This is that "certain exalted grade whereby a man becomes master of knowledge and intelligence, and no more their slave" (*Liber 61*, v. 18). The Exempt Adept is preparing to cross a threshold into the Third Order – the Ordeal of the Abyss – to which only the Knowledge and Conversation of the Holy Guardian Angel is of comparable significance. Crossing this Abyss requires full ripening of all that has gone before, a drawing to a head of everything constituting the Adept, of all that makes her what she distinctly is. Here, once more, is the symbol of the Pyramid of Initiation that the aspirant has been carefully building, now reaching completion, converging on the final point at its apex. Only thus may the Adeptus Exemptus be prepared for the great step ahead – of which more anon.

intended to explain. Therefore, instead of writing a new book, he translated Levi's!

By this standard, we would have to recognize Mme. Isabella de Steiger (V.J.H.: Sor. Alta Peto, $5=6$ of the old G.D.) as an Adeptus Exemptus for her wonderful translation of Eckhartshausen's *The Cloud Upon the Sanctuary*!

Whatever the truth of the Crowley-Levi story, Crowley certainly published numerous works that brilliantly satisfy the requirements for this great assignment. He first assumed a full Adeptus Exemptus function upon commencing to publish THE EQUINOX. His New Commentary on *The Book of the Law* exactly fulfills the requirements of a $7^{\circ}=4^{\square}$ thesis: as, certainly, does his mammoth *Book Four* when all four sections are considered. His role in forging the system of the A.A., for his and future generations, may, perhaps, be regarded as a "thesis" in another medium than the written word. There is no question that he did the work, many times over.

THE PATH OF ZAYIN

To attain the Grade of Magister Templi, he must perform two tasks: [the first is] the emancipation from thought by putting each idea against its opposite, and refusing to prefer either. . . . (*One Star in Sight*)

† The Utterance of the Pythoness, *Liber MCXXXIX* (*Liber Viarum Viarum*)

Zayin means "sword," symbolic of the human intellect and representative of division and multiplicity. It corresponds to the sign Gemini, and to the VIth Trump of the Tarot, popularly called The Lovers, and esoterically called "The Children of the Voice: The Oracle of the Mighty Gods."¹⁵

Gemini, "Twins," implies the number two. A sword is an implement of severing or cleaving. Yet the title, The Lovers, implies intimate union. A passage in *The Book of the Law* (Cap. 1, vv. 29-30) addresses this apparent paradox:

For I am divided for love's sake, for the chance of union.

This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

The descent of the Path of Zayin, from Binah to Tiphereth, is the coming forth of creation by division: *i.e.*, by the formulation of the human intellectual function, which is ultimately binary.¹⁶ Of this formulation, "the pain of division is as nothing." However, we now focus our attention on the complementary operation, the opening from Tiphereth unto Binah. In this, the many are united into the One. Duality is overcome. In particular,

¹⁵ *Zayin* is related to the principle of prophecy. Even in simple terms, this is understandably a facet of the relationship between the rational mind (Tiphereth, 7) and an informing intuition (Binah, 3). Furthermore, the Gemini Twins in the mythologies of varying cultures (often called "Children of the Sun") are frequently associated with the function of prophecy. Evidently for this reason, in *Liber Viarum Viarum*, Crowley assigned to the Path of Zayin a practice or power called "The Utterance of the Pythoness," for which he assigned an instruction labeled *Liber 1139*. This instruction is inextant and unidentifiable. Its number is the value of the Greek word *δελφός*, "womb," the root of *οἰδελφοί*, "brothers" (lit., children of the same womb). Based on the title of *Liber 1139*, a pun probably was also intended on *Δελφοί*, Delphi, the site of the most famous oracle of antiquity, sacred to the Sun god.

¹⁶ All knowledge reduces either to the statement $A=B$ or the statement $A \neq B$.

intellectual polarities resolve into a single Truth; "the joy of dissolution is all."

In addition to the normal meditative methods of yoga, the practical instruction for this Task of the Path of Zayin is *Liber Os Abyssi vel* 𐤆𐤊𐤃: *The Book of the Mouth of the Abyss* or *The Book of Da'ath* (Knowledge). It is a technique for employing the intellect, isolated from the intuitive faculty, to destroy its own compelling hold on the soul. The climax of the operation proper is described in *Liber Da'ath* as follows:

Then will all phenomena which present themselves to him appear meaningless and disconnected, and his own Ego will break up into a series of impressions having no relation one with the other, or with any other thing.

Let this state then become so acute that it is in truth Insanity, and let this continue until exhaustion. . .

It may end in real insanity, which concludes the activities of the Adept during this present life, or by his rebirth into his own body and mind with the simplicity of a little child.

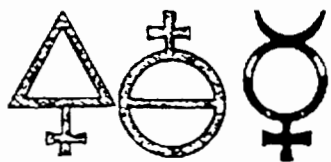
And then shall he find all his faculties unimpaired, yet cleansed in a manner ineffable.

And he shall recall the simplicity of the Task of the Adeptus Minor,¹⁷ and apply himself thereto with fresh energy in a more direct manner. . .

And with the reappearance of the Holy Guardian Angel¹⁸ he may be granted the highest attainments. . .

Thence may he enter into a real communion with those that are beyond, and he shall be competent to receive communication and instruction from Ourselves directly.

Thus shall We prepare him for. . . the Ordeal of the Abyss, when we have received him into the City of Pyramids.¹⁹



¹⁷ To attain to the Knowledge and Conversation of the Holy Guardian Angel.

¹⁸ The Angel has been, as it were, expelled from the conscious psyche by the terms of the practice, which required the employment of the powers of reason utterly divorced from the spiritual faculties.

¹⁹ This is a reference to Binah.

THE PATH OF CHETH

To attain the Grade of Magister Templi, he must perform. . . the consecration of himself as a pure vehicle for the influence of the order to which he aspires. (*One Star in Sight*)

¶ The Ritual of the Holy Grail. *Liber CLVI*. (*Liber Viarum Viæ*)

Cheth means "hedge" or "fence," that which defines a territory; or an enclosure or field thus delimited. It corresponds to the sign Cancer, and to the VIIth Trump of the Tarot which is called, popularly, The Chariot and, esoterically, "The Child of the Powers of Water: The Lord of the Triumph of Light."

This Chariot is the human personality and its associated higher "vehicles." The Charioteer is the Holy Guardian Angel. The word *Cheth* (𐤇𐤈) enumerates to 418, the number that, in the present Æon, symbolizes the perfection of the Great Work. This, then, is the "Triumph of Light" to which the esoteric title alludes.

The task for this Path, quoted above from *One Star in Sight*, is entirely clear. However, each person must discover his or her own method for its accomplishment. *Cheth* is the final Path traversed²⁰ before admission of the Adept into the Third Order and the Grade of Magister Templi, even as Samekh was the last traversed within the Outer College. The step yet before the Adeptus Exemptus compares to adepthood (to the Knowledge and Conversation of the Holy Guardian Angel) as that Knowledge and Conversation compares to the Neophyte's initial aspiration within the First Order.

A certain assistance is given to the Adept in these matters.

First, as *Liber Viarum Viæ* confirms, for this "Ritual of the Holy Grail" we are given the horrible-beautiful Class A document *Liber Cheth vel Vallum Abiegni*. "This book," Crowley wrote in the *Syllabus* in EQUINOX XI, "is a perfect account of the task of the Exempt Adept considered under the symbols of a particular plane, not the intellectual."

²⁰ Zayin opens unto Binah from Tiphereth, and *Cheth* from Geburah. There is no Path that passes directly from Chesed to Binah. This is one of the symbols of the Abyss of which we speak. How to make the leap? By no *reasonable* means. Yet to one who returns to the simplicity of the perspective of the Adeptus Minor, the way will not be hard to find, even as a young child runs unhesitatingly into the arms of its mother.

Another document from the Adeptus Exemptus Syllabus also may be of assistance in the basic task of this Path, the self-consecration of the Adept as a pure vehicle for the influence of the Third Order to which she aspires. The document is *Liber Thisharb Via Memoria* (*The Book of the Journey of the Memory*). "Thisharb" – הישארב – is *Berashith* (the Hebrew title of *Genesis*, i.e., "in the beginning") spelled backwards.

As already stated, among the planetary sephiroth Chesed is attributed to the function of memory, and many associate a certain resolution of karma with this Grade. It should come as no surprise, therefore, that a technique is given for encouraging the recovery of past life memories. These memories well may have arisen, to some extent, much earlier in the course of training. Often they are a side effect of meditation; or they may serve as a device for the Holy Guardian Angel to employ in guiding the aspirant to go in certain directions.

One factor makes it especially likely that the Exempt Adept will be able to recover these memories: The inner grades are not typically attained in quick succession, within one lifetime, unless there has been substantial attainment previously. It is likely that an Adeptus Exemptus was at least a Minor or Major Adept in a prior life. Souls of such maturity assimilate much more of their human life, personality, and memories into the spiritual core of their being, which passes from life to life, thereby making the recovery of these memories easier.

The ultimate purpose of *Liber Thisharb* is the discovery of the True Will in a very pure way, and the rendering of it comprehensible to the powers of reason; or, as *Liber Thisharb* itself describes the practice, "its results define the separate being of the Exempt Adept from the rest of the Universe, and discover his relation to that Universe." The full, formal method given for accomplishing this involves the recovery of past life memories so that the Adept can see a greater length of the road she has been traversing. The Adept's powers of meditation then are applied to the analysis of what has been learned, to the end of identifying who she is and what service she is able to offer to the Third Order, or Silver Star.

Several passages from *Liber Thisharb* help put into perspective its considerable importance for the Exempt Adept:

It is of such importance to the Exempt Adept that We cannot overrate it. Let him in no wise adventure the plunge into the Abyss until he have accomplished this to his most perfectest satisfaction.

For in the Abyss no effort is anywise possible. The Abyss is passed by virtue of the mass of the Adept and his Karma. Two forces impel him: (1) the attraction of Binah, (2) the impulse of his Karma; and the ease and even the safety of his passage depend on the strength and direction of the latter.

Should one rashly dare the passage, and take the irrevocable Oath of the Abyss, he might be lost therein through Æons of incalculable agony; he might even be thrown back upon Chesed, with the terrible Karma of failure added to his original imperfection.

Let then the Adept who finds the result of these meditations unsatisfactory refuse the Oath of the Abyss, and live so that his Karma gains strength and direction suitable to the task at some future period...

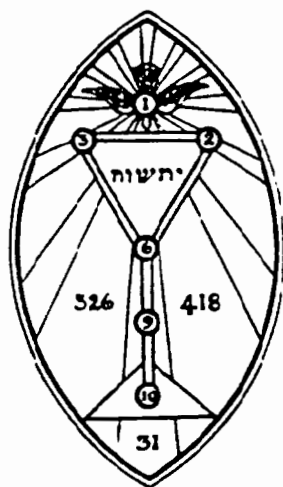
All this being perfected, so that the memory reaches back into æons incalculably distant, let the Exempt Adept meditate upon the fruitlessness of all those years, and upon the fruit thereof, severing that which is transitory and worthless from that which is eternal. And it may be that he being but an Exempt Adept may hold all to be savourless and full of sorrow.

This being so, without reluctance will he swear the Oath of the Abyss.

... Having then perfected in his mind these conceptions, let him apply them to his own career, forging the links of memory into the chain of necessity.

And let this be his final question: To what purpose am I fitted? Of what service can my being prove to the Brothers of the A.:.A.: if I cross the Abyss, and am admitted to the City of the Pyramids?

There follows an instruction in how that question is to be approached; then,



THE HOLY GRAIL
The Mysteries of Chesed are those of the Holy Grail. (From *The Chalice of Ecstasy* by Frater Achad.)

There is no minutest atom of his composition which can be withdrawn without making him some other than he is, no useless moment in his past. Then what is his future? [...]

So the adept has military genius, or much knowledge of Greek: how do these attainments help his purpose, or the purpose of the Brothers? He was put to death by Calvin, or stoned by Hezekiah; as a snake he was killed by a villager, or as an elephant slain in battle under Hamilcar. How do such memories help him? Until he have thoroughly mastered the reason for every incident in his past, and found a purpose for every item of his present equipment, he cannot truly answer even those Three Questions that were first put to him, even the Three Questions of the Ritual of the Pyramid²¹: he is not ready to swear the Oath of the Abyss.

But being thus enlightened, let him swear the Oath of the Abyss; yea, let him swear the Oath of the Abyss.

BEYOND THE ROSY CROSS

Adeptus (Exemptus). – Completes in perfection all these matters [of previous grades]. He then either (a) becomes a Brother of the Left Hand Path or, (b) is stripped of all his attainments and of himself as well, even of his Holy Guardian Angel, and becomes a Babe of the Abyss, who, having transcended the Reason, does nothing but grow in the womb of its mother.

He must then decide upon the critical adventure of our Order: the absolute abandonment of himself and his attainments. He cannot remain indefinitely an Exempt Adept: he is pushed onward by the irresistible momentum that he has generated.

– *One Star in Sight*

Despite our editorial decision to let this book climax, or come to a natural rest, in the 7^o=4^o Grade, it has been impossible to draft these words without constant reference to the grades beyond, and to the Third Order which they constitute.

Repeatedly, in many writings, Aleister Crowley told us until we could not forget it, that the Exempt Adept may not stay an Adept forever. There is a necessity to go on, a momentum or inner pressure that carries one forward. It is only necessary

²¹ Three questions that are put to the Probationer during the week preceding the Neophyte initiation, *Liber T'raa*.

to equip oneself for the inevitable, and to make a certain critical choice along the way: whether to surrender oneself (one's ego) entirely to the annihilation of the Abyss, or to hold on, to resist disintegration and absorption, to strive to survive as the separate ego-center that one has always thought oneself to be.

The Exempt Adept is the highest stage that a being can attain and still be definable in human (*i.e.*, in personality) terms. It is an apex: but the whole course of the spiritual training has been aimed, inevitably, at exceeding even that.

His Angel shall lead him anon²² to the summit of the Order of the R.C. and make him ready to face the unspeakable terror of the Abyss which lies between Manhood and Godhead: teach him to Know that agony, to Dare that destiny, to Will that catastrophe, to keep Silence for ever as he accomplishes the act of annihilation.²³

As the old alchemical aphorism goes, "First the stone, then the plant, then the animal, then the human – then the God." Timeless samadhi ripens into the timeless sea of Nirvana: but to enter that sea, one must divest oneself of far more than one's knickers. One must divest oneself of all that one has ever considered oneself to have or to be.

From the Abyss comes No Man forth, but a Star startles the Earth, and our Order rejoices above that Abyss that the Beast hath begotten one more Babe in the Womb of Our Lady, His Concubine, the Scarlet Woman, BABALON.

There is no need to instruct a Babe thus born, for in the Abyss it was purified of every poison of personality: its ascent to the highest is assured, in its season, and it hath no need of seasons for it is conscious that all conditions are no more than forms of its fancy.²⁴

The transition from Chesed to Binah is unique in a couple of ways. For one (already mentioned), there is no direct Path marking this transition on the Tree of Life. For another, both Chesed and

²² From the initial Knowledge and Conversation, which characterizes the Lesser Adept.

²³ *One Star in Sight*.

²⁴ *Ibid*. "No Man" (Lat. *Nemo*) is the generic title of the Magister Templi, 8^o=3^o. 'Beast' and 'Babalon' may be understood here as Yod and Heh, Chokmah and Briah. Their Union is in Da'ath.



Binah are attributed to Water. At no other point on the Tree has the transition been from a sephirah of a given element into another of the same element. In this is a particular symbol, which the Exempt Adept easily will understand.

There are those, however, who are unwilling to make the transition. Their ego-centers still hold sway over their deeper being. Ultimately, they are afraid to die. This is the same as saying that they are afraid to love, which is equally true. Even as the self is lost in the Belovèd in the depths of love – even as the ego softens or surrenders its warding and defining barriers in the rapture of orgasm – so is the Fear of Death always a Fear of Love. Those who thus fear are known as the Black Brothers.²⁵ This is not the same as a “black magician,” who is generally of a much lower grade, and a much more ridiculous phenomenon. Nor is it the same as the Black School of Magick, which, with the White and Yellow Schools, form a triad of root philosophies among the world’s initiates.²⁶ Finally, the term is not racially motivated. The basis for the “black” metaphor will be evident in the quotations that follow. For now, you simply need to know that a Black Brother is a very advanced initiate, an Adeptus Exemptus, who from an unexpunged fear (often masked by other, hollow motives) resists the natural forward momentum that otherwise would have carried her, naturally and in the proper hour, into the embrace of the Third Order.

We find this natural process (which the Black Brother resists) documented in the A.:A.:’s History Lecture, *Liber 61*, vv. 27-28:

In the fullness of time, even as a blossoming tree that beareth fruit in its season, all these pains were ended, and these adepts [Fras. D.D.S. and O.M.] and their companions obtained the reward which they had sought – they were to be admitted to the Eternal and Invisible Order that hath no name among men.

²⁵ In contrast to the “Great White Brotherhood” by which the A.:A.: identifies itself. These terms are not in the least racist in original intent, although (with today’s resurgence of violent and intolerant “white supremacist” bigotry), we tend to employ the term “Great White Brotherhood” very sparingly. I suppose recalcitrant female Adepts Exempti are legitimately called “Black Sisters,” despite the entirely different mental picture that phrase brings to mind!

²⁶ See “The Three Schools of Magick” in *Magick Without Tears*, letters 6-8.



THE MASTER THERION

They therefore who had with smiling faces abandoned their homes, their possessions, their wives, their children in order to perform the Great Work, could with steady calm and firm correctness abandon the Great Work itself; for this is the last and greatest projection of the alchemist.

The phenomena of the Black Brothers are discussed in many places, including *The Vision & the Voice: Magick in Theory & Practice*, Cap. XXI, Sec. 1 and elsewhere; *Magick Without Tears*, Letters 12 and 50 and elsewhere; and *Liber Aleph* in diverse places.

We close this section with two lengthy passages on this final choice.

From *Liber Aleph*, Cap. 104:

Of the Black Brothers, o my Son, will I write these Things following. I have told thee already concerning Change, how it is the Law, because every Change is an Act of Love under Will. So then he that is Adept Exempt, whether in Our Holy Order or another, may not remain in the Pillar of Mercy, because it is not balanced, but is unstable. Therefore is the Choice given unto him, whether he will destroy his Temple, and give up his Life, extending it to Universal Life,²⁷ or whether he will

²⁷ See *Liber Cheth*, v. 3. The Exempt Adept remains a discrete individual, albeit living in service to the Universal.

make a Fortress about that Temple, and abide therein, in the false Sphere of Daäth, which is in the Abyss. And to the Adepts of Our Holy Order this Choice is terrible, by cause that they must abandon even Him whose Knowledge and Conversation they have attained. Yet, o my Son, they have much Help of Our Order in this Æon, because the General Formula is Love, so that their Habit itself urgeth them to the Bed of Our Lady BABALON. Know then the Black Brothers by these True Signs of their Initiation of iniquity, that they resist Change, restrict and deny Love, fear Death. *Percutantur.*

From *Magick in Theory & Practice*, Cap. VII, Sec. I (a portion of which has been quoted already in the preceding chapter):

The Hieroglyph shewn in the Seventh Key of the Tarot (described in the 12th Æthyr, Liber 418, Equinox I, V) is the Charioteer of OUR LADY BABALON, whose Cup or Graal he bears.

Now this is an important formula. It is the First of the Formulæ, in a sense, for it is the formula of Renunciation.²⁸ It is also the Last!

The Cup is said to be full of the Blood of the Saints; that is, every "saint" or magician must give the last drop of his life's blood to that cup. It is the original price paid for magick power. And if by magick power we mean the true power, the assimilation of all force with the Ultimate Light, the true Bridal of the Rosy Cross, then is that blood the offering of Virginity, the sole sacrifice well-pleasing to the Master, the sacrifice whose only reward is the pain of child-bearing unto him.

But 'to sell one's soul to the devil', to renounce no matter what for an equivalent in personal gain,²⁹ is black magic. You are no longer a noble giver of your all, but a mean huckster.

This formula is, however, a little different in symbolism, since it is a Woman whose Cup must be filled. It is rather the sacrifice of the Man, who transfers life to his descendants...

But here the formula implies much more even than this. For it is his whole life that the

Magus offers to OUR LADY. The Cross is both Death and Generation, and it is on the Cross that the Rose blooms. The full significance of these symbols is so lofty that it is hardly fitted for an elementary treatise of this type. One must be an Exempt Adept, and have become ready to pass on, before one can see the symbols even from the lower plane. Only a Master of the Temple can fully understand them.

(However, the reader may study Liber CLVI in Equinox I, VI, the 12th and 2nd Æthyrs in Liber 418 in Equinox I, V, and the Symbolism of the V^c and VI^c in O.T.O.)³⁰

Of the preservation of this blood which OUR LADY offers to the ANCIENT ONE, CHAOS³¹ the All-Father, to revive him, and of how his divine Essence fills the Daughter (the soul of Man) and places her upon the Throne of the Mother, fulfilling the Economy of the Universe, and thus ultimately rewarding the Magician (the Son) ten thousandfold, it would be still more improper to speak in this place. So holy a mystery is the Arcanum of the Masters of the Temple, that it is here hinted at in order to blind the presumptuous who may, unworthily, seek to lift the veil, and at the same time to lighten the darkness of such as may be requiring only one ray of the Sun in order to spring into life and light.

CONCLUSION

There is no conclusion. The Way of the Spirit is a way of eternal going – of movement and change.

And this change, this evolution, is the consequence of love. Evolution is **always** the consequence of love. By surrendering ourselves – passionately, not passively – to the evolving circumstances presented to us by the textured fabric of life, we become ever larger than any circumstances that oppress us. The whole is always greater than the sum of its parts.

In our way of Love, we pour forth the very essence of ourselves into that which we love most. We embrace it, take it in, become filled with it.

²⁸ "There is no moral implication here. But to choose A implies to refuse not-A: at least, that is so, below the Abyss." – A.C.

²⁹ "Supposed personal gain. There is really no person to gain; so the whole transaction is a swindle on both sides!" – A.C.

³⁰ The V^c of O.T.O. is Sovereign Prince or Princess of Rose-Croix (cf. 18^c of the Scottish Rite). The O.T.O. VI^c is the degree of the Knight (Templar) Kadosh, or Dame Companion of the Holy Graal (a reinterpretation of the Scottish Rite 30^c).

³¹ "CHAOS is a general name for the totality of the Units of Existence; it is thus a name feminine in form. Each unit of CHAOS is itself All-Father." – A.C.

surrendering to it the whole of what we are; for the one condition of progress, as has been said previously, is annihilation of the self in the Beloved.

Thus far the Rosy Cross.

What sweeter words are there than these from *Liber 65*, Cap. III, v. 51:

O Thou light and delight, ravish me away into the milky ocean of the stars!

Or these from *Liber 7*, Cap. VII, vv. 41-45:

Come, O my God, in one last rapture let us attain to the Union with the Many!

In the silence of Things, in the Night of Forces, beyond the accursed domain of the Three, let us enjoy our love!

My darling! My darling! away, away beyond the Assembly and the Law and the Enlightenment unto an Anarchy of Solitude and Darkness!

For even thus must we veil the brilliance of our Self.

My darling! My darling!

Never before in the history of the world have the inner pathways of the Journey been so finely mapped, nor the Way so clearly marked. One has but to enter upon it with courage, love, intelligence, and determination. But we cannot take the Journey for you. Only your own labor can raise the Pyramid of your spirit. Work has virtue for its own sake; and how much more this Great Work, O brothers and sisters of the Morning Light?

In the bonds of our common humanity and of our common divinity, I invite all who are ready, to undertake the Journey; and all others to undertake to make themselves ready.

Love is the law, love under will.



"So therefore the beginning is delight, and the End is delight, and delight is in the midst, even as the Indus is water in the cavern of the glacier, and water among the greater hills and the lesser hills and through the ramparts of the hills and through the plains, and water at the mouth thereof when it leaps forth into the mighty sea, yea, into the mighty sea."

— Liber A'sh, v. 39

Epilogue
DAUGHTER OF THE LANTERN

I

Surrender.

*I stand, or lay, or but exist in the presence of something of
inordinate magnitude, and wonder, and awesome, thund'rous peace which
I have hitherto held back but now admit, timorously, tenderly,
feeling my child-caution expectant and happy and thrilled.
I trust it, and seek to hold it and be made secure,
or else,
to be miraculously touched beyond my preconceptions.*

II

*There stands a Daughter of the Lantern,
silent, wise,
biding her tongue and time, yet ever going before me,
the love of her eyes aflame & luminous with starlight
- waiting until I wake and take her hand.
She is guide and mistress,
inspiration of fantasy and certainty of reality.
She is as much myself as am I,
yet somehow separate,
unknowable while totally Known,
as the flame that fills me wholly.*

III

*The flame burns & sings & dances within my soul.
 That which was water and mystery,
 now, within the sacred sanctuary,
 is light and wonder and amazement,
 a purifying fire,
 a love
 unquenchable & inextinguishable,
 passionate & chaste,
 self-subsuming & all-consuming,
 patient & impatient,
 purging me of dross,
 cleansing, transforming, freeing.
 One flame. One dance. One miracle.
 Certainty. Peace. Passion. Life.*

*Goddess, central flame, illuminator, teacher, healer,
 song of beauty & fire of knowing
 – I love you!*

IV

*A breath caresses my cheek and startles me awake,
 awake as I have rarely been,
 to stare, mind stopped, senses staggered,
 into the wondrous and splendid majesty of the star of her being.
 How shall it be
 that of all the multitude of the unceasing heavens,
 this one star should so fill and fulfill what my hungering soul
 desires, requires, devours, embraces, and loves?
 At but the thought of Her,
 across these miles,
 the delicate breeze or breath dances on all my skin,
 through walls, through clothes, through excuses, through incredulity,
 and plays its birthing reveille 'pon each of my inner senses.
 Her charade, her persona, are all gone,
 and I see but Her star, Her inner fires, Her beauty.
 And it is before this Beauty that all my speech fails.
 What I want to say!
 What I hunger to reflect, to utter, to declare,
 so that she may know I KNOW
 & love & honor,
 beyond my frail and inadequate powers of expression.*

V

*Diaphanous veils descend
& cloak that argent & ardent splendor.
They weave & shift & pass,
each imaging another face, another view.
Where but an hour ago,
or a day,
I oh so clearly saw Her
- now I see only the intervening warp & woof of our dance,
the veils that seductively cloak her reality
and chastely conceal its naked miracle.*

VI

*Each movement of mine and hers is
balanced, anticipated, reciprocated
by the other.
Does she move in foresighted anticipation
to make space,
to receive my next thrust of being,
as Yin moves on to make way
for Yang's new wave of penetration?
Or I her?
Or is the dance so wrought, the dancers so matched,
that the yielding or vacuity of either
is at once filled precisely by the other,
each providing
in unconscious rhythmic flow, the context for the other's Way?
Two jig-saw realities interlocked in some far vaster puzzle.
Satisfaction.
Dynamic complementation.
Mystery.
Unpardonable love.*

VII

*And then these veils lift, or part,
like delicate tumescent folds of flesh
opening inward to admit the whole of me.
Bright star disclosed anew.
One star in sight.
Beyond death, beyond space, beyond reason,
I am lost & found
at once & forever & never.
Two, one, naught.
Naughty play as we/I/she
meet in the center of ecstasy & pain,
beyond light
into starlit night,
and spill,
twin fountains of silver & gold
pulsing,
pulsars, quasars,
eruptive & unceasing streams of liquid starlight,
screaming lost in Silence,
into the greater creative pulse
of the boundless, soundless BEAUTY
of Thee.*

APPENDICES

A

LIBER XIII
vel
GRADUUM MONTIS ABIEGNI

A Syllabus of the Steps Upon the Path

A.:A.: Publication in Class D.

Issued by Order:

D.D.S. 7^o=4[□] Præmonstrator

O.S.V. 6^o=5[□] Imperator

N.S.F. 5^o=6[□] Cancellarius

51. Let not the failure and the pain turn aside the worshippers. The foundations of the pyramid were hewn in the living rock ere sunset; did the king weep at dawn that the crown of the pyramid was yet unquarried in the distant land?

52. There was also an humming-bird that spake unto the horned cerastes, and prayed him for poison. And the great snake of Khem the Holy One, the royal Uræus serpent, answered him and said:

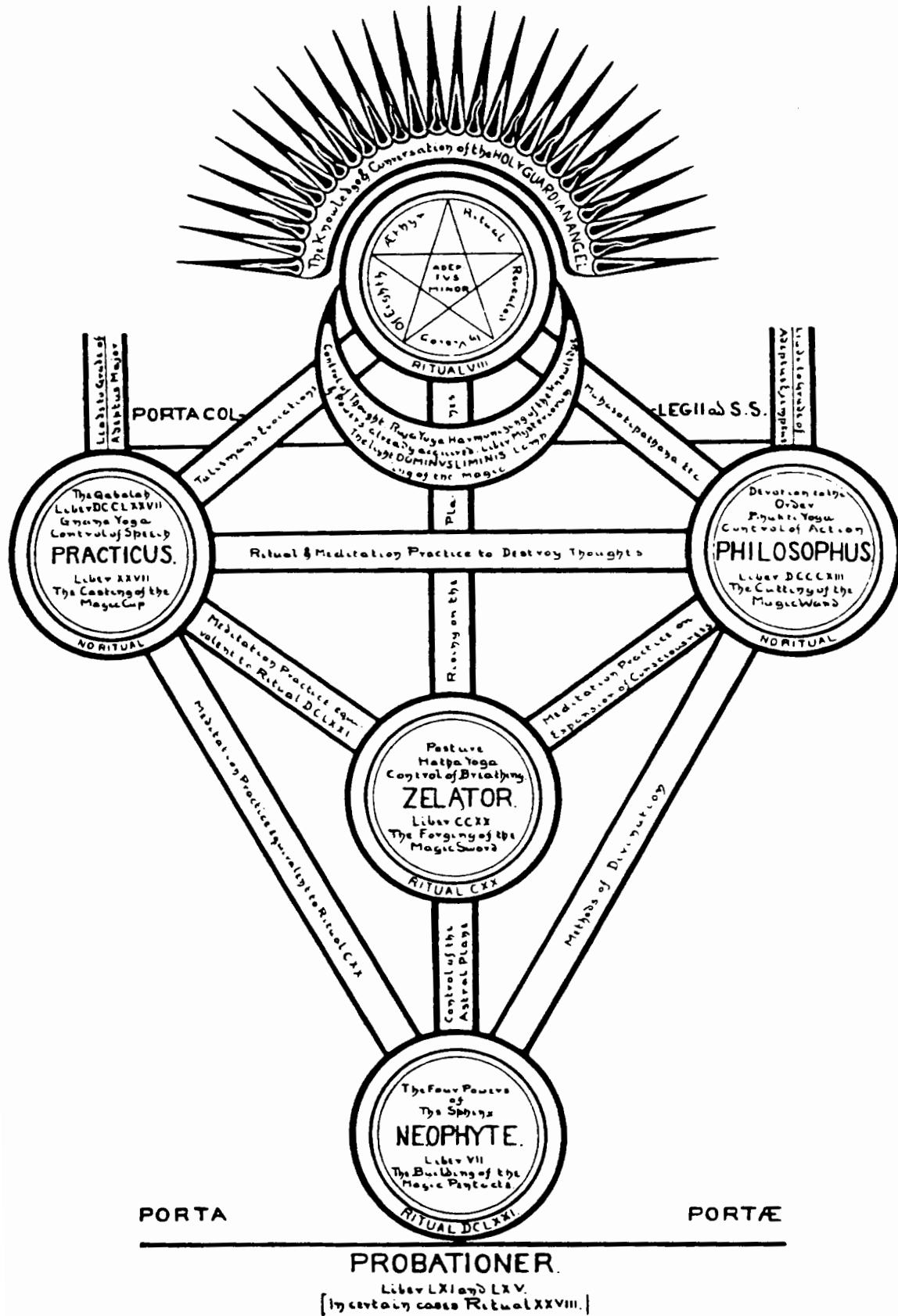
53. I sailed over the sky of Nu in the car called Millions-of-Years, and I saw not any creature upon Seb that was equal to me. The venom of my fang is the inheritance of my father, and of my father's father; and how shall I give it unto thee? Live thou and thy children as I and my fathers have lived, even unto an hundred millions of generations, and it may be that the mercy of the Mighty Ones may bestow upon thy children a drop of the poison of eld.

54. Then the humming-bird was afflicted in his spirit, and he flew unto the flowers, and it was as if naught had been spoken between them. Yet in a little while a serpent struck him that he died.

55. But an Ibis that meditated upon the bank of Nile the beautiful god listened and heard. And he laid aside his Ibis ways, and became as a serpent, saying Peradventure in an hundred millions of millions of generations of my children, they shall attain to a drop of the poison of the fang of the Exalted One.

56. And behold! ere the moon waxed thrice he became an Uræus serpent, and the poison of the fang was established in him and his seed even for ever and for ever.

LIBER LXV. CAP. V.



LIBER XIII

VEL

GRADUUM MONTIS ABIEGNI

A SYLLABUS OF THE STEPS UPON THE PATH

1. *The Probationer.* His duties are laid down in Paper A, Class D. Being *without*, they are vague and general. He receives Liber LXI. and LXV.

[Certain Probationers are admitted after six months or more to Ritual XXVIII.]

At the end of the Probation he passes Ritual DCLXXI., which constitutes him a Neophyte.

2. *The Neophyte.* His duties are laid down in Paper B, Class D. He receives Liber VII.

Examination in Liber O, Caps. I.-IV., Theoretical and Practical.

Examination in The Four Powers of the Sphinx. Practical.

Four tests are set.

Further, he builds up the magic Pentacle.

Finally he passes Ritual CXX., which constitutes him a Zelator.

3. *The Zelator.* His duties are laid down in Paper C, Class D. He receives Liber CCXX., XXVII., and DCCCXIII.

Examinations in Posture and Control of Breath (see EQUINOX No. 1). Practical.

Further, he is given two meditation-practices corresponding to the two rituals DCLXXI. and CXX.

(Examination is only in the knowledge of, and some little practical acquaintance with, these meditations. The complete results, if attained, would confer a much higher grade.)

Further, he forges the magic Sword.

No ritual admits to the grade of Practicus, which is conferred by authority when the task of the Zelator is accomplished.

4. *The Practicus.* His duties are laid down in Paper D, Class D.

Instruction and Examination in the Qabalah and Liber DCCLXXVII.

Instruction in Philosophical Meditation (Gna-na-Yoga).

Examination in some one mode of divination: *e.g.*, Geomancy, Astrology, the Tarot. Theoretical. He is given a meditation-practice on Expansion of Consciousness.

He is given a meditation-practice in the destruction of thoughts.

Instruction and Examination in Control of Speech. Practical.

Further, he casts the magic Cup.

No ritual admits to the grade of Philosophus, which is conferred by authority when the Task of the Practicus is accomplished.

5. *The Philosophus.* His duties are laid down in Paper E, Class D.

He practices Devotion to the Order.

Instruction and Examination in Methods of Meditation by Devotion (Bhakti-Yoga).

Instruction and Examination in Construction and Consecration of Talismans, and in Evocation.

Theoretical and Practical.

Examination in Rising on the Planes (Liber O, Caps. V., VI.). Practical.

He is given a meditation-practice on the Senses, and the Sheaths of the Self, and the Practice called Mahasatipatthana.

(See The Sword of Song, "Science and Buddhism.")

Instruction and Examination in Control of Action.

Further, he cuts the Magic Wand.

Finally, the Title of Dominus Liminis is conferred upon him.

He is given meditation-practices on the Control of Thought, and is instructed in Raja-Yoga.

He receives Liber Mysteriorum and obtains a perfect understanding of the Formulæ of Initiation.

He meditates upon the diverse knowledge and power that he has acquired, and harmonises it perfectly.

Further, he lights the Magic Lamp.

At last, Ritual VIII. admits him to the grade of Adeptus Minor.

The Adeptus Minor. His duty is laid down in Paper F, Class D.

It is to follow out the instruction given in the Vision of the Eighth Æthyr for the attainment of the Knowledge and Conversation of the Holy Guardian Angel.

[NOTE. This is in truth the sole task; the others are useful only as adjuvants to and preparations for the One Work.

Moreover, once this task has been accomplished, there is no more need of human help or instruction; for by this alone may the highest attainment be reached.

All these grades are indeed but convenient landmarks, not necessarily significant. A person who had attained them all might be immeasurably the inferior of one who had attained none of them; it is Spiritual Experience alone that counts in Result; the rest is but Method.

Yet it is important to possess knowledge and power, provided that it be devoted wholly to that One Work.]

B

LIBER COLLEGII SANCTI
sub figura CLXXXV

LIBER COLLEGII SANCTI

sub figurâ

CLXXXV

Being the Tasks of the Grades, and their
Oaths, proper to Liber XIII, the
publications of the A.:A.:
in Class D from
A to G

Issued by Order:

D.D.S. 7^o=4[□] Præmonstrator.

O.S.V. 6^o=5[□] Imperator.

N.S.F. 5^o=6[□] Cancellarius.

Liberty
Power
Destiny



Life
Putrefaction
Death



A.:A.:

The Oath of a Probationer.

I. _____, being of sound mind and body, on this _____ day of _____ [An _____ ☉ in _____ ° of _____] do hereby resolve: in the Presence of _____ a neophyte of the A.:A.: To prosecute the Great Work: which is, to obtain a scientific knowledge of the nature and powers of my own being.

May the A.:A.: crown the work, lend me of Its wisdom in the work, enable me to understand the work!

Reverence, duty, sympathy, devotion, assiduity, trust do I bring to the A.:A.: and in one year from this date may I be admitted to the knowledge and conversation of the A.:A.:!

Witness my hand _____

Motto _____



Love
Passion
Debauch

Light
Perception
Darkness

Date

No.

A.:A.: The Task of a Probationer.

0. Let any person be received by a Neophyte. the latter being responsible to his Zelator.
1. The period of Probation shall be at least one year.
2. The aspirant to the A.:A.: shall hear the Lection (Liber LXI) and this note of his office; IF HE WILL, shall then procure the robe of a Probationer; shall choose with deep forethought and intense solemnity a motto.
3. On reception, he shall receive the robe, sign the form provided and repeat the oath as appointed, and receive the First Volume of the Book.
4. He shall commit a chapter of Liber LXV to memory; and furthermore, he shall study the Publications of the A.:A.: in Class B, and apply him self to such practices of Scientific Illuminism as seemeth him good.
5. Beside all this, he shall perform any tasks that the A.:A.: may see fit to lay upon him. Let him be mindful that the word Probationer is no idle term, but that the Brothers will in many a subtle way *prove* him, when he knoweth it not.
6. When the sun shall next enter the sign under which he hath been received, his initiation may be granted unto him. He shall keep himself free from all other engagements for one whole week from that date.
7. He may at any moment withdraw from his association with the A.:A.: simply notifying the Neophyte who introduced him.
8. He shall everywhere proclaim openly his connection with the A.:A.: and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.
One month before the completion of his year, he shall deliver a copy of the Record of his year's work to the Neophyte introducing and repeat to him his chosen chapter of Liber LXV.
9. He shall hold himself chaste, and reverent toward his body, for that the ordeal of initiation is no light one. This is of peculiar importance in the last two months of his Probation.
10. Thus and not otherwise may he attain the great reward: YEA, MAY HE OBTAIN THE GREAT REWARD!

The Oath of a Neophyte.

I, _____ [old motto], being of sound mind and body, and prepared, on this _____ day of _____ [An _____ ☉ in _____ ° of _____] do hereby resolve: in the Presence of _____ a Zelator of the A.:A.: To prosecute the Great Work: which is, to obtain control of the nature and powers of my own being.

Further, I promise to observe zeal in service to the Probationers under me, and to deny myself utterly on their behalf.

May the A.:A.: crown the work, lend me of Its wisdom in the work, enable me to understand the work!

Reverence, duty, sympathy, devotion, assiduity, trust do I bring to the A.:A.: and in eight months from this date may I be admitted to the knowledge and conversation of the A.:A.:!

Witness my hand [old motto] _____

New Motto _____



The Task of a Neophyte.

0. Let any Probationer who has accomplished his task to the satisfaction of the A.:A.: be instructed in the proper course of procedure: which is: – Let him read through this note of his office, and sign it, paying the sum of One Guinea for Liber VII which will be given him on his initiation, and One Guinea for this Portfolio of Class D publications, B-G. Let him obtain the robe of a Neophyte, and entrust the same to the care of his Neophyte.

He shall choose a new motto with deep forethought and intense solemnity, as expressing the clearer consciousness of his Aspiration which the year's Probation has given him.

Let him make an appointment with his Neophyte at the pleasure of the latter for the ceremony of Initiation.

1. The Neophyte shall not proceed to the grade of Zelator in less than eight months; but shall hold himself free for four days for advancement at the end of that period.
2. He shall pass the four tests called the Powers of the Sphinx.
3. He shall apply himself to understand the nature of his Initiation.
4. He shall commit to memory a chapter of Liber VII: and furthermore, he shall study and practice Liber O in all its branches; also he shall begin to study Liber H and some one commonly accepted method of divination. He will further be examined in his power of Journeying in the Spirit Vision.
5. Beside all this, he shall perform any tasks that his Zelator in the name of the A.:A.: and by its authority may see fit to lay upon him. Let him be mindful that the word Neophyte is no idle term, but that in many a subtle way the new nature will stir within him, when he knoweth it not.
6. When the sun shall next enter the sign 240° to that under which he hath been received, his advancement may be granted unto him. He shall keep himself free from all other engagements for four whole days from that date.
7. He may at any moment withdraw from his association with the A.:A.:, simply notifying the Zelator who introduced him.
8. He shall everywhere proclaim openly his connection with the A.:A.: and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.

Furthermore, he shall construct the magic Pentacle, according to the instruction in Liber A.

One month before the completion of his eight months, he shall deliver a copy of his Record to his Zelator, pass the necessary tests, and repeat to him his chosen chapter of Liber VII.

9. He shall in every way fortify his body according to the advice of his Zelator, for that the ordeal of advancement is no light one.
10. Thus and not otherwise may he obtain the great reward: YEA, MAY HE OBTAIN THE GREAT REWARD!

The Oath of a Zelator.

I, _____ [motto], being of sound mind and body, and prepared, on this _____ day of _____ [An _____ ☉ in _____ ° of _____] do hereby resolve: in the Presence of _____ a Practicus of the A.:A.: To prosecute the Great Work: which is, to obtain control of the foundations of my own being.

Further, I promise to observe zeal in service to the Neophytes under me, and to deny myself utterly on their behalf.

May the A.:A.: crown the work, lend me of Its wisdom in the work, enable me to understand the work!

Reverence, duty, sympathy, devotion, assiduity do I bring to the A.:A.: and right soon may I be admitted to the knowledge and conversation of the A.:A.:!

Witness my hand [motto] _____



The Task of a Zelator.

0. Let any Neophyte who has accomplished his task to the satisfaction of the A.:A.: be instructed in the proper course of procedure: which is: –
Let him read through this note of his office, and sign it, paying the sum of Three Guineas for the volume containing Liber CCXX, Liber XXVII and Liber DCCCXIII, which will be given him on his initiation.
Let him cause the necessary addition to be made to his Neophyte's robe, and entrust the same to the care of his Zelator.
Let him make an appointment with his Zelator at the pleasure of the latter for the ceremony of initiation.
1. The Zelator shall proceed to the grade of Practicus at any time that authority confers it.
2. He shall pass Examinations in Liber E, Posture and Breathing. He shall have attained complete success in the former, i.e., the chosen posture shall be perfectly steady and easy; and attained the second stage in the latter, i.e., automatic rigidity.
3. He shall further show some acquaintance with and experience of the meditations given in Liber HHH. And in this his Record shall be his witness.
4. He shall commit to memory a chapter of Liber CCXX: he shall pass examinations in Liber HHH.
5. Beside all this, he shall apply himself to work for the A.:A.: upon his own responsibility.
Let him be mindful that the word Zelator is no idle term, but that a certain Zeal will be inflamed within him, why he knoweth not.
6. When authority confers the grade, he shall rejoice therein; but beware, for that that is his first departure from the middle pillar of the Tree of Life.
7. He may at any moment withdraw from his association with the A.:A.: simply notifying the Practicus who introduced him.
Yet let him remember that being entered thus far upon the Path, he cannot escape it, and return to the world, but must ultimate either in the City of the Pyramids or the lonely towers of the Abyss.
8. He shall everywhere proclaim openly his connection with the A.:A.: and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.
Furthermore, he shall construct the magic Dagger, according to the instruction in Liber A.
One month after his admission to the grade he shall go to his Practicus, pass the necessary tests, and repeat to him his chosen chapter of Liber CCXX.
9. He shall in every way establish perfect control of his Automatic Consciousness according to the advice of his Practicus, for that the ordeal of advancement is no light one.
10. Thus and not otherwise may he obtain the great reward: YEA, MAY HE OBTAIN THE GREAT REWARD!

The Oath of a Practicus.

I, _____ [motto], being of sound mind and
body, and prepared, on this _____ day of _____
[An _____ ☉ in _____ ° of _____] do hereby resolve:
in the Presence of _____ a Philosophus
of the A.:A.: To prosecute the Great Work: which is, to ob-
tain control of the vacillations of my own being.

Further, I promise to observe zeal in service to the Zelatores
under me, and to deny myself utterly on their behalf.

May the A.:A.: crown the work, lend me of Its wisdom in
the work, enable me to understand the work!

Reverence, duty, sympathy, devotion do I bring to the
A.:A.: and right soon may I be admitted to the knowledge and
conversation of the A.:A.:!

Witness my hand [motto] _____



The Task of a Practicus.

0. Let any Zelator be appointed by authority to proceed to the grade of Practicus.
Let him read through this note of his office, and sign it.
Let him cause the necessary addition to be made to his Zelator's robe.
Let him make an appointment with his Practicus at the pleasure of the latter for the conferring of advancement.
1. The Practicus shall proceed to the grade of Philosophus at any time that authority confers it.
2. He shall pass examinations in Liber DCCLXXVII, the Qabalah, and the Sepher Sephiroth.
He shall attain complete success in Liber III, Cap. I.
3. He shall further show some acquaintance with and experience of his chosen method of divination. Yet he shall be his own judge in this matter.
4. He shall commit to memory Liber XXVII and pass examinations in the Ritual and meditation practice given in Liber XVI. Further, he shall pass in the meditation practice S.S.S., in Liber HHH.
5. Besides all this, he shall apply himself to a way of life wholly suited to the Path.
Let him remember that the word Practicus is no idle term, but that Action is the equilibrium of him that is in the House of Mercury, who is the Lord of Intelligence.
6. When authority confers the grade, he shall rejoice therein; but beware, for that that is his second departure from the middle pillar of the Tree of Life.
7. Let him not venture while a member of the grade of Practicus to attempt to withdraw from his association with the A.:A.:.
8. He shall everywhere proclaim openly his connection with the A.:A.: and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.
Furthermore, he shall construct the magic Cup, according to the instruction in Liber A.
One month after his admission to the Grade, he shall go to his Philosophus, pass the necessary tests, and repeat to him Liber XXVII.
9. He shall in every way establish perfect control of his wit according to the advice of his Philosophus, for that the ordeal of advancement is no light one.
10. Thus and not otherwise may he obtain the great reward: YEA, MAY HE OBTAIN THE GREAT REWARD!

The Oath of a Philosophus.

I, _____ [motto], being of sound mind and body, and prepared, on this _____ day of _____ [An _____ ☉ in _____ ° of _____] do hereby resolve: in the Presence of _____ a Dominus Liminis of the A.:A.: To prosecute the Great Work: which is, to obtain control of the attractions and repulsions of my own being.

Further, I promise to observe zeal in service to the Practici under me, and to deny myself utterly on their behalf.

May the A.:A.: crown the work, lend me of Its wisdom in the work, enable me to understand the work!

Reverence, duty, sympathy do I bring to the A.:A.: and right soon may I be admitted to the knowledge and conversation of the A.:A.:!

Witness my hand [motto] _____



The Task of a Philosophus.

0. Let any Practicus be appointed by authority to proceed to the grade of Philosophus.
Let him then read through this note of his office, and sign it.
Let him cause the necessary addition to be made to his Practicus' robe.
Let him make an appointment with his Philosophus at the pleasure of the latter for the conferring of advancement.
1. The Philosophus shall receive the title of Dominus Liminis at any time that authority confers it.
2. He shall pass Examinations in Liber CLXXV and in Construction and Consecration of Talismans and in Evocation. Yet in this matter he shall be his own judge.
He shall moreover attain complete success in Liber III, Cap. II.
Further, he shall apply himself to study and practice the meditations given in Liber V.
3. He shall show some acquaintance with and experience of Liber O, Caps. V, VI. Whereof his Record shall be witness.
4. He shall commit to memory a chapter of Liber DCCCXIII.
5. Besides all this, he shall make constant and profound reflections upon the Path.
Let him remember that the word Philosophus is no idle term, but that Philosophy is the Equilibrium of him that is in the house of Venus that is the Lady of Love.
6. When the title of Dominus Liminis is conferred upon him, let him rejoice exceedingly therein; but beware, for that it is but the false veil of the moon that hangs beneath the Sun.
7. Let him not venture while a member of the grade of Philosophus to attempt to withdraw from his association with the A.:A.:
8. He shall everywhere proclaim openly his connection with the A.:A.: and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.
Furthermore, he shall construct the magic Wand, according to the instruction in Liber A.
One month after his admission to the grade, he shall go to his Dominus Liminis, pass the necessary tests, and repeat to him his chosen chapter of Liber DCCCXIII.
9. He shall in every way establish perfect control of his devotion according to the advice of his Dominus Liminis, for that the ordeal of advancement is no light one.
10. Thus and not otherwise may he obtain the great reward: YEA, MAY HE OBTAIN THE GREAT REWARD!

The Oath of a Dominus Liminis.

I, _____ [motto], being of sound mind and body, and prepared, on this _____ day of _____ [An _____ ☉ in _____ ° of _____] do hereby resolve: in the Presence of _____ an Adeptus Minor of the A.:A.: To prosecute the Great Work: which is, to obtain control of the aspirations of my own being.

Further. I promise to observe zeal in service to the Philosophi under me, and to deny myself utterly on their behalf.

May the A.:A.: crown the work, lend me of Its wisdom in the work, enable me to understand the work!

Reverence, duty, sympathy do I bring to the A.:A.: and right soon may I be admitted to the knowledge and conversation of the A.:A.:!

Witness my hand [motto] _____



The Task of a Dominus Liminis.

0. Let any Philosophus be appointed by authority a Dominus Liminis.
Let him then read through this note of his office and sign it.
Let him cause the necessary addition to be made to his Philosophus' robe.
Let him receive Liber Mysteriorum.
Let him make an appointment with his Dominus Liminis at the pleasure of the latter for the conferring of advancement.
1. The Dominus Liminis shall proceed to the Grade of Adeptus Minor at any time that authority confers it.
2. He shall pass Examinations in Liber III, Cap. III.
3. He shall meditate on the diverse knowledge and Power that he has acquired, and harmonize it perfectly. And in this matter shall he be judged by the Præmonstrator of the A.:A.:
4. He shall accept an office in a Temple of Initiation, and commit to memory a part appointed by the Emperor of the A.:A.:
5. Besides all this, he shall abide upon the Threshold. Let him remember that the word Dominus Liminis is no idle term, but that his mastery will often be disputed, when he knoweth it not.
6. When at last he hath attained to the grade of Adeptus Minor, let him humble himself exceedingly.
7. He may at any moment withdraw from his association with the A.:A.: simply notifying the Adept who introduced him.
8. He shall everywhere proclaim openly his connection with the A.:A.: and speak of It and Its principles (even so little as he understandeth) for that mystery is the enemy of Truth.
Furthermore, he shall construct the magic Lamp, according to the instruction in Liber A.
Six months after his admission to the Grade, he shall go to his Adeptus Minor, pass the necessary tests, and repeat to him his appointed part in the Temple of Initiation.
9. He shall in every way establish perfect control of his intuition, according to the advice of his Adeptus Minor, for that the ordeal of advancement is no light one.
10. Thus and not otherwise may he obtain the great reward: YEA, MAY HE OBTAIN THE GREAT REWARD!

The Oath of an Adeptus Minor.

I, _____ [motto], being of sound mind and
body, and prepared, on this _____ day of _____
[An _____ ☉ in _____ ° of _____] do hereby resolve:
in the Presence of _____ an Adeptus of the
A.:A.: To prosecute the Great Work: which is, to attain to the
knowledge and conversation of the Holy Guardian Angel.

May the A.:A.: crown the work, lend me of Its wisdom in
the work, enable me to understand the work!

Reverence and duty do I bring to the A.:A.: and here and
now may I be admitted to the knowledge and conversation of
the A.:A.:!

Witness my hand [motto] _____

A.:A.:
Publication in Class D.
G.



*This paper is to be returned to the
Chancellor of the A.:A.: through the
Adeptus admitting.*

The Task of the Adeptus Minor.

Let the Adeptus Minor attain to the Knowledge and Conversation of his
Holy Guardian Angel.



Frater _____ is duly admitted

a Neophyte ☉ in _____ An _____

a Zelator ☉ in _____ An _____

a Practicus ☉ in _____ An _____

a Philosophus ☉ in _____ An _____

a Dominus Liminis ☉ in _____ An _____

an Adeptus Minor ☉ in _____ An _____

The Seal of the Cancellarius

C

ONE STAR IN SIGHT¹

¹ Originally, neither catalogue number nor Document Class was assigned to *One Star in Sight*. These have been assigned internally within the Soror Estai lineage. In addition to these elements, and clearly marked editorial footnotes, this edition is in all respects identical to that which was originally published by G.: H.: Frater O.M.



A.:A.: Publication in Class B.
Imprimatur:

N. Fra. A.:A.:

Π. $7^{\circ}=4^{\square}$
M. $6^{\circ}=5^{\square}$
S.e.S. $5^{\circ}=6^{\square}$

ONE STAR IN SIGHT.

*Thy feet in mire, thine head in murk.
O man, how piteous thy plight.
The doubts that daunt, the ills that irk.
Thou hast nor wit nor will to fight –
How hope in heart, or worth in work?
No star in sight!*

*Thy Gods proved puppets of the priest.
"Truth? All's relation!" science sighed.
In bondage with thy brother beast,
Love tortured thee, as Love's hope died
And Love's faith rotted. Life no least
Dim star descried.*

*Thy cringing carrion cowered and crawled
To find itself a chance-cast clod
Whose Pain was purposeless; appalled
That aimless accident thus trod
Its agony, that void skies sprawled
On the vain sod!*

*All souls eternally exist,
Each individual, ultimate
Perfect – each makes itself a mist
Of mind and flesh to celebrate
With some twin mask their tender tryst
Insatiate.*

*Some drunkards, doting on the dream,
Despair that it should die, mistake
Themselves for their own shadow-scheme.
One star can summon them to wake
To self; star-souls serene that gleam
On life's calm lake.*

*That shall end never that began.
All things endure because they are.
Do what thou wilt, for every man
And every woman is a star.
Pan is not dead; he liveth, Pan!
Break down the bar!*

*To man I come, the number of
A man my number, Lion of Light;
I am The Beast whose Law is Love.
Love under will, his royal right –
Behold within, and not above,
One star in sight!*

ONE STAR IN SIGHT.

SVB FIGVRÂ
CDLXXXIX

A glimpse of the structure and system of the Great White Brotherhood.

A.:A.:².

Do what thou wilt shall be the whole of the Law.

1. The Order of the Star called S.S. is, in respect of its existence upon the Earth, an organised body of men and women distinguished among their fellows by the qualities here enumerated. They exist in their own Truth, which is both universal and unique. They move in accordance with their own Wills, which are each unique, yet coherent with the universal will.

They perceive (that is, understand, know, and feel) in love, which is both unique and universal.

2. The order consists of eleven grades or degrees, and is numbered as follows: these compose three groups, the Orders of the S.S., of the R.C., and of the G.D., respectively.

The Order of the S.S.

Ipsissimus 10°=1□
Magus 9°=2□
Magister Templi 8°=3□

The Order of the R.C.

(Babe of the Abyss – the link)

Adeptus Exemptus 7°=4□
Adeptus Major 6°=5□
Adeptus Minor 5°=6□

The Order of the G.D.

(Dominus Liminis – the link)

Philosophus 4°=7□
Practicus 3°=8□
Zelator 2°=9□
Neophyte 1°=10□
Probationer 0°=0□

(These figures have special meanings to the initiated and are commonly employed to designate the grades.)

The general characteristics and attributions of these Grades are indicated by their correspondences on the Tree of Life, as may be studied in detail in the Book 777.

Student. – His business is to acquire a general intellectual knowledge of all systems of attainment, as declared in the prescribed books. (See curriculum in Appendix I.)

Probationer. – His principal business is to begin such practices as he may prefer, and to write a careful record of the same for one year.

Neophyte. – Has to acquire perfect control of the Astral Plane.

Zelator. – His main work is to achieve complete success in Asana and Pranayama. He also begins to study the formula of the Rosy Cross.

Practicus. – Is expected to complete his intellectual training, and in particular to study the Qabalah.

Philosophus. – Is expected to complete his moral training. He is tested in Devotion to the Order.

Dominus Liminis. – Is expected to show mastery of Pratyahara and Dharana.

Adeptus (without). – Is expected to perform the Great Work and to attain the Knowledge and Conversation of the Holy Guardian Angel.

Adeptus (within). – Is admitted to the practice of the formula of the Rosy Cross on entering the College of the Holy Ghost.

² The Name of the Order and those of its three divisions are not disclosed to the profane. Certain swindlers have recently stolen the initials A.:A.: in order to profit by its reputation. [But see the Introduction to the present volume. – Ed.]

Adeptus (Major). – Obtains a general mastery of practical Magick, though without comprehension.

Adeptus (Exemptus). – Completes in perfection all these matters. He then either (a) becomes a Brother of the Left Hand Path or, (b) is stripped of all his attainments and of himself as well, even of his Holy Guardian Angel, and becomes a Babe of the Abyss, who, having transcended the Reason, does nothing but grow in the womb of its mother. It then finds itself a

Magister Templi. – (Master of the Temple): whose functions are fully described in Liber 418, as is this whole initiation from Adeptus Exemptus. See also "Aha!" His principal business is to tend his "garden" of disciples, and to obtain a perfect understanding of the Universe. He is a Master of Samadhi.

Magus. – Attains to wisdom, declares his law (See Liber I. vel Magi) and is a Master of all Magick in its greatest and highest sense.

Ipsissimus. – Is beyond all this and beyond all comprehension of those of lower grades.

But of these last three Grades see some further account in *The Temple of Solomon the King*, Equinox I to X and elsewhere.

It should be stated that these Grades are not necessarily attained fully, and in strict consecution, or manifested wholly on all planes. The subject is very difficult, and entirely beyond the limits of this small treatise.

We append a more detailed account.

3. *The Order of the S.S.* is composed of those who have crossed the Abyss: the implications of this expression may be studied in Liber 418, the 14th, 13th, 12th, 11th, 10th and 9th Æthyrs in particular.

All members of the Order are in full possession of the Formulæ of Attainment, both mystical or inwardly-directed and Magical or outwardly-directed. They have full experience of attainment in both these paths.

They are all, however, bound by the original and fundamental Oath of the Order, to devote their energy to assisting the Progress of their Inferiors in the Order. Those who accept the rewards of their emancipation for themselves are no longer within the Order.

Members of the Order are each entitled to found Orders dependent on themselves on the lines of the R.C. and G.D. orders, to cover types of emancipation and illumination not contemplated by the original (or main) system. All such orders must, however, be constituted in harmony with the A.:A.: as regards the essential principles.

All members of the Order are in possession of the Word of the existing Æon, and govern themselves thereby. They are entitled to communicate directly with any and every member of the Order, as they may deem fitting.

Every active Member of the Order has destroyed all that He is and all that He has on crossing the Abyss; but a star is cast forth in the Heavens to enlighten the Earth, so that he may possess a vehicle wherein he may communicate with mankind. The quality and position of this star, and its functions, are determined by the nature of the incarnations transcended by him.

4. The Grade of Ipsissimus is not to be described fully; but its opening is indicated in Liber I vel Magi.

There is also an account in a certain secret document to be published when propriety permits. Here it is only said this: The Ipsissimus is wholly free from all limitations soever, existing in the nature of all things without discriminations of quantity or quality between them. He has identified Being and not-Being and Becoming, action and non-action and tendency to action, with all other such triplicities, not distinguishing between them in respect of any conditions, or between any one thing and any other thing as to whether it is with or without conditions.

He is sworn to accept this Grade in the presence of a witness, and to express its nature in word and deed, but to withdraw Himself at once within the veils of his natural manifestation as a man, and to keep silence during his human life as to the fact of his attainment, even to the other members of the Order.

The Ipsissimus is pre-eminently the Master of all modes of existence; that is, his being is entirely free from internal or external necessity. His work is to destroy all tendencies to construct or to cancel such necessities. He is the Master of the Law of Unsubstantiality (Anatta).

The Ipsissimus has no relation as such with any Being: He has no will in any direction, and no

Consciousness of any kind involving duality, for in Him all is accomplished; as it is written "beyond the Word and the Fool, yea, beyond the Word and the Fool."

5. The Grade of Magus is described in Liber I vel Magi, and there are accounts of its character in Liber 418 in the Higher Æthyrs.

There is also a full and precise description of the attainment of this Grade in the Magical Record of the Beast 666.

The essential characteristic of the Grade is that its possessor utters a Creative Magical Word, which transforms the planet on which he lives by the installation of new officers to preside over its initiation. This can take place only at an "Equinox of the Gods" at the end of an "Æon;" that is, when the secret formula which expresses the Law of its action becomes outworn and useless to its further development.

(Thus "Suckling" is the formula of an infant: when teeth appear it marks a new "Æon," whose "Word" is "Eating.")

A Magus can therefore only appear as such to the world at intervals of some centuries; accounts of historical Magi, and their Words, are given in Liber Aleph.

This does not mean that only one man can attain this Grade in any one Æon, so far as the Order is concerned. A man can make personal progress equivalent to that of a "Word of the Æon;" but he will identify himself with the current word, and exert his will to establish it, lest he conflict with the work of the Magus who uttered the Word of the Æon in which He is living.

The Magus is pre-eminently the Master of Magick, that is, his will is entirely free from internal diversion or external opposition; His work is to create a new Universe in accordance with His Will. He is the Master of the Law of Change (Anicca).

To attain the Grade of Ipsissimus he must accomplish three tasks, destroying the Three Guardians mentioned in Liber 418, the 3rd Æthyr: Madness, and Falsehood, and Glamour, that is, Duality in Act, Word and Thought.³

6. The Grade of Master of the Temple is described in Liber 418 as above indicated. There are full accounts in the Magical Diaries of the Beast 666, who was cast forth into the Heaven of Jupiter, and of Omnia in Uno, Unus in Omnibus, who was cast forth into the sphere of the Elements.

The essential Attainment is the perfect annihilation of that personality which limits and oppresses his true self.

The Magister Templi is pre-eminently the Master of Mysticism, that is, His Understanding is entirely free from internal contradiction or external obscurity; His word is to comprehend the existing Universe in accordance with His own Mind. He is the Master of the Law of Sorrow (Dukkha).

To attain the grade of Magus he must accomplish Three Tasks: the renunciation of His enjoyment of the Infinite so that he may formulate Himself as the Finite; the acquisition of the practical secrets alike of initiating and governing His proposed new Universe and the identification of himself with the impersonal idea of Love.⁴ Any neophyte of the Order (or, as some say, any person soever) possesses the right to claim the Grade of Master of the Temple by taking the Oath of the Grade. It is hardly necessary to observe that to do so is the most sublime and awful responsibility which it is possible to assume, and an unworthy person who does so incurs the most terrific penalties by his presumption.

7. *The Order of the R.C.* The Grade of the Babe of the Abyss is not a Grade in the proper sense, being rather a passage between the two Orders. Its characteristics are wholly negative, as it is attained by the resolve of the Adeptus Exemptus to surrender all that he has and is for ever. It is an annihilation of all the bonds that compose the self or constitute the Cosmos, a resolution of all complexities into their elements, and these thereby cease to manifest, since things are only knowable in respect of their relation to, and reaction on, other things.

8. The Grade of Adeptus Exemptus confers authority to govern the two lower Orders of R.C. and G.D.

The Adept must prepare and publish a thesis setting forth His knowledge of the Universe, and

³ These refer, respectively, to the Paths of 8, The Fool; 2, The Magus; and 2, The Priestess, which attain to Kether. — ED.

⁴ These three tasks refer, respectively, to the Paths of 7, The Star; 1, The Hierophant; and 7, The Empress. — ED.

his proposals for its welfare and progress. He will thus be known as the leader of a school of thought.

(Eliphas Levi's *Clef des Grands Mystères*, the works of Swedenborg, von Eckartshausen, Robert Fludd, Paracelsus, Newton, Bolyai, Hinton, Berkeley, Loyola, etc., etc., are examples of such essays.)

He will have attained all but the supreme summits of meditation, and should be already prepared to perceive that the only possible course for him is to devote himself utterly to helping his fellow creatures.

To attain the Grade of Magister Templi, he must perform two tasks⁵: the emancipation from thought by putting each idea against its opposite, and refusing to prefer either; and the consecration of himself as a pure vehicle for the influence of the order to which he aspires.

He must then decide upon the critical adventure of our Order: the absolute abandonment of himself and his attainments. He cannot remain indefinitely an Exempt Adept; he is pushed onward by the irresistible momentum that he has generated.

Should he fail, by will or weakness, to make his self-annihilation absolute, he is none the less thrust forth into the Abyss; but instead of being received and reconstructed in the Third Order, as a Babe in the womb of our Lady BABALON, under the Night of Pan, to grow up to be Himself wholly and truly as He was not previously, he remains in the Abyss, secreting his elements round his Ego as if isolated from the Universe, and becomes what is called a "Black Brother." Such a being is gradually disintegrated from lack of nourishment and the slow but certain action of the attraction of the rest of the Universe, despite his now desperate efforts to insulate and protect himself, and to aggrandise himself by predatory practices. He may indeed prosper for a while, but in the end he must perish, especially when with a new Æon a new word is proclaimed which he cannot and will not hear, so that he is handicapped by trying to use an obsolete method of Magick, like a man with a boomerang in a battle where everyone else has a rifle.

9. The Grade of Adeptus Major confers Magical Powers (strictly so-called) of the second rank.

His work is to use these to support the authority of the Exempt Adept his superior. (This is not to be understood as an obligation of personal subservience or even loyalty; but as a necessary part of his duty to assist his inferiors. For the authority of the Teaching and Governing Adept is the basis of all orderly work.)

To attain the Grade of Adeptus Exemptus, he must accomplish Three Tasks⁶: the acquisition of absolute Self-Reliance, working in complete isolation, yet transmitting the word of his superior clearly, forcibly and subtly; and the comprehension and use of the Revolution of the wheel of force, under its three successive forms of Radiation, Conduction and Convection (Mercury, Sulphur, Salt; or Sattvas, Rajas, Tamas), with their corresponding natures on other planes. Thirdly, he must exert his whole power and authority to govern the Members of lower Grades with balanced vigour and initiative in such a way as to allow no dispute or complaint; he must employ to this end the formula called "The Beast conjoined with the Woman" which establishes a new incarnation of deity: as in the legends of Leda, Semele, Miriam, Pasiphæ, and others. He must set up this ideal for the orders which he rules, so that they may possess a not too abstract rallying-point suited to their undeveloped states.

10. The Grade of Adeptus Minor is the main theme of the instructions of the A. A. A. It is characterised by the Attainment of the Knowledge and Conversation of the Holy Guardian Angel. (See the Equinox, *The Temple of Solomon the King; The Vision and the Voice* 8th Æthyr; also *Liber Samekh*, etc. etc.) This is the essential work of every man: none other ranks with it either for personal progress or for power to help one's fellows. This unachieved, man is no more than the unhappiest and blindest of animals. He is conscious of his own incomprehensible calamity, and clumsily incapable of repairing it. Achieved, he is no less than the co-heir of gods, a Lord of Light. He is conscious of his own consecrated course, and confidently ready to run it. The Adeptus Minor needs little help or guidance even from his superiors in our Order.

⁵ These pertain, respectively, to the Paths of ♈, Gemini, The Lovers; and ♋, Cancer, The Chariot, which attain unto Binah. — ED.

⁶ These pertain, respectively, to the Paths of ♍, Virgo, The Hermit; ♃, Jupiter, The Wheel of Fortune; and ♌, Leo, Lust, which attain unto Chesed. — ED.

His work is to manifest the Beauty of the Order to the world, in the way that his superiors enjoin and his genius dictates.

To attain the Grade Adeptus Major, he must accomplish two tasks⁷; the equilibration of himself, especially as to his passions, so that he has no preference for any one course of conduct over another, and the fulfilment of every action by its complement, so that whatever he does leaves him without temptation to wander from the way of his True Will.

Secondly, he must keep silence, while he nails his body to the tree of his creative will, in the shape of that Will, leaving his head and arms to form the symbol of Light, as if to make oath that his every thought, word and deed should express the Light derived from the God with which he has identified his life, his love and his liberty – symbolised by his heart, his phallus, and his legs. It is impossible to lay down precise rules by which a man may attain to the knowledge and conversation of His Holy Guardian Angel; for that is the particular secret of each one of us; a secret not to be told or even divined by any other, whatever his grade. It is the Holy of Holies, whereof each man is his own High Priest, and none knoweth the Name of his brother's God, or the Rite that invokes Him.

The Masters of the A.:A.: have therefore made no attempt to institute any regular ritual for this central Work of their Order, save the generalised instructions in Liber 418 (the 8th Æthyr) and the detailed Canon and Rubric of the Mass actually used with success by FRATER PERDURABO in His attainment. This has been written down by Himself in Liber Samekh. But they have published such accounts as those in *The Temple of Solomon the King* and in *John St. John*. They have taken the only proper course; to train aspirants to this attainment in the theory and practice of the whole of Magick and Mysticism, so that each man may be expert in the handling of all known weapons, and free to choose and to use those which his own experience and instinct dictate as proper when he essays the Great Experiment.

He is furthermore trained to the one habit essential to Membership of the A.:A.: he must

regard all his attainments as primarily the property of those less advanced aspirants who are confided to his charge.

No attainment soever is officially recognised by the A.:A.: unless the immediate inferior of the person in question has been fitted by him to take his place.

The rule is not rigidly applied in all cases, as it would lead to congestion, especially in the lower grades where the need is greatest, and the conditions most confused; but it is never relaxed in the Order of the R.C. or of the S.S.: save only in One Case.

There is also a rule that the Members of the A.:A.: shall not know each other officially, save only each Member his superior who introduced him and his inferior whom he has himself introduced.

This rule has been relaxed, and a "Grand Neophyte" appointed to superintend all Members of the Order of the G.D. The real object of the rule was to prevent Members of the same Grade working together and so blurring each other's individuality; also to prevent work developing into social intercourse.

The Grades of the Order of the G.D. are fully described in Liber 185⁸ and there is no need to amplify what is there stated. It must however, be carefully remarked that in each of these preliminary Grades there are appointed certain tasks appropriate, and that the ample accomplishment of each and every one of these is insisted upon with the most rigorous rigidity.⁹

Members of the A.:A.: of whatever grade are not bound or expected or even encouraged to work on any stated lines, or with any special object, save as has been above set forth. There is however an absolute prohibition to accept money or other material reward, directly or indirectly, in respect of any service connected with the Order, for personal profit or advantage. The penalty is immedi-

⁸ This book is published in the Equinox Vol. III No. 2.

⁹ Liber 185 need not be quoted at length. It is needful only to say that the Aspirant is trained systematically and comprehensively in the various technical practices which form the basis of Our Work. One may become expert in any or all of these without necessarily making any real progress, just as a man might be first-rate at grammar, syntax, and prosody without being able to write a single line of good poetry, although the greatest poet in soul is unable to express himself without the aid of those three elements of literary composition.

⁷ These pertain, respectively, to the Paths of Ț, Libra, Adjustment; and 𐄂, Water, The Hanged Man, which attain unto Geburah. – ED.

ate expulsion, with no possibility of reinstatement on any terms soever.

But all members must of necessity work in accordance with the facts of Nature, just as an architect must allow for the Law of Gravitation, or a sailor reckon with currents.

So must all Members of the A.:A.: work by the Magical Formula of the Æon.

They must accept the Book of the Law as the Word and the Letter of Truth, and the sole Rule of Life.¹⁰ They must acknowledge the Authority of the Beast 666 and of the Scarlet Woman as in the book it is defined, and accept Their Will¹¹ as concentrating the Will of our Whole Order. They must accept the Crowned and Conquering Child as the Lord of the Æon, and exert themselves to establish His reign upon Earth. They must acknowledge that "The word of the Law is *Θελημα*" and that "Love is the law, love under will."

Each member must make it his main work to discover for himself his own true will, and to do it, and do nothing else.¹²

He must accept those orders in the Book of the Law that apply to himself as being necessarily in accordance with his own true will, and execute the same to the letter with all the energy, courage, and ability that he can command. This applies especially to the work of extending the Law in the world, wherein his proof is his own success, the witness of his Life to the Law, that hath given him light in his ways, and liberty to pursue them. Thus doing, he payeth his debt to the Law that hath freed him by working its will to free all men; and he proveth himself a true man in our Order by willing to bring his fellows into freedom.

¹⁰ This is not in contradiction with the absolute right of every person to do his own true Will. But any True Will is of necessity in harmony with the facts of Existence; and to refuse to accept the Book of the Law is to create a conflict within nature, as if a physicist insisted on using an incorrect formula of mechanics as the basis of an experiment.

¹¹ "Their Will" – not, of course, their wishes as individual human beings, but their will as officers of the New Æon.

¹² It is not considered "essential to right conduct" to be an active propagandist of the Law, and so on; it may, or may not, be the True Will of any particular person to do so. But since the fundamental purpose of the Order is to further the Attainment of humanity, membership implies, by definition, the Will to help mankind by the means best adapted thereto.

By thus ordering his disposition, he will fit himself in the best possible manner for the task of understanding and mastering the divers technical methods prescribed by the A.:A.: for Mystical and Magical attainment.

He will thus prepare himself properly for the crisis of his career in the Order, the attainment of the Knowledge and Conversation of his Holy Guardian Angel.

His Angel shall lead him anon to the summit of the Order of the R.C. and make him ready to face the unspeakable terror of the Abyss which lies between Manhood and Godhead; teach him to Know that agony, to Dare that Destiny, to Will that catastrophe, and to keep Silence for ever as he accomplishes the act of annihilation.

From the Abyss comes No Man forth, but a Star startles the Earth, and our Order rejoices above that Abyss that the Beast hath begotten one more Babe in the Womb of Our Lady, His Concubine, the Scarlet Woman, BABALON.

There is no need to instruct a Babe thus born, for in the Abyss it was purified of every poison of personality; its ascent to the highest is assured, in its season, and it hath no need of seasons for it is conscious that all conditions are no more than forms of its fancy.

Such is a brief account, adapted as far as may be to the average aspirant to Adeptship, or Attainment, or Initiation, or Mastership, or Union with God, or Spiritual Development, or Mahatmaship, or Freedom, or Occult Knowledge, or whatever he may call his inmost need of Truth, of our Order of A.:A.:.

It is designed principally to awake interest in the possibilities of human progress, and to proclaim the principles of the A.:A.:.

The outline given of the several successive steps is exact; the two crises – the Angel and the Abyss – are necessary features in every career. The other tasks are not always accomplished in the order given here; one man, for example, may acquire many of the qualities peculiar to the Adeptus Major, and yet lack some of those proper to the Practicus.¹³ But the system here given shows the

¹³ The natural talents of individuals differ very widely. The late Sir Richard Jebb, one of the greatest classical scholars of modern times, was so inferior to the average mediocrity in mathematics, that despite repeated efforts he could not pass the "little go" at Cambridge – which the dullest of minds can usually do. He was so deeply esteemed for his classics that a

correct order of events, as they are arranged in Nature; and in no case is it safe for a man to neglect to master any single detail, however dreary and distasteful it may seem. It often does so, indeed; that only insists on the necessity of dealing with it. The dislike and contempt for it bear witness to a weakness and incompleteness in the nature which disowns it; that particular gap in one's defences may admit the enemy at the very turning-point of some battle. Worse, one were shamed for ever if one's inferior should happen to ask for advice and aid on that subject and one were to fail in service to him! His failure – one's own failure also! No step, however well won for oneself, till he is ready for his own advance!

Every Member of the A.:A.: must be armed at all points, and expert with every weapon. The examinations in every Grade are strict and severe: no loose or vague answers are accepted. In intellectual questions, the candidate must display no less mastery of his subject than if he were entered in the "final" for Doctor of Science or Law at a first class University.

In examination of physical practices, there is a standardised test. In Asana, for instance, the candidate must remain motionless for a given time, his success being gauged by poising on his head a cup filled with water to the brim; if he spill one drop, he is rejected.

He is tested in "the Spirit Vision" or "Astral Journeying" by giving him a symbol unknown and unintelligible to him, and he must interpret its nature by means of a vision as exactly as if he had read its name and description in the book when it was chosen.

special "Grace" was placeted so as to admit him to matriculation. Similarly a brilliant Exorcist might be an incompetent Diviner. In such a case the A.:A.: would refuse to swerve from its system; the Aspirant would be compelled to remain at the Barrier until he succeeded in breaking it down, though a new incarnation were necessary to permit him to do so. But no technical failure of any kind soever could necessarily prevent him from accomplishing the Two Critical Tasks, since the fact of his incarnation itself proves that he has taken the Oath which entitled him to attain to the Knowledge and Conversation of his Holy Guardian Angel, and the annihilation of this Ego. One might therefore be an Adeptus Minor or even a Magister Templi, in essence, though refused official recognition by the A.:A.: as a Zelator owing to (say) a nervous defect which prevented him from acquiring a Posture which was "steady and easy" as required by the Task of that grade.

The power to make and "charge" talismans is tested as if they were scientific instruments of precision, as they are.

In the Qabalah, the candidate must discover for himself, and prove to the examiner beyond all doubt, the properties of a number never previously examined by any student.

In invocation the divine force must be made as manifest and unmistakable as the effects of chloroform; in evocation, the spirit called forth must be at least as visible and tangible as the heaviest vapours; in divination, the answer must be as precise as a scientific thesis, and as accurate as an audit; in meditation, the results must read like a specialist's report of a classical case.

By such methods, the A.:A.: intends to make occult science as systematic and scientific as chemistry; to rescue it from the ill repute which, thanks both to the ignorant and dishonest quacks that have prostituted its name, and to the fanatical and narrow-minded enthusiasts that have turned it into a fetish, has made it an object of aversion to those very minds whose enthusiasm and integrity make them most in need of its benefits, and most fit to obtain them.

It is the one really important science, for it transcends the conditions of material existence and so is not liable to perish with the planet, and it must be studied as a science, sceptically, with the utmost energy and patience.

The A.:A.: possesses the secrets of success; it makes no secret of its knowledge, and if its secrets are not everywhere known and practised, it is because the abuses connected with the name of occult science disincline official investigators to examine the evidence at their disposal.

This paper has been written not only with the object of attracting individual seekers into the way of Truth, but of affirming the propriety of the methods of the A.:A.: as the basis for the next great step in the advance of human knowledge.

Love is the law, love under will.

O.M. 7°=4° A.:A.:
Præmonstrator of the
Order of the R... C....

Given from the Collegium ad Spiritum Sanctum, Cefalù, Sicily, in the Seventeenth Year of the Æon of Horus, the Sun being in 23° ♍ and the Moon in 14° ♋.

D

Syllabi of the Grades of
FRATERNITAS A.:A.:

In the tabulations following, each document is specially marked (in square brackets) if it is included in any number of The Equinox [Eqx], in the anthology Gems from the Equinox [Gems], in Magick in Theory & Practice [MT&P], in In the Continuum [ITC], in Black Pearl [BP], or in The Mystical & Magical System of the A.:A.: [M&MAA].

Other summaries, at the end of this Appendix, should prove helpful in locating individual documents.

STUDENT SYLLABUS

The Equinox, from No. I to the current number
Raja Yoga, by Swami Vivekananda
The Shiva Sanhita, or *The Hathayoga Pradipika*
Konx Om Pax
The Spiritual Guide, by Miguel de Molinos
 777
Dogme et Rituel de la Haute Magie, by Eliphas Levi, or its translation by A. E. Waite
The Goetia or The Lemegeton of Solomon the King
Tannhäuser: The Sword of Song; Time; Eleusis, by A. Crowley
The Book of the Sacred Magic of Abra-melin the Mage
The Tao Teh Ching
The Writings of Kwang Tze

PROBATIONER (0°=0□) SYLLABUS

CLASS A:	X	<i>Liber Porta Lucis</i> [Eqx I:6, III:9, Gems, M&MAA]
	XC	<i>Liber Tzaddi</i> [Eqx I:6, III:9, Gems]
	LXV	<i>Liber Cordis Cincti Serpente</i> [Eqx III:1, 9, IV:1, ITC I:7-II:1]
	CCXX	<i>Liber 78 vel Legis, The Book of the Law</i> [Eqx I:10, III:9, 10, Gems]
	CCCLXX	<i>Liber A'ash vel Capricorni Pneumatici</i> [Eqx I:6, III:9, Gems, MT&P]
CLASS B:	VI	<i>Liber O vel Manus et Sagittæ</i> [Eqx I:2, Gems, MT&P, M&MAA]
	IX	<i>Liber E vel Exercitiorum</i> [Eqx I:1, Gems, MT&P, M&MAA]
	XXI	<i>Khing Kang King</i> [ITC V:6]
	XXX	<i>Liber Libræ</i> [Eqx I:1, III:10, Gems, M&MAA, ITC IV:4, BP I:1]
	LVIII	<i>Gematria</i> (from "The Temple of Solomon the King") [Eqx I:5]
	LXIV	<i>Liber Israfel</i> [Eqx I:7, Gems, BP I:2]
	LXXI	<i>The Voice of the Silence</i> (with commentary by Fra. O.M.) [Eqx III:1, IV:1, Gems]
	LXXVIII	<i>A Description of the Cards of the Tarot</i> [Eqx I:8]
	LXXXIV	<i>Liber Chanokh</i> [Eqx I:7-8, Gems]
	XCVI	<i>Liber Gaias, A Handbook of Geomancy</i> [Eqx I:2]
	CXI	<i>Liber Aleph, The Book of Wisdom & Folly</i> [Eqx III:6]
	CLVII	<i>Tao Teh Ching</i> [Eqx III:8]
	CLXV	<i>A Master of the Temple</i> [Eqx III:1, Gems]
	CCVII	<i>A Syllabus of the Official Instructions of A.∴A.∴ & Curricula of the Grades</i> ¹
	CCXVI	<i>The Book of Changes</i> [Eqx III:7]
	CCCXXV	<i>An Evocation of Bartzabal, the Spirit of Mars</i> ²
	CDLXXIV	<i>Liber Os Abysmi vel Da'ath</i> [Eqx I:7, Gems]
	CDLXXXIX	<i>One Star in Sight</i> ³ [MT&P, Gems, M&MAA, Eqx IV:1]
	D	<i>Sepher Sephiroth</i> [Eqx I:8]
	DXXXVI	<i>Liber Βατραχοφρενοβοσκοσομομαχία</i> [Eqx I:10, Gems]

¹ Class B designation, and the present form of *Liber CCVII*, are distinctive to the Soror Estai lineage.

² Originally, neither catalogue number nor Document Class was assigned to *An Evocation of Bartzabal*. These have been assigned internally within the Soror Estai lineage.

³ Originally, neither catalogue number nor Document Class was assigned to *One Star in Sight*. These have been assigned internally within the Soror Estai lineage.

	DCLXVI	<i>Liber Artemis Iota vel De Coitu Scholia Triviae</i>
	DCCLXXVII	777
	DCCCLXVIII	<i>Liber Viarum Viæ</i> [Eqx I:7, Gems]
	CMXIII	<i>Liber Thisharb, Viæ Memoriae</i> [Eqx I:7, Gems, MT&P]
	MCCLXIV	<i>The Greek Qabalah</i>
	[no number]	<i>The Book of Thoth</i>
	[no number]	<i>The Heart of the Master</i>
	[no number]	<i>Little Essays Towards Truth</i>
CLASS A-B:	CDXV	<i>Opus Luteianum, The Paris Working</i> [Eqx IV:2]
	CDXVIII	<i>Liber XXX Ærum vel Sæculi, The Vision & the Voice</i> [Eqx I:5, IV:2, Gems] ⁴
	CMLXIII	Θεσαυρου Ειδωλων [Eqx I:3]
CLASS C:	XXXIII	<i>An Account of the A.:A.:</i> [Eqx I:1, IV:1, Gems, M&MAA]
CLASS D:	III	<i>Liber Jugorum</i> [Eqx I:4, Gems]
	XIII	<i>Graduum Montis Abiegni</i> [Eqx I:3, IV:1, Gems, M&MAA]
	XXV	<i>The Star Ruby</i> [Gems, MT&P, ITC II:3, III:3]
	LXI	<i>Liber Causæ</i> [Eqx III:1, 9, Gems]
	CLXXV	<i>Liber Astarte vel Berylli</i> [Eqx I:7, Gems, MT&P]
	CC	<i>Liber Resh vel Helios</i> [Eqx I:6, Gems, MT&P, ITC I:5, M&MAA]
	CCVI	<i>Liber 𐤒𐤕 vel Spiritus</i> [Eqx I:7, Gems, MT&P]
	CDXII	<i>Liber A vel Armorum</i> [Eqx I:4, Gems, MT&P]
CLASS E:	II	<i>The Message of the Master Therion</i> [Eqx III:1, 10]
	CL	<i>De Lege Libellum</i> [Eqx III:1, 10, Gems, ITC I:2]
	CCC	<i>Khabs am Pekht</i> [Eqx III:1, 10, Gems]
	DCCCXXXVII	<i>The Law of Liberty</i> [Eqx III:1, 10, Gems, ITC V:9]
UNCLASSIFIED:	IV	<i>Liber ABA, Book Four</i> (Parts I-IV)
	[no number]	<i>Postcards to Probationers</i> [Eqx I:2, Gems, M&MAA]

NEOPHYTE (1⁰=10⁰) SYLLABUS

CLASS A:	VII	<i>Liber Liberi vel Lapidis Lazuli, Adumbratio Kabbalæ</i> [Eqx III:9]
	CCXX	<i>Liber 𐤒𐤕 vel Legis, The Book of the Law</i> [Eqx I:10, III:9, 10, Gems]
CLASS B:	VI	<i>Liber O vel Manus et Sagittæ</i> [Eqx I:2, Gems, MT&P, M&MAA]
	IX	<i>Liber E vel Exercitiorum</i> [Eqx I:1, Gems, MT&P, M&MAA]
	LXXVIII	<i>A Description of the Cards of the Tarot</i> [Eqx I:8]
	XCVI	<i>Liber Gaias, A Handbook of Geomancy</i> [Eqx I:2]
	CDLXXIV	<i>Liber Os Abysmi vel 𐤒𐤕𐤕</i> [Eqx I:7, Gems]
CLASS C:	DCCCXI	<i>Energized Enthusiasm</i> [Eqx I:9, Gems]
CLASS D:	XIII	<i>Graduum Montis Abiegni</i> [Eqx I:3, IV:1, Gems, M&MAA]
	XXVIII	<i>Liber Septem Regum Sanctorum</i> (unpublished)
	CLXXXV	<i>Liber Collegii Sancti</i> [Gems, M&MAA, Eqx IV:1]
	CCCXI	<i>Liber H.H.H.</i> [Eqx I:5, Gems, MT&P, M&MAA]
	CDXII	<i>Liber A vel Armorum</i> [Eqx I:4, Gems, MT&P]
	DCLXXI	<i>Liber 𐤒𐤕𐤕</i> (unpublished); includes DCLXXII through DCLXXVI
	DCLXXI	<i>Liber Pyramidos</i> [Eqx IV:1] ⁵
UNCLASSIFIED:	[no number]	<i>The Equinox Ritual</i> (unpublished)

⁴ Also, serialized, with astrological and Qabalistic commentary, in BLACK PEARL, Vol. I, Nos. 1-10.⁵ Also published, as an Appendix, in the College of Thelema's edition of *John St. John*.

ZELATOR (2⁰=9[□]) SYLLABUS

CLASS A:	CCXX	<i>Liber לך vel Legis, The Book of the Law</i> [Eqx I:10, III:9, 10, Gems]
CLASS B:	IX	<i>Liber E vel Exercitiorum</i> [Eqx I:1, Gems, MT&P, M&MAA]
	CMXIII	<i>Liber Thisharb, Viæ Memoriae</i> [Eqx I:7, Gems, MT&P]
CLASS A-B:	CMLXIII	Θεσσαυρου Ειδωλων [Eqx I:3]
CLASS C:	CCCXXXIII	<i>The Book of Lies, falsely so-called</i>
	DCCCXI	<i>Energized Enthusiasm</i> [Eqx I:9, Gems]
CLASS D:	III	<i>Liber Jugorum</i> [Eqx I:4, Gems, M&MAA]
	XIII	<i>Graduum Montis Abiegni</i> [Eqx I:3, IV:1, Gems, M&MAA]
	XVII	<i>Liber I.A.O. (unavailable)</i>
	XXXVI	<i>The Star Sapphire</i> [Gems, MT&P, ITC V:4]
	CXX	<i>Liber Cadaveris (unpublished)</i>
	CLXXXV	<i>Liber Collegii Sancti</i> [Gems, M&MAA, Eqx IV:1]
	CCVI	<i>Liber 77 vel Spiritis</i> [Eqx I:7, Gems]
	CCCLXI	<i>Liber H.H.H.</i> [Eqx I:5, Gems, MT&P, M&MAA]
	CDXII	<i>Liber A vel Armorum</i> [Eqx I:4, Gems]

PRACTICUS (3⁰=8[□]) SYLLABUS

CLASS A:	XXVII	<i>Liber Trigrammaton</i> [Eqx III:9]
	CCXX	<i>Liber לך vel Legis, The Book of the Law</i> [Eqx I:10, III:9, 10, Gems]
	CCXXI	<i>Liber Arcanorum των Ατν του Tahuti Quas Vidit Asar in Amenti sub figurâ CCXXXI. Liber Carcerorum των Qliphoth Cum Suis Genis. Adduntum Sigilla et Nomina Eorum.</i> [Eqx I:7, III:9, Gems]
	CD	<i>Liber Tav vel Kabbalæ Trium Literarum</i> [Eqx I:7, III:9, Gems, ITC II:10]
CLASS B:	LVIII	<i>Gematria</i> [Eqx I:5]
	LXIV	<i>Liber Israfel</i> [Eqx I:7, Gems, BP I:2]
	LXXXIV	<i>Liber Chanokh, A Brief Abstract of the Symbolic Representation of the Universe</i> [Eqx I:7-8, Gems]
	D	<i>Sepher Sephiroth</i> [Eqx I:8]
	DXXXVI	<i>Liber Βατραχοφρενοβοσκοσμομαχία</i> [Eqx I:10, Gems]
	DCCLXXVII	777
CLASS C:	LXVII	<i>The Sword of Song</i> [ITC IV:10-V:4]
	MMCMXI	<i>A Note on Genesis</i> [Eqx I:2]
CLASS D:	III	<i>Liber Jugorum</i> [Eqx I:4, Gems, M&MAA]
	XIII	<i>Graduum Montis Abiegni</i> [Eqx I:3, IV:1, Gems, M&MAA]
	XVI	<i>Liber Turris vel Domus Dei</i> [Eqx I:6, Gems]
	CLXXXV	<i>Liber Collegii Sancti</i> [Gems, M&MAA, Eqx IV:1]
	CCCXLI	<i>Liber H.H.H.</i> [Eqx I:5, Gems, MT&P, M&MAA]
	CDXII	<i>Liber A vel Armorum</i> [Eqx I:4, Gems, MT&P]

PHILOSOPHUS (4^o=7[□]) SYLLABUS

CLASS A:	CCXX	<i>Liber 𐌲𐌹 vel Legis, The Book of the Law</i> [Eqx I:10, III:9, 10, Gems]
	DCCCXIII	<i>Liber Ararita sub figurâ DLXX</i> [Eqx III:9]
CLASS B:	VI	<i>Liber O vel Manus et Sagittæ</i> [Eqx I:2, Gems, MT&P, M&MAA]
	CCCXXV	<i>An Evocation of Bartzabal, the Spirit of Mars</i> ⁶
CLASS C:	LV	<i>The Chymical Jousting of Brother Perardua</i> [Eqx I:1]
	LIX	<i>Across the Gulf</i> [Eqx I:7]
	LXVII	<i>The Sword of Song</i> [ITC IV:10-V:4]
	CXC VII	<i>The High History of Good Sir Palamedes the Saracen Knight and of his following of the Questing Beast</i> [Eqx I:4]
	CCXLII	<i>Aha!</i> [Eqx I:3]
	CCCXXXV	<i>Adonis</i> [Eqx I:7]
CLASS D:	III	<i>Liber Jugorum</i> [Eqx I:4, Gems, M&MAA]
	XIII	<i>Graduum Montis Abiegni</i> [Eqx I:3, IV:1, Gems, M&MAA]
	XVI	<i>Liber Turreis vel Domus Dei</i> [Eqx I:6, Gems]
	CLXXV	<i>Liber Astarte vel Berylli</i> [Eqx I:7, Gems, MT&P]
	CLXXXV	<i>Liber Collegii Sancti</i> [Gems, M&MAA, Eqx IV:1]
	CDXII	<i>Liber A vel Armorum</i> [Eqx I:4, Gems, MT&P]
UNCLASSIFIED:	V	(<i>Science & Buddhism</i> in this instance) [ITC II:3]
	XLVI	<i>The Key of the Mysteries</i> [Eqx I:10]

DOMINUS LIMINIS SYLLABUS

CLASS A:	CCXX	<i>Liber 𐌲𐌹 vel Legis, The Book of the Law</i> [Eqx I:10, III:9, 10, Gems]
	CCCLXX	<i>Liber A'ash vel Capricorni Pneumatici</i> [Eqx I:6, III:9, Gems, MT&P]
CLASS C:	XCV	<i>The Wake World</i>
	DCCCLX	<i>John St. John</i> [Eqx I:1] ⁷
CLASS D:	III	<i>Liber Jugorum</i> [Eqx I:4, Gems, M&MAA]
	VIII	<i>The 8th Æthyr</i> [Eqx I:5, IV:1, Gems, BP I:6]
	XI	<i>Liber Nu</i> [Eqx I:7, Gems]
	XIII	<i>Graduum Montis Abiegni</i> [Eqx I:3, IV:1, Gems, M&MAA]
	CLXXXV	<i>Liber Collegii Sancti</i> [Gems, M&MAA, Eqx IV:1]
	CDXII	<i>Liber A vel Armorum</i> [Eqx I:4, Gems, MT&P]
	DLV	<i>Liber H A D</i> [Eqx I:7, Gems]
	DCCCXXXI	<i>Liber IOD</i> [Eqx I:7, Gems]
	[no number]	<i>Liber Mysteriorum</i> (unpublished) ⁸

⁶ Originally, neither catalogue number nor Document Class was assigned to *An Evocation of Bartzabal, the Spirit of Mars*. These have been assigned internally within the Soror Estai lineage, and the instruction assigned to the Grade of Philosophus.

⁷ An edition of *John St. John* is published by the College of Thelema.

⁸ Traditionally unclassified. Class D within Soror Estai lineage.

ADEPTUS MINOR (5⁰=6[□]) SYLLABUS

Without

CLASS A:	CCXX	<i>Liber לך vel Legis, The Book of the Law</i> [Eqx 1:10, III:9, 10, Gems]
CLASS D:	VIII	<i>The 8th Æthyr</i> [Eqx 1:5, IV:1, Gems, M&MAA]
	XIII	<i>Graduum Montis Abiegni</i> [Eqx 1:3, IV:1, Gems, M&MAA]
	CLXXXV	<i>Liber Collegii Sancti</i> [Gems, M&MAA, Eqx IV:1]
	DCCC	<i>Liber Samekh</i> [Gems, MT&P]

Within

CLASS A:	CCXX	<i>Liber לך vel Legis, The Book of the Law</i> [Eqx 1:10, III:9, 10, Gems]
CLASS B:	XXX	<i>Liber Libræ</i> [Eqx 1:1, III:10, Gems, M&MAA, BP 1:1]
CLASS D:	CDLI	<i>Liber Siloam</i> (unpublished)
	DCCC	<i>Liber Samekh</i> [Gems, MT&P]
	DCCCXI	<i>Liber Collegii Internii</i> (unavailable)

ADEPTUS MAJOR (6⁰=5[□]) SYLLABUS

CLASS A:	I	<i>Liber B vel Magi</i> [Eqx 1:7, III:9, 10, Gems, MT&P]
	LXVI	<i>Liber Stellæ Rubæ</i> [Eqx 1:7, III:9, Gems, BP 1:7]
	CLVI	<i>Liber Cheth vel Vallum Abiegni</i> [Eqx 1:6, III:9, Gems, MT&P]
	CCXX	<i>Liber לך vel Legis, The Book of the Law</i> [Eqx 1:10, III:9, 10, Gems]
CLASS B:	VI	<i>Liber O vel Sagittæ</i> [Eqx 1:2, Gems, MT&P, M&MAA]
	DCCCLXVIII	<i>Liber Viarum Viæ</i> [Eqx 1:7, Gems]
CLASS C:	XLI	<i>Thien Tao</i>
CLASS D:	XLIV	<i>The Mass of the Phoenix</i> [Gems, MT&P]
	DCCCXI	<i>Liber Collegii Internii</i> (unavailable)

ADEPTUS EXEMPTUS (7⁰=4[□]) SYLLABUS

CLASS A:	CLVI	<i>Liber Cheth vel Vallum Abiegni</i> [Eqx 1:6, III:9, Gems, MT&P]
	CCXX	<i>Liber לך vel Legis, The Book of the Law</i> [Eqx 1:10, III:9, 10, Gems]
CLASS B:	CDLXXIV	<i>Liber Os Abyssmi vel רעח</i> [Eqx 1:7, Gems]
	CMXIII	<i>Liber Thisharb, Viæ Memoria</i> [Eqx 1:7, Gems]
CLASS D:	DCCCXI	<i>Liber Collegii Internii</i> (unavailable)

OFFICIAL INSTRUCTIONS FOUND IN *THE EQUINOX*

Vol. I, No. 1:

Account of the A.:A.:. An
Chymical Jousting of Brother Perardua, The
John St. John
Liber E vel Exercitiorum
Liber Libræ

Vol. I, No. 2:

Liber Gaias, A Handbook of Geomancy
Liber O vel Manus et Sagittæ
Note on Genesis, A
Postcards to Probationers

Vol. I, No. 3:

Aha!
Liber Graduum Montis Abiegni
Thesaurou Eidolon

Vol. I, No. 4:

High History of Good Sir Palamedes the Saracen Knight, The
Liber A vel Armorum
Liber Jugorum

Vol. I, No. 5:

Gematria (from "The Temple of Solomon the King")
Liber H.H.H.
Liber XXX Ærum vel Sæculi, The Vision & the Voice

Vol. I, No. 6:

Liber A'ash vel Capricorni Pneumatici
Liber Cheth vel Vallum Abiegni
Liber Porta Lucis
Liber Resh vel Helios
Liber Turris vel Domus Dei
Liber Tzaddi

Vol. I, No. 7:

Across the Gulf
Adonis
Liber Arcanorum
Liber B vel Magi
Liber Chanokh, Part I
Liber H A D
Liber IOD
Liber Israfel
Liber Nu
Liber Os Abysmi vel Da'ath
Liber םׁׂ vel Spiritus
Liber Siellæ Rubeæ

Liber Tav vel Kabbalæ Trium Literarum
Liber Thisharb, Viæ Memoriae
Liber Viarum Viæ

Vol. I, No. 8:

A Description of the Cards of the Tarot
Liber Chanokh, Part II
Sepher Sephiroth

Vol. I, No. 9:

Energized Enthusiasm

Vol. I, No. 10:

Key of the Mysteries, The
Liber Βατραχοφρενοβοσκοσμομαχία
Liber לך vel Legis, The Book of the Law

Vol. III, No. 1: The "Blue" Equinox⁹

De Lege Libellum
Khabs am Pekht
Law of Liberty, The
Liber Causæ
Liber Cordis Cincti Serpente
Master of the Temple, A
Message of the Master Therion, The
Open Letter to those who may wish to join the Order, An
Syllabus
Voice of the Silence, The

Vol. III, No. 2: [reached prepress galley stage, but never published]

Vol. III, No. 3: *The Equinox of the Gods* (a.k.a. *Book Four, Part IV*)

Vol. III, No. 4: *Eight Lectures on Yoga*

Vol. III, No. 5: *The Book of Thoth*

Vol. III, No. 6: *Liber Aleph, The Book of Wisdom & Folly*

Vol. III, No. 7: *The Book of Changes*

Vol. III, No. 8: *Tao Teh Ching*

Vol. III, No. 9: The Holy Books of Thelema

Liber Causæ
Liber B vel Magi
Liber Liberi vel Lapidis Lazuli, Adumbratio Kabbalæ
Liber Trigrammaton
Liber Porta Lucis
Liber Cordis Cincti Serpente
Liber Stellæ Ruberæ
Liber Tzaddi
Liber Cheth vel Vallum Abiegni
Liber לך vel Legis, The Book of the Law

⁹ Crowley sometimes referred to Vol. III, No. 1 as EQUINOX XI. We often follow his lead in this. Thus, with all respect to the issues which came later, the "classic" EQUINOX consists of eleven issues.

Liber Arcanorum των Ατῶν του Ταῦτι Quas Vidit Asar in Amenti
Liber A'ash vel Capricorni Pneumatici
Liber Tav vel Kabbalæ Trium Literarum
Liber Ararita sub figurâ DLXX

Vol. III, No. 10: The "New Blue" Equinox

De Lege Libellum
Khabs am Pekht
Law of Liberty, The
Liber 𐤀𐤃𐤁𐤁 vel Legis, The Book of the Law
Liber B vel Magi
Liber Libræ
Message of the Master Therion, The

Vol. IV, No. 1: Commentaries on the Holy Books & Other Papers

Account of A.:A.:. An
Liber Collegii Sancti
Liber Cordis Cincti Serpente
Liber Graduum Montis Abiegni
Liber Pyramidos
Liber VIII
One Star in Sight
Voice of the Silence, The

Vol. IV, No. 2: The Vision & the Voice with Commentary & Other Papers

Ab-ul-Diz Working, The
Bartzabel Working, The¹⁰
Opus Lutetianum, The Paris Working
Vision & the Voice, The

Official Instructions found in *Magick in Theory & Practice*

(NOTE: MT&P is Book Four, Part III.)

Liber A vel Armorum
Liber Astarte vel Berylli
Liber A'ash vel Capricorni Pneumatici
Liber B vel Magi
Liber Cheth vel Vallum Abiegni
Liber E vel Exercitiorum
Liber H.H.H.
Liber O vel Manus et Sagittæ
Liber Reguli
Liber Resh vel Helios
Liber 𐤀𐤃𐤁𐤁 vel Spiritus
Liber Samekh

¹⁰ The Chiefs both of the A.:A.: lineage that has undertaken to publish EQUINOX Vol. IV, and of the Soror Estai lineage, have designated *An Evocation of Bartzabal, the Spirit of Mars* as *Liber 325*. The two versions, however, are not identical. The version in EQUINOX IV:2 is actually a retitled expansion of the original version published in EQUINOX I:9, to include diary notes and other supplemental material. Because it was packaged as a diary, they gave it a Class C designation. On the other hand, we have continued to circulate the original, and have designated it as Class B, on the basis that it represents an example or model on which to construct other rituals of its type. The original publication had neither Document Class nor number assigned.

Liber Thisharb, Viæ Memoriae
Mass of the Phoenix, The
Star Ruby, The
Star Sapphire, The

Official Instructions published only as “Stand-alone” publications

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Khing Kang King
The Book of Lies, falsely so-called
The Greek Qabalah

Official Documents Contained Only in Other Works

Liber Artemis Iota vel De Coitu Scholia Triviae
 is contained in *Magick Without Tears*.
Science & Buddhism and *The Sword of Song*
 are in *The Collected Works of Aleister Crowley*.
The Wake World and *Thien Tao*
 are contained in *Konx Om Pax*.
De Nuptiis Secretis Deorum cum Hominibus; De Natura Deorum; Liber Agape vel C vel Azoth;
 and *De Homunculo* are high degree O.T.O. papers once illicitly published.

Unpublished Documents – Available through A.:A.: Initiators to qualified candidates

Liber Septem Regum Sanctorum
Liber הַרְעָא
The Equinox Ritual
Liber Cadaveris
Liber Mysteriorum
Liber Siloam

E

Catalogue of Official Documents
FRATERNITAS A.:A.:

CLASS A

Class A consists of books of which may be changed not so much as the style of a letter: that is, they represent the utterance of an Adept entirely beyond the criticism of even the Visible Head of the Organization. (All are included in The Holy Books of Thelema. Those marked by † are contained in OEAHMA, published by College of Thelema.)

- I 1 **Liber B vel Magi** (*Book B, or The Book of the Magus*)
This is an account of the Grade of Magus, the highest grade that it is ever possible to manifest in any way whatever upon this plane: or so it is said by the Masters of the Temple. [6⁰=5⁰]
- VII † 7 **Liber Liberi vel Lapidis Lazuli, Adumbratio Kabbalæ Egyptiorum**
(*The Book of Wine, or The Book of Lapis Lazuli, Outline of Egyptian Qabalah*)
An account of the voluntary emancipation of a certain Exempt Adept from his Adeptship. These are the birth words of a Master of the Temple. The nature of this book is sufficiently explained by its title. It gives in magical language an account of the initiation of a Master of the Temple. Its seven chapters are referred to the seven planets in the following order: Mars, Saturn, Jupiter, Sol, Mercury, Luna, Venus. This book is the only parallel, for beauty of ecstasy, to *Liber LXV*. [1⁰=10⁰]
- X 10 **Liber Porta Lucis** (*The Book of the Gate of Light*)
This book is an account of the sending forth of the Master by the A.:A.: and an explanation of his mission. [0⁰=0⁰]
- XXVII † 27 **Liber Trigrammaton** (*The Book of Trigrams*)
A book of Trigrams of the mutations of the TAO with the YIN and the YANG. An account of the cosmic process: it describes the course of Creation under the figure of the interplay of three principles. The book corresponds to the "Stanzas of Dzyan" in another system. [3⁰=8⁰]
- LXV † 65 **Liber Cordis Cincti Serpente** (*The Book of the Heart Girt with a Serpent*)
An account of the relations of the aspirant with her Holy Guardian Angel. This book is given to Probationers, as the attainment of the Knowledge and Conversation of the Holy Guardian Angel is the Crown of the Outer College. (Similarly *Liber 7* is given to Neophytes, as the grade of Master of the Temple is the next resting-place, and *Liber 220* to Zelatores, since that carries her to the highest of all possible grades. *Liber 27* is given to the Practicus, as in this book is the ultimate foundation of the highest theoretical Qabalah, and *Liber 813* to the Philosophus, as it is the foundation of the highest practical Qabalah.) [0⁰=0⁰]
- LXVI † 66 **Liber Stellæ Rubeæ** (*The Book of the Ruby Star*)
A secret ritual, the Heart of IAO-OAI, delivered unto V.V.V.V.V. for his use in a certain matter of *Liber Legis*, and written down under the figure LXVI. [6⁰=5⁰]
- XC 90 **Liber Tzaddi vel Hamus Hermeticus**
(*Book Tzaddi, or The Book of the Hermetic Fish-Hook*)
An account of Initiation, and an indication as to those who are suitable for the same. [0⁰=0⁰]

- IX 9 **Liber E vel Exercitiorum** (*Book E, or The Book of Exercises*)
This book instructs the aspirant in the necessity of keeping a record. Suggests methods of testing physical clairvoyance. Gives instruction in asana, pranayama and dharana, and advises the application of tests to the physical body, in order that the student may thoroughly understand her own limitations. [1^o=10^o, 2^o=9^o]
- XXI **Khing Kang King, or The Classic of Purity**
By Ko Hsuen. A new translation from the Chinese by the Master Therion.
- XXIV 24 **De Nuptiis Secretis Deorum cum Hominibus**
(*On the Secret Marriages of Gods with Men*) (O.T.O.)
A Secret Instruction of the VIII^c of O.T.O. This instruction is not officially published.
- XXX 30 **Liber Libræ** (*The Book of the Balance*)
An elementary course of morality suitable for the average person. [5=6]
- LVIII 58 **"The Temple of Solomon the King"**
A magical biography of Fra. Perdurabo and his early career, including his Path of Initiation, the reception of *The Book of the Law*, and his crossing of the Abyss; serialized in THE EQUINOX, Vol. I. It contains many useful rituals, and summaries of the studies and practices that marked his course.
- [LVIII] [58] **"Gematria"**
This is an article on the Qabalah in "The Temple of Solomon the King," EQUINOX V. [3^o=8^o]
- LXIV 64 **Liber Israfel**
An instruction in a suitable method of preaching. An example of ceremonial invocation of a God-force. (Formerly called *Liber Anubis*.) [3^o=8^o]
- LXXI 71 **The Voice of the Silence / The Two Paths / The Seven Portals** (*H.P. Blavatsky*)
With an elaborate commentary by Frater O.M., 7^c=4^o, the most learned of all the Brethren of the Order, who had given eighteen years to the critical study of this masterpiece.
- LXXVIII 78 **A Description of the Cards of the Tarot**
A complete treatise on the Tarot, giving a description of the correct designs of the cards with their attributions and symbolic meanings on all the planes. Also includes a method of divination by their use. [1^o=10^o]
- LXXXIV 84 **Liber Chanokh** (*The Book of Enoch*)
A brief abstraction of the Symbolic representation of the Universe derived by Dr. John Dee through the scrying of Sir Edward Kelley. [3^o=8^o]
- XCVI 96 **Liber Gaias, A Handbook of Geomancy** (*The Book of the Earth*)
Gives a simple and fairly satisfactory system of divination by Geomancy. [1^o=10^o]
- CI 101 **An Open Letter to those who may wish to join the Order** (O.T.O.)
A promulgation of O.T.O., enumerating the duties and privileges of membership therein.

- CXI 111 **Liber Aleph, The Book of Wisdom or Folly**
An extended and elaborate commentary on *The Book of the Law*, in the form of a letter from the Master Therion to his magical son. This book contains some of the deepest secrets of initiation, with a clear solution of many cosmic and ethical problems.
- CLVII 157 **Tao Teh Ching**
A new translation, with a commentary, by the Master Therion. This is the most exalted and yet practical of the Chinese classics.
- CLXV 165 **A Master of the Temple**
An account of the attainment of a Master of the Temple: given in full detail by Frater O.I.V.V.I.O. This is the Record of a man who actually attained by the system taught by the A.:A.:.
- CCVII 207 **A Syllabus of the Official Instructions of A.:A.: & Curricula of the Grades.**
An enumeration of the Official Publications of the A.:A.: with a brief description of the contents of each book joined to the assigned curricula of the various Grades.
This paper, in its present form, is a modern composite and expansion of two earlier, less complete papers. It was administratively revised by the Imperator of the Soror Estai lineage of A.:A.: in 1997 E.V., and internally assigned to Class B. (The original *Liber 207* is the *Syllabus* published in EQUINOX X. The original *Curriculum* was published in EQUINOX XI.)
- CCXVI 216 **The I Ching (*The Book of Changes*)**
A new translation, with a commentary, by the Master Therion. Confucius said that if his life were to be prolonged by a few years, he would give fifty of them to the study of this book.
- CCXXVIII 228 **De Natura Deorum (*On the Nature of the Gods*) (O.T.O.)**
A Secret Instruction of the VII° of O.T.O. This instruction is not officially published.
- CCCXXV 325 **An Evocation of Bartzabal, the Spirit of Mars.**
Its nature is sufficiently explained by its title. [4°=7°]
(Originally, neither catalogue number nor Document Class was assigned. These have been assigned internally within the Sor. Estai lineage. A "classic" list of official documents would not include this Document.)
- CCCLXVII 367 **De Homunculo (*On the Homunculus*) (O.T.O.)**
A Secret Instruction of the X° of O.T.O. This instruction is not officially published.
- CDLXXIV 474 **Liber Os Abysmi vel פֶּעַךְ**
(*The Book of the Mouth of the Abyss, or The Book of Daäth*)
An instruction in a purely intellectual method of entering the Abyss. [1°=10°, 7°=4°]
- CDLXXXIX 489 **One Star in Sight**
A glimpse of the structure and system of the Great White Brotherhood, A.:A.: The best description available of the Tasks of the Grades of the Orders R.:C.: and S.:S.: and the practical substitute for *Liber Collegii Interni*. [ALL GRADES]
(Originally, neither catalogue number nor Document Class was assigned. These have been assigned internally within the Sor. Estai lineage. A "classic" list of official documents would not include this Document, except through its inclusion in *Magick in Theory & Practice*.)

- D 400 **Sepher Sephiroth**
A dictionary of Hebrew words arranged according to their numerical value. [3^o=8^o]
- DXXXVI 536 **Liber Βατραχοφρενοβοσκοσομομαχια**
(*The Book of the Battle of the Frog, the Mind, the Roar, and the Universe*)
An instruction in expansion of the field of the mind. [3^o=8^o]
- DCLXVI 666 **Liber Artemis Iota vel De Coitu Scholia Triviae**
(*The Book of Artemis Iota; or, On Sexual Union, Commentaries on Trivia*)
An essay on sex-morality, and the relationship of its instincts and forces to the Path of Attainment. (*Trivia* is not the English isonym, but a variant Latin name of the goddess Diana, or Artemis.)
- DCCLXXVII 777 **777 vel Prolegomena Symbolica ad Systemam Sceptico-Mysticæ Viæ Explicandæ, Fundamentum Hieroglyphicum Sanctissimorum Scientiæ Summæ**
(*A Compilation of Symbols, Towards a Systematization of the Skeptical-Mystical Way Set Forth. A Hieroglyphic Foundation of the Most Holy Things of the Higher Knowledge*)
A complete dictionary of the correspondences of all magical elements, reprinted with extensive additions, making it the only standard comprehensive book of reference ever published. It is to the language of occultism what Webster or Murray is to the English language. [3^o=8^o]
- DCCCLXVIII 868 **Liber Viarum Viæ** (*The Book of the Byways of Life*)
A graphic account of magical powers, classified under the Tarot trumps. [6^o=5^o]
- CMXIII 913 **Liber Thisharb, Viæ Memoriae** (*The Book of the Journey of the Memory*)
Gives methods of attaining the magical memory or memory of past lives, and an insight into the function of the aspirant in this present life. [2^o=9^o, 7^o=4^o]
- MCCLXIV 1.264 **The Greek Qabalah**
A complete dictionary of all sacred and important words and phrases given in the Books of the Gnosis and other important writings, both in the Greek and the Coptic.

CLASS A-B

Some publications are composite, and pertain to more than one class.

- CDXV 415 **Opus Lutetianum (The Paris Working)**
The Book of the High Magick Art that was worked by Frater O.S.V. 6^o=5^o and Frater L.T. 2^o=9^o. (*Lutetia* is the name originally given to Paris by the Celts, and by which it was first known to the Romans.) [0^o=0^o]
- CDXVIII 418 **Liber XXX Ærum vel Sæculi, The Vision and the Voice**
Being the Vision and the Voice of the Angels of the thirty Æthyrs. Besides being the classical account of the thirty Æthyrs and a model of all visions, the cries of the Angels should be regarded as accurate, and the doctrine of the function of the Great White Brotherhood understood as the foundation of the aspiration of the Adept. The account of the Master of the Temple, in particular, should be taken as authentic.

The instruction in the 8th Æthyr pertains to Class D; that is, it is an official ritual. The same remarks apply to the account of the proper method of invoking the Æthyrs given in the 18th Æthyr. [0°=0°]

CLASS A and B

- CMLXIII 963 **Θεσσαυρου Ειδωλων** (*The Treasure-House of Images*)
Ecstatic hymns to the 12 Signs of the Zodiac, by Fra. N.S.F. They are a most astonishing achievement in symbolism. The effect is to carry away the performer into the sublimest ecstasy. It possesses all the Magick of oriental religious rites, but the rapture is purely religious. It is not to be confused with eroticism, and that although many of the symbols are of themselves violently erotic. (Only the short note pertains to Class A.) [0°=0°, 2°=9°]

CLASS C

Class C consists of matter that is to be regarded rather as suggestive than anything else.

- XXXIII 33 **An Account of A.∴A.∴**
First written in the language of his period by the Councilor Von Eckartshausen, and now revised and rewritten in the Universal Cipher. An elementary suggestive account of the work of the Order in its relation to the average person. [0°=0°]
- XLI 41 **Thien Tao** (*The Way of Heaven*), or **The Synagogue of Satan**
An advanced study of attainment by the method of equilibrium on the ethical plane. [6°=5°]
- LV 55 **The Chymical Jousting of Brother Perardua**
An account of the mystical and magical Path in the language of Alchemy. [4°=7°]
- LIX 59 **Across the Gulf**
A fantastic account of a previous incarnation. Its principal interest is that its story of the overthrowing of Isis by Osiris may help the reader to understand the meaning of the overthrowing of Osiris by Horus in the present Æon. [4°=7°]
- LXVII 67 **The Sword of Song**
A critical study of various philosophies. An account of Buddhism. [3°=8°, 4°=7°]
- XCv 95 **The Wake World**
A poetical allegory of the relations of the soul and the Holy Guardian Angel. [Dom Lim]
- CXLVIII 148 **The Soldier & the Hunchback**
An essay on the method of equilibrium on the intellectual plane.
- CXCVII 197 **The High History of Good Sir Palamedes the Saracen Knight and of his following of the Questing Beast**
A poetic account of the Great Work, and enumeration of many obstacles. [4°=7°]

- CCXLII 242 **Aha!**
An exposition in poetic language of several of the ways of attainment and the results obtained. [4^o=7^o]
- CCCXXXIII 333 **The Book of Lies, falsely so-called**
With an extended commentary by the Master Therion. This book contains some of the most valuable mystic epigrams ever written, and also some very important secret rituals. (Its Chapters KE, AF and MA are in Class D.) It is the official textbook of A.:A.: for "Babes of the Abyss," but is recommended even to beginners as highly suggestive. [2^o=9^o]
- CCCXXXV 335 **Adonis**
This gives an account in poetic language of the struggle of the human and divine elements of consciousness, giving their harmony following upon the victory of the latter. [4^o=7^o]
- DCCXXIX 729 **The Amalantrah Working**
(This book has not been published.)
- DCCCXI 811 **Energized Enthusiasm**
A Note on Theurgy. An adumbration of the practical instructions contained in *Liber IAO* and *Liber HHH*, with which it completes a triad. [1^o=10^o, 2^o=9^o]
- DCCCLX 860 **John St. John**
A model of what a magical record should be, so far as accurate analysis and fullness of description are concerned. [DomLim]
- MMCMXI 2.911 **A Note on Genesis**
A model of Qabalistic ratiocination. [3^o=8^o]

CLASS D

Class D consists of Official Rituals and Instructions.

- [no number] **Liber Mysteriorum** (*The Book of the Sacred Rites*)
The confidential initiation ritual manual for A.:A.: initiation officers. See Chapter 7 of the present book. [DomLim]
(Designated Class D internally within the Soror Estai lineage. A "classic" list of Class D documents would not include this.)
- III 3 **Liber Jugorum** (*The Book of Yokes*)
An instruction for the control of speech, action and thought. [0^o=0^o, 2^o=9^o, 3^o=8^o, 4^o=7^o, DomLim]
- V 5 **Liber 5 vel Reguli** (*The Book of the Prince*)
Being the Ritual of the Mark of the Beast: an incantation proper to invoke the energies of the Æon of Horus, adapted for the daily use of the magician of whatever grade.

- VIII 8 **Ritual 8**
The official ritual of Initiation to the 5^o=6^o Grade of Adeptus Minor. The 8th Æthyr from *The Vision & the Voice*. [DomLim, 5^o=6^o]
- XI 11 **Liber Nu**
An instruction for attaining Nuit. [DomLim]
- XIII 13 **Liber Graduum Montis Abiegni** (*The Book of the Slopes of Mt. Abiegnus*)
An account of the task of the Aspirant from Probationer to Adept. [ALL GRADES]
- XVI 16 **Liber Turris vel Domus Dei**
(*The Book of the Tower, or The Book of the House of God*)
An instruction for attainment by the direct destruction of thoughts as they arise in the mind. [3^o=8^o, 4^o=7^o]
- XVII 17 **Liber I.A.O.** (inextant)
Gives three methods of attainment through a willed series of thoughts. This book has not been published. It is the active form of *Liber H H H*. The article "Energized Enthusiasm" is an adumbration of this book. [2^o=9^o]
- XXV 25 **The Star Ruby**
This is the chapter called the "Star Ruby" in *The Book of Lies*. It is an improved form of the "lesser" ritual of the Pentagram. [1^o=10^o]
- XXVIII 28 **Liber Septem Regum Sanctorum**
(*The Book of the Seven Holy Kings*) (unpublished)
A ritual of Initiation bestowed on certain select Probationers. [1^o=10^o]
- XXXVI 36 **The Star Sapphire**
This is the chapter called "The Star Sapphire" in *The Book of Lies*, giving an improved ritual of the Hexagram. [2^o=9^o]
- XLIV 44 **The Mass of the Phoenix**
This is Chapter MΔ of *The Book of Lies*. An instruction in a simple and exoteric form of Eucharist. [6^o=5^o]
- LXI 61 **Liber Causæ** (*The Book of Origins*)
The Preliminary Lection, including the History Lection. A manuscript giving an account of the history of the A.:A.: in recent times. This history contains no mythology; it is a statement of facts susceptible of rational proof. The object of the book is to discount mythopoeia. [0^o=0^o, 1^o=10^o]
- LXX 70 **Σταυρος Βατραχου** (*The Cross of the Frog*)
The ceremonies proper to obtaining a familiar spirit of a Mercurial nature as described in the Apocalypse of St. John the Divine, from a frog or toad.
- C 100 **Liber Ἄγανη vel C vel Azoth, Sal Philosophorum,**
The Book of the Unveiling of the Sangraal, or Liber 𐄂 (O.T.O.)
A Secret Instruction of the IX^c of O.T.O. Has not been, and at present will not be, published.

- CXX 120 **Liber Cadaveris** (*The Book of the Corpse*), or **Passing Through the Tuat**
The Ritual of Initiation of the 2^o=9^o Grade of Zelator. [2^o=9^o, 5^o=6^o]
- CLXXV 175 **Liber Astarte vel Berylli** (*The Book of Astarte, or The Book of the Beryl*)
An instruction in attainment by the method of devotion. [0^o=0^o, 4^o=7^o]
- CLXXXV 185 **Liber Collegii Sancti** (*The Book of the Holy Society*)
Being the tasks of the grades and their Oaths proper to *Liber XIII*. This is the set of official papers of the various grades from Probationer through Adeptus Minor. [0^o=0^o through 5^o=6^o]
- CC 200 **Liber Resh vel Helios** (*Book Resh, or The Book of the Sun*)
An instruction for adorations of the Sun four times daily, with the object of composing the mind to meditation and of regularizing the practices. [0^o=0^o]
- CCVI 206 **Liber רך vel Spiritus** (*Book Ru, or The Book of the Breath*)
Full instruction in pranayama. [0^o=0^o, 2^o=9^o]
- CCCXI 341 **Liber HHH**
Gives three methods of attainment through a willed series of thoughts. [1^o=10^o, 2^o=9^o, 3^o=8^o]
- CDXII 412 **Liber A vel Armorum** (*The Book of Arms or Tools*)
An instruction for the preparation of the Elemental Instruments. [0^o=0^o through Dom Lim]
- [CDXVIII] 418 [*A passage from Liber 418, the 18th Æthyr*]
- CDXIX 419 **Liber Collegii Interni** (*The Book of the Inner Society*)
Not yet published. See *One Star in Sight*. [5^o=6^o through 8^o=3^o]
(*This catalogue number and Document Class were assigned internally within the Sor. Estai lineage of A. A. A., to which the extant edition is distinctive. According to one archivist, Crowley tentatively designated Liber Collegii Interni as Liber 811, a number already assigned to another official instruction. A "classic" list of official documents would not include this Document, or would list it as inextant.*)
- CDLI 451 **Liber Siloam**
A direct method of inducing trance. Not yet published. [5^o=6^o]
- DLV 555 **Liber H A D**
An instruction for attaining Hadit. [DomLim]
- DCLXXI 671 **Liber חרעא** (*The Book of the Gate*)
The ritual of the initiation of the 1^o=10^o Grade of Neophyte. It includes sub-rituals numbered from 672 to 676. [1^o=10^o]
- DCLXXI 671 **Liber Pyramidos** (*The Book of the Pyramid*)
A self-initiation adaptation of *Liber חרעא*, written by Fra. O.M. for use in his own advancement to the 6^o=5^o Grade of Adeptus Major. [1^o=10^o]

- DCCC 800 **Liber Samekh, Theurgia Goetia Summæ, Congressus cum Dæmone**
(Book Samekh, The Highest Goetic Theurgy, Congress with the Genius)
 This is the Preliminary Invocation (so-called) of *The Goetia*, with a complete explanation of the barbarous names of evocation used therein, and the secret rubric of the ritual, by the Master Therion. This is the most potent invocation extant, and was the ritual employed by the Master Therion himself for the attainment of the Knowledge and Conversation of his Holy Guardian Angel during the semester of his performance of the Operation of the Sacred Magick of Abramelin the Mage. [5°=6°]
- DCCCXXXI 831 **Liber IOD**
 An instruction giving three methods of reducing the manifold consciousness to the Unity. (Formerly called *Liber Vesta*.) [DomLim]

CLASS E

Class E documents deal especially with the propagation of the Law of Thelema.

- II 2 **The Message of the Master Therion**
 It explains the essence of the new law in a very simple manner. [0°=0°]
- [IV] 4 **The Equinox of the Gods** (*Book Four, Part IV*)
 Part IV of *Book IV* (*Liber ABA*). (The remainder of *Liber IV* is unclassified.) [0°=0°]
- CL 150 **Liber CL vel 𐄂𐄃𐄄, A Sandal, De Lege Libellum** (*The Law of Liberty*)
 A short explanation of the Law, extolling its sublime virtue. By the Master Therion. [0°=0°]
- CCC 300 **Khabs am Pekht**
 An Epistle of Therion 9°=2°, a Magus of A.:A.:, to His Son, being an Instruction in a matter of all importance, to wit, the means to be taken to extend the Dominion of the Law of Thelema throughout the whole world. [0°=0°]
- DCCCXXXVII 837 **The Law of Liberty**
 This is a further explanation of *The Book of the Law* in reference to certain ethical problems. [0°=0°]

UNCLASSIFIED A.:A.: DOCUMENTS†

IV*	4	<i>Liber ABA, Book Four</i> [0°=0°] Part 1: Mysticism. Part 2: Magick. Part 3: Magick in Theory & Practice. Part 4: Equinox of the Gods.
XV	15	<i>Ecclesiæ Gnosticæ Catholicæ Canon Missæ</i> (Canon of the Mass of the Gnostic Catholic Church)
XLVI	46	<i>The Key of the Mysteries</i> [4°=7°]
XLIX	49	<i>Shi Yi Chien</i> (unavailable)
LI	51	<i>Atlantis, The Lost Continent</i>
LII	52	<i>Manifesto of the O.T.O.</i>
LXXIII	73	<i>The Urn</i> (unpublished)
LXXVII	77	<i>Liber ١٧</i> (The Book of the She-Goat, or The Book of Strength)
LXXXI	81	<i>Moonchild</i>
XCIII	93	<i>Liber 𐌸𐌹𐌺 vel Νικη sub figurâ XXVIII, The Fountain of Hyacinth</i>
XCVII	97	<i>Soror Achitha's Vision</i> (unpublished)
CVI	106	<i>Concerning Death</i>
CLXI	161	<i>Concerning the Law of Thelema</i> (O.T.O.)
CXXXII	132	<i>Liber Apotheosis</i> (unpublished)
CXCIV	194	<i>An Intimation with Reference to the Constitution of the Order</i> (O.T.O.)
CCLXV	265	<i>The Structure of the Mind</i>
CCCXLIII	343	<i>Amrita, the Elixir of Life</i>
CCCLXV	365	<i>The Preliminary Invocation of the Goetia</i>
DCXIV	614	<i>De Arte Magica Secundum ritum Gradus Nonæ O.T.O. Baphometi Epistola anno belli universalis ne perdat arcanum scripta</i> (On the Magical Art. Second ritual of the Ninth Degree of O.T.O.. A Letter from Baphomet in the year of the universal war, written that the Sacred Mysteries would not be lost) (O.T.O.)
DXXXVI	536	<i>A Complete Treatise on Astrology</i>
DCXXXIII	633	<i>De Thaumaturgia</i> (On Thaumaturgy)
DCLXVI	666	<i>The Beast</i>
DCCC	800	<i>The Ship</i>
DCCCVIII	808	<i>Liber Serpentis Nehushtan</i> (The Book of the Serpent Nehushtan) (unavailable)
DCCCL	850	<i>The Rites of Eleusis</i>
DCCCLXXXVIII	888	<i>The Gospel According to St. Bernard Shaw, or Crowley on Christ</i>
CMXXXIV	934	<i>The Cactus</i>
MCXXXIX	1.139	[title unknown]

* Although none of these documents has been classified officially (and we do not undertake to do so now), many of these documents closely resemble the type of instructional material contained in the several classes. Documents resembling Class B include *Libri* 265, 343, 614, 536, and 888. Documents resembling Class C include *Libri* 46, 51, 73, 81, 93, 106, 633, and 800. Documents resembling Class D include *Libri* 15, 365, and 850; also *Liber* 132 which, however, was written as a private instruction for one initiate, and *Liber* 194, which only has ceremonial significance within O.T.O. Those documents resembling Class E include *Libri* 52, 77, and 161.

† Part IV of *Book Four* is in Class E. Parts I-III, though never classified, most closely resemble material otherwise placed in Class B. Some Class A, B, and D material is incorporated in the appendices of Part III.

UNNUMBERED DOCUMENTS

Below are important works that did not come under the original system of classification, including some works written after the official Syllabus was published. All are by Aleister Crowley. Most or all contain information relevant to the A.:A.: system. They are included here for completeness, but were never normalized as official A.:A.: instructions; that is, they never have been given a number, a class, or a position in the formal instructional system.

Bagh I Muattar (The Scented Garden of Abdullah the Satirist of Shiraz)

Clouds Without Water

Collected Works of Aleister Crowley, The [†]

Confessions of Aleister Crowley, The

Diary of a Drug Fiend

Eight Lectures on Yoga by Mahatma Guru Sri Paramahansa Shivaji

Konx Om Pax [†]

Magical Diaries of the Beast 666

Magical Record of the Beast 666, The

Magick Without Tears [‡]

Postcards to Probationers

Scrutinies of Simon Iff, The

Soul of the Desert, The

World's Tragedy, The

[†] Some of the individual writings contained in *The Collected Works* and *Konx Om Pax* are official A.:A.: documents.

[‡] Contains the Class B Document *Liber 666, Artemis Iota*.

F

A.:A.: Robes,
Grade Signs
& Officers

A.:A.: ROBES, GRADE SIGNS & OFFICERS

Because the A.:A.: does not function as a lodge system, many of the accouterments of other systems – such as secret handshakes and tokens of admission – are not part of it. There are other details, however – such as the distinctive gestures or apparel – which are historically attributed to each grade and have become an established part of the system.

Admittedly, these details are far less important than, say, the nature of the practices or the underlying Qabalistic model of the system. But this does not mean that they are without importance altogether. This Appendix is devoted to their explanation.

From the Hermetic Order of the Golden Dawn, the A.:A.: inherited and retained some of these details, discarding others. The so-called Grand Words of each grade are actually the Divine Names attributed to the corresponding sephiroth, and are tabulated in *Liber 777*, Col. V. The Mystic Numbers and Passwords are similarly tabulated in *Liber 777*, Cols. X and CXIV respectively. Not much use is made of these latter details; but they are part of the Qabalistic traditions of the Order and do occasionally emerge in Crowley's writings, so that it is useful to be familiar with them and to derive such personal significance from them as one can.

Similarly, the Mystic Titles of the grades can, in most cases, be found in published Golden Dawn rituals. Crowley frequently made use of these, as in his attribution of the Unicorn to Hod and the Practicus Grade. This attribution is incomprehensible unless one already knows that the traditional Mystic Title of the Practicus is a phrase that translates, "Unicorn From the Stars."

In the remainder of this Appendix, we will discuss, in some detail, three of these supplemental

topics: specifically, the robes and signs of each grade, and the traditional governmental structure of the Order.

ROBES

As in other magical Orders, there is, in the A.:A.:, a distinctive robe for each Grade.

No one source has survived giving a complete, detailed description of these robes. The most complete (but not detailed) single source known to us is a half-page of notes that Israel Regardie typed on behalf of Aleister Crowley when serving as his secretary. Regardie permitted us to copy off these notes in 1980. They agree completely with the more obscure descriptions given in an advertisement that appeared in various issues of *THE EQUINOX*, Vol. I (see page 239 following). Here are the descriptive notes as Regardie received them from Crowley:

- 0=0 White Tau-robe, no hood. Gold braid along bottom hem, cuffs, neck. Pentagram on front, hexagram on back.
- 1=10 Black with hood, no insignia
- 2=9 Add silver eye in triangle to hood
- 3=8 Add silver hexagram of 48 rays to hood
- 4=7 Add Calvary cross to breast
- D.L. Add 5-petalled rose to center of cross
- 5=6 (without) Same as Probationer, add symbol
- 5=6 (within) White robe, with D.L. insignia
- 6=5 As for 5=6 but red
- 7=4 As for 5=6 but violet

Further information – primarily fine points and details – has been garnered and collated from multiple sources. Except for two variant statements concerning the Probationer robe, made by Aleister Crowley in *Magick Without Tears* (near the end of

his life), all of the consulted sources confirm each other.¹

In *Book Four*, Part II, Cap. XII, "The Robe," Crowley discussed the magical robe in broad terms; and, as is true of most of the matters discussed in *Book Four*, Part II, the particulars he described are distinctly A.:A.: particulars. "The Robe of the Magician may be varied according to his grade and the nature of his working," he observed; but there are two primary robes, one white and unhooded, and the other black and hooded. Both are Tau-shaped, extending fully to the feet, with long, generous sleeves that widen or flare toward the wrists. For freedom and elegance of movement, this classic Tau pattern is hard to beat!

During the period when Volume I of THE EQUINOX was being published (1909-1913 e.v.), the official robe tailor of the A.:A.: was William Northam in London. A correspondent has informed us that the firm of William Northam was still in business in recent years, though at a different address; and it may be that original design specifications remain on file with that office. We appeal, therefore, to any of our British readers to research this matter for us, so that more accurate information can be made available in the future.

A.:A.: robes serve three purposes. First, they are the characteristic robes worn by aspirants in the different stages of their progress. As a review of *Liber 185* will confirm, obtaining the proper robe is one of the formal prerequisites for admission to each successive grade. Second, they are worn in magical ceremonies corresponding to the grade symbol. For example, the robe of a Philosopher 4^o=7^o, corresponding to the sephirah Netzach and the planet Venus, may be worn in a ritual of Venus; or that of a Neophyte 1^o=10^o, corresponding to the sephirah Malkuth (the Sphere of the Elements), may be worn in a ritual of the Elements, or of chthonic forces. Third, they are worn by specific officers in the various A.:A.: initiation (and other) ceremonies. Thus, in the official notice of A.:A.: grade robes published in various numbers of THE EQUINOX, it was stated: "Any of

these robes may be worn by a person of whatever grade on appropriate occasions."

Numerous black-and-white photographs of these robes have survived – especially of Outer College robes – and are published in many available books. These pictures have allowed us to confirm verbal descriptions and, especially, to more finely tune our knowledge of proportions and measurements.

The reader will notice, in the discussions below, that the robes for the grades of 1^o=10^o through Dominus Liminis are described as being the same robe, but with the progressive addition of various symbols. Some may wish to acquire a separate robe for each grade, acquiring thereby a closet full of planetary magical robes; but on a more conservative budget, and in any case for a generally more practical approach, it is suggested that one black robe be prepared, and that the separate symbols be constructed separately and attached by black snaps or Velcro.

PROBATIONER ROBE.

This is the only white robe in the Order G.D. As mentioned in Chapter 2, it is actually the robe of the Adeptus Minor. Photographs of both the front and the back of this robe have been reproduced in Chapter 2. There is more exacting and detailed published information on this robe than on any of the others.

It is a white Tau robe, without hood. The neck, sleeves, and hem are trimmed with gold. Upon the breast is a scarlet Pentagram. Upon the back is a Hexagram, formed of the interlocking of a red triangle upward-pointed and a blue triangle downward-pointed. In the center of the Hexagram is a golden Greek Tau (that is, a standard English T, sans serif). Surviving photographs show the Hexagram large, covering much of the back above the waistline, and the Pentagram similarly proportioned to the front.

Thus has it been written: "Before me flames the Pentagram, and behind me shines the Six-Rayed Star."

And, in *Liber 8*: "the star of flame showeth forth Ra Hoor Khuit openly upon the breast, and secretly the blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit. And I [the Holy Guardian Angel] am the golden Tau in the midst of their marriage."

¹ It is worth noting that, with one exception, all of Aleister Crowley's literary descriptions – especially those in his novel *Moonchild* – are consistent with the other available descriptions of these robes. The one exception is the implication in *Moonchild* that each grade's robe had a distinctive color. Although this is true in the Inner College (R.C.), it is not true of the Outer College (G.D.): it is certain that the robes for Neophyte through Dominus Liminis are all black, differing only by the particular symbols placed thereon.

WILLIAM NORTHAM

Robemaker

MR NORTHAM begs to announce that he has been entrusted with the manufacture of all robes and other ceremonial apparel of members of the A.:A.: and its adepts and aspirants.

No. 1.	PROBATIONER'S ROBE	£5 0 0
1.	" " superior quality	7 0 0
2.	NEOPHYTE'S	6 0 0
3.	ZELATOR Symbol added to No. 2	1 0 0
4.	PRACTICUS " " 3	1 0 0
5.	PHILOSOPHUS " " 4	1 0 0
6.	DOMINUS LIMINIS " " 5	1 0 0
7.	ADEPTUS (without) " " 0 or 1	3 0 0
8.	" (within)	10 0 0
9.	ADEPTUS MAJOR	10 0 0
10.	ADEPTUS EXEMPTUS	10 0 0
11.	MAGISTER TEMPLI	50 0 0

The Probationer's robe is fitted for performance of all general invocations and especially for the I. of the H. G. A. ; a white and gold nemmes may be worn. These robes may also be worn by Assistant Magi in all composite rituals of the White.

The Neophyte's robe is fitted for all elemental operations. A black and gold nemmes may be worn. Assistant Magi may wear these in all composite rituals of the Black.

The Zelator's robe is fitted for all rituals involving I O, and for the infernal rites of Luna. In the former case an Uraeus crown and purple nemmes, in the latter a silver nemmes, should be worn.

The Practicus' robe is fitted for all rituals involving I I, and for the rites of Mercury. In the former case an Uraeus crown and green nemmes, in the latter a nemys of shot silk, should be worn.

The Philosophus' robe is fitted for all rituals involving O O, and for the rites of Venus. In the former case an Uraeus crown and azure nemmes, in the latter a green nemmes, should be worn.

The Dominus Liminis' robe is fitted for the infernal rites of Sol, which must never be celebrated.

The Adeptus Minor's robe is fitted for the rituals of Sol. A golden nemmes may be worn.

The Adeptus' robe is fitted for the particular workings of the Adeptus, and for the Postulant at the First Gate of the City of the Pyramids.

The Adeptus Major's robe is fitted for the Chief Magus in all Rituals and Evocations of the Inferiors, for the performance of the rites of Mars, and for the Postulant at the Second Gate of the City of the Pyramids.

The Adeptus Exemptus' robe is fitted for the Chief Magus in all Rituals and Invocations of the Superiors, for the performance of the rites of Jupiter, and for the Postulant at the Third Gate of the City of the Pyramids.

The Babe of the Abyss has no robe.

For the performance of the rites of Saturn, the Magician may wear a black robe, close-cut, with narrow sleeves, trimmed with white, and the Seal and Square of Saturn marked on breast and back. A conical black cap embroidered with the Sigils of Saturn should be worn.

The Magister Templi robe is fitted for the great Meditations, for the supernal rites of Luna, and for those rites of Babylon and the Graal. But this robe should be worn by no man, because of that which is written: "Ecclesia abhorret a sanguine."

*Any of these robes may be worn by a person of whatever grade
on appropriate occasions*

According to an ad that first ran in EQUINOX I, "Mr. W. Northam, Robe Maker and Tailor, Begs to inform those concerned that he has been entrusted by the A.:A.: with the manufacture of the necessary robes and other appurtenances of members of the Society." His later, more detailed ad (above) is the basis of most that was known about the A.:A.: robes for many years. Read carefully, it discloses quite a lot of information!

A white and gold nemyss may be worn with this robe. Besides being the characteristic robe of the Probationer, it is also fitted:

(a) for the performance of all general invocations and especially for the Invocation of the Holy Guardian Angel; and

(b) for any Assistant Magus in all composite rituals of the White.

NEOPHYTE ROBE (Malkuth).

The Neophyte robe is a black Tau robe without insignia of any kind. It has a very full hood, which may be drawn over the entire head. (This may optionally be made detachable if separate hoods are desired corresponding to separate grades. For some purposes, it is desirable to have eye slits cut into the hood.)

A black and gold nemyss may be worn with this robe. It is also fitted:

(a) for all Elemental operations; and

(b) for any Assistant Magus in all composite rituals of the Black.

ZELATOR ROBE (Yesod).

The Zelator robe is identical to the Neophyte robe, with the addition of a further symbol. This symbol is a silver "eye in the triangle" added to the front of the hood, as described in Chapter 4.

Numerous photographs survive in print showing this triangle as part of the more complex Practicus hood. The triangle is the same size and design whether it appears alone or as part of the Practicus design.

This robe is also fitted:

(a) for all rituals involving **I O**, for which an Uræus crown and purple nemyss should be worn with it; and

(b) for the infernal rites of Luna, for which a silver nemyss should be worn.

PRACTICUS ROBE (Hod).

The Practicus robe is identical to the Zelator robe, with the addition of a further symbol. This symbol is a silver hexagram of 48 rays, surrounding and encompassing the Zelator triangle. Numerous photographs survive, which show this design quite clearly. The hexagram is drawn to fit exactly within an implicit 8" circle.

This robe is also fitted:

(a) for all rituals involving **I I**, for which an Uræus crown and green nemyss should be worn with it; and

(b) for rites of Mercury, for which a nemyss of shot silk should be worn.

PHILOSOPHUS ROBE (Netzach).

The Philosophus robe is identical to the Practicus robe, with the addition of a further symbol. This symbol is a six-squared, eight-colored cross, added to the center of the breast.

The cross is a standard six-squared (or "Calvary") cross. The vertical bar is 4" high and 1" wide; the horizontal bar is 1" high and 3" wide. Each bar is halved length-wise. The essential pattern can be seen in many published photographs, which should be consulted for this purpose.

The four arms of the cross correspond to the flashing colors of the Four Elements. For the following description, envision that you are **looking at** the cross, rather than wearing it. The bottom arm is black on the left and white on the right. The left arm is red on the top and green on the bottom. The top arm is yellow on the right and violet on the left. The right arm is blue on the bottom and orange on the top.

This robe is also fitted:

(a) for all rituals involving **O O**, for which an Uræus crown and azure nemyss should be worn with it; and

(b) for rites of Venus, for which a green nemyss should be worn.

DOMINUS LIMINIS ROBE.

The Dominus Liminis robe is identical to the Philosophus robe, with the addition of a further symbol. This symbol is a red five-petaled rose added to the center of the cross. The complete Dominus Liminis robe appears in numerous published photographs.

This robe is also fitted for the infernal rites of Sol, which must never be celebrated.

ADEPTUS MINOR (WITHOUT) ROBE.

The robe of the Adeptus Minor (without) is identical to the Probationer robe. There is, however, one obscurity or conflict of detail. One source states that a further symbol now is added; yet, the robe description given in *Liber 8*, the chief instruction issued for the Adeptus Minor Without, says that the Probationer robe is used *per se*.

This detail, therefore, must be left to the Adepts' judgment. This is wholly appropriate, inasmuch as the main function of this robe is in the Invocation of the Holy Guardian Angel.

This robe is also fitted for the rituals of Sol. A golden nemyss may be worn with it.

ADEPTUS (WITHIN) ROBE (Tiphereth).

The robe of the full Adeptus Minor is an entirely different robe than has been worn before. It is a white robe, edged with gold at the cuffs, hem, and collar. Upon the breast is a six-squared cross of gold united with a five-petaled ruby rose. (These are proportioned exactly as are the rose and cross on the Dominus Liminis robe.)²

The Adeptus robe is also fitted:

(a) for the particular workings of the Adeptus; and

(b) for the Postulant at the First Gate of the City of the Pyramids.

ADEPTUS MAJOR ROBE (Geburah).

The Adeptus Major robe is identical in every respect to the robe of an Adeptus Minor Within, except that the robe itself is red instead of white. This robe is also fitted:

(a) for the Chief Magus in all Rituals and Evocations of the Inferiors;³

(b) for the performance of rites of Mars; and

(c) for the Postulant at the Second Gate of the City of the Pyramids.

² According to one minor source, this robe is yellow rather than white, all other details being exactly as given above. However, the description given here concurs with that, conveyed to me verbally by Israel Regardie, of an A.:A.: Adeptus robe which he personally saw C.S. Jones (Frater Achad) wear. I believe the occasion was a public reading, by Jones, of Crowley's works. Not only was Frater Achad one of Crowley's most conscientious students, he was, at that time, Cancellarius of the A.:A.:.

³ For an example of the intended practical use of these robes, see *An Evocation of Bartzabel, The Spirit of Mars* by Frater Perdurabo in EQUINOX, Vol. I, No. 9. The Chief Magus wore the robe of a Major Adept, and the Uræus crown and nemyss. The Assistant Magus and Magus Adjuvant each wore a Probationer's robe with a white and gold nemyss (see *supra*).

It may be suspected, with good reason, that the Chief Magus wore the 6^o=5^o robe because this is an evocation of the Spirit of Mars. However, the more comprehensive reason is that the magician is advised to wear this robe "in all Rituals and Evocations of the Inferiors." Compare the pattern of the similar (yet different) traditional Golden Dawn attire in V.:H.: Fra. Iehi Aur's *Ritual for the Evocation Unto Visible Appearance of the Great Spirit Taphthartharath* (the Spirit of Mercury) in No. 3 of THE EQUINOX, wherein the Chief Magus (there called "Mighty Magus of Art") wore, *inter alia*, a red mantle over the basic robe; and each Assistant Magus wore the basic white 5=6 robe of that Order.

ADEPTUS EXEMPTUS ROBE (Chesed).

The Adeptus Exemptus robe is identical in every respect to the robe of an Adeptus Major or of an Adeptus Minor Within, except that the robe itself is violet. This robe is also fitted:

(a) for the Chief Magus in all Rituals and Invocations of the Superiors;

(b) for the performance of rites of Jupiter; and

(c) for the Postulant at the Third Gate of the City of the Pyramids.

The Babe of the Abyss has no robe.

For the performance of rites of planetary (as distinct from Supernal) Saturn, the Magician is advised to wear a black robe, close-cut, with narrow sleeves, trimmed with white, and the Seal and Square of Saturn marked on breast and back. A conical black cap embroidered with the Sigils of Saturn should be worn.

The Magister Templi robe (not here described) is fitted:

(a) for the great Meditations;

(b) for the supernal rites of Luna; and

(c) for rites of Babalon and the Graal.⁴

SIGNS

A.:A.: Grade signs are substantially the same as those employed in the Hermetic Order of the Golden Dawn up through the grade of 5^o=6^o. Beyond Adeptus Minor, the A.:A.: has its own distinctive signs which were not employed in the old Order.

These signs are not used, in the Masonic fashion, as "recognition signs" on the physical plane. There is, therefore, no need for secrecy concerning them; and Crowley published most of them openly at one time or another. They are employed primarily as magical "forms" which kinesthetically key the magician's consciousness to the sephirothic and other principles corresponding to the various grades; and as such, they are employed in various rituals. Any of these signs may be employed by a person of whatever grade on appropriate occasions.

The A.:A.: Grade Signs fall into three broad categories, these being: four Elemental signs (all

⁴ "But this robe should be worn by no man, because of that which is written: 'Ecclesia abhorret a sanguine.'"

corresponding to Outer College grades); four signs (all corresponding to the Adeptus Minor Grade) called L.V.X. Signs (from *lux*, the Latin word for "light"); and five signs (corresponding to the Grades $6^{\circ}=5^{\square}$ through $8^{\circ}=3^{\square}$) called N.O.X. Signs (from *nox*, the Latin word for "night"). Interwoven with these, to the three "portal" grades that are preliminary to the three Orders – that is, Probationer, Dominus Liminis, and Babe of the Abyss – are attributed distinctive pairs of complementary, or mutually equilibrating, signs.

Small variations in these signs exist in varying contexts. Many of them were employed in the Hermetic Order of the Golden Dawn, and also have been used by other initiating orders. Inasmuch as they all refer to classical images of Egyptian deities, these signs are subject to some individual interpretation, and are appointed slightly differently from order to order.

The descriptions below are taken mostly from *Liber O* and *Liber Reguli*. Illustrations of many of these signs are given in *Liber O* and in the front of *Magick in Theory & Practice*. In a few cases, the information given below should be supplemented by oral instruction.

SIGNS OF THE PROBATIONER $0^{\circ}=0^{\square}$

The Sign of the Enterer, or Sign of Attack. Standing upright, the feet together, draw both hands back to the side of the eyes and let them shoot out, at the same time throwing the body forward and advancing the left foot about 12". (Characteristic attitude of Horus.)

The Sign of Silence, or Sign of Defense. Next, withdraw the left foot, and place the right (or as some say, the left) forefinger (or as some say the thumb, the fingers being closed) upon the lips. (Characteristic attitude of Harpocrates.)

SIGN OF THE NEOPHYTE $1^{\circ}=10^{\square}$

The Sign of Set. Advance the right foot, stretch out the right hand upwards and forwards, the left hand downwards and backwards, the palms open. (Attitude of the god Set fighting.)

SIGN OF THE ZELATOR $2^{\circ}=9^{\square}$

The Sign of Shu. Standing upright, the feet together, stretch both arms upwards and outwards, the elbows bent at right angles, the hands bent back, the palms upwards as if supporting a weight. (Attitude of the god Shu supporting the sky.)

SIGN OF THE PRACTICUS $3^{\circ}=8^{\square}$

The Sign of Auramoth. Standing upright, the feet together, raise the arms till the elbows are on a level with the shoulders, bring the hands across the chest, touching the thumbs and tips of fingers so as to form a triangle, apex downwards, over the heart.

SIGN OF THE PHILOSOPHUS $4^{\circ}=7^{\square}$

The Sign of Thoum-Æsh-Neith. Standing upright, the feet together, raise the arms above the head and join the hands, so that the tips of the fingers and of the thumbs meet, formulating a triangle over the forehead.

SIGNS OF THE DOMINUS LIMINIS

The Signs of the Rending & Closing of the Veil. Standing upright, the feet together, extend the hands in front of you, palms outwards; separate them as if in the act of rending asunder a veil or curtain; and then bring them together as if closing it up again, and let the hands fall to the side.

SIGNS OF THE ADEPTUS MINOR $5^{\circ}=6^{\square}$

The Sign of Osiris Slain. Standing upright, the feet together, extend the arms in the form of a cross.⁵

The Sign of the Mourning of Isis. Next, raise the right arm to point upwards, keeping the elbow square, and lower the left arm to point downwards, keeping the elbow square, while turning the head over the left shoulder looking down so that the eyes follow the left forearm. (Svastika.)

The Sign of Typhon and Apophis. Next, raise the arms at an angle of 60° to each other above the head, which is thrown back. (Trident.)⁶

⁵ These four signs are, collectively, known as the Signs of L.V.X. The Sign of Osiris Slain, being in the form of a Cross, subsumes the other three, because the letters L, V, and X can each be derived from ✕. The last three signs of this grade then represent, respectively and by their physical shape, the individual letters L (Isis), V (Apophis), and X (Osiris Risen). They reflect the entire diurnal solar course, measured from sunset. There are many other interpretations as well.

⁶ We believe, although without documentary verification, that this is also the *Sign of Set Triumphant* mentioned in *Liber 36, The Star Sapphire*. Its use in combination with the Sign of Babalon (or "Isis in Welcome") symbolizes the union of Set and Isis; the "triumphant" aspects of both the $5^{\circ}=6^{\square}$ and $8^{\circ}=3^{\square}$ formulae; and certain mysteries derived from the letters Y and X, which are the basic shapes of these two signs.

The Sign of Osiris Risen. Next, cross the arms on the breast, right over left, the fingertips touching the shoulders, and bow the head. (Pentagram.)

SIGN OF THE ADEPTUS MAJOR 6°=5°

The Sign of Puer. Standing with feet together and head erect, let the right hand be raised (the thumb extended at right angles to the fingers), the forearm vertical at a right angle with the upper arm, which is horizontally extended in the line joining the shoulders. Let the left hand, the thumb extended and the fingers clenched, rest at the junction of the thighs.⁷ (Attitude of the Gods Khem, Horus, Mentu, etc.; the Roman N.)

SIGN OF THE ADEPTUS EXEMPTUS

7°=4°

The Sign of Vir. Standing with feet together, the hands are held to the temples, with clenched fingers and thumbs thrust out forwards; the head is then bowed and pushed out, as if to symbolize the butting of a horned beast. (Attitude of Pan, Bacchus, Amoun, etc.; the Greek ω.)

SIGNS OF THE BABE OF THE ABYSS

The Sign of Puella. Standing with feet together and head bowed, shield the groin area with the left hand, and the heart area with the right hand. (Attitude of the Venus de Medici.)

⁷ A (probably unintentional) commentary on this sign was included in Albert G. Mackey's *Encyclopedia of Freemasonry*, originally published in 1909. Mackey's brief entry for 'Khem' reads, "The Egyptian Deity, Amon, in the position that is metaphorically used in representations of Buddha and by the Hermetic philosophers, extends one hand toward Heaven and the other toward Nature." This equates the Adeptus Major sign with the classic Tarot posture of The Magician. It is of no small interest that Crowley's first known reference to this sign is written, undated, in his personal grimoire between an entry known to have been written in October, 1908, and another dated November, 1909; it merely says, "N, as Khem."

In the unlikely chance that Crowley was not familiar with Mackey's encyclopedia in 1909, it is absolutely certain that he was familiar with Kenneth Mackenzie's earlier *The Royal Masonic Cyclopædia*, on which many of Mackey's entries were based. For 'Khem,' Mackenzie – an associate of Eliphas Levi's, whom some credit as the real source of the Golden Dawn practical formulæ – wrote, "The ithyphallic deity of Egypt, or the generating Ammon. He is representing standing – his right arm raised in the attitude of a sower, and his hand open. . . This is analogous to the hands in the Hermetic figures – one raised on high to indicate heaven, and the other pointing to the earth, where the operations of nature and germination take place. The figure of Buddha is the same."

The Sign of Mulier, or Sign of Isis in Welcome. Then separate the feet widely, raise the arms to suggest a crescent, and throw back the head. (Attitude of Baphomet, Babalon, Isis in Welcome, the Microcosm of Vitruvius: the Latin X or Hebrew ך (Tzaddi final) as its cognate.)⁸

SIGN OF THE MAGISTER TEMPLI

8°=3°

The Sign of Mater Triumphans, or Sign of Isis Rejoicing. Stand with the feet together, the left arm curved as if supporting a child; the thumb and index finger of the right hand pinch the nipple of the left breast, as if offering it to that child. (Attitude of Isis with the babe Horus.)

OFFICERS

Government of A.:A.: was vested originally in several officers modeled after those of the Hermetic Order of the Golden Dawn.

The main governing officers are traditionally four in number: three Chiefs titled Cancellarius, Imperator, and Praemonstrator; and one above them all titled Praemonstrator-General.

This structure of "one above three" dates from at least the early 17th Century. The *Fama Fraternitatis* provided the basic pattern, in its legend of the founding of the Order.

The definitions of the attributions, natures, and duties of the A.:A.: Chiefs are substantially the same as those of their namesakes in the old Golden Dawn. The descriptions given in Golden Dawn documents (such as the 5=6 instruction *Z I*) agree in broad terms with the duties of corresponding A.:A.: officers as discussed in *One Star in Sight* and elsewhere.

Cancellarius means "chancellor." Within the A.:A.:, the form "Chancellor" is actually used much more often than "Cancellarius," especially with respect to communication with the interested public, and also within official documents such as *Liber 185*.⁹ This office – symbolically correspond-

⁸ These two Babe of the Abyss signs, corresponding, respectively, to Venus and Isis, would seem to symbolize the intersection, on the Tree of Life, of the Paths of Daleth and Gimel.

⁹ Chancellor and Cancellarius (the only Chief name mentioned in the *Fama Fraternitatis*) have relevance in Freemasonry, which affected the H.O.G.D.'s usage, and also (either directly or indirectly) that of the A.:A.:. The terms are found



The Seal of the
Cancellarius

ing to the Egyptian god Thoth, as scribe and recorder – is primarily of a secretarial nature and responsible for all major communications, circulation of approved instructions, and overall record-keeping within the Order. The Seal of the Cancellarius, which is impressed into rose pink wax (Tiphereth in the King Scale), is the Eye in the Triangle design within a circle comprising twelve sets of three rays, around which are placed the initials of the officer's motto.

Imperator means "commander, director, ruler." It is the basis of such related English words as *emperor* and *imperative*. It designates the officer primarily responsible for the "hands-on" management of the Order.¹⁰ The Seal of the Imperator, which is impressed into orange wax (Geburah in the King Scale), is an Egyptian-styled right eye within a triangle having two points upward (a so-called "water triangle"), all within a circular field. The initials of the officer's motto are about the points of the triangle.



The Seal of the
Imperator

Praemonstrator means "director, guide, teacher," from the Latin *monstrare*, "to show, exhibit, teach, advise," etc. His duties primarily involve responsibilities for the preservation of the form and pattern of the Order, and for the promulgation of its actual teachings, under the direction of the Order S.:S.:. The Seal of the Praemonstrator, which is pressed into purple wax (Chesed in the King Scale), is a shield containing an Egyptian-styled left eye. The initials of the officer's motto are contained within the points of the shield.

Respectively, these officers correspond to the 5^o=6^o Grade of Adeptus Minor; the 6^o=5^o Grade

especially in Medieval Templarism, referring to a territorial or provincial officer who handled correspondence, was "the proper custodian of the mysteries, and had to instruct novitiate knights in their duties. . ." (Mackenzie). This description resembles those employed in the H.O.G.D. and its successors.

¹⁰ The Imperator corresponded to the Nephthys archetype in the old Golden Dawn. However, although we have no explicit A.:A.: documented instruction in this matter, this officer may now best be considered as corresponding to Horus-Apophis, according to a certain ritual pattern well known within the A.:A.: The Praemonstrator corresponds to Isis.

THE SEAL OF THE PRAEMONSTRATOR

Impressed onto a Probationer's certificate in dark violet wax, the details are hard to see in photo reproduction, though quite clear when the original is examined. The embossed image (right) shows the outlines a little more visibly.



of Adeptus Major; and the 7^o=4^o Grade of Adeptus Exemptus. Their symbols and insignia partake of the symbolism, respectively, of the sephiroth Tiphereth, Geburah, and Chesed. Ideally, the Chiefs should hold these corresponding grades; and if they do not, their authority is more symbolic than actual. Nonetheless, the A.:A.:s Founders did, when necessary, appoint a person to an Honorary Grade so that he could assume the responsibilities of one of these offices and assist in the governmental responsibilities.¹¹

Above these three Chiefs is the **Praemonstrator-General**. By tradition, this officer must be at least a 7^o=4^o. Only one occasion is known to us of Crowley openly acting as Praemonstrator-General to authorize a document's issuance.¹² On that occasion he signed himself as "N.:," which stands for *Nemo*, a generic name of all who hold the Grade of Magister Templi 8^o=3^o. During the same period, several other A.:A.: documents were promulgated in THE EQUINOX under the *imprimatur* of "N.: Fra. A.:A.:," that is, "Nemo, a brother of the Third Order (A.:A.: proper)."

There are, also, several lesser officers, which need not be discussed extensively here. *One Star in Sight* adequately describes the optional office of Grand Neophyte. Occasional mention is made, in various official documents, of an Orator and a Treasurer, among others; but the four here mentioned are the most important.

In most circumstances, these officers have little official contact with members of the Order below the Grade of Dominus Liminis. The A.:A.: system rests substantially on the solitary relationship of each aspirant to the Superior who admitted her.

¹¹ The most obvious example of this was the appointment of J.F.C. Fuller – who as Frater Per Ardua resigned, still a Probationer, on October 27, 1910 – as an *honorary* 5^o=6^o so that, as V.:H.: Frater Non Sine Fulmine, he could serve as the first Cancellarius of the Order.

¹² *Book Four*, Part 1, circa 1912.

The intrusion of titular authority is more likely to disrupt that relationship than to strengthen it. Furthermore, as a rule, there is no direct communication between the Chiefs and any member below the 2^o=9^o Grade.¹³ As a careful inspection of *Liber 185* will make clear, a Zelator advancing a Probationer to Neophyte is to return that Neophyte's signed oath directly to the Cancellarius. A similar procedure is employed in all later grades of the G.:D.:. In contrast, however, a Neophyte admitting a Probationer does **not** return the signed oath directly to the Cancellarius but, rather, returns it through the agency of her Zelator. This is possibly more of a symbolic act than a functional one: for the Zelator represents the consciousness of Yesod which, on the Tree of Life diagram, has a direct linkage to Tiphereth (the Cancellarius), and Malkuth (the Neophyte) does not.

We can best trace the historical identities of the main A.:A.: governors through the *imprimaturs* (official authorizations for publication) prefixed to various A.:A.: documents as they were issued in *THE EQUINOX* and elsewhere.

From *EQUINOX* Nos. 1 and 2 we learn unequivocally that the initial Chiefs were as follows:

Praemonstrator D.D.S. 7^o=4^o
(George Cecil Jones)

Imperator O.S.V. 6^o=5^o
(Aleister Crowley)

Cancellarius N.S.F. 5^o=6^o
(J.F.C. Fuller)

Fuller's grade was honorary, as stated before. Jones and Crowley were at least 7^o=4^o at the time.

The same individuals, listed a little differently, authorized the publication of the first edition of the three-volume vellum edition of *ΘΕΛΗΜΑ* a few months earlier, in late 1908 or early 1909:

V.V.V.V.V. Pro Coll. Summ.

D.D.S. Pro Coll. Int.
O.M.

V.N. Pro Coll. Ext.
P.
P.A.

¹³ An exception is the twice-yearly communication of the Word of the Equinox to every Neophyte, by the Cancellarius, Orator, or Praemonstrator.

O.S.V.,
Imp.

Neither Grades nor officer titles are listed in *ΘΕΛΗΜΑ*, though the structure is similar to that in *THE EQUINOX*. Jones, Crowley, and Fuller are identified by their First Order mottoes of *Volo Noscere*, *Perdurabo*, and *Per Ardua*, respectively, and appear *Pro Collegio Exteriore*, "for the Outer College." The only specified Chief role is Crowley, as Fra. O.S.V., serving as Imperator. Jones and Crowley, under their 7^o=4^o identities, appear *Pro Collegio Interiore*, "for the Inner College." V.V.V.V.V. – which was later Crowley's 8^o=3^o motto but which, at this point, he regarded as an outside contacting entity, the parent of most of the Thelemic holy books – appears *Pro Collegio Summo*.

George Cecil Jones (Fra. D.D.S. or V.N.) was the Praemonstrator of the Order from its founding until his death in the early 1950s. He was actively listed (in print) as Praemonstrator as late as 1936, and never stepped down from the post nor was replaced during his life. Fuller, on the other hand, was out of the picture by late 1910. When *Liber Legis* was published, in 1913 in *EQUINOX* No. 10, a Frater I.M. was listed as Cancellarius. We do not know the identity of this brother.¹⁴

It was after Fuller's departure and Jones' retirement from visibility in 1911 that Crowley emerged as Praemonstrator-General.

When *EQUINOX* Vol. III, No. 1 appeared in 1919, a substantially expanded officer structure was displayed, closer to the form in *ΘΕΛΗΜΑ*. On behalf of the Outer College (*Pro Coll. Ext.*) were still listed a Praemonstrator, an Imperator, and a Cancellarius. The first two were, of course, Cecil Jones and Aleister Crowley, identified once more as V.N. and P., respectively. The Cancellarius, however, was new. It was "Crowley's other Jones," Charles Stansfeld Jones, under the name by which he is best known, Frater Achad.

Also listed at this time were three governing officers for the Inner College (*Pro Coll. Int.*), untitled but corresponding to the Chief Adept, Second Adept, and Third Adept who governed the *R.R. et A.C.* of the old Mathers Second Order. These A.:A.: officers were G.C. Jones (Fra. D.D.S.) and Crowley (Fra. O.M.), both listed as 7^o=4^o;

¹⁴ His gender is known because he is referenced again by Charles Stansfeld Jones in a letter dated September, 1918, as "Fra. J.M., 5^o=6^o."

Crowley (Fra. O.S.V.) at $6^{\circ}=5^{\square}$; and C.S. Jones (Fra. Parsifal) at $5^{\circ}=6^{\square}$.

Additionally, there now were three officers listed on behalf of the Third Order (*Pro Coll. Summ.*). These were given as 777, $8^{\circ}=3^{\square}$ (C.S. Jones); 666, $9^{\circ}=2^{\square}$ (Crowley); and 93, $10^{\circ}=1^{\square}$ (presumably Aiwass, 117).¹⁵

This three-tiered governmental structure was mostly repeated in the *imprimatur* of *The Equinox of the Gods*, published in 1936. The only exceptions were in the Inner College officers, where the name of Fra. D.D.S. was replaced by that of Sor. I.W.E. (Martha Kuntzel).¹⁵

For some period between these publication dates (1919 and 1936), in the early 1920s when Crowley was operating his Abbey of Thelema in Cefalù, Sicily, the Cancellaria was S.:H.: Soror Alostrael $8^{\circ}=3^{\square}$ (Leah Hirsig), according to documents surviving from that period.

During the last decade of his life, Crowley issued some official instructions solely from his office of Imperator (which office he held from the founding of A.:A.: until his death). Some examples of this include the *Khing Kang King* and *The Heart of the Master*. In 1944, *The Book of Thoth* was published under the *imprimatur* of Crowley as Fra. O.M. $7^{\circ}=4^{\square}$, and of an unidentified Frater or Soror I.A.: $5^{\circ}=6^{\square}$. (This could not have been V.:H.: Fra. Iehi Aur, who was dead by that date).

After Crowley's death in 1947, his authority in both O.T.O. and the lesser-known Order of Thelemites passed to Karl J. Germer (S.:H.: Frater Saturnus, who was already a X° O.T.O. and $8^{\circ}=3^{\square}$ A.:A.:). However, there appears not to have been any similar explicit authorization with respect to the general governance of A.:A.:,¹⁶ despite the

¹⁵ Crowley subsequently acknowledged Sor. I.W.E. as $8^{\circ}=3^{\square}$. Her appearance here is as a $7^{\circ}=4^{\square}$, i.e., as Chief Adept.

¹⁶ Crowley did extend to Germer a "power of attorney" on July 18, 1941 (when Germer was already living in the United States), "to be my personal agent and representative in the United States of America," specifically authorizing and empowering him "to initiate, carry through, and conclude all contracts that he may see fit to make on my behalf, especially as concerns my work as a writer and lecturer." It is a letter of

fact that Germer was the senior known living member of A.:A.: on the planet at that time – except for G.:H.: Fra. D.D.S. who, at age 74, appears not to have been taking a visible role. Germer never assumed any official senior function, although he acted as mentor to many serious Thelemites of that time, including Jane Wolfe and Phyllis Seckler; Germer's own student, Marcelo Motta; and others.

When Germer died in October 1962, the senior known living member of A.:A.: was Phyllis Seckler (Soror Meral),¹⁷ who followed Germer's pattern and asserted no authority in A.:A.: except with respect to her own students.

We can conclude confidently, therefore, that there has been no single incarnate governing Chief of A.:A.: worldwide since December 1947. For the most part, this lack of visible Chiefs causes no problems. Perpetuation of the A.:A.: system rests primarily on the continuity of responsibility from person to person, i.e., from a given teacher to a given student.

Yet, some portions of the formal A.:A.: system require a Chief structure, if they are to function optimally and according to the plan originally established by its Founders. In response to these needs, senior members of some continuing lineages have assumed Chief functions and responsibilities within their individual lines. (This has been done, for example, in that branch of A.:A.: descending from Frater To Mega Therion through Soror Estai to Soror Meral.) It must be strongly emphasized, however, that such intralinear Chiefs cannot reasonably be held to have any formal standing outside of their own lineages.

agency, not of successorship. In the same letter he stated that, "All persons in authority under me in connection with the A.:A.: and O.T.O. are to recognize him as their chief."

¹⁷ Occasionally one encounters a claim that Motta was the senior member at Germer's death, based on his having listed himself, in the front of the Brazil edition of *Liber Aleph*, as a $6^{\circ}=5^{\square}$ and Imperator. The theory that Germer, his A.:A.: Superior, recognized him as such is exploded by a letter from Germer to Motta in June 1962 – after *Liber Aleph* came out, and about four months before Germer's death – in which he told Motta, "you are at best a Neophyte!" (i.e., a $1^{\circ}=10^{\square}$).



FRATER SATURNUS, $8^{\circ}=3^{\square}$

Real authority, in any case, is the consequence of actual spiritual stature, not assumed titles. Even the Adepts of A.:A.: have not the authority to modify or remake it. Rather, their first duty is the preservation of the mystical and magical system of

the A.:A.: as it was delivered unto us all by our predecessors, and its intact transmission to their successors and heirs – that is, to all who dearly seek the Light.



G

Some Essential Documents

CLASS A

Liber L. vel Legis (CCXX)

CLASS B

Liber E vel Exercitiorum (IX)

Liber O vel Manus et Sagittae (VI)

Liber Librae (XXX)

CLASS C

An Account of A.:A.: (XXXIII)

CLASS D

Liber Jugorum (III)

Liber Resh vel Helios (CC)

Liber HHH (CCCXLI)

Ritual VIII

LIBER L. VEL LEGIS
SVB FIGVRÂ CCXX
 AS DELIVERED BY
LXXVIII VNTO DCLXVI

A.:A.: Publication in Class A

I

1. Had! The manifestation of Nuit.
2. The unveiling of the company of heaven.
3. Every man and every woman is a star.
4. Every number is infinite: there is no difference.
5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!
6. Be thou Hadit, my secret centre, my heart & my tongue!
7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.
8. The Khabs is in the Khu, not the Khu in the Khabs.
9. Worship then the Khabs, and behold my light shed over you!
10. Let my servants be few & secret: they shall rule the many & the known.
11. These are fools that men adore: both their Gods & their men are fools.
12. Come forth, o children, under the stars, & take your fill of love!
13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.
14. Above, the gemmed azure is
 The naked splendour of Nuit:
 She bends in ecstasy to kiss
 The secret ardours of Hadit.
 The winged globe, the starry blue,
 Are mine, O Ankh-af-na-khonsu!
15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.
16. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.
17. But ye are not so chosen.

18. Burn upon their brows, o splendid serpent!

19. O azure-lidded woman, bend upon them!

20. The key of the rituals is in the secret word which I have given unto him.

21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one

thing & any other thing; for thereby there cometh hurt.

23. But whoso availeth in this, let him be the chief of all!

24. I am Nuit, and my word is six and fifty.

25. Divide, add, multiply, and understand.

26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.

27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

IMPRIMATUR

V.V.V.V.V.

N. Fra. A.:A.:

Pro Coll. Int.

O.M. 7°=4□

D.D.S. 7°=4□

O.S.V. 6°=5□

I.M. 5°=6□

28. None, breathed the light, faint & faery, of the stars, and two.

29. For I am divided for love's sake, for the chance of union.

30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

31. For these fools of men and their woes care not thou at all! They feel little: what is, is balanced by weak joys; but ye are my chosen ones.

32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven: Write unto us the ordeals; write unto us the rituals; write unto us the law!

34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.

35. This that thou writest is the threefold book of Law.

36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book: but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

37. Also the mantras and spells: the obeah and the wanga; the work of the wand and the work of the sword: these he shall learn and teach.

38. He must teach; but he may make severe the ordeals.

39. The word of the Law is Θελημα.

40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accurséd! Accurséd be it to the aeons! Hell.

42. Let it be that state of manyhood bound and loathing. So with thy all: thou hast no right but to do thy will.

43. Do that, and no other shall say nay.

44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

45. The Perfect and the Perfect are one Perfect and not two; nay, are none!

46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

47. But they have the half: unite by thine art so that all disappear.

48. My prophet is a fool with his one, one, one: are not they the Ox, and none by the Book?

49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer: Hoor in his secret name and splendour is the Lord initiating.

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire: let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system: let not one know well the other!

51. There are four gates to one palace: the floor of that palace is of silver and gold: lapis lazuli & jasper are there; and all rare scents: jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates: let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel: eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

52. If this be not aright: if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!

53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

54. Change not as much as the style of a letter: for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

55. The child of thy bowels, he shall behold them.

56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second un-attacked. But thou hast all in the clear light, and some, though not all, in the dark.

57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God.

All these old letters of my Book are aright; but Σ is not the Star. This also is secret: my prophet shall reveal it to the wise.

58. I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

59. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

60. My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.

61. But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich head-dress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

62. At all my meetings with you shall the priestess say – and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple – To me! To me! calling forth the flame of the hearts of all in her love-chant.

63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

65. To me! To me!

66. The Manifestation of Nuit is at an end.

II

1. Nu! the hiding of Hadit.

2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.

3. In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.

4. Yet she shall be known & I never.

5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go.

8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.

10. O prophet! thou hast ill will to learn this writing.

11. I see thee hate the hand & the pen; but I am stronger.

12. Because of me in Thee which thou knewest not.

13. for why? Because thou wast the knower, and me.

14. Now let there be a veiling of this shrine; now let the light devour men and eat them up with blindness!

15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.

16. I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.

17. Hear me, ye people of sighing!
The sorrows of pain and regret
Are left to the dead and the dying.
The folks that not know me as yet.

18. These are dead, these fellows; they feel not.
We are not for the poor and sad: the lords of the earth are our kinsfolk.

19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.

20. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light: these are for the servants of the Star & the Snake.

22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.

23. I am alone: there is no God where I am.

24. Behold! these be grave mysteries: for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them: there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts: on the low men trample in the fierce lust of your pride, in the day of your wrath.

25. Ye are against the people, O my chosen!

26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine

head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.

28. Now a curse upon Because and his kin!

29. May Because be accursed for ever!

30. If Will stops and cries Why, invoking Because, then Will stops & does nought.

31. If Power asks why, then is Power weakness.

32. Also reason is a lie; for there is a factor infinite & unknown: & all their words are skew-wise.

33. Enough of Because! Be he damned for a dog!

34. But ye, o my people, rise up & awake!

35. Let the rituals be rightly performed with joy & beauty!

36. There are rituals of the elements and feasts of the times.

37. A feast for the first night of the Prophet and his Bride!

38. A feast for the three days of the writing of the Book of the Law.

39. A feast for Tahuti and the child of the Prophet – secret, O Prophet!

40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

41. A feast for fire and a feast for water: a feast for life and a greater feast for death!

42. A feast every day in your hearts in the joy of my rapture!

43. A feast every night unto Nu, and the pleasure of uttermost delight!

44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.

45. There is death for the dogs.

46. Dost thou fail? Art thou sorry? Is fear in thine heart?

47. Where I am these are not.

48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.

49. I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. [This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.]

50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green.

51. Purple beyond purple: it is the light higher than eyesight.

52. There is a veil: that veil is black. It is the veil of the modest woman: it is the veil of sorrow. & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service: ye do well. & I will reward you here and hereafter.

53. Fear not. o prophet. when these words are said. thou shalt not be sorry. Thou art emphatically my chosen: and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

54. Nor shall they who cry aloud their folly that thou meanest nought avail: thou shall reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt: the letters? change them not in style or value!

55. Thou shalt obtain the order & value of the English Alphabet: thou shalt find new symbols to attribute them unto.

56. Begone! ye mockers: even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.

57. He that is righteous shall be righteous still: he that is filthy shall be filthy still.

58. Yea! deem not of change: ye shall be as ye are. & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

59. Beware therefore! Love all. lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.

60. Therefore strike hard & low, and to hell with them, master!

61. There is a light before thine eyes. o prophet. a light undesired. most desirable.

62. I am uplifted in thine heart: and the kisses of the stars rain hard upon thy body.

63. Thou art exhaust in the voluptuous fullness of the inspiration: the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

64. Oh! thou art overcome: we are upon thee: our delight is all over thee: hail! hail! prophet of

Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace. & write sweet words for the Kings!

65. I am the Master: thou art the Holy Chosen One.

66. Write. & find ecstasy in writing! Work. & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thine heart & rejoice! We are one: we are none.

67. Hold! Hold! Bear up in thy rapture: fall not in swoon of the excellent kisses!

68. Harder! Hold up thyself! Lift thine head! breathe not so deep – die!

69. Ah! Ah! What do I feel? Is the word exhausted?

70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal: refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy: and if thou do aught joyous, let there be subtlety therein!

71. But exceed! exceed!

72. Strive ever to more! and if thou art truly mine – and doubt it not, an if thou art ever joyous! – death is the crown of all.

73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden. o man. unto thee.

74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

75. Aye! listen to the numbers & the words.

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not: nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember. o chosen one, to be me: to follow the love of Nu in the star-lit heaven; to look forth upon men. to tell them this glad word.

77. O be thou proud and mighty among men!

78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet. thy stature shall surpass the stars. They shall worship thy name. foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

III

1. Abrahadabra: the reward of Ra Hoor Khut.
2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!
3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.
4. Choose ye an island!
5. Fortify it!
6. Dung it about with enginery of war!
7. I will give you a war-engine.
8. With it ye shall smite the peoples; and none shall stand before you.
9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.
10. Get the stélé of revealing itself; set it in thy secret temple – and that temple is already aright disposed – & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.
11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstrusion from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior. I will give you of their flesh to eat!
12. Sacrifice cattle, little and big: after a child.
13. But not now.
14. Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!
15. Ye shall be sad thereof.
16. Deem not too eagerly to catch the promises: fear not to undergo the curses. Ye, even ye, know not this meaning all.
17. Fear not at all: fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.
18. Mercy let be off: damn them who pity! Kill and torture: spare not: be upon them!

19. That stélé they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.

20. Why? Because of the fall of Because, that he is not there again.

21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship: the others are secret: for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.

23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.

24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies: then of the priest or of the worshippers: last of some beast, no matter what.

25. This burn: of this make cakes & eat unto me. This hath also another use: let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.

26. These slay, naming your enemies, & they shall fall before you.

27. Also these shall breed lust & power of lust in you at the eating thereof.

28. Also ye shall be strong in war.

29. Moreover, be they long kept, it is better: for they swell with my force. All before me.

30. My altar is of open brass work: burn thereon in silver or gold!

31. There cometh a rich man from the West who shall pour his gold upon thee.

32. From gold forge steel!

33. Be ready to fly or to smite!

34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox: when Humachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the

globéd priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

36. Then said the prophet unto the God:

37. I adore thee in the song –

I am the Lord of Thebes, and I

The inspired forth-speaker of Mentu:
For me unveils the veiled sky.

The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke. I greet
Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!

I adore the might of Thy breath.
Supreme and terrible God.

Who makest the gods and death
To tremble before Thee: –
I. I adore thee!

Appear on the throne of Ra!

Open the ways of the Khu!

Lighten the ways of the Ka!

The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!

38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters. (these are the adorations, as thou hast written), as it is said:

The light is mine; its rays consume

Me: I have made a secret door
Into the House of Ra and Tum.

Of Khephra and of Ahathoor.

I am thy Theban, O Mentu.

The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;

By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!

Bid me within thine House to dwell,
O wingèd snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever – for in it is the word secret & not only in the English – and thy comment upon this

the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.

42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not over-much! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.

44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!

45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof: courage is your armour; go on, go on, in my strength: & ye shall turn not back for any!

47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another; in these are mysteries that no Beast shall divine. Let him not seek

to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this: for thereby alone can he fall from it.

48. Now this mystery of the letters is done, and I want to go on to the holier place.

49. I am in a secret fourfold word, the blasphemy against all gods of men. 50. Curse them! Curse them! Curse them!

51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

52. I flap my wings in the face of Mohammed & blind him.

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

54. Bahlasti! Ompehda! I spit on your crapulous creeds.

55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!

56. Also for beauty's sake and love's!

57. Despise also all cowards: professional soldiers who dare not fight, but play: all fools despise!

58. But the keen and the proud, the royal and the lofty: ye are brothers!

59. As brothers fight ye!

60. There is no law beyond Do what thou wilt.

61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.

62. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.

63. The fool readeth this Book of the Law, and its comment: & he understandeth it not.

64. Let him come through the first ordeal, & it will be to him as silver.

65. Through the second, gold.

66. Through the third, stones of precious water.

67. Through the fourth, ultimate sparks of the intimate fire.

68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

69. There is success.

70. I am the Hawk-Headed Lord of Silence & of Strength: my nemyss shrouds the night-blue sky.

71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

72. I am the Lord of the Double Wand of Power: the wand of the Force of Coph Nia – but my left hand is empty, for I have crushed an Universe: & nought remains.

73. Paste the sheets from right to left and from top to bottom: then behold!

74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

75. The ending of the words is the Word Abrahadabra.

The Book of the Law is Written
and Concealed.

Aum. Ha.

LIBER E. VEL EXERCITIORM SUB FIGURÂ IX

A.:A.: Publication in Class B.

I

1. It is absolutely necessary that all experiments should be recorded in detail during, or immediately after, their performance.

2. It is highly important to note the physical and mental condition of the experimenter or experimenters.

3. The time and place of all experiments must be noted: also the state of the weather, and generally all conditions which might conceivably have any result upon the experiment either as adjuvants to or causes of the result, or as inhibiting it, or as sources of error.

4. The A.:A.: will not take official notice of any experiments which are not thus properly recorded.

5. It is not necessary at this stage for us to declare fully the ultimate end of our researches: nor indeed would it be understood by those who have not become proficient in these elementary courses.

6. The experimenter is encouraged to use his own intelligence, and not to rely upon any other person or persons, however distinguished, even among ourselves.

7. The written record should be intelligibly prepared so that others may benefit from its study.

8. The book John St. John published in this first number of the "Equinox" is an example of this kind of record by a very advanced student. It is not as simply written as we could wish, but will shew the method.

9. The more scientific the record is, the better.

Yet the emotions should be noted, as being some of the conditions.

Let then the record be written with sincerity and care, and with practice it will be found more and more to approximate to the ideal.

II

Physical Clairvoyance

1. Take a pack of (78) Tarot playing cards. Shuffle: cut. Draw one card. Without looking at it, try and name it. Write down the card you name, and the actual card. Repeat, and tabulate results.

2. This experiment is probably easier with an old genuine pack of Tarot cards, preferably a pack used for divination by some one who really understood the matter.

3. Remember that one should expect to name the right card once in 78 times. Also be careful to exclude all possibilities of obtaining the knowledge through the ordinary senses of sight and touch, or even smell.

There was once a man whose finger-tips were so sensitive that he could feel the shape and position of the pips, and so judge the card correctly.

4. It is better to try first, the easier form of the experiment, by guessing only the suit.

5. Remember that in 78 experiments you should obtain 22 trumps and 14 of each other suit; so that, without any clairvoyance at all, you can guess right twice in 7 times (roughly) by calling trumps each time.

6. Note that some cards are harmonious.

Thus it would not be a bad error to call the five of Swords ("The Lord of Defeat") instead of the ten of Swords ("The Lord of Ruin"). But to call the Lord of Love (2 Cups) for the Lord of Strife (5 Wands) would show that you were getting nothing right.

Similarly, a card ruled by Mars would be harmonious with a 5, a card of Gemini with "The Lovers."

7. These harmonies must be thoroughly learnt, according to the numerous tables given in 777.

ISSUED BY ORDER:

D.D.S.	7°=4□	Præmonstrator
O.S.V.	6°=5□	Imperator
N.S.F.	5°=6□	Cancellarius

8. As you progress, you will find that you are able to distinguish the suit correctly three times in four, and that very few indeed inharmonious errors occur, while in 78 experiments you are able to name the card aright as many as 15 or 20 times.

9. When you have reached this stage, you may be admitted for examination; and in the event of your passing, you will be given more complex and difficult exercises.

III

Asana — Posture

1. You must learn to sit perfectly still with every muscle tense for long periods.

2. You must wear no garment that interferes with the posture in any of these experiments.

3. The first position: (The God). Sit in a chair; head up, back straight, knees together, hands on knees, eyes closed.

4. The second position: (The Dragon). Kneel; buttocks resting on the heels, toes turned back, back and head straight, hands on thighs.

5. The third position: (The Ibis). Stand; hold left ankle with right hand (and alternately practise right ankle in left hand, &c.) free forefinger on lips.

6. The fourth position: (The Thunderbolt). Sit; left heel pressing up anus, right foot poised on its toes, the heel covering the phallus; arms stretched out over the knees; head and back straight.

7. Various things will happen to you while you are practising these positions; they must be carefully analysed and described.

8. Note down the duration of the practice, the severity of the pain (if any) which accompanies it, the degree of rigidity attained, and any other pertinent matters.

9. When you have progressed up to the point that a saucer filled to the brim with water and poised upon the head does not spill one drop during a whole hour, and when you can no longer perceive the slightest tremor in any muscle; when, in short, you are perfectly steady and easy, you will be admitted for examination; and, should you pass, you will be instructed in more complex and difficult practices.

IV

Pranayama —

Regularisation of the Breathing

1. At rest in one of your positions, close the right nostril with the thumb of the right hand and breathe out slowly and completely through the left nostril, while your watch marks 20 seconds. Breathe in through the same nostril for 10 seconds. Changing hands, repeat with the other nostril. Let this be continuous for one hour.

2. When this is quite easy to you, increase the periods to 30 and 15 seconds.

3. When this is quite easy to you, but not before, breathe out for 15 seconds, in for 15 seconds, and hold the breath for 15 seconds.

4. When you can do this with perfect ease and comfort for a whole hour, practise breathing out for 40, in for 20 seconds.

5. This being attained, practise breathing out for 20, in for 10, holding the breath for 30 seconds.

When this has become perfectly easy to you, you may be admitted for examination, and should you pass, you will be instructed in more complex and difficult practices.

6. You will find that the presence of food in the stomach, even in small quantities, makes the practices very difficult.

7. Be very careful never to overstrain your powers; especially never get so short of breath that you are compelled to breathe out jerkily or rapidly.

8. Strive after depth, fulness, and regularity of breathing.

9. Various remarkable phenomena will very probably occur during these practices. They must be carefully analysed and recorded.

V

Dharana — Control of Thought

1. Constrain the mind to concentrate itself upon a single simple object imagined. The five *tatwas* are useful for this purpose; they are: a black oval; a blue disk; a silver crescent; a yellow square; a red triangle.

2. Proceed to combinations of simple objects; e.g., a black oval within a yellow square, and so on.

3. Proceed to simple moving objects, such as a pendulum swinging, a wheel revolving, &c. Avoid living objects.

4. Proceed to combinations of moving objects, e.g., a piston rising and falling while a pendulum is swinging. The relation between the two movements should be varied in different experiments.

Or even a system of fly-wheels, eccentrics, and governor.

5. During these practices the mind must be absolutely confined to the object determined upon: no other thought must be allowed to intrude upon the consciousness. The moving systems must be regular and harmonious.

6. Note carefully the duration of the experiments, the number and nature of the intruding thoughts, the tendency of the object itself to depart from the course laid out for it, and any other phenomena which may present themselves. Avoid overstrain. This is very important.

7. Proceed to imagine living objects: as a man, preferably some man known to, and respected by, yourself.

8. In the intervals of these experiments you may try to imagine the objects of the other senses, and to concentrate upon them.

For example, try to imagine the taste of chocolate, the smell of roses, the feeling of velvet, the sound of a waterfall, or the ticking of a watch.

9. Endeavour finally to shut out all objects of any of the senses, and prevent all thoughts arising in your mind. When you feel that you have attained some success in these practices, apply for examination, and should you pass, more complex and difficult practices will be prescribed for you.

VII

Physical Limitations

1. It is desirable that you should discover for yourself your physical limitations.

2. To this end ascertain for how many hours you can subsist without food or drink before your working capacity is seriously interfered with.

3. Ascertain how much alcohol you can take, and what forms of drunkenness assail you.

4. Ascertain how far you can walk without once stopping: likewise with dancing, swimming, running, &c.

5. Ascertain for how many hours you can do without sleep.

6. Test your endurance with various gymnastic exercises, club-swinging and so on.

7. Ascertain for how long you can keep silence.

8. Investigate any other capacities and aptitudes which may occur to you.

9. Let all these things be carefully and conscientiously recorded: for according to your powers will it be demanded of you.

VII

A Course of Reading

1. The object of most of the foregoing practices will not at first be clear to you; but at least (who will deny it?) they will have trained you in determination, accuracy, introspection, and many other qualities which are valuable to all men in their ordinary avocations, so that in no case will your time have been wasted.

2. That you may gain some insight into the nature of the Great Work which lies beyond these elementary trifles, however, we should mention that an intelligent person may gather more than a hint of its nature from the following books, which are to be taken as serious and learned contributions to the study of nature, though not necessarily to be implicitly relied upon.

"The Yi King" [S.B.E. Series, Oxford University Press].

"The Tao Teh King" [S.B.E. Series].

"Tannhäuser" by A. Crowley.

"The Upanishads."

"The Bhagavad-Gita."

"The Voice of the Silence."

"Raja Yoga" by Swami Vivekānanda.

"The Shiva Sanhita."

"The Aphorisms of Patanjali."

"The Sword of Song."

"The Book of the Dead."

"Rituel et Dogme de la Haute Magie."

"The Book of the Sacred Magic of Abramelin the Mage."

"The Goetia."

"The Hathayoga Pradipika."

Erdmann's "History of Philosophy."

"The Spiritual Guide of Molinos."

"The Star in the West" (Captain Fuller).

"The Dhammapada" [S.B.E. Series, Oxford University Press].

"The Questions of King Milinda" [S.B.E. Series].

"777. vel Prolegomena, &c."

"Varieties of Religious Experience" (James).

"Kabbala Denudata."

"Knox Om Pax."

3. Careful study of these books will enable the pupil to speak in the language of his master and facilitate communication with him.

4. The pupil should endeavour to discover the fundamental harmony of these very varied works; for this purpose he will find it best to study the most extreme divergences side by side.

5. He may at any time that he wishes apply for examination in this course of reading.

6. During the whole of this elementary study and practice, he will do wisely to seek out, and attach himself to, a master, one competent to correct him and advise him. Nor should he be discouraged by the difficulty of finding such a person.

7. Let him further remember that he must in no wise rely upon, or believe in, that master. He must rely entirely upon himself, and credit nothing

whatever but that which lies within his own knowledge and experience.

8. As in the beginning, so at the end, we here insist upon the vital importance of the written record as the only possible check upon error derived from the various qualities of the experimenter.

9. Thus let the work be accomplished duly: yea, let it be accomplished duly.

[If any really important or remarkable results should occur, or if any great difficulty presents itself, the A.:A.: should be at once informed of the circumstances.]

LIBER O VEL MANVS ET SAGITTÆ SVB FIGVRÂ VI

A.:A.: Publication in Class B.

I

1. This book is very easy to misunderstand; readers are asked to use the most minute critical care in the study of it, even as we have done in its preparation.

2. In this book it is spoken of the Sephiroth and the Paths; of Spirits and Conjurations; of Gods, Spheres, Planes, and many other things which may or may not exist.

It is immaterial whether these exist or not. By doing certain things certain results will follow; students are most earnestly warned against attributing objective reality or philosophic validity to any of them.

3. The advantages to be gained from them are chiefly these:

(a) A widening of the horizon of the mind.

(b) An improvement of the control of the mind.

4. The student, if he attains any success in the following practices, will find himself confronted by things (ideas or beings) too glorious or too dreadful to be described. It is essential that he remain the master of all that he beholds, hears or conceives; otherwise he will be the slave of illusion, and the prey of madness.

Before entering upon any of these practices, the student should be in good health, and have at-

tained a fair mastery of Asana, Pranayama and Dharana.

5. There is little danger that any student, however idle or stupid, will fail to get some result; but there is great danger that he will be led astray, obsessed and overwhelmed by his results, even though it be by those which it is necessary that he should attain. Too often, moreover, he mistaketh the first resting-place for the goal, and taketh off his armour as if he were a victor ere the fight is well begun.

It is desirable that the student should never attach to any result the

importance which it at first seems to possess.

6. First, then, let us consider the Book 777 and its use; the preparation of the Place; the use of the Magic Ceremonies; and finally the methods which follow in Chapter V. "Viator in Regnis Arboris," and in Chapter VI. "Sagitta trans Lunam."

(In another book will it be treated of the Expansion and Contraction of Consciousness; progress by slaying the Cakkrâms; progress by slaying the Pairs of Opposites; the methods of Sabhapaty Swami, &c., &c.)

IMPRIMATUR:

D.D.S. Præmonstrator
O.S.V. Imperator
N.S.F. Cancellarius

II

1. The student must FIRST obtain a thorough knowledge of Book 777, especially of columns i., ii., iii., v., vi., vii., ix., xi., xii., xiv., xv., xvii., xviii., xix., xxxiv., xxxv., xxxviii., xxxix., xl., xli., xlii., xlv., liv., lv., lix., lx., lxi., lxiii., lxx., lxxv., lxxvii., lxxviii., lxxix., lxxx., lxxxi., lxxxiii., xcvi., xcvi., xcix., c., ci., cxvii., cxviii., cxxxvii., cxxxviii., cxxxix., clxxv., clxxvi., clxxvii., clxxxii.

When these are committed to memory, he will begin to understand the nature of these correspondences. (See Illustrations: "The Temple of Solo-

mon the King" in this number. Cross references are given.)

2. If we take an example the use of the table will become clear.

Let us suppose that you wish to obtain knowledge of some obscure science.

In column xlv., line 12, you will find "Knowledge of Sciences."

By now looking up line 12 in the other columns, you will find that the Planet corresponding is Mercury, its number eight, its lineal figures the

octagon and octagram, the God who rules that planet Thoth, or in Hebrew symbolism Tetragrammaton Adonai and Elohim Tzabaoth, its Archangel Raphael, its Choir of Angels Beni Elohim, its Intelligence Tiriël, its Spirit Taphtatharath, its colours Orange (for Mercury is the Sphere of the Sephira Hod, 8). Yellow. Purple. Grey, and Indigo rayed with Violet; its Magical Weapon the Wand or Caduceus, its Perfumes Mastic and others, its sacred plants Vervain and others, its jewel the Opal or Agate; its sacred animal the Snake, &c., &c.

3. You would then prepare your Place of Working accordingly. In an orange circle you would draw an eight-pointed star of yellow, at whose points you would place eight lamps. The Sigil of the Spirit (which is to be found in Cornelius Agrippa and other books) you would draw in the four colours with such other devices as your experience may suggest.

4. And so on. We cannot here enter at length into all the necessary preparations; and the student will find them fully set forth in the proper books, of which the "Goetia" is perhaps the best example.

These rituals need not be slavishly imitated; on the contrary the student should do nothing the object of which he does not understand; also, if he have any capacity whatever, he will find his own crude rituals more effective than the highly polished ones of other people.

The general purpose of all this preparation is as follows:

5. Since the student is a man surrounded by material objects, if it be his wish to master one particular idea, he must make every material object about him directly suggest that idea. Thus in the ritual quoted, if his glance fall upon the lights, their number suggests Mercury; he smells the perfumes, and again Mercury is brought to his mind. In other words, the whole magical apparatus and ritual is a complex system of mnemonics.

[The importance of these lies principally in the fact that particular sets of images that the student may meet in his wanderings correspond to particular lineal figures, divine names, &c. and are controlled by them. As to the possibility of producing results external to the mind of the seer (*objective*, in the ordinary common sense acceptation of the term) we are here silent.]

6. There are three important practices connected with all forms of ceremonial (and the two Methods which later we shall describe). These are:

- (1) Assumption of God-forms.
- (2) Vibration of Divine Names.
- (3) Rituals of "Banishing" and "Invoking."

These, at least, should be completely mastered before the dangerous Methods of Chapters V. and VI. are attempted.

III

1. The Magical Images of the Gods of Egypt should be made thoroughly familiar. This can be done by studying them in any public museum, or in such books as may be accessible to the student. They should then be carefully painted by him, both from the model and from memory.

2. The student, seated in the "God" position, or in the characteristic attitude of the God desired, should then imagine His image as coinciding with his own body, or as enveloping it. This must be practised until mastery of the image is attained, and an identity with it and with the God experienced.

It is a matter for very great regret that no simple and certain test of success in this practice exists.

3. The Vibration of God-names. As a further means of identifying the human consciousness

with that pure portion of it which man calls by the name of some God, let him act thus:

4. (a) Stand with arms outstretched. (See illustration.)

(b) Breathe in deeply through the nostrils, imagining the name of the God desired entering with the breath.

(c) Let that name descend slowly from the lungs to the heart, the solar plexus, the navel, the generative organs, and so to the feet.

(d) The moment that it appears to touch the feet, quickly advance the left foot about 12 inches, throw forward the body, and let the hands (drawn back to the side of the eyes) shoot out, so that you are standing in the typical position of the God Horus (See Illustration in EQUINOX Vol. I. No. 1, "Blind Force."), and at the same time

imagine the Name as rushing up and through the body, while you breathe it out through the nostrils with the air which has been till then retained in the lungs. All this must be done with all the force of which you are capable.

- (e) Then withdraw the left foot, and place the right forefinger upon the lips, so that you are in the characteristic position of the God Harpocrates. (See Illustration in Vol. I. No. 1, "The Silent Watcher.")

5. It is a sign that the student is performing this correctly when a single "Vibration" entirely exhausts his physical strength. It should cause him to

grow hot all over, or to perspire violently, and it should so weaken him that he will find it difficult to remain standing.

6. It is a sign of success, though only by the student himself is it perceived, when he hears the name of the God vehemently roared forth, as if by the concourse of ten thousand thunders; and it should appear to him as if that Great Voice proceeded from the Universe, and not from himself.

In both the above practices all consciousness of anything but the God-form and name should be absolutely blotted out; and the longer it takes for normal perception to return, the better.

IV

1. The Rituals of the Pentagram and Hexagram must be committed to memory. They are as follows:

The Lesser Ritual of the Pentagram

- (i) Touching the forehead say Ateh (Unto Thee).
- (ii) Touching the breast say Malkuth (The Kingdom).
- (iii) Touching the right shoulder, say ve-Geburah (and the Power).
- (iv) Touching the left shoulder, say ve-Gedulah (and the Glory).
- (v) Clasp the hands upon the breast, say le-Olahm, Amen (To the Ages, Amen).
- (vi) Turning to the East make a pentagram (that of Earth) with the proper weapon (usually the Wand). Say (*i.e.*, vibrate) IHVH.
- (vii) Turning to the South, the same, but say ADNI.
- (viii) Turning to the West, the same, but say AHIH.
- (ix) Turning to the North, the same, but say AGLA.

Pronounce: Ye-ho-wau, Adónai, Eheieh, Agla.

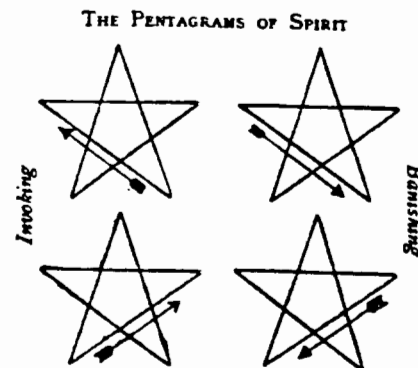
- (x) Extending the arms in the form of a Cross say:
- (xi) Before me Raphael;
 - (xii) Behind me Gabriel;
 - (xiii) On my right hand Michael;
 - (xiv) On my left hand Auriel;
 - (xv) For about me flames the Pentagram.

(xvi) And in the Column stands the six-rayed Star.

(xvii-xxi) Repeat (i) to (v), the "Qabalistic Cross."

The Greater Ritual of the Pentagram

The Pentagrams are traced in the air with the sword or other weapon, the name spoken aloud, and the signs used, as illustrated.



Equilibrium of Actives, Name: AHIH (Eheieh).
Equilibrium of Passives, Name: AGLA (Agla).

The Signs of the Portal (*see* Illustrations): Extend the hands in front of you, palms outwards, separate them as if in the act of rending asunder a veil or curtain (actives), and then bring them together as if closing it up again and let them fall to the side (passives).

(The Grade of the "Portal" is particularly attributed to the element of Spirit; it refers to the Sun; the Paths of Q, J, and V, are attributed to this degree. *See* "777," lines 6 and 31 bis).

THE PENTAGRAMS OF FIRE

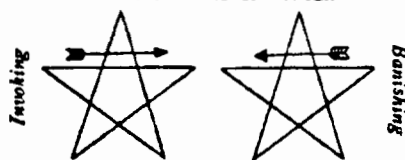


Name: ALHIM (Elohim).

The signs of $4^{\circ}=7^{\square}$: Raise the arms above the head and join the hands so that the tips of the fingers and of the thumbs meet, formulating a triangle (See illustration).

(The Grade of $4^{\circ}=7^{\square}$ is particularly attributed to the element Fire; it refers to the planet Venus; the paths of $\overline{\rho}$, Σ , and Ξ are attributed to this degree. For other attributions see "777," lines 7 and 31).

THE PENTAGRAMS OF WATER

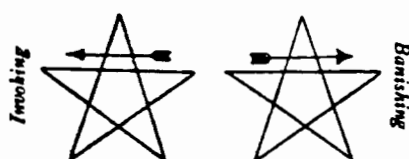


Name: AL (El).

The signs of $3^{\circ}=8^{\square}$: Raise the arms till the elbows are on a level with the shoulders, bring the hands across the chest, touching the thumbs and tips of fingers so as to form a triangle apex downwards. (See illustration).

(The Grade of $3^{\circ}=8^{\square}$ is particularly attributed to the element of Water; it refers to the planet Mercury; the paths of $\overline{\eta}$ and Ψ are attributed to this degree. For other attributions see "777," lines 8 and 23).

THE PENTAGRAMS OF AIR



Name: IHVH (Ye-ho-wau).

The signs of $2^{\circ}=9^{\square}$: Stretch both arms upwards and outwards, the elbows bent at right-angles, the hands bent back, the palms upwards as if supporting a weight. (See illustration).

(The Grade of $2^{\circ}=9^{\square}$ is particularly attributed to the element Air; it refers to the Moon; the path of $\overline{\eta}$ is attributed to this degree. For other attributions see "777," lines 9 and 11).

THE PENTAGRAMS OF EARTH



Name: ADNI (Adonai).

The Sign of $1^{\circ}=10^{\square}$: Advance the right foot, stretch out the right hand upwards and forwards, the left hand downwards and backwards, the palms open.

(The Grade of $1^{\circ}=10^{\square}$ is particularly attributed to the element of Earth. See "777," lines 10 and 32 bis).

The Lesser Ritual of the Hexagram

This ritual is to be performed after the "Lesser Ritual of the Pentagram."

- (i) Stand upright, feet together, left arm at side, right across body, holding the wand or other weapon upright in the median line. Then face East and say:
 - Yod. Nun. Resh. Yod.
 - Virgo. Isis. Mighty Mother.
 - Scorpio. Apophis. Destroyer.
 - Sol. Osiris. Slain and Risen.
 - Isis. Apophis. Osiris. IAO.
- (ii) I.N.R.I.
- (iii) Extend the arms in the form of a cross, and say: "The Sign of Osiris Slain." (See Illustration).
- (iv) Raise the right arm to point upwards, keeping the elbow square, and lower the left arm to point downwards, keeping the elbow square, while turning the head over the left shoulder looking down so that the eyes follow the left forearm, and say: "The Sign of the Mourning of Isis." (See Illustration).
- (v) Raise the arms at an angle of sixty degrees to each other above the head, which is thrown back, and say: "The Sign of Apophis and Typhon." (See Illustration).
- (vi) Cross the arms on the breast, and bow the head, and say: "The Sign of Osiris Risen." (See Illustration).
- (vii) Extend the arms again as in (iii) and cross them again as in (vi), saying: "L.V.X., Lux, the Light of the Cross."

- (viii) With the magical weapon trace the Hexagram of Fire in the East, saying: "Ararita" (אַרַרִיטָא).

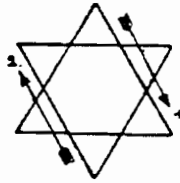
Which word consists of the initials of a sentence which means "One is His Beginning: One is His Individuality: His Permutation is One."

This hexagram consists of two equilateral triangles, both apices pointed upwards. Begin at the top of the upper triangle and trace it in a dextro-rotary direction. The top of the lower triangle should coincide with the central point of the upper triangle.



- (ix) Trace the Hexagram of Earth in the South, saying: "ARARITA."

This Hexagram has the apex of the lower triangle pointing downwards, and it should be capable of inscription in a circle.



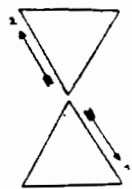
- (x) Trace the Hexagram of Air in the West, saying: "ARARITA."

This Hexagram is like that of Earth; but the bases of the triangles coincide, forming a diamond.



- (xi) Trace the hexagram of Water in the North, saying: "ARARITA."

This Hexagram has the lower triangle placed above the upper, so that their apices coincide.



- (xii) Repeat (i-vii)

The Banishing Ritual is identical, save that the direction of the Hexagrams must be reversed.

The Greater Ritual of the Hexagram

To invoke or banish planets or zodiacal signs.

The Hexagram of Earth alone is used. Draw the hexagram, beginning from the point which is attributed to the planet you are dealing with. (See "777" col. lxxxiii).

Thus to invoke Jupiter begin from the right-hand point of the lower triangle, dextro-rotary and complete; then trace the upper triangle from its left hand point and complete.

Trace the astrological sigil of the planet in the centre of your hexagram.

For the Zodiac use the hexagram of the planet which rules the sign you require ("777," col.

cxviii); but draw the astrological sigil of the sign, instead of that of the planet.

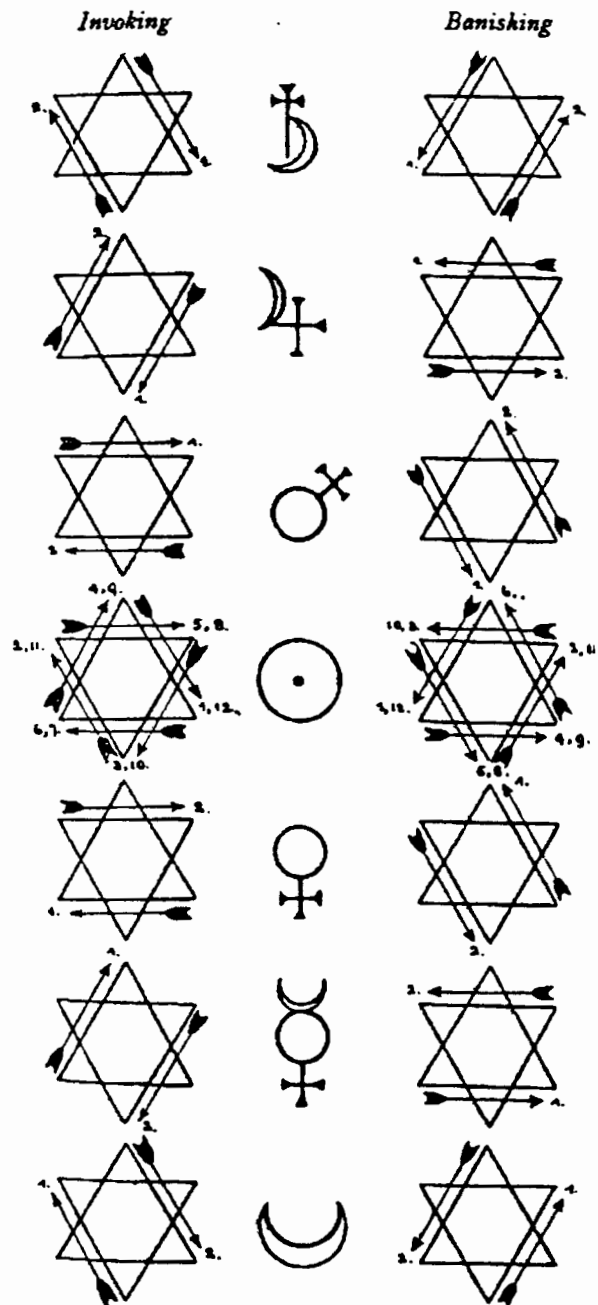
For Caput and Cauda Draconis use the lunar hexagram, with the sigil of ☾ or ☿.

To banish, reverse the hexagram.

In all cases use a conjuration first with Ararita, and next with the name of the God corresponding to the planet or sign you are dealing with.

The Hexagrams pertaining to the planets are as in plate [at left].

2. These rituals should be practised until the figures drawn appear in flame, in flame so near to physical flame that it would perhaps be visible to



the eyes of a bystander, were one present. It is alleged that some persons have attained the power of actually kindling fire by these means. Whether this be so or not, the power is not one to be aimed at.

3. Success in "banishing" is known by a "feeling of cleanliness" in the atmosphere; success in "invoking" by a "feeling of holiness." It is unfortunate that these terms are so vague.

But at least make sure of this: that any imaginary figure or being shall instantly obey the will of the student, when he uses the appropriate figure. In obstinate cases, the form of the appropriate God may be assumed.

V

1. Let the student be at rest in one of his prescribed positions, having bathed and robed with the proper decorum. Let the place of working be free from all disturbance, and let the preliminary purifications, banishings and invocations be duly accomplished, and, lastly, let the incense be kindled.

2. Let him imagine his own figure (preferably robed in the proper magical garments and armed with the proper magical weapons) as enveloping his physical body, or standing near to and in front of him.

3. Let him then transfer the seat of his consciousness to that imagined figure: so that it may seem to him that he is seeing with its eyes, and hearing with its ears.

This will usually be the great difficulty of the operation.

4. Let him then cause that imagined figure to rise in the air to a great height above the earth.

5. Let him then stop and look about him. (It is sometimes difficult to open the eyes.)

6. Probably he will see figures approaching him, or become conscious of a landscape.

Let him speak to such figures, and insist upon being answered, using the proper pentagrams and signs, as previously taught.

7. Let him travel about at will, either with or without guidance from such figure or figures.

8. Let him further employ such special invocations as will cause to appear the particular places he may wish to visit.

4. The banishing rituals should be used at the commencement of any ceremony whatever. Next, the student should use a general invocation, such as the "Preliminary Invocation" in the "Goetia" as well as a special invocation to suit the nature of his working.

5. Success in these verbal invocations is so subtle a matter, and its grades so delicately shaded, that it must be left to the good sense of the student to decide whether or not he should be satisfied with his result.

9. Let him beware of the thousand subtle attacks and deceptions that he will experience, carefully testing the truth of all with whom he speaks.

Thus a hostile being may appear clothed with glory; the appropriate pentagram will in such a case cause him to shrivel or decay.

10. Practice will make the student infinitely wary in these matters.

11. It is usually quite easy to return to the body, but should any difficulty arise, practice (again) will make the imagination fertile. For example, one may create in thought a chariot of fire with white horses, and command the charioteer to drive earthwards.

It might be dangerous to go too far, or to stay too long; for fatigue must be avoided.

The danger spoken of is that of fainting, or of obsession, or of loss of memory or other mental faculty.

12. Finally, let the student cause his imagined body in which he supposes himself to have been travelling to coincide with the physical, tightening his muscles, drawing in his breath, and putting his forefinger to his lips. Then let him "awake" by a well-defined act of will, and soberly and accurately record his experiences.

It may be added that this apparently complicated experiment is perfectly easy to perform. It is best to learn by "travelling" with a person already experienced in the matter. Two or three experiments will suffice to render the student confident and even expert. *See also* "The Seer," pp. 295-333.

VI

1. The previous experiment has little value, and leads to few results of importance. But it is susceptible of a development which merges into a form of Dharana – concentration – and as such may lead to the very highest ends. The principal use of the practice in the last chapter is to familiarise the student with every kind of obstacle and every kind of delusion, so that he may be perfect master of every idea that may arise in his brain, to dismiss it, to transmute it, to cause it instantly to obey his will.

2. Let him then begin exactly as before, but with the most intense solemnity and determination.

3. Let him be very careful to cause his imaginary body to rise in a line exactly perpendicular to the earth's tangent at the point where his physical body is situated (or to put it more simply, straight upwards).

4. Instead of stopping, let him continue to rise until fatigue almost overcomes him. If he should find that he has stopped without willing to do so,

and that figures appear, let him at all costs rise above them.

Yea, though his very life tremble on his lips, let him force his way upward and onward!

5. Let him continue in this so long as the breath of life is in him. Whatever threatens, whatever allures, though it were Typhon and all his hosts loosed from the pit and leagued against him, though it were from the very Throne of God Himself that a Voice issues bidding him stay and be content, let him struggle on, ever on.

6. At last there must come a moment when his whole being is swallowed up in fatigue, overwhelmed by its own inertia.* Let him sink (when no longer can he strive, though his tongue be bitten through with the effort and the blood gush from his nostrils) into the blackness of unconsciousness; and then, on coming to himself, let him write down soberly and accurately a record of all that hath occurred: yea a record of all that hath occurred.

EXPLICIT

* This in case of failure. The results of success are so many and wonderful that no effort is here made to describe them. They are classified, tentatively, in the "Herb Dangerous," Part II., *infra*.

LIBER LIBRÆ SUB FIGURÂ XXX

A.:A.: Publication in Class B

0. Learn first – Oh thou who aspirest unto our ancient Order! – that Equilibrium is the basis of the Work. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?

1. Know then, that as man is born into this world amidst the Darkness of Matter, and the strife of contending forces; so must his first endeavor be to seek the Light through their reconciliation.

2. Thou then, who hast trials and troubles, rejoice because of them, for in them is Strength, and by their means is a pathway opened unto that Light.

3. How should it be otherwise, O man, whose life is but a day in Eternity, a drop in the Ocean of time; how, were thy trials not many, couldst thou purge thy soul from the dross of earth?

Is it but now that the Higher Life is beset with dangers and difficulties; hath it not ever been so with the Sages and Hierophants of the past? They have been persecuted and reviled, they have been tormented of men; yet through this also has their Glory increased.

4. Rejoice therefore, O Initiate, for the greater thy trial the greater thy Triumph. When men shall revile thee, and speak against thee falsely, hath not the Master said, "Blessed art thou!"?

5. Yet, oh aspirant, let thy victories bring thee not Vanity, for with increase of Knowledge should come increase of Wisdom. He who knoweth little, thinketh he knoweth much; but he who knoweth much hath learned his own ignorance. Seest thou a man wise in his own conceit? There is more hope of a fool, than of him.

6. Be not hasty to condemn others; how knowest thou that in their place, thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself?

7. Thou therefore who desirest Magical Gifts, be sure that thy soul is firm and steadfast; for it is by flattering thy weaknesses that the Weak Ones

will gain power over thee. Humble thyself before thy Self, yet fear neither man nor spirit. Fear is failure, and the forerunner of failure; and courage is the beginning of virtue.

ISSUED BY ORDER:

D.D.S.	7°=4□	Præmonstrator
O.S.V.	6°=5□	Imperator
N.S.F.	5°=6□	Cancellarius

8. Therefore fear not the Spirits, but be firm and courteous with them; for thou hast no right to despise or revile them; and this too may lead thee astray. Command and banish them, curse them by the Great

Names if need be; but neither mock nor revile them, for so assuredly wilt thou be led into error.

9. A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind; his actions affect not only what he calleth himself, but also the whole universe.

10. Worship, and neglect not, the physical body which is thy temporary connection with the outer and material world. Therefore let thy mental Equilibrium be above disturbance by material events; strengthen and control the animal passions, discipline the emotions and the reason, nourish the Higher Aspirations.

11. Do good unto others for its own sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude.

12. Remember that unbalanced force is evil; that unbalanced severity is but cruelty and oppression; but that also unbalanced mercy is but weakness which would allow and abet Evil. Act passionately; think rationally; be Thyself.

13. True ritual is as much action as word; it is Will.

14. Remember that this earth is but an atom in the universe, and that thou thyself art but an atom thereon, and that even couldst thou become the God of this earth whereon thou crawlest and grovellest, that thou wouldest, even then, be but an atom, and one amongst many.

15. Nevertheless have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wil-

fully to reject truth, to fear knowledge lest that knowledge pander not to thy prejudices.

16. To obtain Magical Power, learn to control thought; admit only those ideas that are in harmony with the end desired, and not every stray and contradictory Idea that presents itself.

17. Fixed thought is a means to an end. Therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of thy thought, and therefore hath it been said that "the thought of foolishness is sin." Thought is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do?

18. Therefore, as hath already been said, Establish thyself firmly in the equilibrium of forces, in the centre of the Cross of the Elements, that Cross from whose centre the Creative Word issued in the birth of the dawning Universe.

19. Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice; be energetic and strong like the Salamanders, but avoid irritability and ferocity; be flexible and attentive to images like the Undines, but avoid idleness and

changeability; be laborious and patient like the Gnomes, but avoid grossness and avarice.

20. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the elements. For wert thou to summon the Gnomes to pander to thine avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure beings of the woods and mountains to fill thy coffers and satisfy thy hunger of Gold? Wouldst thou debase the Spirits of Living Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Waters to pander to thy lust of debauchery? Wouldst thou force the Spirits of the Evening Breeze to minister to thy folly and caprice? Know that with such desires thou canst but attract the Weak, not the Strong, and in that case the Weak will have power over thee.

21. In true religion there is no sect, therefore take heed that thou blaspheme not the name by which another knoweth his God; for if thou do this thing in Jupiter thou wilt blaspheme יהוה and in Osiris יֵהִשְׁוֶה. Ask and ye shall have! Seek, and ye shall find! Knock, and it shall be opened unto you!

AN ACCOUNT OF A.:A.:
SVB FIGVRÂ XXXIII

A.:A.: Publication in Class C

It is necessary, my dear brothers, to give you a clear idea of the interior Order; of that illuminated community which is scattered throughout the world, but which is governed by one truth and united in one spirit.

This community possesses a School, in which all who thirst for knowledge are instructed by the Spirit of Wisdom itself; and all the mysteries of nature are preserved in this school for the children of light. Perfect knowledge of nature and of humanity is taught in this school. It is from her that all truths penetrate into the world; she is the school of all who search for wisdom, and it is in this community alone that truth and the explanation of all mystery are to be found. It is the most hidden of communities, yet it contains members from many circles; nor is there any Centre of Thought whose activity is not due to the presence of one of ourselves. From all time there has been an exterior school based on the interior one, of which it is but the outer expression. From all time, therefore, there has been a hidden assembly, a society of the Elect, of those who sought for and had capacity for light, and this interior society was the Axle of the R.O.T.A. All that any external order possesses in symbol, ceremony, or rite is the letter expressive outwardly of that spirit of truth which dwelleth in the interior Sanctuary. Nor is the contradiction of the exterior any bar to the harmony of the interior.

Hence this Sanctuary, composed of members widely scattered indeed but united by the bonds of perfect love, has been occupied from the earliest ages in building the grand Temple (through the evolution of humanity) by which the reign of L.V.X. will be manifest. This society is in the communion of those who have most capacity for light; they are united in truth, and their Chief is the Light of the World himself, V.V.V.V.V., the One Anointed in Light, the single teacher for the human race, the Way, the Truth, and the Life.

The interior Order was formed immediately after the first perception of man's wider heritage

had dawned upon the first of the adepts: it received from the Masters at first-hand the revelation of the means by which humanity could be raised to its rights and delivered from its misery. It received the primitive charge of all revelation and

mystery; it received the key of true science, both divine and natural.

But as men multiplied, the frailty of man necessitated an exterior society which veiled the interior one, and concealed

the spirit and the truth in the letter, because many people were not capable of comprehending great interior truth. Therefore, interior truths were wrapped in external and perceptible ceremonies, so that men, by the perception of the outer which is the symbol of the interior, might by degrees be enabled safely to approach the interior spiritual truths.

But the inner truth has always been confided to him who in his day had the most capacity for illumination, and he became the sole guardian of the original Trust, as High Priest of the Sanctuary.

When it became necessary that interior truths should be enfolded in exterior ceremony and symbol, on account of the real weakness of men who were not capable of hearing the Light of Light, then exterior worship began. It was, however, always the type or symbol of the interior, that is to say, the symbol of the true and Secret Sacrament.

The external worship would never have been separated from interior revel but for the weakness of man, which tends too easily to forget the spirit in the letter; but the Masters are vigilant to note in every nation those who are able to receive light, and such persons are employed as agents to spread the light according to man's capacity and to revivify the dead letter.

Through these instruments the interior truths of the Sanctuary were taken into every nation, and modified symbolically according to their customs, capacity for instruction, climate, and receptiveness. So that the external types of every religion, worship, ceremonies and Sacred Books in general

ISSUED BY ORDER:		
D.D.S.	7°=4□	Præmonstrator
O.S.V.	6°=5□	Imperator
N.S.F.	5°=6□	Cancellarius

have more or less clearly, as their object of instruction, the interior truths of the Sanctuary, by which man will be conducted to the universal knowledge of the one Absolute Truth.

The more the external worship of a people has remained united with the spirit of esoteric truth, the purer its religion; but the wider the difference between the symbolic letter and the invisible truth, the more imperfect has become the religion. Finally, it may be, the external form has entirely parted from its inner truth, so that ceremonial observances without soul or life have remained alone.

In the midst of all this, truth reposes inviolable in the inner Sanctuary.

Faithful to the spirit of truth, the members of the interior Order live in silence, but in real activity.

Yet, besides their secret holy work, they have from time to time decided upon political strategic action.

Thus, when the earth was nigh utterly corrupt by reason of the Great Sorcery, the Brethren sent Mohammed to bring freedom to mankind by the sword.

This being but partially a success, they raised up one Luther to teach freedom of thought. Yet this freedom soon turned into a heavier bondage than before.

Then the Brethren delivered unto man the knowledge of nature, and the keys thereof; yet this also was prevented by the Great Sorcery.

Now then finally in nameless ways, as one of our Brethren hath it now in mind to declare, have they raised up One to deliver unto men the keys of Spiritual Knowledge, and by His work shall He be judged.

This interior community of light is the reunion of all those capable of receiving light, and it is known as the Communion of Saints, the primitive receptacle for all strength and truth, confided to it from all time.

By it the agents of L.V.X. were formed in every age, passing from the interior to the exterior, and communicating spirit and life to the dead letter, as already said.

This illuminated community is the true school of L.V.X.; it has its Chair, its Doctors; it possesses a rule for students; it has forms and objects for study.

It has also its degrees for successive development to greater altitudes.

This school of wisdom has been for ever most secretly hidden from the world, because it is invisible and submissive solely to illuminated government.

It has never been exposed to the accidents of time and to the weakness of man, because only the most capable were chosen for it, and those who selected made no error.

Through this school were developed the germs of all the sublime sciences, which were first received by external schools, then clothed in other forms, and hence degenerated.

According to time and circumstances, the society of sages communicated unto the exterior societies their symbolic hieroglyphs, in order to attract man to the great truths of their Sanctuary.

But all exterior societies subsist only by virtue of this interior one. As soon as external societies wish to transform a temple of wisdom into a political edifice, the interior society retires and leaves only the letter without the spirit. It is thus that secret external societies of wisdom were nothing but hieroglyphic screens, the truth remaining inviolable in the Sanctuary so that she might never be profaned.

In this interior society man finds wisdom and with her All – not the wisdom of this world, which is but scientific knowledge, which revolves round the outside but never touches the centre (in which is contained all strength), but true wisdom, understanding and knowledge, reflections of the supreme illumination.

All disputes, all controversies, all the things belonging to the false cares of this world, fruitless discussions, useless germs of opinions which spread the seeds of disunion, all error, schisms, and systems are banished. Neither calumny nor scandal is known. Every man is honoured. Love alone reigns.

We must not, however, imagine that this society resembles any secret society, meeting at certain times, choosing leaders and members, united by special objects. All societies, be what they may, can but come after this interior illuminated circle. This society knows none of the formalities which belong to the outer rings, the work of man. In this kingdom of power all outward forms cease.

L.V.X. is the Power always present. The greatest man of his times, the chief himself, does not always know all the members, but the moment when it is necessary that he should accomplish any

object he finds them in the world with certainty ready to his hand.

This community has no outside barriers. He who may be chosen is as the first; he presents himself among the others without presumption, and he is received by the others without jealousy.

If it be necessary that real members should meet together, they find and recognize each other with perfect certainty.

No disguise can be used, neither hypocrisy nor dissimulation could hide the characteristic qualities which distinguish the members of this society. All illusion is gone, and things appear in their true form.

No one member can choose another: unanimous choice is required. Though not all men are called, many of the called are chosen, and that as soon as they become fit for entrance.

Any man can look for the entrance, and any man who is within can teach another to seek for it: but only he who is fit can arrive within.

Unprepared men occasion disorder in a community, and disorder is not compatible with the

Sanctuary. Thus it is impossible to profane the Sanctuary, since admission is not formal but real.

Worldly intelligence seeks this Sanctuary in vain: fruitless also will be the efforts of malice to penetrate these great mysteries: all is indecipherable to him who is not ripe; he can see nothing, read nothing in the interior.

He who is fit is joined to the chain, perhaps often where he though least likely, and at a point of which he knew nothing himself.

To become fit should be the sole effort of him who seeks wisdom.

But there are methods by which fitness is attained, for in this holy communion is the primitive storehouse of the most ancient and original science of the human race, with the primitive mysteries also of all science. It is the unique and really illuminated community which is absolutely in possession of the key to all mystery, which knows the centre and source of all nature. It is a society which unites superior strength to its own, and counts its members from more than one world. It is the society whose members form the republic of Genius, the Regent Mother of the whole World.

LIBER III VEL JVGORVM

A.:A.: Publication in Class D.

O

0. Behold the Yoke upon the neck of the Oxen! Is it not thereby that the Field shall be ploughed? The Yoke is heavy, but joineth together them that are separate – Glory to Nuit and to Hadit, and to Him that hath given us the Symbol of the Rosy Cross!

Glory unto the Lord of the Word Abrahadabra, and Glory unto Him that hath given us the Symbol of the Ankh, and of the Cross within the Circle!

1. Three are the Beasts wherewith thou must plough the Field: the Unicorn, the Horse, and the Ox. And these shalt thou yoke in a triple yoke that is governed by One Whip.

2. Now these Beasts run wildly upon the earth and are not easily obedient to the Man.

3. Nothing shall be said here of Cerberus, the great Beast of Hell that is every one of these and all of these, even as Athanasius hath foreshadowed. For this matter¹ is not of Tiphereth without, but Tiphereth within.

I

0. The Unicorn is speech. Man, rule thy Speech! How else shalt thou master the Son, and answer the Magician at the Right Hand Gateway of the Crown?

1. Here are practices. Each may last for a week or more.

a. Avoid using some common word, such as “and” or “the” or “but”; use a paraphrase.

b. Avoid using some letter of the alphabet, such as “t”, or “s” or “m”; use a paraphrase.

g. Avoid using the pronouns and adjectives of the first person; use a paraphrase.

Of thine own ingenium devise others.

ISSUED BY ORDER:

D.D.S.	7 ⁰ =4 [□]	Præmonstrator
O.S.V.	6 ⁰ =5 [□]	Imperator
N.S.F.	5 ⁰ =6 [□]	Cancellarius

2. On each occasion that thou art betrayed into saying that thou art sworn to avoid, cut thyself sharply upon the wrist or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Unicorn the claws and teeth of the Lion?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least word that slippeth from thy tongue.

Thus bind thyself, and thou shalt be for ever free.

II

0. The Horse is Action. Man, rule thou thine Action. How else shalt thou master the Father, and answer the Fool at the Left Hand Gateway of the Crown?

1. Here are practices. Each may last for a week, or more.

a. Avoiding lifting the left arm above the waist.

b. Avoid crossing the legs.

Of thine own ingenium devise others.

2. On each occasion that thou art betrayed into doing that thou art sworn to avoid, cut thyself sharply upon the wrist or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Horse the teeth of the Camel?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least action that slippeth from the least of thy fingers.

Thus bind thyself, and thou shalt be for ever free.

III

0. The Ox is Thought. Man, rule thou thy Thought! How else shalt thou master the Holy

¹ (I.e. the matter of Cerberus.)

Spirit, and answer the High Priestess in the Middle Gateway of the Crown?

1. Here are practices. Each may last for a week or more.

a. Avoid thinking of a definite subject and all things connected with it, and let that subject be one which commonly occupies much of thy thought, being frequently stimulated by sense-perceptions or the conversation of others.

b. By some device, such as the changing of thy ring from one finger to another, create in thyself two personalities, the thoughts of one being within entirely different limits from that of the other, the common ground being the necessities of life.²

Of thine own Ingenium devise others.

2. On each occasion that thou art betrayed into thinking that thou art sworn to avoid, cut thyself sharply upon the wrist or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Ox the Goad of the Ploughman?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least thought that ariseth in thy brain.

Thus bind thyself, and thou shalt be for ever free.



ARATRUM SECURUM

(Fra. — after one week avoiding the first person. His fidelity is good; his vigilance bad. Not nearly good enough to pass.)

² For instance, let A be a man of strong passions, skilled in the Holy Qabalah, a vegetarian, and a keen "reactionary" politician. Let B be a bloodless and ascetic thinker, occupied with business and family cares, an eater of meat, and a keen progressive politician. Let no thought proper to "A" arise when the ring is on the "B" finger, and *vice versa*.

LIBER RESH VEL HELIOS

SVB FIGVRÂ CC

A.:A.: Publication in Class D

Imprimatur:
N. Fra. A.:A.:

0. These are the adorations to be performed by all aspirants to the A.:A.:

1. Let him greet the Sun at dawn, facing East, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ra in Thy rising, even unto Thee who art Ra in Thy strength, who travellest over the Heavens in Thy bark at the Uprising of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Night!

2. Also at Noon, let him greet the Sun, facing South, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ahathoor in Thy triumphing, even unto Thee who art Ahathoor in Thy beauty, who travellest over the Heavens in Thy bark at the Mid-course of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Morning!

3. Also, at Sunset, let him greet the Sun, facing West, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Tum in Thy setting, even unto Thee who art Tum in Thy joy, who travellest over the Heavens in Thy bark at the Down-going of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Day!

4. Lastly, at Midnight, let him greet the Sun, facing North, giving the sign of his grade. And let him say in a loud voice:

Hail unto thee who art Khephra in Thy hiding, even unto Thee who art Khephra in Thy silence, who travellest over the Heavens in Thy bark at the Midnight Hour of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Evening.

5. And after each of these invocations thou shalt give the sign of silence, and afterwards thou shalt perform the adoration that is taught thee by thy Superior. And then do thou compose Thyself to holy meditation.

6. Also it is better if in these adorations thou assume the God-form of Whom thou adorest, as if thou didst unite with Him in the adoration of That which is beyond Him.

7. Thus shalt thou ever be mindful of the Great Work which thou hast undertaken to perform, and thus shalt thou be strengthened to pursue it unto the attainment of the Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness.

LIBER HHH

SVB FIGURÂ CCCXLI

CONTINET CAPITULA TRES: MMM, AAA, ET SSS

A.:A.: Publication in Class D.

Imprimatur:
N. Fra. A.:A.:

I

M M M

"I remember a certain holy day in the dusk of the Year, in the dusk of the Equinox of Osiris, when first I beheld thee visibly; when first the dreadful issue was fought out; when the Ibis-headed One charmed away the strife. I remember thy first kiss, even as a maiden should. Nor in the dark byways was there another: thy kisses abide." – LIBER LAPIDIS LAZULI. VII. 15, 16.

0. Be seated in thine Asana, wearing the robe of a Neophyte, the hood drawn.

1. It is night, heavy and hot; there are no stars. Not one breath of wind stirs the surface of the sea, that is thou. No fish play in thy depths.

2. Let a Breath rise and ruffle the waters. This also thou shalt feel playing upon thy skin. It will disturb thy meditation twice or thrice, after which thou shouldst have conquered this distraction. But unless thou first feel it, that Breath hath not arisen.

3. Next, the night is riven by the lightning-flash. This also shalt thou feel in thy body, which shall shiver and leap with the shock, and that also must both be suffered and overcome.

4. After the lightning-flash, resteth in the zenith a minute point of light. And this light shall radiate until a right cone be established upon the sea, and it is day.

With this thy body shall be rigid, automatically; and this shalt thou let endure, withdrawing thyself into thine heart in the form of an upright Egg of blackness; and therein shalt thou abide for a space.

5. When all this is perfectly and easily performed at will, let the aspirant figure to himself a struggle with the whole force of the Universe. In this he is only saved by his minuteness.

But in the end he is overthrown by Death, who covers him with a black cross.

Let his body fall supine with arms outstretched.

6. So lying, let him aspire fervently unto the Holy Guardian Angel.

7. Now let him resume his former posture.

Two-and-twenty times shall he figure to himself that he is bitten by a serpent, feeling even in his body the poison thereof. And let each bite be healed by an eagle or hawk, spreading its wings above his head, and dropping thereupon a healing dew. But let the last bite be so terrible a pang at the nape of the neck that he seemeth to die, and let the healing dew be of such virtue that he leapeth to his feet.

8. Let there be now placed within his egg a red cross, then a green cross, then a golden cross, then a silver cross; or those things which these shadow forth. Herein is silence: for he that hath rightly performed the meditation will understand the inner meaning hereof, and it shall serve as a test of himself and his fellows.

9. Let him now remain in the Pyramid or Cone of Light, as an Egg, but no more of blackness.

10. Then let his body be in the position of the Hanged Man, and let him aspire with all his force unto the Holy Guardian Angel.

11. The grace having been granted unto him, let him partake mystically of the Eucharist of the Five Elements and let him proclaim Light in Extension; yea, let him proclaim Light in Extension.

II

A A A

"These loosen the swathings of the corpse: these unbind the feet of Osiris, so that the flaming God may rage through the firmament with his fantastic spear." – LIBER LAPIDIS LAZULI. VII. III.

0. Be seated in thine Asana, or recumbent in Shavasana, or in the position of the dying Buddha.

1. Think of thy death: imagine the various diseases that may attack thee, or accidents overtake thee. Picture the process of death, applying always to thyself.

(A useful preliminary practice is to read textbooks of Pathology, and to visit museums and dissecting-rooms.)

2. Continue this practice until death is complete; follow the corpse through the stages of embalming, wrapping and burial.

3. Now imagine a divine breath entering thy nostrils.

4. Next, imagine a divine light enlightening the eyes.

5. Next, imagine the divine voice awakening the ears.

6. Next, imagine a divine kiss imprinted on the lips.

7. Next, imagine the divine energy informing the nerves and muscles of the body, and concentrate on the phenomenon which will already have been observed in 3, the restoring of the circulation.

8. Last, imagine the return of the reproductive power, and employ this to the impregnation of the Egg of light in which man is bathed.

9. Now represent to thyself that this egg is the Disk of the Sun, setting in the west.

10. Let it sink into blackness, borne in the bark of heaven, upon the back of the holy cow Hathor. And it may be that thou shalt hear the moaning thereof.

11. Let it become blacker than all blackness. And in this meditation thou shalt be utterly without fear, for that the blankness that will appear unto thee is a thing dreadful beyond all thy comprehension.

And it shall come to pass that if thou hast well and properly performed this meditation that on a sudden thou shalt hear the drone and booming of a Beetle.

12. Now then shall the Blackness pass, and with rose and gold shalt thou arise in the East, with the cry of an Hawk resounding in thine ear. Shrill shall it be and harsh.

13. At the end shalt thou rise and stand in the mid-heaven, a globe of glory. And therewith shall arise the mighty Sound that holy men have likened unto the roaring of a Lion.

14. Then shalt thou withdraw thyself from the Vision, gathering thyself into the divine form of Osiris upon his throne.

15. Then shalt thou repeat audibly the cry of triumph of the god rearsen, as it shall have been given unto thee by thy Superior.

16. And this being accomplished, thou mayest enter again into the Vision, that thereby shall be perfected in thee.

17. After this shalt thou return into the body, and give thanks unto the Most High God LAIDA; yea unto the Most High God LAIDA.

18. Mark well that this operation should be performed if it be possible in a place set apart and consecrated to the Works of the Magic of Light. Also that the Temple should be ceremonially open as thou hast knowledge and skill to perform, and that at the end thereof the closing should be most carefully accomplished. But in the preliminary practice it is enough if thou cleanse thyself by ablu-tion, by robing, and by the rituals of the Penta-gram and Hexagram.

0-2 should be practised at first, until some re-alisation is obtained; and the practice should al-ways be followed by a divine invocation of Apollo or of Isis or of Jupiter or of Serapis.

Next, after a swift summary of 0-2, practise 3-7.

This being mastered, add 8.

Then add 9-13.

Then being prepared and fortified, well fitted for the work, perform the whole meditation at one time. And let this be continued until perfect suc-cess be attained therein. For this is a mighty medi-tation and holy, having power even upon Death; yea, having power even upon Death.

(Note by Fra. O.M. At any time during this medita-tion, the concentration may bring about Samadhi. This is to be feared and shunned, more than any other break-ing of control, for that it is the most tremendous of the forces which threaten to obsess. There is also some danger of acute delirious melancholia at point 1.)

III

SSS

"Thou art a beautiful thing, whiter than a woman in the column of this vibration.

"I shoot up vertically like an arrow, and become that Above.

"But it is death, and the flame of the pyre.

"Ascend in the flame of the pyre, O my Soul! Thy God is like the cold emptiness of the utmost heaven, into which thou radiatest thy little light.

"When Thou shalt know me, O empty God, my flame shall utterly expire in Thy great N.O.X." – LIBER LAPIDIS LAZULI. I. 36-40.

0. Be seated in thine Asana, preferably the Thunderbolt.

It is essential that the spine be vertical.

1. In this practice the cavity of the brain is the Yoni; the spinal cord is the Lingam.

2. Concentrate thy thought of adoration in the brain.

3. Now begin to awaken the spine in this manner. Concentrate thy thought of thyself in the base of the spine, and move it gradually up a little at a time.

By this means thou wilt become conscious of the spine, feeling each vertebra as a separate entity. This must be achieved most fully and perfectly before the further practice is begun.

4. Next, adore the brain as before, but figure to thyself its content as infinite. Deem it to be the womb of Isis, or the body of Nuit.

5. Next, identify thyself with the base of the spine as before, but figure to thyself its energy as infinite. Deem it to be the phallus of Osiris or the being of Hadit.

6. These two concentrations 4 and 5 may be pushed to the point of Samadhi. Yet lose not control of the will; let not Samadhi be thy master herein.

7. Now then, being conscious both of the brain and the spine, and unconscious of all else, do thou imagine the hunger of the one for the other: the

emptiness of the brain, the ache of the spine, even as the emptiness of space and the aimlessness of Matter.

And if thou hast experience of the Eucharist in both kinds, it shall aid thine imagination herein.

8. Let this agony grow until it be insupportable, resisting by will every temptation. Not until thine whole body is bathed in sweat, or it may be in sweat of blood, and until a cry of intolerable anguish is forced from thy closed lips, shalt thou proceed.

9. Now let a current of light, deep azure flecked with scarlet, pass up and down the spine, striking as it were upon thyself that art coiled at the base as a serpent.

Let this be exceedingly slow and subtle; and though it be accompanied with pleasure, resist; and though it be accompanied with pain, resist.

10. This shalt thou continue until thou art exhausted, never relaxing the control. Until thou canst perform this one section 9 during a whole hour, proceed not. And withdraw from the meditation by an act of will, passing into a gentle Pranayama without Kumbhakham, and meditating on Harpocrates, the silent and virginal God.

11. Then at last, being well-fitted in body and mind, fixed in peace, beneath a favourable heaven of stars, at night, in calm and warm weather, mayst thou quicken the movement of the light until it be taken up by the brain and the spine, independently of thy will.

12. If in this hour thou shouldst die, is it not written: "Blessed are the dead that die in the Lord"? Yea. Blessed are the dead that die in the Lord!

RITUAL VIII

A.:A.: Publication in Class D

000. The light is come to the darkness, and the darkness is made light. Then is light married with light, and the child of their love is that other darkness, wherein they abide that have lost name and form. Therefore did I kindle him that had not understanding, and in the Book of the Law did I write the secrets of truth that are like unto a star and a snake and a sword.

00. And unto him that understandeth at last do I deliver the secrets of truth in such wise that the least of the little children of the light may run to the knees of the mother and be brought to understand.

0. And thus shall he do who will attain unto the mystery of the knowledge and conversation of his Holy Guardian Angel:

1. First, let him prepare a chamber, of which the walls and the roof shall be white, and the floor shall be covered with a carpet of black squares and white, and the border thereof shall be blue and gold.

2. And if it be in a town, the room shall have no window, and if it be in the country, then it is better if the window be in the roof. Or, if it be possible, let this invocation be performed in a temple prepared for the ritual of passing through the ~~Tau~~ ^{from} the roof he shall hang a lamp, wherein is a red glass, to burn olive oil. And this lamp shall he cleanse and make ready after the prayer of sunset, and beneath the lamp shall be an altar, foursquare, and the height shall be thrice half of the breadth or double the breadth.

4. And upon the altar shall be a censer, hemispherical, supported upon three legs, of silver, and within it an hemisphere of copper, and upon the top a grating of gilded silver, and thereupon shall he burn incense made of four parts of olibanum and two parts of stacte, and one part of lignum aloes, or of cedar, or of sandal. And this is enough.

5. And he shall also keep ready in a flask of crystal within the altar, holy anointing oil made of myrrh and cinnamon and galangal.

6. And even if he be of higher rank than a Probationer, he shall yet wear the robe of the Proba-

tioner, for the star of flame showeth forth Ra Hoor Khuit openly upon the breast, and secretly the blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit. And I am the golden Tau in the midst of their marriage. Also, if he choose, he may instead wear a close-fitting robe of shot silk, purple and green, and upon it a cloak without sleeves, of bright blue, covered with golden sequins, and scarlet within.

7. And he shall make himself a wand of almond wood or of hazel cut by his own hands at dawn at the Equinox, or at the Solstice, or on the day of Corpus Christi, or on one of the feast-days that are appointed in the Book of the Law.

8. And he shall engrave with his own hand upon a plate of gold the Holy Sevenfold Table, or the Holy Twelfold Table, or some particular

device. And it shall be foursquare within a circle, and the circle shall be winged, and he shall attach it about his forehead by a ribbon of blue silk.

9. Moreover, he shall wear a fillet of laurel or rose or ivy or rue, and every day, after the prayer of sunrise, he shall burn it in the fire of the censer.

10. Now he shall pray thrice daily, about sunset, and at midnight, and at sunrise. And if he be able, he shall pray also four times between sunrise and sunset.

11. The prayer shall last for the space of an hour, at the least, and he shall seek ever to extend it, and to inflame himself in praying. Thus shall he invoke his Holy Guardian Angel for eleven weeks, and in any case he shall pray seven times daily during the last week of the eleven weeks.

12. And during all this time he shall have composed an invocation suitable, with such wisdom and understanding as may be given him from the Crown, and this shall he write in letters of gold upon the top of the altar.

13. For the top of the altar shall be of white wood, well polished, and in the centre thereof he shall have placed a triangle of oakwood, painted

IMPRIMATUR

Pro Coll. Summ.

93	10°=1□
666	9°=2□
Saturnus	8°=3□

Pro Coll. Int.

D.D.S.	7°=4□
Π.	7°=4□
O.S.V.	6°=5□
M.	6°=5□
S.e.S.	5°=6□

with scarlet, and upon this triangle the three legs of the censer shall stand.

14. Moreover, he shall copy his invocation upon a sheet of pure white vellum, with Indian ink, and he shall illuminate it accordingly to his fancy and imagination, that shall be informed by beauty.

15. And on the first day of the twelfth week he shall enter the chamber at sunrise, and he shall make his prayer, having first burnt the conjuration that he had made upon the vellum in the fire of the lamp.

16. Then, at his prayer, shall the chamber be filled with a light insufferable for splendour, and a perfume intolerable for sweetness. And his Holy Guardian Angel shall appear unto him, yea, his Holy Guardian Angel shall appear unto him, so that he shall be wrapt away into the Mystery of Holiness.

17. All that day shall he remain in the enjoyment of the knowledge and conversation of the Holy Guardian Angel.

18. And for three days after he shall remain from sunrise unto sunset in the temple, and he shall obey the counsel that his Angel shall have given unto him, and he shall suffer those things that are appointed.

19. And for ten days thereafter shall he withdraw himself as shall have been taught unto him from the fullness of that communion, for he must harmonize the world that is within with the world that is without.

20. And at the end of the ninety-one days he shall return into the world, and there shall he perform that work to which the Angel shall have appointed him.

21. And more than this it is not necessary to say, for his Angel shall have entreated him kindly, and showed him in what manner he may be most perfectly invoked. And unto him that hath this Master there is nothing else that he needeth, so long as he continue in the knowledge and conversation of the Angel, so that he shall come at last into the City of the Pyramids.

22. Lo! two and twenty are the paths of the Tree, but one is the Serpent of Wisdom; ten are the ineffable emanations, but one is the Flaming Sword.

Behold! There is an end to life and death, an end to the thrusting forth and the withdrawing of the breath. Yea, the House of the Father is a mighty tomb, and in it he hath buried everything whereof ye know.

The Angelic Alphabet

The illustration shown below is of the “Enochian”, “Angelic” or “Adamical” alphabet as drawn by Edward Kelley on the 6th of May 1583, at the end of the *Loagaeth* (in MS. Sloane 3189 – note that this is not the same as Dee’ copy of the alphabet in MS. Sloane 3188, which is slightly different). Dee’s diary entry contains this note:

But it is to be noted that when E.K. could not aptly imitate the form of the characters or letters as they were shewed, that then they appeared drawn on his paper with a light yellow colour, which he drew the black upon; and so the yellow colour disappearing, there remained only the shape of the letter in black...

Regarding the letters themselves, Dee notes in a conversation with the angel Il (28th April 1583):

Dee: *And first I think that those letters of our Adamical alphabet have a due peculiar unchangeable proportion of their forms, and likewise that their order is also mystical.*

Il: *These letters represent the creation of man, and therefore they must be in proportion. They represent the workmanship wherewithal the soul of man was made like unto his creator.*

Orthography							
Letter name	Pa	Veh	Ged	Gal	Or	Un	Graph
Pronunciation of letter name (if different)					“Orh”	“Und”	“Graupha”, in the throat
English equivalent	B	C	G	D	F	A	E

Orthography								
Letter name	Tal	Gon	Gon (with point)	Na	Ur	Mals	Ger	Drux
Pronunciation of letter name (if different)	“Stall” or “Xtall”			“Nach”, as it were in the throat	“Our” or “Ourh”	“Machls”	“Gierh”	“Droux”
English equivalent	M	I	Y	H	L	P	Q	N

Orthography							
Letter name	Pal	Med	Don	Ceph	Van	Fam	Gisg
Pronunciation of letter name (if different)	The “p” pronounced remissly (that is, faintly).			“Keph”			
English equivalent	X	O	R	Z	U	S	T

The Angelic script is written right to left, and is commonly accented – see the *Loagaeth*, and the English transliterations of the 48 Calls or Keys.

The letter ‘C’, as in English, can be pronounced as ‘S’ or ‘K’. Similarly, the letter ‘G’ also represents the sound ‘J’; as can the letter Gon (‘I’ or ‘Y’), though infrequently. Also, the letter Van is pronounced either ‘U’ or ‘V’. The sound ‘W’ is probably represented literally by a double-‘U’. Moreover, it would seem that the Angelic spelling ‘PH’ is pronounced ‘F’, as in English. Also, ‘CH’ may be pronounced as the Greek Chi, or as ‘TCH’.

There are further similarities to other languages. For instance, ‘AU’ is pronounced ‘AF’, which is reminiscent of Greek. There is also a strong possibility that the letter ‘Q’ is pronounced gutturally, as the Semitic “Qaf” or “Qoph”; although the English sound ‘QU’ is present in Enochian.

The letter ‘Z’ is occasionally given with the pronunciation ‘ZOD’ which is merely a 16th Century name of the letter “Zed” or “Zee”.

ABOUT THIS EBOOK (PDF) EDITION

What's in the Package?

This **eBook** consists of this **Read Me** document and two files in Adobe's Portable Document Format (**pdf**). The file named **Complete Golden Dawn.pdf** contains the entire text of the 2003 Second Revised Edition of *The Complete Golden Dawn System of Magic*, including the Index; the file named **Master Index.pdf** contains *only* the Index.

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These files can be used alone or with any hardcopy edition of *The Complete Golden Dawn System of Magic*. To open the **pdfs**, you will need Adobe's (Acrobat) Reader (version 5 or higher). You can get a free copy online at: <http://www.adobe.com/products/acrobat/readstep2.html>

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Our deepest appreciation to Jim Strain for creating the Index and to Ron Wilhelm for creating the clickable links in the Index.

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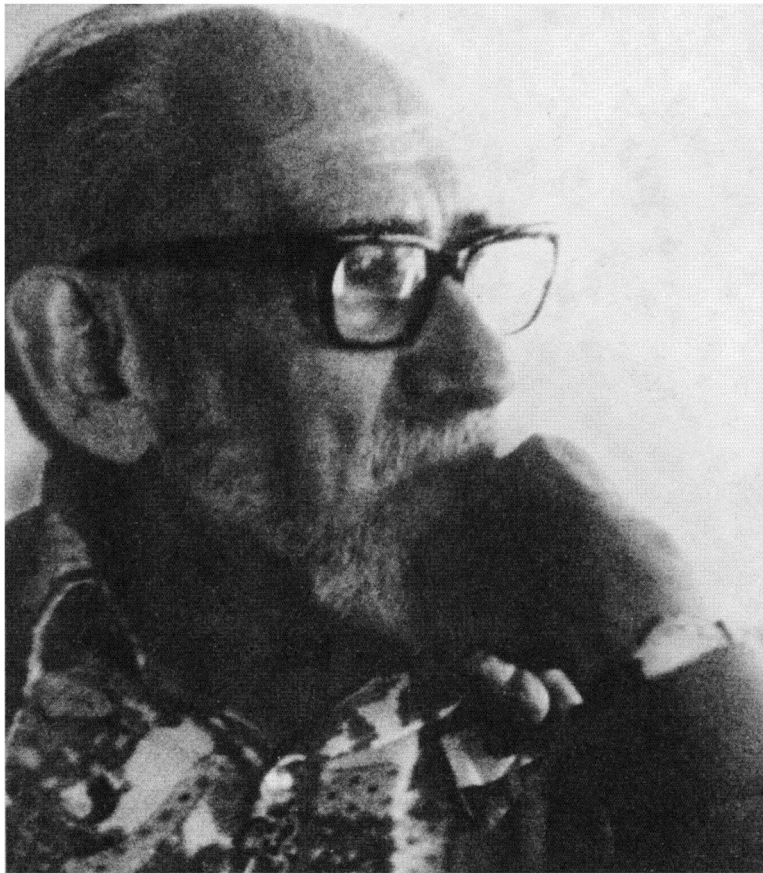
The files were created from the 2003 Second Revised Edition of *The Complete Golden Dawn System of Magic* and looks exactly the same: format, layout, pagination, everything. Because most of the hardcopy edition was not available in machine readable form, Optical Character Recognition (OCR) technology was used. This means that the **pdf** may have some differences/errors as compared to the hardcopy edition (i.e., the OCR process is not perfect). We have caught and corrected many of these, but some errors are inevitable. (If you find any **significant** errors, we'd appreciate your letting us know.) Any discrepancies, of course, should be resolved in favor of the hardcopy edition.



DR. W. WYNN WESTCOTT

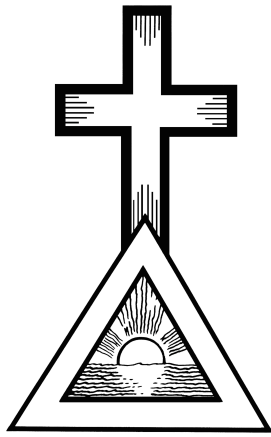


S.L. MACGREGOR MATHERS



ISRAEL REGARDIE

Born -- November 17, 1907 — Died March 10, 1985



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THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

**BY
ISRAEL REGARDIE**

Israel Regardie

**FOREWORD BY
CHRISTOPHER S. HYATT, Ph.D.**

Number _____



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DEDICATION

It gives me great pleasure to dedicate this book to:

CARR P. COLLINS, Jr.
who has been of invaluable help.

and to

CHRISTOPHER S. HYATT
without whose counsel and aid this book would never have seen the light,

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It gives me great pleasure to thank the following for their generosity and courtesy as follows:

Mr. Carr P. Collins Jr., for giving me free access to his vast collection of Golden Dawn manuscripts, many dated before the turn of the century. And who on two occasions visited England to bring me back a complete set of Golden Dawn documents for the express purpose of writing this book; The late Gerald Yorke for giving Carr Collins copies of a complete set of all the Golden Dawn documents ranging from Neophyte to Adeptus Minor issued to Frater De Profundis ad Lucem (Mr. Leigh F. Gardner), circa 1894-1896; Robert A. Gilbert, (now writing a biography of A.E. Waite) for his gift of two rituals from Waite's Fellowship of the Rosy Cross; Francis King for permission to use lengthy excerpts from his books *Ritual Magic in England* and *The Rebirth of Magic*; Gerald Suster for his contribution of a critique of Ellic Howe's book on the Golden Dawn; Thomas Head, Ph.D., who wrote the learned introduction to the Enochian system; Ms. Patricia Monocris for her Ritual "Requiescat in Pace"; Mr. Larry Epperson for his ritual on the Evocation of the Spirit Chassan to visible appearance; Edwin Steinbrecher for permission to quote at large from his *Inner Guide Meditation*; Ithell Colquhoun for the portrait of Mathers painted by Moina Mathers, the background of which I had lightened to bring his face more clearly into the foreground; Stuart R. Kaplan for his kind permission to quote from his *Encyclopedia of Tarot* and to use some cards of the *Golden Dawn Tarot* (U.S. Game Systems); Dr. Robert Wang for the photograph of his model of the Tree of Life projected into a sphere; Hans Nintzel for the use of his essay on Alchemy; Mr. Neville Armstrong of Spearman Ltd. (England) for his permission to use the portrait of McGregor Mathers and that of Dr. Wynn Westcott; Finally to the Wizard Book Shelf for permission to quote from their edition of *The Zohar* translated by Nurho de Manhar (San Diego, Calif. 1978), and to Victor A. Endersby for the quote from *The Hall of Mirrors*.

Finally I would like to express my deepest gratitude to the staff of Falcon Press and in particular S.L. Slaughter for his artistic work and persistence, Kris Morgan for her contribution of the Rose Cross, the Ring and the Disc, and the Seven Palaces of Holiness; Corey Hogan for his never ending determination and guidance in seeing that production proceeded on schedule, and Christopher S. Hyatt both for his help in editing, his original contribution of ideas and his neverending "push" to insure that all went as well as possible.

A NOTE ON STYLE

In addition to the official and unofficial documents of the Order in this book, there are a number of papers and articles contributed by various authors. What has to be noted about all these documents is a difference of style in writing and of spelling out some of the basic terms used in the Qabalah and Magic. It was my original intention to render style and spelling uniform in this book, but upon more prolonged reflection I have decided to let the individuality of each author speak for himself. As a result the reader will note that there are discrepancies here and there where the most basic technical names are used. For example, Sephirah is often spelled without the final letter. Of course this is minor, but at the same time it is symptomatic of a trend which may prove confusing if he neglects this warning. In other words do not pay too much attention to the trivialities of style, set, and spelling but rather try to grasp what each writer is attempting to say. On the whole we have tried to remain faithful to each writer's wishes and intent even to such a degree as to include some of their lesser errors and arrogances.

PERSISTENCE AND DETERMINATION

Over the years I have been asked over and over again what are the most important qualities that a student should possess in approaching the Great Work. Other than normal intelligence and emotional stability. I find two other qualities which are essential for success. They are best summed up in the following quotation.

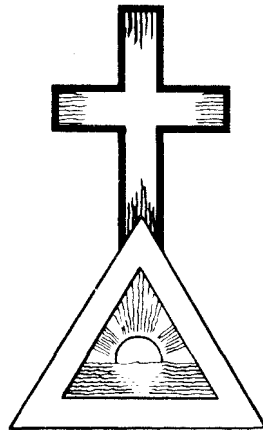
Nothing in the world can take the place of persistence.

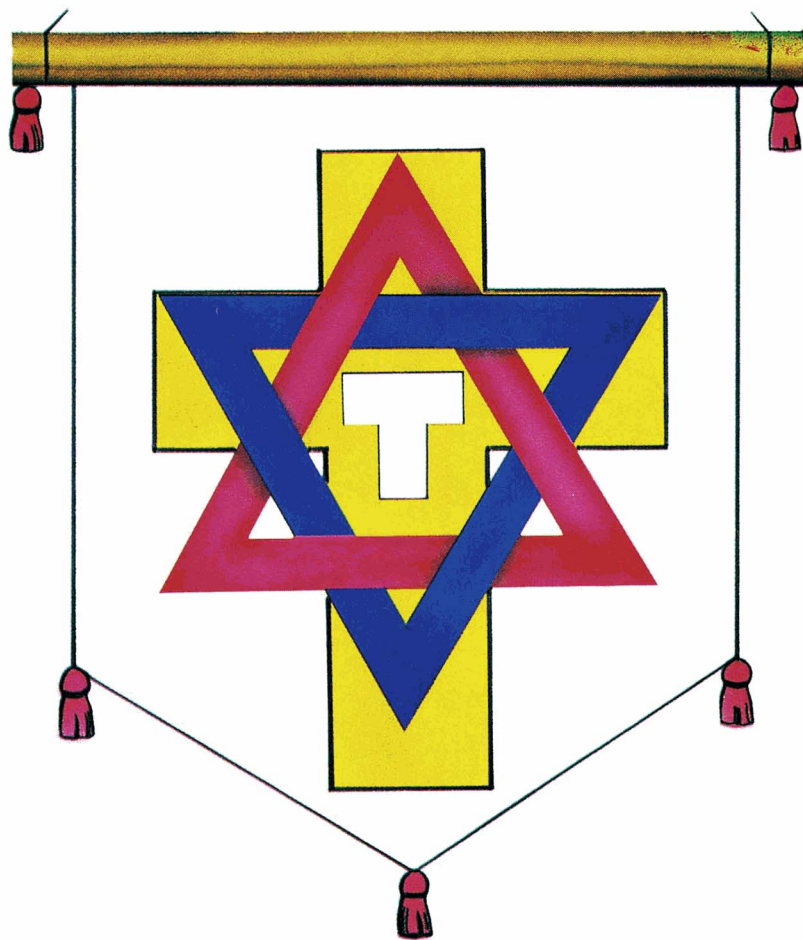
Talent will not; nothing is more common than unsuccessful men with talent.

Genius will not; unrewarded genius is almost a proverb.

Education will not; the world is full of educated derelicts.

Persistence and determination alone are omnipotent.

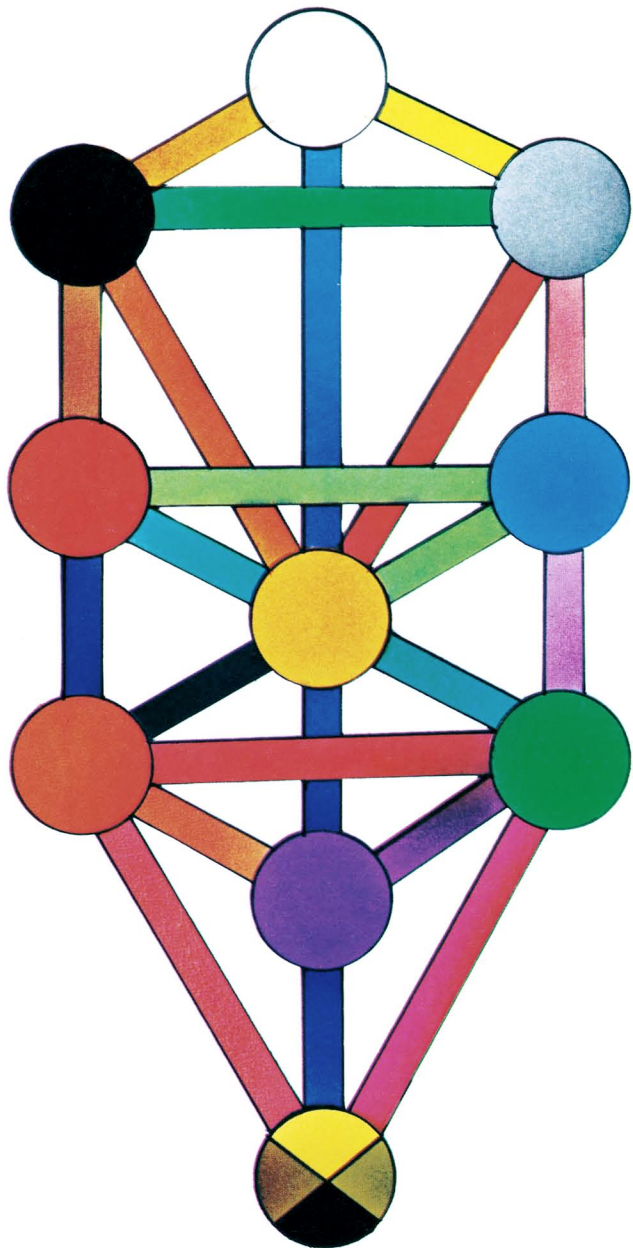




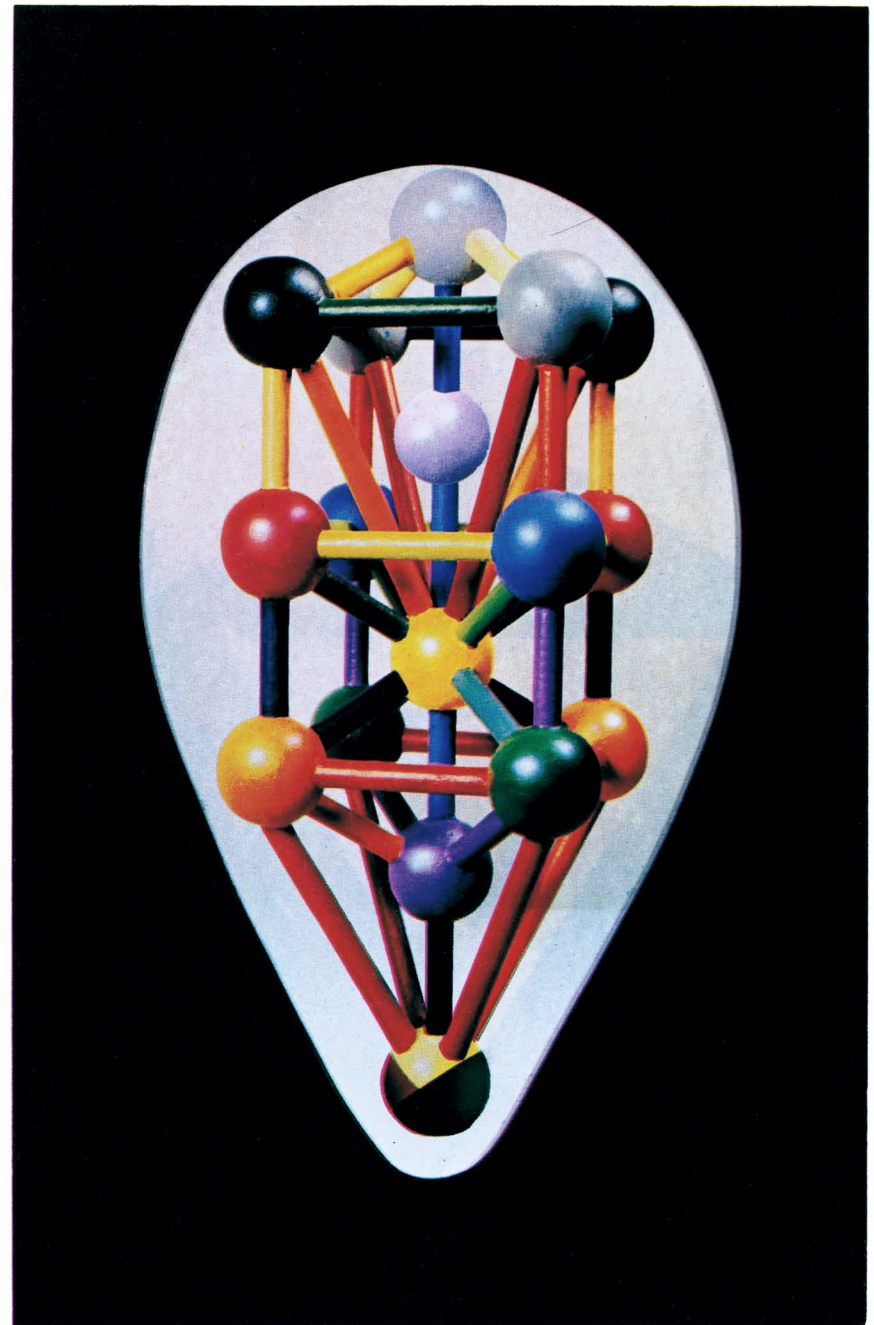
BANNER OF THE EAST



BANNER OF THE WEST



QABALISTIC TREE OF LIFE



TREE OF LIFE IN A SPHERE



KERUB OF AIR



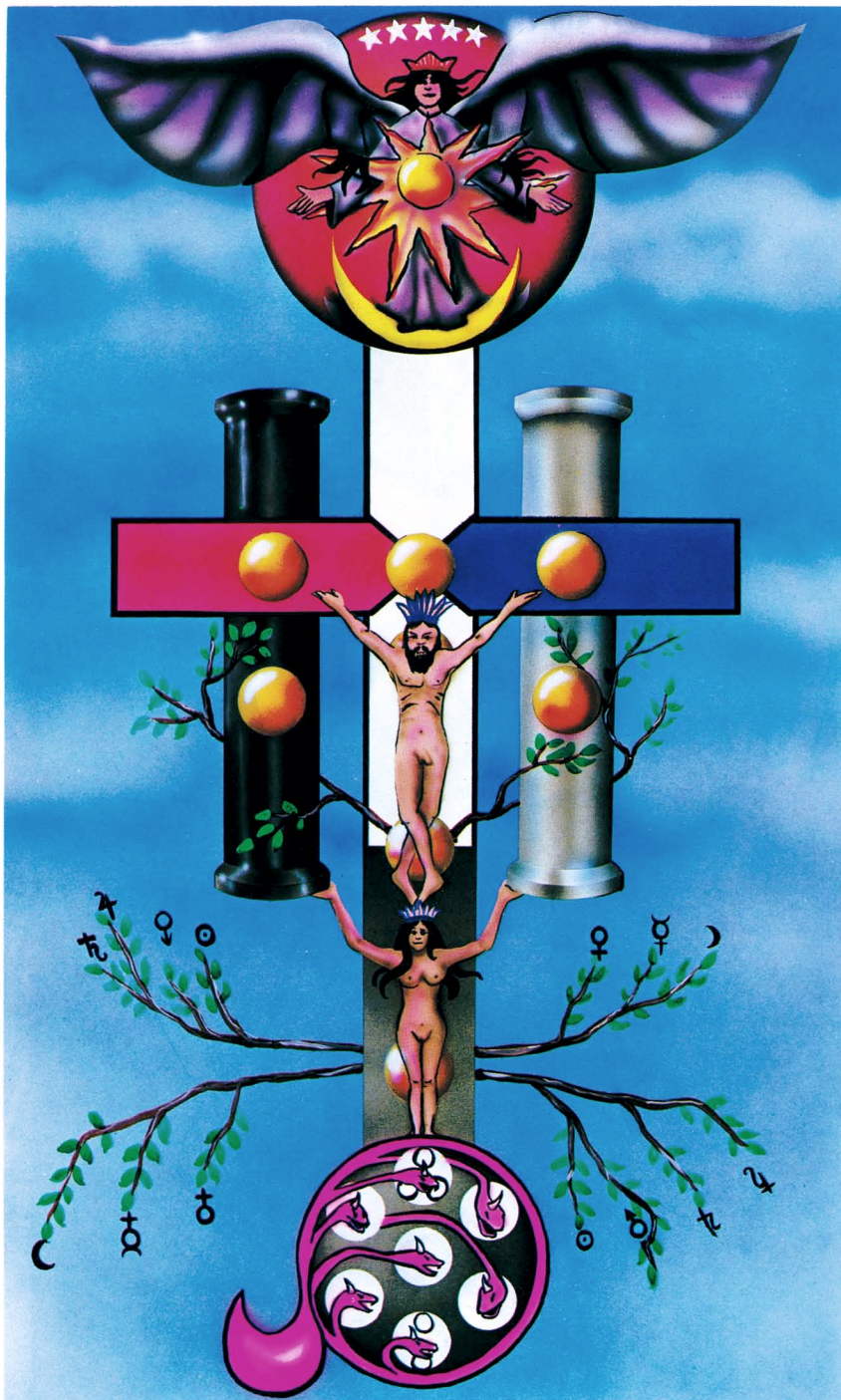
KERUB OF FIRE



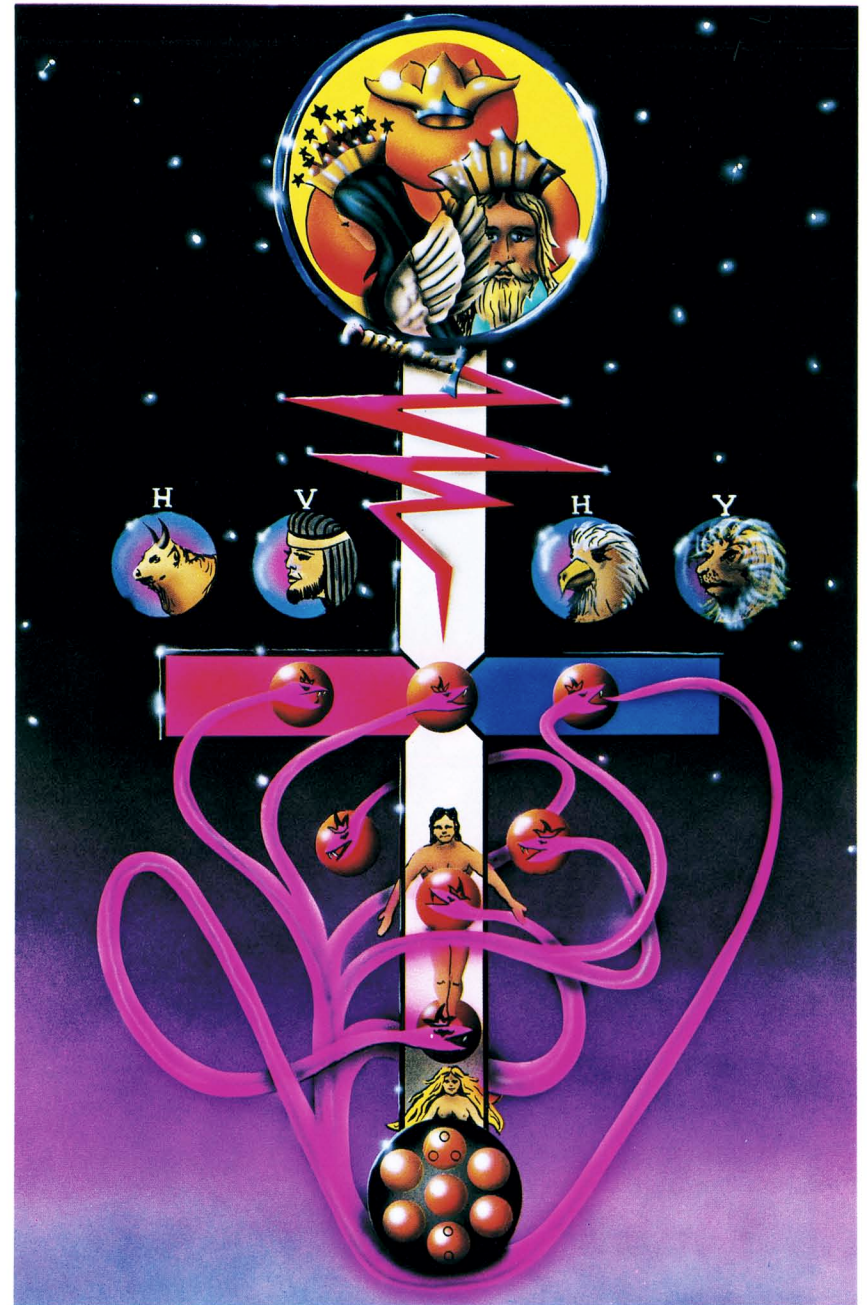
KERUB OF EARTH



KERUB OF WATER



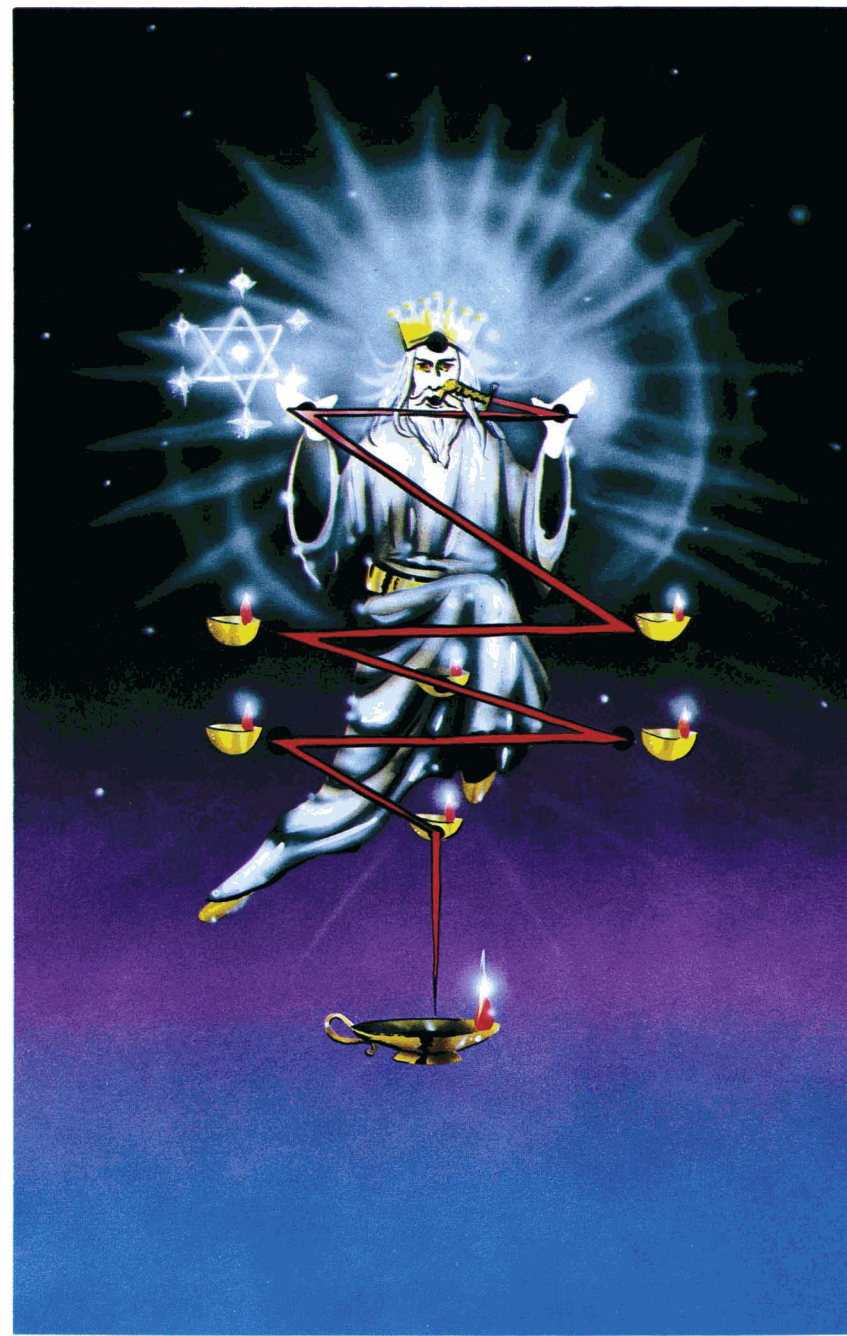
GARDEN OF EDEN BEFORE THE FALL



GARDEN OF EDEN AFTER THE FALL



RESTORATION (ON THE LID OF THE PASTOS)



THE HIGHER AND DIVINE GENIUS
(ON THE LID OF THE PASTOS)



GOD FORMS



ENOCHIAN CHESS PIECES (FIRE)



ENOCHIAN CHESS PIECES (AIR)

FOREWORD

TO THE SECOND EDITION OF THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

By
Christopher S. Hyatt, Ph.D.

This is an unusual foreword. It is not an attempt to sell this book or to uplift the reader, but a statement of pertinent facts which all serious students of occult history might wish to contemplate. Some critics have suggested that I place what follows into an article instead of a foreword to an important piece of Magical history. I think they are correct, but this book has reached the limit of its physical capacity so I have chosen this format.

The last edition of *The Complete Golden Dawn System of Magic* left the printers in 1995, celebrating 10 years in print... We are now entering 2003 and much has happened since our ten year celebration of the first edition (1985). I will touch on some of these.

Foremost is the release of this, the second edition, of Dr. Regardie's final work... This edition differs in a number of ways:

First: this book has a complete Master Index and Master Table of Contents. We owe this achievement to a number of events.

- a. the overwhelming demand by readers for a better way to utilize the book.
- b. the neverending efforts of Jim Strain who was introduced to us by James Wasserman. Without Mr. Strain, the Master Index and Master Table of Contents might have never seen the light of day. He did this work without the assistance of a computer. The original typesetting had been lost so Jim did it the hard way—by hand.

Second: this new edition will be sold only online and by mail order directly by Falcon, to you, the reader. There are two forms of this new edition: 1) a numbered, limited edition signed by Dr. Hyatt and; 2) a *deluxe* numbered, limited edition, autographed by Dr. Hyatt to the specific buyer, with a special leather binding and a different numbering system (0-01 to 0-99). After these limited editions are completely sold, a regular edition will be released to the general public.

Third: there are four new articles, two written by individuals who knew Dr. Regardie well: Dr. Jack Willis (psychologist) and Dr. Joseph Lisiewski (physicist); and two by individuals who never met Dr. Regardie: Zehm Alohim and the noted occultist S. Jason Black who presents a pivotal article. These authors bring their own personal experience, specialties and insight to this Magnum Opus.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

SOME INTERESTING ISSUES

Before Dr. Regardie died he asked me to continue his work, particularly in the area of publishing. Considering the ups and downs of the economy, the bankruptcy of a number of important distributors, and the general change of complexion in the industry as a whole, we give ourselves a letter grade of B. Other than the *Complete Golden Dawn*, demand for Dr. Regardie's work published by Falcon Press has been moderate. There are a number of possible reasons.

Regardie didn't want anyone to centralize the Golden Dawn. Every one of his private students knew of this requirement. I, of course, promised that I would not attempt to control the Golden Dawn and for this I give myself a letter grade of A.

However, I can't say the same for some others, many of whom have tried to monopolize the activities of Golden Dawn as their own fiefdom. As usual they assert that they are doing it for mankind and, as usual, only fools believe such attempts at transforming greed into altruism. In my feeble attempt to counter this coup, I have created—or helped to create—functional (and dysfunctional) operating Temples. Some of these have been a practical success while others have been outright failures—as I intended them to be. However, one thing is clear: they exist and their very existence resists the attempts to “own” the Golden Dawn. For this I give myself a letter grade of B.

Even more disturbing than the attempt to monopolize the Golden Dawn is the misuse of Regardie as a steppingstone and authority.

These upstarts misused Dr. Regardie as a power base and then demeaned him. These were attempts at *ad hominem* character assassination. These “remarks” range from calling Regardie a fool or lacking in knowledge, to spreading rumors, to fabrications and derision surrounding the circumstances of his death. The maneuver of using a person and then demeaning him is not uncommon for individuals who lack real substance of their own.

Finally, Dr. Regardie is sometimes accused of betraying Crowley by exposing his faults in *The Eye in the Triangle*. Dr. Regardie's analysis of Crowley is essential to unravel the truth, as both Crowley and his followers have obfuscated an entire body of knowledge in decorative pastels. Regardie is often “hated” because, as one member of Crowley's clan has said, “How dare Regardie psychologize the prophet of the New Aeon! This is why Regardie suffered and why his reputation is questioned—this is why Crowley will be remembered and Regardie forgotten.” Assertions such as these often amaze me—as their authors attempt to pass off their need for hero worship as moral imperatives. It is both funny and pathetic what a fool can do with a few footnotes. Wild assertions, academic style and clichés cannot take the place of critical thinking.

The attempt to fling Dr. Regardie to the far reaches of hell—or worse, a footnote or two—has not been successful, although at times it has seemed so. Books have been published which slowly removed Regardie as a major force in the Golden Dawn, while some followers of Crowley have attempted to ignore him because Crowley and Regardie had such an awful row.

We know that the return of the *Complete Golden Dawn System of Magic*, in its second edition, will help bring Dr. Regardie back into the richness of the light which he so deeply deserves.

STANDARDS, ELITISM, EQUALITY AND MAGIC

If you needed a heart transplant you might search for a surgeon with the best rate of success. We can define success as the highest number of patients who survived the operation, the length

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of time before symptoms reappeared, and possibly the quality of the patient's life after surgery. Assuming you wanted to survive, these standards—and others—might make up your selection criteria.

On the other hand, if you didn't want to survive, you would use different standards. With this idea in mind, I will conclude that no matter what you do, you have standards—and by this I include those "standards" fostered by politicians, newscasters, grammar-school teachers and derelicts. (However, if you held *their* "standards" you probably would have not purchased this book.)

I have standards and I assert they are based on what is defined as success, quality of life and a general feeling of well-being. I do not base my decisions or actions on what the mentally defective might do. If I have a dollar set aside for donation I will give it to a hungry genius working on the origins of life, and forego helping the inadequate. If I had two dollars I would give both to the hungry genius.

Dr. Regardie also had standards and they were not those of the "crucified one." He was an elitist and, though he sometimes failed both in judgment and results, he held to his standards nonetheless.

He was kind to people, polite and concerned. However, he chose his company as carefully as he could.

Dr. Regardie donated or gave his money (and heart) to promising students in college and magic as well as to a few occult and non-occult organizations. The weak, stupid and lame were not on his donation list. He gave value to what he valued. He was not interested in the applause of bleeding-heart, guilt-ridden weaklings.

One of his concerns, as is mine, are the programs designed to weaken the individual through blatant overindulgence and the teaching of self-hate which has been inculcated into the minds of the healthy and capable by a decadent morality. He fought this at every opportunity.

Elitism in this context is to support and admire the best, not the worst.

This doesn't mean harming others who do not meet these standards; it simply means withholding value from them.

Dr. Regardie never attempted to reduce the best to the worst for the sake of pity. In this sense neither of us supported the politically correct notion of equality. Our attitude has led to both of us being ostracized by many occult groups—which includes most Crowley organizations. Let me make this point very clear... Dr. Regardie was a Thelemite, something of a Jeffersonian Democrat, or a Libertarian... However, he realized that Thelema and most political groups behaved in the exact opposite of the values and theories espoused by their founders. Although offered a high-ranking position in a number of organizations—including the OTO—he politely refused. Keep in mind that, though Dr. Regardie was a gentleman publicly, privately he could be quite vicious concerning the weak and lame who headed and populated most Occult groups.

Magic is the attempt to control paranormal or natural forces, by ritual, imagination and other techniques, to conform to the will of the operator. The term "will" in this context refers to the "force of desire." The control of paranormal forces can mean learning from "higher powers" to finding the right mate. Some individuals regard some forms of magic as either black or white. Apparently this means that black magic correlates with self-interest and harming others, while white magic relates to spiritual pursuits and helping others. Magic, however, is magic, regardless of what ends one pursues or how you might moralize about the means used to accomplish the

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end. Like science, magic must remain amoral—uninfluenced by any set of standards except knowledge and results...

In summary, Regardie espoused the theory that, like science, magic was an objective practice...the ritual either accomplished its ends or not...

Though Regardie was a generous and caring person, he never regarded his personal values from a moral perspective nor demanded that others behave like himself.

Dr. Regardie had very high standards although, like all of us, he often failed at realizing them... He was a strong advocate of elitism and was horrified by what I now call the new age plague...which has distorted and obfuscated magic and science through a neopuritanical ethic, eulogized through a greatly watered down Judeo/Christian/Islamic morality... The ethic of the new age, which in my view is now dwindling, is a combination of regressive self-indulgence and self-hate...two programs of self-destruction whose time has come and gone. We are now moving into a new era, neither better nor worse than the one we are emerging from... This is not the so-called Aeon of Horus, but another... The Aeon of Horus has come and gone in an instant and, like all minor influences, has left behind its refuse. With all of this said, we at Falcon hope that you find this new edition both more useful and enjoyable.

Christopher S. Hyatt, Ph.D.
17 November 2002 CE
St. Thomas, USVI

INTRODUCTION

HISTORY OF THE GOLDEN DAWN

THE EARLY YEARS

By
Israel Regardie¹

"The Order of the Golden Dawn," narrates the history lecture of that Order, "is an Hermetic Society whose members are taught the principles of Occult Science and the Magic of Hermes. During the early part of the second half of last century, several eminent Adepts and Chiefs of the Order in France and England died, and their death caused a temporary dormant condition of Temple work.

"Prominent among the Adepts of our Order and of public renown, were Eliphas Levi the greatest of modern French magi; Ragon, the author of several books of occult lore; Kenneth M. Mackenzie, author of the famous and learned Masonic Encyclopaedia; and Frederick Hockley possessed of the power of vision in the crystal, and whose manuscripts are highly esteemed. These and other contemporary Adepts of this Order received their knowledge and power from predecessors of equal and even of greater eminence. They received indeed and have handed down to us their doctrine and system of Theosophy and Hermetic Science and the higher Alchemy from a long series of practised investigators whose origin is traced to the Fraternitas Rosae Crucis of Germany, which association was founded by one Christian Rosenkreutz about the year 1398 A.D. ...

"The Rosicrucian revival of Mysticism was but a new development of the vastly older wisdom of the Qabalistic Rabbis and of that very ancient secret knowledge, the Magic of the Egyptians, in which the Hebrew Pentateuch tells you that Moses, the founder of the Jewish system was 'learned', that is, in which he had been initiated." In a slender but highly informative booklet entitled *Data of the History of the Rosicrucians* published in 1916 by the late Dr. William Wynn Westcott, we find the following brief statement: "In 1887 by permission of S.D.A. [Anna Sprengel] a continental Rosicrucian Adept, the Isis-Urania Temple of Hermetic Students of the G.D. was formed to give instruction in the mediaeval Occult sciences. Fratres M.E.V. [William Robert Woodman] with S.A. [Dr. Wynn Westcott] and S.R.M.D. [S.L. MacGregor Mathers] became the chiefs, and the latter wrote the rituals in modern English from old Rosicrucian mss. (the property of S.A.) supplemented by his own literary researches."

In these two statements is narrated the beginning of the Hermetic Order of the Golden Dawn—an organisation which has exerted a greater influence on the development of Occultism since

¹ Originally published in *My Rosicrucian Adventure* (1936) which was revised and republished as *What You Should Know About the Golden Dawn* (Falcon Press, 1983).

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its revival in the last quarter of the 19th century than most people can realise. There can be little or no doubt that the Golden Dawn is, or rather was until very recently, the sole depository of magical knowledge, the only Occult Order of any real worth that the West in our time has known, and a great many other occult organisations owe what little magical knowledge is theirs to leakages issuing from that Order and from its renegade members.

The membership of the Golden Dawn was recruited from every circle, and it was represented by dignified professions as well as by all the arts and sciences, to make but little mention of the trades and business occupations. It included physicians, psychologists, clergymen, artists and philosophers; and normal men and women, humble and unknown, from every walk of life have drawn inspiration from its font of wisdom, and undoubtedly many would be happy to recognise and admit the enormous debt they owe to it.

As an organisation, it preferred always to shroud itself in an impenetrable cloak of mystery. Its teaching and methods of instruction were stringently guarded by various penalties attached to the most awe-inspiring obligations in order to ensure that secrecy. So well have these obligations with but one or two exceptions been kept that the general public knows next to nothing about the Order, its teaching, or the extent and nature of its membership. Though this book will touch upon the teaching of the Golden Dawn, concerning its membership as a whole the writer will have nothing to say, except perhaps to repeat what may already be more or less well-known. For instance, it is common knowledge that W.B. Yeats, Arthur Machen and, if rumour may be trusted, the late Arnold Bennett were at one time among its members, together with a good many other writers and artists.

With regard to the names given in Dr. Westcott's statement it is necessary that we bestow to them some little attention in order to unravel, so far as may be possible, the almost inextricable confusion which has characterised every previous effort to detail the history of the Order. M.E.V. was the motto chosen by Dr. William Robert Woodman, an eminent Freemason of the last century. Sapere Aude and Non Omnis Moriar were the two mottos used by Dr. Westcott, an antiquarian, scholar, and coroner by profession. S.R.M.D. or S. Rhiogail Ma Dhream was the motto of S.L. MacGregor Mathers, the translator of *The Greater Key of King Solomon*, the *Book of the Sacred Magic of Abramelin the Mage*, and *The Qabalah Unveiled*, which latter consisted of certain portions of the Zohar prefixed by an introduction of high erudition. He also employed the Latin motto Deo Duce Comite Ferro. S.D.A. was the abbreviation of the motto Sapiens Dominabitur Astris chosen by a Fraulein Anna Sprengel of Nuremberg, Germany. Such were the actors on this occult stage, this the *dramatis personae* in the background of the commencement of the Order. More than any other figures who may later have prominently figured in its government and work, these are the four outstanding figures publicly involved in the English foundation of what came to be known as The Hermetic Order of the Golden Dawn.

How the actual beginning came to pass is not really known. Or rather, because of so many conflicting stories and legends the truth is impossible to discover. At any rate, so far as England is concerned, without a doubt we must seek for its origins in the Societas Rosicruciana in Anglia. This was an organisation formulated in 1865 by eminent Freemasons, some of them claiming Rosicrucian initiation from continental authorities. Amongst those who claimed such initiation was one Kenneth Mackenzie, a Masonic scholar and encyclopaedist, who had received his at the hands of a Count Apponyi in Austria. The objects of this Society, which confined its membership to Freemasons in good standing, was "to afford mutual aid and encouragement in working out the great problems of Life, and in discovering the secrets of nature; to facilitate the study of the systems of philosophy founded upon the Kaballah and the doctrines of Hermes Trismegistus."

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Dr. Westcott also remarks that to-day its Frates "are concerned in the study and administration of medicines, and in their manufacture upon old lines; they also teach and practise the curative effects of coloured light, and cultivate mental processes which are believed to induce spiritual enlightenment and extended powers of the human senses, especially in the directions of clairvoyance and clairsaudience."

The first Chief of this Society, its Supreme Magus so-called, was one Robert Wentworth Little, who is said to have rescued some old rituals from a certain Masonic storeroom, and it was from certain of those papers that the Society's rituals were elaborated. He died in 1878, and in his stead was appointed Dr. William R. Woodman. Both Dr. Westcott and MacGregor Mathers were prominent and active members of this body. In fact, the former became Supreme Magus upon Woodman's death, the office of junior Magus being conferred upon Mathers. One legend has it that one day Westcott discovered in his library a series of cipher manuscripts, and in order to decipher them he enlisted the aid of MacGregor Mathers. It is said that this library was that of the Societas Rosicruciana in Anglia, and it is likewise asserted that those cipher manuscripts were among the rituals and documents originally rescued by Robert Little from Freemason's Hall. Yet other accounts have it that Westcott found the manuscripts on a bookstall in Farringdon Street. Further apocryphal legends claim that they were found in the library of books and manuscripts inherited from the mystic and clairvoyant, Frederick Hockley who died in 1885. Whatever the real origin of these mysterious cipher manuscripts, when eventually deciphered with the aid of MacGregor Mathers, they were alleged to have contained the address of Fraulein Anna Sprengel who purported to be a Rosicrucian Adept, in Nuremberg. Here was a discovery which, naturally, not for one moment was neglected. Its direct result was a lengthy correspondence with Fraulein Sprengel, culminating in the transmission of authority to Woodman, Westcott and Mathers, to formulate in England a semi-public occult organisation which was to employ an elaborate magical ceremonial, Qabalistic teaching, and a comprehensive scheme of spiritual training. Its foundation was designed to include both men and women on a basis of perfect equality in contradistinction to the policy of the Societas Rosicruciana in Anglia which was comprised wholly of Freemasons. Thus, in 1887, the Hermetic Order of the Golden Dawn was established. Its first English Temple, Isis-Urania, was opened in the following year.

There is a somewhat different version as to its origin, having behind it the authority of Frater F.R. the late Dr. Felkin, who was the Chief of the Stella Matutina as well as a member of the Societas Rosicruciana. According to his account, and the following words are substantially his own, prior to 1880 members of the Rosicrucian Order on the Continent selected with great care their own candidates whom they thought suitable for personal instruction. For these pupils they were each individually responsible, the pupils thus selected being trained by them in the theoretical traditional knowledge now used in the Outer Order. After some three or more years of intensive private study they were presented to the Chiefs of the Order, and if approved and passed by examination, they then received their initiation into the Order of the Roseae Rubeae et Aureae Crucis.

The political state of Europe in those days was such that the strictest secrecy as to the activities of these people was very necessary. England, however, where many Masonic bodies and semi-private organisations were flourishing without interference, was recognised as having far greater freedom and liberty than the countries in which the continental Adepts were domiciled. Some, but by no means all, suggested therefore that in England open Temple work might be inaugurated. And Dr. Felkin here adds, though without the least word of explanation as to what machinery was set in motion towards the attainment of that end, "and so it was... It came about

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then that Temples arose in London, Bradford, Weston-super-Mare, and Edinburgh. The ceremonies we have were elaborated from cipher manuscripts, and all went well for a time."

As to what ensued after that inauguration of Temple work here we have little record, though an unorthodox account written by Aleister Crowley continues this historical theme in substantially the same words as were orally communicated to me by the late Imperator of one of the now-existent Temples. "After some time S.D.A. died; further requests for help were met with a prompt refusal from the colleagues of S.D.A. It was written by one of them that S.D.A.'s schemes had always been regarded with disapproval but since the absolute rule of the Adepts is never to interfere with the judgment of any other person whomsoever—how much more, then, one of themselves, and that one most highly revered!—they had refrained from active opposition. The Adept who wrote this added that the Order had already quite enough knowledge to enable it or its members to formulate a magical link with the adepts. Shortly after this, one called S.R.M.D. announced that he had formulated such a link, and that himself with two others was to govern the Order... We content ourselves, then, with observing that the death of one of his two colleagues, and the weakness of the other, secured to S.R.M.D., the sole authority..."

In elaboration of this statement, it may be said that in 1891 Dr. Woodman died after but a few days illness, leaving the management of the Order to Westcott and Mathers. Evidently these two scholars carried on quite well together for about six years, for the indications are that the Order flourished and grew expansive. Exactly why Westcott withdrew from the Order—for this is the next major occurrence—appears difficult to discover. Concerning this also several versions are extant. One account has it that accidentally he left some of the Order manuscripts in a portfolio bearing his signature in a cab, and the driver upon finding them turned them over to the authorities. Since Westcott was by profession an East London coroner, the medical authorities strongly objected that one in an official capacity should, no matter how remotely, be connected with anything that savoured occult. It was suggested to him therefore that he must withdraw from the Order or else resign his post as coroner, since the two were considered in those days incompatible. He chose to resign from the Order. Yet again it is suggested that it was simply a personal quarrel that led to the parting of the ways with Mathers, which does seem the more probable explanation. Whatever the cause, some six years after the death of Dr. Woodman, Westcott withdrew from the Order, which was thus left to the sole authority of Mathers.

The pamphlet on Rosicrucian history then proceeds in narrative that following Westcott's resignation from "this association in 1897, the English Temples soon after fell into abeyance." This reads like an instance of wish-fulfilment. Though fairly near the essential truth of the matter, it is not quite in accordance with fact. Following the resignation of Westcott, Mathers reigned within his Order as supreme autocrat. Judging from the evidence at our disposal he was not a particularly benevolent one, for many were the misunderstandings that ruffled the mystic placidity of his Temples, and several of the individuals who dared so much as to differ or argue with him were promptly expelled, and flung into the outer darkness. Presumably spiritual pride was the flaw in his armour, and he seemed to harbour quite a few delusions. One of the latter was his conveyance to the body of Adepts as a piece of objective everyday experience, that whilst in the Bois de Boulogne one day he was approached by three Adepts who confirmed him in the sole rulership of the Order. On the strength of this supposed occurrence, he issued to the Theorici of the grade of Adeptus Minor a powerfully worded manifesto, naming himself in no uncertain terms as a chosen vessel and demanding from all those who received the manifesto a signed oath of personal loyalty and allegiance. Those who refused to send a written statement of voluntary submission to him were either expelled from the Order or degraded to a lower rank.

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Meanwhile, a considerable amount of discontent had been slowly brewing amongst the Order members. Dissatisfaction with the autocratic leadership of S.R.M.D. was growing very steadily and persistently. No definite or clear-cut reasons appear to be given for this, for evidently this restlessness had been gradually fructifying whilst the hypertrophy of Mathers' ego was becoming more and more pronounced. Some say that S.R.M.D. was guilty of innumerable magical tricks of a particularly irresponsible nature which eventually brought disrepute both upon himself and the Order of which he was head. Others, more romantically minded, claimed that his English translation of *The Sacred Magic of Abramelin the Mage* was a powerful magical act which attracted to his sphere forces of evil so terrible in nature that he was wholly unable to withstand them. Frater F.R. propounds the more rational view that it was simply spiritual pride and love of power which so gained the ascendancy that he demanded of the members of his organisation a personal fealty and obedience to his own personality instead of to the work itself. How very familiar all this sounds? In one form or another, it is the story of the same unhappy fate which dogs and finally ruins every religious and spiritual community. By changing these names, Theosophists may recognise a very homely story.²

In claiming his right to unquestioned leadership, and when refusing to appoint two others of the body of Adepti to fill the vacant posts of co-Chiefs, Mathers also promised some of the more advanced members of the Second Order additional grades in the path of Adeptship and even more esoteric teaching. These, apparently, were not forthcoming — though it must be confessed that regardless of the personal shortcomings of Mathers as a leader or as a writer, it is patent that there was a vast knowledge and a deep and wide erudition concealed with him. Naturally the Adepti gave utterance to their complete disapproval of this delay in the fulfilment of their Chief's promises, gradually coming to insist that he had neither the knowledge nor the grades to impart. Further unpleasant bickering drew forth from Mathers the retort that he was certainly not going to waste either his grades or knowledge on such hopeless duffers as they were. And in any event, he was Chief and leader; their further progress, if there was to be any, must be left entirely in his hands. In short, a virulent quarrel was in process of development, and though for quite a long time it fermented beneath the surface, it finally culminated in a group of the Adepti forming a strong combination to expel their chief S.R.M.D. just prior to the actual appearance of the schism, and whilst yet the rebellion was gaining impetus, certain events happened which call here not for elucidation, since that is impossible, but simply for registration.

About this time, a certain Mrs. Rose Horos approached Mathers who came to acknowledge her as an initiate of a high grade. Exactly why, it is again impossible to say definitely. It was stated in defence of Mathers that Mrs. Horos was able to repeat to him a certain conversation he had had years previously when he visited Madame Blavatsky at Denmark Hill, and the repetition of this scrap of conversation convinced him of her status. Anyway, it was a sad piece of deception, and an unhappy acknowledgment on the part of Mathers indicating his complete lack of judgment and insight into character. Mrs. Horos and her husband were very soon discovered to be sex-perverts of the worst description. Nor was this all, for it is alleged that they were also responsible for the theft from Mathers of a complete set of Order documents. It seems incredible that Mathers could have been so gullible, for that is the only word which adequately describes his stupidity, as to accept without further verification the occult claims of this woman, giving her access to the rituals and teaching of the Golden Dawn. Subsequently the immoral activities of these two people having attracted the attention of the police, they were arrested. In December

² As may knowledgeable, modern-day students of the Golden Dawn.

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1901 at their trial, the Order of the Golden Dawn was given unpleasant and unjustified publicity by being associated with the chequered careers of these two persons. In the witness box the male prisoner made the remark concerning the Golden Dawn Neophyte obligation that it "was prepared by the Chiefs of the Order who are in India"—which of course was a farrago of nonsense, but unfortunately just the type of nonsense which survives for many years. He was sentenced to fifteen years penal servitude, and his wife to seven.

Around this period also, one Florence Farr, whose esoteric motto was Soror S.S.D.D., having for some years been left in charge of Isis-Urania Temple while Mathers continued his research work in Paris, decided for various personal reasons to enter her resignation from that important post. Under date of February 16th 1900, Mathers, writing from Paris, refused to accept her resignation, believing that she intended to "form a combination to make a schism therein with the idea of working secretly or avowedly under Sapere Aude." In this same letter, he was responsible for the astonishing statement that S.A. had never been at any time in touch with Fraulein Sprengel of Niiremberg but had "either himself forged or procured to be forged the professed correspondence between him and her." As was only to be expected this letter came as a overwhelming surprise to S.S.D.D., who was thoroughly stunned by this accusation of dishonesty and forgery levelled against S.A. After contemplating the whole situation in an almost frantic state of mind for several days in the country, she finally communicated with S.A. asking him to corroborate or deny the accusations. Her next act was to form a Committee of Seven within the Second Order to investigate the allegations made. This Committee asked S.R.M.D. to produce for his own sake and for the sake of the Order proof of the accuracy of his statements. Because, they argued, since it was upon the authority of this alleged correspondence that the Order was founded, the historical position of the Order as descended from mediaeval Rosicrucian sources collapsed should it be proven that the correspondence had been forged. This viewpoint was not altogether accurate, for while S.R.M.D. had stated that S.A. had never been in touch with S.D.A., he never denied that he himself had not been in constant communication with her. Then followed a lengthy correspondence which afterwards was collected and printed in the form of a long dossier. In fine, Mathers refused unconditionally to acknowledge the authority or even the existence of the Committee nor would he produce proof of any kind to substantiate his claim that S.A. had forged Second Order communications. It goes without saying of course that S.A. fervently denied the truth of these allegation of forgery, but all the same he refused to do anything about it.

No good purpose could possibly be served by enlarging upon the unhappy events which immediately followed. To a large extent the history of the Order is so confused and muddled at this juncture, and the rumours which have come down to us so chaotic and contradictory, that it has proved wholly impossible to extricate the truth from the foul debris of slander, abuse and recrimination. A clear picture of what occurred seems impossible to recover. It would appear, to state the matter simply, that Mathers expelled the rebels who then formed a schism. On the other hand, it is also held that he was himself expelled by the revolting wing from his own Order and left with about half a dozen adherents, with whose assistance, moral and financial, he continued his Temple.

As their first magical gesture of independence, the rebels changed the name of the Order to The Stella Matutina. Ruled for a year by a committee of twelve, developments forced them to realise that this was far from a satisfactory arrangement. Inasmuch, however, as it had taken several years first to brew and then to develop into an open gesture of defiance, the spirit which had conceived the rebellion was not thus at a single stroke to be banished. Having elevated the standard of revolt by expelling their former chief, for many a dismal month was the Stella

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Matutina haunted by that ghost. After almost inconceivable pettiness and dispute, the rebels were at the end persuaded by circumstance to abandon every feature of their reform to return to the original scheme of appointing Three Chiefs to govern and lead them. Even this, later, was abandoned if not officially then in practice, for a virtual autocracy similar to that enjoyed by Mathers was once again instituted, though on a much smaller scale. The revolt had been in vain. Those finally selected and appointed as the Chiefs were Fratres Sub Spe, Finem Respice, and Sacramentum Regis. These three Fratres conducted the Order of the Stella Matutina in harmony for about a year. Then, for various reasons, Sacramentum Regis chose to resign. At the meetings held to appoint his successor, differences of the most trivial character continued to arise. Indeed, the spirit of fraternity and wisdom had departed, leaving its aversive antithesis, the venom of destruction, to dwell in their midst. Another split developed. Apparently one wing of the schism, thoroughly alarmed in all its bourgeois incompetence and fear by the recent disturbances to the peace of the Order, attributed that cycle of catastrophe to the occult content of the Order teaching, and because of this were now desirous of casting aside as valueless, from the spiritual point of view, the whole of the magical tradition. Their intention was to retain a sort of indeterminate Mysticism of the type which has so often brought disrepute upon the subject, coming to regard their Temple as an adjunct, a clandestine back-door to the Church in some one of its many forms — with especial attractions, I believe, to the Anglo-Catholic groups. One other and more important group within the schism, led by Fratres Finem Respice and Sub Spe carried on full Temple work, more or less adhering to the original plan of the Golden Dawn routine as laid down in the documents drawn up by MacGregor Mathers.

Thus we find in place of a consolidated fraternity at least three separate groupings of individuals engaged in the practice of the Golden Dawn ceremonial system in open Temple, perpetuating as best they might the traditions of the Magic of Light. There was, first, the diminutive group under the leadership of S.R.M.D., still retaining the original Order name. To him were still loyal the Temple or Temples that a few years prior to the final crash had been instituted in the United States of America. Both F.R. and S.S. were in charge of a Stella Matutina Temple, and it is my belief that after a while even they parted company or conducted separate groups, the one in London calling itself the Amoun Temple, and the latter in Edinburgh, Amen-Ra by name. In London also, a separate Temple was being conducted by Frater Sacramentum Regis calling itself the Reconstructed Rosicrucian Order, a group characterised by its exclusive devotion to Christian Mysticism, its rituals being elaborated into verbose and interminable parades of turgidity.

Formerly united by a single fraternal bond, we now see several Temples being conducted by different groupings of individuals who, while pretending to fraternal communion, had but little sympathy with and affection for the sister Temples of the schism. The slander that was invented and swiftly circulated, as only malice can be circulated, is unrepeatable. Few individuals of real worth were exempt from this network of scandal which enmeshed the whole organisation. This man was an adulterer, that a dipsomaniac — and even after the lapse of more than thirty years this slander is still current. So thoroughly had the central unity of the Order broken up that each of these Stella Matutina Temples appointed its own Imperator, Cancellarius and Praemonstrator, considering itself by these gestures an autonomous occult body. Thus began the downfall of organised magical instruction through the semi-esoteric channels of the Hermetic Order of the Golden Dawn. Whatever else should be insisted upon in Magic, unity is the prime essential. A united body of manifestation at all costs should have been maintained. And the old adage "United we stand, divided we fall" is no idle phrase, especially since the elimination of the "heresy of separateness" is one of the cardinal injunctions of the Great Work. The separate

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Temples decided to fall independently of how or why or where the other groups fell. Each was smug, complacent and fully confident that it alone continued the magical tradition. The result is that to-day those original Temples are either dead or moribund. While they may have given rise to yet other groups, there is not one of the latter which is not in a diseased condition.

One can hardly help recalling the bitter admonition given by S.R.M.D. to the organisers of the schism. He said, in effect, and in later years Frater Sub Spe corroborated that statement, that he was the principal Chief of the Order by whom and through whom the Order had originally been organised to disseminate the magical tradition. Remember, he warned, what happened to the Theosophical Society after Blavatsky had departed, and there began the disintegration of the world-wide society she had founded and fed with her own life blood. Certainly Mathers' prophecy seems to have vindicated itself. Just as there are innumerable sects claiming to be the original Theosophical Society and professing allegiance to the principles taught by Blavatsky, so are there now several decaying Temples claiming unbroken descent from the original Isis-Urania. Each insists fervently that it alone is the genuine Order; all others are schismatic and unimportant. To-day, as stated above, not one of these surviving Temples is in an even moderately healthy condition. Nor have they ever been since the early days of their foundation. An amusing sidelight on human nature is disclosed by the fact that in one of the Obligations retained by the schismatic groups, there is still the original clause, "Do you further undertake not to be a stirrer up of strife, of schism, or of opposition to the Chiefs."

It was towards the close of 1898, just prior to the revolt, that Aleister Crowley was introduced to the Order by Frater Volo Noscere, receiving his Neophyte initiation at Mark Mason's Hall. It was clear, soon after he joined, that here was a highly gifted young man, and that in many ways, though unrestrained and undisciplined, his was a powerfully magical personality. From Captain J.F.C. Fuller's rather verbose and flamboyant account in the *Equinox* we gather that Crowley was advanced through the grades of the Order quickly, and assimilated the routine knowledge without the least difficulty. Those grades which were not formally separated by automatic delays, were taken at the rate of one a month, and the succeeding ones at the prescribed intervals of three, seven, and nine months. By the time he had taken his Portal grade, the revolt was in full swing, the wisdom and authority of the Chief being on every side doubted and challenged. It was around this period, too, that Crowley's morals and alleged pernicious conduct offended those who were conducting Temple work in London, and the ruling Adepti of Isis-Urania refused to advance him further. They refused to do this in spite of the deliberate warning contained in Mathers' manifesto previously mentioned: "What I discountenance and will check and punish whenever I find it in the Order is the attempt to criticise and interfere with the private life of members of the Order. ... The private life of a person is a matter between himself or herself and his or her God." Whether Mathers was impressed by the promise of Crowley's personality, or whether he decided upon his next step to show contempt for the ruling Chiefs of Isis-Urania Temple, we do not know. But, soon after, Crowley was invited to Paris where he received the grade of Adeptus Minor from Mathers in Ahathoor Temple. This act served but to inflame the differences which were now openly separating Mathers from his erstwhile followers, and increased the bitter hatred which the Order members bore and still bear for Crowley.

To Crowley's credit, it must be conceded that when open revolt did flame forth, at least he sided with S.R.M.D., acting as his plenipotentiary in the proposed meetings with the rebels in London. The Adepti, however, unconditionally refused to recognise or have ought to do with Crowley. In his fantastic garb of a Highland chieftain with kilt, dirks and tartan, and his face

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concealed by a heavy mask, he did assuredly make himself so great a laughing stock on that occasion as to make it difficult for anyone to take him seriously.

The conjunction of two headstrong and egotistical personalities rendered it most probable that sooner or later Crowley and Mathers should quarrel. They did, and each went his separate way. Many and varied again are the fantastic accounts of the reasons for that separation. But no matter what their cause, some three years afterwards events led Crowley to denounce Mathers as one obsessed either by Abramelin demons or by the evil personalities of the then incarcerated Horos couple, and that he himself had been nominated by the Secret Chiefs of the Invisible Order to be the outer head of the visible organisation. In the various numbers of the *Equinox*, the official organ of Crowley's personal reformulation of the Order system under the title of A.A.—which does not signify "Atlantean Adepts" as supposed by some stupid reviewer in the Occult Review—may be found Crowley's more or less garbled version of the Order teaching and ceremonial.

At this juncture, it is needful to contradict denials on the part of certain Order members that Crowley did not obtain full Order teaching. Some of these denials are entirely too vehement and "methinks the lady doth protest too much." First of all, I am fully convinced from a close and prolonged study of all Crowley's literary output that he did obtain his Adeptus Minor grade from Mathers after the London group refused to advance him. Unquestionably this is true. Nevertheless, even if this were not the case, he was the *intime*, so to say, of Fratres Volo Noscere and Yehi Aour, both advanced members of the grade of Adeptus Minor, who coached and trained him so that he benefitted by their knowledge and wide experience. Whatever knowledge these Fratres had received from the Order documents was given to Crowley. There is little, I imagine, that he did not receive of the Order teaching then extant, whatever may have been the means fair or foul by which he obtained that teaching. And while he did not publish it in its entirety, it is possible to perceive from hints scattered here, there, and everywhere, that very little had been kept from him. Any student who has a bird's-eye view of the Order system will recognise traces of every aspect of it in the different volumes of Crowley's literary fecundity.

Had Crowley published the entire body of knowledge, only slightly editing the redundancy and verbose complexity of Mathers' literary style—had he issued that teaching so that it bore some semblance to its original state to indicate what it really was and how practised within the Temple—his exposé might not have been too serious. It is possible that he might have been acknowledged as a benefactor of mankind, even if later on he did ruin his own personal reputation by broadcasting absurd legends and leading a foolishly dissipated life. But it was his special mode of publication which argued against the advisability of partially disclosing the secret knowledge of the Order. He tampered unnecessarily with the Grade rituals, so that their beauty as well as practical worth was gone.³ It became impossible to form any estimation of the efficacy or construction of those ceremonies from their mutilated shadows in the *Equinox*. Perhaps his aim was to eliminate important parts of the rites and practical work so that interested people, realising that more information was required, would communicate with him for further guidance, thus enabling him to consolidate his position as a leader, and formulate an active Order. This is certainly true of the instruction, for example, on Geomancy. The rituals and teaching were badly

³ It is statements like these that have led Crowley-deifiers to hate and ignore Regardie. Anyone who gives Crowley a fair read will find that much of what he wrote is pure crap. All too often his followers have elevated the garbage to gospel while ignoring the good stuff. Such is the process of Biblification. In the world of organized religion, truth must be eliminated as a threat to self-aggrandizing dogma. [Ed.]

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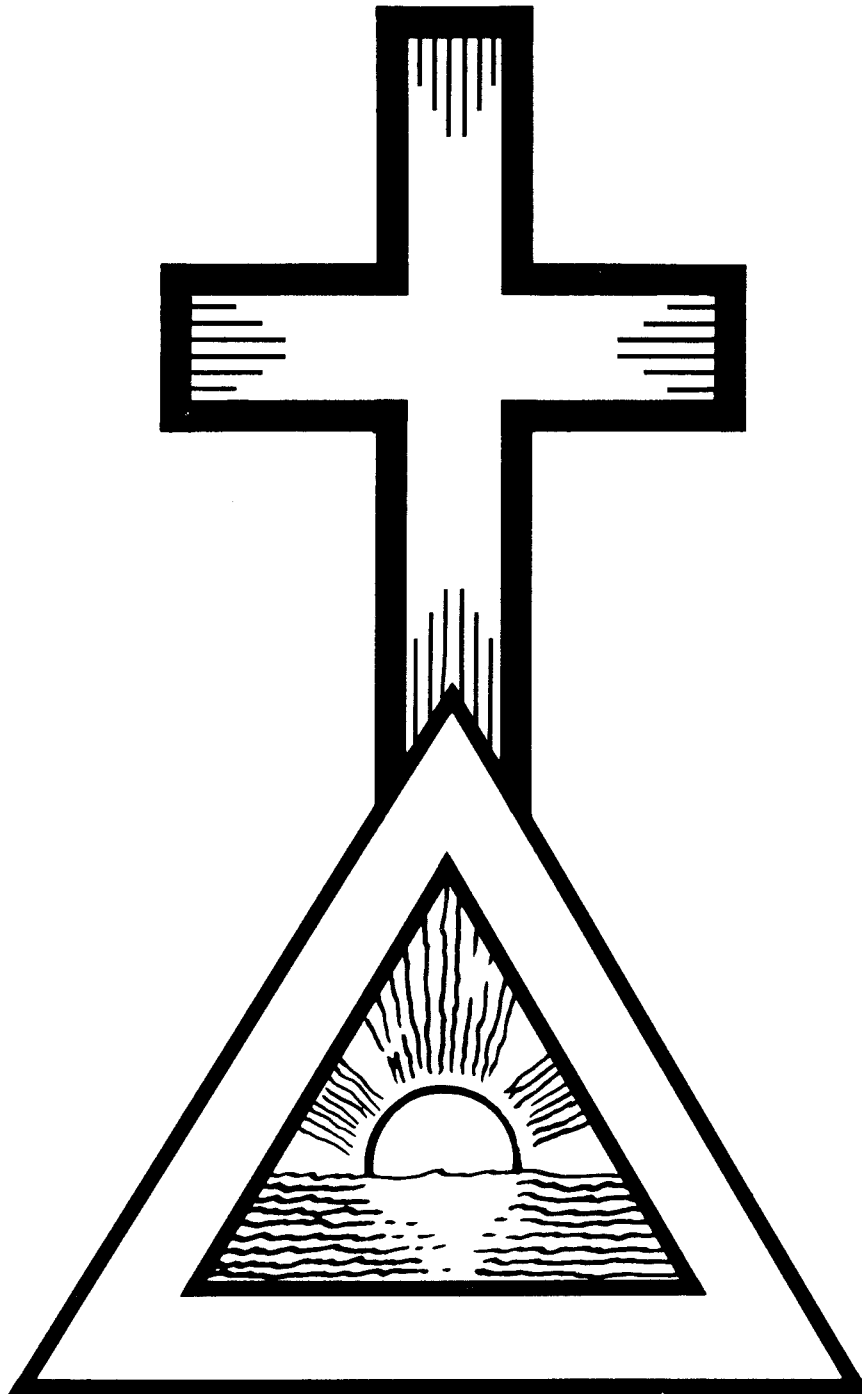
mauled, rearranged out of all recognition to their former state, and then surrounded by Yoga instructions, short stories, articles on sex-Magic, poetry—much of it of a dubious nature—and a host of miscellaneous odds and ends.

With Crowley's instructions in the art of Yoga, printed both within and without the Equinox, there can be no quarrel. They are amongst the clearest ever produced on the subject and amongst the finest examples of the excellent prose of which Crowley was capable. We, the occult-reading public, are immeasurably the richer for their appearance. Epigrams, short stories, card-games, and libels on former friends, however, can hardly be considered fit companions for occult teaching. It is my confirmed belief that it is practically impossible, without more precise guidance or tuition, to ascertain from the Equinox and Crowley's other literary productions exactly what is the actual nature of Magic as a definite practical scheme. His form of presentation, and the other contents of the Equinox, created nothing but confusion.

Though a revelation of the inner teaching of the Golden Dawn would have been a boon to mankind, yet manifestly Crowley's manner of presentation ruined the effort. If the breaking of a sacred obligation is at all justifiable—as occasionally it is—it is so only when the matter covered by that oath is revealed in a dignified manner and with a noble spirit, as well as in a style fitting to its intrinsic nature. In such an event, the oath is neither betrayed nor profaned, for in being abrogated on behalf of mankind, the author becomes duly qualified to speak for those with whom alone is the power to bind or loose.

It is not my wish to retract what nearly three years ago I enthusiastically wrote in *The Tree of Life*. It was then my conviction as it is now that there was much of a highly important nature in what this extraordinary man of genius has written and published. But I am also profoundly impressed by this fact. Unless one has first studied Magic from a more comprehensible and reliable source, most of what he has written, albeit based upon his own practical experience, will be in the main unintelligible. Any student who has gained a sympathetic understanding of the Golden Dawn teaching will be capable of discriminating between the futile reprehensible portions of Crowley's work, and of deciding which part of it is a worth-while addition to an already magnificent system. And it is because Crowley concedes to his own credit in his, in many respects, admirable volume entitled *Magick* that he has done Magic inestimable service by reason of his development of it, that I have considered it imperative, together with a number of other reasons of equal urgency, to place the Golden Dawn system before the public. Crowley's claims are, in my estimation, wholly exaggerated. I am far from being convinced that the scheme of theory and practice presented in his literature—extraordinary though it is in many ways, considering that it is a development of the simple basic Golden Dawn material—is equal in any way to the system put into documentary form by S.L. MacGregor Mathers and his colleagues.

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THE MAGICAL ALPHABET

INTRODUCTION

One of my preoccupations over the last fifty years, ever since I have been actively involved in the study as well as the dissemination of the basic principles of Magic, Qabalah and Occultism in general, is the discrepancy between what the system teaches and the character structure of the average student and even leaders of the occult groups. For awhile it created a good deal of anxiety simply because it appeared to me that there should be some degree of coincidence between student and system.

It was not until many years afterwards that I came to be aware of the function of therapy. At that time I had some dear friends who had amongst their acquaintances some psychotherapists in London where I then resided. Some of them I met socially when we discussed this particular problem that was haunting me. A few agreed with me that there was only one remedy for this discrepancy and that was to enter therapy as a patient. I did this, remaining in therapy for several years and I must say it benefited me enormously. Even today, three or four decades later I still get an occasional letter from a student here, there and anywhere making the statement that I seem to be one of the few sane writers on the subject. True or not, they perceive that there is a difference in one who has had therapy and another who has not.

Today therefore I am adamant both to correspondents and visitors alike that to obtain the greatest benefit from Magic which is as it were a post-graduate study there should be some undergraduate work in a personal therapy. The dividends are enormous.

For a long while it seemed to me that Jungian therapy provided the answer to this problem. However from time to time I would meet or hear from a correspondent who

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complained that that form of therapy was like Ain Soph, without end So **I** have concluded that Jungian analysis can be likened to herpes genitalis, that is it is forever. This has resulted finally in entertaining serious doubts about the efficacy of Jung's system as a therapy; as a philosophy I have little quibble, even if many authorities in the occult field feel that this is the only form of spiritual therapy. Of course this is nonsense. In therapy one is not concerned whether its contents are spiritual or otherwise, but whether it enables one to face and deal with one's own latent infantility which is eternally getting in the way. Whether magical or occult authorities like it or not Freudian analysis is infinitely more effective.

Out of the Freudian school there has evolved an entirely new and different approach to this problem which curiously enough, though it makes no claim in this direction, is far more spiritual in its effects and its results than anything else I know. Wilhelm Reich, originally an ardent disciple of Freud, developed a system of therapy which astonishingly enough is a bridge from orthodox psychotherapy to the occult world. He himself would never have admitted this. And in fact he would rather have died than recognize this, but facts are facts which can not be denied. My experience as a psychotherapist extending over some thirty years or more, has surprised me in the discovery that many patients who prior to therapy had no talent for Magic etc., found themselves profoundly involved in what might be called mystical or religious experiences on the couch at the end of a session. Therefore after all these many years I still insist that the student of this subject involve himself deeply in therapy but nowadays I make the proviso that it be a form of Reichian or neo-Reichian therapy. A great deal of time, money and heartache will be spared the student if, when he decides to follow my counsel, he attempts to seek out a therapist or teacher who is trained in these techniques. Admittedly there are problems in this direction but these are not insurmountable. Any student anywhere in this country desirous of following my counsel but is unable to find an adequate therapist is invited to do one of two things. First to write to me directly in care of my publishers Falcon Press in Phoenix. I promise to reply at once, giving counsel on whom they should consult. Second, write to my friend and colleague Christopher Hyatt, also care of Falcon Press for further advice. He is not only a first rate therapist himself with extensive training in both experimental and psychoanalytic therapy but is at the same time a very perceptive and intuitive therapist and teacher of many years experience. In addition Hyatt has a strong background in occult subjects, particularly with meditative and Eastern techniques. This with his Western knowledge makes him an ideal choice for those students seriously involved with the occult. At the very least if he is not personally available he too can make recommendations to other practitioners in the field.

In other places I have dogmatically stated that the Golden Dawn as a functioning occult Order has been defunct for years. It gives me pleasure to state that in the past several years a new group of young students have attempted to formulate actively functioning Temples employing the traditional techniques. There are now a few Temples scattered throughout the country to which I would be glad to refer the interested student.

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The Hermetic Order of the Golden Dawn issued its own account of its history. It claimed to be "an Hermetic Society whose members are taught the principles of occult science and the Magic of Hermes. During the early part of the last century, several prominent Adepts and Chiefs of the Order in France and England died, and their death caused a temporary dormant condition of Temple work." It goes on to state that these adepts "received indeed and have handed down to us their doctrine and system of Theosophy and Hermetic Science and the higher Alchemy from a long series of practical investigators whose origin is traced to the Fratres Roseae Crucis of Germany, which association was founded by one Christian Rosenkreutz about the year 1398 A.D. . .

"The Rosicrucian revival of Mysticism was but a new development of the vastly older wisdom of the Qabalistic Rabbis and of that very ancient secret knowledge, the Magic of the Egyptians, in which the Hebrew Pentateuch tells you that Moses, the founder of the Jewish system, was 'learned', that is, in which he had been initiated."

This is the Golden Dawn historical claim. Many have questioned its veracity. That really does not concern us at this moment. Perhaps by far the best and most objective account of its history, short and concise, was written by Aleister Crowley in *Liber LXI vel Causae*. The first few paragraphs are so well stated as to warrant quotation here:

"Some years ago a number of cipher MSS. were discovered and deciphered by certain students. They attracted much attention, as they purported to derive from the Rosicrucians. You will readily understand that the genuineness of the claim matters no whit, such literature being judged by itself, not by its reputed sources.

"Among the MSS. was one which gave the address of a certain person in Germany, who is known to us as S.D.A. Those who discovered the ciphers wrote to S.D.A., and in accordance with instructions received, an Order was founded which worked in a semi-secret manner.

"After some time S.D.A. died; further requests for help were met with a prompt refusal from the colleagues of S.D.A. It was written by one of them that S.D.A.'s scheme had always been regarded with disapproval. But since the absolute rule of the adepts is never to interfere with the judgments of any other person whomsoever -- how much more, then, one of themselves, and that one most highly revered! -- they had refrained from active opposition. The adept who wrote this added that the Order had already quite enough knowledge to enable it or its members to formulate a magical link with the adepts.

"Shortly after this, one called S.R.M.D. announced that he had formulated such a link, and that himself with two others was to govern the Order."

There is another source of historical material in a small pamphlet written by Dr. W. W. Westcott, in which it is stated that "In 1887 by the permission of S.D.A., a continental Rosicrucian Adept, the Isis-Urania Temple of Hermetic students of the Golden Dawn was formed to give instructions in the mediaeval occult sciences. Fratres M.E.V. with S.A. and S.R.M.D. became the Chiefs, and the latter wrote the rituals in modern English from old

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Rosicrucian manuscripts (the property of S.A.) supplemented by his own literary researches."

These several statements then give the beginning of the Hermetic Order of the Golden Dawn. Since its inception in the last quarter of the nineteenth century it has exerted far greater influence on the growth and dissemination of practical occult information and knowledge than can be realized by most present day students. At first its membership was recruited from a broad spectrum of English intellectuals and artists and even the clergy, but later came to include quite ordinary men and women from every segment of society and life.

In accord with the spirit of the times, it cloaked itself in a glamour of mystery and secrecy. Regardless of the various rumors that circulated about it, it came to be very difficult to join this Order. Even A. E. Waite, who some regard as an occult authority, sarcastically remarked in his autobiography that his first application was black-balled. It was after a period of time that he reapplied at the urging of some of his friends and only then was he accepted.

Its teachings and methods of instruction were surrounded by oaths and various penalties attached to the most awe inspiring ritual-obligations to ensure secrecy. You will see what these are in various rituals that are given in the body of the text. It is now common knowledge that Arthur Machen, Florence Farr, W. B. Yeats, Algernon Blackwood, Aleister Crowley, Dion Fortune, and A. E. Waite -- to mention only a few -- were members of this prestigious organisation. It should be self-evident then that some of its members were not the usual flakey nit-wits some critics are disposed to believe. but prominent and intelligent people.

Perhaps some attention should be given to the secular names of some of those whose Order mottoes have been given above. Sapere Aude and Non Omnis Moriar were the mottoes chosen by Dr. William W. Westcott, a London physician and a coroner by occupation. M.E.V., or Magnum est Veritas was the motto of Dr. William R. Woodman, an eminent Freemason of the last century, who died in 1891 very shortly after the Order was founded and therefore did not play much of active role in its governance. S.R.M.D. or S. Rhiogail Ma Dhream, the motto of Samuel Liddell Mathers also known as McGregor Mathers, was the most active of the chiefs of the Order. He also used the motto Deo Duce Comite Ferro. He has been described at some length in a biographical study *The Swore* of *Wisdom* by Ithel Colquhoun, well worth reading in this connection.

Westcott was the author of a couple of minor little books and the editor of an hermetic and alchemical series of writings, well prized today. He was prominent in certain Masonic circles of his day.

Mathers was the translator of three mediaeval magical texts. *The Greater Key of King Solomon*, *The Book of the Sacred Magic of Abramelin the Mage*, and *The Kaballah Unveiled* (which consisted of certain portions from Knorr von Rosenroth's Latin rendition of parts of the Zohar -- more distinguished however by a relatively long introduction of

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considerable erudition and which well warrants re-publication by itself as an introduction to the study of the Qabalah.)

In this connection I would like to recommend *The Rosy Cross Unveiled* by Christopher McIntosh, which purports to give a history, mythology and the rituals of an occult order (published by Aquarian Press Ltd. 1980).

In as much as both Mathers and Westcott had dual mottoes, it should be remarked that one was for use in the Outer Order of the Golden Dawn, the other being reserved of the Inner Order of the R.R. et A.C.

S.D.A. was the abbreviation of the motto *Sapiens Dominabitur Astris* chosen by a Fraulein Anna Sprengel of Nuremberg. Though polemics are outside the scope of this introduction, in all fairness to the enquiring student I should mention a highly critical and destructive study of the Order entitled *The Magicians Of the Golden Dawn* by Ellic Howe. It is mentioned here because amidst all of its prejudicial criticism which is not difficult to demolish, there is some significant historical data of considerable value.

There is also, I should mention, my own account of the Golden Dawn history at some length -- *What You Should Know About the Golden Dawn* (Falcon Press, Phoenix, Arizona, 1983). In addition to tracing some of the obscurities relating to the origins of the Order, it provides a bird's eye view of its teachings that might be of value to the current reader. The Order provided initiation into the Mysteries in a highly organized and systematic manner.

INITIATION

Initiation is the preparation for immortality. Man is only potentially immortal. Immortality is acquired when the purely human part of him becomes allied to that spiritual essence which was never created, was never born, and shall never die. It is to effect this spiritual bond with the highest, that the Golden Dawn owes all its rituals and practical magical work.

Initiation means to begin, to start something new. It represents the beginning of a new life dedicated to an entirely different set of principles from those of what Wilhelm Reich once contemptuously termed "homo normalis." With the enormous development of scientific pragmatism, it is conceivable that sometime in the near or distant future, robots or computers will be invented that will, to all intents and purposes, free man from the daily drudgery of common toil. If and when that occurs, what will the average man do with his leisure time? Despite the claims of various protagonists of the free future of man, I doubt that many will turn their time and energy to the pursuit of the Great Work in any of its forms. Most of them will continue to hunt, fish, travel in recreation vehicles, drink beer and grow fat, watch television more and more, concentrate on spectator sports, and continue their lives on a thoroughly prosaic and mundane level. If there are excursions into outer space, with a view of setting up colonies outside of the earth, I am far from certain that the

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same fate will not await them as it did all ventures into utopian communities. There are only a mere handful who can tolerate more than a glancing casual look at other than the superficial aspects of what life presents to them.

For this handful, the Golden Dawn system presents itself as the answer to their innumerable questions. The system itself is timeless. It did not owe its origins to the formation of that particular Order called the Golden Dawn in the latter part of 19th century. The greater part of it, in one form or another, has existed for centuries -- actually forever -- not necessarily in the open where it could be attacked by secular and ecclesiastical authorities, but under cover, secretly and safely. Those who were in need of its teaching and work would inevitably be attracted to some one or other of its members, and undergo initiation. This process occurred in the past even as it does today. When the time comes for the inner awakening, as it may be called, all sorts of synchronicities, as Jung might call them, occur which lead them inevitably in the right direction, to the Western Esoteric Tradition.

THE WESTERN ESOTERIC TRADITION

There are a many legends circulating within the occult field that may clarify what is commonly called the Western esoteric tradition as being opposed to the so-called Eastern tradition.

It is held that several centuries ago a group of wise men gathered in the Near East to discuss ways and means of disseminating the ageless wisdom so that no opposition from vested interests would be encountered, and at the same time evoke recognition from those who had evolved to a state of psycho-spiritual "readiness". After much discussion, it was agreed that they should devise a set of pictures that could be circulated as playing cards. Pictures that would tell a story relative to man, and who he was, as well as where he came from. Pictures that would relate him as a person to the greater world in which he found himself. In a word, the Tarot cards came into being to serve such ends. Originally employed as playing cards or for fortune telling, they were carried all over the Near East and Europe by gypsies and other travelling bodies, and eventually permeated all civilized countries in the Western hemisphere.

The other legend is to be found in a document circulated early in the 17th century, the *Fama Fraternitatis*. It purports to narrate the history of one Christian Rosenkreutz, a young man who was educated in one of the monasteries in Germany. He wandered to North Africa and the Near East where he was well received by the wise men resident there. They taught him Alchemy, Astrology and Qabalah, together with other occult subjects. When he left he had acquired a liberal education in the occult arts which he took with him to Germany, to the monastery from which he originally came. Gradually he conveyed his knowledge to a monk here and there, until there were enough more or less enlightened monks to comprise an organizational body that came to be known as the Rosicrucians.

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A great deal of the above is legend. Many modern authorities insist that that is all it is --a legend. This runs counter to some of the more common pseudo-Rosicrucian orders of today that claim an impossible antecedence for their own group. Be that as it may, the legend itself gives evidence to the belief that there was a definite body of occult knowledge in existence which could be and was communicated in an orderly manner.

A third factor that should never be overlooked, but which often is, relates to the nature of the monasteries in Roman Catholic Europe. These were the primary centers of learning in an otherwise ignorant world --the Europe of those dark days. They kept alive the learning of every kind then known, and passed it on faithfully to succeeding generations. We know that many of the faithful studied and practiced both alchemy and astrology. It is also known that the Qabalah of the Hebrews was also studied, even though the motive exoterically seemed to be that it was a valuable tool with which to convert the unhappy Jews to the joys and blessings of Christendom.

The Catholic Church, and also the Church of the Byzantium, has a glorious history of great mystics, of men and women to whom the highest vocation called, the quest for God. There were teachers of mystical meditation and interior prayer in many of the monasteries so that the proper preparation for such a high calling would not be lost. They were of many persuasions, these teachers, and so were the mystics who came out of these institutions. They have left their mark on the Church, despite its apparent antagonism to mysticism as such, due to fear it might challenge the Church's demand for conformity to fixed inherited dogma.

There is another most interesting set of circumstances too often glossed over or not well understood. It relates to one of the most crucial and interesting periods of European history. At one time, it must be recalled that the Arabs had invaded Europe and had virtually conquered a part, if not all of Spain. They brought with them not merely a victorious army, but Islamic culture as well. That included not solely mathematics, though it is well to reflect on what this one item did to European knowledge, but in addition the Greek classics and literature, from Aristotle on. Their contribution included alchemy as well, astrology and the other occult arts. Above all it brought Islamic mysticism, Sufiism. It flourished not merely in North Africa but in Spain as well. From there it was carried by one means or another to all parts of Europe and to every center of learning.

Simultaneously, Christian mysticism was flourishing in Spain and Europe, and some great and wonderful people were active spreading mystical knowledge far and wide. It was a period of rejuvenation and spiritual growth for Spain and for the Church as a whole.

Furthermore, what must not be forgotten was that a favorable climate was also being evolved for the wandering and exiled Jewish people to flourish in. They contributed enormously to Spanish culture and scientific knowledge, and at the same time a specific Hebraic mysticism was taking shape and form. This included some of the pre-Zoharic literature, as well as some of the greatest names in Qabalistic history.

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It is well to remember that in Spain at that time, therefore, there was a favorable climate for the emergence and blossoming of Islamic, Christian, and Jewish mysticism which has never since been surpassed, if not equalled. Each religious mysticism cross fertilized the other in a magnificent manner.

All of these trends, and they were powerful each in its own specific way, contributed to a body of esoteric knowledge and experience that was peculiarly Western. It may have had numberless resemblances to the traditions extant in the East, but they also had their own individual differences that characterized it as a system wholly apart from its Eastern counterpart. It is this that today we call the Western esoteric tradition. It has reared its head in different times and places and in different ways. On many occasions it may seem to have been wiped out and disappeared from the face of the earth. But always it seemed to reappear revived by its absence, spreading wider and wider, influencing more and more people, leavening always the institutions most hostile to its continued existence.

From time to time, organizations were formed here and there as means of perpetuating the hidden Hermetic knowledge. The Order of the Golden Dawn was another of these Orders which sprang up, using the wisdom of prior ages, exclusively western knowledge, in order to initiate mankind into a higher level of psycho-spiritual functioning.

Parallel to all of this, there is a concurrent "legend" or statement of fact that there is a hidden Order, whether on the inner spiritual planes or here on the mundane level where most of us live, of Adepts and enlightened beings who watch over mankind and its travails. They seek to further the evolution of mankind without interfering with the *apparent* free choice of human beings to determine their own destiny either towards personal destruction or the attainment of communion with God. From time to time, it is said, these beings permit or direct the appearance of an external organization such as we have previously described. It is also believed that periodically, either towards the end of a century or in some historical crisis, one of them makes a public appearance in one guise or another in order not merely to ward off wholesale disaster but to guide some few or many in a new creative direction.

They also are the embodiments of the Western Esoteric Traditions, and rather than an external organization, are the custodians of its teachings.

SELF INITIATION

By

V.H. FRATER A.M.A.G.

The Neophyte Ritual and that of the Adeptus Minor Grade are the most important and effective rituals of the Order. Those in between are the so-called elemental rituals. Crowley took a rather dim view of these. Francis King assumed wrongly that I also held much the same attitude. In fact, however, I think that they have a very definite place in the entire

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process of initiation. That they are verbose and overlong I will admit to. Nonetheless there are ways and means of overcoming this problem. In my recently published book ***Ceremonial Magic*** (Aquarian Press, England) a ritual opening that I called Opening by Watchtower (first demonstrated in the consecration ceremony of the Vault of the Adepts) could be elaborated meaningfully in a variety of different ways which could be construed as effective as abbreviated elemental initiations.

To be concise, an elemental initiation is one in which the elementals are invoked in such a way that they affect the sphere of sensation or the energy field of the candidate. A series of impressions or symbols are impressed on this energy field in such a way that they act, for the candidate, as a kind of passport providing safe entry and freedom of movement in that elemental sphere of operation.

Assuming that this is the case, then the four elemental grade initiations of the Outer Order, in reality do little more than the abbreviated Opening by Watchtower ceremonies. A number of advantages flow from this assumption. The first is that the ritual is nowhere as turgid, lengthy and tiresome as is the grade ritual, all criticisms which led Crowley and others to the faulty conclusion that they could be dispensed with as useless. The second, and I think the most important one, is that the Watchtower rituals described in the book named above could be employed as self-initiatory rituals.

Again, assuming that this is factual, then we have reached a stage which fulfills the original promise of some of my early writing on the Golden Dawn -which was that since the Hermetic Order of the Golden Dawn was now defunct, the isolated student here, there and everywhere, could now be his own initiator. This does not preclude the possibility that new temples might arise and have arisen in various parts of the world independently of any other temple. Several new temples have in recent years been formulated and are functioning very successfully, with new temples emerging even now.

In stating that the isolated student could now be his own initiator, one important phrase is rendered imperative. And that is he must be persistent and as thoroughgoing and exacting as if he were an initiator in a regularly constituted Golden Dawn temple under the constant scrutiny of officialdom and higher adept authorities. The responsibility for progress is thus placed inexorably on the student or candidate himself. As I see it - and I have watched this on a very few students - each elemental initiation or Watchtower ceremony requires its repetition several times. One student whom I am thinking of at this juncture has performed the whole Opening by Watchtower ceremonies some 50 or 60 times. It is therefore my opinion that she has initiated herself as effectively and as positively as any temple initiatory hierophantic team could possibly do. All the important "command" symbols of elemental significance are altogether imbedded in her aura or energy field so that should she visit their sphere of activity, via skrying in the spirit vision, they would not regard her as an enemy alien invading their hallowed circle. Instead, she would be regarded as friendly and as a divine helper because she carries, as it were, the only correct and valid passport recognized by them as an official password.

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The only and still major problem remaining as of this moment is how to convert the Neophyte and Adeptus Minor rituals into self-initiatory operations. I am willing to write off the Adeptus Minor ritual as impossible to convert to a self-initiatory ceremony. It still requires an authentic initiator to accomplish the purpose of this ritual. I see no possibility of converting this, as things stand at this moment.

However, I still feel that the Neophyte ritual does contain the possibilities of conversion. It has been done in other ways. For example Crowley, while in Mexico, did one series of meditations, almost tantric in nature, that utilized the clairvoyant visions of G.H. Frater S.R.M.D. The latter did describe in Z-1 and Z-3 what happened to the candidate during the Neophyte initiation in full temple ceremonies. This I described in my biography of Aleister Crowley, *The Eye in the Triangle*, Falcon Press, 1982. (Although some students dislike Crowley the study of his life and the effect of the Golden Dawn on him is essential to our understanding of extending the work of the Order.) Years later, when he came to full term as an initiator himself, he wrote a book of instruction entitled Liber HHH (included in *Gems from the Equinox*, Falcon Press, 1982). In one section of that Liber he refined his early meditation and created a magnificent instruction. This also I have quoted in *The Eye in the Triangle*. However, I am not looking in that direction at this particular moment. What I wish to do is so to simplify the Neophyte ritual as practiced in the Order, by deleting a number of segments which are not necessarily integral to the process of initiation. And leaving a ceremonial skeleton which can be adapted by any student to the service of his own initiation. For example, the entire section in which the various officers give speeches describing what some of the symbols amount to and furthermore name the various subjects that must be studied by the candidate before he can be advanced further in the Order. This would eliminate a good deal of unnecessary baggage and shorten the ritual the student would have to learn. It is quite likely too that most of the opening of the temple in the Neophyte grade could also be left out without harm to the entire initiatory process - with the exception of that passage of the Hierophant which stated that by names and symbols are all powers awakened and re-awakened. Whether the circumambulations should be omitted I have yet to decide, on the basis of some experimentation myself. Much the same applies to the purification by water and the consecration by fire - processes which are repeated several times.

This then leaves as the most important part of the ritual the obligation at the Altar, the charge of the Hierophant to quit the night and seek the day, the reception into the Order and the Hegemon's guiding the newly initiated Neophyte between the two pillars between the altar and the station of the East.

It was only when discussing this matter with V.H. Soror Sic Itur Ad Astra in Los Angeles recently that some light was shed on this problem. The core of the solution revolved around the notion that initiation outside of a regularly constituted Temple was only possible with two students. They would have to prove to themselves - not to anyone else - that they were wholly devoted to the Great Work, devoted enough to spend at least several months jointly

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or individually practising the Middle Pillar technique as described in *The Foundations of Practical Magic*, Aquarian Press, 1979. If this practice were assiduous and intense both students would have awakened in themselves the psycho-spiritual energy that could not only hasten their own inner development but that the latter could be communicated to yet another in a manner not too dissimilar to that described in **Z-3**.

The fundamental requirement was that the initiator should be an initiator - not a layman out of the brute herd. Something must have happened to him to have redeemed him of the stigma of being "ordinary." Of course it would have been better if he (or she) had been the recipient of a spontaneous mystical experience of the type described in James' *Varieties of Religious Experience*. Since this kind of attainment cannot be made to order, as it were, the only alternative is to fall back on time honored methods of development and growth.

I am well aware of the debate which has gone on for years as to whether mystical or occult practices can induce the mystical experience -conversion or samadhi or satori, call it what you will. If not, then it is maintained that these practices prepare the student for that possibility if not inducing it actually. And if he have patience to "wait upon the Lord," as it were, then the one is as good as the other, from my point of view.

While pursuing their work with the Middle Pillar technique and any other set of exercises to which they may be drawn, they could set themselves to the task of studying the Neophyte Ritual and the Z documents that pertain to it. There is additional suggestive material on this topic in *The Eye In the Triangle*. Using the clairvoyant description given by Mathers of what really happened between the Two Pillars to the candidate, Crowley developed a meditation incorporating all those ideas, as I have intimated above. Apparently this meditation must have proven successful, for many years later after he had come to term he wrote a document for his own Order, the A. A., known as Liber HHH. The first section of this document elaborates this meditation and transforms the clairvoyant description of Mathers into an extraordinary piece of magical work that has fascinated me for many years for as long as I have known of the Equinoxes that he published as long ago as 1909-1914.

All of this could give them ideas and hints as to how to proceed in the task of initiating themselves or others. First one and then another could be helped to come to the Light in much the same way as if they were operating in a duly constituted Temple. In fact, to go one further, there is no reason why the officers of a regular Temple should not follow some such procedure as this themselves. It would certainly do no harm, and in fact would accomplish a great deal. Since a Golden Dawn Temple is being instituted here and there throughout not only this country, but the world as a whole, this counsel might be very useful to all concerned to enhance the whole process of initiation.

Once this were accomplished, they could either go their own separate ways or maintain the relationship for mutual aid and comfort. But from there, with the aid of the Opening by Watchtower, as it has come to be called, the elemental initiations would be taken care of, and from there they face the task of the Adeptus Minor initiation. What needs to be done in

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that regard is something I would rather not speculate about. But as one initiate has said, all that remains is to prepare the Temple and then hope and pray that it may become indwelled.

This entire discussion however is intended to be suggestive only. A great deal must be left to the ingenuity of the student involved in this great adventure. Their intuition must be sharpened by their adherence to the work itself, and their progress and their plans must be left to unfold by itself. Enough has been said at least to show that the way is not without light, and however bleak the path seemed without teachers and a temple of the Order, they are not left to stumble unaided in the darkness of the outer world. For as the Ritual says "My soul wanders in darkness and I seek the Light of the hidden Knowledge".

In conclusion it is strongly suggested that student closely study two or three of the discussions in this present volume. One of them is the Cautionary Note which directly follows this. Another is a document dealing with the Inflation of the Ego, a result which is to be avoided at all costs by self observation and study. And finally the important article written by Hyatt and myself concerning some major errors and confusions which students have made in the past. Other documents scattered throughout the different segments of this book will also be found supremely helpful in achieving the ends desired.

A CAUTIONARY NOTE

During the period of time when most of this work was in the manuscript phase, and various typists were working on it, their occasional comments concerning the Golden Dawn System perturbed me somewhat. It was Christopher Hyatt, one of the editors of Falcon Press, who first alerted me to the possibility that this misunderstanding might occur, suggesting therefore that I interpolate a cautionary word to prevent other readers developing the same misconception.

He was absolutely right, for some of them, as well as one or two subsequent readers, seem to have developed the conception that the whole Golden Dawn System was based on the initiatory rituals, and nothing more. It puzzled me because I had labored under the delusion that the rituals themselves indicated without equivocation that there was far more to the system than the rituals themselves, and also because the remainder of the volume itself elaborated a whole system of magical practice which could exist altogether independently of the initiatory rituals.

I was so certain of this that to a couple of them I had confided that though for the time being my interest in writing was exhausted, nonetheless some time in the future I felt compelled to write yet another book establishing a relationship between Tibetan magical practices, as for example laid out in Evans Wentz's book *Milarepa the Tibetan Yogi* and the Golden Dawn System. There are innumerable parallels which are worth investigating and enumerating. And these are altogether apart from the matter of initiatory rituals. I feel strongly therefore that I must not proceed too far with this book without stressing the fact

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that there is infinitely more to the Golden Dawn System of Magic than the initiatory and other types of rituals. Not that I want to minimize the importance of their role in the entire system but it comprises so much more that it puzzled me how anyone could avoid the realization that the performance of the rituals satisfactorily depends on so much more. If the student has thoroughly studied the Z-1 and Z-3 documents, it should have dawned upon him that efficacy of any ritual depends entirely on all the participants having acquired considerable skills in the magical work prescribed by the Order.

Apart from the rudimentary art of invocation by means of the Pentagram and Hexagram, there is a vast repertory of techniques which must be used and mastered, not merely to gain advancement to a higher grade in the Order, which is not too terribly important by and of itself, but in order to become a proficient student of Magic these must be not merely known but wholly mastered. For example, assumption of God forms and the ability to build up Telesmatic Images, more or less along the same line, these two are the very foundations of practical theurgy. Then there is the Middle Pillar technique whose importance simply cannot be overemphasized in any way. The student who has neglected to achieve considerable proficiency in this particular practice will find himself frustrated at every turn. And finally there is the vibratory formula of the Middle Pillar. I cannot conceive of a ritual of any kind being successfully consummated without being adept in the use of the vibratory formula. I have elaborated this in a rather new way, I fancy, in that section dealing with this matter, and I urge the prospective student of magic to pay particular attention not only to this, but to all the techniques I have just mentioned.

Nor is the main thesis of the Order the memorization of dry Qabalistic knowledge from the Knowledge Lectures or from any other text for that matter. This material represents the dry bones of Order knowledge, the basic alphabet of what has come to be known as the Magical Language. Every science and every Art has its own language without which there can be little communication. A great deal of undergraduate university work consists mainly of learning different kinds of *languages* that belong to the various sciences one is learning about. For example, physics has its own terminology without which little headway can be made in mastering its complex mysteries. The same is true of geology which must forever remain a mystery to those who will not master its language. Even in the behavioral sciences a whole new jargon or language must be assimilated. Eventually many students learn to use the jargon so satisfactorily and skillfully that they become unintelligible in their everyday conversations leading their critics to condemn the jargon in which they have steeped themselves. Nonetheless, it is a language of its own. It must be learned, mastered and used in order to become an effective means of communication. Much the same is true of the magical language. It is a highly complex one, and most of this work lays down the elemental principles of this language. The student will do well to take his time mastering it - that is if he has never been exposed to it before. But when he does become familiar with this language, he will never fall into the booby trap that *The Complete Golden Dawn System of*

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Magic comprises this item or that item only. It is a vast and comprehensive system that is worthy of considerable effort to make it an integral part of one's thinking and feeling.

Finally of course there is the method of the tattwa vision, also called skrying in the spirit vision. This is most important. However I feel entirely too much attention in the past has been paid to this method at the expense of some of those just listed. There must have been many members of the early Order who had a great talent for skrying, since it led to the possible development of clairvoyance, etc. For this reason, its use was overdone. Not only was this so, but some of the protective methods were neglected, and some of the people became gullible and credulous, and lost their natural scepticism which is one of the indispensable factors absolutely essential to the welfare of the student of magic. Without it he is lost in a wilderness of deception and fantasy. Nothing solid can be based upon this whatsoever. Of course there are also the divinatory methods of the Order. Geomancy and the Tarot. But the student must not stop there. These methods appear to be devoted to divining the future, etc., but it would be a great mistake if your interpretation were limited solely to this. Apart from the fact that the use of these methods develop intuition and the inner psychospiritual senses, there is a whole inner world to be explored and discovered by using the geomantic symbols and the Tarot cards themselves as gateways to another dimension of existence, to another aspect of ourselves of which we ordinarily have little consciousness. And since the work of the Order is based upon self discovery as suggested by the injunction in the Neophyte Ritual "Quit the night and seek the Day," and by the very name of the Order itself - The Golden Dawn, a symbolic representation of the spiritual experience which is the goal of all our work, it is the attainment of the awareness of divinity, and then bringing this divinity to operate in our daily lives in this world of Malkuth which is the outer garment of God. I still like the old Qabalistic aphorism that Kether is in Malkuth, and Malkuth is in Kether but after another manner. This is not unrelated to the Mahayana aphorism that Nirvana is Samsara and Samsara is Nirvana.

Nor must I forget to call attention to something that is all too often neglected. Meditation on the significance and meaning of the magical instruments. They are often made and consecrated by members of the Order and used as always recommended, but rarely do they come to terms with what underlies their common usage. It should be obvious to any long term student that the Lotus Wand for example is a symbol, amongst others, of the spinal column with the Lotus at the top of the head - a channel for the movement of the spinal spirit fire, the Kundalini. (In this connection do make an effort to obtain and read a book by a Hindu named Gopi Krishna entitled *Kundalini*). All the other instruments similarly have profound meanings. In this connection, as an aid to meditation, I can strongly recommend Aleister Crowley's magnificent early book *Part Two of Book Four* dealing with the theory of Magick and its tools. There are some beautiful meditative descriptions of the elemental weapons which the good student cannot afford to overlook or do without. Such insights will grow as he grows, insight and intuition piling on one another until, of course, the ultimate goal of all the work is realized -- enlightenment.

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As one becomes proficient in the work of the Order and one's insight and understanding develops, it will become apparent that all of these methods may be tied together and unified to become a magical engine by means of which the Mountain of Initiation may be scaled and the Kingdom of Heaven reached, so that man aspires to God and God aspires to man.

The Order is a magical one. But its mysticism is by no means to be separated from its magic. At first they may seem to be entirely different methods of attaining to the highest. And indeed so they appear to be. But it is the mark of real adeptship when the student comes to realize that there is no real separation between these methods, and that at the end they are one and the same.

In other words, to come back to the initial theme stated at the outset of this chapter, there is much more to the Order than the initiatory and other types of rituals. There is so much in the Neophyte and Adeptus Minor rituals that are of value to the aspirant, that even if one were to assume that the Order work is essentially that of ritualism, one would really not be far wrong. They contain so much. For example in the Neophyte Ritual, one of the first exhortations one hears is that coming from the Hierophant who states by names and images are all powers awakened and reawakened. The newly initiated Frater or Soror into the Order could spend considerable effort and time meditating on just what this means. When he does this, he will be led into the deepest mysteries of the teachings of the Order, and into some kind of understanding of what all the variety of Order techniques amount to. I can come to rest here about warning the student to dispense with any superficial evaluation of the Order method arrived at by a rapid reading of the several rituals, or of the book itself. The whole system needs to be studied carefully. Don't be misled by the apparent simplicity of the system. It is enormously complex and complicated - and at the same time so beautifully simple. It may take the student some time, perhaps years, to appreciate the simplicity of the Order system, but the expenditure of that time will be found to be worth the effort. Though meditation is not exactly harped on throughout the text, it is mentioned here and there. And my hope is that the good student will do a great deal of meditation upon what he learns and does with the Order work. There is much to be gained. So much is not stated in specific words, but it is in this "non-statement" or understatement that much of the essence of the system is contained.

Just recently (Easter, 1983) another comment was made, one which I have heard before from one of the Order "failures," that there is a dearth of the devotional element in the Order work. Ordinarily, this comment might be expected from a former Church goer steeped in the Bible - or, which amounts to the same thing, a member of the Fellowship of the Rosy Cross, the name of the Waite version of the Golden Dawn.

Ordinarily, this criticism is not worthy of note, save that in the last instance when I heard it, a younger student had just returned from one of the Ashrams in India where he had heard a great deal about bhakta yoga. I can understand this criticism because bhakta is certainly not stressed in the overt sense within the Order work. But I have to remind students that if they study the Order work very closely - as closely as they have been taught

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to study the yoga system, they will discover a great deal of emotional content. For instance, on the few occasions when I have witnessed a Neophyte initiation, I have felt very close to an emotional exaltation, almost enough to bring on tears or at the very least a sense of choking, adequate to halt speech. Moreover, the Hierophant of one of the existent Temples, V.H. Soror S.I.A.A., who has officiated at the initiation of some forty Neophytes, also tells me that the ceremony often brings her to the verge of tears.

Apart from that, however, I strongly urge the student who may entertain similar feelings, to read once more a former work of mine *What You Should Know About the Golden Dawn*, (Falcon Press, Phoenix, AZ. 1983). In that book, many quotations from the different rituals are given, quotations which are not only choice English and fine writing, but are good examples of the devotional aspect of the Order's work. These are really worth reviewing quite often so as to renew the sense that the Order is not without its bhakta aspects.

If that is not enough, then I must refer to the work of Aleister Crowley who, after all, whatever is said and done, was once a member of the Order and owes a very great deal to his Initiation therein. I especially suggest reading his instruction which reviews the whole Eastern attitude about bhakta - *Liber Astarte vel Berylli* to be found in one of the Equinoxes, or in my book *Gems from the Equinox* (Falcon Press, Phoenix, AZ 1982). So far as I am concerned, this Liber is a masterpiece, which I can strongly recommend especially to one complaining of the absence of devotional writing in the Order.

Furthermore, and this I think is paramount, there is Crowley's early masterpiece *Three Holy Books* originally published by Sangreal Foundation with a short introduction by me, but which I understand will be republished by Samuel Weiser Inc. of New York. This volume contains *Liber LXV* or *The Book of the Heart Girt with a Serpent*, *Liber VII* or *Liber Lapidis Lazuli*, and finally *Liber 813 vel Ararita*. All three are superbly written and breathe devotion in every word. I am particularly fond of LXV and VII which Falcon Press is issuing as cassettes, containing *Liber LXV*, or *The Book of the Heart Girt with a Serpent*, *Liber VII* or *Liber Lapidis Lazuli*, and *Liber DCCCXIII* or *Ararita*. Periodically I will play the tape on retiring to bed at night, and permitting myself to fall asleep listening to its beauty and devotion. It may be stretching definitions of things pretty far to state that these may be considered part of the Order's devotional literature. But on the other hand I would rather consider these to be in that category than the religious lucubrations of Mr. A.E. Waite who was also once a member of the Order. He founded his own Fellowship, and rewrote the Rituals (three of which are included in a later section of this book) to include many excerpts from the Bible and perhaps from the Roman missal. I am not to be construed as being antagonistic to the latter by any means, but I do state strongly that if I must use one or the other, I prefer to use the so-called holy books of Aleister Crowley. They convey more devotion and love to me than almost anything else. So that if there is actually a dearth of devotional material in the Rituals and work of the Order, it is more than compensated for by reference to the work of a former member, Aleister Crowley. I trust that this will be the end of any complaints about this topic.

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THE PROPER ATTITUDE TOWARD MIND-BODY

By

ISRAEL REGARDIE AND CHRISTOPHER S. HYATT

Over the past fifty years I have insisted that the serious magical student seek a course of therapy as a safeguard against some of the catastrophic results which appear to overtake too many of our promising students.

The difficulties seem to arise from the following:

THE SUPEREGO AND THE H.G.A.

A. The confusion between the Freudian superego (the unconscious infantile conscience) and the Order's concept of the Higher and Divine Genius (or the H.G.A.)

Many students as well as those not involved with Magic often substitute a form of their infantile conscience for one form of "Higher Self" or another. This can lead to nothing but disaster. Instead of being guided by a Higher Genius the person is really at the mercy of infantile "voices" and values, so-called brain chatter. Not only does this cause undue individual suffering and deception, it also causes a complete halt to any real progress in the Theurgic arts and sciences. To a large extent this confusion contributes to the often "bad" reputation students of the occult possess.

Those of you familiar with the history of the Order can find glowing examples of this folly. However there is no need to delve this deeply. Almost any group or Order has members and often leaders who have fallen head long into this pit dug for the unwary.

THE INFLATION OF THE EGO

B. There is a frightening frequency of the occurrence of the inflation of the ego -- sometimes referred to as infantile megalomania. To help the student understand this difficulty let us define the healthy ego as a computer type decision maker. The ego's function is to help the person make decisions based on hard data. The purpose of this function should be that of survival and personal fulfillment on various levels or planes. In one sense the healthy ego is more or less non-personal. It realizes cause and effect in Malkuth, and understands its limitations.

On the other hand infantile megalomania is a natural occurrence in infancy, and with proper development has been outgrown by the healthy adult ego. However, while this is the ideal it rarely occurs in practice, and requires some form of "therapy" Eastern or Western to accomplish this goal. In the practice of Magic or anything which releases unusual amounts of energy from the unconscious the infantile megalomaniacal substructure is re-activated, and all the illusions and delusions of self importance and elevation of babyhood re-emerge.

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This flattery overwhelms the ego. The person takes the impersonal and universal nature of the powers he or she experiences as if he or she created the powers or experiences by what they call - *themselves*.

If this experience called by Jung the "Mana Personality" persists for too long a period the person becomes ego-maniacal and thoroughly self-centered. This can be observed in patients undergoing psychotherapy as well as in the so-called normal man on the street. This excessive self-admiration or as Jung puts it "the naive concretization of primordial images" leads to an overinflated ego which in the end leads directly to disaster and contradicts in toto the purpose of the Great Work.

The student should be also cautioned that the opposite of infantile megalomania is not milk-toast humility and passiveness. The latter is the sine qua non of a deeply buried and potentially more dangerous form of infantile megalomania.

THE PROPER ATTITUDE TOWARD THE INSTINCTS

C. There is a danger of the blatant acting out of instincts which have been distorted through repression and denial on the one hand or their compulsive repression leading to a boring and unfulfilled sex life. Almost everyone raised in the current Judaic-Christian morality suffers inevitably from a totally distorted attitude towards this topic as well as to all biologic functions in general. Therefore a complete sex life which is not only pleasurable but aids in the evolution of the Soul is totally out of the question. What is required is a healthy attitude toward all bodily functions, remembering always that Kether is in Malkuth and Malkuth is in Kether, but after another manner.

Those involved with the Great Work have often found themselves falling into the camps of excess in one direction or another, i.e., too much or too little. The proper use and enjoyment of sex is a necessary part in the discovery and development of the Higher Genius. Aleister Crowley is one of very few who has recognized the reality of this problem, although he himself at times, due to his Plymouth Brethren upbringing, fell into the same booby trap. Most of us are plagued by an average somewhat inhibited sex life, or worse yet a compulsive acting out of our repressed sexual drives. These attitudes do not aid the development of self-expression, deep and total relaxation, or serve as a vehicle for opening the deeper channels which lie within.

THE PROBLEM OF RELIGION AND THE GREAT WORK

This opens the way to a discussion of a very serious point which has long been on my mind. It emerges into the open by the inclusion in this volume of some of the Rituals of A.E. Waite. **Mathers and the Order he founded were only nominally Christian.** One has to search meticulously through the Rituals and other teaching for serious literal interpretations of the historical Jesus. In reality they are absent. The references to Osiris as a symbol of man - made - perfect could be those of any of the mythical Mediterranean crucified Gods, of whom there were many. The Order was a Hermetic Brotherhood and Christianity played

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only a minimal role in its operation. Mathers was on friendly with Anna Kingsford who had founded another Hermetic Society in which Christianity did play a prominent part. But he never permitted this friendship to influence him to make his Society similar to hers.

There is a very interesting set of concepts here that need only to be touched on. And that is the constant effort made by some occult teachers to Christianize the ancient wisdom religion. I have already mentioned Anna Kingsford as one. Another, who influenced Dr. Felkins tremendously was Rudolph Steiner who seemed determined to Christianize occultism in grotesque ways that are fundamentally opposed to the innate conceptual nature of Magic. In this he was following in the foot steps of Annie Besant and Bishop Leadbeater who had already succeeded in corrupting Blavatskian Theosophy, transforming it into a Christian occultism with Eastern overtones. Though Steiner was in conflict with them, nonetheless their doctrines must have affected him profoundly, despite his so-called clairvoyance being in opposition to the so-called clairvoyance of Leadbeater.

While this was going on Waite who had been raised as a Roman Catholic seemed determined to follow in the footsteps of the above named teachers. After the revolt of 1900 in the Order he was one of the several committee members who ran the Order. Later he pulled out from this committee to form his own Fellowship of The Rosy Cross. When this happened he totally revised not merely the rituals of the Order but the entire philosophic context of the Order. In this volume three of his Rituals are included. From them the discriminating reader will be able to determine to what extent this perversion of the Order methodology had advanced. There is almost no relationship between the teachings originally laid down and the later biblical emphasis introduced by Waite.

This of course resulted in the introduction of Church concepts of morality and purity which are evident in almost everything that Waite wrote. His whole attitude became sex-negative as well as occult-negative. He made it almost a point of honour to eradicate any reference to every item in the Magical curriculum laid down by Mathers and Westcott. Fortunately when he died in the late 1930's his Order died with him and so did his sex-negative attitudes, as well as his wretched pompous English -- characterized by a need to use Latin phrases where simple English would have been much better. Contrary to the common point of view he must have been a very ambitious person and this is made evident by the pompous titles he gave both to himself in the Rituals as well as to his attendant officers.

EGOTISM

One of the great dangers inherent within the practice of Magic and indeed of all the occult arts -- is the development of an enormous egotism characterized by messianic feelings, infantile omnipotence and the utter destruction of any capacity for effective self-criticism. It appears that as the student becomes more adept in the skills of meditation, skrying, or ceremonial work, he becomes more threatened by an inflation of the ego. It appears slowly and insidiously, without apparent warning. Only those people who are closely related to or associated with the student become aware of the subtle metamorphosis

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that occurs. The student rarely is conscious of this unconscious transformation. Attempting to make him aware of this egotism is doomed to failure; it is like knocking on a stone wall.

It seems to afflict the aspirant who functions outside the borders of an occult order or legitimate magical school. In this sense, most students come within the jurisdiction of this definition. Those who practice their occult work under the aegis of a legitimate magical body or under the guidance of an experienced and wise guru or teacher seem to be more protected from this inflation -- unless the guru has himself fallen under the spell of his own messianic fantasies and inflation. If he has, then he communicates his fatal sickness to his students. Or else he is wholly blinded to the debacle about to occur to his student.

One has only to look at the history of most modern occultists and I use them preferentially because their history is more readily authenticated than those of earlier times -- to perceive how valid this phenomenon is. So many of them developed fantastic notions of their own unique importance and role in the world or even cosmic picture. Only recently I heard of one who claimed to have been the teacher of Jesus! There are an almost infinite number of variations of this theme.

It is a definite and ever present danger, and all students of occultism within or without occult orders must become conscious of this phenomenon. Otherwise they are doomed. They experience what appears to be at first an enhancement of life-feelings, a rich harvest of previously unknown information and knowledge, and the awareness that destiny has suddenly acquired a new direction, -- only to collapse later in total frustration, ignominy, and exile from all of society.

From the theoretical viewpoint, the gradual expansion of the confines of the limited ego by magical practices, leads to contact of some kind with the 'unconscious'. A new source of energy is released, an energy which is seen as carrying with it not only new feelings but new knowledge and a greater capacity for self-confidence with the ability to impress and motivate one's fellow man. This energy floods the unprepared ego with almost infinite promise. Unless the candidate is properly prepared for this phenomenon, or is guided and guarded by a competent experienced teacher, he is likely to take this seriously. Effective self-criticism seems to have vanished in thin air.

Crowley seems to have been most conscious of this in some of his earlier work. He himself had a couple of admirable teachers -- Alan Bennett, George Cecil Jones and Oscar Eckenstein. For example in one section of Liber O he wrote: 'This book is very easy to misunderstand; readers are asked to use the most minute critical care in the study of it, even as we have done in its preparation. In this book it is spoken of the Sephiroth and the Paths; of Spirits and Conjurations; of Gods, Spheres, Planes and many other things which may or may not exist. It is immaterial whether these exist or not. **By doing certain things certain results will follow; students are most earnestly warned against attributing objective reality or philosophic validity to any of them.** There is little danger that any student, however idle or stupid, will fail to get some result; but there is great danger that he will be led astray,

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obsessed and overwhelmed by his results, even though it be by those which it is necessary that he should attain. Too often, moreover, he mistaketh the final resting-place for the goal, and taketh off his armour as if he were a victor ere the fight is well begun.'

Some few other occultists familiar with the practical side of things also utter similar warnings. Blavatsky in her *Voice of the Silence* also warns that 'under every flower a serpent coiled.' And in a footnote in this warning, she adds: 'The astral region, the psychic world of supersensuous perception and of deceptive sights -- the world of mediums. It is the great 'Astral Serpent' of Eliphas Levi. No blossom picked in those regions has ever yet been brought down to earth without its serpent coiled around the stem. It is the world of the **Great Illusion.**'

Only a good guru of almost superhuman powers of effective self-evaluation and examination provide the means of avoiding inflation and the consequent disaster. A third means is almost any form of good psychotherapy. The latter appears to be able to drain off the massive uncontrolled quantities of energy that are released and direct them into new and constructive goals. Those Reichians who have an understanding of 'occult' matters would appear to be more effective than most in dealing with the phenomenon.

Jung has also described it most extensively in an extraordinarily good essay in a book entitled *Two Essays on Analytical Psychology*. However, the methods of therapy described by Jung and practised by his followers leave a lot to be desired. Every occult student should not merely read this book but own it, in order to provide the opportunity to read and re-read many times the chapter dealing with inflation of the ego.

It is his contention that the analysand, the patient undergoing therapy -- analagous to the enterprising student beginning his occult work -- attempts to identify his ego with the collective psyche. He does this as a means of escaping the pain and anxiety resulting from the collapse of his conscious persona or self, which is one of the primary effects of the analysis. To free himself from the seductive embrace of the collective psyche, instead of denying it as some others have done, he accepts it so totally that he is devoured or overwhelmed by it, becomes lost in it, and thus is no longer capable of perceiving it as a separate entity. As another student once put it, instead of realizing that they have become illuminated by God, they affirm that they *are* God. Thus the inflation begins. It ends disastrously when or if the 'God' discovers he is not omniscient or omnipotent. But by then it is generally too late.

It would not do the student harm to re-read the statement by Hyatt and myself on the problems confronting the serious occult student in the beginning of this book. Also while at times outrageous Hyatt's book *Undoing Yourself with Energized Meditation* (Falcon Press, 1982), makes good sense in this context.

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THE MAGICAL ALPHABET

The Knowledge Lectures of the Golden Dawn were fragments, isolated and brief, of general occult information that were handed to the student after each initiation. He was instructed to memorize them, to make them part of his basic mental equipment.

The information consisted primarily of some rudimentary Qabalistic theory, plus of course the Hebrew Alphabet, bits of astrological data, the names of the Tarot cards and their simplest attributions, some geomantic symbols, and a few samples of general occult symbolism. None of these was in depth. So that unless the student had done a great deal of previous individual study and meditation on what he now studied, he was indeed at a loose end. The result was that he could, and often did, wind up hopelessly confused, without the slightest idea of what all this information really amounted to, and gave up the work of the Order.

S. L. Mathers' book *The Kabbalah Unveiled* had only just been published prior to the formation of the Hermetic Order of the Golden Dawn (in the Outer). Much of the Qabalistic information of several Knowledge Lectures quite evidently had been extrapolated from his Introduction to this book. For the average student this Introduction is a goldmine, a most useful piece of work -- though I cannot say as much for the text itself which is the essence of needless obscurity. A large part of the Introduction is herewith duplicated to show the connections between the book and Knowledge Lectures.

Apart from this book, there were not a great many authorities students could consult in order to enlarge and round out their information of what the Knowledge Lectures were merely hinting at. There was of course the library of the British Museum where Mathers himself had spent a vast amount of time digging out archaic magical material. I doubt however that many others would have bothered with that magnificent storehouse of source material. He therefore deserves enormous commendation for his energy, insight and ability to probe into and clarify the obscure and archaic literature that he was determined to find. Some critics have been capriciously hostile assuming that any Tom, Dick or Harry would have had the perspicacity and intelligence to have discovered the information that Mathers was looking for. I have spent never ending hours over periods of months and years in the mid-thirties attempting, fruitlessly, to duplicate what Mathers, in his genius, knew what he was looking for.

Some astrological works were also available, with the beginning of an outpouring of Theosophical and related literature. These would have been of considerable value. At least some over-all picture of the system would have been provided, albeit from an Eastern point of view. But this was supposed to be the root of the Western Esoteric Tradition.

Alchemical texts were not in general circulation at that time either. A. E. Waite had not begun his task of editing and publishing Latin and Greek translations made by some of the older Golden Dawn clerical members. Since that time the alchemical field has evidenced a renaissance with the appearance of many fine texts. A recent book by Frater Albertus *The*

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Alchemists Handbook (Samuel Weiser Inc., New York) will provide a depth of material not otherwise available. It throws much light on some of the dark utterances of the Golden Dawn Knowledge Lectures which otherwise would not make much sense.

So far as the Tarot was concerned, much the same situation prevailed. There was little available in English. Mathers' own booklet was worthless. I imagine it was written and published to put people off the track rather than to help them, a ridiculous attitude typical of that period of time. It should never have been written or published. Paul F. Case's book on the Tarot, had it then existed, would have proved invaluable.

Franz Hartman, with Theosophical connections had written a book on Geomancy based on earlier writings. It would have provided additional material the enterprising student could have used, though the esoteric keys unique to the Golden Dawn's later Inner Order work were not described. He was also the author-editor of *In the Pronaos of the Temple*, a very informative little book which reproduced some of the forgotten Rosicrucian legends and source material from an earlier period of time. And we must not forget what has since become a classic in the Rosicrucian and Alchemical fields *The Secret Symbols of the Rosicrucians*.

General symbolism could have been picked up from a variety of miscellaneous sources. There was a general stirring, and occult and spiritual matters were in the air.

But for the general student of the Mysteries who was not a scholar, or had a penchant for independent research, the basic knowledge material was all disconnected data and pretty much of a closed book. All he could do was to memorize the stuff by rote, and ask questions of the Officers of the Temple he belonged to. They may or may not have been too helpful. One of the common cliches was that the elucidation of this or that set of notions was reserved for a higher grade. Very frustrating!

Be that as it may, by the time the student had completed his passage through the grades of the Outer Order he was in possession of a good deal of basic material. A great deal more than one would think at first sight. It was handed out piecemeal which was also a good idea; otherwise were it presented en masse as it was in a previous publication of mine he would have been swamped and overwhelmed by a mass of wholly indigestible material. Whether he was able to tie it all together and integrate it, by the time he got to the Inner Order, into a meaningful and workable system is a moot point. It would be far easier for the modern student to do this than one of a century ago.

However, the fact remains that what was given in the Knowledge Lectures served as the barebones of what could be called the Magical Alphabet. Without this, most occult or magical literature is a closed book. With it, even if only partly understood, you have an open sesame to some of the most profound ideas and practical systems of personal development ever devised. All of this constituted the skeleton of a profound philosophical system.

The task today is so much easier for the student who really wishes to study and master the basics. Several fine works have been written by former students of the Order and which have turned out to be enormously valuable aids in the development of a magical

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philosophy. First and foremost perhaps is Dion Fortune's *The Mystical Qabalah*, a beautiful elaboration of the fundamental concepts of the Order. Criticized by the contentious Ellic Howe, it is nonetheless one of the best modern introductions to a difficult subject. Its only flaws might be that she has given too much space to a discussion of the Unknowable in violation of Sir Edwin Arnold's warning (in *The Light of Asia*): "Sink not the string of thoughts into the Unfathomable. Who asks doth err. Who answers errs. Say naught." And then it is marred somewhat by the neo-Theosophical viewpoints of the Besant-Leadbeater clique relative to the Master Jesus, which has no connection at all with the Qabalah, and is even repudiated by her more modern successors such as Gareth Knight. Nonetheless it is strongly recommended.

In the same category, I would place *The Ladder of Lights* by William Gray. It is a superb piece of Qabalistic writing that I am sure will find its own place in posterity. A number of others might be mentioned, but these should provide a starting point for the enterprising student who wishes to get a good handle on an otherwise obscure subject.

In order to integrate, in part, some of the mass of disconnected materials given in the *Knowledge Lectures*, I have decided to include long quotations from MacGregor Mathers' *Introduction to The Kaballah Unveiled*. I will not say much about the latter book save that it is frightfully obscure, but the *Introduction* is first rate. *The Kaballah Unveiled* is an English translation from the Latin of Knorr von Rosenroth, a Renaissance scholar who translated portions of the *Zohar* from Hebrew into Latin. The *Zohar* has in recent years been translated wholly into English by Simon and Sperling (Soncino Press), from which the student may get some idea of what its contents are like. There is an even earlier translation of the first part of the *Zohar* by a William Williams who wrote under the pseudonym of Nurho de Manhar (*Wizard Bookshelf*, San Diego, 1978), evidently part of his magical motto while in the Second Order of the R.R. et A.C. It is pre-eminently readable, and was originally published in installments in the early part of this century in a magazine published by the American Section of the Theosophical Society. Parts of this will also be quoted from time to time.

While on this topic, I feel impelled to deal with some criticisms made by hostile authors. Some of these people claim that Mathers' contributions to the *Knowledge Lectures* and the whole corpus of Golden Dawn teaching was based entirely on his research at the British Museum. In other words there was nothing new about the Golden Dawn teaching.

In one sense this is true. In a more profound sense it is wholly false. For example, the *Pentagram Ritual*. Eliphas Levi does indeed refer to it as the conjuration of the Four. In an old Hebrew prayer given in a Sephardic prayer book, there is a reference to the four Archangels and the quarters in which they reside. But nowhere that I am aware of is there a description of the *Pentagram* itself, the elemental attributions to its several points, the divine names that accompany them, and any descriptions of the technique or method of describing this *Pentagram*. Much the same is true of the *Hexagram* ritual for the invocation or banishing of the planets and Sephiroth of the *Tree of Life*.

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These are elementary points. But they are very important. References will be found to all these ideas, but nowhere will there be found the descriptions required above.

We could go further. However unimportant these matters may seem to the layman or the investigator approaching these topics from the outside, these are several of the most useful magical procedures for which I can find no precedent. For example, there is the vibratory formula of the Middle Pillar, the formation of Telesmatic Images, the specific method of Tattwa vision or Skrying, etc. . .

It was apparently the intent of the founders not to provide a finished system of philosophy -- such as The Secret Doctrine of Blavatsky, etc. It was intended to be supplemented by further reading, study, meditation, and of course by skrying. In this way, the magical language, and in turn the philosophy, could be developed on an individual basis. For example, a book I wrote as far back as 1932, *The Tree of Life*, served that purpose for me. It presented a systematic overview of the magical philosophy with some of its practices that, despite its verbosity and addiction to adjectivitis, has nonetheless been lauded as one of the best current books of its kind.

In effect, I wish to counsel the student not already familiar with this schema, to approach the following material as might have the student of a century ago. Deal with it in small segments so that you do not get overwhelmed by an overview of a vast mass of material which appears to have no unifying principle. The latter is there alright, but the preliminary material needs first to be committed to memory and studied in small segments to avoid psychic indigestion. Dealt with in this manner, some of the books mentioned above, can be approached in a meaningful way and both will benefit considerably -- that is the knowledge material and the recommended books.

THE MAGIC OF THE HEBREW ALPHABET

In various places throughout these volumes of the teachings of the Golden Dawn, it is stated emphatically that the Hebrew letters are magical symbols. For this reason, each student should learn how to form them and write them. Good calligraphy was often absent in the old Order, for I have seen manuscripts that go back a long way, in which the Hebrew letters are atrociously formed. If there is any magic in such an alphabet, the intent is defeated by deformed and ill-formed letters. The student should make a point of learning in some way to write, print or letter these alphabets correctly. A good calligraphic pen, producing thick and thin lines is an absolute essential. A quill must have originally been used centuries ago, but the lettering pens of today are so much superior.

If you don't know how to go about it, it might be the easiest thing to enquire at a local university where Semitic languages are taught to be put in touch with a senior student who can then show you how to write the letters. Failing this, contact a local synagogue. They will not harm you, cook you, or try to convert you. They may be curious as to why you want to know such a feat, but you can make up a half a dozen explanations to account for that - including the truth, that you are studying the Qabalah. They may know less about that than

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you, but at least they may be able to teach you how to write the letters correctly and that is half the battle won.

In the *Zohar* there is a pretty legend, rather long-winded but eloquent, about each letter of the alphabet, and how B, the second letter of the alphabet, came to be used as the first letter of the first word of the Bible - Berashith meaning *In the Beginning*.

There are two main translations of the *Zohar* that you could make use of, depending on which one you may have access to. Some of the libraries may have the translation of Simon and Sperling; others may have the shorter but earlier version of Nurho de Manhar. (Wizard Book Shelf, San Diego, CA. 1978). Regardless of whose translation you use, read or study the account of each letter appearing before God imploring Him to use that particular letter for the first word of Genesis. It is interesting reading, full of symbolism of one kind or another, and may throw a great deal of light for you on the motives for Mathers' statement that Hebrew letters are magical symbols and as such must be treated with respect and honor.

THE MYSTICISM OF THE ALPHABET

"Rabbi Chananya spake. and said: Before creation began, the alphabetical letters were in reversed order; thus the two first words in the *Book of Genesis*, Berashith, *bara*, begin with B; the next two, Alhim, *ath*, with A. Why did it not commence with A, the first letter? The reason of this inversion is as follows: For two thousand years before the creation of the world the letters were concealed and hidden, being objects of divine pleasure and delight.

"When the Divine Being, however, willed to create the world, all the letters appeared before His presence in their reverse order. The first ascended and said: 'Lord of the Universe! let it please Thee to create the world by me, as I am the final letter of the word Emeth - (truth), which is graven on Thy signet ring. Thou Thyself art called Emeth, and therefore it will become Thee, the great King, to begin and create the world by me. Said the Holy One (blessed by He): 'Thou, oh, Tav, are indeed worthy, but I cannot create the world by thee; for thou art destined to be not only the characteristic emblem borne by faithful students of the law, from beginning to end, but also the associate of Maveth (death), of which thou art the final letter. Therefore the creation of the world cannot, must not, be through thee.'

"After Tav had disappeared, Sh ascended and said: 'I pray Thee, Lord of the Universe, as bearing Thy great name Shaddai (almighty), to create the world by me, by the holy name that becometh Thee only.' Said the Holy One: 'Thou art truly, o Shin, worthy, pure and true; but letters that go to form lying and falsehood will associate themselves with thee. viz.: Koph (Q) and Resh (R), and with thee will make up SheQeR (a lie), Falsehood, in order that it may be received and credited, come first with the appearance of truth (Sh), which thou representest, and for this reason I will not create the world by thee.' So Shin departed and Q and R, having heard these words, dared not present themselves before the divine presence.

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"TZ then went before Him, saying: 'Because I mark the Zaddikim (the righteous), and Thou Thyself hearest me in Thy name, Zaddik (righteous), and also it is written, The righteous Lord loveth righteousness, it will become Thee to create the world by me.' Then said the Holy One: 'Zaddi, Zaddi, thou art truly righteous, but thou must keep thyself concealed, and thy occult meaning must not be made known or become revealed; and therefore thou must not be used in the creation of the world. Thy original form was a rod, symbol of the male principle, surmounted by Yod, a letter of the holy Name, and also of the Holy Covenant, and emblem of the male principle. (By this, reference is made to the first man, who was androgynous, with faces turning one to the right, the other to the left, as symbolized in the figure of Zaddi in the Hebrew alphabet). But the time will come that thou shall be divided, and thy faces shall then be turned to each other.'

"Zaddi then departed, and P ascended and said: 'I am the beginning of the salvation (Peragna) and deliverance (Peduth) thou will execute in the world. It will be fitting to create it by me.' 'Thou art worthy,' replied the Holy One, 'but thou also givest rise to Evil (Peshang), and in thy form resemblest those animals who walk with drooping heads, like wicked men who go about with bowed heads and extended hands. I will not, therefore, create the world by thee.'

"To the letter Ayin, the initial of the word Avon (iniquity), though it claimed the origination of Anaya (Modesty), the Holy One said: 'I shall not create the world by thee.' And forthwith Ayin departed.

"S then went and pleaded: 'I am near (Samech) to the fallen ones, as it is written: The Lord upholdeth (soumekh) all them that fall. Thou must return, Samech, to thy place,' was the reply of the Holy One, and must not leave it; for if thou dost, what will become of the fallen, who will need and look to thee for aid and support?' Samech forthwith returned, and was followed by N, who said: 'Oh thou Holy One! that Thou mayest be venerated in praises (Nura tehillim), and also because the praise of the righteous will be a Nava (delight), let it please Thee to create the world by me.' To whom He replied: 'Nun, return thou to thy place with the fallen (Nephelim), for whose sake Samech hath gone back to her place, and lean for support upon her.'

"M then followed after, saying: 'Thou wilt by me be called Malech (king).' 'Truly so,' said He, 'but I will not, for all that, create the world by thee. Go back at once to thy place with thy companion letters, L and CH; for there must be a King, and for the world to be without one would not be seemly. At that moment CH descended from off the throne of light and splendor, exclaiming; 'I am thy glory, create the world by me.' As it stood trembling with excitement before the Holy One, two hundred thousand worlds together with the throne itself were seized with a sudden tremor and seemed ready to fall. 'Caph, Caph!' cried the Holy One, 'what hast thou done? I will not create the world by thee, for thou beginnest Chala (ruin, loss). Return at once to thy place on the throne of glory and abide there!' Then Caph retired and went back to its place.

"Y next appeared and claimed that being the initial letter in the divine name YHVH, it was the best for the work of creation. But the Holy One replied: 'Let it suffice thee to be what

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thou art, chief letter in my name and foremost in all my designs, thou must remain where and as thou art!

Then came T and spake before the Eternal One: 'Create the world by me, for in me alone is thy goodness (Tobh) and uprightness, for attributes of Thee.' 'I will not, Oh Teth,' replied the Holy One, 'use thee in the creation of the world, because the goodness within thee is hidden and concealed from sight as it is written, 'How great is Thy goodness which Thou hidest from them that fear Thee.' Seeing thou wilt remain invisible to the world I am about to create, and furthermore because of the goodness hidden within thee, the gates of the temple will sink into the earth as it is written, 'Her gates are sunk into the ground,' and besides all this, thou with thy comrade the letter Cheth (CH) composed sin. Therefore, these letters will never enter in the names of the twelve holy tribes. On hearing these words Ch went not before the Holy One, but returned at once to its place.

"Z then went up and urged its claim, saying: 'Thy children will through me keep the Sabbath, as it is written: Remember (Zecor) the Sabbath to keep it holy. Thou, Oh Zain,' replied the Holy one, 'art of too warlike a form, resembling as thou dost a spear. I cannot use thee in the creation of the world.'

When Z heard this decision, like N it retired and gave place to V, who said: 'I am a letter in thy Holy name.' The Eternal One answered and said, 'remain contented, Oh V that together with H you are in the great name. I shall not choose you by whom to create the world.'

"D. accompanied by G, went before the Divine Presence, To them it was said. 'Let it suffice you, that so long as you are conjoined and associated, there will always be the poor on the earth who will need succor and help. Daleth (D) - poverty and Gimel (G) - help or the benefactor. Therefore both of you keep together, the one helping the other.' (In the Hebrew alphabet G and D are successive letters).

"Then came B and said : 'Create the world by me, because I am the initial letter of Beracha (blessing) and through me all will bless thee, both in the world above as in the world below.' 'Truly, Oh B,' said the Holy One, 'I will surely create the world by thee only.'

"Hearing these words, A remained in its place and went not into the Divine Presence, who therefore exclaimed 'Aleph (A) Aleph! why comest thou not before me as all the other letters?' Then replied A: 'Lord and sovereign of the universe, it is because I have observed that (Bexcepted) they have returned as they went, without success. Why therefore, should I come before thee, since thou hast already given B the great and precious gift we all of us craved and desired. Moreover, it becometh not the monarch of the universe to withdraw and take back his presents from one subject and give them to another.' To these words the Holy One responded: 'Aleph, Aleph! Thou shalt be the first of all letters and my unity shall be symbolized only by thee. In all conceptions and ideas human or divine, in every act and deed begun, carried on and completed, in all of them shalt thou be the first, the beginning.'

"Therefore did the Holy One make the letters of the celestial alphabet, capitals, and those of the earthly, small, each corresponding to one another. Therefore also the Book of Genesis begins with two words whose initials are B, viz/ : Berashith Bara (in the beginning

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created) followed by two others, whose initials are A, viz., Alhim ath (God, the substance of) to show that the letters of these alphabets celestial and earthly are one and the same by which every creature and thing in the universe has been formed and produced."

CONCERNING HEBREW PRONUNCIATION

Recently, a noted occult writer wrote me a letter asking why it was that the Hebrew pronunciations given in an earlier and now obsolete book of mine on the Qabalah differed radically from almost every other contemporary Qabalistic writer. When answering him, it had been my intention to assert that the explanations had already been given. When, however, I proceeded to examine the obsolete book anew, I found that this had been carelessly omitted. (Falcon Press has just issued several tapes which give the correct pronunciation of most of the Qabalistic and other words used in this text.)

My reply took a page and a half to clarify the issue. In order to eliminate possible repetitions of this expenditure of time and effort, let me offer the following.

I can best begin by asserting that no matter where or by whom spoken, English is English. The accents used, for example, in the North of England are entirely different from those employed in Kent or Sussex in the South of England. The English of Wales sounds strangely melodious compared to that of Surrey or Northampton. All however are English.

Much the same is true in the United States. The accent of an inhabitant of Minnesota is entirely different from one who lives in Alabama or Georgia. All speak that variety of English we know as American. Which one is correct?

Let me say that there is no standard or fixed accent which is accepted universally as authoritative. I fancy much the same is true of every other language. Northern and Southern Italian vary in many ways. So also in Germany, France and elsewhere. Accents and dialects are integral parts of the linguistic process.

This is true also in Hebrew which is part of the magical language of what has come to be called the Western esoteric tradition. There are two main streams of Hebrew pronunciation called the Ashkenazic relating to North Europe, England and the United States, and the Sephardic spoken in the Mediterranean and Levantine areas. The history of these two streams is really irrelevant to this essay. Anyone interested can do a little research in a good encyclopedia.

The Mediterranean area, as we know historically, achieved a higher level of cultural development far earlier than did Northern Europe. Much of the Qabalistic literature had its origins in Spain where there was a fascinating merger of Christian, Arabic and Hebrew mysticisms in pre-Zoharic times, as well as in the Levantine area as a whole. The obvious result of this cultural superiority was that the spoken Hebrew had a Sephardic accent. When the literature came to be translated by later scholars and Christian Qabalists, the translations or better still transliterations took on the Sephardic flavor.

Much later in the 18th century, when there was a revival of Jewish mysticism called Chassidism, in Central Europe, Poland and Russia, the Ashkenazic accent or dialect was

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employed. Regardless of how popular Chassidism became, English translators persisted on the whole in using the Sephardic dialect, which is interesting because Baal Shem, the founder of what became the Chassidic movement, obviously used Ashkenazic Hebrew. It seems, however, that the Sephardic dialect and the whole Qabalistic literary corpus were intimately bound together, so that very few could conceive that there was any other way of transliterating Hebrew. This persisted right up to modern times. S.L. Mathers in his *Kaballah Unveiled*, Arthur E. Waite in all of his Qabalistic writings, and Frater Albertus in one of the early *Alchemical Bulletins*, amongst many other distinguished writers, all used the Sephardic dialect.

It so happened that when I began my interest in the Qabalah in my mid-teens, I wanted to be able to translate some of the important books and manuscripts that yet remained to be rendered into English. The head of the Semitic Division of the Library of Congress whom I came to know in those days - I must have made myself a young nuisance to him requesting information about Qabalistic texts in English - recommended that I get a tutor from whom I could learn Hebrew. As a result I had a year's intensive training in Hebrew from a young man attending George Washington University in Washington, D.C., where I then lived.

Many years later, when I had learned to manipulate letters and numbers (Gematria) with some dexterity, I found that on occasion the Ashkenazic transliterations were far more useful and illuminating than the Sephardic, as I demonstrated in an earlier but now obsolete book on the Qabalah. Various people to whom I spoke as a very young man showed not the least interest, so I kept my counsel to myself.

A large number of personal notes and quotations from various authorities gradually accumulated over the course of years. In 1931, while I was in a London literary environment, serving as a secretary to first one and then another novelist and author, I was encouraged to put my ideas in book form. I did so. It became my first published book a long time ago. I had hoped that the use of the Ashkenazic dialect which had solved a number of gematria problems for me, would attract some attention from other students and authorities and be used constructively in other texts. No such thing happened. Since that book was written in the early 1930's, I have seen my Ashkenazic transliterations used only three or four times at most. I was disappointed, I must confess, so that in later writings I dropped it, returning to the more conventional spelling and transliteration of the Hebrew alphabet and Qabalistic terms.

When the State of Israel declared its independence in 1947, with Hebrew as its official language, naturally the Sephardic dialect was used since Palestine was part of the Levantine area. That confirmed my decision to drop the Ashkenazic style of transliteration.

It must not be supposed however that every Jewish community in Europe or the United States has dropped the Ashkenazic dialect by any manner or means. It is still used. But if you went to the State of Israel, your Ashkenazic dialect will hardly be understood, any more than you could make heads or tails out of the Sephardic dialect if you happened to be an Ashkenazi.

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It is rather as if someone born and bred in Northumberland or Yorkshire could make much sense out of the Cockney accent used in parts of London. Some Australians have a version of the Cockney accent, with all its colloquialisms, that makes them rather hard to understand at first. But, never let it be forgotten, they are all speaking English - in much the same way that anyone speaking the Ashkenazic dialect or the Sephardic dialect is speaking or reading Hebrew.

This is the core of the Hebrew language problem of the Qabalah in the simplest possible terms. So when I have used "Bes" or "Ches" or "Tes" I am referring to the same letters as "Beth," "Cheth," or "Teth." Keser and Tipharas and Malkus are no other than Kether and Tiphareth and Malkuth - and so on and so forth. I still suggest that the student of QBL - as Frater Achad and Frater Albertus choose to term the subject matter - learn both dialects. He may find one more useful than another in certain specific areas. When he wishes to discover the numerology or Gematria of his name, for whatever reason he may have in mind, he may get much further by the use of one rather than the other, and achieve his objectives more readily.

The student must discover which of these two suits his own personal predilection and answers to the necessity imposed by the results of study and experience. The Order teaching employs the Sephardic pronunciation, and I have not ventured to interfere with that in any way at all. I simply mention the matter here to render impossible the likelihood of further confusion arising.

INTRODUCTION TO THE KABALLAH UNVEILED

By

McGREGOR MATHERS

The first questions which the non-qabalistical reader will probably ask are: What is the Qabalah? Who was its author? What are its sub-divisions? What are its general teachings? And why is a translation of it required at the present time? . . .

The Qabalah may be defined as being the esoteric Jewish doctrine. It is called in Hebrew QBLH, Qabalah, which is derived from the root QBL, Qibel, meaning "to receive". This appellation refers to the custom of handing down the esoteric tradition by oral transmission, and is nearly allied to "tradition".

There are no separate numeral characters in Hebrew and Chaldee; therefore, as is also the case in Greek, each letter has its own peculiar numerical value, and from this circumstance results the important fact that **every word is a number, and every number is a word**. . . I have selected the Roman letter Q to represent the Hebrew Qoph or Koph, a precedent for the use of which without a following *u*, may be found in Max Muller's Sacred Books of the East. The reader must remember that the Hebrew is almost entirely a

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consonantal alphabet, the vowels being for the most part supplied by small points and marks usually placed below the letters. Another difficulty of the Hebrew alphabet consists in the great similarity between the forms of certain letters, e.g., V, Z, and final N.

With regard to the author and origin of the Qabalah, I cannot do better than give the following extract from Dr. Christian Ginsburg's Essay on the Kaballah, first premissing that this word has been spelt in a great variety of ways - Cabala, Kabalah, Kabbala, etc. I have adopted the form Qabalah, as being more consonant with the Hebrew writing of the word.

(N.B. To these words of Mathers I must add my own praise. For ever since I first discovered this book around 1925, it has been a constant source of reference for me, and most of one of my early books, *A Garden of Pomegranates* was in point of fact predicated on frequent reading of this text. Its historical material, though brief, I found extremely accurate; more details may be found in Gershom Sholem's book, *Major Trends in Jewish Mysticism*, which is another goldmine not under any circumstances to be neglected by the good student.)

A system of religious philosophy, or, more properly, of theosophy, which has not only exercised for hundreds of years an extraordinary influence on the mental development of so shrewd a people as the Jews, but has captivated the minds of some of the greatest thinkers of Christendom in the sixteenth and seventeenth centuries, claims the greatest attention of both the philosopher and the theologian. When it is added that among its captives were Raymond Lully, the celebrated scholastic metaphysician and chemist (died 1315); John Reuchlin, the renowned scholar and reviver of Oriental literature in Europe (born 1455, died 1522); John Picus de Mirandola, the famous philosopher and classical scholar (1463-1494); Cornelius Henry Agrippa, the distinguished philosopher, divine, and physician (1486-1535); John Baptist von Helmont, a remarkable chemist and physician (1577-1644); as well as our own countrymen, Robert Fludd, the famous physician and philosopher (1574-1637); and Dr. Henry More (1614-1687); and that these men, after restlessly searching for a scientific system which should disclose to them "the deepest depths" of the divine nature, and show them the real tie which binds all things together, found the cravings of their minds satisfied by this theosophy, the claims of the Qabalah on the attention of students in literature and philosophy will readily be admitted. The claims of the Kabbalah, however, are not restricted to the literary man and the philosopher; the poet too will find in it ample materials for the exercise of his lofty genius. How can it be otherwise with a theosophy which, we are assured, was born of God in Paradise, was nursed and reared by the choicest of the angelic hosts in heaven, and only held converse with the holiest of man's children upon earth. Listen to the story of its birth, growth, and maturity, as told by its followers.

The Qabalah was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the Fall the angels most graciously communicated this heavenly doctrine to the disobedient children of earth, to furnish the protoplasts with

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the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems. Moses, who was learned in all the wisdom of Egypt, was first initiated into the Qabalah in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels. By the aid of this mysterious science the law-giver was enabled to solve the difficulties which arose during his management of the Israelites, in spite of the pilgrimages, wars, and frequent miseries of the nation. He covertly laid down the principles of this secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy. Moses also initiated the seventy elders into the secrets of this doctrine, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were the most deeply initiated into the Qabalah. No one, however, dared to write it down, till Schimeon Ben Jochai, who lived at the time of the destruction of the second temple . . . After his death, his son, Rabbi Eleazar, and his secretary, Rabbi Abba, as well as his disciples, collated Rabbi Simon Ben Jochai's treatises, and out of these composed the celebrated work called ZHR, Zohar, Splendour, which is the grand storehouse of Qabalism.

The Qabalah is usually classed under four heads:

- (a) **The practical Qabalah.**
- (b) **The literal Qabalah.**
- (c) **The unwritten Qabalah.**
- (d) **The dogmatic Qabalah.**

The practical Qabalah deals with talismanic and ceremonial magic, and does not come within the scope of this work. But, the whole work of the Golden Dawn **is** in fact the elucidation of this topic.

The literal Qabalah is referred to in several places, and therefore a knowledge of its leading principles is necessary. It is divided into three parts: GMTRIA. Gematria; NVTRIQVN, Notarikon, and ThMVRH, Temura.

Gematria is a metathesis of the Greek word *ypauuateia*. It is based on the relative numerical values of words, as I have before remarked. Words of similar numerical values are considered to be explanatory of each other, and this theory is also extended to phrases. Thus the letter shin, Sh, is 300, and is equivalent to the number obtained by adding up the numerical values of the letters of the words RVCH ALHIM, Ruach Elohim, the spirit of the Elohim; and it is therefore a symbol of the spirit of the Elohim. For R-200, V-6, Ch-8, A-1, L-30, H-5, I-10, M-40; total-300. Similarly the words AChD, Achad, Unity, one, and AHBH, Ahebah, love, each-13; for A-1, Ch-8, D-4, total-13; and A-1, H-5, B-2, H-5, total-13. Again, the name of the angel MTTRVN, Metatron or Methraton, and the name of

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Deity, ShDI, Shaddai, each make 314; so the one is taken as symbolical of the other. The angel Metraton is said to have been the conductor of the children of Israel through the wilderness, of whom God says, "My Name is in him." With regard to Gematria of phrases (Gen. xlix. 10), IBA ShILH, Yeba Shiloh, "Shiloh shall come" which equals 358, which is the numeration of the MShICh, Messiah. Thus also the passage, Gen. xviii. 2 VHNH ShLShH, Vehennna Shalisha, "And lo, three men," equals in numerical value ALV MIKAL GBRIAL VRPAL, Elo Mikhael Gabriel VeRaphael, "These are Mikhael, Gabriel and Raphael;" for each phrase equals 701. I think these instances will suffice to make clear the nature of Gematria, especially as many others will be found in the course of the ensuing work.

Notariqon is derived from the Latin word notarius, a short-hand writer. Of Notariqon there are two forms. In the first every letter of a word is taken for the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed. Thus every letter of the word BRAShITh, Berashith, the first word in Genesis, is made the initial of a word, and we obtain from it BRAShITh RAH ALHIM AhIQBLV IShRAL ThVRH, Berashith Rahi Elohim Sheyequebelo Israel Torah: "In the beginning the Elohim saw that Israel would accept the law."

The second form of Notariqon is that exact reverse of the first. By this the initials or finals, or both or the medials, of a sentence, are taken to form a word or words. Thus the Qabalah is called ChKMh NSThRH, Chokhmah Nesthorah, "the secret wisdom;" and if we take the initials of these two words Ch and N, we form by the second kind of Notariqon the word ChN, Chen, "grace." Similarly, from the initials and finals of the words MI IOLH LNV HShMIMH, Mi Iaulah Leno Ha-Shamayimah, "Who shall go up for us to heaven?" (Deut. xxx. 12). are formed MILH, Milah "circumcision," and IHVH, the Tetragrammaton, implying that God hath ordained circumcision as the way to heaven.

Temura is permutation. According to certain rules, one letter is substituted for another letter preceding or following it in the alphabet, and thus from one word another word of totally different orthography may be formed. Thus the alphabet is bent exactly in half, in the middle, and one half is put over the other; and then by changing alternately the first letter or the first two letters at the beginning of the second line, twenty two commutations are produced. These are called the "Table of the Combinations of TzIRVP," tziruph. For example's sake, I will give the method called ALBTh, Albath, thus:

11	10	9	8	7	6	5	4	3	2	1
K	I	T	Ch	Z	V	H	D	G	B	A
M	N	S	O	P	Tz	Q	R	Sh	Th	L

Each method takes its name from the two pairs composing it, the system of pairs of letters being the groundwork of the whole, as either letter in a pair is substituted for the other letter. Thus, by Albath, from RVCh, Ruach, is formed DTzO, Detzau. The names of the other twenty-one methods are:

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ABGTh	AHDTh	ADBG	AHBD	AVBH
AZBV	ACHBZ	ATBCh	AIBT	AKBI
ALBK	AMBL	ANBM	ASBN	AOBS
APBO	ATzBP	AQBTz	ARBQ	AShBR
AThBSH				

To these must be added the modes ABGD and ALBM. Then comes the "Rational Table of Tziruph," another set of twenty-two combinations. There are also three "Tables of the Commutations," known respectively as the Right, the Averse, and the Irregular. To make any of these, a square, containing 484 squares, should be made, and the letters written in. For the "Right Table" write the alphabet across from right to left; in the second row of squares do the same, but begin with B and end with A; in the third begin with G and end with B; and so on. For the "Averse Table" write the alphabet from right to left backwards, beginning with Th and ending with A; in the second row begin with Sh and end with Th, etc. The "Irregular Table" would take too long to describe. Besides all these, there is the method called ThShRQ, Thashraq, which is simply writing a word backwards. There is one more very important form, called the "Qabalah of the Nine Chambers," or AIQ BKR, Aiq Bekar. It is thus formed:

300	30	3	200	20	2	100	10	1
Sh	L	G	R	K	B	Q	I	A
600	60	6	500	50	5	400	40	4
M (f)	S	V	K (f)	N	H	Th	M	D
900	90	9	800	80	8	700	70	7
Tz (f)	Tz	T	P (f)	P	Ch	N (f)	O	Z

I have put the numeration of each letter above to show the affinity between the letters in each chamber. Sometimes this is used as a cipher, by taking the portions of the figure to show the letters they contain, putting one point for the first letter, two for the second, etc. Thus the right angle, containing AIQ, will answer for the letter Q if it has three dots or points within it. Again, a square will answer for H, N, or K final, according to whether it has one, two, or three points respectively placed within it. So also with regard to the other letters. But there are many other ways of employing the Qabalah of the Nine Chambers, which I have not space to describe. I will merely mention, as an example, that by the mode of Teinura called AThBSh, Athbash, it is found that in Jeremiah xxv. 26, the word ShShk, Sheshakh, symbolizes BBL, Babel.

Besides all these rules, there are certain meanings hidden in the shape of the letters of the Hebrew alphabet; in the form of a particular letter at the end of a word being different from that which it generally bears when it is a final letter, or in a letter being written in the middle of a word in a character generally used only at the end; in any letter or letters being written in a size smaller or larger than the rest of the manuscript, or in a letter being written upside

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down; in the variations found in the spelling of certain words, which have a letter more in some places than they have in others; in peculiarities observed in the position of any of the points or accents, and in certain expressions supposed to be elliptic or redundant.

For example, the shape of the Hebrew letter Aleph, A, is said to symbolize a Vau, V, between a Yod, I, and a Daleth, D; and thus the letter itself represents the word IVD, Yod. Similarly the shape of the letter He, H, represents the word Daleth, D, with a Yod, I, written at the lower left-hand corner, etc.

In Isaiah ix. 6, 7, the word LMRBH, Lemarbah, for multiplying, is written with the character for M final in the middle of the word, instead of with the ordinary initial and medial M. The consequence of this is that the total numerical value of the word, instead of being $30 + 40 + 200 + 2 + 5$ equals 277, is $30 + 600 + 200 + 2 + 5$ equals 837, by Gematria ThTh ZL, Tat Zal, the profuse Giver. Thus, by writing the M final instead of the ordinary character, the word is made to bear a different qabalistical meaning.

In Deuteronomy vi. 4, etc., is the prayer known as the Shema Yisrael. It begins, "ShMo IShRAL IHVH ALHINV IHVH AChD, Shemaa Yisrael, Tetragrammaton Elohino Tetragrammaton Achad: "Hear, O Israel, Tetragrammaton our God is Tetragrammaton Unity."

In this verse the terminal letter O in ShMO, and the D in AChD are written much larger than the other letters of the text. The qabalistical symbology contained in this circumstance is explained as follows. The letter O, being of the value of 70, shows that the law may be explained in seventy different ways, and the D equals 4 equals the four cardinal points and the letters of the Holy Name. The first word, ShMO, has the numerical value of 410, the number of years of the duration of the first temple, etc., etc. There are many other points worthy of consideration in this prayer, but time will not permit me to dwell on them. . .

The term Unwritten Qabalah is applied to certain knowledge which is never entrusted to writing, but communicated orally. I may say no more on this point, not even whether I myself have or have not received it. Of course, till the time of Rabbi Schimeon Ben Jochai none of the Qabalah was ever written.

The Dogmatic Qabalah contains the doctrinal portion. There are a large number of treatises of various dates and merits which go to make up the written Qabalah, but they may be reduced to four heads:

- (a) **The Sepher Yetzirah and its dependencies.**
- (b) **The Zohar with its developments and commentaries.**
- (c) **The Sepher Sephiroth and its expansions.**
- (d) **The Asch Metzareph and its symbolism.**

The SPR ITzIRH, Sepher Yetzirah, or Book of Formation, is ascribed to the patriarch Abraham. It treats the cosmogony as symbolized by the ten numbers and the twenty-two letters of the alphabet, which it calls the thirty-two paths. On these latter Rabbi Abraham

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Ben Dior has written a mystical commentary. The term path is used throughout the Qabalah to signify a hieroglyphical idea, or rather the sphere of ideas, which may be attached to any glyph or symbol.

The ZHR, Zohar, or "Splendour," besides many other treatises of less note, contains the following most important books. . .

The ASh MTzRP, Asch Metzareph, or Purifying Fire, is hermetic and alchemical, and is known to few, and when known is understood by still fewer.

The principal doctrines of the Qabalah are designed to solve the following problems:

- (a) **The Supreme Being, His nature and attributes.**
- (b) **The Cosmogony.**
- (c) **The creation of angels and man.**
- (d) **The destiny of man and angels.**
- (e) **The nature of the soul.**
- (f) **The nature of angels, demons, and elementals.**
- (g) **The import of the revealed law.**
- (h) **The transcendental symbolism of numerals.**
- (i) **The peculiar mysteries contained in the Hebrew letters.**
- (j) **The equilibrium of contraries...**

What is negative existence? What is positive existence? The distinction between these two is another fundamental idea. To define negative existence clearly is impossible, for when it is distinctly defined it ceases to be negative existence; it is then negative existence passing into static condition. Therefore wisely have the Qabalists shut out from mortal comprehension the primal AIN, Ain, the negatively existent One, and the AIN SVP, Ain Soph, the limitless Expansion; while of even the AIN SVP AVR, Ain Soph Aur, the illimitable Light, only a dim conception can be formed. Yet, if we think deeply, we shall see that such must be the primal forms of the unknowable and nameless One, whom we, in the most manifest form speak of as God. He is the Absolute. But how do we define the Absolute? Even as we define it, it slips from our grasp, for it ceases when defined to be the Absolute. Shall we then say that the Negative, the Limitless, the Absolute are, logically speaking, absurd, since they are ideas which our reason cannot define? No; for could we define them, we should make them, so to speak, contained by our reason, and therefore not superior to it; for a subject to be capable of definition it is requisite that certain limits should be assignable to it. How then can we limit the Illimitable?

The first principle and axiom of the Qabalah is the name of the Deity, translated in our version of the Bible, "I am that I am," AHIH AShR AHIH, Eheieh Asher Eheieh. A better translation is, Existence is existence, or I am He who is.

Eliphas Levi Zahed, that great philosopher and Qabalist of the present century, says in his *Histoire de la Magie* (bk. i. ch. 7): "The Qabalists have a horror of everything that resembles idolatry; they, however ascribe the human form to God, but it is a purely hieroglyphical figure. They consider God as the intelligent, living, and loving Infinite One.

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He is for them neither the collection of other beings, nor the abstraction of existence, nor a philosophically definable being. He is in all, distinct from all, and greater than all. His very name is ineffable; and yet this name only expresses the human ideal of His Divinity. What God is in Himself it is not given to man to know. God is the absolute of faith; existence is the absolute of reason, existence exists by itself, and because it exists. The reason of the existence of existence is existence itself. We may ask, "Why does any particular thing exist?" that is, "Why does such or such a thing exist?" But we cannot ask, without its being absurd to do so, "Why does existence exist?" For this would be to suppose existence prior to existence." Again, the same author says (*ibid.* bk. iii. ch. 2): "To say, I will believe when the truth of the dogma shall be scientifically proved to me," is the same as to say, I will believe when I have nothing more to believe. and when the dogma shall be destroyed as dogma by becoming a scientific theorem. That is to say, in other words: "I will only admit the Infinite when it shall have been explained, determined, circumscribed, and defined for my benefit; in one word, when it has become finite. I will then believe in the Infinite when I am sure that the Infinite does not exist. I will believe in the vastness of the ocean when I shall have seen it put into bottles." But when a thing has been clearly proved and made comprehensible to you, you will no longer believe it you will know it.

In the Bhagavad Gita, ch. ix., it is said, "I am Immortality and also death; and I, O Arjuna! am that which is and that which is not." [Or, "which exists negatively."] And again (ch. ix.): "And, O descendant of Bharata! see wonders in numbers, unseen before. Within my body, O Gudakesa! see today the whole universe, including everything moveable and immovable, all in one." And again (*ibid.*) Arjuna said: "O Infinite Lord of the Gods! O Thou who pervadest the universe! Thou art the Indestructible, that which is, that which is not, and what is beyond them. Thou art the Primal God, the Ancient One; Thou art the highest support of this universe. By Thee is this universe pervaded, O Thou of the infinite forms. . . Thou art of infinite power, of unmeasured glory; Thou pervadest all, and therefore. Thou art all!"

The idea of negative existence can then exist as an idea, but it will not bear definition. since the idea of definition is utterly incompatible with its nature. But, some of my readers will perhaps say, your term negative existence is surely a misnomer; the state you describe would be better expressed by the title of negative subsistence. Not so, I answer; for negative subsistence can never be anything but negative subsistence; it cannot vary, it cannot develop; for negative subsistence cannot be at all; it never has existed, it never does exist, it never will exist. But negative existence bears hidden in itself, positive life; for in the limitless depths of the abyss of its negativity lies hidden the power of standing forth from itself, the power of projecting the scintilla of the thought unto the outer, the power or re-involving the syntagma into the inner. Thus shrouded and veiled is the absorbed intensity in the centerless whirl of the vastness of expansion. Therefore have I employed the term Ex-sto, rather than Sub-sto.

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But between two ideas so different as those of negative and positive existence a certain nexus, or connecting-link, is required, and hence we arrive at the form which is called potential existence, which while more nearly approaching positive existence, will still scarcely admit of clear definition. It is existence, in its possible form. For example, in a seed, the tree which may spring from it is hidden; it is in a condition of potential existence; is there; but it will not admit of definition. How much less, then, will those seeds which that tree in its turn may yield? But these latter are in a condition which, while it is somewhat analogous to potential existence, is in hardly so advanced a stage; that is, they are negatively existent.

But, on the other hand, positive existence is always capable of definition; it is dynamic; it has certain evident powers, and it is therefore the antithesis of negative existence, and still more so of negative subsistence. It is the tree, no longer hidden in the seed, but developed into the outer. But positive existence has a beginning and an end, and it therefore requires another form from which to depend, for without this other concealed negative ideal behind it, it is unstable and unsatisfactory.

Thus, then, have I faintly and with all reverence endeavoured to shadow forth to the minds of my readers the idea of the Illimitable One. And before that idea, and of the idea, I can only say, in the words of an ancient oracle: "In Him is an illimitable abyss of glory, and from it there goeth forth one little spark which maketh all the glory of the sun, and of the moon, and of the stars. Mortal! behold how little I know of God; seek not to know more of Him, for this is far beyond thy comprehension, however wise thou art; as for us, who are His ministers, how small a part are we of Him!"

There are three qabalistical veils of the negative existence, and in themselves they formulate the *hidden ideas* of the Sephiroth not yet called into being, and they are concentrated in Kether, which in this sense is the Malkuth of the hidden ideas of the Sephiroth. I will explain this. The first veil of the negative existence is the AIN, *Ain* equals Negativity. This word consists of three letters, which thus shadow forth the first three Sephiroth or numbers. The second veil is the AIN SVP, *Ain Soph*, equals Without Limit. And the third veil is AIN SVP AVR, *Ain Soph Aur* equals the Limitless Light. This again consists of nine letters, and symbolizes the first nine Sephiroth, but of course in their hidden idea only. But when we reach the number nine we cannot progress farther without returning to the unity, or the number one, for the number ten is but a repetition of unity freshly derived from the negative, as is evident from a glance at its ordinary representation in Arabic numerals, where the circle 0 represents the Negative, and the 1 the Unity. Thus, then, the limitless ocean of negative light *does not proceed from a center, for it is centerless, but it concentrates a center*, which is the number one of the manifested Sephiroth, Kether, the Crown, the First Sephira; which therefore may be said to be the Malkuth or number ten of the hidden Sephiroth. Thus, "Kether is in Malkuth, and Malkuth is in Kether." Or, as an alchemical author of great repute (Thomas Vaughan, better known as Eugenius Philalethes) says, [*Euphrates*, or, *The Waters of the East*] apparently quoting from

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Proclus: "That the heaven is in the earth, but after an earthly manner; and that the earth is in the heaven, but after a heavenly manner." But inasmuch as negative existence is a subject incapable of definition, as I have before shown, it is rather considered by the Qabalists as depending back from the number of unity than as a separate consideration therefrom; wherefore they frequently apply the same terms and epithets indiscriminately to either. Such epithets are: *The Concealed of the Concealed*, *The Ancient of the Ancient Ones*, the *Most Holy Ancient One*, etc.

I must now explain the real meaning of the terms Sephira and Sephiroth. The first is singular, the second is plural. The best rendering of the word is *numericalemanation*. There are ten Sephiroth, which are the most abstract forms of the ten numbers of the decimal scale, i.e., the abstract forms of the ten numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Therefore, as in the higher mathematics we reason of numbers in their abstract senses, so in the Qabalah we reason of the Deity by the abstract forms of the numbers; in other words, by the SPIRVTh, *Sephiroth*. It was from this ancient Oriental theory that Pythagoras derived his numerical symbolic ideas.

Among these Sephiroth, jointly and severally, we find the development of the persons and attributes of God. Of these *some are male and some are female*. Now, for some reason or other best known to themselves, the translators of the Bible have carefully crowded out of existence and smothered up every reference to the fact that the Deity is both masculine and feminine. They have translated a *feminineplural* by a *masculinesingular* in the case of the word Elohim. They have, however, left an inadvertent admission of their knowledge that it was plural in Gen. iv. 26; "And Elohim said: Let Us make man." Again (v. 27), how could Adam be made in the image of the Elohim, male and female, unless the Elohim were male and female also? The word Elohim is a plural formed from the feminine singular ALH, *Eloh*, by adding IM to the word. But inasmuch as IM is usually the termination of the masculine plural, and is here added to a feminine noun, it gives the word Elohim the sense of a female potency united to a masculine idea, and thereby capable of producing an offspring. Now, we hear much of the Father and Son, but we hear nothing of the Mother in the ordinary religions of the day. But in the Qabalah we find that the Ancient of Days conforms Himself simultaneously into the Father and the Mother, and thus begets the Son. Now, this Mother is Elohim. Again, we are usually told that the Holy Spirit is masculine. But the word RVCh, *Ruach*, Spirit, is feminine, as appears from the following passage of the Sepher Yetzirah: "AChTh RVCh ALHIM ChiIM, *Achath (feminine, not Achad, masculine)* Ruach Elohim Chiim: One is *She* the Spirit of the Elohim of Life."

Now, we find that before the Deity conformed Himself thus, i.e., as male and female that the worlds of the universe could not subsist, or, in the words of Genesis, "The earth was formless and void." These prior worlds are considered to be symbolized by the "kings who reigned in Edom before there reigned a king in Israel," and they are therefore spoken of in the Qabalah as the "Edomite kings." This will be found fully explained in various parts of this work.

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We now come to the consideration of the first Sephira, or the Number One, the Monad of Pythagoras. In this number are the other nine hidden. It is indivisible, it is also incapable of multiplication; divide 1 by itself and it still remains 1 multiply 1 by itself and it is still 1 and unchanged. Thus it is a fitting representative of the great unchangeable Father of all. Now this number of unity has a twofold nature, and thus forms, as it were, the link between the negative and the positive. In its unchangeable one-ness it is scarcely a number; but in its property of capability of addition it may be called the first number of a numerical series. Now, the zero, 0, is incapable even of addition, just as also is negative existence. How, then, if 1 can neither be multiplied nor divided, is another 1 to be obtained to add to it; in other words, how is the number 2 to be found? By reflection of itself. For though 0 be incapable of definition, 1 is definable. And the effect of a definition is to form an Eidolon, duplicate, or image, of the thing defined. Thus, then, we obtain a duad composed of 1 and its reflection. Now also we have the commencement of a vibration established, for the number 1 vibrates alternately from changelessness to definition, and back to changelessness again. Thus, then is it the father of all numbers, and a fitting type of the Father of all things.

The name of the first Sephira is KThR, Kether, the Crown.

The Divine Name attributed to it is the Name of the Father given in Exod. iii. 4: AHIH, Eheieh, I am. It signifies Existence.

Among the Epithets applied to it, as containing in itself the idea of negative existence depending back from it are:

TMIRA DTMIRIN, Temira De-Temirin, **the Concealed of the Concealed.**

OTHiQA DOTHiQIN, Authiqa De-Authiqun, **the Ancient of the Ancient Ones.**

OTHiQA QDISHA, Authiqa Qadisha, **the Most Holy Ancient One.**

OTHiQA, Authiqa, **the Ancient One.**

OTHiQ IVMIN, Authiq Iomin, **the Ancient of Days.**

It is also called: NQDH RAShVNH, Nequdah Rashunah, **the Primordial Point.**

NQDH PShVTh, Nequdah Peshutah, **the Smooth Point.**

RIShA HVVRH, Risha Havurah, **the White Head.**

RVM MOLH, Rom Meolah, **the Inscrutable Height.**

Besides all these there is another very important name applied to this Sephira as representing the great Father of all things. It is ARIK ANPIN, Arikh Anpin, the Vast Countenance, or Macroprosopus. Of Him it is said that He is partly concealed (in the sense of His connection with the negative existence) and partly manifest (as a positive Sephira). Hence the symbolism of the Vast Countenance is that of a profile wherein one side only of the Countenance is seen; or, as it is said in the Qabalah, "in Him all is right side." I shall refer to this title again.

The whole ten Sephiroth represent the Heavenly Man, or Primordial Being, ADM OILAH, Adam Auilh.

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Under this Sephira are classed the angelic order of ChIVTh HQDSh, Chioth Ha-Qadesh, holy living-creatures, the kerubim or sphinxes of Ezekiel's vision and of the Apocalypse of John. These are represented in the Zodiac by the four signs, Taurus, Leo, Scorpio, and Aquarius -- the Bull, Lion, Eagle, and Man. Scorpio, as a good emblem, being symbolized by the eagle, as an evil emblem by the scorpion, and as a mixed nature by the snake.

This first Sephira contained the other nine, and produced them in succession, thus:

The number 2, or the Duad. The name of the second Sephira is ChKMH, Chokmah, Wisdom, a masculine active potency reflected from Kether, as I have before explained. This Sephira is the active and evident Father, to whom the Mother is united, to whom are attributed the Divine Names, IH, Yah, and IHVH, Tetragrammaton; and among the angelic hosts by AVPNIM, Auphanim, the Wheels (Ezek i.). The second Sephira is also called AB, Ab, the Father.

The third Sephira, or Triad, is a feminine passive potency, called BINH, Binah, the Understanding, who is co-equal with Chokmah. For Chokmah, the number 2 is like two straight lines which can never enclose a space, and therefore it is powerless till the number 3 forms the triangle. Thus this Sephira completes and makes evident the supernal Trinity. It is also called AMA, Ama, Mother, and AIMA, Aima, the great productive Mother, who is eternally conjoined with AB, the Father, for the maintenance of the universe in order. Therefore is she the most evident form in whom we can know the Father, and therefore is she worthy of all honour. She is the supernal Mother, co-equal with Chokmah, and the great feminine form of God, the Elohim, in whose image man and woman are created, according to the teaching of the Qabalah, equal before God. Woman is equal with man, and certainly not inferior to him, as it has been the persistent endeavour of so-called Christians to make her. Aima is the woman described in the Apocalypse (ch. xii.). This third Sephira is also sometimes called the Great Sea. To her are attributed the Divine names, ARALIM, Aralim, the Thrones. She is the supernal Mother, as distinguished from Malkuth, the inferior Mother, Bride, and Queen.

The number 4. This union of the second and third Sephiroth produced ChSD, Chesed, Mercy or Love also called GDVLH, Gedulah, Greatness or Magnificence; a masculine potency represented by the Divine Name AL, El, the Mighty One, and the angelic name, ChShMLIM, Chashmalim, Scintillating Flames (Ezek. iv. 4).

The number 5. From this emanated the feminine passive potency GBVRH, Geburah, strength or fortitude; or DIN, Deen, Justice; represented by the Divine Names ALHIM GBVR, and ALH, Elohim, and the angelic name ShRPIM, Seraphim (Isa. vi. 6). This Sephira is also called PChD, Pachad, Fear.

The number 6. And from these two issued the uniting Sephira, ThPARTh, Tiphareth, Beauty or Mildness, represented by the Divine Name ALVH VDOTh, Eloah Va-Daath, and the angelic names, ShNANIM Shinanim, (Ps. lxxviii. 18), or MLKIM, Melakim, kings. Thus by the union of justice and mercy we obtain beauty or clemency, and the second

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trinity of the Sephiroth is complete. This Sephira, or "Path," or Numeration -- for by these latter appellations the emanations are sometimes called -- together with the fourth, fifth, seventh, eighth, and ninth Sephiroth, is spoken of as ZOIR ANPIN, Zauir Anpin, the Lesser Countenance, or Microprosopus. The sixth Sephiroth of which Zauir Anpin is composed, are then called His six members. He is also called MLK, Melekh, the King.

The number 7. The seventh Sephira is NTzCh, Netzach, or Firmness and Victory, corresponding to the Divine Name IHVH TzBAVTh, Jehovah Tzabaoth, the Lord of Armies, and the angelic names ALHIM, Elohim, gods, and ThRShIShIM, Tharshishim, the brilliant ones (Dan. x. 6).

The number 8. Thence proceeded the feminine passive potency HVD, Hod, Splendour, answering to the Divine Name ALHIM TzBAVTh, Elohim Tzabaoth, the Gods of Armies, and among the angels to BNI ALHIM, Beni Elohim, the Sons of the Gods (Gen. vi. 4).

The number 9. These two produced ISVD, Yesod, the Foundation or Basis, represented by AL ChI, El Chai, the Mighty Living One, and ShDE, Shaddai, and among the angels by ASHIM, Aishim, the Flames (Ps. civ.4), yielding the third Trinity of the Sephiroth.

The number 10. From this ninth Sephira came the tenth and last, thus completing the decad of the numbers. It is called MLKVTh, Malkuth, the Kingdom, and also the Queen, Matrona, the inferior Mother, the Bride of Microprosopus; and ShKINH, Shekinah, represented by the Divine Name ADNI, Adonai, and among the angelic hosts by the KRVBIM Kerubim.

Now, each of these Sephiroth will be to a certain degree androgynous, for it will be feminine or receptive with regard to the Sephira which immediately precedes it in the Sephirotic scale, and masculine or transmissive with regard to the Sephira which immediately follows it. But there is no Sephira anterior to Kether, nor is there a Sephira which succeeds Malkuth. By these remarks it will be understood how Chokmah is a feminine noun, though marking a masculine Sephira. The connecting-link of the Sephiroth is the Ruach, spirit, from Mezla, the hidden influence. . ."

Let me leave Mathers' Introduction for a brief moment in order to dilate on one of the important topics he dealt with.

CONCERNING THE HIERARCHIES

A set of names and ideas which frequently seem to get mixed up and confused, relates to the hierarchies of intelligent beings of the Sephiroth, Signs, Planets and Elements. It will become evident, very early in one's study of the Qabalah and the Tree of Life as given in this book, there is a magical technique for invoking each constituent of these hierarchies. This being the case, it is imperative that one's mind be absolutely clear as to the nature of the hierarchy being dealt with, and where it belongs. For example, the first Sephirah is named Kether, the Crown. Its divine name is Eheieh, meaning I will be. This is the future tense in Hebrew grammar; its Archangel is Metatron, and its Choir of Angels is the Chayoth ha-Qadosh, and its Palace in

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Assiah is Rashith ha-Gilgaleem. Each one of these hierarchical names refers also to one of the four Qabalistic worlds. The first to ATZILUTH --the Archetypal World. The second to BRIAH -- the Creative World. The third to YETZIRAH -- the Formative World -- and ASSIAH is the World of Action or Manifestation.

These names should certainly be committed to memory. One means of ensuring this is to draw a good copy of the Tree of Life on a full sheet of typing paper, and run off a couple of dozen or more Xerox copies. Then each set of correspondences can simply be copied on one of the duplicated Trees, enabling one to see at a glance the associations, inferences, etc.

Now one of the attributions to Kether is Air, primal Air. The element Air has its own hierarchy as follows: The divine Name is given as Shaddai El Chai, its Archangel is Raphael, its Angel is Chassan, the Ruler is Ariel, and the King is Paralda. Actually this set of attributions should belong lower down on the Tree than Kether, undoubtedly in Yesod. But I will deal with that later.

For the time being, however, consider the fact that this hierarchical relation to Air is also attributed to Kether, the Crown. It would be a gross misunderstanding of Qabalistic principles to confuse the individual members of each hierarchy with the other, as is commonly done. **Metatron, the Archangel of Kether, has nothing whatsoever to do with the element Air. Nor has the Archangel Raphael, who rules over the element Air, anything whatsoever to do with Kether.** Much the same is true of the remaining members of the hierarchy. Each one must be considered separately and individually. There must be no confusion. (This is clarified on one of our G.D. tapes).

Take Geburah, another example. It is the 5th Sephirah on the Tree, and to it is referred the planet Mars and the element of Fire (reflected downwards from Chokmah. See the chart which depicts the reflection of the three elements downwards and crosswise on the Tree.) That means, apart from other more complicated features (if one considers them as complications), there are three entirely separate hierarchies. One for Geburah. Another for Mars, and yet a third for Fire. **Each must be kept separate from the other.**

The divine name for Geburah is Elohim Gibor. The Archangel is Kamael. and the Choir of Angels is Seraphim, and its Asiatic Palace is Mars, Maadim.

Now the hierarchy for Mars is of course Elohim Gibor, but the Angel is Zamael, the Intelligence is Graphiel, and its Spirit is Bartzabel. These two sets of hierarchical names bear absolutely no relationship with one another. They must be kept in separate watertight compartments in one's brain, so that any one name of any one hierarchy does not leak over and create confusion in the other hierarchy. I repeat and am most emphatic on this score, for even some of the better authorities fall into this booby-trap, which is dug for the unwary. This warning could be reiterated frequently and should be printed on every few pages in the student's own notebooks, so that it serves as an ever present reminder -- **keep the hierarchies separate!** One may not say that Mars is Geburah. Mars has its own

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hierarchy which is **separate** from that of Geburah. We may say that among the **many** attributions given to Geburah, and they are manifold, one of them and only one is Mars. So since the part is not greater than the whole, Mars with its own particular kinds of attributions occupies a lesser space than the category of Geburah in which it is included.

The problem for the novice and the so-called advanced student is that there is another set of attributions to Geburah with another hierarchy altogether. For example in common parlance the student may say Geburah is Fire. **This is not true!** Fire is but another one of the attributions to Geburah in the same category as is Mars. And just as Mars has its own hierarchy so also does the element of Fire. The hierarchy of Fire again must not be confused with the hierarchy of Mars or that of Geburah.

The element of Fire diagonally reflected down the Tree from the Sephirah Chokmah, has its own hierarchy which is totally distinct and separate from the preceding two. For instance its divine name is Yhvh Tzabaoth (which more or less links it to Netzach), while the Archangel is Michael, the King is Aral. **(He must not be confused with the Ruler of Air Ariel, nor with Auriel who is the Archangel of Earth).** The King of Fire is Seraph (not to be confused with the Seraphim who are the Choir of Angels of Geburah), and its Ruler is Djin.

I know of countless numbers of students throughout the years who have never mastered this particular set of attributions and hopelessly confuse one with the other. The result is a hodge-podge of attributions, none of which make sense and then to excuse their confusion and lack of true understanding of semantic principles they begin to talk of "blinds" in the teaching.

There is another point here that must be referred to. For example: Raphael is the Archangel of Air. The Archangel of Tiphareth is also Raphael. The Angel of Mercury is also Raphael.

Now is this the same "person" or are they different beings?

From the practical magical point of view, when invoking any one of these beings, the divine Name used will be quite different and of course the Pentagram or the Hexagram will be different too. The intention is altogether different; this is a significant factor that will differentiate results. The Archangel of Air is invoked by the Air Pentagram. The Archangel of Tiphareth will be invoked by a Hexagram of the Sun, as will the Angel of Mercury by the Hexagram of Hod. That disposes of the practical aspect.

But there is a more metaphysical topic involved, which I think is quite interesting and intriguing. V.H. Frater S.R.M.D. attempted in one of the Enochian papers to deal distantly with this problem, but I do not think the discussion came to a satisfactory conclusion, nor do I think the problem was solved.

The way in which one may look at it is to consider a country where many people have similar names. Smith for example, is one of these found in England, Schmidt in Germany, or Collins or Williams, etc., in Wales, etc. Let us deal with Wales. In a fairly large town in Wales there is going to be a Mr. Williams who is the dairyman. Then there will be Mr.

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Williams who has the dry-goods store. I knew a Mr. Williams who was a gardener when once, years ago, I lived in St. Briavels on the Welsh border. And there ought to be a Mr. Williams, the groceryman. All are Williams. Are they the same person because they have the same name? Obviously not, though having the same surname, their first or Christian names would be different and so would their vocations.

In much the same way we can distinguish the Archangels and Angels we are talking about. One of them is in the hierarchy of Air - a different kind of profession as it were. Another is in Tiphareth, and the third relates to the planet Mercury. There is no earthly connection between any of these, despite the fact they have the same name. Correspondingly, the divine Names of these three areas is also different. So to call them, or to call upon them, we must know what sphere of action they operate in and act accordingly. They are in effect different "people," different names and use different "tools" as it were.

We will also have to learn to differentiate between the element of Air attributed to Kether, that attributed to Tiphareth, and that attributed to Yesod. The first we can call, merely to provide understandable labels, Celestial Air. To invoke, one should use the divine Name of Kether first before using the hierarchical names belonging to the element of Air. In the case of Tiphareth, we could use the term Divine Air (or even Harmonious Air), using the divine name of Tiphareth first before those of the element of Air. The Air attributed to Yesod could be entitled just Elemental Air, and used with the hierarchical names as given.

The same rationale must be used with the elements of Fire attributed to Chokmah, Geburah and Netzach - Celestial Fire, Divine Fire, and Elemental Fire.

Water - we use rather the same procedure. It is attributed to Binah, Chesed, and Hod - Celestial Water, Divine Water, and Elemental Water, with the same changes in the use of divine names as given above. This procedure will eliminate a great deal of confusion and muddle.

THE SEPHIROTIC HIERARCHIES

KETHER

Divine Name	Archangelic	Angelic Choir
(Atziluth)	(Briah)	(Yetzirah)
Eheieh	Metatron	Chayoth ha-Qadesh

CHOKMAH

Divine Name	Archangelic	Angelic Choir
(Atziluth)	(Briah)	(Yetzirah)
Yah	Raziel	Auphanim

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BINAH

Divine Name	Archangelic	Angelic Choir
(Atziluth)	(Briah)	(Yetzirah)
YHVH Elohim	Tzaphkiel	Aralim

CHESED

Divine Name	Archangelic	Angelic Choir
(Atziluth)	(Briah)	(Yetzirah)
El	Tzadkiel	Chashmalim

GEBURAH

Divine Name	Archangelic	Angelic Choir
(Atziluth)	(Briah)	(Yetzirah)
Elohim Gibor	Kamael	Seraphim

TIPHARETH

Divine Name	Archangelic	Angelic Choir
(Atziluth)	(Briah)	(Yetzirah)
YHVH Eloah ve Daath	Raphael	Melekim

NETZACH

Divine Name	Archangelic	Angelic Choir
(Atziluth)	(Briah)	(Yetzirah)
YHVH Tzabaoth	Haniel	Elohim

HOD

Divine Name	Archangelic	Angelic Choir
(Atziluth)	(Briah)	(Yetzirah)
Elohim Tzabaoth	Michael	Beni Elohim

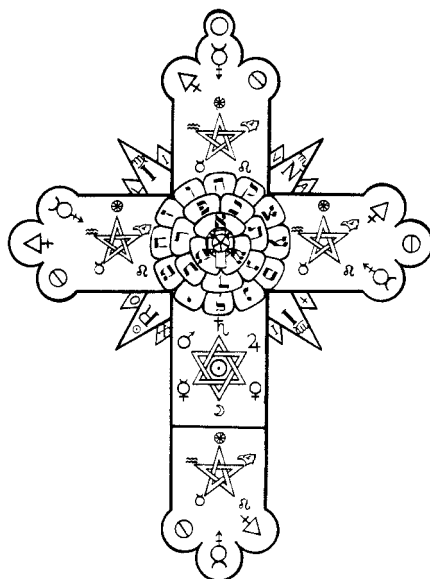
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YESOD

Divine Name	Archangelic	Angelic Choir
(Atziluth)	(Briah)	(Yetzirah)
Shaddai El Chai	Gabriel	Kerubim

MALKUTH

Divine Name	Archangelic	Angelic Choir
(Atziluth)	(Briah)	(Yetzirah)
Adonai ha Aretz	Sandalphon	Ashim



PLANETARY HIERARCHIES

One of the characteristics of the Qabalah is that each Sephirah, Planet and Element has its own hierarchy. Each hierarchy must be kept distinct and separate. The following gives the hierarchies relative to the Planets.

SATURN

Planet	Angel	Intelligence	Spirit
Shabbathai	Cassiel	Agiel	Zazel

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JUPITER

Planet	Angel	Intelligence	Spirit
Tzedek	Sachiel	Iophiel	Hismael

MARS

Planet	Angel	Intelligence	Spirit
Madim	Zamael	Graphiel	Bartzabel

SUN

Planet	Angel	Intelligence	Spirit
Shemesh	Michael	Nakhiel	Sorath

VENUS

Planet	Angel	Intelligence	Spirit
Nogah	Hanael	Hagiel	Kedemel

MERCURY

Planet	Angel	Intelligence	Spirit
Kokab	Raphael	Tiriel	Taphthartharath

MOON

Planet	Angel	Intelligence	Spirit
Levanah	Gabriel	Malkah be Tarshisim ve-ad Ruachoth Schechalim	Schad Barschemoth ha-Shartathan

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ELEMENTAL HIERARCHIES

EARTH - NORTH

Hebrew	Aretz or Ophir	ארץ עפיר
Divine name	Adonai ha-Aretz	אדני הארץ
Cardinal point	Tzaphon	צפון
Archangel	Auriel	אוריאל
Angel	Phorlakh	פורלאך
Ruler	Kerub	כרוב
King	Ghob	
Elementals	Gnomes	

AIR - EAST

Hebrew	Ruach	רוח
Divine name	Shaddai El Chai	שדי אל חי
Cardinal point	Mizrach	מזרח
Archangel	Raphael	רפאל
Angel	Chassan	חשן
Ruler	Ariel	אריאל
King	Paralda	
Elementals	Sylphs	

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WATER - WEST

Hebrew	Mayim	מים
Divine name	Elohim Tzabaoth	אלהים צבאות
Cardinal point	Maarab	מערב
Archangel	Gabriel	גבריאל
Angel	Taliahad	טליהד
Ruler	Tharsis	תרשים
Queen	Nichsa	
Elementals	Undines	

FIRE - SOUTH

Hebrew	Asch	אש
Divine name	YHVH Tzabaoth	יהוה צבאות
Cardinal point	Darom	דרום
Archangel	Michael	מיכאל
Angel	Aral	אראל
Ruler	Seraph	שרף
King	Djin	
Elementals	Salamanders	

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I now continue with the quotations from Mathers' Introduction to *The Kaballah Unveiled*:

"I will now add a few more remarks on the qabalistical meaning of the term MThQLA, *Methegela*, balance. In each of the three trinities or triads of the Sephiroth is a duad of opposite sexes, and uniting intelligence which is the result. In this, the masculine and feminine potencies are regarded as the two scales of the balance, and the uniting Sephira as the beam which joins them. Thus, then, the term balance may be said to symbolize the Triune, Trinity in Unity, and the Unity represented by the central point of the beam. But again, in the Sephiroth there is a triple Trinity, the upper, lower, and middle. Now, these three are represented thus: the Supernal, or highest, by the Crown, Kether; the middle by the King, and the inferior by the Queen; which will be the greatest trinity. And the earthly correlatives of these will be the Primum Mobile, the Sun and the Moon. Here we at once find alchemical symbolism.

Now in the world the Sephiroth are represented by:

- (1) **RASHiThHGLGLIM**, *Rashith Ha-Galgalim*, **the commencement of the whirling motions, the Primum Mobile**
- (2) **MSLVTh**, *Masloth*, **the sphere of the Zodiac.**
- (3) **ShBThAI**, *Shabbathai*, **rest, Saturn.**
- (4) **TzDQ**, *Tmdeq.*, **righteousness, Jupiter**
- (5) **MADIM**, *Madim*, **vehement strength, Mars.**
- (6) **ShMSh**, *Shemesh*, **the solar light, the Sun.**
- (7) **NVGH**, *Nogah*, **glittering splendour, Venus.**
- (8) **KVKB**, *Kokab*, **the stellar light, Mercury.**
- (9) **LBNH**, *Levanah*, **the lunar flame, the Moon.**
- (10) **ChLM ISVDVTh**, *Cholom Yesodoth*, **the breaker of the foundations, the elements.**

The Sephiroth are further divided into three pillars the right-hand Pillar of Mercy, consisting of the second, fourth, and seventh emanations; the left-hand Pillar or Judgment, consisting of the third, fifth, and eighth; and the middle Pillar of Mildness, consisting of the first, sixth, ninth, and tenth emanations.

In their totality and unity the ten Sephiroth represent the archetypal man, ADM QDMVN, *Adam Kadmon*, the Protogonos. In looking to the Sephiroth constituting the first triad, it is evident that they represent the intellect; and hence this triad is called the intellectual world, OVLM MVShKL, *Olahm Mevshekal*. The second triad corresponds to the moral world, OVLM MVRGSh, *Olahm Morgash*. The third represents power and stability, and is therefore called the material world, OVLM HMVTBO, *Olahm Ha-Mevetbau*. These three aspects are called the faces, ANPIN, *Anpin*. Thus is the tree of life, OTz ChiIM, *Otz Chaiim*, formed; the first triad being placed above, the second and third below, in such a manner that the three masculine Sephiroth are on the right, three feminine

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on the left, whilst the four uniting Sephiroth occupy the center. This is the qabalistical Tree of Life, on which all things depend. There is considerable analogy between this and the tree Yggdrasil of the Scandinavians.

I have already remarked that there is one trinity which comprises all the Sephiroth, and that it consists of the Crown, the King, and the Queen. (In some senses this is similar to the Christian Trinity of Father, Son, and Holy Spirit, which in their highest divine nature are symbolized by the first three Sephiroth, Kether, Chokmah, and Binah.) It is the Trinity which created the world, or, in qabalistic language, the universe was born from the union of the crowned King and Queen. But according to the Qabalah, before the complete form of the heavenly man (the ten Sephiroth) was produced, there were certain primordial worlds created, but these could not subsist, as the equilibrium of balance was not yet perfect, and they were convulsed by the unbalanced forces and destroyed. These primordial worlds are called the kings of ancient time, and the kings of Edom who reigned before the monarchs of Israel. In this sense, Edom is the world of unbalanced force, and Israel is the balanced Sephiroth (Gen. xxxvi. 31). This important fact, that worlds were created and destroyed prior to the present creation, is again and again reiterated in the Zohar.

Now the Sephiroth are also called the World of Emanations, or the Atziluthic World, or archetypal world, OVLM ATzILVTh, Olahm Atziloth; and this world gave birth to three other worlds, each containing a repetition of the Sephiroth, but in a descending scale of brightness.

The second world is the Briatic world, OVLM HBRIAH, Olahm Ha-Briah, the world of creation, also called KVRSA, Khorsia, the throne. It is an immediate emanation from the world of Atziluth, whose ten Sephiroth are reflected herein, and are consequently more limited, though they are still of the purest nature, and without any admixture of matter.

The third is the Yetziratic world, OVLM HITzIRH, Olahm Ha-Yetzirah, or world of Formation and of angels, which proceeds from Briah, and though less refined in substance, is still without matter. It is in this angelic world where those intelligent and incorporeal beings reside who are wrapped in a luminous garment, and who assume a form when they appear unto man.

The fourth is the Assiatic world, OVLM HOSHIAH, Olahm Ha-Assiah, the World of Action, called also the world of shells, OVLM HQLIPVTh, Olahm Ha-Qliphoth, which is this world of matter, made up of the grosser elements of the other three. In it is also the abode of the evil spirits which are called "the shells" by the Qabalah, Qliphoth, material shells. The devils are also divided into ten classes, and have suitable habitations. . .

The Demons are the grossest and most deficient of all forms. Their ten degrees answer to the decad of the Sephiroth, but in inverse ratio, as darkness and impurity increase with the descent of each degree. The two first are nothing but absence of visible form and organization. The third is the abode of darkness. Next follow seven Hells occupied by those demons which represent incarnate human vices, and torture those who have given

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themselves up to such vices in earth-life. Their prince is SMAL, Samuel, the angel of poison and of death. His wife is the harlot, or woman of whoredom ASHTh ZNVNIM, Isheth Zenunim; and united they are called the Beast, CHIVA, Chioa. Thus the infernal trinity is completed, which is, so to speak, the averse and caricature of the supernal Creative One. Samael is considered to be identical with Satan.

The name of the Deity, which we call Jehovah, is in Hebrew a name of four letters, IHVH; and the true pronounciation of it is known to very few. . ."

TETRAGRAMMATON

This is a Latin word meaning "the four lettered name." This name is a Hebrew name for the traditional God of the Old Testament, Jehovah. In Hebrew, the consonants of the latter name are YHVH - thus Tetragrammaton.

Qabalistically, each letter of Tetragrammaton was attributed to one of the four major primitive elements of the ancients. Y equals Fire. H equals Water. Vau equals Air, and the last H or final Heh equals Earth. So that the Tetragrammaton, or the name of Jehovah represents the four basic elements of life. The Biblical Jehovah was the God who flamed in the fire of the holy ground Moses stood on, thundered in the storms around Mount Horeb and Sinai, drowned the Egyptians and their chariots, and opened up the land with earthquakes to destroy the enemies of Israel. Thus he is depicted as an angry and violent God - which is what the four elements of life are. They can be gentle and easy going, but never lose sight of the fact that they are also violent, dangerous and overwhelming. This is Tetragrammaton.

The Letters of the Name are attributed in various ways to the Tree of Life, always carrying with them the attributions of the basic elements. Even when Y, often called the Father, is sometimes attributed to Kether, the fire of creation is referred to. When H, the Mother, is attributed to Chokmah and Binah, we are considering the fine ethereal waters of the creative levels, the substance in which and from which all the worlds were created. V is sometimes referred to Tiphareth, the Son of Yod and Heh of Tetragrammaton, and is the all-encompassing Air - not the Air that we ordinarily breathe oxygen, nitrogen, carbon dioxide, etc. . .but the vital airs; the pranas without which there is no life.

The final H or Heh is the unredeemed Daughter, the Earth, which is acted upon and formed and influenced by the other three elements of letters of Tetragrammaton. She is the unredeemed Daughter until she becomes receptive to the higher influences - consciously and deliberately - and then she becomes transformed into the Bride of Microprosopus or Vau of Tiphareth who brings harmony and beauty to the heavy enduring burdensome qualities of Earth.

All of these together with a host of similar manifold associations and symbols are subsumed under the heading of Tetragrammaton.

Even Tetragrammaton, the testy senior of the Bible, the ever-angry and punitive Jehovah, needs to be transformed and redeemed by the descent of the holy spirit

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represented by the letter Shin. (Shin equals 300. Ruach Elohim translates as the Spirit of the Gods equals 300.) When this Shin descends, splitting asunder the old rigid, hide-bound Tetragrammaton, he becomes transformed into the Pentagrammaton YHShVH, the saved, redeemed and illumined Adept who combines heaven and earth, the Cosmos and the Microcosm all at once. We are now returning once more to Mathers and his lengthy introduction to the Kaballah Unveiled.

He states: "I myself know some score of different mystical pronunciations of it. The true pronunciation is a most secret arcanum, and is a secret of secrets. He who can rightly pronounce it, causeth heaven and earth to tremble, for it is the name which rusheth through the universe. Therefore when a devout Jew comes upon it in reading the Scripture, he either does not attempt to pronounce it, but instead makes a short pause, or else he substitutes for it the name Adonai, ADNI, Lord. The radical meaning of the word is "to be," and it is thus, like AHIH, Eheieh, a glyph of existence. It is capable of twelve transpositions, which all convey the meaning of "to be"; it is the only word that will bear so many transpositions without its meaning being altered. They are called the twelve banners of the mighty name, and are said by some to rule the twelve signs of the Zodiac. These are the twelve banners: IHVH, IHHV, IVHH, HVHI, HVIH, HHIV, VHHI, VIHH, VHIH, HIIHV, HIVH, HHVI. There are three other Tetragrammatic names, which are AHIH, Eheieh, existence; ADNI, Adonai, Lord; and AGLA Agla. This last is not, properly speaking, a word, but is a notariqon of the sentence, AThH GBVR LOVLM ADNI, Ateh Gebor Le-Olahm Adonai: Thou art mightyfor ever, O Lord! An arbitrary interpretation of Agla is this: A, the one first; A, the one last; G, the Trinity in Unity; L, the completion of the Great Work.

The first thing we notice is that both AHIH and IHVH convey the idea of existence; this is their first analogy. The second is, that in each the letter H comes second and fourth; and the third is that by Gematria AHIH equals IHV without the H (which, as we shall see presently, is the symbol of Malkuth, the tenth Sephira). But now, if they be written one above the others, thus, within the arms of a cross, they read downwards as well as across,



AHIH, IHVH. Now, if we examine the matter qabalistically we shall find the reason of these analogies. For Eheieh, AHIH, is the Vast Countenance, the Ancient One, Macroprosopus, Kether, the first Sephira, the Crown of the Qabalistical Sephirotic greatest Trinity (which consists of the Crown, King, and Queen; or Macroprosopus, Microprosopus and the Bride), and the Father in the Christian acceptance Of the Trinity.

But IHVH, the Tetragrammaton, as we shall presently see, contains all the Sephiroth with the exception of Kether, and specially signifies the Lesser Countenance, Microprosopus,

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the King of the qabalistical Sephirotic greater Trinity, and the Son in His human incarnation, in the Christian interpretation of the Trinity.

Therefore, as the Son reveals the Father, so does IHVH, Jehovah, reveal AHIH, Eheieh.

And ADNI is the Queen "by whom alone Tetragrammaton can be grasped," whose exaltation into Binah is found in the Christian assumption of the Virgin.

The Tetragrammaton IHVH is referred to the Sephiroth, thus: the uppermost point of the letter Yod, I, is said to refer to Kether; the letter I itself to Chokmah, the father of Microprosopus; the letter H, or "the supernal He," to Binah and supernal Mother; the letter V to the next six Sephiroth, which are called the six members of Microprosopus (and six is the numerical value of V, the Hebrew Vau); lastly, the letter H, the "inferior He," to Malkuth, the tenth Sephira, the bride of Microprosopus.

Now, there are four secret names referred to the four worlds of Atziloth, Briah, Yetzirah, and Assiah; and again, the Tetragrammaton is said to go forth written in a certain manner in each of these four worlds. The secret name of Atziloth is OB Aub; that of Briah is SG Seg; that of Yetzirah is MH Mah; and that of Assiah is BN Ben. (BN, Ben means "son"). . .

These names operate together with the Sephiroth through the "231 gates," as combinations of the alphabet are called; but it would take too much space to go fully into the subject here.

Closely associated with the subject of the letters of the Tetragrammaton is that of the four Kerubim, to which I have already referred in describing the first Sephira. Now it must not be forgotten that these forms in Ezekiel's vision support the throne of the Deity, whereon the Heavenly Man is seated - the Adam Qadmon, the Sephirotic image; and that between the throne and the living creatures is the firmament. Here then we have the four worlds - Atziloth, the deific form; Briah, the throne; Yetzirah, the firmament; Assiah, the Kerubim. Therefore the Kerubim represent the powers of the letters of the Tetragrammaton on the material plane; and the four represent the operation of the four letters in each of the four worlds. Thus, then, the Kerubim are the living forms of the letters, symbolized in the Zodiac by Taurus, Leo, Aquarius, and Scorpio, as I have before remarked.

And the mystery of the earthly and mortal man is after the mystery of the supernal and immortal One; and thus was he created in the image of God upon earth. In the form of the body is Tetragrammaton found. The head is I, the arms and shoulders are like H, the body is V, and the legs are represented by the H final. Therefore, as the outward form of man corresponds to the Tetragrammaton, so does the animating soul correspond to the ten Sephiroth; and as these find their ultimate expression in the trinity of the Crown, the King, and the Queen, so is there a principal triple division of the soul. Thus, then, the first is Neschamah NShMH, which is the highest degree of being, corresponding to the crown (Kether), and representing the highest triad of the Sephiroth, called the intellectual world. The second is Ruach, RVCh, the seat of good and evil, corresponding to Tiphareth, the moral world. And the third is Nephesch, NPSH, the animal life and desires, corresponding to Yesod, and the material and sensuous world. All souls are pre-existent in the world of

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emanations, and are in their original state androgynous, but when they descend upon earth they become separated into male and female, and inhabit different bodies; if therefore in this mortal life the male half encounters the female half, a strong attachment springs up between them, and hence it is said that in marriage the separated halves are again conjoined; and the hidden forms of the soul are akin to the Kerubim.

But this foregoing triple division of the soul is only applicable to the triple form of the intellectual, moral and material. Let us not lose sight of the great qabalistical idea, that the ***trinity is always completed by and finds its realization in the quaternary***; that is, IHV completed and realized in IHVH - the trinity of. . .

Crown	King	Queen
Father	Son	Spirit
Absolute	Formation	Realization

This is completed by the quaternary of:

Absolute One
Father - Mother
Son
Bride

Macroprosopus - Vast Countenance
Father - Mother
Microprosopus - Lesser Countenance
Malkuth Queen - Bride

Atziluth - Archetypal
Briah - Creative
Yetzirah - Formative
Assiah - Material

And to these four the soul answers in the following four forms: Chiah to Atziluth; Neschamah to Briah; Ruach to Yetzirah; and Nephesch to Assiah.

But Chiah is in the soul the archetypal form analogous to Macroprosopus. Wherefore Neschamah, Ruach, and Nephesch represent as it were by themselves the Tetragrammaton, without Chiah, which is nevertheless symbolized ***in the uppermost point of the I, Yod***, of the soul; As Macroprosopus is said to be symbolized by the uppermost point of the I, yod, of IHVH. For ***Yod of the Ancient One is hidden and concealed***. . .

I will now revert to the subject of Arikh Anpin and Zauir Anpin, the Macroprosopus and the Microprosopus, or the Vast and the Lesser Countenances. Macroprosopus is, it will be

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remembered, the first Sephira, or Crown Kether; Microprosopus is composed of six of the Sephiroth. In Macroprosopus all is light and brilliancy; but Microprosopus only shineth by the reflected splendour of Macroprosopus. The six days of creation correspond to the six forms of Microprosopus. Therefore the symbol of the interlaced triangles, forming the six-pointed star, is called the Sign of the Macrocosm, or of the creation of the greater world, and is consequently analogous to the two Countenances of the Zohar. *The Book of Concealed Mystery* fully discusses the symbolism of Macroprosopus and Microprosopus; therefore it is well, before reading it, to be cognizant of their similarities and differences. The one is AHIH, Eheieh; the other is the V, Vau, of the Tetragrammaton. The first two letters, I and H, Yod and He, are the Father and Mother of Microprosopus, and the H final is his Bride. But in these forms is expressed the equilibrium of Severity and Mercy; Severity being symbolized by the two Hehs, the Mother and the Bride, but especially by the latter. But while the excess of Mercy is not an evil tendency, but rather conveys a certain idea of weakness and want of force, too great an excess of Severity calls forth the executioner of judgment, the evil and oppressive force which is symbolized by Leviathan. Wherefore it is said, behind the shoulders of the Bride the serpent rears his head: of the Bride, but not of the Mother, for she is the Supernal H, and bruises his head. But his head is broken by the waters of the great sea. The sea is Binah, the Supernal H, the Mother. The serpent is the centripetal force, ever seeking to penetrate into Paradise (the Sephiroth), and to tempt the Supernal Eve (the bride), so that in her turn she may tempt the Supernal Adam (Microprosopus).

It is utterly beyond the scope of this Introduction to examine this symbolism thoroughly, especially as it forms the subject of this work; so I will simply refer my reader to the actual text for further elucidation, hoping that by the perusal of this introductory notice he will be enlightened.

To recapitulate some of Mathers writings above let me affirm that once you have studied the Knowledge Lectures and have become familiar with the Hebrew names and terms used, refer to the excerpts from Mathers' Introduction given here. With only a little effort, the Knowledge Lecture names will be seen to have been drawn from the Introduction. And furthermore the study of the Introduction will tend to clarify much of the material in the Knowledge Lectures.

Further amplification can be obtained by reference to the Qabalistic books already mentioned, so that in a very short time - relative to that consumed by the student of a century ago - he should have an intelligent understanding of the Tree of Life which is the backbone of all Qabalistic study.

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ON THE LEAST AMOUNT OF WORK ACTUALLY NECESSARY FOR THE STUDIES OF THE FIRST ORDER GRADES

By

G.H. FRATER S.R.M.D.

What is really necessary to this end is to acquire sufficient knowledge clearly to follow the explanations and instructions given in the successive Grades so that the Candidate does not become unduly bewildered in his endeavors to grasp the meaning through ignorance of the technical expressions employed for that purpose.

It is to aid in this comprehension that the so-called "Knowledge Lectures" exist as apart from those termed "Side-Lectures"; these latter, though not necessarily required to be committed to memory, contain important and interesting matter peculiar to each grade. The "Knowledge Lectures" contained just the amount of carefully sifted out knowledge necessary not only to pass the examination for such and such Grade, but also fairly well to comprehend and follow the Ceremonial Ritual of the Grade itself. Such knowledge then may seem and perhaps is slightly more amplified than a bare pass in the examination might demand. But it is to the student's own interest to learn as thoroughly as he can what is given.

Our subject of study is inexhaustible for it is the Universe itself whose Mysteries we seek to fathom by the aid of that Secret System of Correspondences and Formulas, the especial knowledge of our Order the Keys of the Wisdom of all Time. Our Grades therefore form the ladder which aids us to mount towards this end, a ladder in which not one rung is wanting neither is there a Lacune. We appeal to the soul by the secret formulas hidden in our Ceremonies; to the mind by the special studies of the Order, to the body by the Stations and movements in the Temple and to the whole being by the combinations of these.

Now it must be taken into consideration that many of our members, and those very good ones, have but limited time to devote to the work and studies of the Order owing to the exigencies and occupations of their daily life; and this, though at first sight a drawback, is in reality not so much so as it appears, for on the one side our studies are so different from the ordinary business conditions and avocations of existence that it is a fresh interest and repose of the mind to come to them and on the other hand it avoids the excessive nerve strain and consequent want of mental balance, frequently induced by too continuous an application to psychic and occult experiments and practices, whether theoretical or practical. It is surprising how much can be accomplished by a little time regularly given to the study of any subject whatever and in this way the mind does not get so fatigued and tired through close application for too long a period.

Touching as they do a variety of subjects though not so distinct from each other as at first sight they would appear to be; the effect of the Knowledge Lectures is to seem more formidable to tackle than they really are, and to resolutely start on them is more than half

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the battle gained already. They are far less difficult than they look. The first impression usually produced on the Neophyte may be thus expressed Oh! I've got to learn Hebrew, and become a grammatical Hebrew scholar. He is only asked to learn the Hebrew alphabet, that is to say the proper shapes and meanings of its letters together with their numerical values, and in the case of the Ten Sephiroth (or Ten Divine Emanations corresponding to the ten numbers of the decimal scale) and of some names chiefly Divine and Angelic; their exact orthography as well: the which is a very different thing to becoming a critical student of Hebrew. Of course should any Frater or Soror have the time and inclination to make a thorough study of the Hebrew language there is nothing to prevent them so doing, but this is in no sense necessary either to pass the Examinations for the Grades or follow the technicalities of the Rituals. For our object is not to make the Aspirant a critical grammatical Hebrew scholar but gradually a profound Mystic and Magician. The same reasoning applies to Alchemy, Astrology, Egyptology, etc., all of which subjects are touched upon in the various knowledge lectures. It rests with the Aspirant to choose if and how he will apply later the basal knowledge so gained. For it is the science of correspondences he is studying the whole time, whether between the Divine Powers and the Universe, between these and man, or between these again and the different planes and developments in the life of Nature.

The best way to learn the forms of the Hebrew Letters, as well as those of the Astrological characters, etc., is to take from four to seven at a time and copy them repeatedly and as exactly as you can, until you know them: in the case of the Hebrew always putting the number beside the letter, so as to associate the two together in your mind. Remember that the Hebrew letters should be always written broad and strong, the horizontals being thick, and the perpendiculars thin, as in music copying just the contrary of the ordinary Roman letter, and as square as possible.

It may be wondered why the Hebrew Alphabet seems to have been so specially selected, rather than any other. For these reasons: Not necessarily because it is Hebrew; though the circumstance of the Qabalah (which contains so large a part of the ancient Egyptian wisdom) being written in that language, confers a certain special value upon it. And the mysteries of the Qabalah form a most important part of our studies. But the Hebrew unites in itself certain notable peculiarities and qualities expressed in its Alphabet, to a much greater extent than is usually found in other and more familiar alphabets of the European group. For (a) contrary to our practise, it has not a set of numerals which singly or combined express numbers, but each letter itself has a numerical value. When thus employed as numbers or as an initial letter put for the whole word itself, two little dashes are placed above it to shew that it is used in that sense: thus the initial for the name of the Sephira Netzach, for the number 50 etc., (b) It is an entirely consonantal Alphabet. It then results from the combination of (a) and (b) that every word is a number, and conversely again that most numbers are words: which affords a method of comparison between words having the same number and is used in the Qabalah. (In the Hebrew Q does not require a

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"u" to follow it, and it is pronounced like an accented or "coughed" (very slightly of course) K. (c) Every letter, besides its power has an especial name with a meaning attached to it, thus allying it with a Hieroglyphic Idea, e.g., power M, name Mem, meaning Water. (d) With us each letter has further its Sphere of Mystical Significations so that any important Hebrew word becomes as it were a phrase rather than a word. Besides other developments which unfold themselves later.

The Neophyte should remember that Hebrew is always written from right to left, while in English, French, German, etc., it is just the opposite.

A point that very generally puzzles the Neophyte is the apparent extreme arbitrariness of the Hebrew Orthography, so that to him it appears (though it is not really so) as if in some cases a letter were needlessly put in, and in others erroneously omitted. The following explanation is given to thoroughly clear up this point by giving the reason for this apparent uncertainty but none of these or the foregoing observations are intended to be learned by heart, they are merely given to make difficult points more clear.

Hebrew is a Semitic and not an European language. Now the great distinguishing characteristic of the Semitic group such as Hebrew, Chaldaic, Arabic, Ethiopic, etc., is that the Alphabet consists entirely of consonants; even those letters which appear to have a vowel power, as in the Hebrew not being absolutely what we in European languages know as vowels. Thus is rather a drawing in of the breath like the syllable Ah, than the vowel A is H or EH, or He according to position. Certainly not the vowel E. V is much more than U; Y nearer I, NG, or AA or HAA, something like the neigh of a horse or the bleat of a goat, rather than O.

In *What You Should Know About the Golden Dawn*, I once expressed some criticisms of the general attitudes prevailing in the Order. Of doing just enough work to pass the appropriate examination to be promoted to a higher grade. This really was the curse of the early Order. From the paper, it would appear that Mathers was as responsible for this viewpoint as anyone. On the whole, I have great respect for Mathers for as this book indicates, he was the author with Westcott of most of the Initiatory Rituals, and most of the magical instructions. But in this particular respect he was the inadvertent promoter of this attitude which, in my estimation, brought incalculable harm to the Order, permitted essentially unworthy candidates to be wrongly advanced to higher grades for which they were basically unready.

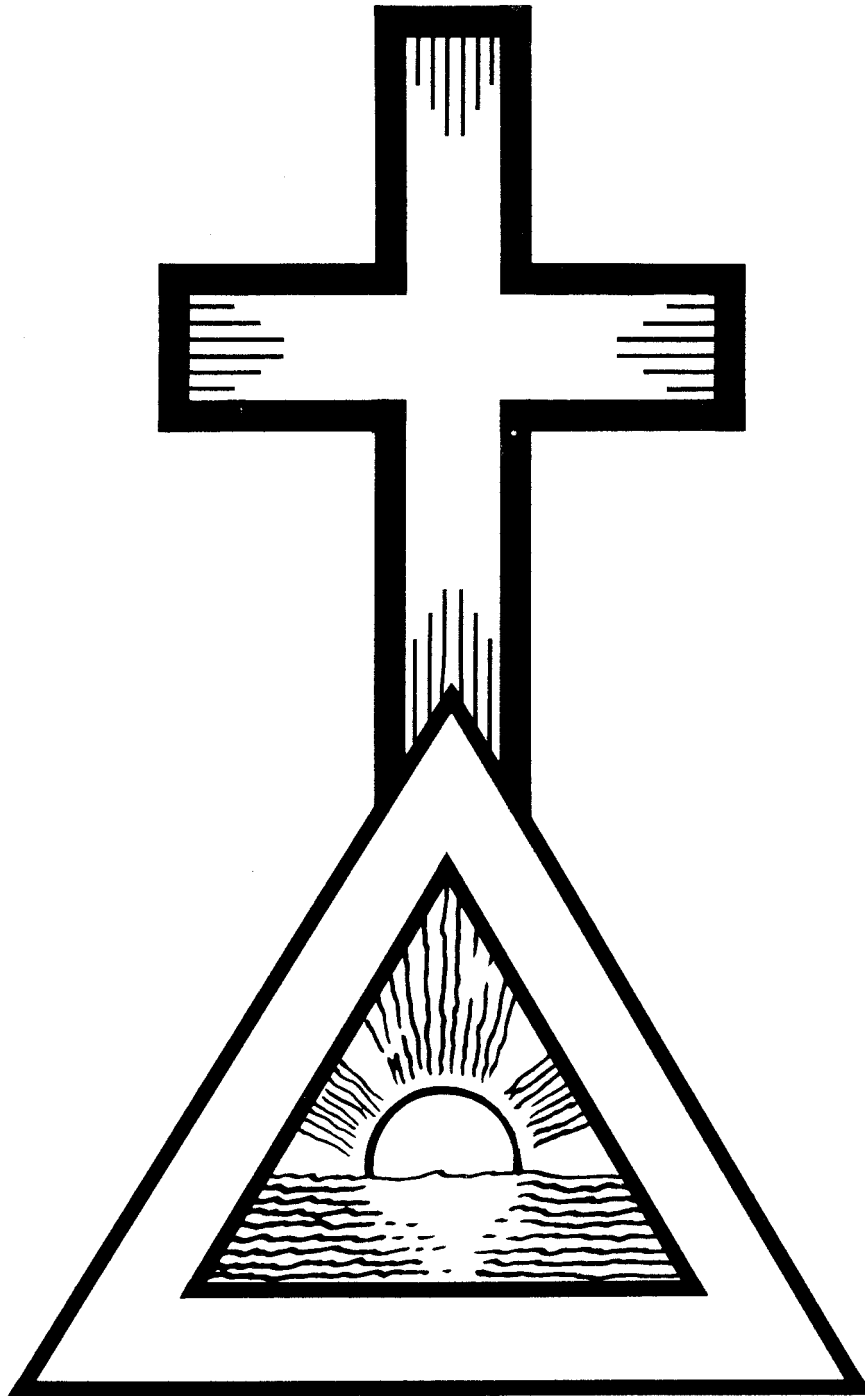
ELITISM

The U.S.E.S.S. and Falcon Press intend to inaugurate a Golden Dawn Foundation for the preservation not merely of memorabilia of the Order, but to set up a centre where the highest standards of initiation and training may be perpetuated. Throughout its history in modern times, the Order has been prone to many fluctuations in its forward progress. The Foundation's intent is to form a stable background of function and teaching so as to minimize and overcome the

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degenerative effect of excessive fluctuation in a world where change and disintegration seem to have become the order of the day. The U.S.E.S.S. and Falcon Press stand ready to provide any enquirer with information as to the goals and purposes of this Foundation. You may write to Mr. Christopher S. Hyatt of Falcon Press, 1739 E. Broadway #1-277, Tempe, AZ 85282 for further information. It should be stated emphatically that the Center is intended to be **Elitist** in the strictest sense of the term, appealing primarily to those with the highest qualifications and capabilities in all aspects and developments of modern life. The lame, the halt, the effete and inept will not find a favorable environment for their foibles there. For just as there are athletes of the sports and the arts, so are there athletes of the spirit. The first search for excellence and perfection in their chosen field of endeavour and are so recognized, while in the latter there is similarly a search for excellence of technique and perfection of all the vehicles of the Self.

VOLUME TWO



THE IMPORTANCE OF DIVINATION

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THE IMPORTANCE OF DIVINATION

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THE IMPORTANCE OF DIVINATION

DIVINATION

By

V.H. FRATER A.M.A.G.

The study of the different types of divination may seem difficult to understand in an Order which purported to teach methods of spiritual development. Many will no doubt be rather perplexed by this. Divination usually is said to refer exclusively to the low occult arts. Actually, however, so far as the Order is concerned, the principal object for these practical methods is that they stimulate, as few exercises can, the faculties of imagination, intuition and clairvoyance.

Though certain readings or interpretations to the Geomantic and Tarot symbols may be found in the appropriate parts of this text, these rule of thumb methods do not conduce to the production of an accurate delineation of the spiritual causes behind material events. These interpretations are usual to the beginner in the art, for he requires a foundation of the principal definitions employed upon which his own meditations can build. These textual delineations serve in actual practice only as a base for the working of the inner faculties, provides for them a thrust block, as it were from which they may "kick-off." In short, the effort to divine by these methods calls into operation the intuitive and imaginative faculties to a very large extent. Everyone without exception has this faculty of divining in some degree, varying only in his ability to make it manifest. In most people it is wholly dormant.

Again, while divination as an artificial process may be wholly unnecessary and a hindrance to the refined perceptions of a fully developed Adept who requires no such convention to ascertain whence a thing comes and whither it is going, yet these aids and stimuli have their proper place for the Neophyte. For those in training they are not only legitimate but useful and necessary.

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It may be interesting for the reader to attempt to acquire intuitive knowledge on any matter without the divinatory aids first, and it will be seen how extremely difficult it is to get started, to pick upon any one fact or incident which shall act as a prompt or a start of the interior mechanism. Having failed in this way, let him see how much further he really may go by the judicious and sensible use of one of the Order methods. There is no doubt that the opening of the mind to an intuitive perception is considerably aided by these methods. And this is particularly true with regard to the rather lengthy Tarot method which was given to the initiate while engaged in the fulfilment of his Adeptus Minor curriculum. Like all magical techniques, divination is open to abuse. This fact, however, that abuse is possible does not, as again and again must be reiterated, condemn the abused technique. The application of common sense to the magical art is as necessary as it is to all else.

Originally, Astrology was taught as part of the regular routine. All instruction on this subject seems now to have been thoroughly extirpated from the Order papers. In this particular instance, the omission is just as well. Recent years have seen a great deal of meticulous attention paid to this study by sincere and honest researchers, and many first rate books have been published explaining its intricacies. All that the Order demands of the Adeptus Minor is that he should understand the underlying principles of this science and be able to draw up a map showing the position of Planets and Signs preparatory to certain operations requiring the invocation of planetary and zodiacal forces.

So far as the general topic of divination is concerned, the Outer Order had very little to say. The formal teaching of Astrology was abandoned because, as stated above, the market was now replete with many fine works on the subject, and thus there was really no need to teach what was readily available.

The Tarot technique that it recommended was the Celtic method, a ten card layout popularized by A. E. Waite in his *Pictorial Key to the Tarot* from which later writers have drawn extensively. The method is very simple and direct; thus its advantage to the student in the Outer Order. It had however one major disadvantage. There was no way to determine whether any one particular card in the layout was well aspected or otherwise. Under these circumstances, the novice diviner would be most likely to pick out the most favorable interpretation to suit his fancy. The Golden Dawn method, as taught in the Inner Order, was a horse of another color, having a superb method of aspecting each card to be read.

The Celtic or Gypsy method, as it is called in the Leigh Gardner papers, has been made useful by resort to a simple device. As one shuffles the pack in order to infiltrate it with one's own magnetism or aura, it is a good idea to drop a card periodically. When inserting it back into the deck, make sure it is replaced upside down. Or, half the number of cards in a deck may be deliberately pulled out at random, turned upside down and then inserted back into the pack. Then shuffle very thoroughly to make sure they are randomly well distributed.

The notion involved here is that the upside down position provides the basis for the negative reading of some of the cards as they turn up in the divination. In this manner it is likely to answer more accurately to the facts in the case, yielding of course a more pragmatic reading.

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The more complete Order method of Divination will be given later in this series. The Gypsy method is described solely for the purpose of letting the student experiment with a simple method to develop some expertise before he begins to handle the more complex Order method of Tarot reading.

The other method was Geomancy, divination by earth. A complete treatise was given to the Practicus - that is in the Outer Order of the Golden Dawn. Years after the Revolt which all but annihilated the Order, McGregor Mathers and Brodie Innes reconstituted one of the Temples in the North of England (from which it spread even to the United States) and named it the A.O. an abbreviation for the Alpha and Omega. It was the direct continuation of the Golden Dawn under the new name. It continued to use the instruction papers originally written for the Golden Dawn, but some new ones were added. One of these was a paper on Geomancy. From it I have extrapolated some notes of significant material, and added it to the basic text. Together they form a splendid piece of instructional material on the subject.

FUNDAMENTALS OF TAROT, GEOMANCY AND ASTROLOGY

Fuller discussions of the Tarot system, Geomancy and Astrology to some extent will be found in later sections of this work. For the time being however and for the benefit of the new student to this subject matter it has been decided to give a relatively brief survey of these fields, so that when he comes to the more complex material later he will be to some extent prepared.

THE TAROT

By

STUART R. KAPLAN

"There exist today several fifteenth-century Visconti-Sforza *tarocchi* decks which comprise the earliest known tarot cards. The reproduction in 1975 of the most complete of these packs - the Pierpont Morgan-Bergamo *tarocchi* deck whose original cards are divided between the Pierpont Morgan Library, New York, and the Accademia Carrara and Colleoni family, Bergamo, Italy - is an important event for tarot collectors and researchers of art history.

Italy holds the honor of having produced several of the earliest known *tarocchi* packs that contain the mystical and allegorical trump cards. Throughout five centuries the provocative symbolism of the twenty-two Major Arcana cards has continued to intrigue art historians, artists and occultists. For over five hundred years card designers and artists have faithfully preserved the same dominant symbolism of the Major Arcana cards while often adding their personal interpretations in the form of slight modifications to the designs

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based upon the fashions, events and important topics of the day. There exist in leading museums, libraries and private collections many hundreds of such modified tarot designs, the work of such artists as the fifteenth-century genius Bonifacio Bembo, modern painters such as Salvador Dali and Larry Rivers, and many lesser known but talented artists such as Pamela Coleman Smith (Rider-Waite pack), Lady Frieda Harris (Crowley Thoth cards), Fergus Hall (James Bond 007 tarot cards), David Palladini (Aquarian tarot) and Domenico Balbi (Balbi pack).

The development of tarot symbolism during the last five centuries, beginning with the earliest known Italian tarocchi cards, is an intriguing story.

TERMINOLOGY

The term *trionfi* was used in Italy in the fifteenth century to describe the twenty-two Major Arcana cards. The term *tarocchi* subsequently came into usage in Italy in the early sixteenth century, first referring to the twenty-two Major Arcana cards, and thereafter to the complete seventy-eight-card deck, consisting of the twenty-two Major Arcana and fifty-six Minor Arcana or suit cards. The words *tarocchi* and *tarocco* are often used interchangeably, although *tarocchi* is actually the plural of *tarocco*. *Tarot*, the French derivative of *tarocchi*, has come into widespread usage in the English language. In pronouncing the word *tarot*, the final *t* is silent.

MacGregor Mathers, writing in 1888, describes several anagrams derived from the word *taro*:

Tora - law (Hebrew)

Troa - gate (Hebrew)

Rota - wheel (Latin)

Orat - it speaks, argues or entreats (Latin)

Taor or Taur - Egyptian goddess of darkness

Ator or Athor - Egyptian Hathor goddess of joy.

The term *trumps* is derived from the Latin *triumphi*. The twenty-two trump cards, also known as the Major Arcana or Greater Arcana cards, each contain a symbolic or allegorical picture. *Arcana* is a Latin word meaning mysterious or secret; the Italian word *arcana*, derived from the Latin, has the same meaning. The trumps are also known as *atouts* in French and *atutti* in Italian. *Atouts* denote cards of higher value than the rest, that is, *atouts* or *atutti*, superior to all others.

Some researchers believe the word *tarot* derives from the term *tarotee*, the name applied to the design on the back of early cards - a multiple series of crisscrossing solid or dotted lines in varying widths. However, it is likely that the word *tarotee* itself was derived from *tarocchi* since the use of the word *tarocchi* predates that of the word *tarotee*. In the statutes of the guild of card makers of Paris in the year 1594 the cartiers called themselves *tarotiers*, another form of the word *tarot*.

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The origins of playing cards - both the twenty-two Major Arcana and the fifty-six suited cards - remain obscure. An early pack of suited cards - perhaps the earliest extant deck - is the hand-painted German "Hunting" pack of Stuttgart, which dates from about 1420-1430 and contains no trumps. These cards depict a hunting series with dogs, stags, ducks and falcons for suit signs. The earliest Visconti-Sforza tarocchicards also date from this period. The following are some of the popular theories advanced during the past several centuries regarding the possible origin of tarocchi cards.

PREHISTORIC MAN AND ORAL CULTURES

Prior to recorded history, prehistoric man developed various systems of oral culture and tradition based upon a subtle knowledge of astronomy and calendric counters. It is generally believed that early man carefully observed the sidereal phases of the day, month and year, and the changing positions of the planets. These were astronomical events he could easily study and he recorded these events by calendric counters such as markings on a stretched piece of animal hide, engravings or scratchings on a bone, and notches on a tree branch. Important cultural events were eventually expressed in metaphorical and allegorical forms as myths, legends and fables, which were verbally transmitted from generation to generation over periods of time extending many thousands and even tens of thousands of years.

Some fragments of these early oral traditions survived into recorded time in the form of popular myths and beliefs. For example, the devil is an antlered figure associated with sorcery and evil, and the hermit is a hooded figure holding a candle and representing the winter solstice. Both these figures are found in the Major Arcana of the tarot pack. Many of the pictorial images on the Major Arcana cards have been distorted by time and the ignorance of their interpreters. Thus, most tarot pictures as popularized during the past five hundred years are unrecognizable in terms of early myths and oral culture. Literal interpretations of many early myths are the basis of numerous superstitions and ceremonies practiced today by religious groups, fraternal orders, secret societies and followers of the occult.

Some scholars including Arthur Corwin, who has been researching the subject since the 1960's, view the allegorical symbolism of tarot cards as pictorial metaphors that express the preoccupation of early man with the task of timekeeping. The calendar was an important point of reference to early man. He kept accurate records of the celestial changes that occurred on a daily, monthly and annual basis. He observed the precession of the equinox, the astronomical motions of the stars and planets, and other repetitive events. The calendar was used as a means of survival, including planning for winter food storage, preparing necessary shelter, communicating on a daily basis with other human beings and recording the length of time required for birth. . ."

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A GYPSY METHOD OF TAROT DIVINATION

This mode of Tarot Divination is the most suitable for obtaining rapidly an answer to a definite question.

The Diviner selects a card to represent the person or matter about which he enquires. This card is called the Significator, and should he wish to ascertain something in connection with himself, he takes the one which corresponds to his personal description.

A King represents a man of 40 years and upwards.

A Knight represents any male under that age.

A Queen a woman of 40 years and upwards.

A Knave a young man or woman.

The Four Court Cards:

Wands represent very fair people with yellow or auburn hair, fair complexion, blue eyes.

Cups have light brown or dull hair with grey or blue eyes.

Swords have hazel or grey eyes, and dark brown hair and dull complexions.

Pentacles have very dark brown or black hair, dark eyes and sallow or swarthy complexions.

You can be guided on occasion by the known temperament of a person. One who is exceedingly dark may be energetic and would be better represented by a Sword card than a Pentacle. On the other hand a very fair subject who is indolent and lethargic should be referred to Cups in place of Wands. If it is a matter about which an enquiry is to be made, the Significator should be a Trump or small card which bears some relationship to the matter.

Suppose that the question is "Will a lawsuit be necessary?" In this case, take the Trump card "Justice" as the significator since it has reference to legal matters. But if the question is "Shall I be successful in my lawsuit?" one of the Court Cards representing yourself should be selected. Subsequently consecutive divinations can be performed to ascertain the course of the process itself, and its result to each of the parties concerned.

Having selected the Significator, place it on the table face upwards, then shuffle well and thoroughly the rest of the cards, cutting three times after each shuffle. Lastly, keeping the face of the cards downwards, turn up the top or front card of the pack and cross the significator with it, and say:

1. This card covers him.

This card gives the influence which is affecting the person or matter of the enquiry generally, the atmosphere in which the ether current moves. Turn up the second card and say:

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2. This crosses him.

It shows the nature of the obstacles in the matter. If this is a favorable card, the opposing forces will not be serious, or it may indicate that something good in itself will be productive of good in this particular connection. Turn up the third card and say:

3. This crowns him.

It represents first, the Querent's aims or ideals in the matter. And second, the best that can be achieved under the circumstances but that which has not yet been made actuality. Turn up the fourth card, place it below the Significator, and say:

4. This is beneath him.

It shows the foundation or basis of the matter, that which has already passed into actuality and which the Significator has made his own. Turn up the fifth card and say:

5. This is behind him.

It gives the influence that has just past or is passing away. If the Significator is a Trump card or a card that cannot be said to face either way, the diviner must decide beforehand which side of the Significator he will take as facing. Usually this fifth card is placed on the right hand side of the Significator, as it will be found that most of the court cards are looking towards the left hand. Anyhow, if you decide to always adopt the plan it will be found satisfactory - only make a rule always to do so. Turn up the sixth card, place it on the side that the Significator is facing and say:

6. This is before him.

It shows the influence that is coming into action and will operate in the near future.

The next four cards are turned up in succession and placed in a line by the side of the others which are in the form of a cross.

7. This is himself.

This signifies the person himself or else the thing enquired about, and shows its position or attitude in the matter.

8. The eighth card represent his House.

This is his environment, and the tendencies at work there which have an effect on the matter - for instance, his position in life, the influence of immediate friends and so forth.

9. The ninth card gives his hopes and fears in matter.

10. The tenth card the final result.

It is the culmination which is brought about by the influence shown by the other cards that have been turned up in the divination.

The operation is now complete. If in any divination the tenth card should be a court card it shows that the subject of the divination falls ultimately into the hands of a person

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represented by the court card and its end depends mainly on him. In this case, it is possible to have a fresh divination taking the court card as the Significator to discover what is the nature of his influence in the matter, and to what issue he will bring it.

Great facility may be obtained by this method in a short time, allowance being made for the gifts of the operator, that is to say his faculty of insight, latent or developed, and besides which it is free from all complications.

Upon looking up Waite's Pictorial Key to the Tarot, I find that a good deal of the above is extrapolated almost verbatim from that book. However a great deal of important information about this method is presented in Eden Gray's book A Complete Guide to the Tarot.

NOTES ON THE TAROT

By

G.H. FRATER S.R.M.D.

(N.B. This paper was lent me some years ago by Mr. Stuart Kaplan of U.S. Games Systems, Inc. This is to acknowledge my gratitude. I.R.)

In the Tree of Life in the Tarot, each path forms the connecting link between two of the Sephiroth. The King and the Queen are the correlations of the ABBA and the AIMA in that suit; the Knight or Prince answers to Microprosopus, and the Page or Princess which was anciently a female figure, is referred to the Bride, Kallah or Malkah.

Combining, then, the material attributions of the Sephiroth and the Path, it results that:

0. Fool - The Crown of Wisdom, the Primum Mobile acting through the Air on the Zodiac.

1. The Juggler - The Crown of Understanding, the beginning of material production, the Primum Mobile acting through the Philosophic Mercury on Saturn.

2. High Priestess - The Crown of Beauty, the beginning of Sovereignty and Beauty, the Primum Mobile acting through the Moon on the Sun.

3. Empress - The Wisdom of Understanding, the Union of the powers of Origination and Production; the Sphere of the Zodiac acting through Venus upon Saturn.

4. Emperor - The Wisdom of Sovereignty and Beauty, and the originator of them; the Sphere of the Zodiac acting through Aries upon the Sun, and initiating Spring.

5. Hierophant - The Wisdom and fountain of Mercy, the Sphere of the Zodiac acting through Taurus upon Jupiter.

6. The Lovers - The Understanding of Beauty and Production of Beauty and Sovereignty. Saturn acting through Gemini upon Sol.

7. Chariot - Understanding acting upon Severity. Saturn acting through Cancer upon Mars.

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8. Strength - Fortitude. Mercy tempering Severity. The Glory of Strength. Jupiter acting through Leo upon Mars.

9. Hermit - The Mercy of Beauty, the Magnificence of Sovereignty, Jupiter acting through Virgo upon Sol.

10. Wheel of Fortune - The Mercy and Magnificence of Victory. Jupiter acting through Jupiter direct upon Venus.

11. Justice - The Severity of Beauty and Sovereignty. Mars acting through Libra upon Sol.

12. The Hanged Man - The Severity of Splendour. Execution of Judgment. Mars acting through Water upon Mercury.

13. Death - The Sovereignty and result of Victory. Sol acting through Scorpio upon Venus, or Osiris under the destroying power of Typhon afflicting Isis.

14. Temperance - The Beauty of a firm Basis. The Sovereignty of Fundamental Power. Sol acting through Sagittarius upon Luna.

15. The Devil - The Sovereignty and Beauty of Material (and therefore false) splendor. Sol acting through Capricorn on Mercury.

16. The Tower - The Victory over Splendour. Venus acting through Mars upon Mercury. Avenging force.

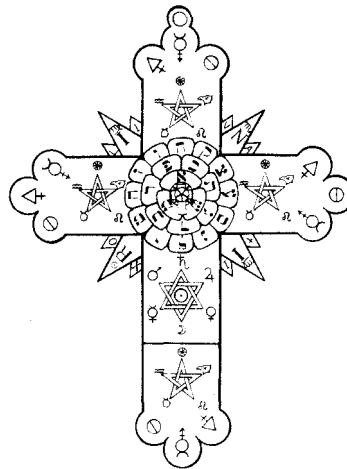
17. The Star - The Victory of Fundamental Strength. Venus acting through Aquarius upon Luna. Hope.

18. Moon - The Victory of the Material. Venus acting through Pisces upon the Cosmic Elements, deceptive effect of the apparent power of Material Forces.

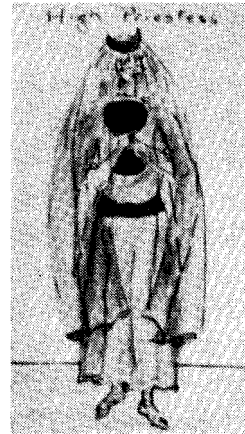
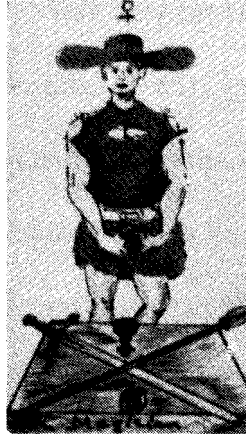
19. Sun - The Splendour of the Material World. Mercury acting through the Sun upon the Moon.

20. Judgement - The Splendour of the Spiritual World. Mercury acting through Fire upon the Cosmic Elements.

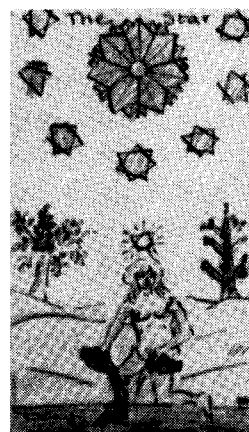
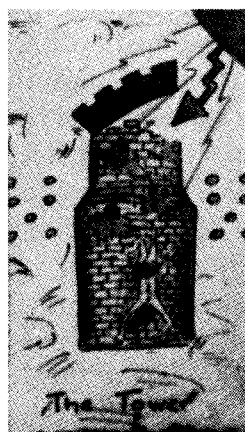
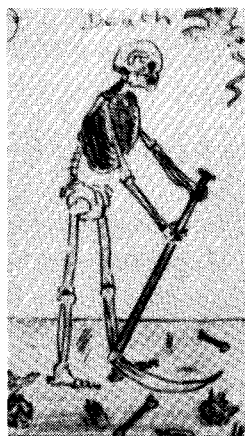
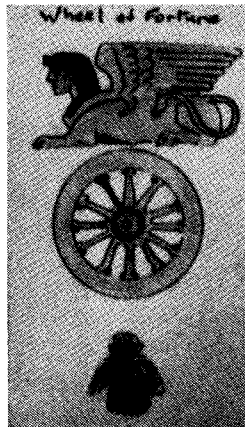
21. Universe - The Foundation of the Cosmic Elements and of the Material World. Luna acting through Saturn upon the Elements.



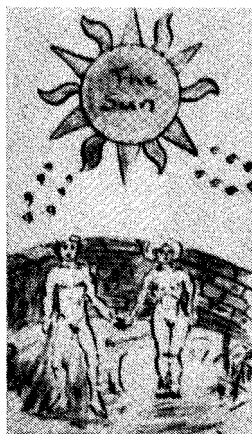
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TAROT TRUMPS

The following description of the Arcana Major are taken primarily from the grade rituals of the Order and so are written by McGregor Mathers. The descriptions of the keys to Lamed and Mem are taken from the Adeptus Major Ritual - to be found in that section of this book dealing with the initiatory rituals, which bears all the marks of having been written at a later date, by Waite.

The remainder are brief improvisations adapted from several sources mostly to fill in the gaps in the knowledge lectures and rituals. Very little about the Tarot was communicated in the outer Order, the really significant material being given after the Adeptus Minor grade was reached. Even so, there are many lacunae there, which should be filled in and supplemented by additional reading and meditation.

From my present point of view, there are only three or four major works which the student should consult in this area - apart from the basic book by Waite, *The Pictorial Key to the Tarot*, which gives his verbose description of the cards and black and white reproductions of his own deck. There is Aleister Crowley's *Book of Thoth* (Weiser, N. Y.) which is probably the most profound of them all and should be number one on the reading list. Paul Case's *The Tarot, the Key to the Mysteries of the Ages*, is the next one, giving a good description of the cards which probably approaches nearest of all to the Order point of view. Which is as it should be, because once he was a member of the American branch of the Order. Finally, there is the *Encyclopedia Of the Tarot* by Stuart R. Kaplan (Copyright by U.S. Games Systems, 1978). This is probably the most complete description of extant

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packs with history and reproductions of some cards of some packs. These four books with the Order material should be all that the average good student should need.

The Trumps have already, on a previous page, been numbered and briefly described.

21st KEY-UNIVERSE

Within the oval formed of the 72 circles, is a female form, nude save for a scarf that floats around her. She is crowned with the Lunar Crescent of Isis and holds in her hands, two wands. Her legs form a cross. She is the Bride of the Apocalypse, the Kabbalistic Queen of the Canticles, the Egyptian Isis or Great Feminine Kerubic Angel Sandalphon on the left hand of the Mercy Seat of the Ark.

The wands are the directing forces of the positive and negative currents. The Seven Pointed Heptagram or Star alludes to the Seven Palaces of Assiah; the crossed legs to the symbol of the Four Letters of the Name.

The surmounting crescent receives alike the influences of Geburah and Gedulah. She is the synthesis of the 32nd Path, uniting Malkuth to Yesod.

The oval of the 72 smaller circles refers to the Schem ha-mephorasch, or Seventy-two fold Name of the Deity. The twelve large circles form the Zodiac. At the angles are the Four Kerubim which are the vivified powers of the Name Yod He Vau He operating in the Elements, through which you have just symbolically passed in the preceding Ceremony.

The Fan, Lamp, Cup and Salt represent the four Elements themselves whose inhabitants are the Sylphs, Salamanders, Undines and Gnomes.

The magical title of this trump is The Great One of the Night of Time.

20th KEY-JUDGMENT

Before you upon the altar is the Twentieth Key of the Tarot, which symbolically represents these ideas. To the uninitiated eye it apparently represents The Last Judgment with an angel blowing a trumpet and the dead rising from their tombs - but its meaning is far more occult and recondite than this, for it is a glyph of the powers of Fire.

The Angel encircled by the rainbow, whence leap corruscations of Fire, and crowned with the Sun, represents Michael, the Great Archangel, the Ruler of Solar Fire.

The Serpents which leap in the rainbow are symbols of the Fiery Seraphim. The Trumpet represents the influence of the Spirit descending from Binah, while the Banner with the Cross refers to the Four Rivers of Paradise and the Letters of the Holy Name.

He is also Axieros, the first of the Samothracian Kabiri, as well as Zeus and Osiris.

The left hand figure below, rising from the Earth is Samael, the Ruler of Volcanic Fire. He is also Axiokersos, the Second Kabir, Pluto and Typhon.

The right hand figure below is Anael, the Ruler of Astral Light. She is also Axiokersa, the Third Kabir, Ceres, and Persephone, Isis, and Nephtys. She is, therefore, represented in duplicate form, and rising from the waters. Around both of these figures dart flashes of Lightning.

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The three principle figures form the Fire Triangle, and further represent Fire operating in the other Three Elements of Earth, Air, and Water.

The central lower figure with his backturned, and his arms in the sign of the Two equals Nine, is Arel, the Ruler of latent heat. He is rising from the Earth as if to receive the properties of the other three. He is also Kasimillos, the Candidate in the Samothracian Mysteries, and the Horus of Egypt. He rises from the rock-hewn cubical Tomb and he also alludes to the Candidate who traverses the Path of Fire. The three lower figures represent the letter Shin, to which Fire is especially referred. The seven Hebrew Yods allude to the Sephiroth operating in each of the Planets and to the Schem-hamphoresch.

The magical title is The Spirit of the Primal Fire.

19th KEY-THE SUN

Before you upon the Altar is the Nineteenth Key of Tarot which symbolically resumes these ideas. The Sun has twelve principal rays which represent the Twelve Signs of the Zodiac. They are alternately waved and salient as symbolising the alternation of the masculine and feminine natures. These again are subdivided into 36 Decanates or sets of ten degrees in the Zodiac, and these again into 72, typifying the 72 quinances or sets of five, and the 72-fold name of Schem ha-mephorasch. Thus the Sun embraces the whole creation in its rays.

The seven Hebrew Yods on each side, falling through the air, refer to the Solar influence descending. The Wall is the Circle of the Zodiac, and the stones are its various degrees and divisions.

The two children standing respectively on the Water and Earth represent the generating influence of both, brought into action by the rays of the Sun. They are the two inferior and passive Elements, as the Sun and Air above them are the superior and active Elements of Fire and Air. Furthermore, these two children resemble the sign Gemini which unites the Earthy Sign of Taurus with the Watery Sign Cancer, and this sign was, by the Greeks and Romans, referred to Apollo and the Sun.

The magical title is Lord of the Fire of the World.

18th KEY-THE MOON

Before you upon the Altar is the 18th Key of Tarot which symbolically resumes ideas. It represents the Moon with four Hebrew Yods like drops of dew falling, two Dogs, two Towers, a winding Path leading to the Horizon, and in the foreground, Water with a Crayfish crawling through it to the land. The Moon is in its increase on the side of Mercy, Gedulah, and from it proceed sixteen principle and sixteen secondary rays, which make 32, the number of the Paths of Yetzirah. She is the Moon at the feet of the Woman of Revelations, ruling equally over the cold and moist natures and the passive elements of Earth and Water. It is to be noted that the symbol of the Sign is formed of two lunar crescents bound together. It thus shows the lunar nature of the Sign. The Dogs are the

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Jackals of the Egyptian Anubis, guarding the Gates of the East and of the West, shown by the two Towers between which lies the Path of all the heavenly bodies ever rising in the East and setting in the West. The Crayfish is the Sign Cancer and was anciently the Scarabeus or Khephera, the emblem of the Sun below the Horizon as he ever is when the Moon is increasing above. Also, when the Sun is in the Sign Pisces the Moon will be well in her increase in Cancer as shown by the Cray-fish emblem.

The Moon has the magical title of Ruler of Flux and Reflux, Child of the Sons of the Mighty.

17th KEY-THE STAR

Before you on the Altar is the 17th Key of the Tarot which symbolically resumes these ideas.

The large Star in the center of the Heavens has seven principal and fourteen secondary rays and this represents the Heptad multiplied by the Triad. This yields 21 - the Number of the Divine Name Eheieh which, as you already know, is attached to Kether.

In the Egyptian sense, it is Sirius, the Dog-Star, the Star of Isis-Sothis. Around it are the Stars of the Seven Planets each with its seven-fold counter-changed operation.

The nude female figure with the Star of the Heptagram on her brow is the synthesis of Isis, of Nephthys, and of Hathor. She also represents the planet Venus through whose sphere the influence of Chesed descends. She is Aima, Binah, Tebunah, the Great Supernal Mother-Aima Elohim, pouring upon the Earth the Waters of Creation which unite and form a River at her feet, the River going forth from the Supernal Eden which floweth and faileth not.

Note well, that in this Key she is completely unveiled while in the 21st Key she is only partially so.

The two Urns contain the influences from Chokmah and Binah. On the right springs the Tree of Life, and on the left the Tree of Knowledge of Good and of Evil whereon the Bird of Hermes alights, and therefore does this Key represent the restored World, after the formless and the Void and the Darkness, the New Adam the countenance of the Man which falls in the sign Aquarius. And therefore doth the astronomical ripple of this sign represent, as it were, Waves of Water - the ripples of that River going forth out of Eden - but, therefore also, is it justly attributed to Air and not unto Water because it is the Firmament dividing and containing the Waters.

The magical motto of this Key is Daughter of the Firmament, Dweller between the Waters.

16th KEY-BLASTED TOWER

Before you on the Altar is the 16th Key of Tarot, which symbolically resumes these ideas. It represents a Tower struck by a Lightning Flash proceeding from a rayed circle and terminating in a triangle. It is the Tower of Babel struck by the Fire from Heaven. It is to be

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noted that the triangle at the end of the flash, issuing from the circle, forms exactly the astronomical symbol of Mars.

It is the Power of the Triad rushing down and destroying the Columns of Darkness. Three holes are rent in the walls, symbolising the establishment of the Triad therein and the Crown at the summit of the Tower is falling, as the Crowns of the Kings of Edom fell, who are also symbolised by the men falling headlong. On the right hand side of the Tower is Light and the representation of the Tree of Life by ten circles thus disposed.

On the left hand side is Darkness and eleven circles symbolising the Qlipboth. Lord of the Hosts of the Mighty is its magical name.

15th KEY-DEVIL

The 15th Key of the Tarot represents a goat-headed satyr-like Demon whose legs are hairy - his feet and claws standing upon a Cubical Altar. He has heavy bat-like wings. In his left hand, which points downwards, he holds a lighted torch, and in his right, which is elevated, a horn of water. The left hand points downwards to show that it is the infernal and burning, not the celestial and life-giving flame which is kindled in his torch -just as when the Sun is in Capricornus, to which cold and earthy Sign this Key corresponds, solar Light is at its weakest and the natures of cold and moisture triumph over heat and dryness. The cubical Altar presents the Universe -right and left of it, bound thereto by a cord attached to a circle which typifies the center of the Earth, are two smaller demons, one male and one female. They hold a cord in their hands. The whole figure shows the gross generative powers of nature on the material plane, and is analogous to the Pan of the Greeks and the Egyptian God of Mendes (the symbol of Khem). In certain aspects, the Key represents the brutal forces of nature, which to the unbelieving man only obscures and does not reflect the luminous Countenance of God. It also alludes to the sexual powers of natural generation. Thus therefore the Key fitly balances the symbol of Death on the other side of the Tree of Life. On the smaller demons, one points downwards and one upwards, answering to the positions of the hands of the central figures.

Beneath his feet are Pentagrams on which he tramples (whence comes their title of Wizard's foot) and his head is covered with the evil and reversed Pentagram. and his hands bear the torch and horn - the symbols of Fire and Water, so does his form unite the Earth in his hairy and bestial aspect, and the Air in his bat-like wings. Thus he represents the gross and materialized Elemental Forces of Nature; and the whole would be an evil symbol, were it not for the Pentagram of Light above his head which regulates and guides his movements. He is the eternal renewer of all the changing forms of Creation in conformity with the Law of The All-Powerful One (Blessed be He) which controlling Law is typified by the controlling Pentagram of Light surmounting the whole. This Key is an emblem of tremendous force; many and universal are its mysteries.

The magical title of this Key is Lord of the Gates of Matter, Child of the Forces of Time.

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14th KEY-TEMPERANCE

This drawing represents the more ancient form of the 14th Key of Tarot, for which the later and more usual form of Temperance was soon substituted, as better representing the natural symbolism of the Path Sagittarius. The earlier figure was considered not so much a representation of this Path alone, as the synthesis of that and the others conjoined. The later figure, therefore, is better adapted to the more restricted meaning. The more ancient forms shows a female figure crowned with the crown of five rays, symbolising the Five Principles of Nature, the concealed Spirit and the Four Elements of Earth, Air, Water and Fire. About her head is a halo of light. On her breast is the Sun of Tiphareth. The Five-rayed Crown further alludes to the Five Sephiroth Kether, Chokmah, Binah, Chesed and Geburah. Chained to her waist are a Lion and an Eagle, between which is a large cauldron whence arise steam and smoke. The Lion represents the Fire in Netzach - the Blood of the Lion, and the Eagle represents the Water in Hod, the Gluten of the Eagle whose reconciliation is made by the Air in Yesod, uniting with the volatilised Water arising from the cauldron through the influence of the Fire beneath it. The chains which link the Lion and the Eagle to her waist, are symbolic of the Paths of Scorpio and Capricornus as shown by the Scorpion and the Goat in the background. In her right hand, she bears the Torch of Solar Fire elevating and volatilising the Water in Hod by the fiery influence of Geburah, while with her left hand, she pours from a vase the Waters of Chesed to temper and calm the Fires of Netzach. This latter form is the usual figure of Temperance, symbolising in a more restricted form than the preceding, the peculiar properties of this Path. It represents an Angel with the Solar emblem of Tiphareth on her brow, and wings of the aerial and volatilising nature, pouring together the fluidic fire and the fiery water thus combining, harmonising and tempering those opposing elements.

One foot rests on dry and volcanic land, in the background of which is a volcano whence issues an eruption. The other foot is in the water by whose border springs fresh vegetation, contrasting strongly with the arid and dry nature of the distant land. On her breast is a square, the emblem of rectitude. The whole figure is a representation of that straight and narrow way of which it is said, "few there be that find it" which alone leads to the higher and glorified life. For to pursue that steady and tranquil mean between two opposing forces, is indeed difficult, and many are the temptations to turn aside either to the right or to the left - wherein, remember, are but to be found the menacing symbols of Death and the Devil.

The magical title is Daughter of the Reconcilers, the Bringer Forth of Life.

13th KEY-DEATH

The 13th Key of Tarot represents a figure of a Skeleton, upon which some portions of flesh still remain. In a field he is reaping off with Scythe of Death the fresh vegetation which springs from the corrupting bodies buried therein - fragments of which, such as hands, heads and feet appear above the soil. One of the heads wears a kingly crown; another is apparently that of a person of little note, showing that Death is the equaliser of all

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conditions. The five extremities, the head, hands and feet, allude to the powers of the number five, the Letter He, the Pentagram - the concealed Spirit of Life and the Four Elements - the originator of all living form. The Sign of Scorpio especially alludes to stagnant and foetid water - that property of the moist nature which initiates putrefaction and decay. The eternal change from life into death through death into life, is symbolised by the grass which springs from and is nourished by putrifying and corrupting carcasses; the herbage, in its turn affords food to animals and man, which again when dead, nourisheth vegetable life and bring to growth and perfection the living herbage. This is further shown by the figure itself putrifying and decaying as it reaps the grass of the field. "As for man, his days are as grass, as a flower of the field, so he flourisheth." The top of the scythe forms the Tau Cross of Life, showing that what destroys also renews.

The whole is a representation of the eternal transmutation of the life of nature, which reforms all things into fresh images and similitudes. This symbol represents the corrosive and destructive action of the infernal Fire as opposed to the Celestial - the Dragon of the Waters, the Typhon of the Egyptians, the Slayer of Osiris - which later yet rises again in Horus. The Scorpion, Serpent of Evil, delineated before the figure of Death in the more ancient form of the Key refers to the mixed and transforming, therefore deceptive, nature of this emblem. Behind him, is the symbol of the Nameless One, representing the Seed and its germ, not yet differentiated into Life, therefore incapable of definition. The Scorpion is the emblem of ruthless destruction; the Snake is the mixed and deceptive nature, serving alike for good and evil; the Eagle is the higher and Divine Nature, yet to be found herein, the Alchemical Eagle of distillation, the Renewer of Life. As it is said, "Thy youth shall be renewed like the Eagles." Great indeed, and many are the mysteries of this terrible Key.

The magical title is The Child of the Great Transformers, Lord of the Gates of Death.

12th KEY-HANGED MAN The Spirit of the Mighty Waters

The gallows from which this figure is suspended forms a Tau cross. The figure itself, from the position of the legs, forms a fylfot cross. It also represents the alchemical symbol of Sulphur in reverse.

There is a halo about the head of the seeming martyr. It should be noted that (1) the tree of sacrifice is living wood as indicated by leaves growing thereon; (2) that the face expresses deep entrancement, not suffering; (3) that the figure, as a whole, suggests life in suspension, but life and not death. It is a card of profound significance but all the significance is veiled. His arms, clasped behind him, form an upright Triangle, and this radiates Light. His mouth is resolutely closed. Waite dismisses most interpretations saying very simply that for him it expresses the relation, in one of its aspects, between the Divine and the Universe. He who can understand that the story of his higher nature is embedded in this symbolism will receive intimations concerning a great awakening that is possible, and will know that after the sacred Mystery of Death there is a glorious Mystery of Resurrection.

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It is attributed to the letter Mem, the element of Water, joining Geburah to Hod; Mars to Mercury.

You will remember that the letter Mem occupies the middle position in the series of the Three Mothers. It is said in the Zohar that its open operation is through the descent of its influence to the abyss, and thus it restrains the rising of those great waters by which the earth would otherwise again be inundated. In its close operation, it restricts the power of judgement from the downward course thereof. It is also said that it is like a vessel which in turn is sealed and unsealed, according as there is inhibition or indulgence of its influx to the emanations which are below.

With the more general import of the Hanged Man you will be already familiar; but in this Grade you are invited to regard it after a new manner, which can still be brought into harmony with the previous forms of interpretation, since it is simply an advance thereon. The enforced sacrifice and punishment, the involuntary and fatal loss, which are ascribed to it in our Tarot teaching, are here connected with the Divine death, with the sacrifice of God himself. That death connects closely with the true meaning attached to the High Ceremony of the Corpus Christi wherein the Chief Adept typifies at once the Founder of the Rosicrucian Order and the Founder of the Universe.

Year by year, the Order is withdrawn for one moment of time that it may be again formulated out of chaos; the Builder is also withdrawn into the concealment of the Tomb, as you are told in the symbolism of the 5 equals 6 grade. The Founder of our Rosicrucian Fraternity was taken hence that Light should come to His disciples, and the Maker of the great world entered into another concealment, for God dies in order that man shall live, and shall not only seek but find Him.

The symbolism with which we are here dealing also recalls the Apocalyptic figures of the Lamb slain from the foundation of the world, and in correspondence with previous explanations, it indicates that the palmary misfortune of the universe, which is exoterically called the Fall of Man, exercised a species of incomprehensible compulsion upon the Divine Nature, so that the scheme of what is familiar to everyone under the name of redemption comes before us in a certain manner as an eternal necessity and as a consequence of the free will rather of man than God.

The importance which has been attached throughout the Grades of our Two Orders to Egyptian symbolism should also remind us that Mem, through the sacrifice of Christ, has analogy with the legend of the dead Osiris, one of whose appellations was the shipwrecked or drowned Mariner, even as this terrible Key, which you see now in its true form, represents a drowned giant.

The 23rd Path of the Tree is referred to the Elemental sign of Water, and in this diagram the drowned giant is depicted reposing on the rocky bed of the ocean with the rainbow at his feet, corresponding to that other rainbow seen in the apocalyptic vision around the Throne of the Slain Lamb. A symbol familiar to the brethren of the Second Order is here interpreted with reference to its most exalted sense.

The drowned giant is that which has been sunk below the phenomenal world by a

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sacrifice eternally preordained, which, in one of its aspects at least, is the necessary limitation suffered by the Divine Nature in the act of becoming manifest. The Divine, in a word, is drowned in the waters of natural life and that which in this respect obtains in the external world, obtains also for humanity, wherein the Divine Spark, beyond all plummets of the sense, all reach of the logical understanding is immersed in the waters of the material existence. In both cases, the symbol with which we are dealing corresponds to the legend of our Founder, sleeping in the centre of the Tomb which is encircled by the Rainbow, as in the Sanctuary of Israel there was the abiding Presence of the Shekinah.

11th KEY-JUSTICE

That to which your attention is especially drawn is the Key of Justice, referrable to the letter Lamed, whereto many attributions are given. The writers of the Zohar and the old scholiasts thereon dwell upon the form of Lamed which is the highest of all the letters; they say also that it is composite, being formulated of Vau and Kaph. These are the accidents of their subtlety, but you should know that its dominion is in the hour of the planet Shabbathai or Saturn, because from Binah, which is the great Sabbath, the rest whereof we desire, there is an influx to the Path of Lamed through the Path of Geburah, from the Sephirah Binah.

It further denotes the Mystery of Equilibrium. Now, the place of Geburah can be withstood only by those who restrain their concupiscence, because it is the Supernal Tribunal, and Geburah in this sense, signified the force of will, as Lamed is the condition of equilibrium, which represents the Portal of the Mysteries.

The ideas which have been thus expressed are found differently exhibited by another order of symbolism in the two Pillars which stand at the Western Angles of the Altar, (in the 6 equals 5 ritual) bearing respectively a lighted candle and a human skull. With the conventional attributions of light in the numerical order and the obvious lessons to be derived from the disjecta membra of humanity, we have no concern here. They speak too fully for themselves.

Of that death-watch which encompasses us in the midst of ordinary life there is however little realization. All that falls short of the mystic end falls short of the life of life, outside of which we are still in the sphere of simulacra. . .

It is possible, however, that another light may be added to his natural condition, by which the desire of the true end which is set before all beings, and of the life which is beyond all life of the apparent order. It is then that he is made ready to set out on the great search, when the higher light which has now entered within him goes also before him, and the desire of the Holy House is enkindled in his heart. In this manner he passes under the judgments and the severities of his election, behind which is the concealed love that shall take him to his term. For as the natural man is impelled by a certain elementary justice suited to his

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condition, so there is a justice which is above, working in the souls of the chosen ones, so that once indeed, they shall taste death, that they may pass into life forever, under the auspices of the Faithful Intelligence.

Justice is the Daughter of the Lord of Truth, The Holder of the Balances.

10th KEY-WHEEL OF FORTUNE The Lord of the Forces of Life

The form of the Order's Key of The Wheel of Fortune is much more simple than most renditions. There are shown only three figures - the winged Sphynx above, the revolving wheel in the center, while below is a sitting, pensive monkey, a cynocephalus.

The Sphynx is half beast and half human, female as indicated by breasts, while the head is covered by a nemyss encircled by a halo. Thus it represents humanity as a whole, evolving from its primordial animal state to human self-consciousness. But that is not all. The presence of large wings, indicate the divinity of the figure, so that the symbol as a whole suggests the Real Self of man hidden behind the veil of the lower Sephiroth, the lower self or personality. The higher Triad is well represented by being above the other two symbolic figures.

The wheel is the symbol of time, cyclic progression and thus of karma. The wheel of the zodiac and astrology per se are representative of the cosmic clock constantly ticking away to bring into fresh activity the latent seeds of ancient deeds whereby we rise or fall as our fortunes, in the broadest sense of the term, fluctuate with the passage of time.

The cynocephalus is below, often described as Hermanubis, the combination of Hermes the messenger of the Gods, and lower mind, and Anubis, the dog-faced (or jackal) God who presided over death and mummification, and the watcher over the tombs of the dead. Watching over the tomb is required to permit resurrection - and thus he is associated with immortality, rising through the wheel of life from transitoriness to the overshadowing sphynx above, eternity.

It is symbolized by the letter Caph, referred to Jupiter on The Tree. Caph is not a closed hand, nor an open hand, but a curved hand, as if to hold or contain something.

9th KEY-THE HERMIT

The Hermit on most packs of the Tarot is practically the same. It is a hooded and cloaked figure, an old man, bearing a staff in one hand, and a lamp or lantern in the other. Like Diogenes of old, he may be looking for Truth - the truth about man and his relationship with the universe. He is a solitary figure; there is none other with him. In the search to reach the divine, one is alone in quest of the Alone. At the same time he represents the Kerux in the initiatory rituals, the shower of the way - the Kerux who points out the way to the hidden knowledge.

The Hermit is attributed to the letter Yod on the Tree and to the sign Virgo, ruled by Mercury. Mercury is not yet knowledge, but is the means whereby knowledge is

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transmitted, the symbol of the nervous system, with all its circuits - from the most primitive to those that are in the process of development.

Insofar as Virgo is the sign to which the Hermit is attributed, it has a connection with human sexuality in its yet virginal or prepubescent state. It represents man on the edge or precipice of Becoming, of the adolescent emerging from latent potentiality, of the adept who has not yet arrived at the full stage of all his possibilities, but who is nevertheless enroute.

His magical title is The Magus of the Voice of Light, The Prophet of the Gods.

8th KEY-STRENGTH

There are many versions of this Key, all variations of the Woman with the Lion. Some cards show her closing the mouth of the Lion, others opening the mouth of the Lion. The Order card shows her side by side with the Lion, both in an amicable relationship.

She represents Nature in all her Vastness, the Genetrix from which the vast universes are made and from which they are constructed. The Lion in the Order is the sign of Leo, not merely the fifth sign in the natural zodiac, referred to the 5th house - sex and love, but not yet marriage - but it is the First Sign of the reconstructed or Initiated Zodiac from which all the decanates and quinarys begin. It therefore symbolizes esoterically the Beginning or Creation of things, and to that extent has many subtle meanings.

It is referred to the letter Teth on the Tree, meaning a serpent, having in Genesis a sexual connotation. The Serpent is also the spermatozoon, the stimulator of new life in the female. As such it also represents Kundalini, the spinal spirit-fire without which there can be no transmutation, no spiritual growth or development, no new birth. Kundalini is the human aspect of the great Goddess Shakti, the cosmic energy or Fohat, depending on the system you employ, whose seven sons carve seven holes in space wherein develop the seven planets - or chakras in the merely human sense.

The card itself therefore is replete with many significations and requires deep meditation to discern its concealed mysteries.

Here the magical title is Daughter of the Flaming Sword, Leader of the Lion.

7th KEY-THE CHARIOT

In the Order system, the chariot is not grounded or fixed as in most other renditions. It is soaring through space drawn by two horses, the positive and negative forces of nature, given direction by the head of a Sphynx, again symbolizing the Higher. The charioteer is the King, the Yod of Tetragrammation, the Father of all.

In all renditions, however, the symbolic meaning conveyed is the union of two opposites, which together can draw the vehicle of the Higher Man towards the Great Goals he is attempting to reach. It is reminiscent of the Oath of the Adeptus Minor in which he promises to become, with the divine aid, more than human by uniting himself with his higher and divine Genius.

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As such it is the symbol of the Great Work, represented by the letter Cheth, meaning a Fence, and whose Gematria is 418. These numbers add to 13, which are also the numbers of Ahavoh, Love, and Echod, One or Unity. Both together equal 26, the Gematria of Tetragrammation.

The magical title of this Key is Child of the Power of the Waters, Lord of the Triumph of Light.

6th KEY-THE LOVERS

Of all the historical designs, this Golden Dawn Tarot card is certainly the most different. Most others show a man and woman standing before a vast Angelic figure. In this particular key, we have a woman chained to a rock before which is a monster or threatening dragon. Above, we perceive the descent of Perseus with radiant shield, winged helmet, and a sword in his right hand about to rescue the helpless maiden.

One of the many possible interpretations is the liberating effect of the descent of the higher Genius, the freeing effect of illumination. To quote Robert Wang in his book *The Golden Dawn Tarot*, "Here Perseus is shown freeing Andromeda from the solid rock of materialism, and from the Dragon of Fear. The 'Love' here is one of the divine Union, a mystery not even hinted at by the usual image of a man and woman whose earthly union is being blessed by a central Angelic figure."

The Hebrew letter to which this Key is attributed is Zayin, meaning a sword - in this instance not merely the sword of division and discrimination, but the sword of conquest and liberation. Its number is 7, which also refers indirectly to Netzach Victory, and to the planet Venus whose meaning is Love and Union and Fertility.

The magical title of this Key is Children of the Voice Divine, the Oracles of the Mighty Gods.

5th KEY-THE HIEROPHANT

Again, the Golden Dawn card is radically different from those in other packs. It shows a seated figure, bearded and crowned with a triple tiara, seated on a throne whose two arms end with bulls' heads. Quite simply, the card is attributed to the letter Vav, also attributed to Taurus, the zodiacal Bull.

In the Order teaching, the Hierophant is the Expounder of the Mysteries and his throne is in the East of the Temple. He is representative of Osiris, the resurrection god of Egypt, and as such never moves from the dais. If he does move, he represents Aroueris, one of the forms of Horus the Elder, and in moving he administers the obligation to the candidate and subsequently officiates and confirms the fact of initiation.

Initiation in the Order really takes place between the two pillars when the Higher Genius is, as it were, poised to make contact with the aspiring ego of the Candidate.

He also is bearer of the Banner of the East, which indicates the rising of the Light, the central fact of initiation. Some of the older packs describe him as the Pope, the highest

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authority of the Catholic Church. But Pope means in reality Father and as the Initiator, the Hierophant certainly represents an authoritative father figure - the one whose power and function is to stir up and initiate the creative process in the Genetrix or Mother.

His magical title is Magus of the Eternal Gods.

4th KEY-THE EMPEROR

The symbolism of this card is forthright, in that it depicts the Emperor sitting on a throne with an actual ram (for Aries) under his feet, and carrying a wand with the head of a ram. Since Aries is ruled by Mars, this card represents enormous creative energy and of course rulership. One set of Order symbols or attributions depicts the Mars decanate of Pisces as the end of one cycle of the year, and another Mars decanate in Aries to represent the tremendous power involved in the return of Spring when Nature begins to evidence growth and the emergence of Life once more in Spring.

One of the apparent paradoxes of the Order symbolism, is that this card is attributed not merely to Mars, a very masculine symbol but to the letter Heh which is distinctly feminine. It is the first Heh of Tetragrammaton, signifying the Mother. All symbols contain their own opposites, thus creating a balance of opposing forces, without which the universe would come to an end.

The Emperor is patently the consort of the Empress, the preceding card attributed to Venus and Daleth, indicating that the two had better be considered together. One is masculine and the other is feminine. One is force and fire; the other is beauty, luxury and fecundity. It is worth remembering that a poet once wrote that man is peace and the woman is power.

This magical title is Son of the Morning. Chief among the Mighty.

3rd KEY-THE EMPRESS

The Empress here is not unlike most of the figures in other and older packs. She is attributed to the letter Daleth. meaning a Gate, and is the uppermost of the so-called Reciprocal Paths on the Tree, joining Chokmah to Binah, the celestial Father and Mother. Venus is attributed to that wall of the Vault of the Adepts which is the entry to the Vault and the Pastos, which is thus the symbol rebirth.

She is a stately figure, seated on a throne, having rich vestments and royal aspect, as - says Waite - of a daughter of heaven and earth. There is a dove to the right of her, descending as it were from above. She bears a sceptre, that of royalty, surmounted by a globe, while in the other hand is the Ankh, the symbol both of Venus and of eternal Life. In Waite's lovely language, in which he fears to use an English phrase when a Latin one will do better, she is not the Queen of Heaven, but nonetheless she is still the Refuge of all Sinners, the fruitful Mother of thousands. There are also certain aspects of this card which correctly describe her as desire and the wings thereof, as the woman clothed with the Sun, as Gloria Mundi and the veil of the Holy of Holies.

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She is above all things universal fecundity and desire, but there is no direct message which has been given to man like that which is borne of woman.

In another order of ideas, the card of the Empress signifies the door or gate by which an entrance is obtained into this life, as into the Garden of Venus, or as in the Vault of the Adepts. Then the way which leads out therefrom, to the secret known to the High Priestess; is communicated only to the elect.

Her magical title is Daughter of the Mighty Ones.

2nd KEY-THE HIGH PRIESTESS

The Golden Dawn card is almost simplistic without any of the more complex and elucidatory symbols of the other packs. She is clearly a lunar symbol, representing the Path of Gimel leading from Kether to Tiphareth, passing through the Abyss without any break in continuity.

Instead of having the crescent moon at her feet as in most of the current packs, she wears the crescent on her forehead, above her eyes, and holds a Cup (rather like the Order Water cup) in her hands over her chest. In this aspect, she seems more like the Stolistes, the cup-bearer in the Golden Dawn ceremonies. Nor is she placed between the two Pillars of Jachin and Boaz, of Severity and Mildness, as in many other of the more commonly used decks; she does not thus represent the Hegemon, the guide or leader of the Aspirant.

Her clothing or vestments are flowing and gauzy, blue in color, and the whole is bathed in an aura of light, a shimmering radiance. To quote Waite once more, she is the spiritual Bride and Mother, the daughter of the Stars and the higher Garden of Eden. The symbol of the Shekinah, the abiding presence of the Most High, the co-habiting glory. She is the Queen of the Borrowed Light, since the moon reflects the light of the Sun, but this is the light of all.

The Priestess of the Silver Star is her honorary title, and thus is the means whereby entry is gained into the invisible Third or Highest Order within the Order.

1st KEY-THE MAGICIAN

This is a young man, with the Caduceus on his chest vestments, facing the altar on which are the four elemental weapons so frequently spoken of in the Golden Dawn. They are depicted here exactly as they are in the document describing the making of the four elemental weapons which have almost a universal application. They not only represent the four suits of the Tarot, the four Worlds of the Kabbalah, the four Beasts of the Apocalypse -the four Kerubic signs -they represent the four letters of the Tetragrammaton and so are the vice-regents of the Holy Name.

Again, the Order has made a radical departure from most packs. This magician does not have one hand raised towards heaven, and the other pointing downwards. They are poised as if to grasp one of the magical weapons wherewith he accomplishes his rites.

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His hat has a wide brim resembling the figure eight in a lateral position, the symbol of infinity, the sign of the Holy Spirit. It is like an endless cord, almost like a serpent appearing to devour its own tail, reminding one of the last line of the Bornless Invocation - "I am He, the Grace of the World; the Heart girt with a Serpent is my Name."

Insofar as he is attributed to the Letter Beth and to Mercury, and since he has the symbol of the Staff of Mercury on his chest, he is the higher Mercury, Thoth the God of Wisdom and of Utterance, the God who cometh forth from the Veil.

His magical title is The Magus of Power.

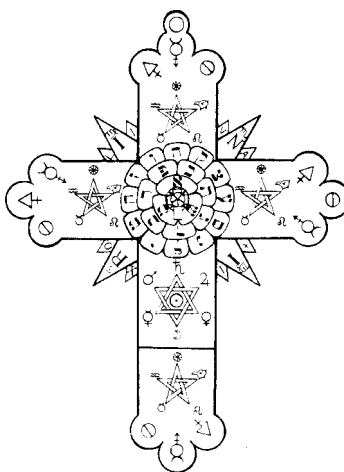
0-THE FOOL

In this card the most complete departure from the conventional packs is depicted. Instead of showing a man in motley, striding along, heedless of the dog which is yapping at his heels, we have revealed a naked child standing beneath a rose-tree bearing yellow roses. They represent the golden Rose of Joy as well as the Rose of Silence. While reaching up to the Roses, he yet holds in leash a grey wolf, worldly wisdom held in check by perfect innocence and the divine nature.

Waite describes him as a prince of the other world on his travels through this one - all amidst the morning glory, in the keen air. He is the Spirit in search of experience.

Probably the finest description of the Fool is to be found in that profound work, *The Book of Thoth* by Aleister Crowley. Though his designs for the Fool as painted by Frieda Harris differ enormously from the Order version, nonetheless the reader would do well to study what Crowley has to say in this connection. This alone should shatter any convictions one may have about Crowley's supposed perplexities. There is more wisdom in this one description and interpretation than in many a tome on all the Tarot trumps contributed by anyone else. I go further than this, and suggest that the student study the Golden Dawn Tarot deck in conjunction with his book, and even with his own version of the Tarot cards themselves.

The magical title is the Spirit of Ether.



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NOTES ON GEOMANCY

No authorship has been ascertained for this paper. Quite patently it is neither by S.R.M.D., nor by N.O.M. It is not listed as amongst the Flying Rolls. I gather it to have been contributed by one of the rank and file of the Order members who had found some interest in Geomancy.

Students are often inclined to set aside Geomancy as a thing of little use and small account, a fantastic and empiric mode of divination, merely a species of ultra elaborate tossing up, pure chance in fact, laboriously interpreted. The reason seems to be that in all the books and manuscripts dealing with Geomancy no elementary explanation of it is ever vouchsafed. This the student is assumed to know, and is given straight away rule a for the erection of figures and elaborate lists of the names and sigils of Genii and Rulers until he naturally finds himself bored or wearied.

It is to supply this lack that this paper is written in the hope that some students may find therein what they have been lacking. First then as to the word itself. All words ending in the termination "mancy" refer to some form of prophecy, from Mantis, a prophet. By this I mean not necessarily in fortune telling, though this too may be included, but rather the setting forth of the things that are behind the Veil of matter. All inspired utterances, in a sense all great poems, are prophecy. The priest is the commissioned executant, and as such is subordinate to the prophet. Now the prophet takes some material manifestation, and at this point lifts a corner of the veil, disclosing, under the appearance of some material token, the essential Divine Truth laying behind. Thus cheiromancy is prophecy from the hand. Necromancy (which is black magic) is prophecy from the corpse (a method in

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favor with the Roman Augurs who used the bodies of sacrificial victims). Geomancy, from Gaia the Earth, is prophecy from the Earth itself. We have then to consider how the veil that hides while it manifests the mystery of creation is lifted to the gaze of the inspired Seer. For this is the Veil of Isis, the penetration of which was the goal and object of the Egyptian Seers.

As above, so below, was the arcanum of the Emerald Tablet of Hermes. We are taught that the eternal ideas of God are revealed as in a picture book by the starry sphere to the eyes of those who can see, and the starry sphere is reflected in the Earth, so that every spot is the reflection of some constellation or star group, and over these wander the planets in their order. Four great Archangels keep watch and ward over the four quarters. From this knowledge we may see the reasons for the characteristics of countries, towns and places persisting quite independently of the race that inhabit them. We can see why it is that ever in Rome is the imperial spirit of domination and material power, whether it was inhabited as at first by the outcasts and broken men from every race, the great "Asylum" as it was called, or afterwards a homogeneous Republic, then an Empire with world dominion, then a hierarchy with well nigh a universal spiritual dominion, but always the same spirit. Or why again, the various races that have come to China have one and all become ultra Chinese. In every case the spirit of the place sometimes is strong enough to dominate all who come in. Or in other cases to produce its own effect. Thus we may perhaps say that all the forces behind the veil shine through and can be perceived. If the prophet can catch and translate these he can give information of high value to his brethren. Obviously to do this he must entirely sink and obliterate his own personality, for his intellect can only perceive and reason about this side of the veil. While his attention is fixed on this he is necessarily blind to the indications of what lies behind.

Let us for a moment look at some other terminations. "Nomy" signifies laws - as astronomy is the law of this starry universe. That is to say (for we can really know nothing of the laws governing this great universe) the methodical synthesis of observation.

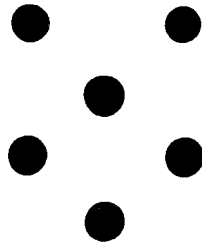
"Ology" is the "word" - the divine messenger drawn from the manifestation - thus Astrology is the message drawn from the stars, the discourse concerning them, as shown by the science of astronomy. But as to the Earth, we have Geology, which signifies the discourse concerning the earth though as yet this discourse concerns merely the age of the earth, and the kind of creatures that inhabited it thousands of centuries ago, and the changes that have passed over its surface. There is also Geometry or the measurement of earth which is a more subtle science, for it concerns itself with abstract numbers and figures.

Now at the outset of Geomancy, as set forth in books and manuscripts, we are confronted with the lists of the names of the Rulers, Genii, Angels, and Intelligences, which have no apparent reason, and with seemingly arbitrary figures called Sigils. The learning of these to some is a weariness and it seems profitless. But let the student then look on them as the names of personalities with whom he will become acquainted. You know, for example, that your friend's name is John or David; your enemy's name may be Hans or Karl. The

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mention of these names at once brings to your mind the idea of that personality. We could not discuss these friendly or hostile ideas without using these names. We do not know why our friend was christened John, but we accept the fact, and just so we regard the Sigils, as we do the letters of the Alphabet. We do not know why the letter 'J' has the particular power that it has, but if we wish to communicate to another in writing the idea denoted by 'John' we employ it, and the children must learn the alphabet before they can begin to read.

Now as to the mechanical method employed by the Geomantic diviner. As we have seen he must entirely subordinate his own personality, his reason, his intellect, his human will. He must become completely passive. We have all heard of the process of automatic writing where the seer as medium allows his hand to be used by some superhuman or subhuman intelligence, that messages may be written through him without his will, often without his consciousness. But herein it is extremely difficult to entirely withdraw the will so that the message is not coloured, even transmuted, or at least modified, by his own brain. The Geomantic method of making a series of dots or strokes on paper without counting, ensures so far as it is possible that the intellect has no part therein. What is it then that determines whether the number be odd or even? The answer is clear; it is rhythm. Consider then any four-lined verse, with alternate feminine and masculine endings. The rhythm of this will give a geomantic figure of two dots, one dot, two dots, one dot.



When the brain is entirely quiescent, the message from behind the veil of physical matter may be perceived in the form of rhythm, not consciously indeed, but affecting the nerves and pulses, affecting the hand. A tune we may say, dances through the body, the rhythm of it manifests in the strokes unconsciously made. Whence then comes this tune? The starry sky is the reflex of God's thought of Himself, the earth in the reflex of the firmament, the aura of man is the reflex of the earth. The rhythm of the tune then manifests the idea behind the veil. The geomantic figure sets down in geometric form the rhythm of the tune and consequently the idea.

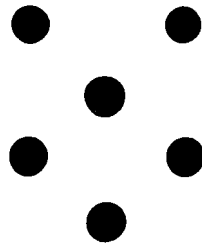
Let us now consider what we mean by an idea. Old John Heydon, the most profound writer in Geomancy, defines the idea as an invisible created spirit. This may be more comprehensible if we imagine any manifest object - a man, a flower, a tree, or what you will. Take the sum of all the attributes you know of that object, and then make up the ideal

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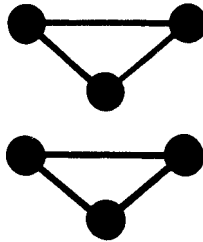
presentment in the idea thereof. It is invisible, but it is there. So we may say a sculptor has the idea of his statue before he has made the roughest sketch. And a genius he defines as a certain divine spirit that worketh secret things in nature miraculously. So that, he says, there is no great difference between a Genius and a Divine idea.

Now as you stand in a definite spot on the earth's surface and ask a question, the answer is there, involved in your question, if you can but get at it. The question and answer are both in the divine idea, and the idea is manifested by the rhythmic movement, the tune, that your spirit catches from behind the veil.

Take then for example a stanza with alternate feminine and masculine endings. Broadly the effect is exhilarating. It goes to a dance rhythm, it is full of hope and joy, it tells of the gaining of something desired, and the geomantic figure we have formed is thus:



and we learn to call it "Acquisitio." We are further taught to make a talismanic figure by joining the dots we have set down thus:



This seems at first sight a purely empiric and practically useless thing. But let us look at it in another way. We wish to receive the information we desire, and the natural method is to hold out some receptacle. Our appropriate symbol is a cup to receive the wine of divine grace, and a cup is the natural symbol of "Acquisitio." The spiritual gift is behind the veil, the material reflex of it is the gift of what we desire on Earth. Two cups therefore appropriately symbolize the answer to our question.

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Now as in Egypt the picture writing gradually conventionalized into hieroglyphics, so the representation of the two cups may become the hieroglyphic symbol, the dots and angles of *Acquisitio*.

These indicate the rhythm that has come from behind the veil, bearing the answer to our query. We have now to consider that every point on the surface of Earth has its own occult forces, which are here manifested. To a certain extent this will be generally admitted. We know that there are sacred places, often in the old days marked with stone circles, and that the influence of them is so strong that in spite of themselves, succeeding races and different peoples will involuntarily build their sacred shrines in the same spots.

Many believe that ill-luck invariably follows the profaning of such sites. It is commonly said that about certain places there is a special influence for good or evil, which any sensitive person who comes there can feel. If this is true of certain places it would seem to follow that every place has its special influence and occult forces, which can be there manifested. But the forces that manifest in any place are not fixed and invariable.

Imagine then that you stand on a point of the earth's surface and your mind is troubled with some question and intuition comes to you to seek the solution behind the veil. You are feeling in your mind the Divine influence ruling that particular spot, and unconsciously it may be so. You know that it holds within it the answer could you but get at it. Perhaps you consider no ordinary method of divination, but there comes to you a feeling of hope and joy, of exhilaration, a certain sense that all will be well.

Your inner being has caught the rhythm that promises success. Here then Geomancy enables you to set down the rhythm in black and white, and to interpret in detail.

But it does more than this. To the vague sense that has permeated your inner being there is much risk of delusion. It is impossible to exclude the material personality, the outer side of the veil. Modes of exhilaration or depression may come from physical causes.

Geomancy, as we have seen, excludes, so far as it is possible, the personality - the working of the material brain and enables you to catch the rhythm, wherein is the answer to your question. So you ask whether you shall obtain something eagerly desired, and the rhythm sings to you the idea of *Acquisitio* and you set down the geomantic figure, and there appears to you the hieroglyphic of the Cups and you know that you hold forth the material cup, and behind the veil the spiritual cup is held forth to receive the wine of blessing. And now because there must be some name by which you shall call that divine spirit which you have perceived, you are taught to give it the name of *Hismael*.

Take this if you wish to be a purely fancy name. While it is the name you are to know, think of that spirit and you know so far that it is a genial generous spirit that gives you what you desire, and as such you recognize this spirit as the ruler of the idea of "*Acquisitio*." You learn also the sigil of *Hismael*. You do not know the meaning of this, or why it is employed. Perhaps you never will. It is not very important. You will never probably know the origin of the letter 'J,' but this does not prevent you knowing that 'J' is the initial of John, the name of

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your friend. To help in the knowledge and recognition of the Geomantic figures, the old books give various characteristics describing Hismael. For instance, as noble and generous and affable; a genial and handsome man, laughter-loving, a great lover and forgiver. Descriptions are also given of the places that he most frequents.

Fruits, plants and trees are so especially favoured by him, precious stones, animals, birds and fishes consonant to his nature, etc. But the student need not be concerned with those at present. They belong to more advanced parts of the subject. The chief points to note now are that we have seen the lines or strokes he makes are not haphazard and meaningless but reveal to him a certain rhythm and that rhythm is the expression of an idea. The idea is the answer to the question shown him by the ruler whose name and sigil also he knows and somewhat of his character.

Having grasped this much there will be less difficulty in comprehending the meaning of the Genii, Angels, Archangels, etc.

We see then how we get a certain result with one figure resulting from four lines of strokes. But there are four quarters of the world, and four elements. We must inquire four times if we would have a reliable answer. So it is necessary to make 16 lines of strokes resulting in four figures. But the principle of all is the same. We have discovered here only "Acquisitio." Further comments must be reserved for a future paper.

ASTROLOGY

The Knowledge Lectures contain tid-bits of a variety of topics. None of these do more than scratch the surface. This is admitted by Mathers in a paper devoted to describing the "least amount of information a student needs to pass the necessary examinations." After awhile the astrological material - apart from naming the planetary and zodiacal symbols and their attributions to the Tree of Life - was dropped altogether. If not in the Golden Dawn, at least a generation later in the Stella Matutina. The reason for this deletion was a simple one - the gradual appearance of some very well-written books on Astrology. At the time the Order was founded, there was a dearth of good astrological books, so the Knowledge Lectures were needed to make good what publishers and writers had failed to do. Any good catalogue from a reliable occult bookseller will reveal nowadays practically hundreds of titles of astrological books. Not all of them are good by any manner or means. Nonetheless, a certain number are outstanding.

Though I have left some of the basic astrological material intact in the Knowledge Lectures, I would like to name a few good textbooks that the reader could consult to considerable advantage. For example, there are the two books by Grant Lewi - *Astrology for the Millions* and *Heaven Knows What* (Llewellyn Publications). A more complete and comprehensive textbook, though nowhere as well written or as interesting, is the *A-Z Horoscope Maker and Delineator* by Llewellyn George. Perhaps the best of the lot is a series of slim volumes covering every phase of astrology by Noel Tyl (Llewellyn

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Publications). There is also a specializing volume on one particular topic that should not be ignored - Saturn by Liz Greene (Samuel Weiser, Inc.) This can certainly supplant the skimpy and superficial data provided by the Knowledge Lectures.

However, there are a couple of items to be found in different places throughout the Order teaching that deserve to be integrated into the common body of astrological knowledge and practice. The data in the Tarot material, relating to starting the Zodiac from the star Regulus in Leo, said to make the signs and constellations coincide, is an important theoretical concept that must not be ignored. It makes the system similar to sidereal rather than tropical astrology and therefore deserves a new system of interpretation. Furthermore, there is an isolated paper dealing with the Convolutions of the Serpent Formulae around the North Pole, which has all sorts of hints and possibilities that only a student here and there has sensed, to the best of my knowledge.

ESOTERIC ASTROLOGY

By

FRANCIS KING

Between 1908 and 1912 Mathers issued side lectures and other manuscripts to those Temples that were loyal to him. Much of this additional material reached the Stella Matutina (via Brodie Innes) but some did not do so. . . Some of these later manuscripts are of great interest, and one in particular, that seems to have been issued to Theorici Adepti Minores, is of real importance; for it outlines an astrological system that differs in some respects from both the normal western astrology taught in the Golden Dawn and its offshoots, to members of the Portal Grade, and the sidereal ("starry") astrology used by the Hindus and a minority of modern western astrologers.

Therefore I would suggest the reader consult any of the modern textbooks on sidereal astrology with a view to gaining some insight into their particular kind of interpretation. (For example in tropical astrology my ascendant is about 0 degrees Scorpio. By Mathers calculations that would be shifted back to about the middle of Libra. And I can assure the reader that my basic characteristics are no more Libran than the man in the moon. I.R.).

In considering this 'initiated astrology' it must be borne in mind that the signs of the Zodiac in popular astrology are completely out of step with the constellations bearing the same names. The situation has arisen because of the precession of the equinox - the fact that the equinoctial point (i.e., the point of the zodiac at which the sun lies when it crosses the equator on March 21st each year) moves steadily through the zodiac in a reverse direction to the motion of the planets. In spite of this fact, tropical astrologers insist on calling this invisible, moving equinoctial point to the 0 degrees of Aries although it is, in reality, many degrees away from the constellation of that name.

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In Mathers' system the moving, or tropical, zodiac is abandoned in favour of a fixed sidereal zodiac in which the signs and constellations coincide and is measured from the star called Regulus, which is taken as being in 0 degrees Leo. This sidereal zodiac requires a correction to the tropical longitudes given in all ephemerides (lists of planetary and zodiacal positions) used by astrologers - and this correction varies each year. Mathers supplied a table of these corrections for the years 1800-1911. As it seems likely that some of the readers of this book will have astrological interests - a recent poll showed that no less than twenty percent of the adult population of England and Wales take astrology seriously I think it worth reproduction. In each case Column I indicated the year and Column II indicated the degrees and minutes to be subtracted from the planetary and house positions as calculated from an ephemeris.

Col I	Col II	Col I	Col II	Col I	Col II	Col I	Col II
1800	27 04	1828	27 27	1856	27 51	1884	28 13
1801	27 05	1829	27 28	1857	27 52	1885	28 14
1802	27 06	1830	27 29	1858	27 53	1886	28 15
1803	27 07	1831	27 30	1859	27 53	1887	28 15
1804	27 08	1832	27 31	1860	27 54	1888	28 16
1805	27 08	1833	27 31	1861	27 55	1889	28 17
1806	27 09	1834	27 32	1862	27 56	1890	28 18
1807	27 10	1835	27 33	1863	27 56	1891	28 19
1808	27 11	1836	27 34	1864	27 57	1892	28 20
1809	27 12	1837	27 35	1865	27 58	1893	28 21
1810	27 12	1838	27 36	1866	27 59	1894	28 22
1811	27 13	1839	27 37	1867	27 59	1895	28 23
1812	27 14	1840	27 37	1868	28 00	1896	28 24
1813	27 15	1841	27 38	1869	28 01	1897	28 25
1814	27 16	1842	27 39	1870	28 01	1898	28 26
1815	27 17	1843	27 40	1871	28 02	1899	28 27
1816	27 18	1844	27 41	1872	28 03	1900	28 28
1817	27 19	1845	27 42	1873	28 04	1901	28 29
1818	27 19	1846	27 43	1874	28 05	1902	28 30
1819	27 20	1847	27 44	1875	28 06	1903	28 31
1820	27 21	1848	27 44	1876	28 06	1904	28 32
1821	27 22	1849	27 45	1877	28 07	1905	28 32
1822	27 23	1850	27 46	1878	28 08	1906	28 33
1823	27 23	1851	27 47	1879	28 09	1907	28 34
1824	27 24	1852	27 48	1880	28 10	1908	28 35
1825	27 25	1853	27 49	1881	28 11	1909	28 36
1826	27 26	1854	27 50	1882	28 11	1910	28 37
1827	27 27	1855	27 50	1883	28 12	1911	28 37

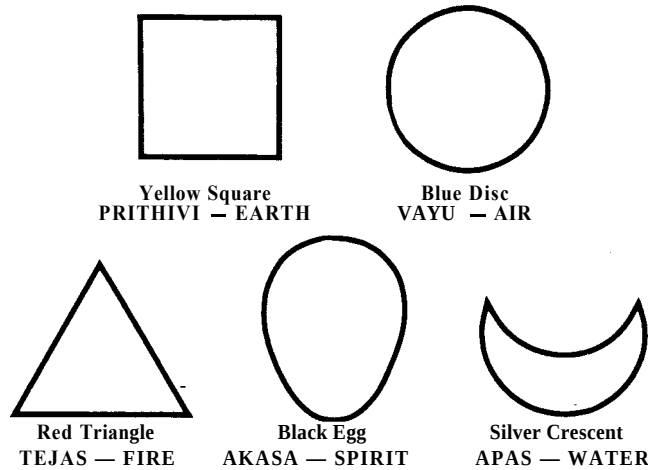
This is the end of the quotation from Mr. King's use of McGregor Mathers' segment on Esoteric Astrology. The dates end at the year of 1911, but I would gather one could proceed from that date to the present following more or less the same procedure. Anyway the student versed in sidereal astrology should have no difficulty in dealing with this schema. The tropical astrologer likewise ought to be able to use the above data to his advantage and bring it up to date.

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INTRODUCTORY PAPER ON THE TATTWAS

By

G.H. FRATER SUB SPE



THE TATTWAS

I. What the Tattwas are.

The conditions which make all life possible on the earth, whether human, animal or vegetable, are derived from the Sun: e.g., light, heat, electricity, magnetism etc. This is termed 'the life of the Sun' or 'Solar Prana'. The Solar Prana is communicated to the earth in waves of vibration through the ether. These waves are of widely varying lengths and rates of motion but they are all traversing the ether at the same time, forming a very complicated system.

The student should endeavour to familiarize himself with this conception. He will find a useful illustration in the sounds of a great orchestra: all the sound waves, from the long slow heavy ones of the bassoon, to the short high rapid notes of the fife or piccolo -- are all passing at the same time to the ear, yet the sensitive ear can pick out and follow the waves of sound proceeding from each instrument. Another illustration is found in the waves of colour proceeding from a landscape; the heavy long red waves and all the gamut of colour up to the shortest and most rapid blues are traversing the luminiferous ether at the same time yet the eye can pick out each one without trouble.

The same idea can be visualized by considering the waves of the sea: the long heavy rollers pass along, and on their surface we can see multitudes of small, short and rapid waves, passing simultaneously in the same direction. Now just as the notes of a musical scale are divided into seven distinct tones, each representing a certain number of aerial

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vibrations per second; and just as the vibrations of the luminiferous ether are divided into the seven colours of the spectrum -- so the vibrations of the Solar Prana are divided into seven groups, groups which are determined by their wave lengths and frequencies. Two of these groups are beyond the scope of this paper, but the remaining five will be briefly explained.

The Solar Pranas will be best understood by considering their effects on visible and tangible matter, and should always be called by their Sanscrit names, which having no other connotation. will be less liable to confusion.

Consider then first the process by which the Mulaprakriti or 'world stuff' is moulded into a planet. At first it is inert, at rest as it were, a formless cloud of finely distributed matter having in itself only the potential of form and substance; this is the condition known as AKASA. Then motion begins, the mass is whirled into a spherical form and becomes a nebula. This condition is called VAYU.

Now imagine the infinitesimally small particles, whirled around and continually colliding with each other, gradually growing hot and incandescent, until the nebula becomes a fiery mass. This condition is called TEJAS. Gradually it cools but remains fluid; this condition is called APAS. Further, as time goes on, the fluid mass solidifies and becomes a globe or planet. In this condition it is termed PRITHIVI.

These names should be accurately learned and associated with the conditions to which they refer. It will be seen that they correspond with fair accuracy to those states of energy -- matter which are commonly called the four elements. Thus Vayu has qualities of Air, Tejas of Fire, Apas of Water and Prithivi of Earth. But as these words are limited in common speech, it is not advisable to use them in speaking or thinking of the Tattwas. Akasa in this connection would represent the negative or passive condition of rest. Another useful illustration may be found by considering the operation of the Tattwas in reverse order: as in the familiar chemical compound known as H₂O, recognized in its fluid form as water. If this be subjected to refrigeration it becomes solid, called in the terminology of the elements, Prithivi -- or 'Earth'. This state results from the action of Prithivi on H₂O. Now suppose heat is applied: the chunk of ice melts and the substance returns to its elemental state -- Water. It is now under the Tattwa of Apas. Continue to increase the heat under the Tattwa of Tejas and the water becomes steam, or vapour and is thus under the Tattwa of Vayu. The Steam diffuses, it enters the Tattwa condition of Akasa, with the potential of condensing and returning to earth as rain.

From these illustrations the student should be able to gain a clear conception of the nature of the Tattwas, regarding them always as more or less arbitrary divisions of the Solar Prana.

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II. The Symbols of the Tattwas.

It has been found convenient to denote each Tattwa by a conventional symbol -- specialized as to figure, form and colour. These symbols are not arbitrarily selected, but are derived from the form of the wave, its frequency and its formative effect on the etheric substance. This, however, is so complex and difficult an investigation that the student is advised to defer its consideration for the present, and consider the symbols as being merely conventional forms sufficiently appropriate to make them easy to remember. Thus the Akasa is symbolized by an egg-shaped figure in dark purple or indigo. An egg as the root and origin of life is manifestly appropriate as a symbol of life -- the latency of the life force, the force within the egg before it is stimulated into overt activity; and purple is eminently a colour of rest.

Vayu is symbolized by a circle of clear blue, the air being obviously a sphere of blue colour. There is some difference of opinion as to the correct shade of blue, which varies with different persons: the best rule is to try and reproduce the deepest and most beautiful sky blue the student has ever seen. If he has been in the East or on the Mediterranean, he will see Vayu a darker, deeper shade than if he has never been out of the northern latitudes.

Tejas is symbolized by a triangle of flame red, the shape and colour being both obviously appropriate. Apas is symbolized by a crescent in silver, alluding to the Moon as ruler of the waters, and their silvery colour when not reflecting the sky or any earthly object. Prithivi is symbolized by a square form of a yellow colour, the stability of earth being denoted by the square or cube; since the perfect form of earth according to the alchemists is gold, the colour yellow is appropriate.

The student should now thoroughly acquaint himself with these forms and endeavour to imagine or visualize them in connection with the manifestation of the appropriate elemental state. Thus when the shades of night are descending and he is sinking to sleep, let him imagine a vast egg-shaped cloud of deep purple light closing round and enveloping him in warm mysterious darkness, the home of dreams. Whenever he looks on the sky, or on the distant hills, tinted to soft shades in the blue air, let him imagine the blue sphere of Vayu floating colossal in size before his eyes; through this see the landscape.

So again if he looks on any fire, whether it be the fire on the domestic hearth, a furnace, a bonfire, or a volcano in eruption, let him imagine the vast red triangle of Tejas before his eyes. Again looking on any water: the sea, a river, lake, or even the water in his own hand basin, let him train himself to see the silver crescent with the points turned upward. Over anything hard and solid let him see the yellow cube of Prithivi, imagining that if the visualized symbol were in solid form it would be like pure gold.

When this exercise has been practiced till some degree of perfection is reached, it can be beneficial to reverse the process thus: take a lump of ice and put it in a heavy saucepan. It should now need no effort to see over it a yellow cube or square. Now bring the pan near a

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fire; when the surface of the ice begins to melt and water pours down its sides imagine the silver crescent appearing gradually on the yellow square, occupying about one quarter of its area. Make this grow brighter and clearer as the ice becomes liquid; then when the block is nearly melted imagine the silver crescent increasing in size and gradually replacing the yellow square altogether, so that when the ice has liquified the crescent alone remains.

Now put the saucepan on the fire, and watch the water growing hot. As it does so imagine the red triangle of Tejas forming itself on the crescent, just as the crescent did on the square, until when the water boils, the red triangle will have replaced the crescent. As the steam rises and floats into the air the student should similarly see the red triangle becoming charged with the blue circle; this should increase in size and overshadow the triangle entirely as the water is changed into steam. Then as the steam cloud disperses and becomes mere latent moisture in the air, the blue circle should merge into the purple egg of Akasa. This exercise will familiarize the student with the idea of the Tattwa symbols, charged with what are known as their subtattwas.

At this stage it will be useful for him to make a series of cards with the Tattwa symbols. These should be about the size and proportion of playing cards. The length of the symbol should not be more than one half the maximum length of the card: i.e., if the card is four inches long, the symbol should be two inches, leaving an inch above and an inch below it. The symbols should be exactly and carefully cut in coloured paper or painted, the proportions true, and the edges smooth. The cards should be kept scrupulously clean. The student should now train himself when looking at the cards to recall some form of the element to which each is attributed: thus a calm sea with Apas, a rough windy sea with Apas charged with Vayu, a boiling spring with Apas charged with Tejas, etc.

Gradually he will find the symbol and the element belonging to that symbol linked so closely together in his mind that one involuntarily recalls the other: for instance the mere thinking of Tejas will make him feel warm on a cold day.

III. Of the Swara and the Breaths.

Swara is the Spirit, the Soul of the Universe. Or as it is said in the Sanscrit work on the science of breath: 'It is the manifestation of the impression on matter of that power which knows itself'. Therefore it is called the Great Breath. Now breath is dual: out breathing and inbreathing. In the East the technical symbol of out breathing is 'SA', and the point of rest between the two is 'HAM', whence the word HAMSA, which is taken to mean God and which is a symbolic representation of the two eternal processess.

Now as Swara is the Soul of the Universe, it follows that everything that has life must partake of the nature of Swara: we expect to find positive and negative action in the Solar Prana, of which the Tattwas are modifications. Moreover in physical matter prepared for the reception of life --as an egg -- we expect to find a center capable of manifesting the two forms of the life current. Thus in an egg, during incubation, we find the formation of two centers; from these eventually develop the brain-nerve system, and the heart-blood system;

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each of these has a double function as it develops. So also is it with man, and with every created thing that has life, and even with the world itself.

The Solar Prana comes either direct from the Sun to Earth, or is reflected from the Moon. The former is said to be positive, the latter negative. Therefore when under the influence of Swara, the Solar Prana is positive and the technical name is Sun Breath; when it is negative it is called Moon Breath. The student is advised for the present to regard these merely as technical terms, and not to attempt to trace the analogies farther; the subject is very complex.

The Moon Breath manifested through the Solar Prana is termed IDA and the Sun Breath is called PINGALA; the neutral point of rest between the two is SUSUMNA. Now Ida manifests especially in the nerves on the left side of the body, Pingala in those on the right and Susumna in the central column. Hence it is said that when the Solar Prana is in Ida, if the breath be drawn in with a quick inspiration it is felt chiefly in the left nostril, and if in Pingala in the right.

The student is advised not to put too much store in such experiments at first for: (1) the slightest cold in the head will often prevent or alter the sensations; (2) many illnesses, it is said, bring the breath to the wrong side; (3) the breath can be altered at will so as to be perceptible on one side or the other, as is done in certain magical processes. It should also be understood that the so-called change of breath from one side to the other is more a matter of sensation arising from the functioning of the nerves, than an actual flowing of material air; of all this more will be said hereafter.

Now the course of the breaths in the Solar Prana can be calculated so that it is possible to know exactly what breath is in action at any moment of the day or night. This is judged by the Moon. As is well known, the Moon increases during a fortnight, called the Bright Fortnight. The Bright Fortnight begins from sunrise after the new Moon. Observe -- this must be exact. Thus if the Sun rises at 6 o'clock on a particular morning and the new Moon at 6:30, the Bright Fortnight will begin on the following day at sunrise. The Solar Prana is then in Ida, and the breath will be in the left nostril for the space of two hours (called in Sanscrit one 'Ghari'); then the breath will change to Pingala, and be in the right nostril for another two hours. Alternating throughout the whole twenty-four hours, it passes through twelve Gharis in the course of a day and night.

Between each Ghari occurs Susumna which lasts for about twenty minutes, the transition period, i.e., ten minutes during which the breath is passing from the side which was active to the central position, where it is in both nostrils equally, and ten minutes getting fully developed in the other nostril, with a very brief interval when it is exactly equal in both.

This continues for three days, changing on the fourth day. On the first Ghari after sunrise on the fourth day the Solar Prana is in Pingala, and the breath in the right nostril. On the second Ghari it changes to Ida, and so on for three days. On the seventh day it changes again back to Ida, for the first Ghari. Thus it is clear that the third twenty-four hours will end with Pingala and the fourth will begin with the same. The sixth will end with Ida and

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the seventh begin with the same. Moreover owing to the increase or decrease of daylight hours the periods of twenty-four hours will not be exact. This course is continued until the full Moon.

At the time of the first sunrise after the full Moon, i.e., the beginning of the Dark Fortnight -- the Solar Prana is in Pingala, whether the preceding term of three days has been completed or not; and the same process is gone through again until the following new Moon. Now during each Ghari the five Tattwas come successively into operation beginning with Akasa. Each therefore will be of about twenty minutes duration. Thus suppose the sun rises at 8 o'clock, Akasa will be current till 8:20, Vayu from 8:20 to 8:40, Tejas from 8:40 to 9:00 and so on. During Ida the Tattwas will be of a negative character, and during Pingala positive.

Moreover each Tattwa is divided into five Subtattwas, the course of which is commenced by a Subtattwa of its own nature. Thus Vayu commences with Vayu charged with Vayu that is the simple Tattwa which lasts for four minutes and is followed by Vayu charged with Tejas, then Vayu with Apas and so on. The last is Vayu-Akasa followed by Tejas charged with Tejas, Tejas charged with Apas etc. These of course are symbolized by the cards the student has already prepared. It will be seen that the Tattwa or breath in operation at any moment of the day or night, of any day in the year, can be instantly and easily calculated.

An adept who is in perfect health and has sufficiently trained his faculties can discover without calculation which Tattwa is in operation by various simple methods. One of these is to place five small balls or marbles, painted with the Tattwa colours, in his pocket and draw out one haphazard; this ball should be of the colour of the Tattwa in operation. Another method is to close the eyes and endeavour to see a colour; the first that comes to the mind should be that of the ruling Tattwa.

As has been said this depends on perfect health, and also training: the student must not expect to attain success until after considerable practice. When he has practiced for some time he will also find that he can perceive the physical effects of the Tattwas at the time when they are in operation. Thus when Vayu functions he may expect a certain feeling of restlessness, in Tejas warmth and energy, in Apas a cold phlegmatic sensation and in Prithivi steadiness and solid strength. These feelings will be very slight and at first, only barely perceptible, but with time and practice they will become more distinct, and may be very useful in determining when to perform certain actions. If a man is making a call and has no reason whatever for leaving at one time or another he is almost certain to go as soon as Vayu is well established.

It will follow that if he desires to do something demanding energy, he had better wait till the Tejas Tattwa, or the Sun Breath is in operation; if a material business is to be commenced it will probably be best done under the Prithivi Tattwa. So again a work of imagination or any negative or receptive undertaking will prosper most under Ida, the Moon Breath.

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By making a chart of the Breaths, Tattwas, and Subtattwas through each day for some time, and carefully trying to notice their effect in himself, the student may in short time attain to a very competent knowledge of the subject, and acquire a perception of the course of the Solar Prana which will be of great assistance to him in his future work. But let him beware of prematurely trying to test the existence of the Tattwas by experimenting to see if he can feel them; in so doing he starts with a suggestion to himself that they do not exist. This will infallibly blunt the very delicate instrument of his sensation, and cause the failure of his efforts, as well as loss and damage to his powers.

THE TATTWAS OF THE EASTERN SCHOOL

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(N.B. This document is labelled August 1894, and was originally issued to F.L. Gardner, Frater De Profundis ad Lucem. It was supposed to have been circulated in the Outer Order of the Golden Dawn to the initiate of the Philosophus grade. From the Golden Dawn, it passed after the Revolt to almost every other Order founded on its ruins. Some have thought it to be opposed in principle to the Western Tradition espoused by the Order, though the basis for the so-called Skrying in the Spirit Vision was firmly established in this Eastern System.

Those who know something of early Theosophical literature will have perceived that it is either a precis of or an extrapolation from Rama Prasad's most interesting and informative book *Nature's Finer Forces*. Reading this book is a *must*. I fancy that at this point in time, it is out of print. A photographic edition has been published by Health Research of Mokelumne Hill in California, making it readily available.

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Some have been inclined to the belief that this original book is highly complicated -- though it is no more so than the Qabalah, for example. However, there is an interesting and most useful simplified approach to the whole topic of the Tattwas in *The Law of the Rhythmic Breath* by Ella Adelia Fletcher (R.F. Fenno & Co., N.Y. 1908), dedicated to Rama Prasad. I do not know if this book is still in print, though used copies may still be available. If a sufficient demand is created, I fancy that Health Research might be persuaded to bring out a photographic edition of this too. I.R.)

General Observation

There are five Tattwas or Principles:

- 1. Akasa -- Ether.**
- 2. Vayu -- the Aerial principle.**
- 3. Tejas -- the Principle of Light and Heat.**
- 4. Apas -- Watery Principle.**
- 5. Prithivi -- the Earthy Principle.**

But the first Cause of these is the Great Controller of all things, the One Light, the Formless. From Him first came into appearance Ether; thence the Air, the motion producing Ether waves which causes Light and Heat, and so on in the above order.

The Yogi comes to know the principle of these five Tattwas, their Sukshma Sharira, but how? Further on you will see how. The Astrologer who has no knowledge of the Swara is as worthless as a man without a wife. It is the soul itself; it is the Swara, the Great Controller of all, who creates, preserves, and destroys, and causes whatsoever is in this World. Experience and Tradition both say no knowledge is more precious than this knowledge of the Swara. None else lays bare the workings of the machinery of this world, or the secret workings of this world.

By the power of Swara may be destroyed an enemy. Power, wealth, and pleasure, all these can be commanded by Swara. The beginner in our Science must be pure and calm in mind and in thought, virtuous in actions, and having unmixed faith in his spiritual teacher. He must be strong in his determination, and grateful.

Swara in the Body. Ten manifestations of this Swara are in the body. But before the Neophyte is told this, he must gain a thorough knowledge of the nervous system. This is very important, and according to his knowledge of this science, the Neophyte gains success. To give a rough outline of the parts we have chiefly to deal with in our endeavour to explain the elementary treatise. There are ten principal nerves, this includes the tubes, etc. It is in the ten manifestations of Swara that the ten so-called Vayus move. We mean by this ten forces which perform ten different functions. The three most important nerves are the following, as the beginner has only to deal with these:

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- 1. Ida, the left bronchus.**
- 2. Pingala, the right bronchus.**
- 3. Sushumna, in the middle.**

The ten Vayus are:

- 1. Prana, in the breast.**
- 2. Apana, about the excretory organs.**
- 3. Samana, in the navel.**
- 4. Udana, middle of the throat.**
- 5. Vyana, pervading the whole body.**
- 6. Kurmana, the eyes, helping them open.**
- 7. Kirkala, in the stomach, producing hunger.**
- 8. Nag, whence comes vomiting.**
- 9. Devadatta, causes yawning.**
- 10. Dhananjaya, that which doth not leave the body after death.**

These ten Vayus, or forces, have their play in the ten principal nerves, not one in each. They are the regulators of the body of man. If they go on working properly, a man remains perfectly healthy; if not, different kinds of diseases spring up.

A Yogi keeps them always working, and consequently diseases never come to him. The key to all these nerves lies in the working of the Prana Vayu, or vital principle drawing the air through the Ida, the Pingala, and the Sushumna. When the Air is drawn through the Ida it is felt coming out or going in through the left nostril. When through the Pingala, in the right nostril. When through the Sushumna it is felt through both nostrils simultaneously. The air is drawn or felt through either or both of the nostrils at certain appointed times. Whenever in any given time, the Breath goes in and comes out of the wrong nostril it is a sure sign some sort of disease is coming on.

The Ida is sometimes called the Chandra Nadi, or the Moon Nerve. The Pingala, the Surya Nadi or Sun nerve. These are called, the former, the Chandra Swara and the latter the Surya Swara.

The reason is that when the breath is in the Ida it gives coolness to the body, and that when in the Pingala it gives heat to the body. The Ancient Magi used to say the place of the Moon in the human body was in Ida, and the Sun in Pingala.

The Course of the Breath. The Lunar month, it is well known, is divided into two parts, the fortnight of the Waxing and the fortnight of the Waning. On the first fortnight, or the Bright Fortnight, just at Sunrise of the first day the Breath must come into the left nostril and must be so for the three succeeding days, when again the 7th day must begin with the Moon breath, and so on in the same order. Thus we have said that such and such days begin with such and such breath.

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But how long is our breath to remain in one nostril? For five Gharis, or 2 hours. Thus when the first day of the Bright fortnight begins with the Moon Breath, after five Gharis, the Sun Breath must set in, and this again must change into the Moon Breath after the same interval of time. So on for every day.

Again, the first day of the dark fortnight must begin with the Sun Breath, and proceed in the same way, changing after five Gharis and the three succeeding days. It will be seen that all the days of the month have been divided into the Ida and the Pingala. In the Sushumna, the Swara flows only when it changes, either in its natural course or in certain other conditions to be afterwards mentioned. This is the course of Nature. But a Yogi commands Nature. He turns everything into his own way. Rules for this will be given in the proper place. (Coloured illustrations of the tattwas will be found in the colour plate section of this book).

COURSE OF THE TATTWAS

For five Gharis, as we have above said, the breath flows through our nostrils. In these 5 Gharis, or two hours periods, the Tattwas have their course. In the first we have Akasa, in the second Vayu, in the third Tejas, in the fourth Apas, in the fifth Prithivi. Thus in one night and day, or 60 Gharis, we have twelve courses of these 5 Tattwas, each remaining one Ghari and returning again in two hours. There are again further five subdivisions of each Tattwa in a Ghari. Thus, Akasa is subdivided into Akas-Akasa; Akas-Vayu; Akas-Tejas; Akas-Apas; Akas-Prithivi and similarly with the other four.

How to know which of the Tattwas is at a certain time in course, not merely by a mathematical calculation but with the certainty of an eye witness, is of the greatest importance in the practical part of this science. We shall come to it further on.

The Ida. When the Breath is in Ida, that is in the left Nostril, then only is it well to perform the following actions. Stable works such as erecting a building, or the construction of a well or tank, going on a distant journey, entering a new house, collection of things, giving gifts, marriage, making jewels or clothes, taking medicines and tonics, seeing a superior or master for any purpose of trade, amassing of wealth, sowing of seed in a field, negotiations, commencement of trade, seeing of friends, works of charity and faith, going home, buying of animals, doing work for the benefit of others, placing money on security, singing, dancing, taking up abode in any village or city, drinking or making water at the time of sorrow, pain, fever, etc. All these acts should be done when the Swara is in Ida. It must however be kept in mind that the Tattwas Vayu and Tejas are to be excluded from these actions, likewise Akasa.

During the Tattwas Prithivi and Apas only, are these actions to be done. In a fever, the Yogi keeps his Chandra Swara going, and brings the Apas or Water Tattwa in course, so the fever is all over in a very short time. How mastery is gained over the Tattwas will come further on.

The Pingala. In the Surya Swara only, are the following actions to be done. Reading and teaching hard and difficult subjects of knowledge, sexual intercourse, shipping, hunting,

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mounting a hill or fort, riding a donkey, camel or horse, swimming over a powerful stream or river, writing, painting, buying and selling, fighting with swords or hands, seeing a king, bathing, eating, shaving, bleeding, sleeping, such like. All these secure success and health, as the case may be, if done in the Surya Swara.

The Sushumna. When the Breath comes not out of both nostrils at the same time, it is flowing in the Sushumna. Nothing ought to be done under these conditions, for everything turns out badly. The same is the case when the Breath is now in one and now in the other nostril. When this is the case, sit down and meditate upon or over the Sacred Hansa. This joining of the Breath is the only time for Sandha, meditation.

NOTE: Zanoni secured success in gaming for Cetosa and overcame the effects of the poisoned wine of the Prince di D. as follows. In the first place, he changed his breath to the right nostril, and threw an envelope of the Akasa Tattwa over his antagonist, who consequently became all empty, the money in gaming flowing towards the Surya Swara. In the latter case he brought the Water, Apas, Tattwa into course, directed it with the full force of his trained will towards the poisoned wine, and consequently the burning heat of the poison was counteracted for a very long time, and before it could recover strength enough to act on the system, it was there no longer. S.R.M.D.

THE TATTWA

To each of the five Tattwas a special colour has been assigned. Akasa -- Black or Indigo. Vayu -- Blue. Tejas -- Red. Apas -- Silver. Prithivi -- Yellow. It is by these colours that a practical man finds on the spur of the moment which Tattwa is at the time in course. Besides, these Tattwas have different shapes and tastes. These figures are seen by taking a bright mirror and letting the breath fall upon it, as it comes out of the Nose. The divided part takes one of the following forms according to the Tattwa then in course. Prithivi -- a square. Apas, a crescent. Tejas, a triangle. Vayu, a sphere. Akasa, egg shaped. To sum up their qualities:

Prithivi -- moves always in the middle of the Paths of Air and Water. Apas -- downwards, straight through the nose. Tejas -- upwards. Vayu -- obliquely towards the right or left arm, as the case may be. Akasa -- transversely always.

Tattwa	Colour	Form	Taste	Distance of Breath under Nostril	Principle
Prithivi	Yellow	Square	Sweet	12 fingers	Bulky
Apas	Silver	Crescent	Astringent	16 fingers	Cold
Vayu	Blue	Sphere	Acid	8 fingers	Moving
Tejas	Red	Triangle	Hot tastes	4 fingers	Hot
Akasa	Indigo	Oval	Bitter	Upwards	All pervading

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Tests of the Tattwas. For practice, take five little bullets or counters coloured: red, yellow, blue, silver, and black. Place or carry them in a pocket. Now let him close his eyes and at random take one of them out of his pocket. The colour of the bullet will be that of the Tattwa in course. While still keeping the eyes closed let him see if the colour of the bullet floats before the eyes.

He must not suppose he will be correct immediately. Eventually the confusion will disappear, and well defined colours, more or less stable, will appear before him so that the colour of the bullet will be the same as that floating before his eyes. Then he will have gained the power of knowing which of the Tattwas is in course, and can at will find them.

There is a special method of the concentrating the mind and practising with the eyes for this purpose, which will come with practice.

Let him ask any of his friends to imagine a flower. He will only have to shut his eyes to find the Tattwa then in course and he can astonish his friends by naming the colour of the flower. Again if a man sitting amongst his friends finds the Vayu active let him ascertain those of his friends who are healthy mentally and physically wish to go away. Let him ask them to answer frankly and they will say 'yes'.

In what way other Tattwas affect both the body and mind of man will be stated later. Some higher secrets are deliberately reserved for those who safely and honestly pass the elementary stage. When one has reached the stage of finding at Will any of the Tattwas, do not imagine you have become perfect.

If one goes on practising his inner sight becomes keener so that he will recognize the five Tattwic subdivisions. Continue with the meditations and innumerable shades of colour will be recognized according to the different proportions of the Tattwas. His work will be tedious while he is trying to distinguish between the different shades of colour. Tedious at first because when the many shades of colour become fixed and defined by persevering practice he will see an ever changing rainbow of the most beautiful shades of colour and for a time this will be sufficient food for his mind.

To avoid the tediousness meditate upon the breath as is laid down in the chapter on meditation on the Tattwas.

Action to be taken during the different Tattwas. Actions of a sedate and stable nature as enumerated under the Chandra Swara are best done during the course of Prithivi, the earthy principle. Those of a fleeting nature which are to be done and gone through quickly should be done during Apas. Actions such as a man has to make of a violent struggle to hold his own, are best done during Tejas. If a Yogi wishes to kill a man he should do so with the Vayu Tattwa. In the Akasa, nothing should be done but meditation, as works begun during this Tattwa always end badly. Works of the above nature only prosper in the specified Tattwas; and those whose actions prosper may see this by experiment.

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MEDITATION AND MASTERY OVER THE TATTWAS

We have previously given summary rules for distinguishing the various colours of the different Tattwas. But now we are going to explain the final method of mastering the Tattwas and of practising. This is a secret which was only imparted to the most promising Adepts of Yoga. But a short practise will fully show the important results to be gained by this practise.

By degrees the student will become able to look into the future at will and have all the visible world before his eyes, and he will be able to command Nature.

During the day when the sky is clear let him once or twice for about an hour or two withdraw his mind from all external things, and sitting on a easy chair let him fix his eyes on any particular part of the blue sky and continue gazing without allowing the eyes to blink. At first he will see the waves of the water, the watery vapour in the atmosphere. Some days later as the eyes become more practised he will see different sorts of buildings, etc. in the air. When the Neophyte reaches this state of practice he is sure of success.

After this he will see different sorts of mixed colours of Tattwas in the sky, which will show themselves in their proper and respective Tattwic colours.

To test the truth of this the Neophyte should occasionally close his eyes during the practise, and compare what is floating in the sky with that which he sees inwardly. When both are the same the operation is right. Other tests have been given before and other wonders will present themselves later to the Yogi. This practise is to be done in the day time.

For the night, let the student rise about 2 AM. when everything is calm, when there is no noise and when the cold light of the stars breathe holiness and a calm rapture enters into the soul of man. Let him wash his hands, feet, the crown of his head, and the nape of his neck with cold water. Let him put his shin bones to the ground and let the back of the thighs touch his calves, and let him put his hands upon his knees, his fingers pointing toward the body. Let him now fix his eyes on the tip of his nose. To avoid tediousness he must always meditate on the inhalation and exhalation of his breath.

Besides the above this has many other advantages described elsewhere. It may be said here, by constant practise one is able to develop two distinct syllables in his thought. It is evident that when a man inhales a sound is produced like HAN. When exhaling the sound is SA. By constant practise, the breath becomes associated with these sounds so that effortlessly the mind understands HANSA in relationship to the Tattwas. Thus we see that one full breath makes HANSA which is the name of the Ruler of the Universe together with His Powers. They are exerted during natural phenomena. At this stage of perfection the Yogi should commence as follows.

Getting up at 2 or 3 in the morning and washing himself in the aforementioned manner, let him know and fix his mind upon the Tattwa then in course. If the Tattwa be Prithivi at that moment, think of it as something that is a yellow square, sweet smelling, small in size and able to eliminate all disease. Let him at the same time say LAM. It is very easy to imagine this.

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Much the same is true of the other Tattwas which are described in the chart above, which the student should again consult. However, be aware that the words VAM are related to Apas, RAM to Tejas, PAM to Vayu, and HAM to Akasa.

By diligent practise these syllables become definitely associated with the Tattwas. When he repeats them the special Tattwa appears with as much force as he may will, and thus it is that a Yogi can cause whatever he likes -- lightning, rain, wind, etc.

CURE OF DISEASES

Every disease causes the breath to flow out of the wrong nostril and the wrong Tattwa to come into course. When the breath is therefore restored to the proper nostril, and the proper Tattwa has been brought into course, do not expect that that is all to be done. If the disease be obstinate and the attack a violent one, one will have to persevere a long time before success is gained.

If success does not come quickly resort to use of the appropriate medications and Swara will soon be restored.

You may notice the Chandra Swara is generally the best for the cure of any disease. Its flow is an indication of the soundness of health. In colds, coughs and other diseases this Swara should flow.

No one Tattwa or Swara causes pain if it flows properly. In this state it should not be unduly meddled with, but when any one Tattwa or Swara becomes overdominant and causes disease it should be changed at once. Experience shows that the Apas and the Prithivi Tattwas are the only ones generally good for health. Indeed the fact that during the course of the Apas Tattwa the breath is felt 16 fingers breadth below the nose and during the Prithivi 12 fingers, argues that at those times there is a more sound and powerful working of body functions than when it is felt only 8 or 4 or no finger breadths below the nose.

Akasa therefore is the worst for health and when sick one would find Akasa, Vayu, or Tejas in course.

When need be therefore proceed in the following manner. After having changed the breath from the wrong nostril to the proper one, generally the left, and pressing the opposite by a cushion so that it may not change readily again, sit on an easy chair and bind the left thigh a little above the knee joint with a handkerchief. Shortly he will perceive that the Tattwa changes to the one immediately below it and so on; and then the next, etc. If he be an acute observer of bodily conditions he will perceive that slowly his mind is becoming more easy. Then let him tighten his bandage still more. When at last he reaches Prithivi, he will find his health a great deal better. Let him persevere in this state or still better the Apas Tattwa for some time, and return to it occasionally for some days even after the disease has disappeared. Undoubtly he will be cured.

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FORECAST OF FUTURITY

Although a Yogi obtains the power of knowing everything that is, has been, or is to be, beyond the reach of the senses, yet generally he becomes indifferent to such knowledge. He forgets himself in his eternal presence before the Light, which breathes beauty into all we see in the world. We shall therefore represent him here revealing if not all his knowledge of futurity then only specific questions put to him by others. But our Neophytes may as well put the questions themselves, and then answer them according to the laws here laid down.

When a Yogi is asked a question, let him:

- (a) Determine what Tattwa is in course. If it be Prithivi then the question is about something in the vegetable kingdom or where the element earth is dominant.**
- (b) If it be Apas the question relates to life, birth, death, etc.**
- (c) If Tejas the question concerns metals, gain or loss, etc.**
- (d) If Akasa the questioner has nothing to ask.**
- (e) If Vayu it relates to a journey.**

These are but elementary things. The practical Yogi who can distinguish between the mixture of the Tattwas can name the particular things.

Now let him determine through which of his nostrils the breath is flowing, which is the fortnight then in course of passing, which the days and what direction of himself, the enquirer.

If the breath comes through the left nostril, to secure complete success the work which is the subject of the question and which will be specified under IDA, he must have the following coincidences. The fortnight must be bright. The day must be even, the direction must be east or north. If these things coincide the questioner will get what he wants.

Again if the Surya and Swara coincide with a dark fortnight, the day odd, the direction south and west, a similar result will be predicted, but only partially. The action will be of the sort described under Pingala.

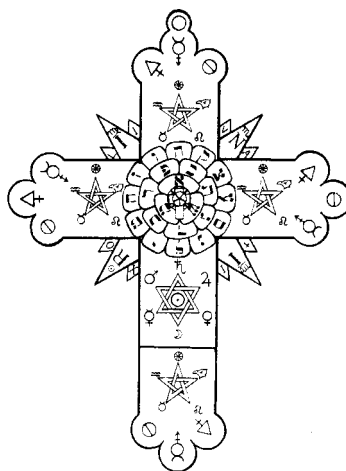
If any of these coincide, the success will vary. It must be remembered that the breath at the time must not be flowing through the wrong nostril.

If the wrong Swara is at the commencement of the day the wrong Swara arises, the Lunar for the Solar or vice versa, one may expect something wrong. If it happens the first day there is sure to be some sort of anxiety. If the second some loss of money. If the third there will be a journey. If the fourth some dear object will be destroyed. If the fifth, loss of Kingdom. If the sixth loss of everything. If the seventh illness and pain are sure to come. If the eighth, death.

If the Sun breath flows in the morning and at noon, and the Moon in the evening, a sad discomforture will result, the reverse being a sign of Victory.

If a man, about to travel which coincides in direction with the empty nostril at the time, he will not get what he desires.

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ALCHEMY

By

V.H. FRATER A.M.A.G.

There are within the Knowledge Lectures innumerable references to Alchemy, and there are some minor elucidations of alchemical terms with diagrams of one type or another. There were some so-called Flying Rolls on the subject - non-official papers written either by the Chiefs or by some of the more well-informed members. None of them are really illuminating and throw very little light on the subject. Finally, there is the section on Alchemy in that most remarkable document Z-2, which essentially breaks down the Neophyte Ritual into a variety of many points which can then be applied to different topics. One of them was Alchemy. But unless you obtained an alchemical orientation from some other source, (such as from Frater Albertus of the Paracelsus College in Salt Lake City, Utah) that schema was not going to be very illuminating.

Yet, historical data are firm in their statement that some of the Rosicrucian societies that sprang up in Germany some considerable time after the appearance of the three Rosicrucian manifestoes did actually teach Alchemy. But the Golden Dawn did not, to the best of my knowledge - apart from the above named references.

Yet in recent months I have heard from a Temple descended from the original Felkins group affirming that Alchemy has been and still is taught as part of their basic Rosicrucian Curriculum. Beyond that affirmative information I have no specific knowledge of what that entails. But it is encouraging to learn that this particular branch of Occult knowledge is not being neglected by the Order.

One of the older clerical members of the Order, the Rev. W. Ayton, who is usually but probably unfairly described as a doddering old dreamer, did practice or experiment with

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Alchemy. What he did with it and what he accomplished is not known to the world at large. But rumor has it that he and some other clerics of the Golden Dawn were Latin scholars who translated some of the more famous hermetic texts into English. Apparently they were not anxious to be identified with that subject - no doubt for fear of censure from their ecclesiastical superiors. So, rumor has it, they turned over their translations to Arthur E. Waite who then claimed to be the editor and translator, and published them, (under his own name). The Aquarian Press in England has announced its intention to publish *The Ayton Papers* which are the letters of the Rev. W.A. Ayton to Frederick Leigh Gardner who was Frater De Profundis ad Lucem (to whom many of the papers used in this *Complete Golden Dawn System of Magic* were issued) - letters extending from 1889 to 1904. It is too soon to evaluate the value of these letters, but by mid-summer 1984 the book should be issued so that later in this series mention can be made of it. My only fear is that Ellic Howe is the editor of that book - and I have previously expressed myself in no uncertain terms what I think about Mr. Howe's editing. That is, it is full of prejudice and bias. [See Suster's superb critique of Howe in *What You Should Know About The Golden Dawn*, Falcon Press, 1983.]

Be that as it may, Alchemy was recognized if not actively taught in the Golden Dawn. Several of its members did do some active literary work on older manuscripts and books, many of which were published as volumes of the *Collectanea Chemica*, some of which are being reprinted in this day and age.

A friend of mine, Hans Nintzel of Dallas, Texas, has written several illuminating and simple papers on Alchemy, and he has granted me permission to quote bits here and there which may finally give us some clear and basic definitions of Alchemy.

Mr. Nintzel holds. . ."Alchemy is the Western tradition as is Qabalah, despite very strong ties to Eastern tradition. The relation of the various metals to the planets is pure Qabalah. . .In concluding this study, we can state that Astrology reveals WHO you are, Qabalah reveals WHERE you are going, and Alchemy provides the MEANS of getting there. . .A one word definition of Alchemy would be *Evolution*. That is to say, the spiritual development from base, dense states to that higher vibratory rate where joyous communion with the Creator exists. This applies to all created matter, minerals and metals as well as man. The purpose of the alchemist then, is to hasten this evolution. To speed the spiritual growth of all of God's creatures."

Several years ago I wrote an article on alchemy in which is to be found the argument: "The alchemists of olden time were spiritually enlightened - not merely blind and stupid workers or seekers in the chemistry laboratory. This fact must never be forgotten. They sought to perfect all phases of man - his body, his mind, and his spirit. No one of these aspects of the total organism should be neglected. It was their belief that man is indefinitely perfectable. They were highly religious, and not disposed to deceive and swindle the treasury of the country in which they lived.

"Art perfects what nature began. Man, and all the gross and subtle constituents of nature unaided fails to achieve this perfection. Evolution may ultimately succeed, though the time

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factor seems so preposterously slow when one watches through recorded history, the cumbersome, the appallingly slow, progress of mankind. So the alchemists sought to intervene by their art - to speed up the process of growth and evolution, and so to aid God's work."

The following is an essay written on Alchemy, by Hans Nintzel; it is quoted in full with his kind permission.

ALCHEMY

By

HANS W. NINTZEL

"Lately there is a revival of interest in Alchemy. Whereas a few years ago, the very word was hardly mentioned in polite conversation, we are now seeing an occasional article or book being devoted to the subject. We even find Alchemy being taught as a subject in some Universities. Accordingly, it seems well to set down some basic ideas to explain what Alchemy is, its roots, and perhaps, what it is not. This Holy Science is of such great importance, even more so today than it was yesterday, that a great many readers may profit by some additional ideas on this seemingly recondite subject. We can start with the universal idea that alchemists are those who turn lead into gold. While there is the seed of truth in this notion, there is much more to it than that. And what can be more valuable than gold? In fact, if you asked this question, you are really in need of Alchemy.

First of all, the alchemists, modern and medieval, followed a certain credo. Their goal was to alleviate the suffering of their fellow man. Physically and spiritually. One such means was to produce medicines that could aid man's progress in both realms. That is, a medicine or 'Elixir' could be made that produced a dichotomous effect in that physical problems could be alleviated from the usage of an alchemically produced medicine. Moreover, this elixir could act as the agent to purge the body of those dross matters that inhibited the finer vibrations from being received. While Alchemy was definitely an attempt to demonstrate, from the physical viewpoint, experimentally and on the material plane, the validity of certain philosophical views of the Universe, its end goal was the exaltation of its subjects. That subject, in addition to others, was man himself.

A one word definition of Alchemy would be 'evolution.' This in turn can be thought of as being synonymous with 'transmutation,' although this latter term has a connotation of instantaneous action. By evolution we mean the (usually) gradual change of something from a base or coarse existence into something finer, more noble. In the mineral kingdom, the age-old analogy quickly comes to mind, that is: lead becomes gold. However, this concept is also extended to the animal kingdom and man. That is, man in his crude, self-centred, ignoble state can be transmuted into a fine, loving, God-centred person. A more spiritual person. Everyone, I am sure, can relate to this idea and, in fact, many of us,

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deep down, yearn for this evolution, this transmutation. We may not think of it in terms of Alchemy, but who has never felt that call to rid themselves of the coarse outer garments and become more spiritual, closer to the Creator? This is the goal of Alchemy, this transmutation, this evolution. However, the alchemist takes these ideas a few steps further and declares that ALL things are evolving. Not only man, but all creatures in all kingdoms. Plants and herbs are evolving, cats and dogs are evolving, rocks and metals are evolving, in fact, this entire planet is in a state of upward evolution. The earth aspires to become enlightened, like the Sun.

This perhaps startling concept is fundamental to Alchemy. It says, among other things, that all base creatures are gradually becoming finer creatures. Man is evolving from his base, brute-like beginnings to a beautiful, saintly creature. Metals are evolving from their base beginnings, as lead, to a more noble existence as gold. Nor does anything have to be done to insure this transmutation or evolution. Slowly, but surely, ALL things will arrive at their zenith on the evolutionary scale. It is as if we were on a huge upwinding spiral. This spiral slowly winds its way 'heavenward.' If nothing was done to hasten this evolutionary action, or to impede it, one day all would arrive at the goal: full spiritual evolution. However, by alchemical processes, this evolution in all creatures can be hastened. That is, man can volitionally speed up the cycle of evolution for himself or for other creatures creatures unable to have any effect on their own spiritual growth.

By the same token, God has given man free will and with this, man can impede his own progress. At given times, as we look about us, we suspect that the evolutionary process has turned into a devolution. This is NOT the case, although individuals can elect to sink back into the material mire from which others struggle to escape. Another way of looking at this is to state that the purpose of Alchemy is to raise the rate of vibrations of both the practitioner (man) and his subjects. These subjects may be medicaments or mineral compositions. Just how one can use Alchemy to more rapidly approach Divinity will be touched on, but let us look briefly at the history of alchemy first.

Some ideas about the roots of Alchemy may provide a stronger foundation upon which other ideas and understanding can be built. Looking to the past, we find that Egyptian goldsmiths existed about 3000 B.C. and around 3500 B.C., Sumerian metalworkers practised their trade in Mesopotamia. In China and India, in remote times, (as well as today, of course), gold was looked upon as a magical medicine. Alchemical ideas arose in China as early as the fifth century B.C. Chinese Alchemy is closely allied with Taoism, a system containing philosophy and religion. They believed in the curative, and even life-extending properties of jade, pearl and cinnabar. These ideas were picked up by subsequent practitioners of the art, moving to Greece, through Europe and finally, through other parts of the western world - ideas that are as strong today as they were then. Alchemy was also as indicated above, in Greece. It is known that during the Alexandrian period, 4th to 7th century A.D., Alchemy flourished. As did other cultures, the Greeks added to the body of Alchemy, various ideas and practices peculiar to themselves.

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Just precisely where Alchemy originated is not really known. The most likely theory holds that the ancient Egyptians, who were known to be skilled in chemical knowledge, including metallurgy, glass-tinting and dyeing, were perhaps the founders of the art as we know it today. Egypt was known as KHEM, the "dark land." Thus, Al-Khem was the Islamic term for the father of the dark earth and this phrase was westernised into Al-Chemy. Further, there is a body of literature referring to Hermes Trismegistos as being the father of Alchemy. Hermes, whilst essentially a Greek god, is the analog of Thoth, the Egyptian Ibis-headed god. Doberman, in his book, *The Goldmakers*, suggests that Alchemy commenced with the inhabitants of Atlantis. That when this continent submerged during cataclysms of the earth, there were those who escaped and tenanted the deltas of the Euphrates and Indus, on the north shore of the Arabian sea, and further inland at the head of the Persian gulf. The people, tall and black-haired, eventually mixed with the tribes of the Near East. The Hebrews referred to them as Sumerians. They knew how to work with tin, gold, silver, copper, lead, antimony, and iron. Copper and tin produced the bronze so common to the Sumerians and the Indus civilisations. Artifacts were discovered here such as leaden goblets, iron daggers and a vase made of pure antimony. The Sumerians then set out to that land now known as Egypt, bringing with them their arts. It is from the Sumerians then, that the inhabitants of Egypt learned their crafts, the arcane arts of Alchemy.

Whatever its origin, certain basic ideas are found to be common to all the cultures in which Alchemy flourished. One such idea is the principle of the four elements as being the basic foundation of all Alchemy. In China, we find five elements, but the notion is the same. The philosophy of the four elements is classically attributed to Aristotle who postulated the existence of four fundamental 'qualities' imbued in all bodies. These were the hot and moist, along with their opposites, the cold and dry. To these 'qualities' were assigned the symbolism of the four material elements, fire, air, water, and earth. They were seen as having their origin via conjunctions of these four properties. It might be noted that the symbol for fire is opposite to the symbol of water and water is the inversion or opposite of fire. The symbol for air is the fire symbol with a line through it. If we combine the polar opposites, with their dual aspects, we obtain a familiar symbol of the Shield of Solomon. the Hexagram. It is the symbol of the unity of the opposites.

These qualities, as symbolised by the four elements are also associated with certain physical aspects. That is, the element of Fire reflects heat or thermal emissions. Air is associated with gases. Water with all liquids, and Earth with all solids. Bodies, then, were thought of as being constituted of the four elements in varying proportions. This gave rise to the idea that one body could be transformed into another simply by altering the proportion of one or more of these elements. Associated with this idea was the concept of a "Prima Materia," a primordial matter or basic building stuff. This was the fundamental essence from which all other substances were made. Also, all substances or matter could be reduced to this lowest common denominator, this prima materia. It was now a mere extrapolation to consider reducing a base metal, such as lead, to its prima materia, then

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adding to it the proper amounts of elemental matter to change it to a different substance, i.e., gold. The idea of a prima materia is a basic concept extant in Indian literature under the name of 'Mulaprakriti.' In Chinese alchemy, we find this idea expressed as 'T'ai Chi.' These very basic Alchemical theories were further refined and expanded in the course of time, and they gave rise to certain ideas that are with us today. That is, the principle that all things are composed of three essential constituents or bases. These three, known in Indian literature as the 'three Gunas,' are called by alchemists, 'Sulphur,' 'Salt,' and 'Mercury.' The ancient alchemists were prone to veil their writings in obscure symbolism, mythology and various blinds. In this case, the principle of Sulphur is not common sulphur or brimstone. Salt did not indicate common table salt (sodium chloride), nor did Mercury reflect the matter found in thermometers, quicksilver. There was an analog between these, but definitely not a one-to-one relationship. This blind hindered many a budding alchemist. It is interesting to note that one of these, Mercury, was referred back to the four elements and known as the 'Quintessence/ a fifth principle, as found in Chinese Alchemy where there are five elements: water, fire, wood, metal and earth. Now, the quintessence is also the prima materia, the T'ai Chi. It is from this UNITY, this ONE, that the law of Polarity is derived. The 'ONE' is God, the Divinity, the All.

The duality of the law of Polarity is exemplified in Chinese alchemy as the 'Yin' and the 'Yang.' The female and the male, negativity and positivity, passivity or receptivity and dynamism or action. Yin and Yang were also associated with the moon and sun, respectively, while the five elements were associated with certain planets: Water with Mercury, Fire with Mars, Wood with Jupiter, Metals with Venus, and Earth with Saturn. Yin and Yang, the pair of opposites, are embodied in many religious and alchemical philosophies. They are the Isis and Osiris of Egyptian mythology, the Mercury and Sulphur of Alchemy, the concepts of hot and cold, good and evil, love and hate, etc, etc. In today's 'alchemical circle' there is a maxim that combines all of these ideas. This maxim is stated as: "The One became two by the law of Polarity which is revealed within the three essentials that will be found within the four elements, wherein is to be found the Quintessence which is not of the four but one of the three."

The principle of Sulphur is the principle of combustion. It is the colour of subjects, in plants it gives the odour. The Arabic alchemist, Geber, said sulphur is the "fatness." Alchemists attributed to sulphur the principle of the soul, the consciousness. In a 'tincture' it is what tincts. It is the vitality in animals and has the role of coagulation, to concentrate the life-force. It is red, hot, masculine, active and is symbolised by the Sun. It is associated with Gold. The vital life-force or 'prana' is the Mercury. The Yin or feminine aspect, Mercury, endows gold with its lustre, even as Sulphur endows it with its colour. Mercury is the basis for gold's malleability and fusibility. Mercury is the Spirit, the 'Water of the Wise,' the Prima Materia, Luna, the seed or sperm of all things. Where Sulphur exhibits itself as an oily substance, Mercury is a volatile liquid in its corporeal forms. In the plant world, alcohol is the vehicle for the life-force, for Mercury. Sulphur, in the plant world, is the

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essential oils contained therein. Finally, Salt is the body of all matter. It is the basic principle of fixity and solidification. It confers resistance to the fire. In the plant world, the salt is the ash of the burned or calcined plant, usually a grey-to-white 'salty' substance. It is the medium in which Sulphur and Mercury can combine.

This 'chemical marriage' is brought about by the catalytic action of the Salt to bring Sulphur and Mercury to their earthly state. This union of the opposites, this marriage of the Sun and Moon, is the state sought after by alchemists. Such a state can be arrived at in all the kingdoms. Now, since all things already consist of these three principles, it is logical to say that one thing can be changed to another by varying the proportion of these principles. That is, as Basil Valentine wrote: "Iron is found to have the least portion of Mercury but more of Sulphur and Salt. . .Copper is generated of much Sulphur but its Mercury and Salt are in equality. . .Saturn (Lead) is generated of little Sulphur, little Salt and much gross, unripe Mercury while Gold hath digested and refined the Mercury to a perfect ripeness." What Valentine is saying is that the metals are different due to the different proportions of the three essentials. In more modern parlance, consider the fact that if one brought together one proton and one electron and one neutron, an atom of 'heavy hydrogen' would be produced. Now, if we changed the proportions of these three 'essentials' by adding, for example, one additional proton and one additional electron, we would have an atom other than hydrogen. These subject matters are both gases but have very different characteristics. So, by changing the ratio of the essentials, we have wound up with different matters. A transformation has taken place. It is conceded that making hydrogen into helium is no small task. However, in 1941 the physicists, Sherr, Bainbridge, and Anderson, succeeded in transmuting a radioactive isotope of mercury (quicksilver) into pure gold. To be sure, the cost of doing this was prohibitive, and a linear accelerator had to be employed. But the point is, it was done. A transmutation had taken place. We can put a cap on these ideas with a statement by an ancient alchemist, Eirenaeus Philalethes, who encapsulated a very fundamental idea of Alchemy with these words in his book, *The Metamorphosis Of Metals*, "All metallic seed is the seed of gold, for gold is the intention of nature in regard to all metals. . .all metals are potentially gold."

At this point we have made a case that all things, consist of three essentials, Sulphur, Salt and Mercury. This Trinity is also found in religion, mythology and symbolism. We have the physical properties of solids, liquids and gases, Father, Son and Holy Ghost, the three Graces, the three Furies, the three Fates, Fire, Water and Earth, Osiris, Horus and Isis, Brahma, Shiva, Vishnu, the Law of the Triangle, protons, neutrons and electrons, and so forth. Some of these analogies are a little less than direct, but the general idea underlying them holds true. But how can this be used in our daily lives? What good can come from this? What are the practicalities? To fully answer these questions would require a book, but we can give at least one set of ideas on how Alchemy can enrich our lives. Moreover, we can get some inkling as to how it will affect not only our physical well-being, but exert a parallel salutary effect on our 'spiritual lives.'

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First, we must state that Alchemy as a discipline, has as its foundations, certain other disciplines. These are Astrology, Magic and Qabalah. One cannot be a good Alchemist without being a good Qabalist. One cannot be a good Qabalist without being adept at Magic and one cannot be adept at Magic not having a background in Astrology. We will give some ideas of how the fundamentals of Magic, Qabalah and Astrology play a vital role in Alchemical work. But before that, let us briefly consider one of the ancient writers on Alchemy, Gerhard Dorn. Dorn was a disciple of the great Paracelsus and wrote some very cogent observations on Alchemy. It has to be recognised that Dorn did not have the psychological insights we have today, nor even the extensive vocabulary to fully express his ideas. However, his fundamental beliefs can be easily understood as evidenced by his writings translated by Louise-Marie von Franz in her book: *Alchemist Active Imagination*, she indicates that Dorn wrote: "Through study (of alchemical literature) one acquires knowledge, through knowledge, love; which creates in oneself experience, virtue and power, through which the miraculous work is done and the work in nature is of this quality." Von Franz explains that what Dorn means is that by simple alchemical literature, one attains "love." This "love" is a kind of unconscious fascination, where one now begins to understand, becomes passionate, about finding the "truth."

The import of this is very dramatic even though Dorn's material did not come across as explosive. The gist of it is that the very process of DOING something, actual laboratory work, meditation on Alchemy or even the innocuous activity of reading alchemical literature, causes something to happen in the practitioner. Let's suppose one is working with physical Alchemy such that he is "cooking" something up in the laboratory, or even in his kitchen. He is making some sort of transmutation take place in his retort or pans. Actually, Dorn is saying that TWO transmutations are taking place. One that is visible, in the retort, and one not visible, in the practitioner. Moreover, that as the work continues, this transmutation accelerates such that there is a feedback loop generated. That is, the more one does the work, of any kind, the greater will be the success. This may sound like a simple case of practice makes perfect. This is not what Dorn means. What he is saying is best shown by an example.

Consider two people. One, a chap who has been doing some kind of alchemical activity, reading or simple experiments of some sort. The other man has not done anything in Alchemy whatsoever. The first man then decides to try a different experiment. He wants to take a substance A and add it to a substance B to make substance C. He pours A into B and behold. He has C. Not all that impressive except, the second man comes along and, using the same substances, the same equipment, he fails to come up with C. Why? Because, the inner transmutation has not been going on in him as it has in the first person. A subtle change has occurred in the first person that allows his experiment to be a success. This change is VERY subtle, possibly not even discernible to the individual. But it takes place nonetheless, and to the degree that the practitioner has conditioned or prepared himself. If he has been making elixirs to purge his physical being of dross in order to be more receptive to higher vibrations, the changes will be proportionately more pronounced.

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Further, von Franz also cites the Arab alchemist, Ibn Sina, who wrote that through ECSTASY, man could acquire some of the capacity of God. That is, through such practices as meditation, alchemy, ritual, etc, one can achieve a state of mind Ibn Sina calls "ecstasy." In this state one can, even for a brief moment, have powers analagous to those of God. Sufis also obtained this state through physical practices such as dancing or whirling, (i.e., the 'whirling dervishes'). Today, we know that this exalted state, wherein things 'happen' can be achieved through techniques such as Magic as exemplified by Qabalah. Dom Pernety's book, *The Great Art*, contains a reference to indicate that the ancient Rosicrucians blended Alchemy and Qabalah into a cohesive system. Further, their mysticism was based on truths that they were able to demonstrate in the laboratory. We can see some strong evidence then, that there IS a connection between Magic, Qabalah and Astrology

It was stated that in Alchemy one can make various medicaments; that these elixirs have a salutary effect both physically and spiritually. The base matters used for such medicines can be plants or herbs or various metals. But where does one start? What herb, for example, can one use for some specific ailment? Or what metal? Our answers come from a knowledge of Qabalah-Magic, specifically knowledge of that mighty glyph known as the Tree of Life, and from the laws of Astrology. For example, Astrology tells us that those people born under the same 'sign' will exhibit the same characteristics. That is, an individual born in early April is under the sign of Aries. Others born under this sign will tend to have similar traits, such as being dynamic, head-strong, jumping from one interest to another without finishing the first, etc. Aries is a zodiacal 'picture' that has in it the planet Mars. This picture composed of stars, sends rays or influences to the earth. The sun acts as a step-down transformer and absorbs some of these rays, dispersing the rest to earth. It is these stellar influences that 'imprint' a person at the moment of birth, and what other positions were maintained by the other planets, these are the influences which make him who he (or she) is. By careful study of these planetary configurations, one can determine why they are who they are.

What is perhaps new to the reader is the idea that not only are there Arian and Libran people, there are also Arian and Libran plants and minerals. The other kingdoms also come under the dominion of the astral influences. And this is where the key to making medicines alchemically comes in. For instance, we know that the planet Mercury 'rules' the nervous system. We can determine that Mercury also rules the herbs valerian and marjoram. Further, the planet Mercury rules over the condition known as insomnia. So then, if we had a nervous condition or had insomnia, what herb would possibly make a good medicine for these problems? Valerian or marjoram, because they are 'correspondences' in that they have the same ruler. We can take this a step further, the planet Mercury rules over Wednesday. It is a simple matter to reach the conclusion that the best day to pick valerian would be on a . . . Wednesday. By the same token, the best time to make a medicine, or to take that medicine would also be a Wednesday. An additional refinement is that the day is divided into several parts. Each part, both the day and the night, have periods of time when

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the influence of one planet is stronger than any other. That is to say, twice during Thursday, the influence of Mars is stronger than at any other time. Thus, one might find out what this time period is and not only make and take the medicine on the 'correct' day, but do it during the 'correct' times.

In the mineral kingdom, the same sort of logic prevails. If we had a problem with the head or with hemorrhaging, we could use an herb such as garlic, anise or cayenne. A tincture could be made of one of these herbs or, if the practitioner had the knowledge, he could exalt the herb to its highest level and confect what is known in alchemy as a 'plant stone.' This is the highest level of efficacy any herb potent in medicine could have. It requires man to bring the plant to this advanced state of evolution. On the other hand, a medicine could also be found in the mineral kingdom, in iron. Mars rules iron just as it rules the head and garlic, etc. But how can one make medicine from iron? This is where practical laboratory Alchemy comes in. It would require an astute reader of alchemical literature to arrive at the proper procedure, or more aptly, one could learn from a teacher of Alchemy. The process is, to separate the iron (ore) into its three essentials. Just as was done for the plant. To make the herbal medicine, one had to make a tincture of the herb which would extract the sulphur principle. The sulphur would 'tinct' or colour the extraction media or 'menstruum' as it is called. This colouring is caused by the Sulphur which the menstruum has leached out of the herb. The sulphur could more readily be obtained by a steam distillation as well. The mercury of the plant is in the alcohol. One could putrify the plant and generate alcohol or one could distill alcohol from wine (if this is legal in the reader's area) or purchase grain alcohol; the mercury being uniform in all types of alcohol obtained from vegetable matter. Finally, the body of the herb will be burned or calcined to obtain the Salt. By the same principle, and by following the same procedure, one could separate any body, including mineral, into its three essentials.

Therefore, one could take iron ore, or some other form of iron, and make a tincture using a suitable menstruum. The tincture would be driven off (i.e., evaporated) and the sulphur would be left behind. The oil of iron, then, would in itself be a potent medicine. It would be more potent than that derived from a plant. The reason being that the minerals have 'been around' much longer than any plant and thus have absorbed greater astral influences and thus are more potent. They have a higher level of vibration. In any event, the soul of the iron, once it has been separated, must also be purified. All these processes involve heat. The mastery of the heat is a technique learned from a teacher, or by (often painful) trial and error. Once purified, it can be taken as is or it can be combined with the mercury of the mineral kingdom which is called 'alkahest.' The mercury of the mineral kingdom is not so easily come by; but with it one can make the fabled 'Philosopher's Stone.' This stone can cure all illnesses and cause instant upward evolutions or transmutations. Does this sound as if it could change a base matter into a noble one? Yes, it can.

To return to just the sulphur or oil of iron, consider what you have, once you know how to make it. Not only is it a medicine for the head, but it is a medicine for all other ailments

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governed by Mars. To find out just what Mars, and all other planets, govern, one could check with such reference works as *The Alchemist's Handbook*, or *Bill's Rulership Book*, etc. Consider just one aspect: anaemia. People with poor blood or "tired blood" take products such as Geritol. This fine product is derived from iron, sure enough. However, it is made from something like iron oxide, a non-organic matter. Or, we can absorb some non-organic material, as the built-in, inner alchemist we all have, can effect such transmutations. In this case it is a 'biological transmutation.' The tolerance here is about 3% of what the body has taken in of non-organic material. Would it not be marvelous if we could find a substance that is non-toxic, can be absorbed 100% by the body, AND has no side effects like some products do. Did you think of oil of iron? Correct. This substance CAN be totally utilised by the body and NOT have side effects that are unwanted. More germane, it overcomes the anaemic condition. The uses of minerals in AlchemyJust in the field of medication, are endless. Basil Valentine wrote an entire book on one mineral alone, its various uses in medicine. This book is called the *Triumphal Chariot of Antimony*. It is a 'recipe' book, explaining the various preparations of that metal known as antimony. Antimony is poisonous? Yes, but when it is prepared by alchemical processes, 'spagyrically,' it is not only rendered non-toxic, but it could be a panacea.

To give the reader a flavour of this incredible book by Valentine and to perhaps "turn them on" to Alchemy, the following is quote of a process by Valentine using antimony. This was extracted from *Triumphal Chariot of Antimony* published by Dorman Newman in 1678 in England, and was translated by Dr. Theo Kirkringius:

"The dose of it before coagulation is eight grains taken in wine. It makes a man very young again, delivers him from all melancholy and whatsoever in the body of man grows and increaseth, as the hairs and nails fall off and the whole man is renewed as a Phoenix (if such a feigned bird, which is only here for example's sake named by me, can anywhere be found on this earth) is renewed by fire. And this medicine can no more be burned by the Fire, than the feathers of that unknown salamander; for it consumes all symptoms in the body, like consuming fire, to which it is deservedly likened; it drives away every evil and expels all that which Aurum-Potabile is capable to expel".

Does not that description sound like something you would like to see happen? It could, you know. Valentine reveals in his book various techniques on how to be "successful" in alchemical work. He spoke from the viewpoint of one who KNEW, not one who guessed or who thought it might be this way. And Valentine wasn't the only good writer of alchemical treatises. The writings of Paracelsus, Geber, Glauber, Vaughn, Sendivogius, and Flamel are amongst those of the older writers that are particularly noteworthy. But there are even modern day writers such as Frater Albertus, Phillip Hurley and Archibald Cockren. In Cockren's book, *Alchemy Re-discovered and Restored* he describes various alchemists and their writings. He was particularly impressed with Johannes Isaaci Hollander, who, he said, wrote so clearly and plainly, his writings have been totally discounted. Ah, none are so blind as they who will not see. Cockren also presents a diary of his own alchemical experimentation. Hurley in his book, *Herbal Alchemy*, integrates magical practices with

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laboratory work, for example, making talismans for a particular laboratory experiment. In discussing the literature, we would be amiss in not mentioning the work of Dr. Carl Jung. While Dr. Jung did not appear to have much regard for physical Alchemy and wrote nothing thereon, he had enormous insight and grasp of the psychological aspects of Alchemy. In this respect, he has done mankind a tremendous service in his fine books on this subject. Dr. Jung and various of his associates have delved into the old texts, translated some of them, and given us insight into the thinking of the old alchemist. This data combined with personal research provides a sure grasp of Alchemy. While it is clear that Alchemy will not become as popular as home computers, it is quite possible that as more people, especially those trained in the sciences 'discover' Alchemy and contribute to the vast body of knowledge that is accumulating, we may one day have a 'breakthrough.' Thinking people seeking answers to cosmic questions, greater insight into themselves and cures for incurable ailments, must sooner or later come across alchemical knowledge. As they read the literature and experiment in the lab in an effort to unlock the mysteries, the **LVX** they shed will not only illumine the path but, hopefully, attract countless others to this Holy Science."

THE VISION OF THE UNIVERSAL MERCURY



"We stood upon a dark and rocky cliff that overhung the restless seas. In the sky above us was a certain glorious sun, encircled by that brilliant rainbow, which they of the Path of the Chamelion know.

"I beheld, until the heavens opened, and a form like unto the Mercury of the Greeks (1) descended, flashing like the lightning; and he hovered between the sky and the sea. In his hand was the staff (2) wherewith the eyes of mortals are closed in sleep, and wherewith he also, at will, re-awakeneth the sleeper; and terribly did the globe at its summit dart forth rays. And he bare a scroll whereon was written:

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Lumen est in Deo,
Lux in homine factum,
Sive Sol,
Sive Luna
Sive Stelloc errantes,
Omnia in Lux,
Lux in Lumine
Lumen in Centrum
Centrum in Circulo,
Circulum ex Nihilo,
Quid scis, id eris.(3)

F.I.A.T.(4)

E.S.T.(5)

E.S.T.O.(6)

E.R.I.T.(7)

In fidelitate et veritate universas ab aeternitate.(8)

Nunc Hora.

Nunc Dies.

Nunc Annus,

Nunc Saeculum,

Omnia sunt Unum,

Et Omnia In Omnibus.

A.E.T.E.R.N.I.T.A.S.(9)

Then Hermes cried aloud, and said:

"I am Hermes Mercurius, the Son of God, the messenger uniting Superiors and Inferiors. I exist not without them, and their union is in me. I bathe in the Ocean. I fill the expanse of Air. I penetrate the depths beneath."

And the Frater who was with me, said unto me:

"Thus is the Balance of Nature maintained, for this Mercury is the beginning of all movement. This He, (10) this She, this IT, is in all things, but hath wings which thou canst not constrain. For when thou sayest 'He is here' he is not here, for by that time he is already away, for he is Eternal Motion and Vibration."

Nevertheless in Mercury must thou seek all things. Therefore not without reason did our Ancient Fratres say that the Great Work was to "Fix the Volatile." There is but one place where he can be fixed, and that is the Centre, a centre exact. "Centrum in trigono centri." (11) The Centre is the triangle of the Centre.

If thine own soul be baseless how wilt thou find a standing point whence to fix the soul of the Universe?

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**"Christus de Christi,
Mercury de Mercurio,
Per viam crucis,
Per vitam Lucis
Deus te Adjutabitur!"(12)**

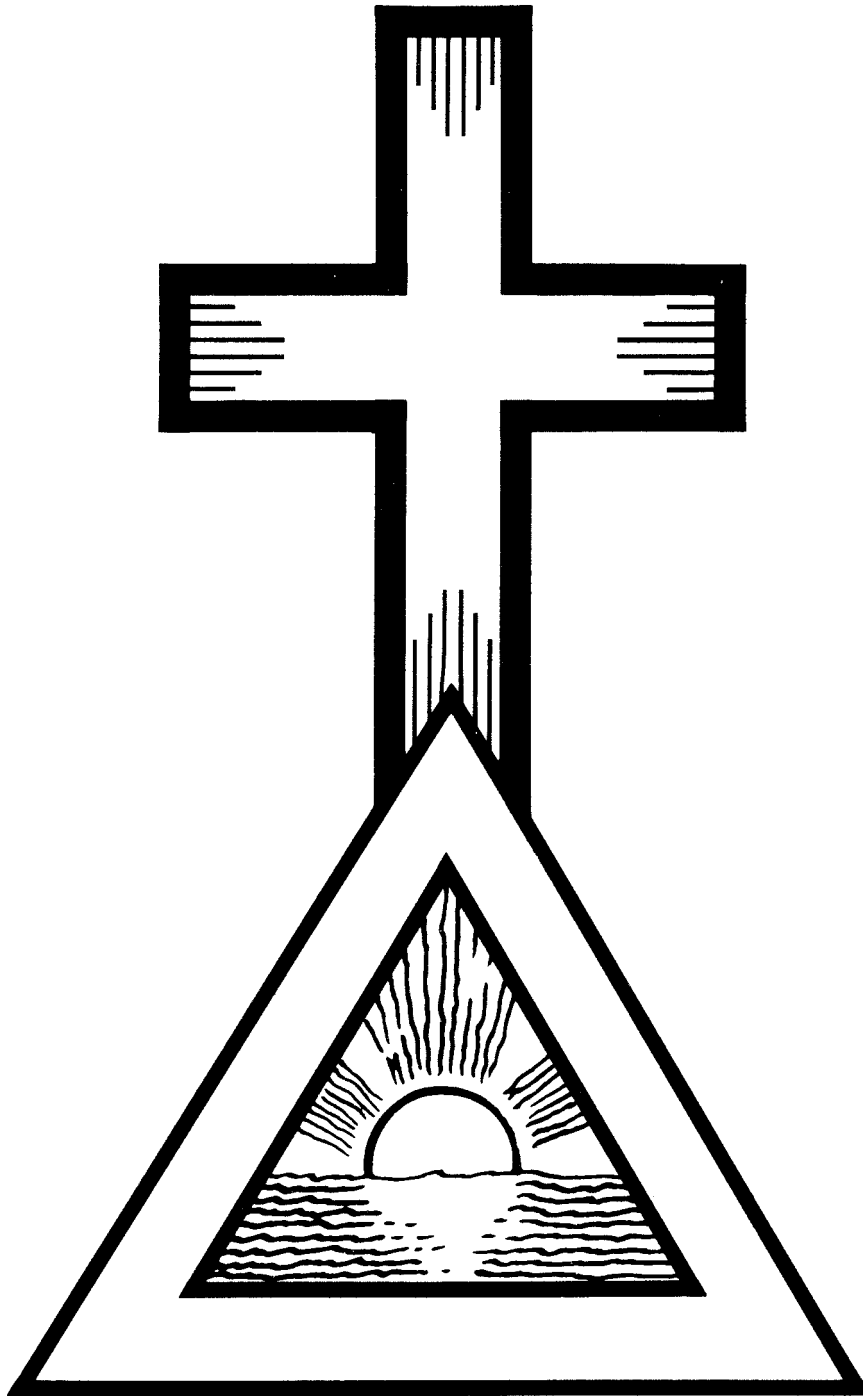
TRANSLATION OF AND NOTES ON THE MERCURY PAPER

By

G. H. FRATER, S.R.M.D.

1. Hermes is Greek, Mercury is Roman.
2. Compare with verse .47 ODYSSEY: "Him promptly obeyed the active destroyer of Argus. Forth sped he, and under his feet he bound his ambrosial sandals. Then, taking his staff wherewith he the eyes of mortals closeth at will, and the sleeper at will reawakens."
3. Translation: The Light is in God, the LVX hath been made into Man. Whether Sun, or Moon, or Wandering Stars, all are in Lux, the Lux in the Light, the Light in the Centre, the Centre in the Circle, the Circle from the Nothingness (Negative or Ain). What thou mayest be (i.e., what thou hast in thyself, the capability of being) that shalt thou be (or become).
4. Flatus. Ignis. Aqua. Terra. Air. Fire. Water. Earth.
5. Ether. Sal. Terrae. Ether, the Salt of the Earth.
6. Ether. Subtilis. Totius. Orbis. The subtle Ether of the whole universe.
7. Ether. Ruens. In. Terra. The Ether rushing into the Earth.
8. Let it be (or become). It is. Be it so. It shall be (or endure). In Universal faithfulness and truth from eternity. Now an hour, Now a day, Now a year, Now an age, all things are One, and All in All. ETERNITY.
9. These ten letters are Notaricons of: Ab Kether. Ex Chokmah. Tu Binah. Ex Chesed. Regina Geburah. Nunc Tiphareth. In Netzach. Totius Hod. Ad Yesod. Saeculorum Malkuth. "From the Crown, out of Wisdom - Thou, O Understanding art Mercy, Queen of Severity. Now the perfect Beauty, in the Victory, of all Splendour, for the Foundation, of the Ages of the Universe.
10. Probably alludes to the Three Principles.
11. This was, I believe, but am not certain, the motto of our Frater Count Adrian a Meynsicht, otherwise known as Henricus Madathanus.
12. The Christ from the Christ. The Mercury from the Mercury, Through the Path of the Cross, Through the life of the Light, God shall be Thy Help.

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THE CORE OF THE TRADITION

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THE CORE OF THE TRADITION

THE PILLARS

By

G.H. FRATER N.O.M.

As confusion is found to exist with regard to the Right and Left Pillars of the Sephiroth on the Tree of Life in relation to the right and left sides of a man, and as to the phases of the Moon you must note: That in every diagram and picture, the right hand side of the observer is next the Pillar of Mercy - Chokmah, Chesed, and Netzach; while the Pillar of Severity is on the observer's left hand. Yet when you apply the Tree of Life to yourself, your right side, arm and leg represent the side of Strength and Severity - Binah, Geburah and Hod, and your left side refers to the Pillar of Mercy. So that when you look at a diagram, you are looking, as it were, at a man facing you, that your right side faces his left. His Merciful side forms the right hand Pillar in front of you, so that it is as if you looked at yourself in a mirror. Just as the man looks at you, so does the Moon look at you and so you say that the Moon in her increase is on the side of Mercy, the right hand pillar of the Sephiroth; and in her decrease, the crescent is on the left hand Pillar of Severity. A Diagram, then, is a picture of a Man or the Moon facing you. The Temple Pillars are similar:

Black Pillar
White Pillar
Black Pillar
White Pillar

Severity
Mercy
Boaz
Yachin

Left-North
Right-South
Stolistes
Dadouchos

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That is, the white Mercy or Yachin Pillar is on your right hand as you approach the Altar from the West and from the Hieres. (See Chronicles I I iii, 17.) "And call the Name on the right hand (of him who enters) Yachin, and the Name of that on the left, Boaz."

Boaz is Strength, Severity, Binah, Black Pillar.

Yachin is White Pillar of Mercy.

So in making the Qabalistic Cross on your breast it is correct to touch the Forehead and say Ateh - Thou art; the Heart - Malkuth; Right Shoulder, ve-Geburah; left shoulder ve-Gedulah, and with the fingers clasped on the breast say, Le olahm, amen!

THE PILLARS - II

In the explanation of the Symbols of the Grade of Neophyte, your attention has been directed to the general mystical meaning of the Two Pillars called in the Ritual the "Pillars of Hermes" of "Seth" and of "Solomon." In the 9th chapter of the Ritual of the Dead they are referred to as the "Pillars of Shu," the "Pillars of the Gods of the Dawning Light," and also as "the North and Southern Columns of the Gate of the Hall of Truth." In the 125th chapter, they are represented by the sacred gateway, the door to which the aspirant is brought when he has completed the negative confession. The archaic pictures on the one Pillar are painted in black upon a white ground, and those on the other in white upon a black ground, in order to express the interchange and reconciliation of opposing forces and the eternal balance of light and darkness which gives force to visible nature. The black cubical bases represent darkness and matter wherein the Spirit, the Ruach Elohim, began to formulate the Ineffable NAME, that Name which the ancient Rabbis have said "rushes through the universe," that Name before which the Darkness rolls back to the birth of time. The flaming red triangular capitals which crown the summit of the Pillars represent the Triune manifestation of the Spirit of Life, the Three Mothers of the Sepher Yetzirah, the Three Alchemical Principles of Nature, the Sulphur, the Mercury and the Salt. Each Pillar is surmounted by its own light-bearer veiled from the material world. At the base of both Pillars rise the Lotus flowers, symbols of regeneration and metempsychosis. The archaic illustrations are taken from vignettes of the 17th and 125th chapter of the Ritual of the Dead, the Egyptian Book of the "Per-em-Hru" or the "Book of coming Forth into the Day," the oldest book in the world as yet discovered. The Recension of the Priests of ON is to be found in the walls of the Pyramids of the Kings of the 5th and 6th Dynasties at Sakarah, the recension of the 11th and 12th Dynasties on the sarcophagi of that period, and the Theban recension of the 18th Dynasty and onward is found on papyri, both plain and illuminated. No satisfactory translation of these books is available, none having been yet attempted by a scholar having the qualifications of mystic as well as Egyptologist. The Ritual of the Dead, generally speaking, is a collection of hymns and prayers in the form of a series of ceremonial Rituals to enable the man to unite himself with Osiris the Redeemer. After this union he is no longer called the man, but Osiris, with whom he is now symbolically identified. "That they also may be One of us," said the Christ of the New Testament. "I am Osiris" said the purified and justified man, his soul luminous and washed

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from sin in the immortal and uncreated light, united to Osiris, and thereby justified, and the son of God; purified by suffering, strengthened by opposition, regenerate through self-sacrifice. Such is the subject of the great Egyptian Ritual. The 17th Chapter of the Theban recension consists of a very ancient text with several commentaries, also extremely old, and some prayers, none of which come into the scheme of the original text. It has, together with the 12th chapter been very carefully translated for the purpose of this lecture by the V.H. Frater M.W.T., and the V.H. Soror S.S.D.D. has made many valuable suggestions with regard to the interpretation. The Title and Preface of the 17th Chapter reads:

"Concerning the exaltation of the Glorified Ones, of Coming and Going forth in the Divine Domain, of the Genies of the Beautiful land of Amentet. Of Coming forth in the light of Day in any form desired, of Hearing the Forces of Nature by being enshrined as a living Bai." And the rubric is: "The united with Osiris shall recite it when he has entered the Harbour. May glorious things be done thereby upon earth. May all the words of the Adept be fulfilled." Owing to the complex use of symbols, the ritual translation of the Chapter can only be understood by perpetual reference to the ancient Egyptian commentaries, and therefore the following paraphrase has been put together to convey to modern minds as nearly as possible the ideas conceived by the old Egyptians in this glorious triumphal song of the Soul of Man made one with Osiris, the Redeemer. "I am TUM made One with all things. "I have become NU, I am RA in his rising ruling by right of his Power. I am the Great God self-begotten, even NU, who pronounced His Names, and thus the Circle of the Gods was created. "I am Yesterday and know Tomorrow. I can never more be overcome. I know the secret of Osiris, whose being is perpetually revered of RA. I have finished the work which was planned at the Beginning, I am the Spirit made manifest, and armed with two vast eagle's plumes. Isis and Nephthys are their names, made One with Osiris.

"I claim my inheritance. My sins have been uprooted and my passions overcome. I am Pure White. I dwell in Time. I live through Eternity, when Initiates make offering to the Everlasting Gods. I have passed along the Pathway. I know the Northern and the Southern Pillars, the two Columns at the Gateway of the Hall of Truth. "Stretch unto me your hands, O ye Dwellers in the centre. For I am transformed to a God in your midst. Made One with Osiris, I have filled the eye socket in the day of the morning when Good and Evil fought together. "I have lifted up the cloud veil in the Sky of the Storm. Till I saw RA born again from out of the Great Waters. His strength is my strength, and my strength is His strength. Homage to you, Lords of Truth, chiefs who Osiris rules. Granting release from sin, followers of Ma where rest is Glorious. Whose Throne Anubis built in the day when Osiris said: "Lo! A man wins his way to Amentet. I come before you, to drive away my faults. As ye did to the Seven Glorious Ones who follow their Lord Osiris. I am that Spirit of Earth and Sun. "Between the Two Pillars of Flame. I am RA when he fought beneath the Ashad Tree, destroying the enemies of the Ancient of Days. I am the Dweller in the Egg. I am he who turns in the Disc. I shine forth from the Horizon, as the gold from the mine. I float through the Pillars of SHU in the ether. Without a peer among the Gods. The Breath of my

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

mouth is as a flame. I light upon the Earth with my glory. Eye cannot gaze on my darting beams, as they reach through the Heavens and lick up the Nile with tongues of flame. I am strong upon Earth with the strength of RA. I have come into Harbour as Osiris made perfect. Let priestly offering be made to me as one in the train of the ancient of Days. I brood as the Divine spirit. I move in the firmness of my Strength. I undulate as the Waves that vibrate through Eternity. Osiris has been claimed with acclamation, and ordained to rule among the Gods. Enthroned in the Domain of Horus where the Spirit and the Body are united in the presence of the Ancient of Days. Blotted out are the sins of his body in passion. He has passed the Eternal Gate, and has received the New Year Feast with Incense, at the marriage of Earth with Heaven. "TUM has built his Bridal Chamber. RURURET has founded his shrine. the Procession's completed. HORUS has purified, SET has consecrated, SHU made one with OSIRIS, has entered his heritage.

"As TUM he has entered the Kingdom to complete union with the Invisible. Thy Bride, of Osiris, is Isis, who mourned Thee when she found Thee slain. In Isis, thou art born again. From Nephthys is thy nourishment. They cleansed thee in thy Heavenly Birth. Youth waits upon thee, ardour is ready at thy hand. And their arms shall uphold thee for millions of years. Initiates surround Thee and Thine enemies are cast down. The Powers of Darkness are destroyed. The Companions of Thy Joys are with Thee. Thy Victories in the Battle await their reward in the Pillar. The Forces of Nature obey Thee. Thy Power is exceeding great. The Gods curse him that curseth Thee. Thine aspirations are fulfilled. Thou art the Mistress of Splendour. They are destroyed who barred Thy way." The 125th Chapter is concerned with the entry of an Initiate into the Hall of the Two Columns of Justice, and commenced with a most beautiful and symbolic description of Death, as a journey from the barren wilderness of Earth, to the Glorious Land which lies beyond. The literal translation of the opening lines is as follows:

" I have come from afar to look upon thy beauties. My hands salute Thy Name of Justice. I have come from afar, where the Acacia Tree grew not. Where the tree thick with leaves is not born. Where there come not beams from herb or grass. I have entered the Place of Mystery. I have communed with Set. Sleep came upon me, I was wrapped therein, bowing down before the hidden things. I was ushered into the House of Osiris. I saw the marvels that were there. The Princes of the Gates in their Glory."

The illustrations in this section represent the Hall of Truth as seen through the open leaves of its door. The Hall is presided over by a God who holds his right hand over the cage of a hawk, and his left over the food of eternity. On each side of the God is a cornice crowned by a row of alternate feathers and Uraei symbolising justice and fiery power. The door leaf at the head of a stall is called "Possessor of strength, binding the male and female animals."

The 42 Judges of the Dead are represented as seated in a long row, and each of them has to be named, and the Sin over which he presided has been denied. This chapter describes the

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introduction of the initiate into the Hall of Truth by ANUBIS, who, having questioned the aspirant, receives from him an account of his Initiation, and is satisfied by his right to enter. He states that he has been taken into the antechamber of the Temple and there stripped and blindfolded, he had to grope for the entrance of the Hall, and having found it, he was reclothed and annointed in the presence of the Initiated. he is then asked for the Passwords and demands that his Soul should be weighed in the Great Balance of the Hall of Truth, whereupon ANUBIS again interrogates him concerning the symbolism of the door of the Hall, and his answers being found correct, ANUBIS says: "Pass on, thou knowest it." Among other things the Initiate states that he has been purified four times, the same number of times that the Neophyte is purified and consecrated in the ceremony of the Neophyte. He then makes the long Negative Confession, stating to each Judge in turn that he is innocent of that form of Sin over which he judges. Then he invokes the Judges to do him justice, and afterwards describes how he has washed in the washing place of the South, and rested in the North, in the place called "Son of the Deliverers" and he becomes the Dweller under the Olive Tree of Peace, and how he was given a tall flame of fire and a sceptre of cloud which he preserved in the salting tank in which mummies were swathed. And he found there another sceptre called "Giver of Breath" and with that he extinguished the flame and shattered the sceptre of cloud, and made a lake of it. The initiate is then brought to the actual Pillars, and has to name them and their parts under the symbol of the Scales of a Balance. He also has to name the Guardian of the Gateway, who prevents his passage, and when all these are propitiated, the plea of the Hall itself cries out against his steps, saying "Because I am silent, because I am pure," and it must know that his aspirations are pure enough and high enough for him to be allowed to tread upon it. He is then allowed to announce to Thoth that he is clean from all evil, and has overcome the influence of the planets, and THOTH says to him:

"Who is He whose Pylons are of Flame, whose walls of Living Uraei, and the flames of whose House are streams of Water?" And the Initiate replies "Osiris!" And it is immediately proclaimed: "Thy meat shall be from the Infinite, and thy drink from the infinite. Thou art able to go forth to the sepulchral feast on earth, for thou hast overcome." Thus, these two chapters, which are represented by their illustrations (Note the illustrations referred to will follow in the next two papers on the Pillars.) upon the Pillars, represent the advance and purification of the Soul and its union with Osiris, the Redeemer, in the Golden Dawn of the Infinite Light, in which the Soul is transfigured, knows all, and can do all, for it is made One with the Eternal God.

KHABS AM PEKHT - KONX OM PAX - LIGHT IN EXTENSION!

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE PILLARS III

By

G.H. FRATER S.R.M.D.

The Pillars and the Meaning of the Hieroglyphics Inscribed on them, taken from the vignettes of the 17th, and 25th, Chapters of the "PER-M-HRU" or Egyptian Ritual Of The Dead.

In the explanation of the Symbols of the Grade of Neophyte, your attention has been directed to the general mystical meaning of the juxtaposition of the two Pillars: and therefore I will only ask you to notice that the Hieroglyphics of the one are painted in black upon a white ground, and those of the other in the same colours but reversed; the better to express the interchange and reconciliation of opposing forces, and the Eternal Balance of Light and Darkness which gives form to the Visible Universe. The black square bases represent Darkness and Matter wherein the Spirit, the Ruach Elohim formulated the Eternal Pronunciation of the Ineffable Name, that Name which the Rabbis of old have said:

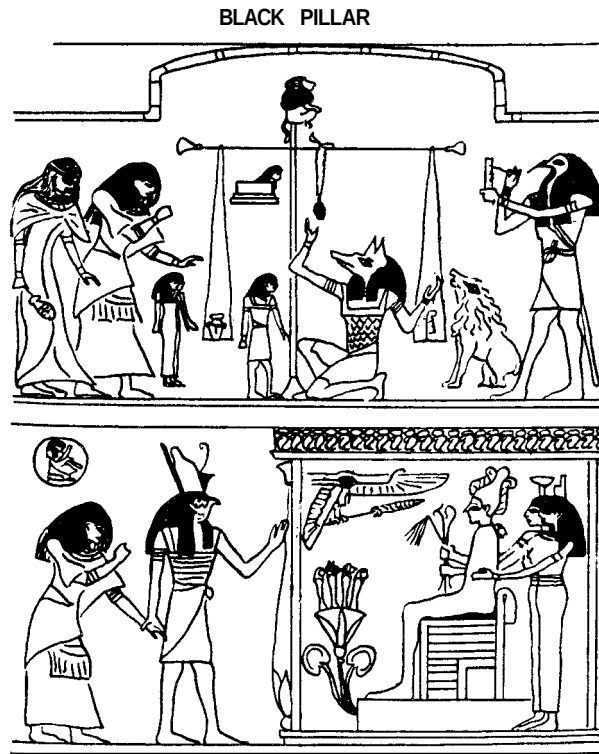
"Rusheth through the Universe; that Name before which rolled back the Darkness, at the Birth of the Morning of Time." The flame-red triangular capitals which crown the summit of the Pillars, represent the triune manifestation of the Spirit of Life, the "Three Mothers" of the "Sepher Yetzirah," the three Alchemical Principles of Nature, the Sulphur, the Mercury and the Salt. And each pillar is surmounted by its own Light-bearer though veiled from the Material World.

The Hieroglyphical figures upon the Pillars are taken from the vignettes of the 17th, and 125th, chapters of the "Ritual of the Dead," the Egyptian "Per-M-Hru." This celebrated and most ancient work is a collection of Mystical Hymns and Addresses in the form of a species of Ceremonial Ritual for the use of the soul after death, to enable it to unite itself to the Body of Osiris the Redeemer: and thenceforth in the Ritual is it no longer called the Soul, but it is called "the Osiris" of whom it is a member;

"I am the Vine, ye are the Branches" said the Christ of the New Testament: "I am a member of the Body of Osiris" said the purified and justified soul. The Soul, the Soul luminous and washed from Sin in the Immortal and Uncreated Light, united to Osiris, and justified Son of God, such is the subject of the great Egyptian Ritual; purified by suffering, strengthened by opposition, regenerate through Self-sacrifice. Nor is the "Ritual of the Dead" a work of comparatively recent time; for the great Egyptologists Birch and Bunsen assert that its origin is anterior to Menes and belongs probably to the pre-Menite Dynasty of Abydos, between 3100 and 4500 B.C. and it implies that at that period the system of Osirian worship and mythology was already in actual existence. Of all the chapters in the "Per-M-Hru," the 17th, is one of the oldest as shewn by its Gloss and Scholia, and it is the

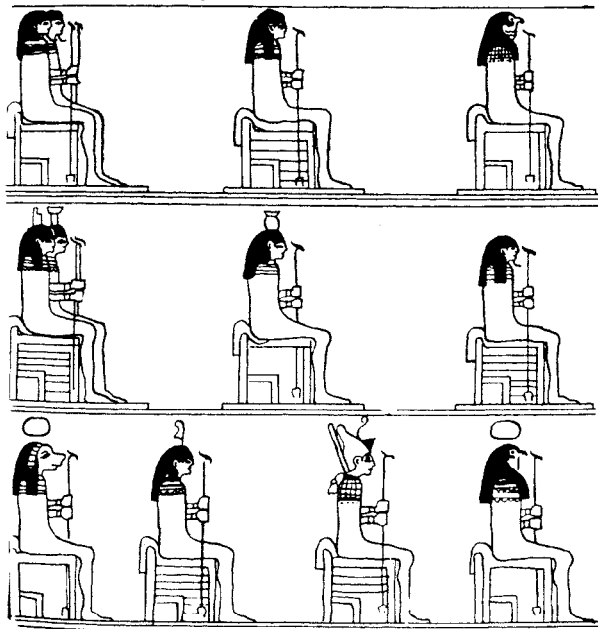
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symbols of this Chapter and the 125th, which form the designs on the Pillars before you; at the base of each of which rises the Lotus, symbolic of the New Life, regeneration and metempsychosis. In the Papyri which have these symbols is if the Abydos Dynasty be prior to Menes, who was said to be the first Human King. The pre-Menite Dynasties are said to be those of the Gods, the Demi-Gods, and the Menes, the hieroglyphical text of this chapter, a group of hieroglyphics recurs at intervals, the literal translation of which is, "the explanation." After these groups comes a short commentary or gloss on the preceding and more ancient text. According to the pre-cited authorities this gloss was mixed up with the text as early as 2,250 B.C. at a period long anterior to the era of Joseph and to that of the Trojan War; and the circumstances of its possessing a written commentary even at this date shows the much greater antiquity of the actual text. The especial title of the 17th chapter is "The Book of the Egyptian Faith," and its subject is a sort of Hymn of the Osirified soul, which may be partially and succinctly reproduced as follows:

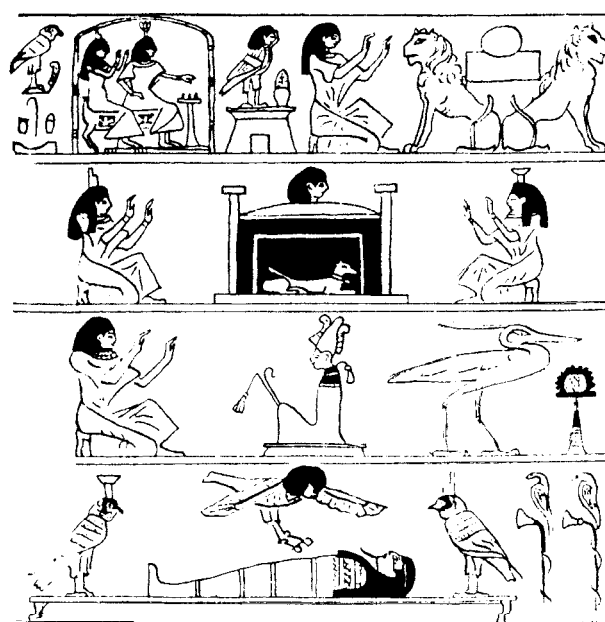


THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

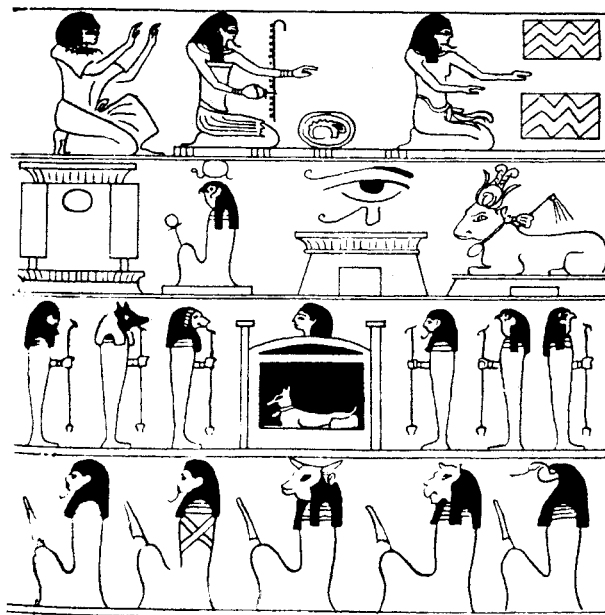
BLACK PILLAR 1



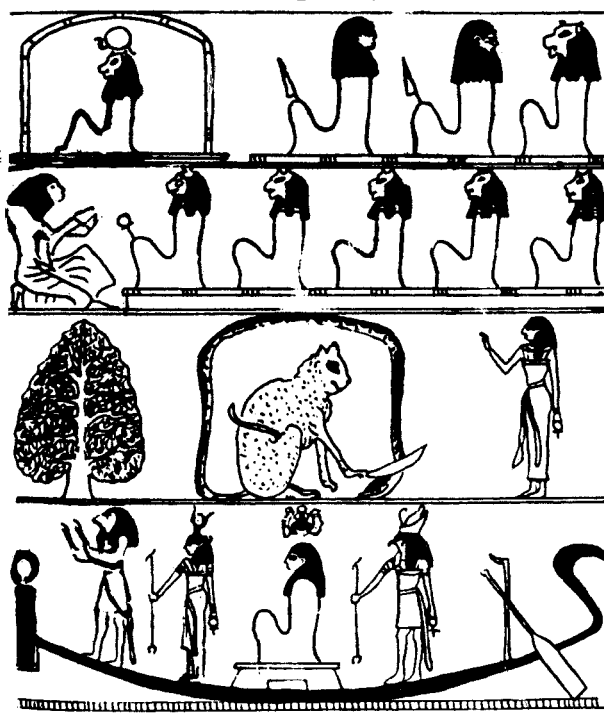
WHITE PILLAR I



WHITE PILLAR 2.



WHITE PILLAR 3.



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THE WORDS OF THE DEPARTED SPIRIT OSIRIS, SON OF GOD

"I am Toom, the Setting Sun, I am the only being in the firmament of Heaven.

I am Ra, the Rising Sun, I have passed from the gate of Death unto Life.

The Sun's power beginneth again after he hath set; he riseth again (so doth the justified Spirit of Man.)

I am the Great God begotten of himself; I can never be turned back by the Elementary Powers; I am the Morning, I know the Gate. (I ever rise again unto existence. I know the pathway through death unto life.)

(The date of Menes has been calculated as B.C. 5500. Others think earlier.)

The Father of the Spirit; the Eternal Soul of the Sun. He hath examined and He hath proved me. He hath found that I fought on Earth the battle of the good Gods, as He, my Father, Lord of the Invisible World ordered me to do.

I know the Great God who existeth in the Invisible.

I am the Great Phoenix which is in Annu, the former of my Life and my Being am I."

The symbols on the Columns beginning at the top of the one with the Black figures on a white ground are mystical representations of the various paragraphs of the 17th chapter. They show the symbol of Toom the setting sun; the past and the future. The Adoration of Toom of the West. The Abode of the West shown by the Jackal of Anubis in Shrine with Isis and Nephthys adoring The Adoration of Osiris, the Phoenix or Bennu.

The reformation of the Departed Spirit, shewn by the Soul descending to the Body on the bier, in the form of a human headed bird, when of dual manifestation, shown by the birds on either side of the prostrate mummy. So the purified Soul passes ever onward and upward, and still rises the mystical hymn. Purified, the Soul reaches the pools of the two Truths, shewn by the two quadrangular figures, it passeth through Amenti the Gate of the North, and through the Gate of Taser; and it saith to the Mystic Guardians: "Give me your strength, for I am made even as ye." Then comes the Mystical Eye of Osiris representing the Orb of the Sun; and the Cow symbolical of the Great Water, the blue firmament of Heaven. Next is the Adoration of the Lords of Truth behind the Northern Heaven: "Hail unto ye, ye Lords of Truth, ye Chiefs behind Osiris! ye followers of Her whose peace is sure." When the soul arrives at the Mystic Pool of Persea trees, wherein is Horus symbolised by the Great Cat who slays the Evil Serpent Apophis. Last of the Symbols of the 17th chapter is the Adoration of the Life of the Creator in His bark, and the uniting of the purified Soul with its Maker. The 125th chapter is called "The Hall of the Two Truths" and its full title is "The Book of Going to the Hall of the Two Truths, and of Separating a person from his Sins, when he has been made to see the Faces of the Gods." It opens with a solemn Adoration of the Lord of Truth, and the Ceremony of passing by the Forty-two Assessors of the Dead represented by seated figures. Then comes the weighing of the soul, and the Mystical Meaning of various parts of the Hall, the naming of which is insisted on by the various Guardians, and is similar to the Mystic Circumambulation of the Neophyte in the path of Darkness in the Grade when he has to name the Guardians of the Gates of East and West.

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The figures on the pillar represent the Soul introduced either by its own guide, or by the jackal-headed Anubis, the Guide in general of the Dead, into the Hall of Truth.

The Soul then watches the weighing of its actions in Earth-life, against a figure of Truth, in the Mystical Scales of Maat and Anubis.

Thoth, ibis-headed, records the judgement; and the Devourer stands ready to seize, if the soul has led an evil life.

Passing through this ordeal, the soul is then introduced into the presence of Osiris by Horus. Osiris sits in his Shrine upon a throne, with the Crook and Scourge, symbols of Mercy and Severity in his hands; behind him are Isis and Nephthys, the Goddesses of Nature and Perfection; and before him are the four Genii of the Dead upon the Lotus Flower, the emblem of the Metempsychosis. Thus the whole of the Symbols upon the pillars represent the advance and purification of the Soul, and its uniting with Osiris the Redeemer; in that Golden Dawn of an Infinite Light wherein the soul is transfigured; knows all and can do all; for it hath become joined unto Eternal Gods.

KHABS AM PEKHT - KONX OM PAX - LIGHT IN EXTENSION.

THE PILLARS IV

By

G.H. FRATER SUB SPE

THE WHITE PILLAR

The designs on this Pillar are taken from the Vignettes to the 17th Chapter of the Book of the Dead. This was inadvertently called by Lepsius the XVIth chapter. It is not, however, a chapter at all, but ornaments or illustrations (called Vignettes) intended to accompany the Hymn to the Rising Sun. The vignettes are slightly different in different papyri; those in the Papyrus of Ani are the best on the whole; those on the pillars are selected from several examples. The designs may be explained as follows: The first figure does not occur in the Papyrus of Ani, and varies in others. It is variously explained. Probably it is meant for an ideograph of the Hymn. The soul, figured by a bird, beholding the Truth (a feather). The two figures following are said by some Egyptologists to be the deceased and his wife playing drafts under a canopy. It is more probable however that his initiator or guide teaching him the ways of the kingdom of souls, by means of a game. He is moving a piece, he wears the Lotus headdress, and she has the crown of Nephthys. Following this are the souls of the deceased and his guide as two human-headed hawks on a pylon-shaped building. Note that the deceased, being united to Osiris, is called in the Ritual "Osiris" or "The Osirian." (Compare the Christian promise "That ye may be one with ME.")

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"Saith Osiris, after he hath come to this haven of rest, it is good for a man to recite these words, while he is yet upon earth. The deceased is next shown in adoration before two lions seated back to back and supporting the horizon with the sun's disc. The Lion on the right is called Sef ("Yesterday") and that on the left is Tau ("Tomorrow") "Who then is this? It is Tem, the Dweller in his disc, or (as others say) it is Ra, in his rising, in the Eastern horizon of heaven. He saith, "I am yesterday, I know tomorrow." Yesterday is Osiris, (the Deceased) and tomorrow is Ra on the day when he shall destroy the enemies of Neb-er-tcher, and when he shall establish as Prince and Ruler his son Horus."

The next figure, which is not in all of the papyri, represents a funeral chest, on which is the figure of Anubis the jackal, with Isis and Nephthys adoring, and the head of the deceased emerging from the chest. This may be an image of the resurrection. The chest is the abode of the West of the setting sun, and the hymn here commemorates the victory of Ra over death. There follows the deceased in adoration before the God Osiris Himself, bearing the Crook and Scourge, probably hailing him as the god of the Resurrection and so apparently following the previous symbol.

The next figure is also a resurrection symbol, the Phoenix or Bennu bird who is said to immolate himself once in a hundred year, and from his ashes emerges the new Phoenix (compare the blossoming of the aloe.) The Bennu bird is represented before a table of offerings. Next comes the mummy of the deceased, with the soul in the form of a human-headed bird hovering over and watched by Isis and Nephthys. The bird here represents the Ba or Bai, or spirit, the mind or mentality of the deceased, concentrated or projected. The Ka or astral form is usually represented by a figure of the deceased, being the shade or ghost.

Following this is the dual form of the Axe, which was the primeval symbol of the one God, Ner, of whom all the Gods of Egypt were forms; dual probably to symbolize the Union of Osiris with the all Father or of the deceased with Osiris, and crowned with the royal and sacred Uraeus. Isis and Nephthys are in the form of a Hawk as all are on that Astral plane. "Who then is this? I am the Bennu bird which is in Annu, and I am the keeper of the Volume of the Book of things which are and of things which shalt be. Who then is this body? It is Osiris, or (as some say) his dead body; his soiled garments. The things that are, and the things that shall be are his dead body. They are eternity and everlastingness. Eternity is the day, Everlastingness is the night. This is the cutting off of the corruptible in the body of Osiris. The deceased is next shown as again in adoration before the God of a million years. In his right hand is the sacred Ankh. Behind him is the symbol of years. He stretches his left hand over the pool containing the eye of Horus. The soul of the deceased now comes to the pools of the two Truths, or perhaps rather the pools of the dual manifestation of Truth shewn by the quadrangular figures, over which the God, Uacherura, or the Great Green Water presides, His two hands being extended over the two pools, that under his right hand, being the pool of Natron, and that under the left, the Pool of Nitre.

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The above is Budge's translation, but it is difficult to interpret.

Natron and nitre are the same substance, both words being derived from the Greek. The word natron was substituted in the 15th century for the older form nitrum. There are seven great Natron Lakes in Egypt. A solution of natron was used in embalming and the reference is probably to the million years (or ages) long duration of the body, prepared in the Great Green Lake or Natron Lake.

"The Begetter of millions of years is the name of one; Great Green Lake is the name of the other. Now as concerning the Great God who dwelleth therein, it is Ra Himself."

The next figure is a Pylon with doors called Restau, i.e., the "Gate of the Passages of the Tomb."

"What then is this? It is Restau, that is to say it is the Underworld, on the South of Na-Arut-f (this world is probably the same as An-rut-f, the place where nothing grows.) Now the gate of Tchesert is the gate of the Pillars of Shu, the Northern-Gate of the Tuat (under world) or (as the others say) it is the two leaves of the arbor through which the God Tem passeth when he goeth to the Eastern horizon of heaven." Next comes the Utchat or eye of Thoth, facing to the left above a Pylon. "What then is this? It is the right eye of Ra, which raged against Sel, when he sent it forth. Thoth raised up the hair, (i.e., a cloud) and brought the Eye, alive and whole, and sound, and without defect, to its Lord." The next figure is that of the Cow Meh-urt, the eye of Ra, with disc and horns, collar, and Menat, and whip.

"What then is this? I behold Ra who was born yesterday from the buttocks of the Goddess Meh-urt. His strength is my strength, and my strength is his strength. It is the watery abyss of heaven. It is the image of the eye of Ra in the morning at his daily birth. Meh-urt is the eye of Ra. Therefore Osiris (i.e., the deceased) triumphant, is a great one among the Gods, who are in the train of Horus. These words are spoken for him who loveth his Lord."

The next figure is somewhat obscure in all the vignettes. The variations may be due to the insertion of local symbols, or merely to the fancy of the artist. There is clearly a funeral chest, bearing the image of Anubis, which is called the district of Abtu; (Abydos) the burial place of the East. The head emerging therefrom is sometimes, as on our pillars, that of the deceased, sometimes (as in the Papyrus of Ani) it is the head of Ra, with two arms, and hands, each holding the Ankh, an emblem of life. In either case the symbology is the same. It is the burial and resurrection, whether of the deceased, or of Osiris whose nature he now partakes of, or of Ra himself, as symbolised by the Sun at sunset and at sunrise dying and rising again.

This figure and its attendants summarise the teaching. Accordingly right and left of the chest are the four Canopic Gods, whose office towards the mummy is to guard the jars containing the intestines of the deceased. Beyond these to right and left are two watchers or guides bearing the Phoenix headed wand. The text of the Ritual here alludes to seven Khus,

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whom Anubis appointed to be the protectors of the dead body of Osiris, and seven Gods whose functions is not clearly indicated. We have seven God forms seated, lion forms with the deceased in adoration. Into the complete symbology of this it is impossible here to enter. The meaning of the duplicated series of seven, belongs to the higher grades where it will be fully expounded as also will the kneeling figure of the deceased in adoration before the lion-form with the sacred Ankh or sign of Life.

In the next figure we have the cat, emblem of the sun or of Ra himself cutting off the head of the serpent Apep, Apepi or Apophis typical of darkness under the Persea tree (or the holy tree) said by some to be the Acacia, a glyph of the Rising Sun. Finally we have the deceased in the sacred boat guided by Thoth, escorted by Ra who has the symbol of the sun, and Horus who bears the crowns of Upper and Lower Egypt and both carry the Phoenix-headed wand in the right hand, and the sacred Ankh, Crux Ansata, or image of life in the left. Over his head is the Scarab, symbol of the Creator. In front of the boat is the rising Sun. Thus the general design of the White Pillar is a pictorial synthesis of the gradual freeing of the soul from the body, left to be mummied and its union with Osiris, Lord and Judge of the Dead and of the resurrection, the sun in his rising. The hymn to the Rising Sun resumes these ideas.

THE BLACK PILLAR

This needs comparatively little explanation beyond what is contained in the official lecture. The design on the pillar is adapted from the Vignette to the 125th chapter of the Book of the Dead. It represents the deceased passing by the forty-two assessors, to the Hall of Judgment, where the soul is weighed, previous to being conducted into the presence of Osiris. In the original vignette to the Papyrus of Ani, which is reproduced in the coloured frontispiece to Budge's Book of the Dead, the Assessors are represented above the text. In the Black Pillar they occupy the upper rings of the design being followed by the introduction of the deceased to the Hall of Judgment. Note that both in Budge's frontispiece and in the design on the Pillars there are only twelve assessors figured. The reasons of the selection in the case of the Black Pillars will appear in the higher grades; it cannot be given to the Outer. The names of those figured are Sa and Hu, sitting together, then Hathor, then Horus, then Isis and Nephthys (or more probably the twin Maati wearing the head-dresses of Isis and Nephthys because inclining towards their symbology) then Nut, Seb, Tefnut, Shu, Temu, and Ra-Harmachis. Any student who is familiar with Egyptology, considering the attributes of these Gods, and comparing them with the stations at which the Neophyte is halted in the course of the Neophyte Ritual, and the words there spoken, may draw some conclusion as to their functions, and the reason for their selection, all of which will be fully expounded in the higher grades.

There follows the deceased being brought into the Judgment Hall by his guide (or as Egyptologists say his wife) and here his personality is divided into three parts, His heart which is represented as a vase-shaped vessel, called in Egyptian Ab, the Ka or shade being called the reflex of the human form of the deceased, stands by waiting the decision the Bai

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or Bar, the mind or mentality, is represented by a Sphinx like form above. The Papyrus of Ani adds a human-headed bird on a pylon and there are other symbolisms also which will occur to the student of Egyptology. On the Black Pillar a duplicated form of the Maati is taken to represent the higher aspirations of the soul of the deceased. Notice that the guide or introducer of the deceased carries a sistrum. The symbolism of this will be shewn later. The soul or heart is weighed against a feather symbolic of truth, as being swayed by the least breath, recording faithfully all that transpires. (In some of the Papyri it is an image of the Goddess of Truth herself with feather head-dress). Anubis with mask of the dog or Jackal brings the soul to the Judgment and watches the tongue of the balance. Thoth, Ibis headed records the result. The devourer waits to snatch the soul of the evildoer if condemned or found wanting in the balance. Horus then conducts the soul, being now the deceased undivided (or re-united) to the presence of Osiris. himself seated on a throne under a canopy bearing the rod and scourge of Mercy and Severity and the Phoenix-headed wand, and crowned with the crowns of Upper and Lower Egypt, and mummied (because he is the god of the Dead). Before him on a Lotus are the four children of Horus the Canopic gods. Behind him are Isis and Nephthys, the Goddesses of Nature. The Black Pillar symbolizes the pathway of darkness, the Negative Confession, as the White Pillar represents the Hymn to the Rising Sun, the Pathway of Light, and the Positive Confession. Between the two is the straight and narrow path that must be trodden by the initiate. Hence in every grade and at every advance between the Pillars is the pathway and when the higher grades are reached, more complete knowledge of the symbolic designs on them is unfolded. And this shall suffice for the present.

THE GARDEN OF EDEN BEFORE THE FALL

(Note: the two coloured pictures of the Garden Before and After the Fall are located in the Colour Plate section of this text.)

This diagram is described in the Practicus Ritual. It shows in a glyph the teaching proper to the Practicus on entering the Sephirah HOD which he has reached by the Paths of SHIN and RESH from MALKUTH and YESOD respectively.

At the summit are the THREE SUPERNAL SEPHIROTH summed up into ONE AIMA ELOHIM, the Mother Supernal - The Woman of the Apocalypse clothed with the SUN, the MOON under her feet, and on her head the Crown of Twelve Stars.

It is written 'So the Name JEHOVAH is joined to the Name ELOHIM, for JEHOVAH planted a Garden Eastward in Eden.' From the Three Supernals follow the other Sephiroth of THE TREE OF LIFE. Below the TREE, proceeding from MALKUTH is THE TREE OF KNOWLEDGE of GOOD AND of EVIL which is between the Tree of Life and the World of Assiah or Shells, represented by the Coiled up DRAGON with Seven Heads and Ten Horns - being the Seven Infernal Palaces and the Ten Averse Sephiroth. (These are described in the text of the Rituals but are not read to the Candidate at his Grade. When

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studying this diagram, these descriptions should be looked up, but they are not required for the exam.)

The River NAHER flows forth from the Supernal Eden and in DAATH it is divided into Four Heads.

Pison: Fire-flowing to GEBURAH where there is Gold.

Gihon: Water-the Waters of Mercy, flowing into CHESED.

Hiddikel: Air-flowing into TIPHARETH.

Phrath (Euphrates): Earth-flowing into MALKUTH.

It is written "In DAATH the Depths are broken up and the Clouds drop down dew."

The word Naher has the meaning 'perennial stream' 'never failing waters' as opposed to other words meaning Torrent or Brook.

The River going out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal proceeding from the Throne, on either side of the Tree of Life, bearing all manner of Fruit.

Thus the Rivers form a Cross and on it The GREAT ADAM, the SON who is to rule the Nations, was extended from TIPHARETH and his arms stretch out to GEBURAH and GEDULAH, and in MALKUTH is EVE, supporting with her hands the TWO PILLARS.

THE GARDEN OF EDEN AFTER THE FALL

This diagram is described in the Philosophus Ritual. It shows in a glyph the teaching proper to a Philosophus on entering the Sephirah NETZACH which he has reached by the Three Paths of QOPH, TZADDI, and PEH from the SEPHIROTH - MALKUTH, YESOD and HOD respectively.

The Great Goddess EVE, being tempted by the fruits of the TREE OF KNOWLEDGE whose branches tend upwards to the seven lower Sephiroth, but also downward to the Kingdom of Shells, reached down to them and the two pillars were left unsupported.

Then the Sephirotic Tree was shattered. She fell and with her fell the Great ADAM. And the Great Red Dragon arose with his seven heads and ten horns, and EDEN was desolated and the folds of the Dragon enclosed MALKUTH and linked it to the Kingdom of the Shells.

And the heads of the Dragon rose into the seven lower Sephiroth, even up to DAATH at the feet of Aima Elohim.

Thus were the four Rivers of EDEN desecrated and the Dragon Mouth gave forth the Infernal Waters in DAATH and this is LEVIATHAN, The Piercing and Crooked Serpent.

But TETRAGRAMMATON ELOHIM placed the Four Letters YHVH of the NAME and the Flaming Sword of the Ten Sephiroth between the devastated Garden and the Supernal Eden, that this should not be involved in the Fall of ADAM.

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And it became necessary that a Second Adam should arise to restore the System, and thus, as ADAM had been spread on the Cross of the Four Rivers, so the Second ADAM should be crucified on the Infernal Rivers of the four armed Cross of DAATH, yet to do this He must descend into the lowest, even MALKUTH the Earth, and be born of her. (Psalm 74. 'Thou breakest the Heads of Leviathan in pieces.')

And on the Dragon Heads were the names of the eight Kings of EDOM and on his horns the names of the Eleven Dukes of EDOM, for DAATH having developed in the Dragon a new Head, the Seven Headed Dragon with Ten Horns became Eight Headed and Eleven Horned. (Genesis, 36, v31 to 43. Chronicles 1, v43 to 54.)

The Edomites were the descendants of Esau who sold his birthright. Their Kings came to symbolise unlawful and chaotic forces.

Don't dismiss these Altar Diagrams too readily. They are really very profound. They should be studied and meditated upon to correlate them with all the contents of one's psyche. Perhaps a few words quoted from *What You Should Know About The Golden Dawn*, (Falcon Press, 1983), would be suggestive in this connection.

"In two Altar diagrams - one called the Garden of Eden shown in the Practicus Grade, and the other called The Fall, shown in the Philosophus Grade, all these ideas are expanded and synthesised. They should be carefully studied and receive long meditation, for in them are many clues to the spiritual and psychological problems which beset the traveller on the Path, and they resume the entire philosophy of Magic. Many hints, moreover, which may be found useful as assisting meditation are contained in The 'Curse' from a Philosophical Point of View in the second volume of Blavatsky's *Secret Doctrine* in connection with the Prometheus myth and the awakening of Manas, mind.

The first depicts a personified representation of the three fundamental principles in Man. Each of these is apparently separate, functioning independently on its own plane without cooperation with, because unaware of, either the higher or the lower. Principally, it represents man in the now departed morning of the race, in the primary rounds of evolutionary effort when not yet had self-consciousness been awakened or won by self-induced and self-devised efforts, and when peace and harmony prevailed both within and without by right of heritage rather than through personal labour. The diagram appears in the Water grade of Practicus, since Water is a fitting representation of this placid peace. At the summit of the diagram stands the Apocalyptic woman clothed with the Sun of glory, crowned with the twelve stars, and the moon lying at her feet. Her symbolism pertains to the supernal essence of mind, representing thus the type and symbol of the glittering Augoeides, the Neschamah. "It is," remarks Jung, describing an analogous conception in *Secret Of The Golden Flower*, "a line or principle of life that strives after superhuman, shining heights." At the base of the tree stands Eve, the Nephesch, who, in opposition to this divine Genius, stands for the "dark, earth-born, feminine principle with its emotionality and instinctiveness reaching far back into the depths of time, and into the roots of physiological continuity." Between the two stands Adam, supported by the

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fundamental strength of Eve, the Ruach or Ego not yet awakened to a realisation of its innate power and possibility. From the larger point of view he represents the race as a whole and is "the personified symbol of the collective Logos, the 'Host,' and of the Lords of Wisdom or the Heavenly Man, who incarnated in humanity." Otherwise he represents the individual candidate on the Path just prior to the awakening of the "sleeping dogs" within his being.

Beneath these three figures sleeps a coiled many headed dragon, silent, unawakened, still. None it would seem is aware of that latent power, titanic and promethean, coiled beneath, the active magical power centred in man, the libido, neutral, neither good nor evil in itself.

Very similar in some respects to the foregoing is the diagram revealed in the Philosophus grade. As the peace of Eden as shown during the Water grade, so in the Grade of Philosophus the power of Fire is shown to have called forth catastrophe. Formerly coiled beneath the tree, the hydra-headed Dragon in this Diagram has usurped its proper place, and its several horned heads wind their way up into the very structure of the Tree of Life, even unto Daath. Lured downwards by the Tree of Knowledge (and we may remember in what sense the Bible speaks of the verb "to know") towards the "darkly splendid world wherein continually lieth a faithless depth," Eve, the lower self, ceases to give support to Adam; she has yielded to the awful fascination of the awakening psyche. Far easier is it to fall than to climb to the distant heights. Yet the Fall is catastrophic only from one viewpoint. The awareness of the rise of the Dragon endows man also with consciousness of power, and power is life and progress. The Dragon is the symbol of the enemy to be overcome, as well as, when eventually conquered, the great prize to be won at the end.

The Qabalistic Sephirah of Daath is the conjunction of Chokmah and Binah on the Tree of Life, the child of Wisdom and Understanding thus Knowledge. It refers to the symbolic sphere formed within or above the Ruach by means of experience, and this assimilated becomes transmuted into intuition or faculty of mind. But fundamentally it is the ascent of the Dragon, or, if you wish, the obsession of the personality by a welling up of the unconscious archetypes, which first renders Daath a possibility; it is the Fall which is responsible for the acquisition of self-knowledge. Thus "it stands proven," claims Blavatsky "that Satan, or the Red Fiery Dragon, the 'Lord of Phosphorus,' and Lucifer, or 'Light-bearer,' is in us, it is our mind, our tempter and Redeemer, our intelligent liberator and saviour from pure animalism." In the evolutionary scheme the Fall occurs through a higher type of intelligence coming into close contact with nascent humanity, thus stimulating the psyche of the race - or so the magical tradition has it. The recapitulation of this epoch within the individual sphere of consciousness proceeds through the technique of initiation whereby the Red Dragon is stirred into activity through contact with the fructifying powers of the elements. The use of the divine prerogative brought about by the magic of experience, the awakening of Daath, brings disaster at first, because the awakened psyche is imperfectly understood and so abused for personal ends. But that very disaster

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and that abuse confers the consciousness of self. Consequently, the realisation of sorrow as it impinges on the personality and an understanding of its causes must inevitably constitute the first impetus to perform the Great Work, even as it comprises the motive first to seek the services of the analytical psychologist. This impetus and this self-consciousness are the prime implications of Daath. Its signification is a higher type of consciousness, the beginning of a spiritual rebirth. It acts as a self-evolved link between the higher Self on the one hand at peace in its Supernal Eden, and the human soul on the other, bound by its fall to the world of illusion and sense and matter. But until that self-consciousness and acquired knowledge are turned to noble and altruistic ends, sorrow and suffering are the inevitable results. Continually will the Red Dragon, the inverted power of the eros, ravish the little kingdom of self until such time as we lift ourselves up to the diviner parts of our human nature, thus conquering the foe by driving it back to its proper realm, using but neither ignoring nor repressing experience and its fruits to transcend our own personal limitations.

Let me quote a few especially appropriate lines from Jung in connection with this Fall, when the fundamental basis of the Ruach has been attracted to the kingdom of shells, and when Malkuth has been completely cut off from the other Sephiroth,

"Consciousness thus torn from its roots and no longer able to appeal to the authority of the primordial images, possesses a Promethean freedom, it is true, but it also partakes of the nature of a godless hybris. It soars above the earth, even above mankind, but the danger of capsizing is there, not for every individual to be sure, but collectively for the weak members of such a society, who again Promethean-like, are bound by the unconscious to the Caucasus." It will not do, then, for the Adept to be cut off from his roots, but he must unite and integrate his entire Tree, and train and develop the titanic forces of the unconscious so that they become as a powerful but docile beast whereon he may ride. (The diagram discussed in the next paragraph will be found in the colour plate section.)

The Adeptus Minor grade continues the theme of these two diagrams. Escorted into the Vault, the Aspirant is shown the lid of the Tomb of Osiris, the Pastos wherein is buried our Father Christian Rosenkreutz, and on that lid is a painting which brings fulfilment to the narrative of the preceding diagrams. It is divided into two sections. The lower half of the painting depicts a figure of Adam, similar to his presentation in the Practicus grade, though here the heads of the Dragon are falling back from the Tree, showing the Justified One, the illuminated adept, by his immolation and self-sacrifice rescuing the fallen kingdom of his natural self from the clutches of an outraged eros. But above this, as though to show the true nature behind the deceptive appearance of things, is illustrated a noble figure of majesty and divinity, described in the Ritual in these words. "And being turned I saw seven golden light-bearers, and in the midst of the Light-bearers, one like unto the Ben Adam, clothed with a garment down to the feet, and girt with a golden girdle. His head and his hair were white as snow, and his eyes as flaming fire; his feet like unto brass as if they burned in a furnace. And his voice like the sound of many waters. And he had in his right hand seven stars, and out of his mouth went the Sword of Flame, and his countenance was as the Sun in his strength."

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It is to effect this redemption of the personality, to regenerate and transmute the enormous power of the Red Dragon, and attempt to bring the individual to some realisation of his potential godhead, that is the object of the Adeptus Minor ceremony. It is for this reason that I hold that the Golden Dawn or magical technique is of supreme and inestimable importance to mankind at large. In it the work of academic psychology may find a logical conclusion, so that it may develop further its own particular contribution to modern life and culture. For the system indicated the psychological solution of the anima problem. "Arise! Shine! For thy light is come!"

ON THE GENERAL GUIDANCE AND PURIFICATION OF THE SOUL

Learn first, O Practicus of our Ancient Order, that true Equilibrium is the basis of the Soul. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?

Know then that as Man is born into this world amidst the darkness of Nature and the strife of contending forces, so must his first endeavour be to seek the Light through their reconciliation. Thus, thou who hast trial and trouble of this life, rejoice because of them, for in them is strength, and by their means is a pathway opened unto that Light Divine.

How should it be otherwise, O man, whose life is but a day in Eternity, a drop in the Ocean of Time? How, if thy trials were not many, couldst thou purge thy soul from the dross of Earth?

Is it but now that the higher life is beset with dangers and difficulties; hath it not been ever thus with the Sages and Hierophants of the past? They have been persecuted and reviled, they have been tormented of men, yet through this has their glory increased. Rejoice, therefore, O Initiate, for the greater thy trial, the brighter thy triumph. When men shall revile thee and speak against thee falsely, hath not the Master said "Blessed art thou." Yet, O Practicus, let thy victories bring thee not vanity, for with increase of knowledge should come increase of wisdom. He who knows little, thinketh he knows much; but he who knoweth much hath learned his own ignorance. Seest thou a Man wise in his own conceit? There is more hope of a fool than of him.

Be not hasty to condemn another's sin. How knowest thou that in his place thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself? Be thou well sure of this, that in slander and self-righteousness is sin. Pardon therefore the sinner, but encourage not the sin. The Master condemned not the adulterous woman, but neither did he encourage her to commit the sin.

Thou therefore who desirest magical gifts, be sure that thy soul is firm and steadfast, for it is by flattering thy weakness that the Evil One will gain power over thee. Humble thyself before thy God, yet fear neither man nor spirit. Fear is failure and the forerunner of failure; and courage is the beginning of virtue. Therefore fear not the spirits, but be firm and courteous with them, for this too may lead thee into sin. Command and banish the Evil

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ones. Curse them by the Great Names of God, if need be; but neither mock nor revile them, for so assuredly thou wilt be led into error.

A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind. His actions affect not himself only, but also those with whom he is brought into contact, either for good or for evil.

Neither worship nor neglect the physical body, which is thy temporary connection with the outer and material world. Therefore let thy mental equilibrium be above disturbances by material events. Restrain the animal passions and nourish the higher aspirations; the emotions are purified by suffering.

Do good unto others for God's sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude. Remember that unbalanced force is evil, that unbalanced severity is but cruelty and oppression, but that also unbalanced Mercy is but weakness which would allow and abet evil.

True prayer is as much action as Word; it is Will. The gods will not do for man what his higher powers can do for himself, if he cultivate Will and Wisdom. Remember that this Earth is but an atom in the Universe, and thou thyself but an atom thereon. And that even couldst thou become the God of this Earth whereon thou crawlest and grovellest, thou wouldst even then be but an atom and one among many. Nevertheless, have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wilfully to reject spiritual truth, but every sin and act leaveth its effect.

To obtain magical Power, learn to control thought. Admit only true ideas which are in harmony with the end desired, and not every stray and contradictory idea that presents itself. Fixed thought is a means to an end; therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of the thought, and therefore it hath been said that "the thought of foolishness is sin." Thought therefore is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do? Therefore, as has been already said, establish thyself firmly in the Equilibrium of Forces, in the center of the cross of the elements, that Cross from whose centre the creative word issued in the birth of the dawning universe.

As it was said unto thee in the Grade of Theoricus: "Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong like the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images like the Undines, but avoid idleness and changeableness. Be laborious and patient like the gnomes, but avoid grossness and avarice." So shalt thou gradually develop the powers of thy Soul and fit thyself to command the spirits of the elements.

For wert thou to summon the Gnomes to pander to thy avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure creatures of God's creation to fill thy coffers and to satisfy thy lust for Gold? Wouldst thou defile the

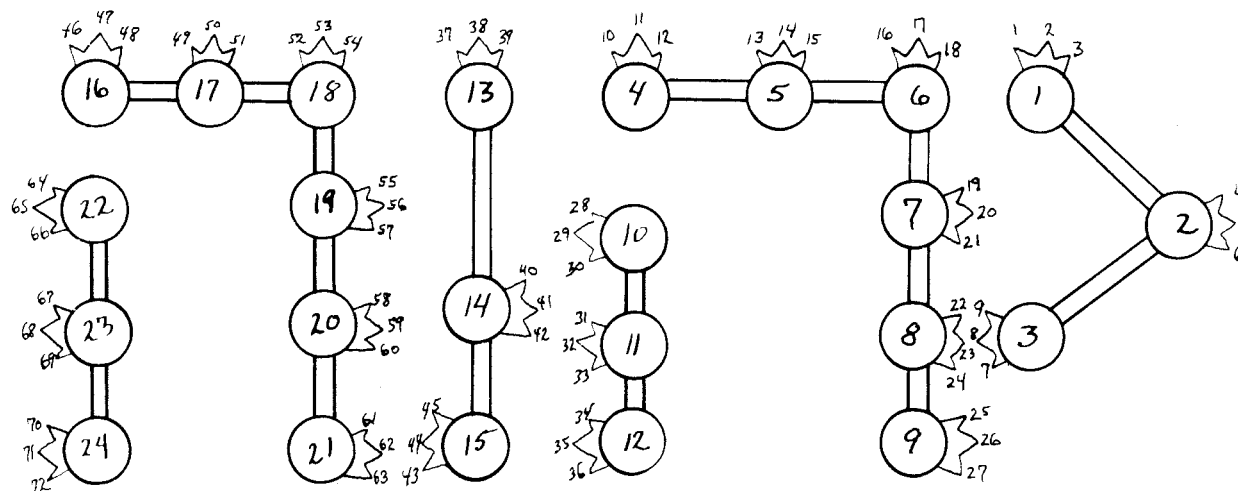
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Spirits of driving Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Water to pander to thy lust and debauchery? Wouldst thou force the Spirits of the evening breeze to minister to thy folly and caprice?

Know that with such desires thou canst but attract the evil and not the good, and in that case the evil will have power over thee. In true religion there is no sect. Therefore take heed that thou blaspheme not the name by which another knoweth his God for if thou doest this thing in Jupiter, thou wilt blaspheme YHVH; and in Osiris YEHESHUAH.

**"Ask of God and ye shall have,
Seek and ye shall find.
Knock, and it shall be opened unto you."**

SHEM HA-MEPHORESCH THE 72 FOLD NAME



This refers to the Seventy Two Names of the Expounded Name YHVH.

Four is the number of the letters of the Tetragrammaton. Four is also the number of the letters of the name ADNI which is its representative and key. The latter name is bound with the former and united thereto, thus IAHDVNHY forming a name of 8 letters. 8×3 , the number of the Supernal Triad, yields the 24 thrones of the Elders of the Apocalypse, each of whom wears on his head a golden crown of three rays, each ray of which is a name, each name an Absolute Idea and Ruling Power of the great name YHVH Tetragrammaton.

The number 24 of the thrones multiplied by the 3 rays of the crown which equals 72, the name of God of 72 letters, which is thus mystically shown in the name YHVH, as under: (Or as the book of Revelation says: "When the living creatures (the four Kerubim the Letters of the Name) give glory to Him, etc. the four and twenty elders fall down before Him and cast

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their crowns before the Throne, etc." (that is the Crowns, which each bear 3 of the 72 Names, and these 72 names are written on the leaves of the Tree of Life which were for the healing of the nations.)

These are also the 72 names of the ladder of Jacob on which the Angels of God ascended and descended. It will presently be shown how the 72 Angelic names are formed from the 72 Names of the Deity, and also how their signification is to be found. The 72 Names of the Deity are thus obtained. The 19th, 20th, and 21st verses of the XIV Chapter of the Book of Exodus each consist of 72 letters.

(The English translation is:) 19th verse: "And the Angel of the Elohim, that went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them and stood behind them."

20th verse: "And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness (to the first) but it gave light by night (to these); and the one came not near unto the other all the night."

21st verse: "And Moses stretched out his hand over the sea, and the Lord drove back the sea with a strong east wind all that night and made the sea dry land, and the waters divided."

These three verses are now to be written at length one above the other, the first from right to left, and the second from left to right, and the third from right to left; and as they contain 72 letters, there will be 72 columns of three letters each. Then each column will give a word of three letters, and there will be 72 names of three letters each, which are the Shem ha Mephoresch or 72 Names of the Deity, expounding the Powers of the name YHVH.

From these names 72 Names of Angels are formed by the addition of, in some cases, the suffice YH which signifies Mercy and Beneficence, or in others of the suffice AL which signifies Severity and Judgment. Or as it is said: "And the Name is in Him, etc."

These 72 Angels rule over the 72 Quinances or sets of 5° of the Zodiac, and therefore each decanate or set of 10° of a Sign has 2 Quinances, and each sign has 3 decanates, which are again allotted to the Planets in regular order. This is the formation as given above (each Angel's name containing 5 letters and each name of Deity 3.).

These then are the Schem ha-Mephoresch or 72 Angels bearing the Name of God, classed into nine sets of 8, each answering to the nine choirs of Angels, and also divided into 4 great divisions of 18 each, each division under the Presidency of one of the four letters of the Name YHVH.

They are further classed as belonging to the decanates of the Zodiac as follows: 2 Quinances to each decanate. The first division of 3 Signs is under the Presidency of Y, the letter of Fire. The second Division of 3 signs, headed by the Watery sign Cancer, is under the Presidency of H the Letter of Water. The third division of 3 Signs headed by the Airy Sign Libra is under the Presidency of VAU, the letter of Air. And the 4th division of 3 signs headed by the Earthy Sign Capricorn is under the Presidency of HEH final, the letter of Earth.

But it should be remembered that the most powerful rule of Y of Tetragrammaton is over the Fiery Triplexity; that of H over the Watery Triplexity; that of Vau over the Airy

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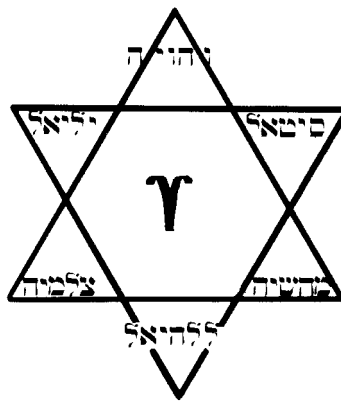
Triplicity; and that of H final over the Earthy Triplicity.

In the 22nd chapter of the Apocalypse of St. John it is said that "The Tree of Life which bare Twelve manner of fruits and yielded her fruit every month, and the leaves of the Tree were for the healing of the Nations. And there shall be no more curse; but the Throne of God and of the Lamb shall be in it."

This is exemplified in the drawing taken from the 3-8 Altar Diagram. The "Twelve Manner of fruits yielded every month" answer to the signs of the Zodiac and the Twelve Tribes of the Sons of Jacob. Also to the twelve apostles. The healing leaves are those of Schem ha-Mephoresch or the divided Name of Zauir Anpin, the Microprosopus, the Christ, the Lamb of Elohim, whose Throne is in the Tree, from which Throne issues the River of the Waters of Life.

The Seventy two leaves of the Tree of Life are Zauir Anpin or Microprosopus.

Now the Twelve Sons of Jacob go down into Egypt, that is the Kingdom, Malkuth, which has been destroyed in the Fall, and cut from the Sephirotic Tree by the intersecting folds of the great Dragon who then becomes its Ruler as shown in the great Altar Diagram of the 4-7 grade. "Behold, I am against thee, Pharoah, King of Egypt, the great dragon that lieth in the midst of the Rivers." And the first of the sons of Jacob who goeth down is Joseph whose two Tribes, Ephraim and Manasseh, balance each other in Chesed and Geburah. That is to say, that there first comes down into the desolated Earth the combined power of Mercy and Severity. And Ephraim, the Kerubic sign of the Ox, is the natural ruler of Earth in Malkuth, under the power of H final of the Holy Name, the Bride, Eve, and the Queen. And the Schem ha-Mephoresch, the 72, are found in the number of the family of Jacob's sons is 70; and Jacob and Joseph equals 72. But the then ruling Pharoah, corresponds more to Hadar amongst the Edomite Kings, as representing one of not so evil a tendency. Yet as the Apocalyptic symbol of the Lamb and the Airy Sign which leads off the Schem ha-Mephoresch is Chesed; one opposed to the evil symbol of the Dragon, so is every shepherd an abomination to the Egyptians, who yet are friendly with the Ox symbol, the Kerubic Ruler of Earth, and therefore is it symbolically said by the Children of Israel that their business has been about cattle and not about sheep.



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But the name YHVH, the Son, the Microprosopus is not therein established till the Ten Sephiroth have sent forth their Judgment upon the land of Egypt, i.e., the Ten Plagues. And therefore it is only when YHVH interposes between Egypt and Israel that the verses occur in Exodus which show forth the Schem ha-Mephoresch. There are also other ways of making sets of 72 names out of these verses, Exodus xiv, v. 19, 20 and 21, e.g., by writing them all from right to left, and so on, and also by permutation of the letters by any rule of Temurah. The meanings of these are then to be found as herein after shown for the regular Schem ha-Mephoresch.

It is worthy of note that all the letters of the Alphabet except Gimel are employed in the Schem ha-Mephoresch. This letter Gimel whose numerical value is 3, is therefore the key of their construction, they being grouped together in words of three letters each. Furthermore, there are 360° in the Zodiac, and this divided by 5 gives 72° which is the interval between the points of a regular pentagram inscribed within a great circle. Also the number 72 equals 6 x 12 which equals 72 cubes or Hexagrams, so that each Hexagram will represent by its Angles the 6 Quinancies of a Sign, the Sign itself being written in the centre, e.g., in any order that may be required.

The meaning of these 72 names of God, of the Angels of the Schem ha-Mephoresch are then collected in the following manner from those 72 verses taken from different Psalms, in each of which the name YHVH appears, save in the case of the 70th, YBM:

Here follow in detail the Psalms mentioned, showing the method of extracting the angelic Names. (The important point here is the significance of the meaning of each Name, a meaning which occurs in no other place in these documents.)

THE 72 NAMES AND THEIR MEANINGS

1. VAHAVIAH is God the Exalter.
2. YELAYEL is Strength.
3. SAITEL is Refuge, Fortress and Confidence.
4. OLMIAH is Concealed, Strong.
5. MAHASHIAH is Seeking safety from Trouble.
6. LELAHHEL is Praiseworthy, declaring His works.
7. AKAIAH is long suffering.
8. KEHETHEL is Adorable.
9. HAZAYEL is Merciful.
10. ALDIAH is Profitable.
11. LAVIAH is to be exalted.
12. HIHAAYAH is Refuge.
13. YEZAHEL is Rejoicing over all things.
14. MEBAHHEL is Guardian, Preserver.
15. HARAYEL is Aid.
16. HOQMIAH is Raise up, Praying day and night.

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17. LAVIAH is Wonderful.
18. KELIAL is Worthy to be invoked.
19. LIVOYAH is Hastening to hear.
20. PHEHILYAH is Redeemer, Liberator.
21. NELOKHIEL is Thou alone.
22. YEYAYIEL is Thy right hand.
23. MELOHEL is Turning away evil.
24. CHAHAVIAH is Goodness in Himself.
25. NITHAHIAH is Wide in extent, the enlarger, wonderful.
26. HAAYOH is Heaven in secret.
27. YIRTHIEL is Deliverer.
28. SAHYOH is Taker away of evils.
29. REYAYEL is Expectation.
30. EVAMEL is Patient.
31. LEKABEL is Teacher, instructor.
32. VESHIRIAH is Upright.
33. YECHAVAH is Knower of all things.
34. LEHACHIAH is clement, merciful.
35. KEVEQIAH is To be rejoiced in.
36. MENDIAL is Honourable.
37. ANIEL is Lord of Virtues.
38. CHAAMIAH is The hope of all the ends of the earth.
39. REHAAIEL is Swift to condone.
40. YEYEZIEL is Making joyful.
41. HEHIHEL is Triune.
42. MICHAEL is Who is like unto Him.
43. VAVALIAH is King and Ruler.
44. YELAHIAH is Abiding for ever.
45. SALIAH is Mover of all things.
46. AARIEL is Revealer.
47. AASLAYOH is Just Judge.
48. MIHAL is Sending forth as a Father.
49. VEHOUEL is Great and lofty.
50. DENEYEL is Merciful Judge.
51. HECHASHYAH is Secret and Impenetrable.
52. AAMAMIAH is Covered in darkness.
53. NANAEL is Caster down of the proud.
54. NITHAEL is Celestial King.
55. MIBAHIAH is Eternal.
56. POOYAEL is Supporting all things.
57. NEMAMIAH is lovable.

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- 58. YEYEELEL is Hearer of cries.
- 59. HEROCHIEL is Permeating all things.
- 60. MITZRAEL is Raising up the oppressed.
- 61. VEMIBAEI is The Name which is over all.
- 62. YAHOHIEL is The Supreme ends, or essence.
- 63. AANEVAL is Rejoicing.
- 64. MACHAYEL is Vivifying.
- 65. DAMABAYAH is Fountain of wisdom.
- 66. MENQEL is Nourishing all.
- 67. AAYOEL is Delights of the sons of men.
- 68. CHABOYAH is Most liberal giver.
- 69. RAHAEL is Beholding all.
- 70. YABOMAYAH is Producing by His word.
- 71. HAHAYEL is Lord of the Universe.
- 72. MEVAMAYAH is End of the Universe.

The 78th Psalm: "Give ear, o my people" etc. has also 72 verses which again refer to the Schem ha-Mephoresch. As before shewn, the Quinancies of the Zodiac ruled by these 72 names of Angels are classed in pairs in the 36 decanates or phases of 10° in each Sign. These signs and decanates have again their ruling angels and intelligences.

THE MAGICAL IMAGES OF THE DECANS

To each decanate certain magical images and characteristics are allotted, as follows:

ARIES

1st Decan. Mars. Therein ascendeth a man tall, dark, powerful and restless, clothed in a white tunic and scarlet mantle, having keen and flame-colored eyes. And in his hand a sharp sword. It is a decan of boldness, fierceness, resolution and shamelessness.

2nd Decan of Aries is of the Sun, and therein ascendeth a woman clothed in green robes, with one leg uncovered from the knee to the ankle. This is a decan of pride, nobility, wealth and rule.

3rd Decan of Aries is of Venus, and therein ascendeth a restless man, clothed in scarlet robes having golden bracelets on his hands and arms. It is a decan of subtlety, beauty, etc.

TAURUS

In the first decan of Taurus which is of Mercury, ascendeth a woman with long beautiful hair, clothed in flame-colored robes. It is a decan of ploughing, sowing, building, and earthy wisdom.

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In the 2nd Decan of Taurus, which is of Luna, ascendeth a man like the preceding figure, having feet cloven like an ox-hoof. It is a decan of power, nobility, rule over the people.

In the 3rd Decan of Taurus, which is of Saturn, ascendeth a man of swarthy complexion having large white teeth projecting from his mouth, a body like that of an elephant with long legs. And there arise with him a horse and a stag and a calf. It is a decan of misery, slavery, necessity, madness and baseness.

GEMINI

In the 1st Decan of Gemini which is of Jupiter, there ascendeth a beautiful woman, and with her two horses. It is a decan of writing, calculations, giving and receiving money, and of wisdom in unprofitable things.

In the 2nd Decan of Gemini which is of Mars, ariseth an eagle-headed man, wearing a steel helmet surmounted by a crown, and having a bow and arrows in his hand. It is a decan of burden, pressure, labor, subtlety, dishonesty.

In the 3rd Decan of Gemini which is of Sol, ariseth a man clothed in a coat of mail with two arrows and quiver. It is a decan of disdain, mirth and jollity and of many unprofitable words.

CANCER

In the 1st Decan of Cancer which is of Venus, ascendeth a man having a distorted face, and hands, and his body is like that of a horse having white feet with garland of leaves around his body. A decan of dominion, science, love, mirth, subtlety and magistracy.

In the 2nd Decan of Cancer which is of Mercury, ascendeth a woman beautiful of countenance, wearing on her head a green myrtle wreath, holding in her hands a lyre, and she singeth of love and of gladness. A decan of pleasure, mirth, abundance and plenty.

In the 3rd Decan of Cancer which is of Luna, there ascendeth a swift-footed person holding a viper in his hand, and having dogs running before him. It is a decan of running, hunting, pursuing, acquiring goods by war and of contention among men.

LEO

In the first decan of Leo which is of Saturn, there ascendeth a man in sordid raiment, and with him ascendeth a noble man on horseback accompanied by bears and dogs.

A decan of boldness, liberality, victory, cruelty, lust and violence.

In the 2nd Decan of Leo which is of Jupiter, there ascendeth a man covered with a white myrtle wreath and holding a bow in his hand. It is a decan of love, pleasure, society and avoiding of quarrels and carefulness in parting with goods.

In the 3rd Decan of Leo which is of Mars there ascendeth a dark and swarthy man, hairy, holding in one hand a drawn sword and in the other a shield. It is a decan of quarrelling, ignorance, pretended knowledge, wrangling, victory over the low and base, and of drawing swords.

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VIRGO

In the first decan of Virgo which is of Sol, there ariseth a Virgin clothed in linen, holding an apple or a pomegranate in her hand. A decan of sowing, ploughing, planting herbs, colonization and of storing money and food.

In the 2nd decan of Virgo which is of Venus, there ariseth a man, tall, fair and large, and with him a woman holding in her hand a black oil jar. It is a decan of gain, covetousness, taking of goods and rising by care and treasuring up.

In the 3rd decan of Virgo which is of Mercury, ascendeth an old man leaning on a staff and wrapped in a mantle. It is a decan of old age, slothfulness, loss and depopulation.

LIBRA

In the first decan of Libra which is of Luna, ariseth a dark man having in his right hand a spear and a laurel branch, and in his left a book. It is a decan of justice, aid, truth, and helping the poor.

In the 2nd Decan of Libra which is of Saturn, there ariseth a man dark and of unpleasant face. It is a "face" of ill-deeds yet of singing and mirth and gluttony, sodomy and following of evil pleasures.

In the 3rd decan of Libra which is of Jupiter, there ariseth a man riding upon an ass with a wolf going before him. A decan of quietness, ease, plenty, good life and dance.

SCORPIO

In the 1st decan of Scorpio which is of Mars, there ascendeth a man holding in his right hand a lance, and in his left a human head. A decan of strife, sadness, treachery, deceit, destruction and ill-will.

In the 2nd Decan of Scorpio which is of Sol, there ascendeth a man riding upon a camel holding a scorpion in his hand. A decan of affronts, detection, strife, stirring up of quarrels, science and detection.

In the 3rd decan of Scorpio which is of Venus, there ascendeth a horse and a wolf. A decan of war, drunkenness, fornication, wealth, pride and of rage and violence against women.

SAGITTARIUS

In the 1st decan of Sagittarius which is of Mercury there ascendeth a man with three bodies, one red, one white, and one black. It is a decan of boldness, freedom, welfare, liberality, and of fields and gardens.

In the 2nd decan of Sagittarius which is of Luna, there ascendeth a man leading cows, having before him an ape and a bear. It is a decan of fear, lamentation, grief, anxiety, and disturbance.

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In the 3rd decan of Sagittarius which is of Saturn, there ascendeth a man holding another by the hair and slaying him. It is a decan of ill-will, levity, envy, obstinacy and swiftness in all evil things, and of deceitful acts.

CAPRICORN

In the 1st decan of Capricorn, which is of Jupiter, there ascendeth a man holding in his right hand an arrow or javelin, and in his left a lapwing. It is a decan of wandering travail, labor and joy, alternate gain and loss, weakness and necessity.

In the 2nd decan of Capricorn which is of Mars, there ascendeth a man with an ape running before him. It is a decan of ever seeking what cannot be known and of what cannot be attained to.

In the 3rd decan of Capricorn which is of Sol, there ascendeth a man holding a book which he opens and shuts. It is a decan of covetousness, suspicion, careful ordering of matters, but with discontent.

AQUARIUS

In the first decan of Aquarius which is of Venus, there ascendeth a man with bowed head and a bag in his hand. It is a decan of poverty, anxiety, grieving after gain, and never resting from labor, loss and violence.

In the 2nd decan of Aquarius which is of Mercury, there ariseth a man arrayed like a king looking with pride and conceit on all around him. It is a decan of beauty, dominance, conceit, good manners and self-esteem, yet notwithstanding modest.

In the 3rd decan of Aquarius which is of Luna ascendeth a man with a small head clothed like a woman, having an old man with him. It is a decan of abundance and compliments, detection and affronts.

PISCES

In the 1st decan of Pisces which is of Saturn there ariseth a man with two bodies but joining their heads together. It is a decan of many thoughts, of anxiety, of journeying from place to place, of misery, of seeking riches and food.

In the 2nd decan of Pisces which is of Jupiter, there ascendeth a grave man pointing to the sky. It is a decan of self-praise, of high mind, and of seeking after great and high aims.

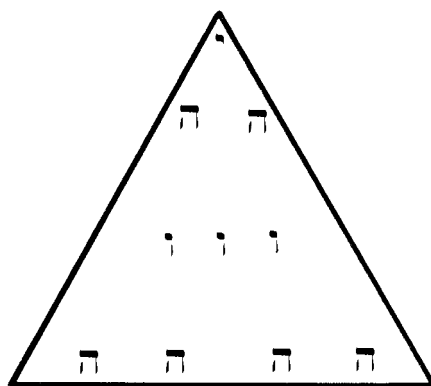
In the 3rd decan of Pisces which is of Mars, there ascendeth a man of grace and thoughtful countenance, carrying a bird in his hand and before him a woman and an ass. It is a decan of pleasure, fornication, of quietness, and of peacemaking.

The images of the decans are differently given by other writers, but the signification is similar. Also every degree has its allotted emblem and significance. (The Order did not list these, but some modern writers have accomplished this. It is suggested that the interested

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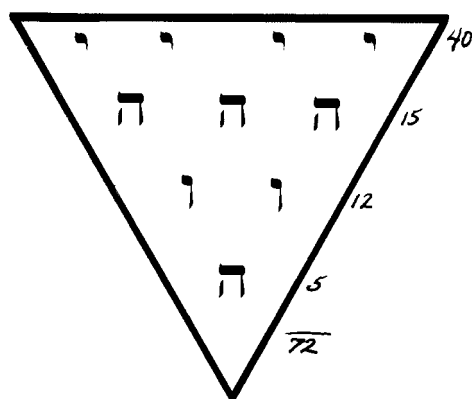
student consult *Sabian Symbols* by Marc Edmunc Jones. He deals extensively with this subject.)

The following note shows still further the connection between the YHVH and the Shem ha-Mephoresch.



Let the Tetragrammaton, as in this diagram, be written a triangle apex upwards, so that its component letters form a triangle in themselves by increasing each descending line beyond the space occupied by the line above it. Above will then be a single line, below it like two Hehs, the three Vaus, then four final Hehs. Thus we constitute a triangle of ten letters answering to the Ten Sephiroth, the uppermost Yod answering to Kether, the two Hehs to Chokmah and Binah, the three Vaus to Chesed, Geburah and Tiphareth, and the four final Hehs to Netzach, Hod, Yesod and Malkuth.

Now if we invert the Triangle and write it in descending ratio, four Yods, three Hehs, two Vaus, and one final Heh, we shall find that the total number will be 72, that of Schem ha-Mephoresch.



But the best of the forms is that when it is written by Yod, Heh, etc. Thus:

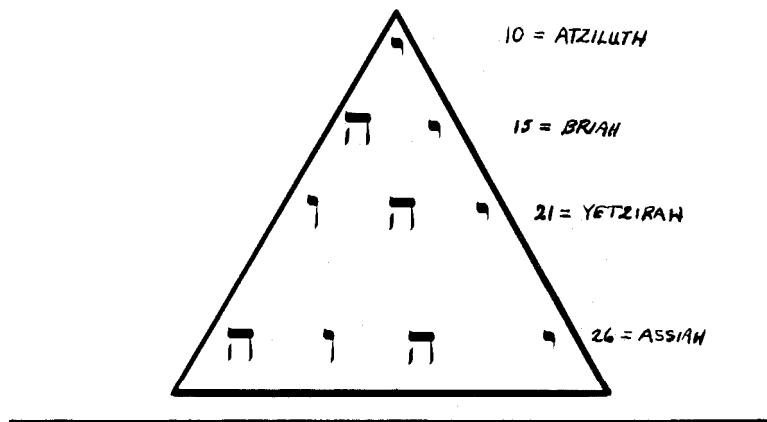
Yod is 10 and equals Atziluth
Yod Heh is 15 and equals Briah
Yod Heh Vau is 21 and equals Yetzirah.

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Whence we discover why the Yetziratic distribution of the numbers there answering to the hexad of Height, Depth, East, West, North and South -are sealed with the Permutation of Yod Heh Vau and not of Tetragrammaton.

Furthermore 21 is the number of EHEIEH. YHVH is 26 which is Assiah. The sum of all these numbers thus are:

10+15+21+26 is 72, the number of Schem ha-Mephoresch.



HODOS CHAMELIONIS CONCERNING THE TREE OF LIFE

(The plate showing this is in the colour plate section.) This is the Book of the Path of the Chameleon - the knowledge of the colours of the forces which lie beyond the physical universe. Study thou well that saying of Hermes 'that which is below is like that which is above' for if that which is below is conformed according to the Law of the Concealed One Great is his Name - be thou well assured that the closer thou adherest unto the Law of the Universe in thy working, by so much the more is thy Magical working just and true.

Recall what was said unto thee in the Ritual of the Paths of the Portal of the Vault of the Adepti. 'Therefore, by the straight and narrow path of Samekh, let the Philosophus advance like the arrow from the Bow of Qesheth.' Now Qesheth the Bow is the Rainbow of Promise stretched above the earth, whose name is formed from the letters of the Paths leading from Malkuth. If then it be by the Path of Samekh that the Philosophus should advance to the knowledge of the Adept, turning aside neither unto the right hand nor unto the left, whereon are the evil and threatening symbols of Death and the Devil, he must have a perfect and absolute knowledge of the Bow, ere he can follow the Path of the Arrow. But the Bow is of brilliant and perfect colour, whose analysis and synthesis yield others of the same scale, and hence is this book entitled "The Book of the Path of the Chameleon" - that Path, namely which ascendeth alone through the force of Qesheth, the Bow.

And if thy knowledge and application of the outer knowledge, which thou hast already learned, be faulty and incorrect how wilt thou be able to keep thyself from turning aside unto thy hurt? Therefore, learn not knowledge by rote only as an unreasoning child, but

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meditate, search out and compare, and to the end, see that thou think but little of thyself for only he that humbleth himself shall be exalted. Magical knowledge is not given unto thee to tickle thy vanity and conceit, but that by its means, thou mayest purify and equilibrate thy spiritual nature and honour the Vast and Concealed One.

This is the explanation of the first diagram of the Paths - the Sephiroth being in the feminine scale and the Paths in the masculine or King's scale. It is the Key of the Forces which lie in Qesheth the Bow. Treasure it in thy heart and mark it well, seeing that therein is the key or nature. Meditate on it and reveal it not unto the profane, for many and great are its mysteries.

There are four scales of colour which correspond to the Four Worlds. They are:

King Scale	Atziluth	Wands	Yod	Fire
Queen Scale	Briah	Cups	Heh	Water
Knight Scale	Yetzirah	Swords	Vau	Air
Knave Scale	Assiah	Pentacles	Heh	Earth

The colours differ according to the World or aspect of the Great Name they represent:

Thus Samekh in:

King Scale	Deep Blue
Queen Scale	Yellow
Knight Scale	Green
Knave Scale	Grey Blue

Tiphareth in:

King Scale	Rose
Queen Scale	Gold
Knight Scale	Pink
Knave Scale	Tawny Yellow

The TREE OF LIFE for the use of an Adeptus Minor is compounded of the first two scales. The SEPHIROTH are in the feminine, passive, or Queen Scale. The PATHS are in the masculine, active, or King Scale. It thus represents the forces of ATZILUTH in the PATHS uniting the SEPHIROTH as reflected in the Briatic World, one of the possible arrangements of the powers inherent in YOD HE of the GREAT NAME.

First are the Feminine colours of the Sephiroth, the Queen's Scale. In Kether is the Divine White Brilliance, the scintillation and corruscation of the Divine Glory that Light which lighteth the universe - that Light which surpasseth the glory of the Sun and beside which the light of mortals is but darkness, and concerning which it is not fitting that we

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should speak more fully. And the Sphere of its Operation is called Rashith ha-Gilgalim, the beginning of whirling (or whirls, or whorls), the Primum Mobile or First Mover, which bestoweth the gift of life in all things and filleth the whole Universe. And Eheieh is the Name of the Divine Essence in Kether. Its Archangel is the Prince of Countenances Metatron or Metraton, He who bringeth others before the face of God. The Name of its Order of Angels is called Chaioth ha-Qadesh, the Holy Living Creatures, which are also called the Order of Seraphim.

In Chokmah is a cloud-like grey which containeth various colours and is mixed with them, like a transparent pearl-hued mist, yet radiating withal, as if behind it there were a brilliant glory. And the Sphere of its influence is in Masloth, the Starry Heavens, wherein it disposeth the forms of things. Yah is the Divine Ideal Wisdom, and its Archangel is Ratziel, the Prince or Princes of the knowledge of hidden and concealed things, and the name of its Order of Angels is Auphanim, the Wheels or the Whirling Forces which are also called the Order of Kerubim.

In Binah is a thick darkness which yet veileth the Divine Glory in which all colours are hidden, wherein is mystery and depth and silence, and yet, it is the habitation of the Supernal Light. Thus is the Supernal Triad completed. And the Sphere of its Operation is Shabbathai, or rest, and it giveth forms and similitudes unto chaotic matter and it ruleth the sphere of action of the planet Saturn. Jehovah Elohim is the perfection of Creation and the Life of the World to Come. Its Archangel is Tzaphkiel, the Prince of the Spiritual Strife against Evil, and the Name of the Order of Angels is Aralim, the Strong and Mighty Ones who are also called the Order of Thrones. The Angel Yophiel is also referred unto Binah.

In Chokmah is the Radix of blue and thence is there a blue colour pure and primitive, and glistening with a spiritual Light which is reflected unto Chesed. And the Sphere of its Operation is called Tzedek or Justice and it fashioneth the images of material things, bestowing peace and mercy; and it ruleth the sphere of the action of the planet Jupiter. Al is the title of a God strong and mighty, ruling in Glory, Magnificence and Grace. The Archangel of Chesed is Tzadkiel, the prince of Mercy and Beneficence, and the Name of the Order of Angels is Chashmalim Brilliant Ones, who are also called the Order of Dominions or Dominations. The Sephirah Chesed is also called Gedulah or Magnificence and Glory.

In Binah is the Radix of Red, and therein is there a red colour, pure and scintillating and flashing with flame which is reflected unto Geburah. The Sphere of its Operation is called Madim or violent rushing Force and it bringeth fortitude, and war and strength and slaughter, as it were, the flaming Sword of an avenging God. It ruleth the Sphere of Action of the Planet Mars. Elohim Gibor is the Elohim, Mighty and Terrible, judging and avenging evil, ruling in wrath and terror and storm, and at whose steps are lightning and flame. Its Archangel is Kamael the Prince of Strength and Courage, and the Name of the Order of Angels is Seraphim the Flaming Ones who are also called the Order of Powers. The Sephirah Chesed is also called Gedulah or Magnificence and Glory, and the Sephirah Geburah is also called Pachad Terror and Fear.

In Kether is the Radix of a Golden Glory and thence is there a pure, primitive and

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sparkling, gleaming golden yellow which is reflected unto Tiphareth. Thus is the first reflected Triad completed. The Sphere of its operation is that of Shemesh, the Solar Light, and bestoweth Life, Light and Brilliancy in metallic matter, and it ruleth the sphere of action of the Sun. Yhvh Eloah va-Daath is a God of Knowledge and Wisdom, ruling over the Light of the Universe; and its Archangel is Raphael, the Prince of Brightness, Beauty and Life. The Name of the Order of Angels is Melechim or Malakim, that is Kings or Angelic Kings, who are also called the Order of Virtues, Angels and Rulers. The Angels Peniel and Pelial are also referred unto this Sephirah. It especially rules the Mineral world.

The beams of Chesed and of Tiphareth meet in Netzach and thence in Netzach arises a green, pure, brilliant, liquid, and gleaming like an emerald. The Sphere of its operations is that of Nogah or External Splendour, producing zeal, love, harmony, and it ruleth the Sphere of Action of the Planet Venus and the nature of the Vegetable World. Jehovah Tzabaoth is a God of Hosts and of Armies, of Triumph and of Victory, ruling the Universe in Justice and Eternity. Its Archangel Haniel is the Prince of Love and Harmony, and the Name of the Order of Angels is Elohim or gods who are also called the Order of Principalities. The Angel Cerviel is also referred unto this Sephirah.

The beams of Geburah and Tiphareth meet in Hod and thence arises in Hod a brilliant pure and flashing orange tawny. The Sphere of its Operation is that of Kokab, the stellar light, bestowing elegance, swiftness, scientific knowledge and art, and constancy of speech, and it ruleth the sphere of the action of the planet Mercury. Elohim Tzabaoth is also a God of Hosts and of Armies, of Mercy and of Agreement, of Praise and Honour, ruling the Universe in Wisdom and Harmony. Its Archangel is Michael, the Prince of Splendour and of Wisdom, and the Name of Order of Angels is Beni Elohim, or Sons of the Gods, who are also called the Order of Archangels.

The beams of Chesed and Geburah meet in Yesod and thence ariseth in Yesod a brilliant deep violet-purple or puce, and thus is the third Triad completed. The sphere of its operation is that of Levanah, the Lunar beam, bestowing change, increase and decrease upon created things and it ruleth the Sphere of Action of the Moon and the nature of mankind. Shaddai is a God who sheddeth benefits, Omnipotent and Satisfying, and Al Chai is the God of Life, the Living One. Its Archangel is Gabriel the Prince of Change and Alteration. The name of the Order of Angels is Kerubim or Kerubic ones who are also called the Order of Angels.

From the rays of this Triad there appear three colours in Malkuth together with a fourth which is their synthesis. Thus from the orange tawny of Hod and the green nature of Netzach, there goeth forth a certain greenish 'citrine' colour, yet pure and translucent withal. From the orange tawny of Hod mingled with the puce of Yesod there goeth forth a certain red russet brown, 'russet' yet gleaming with a hidden fire. From the green of Netzach and the puce of Yesod there goeth forth a certain other darkening green 'Olive' yet rich and glowing withal. The synthesis of all these is a blackness which bordereth upon the Qlippoth.

Thus are the colours of the Sephiroth completed in their feminine or Rainbow scale.

Moreover, though the Tree of Life operates through all the Ten Sephiroth, yet it is referred in a special manner to Tiphareth. Also, though the branches of the Tree of

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Knowledge of Good and Evil stretch into the seven lower Sephiroth and downwards into the Kingdom of Shells, yet it is referred especially unto Malkuth. Similarly with Netzach and Hod, the right and left columns of the Sephiroth are referred respectively thereto.

In Malkuth, Adonai ha-Aretz is God, the Lord and King, ruling over the Kingdom and Empire which is the Visible Universe.

Cholem Yesodoth the Breaker of Foundations, is the Name of the Sphere of the Elements from which all things are formed, and its Archangels are three: Metatron, the Prince of Countenance reflected from Kether, and Sandalphon, the Prince of Prayer (feminine), and Nephesch ha-Messiah, the Soul of the Reconciler for the Earth. The Order of Angels is Ashim or Flames of Fire, as it is written 'Who maketh his Angels as Ashim Spirits and his Ministers as a flaming Fire,' and these are also called the Order of blessed Souls, or of the Souls of the Just made Perfect.

The Three Archangels attributed to Malkuth with reference to Christian symbolism in regard to Our Father, Our Lady, and Our Lord. The following tables consists of a classification of the scales of colour in each of the Four Worlds. The first ten refer to the Sephiroth, and the remaining twenty-two refer to the Paths.

Yod-Fire	Heh-Water	Vau-Air	Heh (f) Earth
King Scale	Queen Scale	Knight	Knave
Atziluth	Briah	Yetzirah	Assiah
Wands	Cups	Swords	Pentacles
Brilliance	White brilliance	White brilliance	White flecked gold
Soft blue	Grey	Bluish mother of pearl	White flecked red, blue, yellow
Crimson	Black	Dark brown	Grey flecked red, blue, yellow
Deep violet	Blue	Deep Purple	Deep azure flecked yellow
Orange	Scarlet-red	Bright Scarlet	Red flecked black
Clear pink rose	Yellow (gold)	Rich salmon	Gold amber
Amber	Emerald	Bright yellow-green	Olive flecked gold
Violet-purple	Orange	Red russet	Yellow-brown flecked white
Indigo	Violet	Very dark purple	Citrine flecked azure
Yellow	Citrine, olive, russet, black	4 colours flecked gold	Black rayed yellow
Bright-pale yellow	Sky-blue	Blue-emerald green	Emerald flecked gold
Yellow	Purple	Grey	Indigo-rayed violet
Blue	Silver	Cold pale blue	Silver rayed sky-blue
Emerald green	Sky Blue	Early spring green	Bright rose or cerise rayed pale yellow
Scarlet	Red	Brilliant flame	Glowing red
Red orange	Deep indigo	Deep warm olive	Rich brown
Orange	Pale mauve	New yellow	Reddish grey inclined to mauve
Amber	Maroon	Rich bright russet	Dark greenish-brown
Greenish-yellow	Deep purple	Grey	Reddish-amber
Yellowish-green	Slate grey	Green grey	Plum colour
Violet	Blue	Rich purple	Bright blue rayed yellow

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Emerald-green	Blue	Deep blue green	Pale green
Deep blue	Sea-green	Deep olive green	white flaked purple, mother - pearl
Green-blue	Dull brown	Very dark brown	Livid indigo brown-black-beetle
Blue	Yellow	Green	Dark vivid-blue
Indigo	Black	Blue black	Cold-dark-grey near black
Scarlet	Red	Venetian red	Bright red rayed azure or emerald
Violet	Sky blue	Bluish mauve	White tinged purple
Ultra violet crimson	Buff flecked silver-white	Light translucent pink-brown	Stone colour
Orange	Gold yellow	Rich amber	Amber rayed red
Glowing scarlet-orange	Vermillion	Scarlet flecked gold	vermillion flecked crimson emerald
Indigo	Black	Blue black	Black rayed blue
*Citrine, olive, russet, black	Amber	Dark brown	Black and yellow
*White, merging grey	Deep purple	7 prism colours violet outer	white, red, yellow, blue, black outer

*Note: these represent the fact that a dogish in Shin and Tau produce a second sound. Daath, a "false" Sephirah stationed in the abyss has lavender in the King scale, grey white in Queen, pure violet in Knight, and grey flecked gold in Knave.

THE MICROCOSM - MAN

Thou shalt know that the whole Sphere of Sensation which surroundeth the whole physical body of a man is called "The Magical Mirror of the Universe." For therein are represented all the occult forces of the Universe projected as on a sphere, convex to the outer, but concave to man. This sphere surroundeth the physical body of a man as the Celestial Heavens do the body of a Star or a Planet, having their forces mirrored in its atmosphere. Therefore its allotment or organization is the copy of that Greater World or Macrocosm. In this "Magical Mirror of the Universe," therefore, are the Ten Sephiroth projected in the form of the Tree of Life as in a solid sphere. (See the diagram in the colour section on the Tree of Life in a solid sphere.) A man's physical body is within the Ten Sephiroth projected in a sphere. The divisions and parts of the body are formed from the Sephiroth of the Tree of Life, thus:

KETHER

Kether is above the Crown of the Head, and represents a crown which indeed is powerful, but requires one worthy to wear it. In the crown of the head is placed the faculty of Neschamah, which is the power of Aspiration unto that which is beyond. This power Neschamah is especially attributed unto the Supernal Triad in Assiah, of which there are three manifestations which are included in the general concept, Neschamah. From Chokmah and Binah are formed the sides of the brain and head. Therein exist the intellectual faculties of Wisdom and Understanding, shining into and illuminating their inferior, the Ruach. They are the mansions of the practical administration of the intellect,

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whose physical shewing forth is by reflection in Ruach. In the Magical Mirror of the Universe, or the Sphere of Sensation, Man is placed between four pillars of the Tree of Life as projected in a sphere. These keep their place and MOVE NOT, but the Man himself places in his Sphere of Sensation that point of the Zodiac which ascended at the moment of his birth and conception (for the same degree of the Zodiac ascendeth at both, otherwise the birth could not take place). That is to say that at those times the same degree of the Zodiac is ascending in the East of the Heavens of the Star whereon he is incarnated. Thus doth he remain during that incarnation facing that particular point in his sphere of sensation. That is to say, this sphere DOTH NOT REVOLVE about the physical body.

CHESED AND GEBURAH

From Chesed and Geburah are formed the arms. Therein exist the faculties of operative action, wherefore at their extremities are the symbols of the Four Elements and the Spirit, thus:

Thumb - Spirit
3rd Finger - Fire
Index Finger - Water
Little Finger - Air
Second Finger - Earth

The arms are the manifestors of the executive power of the Ruach, and therein are the faculties of touch strongly expressed.

From **TIPHARETH** is formed the trunk of the body, free from the members, and therein as in a receptacle of influences are situated the vital organs. The blood is Spirit mingled with and governing the watery principle. The lungs are the receptacles of Air which tempereth the blood as the wind doth the waves of the sea, the mephitic impurities of the blood in its traversal of the body requiring the dispersing force of the Air, even as the sea, under a calm, doth putrify and become mephitic. The heart is the great centre of the action of Fire, lending its terrible energy as an impulse unto the others. Thence cometh from the fiery nature the red colour of the blood. The part above the heart is the chief abode of the Ruach, as there receiving and concentrating the other expression of its Sephiroth. This part is the central citadel of the body and is the particular abode of the lower and more physical will. The higher will is in the Kether of the body. For the higher will to manifest, it must be reflected into the lower will be NESCHAMAH. This **lower** will is potent around the heart and is seated like the King of the body upon its throne. The concentration of the other faculties of the Ruach in and under the presidency of the Will, at the same time reflecting the administrative governance of CHOKMAH and BINAH, is what is called the human consciousness. That is, a reflection of the two creative Sephiroth under the presidency of the Four Elements, or the reflection of Aima and Abba as the parents of the human Jehovah. But the human Neschamah exists only when the higher Will is reflected by the

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agency of aspiration from Kether into the lower body, and when the flaming letter SHIN is placed like a crown on the head of Microprosopus. Thus only doth the human will become the receptacle of the higher Will and the action of Neschamah is the link therewith. The lower will is the human Jehovah, an angry and jealous God, the Shaker of the Elements, the manifestor in the life of the body. But illuminated by the higher Will, he becometh YEHESHUAH, no longer angry and jealous, but the self-sacrificer and the Atoning and Reconciling One.

This as regards the action of the more physical man. Unto this Ruach also are presented the reflections of the Macrocosmic Universe in the Sphere of Sensation. They surround the Ruach which, in the natural man, feeleth them but vaguely and comprehendeth them not. The faculties of the Earth are shown forth in the organs which digest and putrify, casting forth the impurities, even as the Earth is placed above the Qlippoth. Thou wilt say, then, that the Ruach cannot be the reasoning mind, seeing that it reflecteth its reason from Chokmah and Binah, but it is the executive faculty which reasoneth, which worketh and combineth the faculties reflected into it. The reasoning mind, therefore, is that which useth and combineth the Principia of Chokmah and Binah so that the parts of Chokmah and Binah which touch the Ruach are the initiators of the reasoning power. The reason itself is a process and but a simulacrum of the action of the higher Wisdom and Understanding. For the Air is not the Light, only the translator of the Light. Yet without the Air, the operations of the Light could not so well be carried out. The word Ruach, Spirit, also meaneth Air. It is like a thing that goeth out thou knowest not whither, and cometh in thou knowest not whence. 'The wind bloweth where it listeth, and thou hearest the sound thereof. but canst not tell whence it cometh nor whither it goeth. so is every one that is born of the Spirit.' This Air, the Ruach, permeateth the whole physical body but its concentrated influence is about the the heart. Yet, were it not for the boundary force of Chokmah and Binah above, of the sphere of sensation surrounding it, and of Malkuth below, the Ruach could not concentrate under the presidency of the Name, and the life of the body would cease. Thus far concerning the Ruach as a whole, that is, the action of the Will in Tiphareth.

NETZACH AND HOD

From Netzach and Hod are formed the thighs and legs, and they terminate in the symbols of five, as do the arms; but they are not so moveable, owing to the effect of Malkuth. In them are placed the faculties of support and firmness and balance; and they show the more physical qualities of the Ruach. In them is the sustaining force of the Ruach. They are the affirmation of the Pillars of the Sephiroth, as answering to the Passive, the arms more answering to the two pillars which are Active. They are the columns of the Human Temple.

From YESOD are formed the generative and excretory organs, and therein is the seat of the lower desires, as bearing more on the double nature of, on the one hand, the rejection of

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the Qlipoth, and on the other hand the simulacrum of the vital forces in Tiphareth. It is the special seat of the automatic consciousness. That is, not the Will, but the simulacrum of the Will in Tiphareth. Yesod is the lowest of the Sephiroth of the Ruach, and representeth "Fundamental Action." It therefore governeth generation. In Yesod is therefore the automatic consciousness or simulacrum of the Will. This automatic consciousness is to the Nephesh what the Daath action is to the Ruach. Thus, therefore, there being a simulacrum or reflection of the heart and vital organs in the parts governed by Yesod, if the consciousness of the Tiphareth be given unto this wholly, it shall pave the way for disease and death. For this will be a withdrawing of the vital forces of the Name, which are in the citadel of Tiphareth, to locate them in Yesod, which is a more easily attacked position. For the automatic consciousness is the translator of the Ruach unto the Nephesh.

MALKUTH

From Malkuth is formed the whole physical body under the command and presidency of Nephesh. The Nephesh is the subtle body of refined astral Light upon which, as on an invisible pattern, the physical body is extended. The physical body is permeated throughout by rays of the Ruach, of which it is the material completion. The Nephesh shineth through the Material body and formeth the Magical Mirror or Sphere of Sensation. This Magical Mirror or Sphere of Sensation is an imitation or copy of the Sphere of the Universe. The space between the physical body and the boundary of the sphere of Sensation is occupied by the ether of the astral world; that is to say, the container or recipient of the Astral Rays of the Macrocosm. The Nephesh is divided into its seven Palaces, combining the Sephirotic influences in their most material forms. That is, the world of passions dominated by the Ruach, or by the world which is beyond. That is, its Sephiroth are passionate, expressing a passionate dominion. Thus, its three Supernal Sephiroth, Kether, Chokmah and Binah, are united in a sense of feeling and comprehending impressions. Its Chesed is expressed by laxity of action. Its Geburah by violence of action. Its Tiphareth is expressed by more or less sensual contemplation of beauty, and love of vital sensation. Its Hod and Netzach, by physical well-being and health. Its Yesod, by physical desires and gratifications. Its Malkuth, by absolute increase and domination of matter in the material body. The Nephesh is the real, the actual body, of which the material body is only the result through the action of Ruach, which by the aid of the Nephesh, formeth the material body by the rays of Ruach, which do not ordinarily proceed beyond the limits of the physical body. That is to say, in the ordinary man the rays of Ruach rarely penetrate into the sphere of Sensation. Shining through infinite worlds, and darting its rays through the confines of space, in this Sphere of Sensation is a faculty placed even as a light is placed in an aperture of the upper part of the Ruach wherein act the rays from Chokmah and Binah which govern the reason, Daath.

This faculty can be thrown downwards into the Ruach, and thence can radiate into the Nephesh. It consists of seven manifestations answering to the Hexagram, and is like the

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Soul of Microprosopus or the Elohim of the Human YHVH. Therefore in the head, which is its natural and chief seat, are formed the seven apertures of the head. This is the Spiritual consciousness as distinct from the Human consciousness. It is manifested in 7 as just said or in 8 if Daath be included. The Father is the Sun (Chokmah). The Mother is the Moon (Binah). The Wind beareth it in his bosom (Ruach). Its Nurse is the Earth (Nephesh). The power is manifested when it can vibrated through the Earth.

The following is the true attribution of the seven apertures of the head:

The right ear is Saturn.
The left ear is Jupiter.
The right eye is the Sun.
The left eye is the Moon.
The mouth is Mercury.
The right nostril is Mars.
The left nostril is Venus.

These latter represent here the soniferous sense. The right and left eye the luminous sense, as the Sun and Moon are the luminaries of the Macrocosm. The right and left nostrils through which the breath passes, giving strength to the physical body, are under Mars and Venus. The mouth is under Mercury, the messenger and the Speaker.

This spiritual consciousness is a focus of the action of Neschamah. The lower will power should control the descent of this spiritual consciousness into the Ruach, and thence into the Nephesh, for the consciousness must descend into the Nephesh before the images of the Sphere of Sensation can be perceived. For it is only the rays of this consciousness permeating the Ruach that can take cognisance thereof. This faculty of the spiritual consciousness is the seat of Thought. Thought is a Light proceeding from the radiation of this spiritual consciousness, traversing the Ruach as Light traverseth Air, and encountering thereafter the symbols reflected in the sphere of Sensation, or magical mirror of the Universe. These symbols are by its radiation (i.e., that of the Thought) reflected again into the Spiritual Consciousness where they are subjected unto the action of the Reasoning Mind and of the Lower Will. That is, in the ordinary natural man when awake, the thought acteth through the Ruach, subject when there to the action of the Lower Will, and submitted to the reasoning power derived as aforesaid from Chokmah and Binah. But in the ordinary man when sleeping, and in the madman, the idiot, and the drunkard, the process is not quite the same.

In the sleeping man, the concentration of the Ruach in his heart during the waking time hath produced a weakening of the action of the Ruach in its subsidiary Sephiroth in the Physical Body. To preserve the salutary conjunction of the Ruach with the Nephesh in the physical body whose limits are fixed by the Sephiroth of the Ruach it is necessary to weaken the concentration in Tiphareth to repair the strain which is produced by the concentration of the Ruach therein during the waking state. This reflux of the Ruach into its subsidiary Sephiroth produceth naturally a weakening of the Lower Will; and the Ruach, therefore,

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doth not reflect so clearly the Reasoning Faculty. Wherefore, the thought of the spiritual consciousness reflecteth the image in a confused series, which are only partially realised by the lower will. This is as regards the ordinary natural man in sleep. In the madman, as considered apart from obsession, thought-obsession is frequently the accompaniment of mania, and still more frequently its cause the thought and lower will are very strongly exercised to the detriment of the reasoning faculty. That is, that there is an alliance between the two former which overpowereth the action of Chokmah and Binah in the latter. Monomania is shewn in the consideration of only one certain symbol which is too attractive to the Will. A chain of thought is therefore simply a graduated vibration arising from the contact of a ray of thought with a symbol.

If controlled by the reasoning power and licensed by the Will, such vibrations will be balanced and of equal length. But if uncontrolled by the lower Will and the Reason, they will be unbalanced and inharmonious. That is, of uneven length. In the case of the drunkard, the equilibrium of the Sphere of Sensation and consequently of the Nephesh, is disturbed. In consequence the thought rays are shaken at each vibration, so that the sphere of sensation of the Nephesh is caused to rock and waver at the extremities of the Physical Body where the Ruach action is bounded. The thought therefore is dazzled by the symbols of the Sphere of Sensation, in the same way as the eyes can be dazzled in front of a mirror if the latter be shaken or waved. The sensation therefore then conveyed by the thoughts is that of the Sphere of Sensation oscillating and almost revolving about the physical body, bringing giddiness, sickness, vertigo and the loss of idea of place and position. Nearly the same may be said of Seasickness, and the action of certain drugs. Restoration of the equilibrium of the Sphere of Sensation after this naturally produceth a slackening of the concentration of the Ruach in Tiphareth, whence sleep is an absolute necessity to the drunkard. This is so imperative that he cannot fight against the need. If he does so, or if this condition be constantly repeated, the thought rays are launched through the Sphere of Sensation so irregularly and so violently that they pass its boundary without either the lower Will or the Reasoning Power or even the Thought itself consenting thereto; and the latter is therefore without the protection of the will.

Thence arise the conditions of delirium tremors, and an opening is made in the Sphere of Sensation which is unguarded, and through which hostile influences may enter. But this latter cometh under the head of obsession. All thought action in the spiritual consciousness originateth in radiation, and radiation is as inseparable from the spiritual consciousness as it is from Light. This Spiritual Consciousness is the focus of the action of Neschamah. The spiritual consciousness is, in its turn, the Throne or Vehicle of the Life of the Spirit which is Chiah; and these combined form the Chariot of that Higher Will which is in Kether. Also it is the peculiar faculty of Neschamah to aspire unto that which is beyond. The Higher Will manifests itself through Yechidah. The Chiah is the real Life Principle, as distinct from the more illusionary life of the Physical Body.

The Shining Flame of the Divine Fire, the Kether of the Body, is the Real Self of the Incarnation. Yet but few of the sons of men know it or feel its presence. Still less do they

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believe in or comprehend those Higher Potencies, Angelic, Archangelic or Divine, of which the manifestation directly touching Yechidah is the Higher Genius. This Yechidah in the ordinary man can but rarely act through the spiritual consciousness, seeing that for it to do so the King of the Physical Body, that is the Lower Will, must rise from his Throne to acknowledge his superior. That is the reason why, in some cases, in sleep only doth the Higher Will manifest itself by dream unto the ordinary man. In other cases it may be manifested; at times through the sincere practice of religious rites, or in cases where the opportunity for self-sacrifice occurreth. In all these cases the Lower Will hath for a moment recognised a higher form of itself, and the YHVH of the man hath reflected from the Eternal Lord of the Higher Life. This Yechidah is the only part of the man which can truly say, EHEIEH, I am. This is then but the Kether of the Assiah of the Microcosm, that is, it is the highest part of man as Man. It is that which toucheth, or is the manifestation of a higher and greater range of Being. This Yechidah is at the same time the Higher Human Self and the Lower Genius, the God of the Man, the Atziluth of his Assiah, even as Chiah and Neschamah form his Briah, and Ruach his Yetzirah. This is the Higher Will and the Divine Consciousness, as Daath is the Spiritual Consciousness, Tiphareth the Human Consciousness, and Yesod the Automatic Consciousness.

It is the Divine Consciousness because it is the only part of man which can touch the All potent forces. Behind Yechidah are Angelic and Archangelic Forces of which Yechidah is the manifestor. It is therefore the Lower Genius or Viceroy of the Higher Genius which is beyond, an Angel Mighty and Terrible. This Great Angel is the Higher Genius, beyond which are the Archangelic and Divine. Recall the Tiphareth clause of an Adeptus Minor: "I further solemnly promise and swear that with the divine permission I will from this day forward apply myself unto the Great Work which is so to purify and exalt my spiritual nature, that with the Divine Aid I may at length attain to be more than Human, and thus gradually raise and unite myself to my Higher and Divine Genius, and that in this event, I will not abuse the great power entrusted unto me." Note that this clause answereth unto Tiphareth, seeing that it is the Lower Will that must apply itself unto this work, because it is the King of the Physical Man.

All the Shining Ones (whom we call Angels) are microcosms of the Macrocosm Yetzirah, even as Man is the microcosm of the Macrocosm of Assiah. All Archangelic forms are microcosms of the Macrocosm of Briah, and the Gods of the Sephiroth are consequently the Microcosms of the Macrocosm of Atziluth. Therefore apply this perfecting of the Spiritual Nature as the preparation of the Pathway for Shining Light, the Light Divine. The evil persona of a man is in the Sphere of the Qlippoth, and the devils are the Microcosms of the Macrocosm of the Qlippoth. This evil persona hath its parts and divisions, and of it the part which toucheth the Malkuth of the Nephesch is its Kether. Tremble therefore at the evil forces which be in thy own evil persona. And as above the Kether of a Man are his Angelic and other forms, so below the Malkuth of the Evil Persona are awful forms, dangerous even to express or think of.

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TASK UNDERTAKEN BY THE ADEPTUS MINOR

This, then, is the task to be undertaken by the Adeptus Minor. To expel from the Sephiroth of the Nephesh the usurpation by the evil Sephiroth; to balance the action of the Sephiroth of the Ruach in those of the Nephesh. To prevent the Lower Will and Human Consciousness from falling into and usurping the place of the Automatic Consciousness. To render the King of the Body, the Lower Will, obedient to and anxious to execute the commands of the Higher Will, that he be neither a usurper of the faculties of the Higher, nor a sensual despot, but an Initiated Ruler, and an annointed King, the Viceroy and representative of the Higher Will, because inspired thereby, in his Kingdom which is man. Then shall it happen that the Higher Will, i.e., the Lower Genius, shall descend into the Royal Habitation, so that the Higher Will and the Lower Will shall be as one, and the Higher Genius shall descend into the Kether of the Man, bringing with him the tremendous illumination of his Angelic Nature. And the Man shall become what is said of Enoch. "And Chanokh made himself to walk with God, and he was not, for God took him." (Genesis, V.v. 24.) Then also this shalt thou know, that the Nephesh of the Man shall become as the Genius of the Evil Persona, so that the evil persona itself shall be as the power of the Divine in the Qlippoth, as it is said: "Whither shall I go from thy Spirit, or whither from thy Presence shall I flee? If I ascend up to Heaven, thou art there. If I make my bed in Hell, behold thou art there." (Ps. cxxxix.)

Therefore even the Evil Persona is not so evil when it fulfilleth its work. For it is the beginner of a dim reflection of the Light unto the Qlippoth, and this is what is hidden in the saying that "Typhon is the brother of Osiris." Hear thou, then, a mystery of the knowledge of evil. The Ritual of the Adeptus Minor saith that even the "Evil helpeth forward the Good." When the evil Sephiroth are expelled from the Nephesh into the evil Persona, they are, in a sense, equilibrated therein. The evil persona can be rendered as a great and strong, yet trained, animal whereupon the man rideth, and it then becometh a strength unto his physical base of action. This Mystery shalt thou keep from the knowledge of the First Order, and still more from that of the Outer World, that is as a formula, seeing that is a dangerous secret. Now then shalt thou begin to understand the saying "He descended into Hell," and also to comprehend in part this strength, and thus begin to understand the necessity of evil unto the material creation. Wherefore, also, revile not overmuch the evil forces, for they have also a place and a duty, and in this consisteth their right to be. But check their usurpation, and cast them down unto their plane. Unto this end, curse them by the mighty names if need be, but thou shalt not revile them for their condition, for thus also shalt thou be led into error. There is also a great mystery that the Adeptus Minor must know. How the spiritual consciousness can act around and beyond the sphere of Sensation.

"Thought" is a mighty force when projected with all the strength of the lower Will under the guidance of the reasoning faculty and illuminated by the Higher Will. Therefore, it is that, in thy occult working, thou art advised to invoke the divine and Angelic Names, so

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that thy Lower Will may willingly receive the influx of the Higher Will, which is also the Lower Genius behind which are the all-potent forces.

This, therefore, is the magical manner of operation of the Initiate when "skrying" in the spirit vision. Through his own arcane wisdom, he knows the disposition and correspondences of the Forces of the Macrocosmos. Selecting not many, but one symbol, and that balanced and with its correlatives, then sendeth he a thought-ray from his Spiritual Consciousness, illuminated by his Higher Will, directly unto the part of his Sphere of Sensation which is consonant with the symbol employed. There, as in a mirror, doth he perceive its properties as reflected from the Macrocosmos, shining forth into the Infinite Abyss of the Heavens.

Thence can he follow the ray of reflection therefrom, and while concentrating his united consciousness at that point of his sphere of sensation, can receive the direct reflection of the ray from the Macrocosmos. Thus receiving the direct ray as then reflected into his Thought, he can unite himself with the ray of his Thought so as to make one continuous ray from the corresponding point of the Macrocosmos unto the centre of his consciousness. If, instead of concentrating at the actual point of the sphere of Sensation he shall retain the thought-ray only touching the sphere of sensation at that point, he shall, it is true, perceive the reflection of the Macrocosmic Ray answering to that symbol in the sphere of his Consciousness. But he shall receive this reflection tintured much by his own nature, and therefore to an extent untrue, because his united consciousnesses have not been able to focus along the thought-ray at the circumference of the Sphere of sensation. And this is the reason why there are so many and multifarious errors in untrained spirit visions. For the untrained seer, even supposing him free from the delusions of obsession, doth not know or understand how to unite his consciousnesses and the harmonies between his own sphere of sensation, and the universe, the Macrocosmos. Therefore is it so necessary that the Adeptus Minor should correctly understand the principia and axiomata of our secret knowledge, which are contained in our Rituals and Lectures.

OF TRAVELING IN THE SPIRIT VISION

The symbol, place, direction, or Plane being known whereon it is desired to act, a thought-ray as before is sent unto the corresponding part of the Sphere of Sensation of the Nephesh. The Thought-Ray is sent like an arrow from the bow, right through the circumference of the Sphere of Sensation direct unto the place desired. Arrived there, a sphere of astral Light is formed by the agency of the Lower Will, illuminated by the Higher Will, and acting through the spiritual consciousness by reflection along the Thought-Ray. This sphere of Astral Light is partly drawn from the surrounding atmosphere. The sphere being formed, a simulacrum of the person of the Skryer is reflected into it along the thought-ray, and this united consciousness is then projected therein.

This Sphere is then a duplicate, by reflection, of the Sphere of Sensation. As it is said, "Believe thyself to be in a place and thou art there." In this Astral Projection, however, a certain part of the consciousness must remain in the body to protect the Thought-Ray

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beyond the Sphere of Sensation (as well as the Sphere itself at that point of departure of the Thought-Ray) from attack by any hostile force, so that the consciousness in this projection is not quite so strong as the consciousness when concentrated in the natural body in ordinary life. The return taketh place with a reversal of this process, and save to persons whose Nephesh and physical body are exceptionally strong and healthy, the whole operation of skrying and traveling in the Spirit Vision is of course fatiguing. Also there is another mode of astral projection which can be used by the more practised and advanced Adept. This consisteth in forming first a sphere from his own Sphere of Sensation, casting his reflection therein, and then projecting this whole sphere to the desired place, as in the previous method. But this is not easy to be done by any but the practised operator. Thus far, regarding Skrying and Travelling in the Spirit Vision.

CONCERNING THE MICROCOSMS OF THE MACROCOSM

As thou well knowest there be many and numberless other inhabitants of the Macrocosmos besides Man, Angels, and Devils. The animals are microcosms in a sense, yet not so complete as man. In them are many and great mysteries. They also have their magical mirror or sphere of sensation. But its polarisation is usually of horizontal rather than perpendicular type, and this is owing to the Sephiroth not being shewn therein. This Sphere, then, is not bounded by the Sephirothic columns, but they are especially governed by the Stellar System without the Sephiroth. They are therefore ruled by the Paths, rather than by the Sephiroth, and are consequently classed each under an Element or a Planet, and a Sign. Thus each followeth a formula which may be translated into letters, and these again form a vibratory name. As it is written: "And Adam gave names unto all the cattle and to the fowl of the air, and to every beast of the field." (Gen. II, v. 20.) Yet they are ruled by the name YHVH, though classed rather by one or more of its letters.

Thus, Fish, etc., are under the influence of Water. Birds are under the influence of Air. Quadrupeds are under the influence of Fire. Creeping things and insects are under the influence of Earth.

There are some which partake of two elements, but in them one element is usually chief, and besides the Elements, each is under a Planet and a Sign.

The vegetable kingdom is again under a somewhat different Law. These are under a Planet and a Sign, a planet first differentiated by a Sign. The Mineral Kingdom is under the Signs only. Vegetables have a Sphere of Sensation, but corresponding only to the Planets and Zodiacal Signs. The Minerals have also a Sphere which correspondeth unto the Signs only, but the metals are under the Planets only, and therein is the difference between them and the Minerals, wherefore also are they stronger. Shining Stones are especially under the Light; and they are, as it were, centres for the action thereof in the darkness of matter, as it is said: "My light is concealed in all that shineth." This passage is it is believed from the Zend-Avesta. They are therefore under the rule of the three active elements with an earthy base. Shining through all things as a whole, are the rays of the Macrocosmos. Besides these

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classes of life there be multitudinous existences representing Forces of the Macrocosm, each with its own microcosm. Such are Elemental Spirits, Planetary Spirits, Olympic Spirits, Fays, Arch-Fays, Genii, and many other potencies which cannot be classed under these forms.

Thus the Macrocosmic Universe is one vast and infinite sphere containing so many and diverse infinite microcosmic forms, of which the perfect knowledge is only known unto the advanced Adept. Also it shall here suffice to say that thou shalt make a distinction between the Four-handed race (the quadrumana, apes and monkeys) which be midway between Man and Beast and other animals. For they be neither the one or the other, but are the fallen and debased result of a most ancient magical effect to formulate a material and immediate link between the human and animal microcosms. This is elsewhere treated of, and it shall here be sufficient to say that they are not an ascent, from the beast unto the Man, but mistaken magical fall from a man unto a beast. Anciently they were a terrible power upon this planet, as then having more of the man than of the animal, whereas now they have more of the animal than of Man.

The ancient traditions of their primal conditions are preserved unto this day in the legends of ogres and, in certain records, cannibalism and its rites. Regarding the beasts, they are, for the most part, easily obsessed, and they have not the spiritual responsibility of the man. Their nature is not evil, but, following a natural law, seeing that man is head of the Assiatic creation, so the animal is higher than the vegetables or mineral. Also bear thou well in mind that the race of the transformers are given unto cruelty. Such are above all the race of creeping things. As Man hath his Ruach which is upright in the Tree of Life, so hath the beast his Ruach which is horizontal; as it is said: "The Ruach of a man which goeth upwards (i.e., directeth itself upwards), and the Ruach of the beast which goeth downwards (or crosswise) in the Earth." The Neschamah in the Beast is not. The beast consisteth of a Ruach and a Nephesch with a rudimentary Daath or Spiritual Consciousness. This Daath ever seeketh that which is beyond it and thence are beasts not responsible, but are submitted unto obsession and herein is a great mystery.

Man, therefore, is placed at the head of the beasts. Woe, woe, unto him if he teacheth their elementary Daath cruelty and injustice instead of mercy and justice. For the Man is a God unto the beast, and the aspiration of the Beast is toward the Man, and great is the office of the Beast, for he prepareth the foundation for the man. Man is responsible for creation, and since he was originally placed in creation to be its Lord, as he is, so will the creation follow him. And thus it is possible for the Genius of a Nation to change the climate of a country, and the nature of the beasts therein. Men fell from primalestate, and then they who were formless became imaged in form, deformed. And this is a mystery of the Demonic Plane which entereth not into this section. The Elemental Spirits and other of their kind are an organisation not quite so complete as man. In spiritual consciousness more keen, and yet in some ways his spiritual superior though organically his inferior. They are the formers

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of the primal Man, that is the Elementary Man, and they have other and greater offices, for in them are many worlds and ranks and spheres. They are as the younger man (i.e., child) and towards them also is Man responsible, and he hath wrought them much injustice.

OF OBSESSION, TRANCE, DEATH

Obsession always entereth through a cutting off of the Higher from the Lower Will, and it is ordinarily first induced by a Thought-Ray of the Spiritual consciousness (whence one danger of evil thoughts) ill-governed, penetrating the Sphere of Sensation and admitting another potency, either human embodied, or human disembodied, elemental or demonic. The first action of such a force is to flatter the lower will, until he shall have established firmly an entrance into the Sphere of Sensation, and thus shall cause a strain on the Nephesh which shall render the Ruach less concentrated. As soon as the Ruach is sufficiently dispersed to repair the strain on the physical body, the lower will is weakened, and is soon seized upon and bound by the invader. Whence arise the sensations of chill and drowsiness which are the usual forerunners of obsession.

Now to yield the force necessary to overpower the lower will from any chance of communication with the higher the obsessing idea proceeds by seizing upon the Daath, and this consequently is the great point of attack, especially the part in the physical body which is at the back of the head about the junction with the Spine. Now unless the lower Will shall voluntarily endeavour to restore the connection, it is impossible for the Higher Will to intervene, seeing that the Lower Will is King of the Physical Body. Remember that no obsessing force can overpower the lower will, if that shall bravely and in spite of all opposition aspire unto the Higher Will. Trance may arise from the action of obsession, or from the action of the Higher Will, therefore its aspects are varied. Death superveneth in the natural man, when the mental action of the Ruach and the Nephesh is definitely and thoroughly interrupted in the physical body.

In the Adept death can only supervene when the Higher Will consenteth thereto, and herein is implied the whole Mystery of the Elixir of Life.

ON THE WORK TO BE UNDERTAKEN BETWEEN PORTAL AND ADEPTUS MINOR

The work comes under six headings as follows:

- 1. A Thesis on the Rituals.**
- 2. A meditation on the crosses which have been used as admission badges in the Grades. This is a preparation for the meditation which precedes the Adeptus Minor Grade and should be applied for when you have been a Portal Member for seven months.**
- 3. A complete diagram of The Tree of Life.**
- 4. The practice of control of the Aura.**

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5. The placing of The Tree of Life in the Aura.

6. Tattwas -- Astrology -- Divination.

One. THE THESIS. Read the rituals. Build them up in imagination. Compare the Opening and Closing in the various Grades. Note the general underlying scheme for each Elemental Grade -- and note where the differences occur. Follow the careers of the various Officers. Note at what Grade an Officer disappears.

Make a precis of each Ritual so that the general scheme becomes apparent. This is of the greatest assistance when you are called on to take Office because you will not then need to follow everything in the Ritual but need only turn to the page where your Office is mentioned and when you have no more to say, you can turn to the Closing and put the Ritual aside till required for that. Ability to do this and to move correctly in the Temple adds greatly to the harmony and repose of the whole Ceremony.

Note the positions of the various officers -- what geometrical shapes they make among themselves from time to time as they take up their places in the Temple. It may be a triangle, a cross, a pentagram, etc.

Read the speeches carefully, and read them sometimes aloud so that you get familiar with the sound of your own voice in saying the words. Note that some speeches are designed to create atmosphere by their archaic form and should be read rhythmically and sonorously, while others are informative and should be read in such a way as to make their points clear.

Examples of archaic passages are challenges of Gods: 'Thou canst not pass the Gate of the Western Heaven unless thou canst tell me my Name.' And the speeches of the Kabiri in the Grades of Practicus and Philosophus. Information is given in speeches about Tarot Keys and diagrams.

Note the technique for traversing the various Paths -- the words, and the badges with which the Path is entered, the length of the circumambulation and the special symbolism described therein.

Let all these things soak into your mind, make notes as ideas occur to you and presently your personal reaction to the Grades will crystallise out and you will be able to write your thesis.

Two. Make a list and drawings of the crosses which have been given you as Admission Badges throughout the Grades, from the Swastika of the Zelator to the Five-squared cross which you put on as you stood at the Altar at the second point of the Portal Grade. Read what is said of them in the Rituals and knowledge lectures, and make notes about them.

Three. THE TREE OF LIFE. This should be done large in order that the writing and symbols should be clear. It is essential to show the Deity Names, Names of Archangels and Angels in Hebrew in the Sephiroth, and to number the Paths and give their attributions. Apart from this, the Tree should be your personal synthesis of the Order symbolism as it applies to the Tree of Life. Colours may be used.

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Four. CONTROL OF THE AURA. If you are not already familiar with the parts of your own body such as nervous system, respiratory system, digestive system, get some simple text-book such as is used in ambulance work, or attend a course of first-aid lectures so that, before starting to work on your subtle body, you may know something about your physical body.

Your physical body is interpenetrated by a subtle body or aura which also surrounds the physical body like an egg of light. You should now begin to practise controlling this aura or Sphere of Sensation. This means that you must first try to get your emotional reactions under conscious control. Instead of automatically liking this, disliking that, you must try to understand the mechanism which underlies these feelings. To assist you in this, the study of psychology is recommended. There are many books on the subject, of which the following are easy to understand and clearly stated.

Psychoanalysis for Normal People by Geraldine Coster.

You are in Charge by Janette Rainwater.

The Function of the Orgasm by Wilhelm Reich.

Two Essays on Analytical Psychology by C.G. Jung.

Exploring the Unconscious by Georg Groddeck.

The Image and Appearance of the Human Body by Paul Schilder.

Varieties of Religious Experience by William James.

Having built up some idea of the mechanism of your mental processes, you should now try to make yourself negative or positive at will towards people or ideas. If you are likely to meet someone who always makes you argumentative and irritable, decide that your aura is closed to their power of irritating you and that your mind will not be disturbed by what they say. It is good sometimes to listen to views with which you disagree to learn not to make any verbal response, and to keep your feelings in abeyance. (N.B. But remember this is a technique only. There are in fact times to speak and times to remain silent. It is imperative to avoid transforming techniques into compulsions I.R.). In this way you come to learn how much of your disagreement is due to prejudice or personal factors, and how much to your regard for abstract truth.

Again, sometimes practise opening your aura to people or ideas in an endeavour to see things from another's point of view.

The practice of deep breathing is also of help in establishing poise and in controlling nervousness. It is good to expand the chest to its fullest extent and then to expand the diaphragm below the ribs as well and then to let the breath out slowly and steadily on a vowel sound such as ah or 'O'. (N.B. Consult in this connection *Undoing Yourself with Energized Meditation* by Christopher Hyatt, Falcon Press, 1982. I.R.)

If you are nervous, you will find that your breathing is shallow and that your muscles are tense. You tend to clench your hands and tighten up the abdominal muscles. To cure this, take a deep breath to full capacity, hold it while tensing and relaxing alternately the abdominal muscles. Do this (i.e., the tensing and relaxing of the muscles) three times and

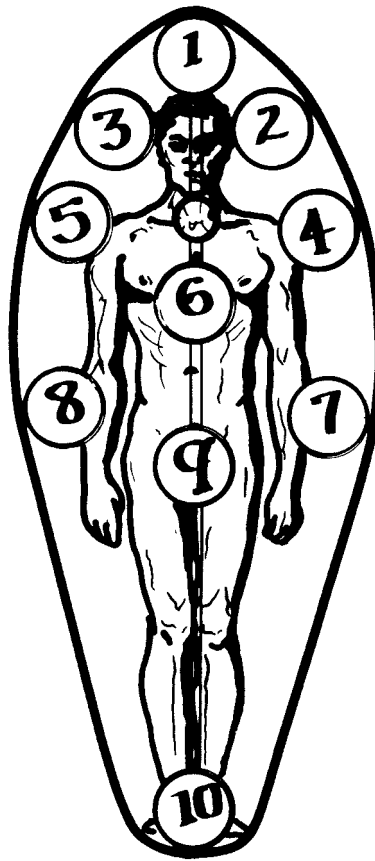
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then relax completely into a chair. Allow all your muscles to go limp and let your breath out to the last gasp. Do the whole process three times, if necessary. It is designed to stimulate the solar plexus which is the heart of the nervous system which governs emotion.

Another good exercise is to say the Deity Names aloud. Take a deep breath and say them softly, smoothly and slowly, imagining the while that your voice travels out to the confines of the Universe. This can be done in conjunction with the Pentagram Ritual.

Five. THE TREE OF LIFE IN THE AURA. In the aura which interpenetrates and surrounds our physical bodies, we are to build up a replica of the Tree of Life. The Pillar of Severity is on our right side, the Pillar of Mercy on our left, and the Pillar of Benificence in the middle.

It is best to build up the middle Pillar first. To do this stand up and raise yourself in imagination to your KETHER -- a brilliant light above your head. Imagine this light descending to DAATH, at the nape of your neck, and thence to TIPHARETH in your heart where it glows like sunlight and whence it radiates into the other Sephiroth. From TIPHARETH the light goes to YESOD in the region of the hips, and thence to MALKUTH in which your feet are planted. Having made a clear image of the Middle Pillar, you can then establish the other Sephiroth by vibrating the Deity Names. This can be done as an alternative to the Pentagram Ritual as a preparation for meditation.



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1. Imagine yourself standing in the Temple, facing West. The Black Pillar of Severity will be on your right -- the White Pillar of Mercy on your left. You will make the Middle Pillar as you stand between them.

2. Imagine now that the Black Pillar is reflected in your right side -- the White Pillar in your left.

3. Take a deep breath and raise your consciousness to your KETHER above your head and vibrate the Name EHEIEH -- which means I AM. Imagine the Light flowing down through DAATH (at the nape of your neck) to TIPHARETH.

4. In the same manner, establish YESOD in the name SHADDAI EL CHAI, and MALKUTH in the Name ADONAI HA-ARETZ.

5. Make the Qabalistic Cross to indicate that you have called down the Light of your KETHER and balanced it in your aura. Then let your imagination dwell on the aura and see it oval and clear, pulsating with the glow from TIPHARETH.

If you are called to see anyone who is ill, who is depressed, or who has a depressing effect on you, you should do this exercise beforehand. In the case of the person who has a depressing effect on you, you may also imagine that your aura is hardened at the edge so that they are unable to penetrate it, and so deplete you of vitality (which is generally what such sensations mean).

In all these practices it is well to remember that 'Strength is in Silence.' (N.B. The original documents of the Order, dating as far back as 1895 and maybe earlier, do not provide us with a single clue as to the origins of what has come to be known as the middle pillar technique. It seems to be, as far as I can discover, a specific development of the Stella Matutina, in which case Dr. R. Felkin was its originator. This might explain why there is no trace whatsoever of its usage in the technical writings of Aleister Crowley, who has certainly made good use of most of the Order techniques, and who would surely have used this had it been available.

However, even in the Stella Matutina it was described merely in larval form -- that is to say, it remained largely undeveloped. It was briefly stated in the paper describing the work to be done between the Portal Grade and the Adeptus Minor grade. There are enormous possibilities inherent in the method. I was lucky enough to have stumbled on to a practical approach which I think exploited more fully some of the potentialities suggested in the original Felkin paper.

In a book entitled Foundations of Practical Magic, I recently included an older essay entitled The Art of True Healing. This was once produced as a small book by Helios Publishing Service In England.

It describes the method which over the years I have found preeminently useful. Whoever developed the basic technique, whether Felkin or some other, produced a fundamental method of aiding personal and spiritual growth. If you talk about them, save to your Chief, or if you try to analyse their effects, you will not benefit by them. Try them with simple faith and in silence for a year before rationalising them. I.R.)

It is better at first to keep your aura to yourself, rather than to try to flow out towards

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others. Unless you are particularly vital and well-balanced, you will only waste energy. So-called modes of healing and of 'doing good to others' should be eschewed for a time. Such methods have a technique of their own and require trained and balanced minds and bodies to carry them out. Get yourself right first before you attempt to interfere with others in any way but the ordinary ways of kindly decent society.

When you have practised the exercise of the Middle Pillar for some time and can visualise it easily, you can establish the other Sephiroth.

Six. TATWAS-ASTROLOGY-DIVINATION. The Tatwas are designed to assist you in your researches into the Soul of Nature. They are at first done with a senior member, and later can be done alone or with a companion of your own Grade. They should never be allowed to become uncontrolled day-dreams. The method taught should be strictly adhered to -- a definite time, preferably in the morning being set aside -- and they should not be attempted when you are feeling tired or when your mind is too occupied with other things to let you 'get away.' They should not be done too frequently -- once in three weeks or a month is enough, once a week if time and circumstances permit. Notes of the pictures and symbols seen should be kept together in a book.

ASTROLOGY. This should be done as time permits. The subject is vast and highly technical, and can be studied fully through the various schools and correspondence classes if you are interested in it. From the Order Lecture, you should be able to set up a true birth horoscope for any place and any time. You can practise setting up horoscopes for the cases given in a book *The Circle Book of Charts* and see whether you can tell what was remarkable about the horoscope. You should attempt the reading of a horoscope for someone you know and then get the data for someone about whom you know nothing, and see whether you can give a reading which satisfies their friends.

The Order requires only that you should be able to set up an accurate horoscope and that you should know how to work out the aspects and how to make a simple assesement of the good and bad factors in a horary figure. If Astrology interests you further, it is a very fascinating field of research.

DIVINATION. You may try to develop your intuition by the use of horary and natal astrology, geomancy, and the reading of the Tarot Cards by the method given in the small book by Mr. A.E. Waite.

You are advised to attempt only questions in which you are not emotionally involved because methods of divination can be a fruitful source of self-deception to those who are psychic but not self-knowing. If you are given to having intuitions you must learn to say not only 'I was right about that' but also 'I was quite wrong about that,' and if you advertise only successes (as is usual) at the bar of your own conscience, learn to assess them honestly.

The interval of time between PORTAL and grade of Adeptus Minor should be given to the study of the whole make-up of yourself. All these methods are designed to assist you to get as far as you can along the road to self-knowledge.

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You are to realise the different layers of your being -- some of which you have been led through symbolically in the Outer Grades -- 'Which in one sense quitteth not MALKUTH' the Kingdom of yourself.

This line of thought, coupled with the study of the Rituals, may lead you to realise what it was you gathered together in the first point of the Portal Ritual, and what it is you are trying to perfect to lay on the Altar of the Spirit.

We are told in the Portal that the nine months' wait which must intervene before the Portal is again opened for the Aspirant has a correspondence to the nine months of gestation before birth. As the unborn child, stage by stage, grows through the ancestral history of the race so the Candidate in the Portal by a single circumambulation for each, recalls his past Grades and, at the end of the first point regards their symbols upon the Altar as parts of his body, and contemplates them as coming together in one place -- the unity of his person.

In the second point, he sacrifices his name -- symbol of his idea of himself in order that the idea of a new self and a new consciousness may be attained.

This has a correspondence in the birth of a child. It emerges from the membranes and placenta which hitherto have been its body and source of life and finds itself not 'dead' after the dread change, but translated to a larger consciousness.

Thus the Portal foreshadows the kind of change and development necessary for understanding the symbolism of the Adeptus Minor grade.

We do not know what consciousness the unborn child has -- how far it has gone in its development -- through what agency it unfolds the potencies of its tiny seed and draws to itself the necessary materials for growth. The miracle happens -- and gives us courage to believe that a similar miracle is even now enacting whereby a body will be ready for us when this, which seems so real to us, shall share the same fate as the placenta and membranes which 'die' at our birth.

But tradition, as embodied in our Order and shown somewhat less directly in the revealed religions, teaches that this development can be assisted by conscious effort indeed, that there comes a time when this effort must be made through the body and mind we are now endowed with. And realising that we are indeed in a Path of Darkness groping for Light, we must feel our way to an understanding of the meaning of light -- the reason for death.

To those who feel the call to make this effort, comes the Order with a series of pictures, symbolic of the growth of the soul to new life. The meditations given with each Grade are designed to lead the mind towards ideas which will assist in self-knowledge -- universal, impersonal ideas which each must find in his own way -- 'the secrets which cannot be told save to those who know them already.'

The Aspirant is led to look backwards. First he must acknowledge his debt to evolution through which has been perfected the instrument wherein his mind works and gathers

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material. Then, through meditation, he is led to see himself as not only self-conscious -- as one who receives impressions -- one who criticises and watches -- one whose will is interfered with -- one who is misunderstood -- one to whom others are 'persons' or masks (from Latin *persona*, a mask) -- but, standing outside himself, he now becomes one who endeavours to sense how his mask appears to others -- sees himself as part of the consciousness of others, as one who impresses, one who is criticised and watched, one who interferes with the will of others, one who misunderstands.

He may recall periods in his life when his convictions were sure, his judgments harsh and unjust, his actions shameful, and view himself in that picture dispassionately as an entity operative in the give and take of Life, something growing and as outside the category of blame as is the bitterness of unripe fruit.

As the knowledge of his place and relative importance in the Universe matures, he will attain strength to be honest with himself -- ashamed of nothing he finds in his mind -- one watching the antics of his personality with tolerant amusement -- yet always learning.

He will reflect on words, and the power of words. He will catch himself weaving them twisting their meaning -- deceiving himself and others with them. He will catch himself under obsession to them -- he will see how they fix and make possible the recall of events and emotions, and with this knowledge he will become aware of how his words affect other people.

As he begins to realise the tremendous miracle of words, the magic both good and evil of human communion by words, he will begin to grasp why the Order reiterates the importance of silence. The true Magician must understand his tools and, in periods of silence, he must contemplate words as one of them.

As he thus traverses the long road to dispassionate self-knowledge, and no longer has to waste energy in doing battle for and indulging wounded feelings in defence of a totally false idea of himself, he is led to meditate on the varied symbols of the cross, and from this to contemplate the Crucified One, revealed to the West as Jesus of Nazareth. (However be cautious not to associate the ideas of Jesus with the political-religions which have evolved from his teachings. I.R.).

This life and the sayings of Jesus given in the Meditations should be studied and pictured in the mind.

The mind must be taught to die to useless churnings over past things and vain apprehensions about future things. This is difficult, for human phantasies die hard, but once the effort is made, however transient the result, it becomes easier with time to replace wasteful thoughts with those that cluster round a powerful symbol of eternal truth.

As the time for the Adeptus Minor Ceremony approaches, the Aspirant should withdraw as far as may be from externals that these symbols may work in his mind.

He will find them waiting on the threshold of his mind ready to tell their story as he walks about or is occupied in mechanical tasks. Once a place has been made for them no 'time' is required to develop them. They grow in the waste places.

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Definite times too should be set aside for Meditation wherein ideas may be formulated as far as possible.

Before going to sleep, the Aspirant should do the Pentagram Ritual and impress on his mind that he must recall on waking any teaching that has been given him in dream or vision. This may be assisted on waking, if he calls before his mind the Sun rising, thinly veiled in clouds.

This should be done at least the week preceding the Grade.

The Ceremony will be a true initiation for the Aspirant only in so far as he has prepared himself to receive it.

Like a word, it is a symbol, the communication of whose essence depends on the understanding and experience of the recipient.

(N.B. There is no trace of the contents of this most important paper in the earlier Order documents. It is obviously therefore written by someone in the Stella Matutina. I sometimes get weary of the constant criticism leveled against the Stella Matutina; I think they are wholly unjust as this paper demonstrates. It reveals a profound working knowledge of psychological principles which the reader would do well to make an intrinsic part of his mental equipment. In addition the writer was well aware of the problems of identification, projection, consideration and ego-mania as how they interfere with the process of enlightenment. I.R.)

THE TREE OF LIFE IN THE AURA

By

V.H. FRATER A.M.A.G.

This notion is first laid down in the Portal paper in a very broad simple outline. The text related to it does not appear to promise very much at first. Moreover it is surrounded by a mass of material on other Order topics, none of which seem to stress the relative importance of the method. In a word, it does not seem to promise a great deal. However some little attention and study of its principles soon convinces one that there is more to it than at first meets the eye. All sorts of hints are scattered throughout the Order documents that add significant clues as to how this rudimentary outline can be elaborated into a magnificent workable schema. First of all, there is the Hierophant's speech in the Neophyte Ritual "all powers can be awakened and re-awakened by names and images" which is one of the fundamentals of all the Order work, and of course especially applicable to this method. Then there is the theory of the Tree of Life projected into a solid sphere producing not three Pillars but four surrounding an axis of a Middle Pillar. In Z-3, the ceremonial circumambulation in the Temple is applied to the Aura in terms of the circulation of energy within the sphere of sensation, which first gave me the idea of the three types of circulation which came to be an integral idea of my development of this method. Then of course, there

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is the description of the rhythmic breathing process in the same Portal paper which is the preliminary basis for the whole method. All of these ideas, plus some others scattered throughout other Order documents helped to provide meaningful data which elaborate the simple schema there described into the one that I and many others have found so profoundly useful.

In the form so elaborated, it is really quite easy to employ - in fact far easier to do than to describe. As with all other Order techniques little attempt will be made to describe its results and effects. The main thing is to work it and use it often, daily if possible in order to become fully aware of what the method can do.

The first step lies in the adoption of the philosophy of the Order as a whole, the conscious realization of the vast spiritual reservoir in which we live and move and have our being. Repeated intellectual effort to make this part and parcel of one's mental outlook upon life automatically breaks down or dissolves something of the rigid character armoring that restricts both our physical and psychological activities. With this gradual softening of the armor a new and superior spiritual attitude may develop so that one's entire viewpoint undergoes a radical change for the better.

The second step relates to the practice of regulated breathing. It is really a simple process. We contemplate the fact that all living processes are rhythmical, so that at various times during the day we let the breath flow in while mentally counting very slowly - one, two, three, four. Then we exhale counting the same beat. It is fundamental and important that the initial rhythm, whether it be a four or a ten beat rhythm or any other convenient one, should be maintained for some minutes. It is the very rhythm which accounts for the easy absorption of vitality from without and the acceleration of the divine power within.

Cultivate techniques of relaxation to aid this process. These can be learned readily from a host of good books (*The Lazy Man's Guide to Relaxation* By Israel Regardie, Falcon Press, 1983) on this subject which are readily available at any good bookstore. The conjunction of relaxation techniques with the practice of the rhythmic breath will go far in the process of mobilizing one's energies. One of the indices of the success of this process is that in a few minutes the whole body is vibrating in unison with the rhythm of the breath. Every cell appears to vibrate sympathetically, and the whole system comes to feel as if it were an inexhaustible storage battery of power. The sensation most commonly felt is that the diaphragm is rippling and buzzing.

Once this has been experienced, then one can refer to the chart depicted in the Portal paper, paying particular attention to the Sephiroth on the Middle Pillar - Kether, Daath, Tiphareth, Yesod and Malkuth. We can call these Sephiroth or psychospiritual centers or even use the Hindu equivalent, the chakras. For convenience sake, we may name them after the elements so commonly used in the Order system. Kether we may name Spirit, Daath Air, the succeeding ones being named Fire, Water and Earth.

It is axiomatic to the Order system that there are two principal means whereby we may become aware of these centers to awaken them from their dormant state into actively

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functioning chakras - thought, colour and sound. We must concentrate upon these Sephiroth in the aura one by one and at the same time vibrate the divine names appropriate thereto. Each center is to be imagined as having a specific colour and shape. The combination of these three agencies gradually stirs the Sephirotic centers into vigorous activity. Slowly they become stimulated into functioning each according to its own nature, pouring forth a stream of spiritual energy into the body-mind system. With sufficient practice, this process can be performed anywhere at any time without anyone suspecting that this exercise is being performed. Merely turning the attention to a specific center will be enough to throw it into some kind of activity producing at the very least a sense of tingling there which ultimately spreads all over.

First of all, the position of the centers as shown in the Portal diagram must be memorized. The student who has studied the Knowledge Lectures on the Qabalah should have no problem with this by now. The meditation, for such we may call it, may be performed while sitting up or lying down flat on the back in a perfectly relaxed state. The hands may be permitted to lie folded in the lap with fingers interlaced or to rest comfortably by one's side. Calmness of mind should be induced, and some minutes devoted to the rhythmic breathing to bring about the sense of rippling playing around the solar plexus.

Then turn the attention to Kether, somewhat above the crown of the head. Try to imagine it as a ball or sphere of brilliant white light - do this easily without straining or forcing. If the mind wanders at first, as it usually does unless you have learned by now to concentrate well, wait a moment or two and gently lead it back to the task at hand. At the same time, vibrate or hum the divine name EHEIEH, pronouncing it as Eh-huh-yay. After a few days of persistent practice, to vibrate the name in the center will be found quite easy. Kether and its divine name is the seat of the overshadowing divinity, the Yechidah, the higher and divine Genius we can all draw upon.

The effect of this concentration and vibration is to awaken the center into dynamic activity; it begins to vibrate and rotate above the crown of the head when light and energy begin to pour down on the lower Sephiroth. Even the finger tips and the toes react to this awakening by the sensations of a faint prickling which later develops into a mighty throbbing of power. The name should be vibrated audibly for some considerable time until skill has been acquired. A humming sound will do while one has the mental image of the name desired. When enough skill has been acquired through practice, the name may be hummed silently in any particular center desired. Again, if the mind tends to wander, the frequent repetition of the vibration or hum will do much to facilitate the task of concentration.

Keep the mind here for some five minutes or so, by which time it should be seen to glow and scintillate. Then imagine that from this center emanates a shaft of white light moving downwards into the Daath center in the neck. Here it expands to form another sphere of white light, about the size of a small saucer. If the larynx is felt to be the center of this Sephirah, Daath, then the distance from it to the cervical vertebrae at the back of the neck

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will be approximately the radius. Naturally, this distance will vary with every person. A technique similar to the above for Kether should be pursued with this sphere, which we name the Air center. It should be strongly and vividly imagined as a scintillating sphere of white light, shining and glowing from within. The divine name pertaining to this sphere is YHVH ELOHIM - pronounced as Yuh-hoh-voh Eh-loh-heem.

Let the vibratory or humming sound be made a number of times until it is clearly felt as a definite sensory experience. There is absolutely no mistaking the sensation of its awakening. About the same time should be spent formulating Daath or this Air center as was devoted to the Kether center. When you feel ready to move from it, imagine that the shaft of white light descends from the throat to the center of the chest, to the Tiphareth center. Then feel that it expands behind the sternum or breast bone to form once more another center, the so-called Fire center. Its traditional divine Name is YHVH ELOAH ve-DAATH, pronounced as Yuh-hoh-voh Eh-loh ve-Dah-ahth. Some students have complained that the above divine name is excessively long and difficult to pronounce. After a long period of experimentation, I have substituted the gnostic name IAO, commonly used in the Adeptus Minor Key word, for the Hebrew words. Both are attributed Qabalistically to Tiphareth on the Tree, and so are equally valid. It is my experience that this Name is just as effective as is the Hebrew divine Name, and in my own use of this meditation, it has become a permanent part of the technique.

IAO should be pronounced as Eee (as in key) Ah-Oh, and again should be hummed or intoned with vigor. In fact, it is far simpler to vibrate this name than almost any other, and the vibration it produces is clear and strong.

When you have felt you've dwelt long enough on this center, continue sending the shaft of light downwards until it reaches the pelvic area, the region of the generative organs. Form here, in exactly the same way as before, a sphere of radiant light-energy of approximately the same size, that of a saucer. Here also a name is to be pronounced so as to produce the vibratory awakening of the center which is to be felt in every molecule and cell in that area. SHADDAI EL CHAI is the divine name of Yesod, where this center is located, and is to be pronounced as Shah-die Ale Chye (remember that the ch is guttural.) Let the mind get accustomed to concentrate upon this center for several minutes, visualizing it as of an active white brilliance. And whenever the mind happens to wander from its task, bring it back by repeatedly vibrating the name given above.

The final step in completing the Middle Pillar is to have the shaft of white light descend from the pelvis to the feet. There it expands from a point just below each ankle to form the fifth sphere in Malkuth. This for convenience sake is called the Earth center, thus completing the regimen of the elements. Formulate here a brilliant white center of approximately the same size as the others. As you know by now the divine name of Malkuth is ADONAI ha-ARETZ, pronounced as Ah-doh-nye hah-Ah-retz. Fixed and steady meditation on this area should induce the awakening of this center and the vibration of the name should stimulate the sense of energy pouring through enormously.

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Again, stay with this as long as you feel you are accomplishing the activation of the center. When finished, return in your imagination to Kether, and visualize the Middle Pillar as a shaft of silvery light studded with five gorgeous diamonds of excellent brilliance. Maintain this image just long enough to know that the centers have been awakened.

For some students with a good imaginative faculty, the colour of these centers can be changed to accord with the Order attribution of the colours of the elements. That is the Kether center remains brilliantly white; the Daath center is changed to lavender; the heart center to red for Fire and Tiphareth; the pelvic or Water center is given a blue colour, while the Earth or Malkuth center is given a russet colour, the rich deep color of Earth itself, the very foundation on which we all rest. Other students who may not possess this eidetic faculty in any abundance and who find that repeated effort does not yield major dividends (I have known many highly educated and intelligent students who are eidetic negative and do not find this at all easy) in which case I suggest they continue using the colour of white all through their practice.

The Order technique as described in the Portal document then suggests building up the rest of the Sephiroth on the Tree of Life in the sphere of sensation. My own experience is that this is superfluous. For the purpose that we have in mind this approach is redundant. The Sephiroth can be placed easily in the aura by a process that I have called the circulation technique, which can now be described.

The first step in this approach is to throw the mind upwards to the coronal center, Kether, imagining it to be in a state of vigorous activity once more. In such a state it throws an enormous amount of energy into the Sephirotic system, transforming it in such a way as to make it readily available for any activity in the human system. Imagine then that the energy begins to stream down the left side of the body, or Tree, in a broad band extending out some distance from the body. As the current of energy descends down the trunk and thighs to the feet, try to synchronise the movement of the energy with the breathing process. As the breathing proceeds, let the band of energy pass from the left foot to the right foot, and then ascend up the right side of the body to the coronal center once more, returning to the center whence it came. Keep on repeating this process, accompanied by the breathing until you can feel the connection between the movement of the energy through the right and left Pillars of the Tree and the inhalation and exhalation of air. You will of course realize that this is an interior psychic circulation, though it has its own physical correlatives.

This process is followed by another type of circulation which is readily understandable once the notion of the Tree having four Pillars (when projected into a solid sphere, which the aura is) is grasped. Return in contemplation to Kether, and then direct the band of energy down the front of the body towards the feet, always synchronized with the breathing process. As you inhale, move the energy from the front of the feet to the heels, and then up the posterior surface of the body towards Kether again. Be sure to continue the circulatory process until it is perceptible, as a definite movement of energy. Do not worry too much if the imagination does not seem keen enough to visualize this movement. Sometimes merely willing and feeling that it is moving is adequate to get the energy to follow the notion of the Pillars.

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These two types of circulation establish the four Pillars very clearly and definitely, and if persisted in for sometime, the sensation is unmistakable, practically physical. General experience and perception indicates that this sphere of light and energy extends outwards to a distance approximating the length of the outstretched arm. And it is within this light sphere that the physical man exists rather like a kernel within a nut.

The final method of circulation may be likened to the action of a fountain - I call it the fountain circulation. In much the same way as water is forced or sucked up through a tube until it jets up above falling in a spray on all sides, so does the energy behave when directed by the will and imagination in this type of circulation.

Throw the attention downwards to Malkuth, the Earth center, feeling it to be the culmination of all the others, the receptacle of all the others, the terminal and storehouse of the incoming vital force. You should then imagine that this power ascends or is attracted upwards to Kether above the crown of the head. The energy, following the will, ascends upwards and then sprays over from Kether, falling downwards on all sides towards Malkuth where it is again concentrated and accumulated ready for another move upwards. It will be found that breathing in will enable the energy to move upwards to Kether most readily, whereas the exhalation seems naturally to accompany the spraying overhead and falling downwards of the energy towards Malkuth.

This completes the formation of the axis of the Tree, the five Pillars described so vividly in various of the Order papers. Keep this notion constantly in mind when working these circulations. Once the five-columned Tree has been well formulated so that it can be felt, then let the mind dwell on the idea of the sphere of light, the LVX, spiritual and healing in quality, surrounding and inter-penetrating the entire body. You should feel an unmistakable sense of calmness and vitality and poise, as though the mind were placid and still. The body, in a lovely state of relaxation, should feel in every part that it is thoroughly charged and permeated by the vibrant power of life.

It is at this stage of the exercise that the student should review some of the prayers or invocations current in the Order procedures. For example, there is the Prayer of the Hierophant in the Neophyte degree as he descends from the throne of the East towards the candidate kneeling at the altar. "I come in the Power of the Light. I come in the Light of Wisdom. I come in the Mercy of the Light. The Light hath healing in its Wings."

There is also the other prayer used by the Hierophant in the same ritual which again may be used here in order to call down the divine light. "O Lord of the Universe, the Vast and the Mighty One, Ruler over the Light and the Darkness, we adore thee and we invoke thee. Look Thou with favor upon me, who now standeth before Thee and grant thine aid unto the highest aspirations of my soul so that I may prove worthy of thy help to perform the Great Work." The speech of the Chief Adept in the Vault during the 5-6 Ritual is also worthy of being memorized so that it may be recited during this exercise:

I am the resurrection and the Life. Whosoever believeth in me though he were dead yet shall he live, and whosoever liveth and believeth in me, the same shall never die. I am the

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First and I am the Last. I am he that liveth but was dead, and behold! I am alive for evermore and hold the keys of death and of hell. For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth.

I am the Way, the Truth and the Life. No man cometh to the Father but by me. I am the Purified. I have passed through the gates of darkness unto Light. I have fought upon earth for good. I have finished my work. I have entered the Invisible.

I am the Sun in his rising, passed through the hour of cloud and of night. I am Amoun, the concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One, the Lord of Life, triumphant over death. There is no part of me which is not of the Gods. I am the preparer of the Pathway, the rescuer unto the Light. Let the White Light of the Divine Spirit descend.

The next ritual fragment is rather different from the foregoing, although both have a similar personal effect when slowly repeated, meditated upon, and felt intensely. It consists of two parts - the first one being a sort of petition of the higher and divine Genius, while the second bespeaks of the realization of identity with it.

Thee I invoke the Bornless One. Thee that didst create the Earth and the Heavens. Thee that didst create the Night and the Day. Thee that didst create the Darkness and the Light. Thou art Man made Perfect, whom no man hath seen at any time. Thou art God and very God. Thou hast distinguished between the Just and the Unjust. Thou didst make the female and the male. Thou didst produce the seed and the fruit. Thou didst form men to love one another and to hate one another. Thou didst produce the moist and the dry, and That which nourisheth all created things.

The second part should follow only after a long pause, in which one attempts to realize just what it is that the prayer has asserted, and that it is raising the mind to an apprehension of the hidden secret Godhead within, which is the creator of all things.

This is the Lord of the Gods. This is the Lord of the Universe. This is He Whom the winds fear. This is He who having made voice by his commandment is Lord of all things, king, ruler and helper. Hear me and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, upon dry land and in the water, of whirling air and of rushing fire, and every spell and scourge of God the Vast One may be made obedient unto me.

I am He the Bornless Spirit, having sight in the feet, strong and the immortal fire. I am He, the Truth. I am He who hate that evil may be wrought in the world. I am He that lighteneth and thundereth. I am He from whom is the shower of the Life of Earth. I am He whose mouth ever flameth. I am He, the begetter and manifester unto the Light. I am He, the Grace of the World. The Heart girt with a Serpent is my Name.

These prayer fragments are suggestive only and are to be used or rejected, as each student feels fit. There is no final authority within the Order for their usage.

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This exercise has an extended usage, far beyond the development of insight and enlightenment as though it provided a magical engine whereby one's enlightened will may find suitable expression. Let me preface any further remarks by stating that from the practical point of view, the rudiments of the astrological schema are of untold value in that they offer a concise classification of the broad division of things. I am not here concerned with astrology as such, merely that it is convenient to use its schema. Its roots are in the seven principal ideas or planets to which most ideas and things may be referred. To each of these root ideas there is attributed a positive and negative colour, and a Divine Name for the purpose of vibration. I propose naming the planets with their principal attributions as follows:

Saturn. Older people and old plans. Debts and their repayment. Agriculture and real estate, death, wills, stability, inertia. Positive colour is indigo; negative, black. YHVH Elohim - best pronounced Yuh-hoh-voh Eh-loh-heem.

Jupiter. Is abundance, plenty, growth, expansion, generosity. Spirituality, visions, dreams, long journeys, subjective or otherwise. Bankers, creditors, debtors, gambling. Positive colour is purple; negative blue. EL, pronounced exactly as written or as Ale.

Mars. Energy, haste, anger, construction or destruction (according to application). Danger, risks, surgery. Vitality and magnetism, will power. Positive and negative colours bright red. Elohim Gibor, best pronounced Eh-loh-heem Gibor.

Sun. Superiors, employers, executives, officials. Power and success. Life, money, growth of all kinds. Illumination, imagination, mental power. Health. Positive colour orange; negative colour yellow or gold. YHVH Eloah ve-Daath. This is such a long clumsy name, that though traditional I have decided to replace it with a much simpler and also traditional name. IAO pronounced ee (as in key) ah-oh.

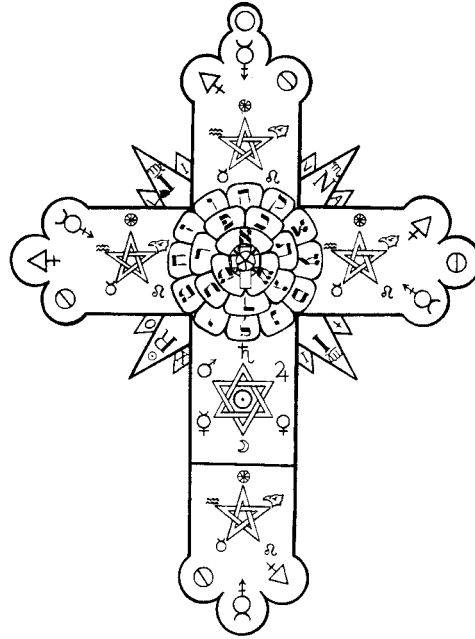
Venus. Social affairs, affections and emotions, women, younger people. All pleasures and the arts, music, beauty, extravagance, luxury, self-indulgence. Both of the colours emerald green. YHVH Tzabaoth, pronounced Yuh-hoh-voh Tah-bah-oth.

Mercury. Business matters, writing, contracts, judgment and short journeys. Buying, selling, bargaining. Neighbours, giving and obtaining information. Literary abilities, publishing, and intellectual friends. Books, papers, etc. Positive colour yellow; negative colour orange. Elohim Tzabaoth, pronounced Eh-loh-heem Tzah-bah-oth.

Moon. General public, women. Sense-reactions. Short journeys and removals. Changes and fluctuations. The personality. Positive colour blue; negative colour puce. Shaddai el Chai, pronounced shah-dye ale Chye (guttural ch.)

These very briefly are the attributions of the planets under which almost everything and every subject may be classified. This classification is extremely useful because it simplifies enormously one's task of physical and spiritual development. It can simplify, at least in general theory, much of the practical work of the Order, in fact even enabling one to simplify and classify the work to be done. A little actual usage of the method will indicate further uses to which it may be put.

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THE KNOWLEDGE LECTURES

FIRST LECTURE

The FOUR ELEMENTS of the Ancients are conditions of:

Heat and Dryness	Fire
Heat and Moisture	Air
Cold and Dryness	Earth
Cold and Moisture	Water



There are twelve Signs in the Zodiac:

1. Aries, the Ram	♈
2. Taurus, the Bull	♉
3. Gemini, the Twins	♊
4. Cancer, the Crab	♋
5. Leo, the Lion	♌
6. Virgo, the Virgin	♍
7. Libra, the Scales	♎

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8. Scorpio, the Scorpion	♏
9. Sagittarius, the Archer	♐
10. Capricornus, the Goat	♑
11. Aquarius, the Water-Bearer	♒
12. Pisces, the Fishes	♓

These Twelve Signs are distributed among what are called the Four Triplicities, or sets of three Signs. Each one is attributed to one of the Four Elements, and they represent the operation of the elements in the Zodiac.

To Fire belong:			
Aries, Leo, Sagittarius	♈	♌	♐
To Earth belong:			
Taurus, Virgo, Capricornus	♉	♍	♑
To Air belong:			
Gemini, Libra, Aquarius	♊	♎	♒
To Water belong:			
Cancer, Scorpio, Pisces	♋	♏	♓

To the Ancients, six planets besides the Sun were known. They also assigned certain planetary values to the North and South Nodes of the Moon; that is, the points where the Moon's orbit touches that of the Ecliptic.

These were named:

Caput Draconis - Head of the Dragon	♊
Cauda Draconis - Tail of the Dragon	♎

Since the discovery of two more distant Planets Neptune and Uranus, these two terms have been partially replaced by them.

The effect of Caput Draconis is similar to	♅
The effect of Cauda Draconis is similar to	♆

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The names of the Old Planets are:

Saturn	♄	Sol	☉
Jupiter	♃	Venus	♀
Mars	♂	Mercury	☿
Moon			☾

SECOND LECTURE

In alchemy the teaching is that there are three principles namely:

Sulphur	♁
Mercury	☿
Salt	☹

The metals attributed to the planets are:

Lead	♄	Gold	☉
Tin	♃	Copper	♀
Iron	♂	Quicksilver	☿
Silver			☾

The following terms are used in alchemical texts, and mean:

SOL PHILOSOPHORUM - The pure living alchemical spirit of gold - the refined essence of heat and fire.

LUNA PHILOSOPHORUM - The pure living alchemical spirit of silver - the refined essence of heat and moisture.

THE GREEN LION - The stem and root of the radical essence of metals.

THE BLACK DRAGON - Death, putrefaction, decay.

THE KING - Red - The Qabalistic Microprosopus. Tiphareth - analogous to Gold and the Sun.

THE QUEEN - White - The Qabalistic bride of Microprosopus. Malkah - analogous to Silver and the Moon.

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THE HEBREW ALPHABET

Letter	Power	Value	Name	Meaning
א	A	1	Aleph	Ox
ב	B,V	2	Beth	House
ג	G, Gh	3	Gimel	Camel
ד	D, Dh	4	Daleth	Door
ה	H	5	Heh	Window
ו	V, O,U	6	Vau	Pin or hook
ז	Z	7	Zayin	Sword or armour
ח	Ch	8	Cheth	Fence or enclosure
ט	T	9	Teth	Snake
י	I, Y, J	10	Yod	Hand
כ	K, Kh	20	Caph	Fist
ל	L	30	Lamed	Ox goad
מ	M	40	Mem	Water
נ	N	50	Nun	Fish
ס	S	60	Samekh	Prop
ע	Aa, Ngh	70	Ayin	Eye
פ	P, F	80	Peh	Mouth
צ	Tz	90	Tzaddi	Fish hook
ק	Q	100	Qoph	Ear. Back of head
ר	R	200	Resh	Head
ש	S, Sh	300	Shin	Tooth
ת	T, Th	400	Tau	Cross

Each Hebrew letter represents a number and a meaning. Five letters have a different shape and also a different number when written at the end of a word. They are called Finals. Of these Finals Mem is distinguished by being the only oblong letter. The other four Caph, Nun, Peh, Tzaddi have long tails which should come below the line as shown (See table below). Sometimes the letters are depicted as very large, in which case their numerical value

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is multiplied, such as a very large Aleph represents 1000, a very large Beth 2000, and so on. When practising how to draw Hebrew letters the student would do well to make them on lined sheets. Also remember that these letters are written from right to left. The Order also teaches that these are Holy symbols and therefore should be carefully drawn and square.

TABLE OF FINAL LETTERS

Letter	Power	Value	Name
ך	K, Kh	500	Caph
ם	M	600	Mem
ן	N	700	Nun
ף	P, F	800	Peh
ץ	Tz	900	Tzaddi

The Dagesh is a dot or point placed in some of the Hebrew letters. It changes the sound value of the letter. In modern Hebrew script it represents a vowel; however it is not used in this book. S.R.M.D. asserts it is a late invention to standardise pronunciation.

The Hebrew Qabalists referred the highest and most abstract ideas to the emanations of Deity. There are ten emanations. Each one is a Sefirah, the plural being Sephiroth. When arranged in a certain manner, they form what is called the Etz Chayim or The Tree of Life.

THE ETZ CHAYIM OR THE TREE OF LIFE

1	Kether	K-Th-R	Crown	כתר
2	Chokmah	Ch-K-M-H	Wisdom	חכמה
3	Binah	B-I-N-H	Understanding	בינה
4	Chesed	Ch-S-D	Mercy	חסד
5	Geburah	G-B-U-R-H	Severity	גבורה
6	Tiphareth	T-Ph-A-R-Th	Beauty	תפארת
7	Netzach	N-Tz-Ch	Victory	נצח
8	Hod	H-O-D	Glory	הוד
9	Yesod	Y-S-O-D	Foundation	יסוד
10	Malkuth	M-L-K-U-Th	Kingdom	מלכות

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

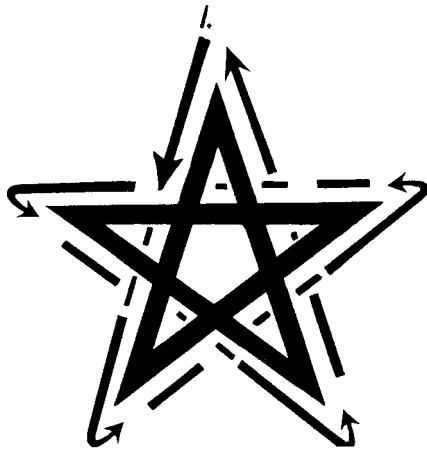
THE LESSER RITUAL OF THE PENTAGRAM

In some quarters the pentagram or five pointed star is considered an "evil" or demoniacal symbol. On the contrary with the point upwards it represents the spiritualization of the more elemental aspects of man. Some modern groups have decided to invert the pentagram, not for "evil" purposes but to indicate that it is a symbol of change. Other groups who in fact are "evil" have borrowed the pentagram as their insignium. This has nothing to do with the Order usage of it.

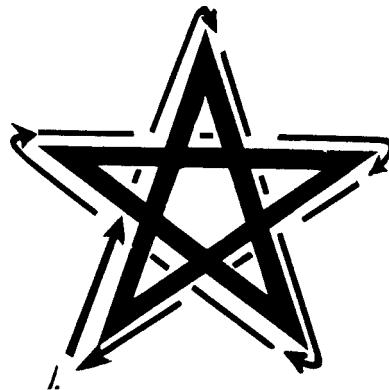
THE USES OF THE PENTAGRAM RITUAL

When tracing the pentagram do make it large. As you trace the banishing pentagram move your arm down to the middle of the left thigh. Then swing upwards at an angle to about the top of the head. From there move the arm down to the middle of the right thigh; then upwards to the left shoulder, straight over to the right shoulder and return to the starting point of the left thigh. The invoking pentagram should be traced in exactly the opposite way, beginning at the apex and moving down to the left thigh, etc.

I have often been horrified when students who have visited me on occasion trace a miniscule pentagram, about 5 inches high in front of their heads.



INVOKING



BANISHING

The Order suggests that the Pentagram Ritual may be used as a form of prayer, the Invoking pentagram in the morning, and the Banishing pentagram in the evening. The names which will be given shortly should be pronounced inwardly in the breath vibrating or humming it as much as possible. (For a complete description see the Regardie Tapes, Falcon Press, 1982. If you do not require the complete set of six tapes with instruction book, you can order the single tape on this subject. Just specify the Banishing Ritual of the Pentagram). Try to feel that the entire body throbs and tingles as the wave of vibration is directed to the ends of the quadrant.

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It is said that the Banishing Pentagram may be used as a protection against negative psychologic states in both yourself and others. Make a mental image of your concern or anxiety then formulate it before you. Project it away from you with the saluting sign of a Neophyte (which is depicted on a later page) and when it is about three feet away prevent its return with the sign of silence. Now imagine the form in the Eastern quadrant before you and perform the Banishing Ritual of the Pentagram to destroy it. In your mind's eye see it dissolve on the outside of your circle of flame.

Furthermore it may be used as an exercise in concentration. Seated in meditation or lying down, imagine yourself standing up in robes and holding a dagger. Project your consciousness into this mental image of yourself. When there move to the East. Make yourself feel there by touching the wall, opening your eyes, stamping on the floor etc.

Begin the ritual while in this form and move around the room mentally vibrating the words and trying to feel them being emitted from the mental image. Finish the ritual in the East. Try to feel what has resulted from the ritual, then walk back and stand behind the head of your resting physical body and let yourself be reabsorbed.

HOW TO PERFORM THE RITUAL

THE INVOKING PENTAGRAM

Take a steel dagger or knife in the right hand, face East:

Touch your forehead and say Atoh (thou art).

Touch your chest and say Malkuth (the Kingdom).

Touch the right shoulder and say ve-Geburah (and the Power).

Touch the left shoulder and say ve-Gedulah (and the Glory).

Clasp your hands in the center of the chest and say le Olahm (forever).

Hold the dagger, point upwards, in clasped hands and say Amen (so be it).

The word Amen in addition means the end. It has been associated with Amoun the concealed one. It is also a notariqon of three Hebrew words, Adonai Melekh Neh-eh-mon, which means The Lord Faithful King.

Facing East make a very large invoking pentagram as shown above. When completed thrust the point of the dagger to the center of the pentagram and vibrate the Deity name YHVH (Yod, Heh, Vau, Heh), imagining that your voice carries the vibration to the East of the Universe.

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Hold the dagger out in front of you and move to the South. Trace the pentagram there and vibrate the Deity name Adonai.

Go to the West, make a large pentagram again and vibrate Eheieh.

Move to the North with arm holding dagger outstretched. Make the large pentagram and vibrate Agla.

Return to the East always completing your Circle by bringing the dagger to the imagined center of the first Pentagram. Now stand with arms outstretched in the form of a Cross and say:

**Before Me
Behind me
On my right
On my left**

**Raphael
Gabriel
Michael
Auriel**

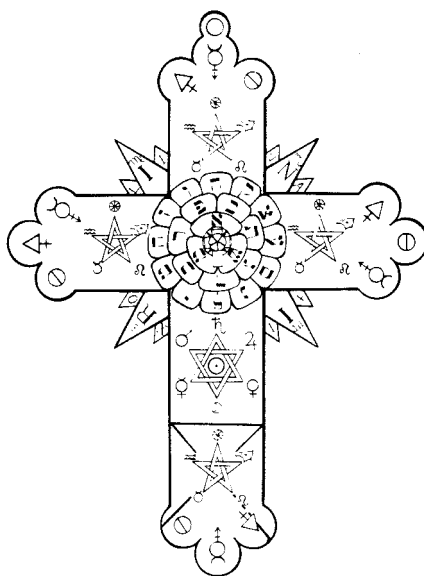
**Rah-phah-ale
Gah-bree-ale
Mee-chah-ale
Or-ree-ale**

Now say, Before me flames the Pentagram.

Behind me shines the Six-Rayed Star.

Again make the Qabalistic Cross as in the beginning.

For Banishing the same Ritual is used with the reversal of the lines of the Pentagram.



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OTHER ALCHEMICAL ATTRIBUTIONS TO THE TREE OF LIFE

Kether	Mercury	Metallic Root
Chokmah	Salt	Lead
Binah	Sulphur	Tin
Chesed	Silver	Silver
Geburah	Gold	Gold
Tiphareth	Iron	Iron
Netzach	Copper	Hermaphroditical
		Brass
Hod	Tin	Brass
Yesod	Lead	Mercury
Malkuth	Mercury	Medicina
	Philosophorum	Metallorum

The four Orders of the Elementals are:

Spirits of the Earth	Gnomes
Spirits of the Air	Sylphs
Spirits of the Water	Undines
Spirits of the Fire	Salamanders

These are the essential spiritual beings called upon to praise God in Benedicite Omnia Opera. The Kerubim are the living powers of YHVH on the material plane, and the presidents of the four elements. They operate through the Fixed or Kerubic-signs of the Zodiac and are thus symbolized and attributed.

Kerub of Air	Man	Aquarius	
Kerub of Fire	Lion	Leo	
Kerub of Earth	Bull	Taurus	
Kerub of Water	Eagle	Scorpio	 

Tetragrammaton means the Four-lettered name (YHVH) and refers to the unpronounceable Name of God symbolized by Jehovah.

The Laver of Water of Purification refers to the Waters of Binah, the Female Power reflected in the Waters of creation.

The Altar of Burnt Offering for the sacrifice of animals symbolises the Qlipoth or Evil Demons of the plane contiguous to and below the Material Universe. It points out that our

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

passions should be sacrificed. (This simply means that one's passions should be under the control of Will, as indicated in the Paper entitled On the Purification of the Soul).

The Altar of Incense in the Tabernacle was overlaid with gold. Ours is Black to symbolise our work which is to separate the Philosophic Gold from the Black Dragon of Matter.

The Qlippoth are the Beings (sometimes referred to as "Evil") below Malkuth, and the Shells of the Dead.

THE QLIPPOTH ON THE TREE OF LIFE

Kether	Thaumiel	The two contending Forces
Chokmah	Ghogiel	The Hinderers
Binah	Satariel	The Concealers
Chesed	Agshekeloh	The Breakers in Pieces
Geburah	Golohab	The Burners
Tiphareth	Tagiriron	The Disputers
Netzach	Gharab Tzerek	The Ravens of Death
Hod	Samael	The Liar or Poison of God
Yesod	Gamaliel	The Obscene Ones
Malkuth	Lilith	Queen of Night and Demons

THE ALTAR DIAGRAM OF THE TREE

The altar diagram shows the Ten Sephiroth with the connecting Paths numbered and lettered, and the Serpent winding over each Path. Around each Sephirah are written the Names of the Deity, Archangel and Angelic Host. The twenty-two Paths are bound together by the Serpent of Wisdom. It unites the Paths but does not touch any of the Sephiroth, which are linked by the Flaming Sword. The Flaming Sword is formed by the natural order of the Tree of Life. It resembles a flash of Lightning.

The Two Pillars on either side of the Altar represent:

Active: The White Pillar on the South Side.

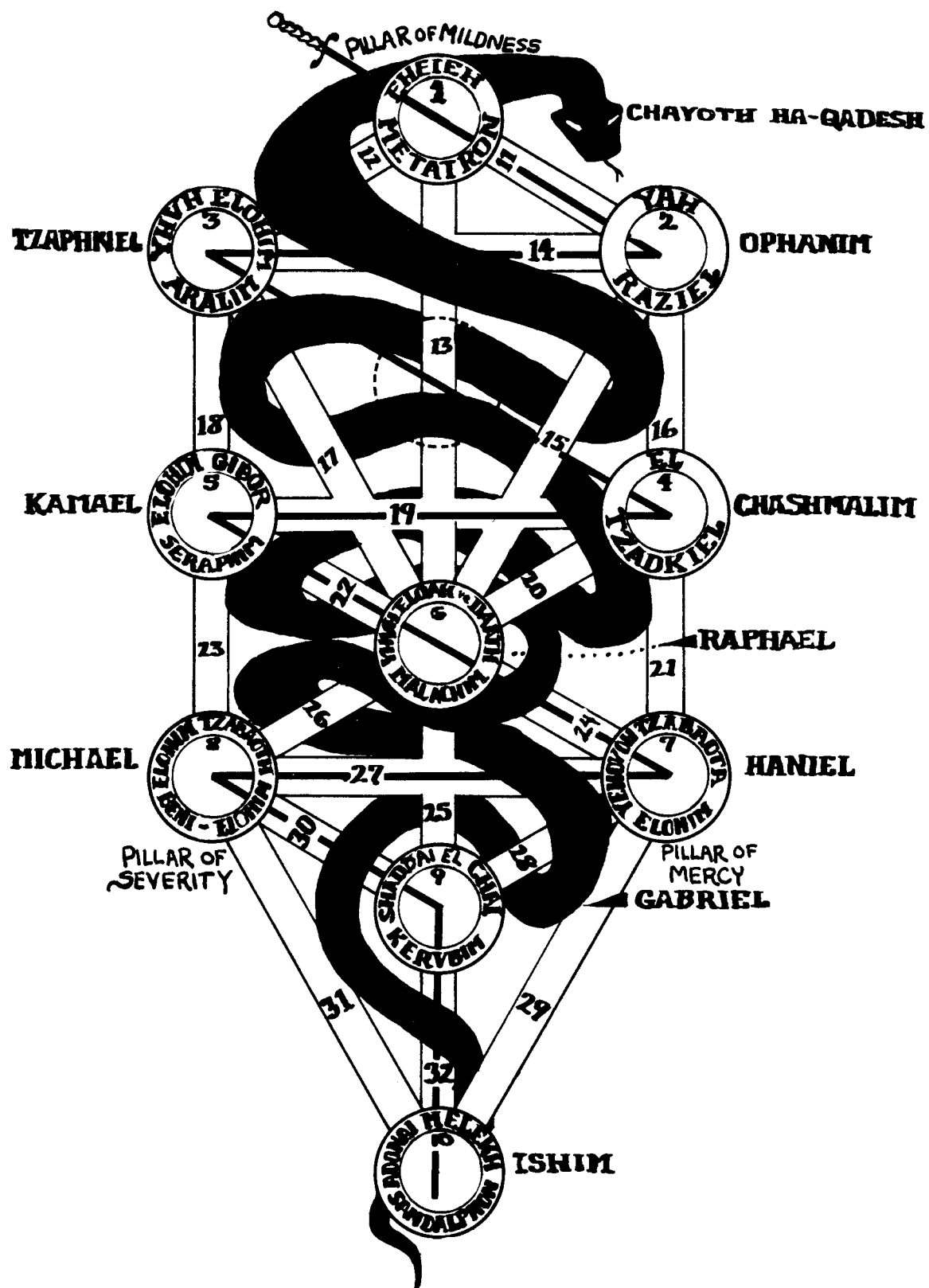
Male.

Adam.

Pillar of Light and Fire.

Right Kerub.

Metatron.



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Passive: The Black Pillar on the North Side.

Female.
Eve.
Pillar of Cloud.
Left Kerub.
Sandalphon.

THE FOUR WORLDS OF THE QABALAH

The Qabalists conceived of four planes of existence between God and man. They are:

ATZILUTH, Archetypal - Pure Deity.	אצילות
BRIAH, Creative - Archangelic.	בריאה
YETZIRAH, Formative - Angelic.	יצירה
ASSIAH, Action - Material World.	עשיה

Assiah, the world of Matter, Man, Shells, and Demons is divided into ten houses or Heavens. They are:

Primum Mobile, Rashith ha Gilgalim.	ראשית הגלגלים
Sphere of the Zodiac, Mazloth.	מזלות
Sphere of Saturn, Shabbathai.	שבתאי
Sphere of Jupiter, Tzedek.	צדק
Sphere of Mars, Madim.	מדים
Sphere of the Sun, Shemesh.	שמש
Sphere of Venus, Nogah.	נוגה
Sphere of Mercury, Kokab.	כוכב
Sphere of the Moon, Levanah.	לבנה
Sphere of Elements, Olam Yesodoth.	עולם יסודות

SOME TAROT CORRESPONDENCES

The traditional Tarot consists of a pack of 78 cards made up of Four Suits (symbolic of the four worlds discussed above) of 14 cards each, together with 22 Trumps or Major Arcana, which tell the story of the Soul.

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Each suit consists of ten numbered cards (referred to the ten Sephiroth) as in modern playing cards, but there are four instead of three honours: King, Queen, Knight, and Knave.

The Four Suits are:

Wands are comparable to Diamonds.

Cups are comparable to Hearts.

Swords are comparable to Spades.

Pentacles are comparable to Clubs.

THIRD LECTURE

The Soul is divided by the Qabalists into three principal parts:

NESCHAMAH - The highest part, answering to the Three Supernals, and to the higher aspirations of the Soul.

RUACH - The middle part, answering to six Sephiroth from Chesed to Yesod, inclusive, and to the mind and reasoning powers.

NEPHESCH - The lowest, answering to Malkuth, and to the animal instincts.

Neschamah itself is further divided into three parts:

YECHIDAH - is referred to Kether.

CHIAH - is referred to Chokmah.

NESCHAMAH - is referred to Binah.

THE THREE CLASSES OF HEBREW LETTERS

The Sepher Yetzirah divides the Hebrew Alphabet into three classes of letters, a 3, a 7, a 12.

Three Mothers

א ב ש

Seven Doubles

ב ג ד כ פ ר ת

Twelve Singles

ה ו ז ח ט י ל נ ס ע צ ק

The Holy Place of the Temple embraces the symbolism of the 22 letters. The table of Shew-Bread, the single letters. The Altar of Incense are the three Mother letters.

Astral Spirits are those belonging to the Astral Plane. Such are false and illusionary forms, shells of the dead, and ghosts and phantoms, that are occasionally seen in seances.

Elemental Spirits are those belonging to the nature of the Elements; some are good and some are evil.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

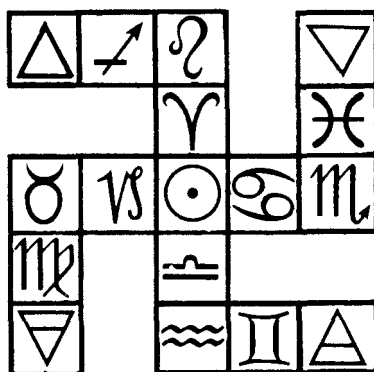
An Angel is a pure and high Spirit of unmixed good in office and function.

In the Tarot, the ten small cards of each suit refer to the Sephiroth. The four suits refer to the letters of YHVH. Wands to Yod, Cups to Heh, Swords to Vau, and Pentacles to Heh (final).

These four suits also refer to the four worlds of the Qabalah. Wands to Atziluth, Cups to Briah, Swords to Yetzirah, and Pentacles to Assiah.

The Honours of the Tarot pack are, as it were, the Vice-gerants of the Great Name (YHVH), in the Qabalistic World to which each suit is referred. They also symbolize Father, Mother, Son, Daughter; Birth, Life, Death, Resurrection.

THE FYLFOT CROSS



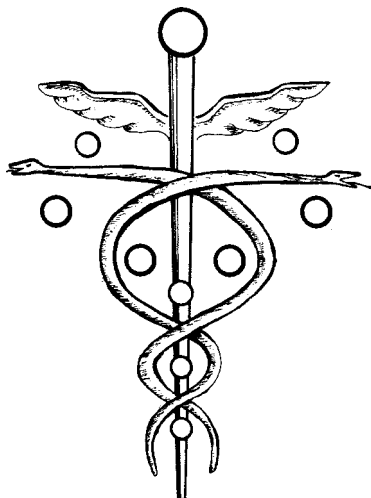
The 17 squares out of a square of smaller squares, refer to the Sun in the twelve Signs of the Zodiac and the Four Elements. They are arranged so that the fixed signs, mutable and cardinal signs are placed in juxtaposition.

THE CADUCEUS



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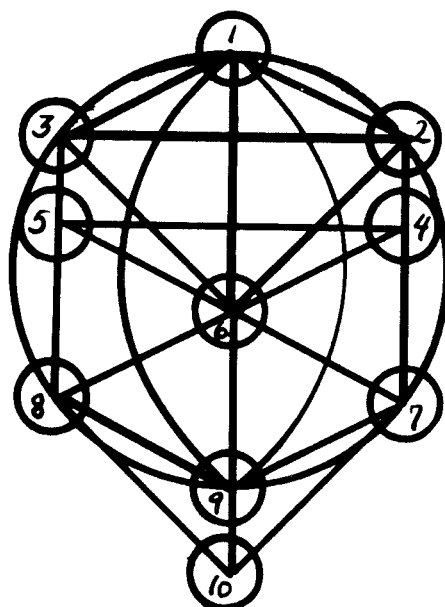
This form of the Caduceus of Hermes is that of the Three Mother letters, Shin, Aleph, and Mem. It represents Air, as the mediator between Fire above and Water below.



This symbol has another meaning on the Tree of Life. The upper part and wings touch Chokmah and Binah. The knob touches Kether. These are the Three Supernals.

The seven lower Sephiroth are embraced by the twin Serpents whose heads rest upon Chesed and Geburah.

THE MOON ON THE TREE OF LIFE



In the Moon's increase the Pillar of Mercy is embraced. In its decrease the Pillar of Severity is embraced. At the full Moon it reflects the Sun of Tiphareth.

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FOURTH LECTURE

Below are the Geomantic figures and their Zodiacal Attributions.

☿		PUER	♊		PUELLA
♈		AMISSIO	♋		RUBEUS
♉		ALBUS	♌		ACQLISITIO
♊		POPULUS	♍		CARCER
♋		VIA	♎		TRISTITIA
♌		FORTUNA MAJOR	♏		LAETITIA
♍		FORTUNA MINOR	♐		CAPUT DRACONIS
♎		CONJUNCTIO	♑		CAUDA DRACONIS

LINEAL FIGURES OF THE PLANETS

Below are the numbers and lineal figures of the planets:

Saturn	3	Triangle
Jupiter	4	Square
Mars	5	Pentagram
Sun	6	Hexagram
Venus	7	Heptagram
Mercury	8	Octagram
Moon	9	Enneagram

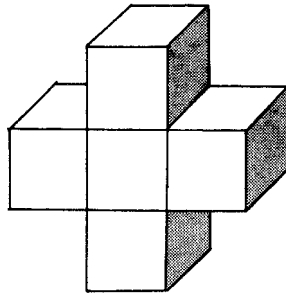
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This topic is considerably elaborated in a very important document entitled Polygons and Polygrams. There are a number of drawings to illustrate each point made.

THE MAGICAL SQUARES OF THE PLANETS

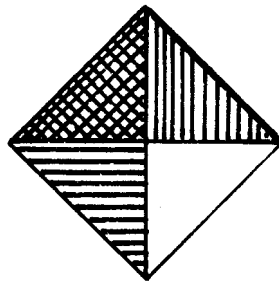
These squares, which are depicted in another area of this book are technically called Kameas. They are formed of the squares of the number of the planet, arranged so as to yield the same number each way. The number of the sum of each column of figures and the number of the total of all the number of the squares are also especially attached to the planet. For example the number of the planet Saturn is 3, square 9, the sum of all columns vertical, horizontal and diagonal is 15. The total sum of all numbers is 45. These numbers are then formed into Divine and Spirit names as demonstrated in that section of this book dealing with Sigils.

THE SOLID GREEK CUBICAL CROSS



It is the admission badge for the Path of Tau, and is composed of 22 squares which answer to the 22 letters of the Hebrew Alphabet.

THE SOLID TRIANGLE OR TETRAHEDRON

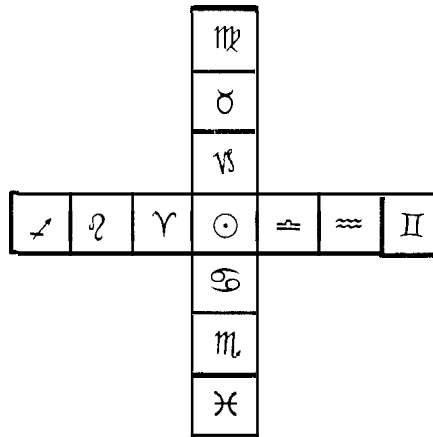


This figure is also known as the Pyramid of Fire. It is the Admission Badge for the Path of Shin, representing the simple Fire of Nature and the latent or hidden Fire.

The three upper triangles (note figure is in 2 dimensional space) refer to Fire - Solar, Volcanic and Astral. The lowest or basal triangle represents the latent heat.

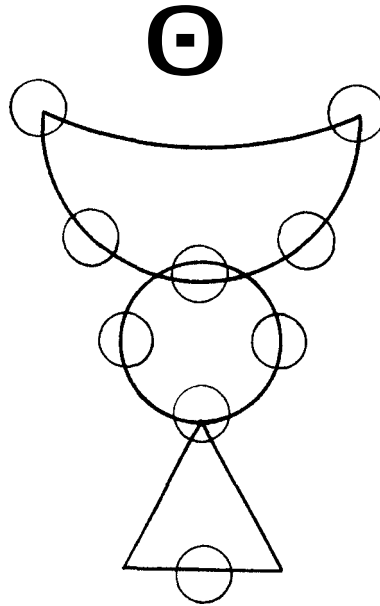
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THE GREEK CROSS



This Admission Badge for the Path of Resh has thirteen squares. It is referred to the Sun in the Twelve Signs of the Zodiac, arranged in triplicities.

THE CUP OF STOLISTES

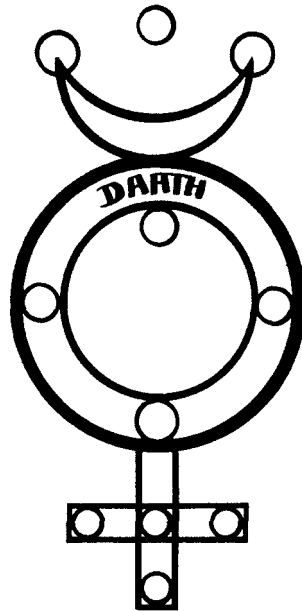


It is the Admission Badge to the grade of Practicus. It is referred to the Tree of Life as shown in the diagram. It embraces nine of the Sephiroth exclusive of Kether.

Yesod and Malkuth are referred to the lower triangle the former to the apex and latter to the base. Like the Caduceus, it further represents Water, Fire and Air, but in a different combination. The Crescent refers to the Waters above the Firmament, the sphere to the Firmament, and the basal triangle to the consuming Fire, which is opposed to the Fire symbolized by the upper part of the Caduceus.

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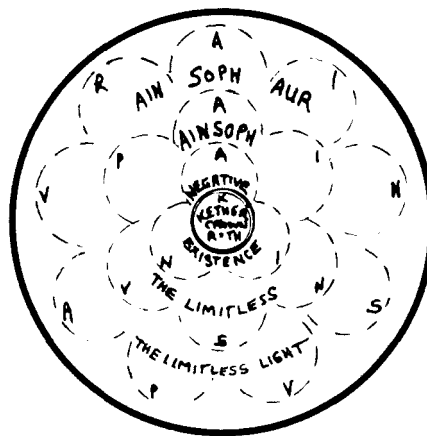
THE SYMBOL OF MERCURY



On the Tree of Life it embraces all the Sephiroth but Kether. The horns spring from Daath (knowledge) which is not, properly speaking, a Sephirah, but rather a conjunction of Chokmah and Binah.

FIFTH LECTURE OR AZOTH

Azoth is a word formed from the initial and final letters of the Greek, Latin and Hebrew Alphabets thus; A and Z, Alpha and Tau, Alpha and Omega. It is used with various meanings by different writers, but generally signifies essence. It is commonly used amongst the writers on Alchemy.



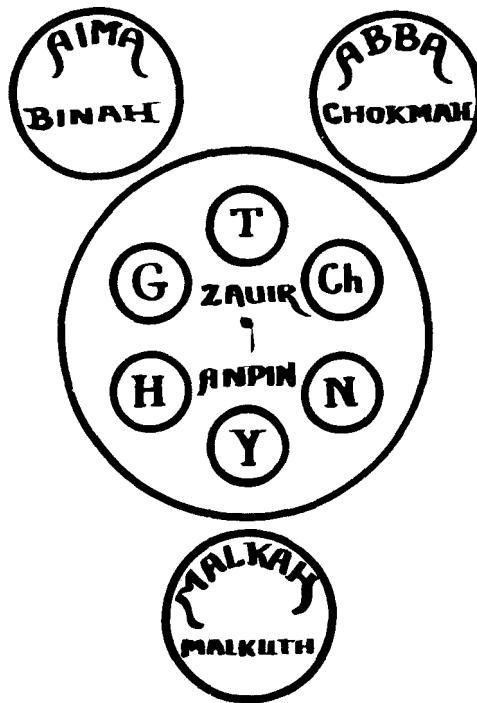
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

The following names occur in Qabalistic writings:

Ain	Nothing - Not
Ain Soph	Without End
Ain Soph Aur	Infinite Light

These three are the Veils of negative existence behind as it were Kether.

Arik Anpin - MACROPROSOPUS or the vast countenance is one of the titles of Kether, yet another of its titles is the Ancient of Days, Aatik Yomin. Kether or the vast countenance emanates first as Abba the supernal Father, and Aima, the supernal Mother. Abba is referred to Yod of YHVH, and Aima is referred to Heh of YHVH. Elohim is a name given to these two Hypostases united.



As Elohim they are considered the parents of the Son, Zauir Anpin, also called MICROPROSOPUS, or the lesser countenance.

Abba is referred to Yod and Chokmah. Aima is referred to Heh and Binah. Zauir Anpin is referred to the 6 Sephiroth Chesed, Geburah, Tiphareth, Netzach, Hod, Yesod and of these especially to Tiphareth.

Malkah the queen and Kalah the bride are titles of Malkuth when considered as the spouse of Zauir Anpin, the Microprosopus.

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The letters of the name YHVH contain these meanings:

Yod is referred to Abba.
Heh to Aima.
Vau to Zauir Anpin.
Heh (f) to Malkah.

These letters are also referred to the four worlds and the four suits of the Tarot thus:

Yod	Atziluth	Wands
Heh	Briah	Cups
Vau	Yetzirah	Swords
Heh (f)	Assiah	Pentacles

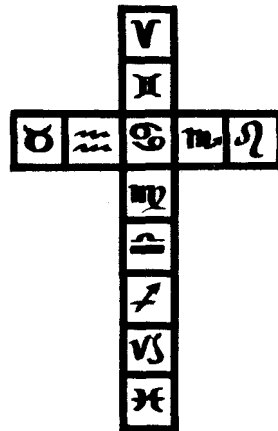
There are ten Sephiroth in each of the four worlds. Each Sephirah has its own ten Sephiroth making 400 Sephiroth in all - the number of the letter Tau, the Cross, the Universe, the completion of all things.

The Tarot is referred to the Tree of Life in the following manner.

The four Aces are placed on the throne of Kether. The remaining small cards of each suit are placed on the respective Sephiroth, two on Chokmah, three on Binah, etc. The twenty two Trumps are then arranged on the paths between them according to the letters to which they are attributed. The King and Queen of the suit are placed besides Chokmah and Binah, the Knight and Knave by Tiphareth and Malkuth. The Tarot Trumps thus receive the equilibrium of the Sephiroth they connect.

ADMISSION BADGES USED IN THE GRADE OF PHILOSOPHUS

First is the Calvary Cross of twelve squares.



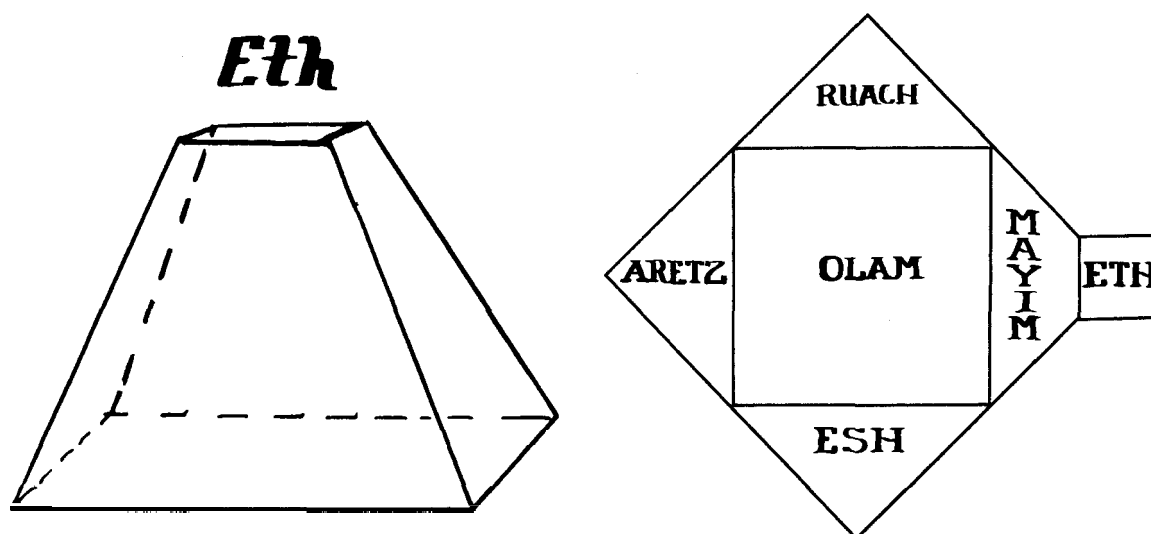
It admits to the path of Qoph, the 29th path, and refers to the Zodiac and to the eternal River of Eden, divided into four heads as follows:

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NAHER - The River

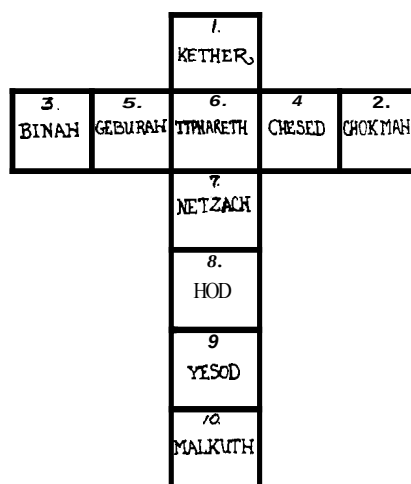
1. Hiddikel
2. Pison
3. Gihon
4. Phrath - Euphrates

The Pyramid of the four elements admits to the path of Tzaddi, the 28th path.



On the sides of the pyramid are the Hebrew names of the elements. On the apex is the word ETH, meaning essence and on the base is the word OLAM, meaning world.

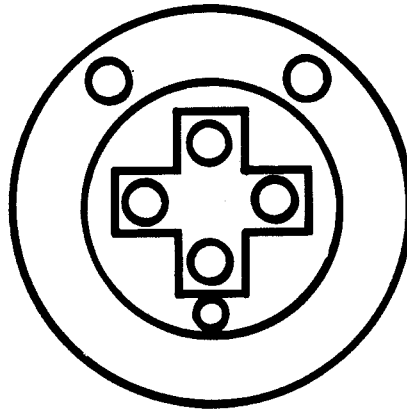
The next Badge is the Calvary Cross of ten squares admitting to the path of Peh, Mars, the 27th Path.



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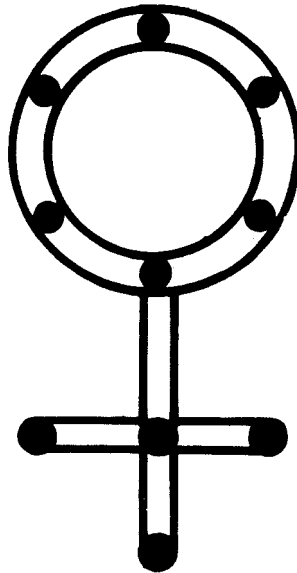
The ten squares are referred to the Ten Sephiroth in balanced disposition. It is also the opened out form of the double cube of the Altar of incense.

Another Badge is the Hegemon's Cross admitting to the Grade of Philosophus.



This Cross embraces Tiphareth, Netzach, Hod, and Yesod resting upon Malkuth. This Cross also refers to the 6 Sephiroth of Microprosopus and is the opened out form of the cube.

Finally we have the symbol of Venus on the Tree of Life

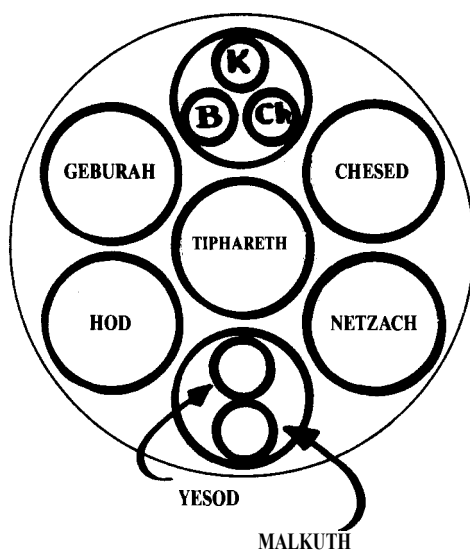


It embraces all ten Sephiroth on the Tree. It is a fitting emblem of the Isis of Nature. Since it contains all the Sephiroth its circle should be made larger than that of Mercury shown in a previous diagram.

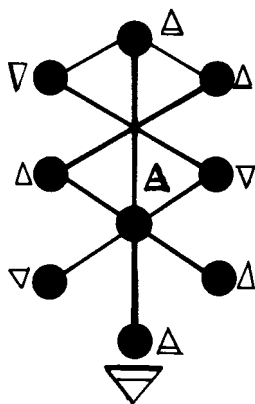
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

ANOTHER ARRANGEMENT OF THE TREE

There are various formats of the Sephiroth. The most frequent has already been given, but there is another in common usage and will be seen to have been employed in some of the large Altar diagrams of both the Practicus and Philosophus Grade. It is often referred to as The Seven Palaces of Assiah attributed to the ten Sephiroth.



THE REFLECTION OF THE ELEMENTS DOWN THE TREE



This drawing represents the triad of elements operating through the Sephiroth and reflected downwards into the Tree. Air is reflected straight down the Middle Pillar, from Kether through Tiphareth to Yesod and the upper quadrant of Malkuth. Water is reflected cross-wise from Binah through Chesed to Hod. Fire is reflected cross-wise from Chokmah through Geburah to Netzach. Malkuth therefore becomes the receptacle of the other three elements.

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MEDITATION NUMBER ONE

Let the Neophyte consider a point as defined in mathematics as having position but no magnitude and let him note the ideas to which this gives rise. Concentrating his faculties on this, as a focus, let him endeavour to realise the Immanence of the Divine throughout Nature, in all her aspects.

Begin by finding a position, balanced, but sufficiently comfortable. Breathe rhythmically until the body is still and the mind quiet. Keep this state for a few minutes at first and for longer as you get more used to preventing the mind from wandering. Think now of the subject for meditation in a general way then choose out one thought or image and follow that to its conclusion.

The simplest rhythm for the beginner is the Fourfold Breath.

- 1. Empty the lungs and remain thus while counting 4.**
- 2. Inhale, counting 4 so that you feel filled with breath to the throat.**
- 3. Hold this breath while counting 4.**
- 4. Exhale, counting 4 till the lungs are empty.**

This should be practised, counting slowly or quickly till you obtain a rhythm that suits you one that is comforting and stilling.

Having attained this, count the breath thus for two or three minutes, till you feel quiet, and then proceed with the meditation.

MEDITATION NUMBER TWO

Let the Zelator meditate on a straight line. Let him take a ruler or a pencil and by moving it a distance equal to its length, outline a square.

Having done this, let him, after quieting his mind with the rhythmic breathing taught in the first meditation, mentally formulate a cube, and endeavor to discover the significance of this figure and its correspondences.

Let him meditate upon minerals and crystals, choosing especially a crystal of SALT, and entering into it, actually feel himself of crystalline formation.

Looking out on the Universe from this standpoint, let him identify himself with the EARTH SPIRITS in love and sympathy, recalling as far as he can their prayer as said in the closing of the Zelator Grade.

Let him meditate upon the EARTH TRIPLICITY, visualising the symbols of a BULL, a VIRGIN, a GOAT which stand for KERUBIC EARTH - MUTABLE EARTH - CARDINAL EARTH.

For the above terms consult a simple astrology manual. Make notes of the ideas and pictures which arise in your mind.

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MEDITATION NUMBER THREE

Let the Theoricus practise the Moon Breath, while saying mentally the word AUM: (The Moon Breath is through the left nostril only.)

Let him meditate upon the waxing and waning crescents, while visualising a silver crescent upon an indigo background.

Let him now call before his mind the Signs of the Airy Triplicity and enclosed in these, let him meditate upon the numbers nine and five and therewith the forms of the Pentagram and Pentangle.

Let him now rise in imagination above the mineral world into the world of trees and flowers and identify himself in love and sympathy with the Powers of the Elements behind these.

Let him realise the mental world where mind rules over matter, and let him meditate upon the ideas of appearance and reality.

MEDITATION NUMBER FOUR

Let the Practicus meditate upon the Symbols of the Rhomboid and the Vesica.

Let him seek out their meanings and correspondences.

Let him contemplate the symbol Mercury and the Number 8.

Let him now learn to control his emotions, on no account giving way to anger, hatred and jealousy, but to turn the force he hitherto expended in these directions towards the attainment of perfection, that the malarial marsh of his nature may become a clear and limpid lake, reflecting the Divine Nature truly and without distortion.

Let him identify himself with the Powers of Water, considering the Water Triplicity in all its aspects, with its attributions and correspondences.

MEDITATION NUMBER FIVE

Let the PHILOSOPHUS meditate upon the symbol of the Fire Triangle in all its aspects.

Let him contemplate the symbol of the Planet VENUS until he realises the Universal Love which would express itself in perfect service to all mankind and which embraces Nature both visible and invisible.

Let him identify himself with the powers of FIRE, consecrating himself wholly until the Burnt Sacrifice is consummated and the Christ is conceived by the Spirit.

Let him meditate upon the Triplicity of Fire - its attributes and correspondences.

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MEDITATION NUMBER SIX

Let the Aspirant meditate upon the Cross in its various forms and aspects as shown in the Admission Badges throughout the Grades.

Let him consider the necessity and prevalence of sacrifice throughout nature and religion.

Let him realise the saying of the Master, 'Whosoever shall save his life shall lose it, and whosoever shall lose his life shall save it.'

'Except an ear of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.'

Let him endeavour to realise his own place and relative importance in the Universe, striving to stand outside himself and allowing only such claims as he would allow to another.

Let him carefully abstain from talking of himself, his feelings or experiences that he may gain continence of speech, and learn to control the wasteful activities of his mind.

Let him contemplate the Sun as thinly veiled in clouds.

DEVELOPMENTAL EXERCISES

THE SIGIL OF THE HOLY NAME

By

V.H. FRATER A.M.A.G.

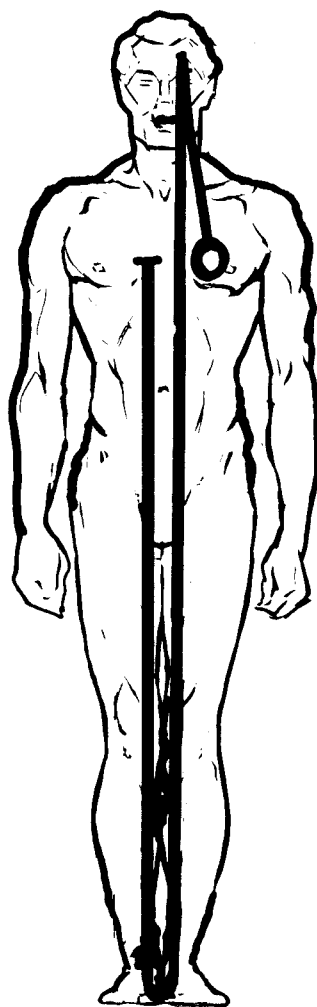
The Order prescribed certain meditations to be done in the intervals between the Grades. There are varying reactions to these - some approving, others disapproving. In order to fill a gap between the studies of the Qabalah and the more advanced magical work of the Inner Order, gradually over the years I developed a set of exercises that I found to be very useful. They are not, strictly speaking, the traditional Golden Dawn exercises or meditations, but they are based essentially on the techniques in vogue in the Order. These exercises will make use of the basic methods of many systems such as rhythmic breathing, the vibration of names, visualisation of images, sigils from the Rose, and many others. I recommend them because they form a kind of bridge between the theoretical work of the Order and the far more technical processes that are given later.

Many of these exercises should begin with rhythmic breathing in order to establish some degree of quiescence of body and mind. The Order recommended a four fold breath, that is to inhale to the count of four, hold the breath for the same length of time and exhale to the count of four, and then hold for four. It only requires a little practice a couple of times a day in order to achieve some degree of expertise. Some of the signs of success are: a sense of quiet and stillness both physically and mentally, feeling as though one has become energised, and above all that there is a rippling sensation over and around the diaphragm. With a little regular practice, these results will occur fairly quickly. Then you can proceed with the next step. Feel free to modify the breathing rhythm. If necessary for your own

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comfort, change the holding period to two instead of four. Or, leave out the holding period altogether and just breath in to the count of four and exhale to the same count. Everything depends on how you feel about what you are doing.

A diagram accompanies this text. It depicts a sigil placed over a human figure. A sigil is simply a traditional technical term meaning a signature. It can be derived either from the Rose, as depicted later in this volume, or from a Kamea or magical square, also given later. The signature given in this diagram is based on the Hebrew word Eheieh and is derived from the Rose. As described later, one simply draws a line from the first Hebrew letter to the next, etc., until the Sigil is completed.



SIGIL OF EHEIEH

The diagram depicts the form of a human being, with this Sigil superimposed. Study it carefully first, so that when you try to visualise this you will have a clear conception of what you are trying to do. Sit down comfortably in a straight backed chair, or lie down on a bed

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or couch, and begin the process with a few minutes rhythmic breathing. Then visualize this Sigil of the Holy Name in black, not on the surface of your body, but inside, within your own being - not external to you. Visualise it as beginning in the heart region, ascending to the head, descending straight down to the feet, and then rises up to the heart once more. Don't be disturbed if your mind wanders occasionally or often. Just patiently bring it back to the topic you are contemplating and proceed, without self-criticism. It will require a good deal of practice to achieve a high degree of concentration. One aid you will find useful is to vibrate the name given above several times, audibly rather than silently. It is simply a device to facilitate your concentration.

Do this morning and evening for some weeks if need be until you become aware of something going on within which you have not noticed before. I do not wish to describe any of the results possible in order to avoid the possibility of suggestion intruding into your discipline, but whatever the result is it will encourage you and provide the stimulus to continue to bring the Divine White Light into operation within your own being. A later exercise described in the Portal Meditation elaborates this in what is called the Middle Pillar technique. But for the time being this Sigil exercise is a splendid preparation for later work. Just be patient and faithful - the rest will follow by itself.

As expertise develops, change the color of the Sigil from black to white. Keep the shape intact, in other words do not change anything except the color. Follow the program already delineated above.

SENSITIVITY TRAINING

Procure a set of cards, either ordinary playing cards or one of the many available Tarot decks. Remember there is a Golden Dawn pack which may be obtained from any occult bookstore or from the U.S. Games Systems, Inc. in New York City. Do keep in mind some of the teaching given in the preliminary Tarot document earlier in this book.

Shuffle the pack carefully so as to get the feel of the cards first, as well as to get some of your own atmosphere or magnetism into the cards. Spend a few minutes doing this and looking at the cards to become somewhat familiar with the way they look. Shuffle them once more, then place the deck face downwards. Touch the top card without turning it over. While touching it try to feel (or guess) what Suit it is. Remember - the Suit, not the nature of the card. With ordinary playing cards feel whether it is Clubs, Spades, Diamonds or Hearts. With the Tarot deck, Wands, Cups, Swords, Pentacles or any of the Trumps. Give your imagination free rein. Remember, it is of no consequence if you find you are wrong when you turn the card up. Consider the whole experiment as practice or as a game. It might be a good idea to keep a pencil and a sheet of paper handy so that you may enter your findings.

After touching the top card, and having tried to sense what suit it is, turn the card over. Record first what your guess was, and after turning the card over, record what the card

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actually was. At first, and perhaps for some considerable time, you may find yourself not hitting anything right at all. Do not permit yourself to get discouraged. Just continue the practice. After a while you may find yourself guessing right once in a dozen times, which is not at all bad. With repeated practice, you may find yourself guessing the right suit time and time again. All of this must be recorded. This will ultimately determine what your degree of accuracy is, and therefore how your sensitivity is developing. Remember, stick to guessing the suit only at first. Later on, more rigorous tests of the growing sensitivity can be developed. But go slowly. One step at a time.

SENSITIVITY TRAINING II

Shuffle the cards thoroughly as before, so that all the cards are well distributed and bear little relationship to their former positions. Again, place the sheet of paper and a pencil by your side so that you may record without effort the results of your practice.

Then lay the right hand on the top of the first card of the pack as before, face downwards. Keep it there for a while. Be quiet and still, breathing easily. Now try to guess whether the card is a "pip," that is one of the numbered cards from Ace or 1 to 10. At this juncture do not be concerned about the Suit as you did before, nor the color, nor any other detail. Just the number of the card itself.

You have ten choices. Do not play games with yourself by thinking of just that, or by running through these numbers consecutively in your mind. Be quiet, and while your hand is resting on the card, wait for a particular number to pop into your mind. As before, there will be many errors, naturally. But with continued practice, you will surprise yourself by the increasing number of accurate guesses you will make. At times you will feel you are getting progressively worse instead of better. Pay little attention to this, discouraging though it may appear to be. Quickly enough, you will find that your score will slowly improve and rise considerably.

Enter these results on the paper at your side. This is imperative.

When you feel you are doing well at this game, add one more category to what you are doing. Try to sense or guess not only the number, but the Suit.

If you are using the Tarot deck, remember Wands and Swords are compatible, and so are Cups and Pentacles. If you happen to hit on 6 of Cups when you guessed it might be 6 of Pentacles, you are not doing too badly. Likewise with the other Suits. 7 of Swords is not a bad find for a guess of 7 of Wands. And so on, etc.

Be patient with yourself, and do not expect miracles for the time being. Your skill and sensitivity will slowly improve as you proceed. There are side benefits to be gained from this practice. Apart from all other things which I will gloss over here, you will find your intuition becoming more finely attuned to the intimations of your own inner and higher being. It paves the way to becoming aware of the influence and guidance of your own higher and divine Genius, which is one of the major goals of the Great Work.

VOLUME THREE

HOLY GROUND

Recall the biblical story of Moses hearing the voice of God in the desert telling him to take off his sandals for the ground he was treading on was Holy Ground.

As part of the initiatory process, it is as necessary to sanctify your Malkuth and elevate it to the higher consciousness of Kether as it is to bring down Godhead into the holy kingdom. Initiation is thus a dual process. To sensitize the lower vehicles and to invoke the higher. Properly speaking, this dual process should proceed simultaneously, but in order to render the certainty of this process, this exercise was devised to ensure compliance with tradition.

Sit down comfortably in your straight backed chair, beginning to work on the rhythmic breathing process. Remove shoes or slippers, so that the feet are placed firmly on the floor. Then try to imagine that flames are shooting up from the floor beneath you, flaming not merely around your feet but through them. Before beginning the exercise, get some idea of what flames look like from a picture or photograph, or even look at a gas burner. If you have a barbecue in your back yard or have made a bonfire recently, use these as models for your mental pictures.

While working thus, try to feel that your feet are getting hotter and hotter because of the flames underneath. It should not take too long to experience the sensation of heat there, which should make the visualization process much easier. If there is some difficulty when first imagining this, do not hesitate to resort to any artifice to help achieve the appropriate sensation. For example, obtain some Sloan's liniment or Absorbine Jr. or a patent arthritic medication named HEET. Daub a small quantity of any one of these substances on the feet, either directly under the ankle, or making a straight line with the dauber from heel to big toe in the middle of the sole of the foot. Since the skin on the sole is much thicker than elsewhere, you may have to have several applications of the dauber before you begin to feel any sensation from the dermo-irritant effect of the substance. It should produce some definite physical sensation in the foot. This will enable your imagination to function more easily and vigorously to produce fire and flame sensations in the feet.

Following the terms of the magical tradition, remember that the feet are attributed to Malkuth on the Tree of Life, to which various divine and angelic names belong. Use these as often as you wish both to aid your concentration as well as to invoke the forces of Earth and Fire. Adonai ha-Aretz is the Divine Name governing Earth, while YHVH Tzabaoth is that attributed to Fire. If you are not sure of the other names, refresh your memory by referring to the appropriate tables or Knowledge Lectures. Then use these names vigorously and always audibly. You are committed by the very nature of this system to invoke the highest divine Names you know when working on any magical topic.

Do this exercise for a minimum of fifteen minutes twice a day for as long a period of time as you can, and of course make a record of your results. In the event you are allergic to any

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of the medications mentioned, wash the area thoroughly with soap and water, or whatever anti-allergic product you are accustomed to use. Before commencing their use, test the product out by daubing a small quantity on your forearm. If there is no allergic response, continue. But if there is evidence of allergy, wash it off and refrain from its further use.

THE QABALISTIC CROSS

This magical gesture is referred to again and again throughout the whole Golden Dawn system. The correct way of doing this is as follows:

1. Stand upright, facing East. Imagine you are growing very tall. So tall that your head is above the clouds, while beneath your feet the Earth seems like a small globe on which you are standing. Spend a few minutes trying to achieve this piece of visualisation. The success of the whole manœuvre depends on this.

2. Intone or vibrate Atoh, while touching the forehead with the forefinger of the right hand. Imagine that above you is the White Light of Kether, from which a ray descends as you proceed with the exercise.

3. Bring the hand down from the head to the middle of the chest and intone or vibrate Malkuth. Feel that the ray of Light descends all the way to the feet, not simply to the chest which you are touching. This establishes the shaft of the cross in Light.

4. Move the hand over to the left shoulder, and vibrate ve-Gedulah. While doing this, imagine that the entire shoulder is ablaze with light ready to move over to the right side to form the cross bar of Light.

5. Move the hand over to the right shoulder, and vibrate ve-Geburah. This will complete the cross bar, so that the entire cross is now formulated.

6. Clasp the hands over the chest, and vibrate le-Olahm Amen. As you do this, try to become acutely aware of this gigantic cross of light formulated through your entire body, now gigantic and extending high into upper space.

Practice this again and again. Do not hurry this procedure. Do it slowly, slowly enough to obtain some clear visualizations of the descending shaft of light with the cross bar at shoulder level. Vibrate the names strongly, if need be several times, not only to improve your concentration but to help formulate the cross more clearly and vividly.

It should be mentioned that once the exercise is over, the whole process should be reversed. That is, one should imagine oneself gradually reassuming one's normal size and absorb the cross of light into oneself. Close with the sign of Silence. With time you will become more conscious of the overshadowing presence of your higher and divine Genius, upon whose aid and guidance you can count. But you must first open yourself to Its presence by making the appropriate gestures and the right kind of aspiration.

This may be done as often as you wish. There are no set times for this practice. The more often the better.

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THE HOLY SPIRIT

Kether is Yechidah in man, the higher and divine Genius, the holy Spirit. This has been established thoroughly in all that has gone before. It is the basis of the Qabalah and of the whole Order system. This exercise is to further assist you to gain a deeper apprehension of its constant overshadowing presence. All the work you have been doing before - the theoretical intellectual work relating to the Qabalah etc., is really to sharpen your intuitive faculties, to open yourself to a higher consciousness.

The symbol for the Holy Spirit is the Hebrew letter Shin. Since every Hebrew letter is a number as well, you should already have learned that its numerical value is 300. The Hebrew words for the Spirit of the Gods are Ruach Elohim (Roo-ahch Eh-loh-heem). These words also have a numerical value of 300; thus the letter Shin can well serve as their symbol.

Again, sit upright in your straight backed chair, and immediately establish the rhythmic breath. By now you should be fairly adept in accomplishing this without much fanfare.

Above the head visualize a large letter Shin in flaming red. Visualize it as vividly as possible until you feel it vibrating just above your scalp. The divine Name attributed to Kether is Eheieh. Vibrate this often, as recommended with the previous exercises since it serves both as an aid to your concentration and to link you up with the higher forces of your own being.

As with previous exercises, should any difficulty arise, a single daub of the recommended medical substances should create enough skin irritation on the scalp to enable you to focus all your attention there with relative ease. Again, I recommend recording whatever results, or lack of them, that you obtain, in your private record book.

THE CLEANSING BREATH

This is an accompaniment of the rhythmic breath and should be used to terminate any and all the exercises and practices in this section.

It is really very simple. Take a full breath, in which all the parts of the chest are employed to full capacity. When the chest is fully inflated, hold the breath for a few seconds. Then pucker up the lips as though you were about to whistle, though do not blow out the cheeks. Then exhale the air out vigorously through the opening in the mouth. Let this opening be a narrow one, and puff out only a little air at a time.

Pause for a while, still retaining the balance of the air. Repeat the process, that is continue to puff the air out through the opening of the mouth with some force or vigor. Pause once more, and repeat until all the air is gone. This will force the chest to rebound almost automatically when the exhalation is completed in this way. If there is a little dizziness due to hyperventilation, stop and sit down for a moment or two before resuming. Repeat this type of breath over a period of time until it can be performed with ease and comfort.

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PRITHIVI

You have already been introduced in a rather superficial way to the Hindu tattwa system. Now we will employ these tattwas in a practical way, as an introduction to the possibility of self-initiation, in steps as it were.

The diagram in the colour plate section of this book shows a square. Imagine it to be yellow. It is the symbol of Earth in Hindu psychology - Prithivi. It represents anything in its solid, physical and tangible state, with a host of other meanings that you will come to discover in the course of your working with these exercises. Look at this large yellow square for a moment or two, then close your eyes to imagine it enclosing you. Feel as if you are sitting in it, or standing in or against a yellow wall. Do not try any tricks with this yellow square, such as obtaining complementary colors or imagining that you are passing through imaginary doors, etc. Just see it as it is - a large yellow square in which you are sitting. Hold your attention to this and only this.

Then following the terms of our esoteric tradition, a series of hierarchical names have to be vibrated in order to place you in total harmony with the forces you are dealing with. As the Adeptus Minor ritual indicates, colors are not symbols of forces; they are elemental forces. Yellow is not a symbol of anything. It is a specific subtle type of energy in and for itself. These energies can be activated by the use of the appropriate divine and angelic names, enabling the energies to revitalize and transform your various psychosomatic vehicles into the sensitive receivers they need to be if you are to achieve success in the Great Work.

The divine Name is Adonai ha-Aretz, the Archangelic Name being Auriel. Vibrate these names vigorously and frequently both to facilitate concentration and until your body and all therein is vibrating and tingling exquisitely. When you experience that, you will know that you are on the right track. Persist in this for some considerable time, doing it a couple of times a day. Record your results.

VAYU

This is a large blue circle, again to be found in the coloured plate section of this book. Imagine that it encloses you. This blue circle is called Vayu, attributed to the element of Air. Again, remember that it is being employed to carry on the slow but inevitable process of preparing you for initiation. It is being accomplished in small increments, to enable you to adjust to the process without undue strain or stress.

Follow a procedure similar to the preceding one. Imagine you are seated or standing against a wall on which is inscribed a large light blue circle, sitting or standing. Do not attempt anything beyond what is here described.

In accordance with the western magical tradition, you are going to vibrate the highest divine Names that you know, in order to align yourself with spiritual reality and to protect yourself against mishap. The divine Name is Shaddai El Chai. At the moment we are not

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concerned with the literal meaning of these names. We know they have a significant vibratory effect, and their use helps tremendously in bringing the mind back to focus. Do this exercise as often as you see fit until your mind concentrates easily on the image, and until you feel the awakening of tingling and vibration sensations within your whole being.

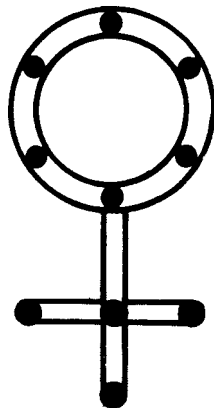
Follow a similar procedure with the remaining tattwas. Apas the silver crescent for Water, Tejas the red triangle for Fire, and Akasa the black egg for Spirit. The Knowledge Lectures will provide the appropriate Names for use with each one.

LOVE

This magical way of life is characterized by its total lack of sentimentality. It is direct, straightforward and unequivocal in its dealings with the different components of your psychospiritual make up and your subsequent relationships with the people in your environment.

But this does not mean to imply that the emotional and spiritual components of man are regarded with disdain or of little account. On the contrary: Love is the law, love under will. Without love, all one's working are sterile and will avail one nothing. But love must accord with law, with the scheme of things, and of course fit in with the general philosophical and theoretical grounds of the magical tradition.

It is an interesting and most useful observation that there is only one planetary symbol which embraces all of the Sephiroth on the Tree of Life. It does this without any strain or force, as you will see from the accompanying diagram. This planet is Venus, the planet of love. We are not now concerned with any specific astrological attributions or meanings other than that Venus is more or less equivocal with love. The Hebrew word is either Ahavoh or Chesed, one of the Sephiroth. Chesed means loving kindness. Associate these words with the symbol of Venus which is a circle astride a cross.



Consult the diagram, noting how all the ten Sephiroth fit into its geometrical form. Then assume your meditative posture in the upright straight backed chair, commencing with the

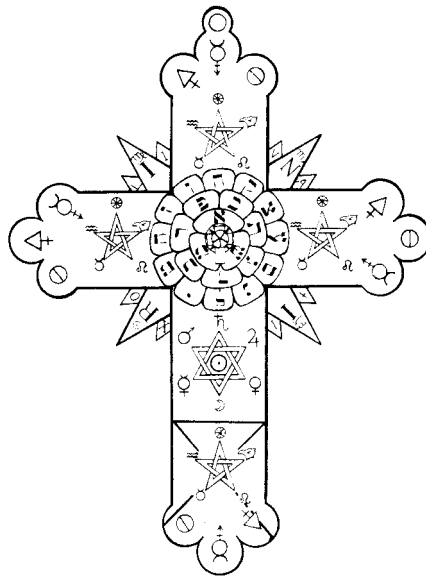
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rhythmic breath. Then visualize the symbol Venus synthesizing the whole Tree, which by now you have learned is the glyph of your own self, the whole self. Back into the figure as it were, feeling that the planetary symbol is conterminous with your being.

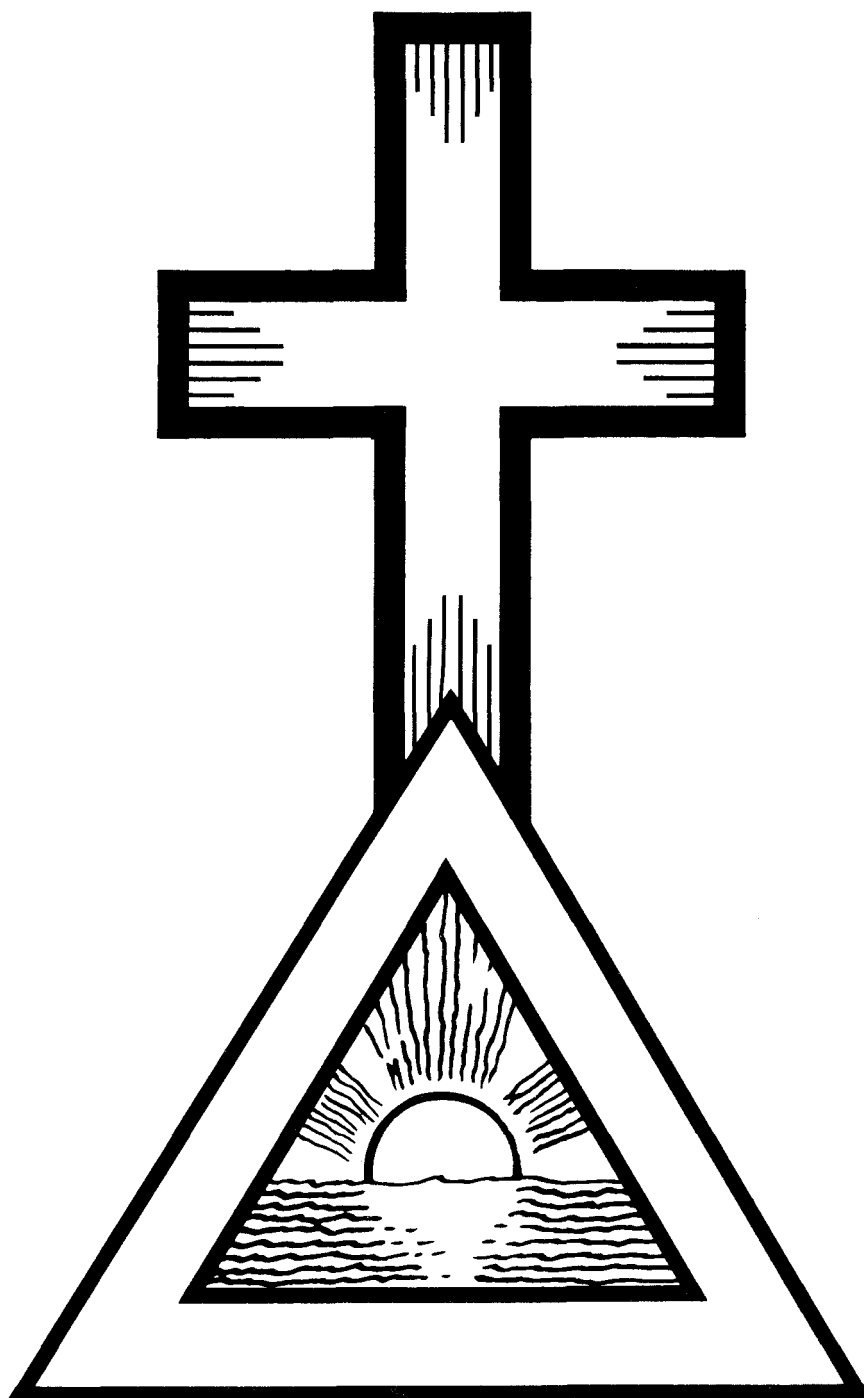
There are no artifices that you can employ here to conjure up a sensation or emotion of love. But you can, while meditating, reflect on what love is, whom you have loved, and how you felt. Concentrate on all these feelings and emotions, while imagining you are the symbol Venus. Accompany this concentration with the simplest type of rhythmic breathing, counting 4 in and 4 out.

For a short time, watch the breath enter the nostrils, thinking The breath flows in, and then as it leaves the nostrils The breath flows out. This is simple. Maintain this exercise day in and day out until you begin to acquire the feeling and some of the subtleties connected with it.

Then, with this becoming habitual, change the language in your mind to Love flows in to me, and then when exhaling Love flows out from me. Meditate that love flows into you from Kether, the most High, and from you with your blessing to every single being in the whole universe. You may wish to employ one of the lovely passages from the traditional rituals of the Golden Dawn while breathing out love to the whole world. Such as: Holy art thou, Lord of the Universe, for Thy glory flows out to the ends of the Universe, rejoicing.



VOLUME FOUR



BASIC TECHNIQUES

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BASIC TECHNIQUES
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BASIC TECHNIQUES

GENERAL ORDERS

Members of the Second Order in Caledonia are requested not to arrange privately for Second Order teaching with private members in Anglia or elsewhere. All instructions will be arranged for on application to headquarters in Caledonia as well as manuscripts supplied in this Order, and examinations arranged.

Members are requested to strengthen rather than weaken their central authority. and to work in harmony.

Approved by the Chief Adept of the Order, G.H. Frater D.D.C.F. 7-4. (September 1897, Revised in 1898.)

Every member of the Inner Order has been admitted by the permission of the Chief Adept, and every member only retains his membership by the continued approval of the Chief Adept in Britannia.

There is no admission fee, nor annual subscription. But inasmuch as the Chiefs have made themselves liable for certain expenditures by establishing and maintaining a Home for the Order in London, they anticipate that each member will assist, in accordance with his means, in supporting the Order, and supplying the funds necessary for the general maintenance of the Home, the expenses of assemblies, and the extension of the Library.

The Chief Adept -- the G.H. Frater D.D.C.F. -- is now the source of all official instruction. The Chief Adept in Charge, G.H. Frater N.O.M., is his executive Officer. He also now holds the office of Registrar of the Second Order, and to him all communications

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and appeals are to be addressed. The V.H. Soror Shemeber acts as Assistant Registrar to supervise the circulation of Rituals, etc.

Continuance of membership of the Second Order implies a contract to return to the Registrar on demand, or upon resignation?demission or expulsion, all documents?rituals, rolls, implements, and insignia possessed as an Adeptus Minor.

Membership also implies an assent to the right of the Chief Adept to publish to all other members, the fact and cause of any suspension, resignation?demission?or expulsion from the Second Order.

Every member is expected to attend the Annual Ceremony on the Corpus Christi Day or to send to the Registrar before the date of assembly a reasonable excuse for absence. The fact of the existence of a Home for the Second Order as well as the address thereof?is to be preserved as a secret from every member of the Outer Order of the Golden Dawn, as much as from those outside the pale of the Order.

The Adepts assembled at the Home form a Council which may take cognisance of all matters affecting the welfare of the Order of the Golden Dawn, and of the Second Order. They may report any Resolution, arrived at by a majority of two thirds of those present, at any council to the Registrar, who shall place the Resolution before the Chief Adept, but such Council **must** be a representative one.

Membership of the Second Order implies a desire and an effort to make progress in the special studies therein taught. As in the Outer Order, the Roll will be revised once a year, and if the G.H. Chiefs consider that any member has failed to make such efforts at progress as might be reasonably expected, they may call upon any member for an explanation. If this latter is not deemed satisfactory, it may be followed by suspension, or an edict of degradation to the rank of a Lord of the Portal?or of cessation of membership.

Offences against the terms of the Adeptus Minor Obligation are deemed of the utmost gravity, while infraction of executive regulations unless repeated and indefensible, will be deemed of less grave importance. The Chiefs hope that private differences between members will be amicably arranged in private, as they have no wish to interfere in such matters.

Members should at all times be very careful not to shew any disrespect to the personal religious feelings of other members.

Notices will be from time to time posted in the Library?in reference to minor regulations, price of the books?and to the holding of classes for instruction.

Whenever one Adept writes to another Adeptus Minor on Second Order matters, he must stamp the envelope in a peculiar manner; viz, in the usual corner, but with the stamp turned around, so that the face looks upwards -- like C.R.C. in the Pastos.

You are particularly requested to think and speak at all times with tolerance and respect of all other Schools of true Occultism, and of the Eastern Philosophy as contrasted with Hermeticism and the Rosicrucian fraternity.

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The works of the Lake Harris school are better avoided. The H.B. of L. is condemned, as of course are Luciferian or Palladistic teachings. The so-called Rose Croix of Sor Peladan is considered as an ignorant perversion of the Name, containing **no true knowledge** and not even worthy of the title of an occult order. The Black Mass is naturally by its own confession of the evil magic school. The Martinists, as long as they adhere to the teachings of their Founder, should not be out of harmony with the R.R. et A.C.

Regulations for the conduct of the progress of a member through the Zelator sub-grade of the grade of Adeptus Minor.

FIRST STAGE - NEOPHYTE ADEPTUS MINOR

1. Admission ceremony. After which receive Ritual A which consists of general instructions.

The Adeptus Minor Ritual is to be thoroughly studied and the clauses of the Obligation as referred to the Sephiroth are to be impressed upon the memory.

2. Ritual of the Pentagram. Commit the system to memory.

3. Ritual of the Hexagram. Commit the system to memory.

4. Receive ritual U, the Microcosm, to be attentively studied though not learned by heart.

5. Receive Ritual Z-1 and Z-3.

6. Receive Ritual D and make Lotus wand to be consecrated after approval of Chief in Charge.

7. Receive Ritual E and F, and make Rose Cross, and consecrate it after approval as before.

8. Receive Ritual G, and make and consecrate the five Implements as before.

9. Receive Ritual K, the Consecration Ceremony. And M-the Hermes Vision and Lineal figures, and W-Hodos Chamelionis.

10. Receive and study Flying Rolls 1 to 10 inclusive at any period during the first stage.

The Adept **must** pass Examinations marked A and B at the end of this First Stage, and thus become a Zelator Adeptus Minor.

(Note. By permission of the Chief Adept, 6, 7, and 8 may be taken immediately after 3. Then 4 and 5.)

SECOND STAGE - ZELATOR ADEPTUS MINOR

11. Receive and study Flying Rolls 11, 12, 14, 20, 21, 26, 28, 29, 30, and may now pass C, G, and E examinations.

THIRD STAGE - TAROT SYSTEM

12. Receive and study Rituals N, O, P, Q, R. **Must** now pass G, C, D, and E examinations.

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FOURTH STAGE - ENOCHIAN SYSTEM

13. Receive and study Rituals H, S, T, X, Y. **Must** now pass F examination.

FIFTH STAGE

14. Receive and study Rituals Z-2, and practise Consecration and Invocation. **Must** pass H Examination. Practical success in Ceremonials of Z-2 is required.

These Rituals and Flying Rolls may be sent by mail covered and fastened up against inspection. Members must return them in a similar manner. If they do not register them, they will be held liable to replace them if lost in transit.

When a document is marked 'To be kept. . .days' this must not be exceeded.

On the completion of this course of study and the passing of the eight examinations referred to, the Chief Adepts may, at their discretion, admit the Zelator Adeptus Minor to the subgrade of Theoricus Adeptus Minor. But there exists no actual right to such higher grade. This course may be completed within two years.

The examinations leading from the sub-grades of Neophyte and Zelator Adeptus Minor to the sub-grade of Theoricus Adeptus Minor.

The examinations are partly viva voce, partly written in the presence of the Examiner, and partly written at home. In the latter case, manuscripts may be referred to, but no personal assistance may be obtained under the pain of entire rejection.

No Adept will be admitted to sub-grade of Theoricus Adeptus Minor unless he shows a competent knowledge of every one of these subjects. Adepts who have passed any examinations are required to refrain from supplying information as to the questions and procedure they have experienced to any other Adept until he has passed the same examination. The order of passing the examinations has already been defined.

The Examiner in Chief reserves the right to make further regulations as required, as to procedure after failures to pass these examinations, or may subsequently insist on the Examinations being taken in any different order than already laid down.

Z. A. M. TO Th. A. M. EIGHT EXAMINATIONS A. PRELIMINARY

Part 1 Written. Part 2 Viva voce and Practical in presence of Examiner. No part at home. The Obligation, Proof of familiarity with all clauses.

Minutum Mundum diagrams. Names, Letters, Colors, Tarots, with Tarot attributions of Sephiroth and Paths.

Rose and Cross Sigils. Draw Sigil for any given name.

Supreme Ritual of the Pentagram. Allotment of Elements, names and forces; mode of drawing any or all.

In Part 1, the Ceremonials must show 'effect' as well as verbal accuracy.

VOLUME FOUR

Z.A.M. TO Th. A.M. B. ELEMENTAL

Part 1 Written, and Part 1 *viva voce* in presence of Examiner. No part at home.
The Magical Implements. Sword, Cup, Wand, Dagger and Pantacle and Lotus Wand.
The construction, constitution, symbolism of these and rules for their use. The dangers of imperfect construction and ignorant use. Ceremonies of Consecration, Formulae of Invocation.

Z.A.M. TO Th. A.M. C. PSYCHIC

Spirit Vision and Astral Projection.
Part I. In presence of Examiner, *viva voce* and Practical. Describe results with symbol supplied. Judging Tattwa cards and visions from Tattwa cards.
Part 2. In the absence of the Examiner, assisted if desired by manuscripts and lectures, but without personal assistance. Written essays on experience with symbols of Tattwas, made by the Candidate but chosen by the Examiner.

z . A. M. TO Th. A. M. D. DIVINATION

Astrology, Geomancy, Tarot. The practice of Divination by these three systems.
Part 2. Divination by all three schemes upon a given subject. Report in writing to be done at home -- without personal assistance.
Part 3. A supplementary *viva voce* examination if required.

z . A. M. TO Th. A. M. E. MAGIC

Talismans and Flashing Tablets -- their formation and consecration. Ascending to the planes. Formation of Angelic and Telesmatic Figures from Letters of Name supplied.
Vibrating mode of pronouncing Divine Names. The actual vibration of ADONAI HA-ARETZ until radiance of Aura is established.
Part 1. Perform Ceremony of Invocation or Banishing of the forces of any given Sign, Planet or Element.
From a given symbol, travel to the Plane and ascend vibrating the proper Names, etc. Vibration of ADONAI HA-ARETZ until radiance suffices.
Part 2. At home. Make and consecrate a Talisman for a given purpose. Make and charge three flashing tablets, viz: for an Element, a Planet and a Sign.
Draw and colour Angelic figures or Elemental figures appropriate to these as may be required.

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Z. A. M. TO Th. A. M. F, ELEMENTAL ENOCHIAN TABLETS

Especially the 10 Servient square of each Lesser Angle as to Angel, Sphinx and God. Chess play, relation of pieces to Tarots, etc., as taught in Y.1. and Y.2. Rituals.

Part 1. Written in presence of Examiner. Ability to fill up all attributions of any given Lesser Angle. *Viva voce* if required.

Part 2. Written report of Astral visit to certain squares, with the buildings and colourings of the division of each square, and drawings coloured of appropriate Angel, Sphinx and Pyramid God, as required.

Z. A. M. TO Th. A. M. G. SYMBOLICAL

Symbols and Formulae from the Neophyte Ritual. Explain all allusions of any paragraph and the symbolism of any Robe, Lamen, Wand or Action. Also the Neophyte Secret Words and the Coptic Alphabet.

Viva Voce and written in the presence of the Examiner at his discretion.

Consecration and Evocation.

A ceremony on the Formulae of Ritual Z-2 must be performed before the Examiner, and must meet with his approval as to method, execution and effect.

The Chief Adept in charge desires that each Adept will procure a small manuscript book, and enter for himself the titles and subdivisions of all the Examinations, with this phrase written out for each examination:

'I, the undersigned, do this day certify that I have duly examined and am satisfied with attainments which have been shown.'

This book must then be shown at each examination, and also on admission to the Grade of Theoricus Adeptus Minor.

CATALOGUE OF MANUSCRIPTS

- A. General Orders.
- B. Ritual of Pentagram.
- C. Ritual of Hexagram.
- D. Lotus Wand.
- E. Rose Cross.
- F. Sigils from the Rose.
- G. Five Implements.
- H. Enochi Clavis or the Tablets of Enoch.
- I. Adeptus Minor Obligation.

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J. Consecration Ceremony.
K. History.
L. Hermes Vision. Lineal Figures.
M. Tarot Description.
N. Astronomic – Tarot.
O. Tarot Star Maps.
P. Key to Tarot divination.
Q. Tabulated Rules, Tarot.
R. **1.** Enochian Attributions by N.O.M.
S. **2.** Enochian Attributions -- Official.
T. The Enochian Calls.
U. Microcosm.
V. Hodos Chamelionis.
X. Pyramid Gods.
Y -- **1.** Chess and Chaturanga.
Y – **2.** Chess Formulae and Rules.
Z – **1.** and **3.** Upon the Neophyte Ritual.
Z – **2.** Ceremonial Magic.

CATALOGUE OF FLYING ROLLS

1. Warnings.
2. Purity and Will.
3. Administrative.
4. Spirit Vision.
5. Imagination.
6. Note on No. **2.**
7. Alchemy, physical.
8. Geomantic Pentagram.
9. Right and Left Pillars.
10. Self-sacrifice.
11. Clairvoyance.
12. Telesmatic Images and Adonai ha-Aretz.
13. Secrecy and Hermetic Love.
14. Talismans.
15. Man and God.
16. Fama Fraternitatis.
17. Vault Sides.
18. Progress in the Order.
19. Aims and means of Adeptship
20. Elementary view of Man.
21. Know Thyself.

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- 22. Free Will.
- 23. Tattwic Visions.
- 24. Horary Figures.
- 25. Essay on Clairvoyance.
- 26. Planets and Tattwas.
- 27. Theurgie.
- 28. Use of Implements.
- 29. Administrative.
- 30. Skrying Rules.
- 31. Ethiopic Letters.
- 32. Theban Letters.
- 33. Enochian Square Visions.
- 34. An Exorcism.
- 35. Notes on the Exordium in Z. Ritual.
- 36. On Skrying by V.N.R.

TECHNIQUES OF INVOCATION

Here follow some of the basic techniques of invocation. They are relatively simple -- but absolutely important. Let there be no equivocation about this. They are so important that I recommend that they be committed to memory -- perfectly and by rote.

On examining some of the early documents of the Order as well as those of the later formulation of the Order, the Stella Matutina, I am constantly struck by the fact that in the rituals, whether of initiation or of personal growth and developement, the pentagrams and hexagrams pertaining to the operation are depicted in diagrammatic form. This eternally surprises me. For despite the fact that the papers on the Pentagram and Hexagram rituals suggest, nay demand, that the contents be committed to memory, few apparently took this injunction seriously. Instead of being content with the rubric of the ritual stating that for example the invoking Pentagram of Air should be traced in the Air, or that the banishing Hexagram of Mercury should be traced, the members whose papers I have seen drew the appropriate figure. This of course suggests that the figures were not committed to memory, and that the member had to draw the appropriate figure on the pages of the ritual in order to jog his memory.

Now all of this is totally unnecessary -- which is why I am demanding categorically that the serious student study the following papers and commit the schema to memory. Try to study the papers with the idea in mind of perceiving the underlying attributions. In that case, should a momentary doubt arise as to what figure to employ, all one has to do is to visualize the attributions to the respective angles, and then recall the basic rules involved. With the Pentagrams, the rule is to trace towards the angle involved to invoke, and move away from to banish. In the case of the Hexagram, the rule is to trace clockwise from the angle you are dealing with in order to invoke, and anti-clockwise in order to banish. It is that simple.

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It is so simple aufond that it puzzles me considerably when I find the Pentagrams and Hexagrams depicted in diagrams in various rituals -- like the Consecration of the Elemental Weapons, etc. It must imply that students are careless, or adopt a trifling attitude towards these basic but most important elements of the art of Invocation. The whole art of Magic is rooted in these basics, without which there is nothing but form and emptiness.

So let this be a word to the wise. Memorize the basics then there will be no problem. In that case one could proceed to the next important part of ritual, the visualizations. To repeat a former statement, there can be no magical progress without visualizing the lineal figures or the Godforms. Take one step at a time. Start with the basics first, then proceed to the more complex. The Godforms and the Telesmatic Images are every bit as important as are the lineal figures -- in fact, more so. They will require a good deal of practise to achieve any degree of skill. All the more reason to memorize what can be called the more mechanical phases of magical procedures.

One of the most satisfactory ways of learning these basics is to devise a simple ritual which can be performed daily without too much trouble. It should include the fundamental drills, such as the greater ritual of the Pentagram, plus a dramatic element which will do something to and for the student.

Nearly fifty years ago I composed a short, simple ritual which I used every day for practically a year. As time went on, and as I became more familiar with the rudiments of the Golden Dawn system, it developed into a species of what I came to call Opening **by** Watchtower. It employed all the important items of the Greater Ritual plus the use of the Elemental Weapons. As a result, in no time at all, a considerable expertise was obtained in the fundamental principles of magical invocation and banishing which has stood me in good stead throughout the years. This really accounts for my adamant insistence on the elimination of diagrams of hexagrams and pentagrams in Rituals, which appalls me more and more as I retype some of the earliest documents of the Order.

In a book published by Aquarian Press in England, entitled *Ceremonial Magic*, I reproduced this ritual with several variations. There are innumerable changes that can be rung on a simple theme. The student who really wants to be proficient in the magical arts can take one of these themes which I reproduce somewhere in this book and work it to his considerable advantage. By doing so, he will come to a profound understanding of numberless other schemata which at first sight bear little relationship to what he is about to do. (By V.H. Frater A.M.A.G.).

THE RITUAL OF THE PENTAGRAM

The Pentagram is a powerful symbol representing the operation of the Eternal Spirit and the Four Elements under the divine Presidency of the letters of the Name Yeheshuah. The elements themselves in the symbol of the Cross are governed by Yhvh. But the letter Shin, representing the Ruach Elohim, the Divine Spirit, being added thereto, the Name

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becometh **Yeheshuah** or **Yehovashah** - the latter when the letter Shin is placed between ruling Earth and the other three letters of Tetragrammaton.

From each re-entering angle of the Pentagram, therefore, issueth a ray, representing a radiation from the Divine. Therefore is it called the Flaming Pentagram, or Star of the Great Light, in affirmation of the forces of Divine Light to be found therein.

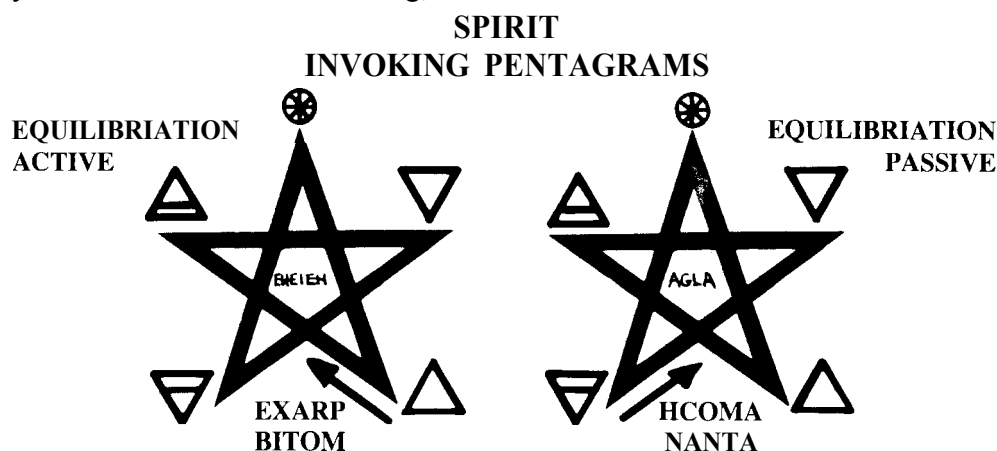
Traced as a symbol of good, it should be placed with the single point upward, representing the rule of the Divine Spirit. For if thou shouldst write it with the two points upward, it is an evil symbol, affirming the empire of matter over that Divine Spirit which should govern it. **See that thou doest it not.**

Yet, if there may arise an absolute necessity for working or conversing with a Spirit of evil nature, and that to retain him before thee without tormenting him, thou hast to employ the symbol of the Pentagram reversed - (for, know thou well, thou canst have no right to injure or hurt even evil Spirits to gratify curiosity or caprice) - in such a case, thou shalt hold the blade of thy Magical Sword upon the single lowest point of the Pentagram, until such time as thou shalt license him to depart. Also, revile not evil spirits -- but remember that the Archangel Michael of whom St. Jude speaketh, when contending with Satan, durst not bring a railing accusation against him but said 'The Lord rebuke thee'.

Now, if thou wilt draw the Pentagram to have by thee as a symbol, thou shalt make it of the colours already taught, upon the black ground. There shall be the sign of the Pentagram, the Wheel, the Lion, the Eagle, the Ox, and the Man, and each hath an angle assigned unto it for dominion. Hence ariseth the Supreme Ritual of the Pentagram, according to the angle from which the Pentagram is traced. The circle or Wheel answereth to the all-pervading Spirit: The laborious Ox is the symbol of Earth; the Lion is the vehemence of Fire; the Eagle, the Water flying aloft as with wings when she is vaporized by the force of heat: the Man is the Air, subtle and thoughtful, penetrating hidden things.

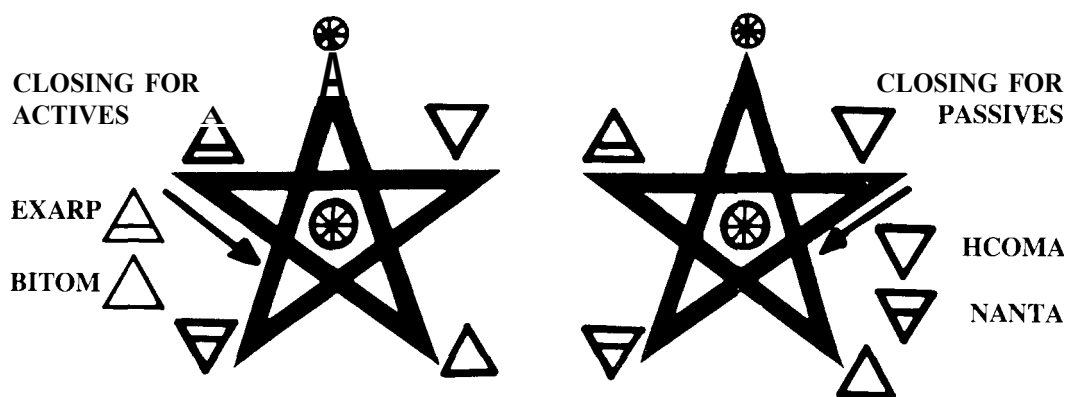
At all times complete the circle of the place before commencing an invocation.

The currents leading from Fire to Air and from Earth to Water are those of Spirit -- the mediation of the Active and Passive Elements. These two Spirit Pentagrams should precede and close Invocations as the equilibrium of the Elements, and in establishing the harmony of their influence. In closing, these currents are reversed.



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SPIRIT BANISHING



They are the invoking and banishing Pentagrams of the Spirit, The Sigil of the Wheel should be traced in their centre. In the invoking Pentagram of Earth the current descendeth from the Spirit to the Earth. In the Banishing Pentagram, the current is reversed. The Sigil of the Ox should be traced in the centre. These two Pentagrams are in general use for invocation or banishing, and their use is given to the Neophyte of the Order of the Golden Dawn under the title of the Lesser Ritual of the Pentagram.

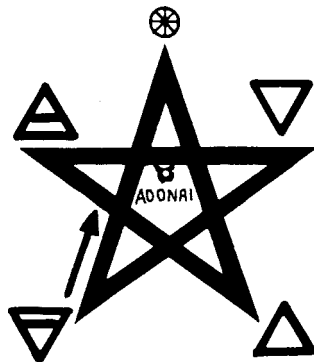
This Lesser Ritual of the Pentagram is only of use in general and less important invocations. Its use is permitted to the Outer that Neophytes may have protection against opposing forces, and also that they may form some idea of how to attract and to come into communication with spiritual and invisible things. The Banishing Pentagram of Earth will also serve thee for any opposing Astral force. In all cases of tracing a Pentagram, the angle should be carefully closed at the finishing point.

The invoking Pentagram of Air commenceth from Water, and that of Water commenceth from the Angle of Air. Those of Fire and Earth begin from the angle of Spirit. The Kerubic symbol of the Element is to be traced in the centre. The banishing Signs are reversing of the current. But before all things, complete the circle of the place wherein thou workest, seeing that it is the key of the rest.

Unless you want to limit or confine the force, make not a circle round each Pentagram, unless for the purpose of tracing the Pentagram truly. In concentrating however the force upon a symbol or Talisman, thou shalt make the circle with the Pentagram upon it so as to concentrate the force together thereon.

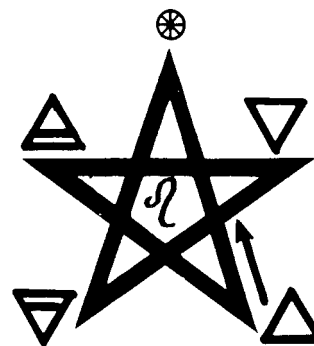
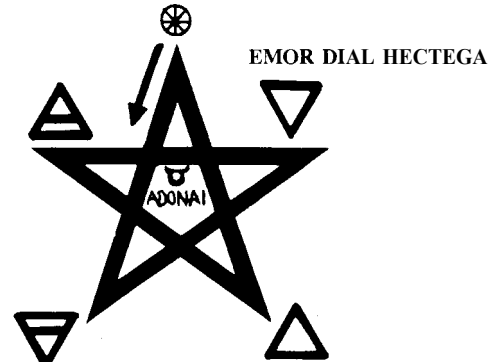
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

BANISHING

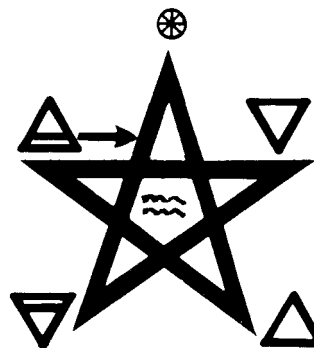


EARTH

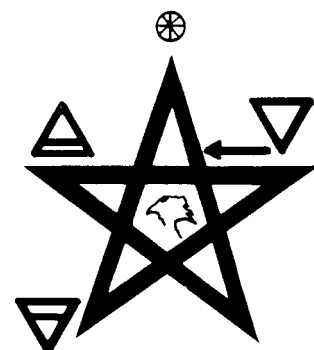
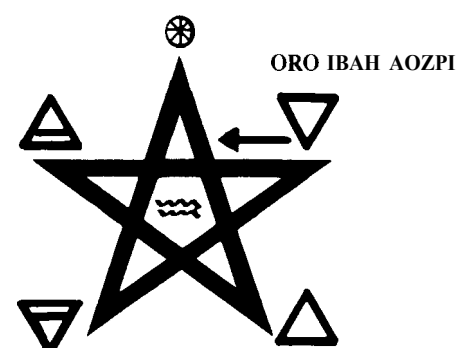
INVOKING



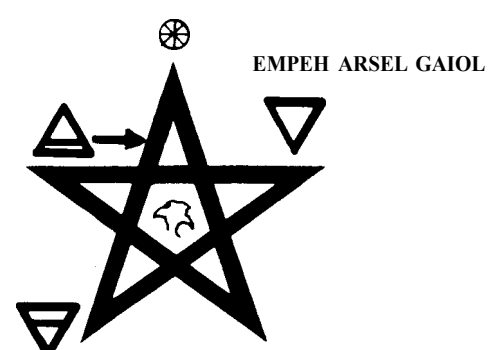
FIRE



AIR



WATER



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RULE: Invoke towards, and banish from, the point to which the Element is attributed.

Air hath a watery symbol, (Aquarius) because it is the container of rain and moisture. Fire hath the form of the Lion-Serpent (Leo). Water hath the alchemic Eagle of distillation (Eagle's Head). Earth hath the laborious Ox (Taurus). Spirit is produced by the One operating in all things.

The elements vibrate between the Cardinal points for they have not an unchangeable abode therein, though they are allotted to the Four Quarters in their invocation in the Ceremonies of the First Order. This attribution is derived from the nature of the winds. For the Easterly wind is of the Nature of Air more especially. The South Wind bringeth into action the nature of Fire. West winds bring with them moisture and rain. North winds are cold and dry like Earth. The S.W. wind is violent and explosive -- the mingling of the contrary elements of Fire and Water. The N.W. and S.W. winds are more harmonious, uniting the influence of the two active and passive elements.

Yet their natural position in the Zodiac is: Fire in the East, Earth in South, Air in West, and Water in the North. Therefore they vibrate: Air between West and East. Fire between East and South. Water between North and West. Earth between South and North.

Spirit also vibrateth between the Height and Depth.

So that, if thou invokest, it is better to look towards the position of the winds, since the Earth, ever whirling on her poles, is more subject to their influence. **But if thou wilt go in the Spirit Vision unto their abode,** it is better for thee to take their position in the Zodiac.

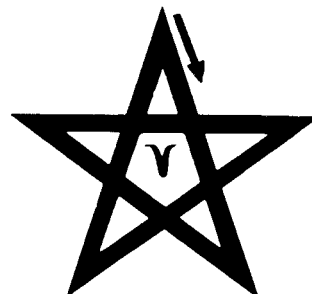
Air and Water have much in common, and because one is the container of the other, therefore have their symbols been at all times transferred, and the Eagle assigned to Air and Aquarius to Water. Nevertheless, it is better that they should be attributed as before stated and for the foregoing reason is it that the invoking sign of the one and the banishing sign of the other counterchange in the Pentagram.

When thou dealest with the Pentagram of the Spirit thou shalt give the saluting signs of the Adeptus Minor Grade, and for the Earth the Sign of Zelator, and for Air that of Theoricus, and for Water that of Practicus, and for Fire, Philosophus.

If thou wilt use the Pentagram to invoke or banish the Zodiacal forces, thou shalt use the Pentagram of the Element unto which the Sign is referred, and trace in its centre the usual Sigil of the Sign thus:



WATERY: BANISHING
FOR PISCES



FIERY: INVOKING
FOR ARIES

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And whenever thou shalt trace a Sigil of any nature, thou must commence at the left hand of the Sigil or symbol tracing it in a clockwise motion.

Whenever thou invokest the forces of the Zodiacal Signs as distinct from the Elements, thou shalt erect an astrological chart of the Heavens for the time of working so that thou mayest know toward what quarter or direction thou shouldst face in working. For the same Sign may be in the East at one time of the day and in the West at another.

Whenever thou shalt prepare to commence any magical work or operation, it will be advisable for thee to clear and consecrate the place of work by performing the Lesser Banishing Ritual of the Pentagram. In certain cases, especially when working by or with the forces of the Planets, it may be wise also to use the Lesser Banishing Ritual of the Hexagram.

In order that a Force and a Current and a Colour and a Sound may be united together in the same symbol, unto each angle of the Pentagram certain Hebrew divine Names and Names from the Angelic Tablets are allotted. These are to be pronounced with the invoking and banishing Pentagrams as thou mayest see in this diagrams.



The attributions of the angles of the Pentagram are the key of its Ritual. Herein, during ordinary invocation without the use of the Enochian Tablets of the Elements, thou shalt pronounce the Divine Name Al with the Pentagram of Water, and Elohim with Fire, etc. But if thou art working with the Elemental or Enochian Tablets, thou shalt use the Divine Names in the Angelic language drawn therefrom. For Earth, Emor Dial Hectega, etc., and for Spirit the four words: Exarp in the East; Hcoma in the West; Nanta in the North; and Bitom in the South.

In the pronunciation of all these Names, thou shalt take a deep breath and vibrate them as much as possible inwardly with the outgoing breath, not necessarily loudly, but with forcible vibration thus: A-a-a-el-ll (Since this Divine name consists of only two letters I consistently make a practice of vibrating the letters separately viz, Aleph Lamed, then the sound as indicated before). Or Em-or-r Di-a-ll Hec-te-e-gah. If thou wilt, thou mayest also trace the letters or Sigils of these Names in the Air.

VOLUME FOUR

To invoke the forces of the Four Elements at once, at the Four Quarters, commence at the East and there trace the equilibrating Pentagram of the Actives and the invoking Pentagram of Air and pronounce the proper Names. Then carry round the point of thy wand to the South and there trace the equilibrating Pentagram for Actives and the invoking Pentagram of Fire and pronounce the proper Names. Thence, pass to the West, trace the Equilibrating Pentagram for Passives and the Invoking Pentagram for Water and pronounce the proper Names; thence to the North, trace the equilibration of the Passives and the invoking Pentagram of Earth, pronounce the proper Names, and then complete the circle of the place.

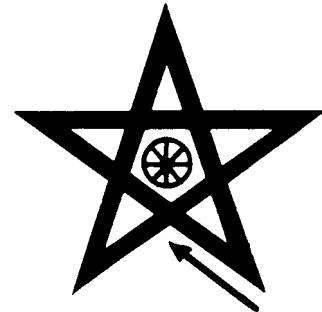
In the same manner shalt thou banish, unless thou desirest to retain certain of the Forces for a time. All invocations shall be opened and closed with the Qabalistic Cross. In certain cases other Names, as those of Angels and Spirits, may be pronounced towards their proper quarters and their Names and Sigils traced in the Air.

If thou workest with but one Element, thou shalt make -(if it be an active element as Fire or Air) - the equilibrating Pentagram for Actives only and the Element's own invoking Pentagram, and not those of the other Elements. If it be a passive Element - Earth or Water thou shalt make the Equilibrating Pentagram of the passives only and the invoking Pentagram and banishing follow the same law. Also. see that thou pronouncest the proper Names with the proper Pentagrams.

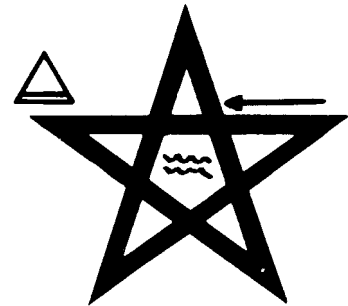
(For full directions on performing the Qabalistic Cross, do refer to my *What You Should Know About The Golden Dawn*, Falcon Press, 1983. I.R.)

SUPREME INVOKING RITUAL OF THE PENTAGRAM

Face East.
Make Qabalistic Cross.
Make Equilibrated Active Pentagram of Spirit.
Vibrate **Exarp** in making Pentagram.
Vibrate **Eheieh** in making Wheel.
Finish with the Adeptus Minor grade Signs.



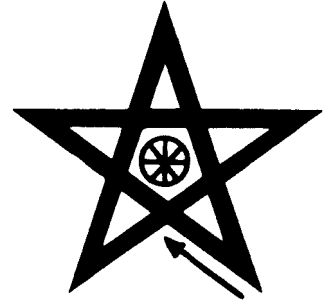
Make the Invoking Pentagram of Air.
Vibrate **Oro Ibah Aozpi** in making Pentagram.
Vibrate **Yhvh** in making Aquarius.
Finish with the Theoricus grade Sign.



Carry point of instrument to the South

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Make Equilibrated Active Pentagram of Spirit.
Vibrate **Bitom** in making Pentagram.
Vibrate **Eheieh** in making Wheel.
Give Adeptus Minor grade Signs.

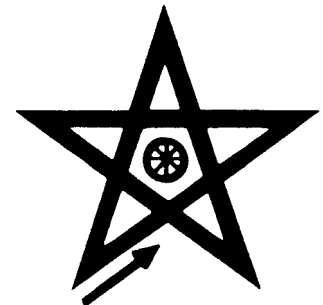


Make the Invoking Pentagram of Fire.
Vibrate **Oip Teaa Pedoce** in making Pentagram.
Vibrate **Elohim** in making Leo sigil.
Make the Philosophus Grade Sign.

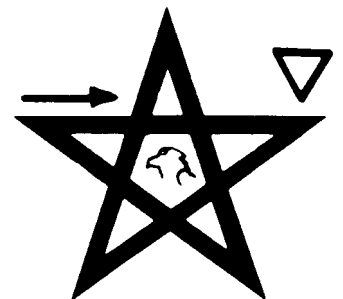


Carry point of instrument to the West

Make Equilibrated Passive Pentagram of Spirit.
Vibrate **Hcoma** in making Pentagram.
Vibrate **Agla** in making Wheel.
Give Adeptus Minor grade Signs.



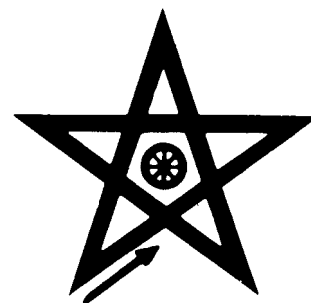
Make Invoking Pentagram of Water.
Vibrate **Empeh Arsel Gaiol** in making Pentagram.
Vibrate **Al** in making Eagle Head.
Give the Practicus Grade Sign.



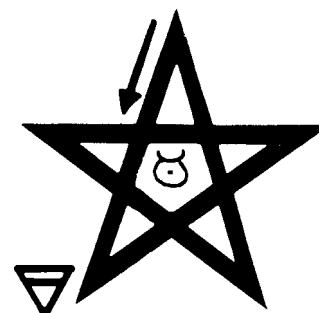
Carry point of instrument to the North

VOLUME FOUR

Make Equilibrated Passive Pentagram of Spirit.
Vibrate **Nanta** in making Pentagram.
Vibrate **Agla** in making Wheel.
Give Adeptus Minor grade Signs.



Make Invoking Pentagram of Earth.
Vibrate **Emor Dial Hectega** in making Pentagram.
Vibrate **Adonai** in making Taurus.
Give Zelator Grade Sign.



Carry point of instrument to the East.

Finish in East as in Lesser Pentagram Ritual with the Four Archangels and Qabalistic Cross.

THE RITUAL OF THE HEXAGRAM

The Hexagram is a powerful symbol representing the operation of the Seven Planets under the presidency of the Sephiroth, and of the seven-lettered Name, ARARITA. The Hexagram is sometimes called the Signet Star or Symbol of the Macrocosm, just as the Pentagram is called the Signet Star or Symbol of the Microcosm. ARARITA is a divine name of the Seven letters formed of the Hebrew initials of the sentence:

One is his beginning. One is his individuality. His permutation is one.

As in the case of the Pentagram, from each re-entering angle of the Hexagram issueth a ray representing a radiation from the divine. Therefore it is called the Flaming Hexagram, or the six-rayed Signet Star. Usually, it is traced with the single point uppermost. It is not an evil symbol with the two points upward, and this is a point of difference from the Pentagram.

Now if thou dost draw the Hexagram to have by thee as a Symbol, thou shalt make it in the colours already taught and upon a black ground. These are the Planetary Powers allotted unto the Angles of the Hexagram.

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		King Scale	Queen Scale
Unto the uppermost	ה	Indigo	Black
Unto the lowermost	ד	Blue	Puce
Unto the right hand upper	ז	Violet	Blue
Unto the right hand lower	ק	Green	Green
Unto the left hand upper	ט	Red	Red
Unto the left hand lower	פ	Yellow	Orange
In the center is the Sun	☉	Orange	Golden

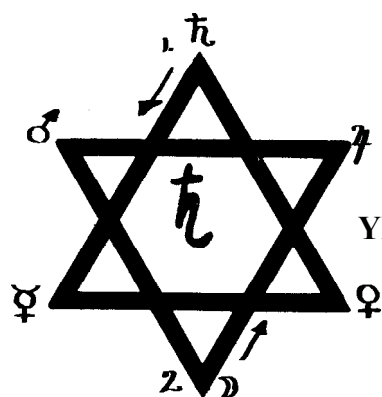
The order of attribution is that of the Sephiroth on the Tree of Life. Hence ariseth the Supreme Ritual of the Hexagram according to the Angles from which it is traced.

The uppermost angle answereth also to **Daath** and the lowest to **Yesod**, and the other angles to the remaining angles of the Microprosopus. The Hexagram is composed of the two triangles of Fire and Water, and is therefore **not** traced in one continuous line like the Pentagram, but by each Triangle separately. (The exception to this is the use of Unicursal Hexagram, by means of which Hexagram is traced in one continuous line. This is demonstrated at considerable length at the end of this section.)

All the invoking Hexagrams follow the course of the Sun in their current, that is from left to right. But the banishing Hexagrams are traced from right to left from the same angle as their respective invoking Hexagrams contrary to the course of the Sun. The Hexagram of any particular Planet is traced in two Triangles, the first starting from the angle of the Planet, the second opposite to the commencing angle of the first. The Symbol of the Planet itself is then traced in the centre. Thus in the case of the invoking Hexagrams of Saturn, the first triangle is traced from the angle of Saturn, following the course of the Sun, the second triangle from the angle of the Moon.

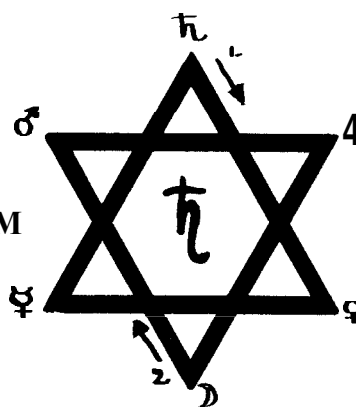
(Only trace the central Planetary symbol in practice -- the others shown on the diagram only for illustration.) Vibrate **Ararita** while tracing the Hexagram and divine Name of the Planet when tracing its symbol.

BANISHING



YHVH ELOHIM

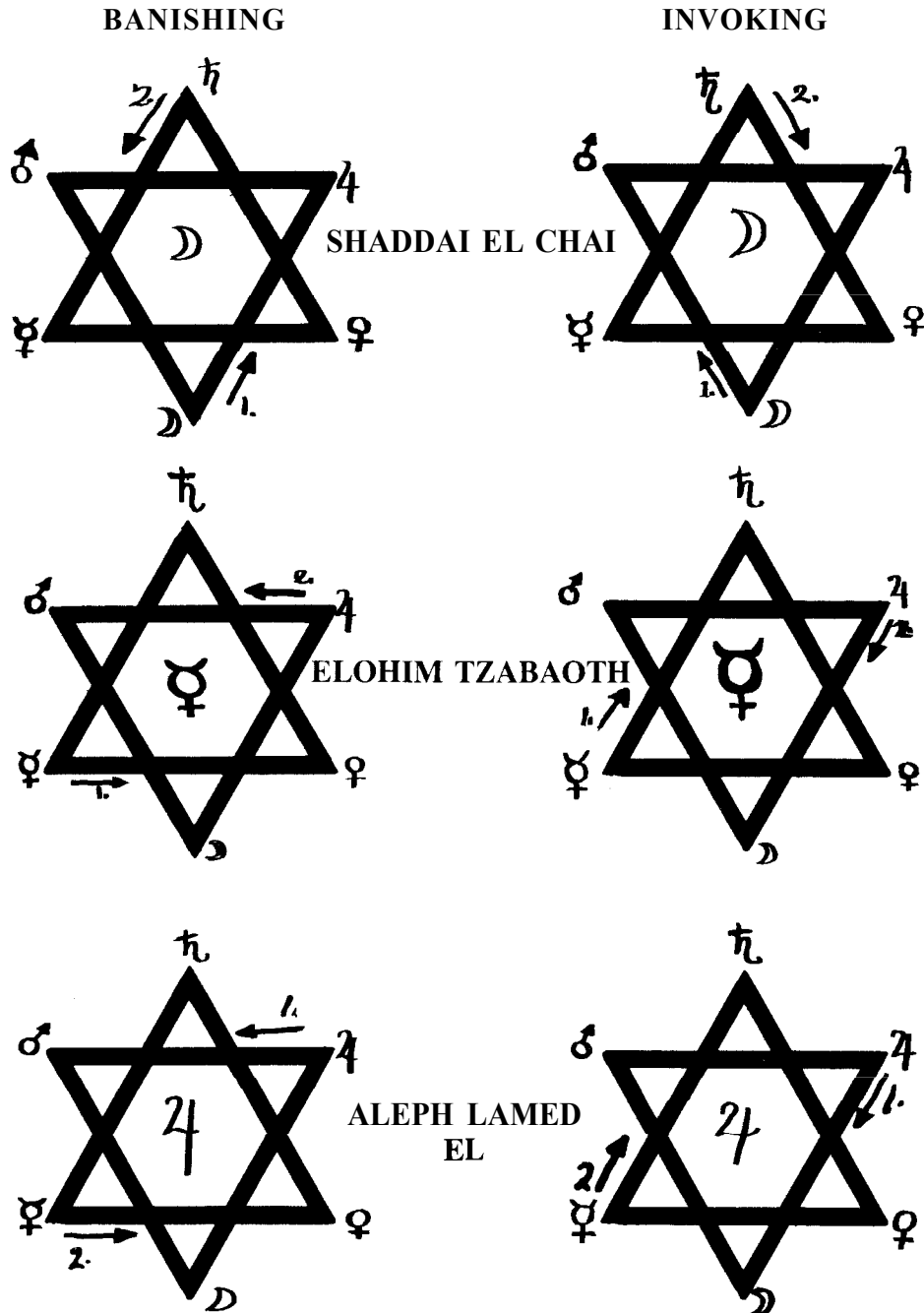
INVOKING



VOLUME FOUR

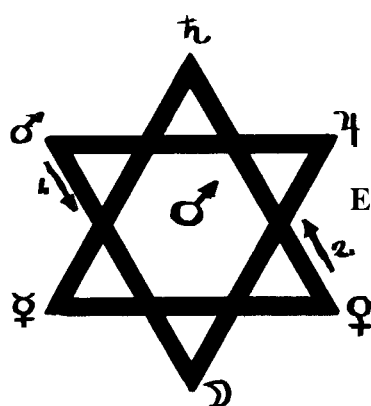
But the invoking Hexagram of the Moon is first traced from the angle of the Moon, its second angle being traced from the triangle of Saturn.

The banishing Hexagram for Jupiter, for example, is traced from the same angle as the invoking Hexagram, and in the same order, but reversing the current's direction. In all cases the Symbol of the Planet should be traced in the centre.



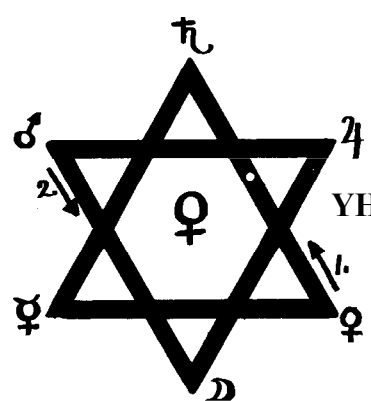
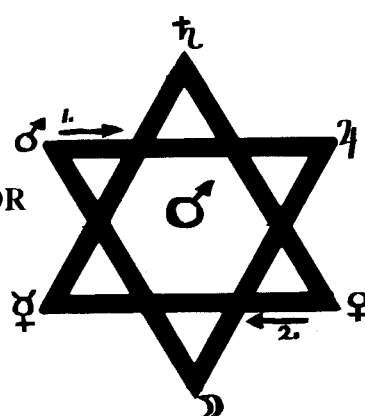
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

BANISHING

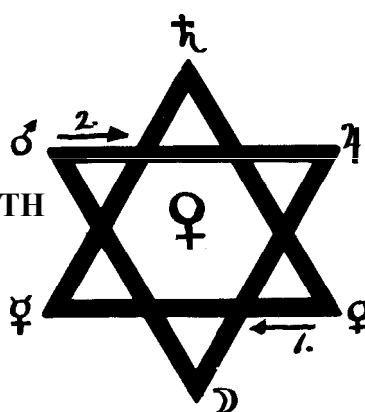


ELOHIM GIBOR

INVOKING

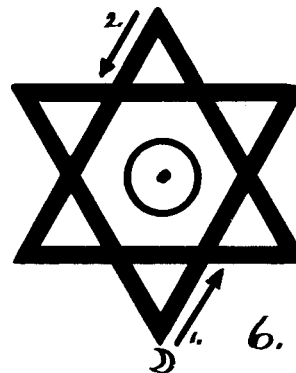
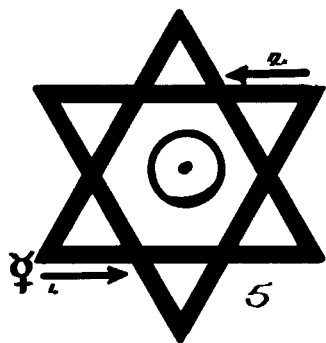
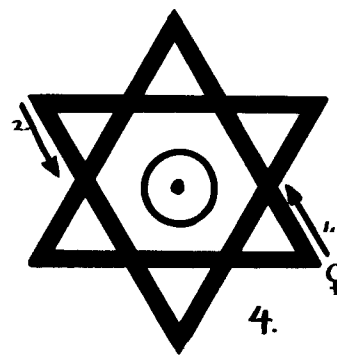
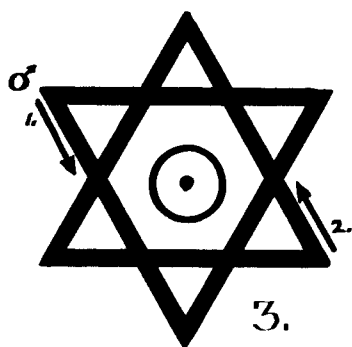
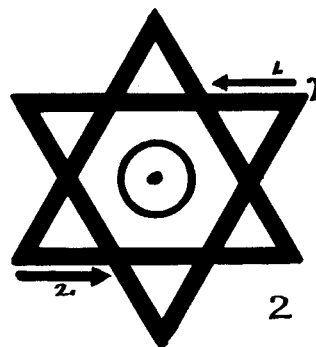
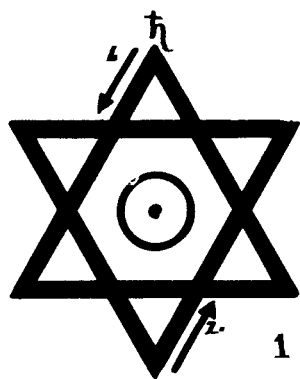


YHVH TZABAOth



VOLUME FOUR

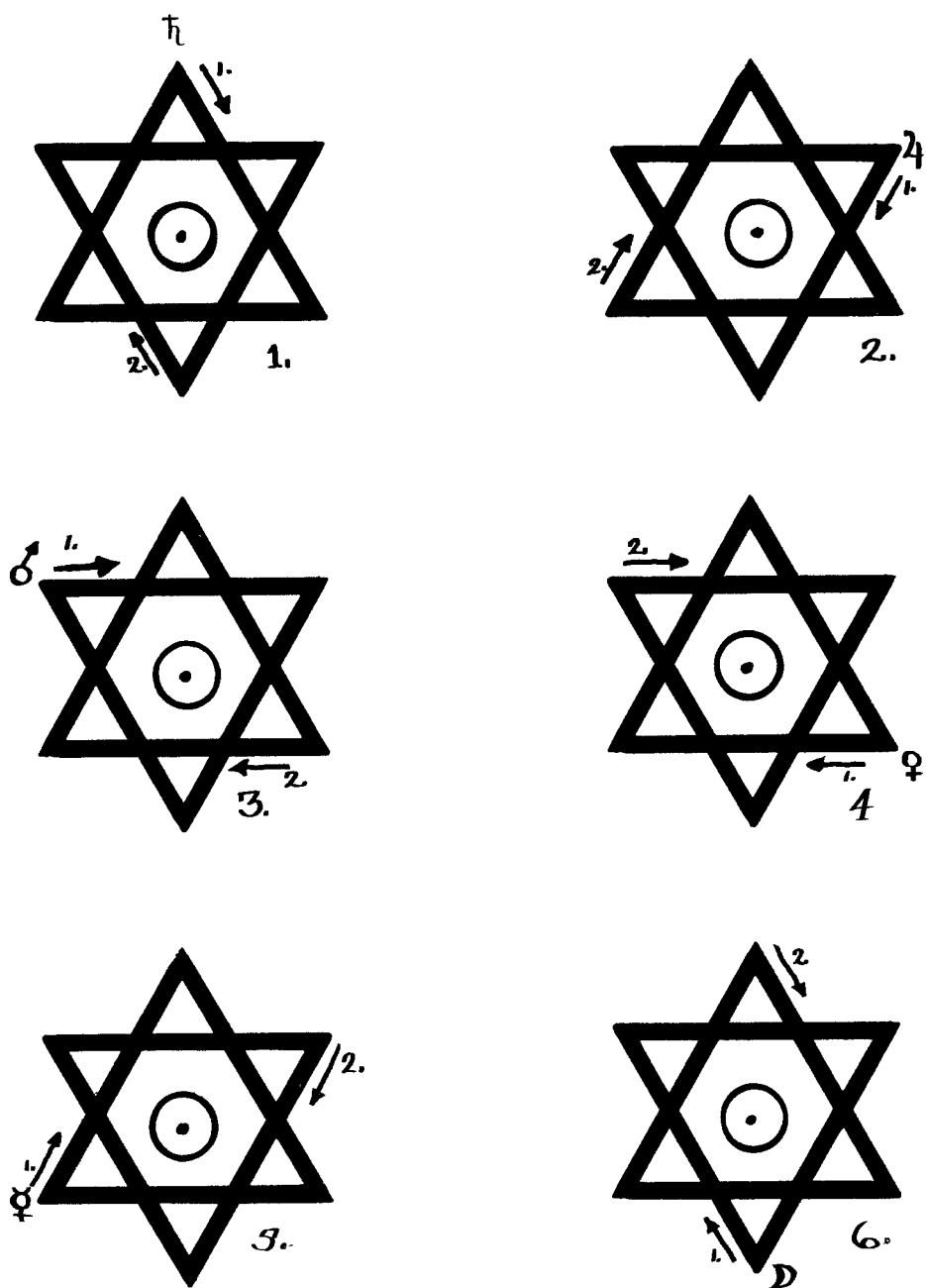
BANISHING



YHVH ELOAH VE - DAATH

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

INVOKING



YHVH ELOAH VE - DAATH

VOLUME FOUR

(The divine Name here is so cumbersome and long, that I experimented some while ago with others attributed to SOL. Thus I began to use IAO with no diminution of solar effects. It is shorter and easier to use. I.R.)

(N.B. for the Hebrew spelling of all these Names, refer back to an early Knowledge Lecture. I.R.)

But for the Sun all six invoking Hexagrams of the Planets should be traced in their regular planetary order and the symbol of the Sun traced in the centre. And for his banishing hexagram also, all the six banishing hexagrams of the other Planets should be employed in their regular order, only that the symbol of the Sun should be traced therein. (Because all of this is so cumbersome the Unicursal Hexagram is of such great advantage. I.R.).

Remember that the symbol of Luna varieth, and as Moon in her increase she is favorable. But Moon is not so favourable for good in her decrease. The symbol of Luna in the centre of the Hexagram should be traced if in her increase; by the reverse in her decrease. Remember that the symbol in her decrease represents restriction and is not so good a symbol as the Moon in her increase. And at the full Moon exactly it is represented by a full circle but at new Moon a dark circle.

The last two forms of Luna are not good in many cases. If thou wilt invoke the Forces of the Head of the Dragon of the Moon thou shalt trace the lunar invoking Hexagram and write therein the symbol of Caput and for the tail Cauda. These Forces of Caput and Cauda are more easy to be invoked when either the Sun or the Moon is with them in the Zodiac in conjunction. In these invocations thou shalt pronounce the same Names and Letters as are given with the Lunar Hexagram. Caput is of a benevolent character, and Cauda of a malefic, save in a very few matters. And be thou well wary of dealing with these forces of Caput and Cauda or with those of Sol and Luna during the period of an eclipse, for they are the Powers of an eclipse. For an eclipse to take place both the Sun and Moon must be in conjunction with them in the Zodiac, these two luminaries being at the same time either in conjunction or opposition as regards each other.

In all Rituals of the Hexagram as in those of the Pentagram, thou shalt complete the circle of the place. Thou shalt not trace an external circle round each Hexagram itself unless thou wishest to confine the force to one place -- as in charging a Symbol or Talisman.

From the attribution of the Planets, one to each angle of the Hexagram, shalt thou see the reason of the sympathy existing between each superior planet and one certain inferior Planet. That is, that to which it is exactly opposite in the Hexagram. And for this reason is it that the Triangle of their invoking and banishing Hexagrams counter-change. The superior Planets are Saturn, Jupiter, Mars. The inferior Planets are Venus, Mercury, Luna. And in

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

the midst is placed the Fire of the Sun. Therefore the superior Saturn and the Inferior Luna are sympathetic, so are Jupiter and Mercury, Mars and Venus.

In the Supreme Ritual of the Hexagram the Signs of the Adeptus Minor Grade are to be given, but not those of the Grades of the First Order, notwithstanding these latter are made use of in the Supreme Ritual of the Pentagram. And because the Hexagram is the Signet Star of the Macrocosm or Greater World, therefore is it to be employed in all invocations of the Forces of the Sephiroth: though the Signet Star of the Pentagram represents their operation in the Luna World, in the Elements and in Man.

If thou wilt deal with the Forces of the Supernal Triad of the **Sephiroth**, thou shalt make use of the Hexagrams of Saturn; for **Chesed** those of Jupiter, for **Geburah** those of Mars; for **Tiphareth** those of the Sun, and for **Netzach** those of Venus, and for **Hod** those of Mercury, and for **Yesod** and **Malkuth** those of the Moon.

Know also that the **Sephiroth** are not to be invoked on every slight occasion, but only with due care and solemnity. Above all, the forces of **Kether** and **Chokmah** demand the greatest purity and solemnity of heart and mind in him who would penetrate their mysteries. For such high knowledge is only to be obtained by him whose Genius can stand in the Presence of the Holy Ones. See that thou usest the Divine Names with all reverence and humility for cursed is he that taketh the Name of the Vast One in vain.

When thou tracest the Symbol of a Planet in the centre of a Hexagram, thou shalt make the same of a proportionable size to the interior of the Hexagram, and thou shalt trace them from left to right generally following the course of the Sun as much as possible Caput and Cauda Draconis may follow the general rule.

When thou shalt invoke either the Forces of one particular Planet or those of them all, thou shalt turn thyself towards the Quarter of the Zodiac where the Planet thou invokest then is. For owing both to their constant motion in the Zodiac and to the daily movement of the same, the position of a Planet is continually changing, and therefore it is necessary for thee in such a case to erect an astrological chart of the position of the Planets in the heavens for the actual time of working, so that thou mayest see the direction of each Planet from thee. This is even more necessary when working with the Planets than with the signs of the Zodiac.

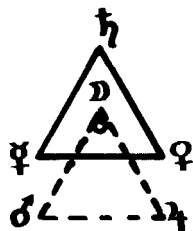
When thou shalt desire to purify or consecrate any place, thou shalt perform the Lesser Banishing Ritual of the Hexagram, either in conjunction with, or instead of that of the Pentagram, according to the circumstances of the case. For example, if thou hast been working on the plane of the Elements before, it will be well to perform the Lesser Ritual of the Pentagram before proceeding to thee work of a Planetary nature, so as thoroughly to clear the places of Forces which, although not hostile or evil of themselves, will yet not be in harmony with those of an altogether different Plane. And ever be sure that thou dost complete the circle of the place wherein thou workest.

VOLUME FOUR

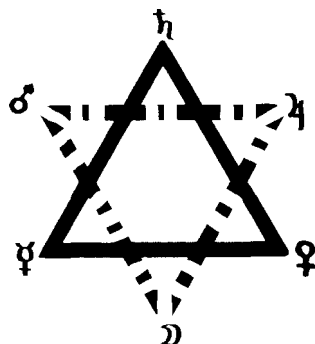
THE FOUR FORMS

These are the four forms assumed by conjoining the two triangles of the Hexagram on which the Lesser Ritual of the Hexagram is based.

The first form is:

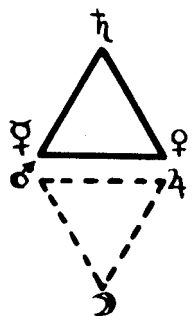


The angles are attributed as in the diagram. Its affinity is with the Eastern Quarter; the position of Fire in the Zodiac. (Note: To form these from the usual Hexagram, lower the inverted triangle, then reverse it by throwing the Lunar angle up to the top from being lowest. Mars and Jupiter do not change sides.)



The second form is the ordinary Hexagram with the attribution of the angles as usual: the affinity being rather with the Southern Quarter, the position of Earth in the Zodiac, and of the Sun at his culmination at noon.

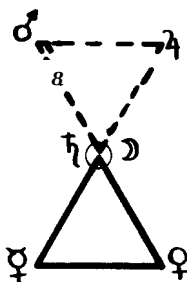
The third form is:



The angles are attributed as shown and its affinity is with the Western Quarter, the position of Air in the Zodiac.

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The fourth form is:



The angles are attributed as shown and its affinity is with the Northern Quarter, the position of Water in the Zodiac.

With each of these forms the Name **Ararita** is to be pronounced. Also as in the preceding cases there will be seven modes of tracing each of these four forms, according to the particular Planet with those Forces thou art working at the time.

The Hexagrams of Saturn may be used in general and comparatively unimportant operations, even as the Pentagram. In these four forms of the Hexagrami thou shalt trace them beginning at the angle of the Planet under whose regimen thou art working, following the course of the Sun to invoke, and reversing the course to banish. That is to say, working from left to right for the former and from right to left for the latter. Remember always that the symbols of the Elements are not usually traced on Sigils but are replaced by the Kerubic Emblems of Aquarius, Leo, Taurus and the Eagle head.

THE LESSER RITUAL OF THE HEXAGRAM

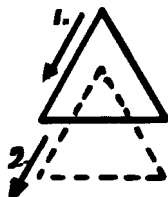
Commence with the Qabalistic Sign of the Cross as in the Lesser Ritual of the Pentagram, and use what manner of Magical implement may be necessary according to the manner of working, either the Lotus Wand or the Magical Sword.

Stand facing East, If thou desirest to invoke thou shalt trace the figure thus:



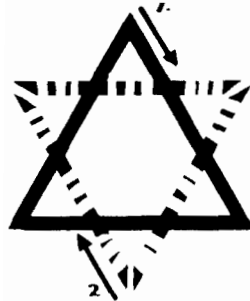
Following the course of the Sun, from left to right and thou shalt pronounce the name **Ararita**, vibrating it as much as possible with thy breath and bringing the point of the Magical Implement to the center of the figure.

But if thou desirest to banish thou shalt trace it thus:

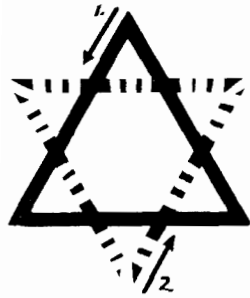


VOLUME FOUR

From right to left, and see that thou closest carefully the finishing angle of each triangle.
Carry thy magical implement round to the South and if thou desirest to invoke trace the figure thus:



But if to banish then from left to right thus:



Bring as before the point of thy magical implement to the center and pronounce the Name **Ararita**.

Pass to the West. and trace the figure for invoking thus:



Banishing thus:



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Then to the North, Invoking:



Banishing:



Then pass round again to the East so as to complete the circle of the place wherein thou standest, then give the LVX signs and repeat the analysis of the Pass-word INRI of the Adeptus Minor Grade.

ADDENDUM

Now in the Supreme Ritual of the Hexagram, when thou shalt wish to attract in addition to the forces of a Planet, those of a Sign of the Zodiac wherein he then is, thou shalt trace in the centre of the invoking Hexagram of the Planet, the Symbol of that Sign of the Zodiac beneath his own; and if this be not sufficient, thou shalt also trace the invoking Pentagram of the Sign as it is directed in the ritual of the Pentagram.

In the tracing of the Hexagram of any Planet thou shalt pronounce therewith in a vibratory manner as before taught, both the Divine Name of the Sephira which ruleth the Planet and the Seven-letterd Name **Ararita**, and also the particular letter of that Name which is referred to that particular Planet.

Now if thou shalt wish to invoke the forces of One particular Planet, thou shalt find in what Quarter of the heavens he will be situate at the time of working. Then thou shalt consecrate and guard the place wherein thou art by the Lesser Banishing Ritual of the Hexagram. Then thou shalt perform the Lesser Invoking Ritual of the Hexagram, yet tracing the four figures employed from the angle of the Planet required, seeing that for each Planet the mode of tracing varieth. If thou dealest with the Sun, thou shalt invoke by all six forms of the Figure and trace within them the Planet Symbol and pronounce the Name **Ararita** as has been taught.

Then shalt thou turn unto the quarter of the planet in the Heavens and shalt trace his

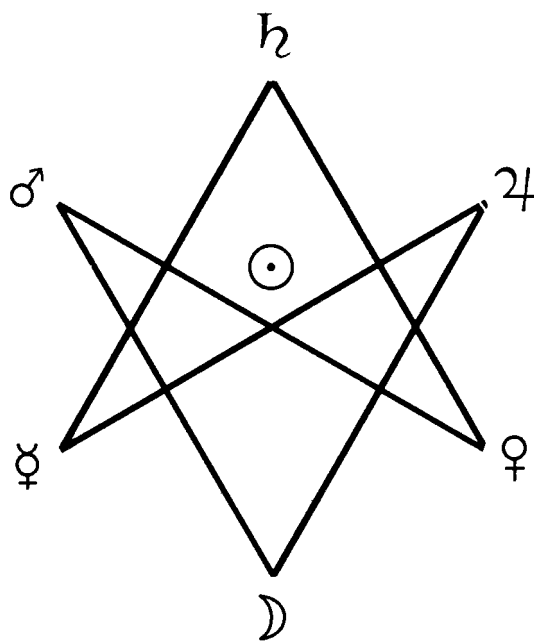
VOLUME FOUR

invoking Hexagram and pronounce the proper Names, and invoke what Angels and Forces of that Nature may be required, and trace their Sigils in the air.

When thou hast finished thy invocation thou shalt in most cases license them to depart and perform the Banishing Symbols upon it which would have the effect of entirely de-charging it and reducing it to the condition it was in when first made -- that is to say dead and lifeless.

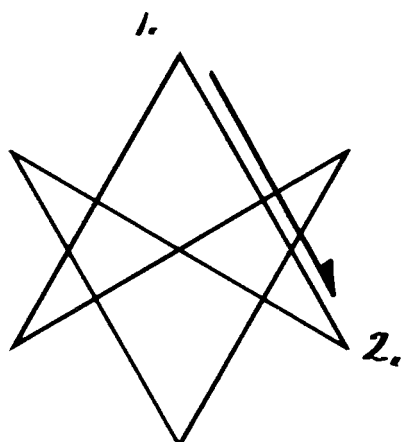
If thou wishest to bring the Rays of all or several of the Planets into action at the same time, thou shalt discover their quarter in the Heavens for the time of working, and thou shalt trace the general Lesser Invoking Ritual of the Hexagram, but not differentiated for any particular Planet, and then thou shalt turn to the Quarters of the respective Planets and invoke their forces as before laid down; and banish them when invocation is finished, and conclude with the Lesser Banishing Ritual of the Hexagram. And ever remember to complete the circle of the place wherein thou workest, following the course of the sun.

N.B. The series of Hexagrams to invoke and banish Solar forces are repetitive, clumsy and tedious. Crowley had developed an Unicursal Hexagram to which all the regular traditional attributions could be made. I found later that this was not original with Crowley but could be found in the document on **Polygons and Polygrams**. In any event, it was a happy find. It is a great deal easier and less tedious in operation, and I first published these findings in *Ceremonial Magic* Aquarian Press, I am reproducing the attributions here, for I feel sure that the modern student does not wish to be bogged down by unnecessary traditional forms which can be replaced by a streamlining effect. I.R.

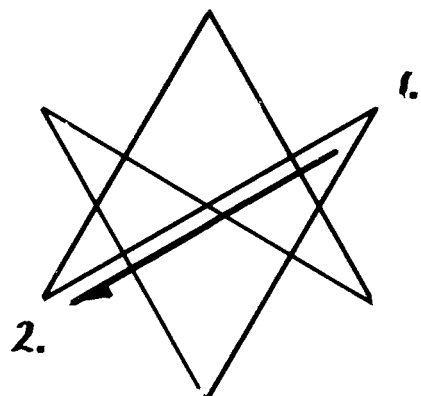


THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

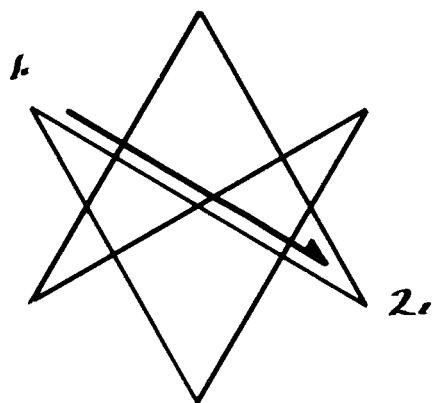
BANISHING



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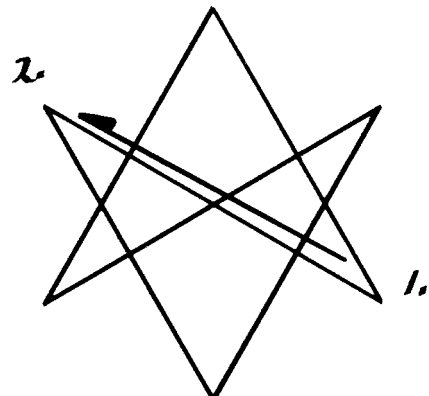
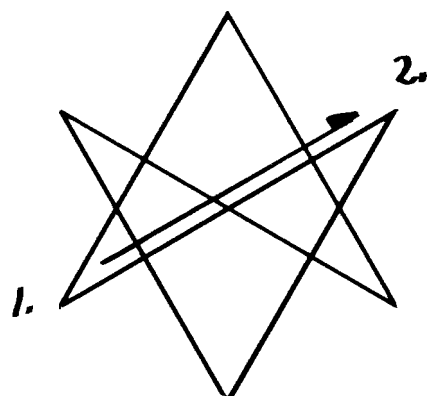
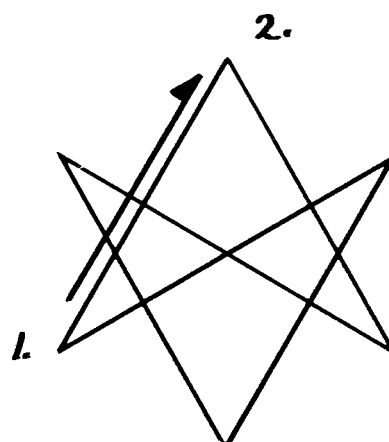


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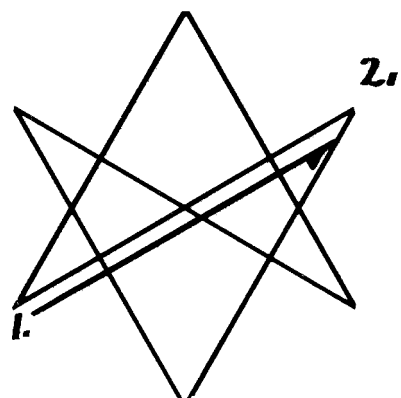
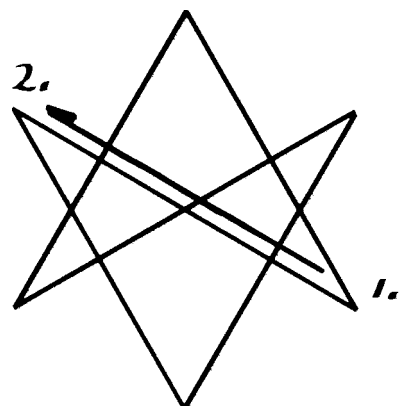
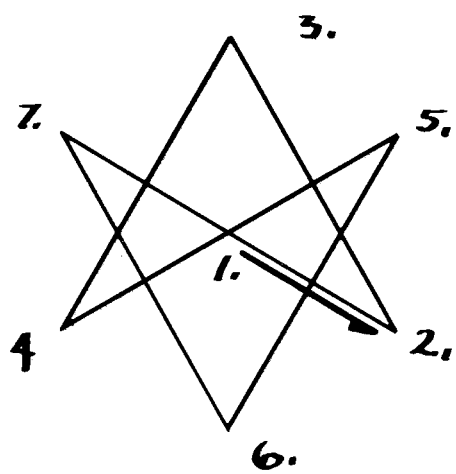
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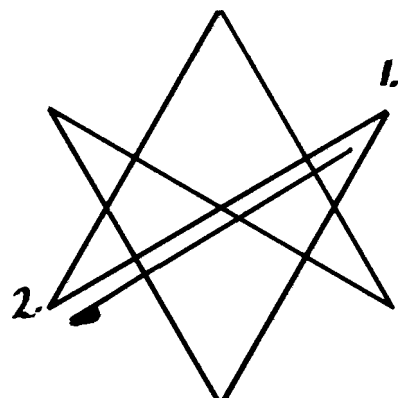
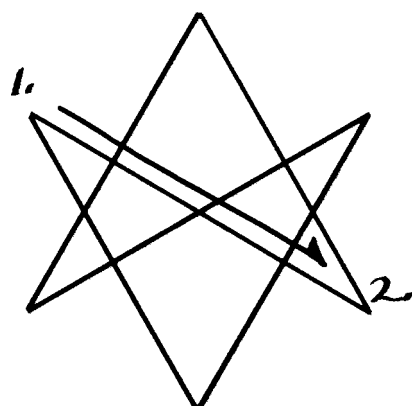
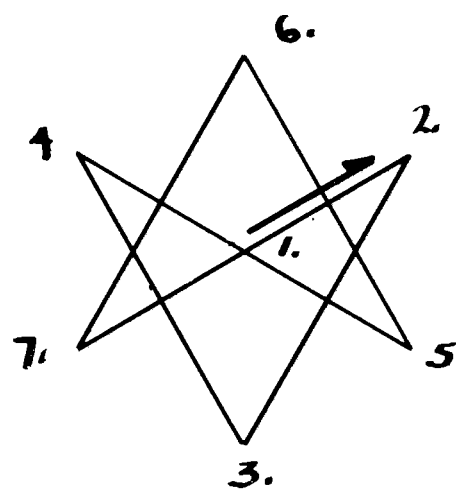


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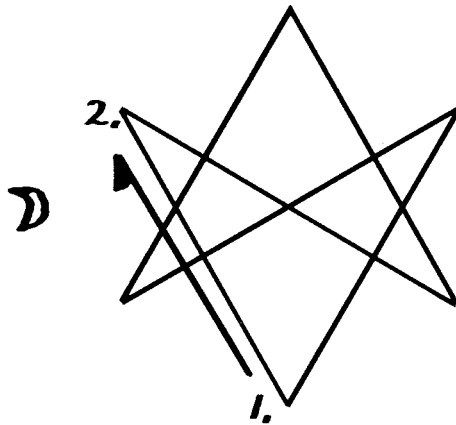


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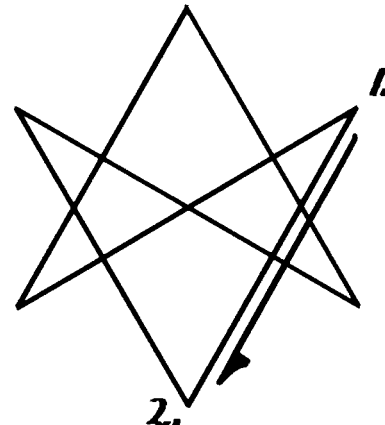


THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

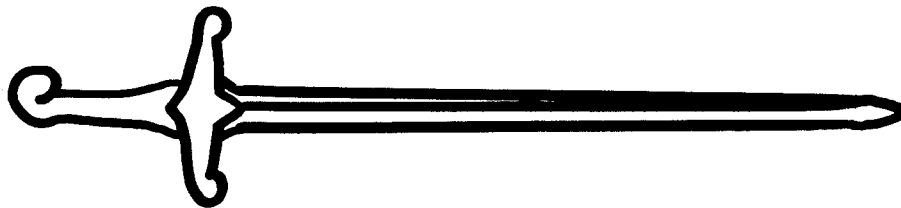
BANISHING



INVOKING



THE MAGIC SWORD



The following includes, Sword description, Use, Consecration, Mode of use, Caution. Need of reverence.

This is for general use in Banishing for defense against evil forces, and in certain invocations.

The Sword should be of medium length and weight.

Any convenient sword may be adapted for this use, the pattern of the hilt here given is not essential. But the handle, hilt and guard must be such as to offer surface suitable for inscriptions.

Pentagrams should be painted on salient portions because it is the lineal figure of GEBURAH.

The Divine and Angelic Names related to GEBURAH are then to be added and also their sigils taken from the Rose.

The Motto of the Adept is to be engraved upon it, or upon the hilt in letters of emerald green colour, in addition to the other mystic devices and Names.

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The Blade should be clean and bright, and the hand hilt and guard should be painted bright scarlet. Upon this as a ground colour the inscriptions are to be added in emerald green.

The Sword has then to be consecrated in due form.

USE

It is to be used in all cases where great force and strength are to be used and are required, but principally for banishing and for defense against evil forces.

For this reason it is under the presidency of GEBURAH and of MARS. Thus their Names and forces are to be invoked at its consecration, which should take place on the Day and Hour of Mars, or used during the course of the Fiery Tattwa.

Here again let the Z.A.M. remember his Obligation never to use his knowledge of practical magic for purposes of evil. Let him be well assured that if he do this, notwithstanding his pledge, the evil he endeavours to bring about will react on himself, and that he will experience on his own person and in his own affairs that very thing which he has endeavoured to bring about for another.

So also may he perish and be blotted out from among us.

MODE OF USE

When it is desired to concentrate and to use the full force of the Sword, hold it thus. The pommel of the hilt rests in the palm of the hand, with the thumb and forefinger extended along the hilt, towards the guard.

CAUTION

Need of Reverence. Remember that there is hardly a circumstance in the Rituals, even of the First Order, which has not its special meaning and application, and which does not conceal a potent magical formula.

These ceremonies then have brought thee into contact with certain forces which thou hast now to learn how to awaken in thyself. And to this end, read, study and re-read what thou hast already received. Be not sure even after the lapse of much time, that thou hast yet fully discovered all that is to be learned from them.

To be of use unto thee, this must be the work of thine own inner Self -- thine own, and not the work of another that so thou mayest gradually attain to the Knowledge of the Divine Ones.

CONSECRATION CEREMONY

Prepare the chamber, with a central Altar draped in black, with a red Cross, white Triangle, Rose and incense, Cup and water, Lamp, plate and salt, Rose Cross, consecrated Lotus Wand, white robe is desirable, the new Sword, Red cloak and Lamén.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Next: An Invocation to Mars and Geburah. An Astrological figure to show position of Mars at the time. In wording and formulating the Invocation to the Forces of Geburah, force and strength are to be specially requested.

1. Place the Sword upon Altar, hilt to East near Incense, point to West near Water.
2. Take up Lotus Wand near Water.
3. Stand at West of Altar, facing East.
4. Say, Hekas Hekas Este Bebeloi.
5. Take up Cup and purify with Water sprinkling to E. S. W. N.
6. Saying, So therefore first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the loud resounding sea.
7. Put down Cup on Altar.
8. Take up Incense and wave it as you pass round E. S. W. N.
9. Saying, And when after all the Phantoms are vanished thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the voice of Fire.
10. Put down Incense. Take up Wand.
11. Circumambulate with Sun three times, grasping Wand by white band. Return to West, face East, say Adoration:

Holy art Thou Lord of the Universe.
Holy art Thou Whom nature hath not Formed.
Holy art Thou the Vast and Mighty One.
Lord of the Light and of the Darkness.

12. Performing Lesser Invoking Ritual of the Hexagram of Mars, holding the Wand by White Band. Give Adeptus Minor Signs and analyse Key-Word.
13. Return to West of Altar.
14. Turn to face the direction in which you have found Mars to be standing so that the Altar is between yourself and Mars for convenience.
15. Describe in the Air the Invoking Pentagram of Sign Mars is in.
16. Describe Invoking Hexagram of Mars, saying: ELOHIM GIBOR. Then still holding Wand by White Band.
17. Recite your Invocation to the power of GEBURAH and the Forces of Mars, tracing the Sigil of each as you read it.

O Mighty Power who governeth GEBURAH, Thou strong and terrible Divine ELOHIM GIBOR. I beseech Thee to bestow upon this Magic Sword Power and Might to slay the evil and weakness I may encounter. In the Fiery Sphere of MADIM, strength and fidelity. May Thy Great Archangel KAMAEL bestow upon me courage wherewith to use it aright and may The Powerful Angels of the Order of SERAPHIM scorch with their flames the feebleness of purpose which would hinder my search for the True Light.

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18. Then trace in the Air, slowly, above Sword, and as if standing upon it, the Invoking Hexagram of Mars. Do this with the Lotus end, still holding the White Band.

19. Next trace over the Sword the letters of the names in the invocation and their several Sigils.

20. Put down the Wand.

21. Take up the Cup and purify new Sword with Water, making Cross upon it; put down Cup.

22. Take up Incense and wave it over new Sword. Put down Incense.

23. Take up new Sword and with it perform the Lesser Invoking Ritual of the Hexagram and also trace the Invoking Hexagram of Mars, repeating ARARITA and ELOHIM GIBOR.

24. Lay down Sword.

25. With Cup purify Chamber as before.

26. With Incense purify as before.

27. Reverse circumambulation three times and say:

28. In the Name of YEHESHUAH, I now set free all Spirits that may have been imprisoned by this Ceremony.

29. Perform with the Sword the Lesser Banishing Ritual of Hexagram.

30. Perform Lesser Banishing Ritual of Pentagram.

31. Conclude with Qabalistic Cross.

32. Wrap up Sword, white or scarlet silk or linen. Henceforth no one else may touch it.

THE FOUR ELEMENTAL WEAPONS

These are the Tarot Symbols of the letters of the Divine Name YHVH and of the Elements, and have a certain bond and sympathy between them. So that if even one only is to be used, the others should also be present, even as each of the Four Elemental Tablets is divided in itself into Four Lesser Angles, representing the other three elements bound together therewith in the same tablet.

Therefore also let the Zelator Adeptus Minor remember that when he works with these forces, he is, as it were, dealing with the forces of the letters of the Divine Name, YHVH.

Each implement must be consecrated, and when this has been done by an Adeptus, no one else may touch it.

THE WAND OF FIRE



The Staff of the Wand should be of wood, rounded and smooth, and perforated from end to end, and within it should be placed a steel rod, just so long as to project an inch beyond each end of the wood rod.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

It is often convenient to form the Wand from cane which has a natural hollow through it. If of cane there should be three natural lengths according to the knots, so that these knots may be placed similarly to the manner in which they are placed in the figure which is such as a turner would produce.

Eighteen inches is an extreme length. The magnet should be a strong one.

One end of the Wooden Rod should be cone-shaped. The North end of the magnet, (known by its repelling the so-called North Pole of a compass needle) should be placed at the end of the Wand which is plain.

The whole is coloured flame scarlet, and divided into 3 parts by Yellow bands.

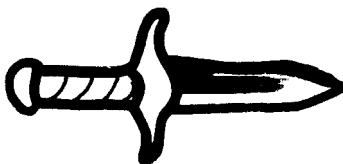
The Cone shaped end has also painted upon its red surface three wavy flame-shaped YODS as ornaments; they are painted in bright yellow as in illustration.

The Divine and Angelic names of the Element Fire, should be there written in green paint along the Shaft and on the Cone.

Their sigils should be added with the Motto of the Adeptus. The green should be bright Emerald. The wand must then be consecrated.

The Wand is to be used in all workings of the Nature of Fire and under the Presidency of YOD and of the Wand of the Tarots. Sigils are not given. The Adeptus must work them out for himself.

THE DAGGER FOR AIR



Any convenient dagger or knife or sword may be adapted to this use, the shorter the better. The hilt, pommel and guard are to be coloured a bright pure yellow.

Upon this background, the divine and angelic names should then be written with purple or violet colour, together with their sigils from the Rose, and the motto of the Adeptus.

It is then ready for consecration.

When using the Air Dagger in ceremonial work, it may be held in the usual way of a dagger -- or as a knife, or as described for the Wand or Sword.

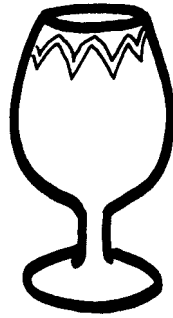
It is to be used in all works of an Airy nature and under the presidency of VAU and the Sword of the Tarot.

Let there be no confusion between the magical Sword and the Air Dagger. They belong to different planes and any substitution of one for the other is **harmful**.

The magical Sword is under GEBURAH and is for strength and defense. The Air Dagger is for Air, for VAU of YHVH, and is to be used with the other three elemental weapons.

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THE CUP FOR WATER



Any convenient clear glass Cup may be adapted for this use.

The bowl should somewhat resemble the shape of a crocus flower, and must show eight petals. Thus a smooth glass cup is acceptable, though if it has eight cuts or ridges it is preferable.

These petals must be coloured bright blue, neither too pale nor too dark. They must be edged with bright orange colour which must be clear and correct -- an exact complement of the blue, adequate to produce a flashing.

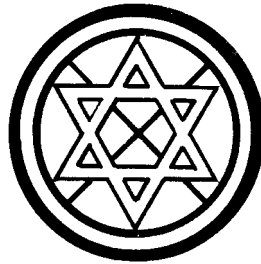
The petals may be formed by paint or from coloured paper pasted on the glass. (This is not really practical. If water spills over the rim of the glass, it may spoil altogether the stuck-on-paper. Paint is by far the better medium. I.R.) The proper Divine and Angelic Names are then to be written upon the petals in orange colour, together with their Sigils from the Rose. Then add the motto of the Adeptus. The stem and base may be painted blue also -- but there is no advantage in this.

The Cup must be consecrated by the appropriate ceremony.

When using the Cup, you may sprinkle with Water from the Cup in the required direction.

It is to be used in all workings of the nature of Water, under the presidency of the letter HEH and the Cup of the Tarot.

THE PANTACLE FOR EARTH



The Pantacle or Pentacle should be formed of a round disk of wood, of about six inches in diameter and from half to one inch in thickness, nicely polished, and truly circular and of even thickness.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

There should be a circular white border, with a white Hexagram upon each face of the disk. The space within the white ring should be divided saltire-wise into four compartments by two diameters at right angles.

The four compartments are to be coloured:

The upper -- Citrine -- for the Airy part of Earth.
The right -- Olive Green -- for the Watery part of Earth.
The left -- Russet Brown -- for the Fiery part of Earth.
The lower -- Black -- for the Earthy part of Earth.

The Divine and Angelic names should be written in black within the white border, each name followed by its sigil taken from the Rose. Crosses may be placed after each Sigil. The motto of the Adept is to be added.

The Pantacle should be the same on both sides and should be held in the hand with the Citrine part upmost, unless there be some special reason for using one of the other compartments.

The Pantacle must then be consecrated by the appropriate ceremony.

It is to be used in all working of the nature of Earth, and under the presidency of HEH (final), and of the Pantacle of the Tarot.

RITUAL OF CONSECRATION OF THE FOUR ELEMENTAL WEAPONS

(N.B. The Consecration Ceremony as described and given in the oldest papers of the Order are not very systematic and are rather disorderly. It remained for one of the products of the rebellion, the Stella Matutina, to organize this material and produce a systematic ritual. Whoever was responsible for this editing produced a splendid example of very fine editing and reorganization. I had nothing to do with it, though I would like to have said I did it. I.R.)

GENERAL NOTES ON THE CONSECRATION OF THE FOUR IMPLEMENTS

The Adept is to be robed in White, wear his white sash, and Rose Cross.

Have on hand the Lotus Wand, Magic Sword and prepare the chamber as for Sword.

All four weapons should be present at once on altar, with all four symbols of the Elements.

Lay the Fire Wand near the Lamp, the Cup near the Water, the Dagger near the Incense and the Pantacle near the Salt.

Each Elemental Weapon must be consecrated at a time (24 minutes) when the Tattwa of the Element concerned is in course.

The consecration of each weapon is a separate ceremony although they may be done successively.

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The opening ceremony and the closing ceremony will suffice for one or all, however, and need not be repeated if all are consecrated on one occasion.

The Tattwa period is found in practice to suffice for the 'Special Portion' of the ceremony.

Prepare for each Element by the Invocation to the King and the Six Seniors from the Elemental Tablets, according to the instructions laid down in the that section of this book dealing at length with Enochian System.

After consecration, each implement is to be wrapped up either in White silk or in silk of the colour proper to the Element.

NOTE OF V.H. FRATER N.O.M.

Before performing these four ceremonies it will be found wise to write out the complete form, including all pentagrams and other figures and sigils and invocations, using the notes here following as an outline. Otherwise, confusion will arise among Tablet names.

(With all due respect to the wisdom of G.H. Frater N.O.M. this advice is absolutely pernicious. By this time, the student or Z.A.M. should be so familiar with the basics through drills and repetition, that he has no need of writing out the above forms, etc. The advice given at the outset of this section is still by far and away the most practical -- unless the Z.A.M. is a pure nit-wit. I.R.)

THE RITUAL OF CONSECRATION

1. Take up the Lotus Wand by the Black portion, and say, Hekas Hekas Este Bebeloi. Put down the Wand and take up the Magic Sword and with it go to the East.

2. Perform the Lesser Banishing Ritual of the Pentagram.

3. Lay down Sword, and purify with Water, saying, So therefore first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the loud-resounding Sea.

4. Consecrate with Fire, saying, And when, after all the Phantoms are banished, thou shalt see that Holy formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire.

5. Take up the Lotus Wand by White portion.

6. Circumambulate with the Sun three times.

7. Repeat the Adoration, salute with the Neophyte Sign each time.

Holy art Thou, Lord of the Universe.
Holy art Thou, whom Nature hath not Formed.
Holy art Thou, the Vast and the Mighty One.
Lord of the Light and of the Darkness.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

8. Varying with each Implement on different days, or 20 minutes between each commencement, according to Tattwas, perform Supreme Invoking Ritual of the Pentagram of the particular elemental Implement with Lotus Wand, holding it by appropriate band of the Kerubic Figure.

9. With the Lotus Wand in hand, and standing by the Altar and facing the Quarter of the Element whose Implement you are consecrating, describe in the Air over the Implement, as if standing upon it, the Invoking Pentagram of that Implement.

10. Invoke the Divine and Angelic Names already graven upon the Implement, making their letters and Sigils in the Air, over the Implement with the Lotus Wand.

O Thou, Who art from everlasting, Thou Who hast created all things, and doth clothe Thyself with the Forces of Nature as with a garment, by Thy Holy and Divine Name, (For Pentacle vibrate Adonai, For Dagger vibrate Yhvh, For Cup vibrate El, For Wand vibrate Elohim) whereby Thou art known especially in that Quarter we name (For Pentacle and Earth vibrate Tzaphon for the North, For Dagger and Air vibrate Mizrach for the East, For Cup and Water vibrate Mearab for the West, For Wand and Fire vibrate Darom for the South).

I beseech Thee to grant unto me strength and insight for my search after the Hidden Light and Wisdom. I entreat Thee to cause Thy Wonderful Archangel (For Pentacle vibrate AURIEL Who governeth the works of Earth, For Dagger vibrate RAPHIEL Who governeth the works of Air, For Cup vibrate GABRIEL Who governeth the works of Water, For Wand vibrate MICHAEL Who governeth the works of Fire) to guide me in the Pathway; and furthermore to direct Thine Angel (For Pentacle vibrate PHORLAKH, For Dagger vibrate CHASSAN, For Cup vibrate TALIAHAD, For Wand vibrate ARAL) To watch over my footsteps therein.

May the Ruler of (name element) the Powerful Prince (For Pentacle and Earth vibrate KERUB, For Dagger and Air vibrate ARIEL, For Cup and Water vibrate THARSIS, For Wand and Fire vibrate SERAPH) by gracious permission of the Infinite Supreme, increase and strengthen the hidden forces and occult virtues of this (name implement) so that I may be enabled with it to perform aright those Magical operations, for which it has been fashioned. For which purpose I now perform this mystic rite of Consecration in the Divine Presence of (For Pentacle vibrate ADONAI, For Dagger vibrate YHVH, For Cup vibrate EL, For Wand vibrate ELOHIM).

11. Lay aside the Lotus Wand.

12. Take up the Magic Sword, and read the Invocation to the King, tracing in the Air the Invoking Pentagram of the Element.

In the Three Great Secret Holy Names of God borne upon the Banners of the, (For Pentacle and Earth -- North vibrate EMOR DIAL HECTEGA, For Dagger and Air -- East vibrate ORO IBAH AOZPI, For Cup and Water -- West vibrate EMPEH ARSEL GAIOL, For Wand and Fire -- South vibrate OIP TEAA PEDOCE).

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I summon Thee, Thou Great King of the, (For Pentacle -- North vibrate IC ZOD HEH CHAL, For Dagger -- East vibrate BATAIVAH, For Cup -- West vibrate RA AGIOSEL, For Wand -- South vibrate EDEL PERNAA) to attend upon this Ceremony and by Thy presence increase its effect, whereby I do now consecrate this Magical (name implement). Confer upon it the utmost occult might and virtue of which Thou mayest judge it to be capable in all works of the nature of (name implement) so that in it I may find a strong defense and a powerful weapon wherewith to rule and direct the Spirits of the Elements.

13. Still with the Sword, trace in the Air over the Implement the Hexagram of Saturn, and read the Invocation to the Six Seniors.

Ye Mighty Princes of the (name Quadrant) Quadrangle, I invoke you who are known to me by the honourable title, and position of rank, of Seniors. Hear my petition, ye mighty Princes, the Six Seniors of the (same point) quarter of the Earth who bear the names of, (For Earth - LAIDROM ALPHCTGA ACZINOR AHMLLICV LZINOPO LIANSA, For Air - HABIORO AHAOZPI AAOZAIF AVTOTAR HTMORDA HIPOTGA, For Water - LSRAHPM SLGAIOL SAIINOR SONIZNT LAOAXRP LIGDISA, For Fire - AAETPOI AAPDOCE ADOEOET ANODOIN ALNDVOD ARINNAP) and be this day present with me. Bestow upon this (name weapon) the Strength and purity whereof ye are Masters in the Elemental Forces which ye control; that its outward and material form may remain a true symbol of the inward and spiritual force.

14. Then read the Invocations of the Angels governing the Four Lesser Angles. During each, make the Invoking Pentagram of the Element whose implement is being consecrated, Cup, Wand, Dagger, or Pentacle, according to which lesser angle is in process, making the Pentagram in the air immediately over the Implement with the Sword.

FIRE WAND

Lesser Angle of Fire. O Thou Mighty Angel Bziza who art Ruler and President over the Four Angels of the Fiery Lesser Quadrangle of Fire, I invoke Thee to impress into this weapon the force and fiery energy of Thy Kingdom and Servants, that by it I may control them for all just and righteous purposes.

With the Sword, trace invoking Fire Pentagram with Lion Kerub. Lesser Angle of Water. O Thou Mighty Angel Banaa, Ruler and President over the Four Angels of fluid Fire, I beseech Thee to impress into this weapon Thy magic power that by it I may control the Spirits who serve Thee for all just and righteous purposes.

With the Cup trace the Invoking Fire Pentagram.

Lesser Angle of Air. O Thou Mighty Angel Bdopa, Ruler and President over the Four Angels and Governors of the subtle and aspiring Etheric Fire, I beseech Thee to bestow upon this weapon Thy strength and fiery steadfastness, that with it I may control the Spirits of Thy Realm for all just and righteous purposes.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Trace Invoking Fire Pentagram with the Dagger.

Lesser Angle of Earth. O Thou Mighty Angel Bpsac, who art Ruler and President over the Four Angels of the denser Fire of Earth, I beseech Thee to bestow upon this weapon Thy strength and fiery steadfastness that with it I may control the Spirits of Thy realm for all just and righteous purposes.

Trace Invoking Fire Pentagram with Pentacle.

WATER CUP

Lesser Angle of Fire. O Thou Powerful Angel Hnlrx, Thou who art Lord and Ruler over the Fiery Waters, I beseech Thee to endue this Cup with the Magic Powers of which Thou art Lord, that I may with its aid direct the Spirits who serve Thee in purity and singleness of aim.

With Wand trace invoking Water Pentagram with Eagle Kerub.

Lesser Angle of Water. O Thou Powerful Angel Htdim, Thou who art Lord and Ruler over the pure and fluid Element of Water, I beseech Thee to endue this Cup with the Magic Powers of which Thou art Lord, that I may with its aid direct the Spirits who serve Thee in purity and singleness of aim.

With Sword trace invoking Water Pentagram.

Lesser Angle of Air. O Thou Powerful Angel Htaad, Thou who art Lord and Ruler of the Etheric and Airy Qualities of Water, I beseech Thee to endue this Cup with the Magic Powers of which Thou art Lord, that I may with its aid direct the Spirits who serve Thee in purity and singleness of aim.

With Dagger trace invoking Water Pentagram.

Lesser Angle of Earth. O Thou Powerful Angel Hmagl, Thou who art Lord and Ruler of the more dense and solid qualities of Water, I beseech Thee to endue this Cup with the Magic Powers of which Thou art Lord, that with its aid I may direct the Spirits who serve Thee in purity and singleness of aim.

With Pentacle trace invoking Water Pentagram.

AIR DAGGER

Lesser Angle of Fire. O Thou Resplendent Angel Exgsd, Thou who governest the Fiery Realms of Air, I conjure Thee to confer upon this Dagger, Thy mysterious and magical Powers, that I thereby may control the Spirits who serve Thee for such purposes as be pure and upright.

With the Wand trace invoking Air Pentagram with Aquarius as Kerubic emblem.

Lesser Angle of Water. O Thou Resplendent Angel Eytpa, Thou who governest the Realms of Fluid Air, I conjure Thee to confer upon this Dagger, Thy Mysterious Powers that by its aid I may control the Spirits who serve Thee for such purposes as be pure and upright.

With the Cup trace invoking Air Pentagram.

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Lesser Angle of Air. O Thou Resplendent Angel Erzla, Thou who rulest the Realms of Pure and Permeating Air, I conjure Thee to confer upon this Dagger the Magic Power of which Thou art Master, whereby I may control the Spirits who serve Thee, for such purposes as be pure and upright.

With the Sword trace invoking Air Pentagram.

Lesser Angle of Earth. O Thou Resplendent Angel Etnbr, Thou who rulest the Denser Realms of Air symbolised by the Lesser Angle of Earth, I conjure Thee to confer upon this Dagger the Magic Powers of which Thou art Master, whereby I may control the spirits who serve Thee, for such purposes as be pure and upright.

With the Pentacle trace invoking Air Pentagram.

EARTH PENTACLE

Lesser Angle of Fire. O Thou Glorious Angel Naaom, Thou who governest the Fiery essences of Earth, I invoke Thee to bestow upon this Pentacle the Magic Powers of which thou art Sovereign, that by its help I may govern the Spirits of Whom Thou art Lord, in all seriousness and steadfastness.

With Wand over Russet part trace invoking Earth Pentagram with Taurus Kerub.

Lesser Angle of Water. O Thou Glorious Angel Nphra, Thou who governest the moist and fluid essences of Earth. I invoke Thee to bestow upon this Pentacle the Magic Powers of which Thou art Sovereign that by its help I may govern the Spirits, of whom Thou art Lord, in all seriousness and steadfastness.

With Cup over Olive part, trace invoking Earth Pentagram.

Lesser Angle of Air. O Thou Glorious Angel Nboza, Thou who governest the Airy and Delicate Essense of Earth, I invoke Thee to bestow upon this Pentacle the Magic Powers of which Thou art Master, that with its help I may govern the spirits of whom Thou art Lord, in all seriousness and steadfastness.

With Dagger over Citrine part, trace invoking Earth Pentagram.

Lesser Angle of Earth. O Thou Glorious Angel Nroam, Thou who governest the dense and solid Earth, I invoke Thee to bestow upon this Pentacle the Magic Powers of which Thou art Master, that with its help I may govern the spirits of whom Thou art Lord, in all seriousness and steadfastness.

With Sword over Black part, trace invoking Earth Pentagram.

15. Then take up the newly consecrated Implement and perform with it the Supreme Invoking Ritual of the Pentagram of its Element in the Four Quarters, preceding each Pentagram with the Equilibrating Pentagram suitable. Close with Qabalistic Cross and Prayer. When completed each Implement is to be wrapped in silk or linen, white, or suitable colour.

16. Purify with Water, repeating verse as in opening.

17. Consecrate with Fire, repeating the verse as in opening.

18. Reverse Circumambulation.

19. Stand at West of Altar, and say, In the name of YEHESHUAH, I now set free any

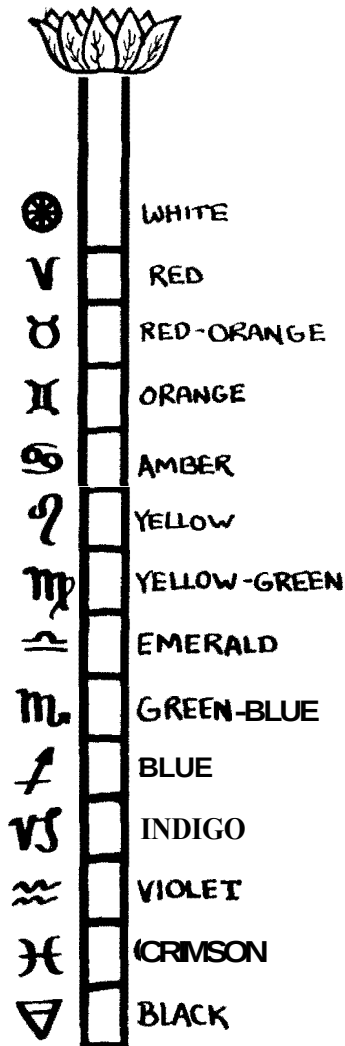
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Spirits that may have been imprisoned by this ceremony.

20. Perform the Lesser Banishing Ritual of Pentagram in four Quarters.

21. If preferred, the Supreme Banishing Ritual of Pentagram of special element, if one or two or three Implements have been consecrated and not all four at same ceremony.

DIAGRAM OF THE LOTUS WAND



THE LOTUS WAND (For The Zelator Adeptus Minor Grade)

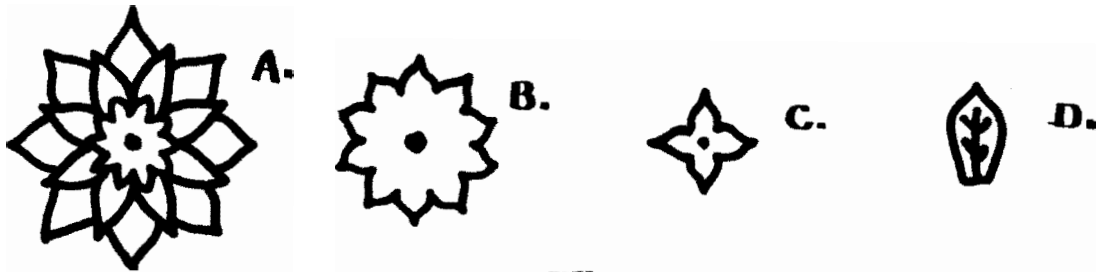
This is for general use in Magical Working. It is to be carried by the Z.A.M. at all meetings of the Second Order at which he has the right to attend.

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1. It is to be made by himself unassisted.
2. Consecrated by himself.
3. Used by himself alone.
4. Untouched by any other person.
5. Kept wrapped in white silk or linen.

It will thus be free from external influences other than his own, on the human plane.

The Wand has the upper end white; the lower is black, and between there are 12 colours referring to the **12** zodiacal signs in the positive and masculine scale of colour. At the upper end of the white is fixed a Lotus Flower in three whorls of **26** petals; the outer 8, the middle 8, and the inner 10 petals. The Calyx has **4** lobes or sepals of orange color. The flower centre is orange. The wand. should be from **24** to **40** inches long, of wood about an inch in diameter. See next page for definition of XX.



XX

The bands of white, twelve colours, and black, may be painted or enamelled, or formed of coloured papers gummed on. The lengths of the band should be such that the white is longest, then the black, then the twelve colours in length. The colours must be clean, brilliant and correct.

They are as follows:

White	
Aries	Red
Taurus	Red-Orange
Gemini	Orange
Cancer	Amber
Leo	Lemon Yellow
Virgo	Yellow Green
Libra	Emerald
Scorpio	Greenish-Blue
Sagittarius	Bright Blue
Capricorn	Indigo
Aquarius	Violet
Pisces	Crimson

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Black

The Lotus Flower may be of metal or cardboard, in three whorls of 8, 8, and 10 petals, white internally, with the tips curved inward a little. Outside, the petals should be olive green with five markings, as shown in diagram.

The flower centre should be of orange colour, or a brass bolt to keep all together will serve the same purpose.

On the white portion of the wand the owner's motto may be inscribed.

THE SYMBOLISM AND USE OF THE LOTUS WAND

As a general rule use the White end in Invocation but use the black end to Banish. The white end may be used to banish by tracing a banishing symbol against an evil and opposing force which has resisted other efforts.

By this is meant, that by whatever band you are holding the wand, whether by white for spiritual things, black for mundane, blue for Sagittarius, red for fiery triplicity etc. you are when invoking to direct the white band externally to the quarter desired. When banishing to point the black or lowest end to the quarter. But the Wand is **never** to be inverted. So when very material forces are concerned, the black end may be most suitable for invocation, but with the greatest caution.

In working on the Plane of the Zodiac, hold the wand by the portion you refer to between the thumb and two fingers. If a planetary working be required, hold the wand by the portion representing the day or night-house of the planet, or else by the Sign in which the Planet is at the time,

PLANET	DAY-HOUSE	NIGHT-HOUSE
Saturn	Capricorn	Aquarius
Jupiter	Sagittarius	Pisces
Mars	Aries	Scorpio
Venus	Libra	Taurus
Mercury	Gemini	Virgo
Sun	Leo only	
Moon		Cancer only

Should the action be with the elements, one of the signs of the triplicity of that element should be held according to the nature of the elements intended to be invoked.

Thus bearing in mind that the Kerubic Emblem is the most powerful action of the element in the triplicity.

Leo-violent heat of summer.
Aries-beginning of warmth of spring.
Sagittarius-waning of heat in autumn.

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Hold the Wand by the White portion for all Divine or Spiritual matters, or for Sephirotic influences, and for all the processes of Rising on the Planes.

Hold the wand by the black part only for material and mundane affairs.

The ten upper and inner petals refer to the purity of the ten Sephiroth. The middle 8 refer to the counter-charged natural and spiritual forces of fire and air. The lowest and outer 8 refer to the powers of earth and water. The central amber portion refers to the Spiritual Sun. The outer calyx of four orange petals shows the action of the Sun upon the elements perfecting the life of things by differentiation.

THE WAND SHOULD NEVER BE USED INVERTED

The Lotus Flower is not to be touched in working. In Sephirotic and Spiritual things however the flower is to be inclined towards the forehead. To rise in the planes the orange coloured centre is to be fully directed to the forehead.

CONSECRATION OF A LOTUS WAND

First provide:

- 1. A private room**
- 2. A white triangle**
- 3. A red cross of six squares**
- 4. Incense and a rose**
- 5. Lamp, or a vessel of Fire**
- 6. Water in a vase**
- 7. Salt on a platter**
- 8. Astrologic figure of the heavens for the time of consecration.**
- 9. Ritual of the Pentagram**
- 10. The new Wand**
- 11. White linen or silk wrapper**
- 12. A table for an altar with**
- 13. Black cover and drapery.**

Second, find the position of the East.

Third, prepare an invocation of the forces of the Sign of the Zodiac.

Fourth, place the Altar in the middle of the room, cover and drape it with a black cloth.

Fifth, arrange upon it the Cross and Triangle, the Water at the base of the triangle, the Incense and Rose in the East above the Cross, the Lamp at the South.

Sixth, illumine the Lamp.

Seventh, stand holding the Wand at the West of the Altar facing the East.

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Eighth, grasp the Wand by the Black portion and

Ninth, say 'Hekas, Hekas, este Bebeloi.'

Tenth, perform the Lesser Banishing Ritual of the Pentagram.

Eleventh, deposit the wand upon the Altar.

Twelfth, light the Incense from the Lamp.

Thirteenth, sprinkle some Salt into the Water

Fourteenth, purify the room, first with water, and then with fire, as in the Neophyte grade, repeating as you do so these two passages from the ritual of the 31st Path: With water: So therefore first the Priest who governeth the works of fire, must sprinkle with the lustral waters of the loud resounding sea.

Fifteenth, with fire: And when after all the phantoms are banished thou shalt see that holy and formless five, that fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire.

Take up the Wand again by the white portion, circumambulate the room three times and at West, facing East repeat the adoration.

Holy art Thou, Lord of the Universe!
Holy art Thou whom Nature hath not formed!
Holy art Thou! the Vast and Mighty One!
Lord of the Light and of the Darkness!

Sixteenth, perform the Supreme Invoking Ritual of the Pentagram at the four quarters of the room, tracing the proper pentagram at each quarter.

Seventeenth, stand then in the Eastern Quarter; face the East; hold the Wand by the white portion; give the sign of Adeptus Minor. Look upward, hold the Wand on high and say:

O Harpocrates, Lord of Silence, who art enthroned upon the Lotus. Twenty-six are the Petals of the Lotus Flower of the Wand. O Lord of Creation! They are the number of Thy Name. In the name of YHVH let the Divine Light descend.

Eighteenth, facing consecutively the quarter where each Sign is, repeat in each of the 12 directions the Invocation which follows, using the appropriate Divine and Angelic Names and Letters for each special Sign. Begin with Aries. Hold the wand at the appropriate coloured part, and in left hand the element from off the altar which is referred to the Sign and say:

(For Aries) The Heaven is above and the earth is beneath, and between the Light and Darkness the Colours vibrate.

THE INVOCATION TO THE FORCES OF THE SIGNS OF THE ZODIAC

Sign	Item	Permutation Of Name	Hebrew Letter	Tribe of Israel	Angel	Color
Aries	Lamp	YHVH	Heh	Gad	Malchidael	Red
Taurus	Salt	YHHV	Vau	Ephraim	Asmodel	Red-orange
Gemini	Rose	YVHH	Zayin	Manasseh	Ambriel	Orange
Cancer	Cup	YVHY	Cheth	Issachar	Muriel	Amber
Leo	Lamp	HVYH	Teth	Judah	Verchiel	Lemon-yellow
Virgo	Salt	HHVY	Yod	Naphthali	Hamaliel	Yellow-green
Libra	Rose	VHYH	Lamed	Asshur	Zuriel	Green
Scorpio	Cup	VHHY	Nun	Dan	Barchiel	Green-blue
Sagittarius	Lamp	VYHH	Samech	Benjamin	Advachiel	Blue
Capricorn	Salt	HYHV	Ayin	Zebulun	Hanael	Indigo
Aquarius	Rose	HYVH	Tzaddi	Reuben	Cambriel	Violet
Pisces	Cup	HHYV	Qoph	Simeon	Amnixiel	Crimson

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

I supplicate the powers and forces governing the realm and place and authority of the Sign Aries by the Majesty of the Divine name YHVH with which in earth life and language I ascribe the letter Heh, to which is allotted the Symbolic tribe of Gad, and over which is the Angel Malchidael, to bestow this present day and hour and confirm their mystic and potent influence upon the Red band of this Lotus Wand, which I hereby dedicate to purity and to occult work. May its grasp strengthen me in the work of the character of Aries and his attributes.

Nineteen, as this is recited, trace in the air with the Lotus end the invoking Pentagram of the Sign required, and hold the corresponding element from the Altar in the left hand, while facing in each of the 12 Zodiacal directions.

Twenty, then lay the wand on the Altar, the Lotus pointing towards the East. Stand on the West side of the Altar, face the East and say:

O Isis! Great Goddess of the Forces of Nature, let Thine influence descend and consecrate this Wand which I dedicate to Thee for the performance of the works of the Magic of Light.

Twenty-first, wrap up the Wand in silk or linen.

Twenty-second, purify the room by Water and by Fire as at the first, then performing the reverse circumambulation.

Twenty-third, standing at the West of the Altar, face the East and recite:

In the Name of Yeheshuah I now set free any Spirits that may have been imprisoned *by* this Ceremony.

Preferably perform the Lesser Banishing Ritual of the Pentagram.

THE DESCRIPTION OF THE ROSE CROSS

Rays -- White with black letters and symbols.

Air -- yellow ground purple Pentagram and symbols.

Fire -- scarlet ground Emerald Pentagram and symbols.

Water -- blue ground Orange Pentagram and symbols.

White ground -- Black Hexagram and symbols.

Earth -- Citrine, Russet, Olive, Black, White Pentagram and symbols.

ROSE CROSS

The Rose and Cross is for general use in magical working and is to be worn by the Zelator Adeptus Minor at all meetings of the Second Order at which he has the right to be present.

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It should be suspended from a yellow silk collarette or ribbon. It is to be made and consecrated by him unassisted and when not in use should be wrapped in white silk or linen. Like the Lotus Wand, it should not be touched by another person after consecration, only by its owner.

It is a complete synthesis of the Positive. Masculine, or Rainbow Scale of Colour attribution, the 'Scale of the King,' as it is called. These colours may be found in a Knowledge Lecture. The four ends are attributed to the Elements, the white portion to the Spirit and to the Planets, the 22 petals of the Rose to the 22 paths. It is the Cross in Tiphareth, the receptacle and centre of the forces of the Sephiroth and the Paths. The extreme centre of the Rose is White, the reflected spiritual brightness of Kether, bearing upon it the Red Rose and Golden Cross from which the second Order takes its name; the symbols of the rescuing force.

Around the Hexagram on the white part, below the Rose, are placed the planets in the order which is the Key of the Supreme Ritual of the Hexagram. Around the Pentagrams are the symbols of the Spirit and the four Elements in the order which is the Key of the Supreme Ritual of the Pentagram. In each of the floreated ends of the Cross itself are arranged the three Alchemical principles, but in different order in each element, and as showing their operation therein.

The uppermost arm of the Cross allotted to Air, is of the yellow colour of Tiphareth. In it the flowing philosophic mercurial nature is chief and without hindrance to its mobility, hence the ever moving nature of Air. Its Sulphurous side is drawn from the part of Fire whence its luminous and electrical qualities. Its Saline from the Water, whence clouds and rains, from the action of the Solar forces.

The lowest arm of the Cross allotted to Earth is of the four colours of Malkuth, the Earth being of the nature of a container and receiver of the other influences. The Citrine answers to its airy part; the Olive to the watery; the Russet to the fiery part; and the Black to the lowest part, earthy of the Earth.

Here is also the Mercurial part chief, but hindered by the compound nature, whence its faculty becomes germinative, rather than mobile. While the Sulphur and the Salt are respectively from the sides of Water and Fire, which almost neutralize their natural operation and bring about the fixedness and immobility of Earth.

The extremity allotted to fire is of the scarlet colour of GEBURAH, and in it the Sulphurous nature is chief, whence its powers of heat and burning. The Salt is from the side of water, whence the necessity for a constant substantial pabulum whereon to act; and the Mercury is from the side of Air, whence the leaping, lambent motion of flame especially when acted on by wind.

The extremity allotted to Water is of the blue color of CHESED and in it the Salt nature is chief as exemplified in the Salt nature of the Ocean. to which all waters go; and thence also is derived the nature of always preserving the horizontal line. The Mercury is from Earth whence the weight and force of its flux and reflux. Its Sulphur part is from the Air

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

whence the effects of waves and storms; so that the dispositions of these three principles form the key of their alchemical operation in the elements.

The white rays issuing from behind the Rose at the inner angles between the arms, are the rays of the Divine light issuing and corruscating from the reflected light of Kether in its centre. The letters and symbols on them refer to the analysis of the Key Word of an Adeptus Minor.

I. N. R. I.

The above is the means by which the opening of the Vault is accomplished. Its associations are as follows:

The first I is attributed to Virgo, as well as L in (LVX), the letter N is attributed to Scorpio, as well as V in (LVX), the letter R is attributed to the Sun, as well as X in (LVX), the final I merely repeats some of the attributions.

The Twelve letters of the 12 outer petals follow the order of the Signs of the Zodiac.

HEH that is Aries being uppermost.

LAMED which is Libra being lowest.

The Seven Double letters of the middle row are allotted to the Planets in order of their exaltations, the planets being wanderers, and the stars fixed with respect to the Earth.

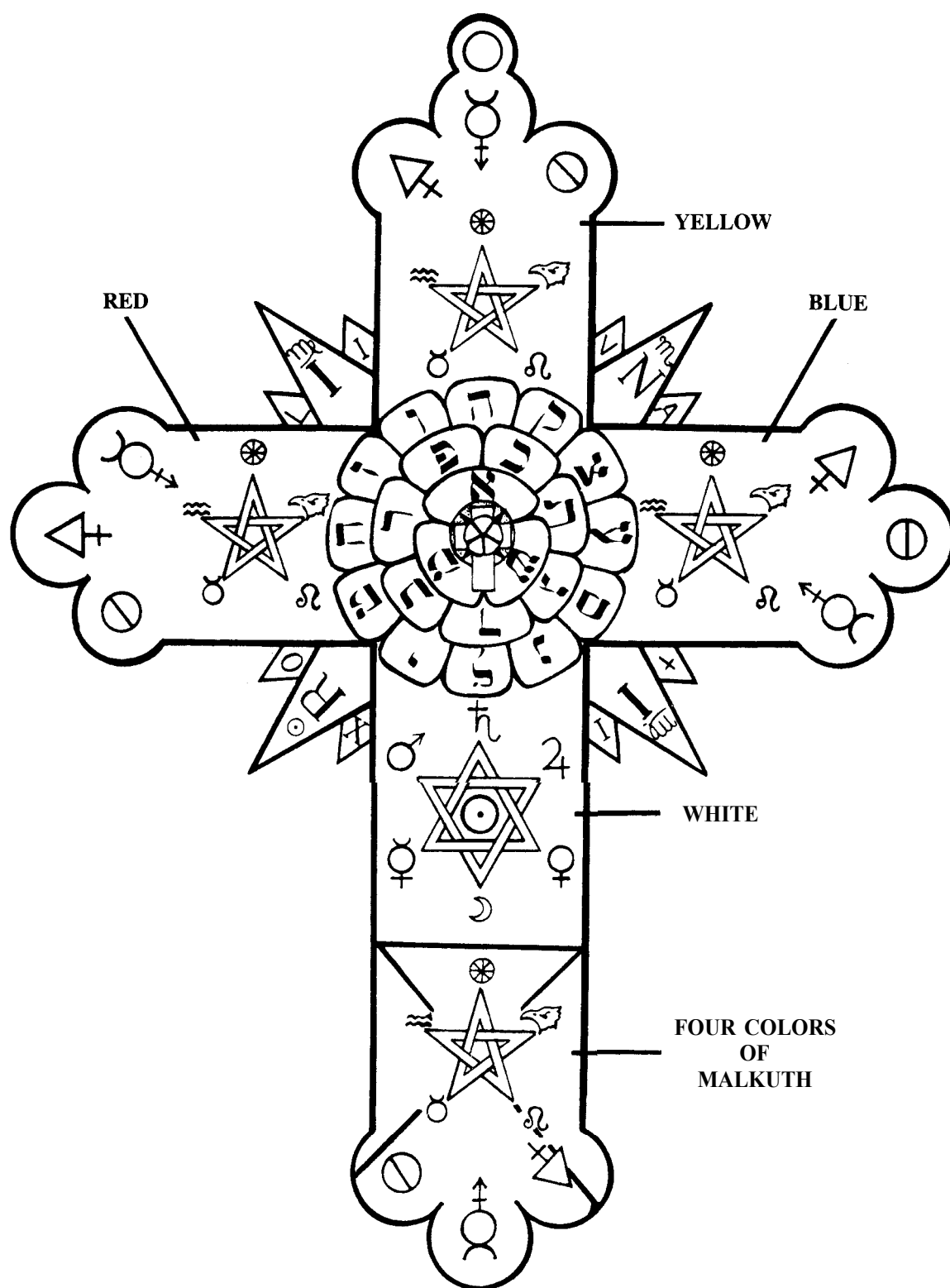
THE SEVEN DOUBLE LETTERS ON THE ROSE

7	Tau	Saturn
6	Resh	Sun
5	Peh	Mars
4	Kaph	Jupiter
3	Daleth	Venus
2	Gimel	Moon
1	Beth	Mercury

The Three Mother Letters are allotted to the Elements, and are so arranged that the petal of Air should be beneath the arm of the Cross allotted to Air. While those of Fire and Water are on counterchanged sides so that the forces of the arms of the Cross should not too much over rule the Planetary and Zodiacal forces in the Rose, which might otherwise be the case were the petal of Fire placed on the same side as the arm of Fire, and that of Water on the arm of water.

The mode of Sigil formation from the Rose petals is taught in another place in this volume.

The back of the Cross bears inscriptions as shown as follows:



THE GOLDEN DAWN ROSE CROSS

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At the top is written in Latin: 'The Master Jesus Christ, God and Man,' between four Maltese crosses, which represent the four pyramids of the Elements opened out.

This is placed at the uppermost part because here is affirmed the descent of the Divine Force into Tiphareth, which is the central point between Supernals and Inferiors. But at the lowest part is written the Motto of the Zelator Adeptus Minor, because therein is the affirmation of the elevation of the Human into the Divine.

But this is impossible without the assistance of the Divine Spirit from Kether, whence the space above Malkuth is white upon the front aspect of the Cross -- white being the Symbol of the Spiritual rescuing from the material.

In the centre, between the symbols of the Alchemical Principles of which the outermost is Sulphur, the purgational fire of suffering and self-sacrifice is written in Latin: 'Blessed be the Lord our God who hath given us the Symbol SIGNUM' and this is a word of six letters, thus representing the six periods (creative) in the Universe. And the Regimen of the Planets necessary ere the Glory of the Sun can be obtained.

S.R.M.D.'s NOTE OF MAKING THE ROSE CROSS

The Cross may be cut out of cardboard and the coloured portions may be painted or formed by pasting on portions of coloured paper of the required shape. **The colours must be correct and clear and brilliant.** If they are not the symbol is useless either as a Symbol or Insignium. **Actually evil effects may follow if the colours are not clear and brilliant or if they are dirty. If this occurs, the whole should be destroyed,** for faulty colours and shapes in Divine Symbols are a degradation of Divine Things and are practical blasphemy, because it is substituting the evil and disorderly for the good.

For the petals, one pattern may be designed and several cut at once from it, superimposing several coloured papers.

No dimensions are officially given for the Rose Cross but pragmatism dictates that it should be about 7-8 inches in length.

CONSECRATION OF THE ROSE CROSS

1. Prepare the chamber, and the invocation of Tiphareth.
2. Arrange a central altar, draped in black.
3. Place on it the Triangle and Cross as in the Neophyte Grade.
4. Place on it the Rose, Cup, Salt, and Fire, but place Cup between the Cross and Triangle as in the Neophyte Grade, with the Rose and incense at the East side.
5. Place the new Rose Cross **upon the Triangle.**
6. Stand at the West side of the Altar and have thy Lotus Wand (consecrated) with thee.
7. Illumine the Lamp and incense, and drop salt into the water.
8. Take the Wand in the right hand.
9. Repeat: **Hekas, Hekas, este Bebeloi.**
10. Perform the lesser Banishing Ritual of the Pentagram.

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11. Perform the lesser Banishing Ritual of the Hexagram.

12. Deposit the Wand upon the Altar.

13. Purify the chamber with Water in the four quarters.

So therefore first the Priest who governeth the works of fire must sprinkle with the lustral water of the loud resounding sea.

14. Purify the chamber with Fire in the four quarters repeating: When after all the phantoms are banished thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire.

15. Take up the Wand.

16. Circumambulate with the Sun three times.

17. Return to place and repeat the Adorations:

Holy art Thou, Lord of the Universe!
Holy art Thou, Whom Nature hath not formed!
Holy art Thou, the Vast and Mighty One!
Lord of Light and of the Darkness!

Give sign of Neophyte at each adoration and sign of Silence at close.

18. Perform the Supreme Invoking Ritual of the Pentagram at the Four quarters of the Chamber.

19. Stand West of the Altar, facing East, hold the Wand by the White part.

20. Make over the Rose Cross, in the Air with the Lotus wand and as if standing in the centre of the Rose, the symbol and invoke all the Divine and Angelic Names of the Tiphareth by a special form as follows:

Thou most sublime Majesty on high, who art at certain seasons worthily represented by the Glorious Sun of Tiphareth. I beseech Thee to bestow upon this symbol of the Rose and Cross, which I have formed in Thy honour, and for the furtherance of the Great Work in a spirit of purity and love, the most excellent virtues by the divine name of YHVH, and the great name of ELOAH VE DAATH. Deign I beseech thee to grant that the great Archangel RAPHAEL and the mighty angel MICHAEL may strengthen this emblem, and through the sphere of the splendid orb of SHEMESH may confer upon it such power and virtue as to lead me by it towards the solution of the great Secret. [Raising the hand and eyes to Heaven during the Prayer and covering them as you finish it.]

21. Repeat these words from Genesis:

And a river NAHAR went forth out of Eden to water the Garden, and from thence it was parted and came into four heads.

22. Describe over the white portion the invoking Hexagrams of the planets as if standing upon it, repeating the necessary names and holding the Wand by the white portion.

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23. Describe the equilibrating Pentagrams of Spirit, and the words EXARP-BITOM-HCOMA-NANTA as previously laid down.

24. Then over the four coloured portions (arms) in turn describe the Invoking Pentagrams of each Element, using the Words and Grade Signs and repeating the verse of *Genesis II, II-13, 14, 15* referring to each. Holding the wand by the part allotted to the Kerubic sign of the Element.

First - over the red Fire arm, read, And the name of the First River is PISON; it is that which encompasseth the whole land of HAVILAH where there is Gold, and the Gold of that land is good; there is bdellium and the onyx stone. Make invoking Fire pentagram holding the wand by Leo, with the Sign of Fire grade.

Second - over the blue Water arm read, (Hold by Scorpio-Blue Green) And the name of the second River is Gihon, the same as that which compasseth the whole land of Ethiopia. Sign of Practicus Grade and invoking Water Pentagram.

Third - over the Yellow Air arm read, (Holding by Aquarius-Violet) And the name of the third river is Hiddekel, that is it which goeth toward the East of Assyria. Sign of Theoricus grade and Invoking Air Pentagram.

Fourth - over the black Earth arm read (holding by Taurus-red orange.) And the fourth river is Euphrates. Sign of Zelator with Invoking Earth Pentagram.

25. Lastly --holding the Wand again by the white part, describe a circle from left to right over the outermost 12 petals of the Rose pronouncing the name ADONAI vibrating it as taught.

26. Describe a similar circle over the seven middle petals pronouncing the word ARARITA.

27. Then describe a circle over the three innermost petals say: YHVH.

28. Finally trace a perpendicular line down and say: EHEIEH.

29. Draw a horizontal line from left to right and say: ELOHIM.

30. Wrap up the Cross in white silk.

31. Close the Ceremony by purification by Water.

32. Close the Ceremony by purification by Fire.

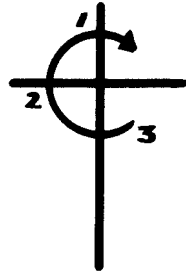
34. Stand at West of altar, face East and say: In the name of Yeheshuah, I now set free any spirits that may have been imprisoned by this Ceremony.

35. Perform the Lesser Banishing Ritual of the Pentagram.

VOLUME FOUR

THE RITUAL OF THE ROSE CROSS

1. Light a stick of Incense. Go to the South East corner of the room. Make a large cross and circle thus:



Then holding the point of the incense in the centre vibrate the word *Yeheshuah*.

2. With arm outstretched on a level with the centre of the cross, and holding the incense stick, go to the South West corner and make a similar cross, repeating the Word.

3. Go to the North West Corner and repeat the cross and the Word.

4. Go to the North East Corner and repeat the cross and the Word.

5. Complete your circle by returning to the South East corner and bringing the point of the incense to the central point of the first cross which you should imagine astrally there.

6. Holding the stick on high, go to the centre of the room, walking diagonally across the room towards the North West corner. In the centre of the room, above your head, trace the cross and circle and vibrate the Name.

7. Holding the stick on high, go to the North West and bring the point of the stick down to the centre of the astral cross there.

8. Turn towards the South East and retrace your steps there, but now, holding the incense stick directed towards the floor. In the centre of the room, make the cross and circle towards the floor, as it were, under your feet, and vibrate the Name.

9. Complete this circle by returning to the South East and bringing the point of the stick again to the centre of the Cross, then move with arm outstretched to South West corner.

10. From the centre of this cross, and, raising stick before, walk diagonally across the room towards the North East corner. In the centre of the room, pick up again the cross above your head previously made, vibrating the Name. It is not necessary to make another cross.

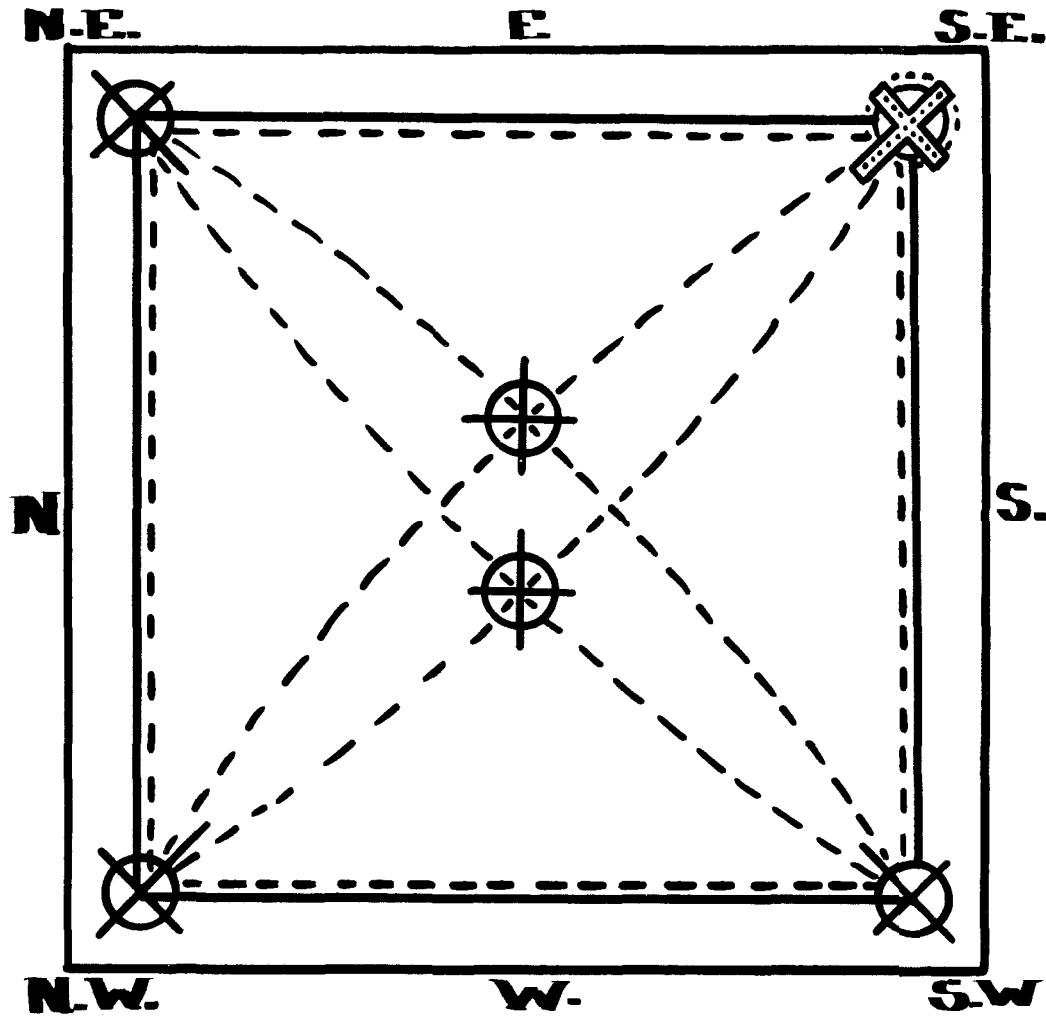
11. Bring the stick to the centre of the North East cross and return to the South West, incense stick down, and pausing in the centre of the room to link up with the cross under your feet.

12. Return to the South West and rest the point of the incense a moment in the centre of the cross there. Holding the stick out, retrace your circle to the North West, link on to the North West Cross -- proceed to the North East cross and complete your circle by returning to the South East, and the centre of the first cross.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

13. Retrace the Cross, but larger, and make a big circle, vibrating for the lower half Yeheshuah, and for the upper half Yehovashah.

14. Return to the centre of the room, and visualise the six crosses in a net-work round you. This ceremony can be concluded by the analysis of the Key-Word given as follows:



ANALYSIS OF THE KEY-WORD

1. Stand with arms outstretched in the form of a cross. Face East.
2. Vibrate these words:

I.
Yod

N.
Nun

R.
Resh

I.
Yod

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The Sign of Osiris Slain.

3. Right arm up, left arm extended out from shoulder, head bowed towards left hand.

L -- The Sign of the Mourning of Isis.

4. Both arms up in a V shape.

V -- The Sign of Typhon and Apophis.

5. Arms crossed on breast, head bowed.

X -- The Sign of Osiris Risen.

6. Make the signs again as you repeat L.V.X.

LUX

7. Arms folded on breast, head bowed.

The Light of the Cross.

8. Then arms extended in Sign of Osiris Slain.

Virgo
Scorpio
Sol

Isis
Apophis
Osiris

Mighty Mother
Destroyer
Slain and Risen

9. Gradually raise arms.

Isis

Apophis

Osiris

10. Arms above head, face raised.

I.

A.

O.

11. Except when in the Vault, now vibrate the four Tablet of Union Names to equilibrate the Light.

EXARP

HCOMA

NANTA

BITOM

12. Aspire to the Light and draw it down over your head to your feet.

Let the Divine Light Descend.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE USE OF THE ROSE CROSS RITUAL

1. It encloses the aura with a protection against outside influences. It is like a veil. The Pentagrams protect, but they also light up the astral and make entities aware of you. They are more positive for magical working. When much distracted, use the Pentagrams to banish and the Rose-cross to maintain peace.

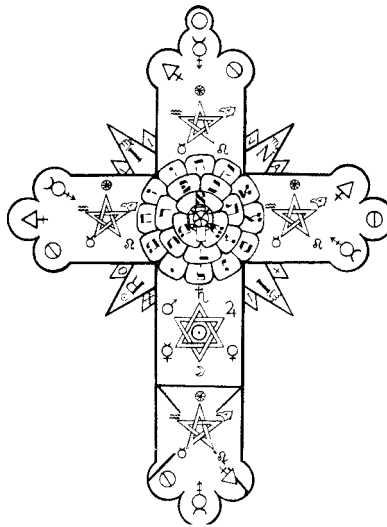
2. It is a call to another mode of your consciousness and withdraws you from the physical. It is a good preparation for meditation and, combined with the Key-Word, a form of invocation of the Higher Wisdom which is helpful when solving problems or preparing for a difficult interview, or in order to be calm and strong to help another.

3. When you are quite familiar with the Ritual, but most certainly not before, it can be done in imagination while resting or lying down. Part of yourself goes out, and you get all the sensation of walking around your own quiescent body. Used thus, with rhythmic breathing, it will withdraw your mind from pain (if it be not too severe) and release you for sleep. You can do the analysis of the Key-Word standing behind your physical head, and you can call down the Divine White Brilliance, watching it flow over your body and smooth out the tangles in the etheric double, bringing peace and rest.

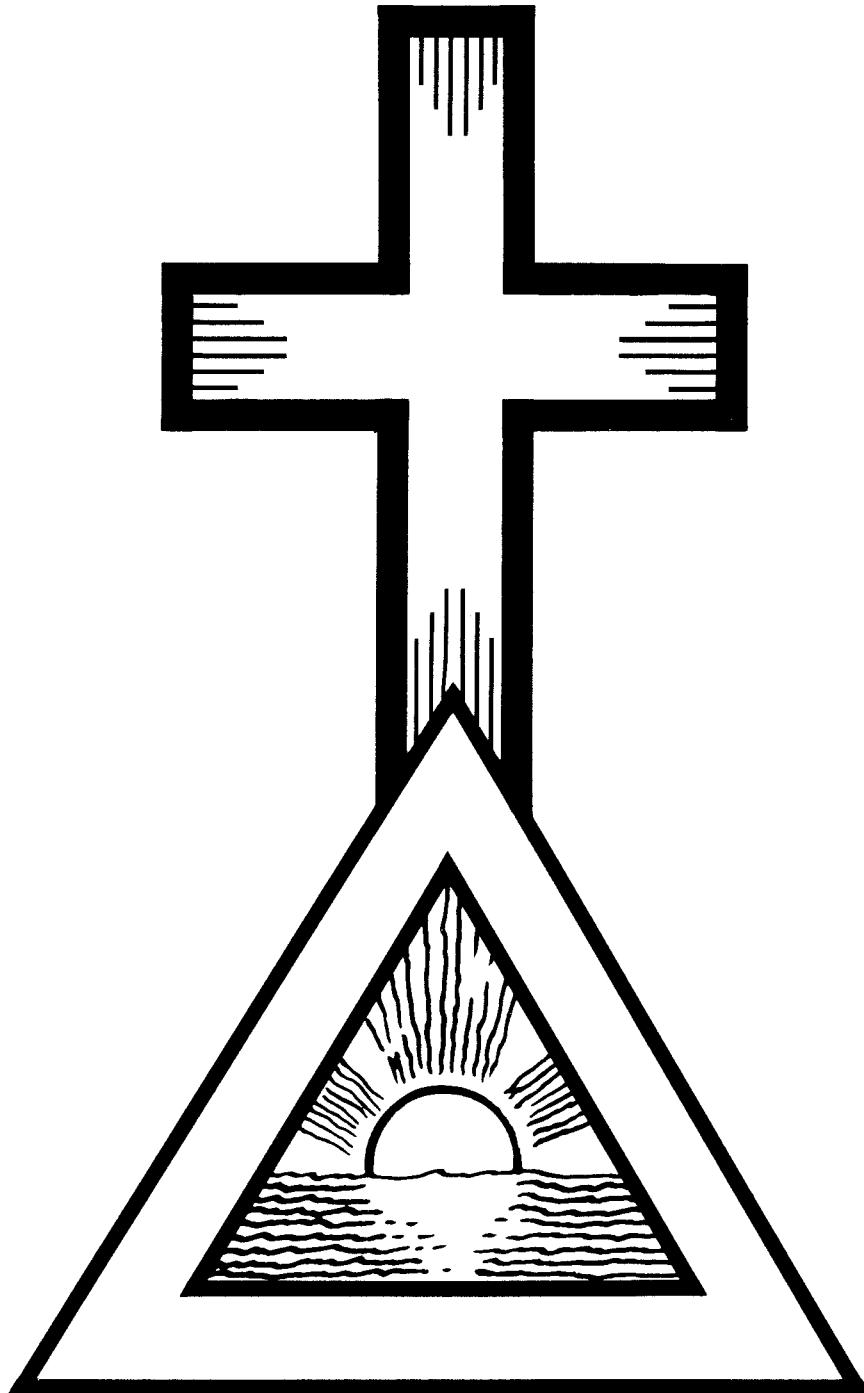
4. You can do the Ritual with intention to help others in pain or difficulty. For this purpose, you build up an astral image of the person, in the centre of the room, and call down the Light upon him, after surrounding him with the six crosses. When the ceremony is done, command the astral shape you have made to return to the person, bearing with it the peace of **Yeheshuah**.

5. It is a protection against psychic invasion from the thoughts of others or from disturbed psychic conditions, such as there might be in a place charged with fear, where terrible things had happened.

(N.B. This does not appear to be an original Order document. It was probably composed and written by Dr. R. Felkins, during the Stella Matutina period. I.R.)



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MAGICAL FUNDAMENTALS

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MAGICAL FUNDAMENTALS

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MAGICAL FUNDAMENTALS

THE GEOMANTIC TALISMANIC SYMBOLS

By

G.H. FRATER S.R.M.D.

PUER	AMISSIO	ALBUS	POPULUS
			
VIA	FORT. MAJ.	FORT. MIN.	PUELLA
			
RUBEUS	ACQUISITIO	CARCER	TRIST
			
LAETITIA	CONJUNCTIO	CAPUT DRAC.	CAUDA DRAC.
			

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

On examining the number of points of which the sixteen (16) figures of Geomancy are composed, it is at once evident that they vary from four (4) points the least to eight (8) points the greatest number contained in one figure.

Only one figure contains eight (8) points -- that is plus -- the number of the letters of the name YHVH ADNI.

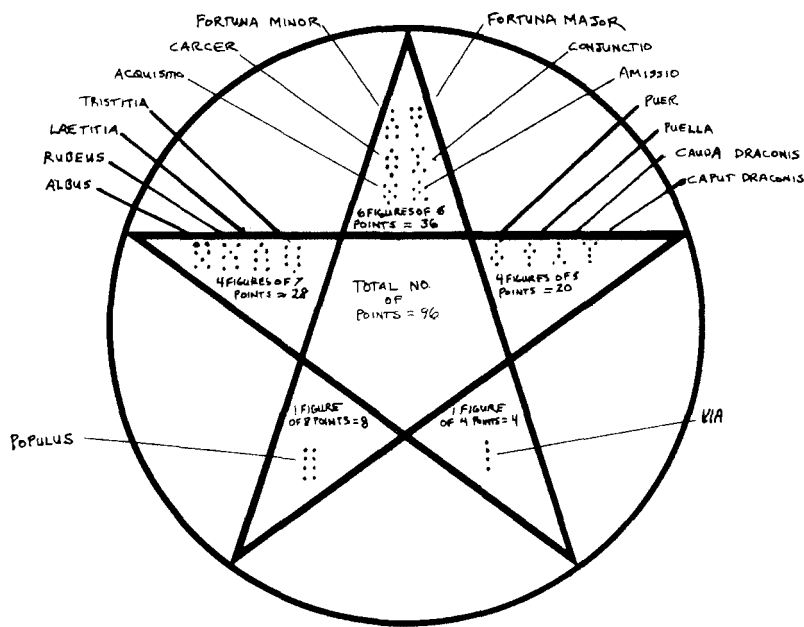
Four figures consist each of 7 points, the number of the 28 Mansions of the Moon in the Zodiac: Rubeus, Albus, Tristitia and Laetitia.

Six (6) figures contain six points each -- the number of the 36 Decans of the Zodiac: Carcer, Conjunctio, Fortuna Major and Minor, Amissio and Acquisitio.

Four (4) figures consist of five (5) points each -- the number of the Sephiroth in two aspects (positive and negative) and of the word YOD spelled out in full, thus: Y - 10, Vau - 6, Daleth - 4, making 20. Puer, Puella, Caput and Cauda Draconis.

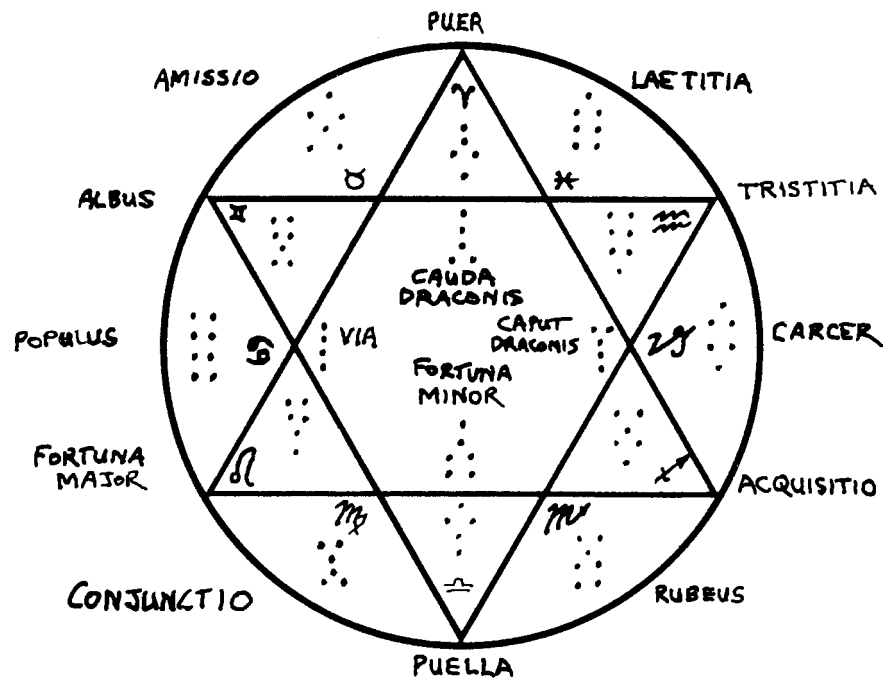
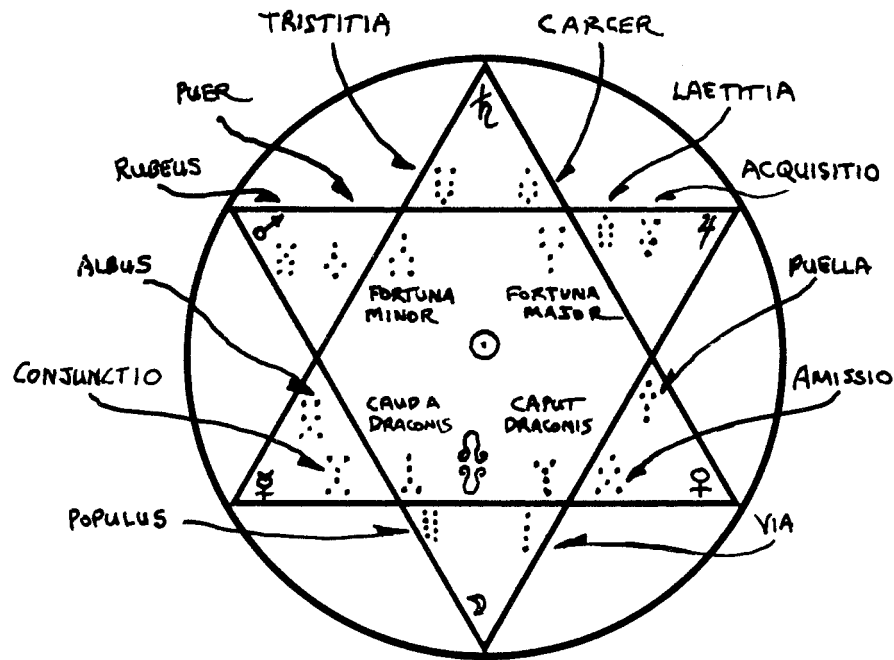
Only one (1) figure consists of 4 points, Via, the number of the letters of the Name -- YHVH.

The total of all the points in all the figures, $8 + 28 + 36 + 20 + 4$ equals 96. 8×12 equals the name of 8 letters multiplied through the 12 divisions of the Zodiac. The number of the classes of the figures according to their points, as above given, will be five (5), answering to the points of the Pentagram.



Also, the total number 96 will further show 16 (times) 6 or the geomantic figures multiplied in the Hexagram. This development of the figures according to the number of the points may be classified and summed up in the annexed diagrams.

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In addition, the 16 figures are classed among the four (4) Elements so that 4 shall belong to each Element. To EARTH belong 3 figures of 6 points and 1 of 5 equals 23 points: Carcer, Amissio, Conjunctio and Caput Draconis.

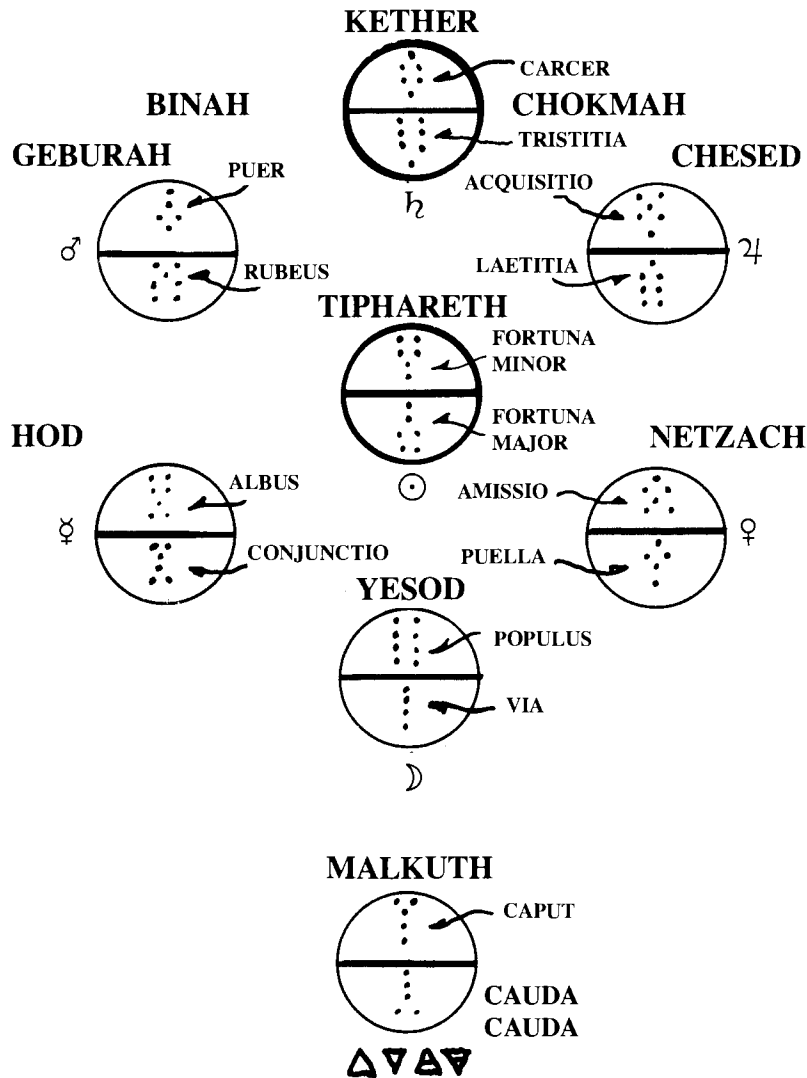
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

To AIR belong 2 figures of 7 points, 1 of six and 1 of 5 points equals 25 points: Tristitia, Puella, Albus, and Fortuna Minor.

To FIRE belong 2 figures of 6, and 2 of 5 equals 22 points: Acquisitio, Puer, Fortuna Major, and Cauda Draconis.

To WATER belong 1 figure of 8, 2 of 7, and 1 of 4 points equals 26 points: Laetitia, Rubeus, Populus, and Via.

The Geomantic Tree of Life is formed by arranging the 16 figures according to their Planetary attributions in the Sephiroth to which the Planets correspond, as represented in the accompanying diagram. There, Saturn represents the three Supernal Sephiroth -- Kether, Chokman and Binah -- while Caput and Cauda Draconis are referred to the 10th Sephirah of Malkuth



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The following important characters -- letters of the Angelic or Enochian Alphabet -- are attributed to the Seven Planetary Rulers in the Twelve Signs and the Sixteen Figures in Geomancy.

(N.B. In the Introduction to Crowley's *Vision and the Voice*, [Sangreal's edition] I noted some difficulty in following Crowley's attributions of the 30 Aethyrs to the Enochian Alphabet. A correspondent wrote calling my attention to the Enochian attributions here which solves the problems. He deserves acknowledgement -- if only to reaffirm my claim that Crowley was a Golden Dawn "graduate". He stored his Order knowledge in the Unconscious, whence it could emerge into his every day field of activity. The correspondent is Mr. K. Campos of Seattle Washington. I.R.)

- | | |
|---|--|
| Ω | Signifies Muriel and Populus, a figure of Chasmodai or Luna in Cancer increasing. |
| ⋈ | Signifies Muriel and Via, a figure of Chasmodai and Luna in Cancer decreasing. |
| ♋ | Signifies Verchiel and Fortuna Major, a figure of Sorath or the Sun in Northern declination. |
| ♏ | Signifies Verchiel and Fortuna Minor, a figure of Sorath or the Sun in Southern declination. |
| ♍ | Signifies Hamaliel and Conjunctio, a figure of Taphthartharath or Mercury in Virgo. |
| ♌ | Signifies Zuriel and Puella, a figure of Kedemel or Venus in Libra. |
| ♏ | Signifies Barchiel and Rubeus, a figure or Bartzabel or Mars in Scorpio. |
| ♐ | Signifies Advachiel and Acquisitio, a figure of Hismael or Jupiter in Sagittarius. |
| ♑ | Signifies Hanael and Carcer, a figure of Zazel or Saturn in Capricorn. |
| ♒ | Signifies Cambriel and Tristitia, a figure of Zazel or Saturn in Aquarius. |
| ♓ | Signifies Amnitziel and Laetitia, a figure of Hismael or Jupiter in Pisces. |
| ♏ | Signifies Zazel and Bartzabel in all their ideas, being Cauda Draconis. |
| ♏ | Signifies Hismael and Kedemel in all their ideas, being a figure of Caput Draconis. |

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

	Signifies Melchidael and Puer, a figure of Bartzabel or Mars in Aries.
	Signifies Asmodel and Amissio, a figure of Kedemel or Venus in Taurus.
	Signifies Ambriel and Albus, a figure of Taphthartharath or Mercury in Gemini.

QUALITIES OF THE FIGURES

(These qualities of the figures have been extrapolated by S.R.M.D. from Heydon's *Theomagia*. The rest is from the ancient Golden Dawn cypher manuscripts.)

Here follow the special qualities of the 16 Geomantic Figures. It is to be noted that all which have more points above than below are **entering in** except Tristitia. And those which have more points below than above are **going out** and evil, except Laetitia. Those which have as many above as below are medium, except Carcer. That is to say, that such is their natural signification.

Good for a voyage and quick: Acquisitio, Caput Draconis, Fortuna Major, Fortuna Minor, Laetitia.

Good by land: Populus, Laetitia, Albus, Conjunctio, Via.

Good by Water: Populus, Laetitia, Puella, Albus, Acquisitio.

Slow for a voyage, but profitable: Puella.

Evil for the Way: Rubeus, Conjunctio, Populus, Tristitia.

Robbing by the Way: Cauda Draconis, Rubeus.

Evil for Fear: Conjunctio, Acquisitio, Rubeus, Caput Draconis, Fortuna Major, Albus.

Good for Honour and Integrity: Acquisitio, Fortuna Major, Fortuna Minor, Laetitia, Albus, Caput Draconis, Conjunctio.

Evil for Honour: Amissio, Via, Rubeus, Puella, Tristitia.

Good to have Liberty and come out of Prison: Fortuna Minor, Via, Cauda Draconis, Puer, Amissio, Laetitia.

Evil to come out of Prison: Acquisitio, Fortuna Major, Tristitia, Carcer.

Mean to come out of Prison: Rubeus, Puella, Albus.

Good for Body: Populus, Conjunctio, Fortuna Minor.

Mean for Body: Fortuna Major, Albus, Puella, Puer.

Evil for Body: Carcer, Rubeus, Amissio.

Good for Woman (pregnant): Amissio, Fortuna Minor, Via, Laetitia.

Child will die: Tristitia.

Mean for Childbirth: Amissio, Fortuna Major, Cauda Draconis, Populus.

Better than before: Via, Cauda Draconis, Laetitia, Tristitia.

Marriage Good: Fortuna Major, Laetitia, Caput Draconis.

Best: Tristitia.

Mean: Cauda Draconis, Carcer.

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Marriage Evil: Fortuna Major, Amissio, Via, Fortuna Minor, Rubeus.
Good for Dread and Fear: Amissio, Via, Cauda Draconis, Puer, Fortuna Minor.
Good for Woman's Love: Laetitia, Caput Draconis, Puer, Fortuna Major.
Evil for Woman's Love: Amissio, Via, Rubeus, Cauda Draconis.
Good to Recover things stolen: Acquisitio, Caput Draconis, Conjunctio, Carcer, Puer, Tristitia.
Medium: Puella.
Evil for things stolen: Fortuna Minor, Laetitia, Caput Draconis, Populus, Via.
Good for Shipping: Acquisitio, Laetitia, Fortuna Major, Fortuna Minor, Via.
Medium: Cauda Draconis.
Evil for shipping, for they shall be drowned: Conjunctio, Populus, Amissio, Tristitia.
Good to Remove: Fortuna Major, Cauda Draconis, Laetitia, Caput Draconis, Acquisitio.
Medium to Remove: Albus, Conjunctio, Puer, Amissio.
Evil Figures signifying Evil: Via, Carcer, Puer, Tristitia, Caput Draconis, Rubeus, Amissio.
Medium: Conjunctio.
Figures of Chastity and Virginity: Albus, Fortuna Major, Laetitia, Carcer, Caput Draconis, Tristitia, Puella.
Figures of Incontinence and Lechery: Puer, Cauda, Amissio, Rubeus, Populus, Conjunctio, Via, Acquisitio, Fortuna Minor.
Figures showing NO theft; all others show theft: Acquisitio, Fortuna Major, Albus, Caput Draconis, Laetitia.
Figures signifying War: Tristitia, Rubeus, Puer, Cauda Draconis, Fortuna Minor, Amissio.
Figures signifying Peace: Fortuna Major, Acquisitio, Caput Draconis, Laetitia, Albus, Puella.
Figures signifying Loss: Carcer, Conjunctio, Albus, Laetitia, Populus, Via, Amissio, Puer, Rubeus, Fortuna Minor, Cauda Draconis.
Figures of Gain: Acquisitio, Fortuna Major, Tristitia, Puella, Caput Draconis.
Figures of Nobility: Acquisitio, Laetitia, Puella, Fortuna Major, Fortuna Minor, Caput Draconis.
Figures of Ignobility: Tristitia, Carcer, Via, Cauda Draconis, Conjunctio.
Figures of Life: Albus, Fortuna Major, Laetitia, Puella, Acquisitio, Populus, Caput Draconis, Via.
Figures of Death if in the 8th house: Tristitia, Cauda Draconis, Carcer, Rubeus, Puer, Conjunctio, Acquisitio, Amissio, Fortuna Minor.
Figures of Liberality: Amissio, Cauda Draconis, Fortuna Minor, Via.
Figures of Avarice and Covetousness: Tristitia, Carcer, Conjunctio, Fortuna Major.
Figure of Justice: Puer.
Figure of Prudence: Acquisitio.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Figure of Fortitude: Amissio.

Good to buy Cattle: Puella, Populus, Caput Draconis.

Loss to buy Cattle: Tristitia, Carcer.

Figure of Temperance: Conjunctio.

TALISMANS AND FLASHING TABLETS

By

G.H. FRATER D.D.C.F.

In construction of a talisman, symbolism should be exact and in harmony with universal forces.

A Flashing Tablet is one made in the complementary colors (i.e., in the Scale of the King.)

A flashing color then is the Complementary Color, which, if joined to the original, enables it to attract to a certain extent the Akasic current from the atmosphere and partly from yourself -- thus forming a vortex which can attract its flashing light from the atmosphere. The complementary colors are:

White to Black and Grey
Red to Green
Blue to Orange
Yellow to Violet
Olive to Orange
Blue-green to Russet
Violet to Citrine
Reddish-orange to Greenish blue
Deep Amber to Indigo
Lemon Yellow to Violet
Yellow green to Crimson

NATURE AND METHOD OF FORMATION OF THE TELESMA.

1. Not always just and right to make a talisman with the idea of completely changing the current of another's Karma.

2. That which assists in material things is often a hindrance spiritually, seeing that for a force to work it must attract elemental forces of the proper descriptions, which may thus to an extent endanger your spiritual nature.

3. In making a telesma for a person, isolate yourself entirely from them; i.e., banish love, hate, irritations, etc.

4. See that you are in harmony with the effect you wish to produce.

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5. In actual consecration, a good aid is to purify the room using the banishing ritual of Pentagram.

6. Better to finish a Telesma at one sitting.

7. Where Talismans or Symbols have done their work, they should be carefully **decharged** and then destroyed. Decharge with Pentagram or Hexagram according as it partakes of planetary or zodiacal nature. These remarks apply to Flashing Tablets as well. May be done astrally.

8. Any flashing tablets in two colors should be nearly balanced in proportion of color as possible, the ground one color, the charge another.

There is also a mode in which 3 colors can be used in planetary talismans, by placing the seven colors of the Heptagram and drawing two lines to the points exactly opposite which would yield 2 flashing colors.

9. Mode of charging and consecrating should be suitable to the operation. Certain words and letters are to be invoked in the charging of a tablet, viz. the letters governing the signs under which the operation falls, together with the planet associated therewith (the latter only for planetary talisman). Thus in elemental operations you take the letters of the appropriate triplicity, adding AL thereto, thus forming an Angelic name, which is the expression of the force. Hebrew names as rule represent the offices of certain forces, while the Enochian Tablets represent a species of more particular ideas. Both classes of names should be used in these operations.

After preparing room first formulate towards the quarters the Supreme Ritual of the Pentagram as taught. Then invoke the Divine Names turning towards the quarter of the Element. Then being seated or standing before the Tablet and looking in the requisite directions, i.e., in the direction of the force you wish to invoke, take several deep inspirations, close the eyes and holding the breath, mentally pronounce the letter of the forces invoked. Do this several times until with the eyes closed you can positively feel the element involved. Having done this formulate the letters several times as if you breathed upon the tablet, pronouncing them in the vibratory manner. Then rising make the sign of the Rose and the Cross over the Tablet. Repeating the requisite formula or any other appropriate words, first describe around the telesma to be consecrated, a circle with the proper magical implements and then make the Invoking Pentagram appropriate five times over it, as if it (the pentagram upright) were standing upon it, vibrating the letters of the Triplicity involved with AL added. e.g., for Fire (Halsael) and (SheHalsael). Then solemnly read any invocations required -- making the proper sigils from the Rose as you pronounce the names.

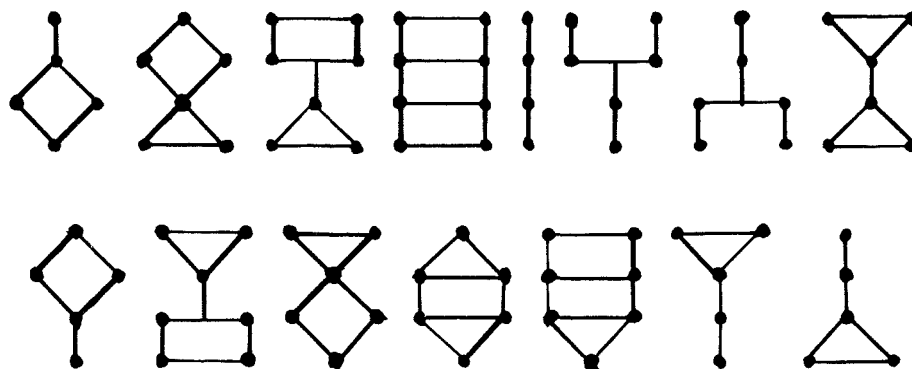
The first Operation is to initiate the Whorl from yourself. The second, to attract the force in the atmosphere into the vortex you have formed. Then read the Elemental Prayer as in the Grade rituals (if for Fire, that of the Salamanders) and close work with the sign of the Circle and Cross --after performing the necessary Banishing Ritual. But do not banish over newly consecrated telesma.

Wrap telesma carefully up in silk or linen, preferably white.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

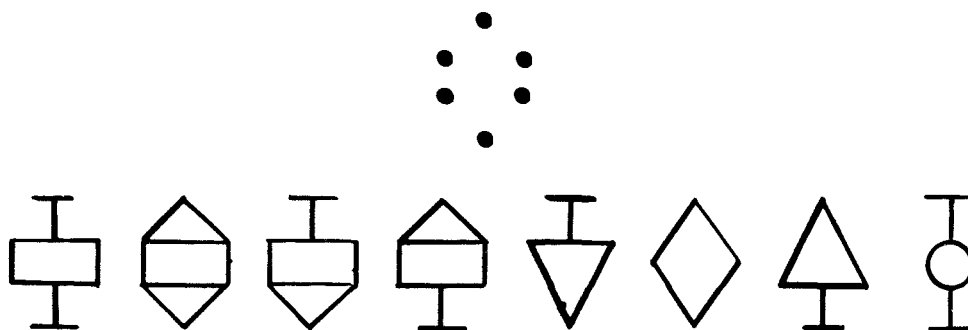
The Talismanic symbols -- or Telesmatic Emblems as they are sometimes called -- are formed from the Geomantic Figures by drawing various lines from point to point of each.

These characters are then attributed to their ruling Planets and Ideas. For example, the most simple forms will be:

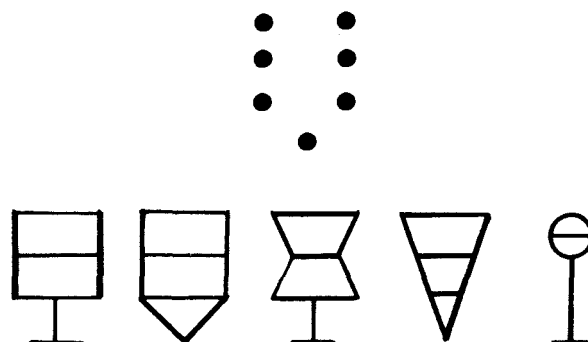


Here follows a complete table of all the Talismanic Figures classed under the Planets and Signs.

The characters of Saturn and Zazel taken from Carcer equals Capricorn.

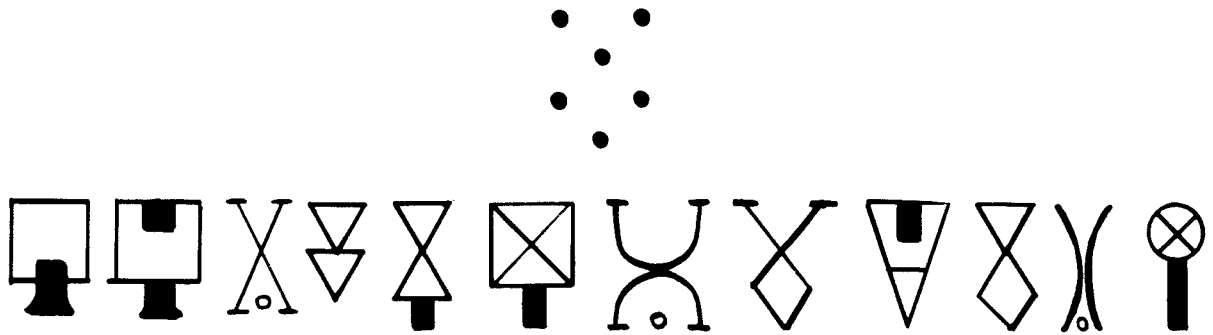


The characters of Saturn and Zazel taken from Tristitia equals Aquarius.

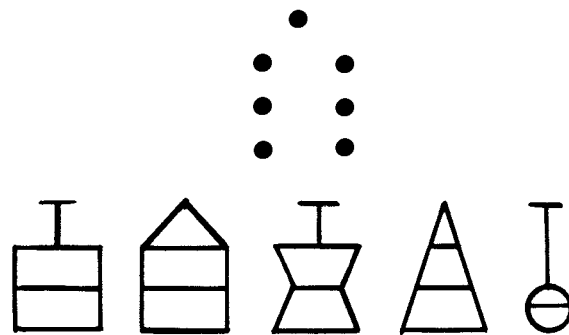


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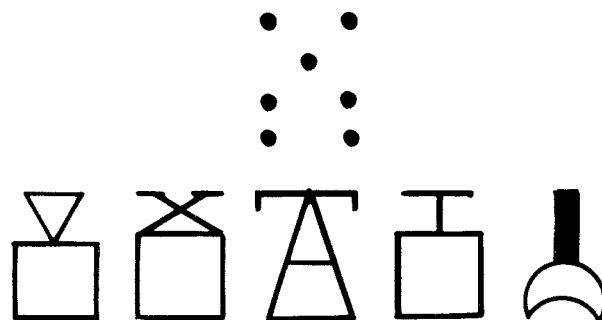
The characters of Jupiter and Hismael taken from Acquisitio equals Sagittarius.



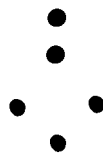
The characters of Jupiter and Hismael taken from Laetitia equals Pisces.



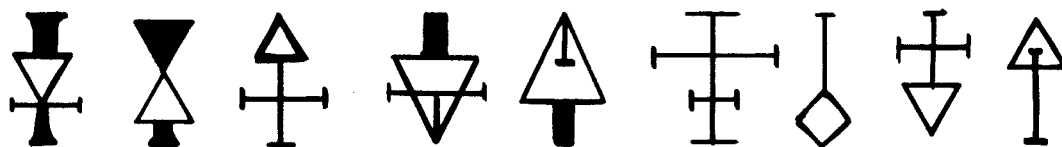
The characters of Mars and Bartzabel taken from Rubeus equals Scorpio.



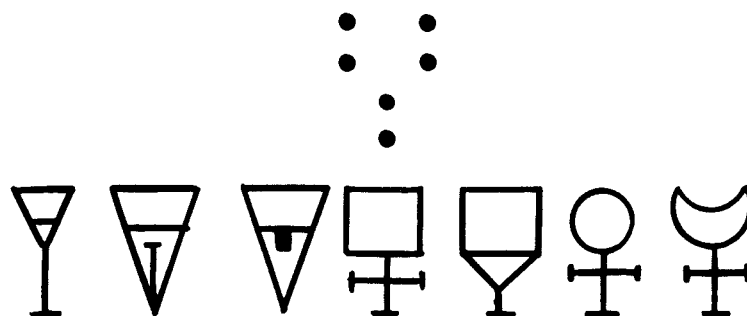
The characters of Mars and Bartzabel taken from Puer equal Aries.



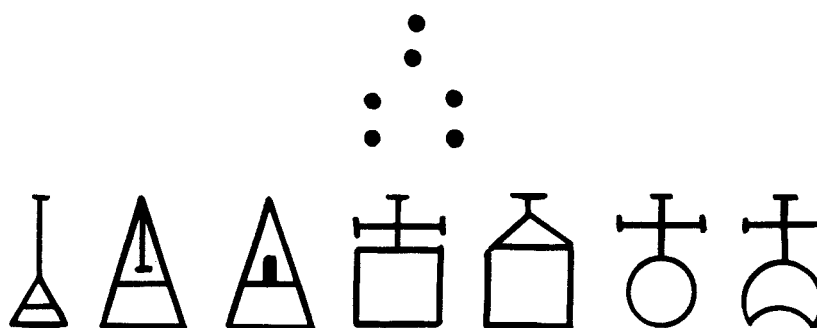
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC



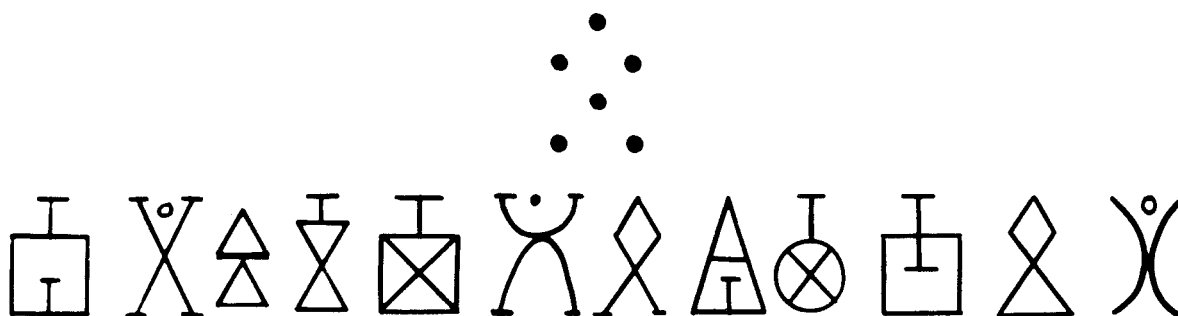
The characters of Sol and Sorath taken from Fortuna Major equals Leo.



The characters of Sol and Sorath taken from Fortuna Minor equals Leo.

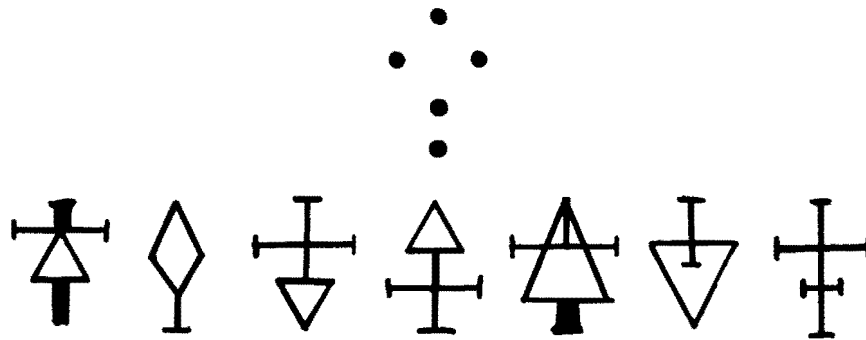


The characters of Venus and Kedemel taken from Amissio equals Taurus.

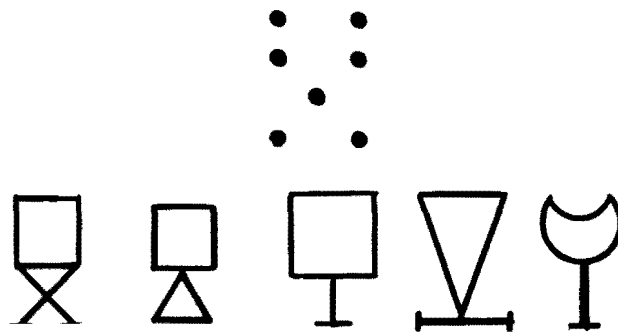


The characters of Venus and Kedemel taken from Puella equals Libra.

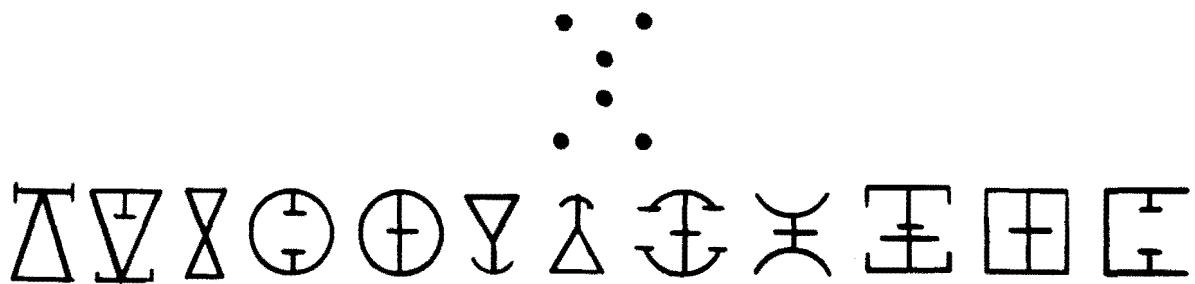
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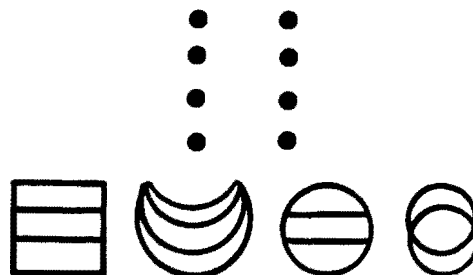
The characters of Mercury and Taphthartharath taken from Albus equals Gemini.



The characters of Mercury and Taphthartharath taken from Conjunctio equals Virgo.

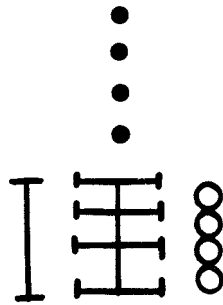


The characters of Luna and Chasmodai taken from Populus equals Cancer.

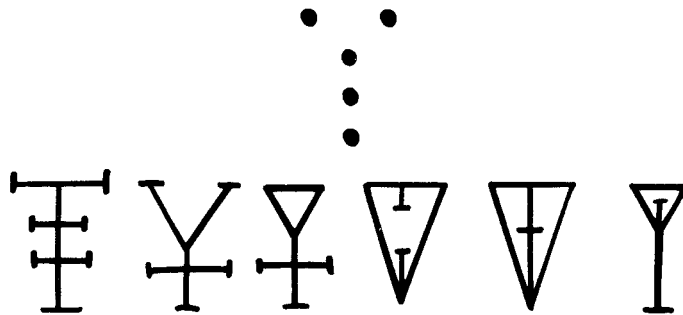


THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

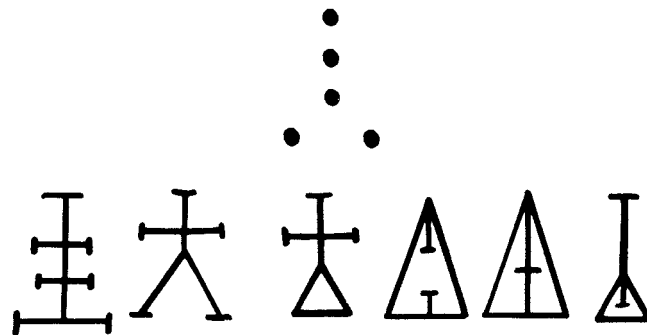
The characters of Luna and Chasmodai taken from Via equals Cancer.



The characters of Caput Draconis are:



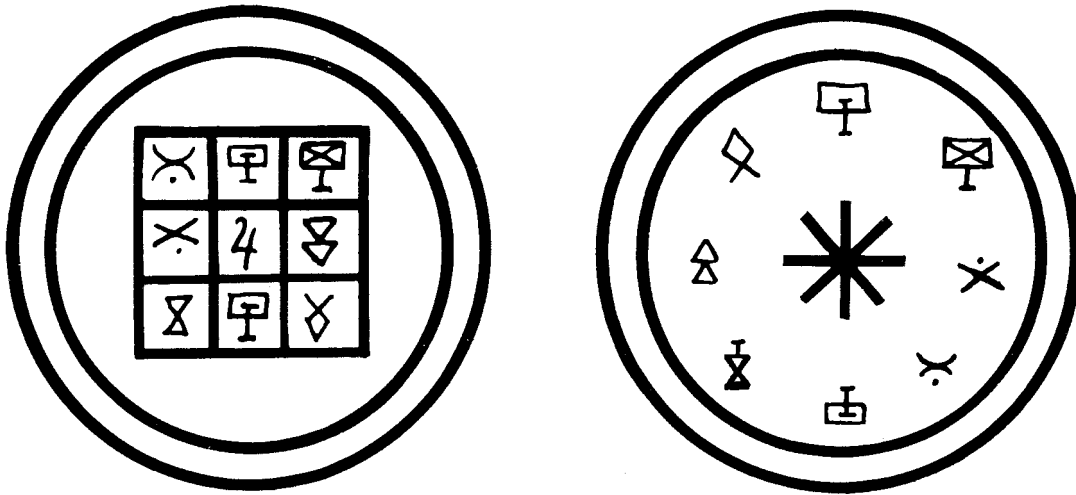
The characters of Cauda Draconis are:



MODE OF FORMATION OF TALISMANS AND PANTACLES

The mode of using these Talismanic Characters drawn from the Talismanic Figures in the construction of a Talisman or Pantacle, is to take those formed by the figures under the Planet required, and to place them either at the opposite ends of a wheel of eight radii as shown, or to place them in the compartments of a Square. A versicle suitable to the matter is then to be written within the double line.

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THE LINEAL FORMS OF THE NAMES OF THE SEPHIROTH ON THE TREE OF LIFE

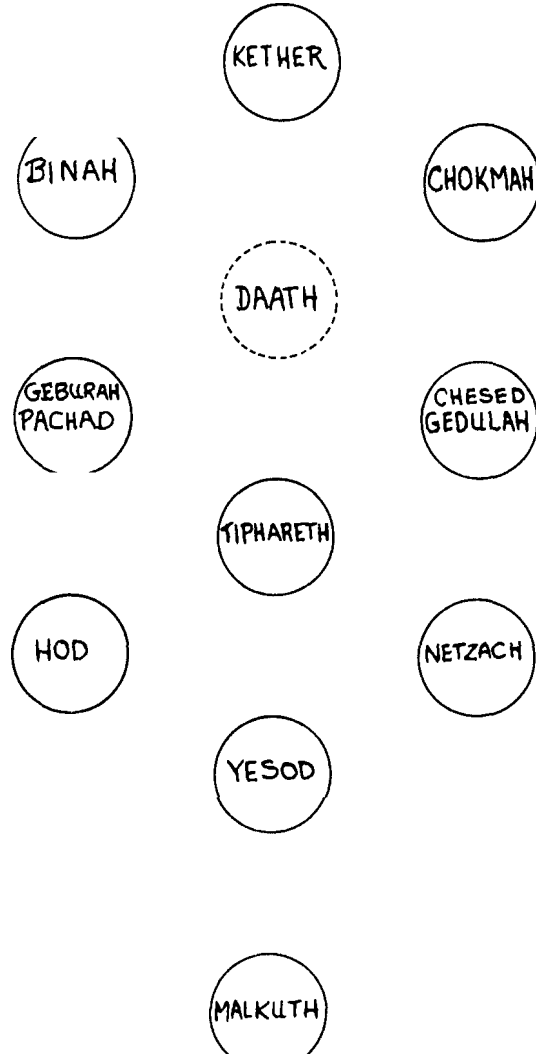
In the early days of the Order, this paper had appended to it a note by Dr. Westcott, using his Order name of Non Omnis Moriar. He said that this paper was only for those members of the Inner Order who had mastered the Pentagram and Hexagram Rituals and consecrated their elemental weapons.

The original document here given gave the names of the Sephiroth in Hebrew. Since these Hebrew Names were previously given in Hebrew in an early Knowledge Lecture, I have for the sake of convenience transliterated them into English. The number of letters used to describe the appropriate lineal figure refers to **the number of Hebrew letters, not English**. It is important for the student to keep this in mind, otherwise he will get thoroughly confused.

I would also urge the student not to permit first impressions of complexity disturb his peace of mind, forcing him to neglect the study of this paper. It is really worth giving a good deal of attention to. Admittedly it is purely speculative and an exercise in intellectual virtuosity. The end result rather as with the use of a Zen Koan is the product of a higher level of perception. The use of the Koan may result in a swing over to the same level of perception experienced by whoever it was that developed it originally. This study of lineal figures and the various divine names bears many resemblances to the processes just described.

I give these Sephirotic Names in English. On an earlier page will be found the equivalent Hebrew spelling.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC



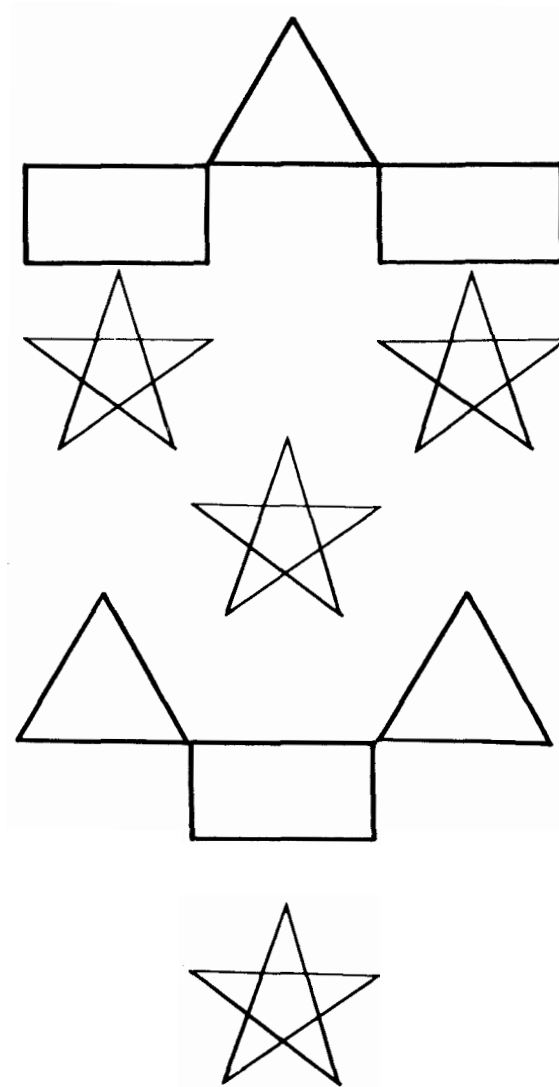
In examining the number of Hebrew letters in the Sephirotic names on the Tree of Life, it will be observed that Kether consists of three letters whose equivalent then is the Triangle among the lineal figures. Chokmah and Binah each of four letters, as also Yesod; the actual lineal figure is then the Square. Gedulah, Geburah, Tiphareth and Malkuth have five letters each, equivalent to the Pentagram. While Chesed, Pachad, Netzach and Hod have each three like Kether, as also Daath.

The total number of letters in these names on the Tree will then be 50, the number of the Gates of the Understanding, as is laid down in the Qabalah.

Then in the ensuing translations of the Names of the Sephiroth into lineal symbols, what is at once evident is the absolutely harmonious balance of forms which results. Pachad is a correspondence of Geburah and means Fear. Gedulah is a correspondence of Chesed and means Magnificence.

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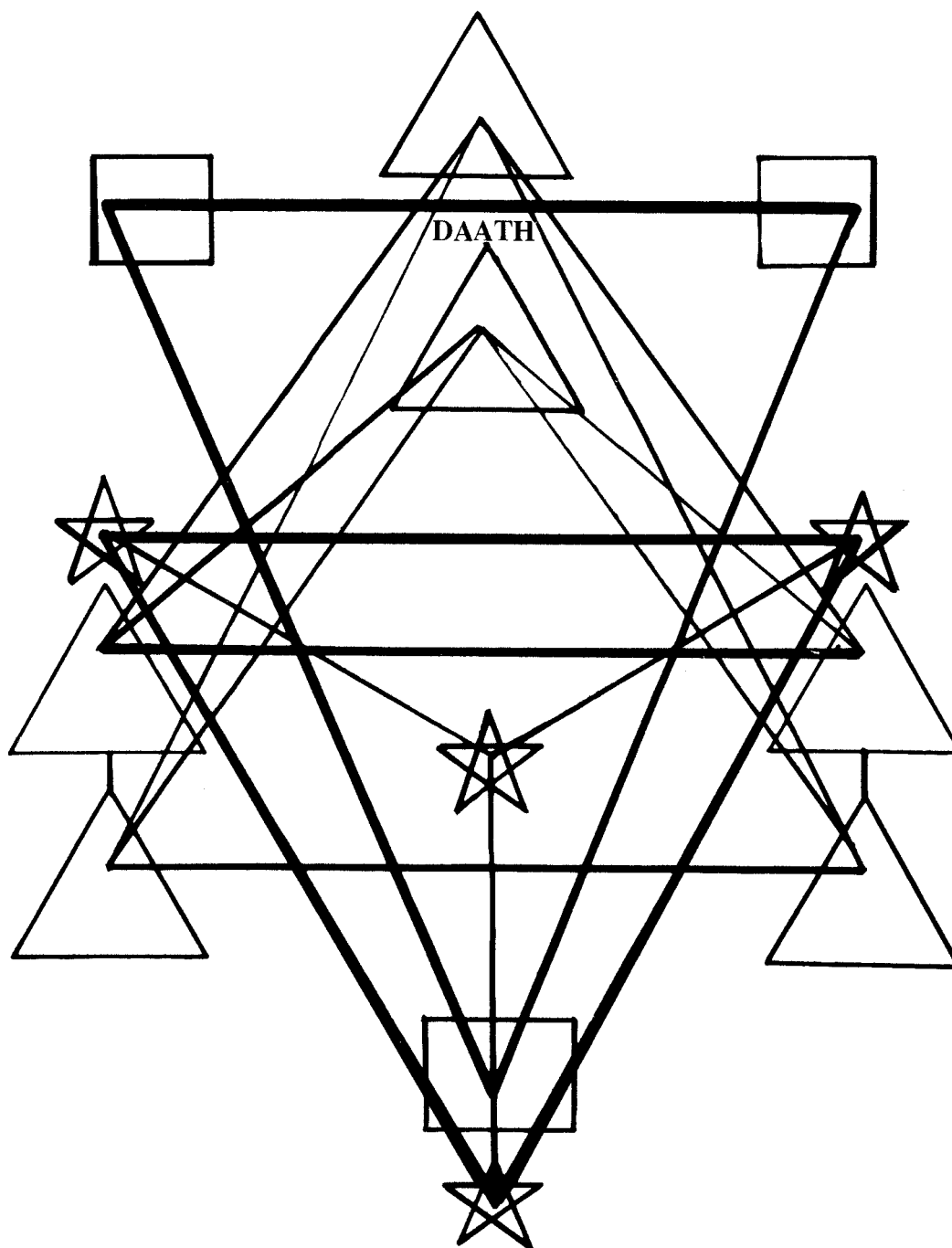
The Supernal Triangle (Triad) will then be represented by a Triangle surmounting the two Squares.



The Sephiroth may thus be summed up in three classes, the Triangle, Square and Pentagram, the respective lineal equivalents of Chesed, Binah, and Geburah, six under the Triangle in Kether, Pachad, Chesed, Netzach, Hod and Daath. Three under the Square, Chokmah, Binah and Yesod. Four under the Pentagram: Gedulah, Geburah, Tiphareth, and Malkuth. Now, if as in the diagram, we draw lines connecting those Sephiroth which are represented by the same lineal equivalents, we shall find that the lines number Twenty

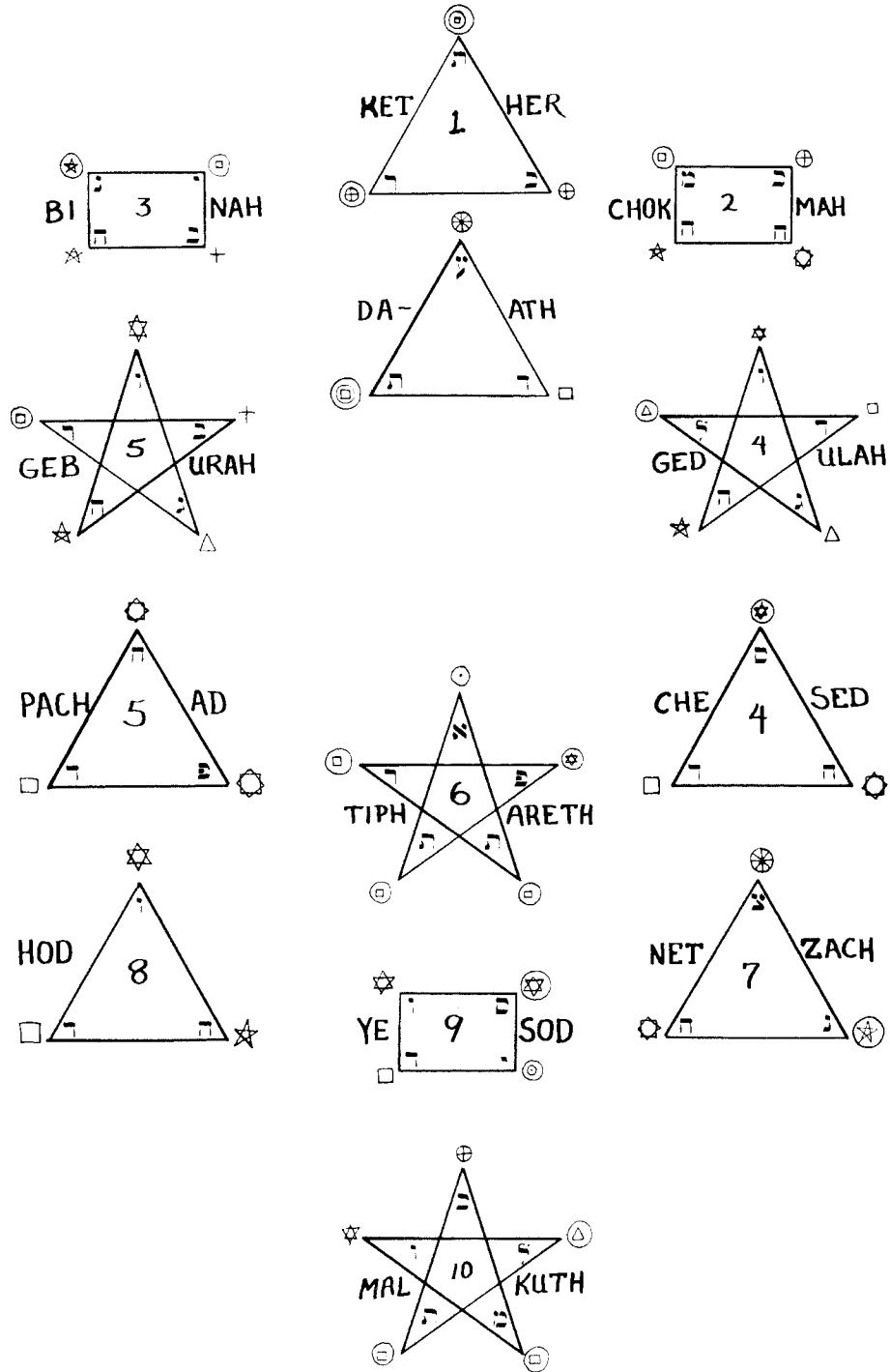
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Two, that is, the number of the Paths in the Tree. For you require 13 lines to join initially those Sephiroth under the Triangle, 3 for those under the Square, and 6 for those under the Pentagram which adds to 22.



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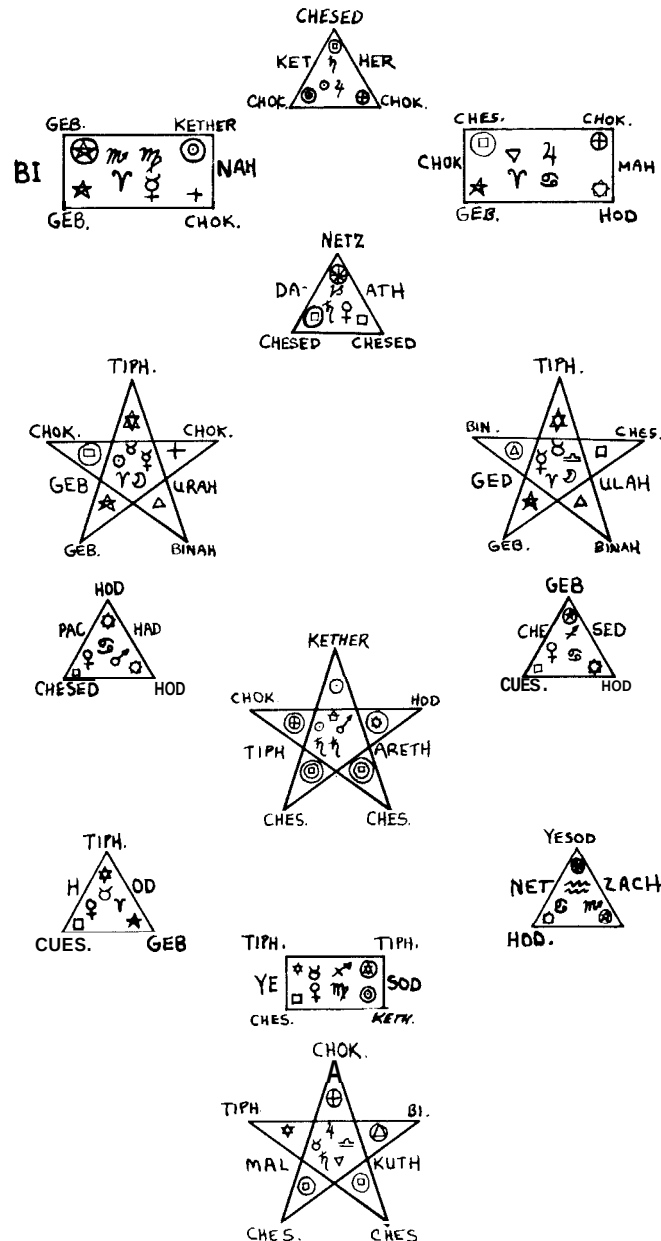
The letters of each Sephirotic Name may then be translated into the lineal symbols of the Sephiroth to which their numerical value is referred by the Qabalah of the Nine Chambers.



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If these Letters be again translated into their Yetziratic attribution and this combined with the former, we shall obtain an analysis compounded of both scales of interpretation.

In the diagram, **the lineal figures of the tens and hundreds are distinguished from those of the units by being encircled with either one or two rays**, according as to tens or hundreds are implied. If these be further placed within the Lineal Figure of the Whole Name, a species of



Hieroglyphic Form of each Sephirah will result; which may again be represented by a cognate Angelic form, as taught in the paper on the Formation of Sigils from the Rose.

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We shall then find from the Qabalah of Nine Chambers that the numerical values of the 22 paths are thus allotted under the Sephiroth:

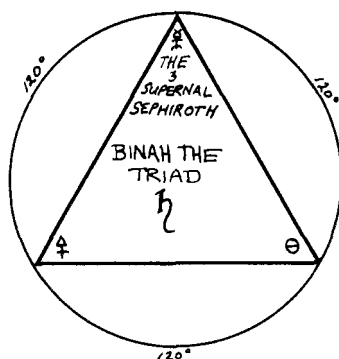
AIQ	Kether	1, 10, 100	Air, Virgo, Pisces
BKR	Chokmah	2, 20, 200	Mercury, Jupiter, Sun
GLSh	Binah	3, 30, 300	Moon, Libra, Fire
DMT	Chesed	4, 40, 400	Venus, Water, Saturn
HN	Geburah	5, 50	Aries, Scorpio
VS	Tiphareth	6, 60	Taurus, Sagittarius
ZO	Netzach	7, 70	Gemini, Capricorn
ChP	Hod	8, 80	Cancer, Mars
T Tz	Yesod	9, 90	Leo, Aquarius

This classification may, then, be again referred to the lineal figures thus:

Air, Virgo, Pisces	Point within a circle
Mercury, Jupiter, Sun	Cross
Luna, Libra, Fire	Triangle
Venus, Water, Saturn	Square
Aries, Scorpio	Pentangle
Taurus, Sagittarius	Hexangle
Gemini, Capricorn	Heptangle
Cancer, Mars	Octangle
Leo, Aquarius	Enneangle

POLYGRAMS AND POLYGONS

THE TRIANGLE



The Triangle is the only Lineal Figure into which all surfaces can be reduced, for every Polygon can be divided into Triangles by drawing lines from its angles to its centre. Thus the Triangle is the first and simplest of all Lineal Figures.

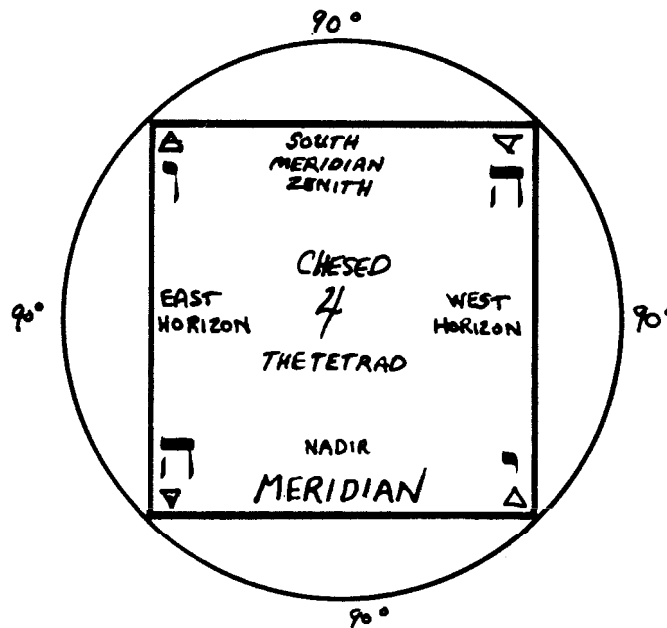
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

We refer to the Triad operating in all things, to the 3 Supernal Sephiroth, and to Binah the 3rd Sephirah. Among the Planets it is especially referred to Saturn; and among the Elements to Fire. As the colour of Saturn is black and the Triangle that of Fire, the Black Triangle will represent Saturn, and the Red Fire.

The 3 Angles also symbolize the 3 Alchemical Principles of Nature, Mercury, Sulphur, and Salt.

As there are 360° in every great circle, the number of degrees cut off between its angles when inscribed within a Circle will be 120°, the number forming the astrological Trine inscribing the Trine within a circle, that is, reflected from every second point.

THE SQUARE



The Square is an important lineal figure which naturally represents stability and equilibrium. It includes the idea of surface and superficial measurement.

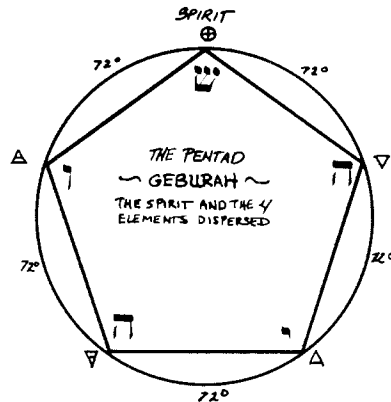
It refers to the Quaternary in all things and to the Tetrad of the Letter of the Holy Name Tetragrammaton operating through the four Elements of Fire, Water, Air, and Earth. It is allotted to Chesed, the 4th Sephirah, and among the Planets it is referred to Jupiter. As representing the 4 Elements it represents their ultimatum with the material form. The 4 angles also include the ideas of the 2 extremities of the Horizon, and the 2 extremities of the Median, which latter are usually called the Zenith and the Nadir: also the 4 Cardinal Points.

The number of degrees of a great circle cut off between its angles will be 90° the number forming the astrological Quartile or Square Aspect, potent and evil.

There is only one way of inscribing a Square within a Circle, that is, reflected from every second point.

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THE PENTAGON



The Pentagon, first form, reflected from every second point.

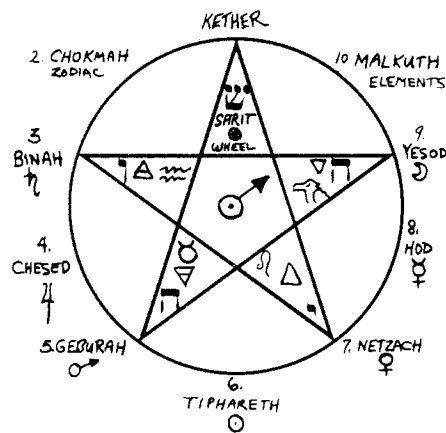
The Pentangle can be traced in two ways: reflected from every second point, when it is called the Pentagon; and reflected from every third point, when it is called the Pentagram.

The Pentangle as a whole is referred to the 5th Sephirah Geburah. The Pentagon naturally represents the power of the Pentad operating in nature by the dispersal of the Spirit and the 4 Elements through it. The number of degrees of a great circle cut off between its Angles is 72° the number forming the astrological Quintile aspect, good in nature and operation.

It also answers to the dispersal force of the 5 letters YEHESHUAH.

It is not so consonant to the Nature of Mars as the Pentagram, and as a general rule the Pentagon is not so powerful a symbol as the Pentagram.

THE PENTANGLE



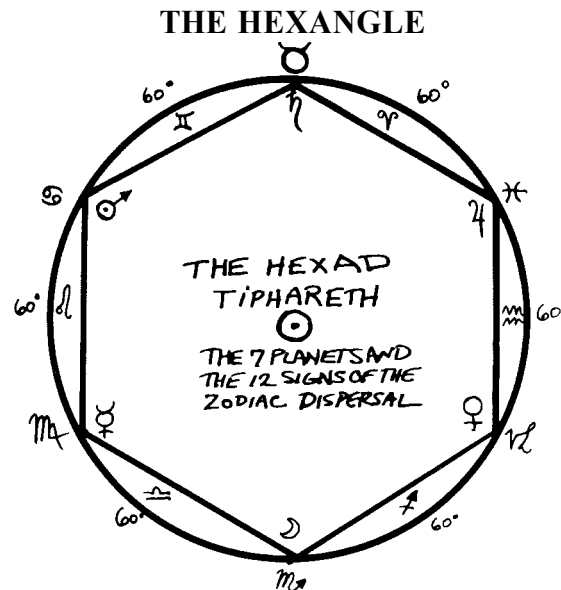
The Pentangle - The Pentagram, second form; reflected from every 3rd point.

The Pentagram with a single point uppermost is called the "Sign of the Microcosm" and is a good symbol representing man with his arms and legs extended adoring his Creator, and especially the dominion of the Spirit over the 4 Elements and consequently of Reason over Matter.

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But with the single point downwards it is a very evil symbol, the head of the Goat, or demon's head, representing the abasement of Reason beneath the blind forces of Matter, the elevation of anarchy above order, and of conflicting forces driven by chance above God.

It represents the concentrated force of the Spirit and the 4 Elements governed by the 5 letters of the name of the Restorer of all things YEHESHUAH, and also the ten Sephiroth classified into 5 odd and 5 even numbers. It is especially attributable to the Planet Mars. It also shows the Kerubim and the Wheel of the Spirit. It is a Symbol of tremendous force, and of HEH, the letter of the Great Supernal Mother, AIMA H.



The Hexagon, first form, reflected from every second point.

The Hexangle can be traced in two ways as a complete symbol: reflected from every second point, when it is called the Hexagon: and reflected from every third point, when it is called the Hexagram. There is also a third form, called the pseudo-Hexagram.

The Hexangle as a whole is referred to the 6th Sephirah, Tiphareth.

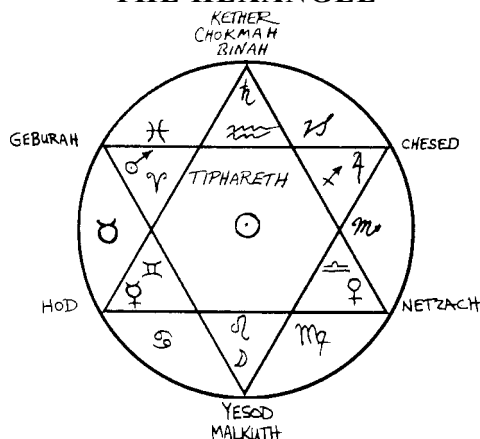
The Hexagon naturally represents the power of the Hexad operating in nature by the dispersal of the rays of the Planets and the Zodiac emanating from the central Sun. The number of degrees of a great circle cut off between its Angles is 60° forming the astrological Sextile aspect, powerful for good.

It is not so consonant to the solar nature as the Hexagram. Remember then that the Hexagon signifieth the dispersion, distribution, and radiation of a force but the Hexagram concentration. Hence thou shalt use the Hexagon for the spreading, and the Hexagram for the concentrating and sealing. Thus when there is need, thou canst compare, interpose and combine them; but the "Gon" initieth the whirl."

The nature of the "whirl" is described in a document relating to the Vibratory Formula of the Middle Pillar, and the formation of the Telesmatic Images.

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THE HEXANGLE

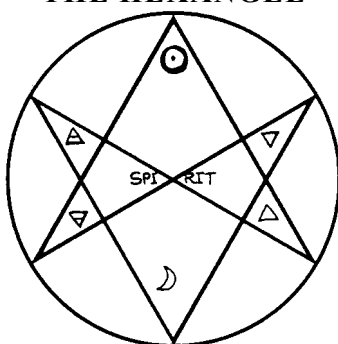


The Hexangle, second form, reflected from every 3rd point.

The Hexagram with a single point uppermost is called the "Sign of the Macrocosm," or greater world, because its six angles fitly represent the six days or periods of creation evolved from the manifestation of the Triune. Its synthesis forms the seventh day or period of rest summed up in the hexagonal centre.

It represents especially the concentrated force of the Planets acting through the Signs of the Zodiac, and thus sealing the Astral Image of nature under the presidency of the Sephiroth; and also the Seven Palaces of the same. It is especially attributable to the Sun. It is a Symbol of great strength and power, forming with the Cross and the Pentagram, a triad of potent and good symbols which are in harmony with each other.

THE HEXANGLE



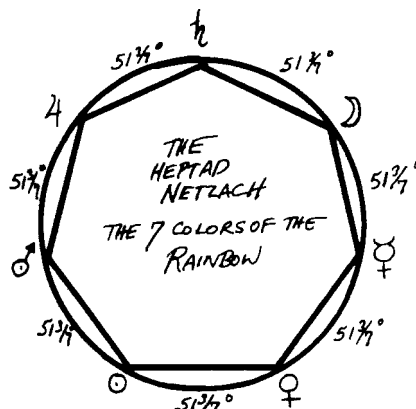
The Pseudo-Hexagram or irregular third form.

The pseudo-Hexagram an irregular third form, sometimes employed to denote the presidency of the Sun and Moon over the 4 Elements united in and proceeding from the Spirit.

(Until quite recently, I thought that Aleister Crowley had invented the unicursal Hexagram. Upon reviewing this document, I find of course that it had existed anterior to him. On another page when dealing with the Ritual of the Hexagram, I shall have a little more to say about this hexagram and its uses in magical ritual. I.R.)

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE HEPTANGLE



The Heptagon, first form, reflected from every second point.

The Heptagon can be traced in three ways reflected from every second point when it is called the Heptagon; and as the Heptagram is reflected from every third point, and from every fourth point.

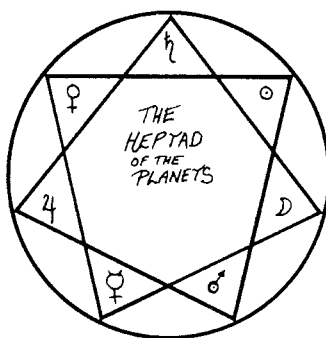
The Heptangle as a whole is referred to the Seventh Sephirah, Netzach.

The Heptagon naturally represents the dispersal of the powers of the Seven Planets through the week and through the year. The number of degrees of a Great Circle cut off between its angles is $51\frac{3}{4}^\circ$.

It further alludes to the power of the Septenary acting through all things, as exemplified by the seven colours of the Rainbow.

It is not so consonant to the nature of Venus as the Heptagram reflected from every fourth point.

THE HEPTANGLE



The Heptagram, second form; reflected from every third point.

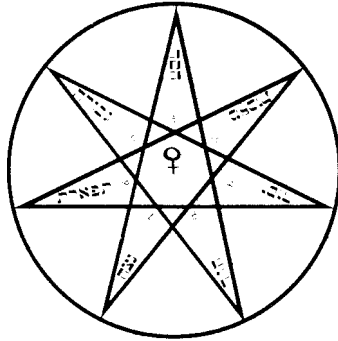
The Heptagram reflected from every third point, yieldeth Seven Triangles at the apices thereof; fitly representing the Triad operating in each Planet; and the Planets themselves in the week and in the year.

The weekly order of the Planets is formed from their natural order by following the lines

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of this Heptagram; as hath been already shown in the 2nd point of the Grade of Zelator. It is not so consonant to the nature of Venus as the next form.

THE HEPTANGLE



The Heptagram, third form; reflected from every fourth point.

This Heptagram is the Star of Venus and is especially applicable to her nature. As the Heptagram is the lineal figure of the Seven Planets, so is Venus, as it were, their Gate or Entrance, the fitting symbol of the Isis of nature, and of the 7 lower Sephiroth of the Bride.

Study this reference in connection with the Venus door of the Vault of the Adepts, described in the Adeptus Minor grade.

THE OCTANGLE



The Octagon, first form; reflected from every second point.

The Octangle can be reflected in three ways; reflected from every second point when it is called the Octagon; and as the Octagram reflected from every third, and from every fourth point.

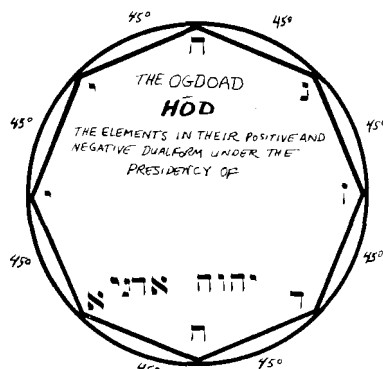
The Octangle naturally representeth the power of the Ogdoad. The Octagon showeth the Ogdoad operating in nature by the dispersal of the rays of the Elements in their dual aspect under the presidency of the 8 letters of the name Yod Heh Vau Heh and Aleph Daleth Nun Yod.

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The number of degrees of a Great Circle cut off between its angles is 45° forming the astrological weak Semi-Quartile aspect, evil in nature and operation.

The Octagon is not so consonant to the nature of Mercury as the Octagram reflected from every fourth point.

THE OCTANGLE



The Octagram, second form, reflected from every third point.

The Octagram reflected from every third point yieldeth eight Triangles at the apices thereof, fitly representing the Triad operating in each Element in its dual form, i.e., of Positive and Negative, under the powers of the name of Tetragrammaton Adonai: or as it is written bound together, Yod Aleph Heh Daleth Vau Nun Heh Yod.

It is not so consonant to the nature of Mercury as the next form. It is composed of two Squares united within a circle.

THE OCTANGLE

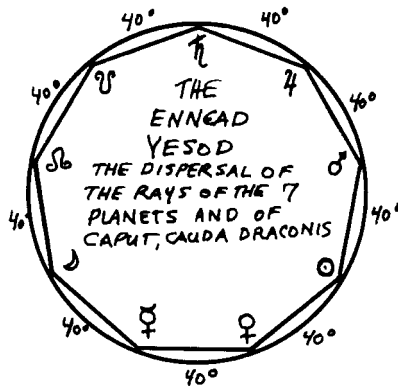


The Octagram, third form; reflected from every fourth point.

This Octagram is the Star of Mercury, and is especially applicable to his nature. It is further a potent symbol representing the binding together of the concentrated Positive and Negative forces of the Elements under the name of YHVHADNI. And forget not that ADNI is the key of YHVH.

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THE ENNEANGLE



The Enneangle, first form, reflected from every second point.

The Enneangle can be traced in four ways reflected from every second point when it is called the Enneagon; and as the Enneagram reflected from every third, every fourth, and every fifth point.

The Enneangle as a whole, is referred to the ninth Sephirah Yesod.

The Enneangle naturally representeth the power of the Ennead. The Enneagram showeth the Ennead operating in nature by the dispersal of the rays of the Seven Planets and of the Head and Tail of the Dragon of the Moon.

The number of degrees of a Great Circle cut off between its angles is 40°

The Enneagon is not so consonant to the nature of the Moon as the Enneagram reflected from every fifth point.

THE ENNEANGLE

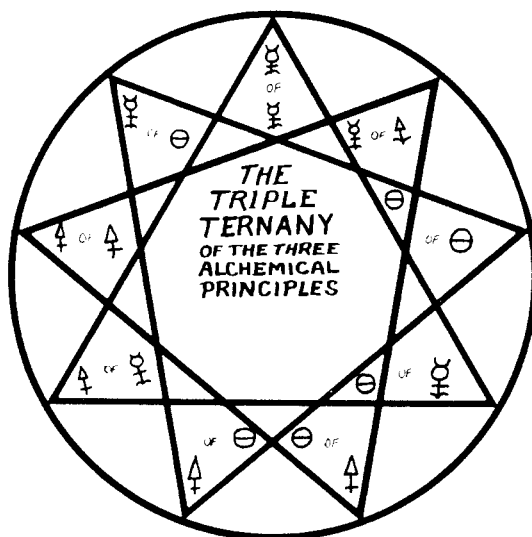


The Enneagram, second form; reflected from every third Point. The Enneagram reflected from every third point representeth the Triple Ternary operating both in the Seven Planets with the Head and Tail of the Dragon of the Moon, and with their Alchemical principles countercharged and interwoven.

It is not as consonant to the nature of the Moon as the Enneagram reflected from every fifth point.

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THE ENNEANGLE

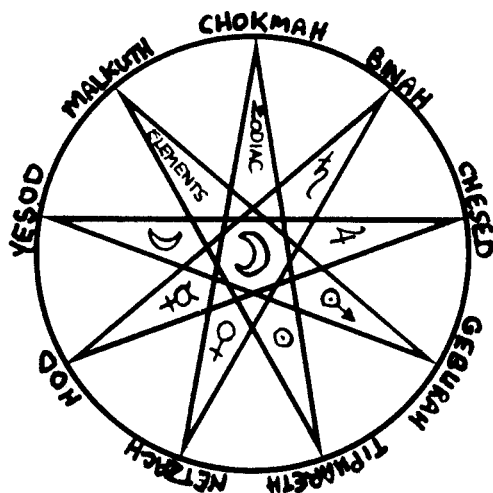


The Enneagram, third form, reflected from every fourth point.

The Enneagram reflected from every fourth point is composed of three Triangles united within a Circle, and alludes to the Triple Ternary of the Three Alchemical principles themselves. It is not so consonant to the nature of the Moon as the next form.

THE ENNEANGLE

KETHER

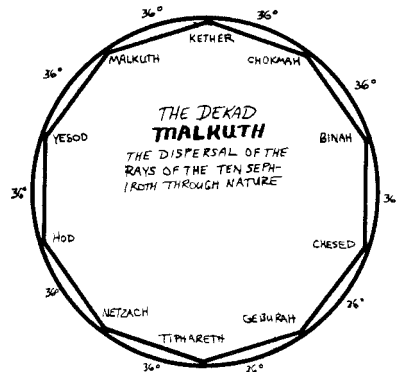


The Enneagram, fourth form, reflected from every fifth point.

This Enneagram is the Star of the Moon and is especially applicable to her nature. It represents her as the administrator to the Earth of the virtues of the Solar System under the Sephiroth.

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THE DEKANGLE



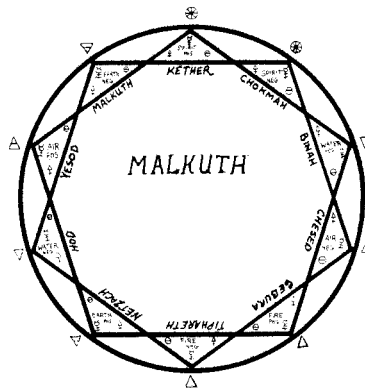
The Dekangle, first form, reflected from every second point.
The Dekangle can be traced in four ways; reflected from every second point when it is called the Dekagon and as the Dekagram reflected from every third, every fourth, and every fifth point.

The Dekangle as a whole is referred to the Tenth Sephirah, Malkuth.

The Dekangle naturally represents the power of the Dekad. The Dekagon showeth the Dekad operating in nature by the dispersal of the rays of the Ten Sephiroth therein.

The number of degrees of a Great Circle cut off between its angles is 36°; the half of the Quintile astrological aspect.

THE DEKANGLE

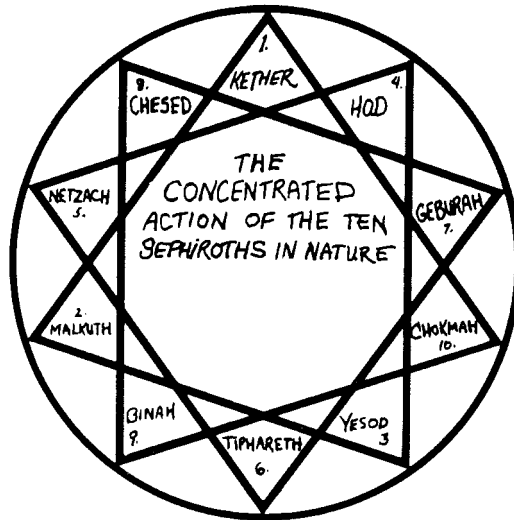


The Dekagram, second form; reflected from every third point.

The Dekagram reflected from every third point is especially consonant to Malkuth and shows the Triad operating through each angle of the two Pentagons within a circle, of which it is composed. It alludes to the combination of the 3 Alchemical principles with the Spirit and the 4 Elements in their Positive and Negative form, under the presidency of the 10 Sephiroth themselves.

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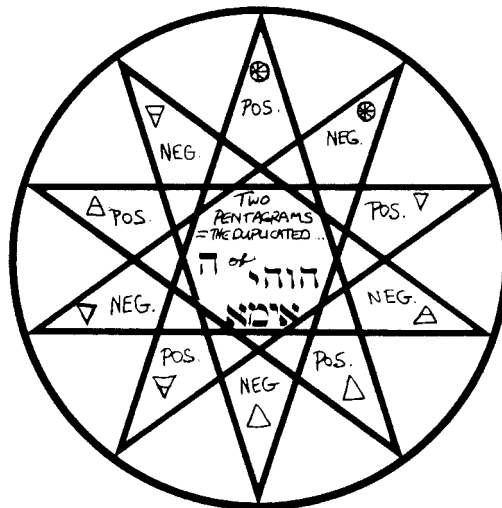
THE DEKANGLE



The Dekagram, third form, reflected from every fourth point.

This form of the Dekagram especially alludes to the concentrated and continuous operations of the Ten Sephiroth in nature. It is continuously reflected from every fourth point.

THE DEKANGLE

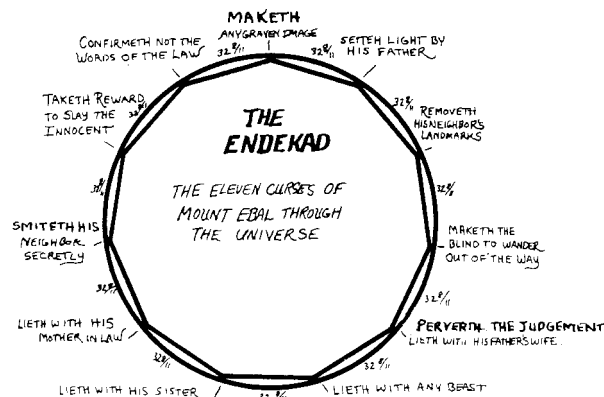


The Dekagram, fourth form, reflected from every fifth point.

The Dekagram reflected from every fifth point is composed of two Pentagrams within a Circle. It shows the operation of the duplicated HEH of the Tetragrammaton and the concentration of the Positive and Negative forces of the Spirit and the four Elements under the presidency of the Potencies of the Five in Binah; the Revolutions of the forces under AIMA, the Great Mother.

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THE ENDEKANGLE



The Endekagram, first form, reflected from every second point.

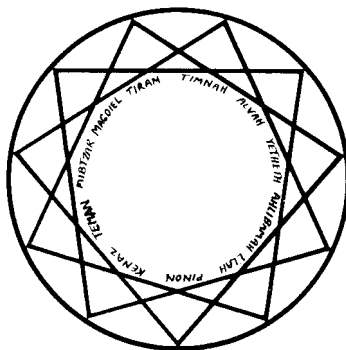
The Endekangle can be traced in five ways: reflected from every second point, when it is called the Endekagon; and as the Endekagram reflected from every third, fourth, fifth, and sixth points.

The Endekangles as a general whole are referred to the Qliphoth. Of its forms, however, the one reflected from every fourth point represents their restriction, and therefore it is not altogether to be classed with those which represent their operation in nature, wherefore it is here separated from them and placed by itself at the end of the book.

The Endekangle naturally represents the evil and imperfect nature of the Endekad. The Endekagon represents the dispersal of the Eleven Curses of Mount Ebal through the Universe. Though they are paragraphed as 12 in the English version of the Bible, in the Hebrew they are paragraphed as 11, two being classed together.

The number of degrees of a great circle cut off between its angles is $32-8/11^\circ$.

THE ENDEKANGLE

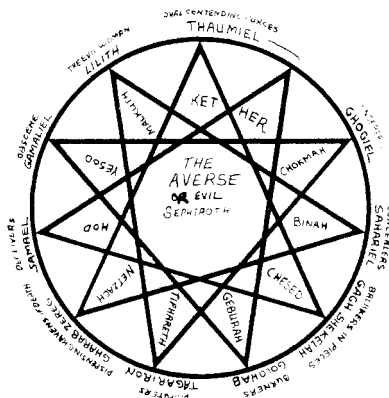


The Endekagram, second form; reflected from every third point.

The Endekagram reflected from every third point, represents the concentrated action of evil in the Averse Triad, symbolized by the Eleven Dukes of Edom, the horns of the Red Dragon when he ariseth. This is a reference to one of the Altar Diagrams, the Garden of Eden after the Fall.

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THE ENDEKANGLE

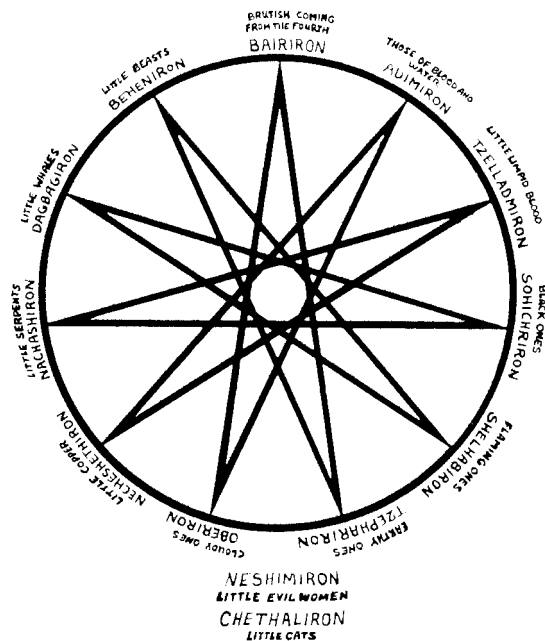


The fourth form; reflected from every fifth point.

It is a curious fact that the Endekagram which can be formed reflected from every fourth point is not so evil as the rest, and represents the restraining of the evil ones. This abhorrence of and incompatibility with the number four is another mark of the imperfect nature of the Endekad when applied to the symbolism of the Qliphoth; for by the same that they are shown, so is their restriction shown. Yet even the Endekangle reflected from every fourth point is not good in operation, but simply declareth the restriction of evil as will be shown hereafter.

The Endekagram reflected from every fifth point represents the concentrated force of the averse and evil Sephiroth.

THE ENDEKANGLE

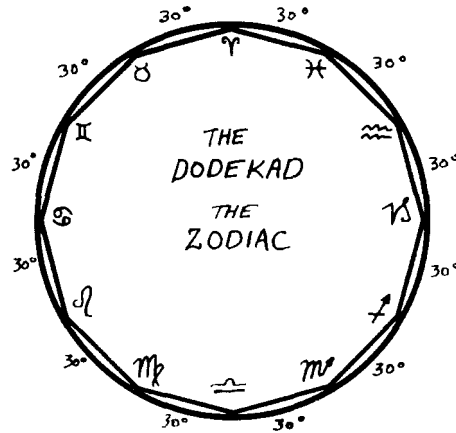


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The Endekagram, fifth form, reflected from every sixth point.

Unto this form of the Endekagram are attributed the 12 Princes of the Qliphoth who are the heads of the Evil operating in the months of the year.

THE DODEKANGLE



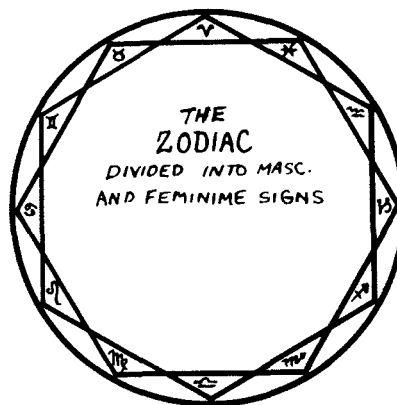
The Dodekangle, first form, reflected from every second point.

The Dodekangle can be traced in five ways; reflected from every second point, when it is called the Dodekagon; and as the Dodekagram reflected from every third, fourth, fifth and sixth point.

The Dodekangle as a general whole is referred to the Zodiac, and naturally represents the powers of the Dodekad. The Dodekagon shows the dispersal of the influence of the Zodiac through nature.

The number of degrees of a great circle cut off between its angles is 30° forming the weak astrological semi-sextile Aspect, good in nature and operation.

THE DODEKANGLE

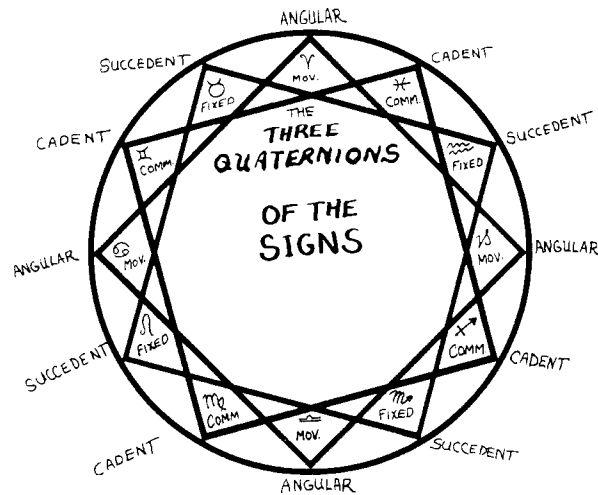


THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

The Dodekagram, second form, reflected from every third point.

The Dodekagram reflected from every third point, is formed of two Hexagons within a Circle, and represents the dispersal and concentration of the Zodiac in masculine and feminine signs. The masculine being Aries, Gemini, Leo, Libra, Sagittarius and Aquarius; and the feminine Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces. As this Dodekagram is composed of twelve triangles, so do these allude to the 3 decanates, faces, or sets of 10° of each Sign.

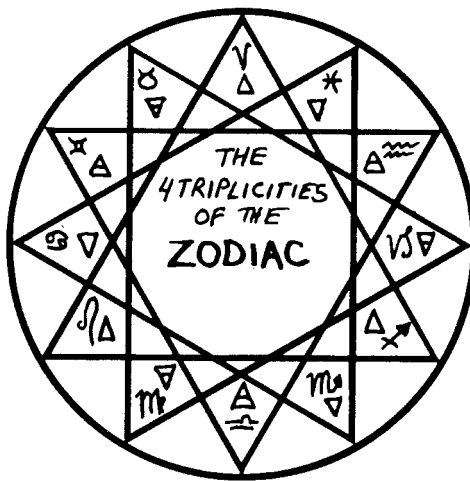
THE DODEKANGLE



The Dodekagram, third form, reflected from every fourth point

This Dodekagram is formed of three Squares, representing the three Quaternions of Angular, Succedent, Cadent and Movable, Fixed and Common.

THE DODEKANGLE

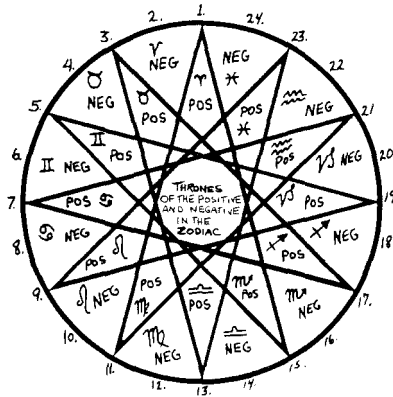


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The Dodekagram, fourth form; reflected from every fifth point.

The Dodekagram reflected from every fifth point is formed of four Triangles within a Circle, and refers to the concentrated force of the four Triplicities of the Zodiac operating through nature.

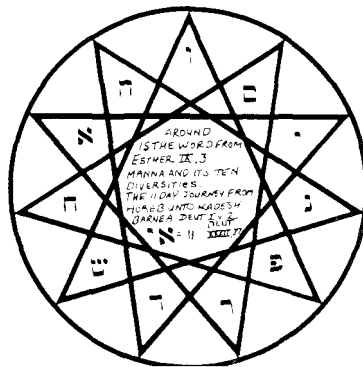
THE DODEKANGLE



The Dodekagram, fifth form; reflected from every sixth point.

The Dodekagram reflected from every sixth point is a continuous figure; and symbolizes the 24 Thrones of the schema established over the Positive and Negative potencies of the Elements in the Zodiac; and over the 24 hours in the day.

THE ENDEKANGLE



The Endekagram third form; reflected from every fourth point.

Symbolizing the restriction of the Qliphoth, Esther IX, vs. 3 is "Vehachashdranim," signifying lieutenants or deputy governors of provinces.

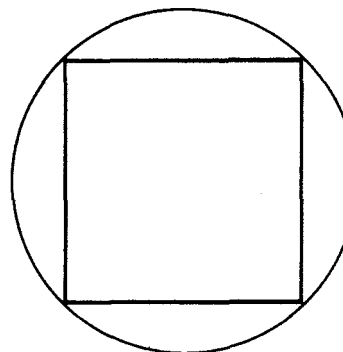
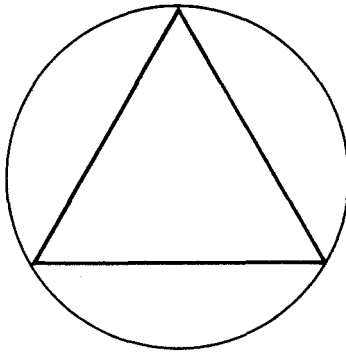
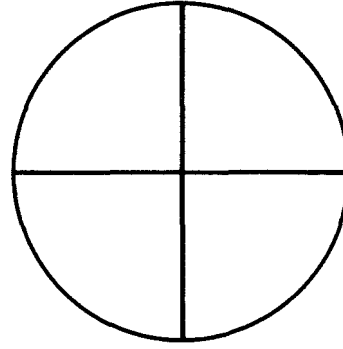
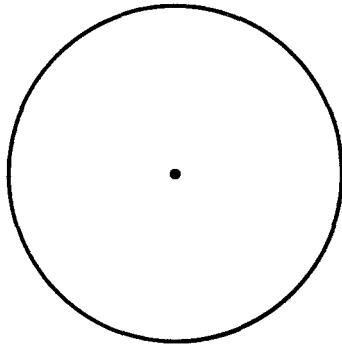
Deut. I, vs. 2. "There are eleven days journey from Horeb by the way of Mount Seir unto Kadesh Barnea,"

Deut. XXXII, vs. 37 is VeOmar Ai Elohim Tzur Chasyahbah. "And he shall say 'Where are their Gods, their rock wherein they trust?' or 'Eleven are their Gods,' etc., or Ai are their Gods (Elohim)."

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE CROSS WITHIN THE CIRCLE

The Point within the Circle represents the operation of Kether in general; and the Cross within the Circle that of Chokmah, for therein are the roots of Wisdom. When using these Lineal Figures in the formation of Talismans under the Sephiroth remember that:



The Point within the Circle is Kether.
The Cross within the Circle is Chokmah.
The Triangle within the Circle is Binah.
The Square within the Circle is Chesed.

The remaining Sephiroth should have the double, or triple, or quadruple, forms of their lineal figures bound together in their talismans; e.g., in the Heptangle for Netzach, the Heptagon and the two forms of the Heptagram should be united in the same Talisman, the extremities of the angles coinciding.

The Endekangle is appropriate to the Qliphoth.

The Dodekangle is appropriate to the Zodiacal forces in Malkuth. Kether that of the Primum Mobile; Chokmah the Sphere of the Zodiac in command; and Malkuth that of the Elements.

And many other meanings are bound together in the lineal figures besides those which are given in this book. Two or more different forms may be bound together in the same Talisman.

VOLUME FIVE

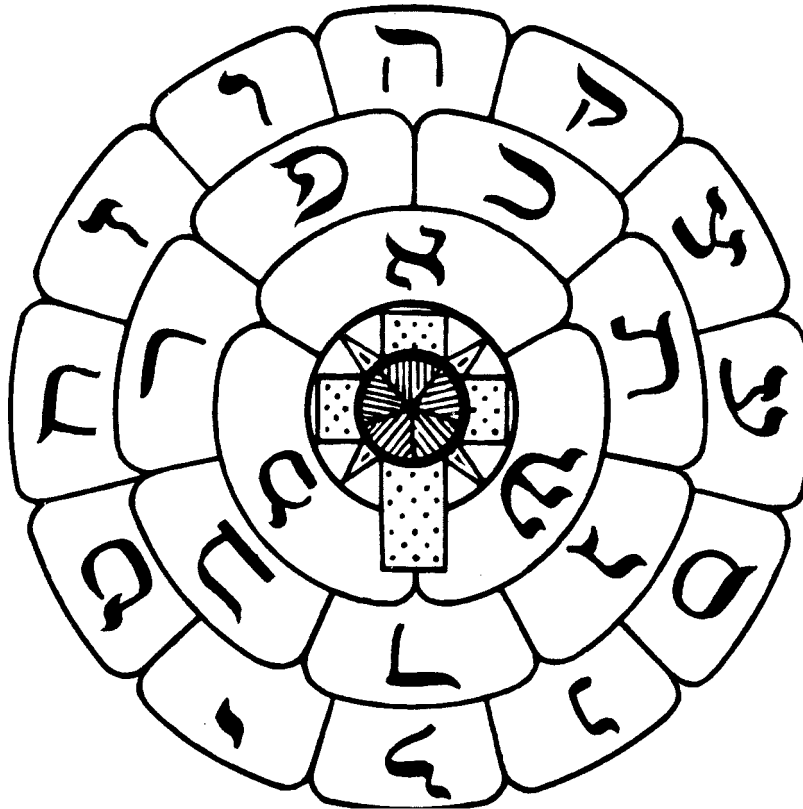
SIGILS

By

G.H. FRATER D.D.C.F.

In the Opening Ceremony of the grade of Adeptus Minor the complete Symbol of the Rose and Cross is called the 'Key of Sigils and of Rituals.' It is further said that it represents the Forces of the 22 Letters in Nature, as divided into a Three, a Seven, and a Twelve.

The inner Three Petals of the Rose symbolise the active Elements of Air, Fire, and Water, operating in the Earth, which is as it were the recipient of them, their container and ground of operation. They are coloured, as are all the other petals, according to the hues of the Rainbow in the masculine scale. The seven next Petals answer to the Letters of the Seven Planets, and the Twelve Outer to the Twelve Signs of the Zodiac.

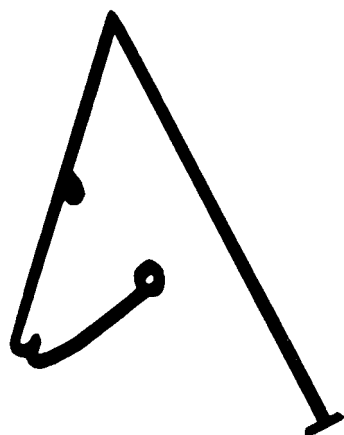


If thou wilt trace the Sigil of any word or name either in the Air, or written upon paper, thou shalt commence with a circle at the point of the initial letter on the Rose, and draw with thy magical weapon a line from this circle unto the place of the next letter of the name. Continue this, until thou hast finished the word which the letters compose. If two letters of the same sort, such as two Beths or Gimels, come together, thou shalt represent the same by a crook or wave in the line at that point.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

And if there be a letter, as Resh in Metatron, through which the line passeth to another letter and which yet formeth part of the name, thou shalt make a noose in the line at that point thus: (___0___) to make the same.

If thou art drawing the Sigil thou mayest work it in the respective colours of the letters and add these together to form a synthesis of colour. Thus the Sigil of Metatron shall be: blue, greenish-yellow, orange, red-orange, and greenish-blue: the synthesis will be a reddish-citron.



METATRON



ELOHIM

Now we will discuss, for example, the Sigils of the Forces under Binah, the Third Sephirah. The Sigils for the plane of a Sephirah are always worked out on this system in this order:

First: Sigil of the Sephirah - Binah.

Second: Sigil of the Divine Name, representing the force of the Sephirah in the World of Atziluth. For Binah, YHVH ELOHIM.

Third: The Sigil of the Archangel, representing the force of the Sephirah in Briah TZAPHQIEL.

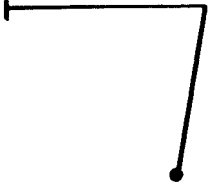
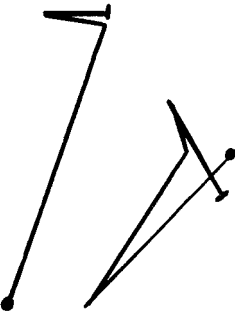
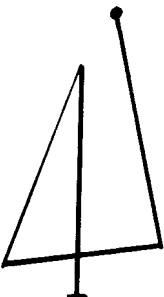
Fourth: Sigil of the Choir of Angels, representing the force of the Sephirah in Yetzirah ARALIM.

Fifth: The Sigil of the Sphere of the Planet representing the force of the Sephirah in Assiah - SHABBATHAI.

Finally, the Sigils of any other names whose numbers have some relation to the powers of the Sephirah or its Planet. Yet these latter (the Sigils of the Intelligence and Spirit) are more usually taken from the Magical Kamea or Square of the Planets according to a slightly different system as will be shown hereafter.

VOLUME FIVE

TRACING FOR NETZACH

SEPHIRAH	ATZILUTH	BRIAH
		
NETZACH	YHVH TZABAOTH	HANIEL
YETZIRAH	ASSIAH	INTELLIGENCE
		
ELOHIM	NOGAH	HAGIEL

SIGILS AND KAMEAS

This ancient mode of forming Sigils was through the medium of the Kameas of the Planets or the magical squares. Wallis Budge believes that the word Kamea is derived from the same root as our English cameo. Magical squares are arrangements of numbers and or letters arranged in such a manner as to yield the same number when added horizontally, vertically or diagonally. The sum of all the numbers in the Kamea is one of special significance to the Planet to which that square is attributed.

The method of forming Sigils from these squares is very simple -- so simple as sometimes to be confusing. The method of using the magical Rose is very useful and certainly the most convenient -- but it has no roots in antiquity. This however is certainly no argument against using it, anachronism though it may be. Barrett gives the Kameas in his book *The Magus*,

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

and Wallis Budge also reproduces them in his *Amulets and Superstitions*, though his are copied from a text on Magic written by Papus towards the close of the last century.

Those in *The Magus* are replete with multiform errors, as is the execrable Hebrew that Barrett uses. Most of these errors are readily correctable. However some basic knowledge, such as is given in the Knowledge Lectures, of Hebrew and Qabalistic numerical manipulations is necessary in order to trace these Sigils on the Kameas. One of the most important tools is the Qabalah of Nine Chambers, or AIQ BEKER. It has been reproduced earlier in these pages. By this method, the letters of the Hebrew alphabet are grouped together according to the similarity of their numbers -- since Hebrew letters are sounds and numbers at the same time. As you will see from the diagram Aleph - 1, Yod - 10, and Qoph - 100 are grouped together in the first space or chamber because they are all variables of 1. So also in the third chamber, Gimel - 3, Lamed - 30, and Shin - 300 are likewise grouped together since 3 is their constant. The same rule applies to all the others -- forming nine groupings or chambers.

In order to trace the Sigil of any Name -- and do remember that Sigil simply means signature -- one must reduce the letters of the Name to tens or units as found in the Square. TIRIEL one of the Mercurial names is one which previously defied tracing because of errors in the numbering of the square and the careless transposition of the shape of the Sigil in older works. However, Teth - 9, Yod - 10 and can be used as such or reduced to 1, Resh - 200 but must be reduced to 20, Yod - 10, Aleph - 1, and Lamed - 30. To trace the Sigil, one starts at the lower left hand corner, moves directly diagonally to 10 or 1, then again almost diagonally downwards to either 20 or 2 (they are in the same pathway), back to 10 or 1, loops the line because one must return to Aleph - 1, then somewhat downwards to the left for Lamed - 30 (3 is in the same pathway but lower down.)

It sounds complex but a little practice will demonstrate its simplicity. The resultant shape may be somewhat different from that given here -- but the difference is slight and may be put down to artistic license.

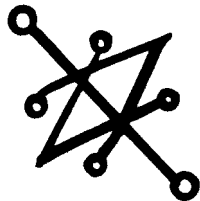
The Seal or Sigil of the Planet is a symmetrical form so designed that its traced lines touch every number on the Kamea. Thus the seal becomes an epitome or synthetic figure of the Kamea.

In a small book I wrote some years ago *How to Make and Use Talismans* I demonstrated a technique whereby ordinary names -- not necessary Qabalistic ones -- may be used in order to initiate a particular current of force thought to be necessary at a given time. Thus the names Joe Brown or Bill Green, to use crude examples, may be translated by means of Pythagorean numerology into numbers that can be traced in a Kamea. If for example, the student of Magic -- say Joe Brown -- felt sickly, he could make a sigil of his name and number by using the Kamea of the Sun or Jupiter, etc. etc. There are many changes that can be rung on this simple theme.

VOLUME FIVE

KAMEA OF SATURN

4	9	2
3	5	7
8	1	6



SEAL OF THE
PLANET



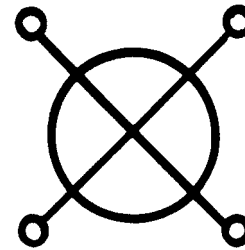
SPIRIT
ZAZEL



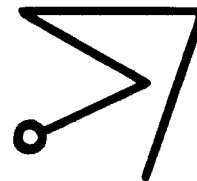
INTELLIGENCE
AGIEL

KAMEA OF JUPITER

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13



SEAL OF THE
PLANET



SPIRIT
HISMAEL

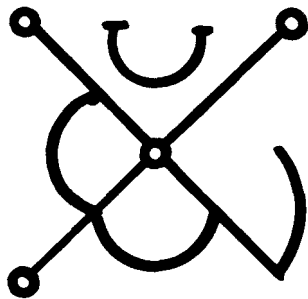


INTELLIGENCE
YOPHIEL

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

KAMEA OF MARS

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

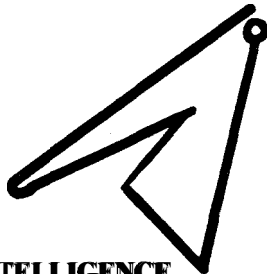


SEAL OF PLANET

SPIRIT
BARTZABEL

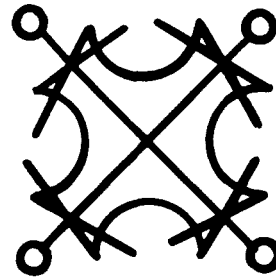


INTELLIGENCE
NAKHIEL



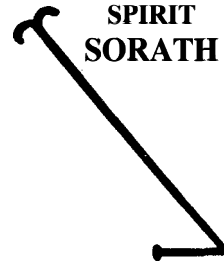
KAMEA OF SOL

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

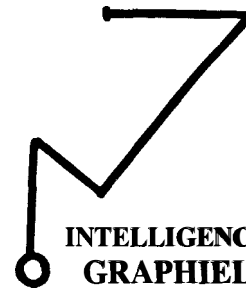


SEAL OF PLANET

SPIRIT
SORATH



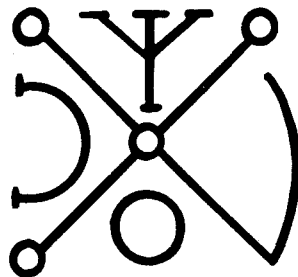
INTELLIGENCE
GRAPHIEL



VOLUME FIVE

KAMEA OF VENUS

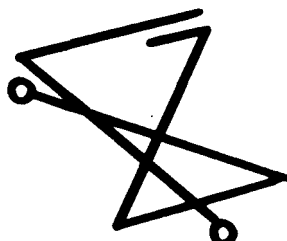
22	47	16	41	10	35	4
5	23	45	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28



SEAL OF PLANET

SPIRIT
KEDEMEL

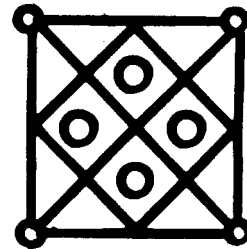
INTELLIGENCE
HAGIEL



INTELLIGENCE
CHOIR OF ANGELS
BENI SERAPHIM

KAMEA OF MERCURY

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	47	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

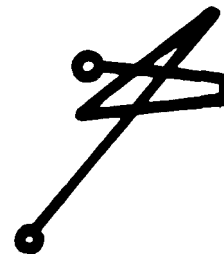


SEAL OF PLANET

SPIRIT
TAPHTHARTHARATH



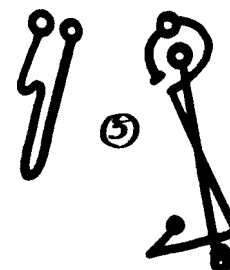
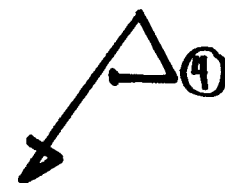
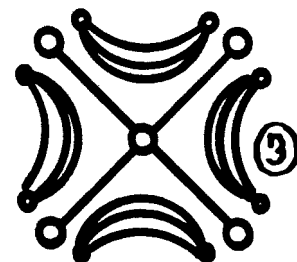
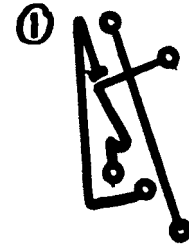
INTELLIGENCE
TIRIEL



THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

KAMEA OF LUNA

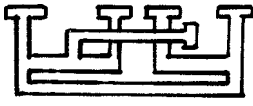
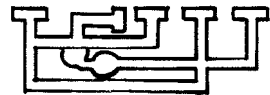
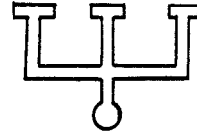
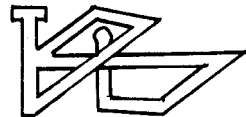
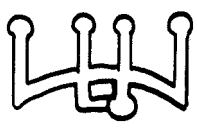
37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45



- 1 & 2 INTELLIGENCE OF THE
INTELLIGENCES OF THE MOON:
MALCAH BETARSHISIM
VE-AD RUACHOTH HA-SCHECHALIM
- 3 SEAL OF THE PLANET
- 4 SPIRIT: CHASHMODAI
- 5 SPIRIT OF THE SPIRITS OF THE MOON:
SHAD BARSCHEMOTH HA-SCHARTATHAN

VOLUME FIVE

NAMES AND SIGILS OF OLYMPIC PLANETARY SPIRITS

𐤀 ARATHOR	
𐤁 BETHOR	
♂ PHALEGH	
☉ OCH	
♀ HAGITH	
♀ OPHIEL	
☾ PHUL	

So far as concerns the foregoing Sigils, tradition has it that the Spirits are evil, the Intelligences good. The Seals and Names of the Intelligences should be used on all Talismans for a good effect. Those of the Spirits of the Planets serve for evil, and should therefore not be used in any operation of a beneficial kind. The tradition however implies usually by an evil force, such as the Spirits of the planets, a blind force, which contrary to popular notion can be used to good and beneficial ends.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

TELESMATIC FIGURES

There is a mode whereby, combining the letters, the colours, the attributions and their Synthesis, thou mayest build up a telematic Image of a Force. The Sigil shall then serve thee for the tracing of a Current which shall call into action a certain Elemental Force.

Know thou that this is not to be done lightly for thine amusement or experiment, seeing that the Forces of Nature were not created to be thy plaything or toy. Unless thou doest thy practical magical works with solemnity, ceremony and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself.

Know, then, that if thou essay in the imagination to form an astral image from the Names, the first letter shall be the head of the Figure or Form, and the final letters shall be its feet. The other letters shall be, and represent in their order, its body and members.

AGIEL, for example, shall give thee an Angelic Form of the following nature and appearance.

ALEPH, Air. The head winged, and of a golden colour, with long floating golden hair.

GIMEL, Luna. Crowned blueish silver crescent, and with face like that of grave and beautiful woman with a blueish halo.

YOD, Virgo. The body of a maiden clothed in a grass green robe.

ALEPH, Air. Golden wings of a large size, partly covering the lower part of the figure.

LAMED, Libra. Feet and limbs well-proportioned and, either in the hand of the figure or lying at its feet, the sword and scales of Justice in bright green.

Playing around the figure will be a greenish light the colour of its synthesis. The keys of the Tarot may help thee in the form.

See well also that thou makest the Image as pure and beautiful as possible, for the more impure or common the figure, the more dangerous is it unto thee. (N.B. I suggest that before you build up this figure in your imagination, you make a rough sketch on a large sheet of paper and keep it aside for several days constantly making improvements in its appearance. When finished this is the time to transfer it to the imagination. I.R.)

Write upon the breast its Sigil, upon the girdle its Name, and place clouds below the feet. And when thou has done this with due solemnity and rigid correctness of symbolism, shunning as thou wouldst shun death any suggestion of coarseness or vulgarity in an Angelic symbol, **then hear what it shall say unto thee.**

SERAPHIM will give thee an Angelic Figure like a Warriress with Flame playing about her, and a countenance glorious like the Sun, and beneath her feet the stormy Sea and thunder clouds, and lightning about her, and a glow as of Flame. She has a triangular helmet or head-dress of Flame like the symbol of Fire.

GRAPHIEL will give thee a Great Angel like a Female Warrior with a most glorious countenance, crowned with the Crescent and flashing with Light, and surrounded by Flame and Lightning and with Four Wings.

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The termination EL **always** gives to Angelic Forms the Wings and Symbols of Justice. The ending YAH will make the Figures like enthroned Kings or Queens, and with flaming glory at their feet.

FURTHER ON TELESMATIC FIGURES

The Names of all Angels and Angelic forces terminate, with few exceptions, in either AL or YAH. The Divine Name AL belongs to CHESED and it represents a good, powerful, and mighty force, but of somewhat milder operation than the Name YAH.

Since not only the Angels but even devils are said to draw their force and power directly from the prolific source of the divine energies, therefore frequently to the names of evil spirits, is AL added. The Name YAH is added to the name of an Angel or Spirit who exercises only a good and somewhat beneficent office.

This being understood, these two terminations being rather in the nature of incidental attributions than of essential distinction, they need not be taken too much notice of in the construction of a telematic image.

In building up such an image, you can either imagine it astrally before you, or paint the actual resemblance. Care should however be taken to pronounce the Divine Names belonging to the world under which the telematic image under course of construction would fall. Thus to ATZILUTH are allotted Deific Names. To BRIAH, Archangelic and so on. It is also useful to employ the Sephirotic Names which are comprised in the special world to which the Telematic Image is allotted.

It is well to note that the four Worlds themselves formulate the Law involved in the building up or expression of any material thing. The world of ATZILUTH is purely archetypal and primordial, and to it, as before said, Deific Names are applied. BRIAH is creative and originative, and to it certain Great Gods called Archangels are allotted. YETZIRAH is formative and Angelic Orders are allotted thereunto. ASSIAH which is the material world consists of the great Kingdoms of the Elements, human beings, and in some cases of the Qlippoth -- though these latter really occupy the planes below ASSIAH.

From these remarks it will be seen that a Telematic Image can hardly apply to ATZILUTH; that to BRIAH it can only do so in a restricted sense. Thus a Telematic Image belonging to that world would have to be represented with a kind of concealed head, possessing a form shadowy and barely indicated. Telematic Images, then really belong to YETZIRAH. Therefore it would be impossible to employ the telematic image of a Divine Name in ATZILUTH, for it would not represent that in the world of ATZILUTH, but rather its correlation in YETZIRAH. In ASSIAH you would get Elemental forms.

The sex of the figure depends upon the predominance of the masculine or the feminine in the total of the letters together, but a jumble of the sexes should be avoided in the same form. The Image built up should be divided into as many parts as there are letters, commencing at the upper part and so on in order.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

In addition to this method of determining the sex of the Telesmatic Image of a Name, certain Names are inherently masculine, others feminine, and some epicene, irrespective of the mere testimony of the letters.

SANDALPHON, for instance is thus analysed:

Samekh is Male, Nun is Male, Daleth is Female, Lamed is Female, Peh is Female, Vau is Male, and Nun is Male.

Therefore masculine predominates, and if it were an ordinary Name you would make a masculine Form out of it. But this Name is especially applied to the feminine Kerub, it is an exception to the rule; it is an Archangelic Name, belonging to the BRIATIC world and not merely an Angelic Name relating to YETZIRAH.

SANDALPHON is also called Yetzer, meaning 'left', and its letters are: female, female and male, so that, in this case, it may be any of these.

The Seven Letters composing the Name SANDALPHON are thus adapted to the Telesmatic Image.

Samekh is the Head. Would represent a beautiful and active face rather thin than fat.

Nun is the Neck, would be admirably full.

Daleth is the Shoulders of a beautiful woman.

Lamed is the Heart and Chest, the latter perfectly proportioned.

Peh is the Hips strong and full.

Vau is the Legs massive.

Nun (final) Feet sinewy and perhaps winged.

Should you desire to build up an elemental form out of this Name a very peculiar figure would result:

Samekh -- Head fierce, but rather beautiful. Blue.

Nun -- Neck with eagle's wings from behind. Blue-green.

Daleth -- Shoulders feminine, rather beautiful. Green-blue.

Lamed -- Chest of woman. Emerald.

Peh -- Strong and shaggy hips and thighs. Red.

Vau — Legs of a Bull. Red-orange.

Nun (final) -- Feet of an Eagle. Green-blue.

This it will be seen, is almost a synthetical Kerubic Figure. This figure may be represented, as it were, with its feet on the Earth, and its head in the clouds. The colours in the scale of the King would synthesize as a delicate and sparkling green.

The uncovered parts of the body would be blue, the countenance belonging to Sagittarius would be almost that of a horse. The whole form would be like that of a goddess between Hathor and Neith holding a bow and arrows, that is if represented as an Egyptian symbol.

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If again, we endeavour to translate this Name into symbols on a Tattwic Plane, we get the following:

Samekh comes under FIRE
Nun comes under WATER
Daleth comes under WATER OF EARTH
Lamed comes under AIR
Peh comes under FIRE
Nun comes under WATER.

These would be synthesized thus: A silver crescent on a red triangle placed over a yellow square. All three would be charged and enclosed within a large silver crescent.

Now, taking another example, the Telesmatic Image appertaining to the Letter ALEPH. This on the BRIATIC Plane, would be rather masculine than feminine and would be resumed by a spiritual figure hardly visible at all. the head-dress winged, the body cloud-veiled and wrapped in mist, as if clouds were rolling over and obscuring the outline, and scarcely permitting the legs and feet to be seen. It represents the Spirit of Ether. In the YETZIRATIC World, it would be like a Warrior with winged helmet, the face angelic but rather fierce, the body and arms mailed and bearing a child --the legs and feet with mailed buskins and wings attached to them.

In ASSIAH, this same letter ALEPH is terrific energy and represents, as it were, mad force (the shape of the Letter is almost that of a Swastika). On the human plane, it would represent a person who was a lunatic and at times given to frightful fits of mania. Translated to the elemental plane, it would represent a form whose body fluctuated between a man and an animal, and indeed, the ASSIATIC form would be a most evil type with a force something like that compounded of that of a bird and that of a demon -- an altogether horrible result.

The Letter ALEPH represents spirituality in high things, but when translated to the plane contiguous to or below ASSIAH is usually something horrible and unbalanced, because it is so opposed to matter that the moment it is involved therein, there is no harmony between them. This notion is most important and permeates all forms of the Order's magical procedures.

Radiating forces of Divine Light, otherwise called Angelic Forms, have not gender in the grosser acceptation of the term, though they can be classed according to the masculine and feminine sides. As, for example, in the human figure, sex is not so strongly marked in the upper part, the head, as in the body, while yet the countenance can be distinctly classed as of a masculine or a feminine type. So, also. on quitting the material plane, sex becomes less marked, or rather appreciable in a different manner, though the distinction of masculine or feminine is retained. And herein is the great error of the phallic religions -- that they have transferred the material and gross side of sex to Divine and Angelic planes, not understanding that it is the lower that is derived from the higher by correlation in material

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development, and not the higher from the lower. Gender, in the usual meaning of the term, belongs to the Elemental Spirits, Kerubic Forms, Fays, Planetary Spirits and Olympic Spirits --also to the Qliphoth in its most exaggerated and bestial aspects, and this is a ratio increasing in proportion to the depths of their descent. Also, in certain of the evil elemental spirits it would be exaggerated and repulsive.

But in the higher and angelic natures, gender is correlated by forms, either steady and firm, or rushing. Firmness like that of a rock or pillar is the nature of the Feminine; restlessness and movement, that of the Masculine. Therefore, let this be clearly understood in ascribing gender to angelic forms and images. Our tradition classes all forces under the heads of vehement and rushing force, and firm and steady force. Therefore a figure representing the former would be a masculine and that representing the latter, a feminine form.

But for convenience in the formation of Telesmatic images of ordinary occult names and words, the letters are arranged in masculine and feminine classification. This classification is not intended to affirm that the letters have not in themselves both natures (seeing that in each letter as in each Sephirah is hidden the dual nature of masculine and feminine) but shows more their tendency as regards the distinction of force beforementioned.

Those, then, are rather masculine than feminine to which are allotted forces more rapid in action. And those, again, are rather feminine than masculine which represent a force more firm and steady whence all letters whose sound is prolonged as if moving forward are rather masculine than feminine. Certain others are epicene, yet incline rather to one nature than to another. (By G.H. Frater D.D.C.F.)

TELESMATIC ATTRIBUTIONS OF THE LETTERS OF THE HEBREW ALPHABET

By

G.H. FRATER D.D.C.F.

ALEPH. Spiritual. Wings generally, epicene, rather male than female, rather thin type.

BETH. Active and slight. Male.

GIMEL. Grey, beautiful yet changeful. Feminine, rather full face and body.

DALETH. Very beautiful and attractive. Feminine. Rather full face and body.

HEH. Fierce, strong, rather fiery; feminine.

VAU. Steady and strong. Rather heavy and clumsy, masculine.

ZAYIN. Thin, intelligent, masculine.

CHETH. Full face, not much expression, feminine.

TETH. Rather strong and fiery. Feminine.

YOD. Very white and rather delicate. Feminine.

CAPH. Big and strong, masculine.

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LAMED. Well-proportioned; feminine.
MEM. Reflective, dream-like, epicene, but female rather than male.
NUN. Square determined face, masculine, rather dark.
SAMEKH. Thin rather expressive face; masculine.
AYIN. Rather mechanical, masculine.
PEH. Fierce, strong, resolute, feminine.
TZADDI. Thoughtful, intellectual, feminine.
QOPH. Rather full face, masculine.
RESH. Proud and dominant, masculine.
SHIN. Fierce, active, epicene, rather male than female.
TAU. Dark, grey, epicene; male rather than female.
(These genders are only given as a convenient guide.)

SUMMARY

In the vibration of Names concentrate first upon the highest aspirations and upon the whiteness of Kether. Astral vibrations and material alone are dangerous. Concentrate then upon your Tiphareth, the centre about the heart, and draw down into it the White Rays from above. Formulate the letters in White Light in your heart. Inspire deeply, and then pronounce the letters of the Name, vibrating each through your whole system --as if setting into vibration the Air before you, and as if that vibration spread out into space.

The Whiteness should be brilliant.

The Sigils are drawn from the lettering of the Rose upon the Cross, and these are in Tiphareth, which corresponds to the heart. Draw them as if the Rose were in your heart.

In vibrating any Name, pronounce it as many times as it has letters. This is the Invoking Whirl.

Example: The Vibration of ADONAI HA-ARETZ.

Perform the Banishing Ritual of the Pentagram in the four quarters of your room, preceded by the Qabalistic Cross. Then in each quarter give the Signs of the Adeptus Minor, saying IAO and LVX, making the symbol of the Rose-Cross as taught in the paper describing the Rose-Cross Ritual.

Pass to the centre of the Room, and face East. Then formulate before you in brilliant white flashings the Letters of the Name in the form of a Cross -- i.e., both perpendicular and horizontal, as seen in the diagram below.



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There is another method of assigning gender based upon whether or not the sound of the HEBREW Letter is arrested or prolonged. If the former it is masculine, if the latter it is feminine -- as follows:

SOUND PROLONGED (MASCULINE)

Aleph-broad A
Vau-U,V, OO
Caph-K, Kh
Samekh-S
Qoph-Q, Qh
Shin-Sh, S

Beth-B-Bh
Zayin-Z
Nun-N
Ayin-O, Ngh, Au
Resh-R

SOUND ARRESTED (FEMININE)

Gimel-G, Gh
Heh-H
Teth-T
Lamed-L
Peh-P, Ph
Tau-T, Th.

Daleth-D, Dh
Cheth-Ch (guttural)
Yod-I, J, Y.
Mem-M
Tzaddi-Tz

These, then, are two processes: The INVOKING WHIRL related to the Heart. 'The EXPANDING WHIRL related to the Aura.

ADNI makes the figure from head to waist; HA-ARTZ from waist to feet. The whole Name is related to Malkuth, Matter, and Zelatorship.

ALEPH. Winged, white, brilliant, radiant Crown.

DALETH. Head and neck of a woman, beautiful but firm, hair long, dark and waving.

NUN. Arms bare, strong, extended as a cross. In the right hand are ears of corn, and in the left a golden Cup. Large dark spreading Wings.

YOD. Deep yellow-green robe covering a strong chest on which is a square lamen of gold with a scarlet Greek Cross -- in the angles four smaller red crosses.

In addition a broad gold belt on which ADONAI HA - ARETZ is written in Enochian or Hebrew characters.

The feet are shown in flesh colour with golden sandals. Long yellow green drapery rayed with olive reaches to the feet. Beneath are black lurid clouds with patches of colour. Around the figure are lightning flashes, red. The crown radiates White Light. A Sword is girt at the side of the figure.

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THE VIBRATORY MODE OF PRONOUNCING THE DIVINE NAMES

By

G.H. FRATER D.D.C.F.

In vibrating the Divine Names, the Operator should first of all rise as high as possible towards the idea of the Divine White Brilliance in KETHER -- keeping the mind raised to the plane of loftiest aspiration. Unless this is done, it is dangerous to vibrate only with the astral forces, because the vibration attracts a certain force to the operator, and the nature of the force attracted rests largely on the condition of mind in which the operator is.

The ordinary mode of vibrating is as follows: Take a deep and full inspiration and concentrate your consciousness in your heart, which answers to Tiphareth. (Having first, as already said, ascended to your Kether, you should endeavour to bring down the white Brilliance into your heart, prior to centering your consciousness there.)

Then formulate the letters of the Name required in your heart, in white, and feel them written there. Be sure to formulate the letters in brilliant white light, not merely in dull whiteness as the colour of the Apas Tattwa. Then, emitting the breath, slowly pronounce the Letters so that the sound **vibrates within you**, and imagine that the breath, while quitting the body, **swells you so as to fill up space**. Pronounce the Name as if you were vibrating it through the whole Universe. and as if it did not stop until it reached the further limits.

All practical occult work which is of any use tires the operator or withdraws some magnetism, and therefore, if you wish to do anything that is at all important, you must be in perfect magnetic and nervous condition, or else you will do evil instead of good.

When you are using a Name and drawing a Sigil from the Rose, you must remember that the Sephirah to which the Rose and Cross are referred, is Tiphareth, whose position answers to the location of the heart, as if the Rose were therein.

It is not always necessary to formulate before you in space the telematic angelic figure of the Name.

As a general rule, pronounce the Name as many times as there are letters in it.

(N.B. One of the things that affords me much gratification is hearing from a student here and there who has been working the Golden Dawn system satisfactorily. Every now and then someone calls my attention to a pamphlet or book written by a student who found techniques of considerable worth in this system. For example, a few months ago my attention was directed to ANGELIC IMAGES by a Frater A.H.E.H.O. in England. It is a beautifully written little manual on the use of the Telematic Images. As the author states, the technique is nowhere to be found save in the Golden Dawn, yet this is strange, that so formidable a technique has received no further commentary. He proposed to remedy the

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deficiency, and indeed has succeeded so well that I strongly recommend the little book. It may be purchased from the Sorcerer's Apprentice, in Leeds, Yorkshire.

AHEHO's description of the technique is: As the sapphire is drawn from the earth, rugged and of crude appearance, so do we find these two Papers -- archaically written, disjointed, seemingly in places to be worthless; but, as the gem is cut and polished to a gleaming splendour, so do these Papers, when studied and worked upon, synthesize into a gleaming gem, a radiant sapphire, the reflected Light through which may serve to illuminate the dark pathways of the Cosmos. I.R.)

AN ALTERNATE METHOD OF VIBRATING THE DIVINE NAMES

By

V.H. FRATER A.M.A.G.

Not long ago, I came across a technique which, while not essentially Golden Dawn, is so intrinsically in harmony with fundamental principles that I experimented with it to ascertain whether it could be used magically. It could, so I discovered. And a good deal else beside.

It also provides a good basis for understanding -- if one was not aware of it before -- the nature of the effect in one's own organism of the vibration of the Divine Names. One develops a great deal of respect for the method itself. The latter was reported by a metaphysician by the name of Brown Landone in a brochure entitled *The Great Spiritual Responsiveness of Body and Awakening the Brain of Spirit*. It is a formidable title -- and the principal content is formidable also. Landone describes a simple experiment which is essential to anyone wishing to employ this method intelligently.

Before describing this, let me repeat once more the instructions given in Z-1. **The Symbolism of the Ceremony of the Opening of the Neophyte Grade.** 'Let the Adept, standing upright, his arms stretched out in the form of a Calvary Cross, vibrate a Divine Name, bringing with the formulation thereof a deep inspiration into his lungs. Let him retain the breath, mentally pronouncing the Name in his Heart, so as to combine it with the forces he desires to awaken thereby. Thence sending it downwards through his body past Yesod, but not resting there. Taking his physical life for a material basis, send it on into his feet. There he shall again momentarily formulate the Name. Then bringing it rushing upwards into the lungs, thence shall he breathe it forth strongly, while vibrating that Divine Name. He will send his breath steadily forward into the Universe so as to awaken the corresponding forces of the Name in the outer world. Standing with arms out, in the form of a cross, when the breath has been imaginatively sent to the feet and back, bring the arms forward in the sign of the Enterer while vibrating the name out into the Universe. On completing this, make the Sign of Silence and remain still, contemplating the Force you have invoked.'

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The alternative method to be described here is not too fundamentally different. In fact, it is identical save in one respect. Before describing that one fact, let me describe the experiment recommended by Brown Landone.

Take an ordinary piece of dining flatware -- a long spoon or knife or fork, or what not. It makes no difference. So long as it is a metal and can transmit vibrations readily, that is all that is required. Now take a long piece of ordinary string, about forty inches long. Wrap the middle of this string securely around the spoon (or whatever), leaving the ends free. Hold each end between thumb and forefinger -- one end in both right and left hands, and leaning over, swing the spoon against the edge of a table. **Listen to the sound it makes.** Depending on the flatware and the table, a certain sound will be struck. Take note of it.

Having done this, take one end of the string and wrap it around the middle phalange of the index finger. Do this on both the right and left sides. Then insert the tips of the fingers involved into the ear, lightly. Repeat the same experiment of swinging the spoon so that it hits against a table or desk. Now determine what kind of sound this spoon makes in the ear. I must confess it rather surprised me when I first performed this little experiment.

The resultant sound bears little relation to the first sound. It is more like the peeling of cathedral bells. Repeat this several times, so that your impression is most clear, and hence can be recalled.



It is this sound, suggests Mr. Landone, which is made whenever we speak, talk or pray. It is this sound which is made when we hum. And it is humming that Landone recommends in conjunction with various prayers etc. that he prescribes. It is this inner vibration of which

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we are not normally aware that vibrates throughout the whole organism. It must have an effect on every molecule in every cell, so that all vibrate in unison with the divine name being intoned.

I am not suggesting prayers of any kind actually. It is solely my recommendation that the humming be employed with the Order's method of vibrating the divine Names, knowing full well from this experiment what the full effect of the formula produces. In all other instances of intoning the various names -- as in the Pentagram and Hexagram rituals -- follow all the rules and methods described in this paper by the Order. But when breathing out the Name, as described above, **hum it out**. Do not try to pronounce or vibrate the Name clearly. **Hum the Name**. But as you hum, clearly visualize, or have the mental intention that such and such a Name is being vibrated while you hum.

For instance, if the name METATRON or SANDALPHON is to be used, as recommended in this document, it should be hummed on the outgoing breath. The Name in Hebrew letters riding on the breath, as it were, should be visualized as per the relevant instructions. When the instruction advises that you should imagine that the breath, when quitting the body, swells you up so that you fill up all space, it should not be too difficult to conceive of the fact that the sound made within, while humming, is doing precisely that. It may of course require a good deal of practice, but I fancy that you will find it is worth the effort.

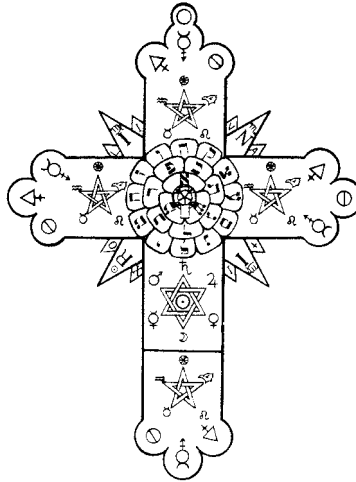
Over my many years of use of the vibratory formula there are a couple of suggestions I would like to offer the student just beginning to work with it. The first one is to draw the name of the God or Archangel one proposes to work with on a large board or piece of paper. Write it with a soft-tipped marking pen, and make the letters very large. Place it about six to ten feet away from where you are working so that it is within easy vision. So that when attempting to visualize the Name, it will be made easier by looking at the board first. With a little practice it will be easy to visualize with the eyes open. If not, open them periodically, casting a swift glance at the name on the board. This is an aid to visualization.

The second tip is that if you are not accustomed to being hyperventilated, proceed slowly. Stand at the foot of a bed, or have a mattress placed on the floor where you are working. The idea is that this practice results in hyperventilation, producing dizziness and unsteadiness on one's legs so that more often than not you can fall and I would rather you fall on a relatively soft surface than a hard one and injure yourself. Please take this warning seriously.

Practice the method -- with both the board and the bed -- several times before attempting to use it in full ceremonial work in your Temple. Develop some expertise first, so that in your Temple you will not fall because of hyperventilation.

If you are not familiar with the concept of hyperventilation, read *Undoing Yourself with Energized Meditation and Other Devices*, by Christopher S. Hyatt, Falcon Press, 1982. Also my book on the vegetotherapy of Wilhelm Reich to be published in 1984 by Falcon Press, will provide an extensive discussion of the subject.

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GEOMANCY

By

G.H. FRATER D.D.C.F.

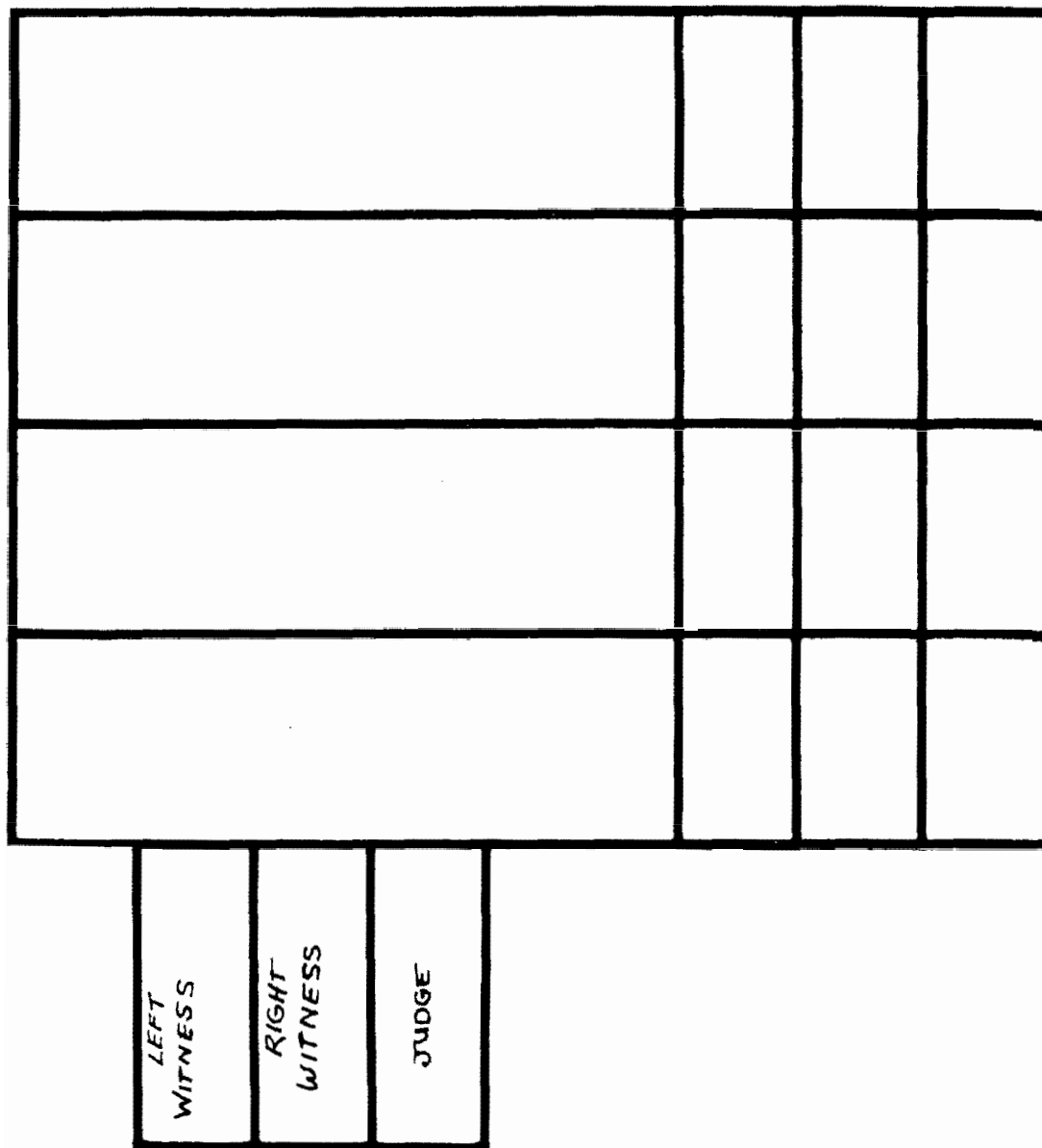
ONE

The figures of Geomancy consist of various groupings of odd and even points in 4 lines. Of these the greatest possible number of combinations is 16. Therefore these sixteen combinations of odd and even points arranged on four lines are the sixteen figures of Geomancy. These are again classed under the heads of the Elements, the Signs of the Zodiac, and the Planets. Two figures are attributed to each of the Seven Planets, while the remainder are attributed to Caput and Cauda Draconis the Head and Tail of the Dragon, or the North and South Nodes of the Moon. Furthermore, to each Planet and Sign certain ruling Genii are attributed.

TWO

Roughly speaking, the mode of obtaining the first four Geomantic figures, from which the remainder of the Divination is calculated, is by marking down at random on paper with a pencil held by a loosely tensed hand 16 lines of points or dashes, without counting the number placed in each line during the operation. It should be done very rapidly. All the time think fixedly of the subject of the question. When the 16 lines are completed, the number of points in each line should be added up, and if the result be odd a single point or cross should be made in the first of the three compartments to the right of the paper. If even, two points or crosses. These 16 lines are represented below.

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These yield four Geomantic figures. The results, odd and /or even, of lines 1 to 4 inclusive comprise the first figure, of Fortuna Minor. Of lines 5 to 8 the second figure; of lines 9 to 12 the third; of lines 13 to 16, the 4th figure, as shown in the diagram.

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PLAN OF GEOMANTIC DIVINATION

15 points odd	●	
15 points odd	●	
16 points even	●	●
14 points even	●	●
		Fortuna Minor
15 points odd	●	
16 points even	●	●
15 points odd	●	
14 points even	●	●
		Amissio
12 points even	●	●
6 points even	●	●
9 points odd	●	
7 points odd	●	
		Fortuna Major
10 points even	●	●
11 points odd	●	
10 points even	●	●
10 points even	●	●
		Rubeus

The symbol of a Pentagram either within or without a circumscribed circle should be made at the top of the paper on which the dashes are made. The paper itself should be perfectly clean and should have never been previously used for any other purpose. If a circle be used with the Pentagram, it should be drawn before the latter is described. The Pentagram should always be of the "invoking" type, as described in the Pentagram Ritual. Since the Pentagram concerns the element of Earth, it should therefore be drawn beginning at the top point descending to the lower left hand point, carefully closing the angle at the finish. While slowly tracing the Pentagram, the divine name associated with Earth should

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be intoned or vibrated ADONAI ha-ARETZ. It could be intoned two or three times before proceeding with the drawing of the Sigil. This will help to concentrate the mind and to elevate it to the highest notion compatible with the method. Do remember that in one of the Ritual obligations, the aspirant swears that in all his magical workings he will always invoke the highest divine names that he knows. Thus he will always be working under the aegis of the divine. Within the centre of the Pentagram, the Sigil of the "Ruler" to which the matter of the question specially refers, should be placed.

If the question be of the Nature of Saturn, such as agriculture, sorrow, death, etc., the Sigil of Zazel should be placed in the Pentagram. If of Jupiter, concerning good fortune, feasting, church preferment, etc., the Sigil of Hismael. If of Mars, war, fighting, victory, etc., the Sigil of Bartzabel. If of the Sun, power, magistracy, success, etc., the Sigil of Sorath. If of Venus, love, music, pleasure, etc., the Sigil of Kedemel. If of Mercury, such as science, learning, knavery, etc., the Sigil of Taphthartharath, etc., If of travelling, fishing, etc., under Luna, then the Sigil of Chasmodai. In the diagram appended, the Sigil of Hismael is employed.

During the marking down of the points, the attention should be fixed upon the Sigil within the Pentagram, and the mind should carefully consider the question proposed.

A good idea to to repeat out loud the name of the Ruler as if to invoke him. This should also be followed by a **short** statement repeated again and again concerning the topic of divination. The hand should not be removed from the paper until all 16 lines of points have been finished.

For example if you wished to ask a question concerning the acquisition of wealth you would use the Sigil relating to Jupiter, Hismael. You would then, while making the random dots, repeat three or four times the name of Hismael, followed by, "Will I acquire, such and such amount of money?" (Specify time period. The phrasing of the question should be very definite and specific.) The whole phrase should be repeated frequently until all 16 lines of dots have been completed.

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GEOMANTIC ATTRIBUTIONS

Sigil	Ruler	Planet	Sign
⌚	Bartzabel	Mars	Aries
⌚	Kedemel	Venus	Taurus
⌚	Taphthartharath	Mercury	Gemini
⌚	Chasmodai	Luna	Cancer
⌚	Sorath	Sol	Leo
⌚	Taphthartharath	Mercury	Virgo
⌚	Kedemel	Venus	Libra
⌚	Bartzabel	Mars	Scorpio
⌚	Hismael	Jupiter	Sagittarius
⌚	Zazel	Saturn	Capricorn
⌚	Zazel	Saturn	Aquarius
⌚	Hismael	Jupiter	Pisces
⌚	Zazel	Saturn	Cauda Draconis
⌚	Bartzabel	Mars	Cauda Draconis
⌚	Hismael	Venus	Caput Draconis
⌚	Kedemel	Jupiter	Caput Draconis
⌚	Sorath	Sun	Leo
⌚	Chasmodai	Luna	Cancer

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GEOMANTIC ATTRIBUTIONS CONTINUED

Element	Figure	Name and Meaning of Figure
Fire		Puer, a boy yellow and beardless
Earth		Amissio, loss from without
Air		Albus, white, fair
Water		Populus, people gathering together
Fire		Fortuna major, greater fortune, aid, entering
Earth		Conjunctio, assembly, union
Air		Puella, a girl, beautiful
Water		Rubeus, red, reddish
Fire		Acquisitio, obtaining, comprehended within
Earth		Carcer, a prison, bound
Air		Tristitia, sadness, damned, cross
Water		Laetitia, joy, laughing, healthy, bearded
Fire		Cauda Draconis, the lower threshold, going out
Earth		Caput Draconis, heart, upper threshold, entering
Fire		Fortuna minor, lesser fortune, aid, going out
Water		Via, way, journey

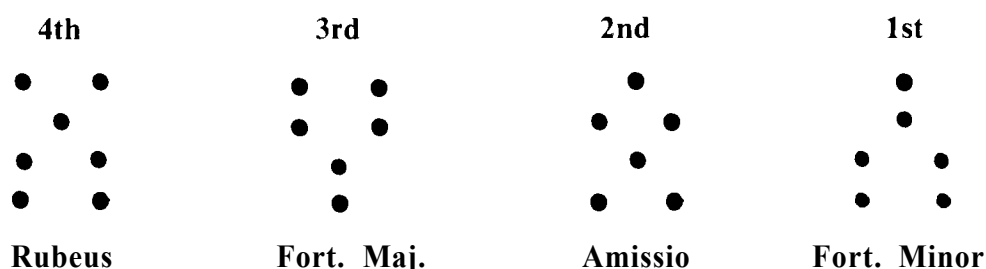
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A pencil is preferable to a pen for this task of tracing the dots. Otherwise, use a contemporary felt pen or marking pen which is ideal for this purpose. It is practically more convenient to draw or rule four lines across the paper beforehand to mark off the space for such four lines composing a Geomantic Figure as shown on the previous page.

The first four Geomantic figures formed directly from the 16 lines of points are called The Four Mothers. It is from them that the remaining figures necessary to complete the Geomantic scheme of direction are derived.

These should now be placed in a row from right to left, for the greater convenience of the necessary calculation though much practice may render this unnecessary. The first figure will be attributed to the South, the Second to the East, the Third to the North, and the Fourth to the West.

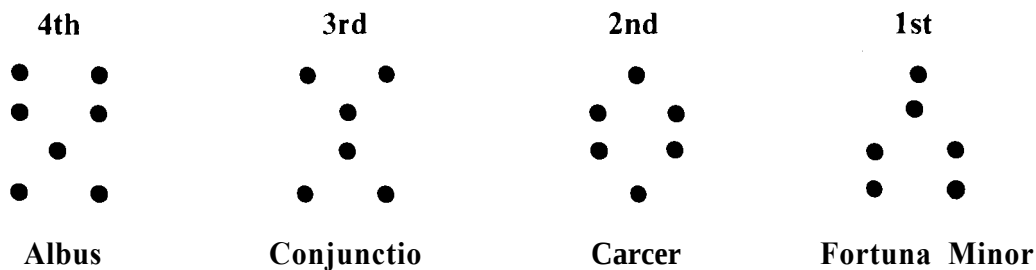
THE FOUR MOTHERS



From these Four Mothers, four resulting figures called the Four Daughters are now to be derived, thus: The uppermost points of the First Mother, will be the uppermost points of the First Daughter. The corresponding, that is the first line of, points of the Second Mother will be the second points of the First Daughter. The same line of points of the Third Mother will constitute the third points of the First Daughter. The same points of the Fourth Mother will be the fourth points of the First Daughter. **The same rule applies to all the figures.**

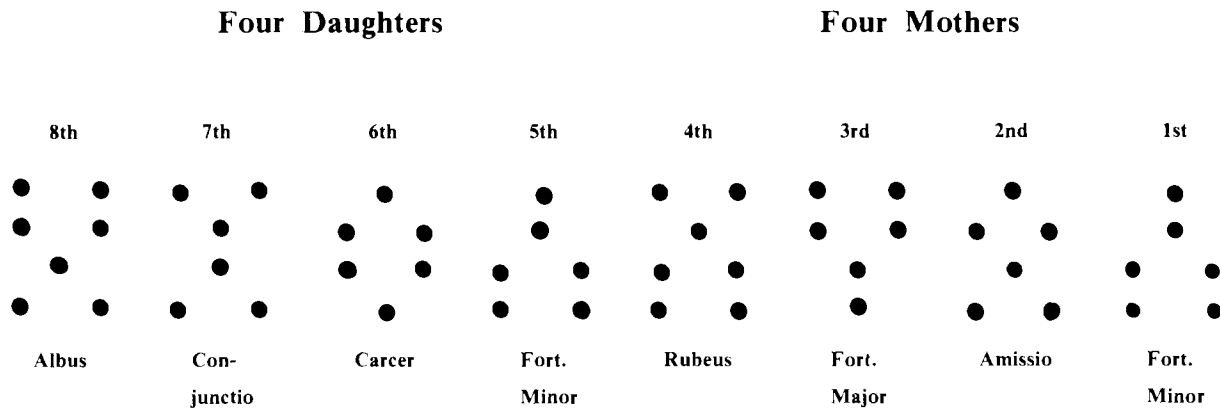
The second line of points of the four Mother figures will comprise the Second Daughter. The third line of points of the Four Mothers will comprise the Third Daughter, and the fourth line of points of the Four Mothers will comprise the Fourth Daughter and so on.

Applying the above rule throughout, the following will represent the Four Daughters:

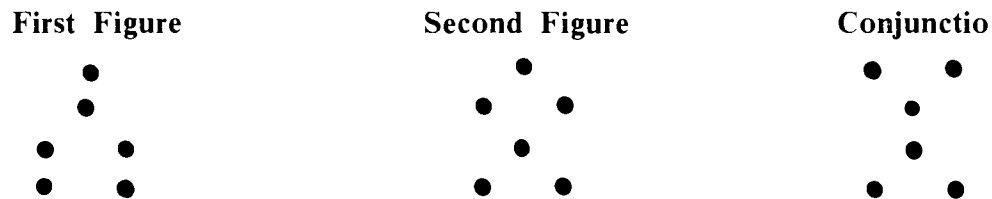


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These, again for the convenience of the beginner, are now to be placed on the left hand of the Four Mothers in a single line from right to left.

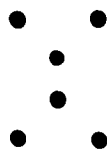


From these eight figures, four others are now to be calculated which may be called the **Four Resultants, or the Four Nephews**. These will be the 9th, 10th, 11th, and 12th figures of the whole scheme. The Ninth figure is formed from the points of the first and second figures compared together. The Tenth from the 3rd and 4th figures; the 11th from the 5th and 6th figures, the 12th from the 7th and 8th figures. The rule is to compare or add together the points of the corresponding lines. If, for instance, the first line of the First Mother consists of one point, and the first line of the Second Mother also consists of one point, these two are added together, and since they form an even number two points are marked down for the first line of the Resultant. If the added points are odd, only one point is marked for the resulting figure. The Ninth figure of Conjunctio is thus formed.



Now the first figure has one point at the top, the second figure has one point at the top -together they make two, an **even** number, thus making 2 points for the new figure. The first figure has one point on the second line, and the second figure has two points on the second line. Together they make three points, an **odd** number, therefore represented by one point in the new figure. The rest follow similarly and is represented again by the figure below.

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CONJUNCTIO

The other Resultants are calculated in precisely the same way:

Four Daughters

Four Mothers

8th	7th	6th	5th	4th	3rd	2nd	1st
Albus	Con- junctio	Carcer	Fort. Minor	Rubeus	Fort. Major	Amissio	Fort. Minor

In this way are yielded the four Resultants:

12th	11th	10th	9th
Rubeus	Acquisitio	Caput Drac.	Conjunctio

And thus the Twelve Principal Figures of the Geomantic scheme of Divination are completed. These again correspond to the 12 Astrological Houses of Heaven, with which they will later on be compared.

THREE

For the greater assistance of the Diviner in forming a judgment upon the general condition of the scheme of 12 figures thus far obtained, it is usual to deduce from them three other subsidiary figures. These three are of less importance than the twelve previous

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figures, and are not to be considered at all in the light of component figures of the scheme, but only as aids to the general judgment. These other figures are known as the Right Witness, Left Witness, and the Judge.

The two witnesses are without significance in the divination, except as they are the roots from which the figure known as the Judge is derived. The Right Witness is formed from the 9th and 10th figures by comparing the points in the manner before shown in the formation of the Resultants. That is the corresponding lines of points in the two figures are compared together, and the addition, whether odd or even, comprises the points of the Witness. The Left Witness represents the combination in a similar manner to the 11th and 12th figures. The Judge again is formed in precisely the same way from the Two Witnesses, and is therefore a synthesis of the whole figure.

If he be good, the figure is good and the judgment will be favourable; and vice versa. From the nature of the formation of the 15th figure, the Judge, it should always consist of an even number of points, and never of odd. That is, adding together the four lines of points, comprising the Judge, the result should be an even number. For if the Judge were a figure of odd points it would show that a mistake had been made somewhere in the calculation.

The Reconciler is a 16th figure sometimes used for aiding the Judgment by combining the Judge with the Figure in the Particular House signifying the thing demanded. Thus, in the preceding scheme, the Judge formed is Populus, and the Second Figure, being Amissio, their combination also yields Amissio.

In order to discover where The Part of Fortune will fall, add together all the points of the first twelve figures. Divide that number by twelve, and place the Part of Fortune with the figure answering to the remainder. If there is no remainder it will fall on the 12th figure. The Part of Fortune is a symbol of ready money, money in cash belonging to the Querent, and is of the greatest importance in all questions of money.

FOUR

The following is the signification of the 12 Houses of Heaven, in brief:

First House (Ascendant)

Life, health, querent, etc.

Second House

Money, property, personal worth.

Third House

Brothers, sisters, news, short journeys, etc.

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Fourth House

Father, landed property, inheritance. The grave, the end of matter.

Fifth House

Children, pleasure, feasts, speculation.

Sixth House

Servants, sickness, uncles and aunts, small animals.

Seventh House

Love, marriage, husband or wife. Partnerships and associations, public enemies, law suits.

Eighth House

Deaths, wills, legacies; pain, anxiety. Estate of deceased.

Ninth House

Long journeys, voyages. Science, religion, art, visions, and divinations.

Tenth House

Mother. Rank and honour, trade or profession, authority, employment, and worldly position generally.

Eleventh House

Friends, hopes and wishes.

Twelfth House

Sorrows, fears, punishments, secret enemies, hospitals or prisons, unseen dangers, restrictions.

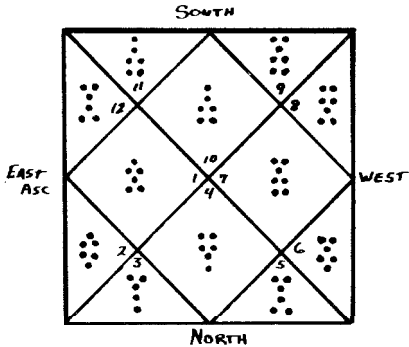
The Twelve figures of the Geomantic scheme as previously calculated are to be attributed to a map of the 12 houses of heaven to be placed therein thus:

The first figure goes in the 10th house.
The second figure goes in the 1st house.
The third figure goes in the 4th house.
The fourth figure goes in the 7th house.
The fifth figures goes in the 11th house.
The sixth figure goes in the 2nd house.
The seventh figure goes in the 5th house.
The eighth figure goes in the 8th house.
The ninth figure goes in the 12th house.
The tenth figure goes in the 3rd house.

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The eleventh figure goes in the 6th house.
The twelfth figure goes in the 9th house.

Thus the figures derived by the calculations provided in the example given previously would occupy a Geomantic map as follows:



There are a series of interpretations in the original texts based on the use of the Judge and Two Witnesses which I have omitted. To me they were found to be unreliable providing answers unrelated to the divination as indicated by the following interpretations. Clearly they are of mediaeval origin and are totally unrelated to modern situations.

Herein follows a set of general Tables of the Sixteen figures in the Twelve Houses for the better convenience of forming a general judgment of the Scheme. Under the head of each figure separately is given its general effect in whatever House of the Map of the Heavens it may be located. Thus, by taking the House signifying the end or result of the matter, the Fourth House, etc., and by noting what figures fall therein, the student may find by these tables the general effect in that position.

ACQUISITIO

Generally good for profit and gain.

Ascendant - Happy, success in all things.

Second House - Very prosperous.

Third House - Favour and riches.

Fourth House - Good fortune and success.

Fifth House - Good success.

Sixth House - Good, especially if it agrees with the 5th.

Seventh House - Reasonably good.

Eighth House - Rather good, but not very. The sick shall die.

Ninth House - Good in all demands.

Tenth House - Good in suits. Very prosperous.

Eleventh House - Good in all.

Twelfth House - Evil, pain and loss.

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AMISSIO

Good for loss of substance and sometimes for love; but very bad for gain.

Ascendant - Ill in all things but for prisoners.

Second House - Very ill for money, but good for love.

Third House - Ill end, except for quarrels.

Fourth House - Ill in all.

Fifth House - Evil except for agriculture.

Sixth House - Rather evil for love.

Seventh House - Very good for love, otherwise evil.

Eighth House - Excellent in all questions.

Ninth House - Evil in all things.

Tenth House - Evil except for favour with women.

Eleventh House - Good for love, otherwise bad.

Twelfth House - Evil in all things.

FORTUNA MAJOR

Good for gain in all things where a person has hopes to win.

Ascendant - Good save in secrecy.

Second House - Good except in sad things.

Third House - Good in all.

Fourth House - Good in all, but melancholy.

Fifth House - Very good in all things.

Sixth House - Very good except for debauchery.

Seventh House - Good in all.

Eighth House - Moderately good.

Ninth House - Very good.

Tenth House - Exceedingly good. Go to superiors.

Eleventh House - Very good.

Twelfth House - Good in all.

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FORTUNA MINOR

Good in any matter in which a person wishes to proceed quickly.

Ascendant - Speed in victory and in love, but choleric.

Second House - Very good.

Third House - Good, but wrathful.

Fourth House - Haste; rather evil except for peace.

Fifth House - Good in all things.

Sixth House - Medium in all.

Seventh House - Evil except for war or love.

Eighth House - Evil generally.

Ninth House - Good, but choleric.

Tenth House - Good, except for peace.

Eleventh House - Good, especially for love.

Twelfth House - Good, except for alteration, or for suing another.

LAETITIA

Good for joy, present or to come.

Ascendant - Good, except in war.

Second House - Sickly.

Third House - Ill.

Fourth House - Mainly good.

Fifth House - Excellent.

Sixth House - Evil generally.

Seventh House - Indifferent.

Eighth House - Evil generally.

Ninth House - Very good.

Tenth House - Good, rather in war than in peace.

Eleventh House - Good in all.

Twelfth House - Evil generally.

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TRISTITIA

Evil in almost all things.

Ascendant - Medium, but good for treasure and fortifying.

Second House - Medium, but good to fortify.

Third House - Evil in all.

Fourth House - Evil in all.

Fifth House - Very evil.

Sixth House - Evil, except for debauchery.

Seventh House - Evil for inheritance and magic only.

Eighth House - Evil, but in secrecy good.

Ninth House - Evil except for magic.

Tenth House - Evil except for fortifications.

Eleventh House - Evil in all.

Twelfth House - Evil. But good for magic and treasure.

PUELLA

Good in all demands, especially in those relating to women.

Ascendant - Good except in war.

Second House - Very good.

Third House - Good.

Fourth House - Indifferent.

Fifth House - Very good, but notice the aspects.

Sixth House - Good, but especially so for debauchery.

Seventh House - Good except for war.

Eighth House - Good.

Ninth House - Good for music. Otherwise only medium.

Tenth House - Good for peace.

Eleventh House - Good, and love of ladies.

Twelfth House - Good in all.

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PUER

Evil in most demands, except in those relating to War or Love.

Ascendant - Indifferent. Best in War.

Second House - Good, but with trouble.

Third House - Good fortune.

Fourth House - Evil, except in War and Love.

Fifth House - Medium good.

Sixth House - Medium.

Seventh House - Evil, save in War.

Eighth House - Evil, save for Love.

Ninth House - Evil except for War.

Tenth House - Rather evil. But good for Love and War.

Eleventh House - Most other things medium.

Twelfth House - Medium; good favour. Very good in all.

RUBEUS

Evil in all that is good and Good in all that is evil.

Ascendant - Destroy the figure if it falls here! It makes the judgment worthless.

Second House - Evil in all demands.

Third House - Evil except to let blood.

Fourth House - Evil except in War and Fire.

Fifth House - Evil save for love, and sowing seed.

Sixth House - Evil except for blood-letting.

Seventh House - Evil except for war and fire.

Eighth House - Evil.

Ninth House - Very evil.

Tenth House - Dissolute. Love, fire.

Eleventh House - Evil, except to let blood.

Twelfth House - Evil in all things.

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ALBUS

Good for profit and for entering into a place or undertaking.

Ascendant - Good for marriage. Mercurial. Peace.

Second House - Good in all.

Third House - Very good.

Fourth House - Very good except in War.

Fifth House - Good.

Sixth House - Good in all things.

Seventh House - Good except for War.

Eighth House - Good.

Ninth House - A messenger brings a letter.

Tenth House - Excellent in all.

Eleventh House - Very good.

Twelfth House - Marvellously good.

CONJUNCTIO

Good with good, or evil with evil. Recovery of things lost.

Ascendant - Good with good, evil with evil.

Second House - Commonly good.

Third House - Good fortune.

Fourth House - Good save for health; see the 8th.

Fifth House - Medium.

Sixth House - Good for immorality only.

Seventh House - Rather good.

Eighth House - Evil; death.

Ninth House - Medium good.

Tenth House - For love; good. For sickness, evil.

Eleventh House - Good in all.

Twelfth House - Medium. Bad for prisoners.

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CARCER

Generally evil. Delay, binding, bar, restriction.

Ascendant - Evil except to fortify a place.

Second House - Good in Saturnine questions; else evil.

Third House - Evil.

Fourth House - Good only for melancholy.

Fifth House - Receive a letter within three days. Evil.

Sixth House - Very evil.

Seventh House - Evil.

Eighth House - Very evil.

Ninth House - Evil in all.

Tenth House - Evil save for hidden treasure.

Eleventh House - Much anxiety.

Twelfth House - Rather good.

CAPUT DRACONIS

Good with evil; evil with evil. Gives a good issue for gain.

Ascendant - Good in all things.

Second House - Good.

Third House - Very good.

Fourth House - Good save in war.

Fifth House - Very good.

Sixth House - Good for immorality only.

Seventh House - Good especially for peace.

Eighth House - Good.

Ninth House - Very good.

Tenth House - Good in all.

Eleventh House - Good for the church and ecclesiastical gain.

Twelfth House - Not very good.

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CAUDA DRACONIS

Good with evil, and evil with good. Good for loss, and for passing out of an affair.

Ascendant - Destroy figure if it falls here! Makes judgment worthless.

Second House - Very evil.

Third House - Evil in all.

Fourth House - Good especially for conclusion of the matter.

Fifth House - Very evil.

Sixth House - Rather good.

Seventh House - Evil, war, and fire.

Eighth House - No good, except for magic.

Ninth House - Good for science only. Bad for journeys. Robbery.

Tenth House - Evil save in works of fire.

Eleventh House - Evil save for favours.

Twelfth House - Rather good.

VIA

Injurious to the goodness of other figures generally, but good for journeys and voyages.

Ascendant - Evil except for prison.

Second House - Indifferent.

Third House - Very good in all.

Fourth House - Good in all save love.

Fifth House - Voyages good.

Sixth House - Evil.

Seventh House - Rather good, especially for voyages.

Eighth House - Evil.

Ninth House - Indifferent. Good for journeys.

Tenth House - Good.

Eleventh House - Very good.

Twelfth House - Excellent.

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POPULUS

Sometimes good and sometimes bad; good with good, and evil with evil.

Ascendant - Good for marriage.

Second House - Medium good.

Third House - Rather good than bad.

Fourth House - Good in all but love.

Fifth House - Good in most things.

Sixth House - Good.

Seventh House - In war good; else medium.

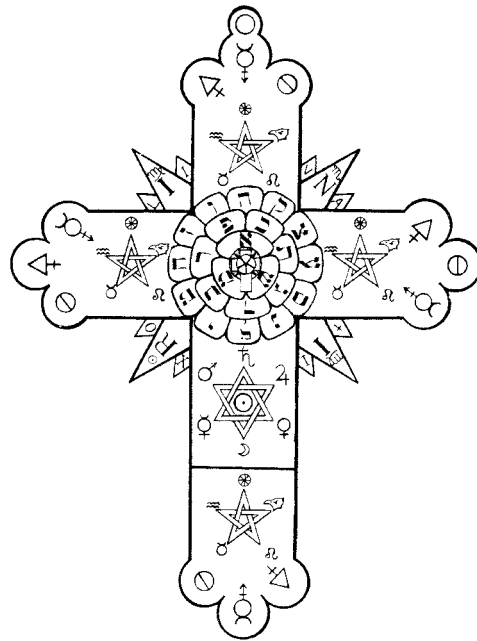
Eighth House - Evil.

Ninth House - Look for letters.

Tenth House - Good.

Eleventh House - Good in all.

Twelfth House - Very evil.



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SIX

By essential dignity is meant the strength of a Figure when found in a particular House. A figure is, therefore, strongest when in what is called its house, very strong when in its exaltation, strong in its Triplicity, very weak in its Fall; weakest of all in its Detriment. A figure is in its Fall when in a House opposite to that of its Exaltation, and in its Detriment when opposite to its own house.

The Geomantic figures, being attributed to the planets and Signs, are dignified according to the rules which obtain in Astrology. That is to say they follow the dignities of their ruling Planets, considering the Twelve Houses of the scheme as answering to the Twelve Signs. Thus, the Ascendant or First House answers to Aries, the Second House to Taurus, the Third House to Gemini, and so on to the Twelfth answering to Pisces. Therefore the figures of Mars will be strong in the First House, but weak in the Seventh House, and so forth.

TABLE OF DIGNITIES

Sign	Element	Ruler	Exaltation	Fall	Detriment	Strong
Aries	Fire	Mars	Sun	Saturn	Venus	Jupiter
Taurus	Earth	Venus	Luna	--	Mars	Jupiter
Gemini	Air	Mercury	--	--	Jupiter	Saturn
Cancer	Water	Luna	Jupiter	Mars	Saturn	Mercury
Leo	Fire	Sun	--	--	Saturn	Mars
Virgo	Earth	Mercury	Mercury	Venus	Jupiter	Saturn
Libra	Air	Venus	Saturn	Sun	Mars	Jupiter
Scorpio	Water	Mars	--	Luna	Venus	Sun
Sagittarius	Fire	Jupiter	--	--	Mercury	Venus
Capricorn	Earth	Saturn	Mars	Jupiter	Luna	Mercury
Aquarius	Air	Saturn	--	--	Sun	--
Pisces	Water	Jupiter	Venus	Mercury	Mercury	--

Caput Draconis is strong in the dignities of Jupiter and Venus.

Cauda Draconis is strong in the dignities of Saturn and Mars.

NOTES

The following notes were abstracted from a paper on Geomancy circulated in the A.O., which was the name given to the renewed Golden Dawn by Mathers years after the revolt. In it, the statement is made that it was compiled by S.R.M.D. from ancient treatises: 1) *Ye Geomancie of Maisrer Christopher Catton*; a very old work in black letters. 2) *The Theomagia* by John Heydon (17th century). 3) And the *Geomancia Astronomica* of Gerardus CAMBRENSIS or Cremonensis.)

In each set of four lines of print, the First or Top line is attributed to the element FIRE (as

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being the most subtle element), the second line to the Air (the next in lightness), the third to the Water (more heavy), and the fourth and lowest line to Earth (the heaviest of all).

Further that each set of Four points signifieth an element, thus:

The first Four Lines signify FIRE; the second Four the element AIR; the third Four lines the element of WATER; and the fourth Four lines the element of EARTH.

In Geomancy there are three points which may tend a little to confuse the Practicus: (a) Why the Names and Seals of the SPIRITS of the Planets are employed instead of those of the INTELLIGENCES, the former being said to be more Evil in nature, and the latter More Good. (b) This being so, why the names and sigils of the Archangels of the Zodiacal Signs, purely Good in Nature, should be also employed; and instead of those of either the Angels, or Assistant Angels of the Zodiac. (c) There being 16 figures of Geomancy, and these under the 12 Signs, how are the 4 extra to be attributed in this classification.

(a) Geomancy being a form of Divination especially attributed to the Element of Earth, and therefore more purely Terrestrial in operation, the Spirits and their Characters are more naturally appropriate hereto than the Intelligences, as representing the more weighty and automatic force of the Planetary Ray in its action upon the Earth. Also the Sigils employed in Geomancy are different from those of the same Spirits when taken from the Kameas of the Planets, and this to affirm their more specialized action in this Art.

(b) The reason of the employment of such powerful Names as those of Malchidael, etc., is to bring a strong aiding Force of Good into the Operation, again specialized by the Sigils used in this connection.

(c) The 12 Governors of the 12 Zodiacal Ideas or Figures, have power over the face of the Earth in their Figures and Places, but the 4 extra which be Fortuna Minor, Via, Caput Draconis and Cauda Draconis, also naturally have reference to the Four Winds and their Genii; a fortunate phase of the Moon (especially at Full) aspecting, is Good.

Gerardus Cremonensis sayeth: But you must always take heed, that you do not make a Question in a Rainy, very Stormy, cloudy, or very Windy Season; that is when the Elements be Angry; or when thou thyself art angry, or thy mind over-busied with many affairs; nor for tempters nor deriders, neither renew nor reiterate the same question again under the same Figure or Form; for that is Error.

YE COMPANIE OF HOUSES - From the *Geomancie* of Maister Christopher Cattan. When ye doe find a Good Figure in a good House, it is double Good, because the House is Good and the Figure also; and it signifieth that without any doubt the Querent shall obtain his Demand. By the like reason if ye find an Ill figure in an Ill House it is very Ill for the Querent. But if ye find a Good Figure in an Ill House, it Signifieth Good to the Querent but it will not continue, but taketh away part of the Malice of the House. In like case if ye find an Ill figure in a Good House, it taketh away the Malice of the Figure, for he would do harm, but he cannot; yet keeping back always the Good that it come not to the Querent.

By "Ill House" is meant that which in a Question shews persons or things opposed to the

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Querent or to his interest in the Question, as in a Lawsuit, The House shewing his Opponent; in a case of Sickness, the 6th and 8th would be hostile. "Good Houses" would be those shewing Aid etc. We might in a general sense consider the 6th, and 8th, (death) and the 12th (Fears, prison, private enemies), "Ill House" by Nature.

The "Companie of the Houses" is after three manners: SIMPLE, SEMI SIMPLE, and COMPOUND. And the House be classed in Pairs, thus: the Second House is always the Companion of the First; the Fourth of the Third; the Sixth of the Fifth, and so on.

The COMPANIE SIMPLE is when the same Figure is repeated in both Houses of any of the "Pairs." Thus in our Scheme, VIA is repeated in the PAIR formed by the Ascendant and the Second House and they are therefore in COMPANY together. In this case shew that the indecision of the querent re-acts on his business. But though Caput Draconis is repeated in the Fourth and Fifth houses which be next each other, there is no COMPANY, for they belong to different pairs, the Fourth house being the Companion of the Third and not of the Fifth, and the latter being Company to the Sixth and not to the Fourth. And with regard to Persons, the COMPANION Figure will shew the COMPANIONS or Associates of a Person in question, as also will the COMPANION House. Good Figures in COMPANY show much Good, and as well in the Present as in the time to come; and Evil Figures the reverse. For also the First House (of a Pair) sheweth the Time Present, and the Second the Time to Come.

The COMPANY DEMI SIMPLE is when the Figures in the Two Houses forming a Pair be not identical, but be under the same Planetary Ruler as Acquisitio and Laetitia which be both under Jupiter and Hismael, Fortuna Major and Minor under the Sun, Puella and Amissio under Venus, etc.

The COMPANY COMPOUND is when the Points of the Two Figures be the exact complementary contrary one of the other in arrangement as Puer and Puella, Albus and Rubeus, Acquisitio and Amissio, Laetitia and Tristitia, etc. A Reconciler figure is then formed from them in the same way that the Judge is calculated from the Two Witnesses, and according as this Figure is harmonized with such and Good, so is the nature of this "Company Compound," but if discordant and evil so is this form of COMPANY.

There is also yet another kind of COMPANY which is that of the uppermost Line of the Two Figures in the Pair of Houses. If this uppermost line in both cases be odd or even, there is COMPANY, and as in the case of the COMPANY COMPOUND, a Reconciler Figure is formed and the case judged as in the last paragraph. But if the top line of the one be odd and the other be even there is no COMPANY between those Figures. In our Scheme Tristitia is in the Third and Caput in the Fourth House, and as the top line of each has even points there is COMPANY between them. The Reconciler Figure will be Conjunctio, which is Harmonious with Both and is an argument of Good being signified thereby.

The reference in the above to "our scheme" only means that Mathers had set up a divination in full, with its complete interpretation. I have not included it here because it would be redundant; one is already included in this text.

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SEVEN

Remember always that if the figures Rubeus or Cauda Draconis fall in the Ascendant, or first house, the figure is not fit for Judgment and should be destroyed without consideration. Another figure for the question should not be erected before at least two hours have elapsed.

Your figure being thoroughly arranged as on a Map of the heavens, as previously shown, note first to what House the demand belongs. Then look for the Witnesses and the Judge, as to whether the latter is favourable or otherwise, and in what particular way.

Note next what Figure falls in the House required. Also whether it passes or springs - that is whether it is also present in any other House or Houses. These should also be considered as for example in a question of money stolen, if the figure in the second House be also found in the sixth House, it might also show that the thief was a servant in the house.

Then look in the Table of Figures in the Houses and see what the Figure signifies in the special House under consideration. Put this down also. Then look in the Table for the strength of the figures in that House. Following this, apply the astrological rule of aspects between houses, noting what houses are Sextile, Quintile, Square. Trine, etc. Write the "Good" on one side and the "Evil" on the other, noting also whether these figures also are "strong" or "weak," "friendly" or "unfriendly" in nature to the figure in the House required. Note that in looking up the aspects between houses, there are two directions, Dexter and Sinister. The Dexter aspect is that which is contrary to the natural succession of the houses; the Sinister is the reverse. The Dexter aspect is more powerful than the Sinister.

Then add the meaning of the figure in the Fourth House, which will signify the end of the matter. It may also assist you to form a Reconciler Figure from the Figure in the house required and the Judge, noting what figure results and whether it harmonises with either or both by nature. Now consider all you have written down, and according to the balance of "good" and "evil" therein form your final judgment.

Consider also in "money" matters where the Part of Fortune falls.

For example, let us consider the figure previously set up and form a judgment for "Loss of money in business" therefrom.

Populus is the Judge, and we find that in questions of money, which concern the Second House, it signifies "medium good." The question as a whole is of the nature of the Second House, where we find Carcer. We then discover that Carcer here is "evil," as showing obstacles and delays. The Part of Fortune is in the Ascendant with Amissio, signifying loss through Querent's own mistake, and loss through Querent's self.

The Figure of Amissio springs into no other house, therefore this does not affect the question. "Carcer" in the Second House is neither "strong" nor "weak" its strength for evil is medium. The figures Sextile and Trine of the Second are Conjunctio, Fortuna Major, Fortuna Minor, and Acquisitio, all "good" figures, helping the matter and "friendly" in nature. This signifies well intentioned help of friends. The figures square and opposition of

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the Second are Fortuna Minor, Conjunctio, Albus which are not hostile to Carcer. therefore showing "opposition not great."

The figure in the Fourth House is Fortuna Major which shows a good end but with anxiety. Let us now form a Reconciler between the figure of the Second House which is Carcer and the Judge, Populus, which produces Carcer again, a sympathetic figure, but noting delay, but helping the Querent's wishes. Now let us add all these together:

- 1. Medium.**
- 2. Evil and Obstacles, delay.**
- 3. Loss through querent's self.**
- 4. Strength for evil, medium only.**
- 5. Well-intentioned aid of friends.**
- 6. Not much opposition from enemies.**
- 7. Ending good; but with anxiety.**
- 8. Delay, but helping Querent's wishes.**

And we can formulate the final judgment. That the Querent's loss in business has been principally owing to his own mismanagement. That he will have a long and hard struggle, but will meet with help from friends. That his obstacles will gradually give way, and that after much anxiety he will eventually recoup himself from his former losses.

SUMMARY OF STAGES IN GEOMANTIC DIVINATION

1. If Rubeus or Cauda Draconis in Ascendant destroy the figure.
2. Note the House to which the question belongs. See if the figure there springs into another house.
3. Form the Judge from the two witnesses.
4. Part of Fortune that is, if a money question.
5. See if Figure in House concerned is "strong" or "weak." If it pass or spring into any other house.
6. See figures Sextile and Trine, Square and Opposition.
7. Friendly or unfriendly.
8. Note the figure in Fourth House, signifying the end or outcome.
9. Form the Reconciler from Judge and the figure in House to which the demand appertains.

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SKRYING

By

V.H. FRATER A.M.A.G.

I would like to deal with a topic that is considered to be at the heart of the magical system. Crowley for example, whose contribution to the subject can hardly be called minimal, considers the Body of Light technique of prime importance. In fact, he has formulated Liber Samekh, one of the most significant of the rituals of his own Order dealing with the knowledge and conversation of the Holy Guardian Angel, around the Body of Light technique. There can be no possibility of performing this ritual without considerable skill in this art. In the Golden Dawn itself, many of the primary magical skills, if not wholly dependent on this skill, at least need to bring it into play for those skills to become effective. For example, in Tarot divination, you will often find the advice given by Mathers to use clairvoyance to divine the significance of any one card. It must be added here that clairvoyance, in the Order sense of the term meant seeing with the inner eye, the eyes of the Body of Light. Furthermore, most of the Enochian system, the crown and jewel and synthesis of all the Golden Dawn teaching, devolves upon the Body of Light Technique for full use of the system.

The discussion of this topic must revolve around three different headings:

- 1. The Order method, sometimes referred to as Tattwa vision, or skrying in the spirit vision.**
- 2. The Inner Guide Meditation of Edwin Steinbrecher, now achieving considerable popularity.**
- 3. Aleister Crowley's method, previously referred to as the Body of Light Technique.**

1. This method is described in several places in the Order teaching. For example, in the paper entitled "Man, the Microcosm" it is described at some length. Then there is a so-called flying roll where the description covers some several pages. Here and there in many other documents, it is further described.

"The subject of clairvoyance must always be in the highest degree interesting to all who are aspiring after adeptship even in its lowest grades...We frequently meet with two opposite attitudes towards the subject, both in the outer world and amongst our junior members. Both these attitudes are hindrances to its proper study, and therefore I shall preface my remarks by a few words concerning each of them." (I should interpolate here that these remarks were made by G.H. Frater Felkins.)

"The first is fear of clairvoyance, and the second is a disproportionate estimate of its value.

"Both of these attitudes arise from a misunderstanding of its true character. People imagine that somehow the power of clairvoyance is obtained secondhand from the powers of evil; or

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that its exercise will bring those who practice it under their influence. Or, on the other hand, they imagine that the power of clairvoyance will save them a great deal of trouble, and give them a short and easy path to the information and guidance they desire, in fact, that these may almost be attained at will. Nay more, would such a power not fully satisfy that curiosity which is one of the pitfalls of the superficial student?

"The properly trained clairvoyant need have no fear that he will thereby expose himself to the powers of evil. It is the **untrained natural** clairvoyant who is in danger. Training will give him knowledge, discipline and protection, such as will protect him from the onslaughts of the averse powers.

"On the other hand, let him who desires to save himself trouble and to gain knowledge to which he has no claim, be very well assured that only 'in the sweat of his brow' can he obtain this power and exercise it in security. And that he who seeks to gratify his curiosity will either be mortified by disappointment or distressed by discoveries he would much prefer not to have made. Trained, humble, and reverent clairvoyance is a great gift, opening up new worlds and deeper truths, lifting us out of ourselves into the great inpouring and outpouring of the heart of God."

Most of the following quotations are from a rather lengthy flying roll, #11 actually, written by G.H. Frater D.D.C.F. on clairvoyance. "We pass through life affecting others, and being affected by others through these akashic envelopes that surround us --- so that when we close the eyes of the body and senses upon the material world, we first apprehend by interior vision the essences of our own and contiguous natures. This perception of our own environment is a source of error to the beginner in clairvoyance. He believes himself to have gone away and to see elsewhere, but he may be among only the confused images of his own aura."

"An old name of clairvoyance, in our ancient manuscripts was 'skrying in the spirit vision;' becoming a 'skryer' was not simply becoming a seer, but one who descries what he **seeks**, not only the impassive receiver of visions beyond control or definition.

"When one stands in common life in the kingdom of Malkuth, there is but little confusion of sight, but when one voluntarily leaves the dead level of materialism and passes up the path of Tau towards Yesod, then there is a confusion of lights. One comes within the scope of the crossing and reflected and coloured rays of the Qesheth, the rainbow of colours spread over the earth. Here then we require instruction and guidance to avoid confusion and folly. And yet this stage must be passed through -- to go higher.

"Beyond Yesod you enter the path of Samekh, the strait and narrow path which leads to truly spiritual regions of perception. This is attained by the process called rising in the planes.

"Our subject falls most conveniently into three heads, which are however closely related, and the three forms or stages pass one into the other.

"1. Clairvoyance. Descrying in the spirit vision.

"2. Astral projection. Traveling in the spirit vision.

"3. Rising in the planes.

"It is well to commence (1) by means of a symbol, such as a drawing, or coloured diagram. related in design, form and colour to the subject chosen for study. The simple and compound Tattwa emblems are suitable for this purpose. It is better for them not to be in the complementary

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"flashing" colours for this purpose as though more powerful, they are also more exhausting to the student. The symbol should be of convenient size, for the eye to take it in at a glance, and large enough not to require too close an application of sight to realize the details... (The Tattwa scheme is nearly the same as our queen scale of colour applied to the Sephirotic colours in the Minutum Mundum diagram)... To use the symbol for clairvoyance, place it before you, as on a table, place the hands beside it, or hold it up with both hands, then, with the utmost concentration, gaze at it, comprehend it, formulate its meaning and relations. When the mind is steady upon it, close the eyes and continue the meditation. Let the conception still remain before you. Keep up the design, form and colour in the akashic aura, as clearly as they appeared in material form to the outward seeing. Transfer the vital effort from the optic nerve to the mental perception, or **thought seeing** as distinct from seeing with the eye. Let one form of apprehension glide on with the other -- produce the reality of the dream vision, by positive will in the waking state. All this will be possible only if the mind is steady, clear and undisturbed, and the will powerful. It cannot lead to success if you are in an unsuitable state of anxiety, fear, indignation, trouble or anticipation. You must procure peace, solitude and leisure, and you must banish all disturbing influences.

"Above all, never attempt these magic arts if there be any resentment in the mind, anger, or any evil passion. If you do, the more you succeed, the greater will be the evil that will follow for yourself.

"With the conditions favourable, the process may be continued and this, by means of introducing into the consciousness and by formulating into sound, the highest divine names connected therewith. This invocation produces and harmonizes currents of spiritual force in sympathy with your object. Then follow with the sacred names of archangelic and angelic import, producing them mentally, visually and by voice."

However casually this may have been stated, nonetheless this is the essence of the difference between the Golden Dawn method and that of the inner guide meditation. I shall have more to say about this when this particular method is being discussed, but nonetheless it should be emphasized right here. The reader should have noticed that in one of the obligations that the initiate into the Order has assumed there is the statement that no matter what type of magical operation he proposes to engage in, he will always invoke the highest divine names within his purview. In this way, his steps will be guided in the right direction and all harm thus avoided. In a major sense this is one of the greatest differences between the initiated and profane points of view. It holds good in all occult matters -- from so apparently a prosaic undertaking as divining by means of geomancy to invoking one's higher and divine genius. It means placing one's workings and one's goal in the hands of the divine -- no matter how one defines the latter.

Now we can return to the long quotation about clairvoyance by Mathers: "Then, maintaining your abstraction from your surroundings, and still concentrating upon the symbol and its correlated ideas, you are to seek a perception of a scene, panorama, or view of a place. This may also be brought on by a sense of tearing open, as a curtain is drawn aside and seeing the 'within' of the symbol before you. As the scene dawns upon you, particularize the details,

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and seek around for objects and then for beings, entities and persons -- attract their attention, call mentally to them by suitable titles and courtesies, and by proper and appropriate signs and symbols, such as the signs of the grades, pentagrams, hexagrams and sigils, etc."

Again, let me call attention to this statement as being one of overwhelming significance and importance. It is another one of those differences between an initiated and a profane point of view or technique. All the correspondences that the student has been obliged to learn and memorize before he even attempts this kind of training now come into use. They are the means whereby he attempts 'to test the spirits, whether they be of god or the devil.' If the student has elected to travel upon the path of Saturn leading from Malkuth to Yesod and feels that somehow all is not going well, and because of that makes the invoking or banishing hexagrams of Saturn, even drawing in the air before him the astrological symbol of Saturn and the Hebrew letter Tau to which this path is attributed, he will find that there will be changes in the visual environment in which he finds himself. The tracing of the appropriate symbols and the vibration of the appropriate divine names eliminates all those things which have no place in vision. Thus the details which may represent delusion and deception are banished from the scene enabling him to proceed safely with his mission of investigation, etc.

"Test them by divine and angelic names, observing their attitude and responses thereto. Thus losing sight of the symbol you see its inwardness, perceive things as in a mirror by reflection. In this form of descrying, note that you see objects reversed, as to right and left, for which suitable allowance must be made. You project, in this process, part of your own nerve and spirit force upon the symbol, and by this you attract and attach to it more akashic force from the environment, hence the results obtained. If, instead of this simple spirit vision, a ray of yourself is sent and actually goes to a place (astral projection) there is not necessarily the sense of reversal of objects.

"In using symbols it is necessary to avoid self hypnotization. for this occurrence would dispose you to mediumship, and to be the playground of forces you must control and not permit to control you. For this reason, partly, it is well not to have the symbol too small. It is of advantage to pursue these researches with the aid of the presence before you of the four magical implements, and even to hold the one suitable to the investigation. If you enter upon the spirit vision without a symbol you proceed by a mental symbol imagined in the astral light. This is not a wise proceeding for learners because it opens the door to other astral effects. You create a vortex into which other astral influences are drawn and hence confusion and mischief may result.

"The process of working by a small symbol placed upon the forehead or elsewhere is not wholly good either. It is more liable to derange the brain circulation and cause mental illusion and disturbance, headache and nervous exhaustion than the first method.

"In using symbols placed before you, it is a useful addition to provide a large circular or square tablet, around which are placed divine names etc., related to the elements, and to the cardinal points. Then after duly arranging this with respect to the compass, place your symbol upon and within this frame.

"Astral projection, although from one point of view a development of clairvoyance, yet is from another quite distinct. In astral projection, the adept emits from his ego a perceptible

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ray of his identity, and by cultured and trained will, sends it to travel to the place desired, focusses it there, sees there, directly and not by reflection, perceives its bodily home, and re-enters it.

"In this traveling of the spirit, the process may be caused to start also by the symbol as before, or by will alone. But in any event the divine names should be used and relied upon. If the ray be emitted, and you succeed in this traveling to the place, you perceive a different result to that of the clairvoyant, mirror-like vision, scenes and things instead of being like a picture, have the third dimension, solidity. They stand out first like a bas relief, then you see as from a balloon, as it is said, by a bird's eye view. You feel free to go to the place, to descend upon it, to step out upon the scene and to be an actor there.

"Having attained success in projection you should practice the method when opportunity offers, and having passed to any place, should make efforts -- and if you will -- success will follow -- to pass through all elements, water and earth as well as through air. Practice will enable you to fly through air either quickly or slowly as willed, and to swim through water, or pass through earth and through fire fearlessly with the aid of the divine names, in this astral projection."

Once again, Mathers is stressing the initiated viewpoint, the vibration of the divine names in order to achieve one's ends and to get to where one wishes to go without undue opposition or difficulty. He stresses this as often as possible to ensure that the idea is driven home, and that the method be used on all possible occasions. The above section also stresses the use of the magical implements in all such undertakings -- implements which have been made and charged and consecrated by the student himself for use in just such circumstances. It is only when these basic rules are not scrupulously and faithfully followed that some mishap or disaster may occur. Crowley's method, which is really that of the Order, follows this procedure -- Steinbrecher's does not.

"Seek then the forms and persons of the place or of the plane you read, seek converse with them, by voice, word, letter and symbol, and claim admission, etc. by signs and by invocation. Every figure is to be tried and tested, whether he be as he appears or whether a delusory and deluding embodied power. It may be too that your travel is not real, and that you are wandering in your own environment, and are misled by memory, etc. hence you might be deceiving yourself by your own reminiscences.

"Try all beings, and if offered favours or initiation by any, try and test them by the divine names and forces. And ever remember your own adept obligation and your allegiance to it, to your own higher self, and to the great angel Hua, before whom you stood fastened to the cross of suffering, and to whom you pledged your obedience.

"This old proverb enshrines a great truth, as many of them do. 'Believe thyself there and thou art there.'

"Rising in the planes is a spiritual process after spiritual conceptions and higher aims; by concentration and contemplation of the divine, you formulate a Tree of Life passing from you to the spiritual realms above and beyond you. Picture to yourself that you stand in Malkuth-- then by the use of the divine names and aspirations you strive upward by the path of Tau toward

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Yesod, neglecting the crossing rays which attract you as you pass up. Look upwards to the divine light shining down from Kether upon you. From Yesod leads up the path of Temperance, Samekh; the arrow cleaving upward leads the way to Tiphareth, the great central sun of sacred power.

"Invoke the great angel Hua, and conceive yourself as standing fastened to the cross of suffering, carefully vibrating the holy names allied to your position, and so may the mental vision attain unto higher planes.

"There are three special tendencies to error and illusion which assail the adept in these studies. They are: memory, imagination and actual sight. These elements of doubt are to be avoided by the vibration of divine names, and by the letters and titles of the 'lords who wander' -- the planetary forces represented by the several double letters of the Hebrew Alphabet.

"If the memory entice thee astray, apply for help to Saturn, whose Tarot title is 'the great one of the night of time,' formulate the Hebrew letter Tau in whiteness.

"If the vision change or disappear, your memory has falsified your efforts. If imagination cheat thee, use the Hebrew letter Caph for the forces of Jupiter named 'lord of the forces of life.' If the deception be of lying -- intellectual untruth, appeal to the force of Mercury by the Hebrew letter Beth. If the trouble be of wavering of mind, use the Hebrew letter Gimel for the Moon. If the enticement of pleasure be the error, then use the Hebrew letter Daleth as an aid. Use the Hebrew letter Peh for Mars to coerce sense of anger and violence. Use the Hebrew letter Resh for the sun to coerce sense of haughtiness and vanity.

"Never attempt any of these divine processes when at all influenced by passion or anger or fear. Leave off if desire of sleep approach. Never force a mind disinclined. Balance the Mem and Shin of your nature and mind, so as to leave Aleph like a gentle flame rising softly between them.

"You must do all these things by yourself alone. No one can make you nor take you. Do not try to make, or take others. You may only point out the path and guide, but must not help others.

"A strong person can galvanize a weak one, but its effect is only a temporary folly, doing good neither to the strong nor to the weak. Only offer guidance to those who are making necessary efforts of themselves. Do not assist a negligent pupil, nor encourage one whose desire is not in the work.

"This rule is open to some alteration when, passing from our mystic studies, you refer to the worldly guidance of childhood. A parent is in a special position, and has a natural duty incumbent upon him or her to train, guide and protect a child.

"Still, even here, do protect and lead, but do not 'obsess' a child; don't override by your peculiar personal predilections all the personal aims of the offspring. A man's ideal of true propriety is often himself, and his idea of doing good to a child is to make it like himself. Although this father may be a good man, his form of goodness is not to be made a universal type, and there are many other forms equally existing, and equally fit to exist, and any attempt to dictate too closely a child's 'thought life' may, while failing of success, yet warp aside from the truth what would otherwise pass into a good path, through its own peculiar avenue."

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"It is well to make all symbols for clairvoyant use yourself. Otherwise, to obtain a purely individual result, you have to banish the influence of him who made them.

"It is best to do high clairvoyance alone, or only with others of the utmost purity, and in whom you have the utmost confidence.

"If more than one is attempting in concert the same process, there is the source of error that there becomes formed in the astral light a complex symbol, and struggle ensues as to who shall lead the direction of the currents. When two sit together, as in the vault, they should be balanced. And so with three. For two, one each side of the Pastos or one at each end, for three assume the position of the angles of a triangle, say one at head of Pastos, one at the right and at the left hand of the form of Christian Rosy Cross."

Example: The V.H. Soror V.N.R. 6-5 sat at a table, robed, and took a Tattwa card coloured symbol (Tejas -- Akasha) an erect red triangle upon which is a dark violet or black egg shaped centre. She placed her hands beside her side, or held it in turns before the eyes (held the magic fire wand). Gazed and contemplated and considered as the symbol grew before her, so enlarged and filled the place, that she seemed to pass into it, or into a vast triangle of flame. She realizes that she is in the presence of a desert of sand, harsh, dry and hot.

Thinks of, and vibrates Elohim. Action seems set up, increase of heat and light. Passing through the symbol and scene, she seems to arrive and descend there, feels the hot dry sand -- perceives a small pyramid in the distance. Wills to rise up and fly through air to it, descends beside it, passes around, sees a small square door on each side. Vibrates -- Elohim, Michael, Aral, Seraph, Darom, Ash.

Stamps five times, figure appears at an entrance, stamps again five times and vibrates Seraphiel. A warrior figure leads out a procession of guards, she asks for his seal, he shows a complex symbol of four triangles around a central emblem? Deceptive, draw Beth before him -- he appears terrified. Withdraw symbol, he is courteous, ask him about pyramid. He says they conduct ceremonies there. She seeks admission, gives sign of 0-0 grade. There is a sense of opposition. Gives sign of 1-10; this appears to suffice. But he gives signs of adeptship. Guards kneel before her and she passes in. Dazzling light, as in a temple. An altar in the midst, kneeling figures surround it, there is a dais beyond and many figures upon it. They seem to be elementals of a fiery nature. She sees a pentagram, puts a Leo into it, thanks the figure who conducts her. Wills to pass through the pyramid, finds herself out amid the sand. Wills her return. Returns, perceiving her body in robes seated in the second order hall.

Another instance of such visionary experience I recorded many years ago in an essay now published under the title of *The Foundations of Practical Magic* -- the essay itself being entitled *The Art and Meaning of Magic*. It was a Tattwa Vision of dealing with the 32nd path on the Tree of Life. "We marched down the wide indigo road. There was a cloudy night sky -- no stars. The road was raised above the general level of the ground. There was a canal each side beyond which we could see the lights of what appeared to be a large city. We went on like this for a long way, but then I noticed in the distance a tiny figure of a woman, like a miniature -- she seemed to be naked, but as she drew near, I saw a scarf floating round her. She had a crown of stars on her head and in her hands were two wands. She came towards us very

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quickly, and I gazed fascinatedly at a string of pearls reaching from her neck to her knees -- and gazing, found that we had passed through the circle of pearls, and she had disappeared.

'Now the sky is clear and full of stars...the moon, a great yellow harvest moon, rises slowly up the sky to a full arch... and we saw three moonbeams shining on the high purple walls of a city...we did not delay to look about, but marched quickly to the centre of the city, to an open space, in the midst of which was a round temple like a ball of silver. It was approached by nine steps, and rested on a silver platform. It had four doors. Before each was a large angel with silver wings...inside, we were in a very airy place. Light breezes lifted our clothes and our hair -- the interior was very white and clear silvery -- no colours. Suspended in the centre was a great globe, like the moon itself...while we looked we saw that the globe was not suspended in the air; it rested on immense cupped hands. We followed the arms up and saw, far up near the roof, deep dark eyes looking down, dark like the night sky, and a voice said..."

2. Simplicity itself is the keyword to the method described by Edwin Steinbrecher. He is an astrologer, well-versed in associated subjects, such as tarot, alchemy, qabalah, etc., and underwent a lengthy Jungian analysis. In the latter he was instructed in Jung's technique of creative imagination. By this means, to put it crudely and oversimplified, one carries on conversations with the images and personalities seen in dreams. Apparently some quite interesting results follow from this procedure. One interesting example is *The Tree* by J. Marvin Spiegelman (Falcon Press, 1982), which the author describes in his introduction as an experiment in creative psycho-mythology. The book is based on some interior experiences and conversations the author had with some of his dream images, described at considerable length.

As Steinbrecher describes it, the Inner Guide Meditation is a "transformative process concerned with assimilating the disparate energies which exist in the human unconscious into the unified wholeness that is the awakened enlightened being inherent in each of us, thus ending the illusions which cause separation, guilt and judgment. With the meditation of the inner guides, problems once unapproachable and unchangeable become fulfilling challenges that bring forth productive and creative responses."

Let me quote the author as he describes the process of meditation, after which I would like to discuss a description given of a rather frightening experience he had. This latter could have readily been obviated had he known beforehand something of the Order method as given earlier.

"Close your eyes, and invent a cave around you as if you had just walked into the cave and the entrance is at your back. Allow the cave to structure itself as it will, well-lighted or dim, smooth walled or rough. Try to be like blank film receiving impressions. Accept these impressions uncritically as they come to you from this environment. Try not to edit what comes." So far so good. This is the essence of the Jungian method.

"Be as sensory as you can...use all your senses...be sure you are observing and sensing this environment while being in your body and looking out of your eyes. Don't be watching an image of yourself!...

"When you can feel yourself in the cave, even though things may still be vague at this point, move to the left, away from the cave entrance, and find some kind of doorway or opening

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there on the left that will lead you out into a landscape...take a step out into the landscape when it appears, feeling the new type of ground under your feet. Is it soft or hard, grassy or rocky? What is around you? What is the scene like?

"Then with your mind call for an animal to come to you. Let it be an animal you don't know. Not a familiar housepet or some other known outer world animal, (e.g., your friend's horse, the neighbor's cat, the lamb you had when you were a child), and ask the animal to lead you off to the right to where your inner guide awaits you. Concentrate on following the animal and try not to anticipate the guide...the animals that appear to people come in all varieties. Deer were common, as are squirrels, sometimes a lion or a dog or cat will appear. People have even gotten skunks and anteaters...

"The animal will lead you to an unknown male figure -- your first guide. The initial inner guide for both men and women is a male form...you will generally feel an outpouring of love, protection and friendliness from the figure...

"Let all these impressions come to you as they will. Don't try to see the guide's face clearly right away unless it presents itself easily. One of the hallmarks of the true inner guide is that his face isn't usually clear at first, although a false guide's face almost always is. The true guide's face will clear and come into focus later on as you work with him -- when you stop trying to "make him a face." Be sure to ask the figure if he is your true guide. Generally a false guide will answer "no" to this question. Feel the guide's feeling for you. There is no love from a false guide.

"Ask the guide to take your right hand in his left...feel the hand contact as much as you can...then ask the guide to point to where the sun is in the sky of your inner world. Look to where he points. .don't accept any known person from your outer world as your inner guide. Your guide is a being who wasn't alive on this planet when you were born, so if your favorite uncle, or your father, or the current or past president of the United States appear, keep looking past him to the right. And if a famous deceased guru or teacher or luminary from the past should appear, test him, and see if another figure appears beyond him on the right...the inner guides are always human and do not have the powers or attributes of gods...remember you're in foreign territory. Trust and use your inner guide to act both as interpreter and counselor--truly let him guide you.."

The author then goes into a great deal of detail and explanation of the meditation and the guide and the material to be derived from this sort of thing. The book is well worth reading, and the method of course experimented with. I recommend it unequivocally -- at least as a device for dealing with the inner world of the spirit. What I am interested in at this moment is to analyze briefly a couple of the problems he encountered as relative to the meditation.

For example, he describes how the meditation evolved. He was undergoing Jungian analysis many years ago. At one point his analyst left town for Zurich where the Jungian Institute is located, and he was left with a feeling of being stranded, that his unconscious had been activated but, at that moment, not going anywhere in particular. He had been using the "active imagination" technique the analyst had taught him and was fascinated by the living experiences he had while exploring his psyche. He had been warned about the potential dangers of the

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process, that repressed unconscious forces could well up to overcome the ego and usurp it. However despite that warning, he continued experimenting with the method trying to establish relationships between the tarot and astrology. (He was a professional astrologer at the time.)

He wrote: "I was delighted with my new toy. It had a reality and a freshness I hadn't experienced since childhood, and there was no doubt about the experiential realness of it...but then I had an experience that acutely demonstrated the analyst's warning about the dangers of active imagination as it is practiced in analytical psychology. It was inside the room where I came into contact with the archetypal forms when an image of the tarot old Pan or devil appeared, unsummoned and unwanted. It was a classic christian devil with an emanation of 'evil' as real as the beneficence I had felt when interacting with the archetype of the sun...I was paralyzed. I began to panic. I seemed to be frozen in the chair. The old Pan entity became even more menacing than before, placing himself in my inner world between me and the stairway to the outer world and safety. The panic finally subsided (although not the fear) and I further tried to manoeuvre to the stairway around the figure, but to no avail. This entity of the inner world blocked my every move whenever I attempted the stairs. He did not advance towards me but remained as a moving barrier to any possible exit. It even crossed my mind that I might be discovered by the outer world in this catatonic state and be taken off to the nearest psychiatric hospital. I couldn't even call out to try to communicate my situation to anyone who might be within hearing...the experience was so frightening to me, however, that I decided then and there never again to attempt another venture into the realms of the unconscious without the presence of a trained analyst."

Eventually, however, he recovered from that fright -- as we might have anticipated. The point I wish to emphasize here however is that all this terror could have been obviated, without any difficulty, had he been trained (or trained himself) in those Golden Dawn methods that are being described in this section. The Banishing Ritual of the Pentagram, the vibration of the appropriate divine names, the assumption of god forms. etc. are all devices which the student must have mastered long before attempting to enter the inner world by means of Tattwa Vision, etc. In a well-regulated temple, these fundamental techniques would have been taught regularly and gradually to the aspirant so that by the time he was ready to attempt this kind of inner adventure these techniques would have been well assimilated and become second nature.

One might well ask, then, that if this is the case why were there so many disasters in the Order as a result of the use of inner vision? The answer is so simple as almost to be frightening. These methods were **not** being used as scrupulously as they should have. Many assumed that since they had used the visionary techniques for a long period of time, they had no further need for the protective devices. In the Felkins period of government of the Stella Matutina, as reported by Ellic Howe and Arthur E. Waite, and several others, an extraordinary degree of gullibility seemed to have taken possession of these visionaries who apparently had lost their wits and all sense of proportion and sanity primarily because they did not use any or all of the protective devices in which the Order had already trained them.

This is one of the several reasons for my repeated insistence in several areas of this book for a complete mastery of the Pentagram and Hexagram rituals in all their phases, with the

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absolute memorization of the divine names, gestures, signs, etc. There should be no passing on to more advanced methods until the basic drills had been mastered. Otherwise the student who initiated himself, without the aid of a teacher other than this book of instructions, may find himself in a similar quandary as did Steinbrecher and others. There is simply no justification or excuse for any of this at all. Proper preparation is the basic rule for every phase of the magical arts. Without this, only disaster can loom ahead.

While on this topic let me launch into a pet peeve of mine which is stimulated into activity every time I glance through some of the manuscript rituals dating from various periods in the history of the Order. Again and again I am struck by sketches of Pentagrams, Hexagrams and grade signs to be made at various points of the ritual. I confess myself to be more than somewhat irritated by this procedure, since in theory it is not necessary. They are there included obviously to act as a reminder to the officer of technical matters which theoretically should have been mastered long before. Had they been mastered beforehand, then there would have been no point in making these sketches of what he has to do.

In one sense, this is the fault of the founders of the Order. Mathers himself has written a paper about the least amount of work needed to be done to pass a written examination. This is a pretty poor notion to convey to newly admitted aspirants to higher things. This was a curse that ran through all the Order work as I have indicated in *What You Should Know About the Golden Dawn*. Students for the most part did only so much as would get them through an examination. There was no thought of obtaining real proficiency in anything. Consecration ceremonies were done for the sword, the elemental weapons, the rose cross and so on, and there they stopped. It seemed never to have occurred to them to repeat their performance many times, over months or years if necessary in order to sharpen their expertise. And yet practice for most of us is the only means whereby that expertise may be obtained.

The Pentagram and Hexagram rituals should have been committed to memory long before some of these grade rituals were to have been performed. I am not antagonistic to the notion that the officers should refer to their scripts for the long speeches required in some of the grade and other rituals, but I deem it unworthy of them -- if they are adepts in reality and not merely in name only -- if they must consult their manuscripts in order to determine what kind of pentagram they were required to trace in some particular place, here, there or anywhere.

The study of the Pentagram Ritual, for example, must not be confined merely to reading it over many times. It has to be performed again and again until it becomes almost deeply embedded in the very warp and woof of one's unconscious. It has to be practiced until the Nephesch or automatic consciousness is able to reproduce it without the Ruach giving the matter any deliberate thought.

It seems to me to be a good idea for the student to prepare a simple type of ritual for daily use in which he will be required to employ almost everything he has learned concerning the art of invocation so that he will not need to think about it, but to devote his whole attention to the really significant parts of the ritual -- the use of will and imagination and the vibratory formula of the middle pillar.

Many years ago -- in the mid-thirties -- I constructed a simple form of ritual for invoking

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the elements. I borrowed the openings from each of the four elemental grade ceremonies and bound them together into a coherent whole. Then, for almost a whole year, I performed this little ritual daily, until I was able to describe and trace the appropriate lineal figures together with the appropriate divine names without a moment's hesitation. It succeeded in driving these basic ritual methods deeply home into my unconscious psyche so that they were there when I needed them.

Many years later, probably a couple of decades, when I returned to the simples and rudimentals again, I appropriated the opening phase of the Corpus Christi celebration which I called Opening by Watchtower. This becomes a magnificent little ceremony and has become elaborated into a variety of different directions. Some of these have been described and written about at some length in *Ceremonial Magic* (Aquarian Press, England, 1980). It accomplishes in a slightly different manner what I had attempted to do much earlier, making use of every seemingly arbitrary gesture of elementary magic. Its practice is such that it should result in the ability to trace any pentagram or hexagram, invoking or banishing, at will in the right place, etc. without having to burden one's script with a sketch of the appropriate pentagram. Actually, the ritual is very easy to learn and I strongly suggest it be committed to memory and performed as often as may be possible. In this manner, the basic principles of magical procedure are used so often that they become second nature. At the same time, the sphere of sensation is purified, exalted and made impenetrable to any outside and disturbing influence. With such an aura, one can go anywhere, do anything, meet any entity without fear or anxiety that one's person could be assailed successfully. After a year of study and the practice of the Opening by Watchtower, this magical result is achieved. When that stage has been reached, other usages of that ritual will suggest themselves.

But the primary goal of this exhortation will have been accomplished. When performing a ritual -- any ritual, either by oneself or to demonstrate a technique to a beginner -- one should not have to consult any text in order to recall what an invoking active spirit pentagram looks like, or from what point a banishing lunar hexagram should begin. This is fundamental magical training, must not be glossed over, and should be respected as such for its disciplinary effect on the Nephesh and Ruach.

To return however to the Inner Guide Meditation. In one place, the author gives a question asked by one of his students, as follows: "Is the inner guide an aspect of my ego?"

His reply was no. The guides do not always cater to our ego whims and fancies. They say and do what is needed, not wanted. They know our limits and our inadequacies and allow exposure to unconscious materials which the ego would never choose to deal with.

This is all very well, and by and large I will accept this. But I did know sometime ago a lady who used this Inner Guide Meditation a very great deal and let it govern her every day life and activity. It so happened that she was a compulsive neurotic and a hypochondriac -- the two often go together.

Very often she would consult her inner guide as to some course of behavior, and of course he would advise her. As it turned out, he was a compulsive neurotic too, for he would advise her to behave in markedly compulsive routines, ritualistically as it were. These she would accept

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without equivocation -- naturally. It was her own voice, as it were. The result was that her whole world fell apart disruptively and utter chaos ensued. I doubt if that taught her anything. She had given herself a **crash course** in magical procedures; she did have a copy of one of my books. I doubt if she employed any of the testing devices I have mentioned. That is the trouble with such crash courses; not enough of an impression is made on the unconscious psyche for the technique to be used when really necessary.

The stupidity of the whole business is that it taught her nothing! Her compulsiveness remained, unaltered and unchanged!

3. Crowley's Body of Light Technique.

Before going too far with a description of this method, let me give a long quotation from his Liber O, reprinted in *Gems from the Equinox* (Falcon Press, 1982).

"1. This book is very easy to misunderstand; readers are asked to use the most minute critical care in the study of it, even as we have done in the preparation.

"2. In this book it is spoken of the Sephiroth, and the paths, of spirits and conjurations; of gods, spheres, planes, and many other things which may or may not exist.

"It is immaterial whether they exist or not. By doing certain things certain results follow; students are most earnestly warned against attributing objective reality or philosophic validity to any of them...

"4. The student, if he attains any success in the following practices, will find himself confronted by things (ideas or beings) too glorious or too dreadful to be described. It is essential that he remain the master of all that he beholds, hears or conceives; otherwise he will be the slave of illusion and the prey of madness...

"5. There is little danger that any student, however idle or stupid, will fail to get some result; but there is great danger that he will be led astray, even though it be by those which it is necessary that he should attain. Too often, moreover, he mistaketh the first resting-place for the goal, and taketh off his armour as if he were a victor ere the fight is well begun.

"It is desirable that the student should never attach to any result the importance which it at first seems to possess."

Before proceeding further, let me state that all other things apart, Crowley was once a member of the Golden Dawn. All his early writings are essentially expressive of the Golden Dawn viewpoint. It is only in his later writings that he departs a considerable distance from the Order viewpoint. But even then there always remains a nucleus of the Order teaching which he embraced with all his heart. No matter how far he departed from the basic Order methodology, he was a Golden Dawn initiate -- first, last and always. Let this always be remembered. In his writing, there is much of value to the sincere student of these Golden Dawn techniques.

"1. Let the student be at rest in one of his prescribed positions, having bathed and robed with the proper decorum. Let the place be free from all disturbance, and let the preliminary purifications, banishings and invocations be duly accomplished, and, lastly, let the incense be kindled.

"2. Let him imagine his own figure (preferably robed in the proper magical garments, and armed with the proper magical weapons) as enveloping his physical body, or stand near to and in front of him.

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"3. Let him then transfer the seat of his consciousness to that imagined figure; so that it may seem to him that he is seeing with its eyes, and hearing with its ears.

"This will usually be the great difficulty of the operation.

"4. Let him then cause that imagined figure to rise in the air to a great height above the earth.

"5. Let him stop and look about him. (It is sometimes difficult to open the eyes.)

"6. Probably he will see figures approaching him, or become conscious of a landscape.

"Let him speak to such figures, and insist upon being answered, using the proper pentagrams and signs, as previously taught.

"7. Let him travel at will, either with or without guidance from such figure or figures.

"8. Let him further employ such special invocations as will cause to appear the particular places he may wish to visit.

"9. Let him beware of the thousand subtle attacks and deceptions that he will experience, carefully testing the truth of all with whom he speaks..."

At first sight this sounds a great deal different from the basic Golden Dawn method as described above. In point of fact, however, it is identical. Identical in spirit as well as in letter. For example, somewhere in his autobiography, Crowley speaks of instructing a student to visualize one of the hexagrams of the Yi King, and then to imagine that he is passing through it as if going through a door. A vision of some kind results from that, and when the student had returned from one of these, Crowley would open Legge's book on the Yi King and read the description given of that hexagram. Usually there would be more than a marked relationship.

Furthermore, in the Blue Equinox, at the end of the diary of Frater Achad (Charles Stansfeld Jones), Crowley under the pseudonym of Frater O.M. prescribes an examination for Achad. One of the items of that examination was to pass through a door on which was described a hexagram of a particular kind that Crowley had drawn specifically for that purpose, and report what he had found out about that symbol by means of the vision.

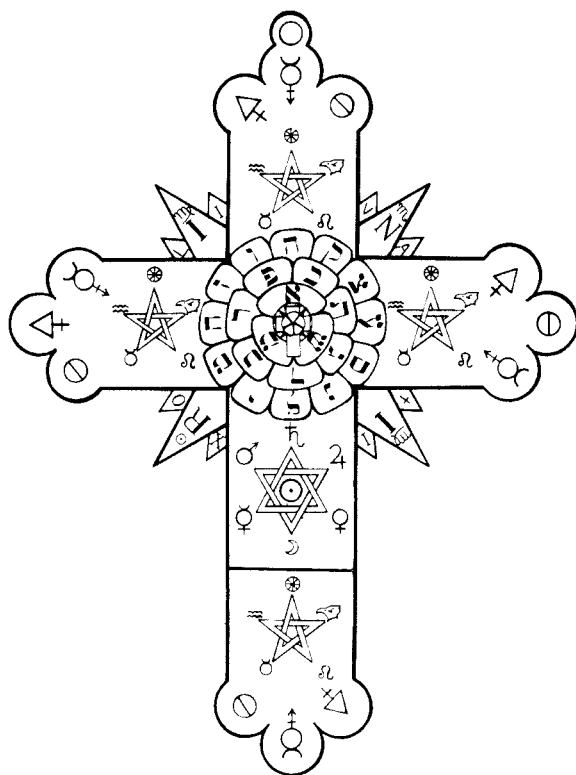
Do note that in both these instances, he mentions nothing of visualizing a body within his physical body or trying to transfer his consciousness to it. In both instances he was literally following the Golden Dawn method of so-called Tattwa vision. Years ago, shortly after receiving my 5 = 6 degree, I painted on 3x5 filing cards a series of symbols -- those of the Tattwas, the Hebrew letters, the geomantic symbols, and the signs of the planets and zodiac. These became the symbolic doors to use for skrying in the spirit vision, to use the technical name for the process being considered. One simply stared for a minute or so at the card or the symbol on it, and then closed one's eyes -- in which case **one saw the symbol in its complementary color**. Then one imagined that this symbol grew in size until it was like a large door through which one could pass. Using the sign of the Enterer, one projected oneself through the door and on the other side vibrated the appropriate names and traced the corresponding pentagrams and other lineal figures. A landscape was sure to develop, and as a result of the invocations a figure would appear. If all went well, everything that he was in person and in color would be appropriate to that symbol. In any event he was to be tested by all the tests at one's disposal to make sure that one was on the right track.

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Crowley's Body of Light technique thus turns out in the end to be identical with that of the Golden Dawn. I could quote from Crowley's writings to give examples of his skrying, but that is not really necessary at this juncture.

The method is the same, and the testing techniques of course are the same. The document Liber O from which I quoted most of the above instruction also describes the pentagram and hexagram rituals, as well as the vibratory formula of the middle pillar and the assumption of god forms. All are taken, in their entirety, from the Order of which he was once a member.

All three methods -- that of the Order, Steinbrecher and Crowley -- are very similar, save only that Steinbrecher's method is lacking in the very protective devices that it so urgently needs. Apart from that, it may well be that his method is an ideal one for the beginner to use, even if only to acquire some expertise in the method. Once obtained, he should learn the Order's methods of testing and protecting -- and proceed from there.



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ON SKRYING

By

V.H. SOROR V.N.R

Having learned the general rules the student should discover for himself particular methods best suited to his own particular temperament. It may prove useful to some however to write in some detail about the mode of skrying and of astral projection which have already proved likely to bring about successful results, and which by reason of its continual tests would tend to minimize the chances of illusion, delusion and hallucination. Before proceeding it would be well to refer to the Microcosm lecture regarding the theory of skrying.

The rules for skrying and astral projection being almost similar the two subjects can be studied together, the one being taken as the complement of the other.

Skrying can be commenced simply. That is to say, not projecting the astral beyond the sphere of sensation into the Macrocosm, but retaining it to perceive some scene in the Universe reflected in the symbol which you hold. This latter acts as a mirror which reflects to you some scenes outside your normal range of vision. Secondly, you can continue the operation by using the same symbol and by passing through it projecting yourself to the scene in question which previously you had only perceived as a reflection.

This latter process will probably appear more vivid to the perception than the prior one, just as in the material vision one is less likely to be deceived by going to a place and actually examining it than by obtaining knowledge of it from a mere reflection in a mirror.

In the room in which I am now for example, I see reflected in a mirror a portion of the garden. I obtain an impression of all within my range of sight, but not nearly so powerful a one as when I step out into the garden to the spot in question to examine all the objects therein, feel the atmosphere, touch the ground, smell the flowers, etc.

But it is well to practice both methods. The latter will probably be found to be more instructive though far more fatiguing since, when projecting the astral you will have to supply it with much vitality drawn mostly from the Nephesh.

The key to success in both skrying and astral projection then, would appear to be alternately to employ both intuition and reason. This is done by permitting each thought picture to impress itself on the brain in the manner comprehended generally by the word inspiration, followed by the reason applying its knowledge of correspondences to an affirmation or correction of the same.

You must be prepared to receive impressions of scenes, forms and sounds as vivid thought - forms. I use the phrase thought - forms for want of a better one. There are distinctly in these experiences, things heard, things felt as well as things seen, which would

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prove that the faculties are really the sublimated senses. That the faculty of clairvoyance exists is easily provable after a little patient exercise with one of the first methods given for the practice of skrying.

Take the Tattwa cards and from them choose one at random. Don't look to see what symbol it represents. Lay it down on a table face downwards. Then try to guess the nature of the symbol. To do this, make your mind a blank as much as possible, always keeping control over the same, attempting to chase away for the time being the reasoning element, memory, imagination, etc. After a few minutes of gazing attentively at the back of the card, you will find that it will seem as though the thought form of the Tattwa appeared to enter the mind suddenly. When more practised it will probably appear to you later as if the symbol were trying to precipitate itself materially through the back of the card. But sometimes, especially if the cards have been long kept together in the pack in the same order, we may find that the back of the card in question is charged astrally not with the symbol upon its face, but with that upon the card whose face has been next to its back in the order of the pack.

Some may find it easier to turn the card over astrally, that is in imagination, and in imagination endeavor to perceive what flashes in the mind in that moment.

Since it is with the Tattwas that we obtain our first experiences, to illustrate the following rules, preferably use one that is in harmony with the time in which I commence my working.

RULES FOR SKRYING

If possible work in an especially prepared magical room, G.D. Altar in the center, bearing the four elements and the cross and the triangle, incense burning, lamp lighted, water in the cup, bread and salt on the platter. In addition place on the altar your magical implements. Wear your white robe wearing your Adeptus Minor sash and your Rose Cross Lamen on your breast.

Have by you your Sword and Lotus Wand. Sit at the side of the altar facing the quarter of the element, planet or sign with which you propose to work. Should any other Frater or Soror be with you arrange that they shall sit in balanced disposition around the altar. For example, if the forces with which you work be in the West your place is East of the altar facing West across it. Should it be inconvenient for you to have your own Temple or to have at hand all or any of the implements for your experiment, do your utmost to imagine them as astrally present, and in any case in astral projection wear the garments and insignia astrally all through the experience.

In fact, after considerable, most constant practice you will probably not find the absolute physical so necessary. Yet remember, that though the material in magical working is the least important of the planes in one sense, yet in another major sense it is of the greatest importance crystallising as it does the astral plane, completing it.

Have present before you the exact correspondences of certain universal formulae, for in the aforesaid insignia and implements you hold a perfect symbolic representation of the

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Universe. Their contemplation should in itself prevent your mind wandering to irrelevant subjects, but to the contrary compel your concentration on the sublime mysteries of the Macrocosm. Moreover these consecrated insignia give you a certain power by means of having attracted rays of force from the infinite more or less potent in proportion to your development.

The importance of using the implements on every possible occasion would appear to be great. For the implements assist in the working of a ceremony, and the latter in turn should help recharge the implements. Therefore every voyage to the realms of fire or water should add as it were a flame to the wand and moisture to the cup.

Next purify the room with fire and water and the lesser banishing ritual of the Pentagram. Imagine that we have chosen Apas - Prithivi as our Tattwa of choice. Naturally we use the correspondences of water and earth for the symbol, but do keep in mind that water is the main Tattwa expressed and the earth being secondary in this compound Tattwa. In this particular example it is well to use principally the cup, the pentacle only in a minor sense. To employ this, use the cup to trace most of the earth symbols, only occasionally employing the pentacle to work the particular symbol.

In this hypothetical case of a compound Tattwa, thoroughly to fill your sphere with the idea of this Tattwa, trace with the cup around your room the greater invoking ritual of the Pentagram both of water and of earth. Then return to your seat. For the process of skrying do the following.

Place the Tattwa card before you on the altar, take the cup in your right hand and the pentacle in the left, and look at the symbol long and steadily until you can perceive it clearly as a thought vision when you close your eyes. Vibrate the Names of Water and of Earth (Empeh Arsel, etc.) and try to realize the mental union more intensely. It may help you to perceive it as a large crescent made of blue or silvery water containing a cube of yellow sand. Continue trying to acquire a keen perception of the Tattwa until the Element and its shape and its qualities shall seem to have become a part of you, and you should then begin to feel as though you were one with that particular Element, completely bathed in it. If this is correctly done, you will find that the thought of any other Element will become distinctly distasteful to you.

Having succeeded in obtaining the thought vision of the symbol, continue vibrating the Divine Names with the idea well fixed in your mind of calling forth on the card a mental picture of some scene or landscape. This, when it first appears, will probably be vague, but continue to realize it more and more. Remember that this is a passive state of the mind, and the time is not ripe for its testing. Only when the thought picture has become sufficiently tangible and vivid, and you find that you are beginning to lose the sense of confusion and vagueness should you begin to apply tests. Before this period, all reasoning, all doubting and rumination is destructive to the experiment.

In all probability, the thought picture may become so clear to you through diligent practice, that it will seem as though the picture were trying to precipitate through the symbol. In such a case as this there can be no difficulty, for the vision will be nearly as clear

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to the perception as a material one. But you can arrive at a great deal by merely receiving the impression of the landscape as a thought. For example, I perceive an expanse of sea, a slight strip of land - high grey rocks or boulders rising out of the sea. To the left is a long gallery of cliffs jutting out some distance into the ocean. This appears sufficiently vivid, so I begin my tests. I suspect my memory chiefly, so I draw in front of the picture on the card, with the Lotus Wand, a large TAU in bright light. Then, believing that I may have constructed the scene in imagination, I formulate on the card a large CAPH. In this case, neither of these symbols banish or dim the scene in any way, so I continue. (But if the scene vanishes or changes or becomes blurred, it is well to banish with a Pentagram whatever may remain on the card, and simply recommence the process at the point where you are endeavouring to attract a picture on the card.)

I now draw over the picture with the Cup the Water Pentagram, and with the Pentacle the Earth Pentagram using the correct vibration. This intensifies the picture, and I now perceive in it many figures, principally of the Water Spirit type. On gazing further, and repeating the vibration, I perceive a much larger figure than the elementals, overshadowing them, clothed in blue and white, with some glimmering of silver. To obtain detail I must work for some time longer, and continue invoking with water and earth Symbols. I have found that it is best first to look at the image and then alternately test it.

Hoping that enough has been explained to enable the student to understand the general method of skrying, I will proceed further to the rules for astral projection. However it should be remembered that it is possible to carry this vision very far, and the student should not stop where I have left off.

ASTRAL PROJECTION

First follow the rules given for Skrying, until the point where the Tattwa symbol has become perfectly vivid and you feel as though you are one with the Element. You can modify the earlier stages of the work by enlarging the symbol astrally so that it is large enough for a human being to pass through. When very vivid, and not until then, pass, spring, leap or fly through it, and do not begin to think or reason till you find yourself in some place or landscape on the other side. As before, only test the experience when it has become tangible and a complete picture. If you have made your mind a blank, as much as possible, the first idea that enters your mind vividly, after you have traversed the symbol should be a correct correspondence of the Tattwa in question.

Having already, by the process of skrying, obtained a vision of a compound Tattwa, my first impression is to find myself standing on a boulder slightly out at sea, which I had noted as an important point in the picture. I realize that I am standing clothed in my Adeptus Minor insignia and white robe, on this rock, facing the shore. Turning to the right I am conscious of the gallery of cliffs, and to left and back of me the sea, everywhere.

When working on the planes it is well to act exactly as one would normally realizing each step as one goes, not trying to look on both sides at once or at the back of one's head.

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Instead turn first to the right and examine that, and then to the left, then turning around, and so on. It is better to remain in one spot until you are experienced so as to avoid reflexes. In fact, the more practical the experiences are, the greater chance of success.

I have an impression that the air is very cold. I stoop down and feel the rock, which I find is of a coral nature. I have already tested this vision in skrying, but it is well to repeat it to determine if I am sufficiently in touch with the landscape. I therefore trace with my astral Lotus Wand, the symbols I evoked before, the TAU and the CAPH, in white light. In fact, I do not cease tracing them until I actually perceive them as vividly as the landscape. Concluding that the scene does not vanish or become dim I now with my Astral Cup and Pentacle, draw in Light very large Water and Earth pentagrams, which stand on the sea. These, even more than the former symbols should be continued and accentuated until they become to the mind living entities. If these latter be correctly drawn and sufficiently realized, there will be little chance of illusion during the rest of the experience.

The drawing of the Pentagrams standing above the sea appears to increase the vitality of the scene, for the rather intangible Elementals and Angelic Being that I had perceived in the reflected picture became more and more real to the mind.

Had I commenced at once with astral projection without the introduction of my skrying experience, I should have had to evoke these figures. In such a case, using the Invoking Pentagrams of Water, I should continue vibrating the Deity Names, etc. of these Elements using as well the names of the Angels and Rulers, such as Tharsis, Kerub, etc. I would continue this process using these names and symbols until some forms appeared.

After careful examination, by first receiving the impression and then testing it, I can describe the following. The Angelic being, feminine in nature, pale with brown hair and light grey-green eyes, is draped in blue and white. She wears a crown formed of crescents. In her left hand she holds a curious cup, heavy, with a squarish base, and in her right hand a wand with a symbol similar to the positive element of Water.

The Elementals vary in type, the majority being of the mermaid and merman nature, but again many are of the Earth and Air nature.

Turning to the Angelic Being, I make the 5-6 Signs and LVX Signs, and to the Elementals the 3-8 and 1-10 Signs, and by right of these I ask to have explained some of the secret workings of the plane of the compound Tattwa.

The Angel having answered my signs by similar ones gives the impression that she is willing to instruct me. This can enter the mind as an extraneous thought, or may be heard clairaudiently. She shows how even the work on this particular spot is varied and according to the types of the Elementals is the work allotted. Some Elementals such as gnomes are digging in the cliffs, with sharp instruments, and boring holes therein, thus permitting water to enter freely. (This could explain the spongy rather than broken appearance of the rocks.) The mermaid and merman Elementals, who I think are in the majority are carrying some dust into the sea. Some of this may go to form islands. Others are bringing earth and

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weeds and alike from the depths, also probably to form land. There are also figures holding funnel-like cups who rise from the sea, drawing in air, diving back again carrying that element into the sea.

It can be understood how these investigations can be carried to very great detail, but to be as brief as possible I ask if I may be shown the effect of this Ray of the compound Tattwa on the Universe generally and on this Planet in particular.

I understand that the effect of the Ray is generating and fructifying generally, and on the whole beneficent, though everything would depend on the Force with which it was united. Its correlative would be thick rich water, containing such substances. I ask for its influence on Earth. I accomplish this by shewing thought pictures of this planet and its continents, seas, etc., and pray that this Angel will send a ray first to one spot and then another. In answer I perceive the ray falling right through the water of the Earth, as if the affinity lay with all land under water.

"The Life of Earth in the Waters is its Name" does the Angel say. Nearly all vegetation attracts this ray, but especially plants which grow under water. The Zoophyte only partially attracts it, this latter seeming rather largely composed of some active element, such as Fire. Among animals the Ray appears to fall on the seal and hippopotamus, and has a general affinity for most amphibious animals. With fish, the link seems to be small, a tortoise, a frog, and a snail are shown me, and some water-fowl of the duck variety.

Falling on man, on the savage it would appear to be beneficial to health generally, to give a feeling of well-being, and would also govern to some extent generation. Its tendency would be to accentuate sensuality and laziness. On the intellectual man it increases intuition, with some desire to clothe idea with form, therefore the first vague development of form in the mind of the artist. Since this experience has become rather voluminous I will now stop - feeling that sufficient information has been expressed which can help guide the serious and enterprising student.

I salute therefore the Angel with the LVX Signs and the Elementals by the 3-8 and 1-10 Signs, and banish astrally with the Pentagram and other symbols that I have traced upon the scene. The more powerfully the symbols have been evoked, the more powerfully should they be banished.

If you should be feeling a sensation of fatigue, as I before mentioned. make towards the symbols the sign of the Enterer indrawing their strength and vitality by using the sign of Harpocrates. Then return by the way in which you came, that is through the symbol and back into your room. Once there perform the Supreme Banishing Ritual of the Pentagrams that you have evoked. Supposing a scene to remain on the symbol of the Tattwa banish that as well. When you have had considerable practise it is probable that such detailed care as is herein indicated will not be necessary. Should the operation be too complicated to accomplish at one sitting it would be possible to divide it into parts. However you will find that one carefully practised sitting will provide more knowledge and ability than a hundred careless and vague experiments which simply strengthen mental deception, emotional folly and ignorance.

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NOTES

This experiment is very good for the practice of Spiritual sight, and in this manner you can easily prove the correctness of your vision. Also for this kind of simple experience you need not prepare yourself spiritually to such an extent as with the deeper working, so that you can have your cards continually with you and practise with them as you will.

To find what Tattwa is in course, note the time of sunrise. Akasa always begins with sunrise and lasts 24 minutes followed by Vayu, Tejas, Apas, and Prithivi each lasting for 24 minutes.

Placed at the junction of the Cross and Triangle, the incense, lamp etc., should be at the angles of the arms of the Cross.

All Adeptus Minor members who are Z.A.M. have the right to wear the white robe and yellow girdle of the 3rd Adept, but not his cloak or Nemyss. Note the following:

If 2 persons are present one should be opposite the other.

If 3 persons are present form a triangle.

If 4 persons are present form a square.

If 5 persons are present form a pentagram, etc.

The G.D. Altar, the most synthetical of the symbols, the material universe ruled by the Spirit and Four Elements. The Rose-Cross contains the affirmation of the principal divisions of the Universe, synthetical like the Altar, but particular in the sense that it is attributed to the Sephirah Tiphareth, the central Sun, and is therefore the symbol for the Microcosm - Man, the Adept, he to whom perfection of the Microcosm means a certain conscious union with the Macrocosm.

The white robe and yellow girdle imply Purity - Kether, Harmony - Gold, Tiphareth. Lotus Wand - Mercy. Sword - Severity.

Imagination (eidolon) means the faculty of building an image. The imagination of the artist must lie in the power which he possesses more or less in proportion to his sincerity, and his intuition, of perceiving forces in the Macrocosm, and allying or attuning himself thereto, his talents naturally and his training permitting him to formulate images which shall express those forces.

During this process, it is more than likely that you will be believing that the picture is one of memory, or imagination, or construction, etc. All these qualities being analogous to the faculty that you are employing, and the probability of their arising at any moment will be great.

Let it be remembered that this can only be a part of the plane of the Symbol expressed by the compound Tattwa.

Employ the "Lords who Wander" (the 7 Planets), the planetary Tarot trumps, as important test symbols.

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For Memory

Saturn - Tau. Lord of the Night.

For Construction

Jupiter - Caph.

For Anger, Impatience

Mars - Peh.

For Vanity

Sun - Resh.

For Pleasure

Venus - Daleth.

For Imagination

Mercury - Beth.

For Wandering Thoughts

Moon - Gimel.

Use occasionally the Pentacle, so as not to ignore too great an extent the part that the Earth plays.

In the case of starting the entire experience with Astral Projection only, you will understand that you ignore the portion of the process which attracts the picture to the card, but simply go forward through the symbol when once the latter is realised.

If working with correct correspondences, you are bound to arrive at some place answering to the same, if you project your astral sufficiently.

If after these repeated tests the Vision becomes diminished or changes very much, banish with the Astral implement, and return in the way you came, through the symbol, and start again freshly. If you feel you have expended too much force in the symbols which you traced in the scenes, redraw some of the force spent into yourself again by the formula of the signs of Horus and Harpocrates. Extend towards the symbols in the sign of Hoor, redrawing them into yourself by the sign of Hoorparkraat.

Sometimes it seems as though one had to find the words to translate the impression; sometimes the words appear to be found already, for one believes that one has heard them.

The symbol shows the potency of the whorl-formation.

Some students, I believe, have great difficulty in returning. In such a case one can do so gradually by first flying into space, thinking of this Planet, fixing the thoughts on the particular country, then on the particular spot therein, then on the house, and lastly on the room and entering therein. But in most cases this will not be necessary.

TECHNIQUE

Here follow two Tattwa visions by Soror Vestigia. These are provided as simple examples of the technique, and the procedure to be used. The first of them is the fiery sub-element of Earth, Tejas of Prithivi.

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Vestigia stated that she found herself, after going through the visualized symbols, "in a volcanic district. Hill and mountains, hot air, and sunny light. Using a Pentacle, and calling on the Earth names, I see before me a species of Angelic King Elemental. On testing him, I find that he gives me the Neophyte Saluting Sign, and the Philosophus (fire) Sign. He bows low to the symbols that I give him, and says that he is willing to show me some of the working on the plane. He has a beautiful face, somewhat of the Fire type, yet sweet in expression. He wears a Golden Crown, and a fiery red cloak, opening on to a yellow tunic, over which being a shirt of mail. In his right hand he bears a wand, the lower end or handle being shaped somewhat as the Pentacle implement, and the staff and upper end being as the Fire Wand. In his left hand (but this I do not clearly see) he bears a Fire Wand; I think that the right hand points upwards and the left downwards, and is a symbol to invoke forces. Little figures of the gnome type come at his call. When commanded some broke the rocky parts of the mountain with pick-axes which they carry. Others appear to dig in the ground. In breaking off these rocky pieces, there fall away little bits of bright metal or copper. Some of these gnomes collected the bits of metal and carried them away in little wallets slung by a baldrick from their shoulders. We followed them and came to some mountainous peaks. From these peaks issued some large and fierce, but hardly perceivable, fires. Into cauldrons or bowls placed above these fires, the collected pieces of metal were placed. I was told that this was a lengthy process, but asked that I might see the result of what appeared to be a gradual melting of this metal, I was then shown some bowls containing liquid gold, but not I imagine, very pure metal, I again followed my guide, the Angelic King Elemental Ruler, who gave me his name as Atapa, and followed by some gnomes bearing the bowl of liquid gold. We came, after passing through many subterranean passages cut in the mountains, to a huge cavern of immense breadth and height. It was like a Palace cut out of the rock. We passed through rudely cut passages, until we reached a large central hall, at the end of which was a Dais on which were seated the King and Queen, the courtier gnomes standing around.

"This Hall seemed lighted by torches, and at intervals were roughly cut pillars. The Gnomes who accompanied us presented to the King and Queen their gold. These latter commanded their attendants to remove this to another apartment. I asked the King and Queen for a further explanation, and they appointing substitutes in their absence, retire to an inner chamber which appeared more elevated than the rest. The architecture here seemed to be of a different kind. This small hall had several sides, each with a door, draped by a curtain. In the center of the Hall was a large tripod receiver containing some of the liquid gold such as that we had brought with us. The King and Queen who before had worn the colours of Earth now donned, he the red, and she the white garments. They then with their Earth and Fire Wands invoked and joined their wands over the Tripod. There appeared in the air above, a figure such as Atapa, he who had brought me here. He, extending his wand, and invoking, caused to appear from each door a figure of a planetary or zodiacal nature. These each in turn held out his wand over the gold, using some sigil

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which I can but dimly follow. The gold each time appearing to undergo a change. When these last figures have retired again behind the curtains, the King and Queen used a species of ladle and compressed together the gold, making it into solid shapes and placing one of these at each of the curtained doors. Some gold still remained in the bowl. The King and Queen departed, and it seemed to me that I saw a figure again appear from behind each curtain and draw away the pieces of gold."

The second one I shall quote is a vision of Spirit of Water, Akasa of Apas, also by Vestigia.

"A wide expanse of water with many reflections of bright light, and occasionally glimpses of rainbow colours appearing (perhaps symbolising the beginning of formation in Water). When divine and other names were pronounced, elementals of the mermaid and merman type appear, but few of other elemental forms. These water forms are extremely changeable, one moment appearing as solid mermaids and mermen, the next melting into foam.

"Raising myself by means of the highest symbols I have been taught, and vibrating the names of Water, I rose until the Water vanished, and instead I beheld a mighty world or globe. with its dimensions and divisions of Gods, Angels, elementals, demons - the whole universe of Water (like the tablet ruled in EMPEH ARSEL GAIOL), I called on this latter name, and the Universe seemed to vivify more and more. I then called on HCOMA, and there appeared standing before me a mighty Archangel (with four wings) robed in glistening white, and crowned. In one hand, the right, he held a species of trident, and in the left a Cup filled to the brim with an essence which appeared to be derived from above. This essence, brimming over, poured down below on either side, From the overflowing or over running of this Cup, which derives its essence from Atziluth, apparently the cup being in Briah, the World of Yetzirah obtains its moisture. It is there differentiated into its various operative forces.

"These operative forces are represented by Angels each with their respective office in the world of moisture. These forces working in Yetzirah, when descending and mingling with the Kether of Assiah, are initiating the force of that which we as human beings call Moisture."

Here is another good example of a Tattwa vision. It was obtained over a score of years ago by Countess Tamara Bourkoun-Dolgoruky when she visited me in Los Angeles.

"I found myself suspended in an unfathomable abyss of space. Nothing was visible, neither sky nor clouds, no stars or any other heavenly bodies, save a diffused pale grey light. I was conscious of myself as a colossal figure in a yellow robe and a yellow and violet nemyss, holding a yellow dagger and tracing with it the appropriate Pentagrams and Divine Names. However, they did not appear outlined in flashing colours, as had been the case when skrying in the realms of Fire and Water. Rather I heard them vibrating through the waves of Aether and reaching the confines of the Universe, whence their echoes rushed back to me, reverberating with a deafening roar.

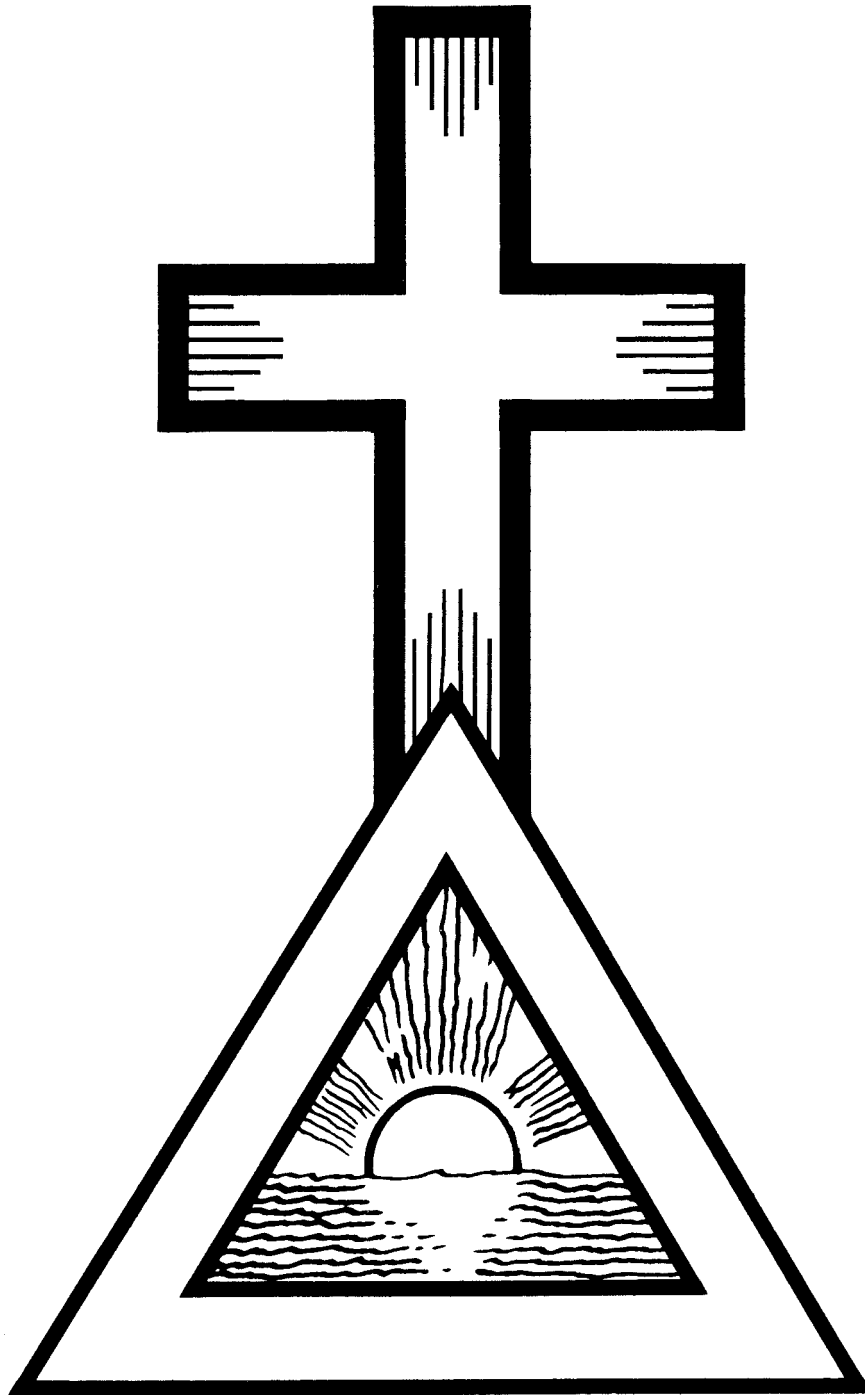
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"Slowly a definite panorama began to formulate against the pale background. A wide expanse of turquoise, blue sky, enclosed by luminous lapis lazuli clouds lined with translucent pinkish-orange, stretched on the horizon. It is impossible to describe the radiance and brilliancy of those colours; they should be painted and even then the attempt would have failed. As I was observing this enchanting scene, a graceful sylph-like shape emerged from the clouds slowly soaring towards me. The entity was draped in filmy gauze of smokey grey, gradually shading into mauve and royal blue. The robe was caught at the waist by long streamers of amethyst velvet. The wings were those of a gigantic butterfly, iridescent and transparent, ornamented with jewelled green-blue "eyes" of a peacock's tail. Tiny silver stars were gleaming and sparkling through dark cloud-like hair that framed a wistful rosy face with violet-blue eyes. After acknowledging my salutes, the Genie informed me that he was the messenger of twilight and the evening breeze.

"At the approach of the Angelic being, I suddenly became aware of a slow rolling vibration pulsating through space, which swelled and undulated as if it were animated by in breathings and out breathings of an invisible all-pervading Presence. The words 'The Great Breath which knows itself not' flashed in my mind. Yet here it was, filling the abysses of infinite Space, ceaseless, eternal, changeless in its rhythmic motion, embracing innumerable worlds which swayed and rolled gently in its waves, only to disappear like a wisp of vapour. As in the previous vision I perceived the circulation of the Tattwas, only this time it was on a much grander scale, as the currents swept not only around the Earth but throughout the whole universe and beyond. Also it became quite simple to understand why through Pranayama one may acquire knowledge and mastery over the elements, for is not Air-Breath our most direct link with the Macrocosm?

"Thus, immersed in contemplation, I became conscious of Nada, the faint notes of which sounded like a melancholy flute accompanied by a gong ringing in a void. As the Sound swelled, I heard a distant chanting of OM, the Logos, the Creative Word. And, as if to illustrate this, there slowly emerged, shining softly through a transparent veil of greyish clouds, an opalescent orange globe, floating majestically on the horizon. Rays of diffused light were playing around it, forming faint outlines of two enormous wings. No words could convey the supernal beauty, majesty and unutterable sweetness of this apparition which seemed to be the very essence of love. The Angel and I were so overwhelmed that we silently knelt immersed in the soft radiance of this wondrous winged sphere. My senses began to reel, unable to withstand the impact of such a powerful and totally unfamiliar vibration, and as I was afraid to lose consciousness, nothing remained but to ask the Genie to conduct me back to my body."

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**OUTER ORDER RITUALS
AND COMMENTARIES**

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OUTER ORDER RITUALS AND COMMENTARIES

INTRODUCTION TO THE ORIGINAL GOLDEN DAWN RITUALS (These are not the later revisions of the Stella Matutina)

In 1979 and 1980, my friend Carr P. Collins Jr. visited Gerald Yorke in England on two separate occasions to obtain copies of a **Complete Set of Golden Dawn Documents**. One set was lost in transit demanding therefore the second visit. They are dated 1894-5 and were originally issued to a member of the Order who used the pseudonym or magical motto of Frater De Profundis Ad Lucem.

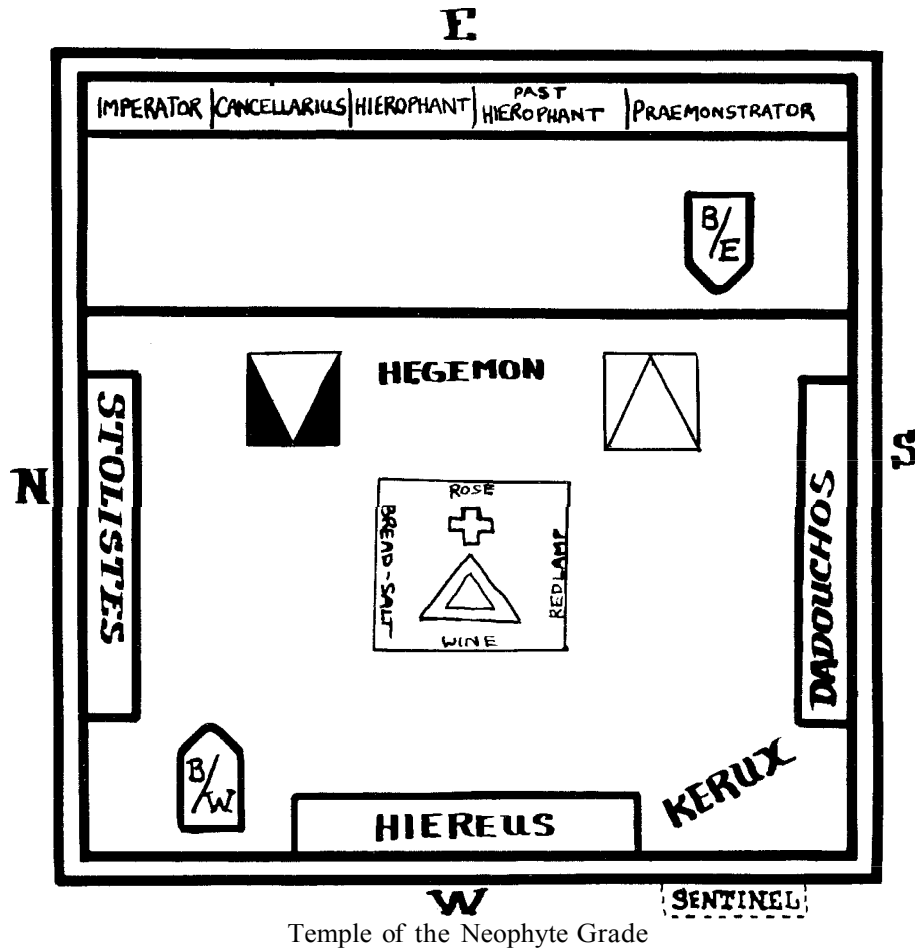
Upon examination of these papers I discovered that the later Rituals of the Stella Matutina had been considerably edited and modified when compared to the 1894-5 versions of D.P.A.L. In the *Complete Golden Dawn System of Magic* the original versions written by Mathers and Westcott have been used exclusively here.

It was further discovered that there was a quantity of new material that either had never found its way to the Stella Matutina or had been ruthlessly edited out. The result is that the contents of this book follow literally the title -- it does represent the **Complete Golden Dawn System**. Good fortune also pursued me in that R.A. Gilbert of Bristol, the author of a biography of A.E. Waite now in preparation, and of a new history of the Golden Dawn from a radically different point of view, was kind enough to give me copies of the Neophyte and Adeptus Minor Rituals employed in Waite's own Order, **The Fellowship of the Rosy Cross**. This was formed some years after the revolt which splintered and shattered the unity and integrity of the Order.

Be that as it may, the student would do well to compare the original simplicity of the Golden Dawn Rituals with the complex verbosity of Waite's Rituals. In any event, the inclusion of these two rituals (there is a third, the Adeptus Major Ritual which I believe

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came from Carr P. Collins' own private collection of Golden Dawn Manuscripts) with the rest of the original material makes this not merely a new presentation of the Golden Dawn System, but an unique account of what has come to be termed the Western Esoteric Tradition.



NOTE

The complete spelling of the officers who participate in these ceremonies will be given once here. Thereafter they will be abbreviated as follows:

- Hierophant (Red Robe, Lamén, Sceptre) will be shown as Hiero.
- Hiereus (Black Robe, Lamén, Sword) not abbreviated.
- Hegemon (White Robe, Lamén, Sceptre) shown as Heg.
- Kerux (Black Robe, Lamén, Lamp and Wand) not abbreviated.
- Stolistes (Black Robe, Lamén, Cup of Water) shown as Stol.
- Dadouchos (Black Robe, Lamén, Thurible) shown as Dad.
- Sentinel (Black Robe, Lamén, Sword) shown as Sent.

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ON THE DAIS (THE STAGE IN THE EAST OF TEMPLE)

These officers represent the Second Order and are present mostly symbolically.

Imperator.
Cancellarius.
Praemonstrator.
Past Hierophant.

REQUIRED MATERIALS

FOR THE ALTAR:

Cross and Triangle.
Red Rose.
Red Lamp.
Cup of Wine.
Paten of Bread and Salt.

FOR THE CANDIDATE:

Black Gown.
Red Shoes.
Hoodwink.
Rope.
Sash.
Chemicals to change clear water to red - the colour of blood.

OPENING OF THE NEOPHYTE GRADE 0-0

When the members are assembled and clothed, Hierophant gives one knock and the Officers rise.

Members do not rise except for Adorations to the East or when asked for the signs. Nor do they circumambulate with the Officers. When they do have occasion to move in the Temple, they do so in the direction of the Sun and make the Neophyte signs on passing the Throne of the East -- whether the Hierophant is there or not. The Grade sign is made in the direction of movement except when entering or leaving the Hall, when it is made toward the East.

The knock is made by rapping the base or shaft of Wand or the pommel of Sword on a Table.

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Hiero:

(Knock) (All members assembled wearing regalia. Kerux goes to the right of Hierophant, faces West and proclaims:)

Kerux:

HEKAS, HEKAS, ESTE BEBELOI! (Returns to place.)

Hiero:

(Knock) Fratres and Sorores of the Order of the Golden Dawn in the Outer, assist me to open the Hall of the Neophytes of the (Name the) Temple (All rise.) Frater Kerux see that the Temple is properly guarded.

Kerux:

(Knock) (Answered by Sentinel) Very Honored Hierophant, the Hall is properly guarded.

Hiero:

Very Honored Hiereus, assure yourself that all present have witnessed the Golden Dawn.

Hiereus:

Fratres and Sorores of the Order of the Golden Dawn in the Outer give the signs of a Neophyte (done). Very Honored Hierophant (saluting) all present have been so honored.

Hiero:

Very Honoured Hiereus, how many chief officers are there in this grade?

Hiereus:

Three, Very Honoured Hierophant. Namely, the Hierophant, Hiereus and Hegemon.

Hiero:

Is there any peculiarity in these names?

Hiereus:

They all commence with the letter H.

Hiero:

Of what is this letter the symbol?

Hiereus:

Of life, because the character H is one mode of representing the ancient Greek aspirate; Breathing and Breath, are the evidence of life.

Hiero:

How many assistant officers are there in this grade?

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Hiereus:

Three, besides the Sentinel, namely, the Kerux, the Stolistes, and Dadouchos.

Hiero:

The situation of the Sentinel?

Hiereus:

Without the Portal of the Hall.

Hiero:

His duty?

Hiereus:

Armed with a sword to keep out intruders, and to prepare the Candidate.

Hiero:

Frater Dadouchos, your situation?

Dad:

In the South, Very Honored Hierophant, to symbolize heat and dryness.

Hiero:

Your duty?

Dad:

I attend to the censer and the incense, and I assist in the purification and consecration by Fire of the Hall, of the Members, and of the Candidate.

Hiero:

Frater Stolistes, your situation?

Stol:

In the North, Very Honored Hierophant, to symbolize cold and moisture.

Hiero:

Your duty?

Stol:

I see that the robes, collars and insignia of the Officers are ready before the opening; I attend to the cup of lustral water and I assist in the purification and consecration by water, of the Hall, of the Members, and of the Candidate.

Hiero:

Frater Kerux, your situation?

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Kerux:

Within the Portal of the Hall, Very Honored Hierophant.

Hiero:

Your duty?

Kerux:

I see that all the furniture of the Hall is properly arranged before the opening. I guard the inner side of the Portal. I admit Fratres and Sorores of the Order. I assist in the reception of the Candidates. I attend to the Lamp of my office. I lead the mystic circumambulation and make all announcements and reports.

Hiero:

What do your Lamp and Wand symbolize?

Kerux:

The Light of Occult Science and directing power

Hiero:

Honored Hegemon, your station?

Heg:

Between the two pillars of Hermes and Solomon facing the cubical altar of the Universe, Very Honored Hierophant.

Hiero:

Your duty?

Heg:

I preside over the symbolic gateway of Occult Science. I am the reconciler between light and darkness. I immediately follow the Kerux in the mystic circumambulations. I superintend the preparation of the Candidate; lead him through the path of darkness into light, and assist in his reception, and I aid the other officers in the execution of their duties.

Hiero:

What does the white color of your robe symbolize?

Heg:

Purity.

Hiero:

Your peculiar ensign of office?

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Heg:

The mitre-headed sceptre.

Hiero:

What does it symbolize?

Heg:

Religion, to guide and regulate life.

Hiero:

What does your office symbolize?

Heg:

Those higher aspirations of the soul, which should guide its actions.

Hiero:

Honored Hiereus, your station?

Hiereus:

On the throne of the West, Very Honored Hierophant.

Hiero:

What does the throne of the West symbolize?

Hiereus:

Increase of darkness; decrease of light.

Hiero:

Your duty?

Hiereus:

I preside over twilight and darkness, which encompass us in the absence of the Sun of Life and Light. I guard the gate of the West. I assist in the reception of the Candidate and I superintend the inferior officers in the execution of their duties.

Hiero:

What does the black color of your robe symbolize?

Hiereus:

Darkness.

Hiero:

Your peculiar insignia of office?

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Hiereus:

The Sword and Banner of the West.

Hiero:

What does the Banner of the West symbolize?

Hiereus:

Twilight.

Hiero:

What does the Sword symbolize?

Hiereus:

Severity and Judgement.

Hiero:

What does your office symbolize?

Hiereus:

Fortitude.

Hiero:

My place is on the Throne of the East, which symbolizes the rise of the Sun of Life and Light -- my duty is to rule and govern this Hall in accordance with the laws of the Order. The red color of my robe symbolizes Light: my insignia are the Sceptre and the Banner of the East, which signify power and light, mercy and wisdom, and my office is that of Expounder of the Mysteries. Frater Stolistes, I command you to purify the Hall and the members by Water.

Stol:

(Does so, saying) I consecrate with water.

Hiero:

Frater Dadouchos, I command you to purify the Hall and the members by fire.

Dad:

(Does so, saying) I consecrate with fire.

Heg:

(Goes to the North and faces East.)

Hiero:

(Rising with Sceptre and Banner) Let the mystic circumambulation take place in the path of light. (Done in due form; Kerux first, then Hegemon, Hiereus, other members and

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Stolistes and Dadouchos last. They pass three times around from East by South to West. After first round Hierous returns to his place. After second round Hegemon, after third remaining members. Each as he passes the throne of the East salutes and lowers insignia, except the Hierophant.)

Hiero:

The mystic circumambulation symbolic of the rise of the Light is accomplished. Let us adore the Lord of the Universe.

(ADORATION)

**Holy art Thou, Lord of the Universe.
Holy art Thou, whom Nature hath not formed.
Holy art Thou, The Vast and Mighty One.
Lord of the Light and of the Darkness.**

(All Salute.) Frater Kerux, in the name of the Lord of the Universe, I command you to declare that I have opened the Hall of the Neophytes.

Kerux:

(Going to the right of the Hierophant as usual) In the name of the Lord of the Universe, I declare that the Sun hath arisen, and that the Light shineth in the Darkness.

Kerux:

(Knock)

Hierous:

(Knock)

Heg:

(Knock)

(All resume their seats.)

Hiero:

(Knock) KHABS

Hierous:

(Knock) AM.

Heg:

(Knock) PEKHT.

Hierous:

(Knock) KONX.

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Heg:

(Knock) OM.

Hiero:

(Knock) PAX.

Heg:

(Knock) LIGHT

Hiero:

(Knock) IN.

Hiereus:

(Knock) EXTENSION.

CEREMONY OF ADMISSION

(The Candidate is not to be told the name of the Order until his admission.)

Hiero:

(Knocks) Fratres and Sorores of the Order of the Golden Dawn in the Outer, I have received a dispensation from the Greatly Honored Chiefs of the Second Order to admit (name of aspirant) to the Grade of Neophyte. Honored Hegemon instruct (name of aspirant) to hold himself (or herself) in readiness for the ceremony of his (or her) admission and superintend his (or her) preparation. (Hegemon removes his chair from between the Pillars, salutes Hierophant, quits Temple and prepares Candidate as follows: The Candidate is Hoodwinked and a rope tied thrice around the waist.)

Heg:

Child of Earth, arise and enter the Path of Darkness.

Kerux:

(Knocks) Very Honored Hierophant, is it your pleasure that the Candidate be admitted?

Hiero:

It is. Admit (name of aspirant) in due form, who will hereafter be known by the motto XYZ. Fratre Stolistes and Dadouchos assist the Kerux in the reception. (They join Kerux at door. Kerux opens door but bars the entrance.)

Kerux:

Child of Earth, unpurified and unconsecrated thou canst not enter our Sacred Hall.

Stol:

(Signing a Cross on Candidate's forehead) Child of Earth, I purify thee with Water.

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Dad:

(Censing the Candidate) Child of Earth, I consecrate thee with Fire.

Hiero:

Conduct the Candidate to the foot of the altar. Child of Earth, why dost thou request admission into this Order?

Cand:

(Prompted by Hegemon) My soul is wandering in darkness seeking for the Light of Occult Knowledge, and I believe that in this Order the knowledge of that Light may be obtained.

Hiero:

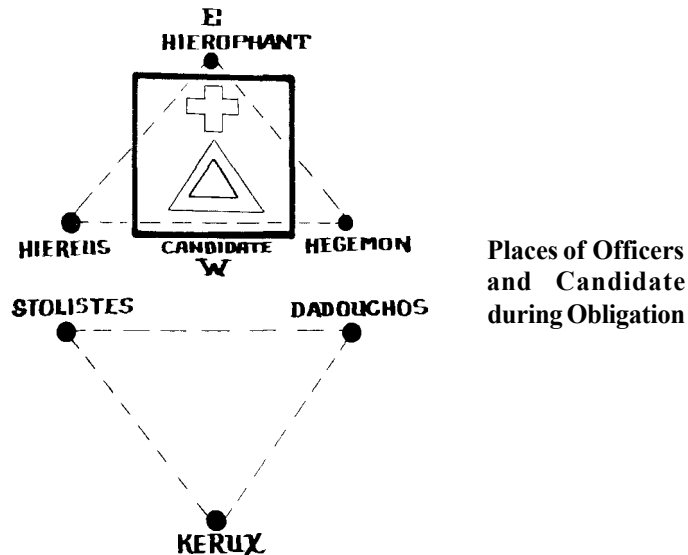
(Name of aspirant) I hold in my hand your signed pledge to keep secret all relating to this Order, but to confirm it I now ask if you are willing in the presence of this assembly to take a great and solemn obligation to keep inviolate the secrets and mysteries of our Order? Let me however assure you that this obligation contains nothing incompatible with your civil, moral or religious duties.

Cand:

I am. (Banners left behind at Thrones. Hierophant advances between Pillars to Eastern side of Altar. Hiereus stands on Candidate's left. Hegemon on Candidate's right.)

Hiero:

Thou wilt kneel on both knees, give me your right hand, which I place on this sacred and sublime symbol (Places Candidate's right hand on the centre of the triangle.) Place your left hand in mine, bow your head, repeat your full name at length and say after me (All rise).



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THE OBLIGATION

I, (name of aspirant), in the presence of the Lord of the Universe and of this Hall of Neophytes of the Order of The Golden Dawn in the Outer, regularly assembled under warrant from the Greatly Honored Chiefs of the Second Order, do of my own free will and accord hereby and hereon most solemnly pledge myself to keep secret this Order, its name, the name of its members, and the proceedings which take place at its meetings, from all and every person in the whole world who is outside the pale of the Order, and not even to discuss these with initiates, unless he or they are in possession of the password for the time being; nor yet with any member who has resigned, demitted or been expelled, and I undertake to maintain a kind and benevolent relation with all the Fratres and Sorores of the Order.

I furthermore promise and swear that I will keep any information relative to this Order, which may have become known to me prior to the completion of the Ceremony of my admission and I also pledge myself to divulge nothing whatsoever concerning this Order to the outside world in case either of my resignation, demission or expulsion therefrom, after the completion of my admission. I will not seek to obtain any ritual or lecture pertaining to the Order without due authorization from the Praemonstrator of my Temple, nor will I possess any ritual or lecture unless it be properly registered and labelled by him.

I further undertake that any such ritual or lecture and any case, cover or box containing them shall bear the official label of the Golden Dawn. I will not copy myself, nor lend to any other person to be copied, any ritual or lecture, until and unless I hold the written permission of the Praemonstrator to do so, lest our secret knowledge be revealed through my neglect or error.

Furthermore, I undertake to prosecute with zeal the study of Occult Sciences, seeing that this Order is not established for the benefit of those who desire only a superficial knowledge thereof. I will not suffer myself to be hypnotized, or mesmerized, nor will I place myself in such a passive state that any uninitiated person, power, or being may cause me to lose control of my thoughts, words or actions.

Neither will I use my Occult powers for any evil purposes and I further promise to persevere with firmness and courage through the ceremony of my admission, and these points I generally and severally, upon this sacred and sublime symbol, swear to observe without evasion, equivocation, or mental reservation of any kind whatsoever; under the no less penalty on the violation of any or either of them of being expelled from this Order, as a wilfully perjured wretch, void of all moral worth, and unfit for the society of all right and true persons, and in addition under the awful penalty of voluntarily submitting myself to a deadly and hostile current of will set in motion by the chiefs of the Order, by which I should fall slain and paralysed without visible weapon as if slain by the lightning flash. (Hiereus here suddenly lays the blade of his sword on the nape of the Candidate's neck and withdraws it again).

So help me the Lord of the Universe and my own higher soul.

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Hiero:

Rise, newly obligated Neophyte of the Golden Dawn in the Outer. Place the Candidate in the Northern part of the Hall, the place of the greatest symbolic darkness. (Done. Candidate faces to the East, Hierophant and Hieres return to their thrones.)

Hiero:

The voice of my higher soul said unto me, Let me enter the Path of Darkness, peradventure thus shall I obtain the Light. I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the silence of a primal sleep, and the Voice of Ages answered unto my soul, I am he that formulates in darkness. Child of Earth; the Light shineth in the darkness, but the darkness comprehendeth it not.

Let the mystic circumambulation take place in the path of darkness with the symbolic Light of Occult Science to guide the way. (Kerux leads with Light and Wand, Hegemon guides the Candidate, Stolistes and Dadouchos follow, thrice round. First time Hierophant (Knocks), and Hieres (Knocks), Second time Hierophant (Knocks) They halt in the South.)

Kerux:

Child of Earth, unpurified and unconsecrated, thou canst not enter the path of the West.

Stol:

(Signing a Cross on Candidate's forehead) Child of Earth, I purify thee with water

Dad:

(Censing Candidate) Child of Earth, I consecrate thee with fire.

Heg:

Child of Earth, twice consecrated, thou mayest approach the gate of the West. (They move to the West, facing Throne and halt. Hieres rises, takes Banner in left hand, menaces Candidate with sword and says as the Hegemon slips up the Candidate's hoodwink.)

Hieres:

Thou canst not pass by me saith the Guardian of the West unless thou canst tell me my name.

Heg:

Darkness is thy name, the Great One of the Paths of the Shades.

Hieres:

(Slowly sinking point of sword) Child of Earth, fear is failure. Therefore be without fear, for in the heart of the coward virtue abideth not. Thou hast known me, so pass thou on. (Hoodwink slipped down again. They move to the North and halt.)

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Kerux:

Child of Earth, unpurified and unconsecrated, thou canst not enter the Path of the East.

Stol:

(Signing a Cross on the Candidate's forehead) Child of Earth, I purify thee with water.

Dad:

(Censing the Candidate) Child of Earth, I consecrate thee with fire.

Heg:

Child of Earth, thrice consecrated, thou mayest approach the gate of the East. (They move to the East facing Throne and halt. Hierophant rises, takes Banner in left hand and raises Sceptre as if to strike. Hegemon slips up Candidate's hoodwink.)

Hiero:

Thou canst not pass by me saith the Guardian of the East, unless thou canst tell me my name.

Heg:

LIGHT dawning in darkness is thy name, the LIGHT of a Golden Day.

Hiero:

(Slowly lowering Sceptre) Child of Earth, remember that unbalanced force is evil, unbalanced mercy is but weakness, unbalanced severity is but oppression. Thou hast known me, so pass thou on unto the Cubical Altar of the Universe. (Hoodwink slipped down and Candidate taken to West of Altar. Hierophant leaves Throne and stands between the pillars, facing Candidate with Sceptre in right hand and Banner in left.)

Hiero:

**I come in the Power of the Light.
I come in the Light of Wisdom.
I come in the Mercy of the Light.
The Light hath Healing in its Wings.**

(Hegemon on Candidate's right, Kerux behind Candidate, Stolistes and Dadouchos right and left of Kerux. The officers are now forming a Hexagram around the Altar. Hierus holds sword in the right hand with the Banner of the West in left.)

Hiero:

Let the Candidate kneel while I invoke the Lord of the Universe (Candidate kneels). Lord of the Universe, the Vast and the Mighty One, Ruler of the Light and of the Darkness, we adore Thee and we invoke Thee. Look with favour upon this Neophyte, who now

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kneeleth before Thee and grant Thine aid unto the higher aspirations of his soul, so that he may prove a true and faithful Frater among us unto the Glory of Thy Ineffable Name. Amen.

Let the Candidate rise. (Candidate is assisted to rise and is brought close to the Altar. Hierophant, Hiereus, and Hegemon raise Wands and Sword touching over the head of Candidate. At the word "Darkness" Kerux removes hoodwink).

Hegemon:

Inheritor of a dying world we call thee to the living beauty.

Hiereus:

Wanderer in the wild darkness we call thee to the gentle light. (Hoodwink removed).

Hiero:

Child of Earth, long hast thou dwelt in darkness. Quit the night and seek the day. (All members present clap hands. Hierophant, Hiereus, Hegemon say together):

Hiero:

Hiereus:

Heg:

(Said together) Frater XYZ we receive thee into the Order of the Golden Dawn.

Hiero:

(Knocks) KHABS.

Hiereus:

(Knocks) AM.

Heg:

(Knocks) PEKHT.

Hiereus:

(Knocks) KONX.

Heg:

(Knocks) OM.

Hiero:

(Knocks) PAX.

Heg:

(Knocks) LIGHT

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Hiero:

(Knocks) IN.

Hiereus:

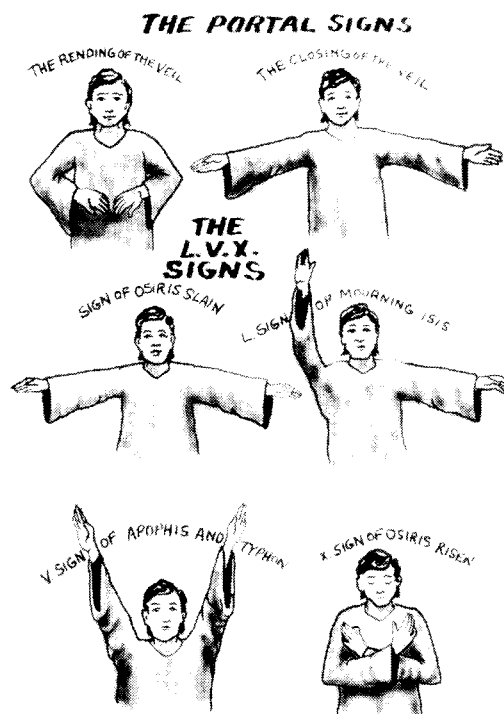
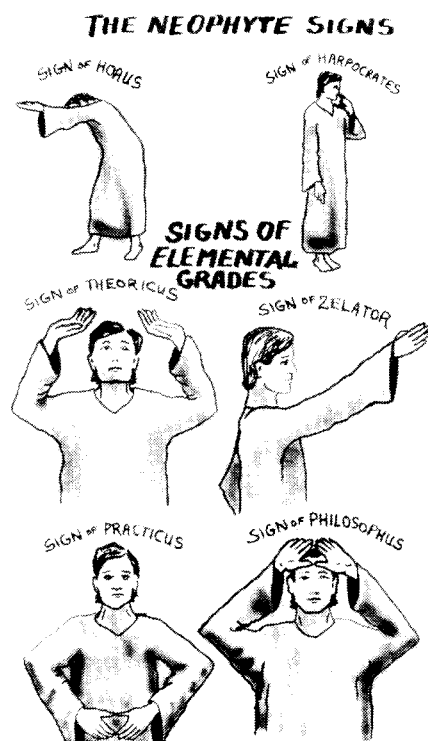
(Knocks) EXTENSION.

Hiero:

In all your wanderings through darkness the lamp of the (Kerux advances and raises his lamp) Kerux went before you, though you saw it not. It is the symbol of the Hidden Light of Occult Science. Let the Candidate be conducted to the East of the Altar. Honoured Hiereus, I delegate to you the duty of entrusting the Candidate with the secret signs, grip, grand word and present password of the Neophyte Grade of the Order of the Golden Dawn in the Outer, of placing him between the mystic pillars and of superintending his fourth and final consecration. (Hierophant returns to Throne, Hiereus takes his place between the pillars, Candidate is conducted by Hegemon to the East of the Altar facing Hiereus. Hiereus giving Sword and Banner to Hegemon to hold.)

Hiereus:

Frazer XYZ, I now proceed to instruct you in the secret signs, grip and token, grand word and password for the present time for this Grade. Firstly, advance your left foot about six inches: this is called the step of the grade. The sign is two-fold; the Saluting Sign and Sign of



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Silence. The first should always be answered by the second. The Saluting Sign is given by thrusting both arms horizontally forward, palms downwards. as if groping your way and bow your head. It alludes to your condition in a state of darkness unilluminated by the Lamp of Occult Knowledge and groping your way blindly in the search for truth. The Sign of Silence is given by placing the left first finger on the mouth. It alludes to the strict silence inculcated on you by your obligation regarding all proceedings of the Order. The grip or token is given in the following manner: Advance your left foot about six inches touching mine, side to side and toe to heel. Now extend your right hand as if to grip mine, but miss it intentionally; again extend it and seize mine by the fingers only. It alludes to the seeking for guidance in darkness. The Grand Word is HAR-PAR-KRAT whispered by alternate syllables mouth to ear thus. It is the title of the Egyptian God of Silence and should ever remind you of the strict silence you have sworn to maintain. The password is (blank) which will be periodically changed at each Equinox so that a member who has resigned, demitted, or been expelled from the Order, may be in ignorance of the existing password. I now place you between the two pillars of Hermes and Solomon in the symbolical Gateway of Occult Science. (Hiereus draws Candidate forward between the pillars and unclasps hands. He receives sword and banner from Hegemon, stands at the latter's left, all facing Candidate.)

Hiereus:

Let the final consecration of the Candidate take place.

Kerux:

(Goes to the North and faces East. Stolistes signs a Cross on Candidate's forehead. bows to Hierophant and sprinkles East and says): Frater XYZ, I purify thee finally with water.

Dad:

(Censing as Stolistes has done) Frater XYZ, I consecrate thee finally with fire.

Hiero:

Honored Hegemon, the final consecration of the Candidate having been performed, I command you to remove the rope from his waist, the last remaining symbol of the path of darkness, and to invest him with the distinguishing badge of the grade.

Heg:

(Doing so) By the command of the Very Honored Hierophant, I invest you with the distinguishing badge of the grade. It symbolizes Light dawning in darkness.

Hiero:

Let the mystic circumambulation take place in the path of Light. (Kerux goes to the North East. Hegemon takes Candidate behind Black Pillar, and stands behind Kerux. Hiereus comes next, followed by Stolistes and Dadouchos. Kerux leads off, all salute on passing Hierophant who stands holding Sceptre and Banner as in the Opening. Hiereus

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drops out on reaching his Throne. Hegemon returns to between the Pillars after passing Hierophant twice. He directs Neophyte to follow Kerux who with the other Officers passes Hierophant thrice. After the third passing).

Hiero:

Take your place North West of the Stolistes. (Kerux indicates this and goes on followed by Stolistes who falls out in the North and returns to his place. Hegemon replaces his chair between the Pillars and sits down. Kerux replaces the Rose, Lamp, Cup and Paten in their proper places on the Altar. All are seated.) The Three Fold Cord bound about your waist, was an image of the three-fold bondage of Mortality, which amongst the Initiated is called earthly or material inclination, that has bound into a narrow place the once far-wandering Soul; and the Hood-wink was an image of the Darkness, of Ignorance, of Mortality that has blinded men to the Happiness and Beauty their eyes once looked upon. The Double Cubical Altar in the centre of the Hall, is an emblem of visible Nature or the Material Universe, concealing within herself the mysteries of all dimensions, while revealing her surface to the exterior senses. It is a double cube because, as the Emerald Tablet has said The things that are below are a reflection of the things that are above. The world of men and women created to unhappiness is a reflection of the World of Divine Beings created to Happiness. It is described in the SEPHER YETZIRAH, or The Book of Formation, as An Abyss of Height and as an Abyss of Depth, An Abyss of the East and An Abyss of the West, An Abyss of the North and An Abyss of the South. The Altar is black because, unlike Divine Beings who unfold in the Element of Light, the Fires of Created Beings arise from Darkness and Obscurity. On the Altar is a White Triangle to be the Image of that Immortal Light, that Triune Light, which moved in Darkness and formed the World of Darkness and out of Darkness. There are two contending Forces and One always uniting them. And these Three have their Image in the three-fold Flame of our Being and in the threefold wave of the sensual world. (Hierophant stands in the form of Cross, saying:) Glory be to Thee, Father of the Undying. For Thy Glory flows out rejoicing, to the ends of the Earth! (He reseats himself.) The Red Cross above the White Triangle, is an Image of Him Who was unfolded in the Light. At its East, South, West and North Angles are a Rose, Fire, Cup of Wine and Bread and Salt. These allude to the Four Elements, Air, Fire, Water, Earth. The Mystical Words - KHABS AM PEKHT - are ancient Egyptian and are the origin of the Greek KONX OM PAX - which was uttered at the Eleusinian Mysteries. A literal translation would be Light Rushing Out in One Ray and they signify the same form of Light as that symbolized by the Staff of the Kerux. East of the Double Cubical Altar of created things, are the Pillars of Hermes and of Solomon. On these are painted certain Hieroglyphics from the 17th and the 125th Chapters of the Book of the Dead. They are the symbols of the two powers of Day and Night, Love and Hate, Work and Rest, the subtle force of the Lodestone and the Eternal out-pouring and in-pouring of the Heart of God. The Lamps that burn, though with a veiled light, upon their summits show that the Pathway to Hidden Knowledge, unlike the Pathway of Nature - which is a continual undulation, the winding hither and thither of the Serpent - is the straight and narrow way between them. It was

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because of this that I passed between them, when you came to the Light, and it was because of this that you were placed between them to receive the final Consecration. Two contending Forces and one which unites them eternally. Two basal angles of the triangle and one which forms the apex. Such is the origin of Creation, it is the Triad of Life. My Throne at the Gate of the East is the Place of the Guardian of the Dawning Sun. The Throne of the Hieres at the Gate of the West is the Place of the Guardian against the Multitudes that sleep through the Light and awaken at the twilight. The Throne of the Hegemon seated between the Columns is the Place of Balanced Power, between the Ultimate Light and the Ultimate Darkness. These meanings are shown in detail and by the color of our robes. The Wand of the Kerux is the Beam of Light from the Hidden Wisdom, and his Lamp is an emblem of the everburning Lamp of the Guardian of the Mysteries. The Seat of the Stolistes at the Gate of the North is the Place of the Guardian of the Cauldron and the Well of Water - of Cold and Moisture. The Seat of the Dadouchos at the Gate of the South is the Place of the Guardian of the Lake of Fire and the Burning Bush.

Hiero:

Honored Frater Kerux, I command you to declare that the Neophyte has been initiated into the Mysteries of the Neophyte Grade. (Kerux advances to the North East, faces West, raises his Wand and says:)

Kerux:

In the name of the Lord of the Universe and by command of the Very Honored Hierophant, hear all ye that I proclaim that (name of aspirant) who will hereafter be known unto you by the Motto XYZ, has been admitted in due form to the Neophyte grade of the Order of the Golden Dawn in the Outer. (All clap hands.)

Hiero:

Very Honored Hieres, I delegate to you the duty of pronouncing a short address to our Frater on his admission.

Hieres:

As you have now passed through the ceremony of your admission, allow me to congratulate you on being admitted a member of this ancient and honorable Order, whose professed object and end is the practical study of Occult Science. Let me therefore advise you to remember this day as a marked one in your existence and to adopt and cultivate a mental condition worthy of this Order. To this end let me first earnestly recommend you never to forget due honor and reverence to the Lord of the Universe, for as the whole is greater than its parts, so is He far greater than we, who are but as sparks derived from that unsupportable Light which is in Him. It is written that the borders of his Garment of Flame sweep the ends of the Universe and unto Him all return. Therefore do we adore Him; therefore do we invoke Him; therefore in adoration to Him sinks even the Banner of the East. (Done) Secondly, let me advise you never to ridicule or cast obloquy upon the form of

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religion professed by another, for what right have you to desecrate what is sacred in his eyes? Thirdly, never let the seal of secrecy regarding the Order be absent from your recollection, and beware that you betray it not by a casual or unthinking word. Fourthly, study well that Great Arcanum, the proper equilibrium of mercy and severity, for either unbalanced is not good; unbalanced severity is cruelty and oppression; unbalanced mercy is but weakness and would permit evil to exist unchecked, thus making itself as it were the accomplice of that evil. Lastly, do not be daunted by the difficulties of Occult Study and remember that every obstacle can at length be conquered by perseverance.

Hiero:

Before you can pass on to the next Higher Grade of this Order you will have to make yourself perfect in the following: 1) The names and alchemical symbols of the four elements. 2) The names, astrological symbols and elemental attribution of the twelve signs of the Zodiac. 3) The names and astrological symbols of the seven planets, also their houses, exaltation and triplicity in the Zodiac. 4) The names, characters and numerical values of the twenty-two letters of the Hebrew alphabet. 5) The names and English meanings of the ten Qabalistic Sephiroth. A MSS. lecture on these subjects of study may be obtained on application. When you know these thoroughly you must signify the same by letter to the Cancellarius or Scribe. You will then be examined and if found perfect you will be eligible for admission to the next higher grade, should the higher powers approve your application.

Kerux:

(Conducts Candidate to his table, gives him a solution and tells him to pour a few drops on the plate before him). As this pure and limpid fluid is changed into the semblance of blood, so mayest thou perish if thou betrayest thine oath of secrecy to this Order by word or deed.

Hiero:

Resume your seat and remember that your admission to this Order gives you no right to initiate any other person without dispensation from the Grand High Chiefs of the Second Order.

CLOSING

Kerux:

(As in opening) HEKAS, HEKAS, ESTE BEBELOI.

Hiero:

(Knocks) Fratres and Sorores of the Order of the Golden Dawn in the Outer assist me to close this Hall in the Grade of Neophyte. (All rise).

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Hiereus:

(3 Knocks)

Heg:

(3 Knocks)

Hiero:

(3 Knocks) Frater Kerux, see that the Hall is properly guarded.

Kerux:

(Having done so) Very Honored Hierophant, the Hall is properly guarded.

Hiero:

Honored Hiereus, assure yourself that all present have witnessed the Golden Dawn.

Hiereus:

Fratres and Sorores of the Order of the Golden Dawn in the Outer, give the signs of a Neophyte. (Done) Very Honored Hierophant (saluting), all present have been so honored.

Hiero:

Frater Stolistes, I command you to purify the Hall and the members by water. (Done as in opening.)

Hiero:

Frater Dadouchos, I command you to purify the Hall and the members by fire. (Done as in opening.)

Hiero:

Let the mystic circumambulation take place in the Path of Light. (Kerux goes by the South to the South East. Hegemon goes to the North and leads the new Neophyte by West and South, directing him to follow Hegemon in the Procession. Hiereus follows Neophyte and Stolistes follows Hiereus, accompanied or followed by Dadouchos, and Sentinel ends the procession. As they pass the Hierophant, who is standing and holding the Banner of the East in his left hand, the Sceptre in his right, they make the Neophyte Signs. Hiereus drops out when his Throne is reached. Hegemon passes Hierophant twice and then takes his place between the Pillars, directing Neophyte to follow Kerux who, after the third passing of Hierophant, directs Neophyte to his seat, the other Officers dropping out as their places are reached.) The Mystical Reverse Circumambulation is accomplished. It is the symbol of Fading Light. Let us adore the Lord of the Universe. (All turn East. Stolistes directs Neophyte to rise and face East. Hierophant faces East, making the salute at each adoration, the others, Officers and Members repeating it also.)

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Holy art Thou, Lord of the Universe!
Holy art Thou, Whom Nature hath not formed!
Holy art Thou, the Vast and the Mighty One!
Lord of the Light and of the Darkness!

Nothing now remains but to partake together in silence of the Mystic Repast, composed of the symbols of the Four Elements, and to remember our pledge of secrecy. (All are seated.) (Hierophant puts down his Sceptre and returns the Banner of the East to its place. He goes to the West of the Altar and facing East gives the Saluting Sign but not the Sign of Silence, and taking up the Rose says:) I invite you to inhale with me the perfume of this Rose, as a symbol of air. (Smells Rose). To feel with me the warmth of this sacred Fire. (Spreads his hands over it). To eat with me this Bread and Salt as types of Earth. (Dips bread in Salt and eats). And finally to drink with me this Wine, the consecrated emblem of Elemental Water. (Makes a Cross with the Cup and drinks. Hierophant puts down the Cup between the Cross and Triangle. He comes East of the Altar and faces West. The Praemonstrator then comes to the West of the Altar and makes the Saluting Sign. Hierophant replies with the sign of Silence and then hands the Elements, beginning with the Rose which Praemonstrator smells and returns; then feels the warmth of the Lamp. eats the Bread and Salt and receives from the Hierophant the Cup with which he makes a Cross, and having drunk, returns it. Hierophant then passes by West and South to his Throne. Praemonstrator then comes to the East of the Altar. Imperator comes to the West, exchanges Signs and partakes. He returns to his place, after serving Cancellarius who in turn serves the Past Hierophant. After the Chiefs, the Officers partake in this order: Hiereus, Hegemon, Stolistes, Dadouchos. When all the Officers except Kerux have partaken, the Inner Members in order of seniority of admission, partake but do not wait for instruction in this. If there is a pause, one comes forward. Next come the members of the Outer in the same manner - the Neophytes coming last piloted by Hegemon or any Officer appointed. The Order of procedure for Outer members is: Philosophi, Practici, Theorici, Zelatores, Neophytes. When the last Neophyte stands East of the Altar, Kerux comes to the West, exchanges the Signs and partakes. Hegemon directs Neophyte to return to his place as soon as Kerux takes the Cup. Kerux, on receiving the Cup, drains it, inverts it, and says:)

Kerux:

It is finished! (Kerux replaces the Cup and returns to his place. All rise.)

Hiero:

(Knocks) TETELESTAI!

Hiereus:

(Knocks)

Heg:

(Knocks)

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Hiero:

(Knocks) KHABS.

Hiereus:

(Knocks) AM.

Heg:

(Knocks) PEKHT

Hiereus:

(Knocks) KONX.

Heg:

(Knocks) OM.

Hiero:

(Knocks) PAX.

Heg:

(Knocks) LIGHT

Hiero:

(Knocks) IN,

Hiereus:

(Knocks) EXTENSION

(All make the Signs towards the Altar.)

Hiero:

May what we have partaken maintain us in our search for the QUINTESSENCE, the Stone of the Philosophers. True Wisdom, Perfect Happiness, the SUMMUM BONUM. (Officers remain in the Temple while the new Neophyte is led out by Kerux.)

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DISCUSSION OF THE Z-DOCUMENTS

By

V.H. FRATER A.M.A.G

These three documents, Z-1, Z-2, and Z-3, are amongst the most important of all the instructions issued by the Golden Dawn. They are extensive commentaries on the Neophyte Ritual. All three are replete with the most profound instruction on Magic ever written.

As I reflect upon what I have written in this book I am sure that I have asserted several times that this particular document or that one are the most important lessons ever released within the Order. This is probably most correct. All the instructions handed out to the Zelator Adeptus Minor are unequivocally important in different ways. But they all serve as the foundation of the magical art. Throughout the years, whenever I have casually opened the book to any page of these Z documents, I have found them always illuminating - more so with each perusal of their contents. Their ability to illuminate seems inexhaustable. And for this reason, I must insist that the student pay special attention to them, studying them carefully over a long period of time rather than trying to read them as he would a novel or some informative non-fictional piece of work.

They have all the earmarks of having been written by S.L. Mathers - G.H. Frater D.D.C.F. More than anything else I know, they exemplify the profundities of which he was capable. Admittedly some of the material is trite, elaborating the usual claptrap of secret societies - such as grips, steps and passwords. But these trivia comprise but a small segment of these fantastic papers. The remaining material is of such a nature that I feel compelled to warn the casual reader not to be casual in dealing with this type of information. This is "heavy" material which needs to be savored, thought about and reflected upon.

For example, in the description of the accoutrements of the Hierophant, one is inclined to gloss it over as merely explanatory of the Temple equipment. It is really much more than that. Some formulae of magic were concealed and simultaneously revealed in the most prosaic and trite explanations and descriptions. Do not gloss over them.

From the standpoint of practical magical technique, I suggest a frequent review of the segment entitled "The Symbolism of the Opening." One practical formula after another is described here, not abstractly but concretely as a technical exercise available to the alert and eager aspirant.

Some of these served as seminal ideas which came to full term in the development of the Middle Pillar technique. The rudiments are all Golden Dawn. But each rudiment is scattered here and there, throughout several documents. However, one does not really have to search too hard for them. They are prolific - presenting themselves as alive and vital. Over a period of time, as one uses them, the seeds sprout and grow into dynamic

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constituents of one's wake-a-day consciousness as though waiting to be found and used.

For example, there was the rudimentary Middle Pillar technique as given in one of the early Portal papers. The technique of circulating the energies awakened or released by this method of meditation are to be found in part in this particular paper. It is only a hint, however. It becomes rounded out and expanded by applying that idea to the formula of the Tree of Life projected into a sphere (See painting of this in coloured plate section of this work), producing four individual columns around a central invisible pillar. The roots of all this will be found in the Microcosm paper and elsewhere, but in its fullness in those documents at the end of the Tarot section.

The attributions of the planets, signs and houses are standard astrological notions within the Golden Dawn system. Its employment as described, for example, in *The Foundations of Practical Magic* Aquarian Press, 1979 depends entirely on how well one has understood and used some of the principles of that magical exercise.

The technique has been borrowed without acknowledgment by a number of writers who believed it to be a magical technique borrowed from the Order. In a large sense, they were plagiarizing, because in no place has this method been described except in the barest outline form. Yet in a sense which they never realized, because they were actually plagiarizing, it is predicated fundamentally and unequivocally on the whole basic structure of the Golden Dawn system itself. And it is that system that hostile critics claim was the end result of research done by McGregor Mathers in the British Museum. If taken by itself, that is pure nonsense. I defy any critic to demonstrate where and how these methods were borrowed from books or manuscripts in the British Museum.

In *The Symbolism of the Opening*, there is given first the method of vibrating Divine Names. It is called The Vibratory Formula of the Middle Pillar. Again, I must urge the student to study it carefully. It has been repeated and elaborated upon in several different places in these texts. But you must study it, practise it and master it.

Once mastered, it should be used in all instances where the Divine Names are employed. These are in the practice of the Pentagram Ritual, lesser and greater, the Hexagram Ritual, lesser and greater, and the Middle Pillar technique itself, (Note, some of these rituals are described in the *Regardie Tapes* Falcon Press, 1982). These tapes can help enormously in the mastery of the various ceremonials themselves - such as the consecration of the Elemental Weapons, and so on. The method of pronouncing and vibrating the Names is clearly indicated on the Tapes so as to eliminate all possibilities of doubt and confusion.

Some of the techniques too are infinitely valuable during the process of skrying. Safeguards are required here to protect one from delusion and self-deception - all too easy in this method. The use of the Banners of the East and West may also be used as devices to open up areas that one would not suspect could be opened, so securely are they guarded.

The assumption of God-forms described in several of these documents, (and depicted on some of the beautiful paintings in the coloured plate section of this book), which comment

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on the Neophyte Ritual is another method not merely of protecting oneself, but of ensuring compliance with one's demands for knowledge and self-knowledge, and for gaining admission to sanctuaries whose existence one may suspect - but that is all.

This practice needs to be used often to gain skill. The descriptions given in the text are brief enough as well as long enough. That is really all it requires. Once having made its acquaintance, nothing remains but to practice it day in and day out until it is more or less easy. One of the best books that gives practically all the needed God-forms is the paperback reprint by Dover of Wallis Budge's *The Gods of the Egyptians*. This is not only a storehouse of Egyptian information, but the dozens of full page plates of the Gods is without rival in our literature. At the same time for a better descriptions of the colours employed in the God Forms, you should consult the colour plates in this book.

The section in Z-1 describing the God forms used in the Neophyte initiation will be more than amplify what has just been stated. Those colors used in the first edition of Budge's book by Methuen, decades ago, are accurate enough in terms of how they were once depicted. But for practical uses, the colour scheme shown in this work is to be preferred. Never let it be forgotten that one of the basic themes of the Order is that colors are not symbols of forces, but are forces themselves. So do study the coloring system and apply it to the plain photos of the Dover edition.

There are hosts of fertile ideas in these papers. I do not wish to elaborate all of them in any way. Something must be left to the ingenuity and intuition of the reader and student. But what I have had to say here should be adequate to keep him alert when perusing this most valuable and suggestive series of texts.

One of the many documents given to advanced members of the Zelator Adeptus Minor grade was Z-2, an elaborate analysis of the Neophyte grade. The breakdown into a couple of dozen specific points, is in itself, one of the most beautiful and astute tabulations I know. Like so many of the Adeptus Minor papers, it fills me with enormous respect for whoever was responsible for the analysis. The entire elaboration was classified into five major divisions, corresponding to the Pentagrammaton. In addition, that section attributed to Shin was broken down still further into three other segments so that all told there were seven formulae for magical working.

Z-2 was one of the papers that was destined for elimination from the curriculum of the Stella Matutina, a most grave error. My guess is that it was being eliminated because it represented some exceedingly hard work on the part of the celebrant.

The application of Z-2 to the process of Divination was never quite clear to me. Rather than follow the procedure of the Stella Matutina, I have decided to include it here because some students will be able to determine on their own what its sphere of usefulness is. If the student follows the general rule laid down for all the other subdivisions of this important document, he may arrive at some format pleasing and useful to him personally.

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The Alchemy section for long years bothered me, for I was not able to make much sense from it. Francis King, in his book *Ritual Magic in England* reproduces a paper based on this section. It is most interesting, but raises an enormous number of questions relating to procedure, laboratory technique and allied topics. I had some correspondence with Mr. King about this matter but nothing came of it.

Sometime during the mid-thirties some alchemical processes became more or less clear to me, which made more intelligible some of the sections in Z-2. Years later, after a meeting with Frater Albertus of the Paracelsus Research Society, new insights developed.

A ritual exemplifying the rules laid down in Z-2 will be found immediately following the various initiatory rituals.

So far as rituals relating to evocation and similar types of operations are concerned some students found out that they are long, tedious, repetitive and very wearying. I must confess they are. Success in working them depends on patience, enthusiasm, and above all on the ability to stir the magical energy into activity. The rituals themselves will not yield much satisfaction until and unless the student has either some inborn theurgic ability or has developed it through the practice of the Middle Pillar technique. The method awakens the magical centers or chakras within the psycho-spiritual make-up of the student, a process of prime importance, because without the power derived from these centers or chakras, the ritual remains merely a ritual - a mere formality, dead and without power. The Middle Pillar should be practiced for several months, or even longer, until the student becomes thoroughly conscious of the energy coursing through the organism at his willed command in the three methods of circulation. The sensation is unmistakable, becoming wholly physical if steadfastly persisted in. It is the *sine qua non* of magical success.

When some skill has been gained in this method, further attention can be given to the Vibratory Formula of the Middle Pillar, described in several places in this work. The success of any of these operations is wholly dependent on these two methods, the Middle Pillar and the Vibratory Formula, and they should be given a great deal of attention.

When this material was first published many years ago, one of the gratifying rewards was hearing from a few students who evidently had experimented with the method. One in particular stands out. I would have liked to acknowledge his contribution, but for the moment he wishes to remain anonymous. His letter gives evidence of the fact that he has experimented with the method and found it, for him, wanting, so that he felt obliged to clarify the procedure and simplify it. His complaint was that the whole ceremony took approximately two hours, at the end of which time he felt exhausted and was unable to retain any kind of "divine intoxication" which is the *sine qua non* of success. The method which he then devised is as follows:

"The magician, standing in the circle, performs a banishing ritual. (For the evocation of an elemental, the lesser Pentagram ritual will suffice. If evoking a more powerful spirit, use the Supreme Banishing Ritual of the Pentagram, or Hexagram, as appropriate.)

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"A suitable God is invoked. Assumption of God form, Vibratory Formula of the Middle Pillar, and Mystic Circumambulation being employed. This is continued until presence of the Divine Force is unmistakable; one ought to have the impression of acting on behalf of the God.

'The Sigil of the Spirit is now consecrated and placed in the Triangle outside the Circle. The element, planetary, or zodiacal force consonant with the nature of the spirit is invoked using the proper Pentagram or Hexagram, Divine Names, etc.

"Invocation of the God is recommenced and continued until identity with the God is achieved. At this point the actual evocation may begin. (The Magician will hereafter be referred to as the God.)

"The God extends His consciousness up to the spirit's plane (not unlike skrying), formulates its sigil therein, calls its name.

"The Spirit is commanded to manifest in the Triangle, and as the God brings his consciousness back into the body of the magician in the circle, the spirit manifests in the triangle.

"When he has sworn allegiance, and answered all questions put to him, he is commanded to return to his own plane. The God again extends His consciousness up to the plane, bringing the spirit with Him. When they have both arrived, the Sigil previously formulated is banished.

"He returns to the Circle, then partially withdraws from the magician, who again becomes aware that he is acting on behalf of the God.

"The element, planetary or zodiacal force previously invoked, is now banished. The magician then performs a general banishing ritual and quits the circle."

The writer of the above method adds a note, which in my opinion is worth paying close attention to; it coincides with my own view as expressed elsewhere.

"There is reason for concern that some students may misinterpret certain of Crowley's magical writings. For example in *Magick in Theory and Practice*, Chapter IX, p. 69, he writes:

'The peculiar mental excitement required may even be aroused by the perception of the absurdity of the process, and the persistence in it, as when Frater Perdurabo. . . recited From Greenland's **Icy** Mountains and obtained his result.'

"Now there is no doubt that the ego, excited to the proper pitch, is capable of placing such a strain in the Astral Light as to cause some sort of manifestation, perhaps even that of the spirit it was desired to evoke (but more likely a phantasm masquerading as such). But without the presence of the Divine Force, such a being, once evoked, cannot be controlled, and there is no effective means of banishing it.

"Depending on the nature of the spirit, and the degree of its manifestation, it is likely that the spiritual progress of the magician is at an end - at least as far as his current incarnation is concerned."

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While on this topic of magical training and developing the powers latent in man, to which the Order is dedicated, I would like to quote extensively from another source. Though the Theosophical Society is to all intents and purposes dead, there is some pertinent material in *The Hall of Magic Mirrors* by Victor Endersby that should set most of us back on our heels and induce some deep reflection. The tradition is a different one but facts are facts regardless of where they come from. In discussing the problem of psychical phenomena produced by Madame Blavatsky, Mr. Endersby had this to say:

"The crux of the whole problem is that the whole movement had to balance on a razor edge between credence and incredulity; and a net had to be spread whose meshes were designed, with infinite care, to catch fish of just a certain size and shape. Unfortunately, even a Mahatma could not design one which would exclude a particularly odd member of the species - the one known variously as "crackpot," "screwball," "oddball," etc. These have been especially effective shields, but also especially irritating ones. Some of the most enthusiastic devotees of Theosophy would convince any sane-minded man in five minutes that there could not possibly be anything real in it.

However, let us not be too hard on the gentle crackpot. After all, through the ages most human progress has depended on his existence - he is the one who is reckless enough to crack the ice with no thought of consequences, any more than of reason, common sense, and facts. Most really capable and competent people have, by those qualities, established a position in the world, which they will not readily risk in pioneering. The risks have in the main to be left to people without sense enough to be afraid, and they serve their purpose in their odd ways. After all, some of them have made quite a splash here and there. Considering him from the purely personal aspect, what else would you call Einstein? Or a certain famous gentleman who chooses to immure himself in an African jungle and lavish his gifts on a minor collection of ignorant natives?

We will examine the meshes of the occult net.

The Mahatma said that chelaship was impossible to anyone who harbors any tendency toward injustice, even unconsciously. First then, do you love scandal and ill talk, unverified and onesided about others? If so, you are out, and the famous scandals will take you out.

Are you a coward, afraid to stand up for justice? If so, you will keep silent in the face of slander. That will take you out. There is no room for cowards beyond the veil.

Do you still have the ecclesiastic notion that perfection and infallibility can exist in an ever-evolving universe? Then your misconception of the universe is profound, probably incurable; a few scientific, grammatical, or philosophical errors will set you out on the doorstep.

Are you a materialist, unable to grasp even the possibility that the real universe is not a material one? Then the phenomena will be self-evident fraud to you, and that will take you out. You will also get out with your sanity, because the escape hatches have been left; and the victims will be fairly safe from harm because, instead of striking matches, you will only laugh at them.

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Do you wish to set yourself up to be admired as an Infallible One by acquiring much knowledge? Then the revelation of fallible possibilities on the parts of the highest "authorities" you know - if you are a Theosophist - will set you back a little, and possibly out. And if you twist and squirm in the effort to prove the infallibility of your gods, that identifies your degree of intellectual honesty. That's the sort of thing they want to know.

Are you prejudiced racially and nationally? Then the program of universal brotherhood will steer you far away.

Are you narrow-minded, fastidious, finicky, and given to taking the form for the substance? Then a little swearing will take care of you.

Are you mentally lazy? Then the effort to untangle those peculiar books and make sense of them will take adequate care of you. No mentally lazy person can understand the occult world, let alone the visible one.

Are your interests narrow? Then the help you will need from all available human sources won't be there - you are uninterested in too much of it. You will find yourself in one blind alley or the other.

Do you think the kingdom of heaven can be gained by physical observances, and that a meat-eater is a lower animal? Then a few eggs in gravy will eliminate you nicely; if that won't do it, a few packs of cigarettes will take care of it. Especially when you find that one of the Mahatmas smoked a pipe.

It has often been asked, why, with all the resources and wisdom of the Mahatmas, was H.P.B. left to struggle in poverty and illness? As we have seen, she was accused - though no individual ever came forward to complain - of getting rich on the credulity of her followers. Suppose she had been richly maintained? Moncure Conway, the missionary, mentions her "richly furnished" apartment. No doubt the furniture had been expensive - before her wealthy friends gave it to her when they got new stuff. She never starved for food, that is certain; she always did have enough - just enough - money - to do what she had to do. As to health - we can lay that in part to herself. She did break all the rules of diet, and possibly not all because of thyroid trouble and the rest; she was a hardheaded, intractable party. She knew all the rules. If she chose to break them, the Mahatmas couldn't do anything about it. Of course, they could have "fired" her, but then she was the only agent able to do what they had in mind.

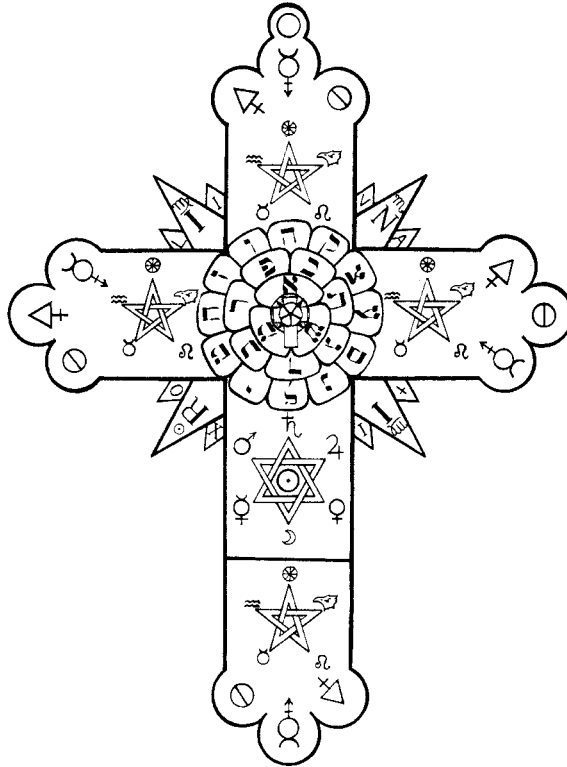
The queer thing about these questions is that they are often from Christians, whose own God left his only Son to live in hardship and poverty and die in horror.

If you have to test out the morals of a tribe of savages, to see whether it is ready to haul its snout out of the mud and take the road to civilization, a good way is to drop a sick child of the same race but another tribe into the village compound. They may kill it with a club, throw it on the fire, torture it with sharp sticks, eat it, or pick it up and care for it. If they do anything but the last, you leave - quickly - and wait a hundred years until the tribe has outgrown its land and impinged on the territory of a bigger one. It may then appreciate

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help. Meanwhile, if you are interested in technical educability, you string a phone wire and show that you can talk over it. The natives decide that you are a god. You show then that you can't crawl through the wire - you're a fake. You then decide that they will have to mature a little before you try to teach them electricity. They will grasp one use of the wire very quickly; it will make good necklaces, when cut up, or good slugs for the blunderbuss.

Of course, in order to get their attention in the first place, you have to either shoot some of them, or display a cigarette lighter. If they have not caught on by the time the fluid runs out, you run out too. And stay a long time."



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Z-2

THE FORMULAE OF THE MAGIC OF LIGHT AN INTRODUCTION TO THE PRACTICAL WORKING OF THE Z-2 FORMULAE

By

G.H. FRATER S.R.M.D.

In the Ritual of the Enterer are shadowed forth symbolically, the beginning of certain of the Formulae of the Magic of Light. For this Ritual betokeneth a certain Person, Substance or Thing, which is taken from the dark World of Matter, to be brought under the operation of the Divine Formulae of the Magic of Light.

Also herein are contained the commencements of all formulae of Evocation, the development of which is further shown in the Inner knowledge of the succeeding grades of the Outer Order. In the true knowledge of the application of the Symbolism of the "Enterer" lies the entrance to the knowledge of Practical Magic. Therefore are all the Formulae drawn from the Ritual classed under Five several heads, according unto the Letters of the name Yeheshuah.

For to the Letter Yod and the element of Fire belong the works of Ceremonial Magic, as the evocations of the Spirits of the Elements, etc.

Unto the First Heh the consecration and charging of Telesmata, and the production of Natural Phenomena, as storms, earthquakes, etc.

Unto the Great Holy Letter Shin are allotted Three classes of works. Spiritual development, transformations and invisibility.

Unto the Letter Vau Divination in all its branches; and the art of making the Link between the subject of the work and the process of divination.

And to the Final Heh the works and operations of the Art of Alchemy, the order of its processes and Transmutation.

INDEX FOR GENERAL REFERENCE TO THE ENTERER CEREMONY OF THE NEOPHYTE GRADE

1. A - The Ceremony itself. The place of the Temple.
2. B - The Hierophant.
3. C - The Officers.
4. D - The Candidate.
5. E - The Ceremony of Opening.
6. F - Hierophant states that he has received a Dispensation from Second Order, and commands Hegemon to prepare Candidate. Candidate prepared. Speech of Hegemon.
7. G - Admission of Candidate. First barring by Kerux. First baptism of the Candidate with Water and Fire.

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8. H - The Candidate is conducted to the foot of the Altar. Hierophant asks "Wherefore hast thou come, etc." Candidate replies "I seek the hidden Light, etc."

9. I - Candidate is asked whether he is willing to take the Obligation. He assents; and is instructed now to kneel at the Altar.

10. J - Administration of the Obligation, and raising the Neophyte from the kneeling position.

11. K - Candidate is placed in the North. Oration of the Hierophant, "The Voice of my Higher Self, etc." Hierophant commands the mystic circumambulation in the Path of Darkness.

12. L - Procession. Candidate barred in South. Second Baptism of Water and Fire. Speech of Hegemon. Allowing the Candidate to proceed.

13. M - Hoodwink slipped up. Challenge of Hiereus. Speech of Hegemon. Speech of Hiereus. Candidate re-veiled and passed on.

14. N - Circumambulation. Barred in North. Third Baptism. Speech of Hegemon allowing Candidate to approach unto the Gate of the East.

15. O - Hoodwink slipped up for the second time. Hierophant challenges. Hegemon answers for Candidate. Speech of Hierophant. Candidate passes on.

16. P - Candidate led to West of Altar. Hierophant advances by the Path of Samekh. Officers form the Triangle. Prayer of Hierophant.

17. Q - Candidate rises. Hierophant addresses him, "Long hast thou dwelt in darkness. Quit the Night and seek the Day." Hoodwink finally removed. Sceptres and Swords joined. "We receive thee, etc." Then the Mystic Words.

18. R - Hierophant indicates Lamp of Kerux. He commands that the Candidate be conducted to the East of the Altar. He orders Hiereus to bestow signs, etc. Hiereus places Candidate between Pillars. Signs and words. He orders the fourth and final consecration to take place.

19. S - Hegemon removes rope and invests Candidate with his Insignia. Hiereus then ordains the Mystic Circumambulation in the Path of Light.

20. T - Hierophant lectures on the Symbols. Proclamation by Kerux.

21. U - Hierophant commands Hiereus to address Candidate.

22. V - Hierophant addresses Neophyte on subject of study.

23. W - Blood produced. Speech of Kerux. Hiereus' final caution.

24. X - The closing takes place.

I-YOD EVOCATION

A - The Magic Circle.

B - The Magician, wearing the Great Lamen of the Hierophant; and his scarlet Robe. A Pentacle, whereon is engraved the Sigil of circle and cross as shown on the Hierophant's Lamen.

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C - The Names and Formulae to be employed.

D - The Symbol of the whole evocation.

E - The Construction of the circle and the placing of all the symbols, etc., employed, in the places properly allotted to them; so as to represent the interior of a G.D. Temple in the Enterer, and the purification and consecration of the actual piece of ground or place, selected for the performance of the Evocation.

F - The Invocation of the Higher Powers. Pentacle formed of three concentric bands, name and sigil therein, in proper colours, is to be bound thrice with a cord, and shrouded in black, thus bringing into action a Blind Force to be further directed or differentiated in the Process of the Ceremony. Announcement aloud of the Object of the working; naming the Spirit or Spirits, which it is desired to evoke. This is pronounced standing in the centre of the Circle and turning towards the quarter from which the Spirit will come.

G - The Name and Sigil of the Spirit, wrapped in a black cloth, or covering, is now placed within the circle, at the point corresponding to the West, representing the Candidate. The consecration or Baptism by water and fire of the Sigil then takes place, and the proclamation in a loud and firm voice of the spirit (or spirits) to be evoked.

H - The veiled Sigil is now to be placed at the foot of the Altar. The Magician then calls aloud the Name of the Spirit, summoning him to appear, stating for what purpose the spirit is evoked: what is desired in the operation; why the evocation is performed at this time, and finally solemnly affirming that the Spirit shall be evoked by the Ceremony.

I - Announcement aloud that all is prepared for the commencement of the actual Evocation. If it be a good spirit the Sigil is now to be placed within the white Triangle on the Altar, the Magician places his left hand upon it, raises in his right hand the magical Implement employed (usually the Sword) erect; and commences the Evocation of the Spirit (give name) to visible appearance. The Magician stands in the Place of the Hierophant during the Obligation, irrespective of the particular quarter of the Spirit. But if the nature of that Spirit be evil, then the Sigil must be placed without and to the West of the White Triangle and the Magician shall be careful to keep the point of the Magical Sword upon the centre of the Sigil.

J - Now let the Magician imagine himself as clothed outwardly with the semblance of the form of the Spirit to be evoked, and in this let him be careful not to identify himself with the spirit, which would be dangerous; but only to formulate a species of mask, worn for the time being. And if he knows not the symbolic form of the Spirit, then let him assume the form of an Angel belonging unto the same class of operation. This form being assumed, then let him pronounce aloud, with a firm and solemn voice, a convenient and potent oration and exorcism of the Spirit unto visible appearance. At the conclusion of this exorcism, taking the covered sigil in his left hand, let him smite it thrice with the flat blade of the Magic Sword. Then let him raise on high his arms to their utmost stretch, holding in his left hand the veiled sigil, and in his right the Sword of Art erect. At the same time stamping thrice upon the ground with his right foot.

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K - The veiled and corded sigil is then to be placed in the Northern part of the Hall at the edge of the Circle, and the Magician employs the oration of the Hierophant, from the throne of the East, modifying it slightly, as follows: "The voice of the Exorcism said unto me, Let me shroud myself in darkness, peradventure thus may I manifest myself in Light, etc." The Magician then proclaims aloud that the Mystic Circumambulation will take place.

L - The Magician takes up the Sigil in his left hand and circumambulates the Magic Circle once, then passes to the South and halts. He stands (having placed the sigil on the ground) between it and the West, and repeats the oration of the Kerux. And again consecrates it with Water and Fire. Then takes it in his hand, facing westward, saying, "Creature of. . ., twice consecrate, thou mayest approach the gate of the West."

M - The Magician now moves to the West of the Magical Circle, holds the Sigil in his left hand and the sword in his right, faces South West, and again astrally masks himself with the form of the Spirit, and for the first time partially opens the covering of the Sigil, without however entirely removing it. He then smites it once with the flat blade of the sword, saying, in a loud, clear, and firm voice: "Thou canst not pass from concealment unto Manifestation, save by the virtue of the Name Elohim. Before all things are the Chaos and the Darkness, and the Gates of the Land of Night. I am He Whose Name is Darkness. I am the Great One of the Path of the Shades. I am the Exorcist in the midst of the Exorcism. Appear thou therefore without fear before me, so pass thou on." He then reveals the Sigil.

N - Take the Sigil to the North, circumambulating first, halt, place Sigil on the ground, stand between it and the East, repeat the oration of the Kerux, again consecrate with Fire and Water. Then take it up, face North, and say "Creature of. . . thrice consecrate, thou mayest approach the Gate of the East."

O - Repeat Section M in North East. Magician then passes to East, takes up Sigil in left and Sword in right hand. Assumes the Mask of the Spirit form, smites the Sigil with the Lotus Wand or Sword, and says, "Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the Formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in the Darkness. I am the Exorcist in the midst of the Exorcism. Appear thou therefore in visible form before me, for I am the Wielder of the Forces of the Balance. Thou hast known me now, so pass thou on to the Cubical Altar of the Universe!"

P - He then recovers Sigil and passes to Altar, laying it thereon as before shown. He then passes to the East of the Altar, holding the sigil and sword as already explained. Then doth he rehearse a most potent Conjunction and invocation of the Spirit unto visible appearance, using and reiterating all the Divine, Angelic, and Magical Names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures and the like from that conjunction.

Q - The Magician now elevates the covered Sigil towards heaven, removes the veil entirely, leaving it yet corded, crying with a loud voice, "Creature of. . . long hast thou dwelt

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in darkness. Quit the Night and seek the Day." He then replaces it upon the Altar, holds the Magical Sword erect above it, the pommel immediately above the centre thereof, and says, "By all the Names, Powers, and Rites already rehearsed, I conjure thee thus unto visible appearance." Then the Mystic Words.

R - Saith the Magician, "As Light hidden in the Darkness can manifest therefrom, so shalt thou become manifest from concealment unto manifestation." He then takes up the Sigil, stands to East of Altar, and faces West. He shall then rehearse a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, **that they shall force him to manifest himself unto visible appearance.** He then places the Sigil between the Pillars, himself at the East facing West, then in the Sign of the Enterer doth he direct the whole current of his will upon the Sigil. Thus he continueth until such time as he shall perceive his Will power to be weakening, when he protects himself from the reflex of the current by the Sign of Silence, and drops his hands. He now looks towards the Quarter that the Spirit is to appear in, and he should now see the first signs of his visible manifestation. If he be not thus faintly visible, let the Magician repeat the conjuration of the Superiors of the Spirit, from the place of the Throne in the East. And this conjuration may be repeated thrice, each time ending with a new projection of Will in the sign of the Enterer, etc. But if at the third time of repetition he appeareth not, then be it known that there is an error in the working. So let the Master of Evocations replace the Sigil upon the Altar, holding the Sword as usual. Thus doing, let him address a humble prayer unto the Great Gods of Heaven to grant unto him the force necessary to correctly complete that evocation. He is then to take back the Sigil to between the Pillars, and repeat the former processes, when assuredly that Spirit will begin to manifest, but in a misty and ill-defined form. (But if, as is probable, the Operator be naturally inclined unto evocation, then might that Spirit perchance manifest earlier in the Ceremony than this. Still, the Ceremony is to be performed up to this point, whether he be there or no.) Now as soon as the Magician shall see the visible manifestation of that Spirit's presence, he shall quit the station of the Hierophant, and consecrate afresh with Water and with Fire, the Sigil of the evoked spirit.

S - Now doth the Master of Evocations remove from the Sigil the restricting cord, and holding the freed Sigil in his left hand, he smites it with the flat blade of his sword, exclaiming, "By and in the Names of . . . I do invoke upon the the power of perfect manifestation into visible appearance." He then circumambulates the circle thrice holding the sigil in his Right hand.

T - The Magician, standing in the place of the Hierophant, but turning towards the place of the Spirit and fixing his attention thereon, now reads a potent Invocation of the Spirit unto visible appearance, having previously placed the sigil on the ground, within the circle, at the quarter where the Spirit appears. This Invocation should be of some length; and should rehearse and reiterate the divine and other Names consonant with the working. That Spirit should now become fully and clearly visible, and should be able to speak with a direct voice, if consonant with his nature. The Magician then proclaims aloud that the

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Spirit (give name) hath been duly and properly evoked in accordance with the sacred rites.

U - The Magician now addresses an Invocation unto the Lords of the plane of the spirit to compel him to perform that which the Magician shall demand of him.

V - The Magician carefully formulates his demands, questions, etc., and writes down any of the answers that may be advisable. The Master of Evocations now addresses a Conjunction unto the Spirit evoked, binding him to hurt or injure naught connected with him, or his assistants, or the place. And that he deceive in nothing, and that he fail not to perform that which he hath been commanded.

W - He then dismisses that Spirit by any suitable form, such as those used in the higher grades of the Outer. And if he will not go, then shall the Magician compel him by forces contrary to his nature. But he must allow a few minutes for the Spirit to dematerialise the body in which he hath manifested, for he will become less and less material by degrees. And note well that the Magician (or his companions if he have any) shall never quit the circle during the process of evocation, or afterwards, till the Spirit hath quite vanished. In some cases, and with some constitutions, there may be danger arising from the Astral conditions, and currents established, and without the actual intention of the Spirit to harm, although if of a low nature, he would probably endeavour to do so. Therefore, before the commencement of the Evocation, let the operator assure himself that everything which may be necessary, be properly arranged within the circle. But if it be actually necessary to interrupt the Process, then let him stop at that point, veil and re-cord the Sigil if it have been unbound or uncovered, recite a License to Depart or a Banishing Formula, and perform the Lesser Banishing Rituals both of the Pentagram and Hexagram. Thus only may he in comparative safety quit the circle.

Note—Get the Spirit into a White Triangle outside the midheaven, then shall he speak the truth of necessity.

II-HEH CONSECRATION OF TALISMANS

A - The place where the operation is done.

B - The Magical Operator.

C - The Forces of Nature employed and attracted.

D - The Telesma or material basis.

E - In Telesmata, the selection of the Matter to form the Telesma; the preparation and arrangement of the place. The drawing and forming of the body of the Telesma. In Natural Phenomena the preparation of the operation; the formation of the Circle, and the selection of the material basis, such as a piece of Earth, a Cup of Water, a Flame of Fire, a Pentacle, or the like.

F - The invocation of the highest divine forces, winding a black cord round the Telesma or material basis, covering the same with a black veil, and initiating the blind force therein. Naming aloud the Nature of the Telesma or Operation.

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G - The Telesma or material Basis is now placed towards the West, and duly consecrated with Water and Fire. The purpose of the operation, and the effect intended to be produced is then to be rehearsed in a loud and clear voice.

H - Placing the Talisman or material basis at the foot of the Altar, state aloud the object to be attained, solemnly asserting that it **will** be attained, and the reason thereof.

I - Announcement aloud that all is prepared and in readiness, either for charging the Telesma, or for the Commencement of the Operation to induce the natural Phenomena. Place a good Telesma or Material Basis within the White Triangle on the Altar. Place bad Telesma to the West of same, holding the sword erect in the right hand for a good purpose, or its point upon the centre of the Triangle for evil.

J - Now follows the performance of an Invocation to attract the desired spirit to the Telesma or material basis, describing in the air above it the lineal figures and sigils, etc., with the appropriate instrument. Then, taking up the Telesma in the left hand, let him smite it thrice with the flat of the blade of the Sword of Art. Then raise it in the left hand (holding erect and aloft the Sword in the right hand stamping thrice upon the Earth with the right foot).

K - The Talisman or Material basis is to be placed towards the North, and the Operator repeats the Oration of the Hierophant to the Candidate. "The voice of the Exorcism said unto me, Let me shroud myself in darkness, peradventure thus shall I manifest myself in light. I am the only being in an abyss of Darkness. From the Darkness came I forth ere my birth, from the silence of a primal sleep. And the Voice of Ages answered unto my soul, Creature of Talismans, the Light shineth in the darkness, but the darkness comprehendeth it not. Let the Mystic Circumambulation take place in the path of Darkness with the symbolic light of Occult Science to lead the way."

L - Then, taking up the Light (not from the Altar) in right hand, circumambulate. Now take up Telesmata or Material Basis, carry it round the circle, place it on the ground due South, then bar it, purify and consecrate with Water and Fire afresh, lift it with left hand, turn and facing West, say, "Creature of Talismans, twice consecrate, thou mayest approach the gate of the West."

M - He now passes to the West with Telesmata in left hand, faces S.E., partly unveils Telesmata, smites it once with the flat blade of the Sword, and pronounces, "Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the Chaos and the Darkness, and the Gates of the Land of Night. I am He whose Name is Darkness. I am the great One of the Paths of the Shades. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation without fear before me, for I am he in whom fear in Not. Thou hast known me so pass thou on." This being done, he replaces the veil.

N - Then pass round the Circle with Telesmata, halt due North, place Talisman on ground, bar, purify, and consecrate again with Water and with Fire, and say, "Creature of Talismans, thrice consecrate, thou mayest approach the Gate of the East." (Hold Talisman aloft.)

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O - Hold Telemata in left hand, Lotus Wand in right, assume Hierophant's form. Partly unveil Talisman, smite with flat of sword, and say, "Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in darkness. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation before me, for I am the wielder of the forces of the Balance. Thou hast known me now so pass thou on unto the Cubical Altar of the Universe."

P - He then recovers Talisman or Material Basis, passes on to the Altar, laying it thereon as before shewn. He then passes to East of Altar, hold left hand over Talisman, and sword over it erect. Then doth he rehearse a most potent conjuration and invocation of that Spirit to render irresistible this Telesmata or Material Basis, or to render manifest this natural phenomenon of . . . using and reiterating all the Divine, Angelic, and Magical Names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures, and the like from that conjuration.

Q - The Magician now elevates the covered Telesma or Material Basis towards Heaven, then removes the Veil entirely, yet leaving it corded, crying with a loud voice. "Creature of Talismans, (or Material Basis), long hast thou dwelt in darkness. Quit the Night and seek the Day." He then replaces it on the Altar, holds the Magical Sword erect above it, the Pommel immediately above the centre thereof, and says, "By all the Names, Powers, and rites already rehearsed, I conjure upon thee power and might irresistible." Then say the Mystic Words.

R - Saith the Magician, "As the Light hidden in darkness can manifest therefrom, so shalt thou become irresistible." He then takes up the Telesmata, or the Material Basis, stands to East of the Altar, and faces West. Then shall he rehearse a long conjuration to the Powers and Spirits immediately superior unto that one which he seeks to invoke, to make the Telesmata powerful. Then he places the Talisman or Material Basis between the Pillars, himself at the East, facing West, then in the sign of the Enterer, doth he project the whole current of his Will upon the Talisman. Thus he continueth until such time as he shall perceive his will power weakening, when he protects himself by the Sign of Silence, and then drops his hands. He now looks toward the Talisman, and a flashing Light or Glory should be seen playing and flickering on the Talisman or Material Basis, and in the Natural Phenomena a slight commencement of the Phenomena should be waited for. If this does not occur, let the Magician repeat the Conjuration of the Superiors from the place of the Throne of the East. And this conjuration may be repeated thrice, each time ending with a new projection of Will in the Sign of the Enterer, etc. But if at the third time of repetition the Talisman or Material Basis does not flash, then be it known that there is an error in the working. So let the Master of Evocations replace the Talisman or Material Basis, upon the Altar holding the Sword as usual, and thus doing, let him address an humble prayer unto the Great Gods of Heaven to grant unto him the force necessary to correctly complete the work. He is then to take back the Talisman, to between the Pillars, and repeat the former

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process, when assuredly the Light will flash. Now as soon as the Magician shall see the Light, he shall quit the station of the Hierophant and consecrate afresh with water and with fire.

S - This being done, let the Talisman or Material Basis have the cord removed and smite it with the Sword and proclaim "By and in the Names of. . . I invoke upon thee the power of . . . He then circumambulates thrice, holding the Talisman or Material Basis in his right hand.

T - Then the Magician, standing in the place of the Hierophant, but fixing his gaze upon the Talisman or Material Basis which should be placed on the ground within the Circle, should now read a potent invocation of some length, rehearsing and reiterating the Divine and other Names consonant with the working. The Talisman should now flash visibly, or the Natural Phenomena should definitely commence. Then let the Magician proclaim aloud that the Talisman has been duly and properly charged, or the Natural Phenomena induced.

U - The Magician now addresses an Invocation unto the Lords of the plane of the Spirit to compel him to perform that which the Magician requires.

V - The Operator now carefully formulates his demands, stating clearly what the Talisman is intended to do, or what Natural Phenomena he seeks to produce.

W - The Master of Evocations now addresses a conjuration unto the Spirit, binding him to hurt or injure naught connected with him, or his assistants, or the place. He then dismisses the Spirits in the name of Yehovashah and Yeheshuah, but wraps up Talisman first, and no Banishing Ritual shall be performed, so as not to discharge it, and in the case of Natural Phenomena it will usually be best to state what duration is required. And the Material Basis should be preserved wrapped in white linen or silk all the time that the Phenomenon is intended to act. And when it is time for it to cease, the Material Basis - if water, is to be poured away; if Earth, ground to powder and scattered abroad; if a hard substance as a metal, it must be decharged, banished and thrown aside; if a flame of fire, it shall be extinguished; or if a vial containing air, it shall be opened and after that well rinsed out with pure water.

III. SHIN ALEPH - INVISIBILITY

A - The Shroud of Concealment.

B - The Magician.

C - The Guards of Concealment.

D - The Astral Light to be moulded into the Shroud.

E - The Equilibration of the Symbols in the Sphere of Sensation.

F - The Invocation of the Higher; the placing of a Barrier without the Astral Form; the clothing of the same with obscurity through the proper invocation.

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G - Formulating clearly the idea of becoming Invisible. The formulating of the exact distance at which the shroud should surround the Physical Body. The consecration with Water and Fire, so that their vapour may begin to form a basis for the shroud.

H - The beginning to formulate mentally a shroud of concealment about the operator. The affirmation aloud of the reason and object of the working.

I - Announcement that all is ready for the commencement of the operation. Operator stands in the place of the Hierophant at this stage, placing his left hand in the centre of the white triangle and holding in his right the Lotus Wand by the black end, in readiness to concentrate around him the shroud of Darkness and Mystery. In this operation as in the two others under the dominion of Shin. a Pentacle or Telesma suitable to the matter in hand, may be made use of, the which is treated as is directed for Telesmata.

J - The Operator now recites an Exorcism of a Shroud of Darkness to surround him and render him invisible, and, holding the Wand by the black end, let him, turning round thrice completely, formulate triple circle around him, saying. "In the Name of the Lord of the Universe, etc., I conjure thee, O Shroud of Darkness and of Mystery, that thou encirclest me so that I may become invisible, so that seeing me, men see me not, neither understand, but that they may see the thing that they see not, and comprehend not the thing that they behold! So mote it be."

K - Now move to the North, face East, and say, "I have set my feet in the North, and have said I will shroud myself in Mystery and concealment." Then repeat the Oration, "The Voice of my Higher Soul, etc.," and then command the Mystic Circumambulation.

L - Move round as usual to the South, halt formulating thyself as shrouded in darkness, on the right hand the Pillar of Fire. and on the left the Pillar of Cloud, but reaching from Darkness to the Glory of the Heavens.

M - Now move from between the Pillars thou hast formulated to the West, face West, and say, "Invisible I cannot pass by the Gate of the Invisible save by the virtue of the name of 'Darkness.'" Then formulating forcibly about thee the shroud of Darkness, say, "Darkness is my Name, and concealment. I am the Great One Invisible of the Paths of the Shades. I am without fear, though veiled in darkness, for within me, though unseen is the magic of Light."

N - Repeat process in L.

O - Repeat process in M but say, "I am Light shrouded in darkness. I am the wielder of the forces of the balance."

P - Now, concentrating mentally about thee the Shroud of Concealment, pass to the West of the Altar in the place of the Neophyte, face East, remain standing, and rehearse a conjuration by suitable Names for the formulating of a shroud of Invisibility around and about Thee.

Q - Now address the Shroud of Darkness, thus: "Shroud of Concealment. Long hast thou dwelt concealed. Quit the Light, that thou mayest conceal me before men." Then carefully formulate the shroud of concealment around thee and say, "I receive thee as a covering and as a guard." Then the Mystic Words.

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R - Still formulating the shroud, say, "Before all Magical manifestation cometh the knowledge of the hidden light." Then move to the Pillars and give the signs and steps, words, etc. With the Sign of the Enterer, project now thy whole will in one great effort to realise thyself actually fading out, and becoming invisible to mortal eyes; and in doing this must thou obtain the effect of thy physical body actually gradually becoming partially invisible to thy natural eyes, as though a veil or cloud were formulating between it and thee (and be very careful not to lose thy self-control at this point). But also at this point is there a certain Divine Exstasis and an exaltation desirable, for herein is a sensation of an exalted strength.

S - Again formulate the shroud as concealing thee and enveloping thee, and thus wrapped up therein, circumambulate the circle thrice.

T - Intensely formulating the Shroud, stand at the East and proclaim, "Thus have I formulated unto myself a shroud of Darkness and of Mystery, as a concealment and guard."

U - Now rehearse an invocation of all the Divine Names of Binah, that thou mayest retain the Shroud of Darkness under thy own proper control and guidance.

V - State clearly to the shroud what it is thy desire to perform therewith.

W - Having obtained the desired effect, and gone about invisible, it is required that thou shouldst conjure the Powers of the Light to act against that shroud of Darkness and Mystery so as to disintegrate it, lest any force seek to use it as a medium for an obsession, etc. Therefore rehearse a conjuration as aforesaid, and then open the shroud and come forth out of the midst thereof, and then disintegrate that shroud, by the use of a conjuration to the forces of Binah to disintegrate and scatter the particles thereof, but affirming that they shall again be readily attracted at thy command. But on no account must that shroud of awful Mystery be left without such disintegration, seeing that it would speedily attract an occupant which would become a terrible vampire praying upon him who had called it into being. And after frequent rehearsals of this operation, the thing may almost be done "per Motem."

MEM TRANSFORMATIONS

A - The Astral Form.

B - The Magician.

C - The Forces used to alter the Form.

D - The Form to be taken.

E - The Equilibration of the Symbolism in the Sphere of Sensation.

F - Invocation of the Higher. The definition of the Form required as a delineation of blind forces, and the awakening of the same by its proper formulation.

G - Formulating clearly to the mind the Form intended to be taken. The Restriction and

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Definition of this as a clear form and the actual baptism by Water and by Fire with the Order Name of the Adept.

H - The actual Invocation aloud of the form desired to be formulated before you, the statement of the Desire of the Operator and the reason thereof.

I - Announcement aloud that all is now ready for the operation of the Transformation of the Astral Body. The Magician mentally places the form as nearly as circumstances permit in the position of the Enterer, himself taking the place of the Hierophant, holding his Wand by the black portion ready to commence the Oration aloud.

J - Let him now repeat a powerful exorcism of the shape into which he desires to transform himself, using the Names, etc., belonging to the Plane, Planet. or other Eidolon, most in harmony with the shape desired. Then holding the Wand by the black End, and directing the flower over the head of the form, let him say, "In the name of the Lord of the Universe, Arise before me, O Form of. . . into which I have elected to transform myself. So that seeing me men may see the thing that they see not, and comprehend not the thing they behold."

K - The Magician saith, "Pass toward the North, shrouded in darkness, O Form of. . . into which I have elected to transform myself." Then let him repeat the usual Oration from the Throne of the East. Then command the Mystic circumambulation.

L - Now bring the Form around to the South, arrest it, and formulate it there, standing between two great Pillars of Fire and Cloud. Purify it with Water and by Fire, by placing these elements on either side of the Form.

M - Passes to West, face South East, formulate the form before thee, this time endeavouring to render it physically visible. Repeat speeches of Hiereus and Hegemon.

N - Same as L.

O - Same as M.

P - Pass to the East of Altar, formulating the Form as near in the position of the Neophyte as may be. Now address a solemn invocation and conjuration by Divine Names, etc., appropriate to render the form fitting for thy Transformation therein.

Q - Remain East of Altar, address the Form "Child of Earth, etc.," endeavoring now to see it physically. Then at the words, "We receive Thee, etc." he draws the form towards him so as to envelop him, being careful at the same time to invoke the Divine Light by the rehearsal of the Mystic Words.

R - Still keeping himself in the form of the Magician say, "Before all Magical Manifestation cometh the knowledge of the Divine Light." He then moves to the Pillars and gives Signs, etc., endeavoring with the whole force of his Will **to feel himself actually and physically in the shape of the Form desired.** And at this point he must see as if in a cloudy and misty manner the outline of the form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the two vast Pillars of Fire and Cloud.

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S - He now again endeavours to formulate the Form as if visibly enshrouding him; and still, astrally, retaining the form, he thrice circumambulates the place of working.

T - Standing at the East, let him thoroughly formulate the shape, which should now appear manifest, and as if enshrouding him, even to his own vision; and then let him proclaim aloud, "Thus have I formulated unto myself this Transformation."

U - Let him now invoke all the Superior Names, etc., of the Plane appropriate to the Form that he may retain it under his proper control and guidance.

V - He states clearly to the Form what he intends to do with it.

W - Similar to the former W section on Invisibility, save that the conjurations, etc., are to be made to the appropriate plane of the form instead of to Binah.

SHIN SPIRITUAL DEVELOPMENT

A - The Sphere of Sensation.

B - The Augoeides.

C - The Sephiroth, etc. employed.

D - The Aspirant, or Natural Man.

E - The Equilibration of the Symbols.

F - The Invocation of the Higher. The limiting and controlling of the lower and the closing of the material senses, to awaken the spiritual.

G - Attempting to make the Natural Man grasp the Higher by first limiting the extent to which mere Intellect can help him herein; then by purification of his thoughts and desires. In doing this let him formulate himself as standing between the Pillars of Fire and Cloud.

H - The Aspiration of the whole Natural Man towards the Higher Self, and a prayer for Light and guidance through his higher Self, addressed to the Lord of the Universe.

I - The Aspirant affirms aloud his earnest prayer to obtain Divine Guidance, kneels at the West of the Altar; in the position of the Candidate in the Enterer, and at the same time astrally projects his consciousness to the East of the Altar, and turns, facing his body, to the West, holding astrally his physical left hand with his astral left. And he raises his Astral right hand holding the presentment of his Lotus Wand by the White portion thereof, and raised in the Air erect.

J - Let the aspirant now slowly recite an oration unto the Gods and unto the Higher Self (as that of the Second Adept in the entering of the Vault) but as if with his Astral Consciousness, which is projected to the East of the Altar. If at this point the Aspirant should feel a sensation as of faintness coming on, let him at once withdraw the projected Astral and properly master himself before proceeding any further. Now let the Aspirant, concentrating all his intelligence in his body, lay the blade of his Sword thrice on the Daath point of his neck, and pronounce with his whole will, the words "So help me, the Lord of the Universe and my own higher soul." Let him then rise, facing East, and stand for a few

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moments in silence, raising his left hand open, and his right holding the Sword of Art, to their full length above his head; his head thrown back, his eyes lifted upwards. Thus standing let him aspire with his whole will towards his best and highest Ideal of the Divine.

K - Then let the Aspirant pass unto the North, and facing East solemnly repeat the Oration of the Hierophant, as before endeavouring to project the speaking conscious self to the place of the Hierophant (in this case to the Throne of the East.) Then let him slowly mentally formulate before him the Eidolon of a Great Angel Torchbearer, standing before him as if to lead and light the way.

L - Following it, let the Aspirant circumambulate, and pass to South, then let him halt, and aspire with his whole will, first to the Mercy side of the Divine Ideal, and then to the Severity thereof. And then let him imagine himself as standing between two great Pillars of Fire and Cloud, whose bases indeed are buried in black ever rolling clouds of darkness, which symbolises the chaos of the World of Assiah. but whose summits are lost in glorious light undying, penetrating unto the White Glory of the Throne of the Ancient of Days.

M - Now doth the Aspirant move unto the West, faces S.E.. and repeats both the speeches of Hiereus and Hegemon.

N - After another circumambulation. the Adept aspirant halts at the South and repeats the meditation in L.

O - And so he passes unto the East, and repeats alike the words of the Hierophant and the Hegernon.

P - And so let him pass to the West of the Altar, ever led by the Angel Torchbearer. And he projects his Astral. and he implants therein his consciousness, and his body kneels what time his soul passes between the Pillars. And he prayeth the Great Prayer of the Hierophant.

Q - And now doth the Aspirant's Soul re-enter unto his gross form; and he dreams in Divine Exstasis of the Glory Ineffable which is in the Bornless beyond; and so meditating doth he arise, and lifts to the Heavens his hands, and his eyes, and his hopes, and concentrating his Will on the Glory, low murmurs he the Mystic Words of Power.

R - So also doth he presently repeat the words of the Hierophant concerning the Lamp of the Kerux, and so also passeth he by the East of the Altar unto between the Pillars; and standing between them (or formulating them if they be not there as it appears unto him) so raises he his heart unto the Highest Faith, and so he meditates upon the highest Godhead he can dream of. Then let him grope with his hands in the darkness of his ignorance, and in the Enterer sign invoke the Power that it remove the darkness from his spiritual vision. So let him then endeavour to behold before him in the Place of the Throne of the East, a certain light or Dim glory, which shapeth itself into a Form. And this can be beholden only by the mental vision. Yet, owing unto the spiritual exaltation of the Adept, it may sometimes appear as if he beheld it with mortal eye. Then let him withdraw awhile from such contemplation and formulate for his equilibration once more the Pillars of the Temple of Heaven.

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S - And so again doth he aspire to see the Glory conforming and when this is accomplished, he thrice circumambulates, reverently saluting with the Enterer the Place of Glory.

T - Now let the Aspirant stand opposite unto the Place of that Light, and let him make deep meditation and contemplation thereon. Presently also imagining it to enshroud and envelope him, and again endeavouring to identify himself with its Glory. So let him exalt himself in the likeness of an Eidolon of a colossal Being, and endeavour to realise that this is the only True Self, and that the Natural Man is as it were the base and throne thereof, and let him do this with due and meet reverence and awe. And therefore he shall presently proclaim aloud "Thus at length have I been permitted to begin to comprehend the form of my Higher Self."

U - Now doth the Aspirant make entreaty of that Augoeides to render comprehensible what things may be necessary for his instruction and comprehension.

V - And he consults It in any matter he may have especially sought for guidance from the Beyond.

W - And lastly, let the Aspirant endeavour to formulate a link between the Glory and his self-hood; and let him renew his obligation of purity of mind before it, avoiding in this any tendency to fanaticism or spiritual pride. And let the Adept remember that this process here set forth is on no account to be applied to endeavouring to come in contact with the higher soul of another. Else thus assuredly will he be led into error, hallucination, or even madness.

IV-VAU DIVINATION

A - The Form of Divination.

B - The Diviner.

C - The Forces acting in the Divination.

D - The subject of the Divination.

E - The preparation of all things necessary, and the right understanding of the process so as to formulate a connecting link between the process employed and the Macrocosm.

F - The Invocation of the Higher; arrangement of the scheme of divination and initiation of the forces thereof.

G - The first entry into the matter. First assertion of limits and correspondences: beginning of the working.

H - The actual and careful formulation of the question demanded; and consideration of all its correspondences and their classifications.

I - Announcement aloud that all the correspondences taken are correct and perfect; the Diviner places his hand upon the instrument of Divination; standing at the East of the Altar, he prepares to invoke the forces required in the Divination.

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J - Solemn invocation of the necessary spiritual forces to aid the Diviner in the Divination. Then let him say, "Arise before me clear as a mirror, O magical vision requisite for the accomplishment of this divination."

K - Accurately define the term of the question; putting down clearly in writing what is already known, what is suspected or implied, and what is sought to be known. And see that thou verify in the beginning of the judgment that part which is already known.

L - Next let the Diviner formulate clearly under two groups or heads (a) the arguments for, (b) the arguments against, the success of the subject of one divination, so as to be able to draw a preliminary conclusion therefrom on either side.

M - First formulation of a conclusive judgment from the premises already obtained.

N - Same as section L.

O - Formulation of a second judgment, this time of the further developments arising from those indicated in the previous process of judgment, which was a preliminary to this operation.

P - The comparison of the first preliminary judgment with one second judgment developing therefrom, so as to enable the Diviner to form an idea of the probable action of forces beyond the actual plane, by the invocation of an angelic figure consonant to the process. And in this matter take care not to mislead thy judgment through the action of thine own preconceived ideas; but only relying, after due tests, on the indication afforded thee by the angelic form. And know, unless the form be of an angelic nature its indication will not be reliable, seeing, that if it be an elemental, it will be below the plane desired.

Q - The Diviner now completely and thoroughly formulates his whole judgment as well for the immediate future as for the development thereof, taking into account the knowledge and indications given him by the angelic form.

R - Having this result before him, let the Diviner now formulate a fresh divination process, based on the conclusions at which he has arrived, so as to form a basis for a further working.

S - Formulates the sides for and against for a fresh judgment, and deduces conclusion from fresh operation.

T - The Diviner then compares carefully the whole judgment and decisions arrived at with their conclusions, and delivers now plainly a succinct and consecutive judgment thereon.

U - The Diviner gives advice to the Consultant as to what use he shall make of the judgment.

V - The Diviner formulates clearly with what forces it may be necessary to work in order to combat the Evil, or fix the Good, promised by the Divination.

W - Lastly, remember that unto thee a divination shall be as a sacred work of the Divine Magic of Light, and not to be performed to pander unto thy curiosity regarding the secrets of another. And if by this means thou shalt arrive at a knowledge of another's secrets, thou shalt respect and not betray them.

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V-HEH (f) ALCHEMY

A - The Curcurbite or the Alembic.

B - The Alchemist.

C - The processes and forces employed.

D - The matter to be transmuted.

E - The selection of the Matter to be transmuted, and the formation, cleansing and disposing of all the necessary vessels, materials, etc., for the working of the process.

F - General Invocation of the Higher Forces to Action. Placing of the Matter within the curcurbite or philosophic egg, and invocation of a blind force to action therein, in darkness and silence.

G - The beginning of the actual process. The regulation and restriction of the proper degree of Heat and Moisture to be employed in the working. First evocation followed by first distillation.

H - The taking up of the residuum which remaineth after the distillation from the curcurbite or alembic; the grinding thereof to form a powder in a mortar. This powder is then to be placed again in the curcurbite. The fluid already distilled is to be poured again upon it. The curcurbite or philosophic egg is to be closed.

I - The curcurbite or Egg Philosophic being hermetically sealed, the Alchemist announces aloud that all is prepared for the invocation of the forces necessary to accomplish the work. The Matter is then to be placed upon an Altar with the elements and four weapons thereon; upon the white triangle and upon a flashing Tablet of a general nature, in harmony with the matter selected for the working. Standing now in the place of the Hierophant at the East of the Altar, the Alchemist should place his left hand upon the top of the curcurbite, raise his right hand holding the Lotus Wand by the Aries band (for in Aries is the beginning of the life of the year), ready to commence the general invocation of the forces of the divine Light to operate in the work.

J - The pronouncing aloud of the Invocation of the requisite general forces, answering to the class of alchemical work to be performed. The conjuring of the necessary Forces to act in the curcurbite for the work required. The tracing in the air above it with appropriate weapon the necessary lineal figures, signs, sigils and the like. Then let the Alchemist say: "So help me the Lord of the Universe and my own Higher Soul." Then let him raise the curcurbite in the air with both hands, saying: "Arise herein to action, O ye forces of the Light Divine."

K - Now let the matter putrefy in the Balneum Mariae in a very gentle heat, until darkness beginneth to supervene; and even until it becometh entirely black. If from its nature the mixture will not admit of entire blackness, examine it astrally till there is the astral appearance of the thickest possible darkness, and thou mayest also evoke an elemental

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form to tell thee if the blackness be sufficient. But be thou sure that in this latter thou art not deceived, seeing that the nature of such an elemental will be deceptive from the nature of the symbol of Darkness, wherefore ask thou of him nothing further concerning the working at this stage but only concerning the blackness. and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe. In this evocation, use the names, etc., of Saturn. When the mixture be sufficiently black, then take the curcubite out of the Balneum Mariae and place it to the North of the Altar and perform over it a solemn invocation of the forces of Saturn to act therein; holding the wand by the black band, then say: "The voice of the Alchemist" etc. The curcubite is then to be unstopped and the Alembic Head fitted on for purposes of distillation. In all such invocations a flashing tablet should be used whereon to stand the curcubite. Also certain of the processes may take weeks, or even months to obtain the necessary force, and this will depend on the Alchemist rather than on the matter.

L - Then let the Alchemist distil with a gentle heat until nothing remaineth to come over. Let him then take out the residuum and grind it into a powder; replace this powder in the curcubite, and pour again upon it the fluid previously distilled. The curcubite is then to be placed again in a Balneum Mariae in a gentle heat. When it seems fairly re-dissolved (irrespective of colour) let it be taken out of the bath. It is now to undergo another magical ceremony.

M - Now place the curcubite to the West of the Altar, holding the Lotus Wand by the black end, perform a magical invocation of the Moon in her decrease and of Cauda Draconis. The curcubite is then to be exposed to the moonlight (she being in her decrease) for nine consecutive nights, commencing at full moon. The Alembic Head is then to be fitted on.

N - Repeat process set forth in section L.

O - The curcubite is to be placed to the East of the Altar, and the Alchemist performs an invocation of the Moon in her increase, and of Caput Draconis (holding Lotus Wand by white end) to act upon the matter. The curcubite is now to be exposed for nine consecutive nights (ending with the Full Moon) to the Moon's rays. (In this, as in all similar exposures, it matters not if such night be overclouded, so long as the vessel be placed in such a position as to receive the direct rays if the cloud withdraw.)

P - The curcubite is again to be placed on the white triangle upon the Altar. The Alchemist performs an invocation of the forces of the Sun to act in the curcubite. It is then to be exposed to the rays of the sun for twelve hours each day; from 8:30 a.m. to 8:30 p.m. (This should be done preferably when the sun is strongly posited in the Zodiac, but it can be done at some other times, **though never** when he is in Scorpio, Libra, Capricornus, or Aquarius.)

Q - The curcubite is again placed upon the white triangle upon the Altar. The Alchemist repeats the words: "Child of Earth, long hast thou dwelt, etc." Then holding above it the

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Lotus Wand by the white end, he say: "I formulate in thee the invoked forces of Light," and repeats the mystic words. At this point keen and bright flashes of light should appear in the curcubite, and the mixture itself (as far as its nature will permit) should be clear. Now invoke an Elemental from the curcubite consonant to the Nature of the Mixture, and judge by the nature of the colour of its robes and their brilliancy whether the matter has attained to the right condition. But if the flashes do not appear, and if the robes of the elemental be not brilliant and flashing, then let the curcubite stand within the white triangle for seven days; having on the right hand of the Apex of the triangle a flashing tablet of the Sun, and in the left one of the Moon. Let it not be moved or disturbed all those seven days; but not in the dark, save at night. Then let the operation as aforementioned be repeated over the curcubite, and this process may be repeated altogether three times if the flashing light cometh not. For without this latter the work would be useless. But if after three repetitions it still appear not, it is a sign that there hath been an error in the working, such being either in the disposition of the Alchemist or in the management of the curcubite. Wherefore let the lunar and the solar invocations and exposures be repeated when without doubt, if these be done with care (and more especially those of Caput Draconis and Cauda Draconis with those of the Moon as taught, for these have great force materially) then without doubt shall that flashing light manifest itself in the curcubite.

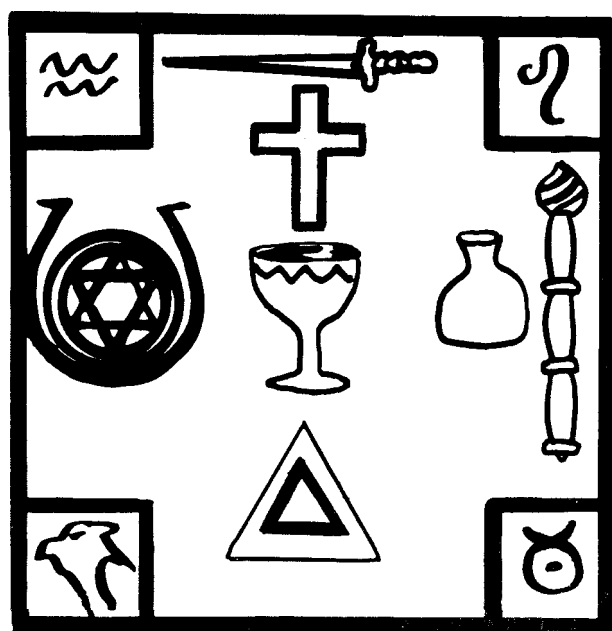
R - Holding the Lotus Wand by the white end, the Alchemist now draws over the curcubite the symbol of the Flaming Sword as if descending into the mixture. Then let him place the curcubite to the East of the Altar. The Alchemist stands between the pillars. and performs a solemn invocation of the forces of Mars to act therein. The curcubite is then to be placed between the Pillars (or the drawn symbols of these same) for seven days, upon a flashing tablet of Mars. After this period, fit on the Alembic Head, and distil first in Balneum Mariae, then in Balneum Arenae till such time as the mixture be all distilled over.

S - Now let the Alchemist take the fluid of the distillate and let him perform over it an invocation of the forces of Mercury to act in the clear fluid. so as to formulate therein the alchemic Mercury, even the Mercury of the Philosophers. (The residuum or the Dead Head is not to be worked with at present, but is to be set apart for future use.) After the invocation of the Alchemic Mercury a certain brilliance should manifest itself in the whole fluid, that is to say, it should not only be clear, but also brilliant and flashing. Now expose it in an hermetic receiver for seven days to the light of the Sun; at the end of which time there should be distinct flashes of light therein. (Or an egg philosophic may be used; but the receiver of the Alembic if close stopped will answer this purpose.)

T - Now the residuum or Dead Head is to be taken out of the curcubite, ground small and replaced. An invocation of the Forces of Jupiter is then to be performed over that powder. It is then to be kept in the dark standing upon a flashing Tablet of Jupiter for seven days. At the end of this time there should be a slight flashing about it, but if this come not yet, repeat this operation up to three times, when a faint flashing of Light is certain to come.

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U - A flashing Tablet of each of the four Elements is now to be placed upon an altar as shown in the figure, and thereon are also to be placed the magical elemental weapons, as is also clearly indicated. The receiver containing the distillate is now to be placed between the Air and Water Tablets, and the curcubite with the Dead Head between the Fire and Earth Tablets. Now let the Alchemist perform an invocation using especially the Supreme Ritual of the Pentagram, with the lesser magical implement appropriate. First, of the forces of Fire to act in the curcubite on the Dead Head. Second of those of Water to act on the distillate. Third, of the forces of the Spirit to act in both (using the white end of Lotus Wand). Fourth, of those of the Air to act on the distillate; and lastly, those of the Earth to act on the Dead Head. Let the Curcubite and the receiver stand thus for five consecutive days, at the end of which time there should be flashes manifest in both mixtures. And these flashes should be lightly coloured.



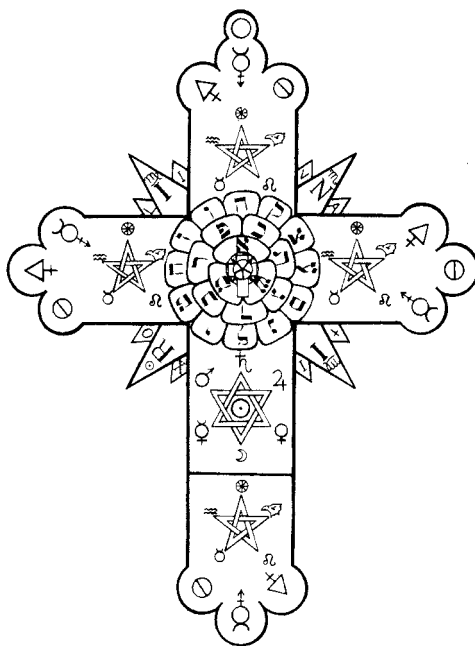
ALTAR FOR ALCHEMY

V - The Alchemist, still keeping the vessels in the same relative positions, but removing the Tablets of the elements from the Altar, then substitutes one of Kether. This must be white with golden charges, and is to be placed on or within the white triangle between the vessels. He then addresses a most solemn invocation to the forces of Kether to render the result of the working that which he shall desire, and making over each vessel the symbol of the Flaming Sword. This is the most important of all the Invocations. It will only succeed if the Alchemist keepeth himself closely allied unto his Higher Self during the working of the invocation and of making the Tablet. And at the end of it, if it have been successful, a keen and translucent flash will take the place of the slightly coloured flashes in the receiver of the curcubite; so that the fluid should sparkle as a diamond, whilst the powder in the curcubite shall slightly gleam.

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W - The distilled liquid is now to be poured from the receiver upon the residuum of the Dead Head in the curcumbite, and the mixture at first will appear cloudy. It is now to be exposed to the Sun for ten days consecutively (ten is Tiphareth translating the influence of Kether). It is then again to be placed upon the white triangle upon the Altar, upon a flashing Tablet of Venus to act therein. Let it remain thus for seven days, at the end of which time see what forms and colour and appearance the Liquor hath taken, for there should now arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition. When this softer flash is manifest, place the curcumbite into the Balneum Mariae to digest with a very gentle heat for seven days. Place it then in the Balneum Mariae to distil, beginning with a gentle, and ending with a strong heat. Distil thus till nothing more will come over, even with a most violent heat. Preserve the fluid in a closely stoppered vial. It is an Elixir for use according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment. The residuum thou shalt place without powdering into a crucible. well sealed and luted. And thou shalt place the same in thine Athanor, bringing it first to a red, and then to a white heat, and this thou shalt do seven times in seven consecutive days, taking out the crucible each day as soon as thou hast brought it to the highest possible heat, and allowing it to cool gradually. And the preferable time for this working should be in the heat of the day. On the seventh day of this operation thou shalt open the crucible and thou shalt behold what Form and Colour thy Caput Mortum hath taken. It will be like either a precious stone or a glittering powder. And this stone or powder shall be of Magical Virtue in accordance with its nature.

Finished is that which is written concerning the Formulae of the Magic of Light.



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Z-1

THE ENTERER OF THE THRESHOLD

The General Exordium

The Speech in the Silence:
The Words Against the Son of Night:
The Voice of Thoth before the Universe in the presence of the Eternal Gods:
The Formulae of Knowledge:
The Wisdom of Breath:
The Radix of Vibration:
The Shaking of the Invisible:
The Rolling Asunder of the Darkness:
The Becoming Visible of Matter:
The Piercing of the Coils of the Stooping Dragon:
The Breaking forth of the Light:
All these are in the Knowledge of Thoth.

The Particular Exordium

At the Ending of the Night:
At the limits of the Light:
Thoth stood before the Unborn Ones of Time!
Then was formulated the Universe:
Then came forth the Gods thereof:
The Aeons of the bornless Beyond:
Then was the Voice vibrated:
Then was the Name declared.
At the Threshold of the Entrance,
Between the Universe and the Infinite,
In the Sign of the Enterer, stood Thoth,
As before him were the Aeons proclaimed.
In Breath did he vibrate them:
In Symbols did he record them:
For betwixt the Light and the Darkness did he stand.

The complete explanation of the symbolism of, and the Formulae contained in, the Grade of Neophyte of the Order of the Golden Dawn.

"Enterer of the Threshold" is the name of the Grade of Neophyte. "The Hall of the Neophytes" is called "The Hall of the Dual Manifestation of Truth," that is of the Goddess Thmaah, whose name has three forms according to the nature of her operation. This is explained under the chapter concerning the Hegemon.

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Of the Temple in reference to the Sephiroth. The Temple, as arranged in the Neophyte Grade of the Order of the Golden Dawn in the Outer, is placed looking towards the YH of YHVH in Malkuth in Assiah. That is, as Y and H answer unto the Sephiroth Chokmah and Binah in the Tree, (and unto Abba and Aima, through whose knowledge alone that of Kether may be obtained.) Even so, the Sacred Rites of the Temple may gradually, and as it were, in spite of himself, lead the Neophyte unto the knowledge of his Higher Self. Like the other Sephiroth, Malkuth hath also its subsidiary Sephiroth and Paths. Of these Ten Sephiroth, the Temple as arranged in the Neophyte Grade, includeth only the four lower Sephiroth in the Tree of Life, viz: Malkuth, Yesod, Hod, and Netzach, and the Outer side of Paroketh, the Veil. Paroketh formeth the East of the Temple. First in importance cometh the symbolism of the East.

The Three Chiefs who govern and rule all things, the Viceroys in the Temple of the unknown Second Order beyond, are the reflections therein of the Powers of Chesed, Geburah and Tiphareth. They represent: the Emperor - Geburah and the Grade 6-5: the Praemonstrator - Chesed and the Grade 7-4: the Cancellarius - Tiphareth and the Grade 5-6.

Now the Emperor governeth, because in Netzach, which is the highest grade of the First Order, 4-7, is the Fire reflected from Geburah. The Praemonstrator is Second, because in Hod, which is the next highest Grade, 3-8, is the Water reflected from Chesed. The Third is the Cancellarius, because in Yesod, 2-9, is the Air reflected from Tiphareth. Thus the Order is governed by a Triad, one in intention but having different functions: the Emperor to command: the Praemonstrator to instruct: the Cancellarius to record.

The proper mantle of Office of the Emperor is the flame scarlet Robe of Fire and Severity, as on him do the energy and stability of the Temple depend: and if he has sub-Officers to assist him, they partake of his symbolism. His Mantle is the symbol of unflinching Authority, compelling the obedience of the Temple to all commands issued by the Second Order; and upon the left breast thereof, is the Cross and Triangle of the Golden Dawn, both white, representing the purification of the Temple in the Outer Order by Fire. He may wear a Lamén similar to that of Hierophant, of the same colours, but depending from a scarlet collar, and he may bear a Sword similar to that of Hiereus. His place in the Temple is at the extreme right of the Dais and at the Equinox he takes the Throne of Hierophant when that Office is vacated.

The proper Mantle of Office of the Praemonstrator is the bright blue Robe of Water, representing the reflection of the Wisdom and Knowledge of Chesed. His duty is that of Teacher and Instructor of the Temple, always limited by his Obligation to keep secret the Knowledge of the Second Order from the Outer Order. He superintends the working of the Outer Order, seeing that in it nothing be relaxed or profaned; and duly issues to the Temple any instruction regarding the Ritual received by him from the Greatly Honoured Chiefs of the Second Order. He is therefore to the Temple the Reflector of the Wisdom beyond. His sub-officers partake of his symbolism. The White Cross and Triangle on his left Breast on

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the Robe represents the purification of the Outer Order by Water. He may wear a Lamén like that of Hierophant, but blue upon an orange field and depending from a collar of blue. He may bear a Sceptre surmounted by a Maltese Cross in the Elemental colours.

The proper Mantle of Office of the Cancellarius is the yellow Robe of Air. Upon him depend the Records of the Temple, the order of its working, the arrangements of its Meetings and the circulation of its manuscripts. He is the Recorder and, more immediately than either of the preceding Chiefs, the Representative of the executive authority of the Second Order over the Outer. His duty is to see that in no case knowledge of a Grade be given to a Member who has not properly attained to it. He is the immediate circulator of all communications from the Second Order. His sub-officers partake of his symbolism. His White Cross and Triangle represent the purification of the Outer Order by Air. Cancellarius may wear a Lamén like that of Hierophant, but of yellow on a purple field, and depending from a purple collar; and he may bear a Sceptre surmounted by a Hexagram of amber and gold.

The Sceptres of the Chiefs should be of the same colour as their Mantles, with a gold band to represent Tiphareth, being the first Grade of the Inner Order. The Sword of the Imperator should have a plain scarlet hilt, with gold or brass mountings, while the Sceptre of the Praemonstrator should be blue with a gold band. The proper seat of the Chiefs is beside the Hierophant, and if desired the Imperator and Cancellarius may be seated to the right and Praemonstrator and Immediate Past Hierophant to his left -- the Cancellarius and Immediate Past Hierophant being nearest to the Hierophant on their respective sides. The Chiefs stand before the Veil in the East of the Temple, as the Representatives of the Inner Order and therefore no meeting can be held without one of them. Preferably all Three Chiefs should be present. The other Officers of the Temple exist only by their authority and permission.

Because the East of the Temple is the outer side of Paroketh, all Members of the Second Order wear the Crossed Sashes of a Lord of the Paths of the Portal of the Vault only -- no higher Grade being allowed to be shown in a Temple of the First Order. Members of the Second Order should be seated in the East of the Temple when practicable. Any Past Hierophant may wear a Mantle of a Hierophant and a Jewel of that Lamén, but not a large Collar Lamén. Immediate Past Hierophant may have a Sceptre of a Hierophant.

The Chiefs, or Members asked to represent them on the Dais, wear white gowns. The cords and tassels of all Mantles of Chiefs or Officers should be white to symbolise spiritual purity and influence of the Divine and Shining Light. Members of the Outer Order wear a black gown or tunic, with a Sash indicating their Grade across it. The Black Sash crosses from the left shoulder (from the side of the Black Pillar, as they first received it), and the White Sash from the Right shoulder.

Egyptian Head-Dresses, or Nemysses are worn by the Chiefs and Officers, those of the Chiefs being of the colour of their Mantles striped with the complementary colour; those of

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the Officers being striped equally black and white. Members may wear similar nemysses in black and white or plain black squares of approved pattern.

The Key to the formation of the tunic and nemyss is the Crux Ansata for the nemyss makes the oval, and the arms and body of the tunic, the cross.

THE SYMBOLISM OF THE TEMPLE

The Bases of the two Pillars are respectively in Netzach and Hod; the White Pillar being in Netzach and the Black Pillar in Hod. They represent the Two Pillars of Mercy and Severity. The bases are cubical and black to represent the Earth Element in Malkuth. The columns are respectively black and white to represent the manifestation of the Eternal Balance of the Scales of Justice. Upon them should be represented in counter-changed colour any appropriate Egyptian designs, emblematic of the Soul.

The scarlet tetra-hedronal capitals represent the Fire of Test and Trial: and between the Pillars is the porchway of the Region Immeasurable. The twin lights which burn on their summits are "The Declarers of the Eternal Truth." The bases of the tetrahedra, being triangular, that on the White pillar points East, while that on the Black points West. They thus complete the Hexagram of Tiphareth though separate, as is fitting in "The Hall of the Dual Manifestation of Truth."

The Altar, whose form is that of a double cube, is placed in the Eastern part of Malkuth, as far as the Neophyte is concerned. But to the Adeptus Minor, its blackness will veil on the East citrine, on the South olive, on the North russet, while the West side alone, and the base, will be black, while the summit is of a brilliant whiteness.

The Symbols upon the Altar represent the Forces and Manifestation of the Divine Light, concentrated in the White Triangle of the Three Supernals as the synthesis; wherefore, upon this sacred and sublime Symbol, is the obligation of the Neophyte taken as calling therein to witness the Forces of the Divine Light.

The Red Cross of Tiphareth (to which the Grade of 5-6 is referred) is here placed above the White Triangle, not as dominating it, but as bringing it down and manifesting it unto the Outer Order; as though the Crucified One, having raised the symbol of self-sacrifice, had thus touched and brought into action in matter, the Divine Triad of Light.

Around the Cross are the Symbols of the Four Letters of the Name YHVH --the Shin of Yeheshuah being only implied and not expressed in the Outer Order. At the East is the Mystical Rose, allied by its scent to the Element of Air. At the South is the Red Lamp, allied by its Flame with the Element of Fire. At the West is the Cup of Wine, allied by its fluid form to the Element of Water. At the North are Bread and Salt, allied by their substance to the Element of Earth. The Elements are placed upon the Altar according to the Winds.

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"For Osiris on-Nophris who is found perfect before the Gods, hath said: These are the Elements of my Body, Perfected through Suffering, Glorified through Trial. For the scent of the Dying Rose is as the repressed Sigh of my suffering: And the flame-red Fire as the Energy of mine Undaunted Will: And the Cup of Wine is the pouring out of the Blood of my Heart, Sacrificed unto Regeneration, unto the Newer Life: And the Bread and Salt are as the Foundations of my Body, Which I destroy in order that they may be renewed. For I am Osiris Triumphant, even Osiris on-Nophris, the Justified One: I am He who is clothed with the Body of Flesh, Yet in whom is the Spirit of the Great Gods: I am The Lord of Life, triumphant over Death. He who partaketh with me shall arise with me. I am the Manifestor in Matter of Those Whose Abode is the Invisible: I am purified: I stand upon the Universe: I am its Reconciler with the Eternal Gods: I am the Perfector of Matter: And without me, the Universe is not."

Technically, the Door is supposed to be situated behind the seat of Hiereus in the West; but it may be in any part of the Hall, seeing that the walls represent the Barrier to the Exterior. "The Gate of the Declarers of Judgment" is its name -- and its symbolic form is that of a straight and narrow Doorway, between two Mighty Pylons. "The Watcher against the Evil Ones" is the name of the Sentinel who guards it and his form is the symbolic one of Anubis.

THE STATIONS OF THE OFFICERS

The Hierophant is placed in the East of the Temple, on the outer side of the Veil Paroketh, to rule the Temple under the Presidency of the Chiefs. There he fills the place of a Lord of the Paths of the Portal of the Vault of the Adepts, acting as Inductor to the Sacred Mysteries. The Insignia and Symbols of Hierophant are:

Lamen of the Hierophant

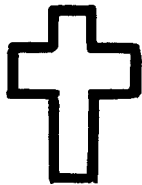


The Throne of the East in the Path of Samekh, outside the Veil. The Mantle of bright flame scarlet, bearing a white cross on the left breast. The Lamen suspended from a white Collar. The Crown headed Sceptre. The Banner of the East. The position of the Throne on the Path Samekh is fitting for the Inductor to the Mysteries, as there being placed in that balanced and central position of that Path by which alone is safe entrance to the mystical knowledge of the Light in Tiphareth. Being placed before Paroketh at the point of its rending, it there marks the shining forth of the Light through the Veil; and that translation

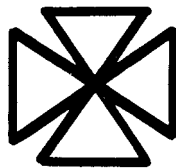
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of the Three Supernals to the Outer Order, which is represented by the red Calvary Cross and the White Triangle upon the Altar. Thus the station of Hierophant's Throne, fitly represents the Rising of the Sun of Life and Light upon our Order.

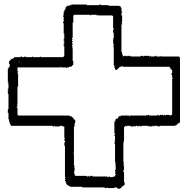
The Robe of scarlet represents the flaming energy of the Divine Light, shining forth into infinite Worlds. Upon the left breast is a White Cross to represent purification unto the Light, and this Cross may be one of the following forms:



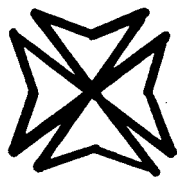
The **CALVARY CROSS** alludes either to the cross of six squares of Tiphareth or to the Cross of the Rivers.



The **PYRAMIDAL CROSS** of the Elements, to represent the descent of the Divine and Angelic Forces into the pyramid symbol.



The **EQUILATERAL CROSS** of the Elements, symbolising their purification through the Light of the Four lettered Name YHVH in Tiphareth.



The **MALTESE CROSS** of four arrowheads, representing the keen and swift impact of the Light, coming from behind the Veil, through the Elements symbolised by the arrow of Sagittarius in the Path of Samekh.

It is indifferent which of the Crosses be employed, seeing that each represents the operation of the Light through the Veil.

The Sceptre represents the forces of the Middle Pillar. It is scarlet with gold bands to represent the places of the Sephiroth Daath, Tiphareth and Yesod, the pommel being Malkuth. The shaft represents the Paths Gimel, Samekh and Tau. The Grip by which it is wielded, is the path Tau, representing the Universe governed by and attracting the forces of the Light. The Names of Sephiroth and Paths are not marked thereon, but the Hierophant Initiate of the Second Order should remember the sublimity of the symbolism while he wields it. It represents him as touching thereby the Divine Light of Kether and attracting it through the Middle Pillar to Malkuth. It is called "The Sceptre of Power" and invests him with the power of declaring the Temple Open or Closed in any Grade, if time be short, and this is done by saying: "By the power in me vested by this Sceptre, I declare this Temple duly opened (or closed)."

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This method of Opening and Closing "by Sceptre" should only be used in great emergency where time presses. **It should not be used in a Ceremony where Elemental Spirits have been invoked** -- especially not in the Closing.

The Lamén is partially explained in the Portal Ceremony thus: "The Hierophant's Lamén is a synthesis of Tiphareth, to which the Calvary cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water. For the reconciling yellow unites with blue in green, which is the complementary colour to red, and with red in orange which is the complementary colour to blue. The small inner circle placed upon the Cross alludes to the Rose that is conjoined therewith in the symbolism of the Rose and Cross of our Order."

But in addition to this, it represents the blazing light of the Fire of the Sun bringing into being the green vegetation of the otherwise barren Earth. And also the power of self-sacrifice requisite in one who would essay to initiate into the Sacred Mysteries. So as the Sceptre represents the Authority and Power of the Light, the Lamén affirms the qualifications necessary to him who wields it, and therefore is it suspended from a white collar, to represent the Purity of the White Brilliance from Kether. Hence it should always be worn by the Hierophant.

The Banner of the East is also partially explained in the Portal: "The field of the Banner of the East is White, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number of six of Tiphareth, the yellow Cross of Solar gold, and the cubical stone, bearing in its centre the sacred Tau of Life, and having bound together upon it the form of the Macrocosmic Hexagram, the red triangle of Fire and the blue triangle of Water -- the Ruach Elohim and the Waters of Creation."

In addition to this explanation, it affirms the Mode of Action employed by the Divine Light in its operation by the Forces of Nature. Upon it is the symbol of the Macrocosm so coloured as to affirm the action of the Fire of the Spirit through the Waters of Creation under the harmony of the Golden Cross of the Reconciler. Within the centre of the Hexagram is a Tau cross in White, to represent its action as a Triad; and the whole is placed on a white field representing the Ocean of the Ain Soph Aour. The Banner is suspended from a gold coloured bar by red cords, and the pole and base should be white. The base represents the purity of the foundation -- the shaft, the Purified Will directed to the Higher. The golden cross-bar is that whereon the Manifested Law of Perfection rests; the Banner itself, the Perfect Law of the Universe, the red cords and tassels the Divine Self-renunciation, whose trials and sufferings form, as it were, the Ornament of the Completed Work. The whole represents the ascent of the Initiate into Perfect Knowledge of the Light. Therefore in the address of the Hieres the Neophyte hears "Even the Banner of the East sinks in Adoration before Him," as though that symbol, great and potent though it be, were yet but an inferior presentment of the Higher, fitted to our comprehension." Expounder of

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the Sacred Mysteries" is the name of the Hierophant, and he is "Osiris" (Aeshoorist) in the Nether World. (The Coptic **St** added as a suffix to a name indicates the influence from Kether.)

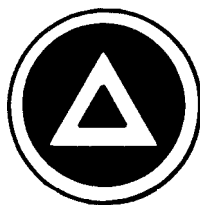
The Station of Hiereus is at the extreme West of the Temple and in the lowest point of Malkuth where he is enthroned in its darkest part, in the quarter represented black in the Minutum Mundum Diagram. Representing a Terrible and Avenging God at the Confines of Matter, at the borders of the Qlipboth, he is enthroned upon Matter and robed in Darkness, and about his feet are Thunder and Lightning, the impact of the Paths of Shin and Qoph, Fire and Water, terminating respectively in the russet and olive quarters of Malkuth. There, therefore, is he placed as a mighty and avenging Guardian to the Sacred Mysteries. The Symbols and Insignia of the Hiereus are: The Throne of the West in the Black of Malkuth, where it borders on the Kingdom of Shells, The Black Robe of Darkness, bearing a white cross on the left breast; The Sword of Strength and Severity; The Lamén suspended from a Scarlet Collar. The Banner of the West. The position of the Throne of the West at the limits of Malkuth is fitting for the Avenger of the Gods, for he is placed there in eternal affirmation against the Evil Ones "Hitherto shall ye come and no further." The Throne is also placed there as a seat of witness and of punishment decreed against Evil.

The Robe or Mantle is of Darkness, threatening and terrible to the Outer, as concealing an avenging Force ever ready to break forth against the Evil Ones. On the left breast is a white Cross to represent the Purification of Matter unto the Light. The Sword represents the Forces of the Pillar of Severity as a whole, but the places of the Sephiroth are not necessarily indicated thereon. The guard is Hod and may be of brass; the Grip is the Path of Shin and may be of scarlet, and the pommel, Malkuth, may be black. The grip by which it is wielded, being the Path Shin, represents the Universe governed by the flaming force of Severity, and represents the Hiereus as wielding the Forces of Divine Severity. "The Sword of Vengeance" is its name.

The Lamén is partially explained in the Portal thus: "The Outer Circle includes the four Sephiroth, Tiphareth, Netzach, Hod, and Yesod, of which the first three mark the angles of the triangle inscribed within, while the connecting Paths Nun, Ayin, and Peh form its sides. In the extreme centre is the Path Samekh through which is the passage for the Rending of the Veil. It is therefore a fitting Lamén for Hiereus as representing the connecting link between the First and Second Orders, while the white triangle established in the surrounding Darkness is circumscribed in its turn by the Circle of Light. In addition to this explanation, the Lamén represents "The Light that shineth in Darkness though the Darkness comprehendeth it not." It affirms the possibility of the Redemption from Evil and even that of Evil itself, through self-sacrifice. It is suspended from a scarlet Collar as representing its dependence on the Force of Divine Severity over-awing the evil. It is a symbol of tremendous Strength and Fortitude, and is a synthesis of the Office of Hiereus as regards the Temple, as opposed to his Office as regards the outer world. For these reasons it should always be worn by Hiereus.

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Lamen of Hiereus



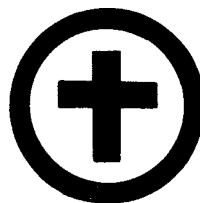
The Banner of the West completes the symbols of Hiereus. It is thus explained in the Zelator Grade: "The White Triangle refers to the three Paths connecting Malkuth with the other Sephiroth; while the red cross is the Hidden Knowledge of the Divine Nature which is to be obtained through their aid. The Cross and Triangle together represent Life and Light." In addition to this explanation from the Zelator Grade, it represents eternally the possibility of Rescuing the Evil; but in it the Tiphareth cross is placed within the White Triangle of the Supernals as thereby representing that Sacrifice is made only unto the Higher. The red Cross may be bordered with gold in this instance, to represent the Perfect Metal obtained in and through the Darkness of Putrefaction. Black is its field which thus represents the Darkness and Ignorance of the Outer, while the White Triangle is again the Light which shineth in the Darkness but which is not comprehended thereby. Therefore is the Banner of the West the symbol of Twilight as it were, the equation of Light and Darkness. The pole and the base are black, to represent that even in the Depths of Evil can that symbol stand. The cord is black, but the transverse bar and the lance-point may be golden or brass and the tassels scarlet as in the case of the Banner of the East, and for the same reasons.

The Banner of the West, **when it changes its position in the Temple**, represents that which bars and threatens, and demands fresh sacrifice ere the Path leading to the Higher be attained.

"Avenger of the Gods" is the name of the Hiereus, and he is Horus in the Abode of Blindness unto, and Ignorance, of the Higher. Hoor is his name.

The station of Hegemon is between the two Pillars whose bases are in Netzach and Hod, at the intersection of the Paths Peh and Samekh, as it were at the Beam of the Balance, at the Equilibrium of the Scales of Justice; at the point of intersection of the Lowest Reciprocal Path with that of Samekh, which forms a part of the Middle Pillar. She is placed there as the Guardian of the Threshold of Entrance and the Preparer of the Way for the Enterer. Therefore the Reconciler between Light and Darkness, and the Mediator between the Stations of Hierophant and Hiereus. The Symbols and Insignia of Hegemon are:

Lamen of Hegemon



THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

The Robe of Pure Whiteness, bearing on the left breast a Red Cross. The Mitre Headed Sceptre. The Lamén suspended from a Black Collar.

The Robe represents the Spiritual Purity which is required in the Aspirant to the Mysteries and without which qualification none can pass between the Eternal Pillars. It represents the Divine Light which is attracted thereby and brought to the aid of the Candidate. It symbolises the Self-sacrifice that is offered for another to aid him in the attainment of the Light. It also signifies the atonement of error, the Preparer of the Pathway unto the Divine. Upon the left Breast is a Cross, usually the Calvary form, of red to represent the energy of the lower Will, purified and subjected to that which is Higher and thus is the Office of Hegemon especially that of the Reconciler.

The Mitre-headed Sceptre is the distinctive ensign of the Office of the Hegemon on the Tree of Life and represents the forces of the Pillar of Mercy. It should be of scarlet with gold bands and pommel. The bands represent the places of the Sephiroth Chesed and Netzach the shaft being formed by the Paths Vau and Kaph, the grip by which it is wielded being the Path Qoph, while the pommel is Malkuth. The Mitre is gold with red mountings and each point terminates in a ball. The mitre is charged with a red calvary cross of six squares. This Mitre represents the Wisdom of Chokmah as a duplicated aspect of Kether, attracted by the symbol of self-sacrifice. The Sceptre is wielded by the forces of Flux and Reflux, shown by the grip being referred to the Path Qoph, and it represents the attraction into the Universe of the Forces of Divine Mercy. The Sephiroth and Paths are marked only as bands, and owing to its meaning, should be carried by Hegemon whenever conducting the Candidate, as representing to the latter the attraction of the Forces of his Higher Self. It is called "The Sceptre of Wisdom."

The Lamén is explained in part in the Grade of Philosophus thus:

"The peculiar emblem of the Hegemon is the Calvary Cross of Six Squares within a Circle. This Cross embraces Tiphareth, Netzach, Hod and Yesod, and rests upon Malkuth. Also the Calvary Cross of Six Squares forms the cube and is thus referred to the Six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod."

In addition to this explanation, it represents the black Calvary Cross of Suffering as the Initiator by Trial and Self-abnegation, and the Opener of the Way into the comprehension of the Forces of the Divine Light. It is therefore suspended from a black Collar to show that Suffering is the Purgation of Evil.

"Before the Face of the Gods in the Place of the Threshold" is the name of Hegemon, and she is the Goddess Thma-Ae-St having the following Coptic forms: Thma-Ae-St - this as regards the Middle Pillar and the influence from Kether. Thma-aesh - this more fiery as regards her influence with respect to the Pillar of Severity. Thmaa-ett - this more fluidic with regard to her influence with respect to the Pillar of Mercy. She is the Wielder of the Sceptre of Dual Wisdom from Chokmah and therefore is the Mitre head split in two and not closed, to indicate the Dual Manifestation of Wisdom and Truth, even as the Hall of the Neophytes is called "the Hall of the Dual Manifestation of the Goddess of Truth."

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The Three Inferior Officers do not wear Mantles, but only Lamens suspended from black Collars. The designs are in white on a black field to show that they are Administrators of the Forces of Light acting through the Darkness, under the Presidency of the Superior Officers.

The Lamen of Kerux, is thus explained in the Grade of Theoricus:

"The Tree of Life and the Three Mother Letters are the Keys wherewith to unlock the Caduceus of Hermes. The upper point of the Wand rests on Kether and the Wings stretch out to Chokmah and Binah, thus comprehending the Three Supernal Sephiroth. The lower seven are embraced by the Serpents whose heads fall on Chesed and Geburah. They are the twin Serpents of Egypt and the currents of Astral Light. Furthermore, the Wings and the top of the Wand form the letter Shin, the symbol of Fire; the Heads and upper halves of the Serpents form Aleph the symbol of Air; while their tails enclose Mem, the symbol of Water - the Fire of Life above, the Waters of Creation below, and the Air symbol vibrating between them."

Lamen of Kerux



In addition to this, the Caduceus of Kerux represents the balanced forces of Eternal Light working invisibly in the Darkness - even as the Light borne before the hoodwinked Candidate at his Initiation, is symbolic of the Light which guides him in the darkness of the world though he sees it not nor knows it. This Caduceus is the Rod of Hermes, containing invisible and unsuspected forces, the rules of whose administration may be revealed through meditation. It is the outer form of the Wand surmounted by the Winged Globe below which the twin Serpents are shown - the Wand of the Chief Adept in the 5-6 Grade.

The Lamen of Stolistes is thus explained in the Grade of Practicus: "The Cup of Stolistes partakes in part of the symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life it embraces nine of the Sephiroth exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like the Caduceus, it further represents the three Elements of Water, Air, and Fire. The crescent is the Water which is above the Firmament; the circle is the Firmament, and the triangle is the consuming Fire below, which is opposed to the Celestial Fire symbolised by the upper part of the Caduceus."

Lamen of Stolistes



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In addition to this explanation, the Cup represents the Receptacle and Collector of the more Fluidic Forces of the Light, and is the symbol of an inexhaustible Bowl of Libation from which Reservoir the Adept may draw the Reserved Forces of the Light - which matter again calls for meditation.

The Lamén of Dadouchos is thus explained in the Grade of Zelator: "The Hermetic Cross, which is also known as Fylfot, Hammer of Thor, and Swastika, is formed of 17 squares taken from a square of 25 lesser squares. These 17 fitly represent the Sun, the Four Elements and the Twelve Signs of the Zodiac."

In addition to this, the Lamén has a more extended meaning. The Hermetic Cross, the Bolt of Whirling Flame, which is represented by the cross of Four Axes whose heads may be either double or single and turned in either direction, is a symbol of terrific Strength, and represents the Fire of the Spirit cleaving its way in all directions through the Darkness of Matter. Therefore is it borne on the Lamén of Dadouchos whose office is that of Purification and Consecration by Fire, and from it also may be drawn by meditation several formulae of strength.

Lamen of Dadouchos



The Kerux is the principal form of Anubis, as the Sentinel is the subsidiary form.

Kerux is Ano-Oobist Empe-Eeb-Te - "Anubis of the East." Sentinel is Ano-Oobi Em-Pemen-Te - "Anubis of the West."

The Kerux is the Herald, the Guardian and Watcher within the Temple, as Sentinel is the Watcher without - and therefore is his charge the proper disposition of the furniture and stations of the Temple. He is also the Proclaimer.

Lamen of Sentinel



The Red Lamp to signify the Hidden Fire over which he watches. The Magic Staff of Power to represent a Ray of the Divine Light which kindles the Hidden Fire. Two Potions whereby to produce the effect of Blood.

He is the Guardian of the Inner side of the Portal - the sleepless Watcher of the Gods and

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the Preparer of the Pathway to Divine Wisdom. "Watcher for the Gods" is the name of Kerux, and he is Ano-Oobist. the Herald before them.

The Stolistes is stationed in the Northern Part of the Hall to the North-West of the Black Pillar whose base is in Hod, and is there as the Affirmer of the powers of Moisture, Water, reflected through the Tree into Hod. The Cup is the Receptacle of this, filled from Hod so as to transmit its forces into Malkuth, restoring and purifying the vital forces therein by Cold and Moisture. "Goddess of the Scale of the Balance at the Black Pillar" is the name of Stolistes and she is "The Light Shining through the Waters upon Earth," Aura-Mo-Ooth, and there is a connection between her and the Aurim or Urim of the Hebrews.

The Dadouchos is stationed towards the midst of the Southern part of the Hall, to the South-West of the White Pillar whose base is in Netzach and is there as the Affirmer of the Powers of Fire, reflected down the Tree to Netzach. The Censer is the Receptacle thereof the transmitter of the Fires of Netzach to Malkuth. restoring and purifying the vital force therein by Heat and Dryness. "Goddess of the Scale of the Balance at the White Pillar" is the name of Dadouchos and she is "Perfection through Fire manifesting on Earth." Thaum-Aesch-Nia-eth. And there is a connection between her and the Thummim of the Hebrews.

The Stolistes has the care of the Robes and Insignia of the Temple as symbolising by their cleansing and purification the Purging away of the Evil of Malkuth by the Waters of the Spirit.

The Dadouchos has charge of all lights, fires and incense, as representing the purifying and purging of Malkuth by Fire and the Light of the Spirit. These Officers also purify the Temple, the Members and the Candidate by Water and by Fire, as it is written:

"I indeed baptise you with Water, but One shall come after me who shall baptise ye with the Holy Ghost and with Fire."

This completes the names and titles of the Officers of a Temple and they are Seven in number and may all be taken by a Frater or Soror. As they represent Powers and not persons, the feminine form of the Greek names is not usually used, for the powers are positive (male) or negative (female) according to the God-form used. Thus Hierophant, Hiereus, and Kerux are more natural offices for Frates, while Hegemon, Stolistes and Dadouchos are more natural for Sorores but the office itself carries no implication of sex and sometimes the psychic balance of a ceremony may be better maintained when a Frater is Hegemon and a Soror Hierophant.

The Hierophant must be of the 5-6 Grade and a Zelator Adeptus Minor. The Hiereus must be at least Philosophus, and the Hegemon at least Practicus, and preferably Philosophus. Kerux must be at least Theoricus while Stolistes and Dadouchos must be Zelator, a Neophyte being qualified only for Sentinel. In case the feminine forms of the names of the Officers should wish to be known, they are as follows:

V.H. Hierophant or V.H. Hierophantia
H. Hiereus or H. Hieria

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H. Hegemon or H. Hegemone
Kerux or Kerukaina
Stolistes or Stolistria
Dadouchos or Dadouche
Sentinel or Phulax

(N.B. These alternative or feminine forms were rarely used in the early Order, and in the newly formed modern Temples will probably never be used. I.R.)

OF THE THREE CHIEFS

The Three Chiefs are in the Temple and rule it, yet they are not comprehended in, nor understood by, the Outer Order. They represent, as it were, Veiled Divinities sending a form to sit before the Veil Paroketh, and, like the Veils of Isis and Nephthys, impenetrable save to the Initiate. The synthesis of the Three Chiefs may be said to be in the form of Thoth Who cometh from behind the Veil at the point of its Rending. Yet separately, they may be thus referred:

The Emperor, from his relation to Geburah, may be referred to the Goddess Nephthys.

The Praemonstrator, from his relation to Chesed, may be referred to the Goddess Isis.

The Cancellarius, from his property of Recorder, may be referred to the God Thoth.

No ceremony of the Outer Order may take place without a Chief, preferably the Three Chiefs or their Vice-gerants, present and on account of the Stations on the Dais, it is well to have these stations filled by an Adept, should a Chief be absent. These Stations and those of the Officers are called the Visible Stations of the Gods, and descriptions of the forms which an Adept Officer builds up as a focus of force are given in another paper.

THE INVISIBLE STATIONS

These are:

- 1. The Stations of the Kerubim.**
- 2. The Stations of the Children of Horus.**
- 3. The Stations of the Evil One.**
- 4. The Station of Harpocrates.**
- 5. The Stations of Isis, Nephthys, Aroueris.**

First, the Kerubim: (These are shown in the colour plate section of this book.) The Stations of the Man, the Lion, the Bull, and the Eagle are at the Four Cardinal Points without the Hall, as invisible Guardians of the limits of the Temple. They are placed according to the winds - beyond the Stations of Hierophant, Dadouchos, Hiereus, and Stolistes - and in this order do their symbols appear in all Warrants of Temples.

The Kerub of Air formulates behind the Throne of Hierophant. She has a young girl's

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countenance and form, with large and shadowing wings; and she is a power of the Great Goddess Hathor who unites the powers of Isis and Nephthys. To the Sign Aquarius is she referred as a correlative, which represents Springs of Water breaking upon Earth; though as a Zodiacal Sign it is referred to Air, the container of Rain. The Egyptian name of the sign Aquarius is Phritithi. "Thou shalt not confound the Kerubim with their Signs of the Zodiac, notwithstanding that the latter be under the Presidency of the former, seeing that the Kerub representeth a far more Sublime Potency, yet acting by a harmonious sympathy through the particular Sign allotted unto their correspondence."

The Kerub of Fire has the face and form of a Lion with large and clashing wings. He formulates behind the Throne of Dadouchos and he is a power of the Great Goddess Tharpesh or Tharpheshest, the latter syllable being nearly Pasht. The action of the Lion Kerub is through the Flaming Fire of Leo of which the Egyptian name is Labo-Ae.

The Kerub of Water has the face and form of a Great Eagle with large and glistening wings and he formulates behind the throne of Hiereus. He is a power of the Great God Thoomoo (TMU), and his operation is by the Sign of Scorpio, which is called in Egyptian Szlae-Ee.

The Kerub of Earth has a face and form of a Bull with heavy and darkening wings. He formulates behind the Throne of Stolistes and he is a power of the Great God Aphapshi and his operation is by the Sign Taurus called Ta-Aur in Egyptian.

Second, the Children of Horus: Between the Invisible Stations of the Kerubim are those of the Four Vice-gerants of the Elements and they are situated at the Four Corners of the Temple, at the places marked by the Four Rivers of Eden in the Warrant. The body of a Warrant, authorising the formation and establishment of a Temple, represents the Temple itself - of which the Guardians are the Kerubim and the Vice-gerents in the places of the Rivers.

Ameshet (man-headed) is placed in the North East, between the Man and the Bull. Ameshet or Amesheth. The spelling is Coptic and differs according to the force intended to be invoked by the letters.

Tou-mathaph, jackal-headed, is placed in the South East between the Man and the Lion. Toumathph or Tmoumathv.

Ahephi, Ape-faced, is placed in the South West between the Lion and the Eagle. Ahephi or Ahaphix.

Kabexnuv, Hawk-faced, is placed in the North-West, between the Eagle and the Bull. Kabexnuv or Dabexnjemouv.

Third, the Station of the Evil One. This station is in the place of Yesod and is called the Station of the Evil One, the slayer of Osiris. He is the Tempter, Accuser and Punisher of the Brethren, and in Egypt is represented mostly with the head of a Water-Dragon, the body of a Lion or Leopard, and the hind-parts of a Water-horse. He is the Administrator of the power of the Evil Triad:

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The Stooping Dragon, Apophrassz. The Slayer of Osiris - Szathan Typhon. The brutal power of Demonic Force - Bessz.

The Synthesis of this Evil Triad "The Mouth of the Power of Destruction" is called Ommoo-Szathan.

Fourth, the Station of Harpocrates. The Invisible Station of Harpocrates is in the Path of Samekh, between the Station of Hegemon and the Invisible Station of the Evil Triad. Harpocrates is the God of Silence and Mystery, whose Name is the Word of this Grade of Neophyte. He is the younger brother of Horus, Hoor-Po-Krattist.

Fifth, the Stations of Isis and Nephthys. The Stations of Isis and Nephthys are respectively at the Places of the Pillars in Netzach and Hod, and these Great Goddesses are not otherwise shown in the Grade, save in connection with the Praemonstrator and Imperator, as operating through the Hierophant, seeing that Isis corresponds to the Pillar of Mercy and Nephthys to that of Severity; and therefore the positions of the Pillars or Obelisks are but, as it were, the Places of their feet.

The Station of Aroueris. The Invisible Station of Aroueris (Horus the Elder) is beside the Hierophant as though representing the power of Osiris to the Outer Order - for while the Hierophant is an Adeptus, he is shown only as Lord of the Paths of the Portal - so that, when the Hierophant moves from the Throne of the East, he is no longer Osiris but Aroueris. Yet when the Hierophant is on the Dais, the Station of Aroueris is that of the Immediate Past Hierophant who sits on the Hierophant's left. Aroo-ouerist.

This ends the Constitutory Symbolism of a Temple in the Grade of Neophyte. Should a Member have occasion to quit his place, he shall do it moving with the course of the Sun. As he passes the place of Hierophant, he shall salute with the Sign. And when he enters or quits the Temple, he shall salute the Hierophant's Throne when within the Portal.

THE SYMBOLISM OF THE OPENING OF THE GRADE OF NEOPHYTE

The Opening Ceremony begins with the Cry of the "Watcher Within" who should come to the right front of Hierophant and raise his Wand. This Symbol of the Ray of the Divine Light from the White Triangle of the Three Supernals thus descends into the Darkness and warns the Evil and uninitiated to retire, so that the White Triangle may be formulated upon the Altar through the combined effect of the formulae of the Opening Ceremony.

Having done this, he sees that the Entrance is properly guarded. And then the Hierophant calls to the Hiereus to test the Members by the Signs, the knowledge of which shows that they, though in the Land of Blindness and Ignorance, have yet seen that Triangle of Divine Light from the Three Supernals formulated in Darkness. It is then noted that the names of the three chief Officers begin with the Letter of Breath in the Coptic.

In the name of Osiris this letter is mute, and silent and concealed, as it were, by 'H' the Eta. In the name Horus, it is manifest and violently aspirated, while in the name Thmaest, it is partly one and partly the other, for it is compounded with the Letter 'T' in Theta.

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H "Ae" is attributed to Chesed - to Aries, and to Earth and Saturn. This is intended to affirm the Unknown Life, which is Inspired from the Beyond, sent out to Aries, the commencement of the Spring in the year, the Life which after being Inspired, is breathed forth again; and also the possible use of that Breath, between the Inspiration and the Expiration, in the combination between it and the Forces of the Microcosm.

The whole is a rehearsal of the properties of the reflection of the element Air down through the Middle Pillar of the Sephiroth, representing the reflection of the Air from Kether, through Tiphareth to Yesod, and even to the Citrine part of Malkuth. For the subtle Aether is, in Kether, inspired from the Divine Light beyond; hence reflected into Tiphareth, wherein it is combined with the Reflexes from the Alchemical Principles in that great Receptacle of the Forces of the Tree, in Yesod. It affirms the foundation of a formula and from Malkuth it is breathed forth or reflected back.

And this formula the Adept can use. Standing in his Sphere of Sensation he can, by his knowledge of the Sacred Rites, raise himself unto the contemplation of Yechidah and from thence aspire (in the sense of Adspire, i.e., to attract towards you in breathing) downwards into himself the Lower Genius as though temporarily to inhabit himself as its Temple.

Another formula of Vibration is here hidden. Let the Adept, standing upright, his arms stretched out in the form of a Calvary Cross, vibrate a Divine Name, bringing with the formulation thereof a deep inspiration into his lungs. Let him retain the breath, mentally pronouncing the Name in his Heart, so as to combine it with the forces he desires to awake thereby. Then sending it downwards through his body past Yesod. but not resting there. but taking his physical life for a material basis, send it on into his feet. There he shall again momentarily formulate the Name. Then, bringing it rushing upwards into the lungs, thence shall he breathe it forth strongly, while vibrating that Divine Name. He will send his breath steadily forward into the Universe so as to awaken the corresponding forces of the Name in the Outer World. Standing with arms out in the form of a cross, when the breath has been imaginatively sent to the feet and back, bring the arms forward in "The Sign of the Enterer" while vibrating the Name out into the Universe. On completing this, make the "Sign of Silence" and remain still, contemplating the Force you have invoked.

This is the secret traditional mode of pronouncing the Divine Names by vibration, but let the Adept beware that he applies it only to the Divine Names of the Gods. If he does this thing ignorantly in working with Elemental or Demonic Names, he may bring into himself terrible forces of Evil and Obsession. The Method described is called "The Vibratory Formula of the Middle Pillar."

After noting the Names of the Three Chief Officers, comes the recapitulation of the Stations and duties of the Officers, thus occultly affirming the establishment of the Temple so that the Divine Light may shine into the Darkness. Then follows the purification and consecration of the Hall by Water and by Fire, thus marking the limitation of the Four Cardinal Points at the Four Quarters, and the Equilibration of the Elements. This is the

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Baptism of the Place and, as it were, the Preparation of a fitting Shrine for the Forces of the Divine Light. While all this goes forward, especially after the Hierophant's "for by Names and Images are all powers awakened and re-awakened," the Officers become clothed in their God-forms and the Invisible Stations awake.

The Procession of Officers is then formed in the North in readiness for the "Mystic Circumambulation in the Path of Light" (that is to say, none of the partakers is hoodwinked). It is formed in the North, beginning from the Station of Stolistes, the symbol of the Waters of Creation attracting the Divine Spirit, and therefore alluding to the Creation of the World by the Spirit and the Waters. The Mystic Reverse Circumambulation forms its Procession in the South, beginning from the Station of Dadouchos, as symbolic of the Ending and Judgment of the World by Fire. But also, the Mystic Circumambulation commences by the Paths of Shin and Resh, as though bringing into action the Solar Fire; while the Reverse Circumambulation commences beside those of Qoph and Tzaddi as though bringing the Watery Reflux into action.

The Order of the Mystic Circumambulation. First comes Anubis, the Watcher within; next Thmaest, the Goddess of the Hall of Truth; then Horus; then the Goddesses of the Scales of the Balance, then Members, if the Hall be large enough, and at the end the Watcher Without, Sentinel. It is as though a gigantic Wheel were revolving, as it is said: "One Wheel upon Earth beside the Kerub." The Name of the Sphere of the Primum Mobile, Rashith ha-Gilgalim, signifies the heads or beginnings of Whirling Motions or Revolutions. Of this Wheel in the Mystic Circumambulation, the ascending side begins from below the Pillar of Nephthys, and the descending side from below the Pillar of Isis; but in the Reverse Circumambulation, the contrary.

Now the nave or axis of this Wheel is about the Invisible Station of Harpocrates - as though that God, in the Sign of Silence were there placed affirming the Concealment of that Central Axis of the Wheel, which alone revolves not.

The Mystic Circumambulation is called symbolic of the Rise of Light and from it is drawn another formula for the circulation of the breath. It is the formula of the Four Revolutions of the Breath (not, of course, of the actual air inspired, but of the subtle Aethers which may be drawn thence and of which it is the Vehicle - the aethers which awaken centres in the subtle body through the formula). This formula should be preceded by that of the Middle Pillar, described previously.

By this method, having invoked the Power you wish to awaken in yourself, and contemplated it, begin its circumambulation thus: Fill the lungs and imagine the Name vibrating in the contained Air. Imagine this vibration going down the left leg to the sole of the left foot - thence passing over to the sole of the right foot - up the right leg to the lungs again, whence it is out-breathed. Do this four times to the rhythm of the Four-fold breath.

The object of the Mystic Circumambulation is to attract and make the connection between the Divine Light above and the Temple. Therefore the Hierophant does not quit his post to take part therein, but remains there to attract by his Sceptre the Light from beyond

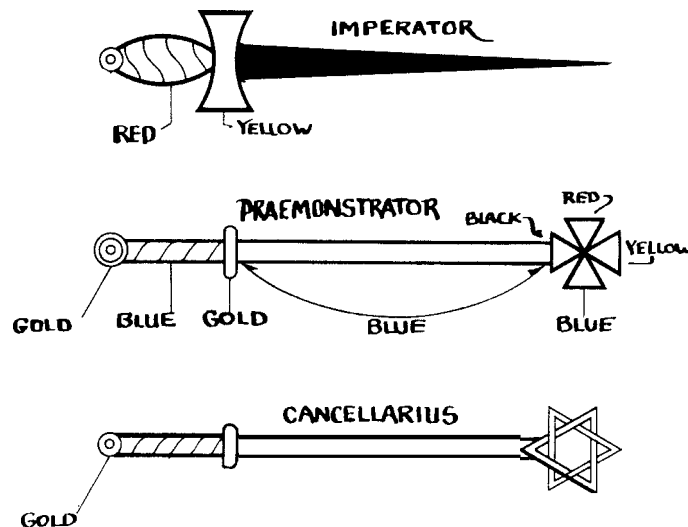
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the Veil. Each member in passing gives the Sign of the Enterer, thus projecting the Light forward on his Path from East to West, as he receives it from the Hierophant's Throne. Horus passes only once, for he is the Son of Osiris and inherits the Light by birthright from him. Therefore he goes at once to his station to fix the Light there. Thmaest, the Goddess of Truth, passes twice because her rule is of the Balance of the Two Scales, and she retires to her Station between the Pillars there to complete the reflex of the Middle Column. The Watcher within and the rest circumambulate thrice as affirming the completion of the Reflection of the Perfecting of the White Triangle of the Three Supernals upon the Altar.

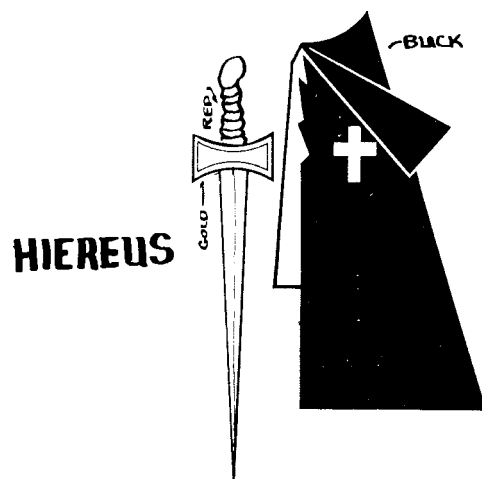
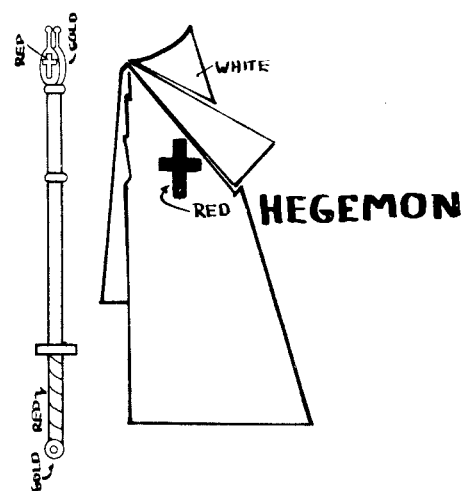
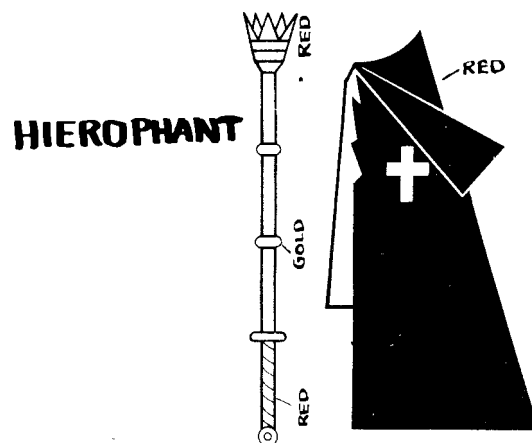
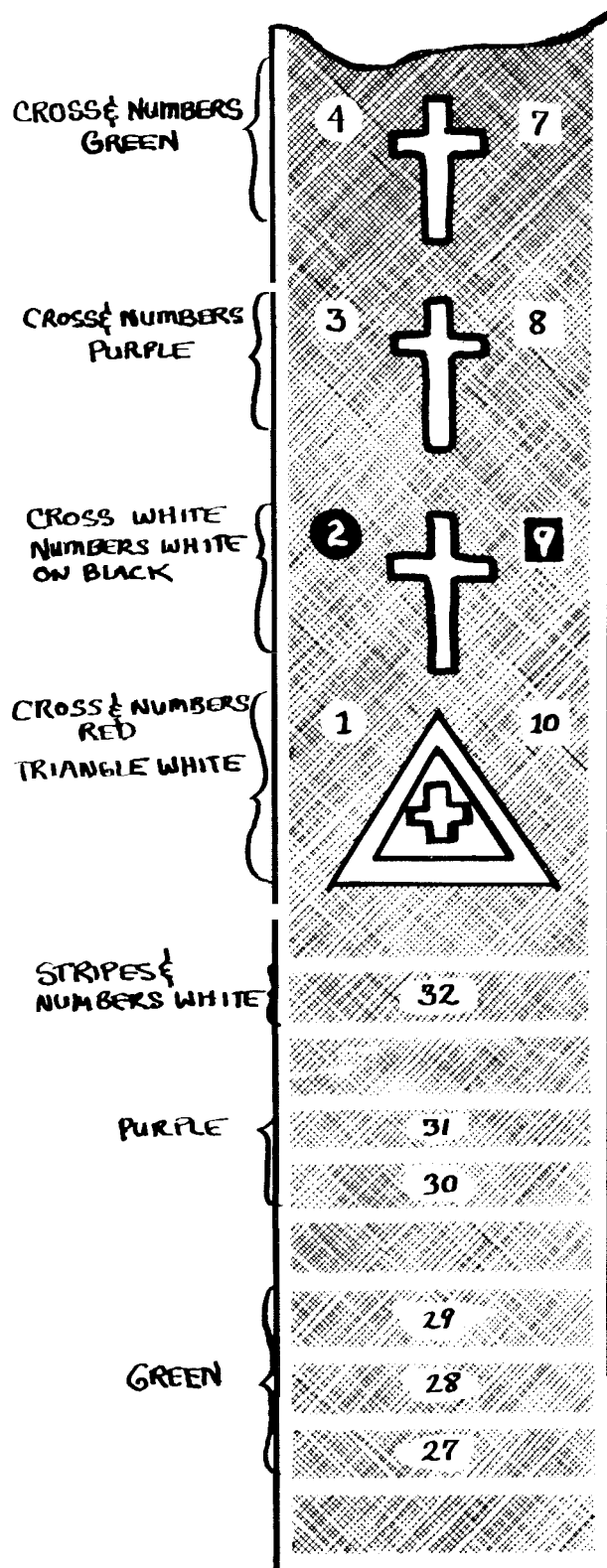
Then follows the Adoration of God the Vast One, the Lord of the Universe - at which again all give the Sign of the Enterer, the Sign of the Projection of the Force of the Light. Then only does the Watcher declare that the Sun has arisen and that the Light shineth in Darkness. Now comes the Battery of the Neophyte Grade - the single knock of Hierophant repeated by Hiereus and Hegemon. This affirms the establishment of the White Triangle and therefore the Completion of the Opening Ceremony. The Mystic Words "Khabs Am Pekht" which accompany the knocks seal the image of the Light. Their significance implies, by various Qabalistic methods of analysis, as well as by a certain reading of the Coptic and Egyptian hieroglyphics, "Light in Extension" or "May Light be extended in Abundance upon you."

Konx Om Pax is the Greek corrupted pronunciation of this, put here to link it with its right origin.

The Grade of Neophyte has 0 or the Circle for its Number, as if hiding all things under the negative symbol. This is placed within a circle and a square connected by equal lines, as if affirming the hidden quality of their origin in Kether where all things are One, and the consequent universal application of the Secret Formulae.



WEAPONS OF THE MAIN OFFICERS



SASH, CLOAKS AND WEAPONS OF OFFICERS

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Z-3

THE SYMBOLISM OF THE ADMISSION OF THE CANDIDATE

ADMISSION OF THE CANDIDATE

The Candidate is waiting without the Portal under the care of the Sentinel - "The Watcher Without". That is, under the care of the form of Anubis of the West, symbolically that he may keep off the "Dog-Faced Demons," the opposers of Anubis, who rise from the confines where matter ends, to deceive and drag down the Soul. The Ritual of the 31st Path says: "Since ever dragging down the Soul and leading it from sacred things, from the confines of matter arise the terrible Dog-Faced Demons never showing a true image unto mortal gaze."

The Hierophant gives a single knock to announce the just commencement of a vibration in the Sphere of Sensation of the Candidate. He then states that he holds the Dispensation from the G.H. Chiefs of the Second Order, to affirm that the effect of the ensuing Ceremony upon the Candidate is duly authorised by the Higher Powers for the purpose of Initiation which shall ultimately lead to the knowledge of his Higher Self. He is admitted to the Grade of Neophyte which has no number, concealing the commencement of all things under the similitude of no thing.

The Hegemon, the representative of the Goddess of Truth and Justice, is consequently sent to superintend the preparation of the Candidate, thus symbolising that she is the Presider of Equilibrium to administrate the process of Initiation, by the commencement of the forces of equilibrium in the Candidate himself, through the symbols of rectitude and self-control. But the actual preparation of the Candidate should be performed by the Sentinel - the "Watcher Without" - to show that this preparation must be accomplished before the establishment of equilibrium can occur. Therefore, does the Hegemon superintend the preparation rather than perform it actually. A triple cord is bound round the body of the Neophyte, symbolising the binding and restriction of the lower nature. It is triple in reference to the White Triangle of the Three Supernals. Then, also, are the eyes bandaged to symbolise that the light of the material world is but darkness and illusion compared with the radiance of the Divine Light. The preparation also represents a certain temporary binding and restriction of the natural body.

The Hierophant, being a Member of the Second Order and therefore initiated into the Secret Knowledge of the symbolism, shall, together with any Officers and Members also of the Inner Order, remember what tremendous Gods and Goddesses they represent - the Divine Forces of the Eternal in the administration of the Universe. The Ritual should be read in a loud, clear, stern and solemn voice so as to impress the Candidate with the solemnity of the occasion. In this, there should be no foolish nervousness or hesitation, but the Ritual as performed by an initiated Hierophant should become in his hands something more than this.

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Thus should he act. Let him remember what particular God he represents. Exalting his mind unto the contemplation thereof, let him think of himself as a vast figure, standing or moving in the likeness of that God, colossal, his head lost in the clouds, with the light flashing round it from the head-dress of the God - his feet resting upon Earth in darkness, thunder and rolling clouds, and his form wrapped in flashes of lightning - the while vibrating the Name of the God. Thus standing, let him endeavour to hear the voice of the God whom he represents and of the God-Forms of the other officers as previously explained.

Let him speak, then, not as if unto an assembly of mortals but as to an assembly of Gods. Let his voice be so directed as to roll through the Universe to the utmost confines of space. Let the Candidate represent unto him, as it were, a world whom he is beginning to lead unto the knowledge of its governing Angel. As it is written "The lightning lighteneth out of the East and shineth even unto the West, even so, shall the coming of the Son of Man be."

The Candidate during the Ceremony is addressed as Child of Earth, as representing the earthly or terrestrial nature of man - he who comes forward from the darkness of Malkuth to endeavour to regain the knowledge of the Light. This is what is meant by the speech of the Hegemon, because the Path of the Initiate is but darkness and foolishness to the natural man. The single knock given by the Hegemon without the door represents the consenting will of the natural man to receive the force formulated by the Hierophant, and is answered by the Kerux within as if a witness were confirming the same. This being done, the Kerux, as a witness, demands authority from the Hierophant to admit the Candidate into the Hall of Truth and Justice. The Hierophant, in granting the permission, seals the Candidate with a new name given to the physical body of the outward man, but signifying the aspirations of his Soul. As a consequence of the affirmation of the Motto as the Name of the Candidate in the Hall of Truth, Osiris at once sends forward the Goddess of the Scales of the Balance to baptise him with Water and the companion Goddess to consecrate him with Fire. As it is written "Unless a man be born of Water and of the Spirit, he shall in no wise enter the Kingdom of Heaven."

The Kerux instantly bars the Candidate's passage to mark that though he has been admitted, the natural man of unpurified desires cannot be a dweller in the Hall of Truth. The Goddesses of the Scales immediately purify and consecrate him, which operation calls into action the forces of the Pillars in his own sphere of sensation. This is the first of four consecrations because when the Pillars of the Tree are projected onto the Sphere of Sensation there are four pillars, of which the Middle Pillar is the axis. (N.B. There is a painting depicting this idea in the section of coloured plates. I.R.)

At this point of the Ceremony, the astral appearance of the Candidate is that of a form wrapped in darkness as if extinguished thereby, and having unto his right and unto his left the faint semblance of the Two Great Pillars of Fire and of Cloud, whence issue faint rays into the Darkness which covers him. Immediately above his Sphere of Sensation there will appear a ray of bright light as if preparing to penetrate the darkness covering him. The

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result of this will be that the Candidate, during the whole of the ceremony of Admission, will usually appear to be somewhat automatic and vague.

The reception and consecration take place symbolically in the darkest part of Malkuth. The moment this is finished, the Candidate is conducted to the foot of the Altar, that is under the citrine part of Malkuth which receives the impact of the Middle Pillar. Now, the Hegemon throughout the Ceremony acts as guide, prompter and answerer for the Candidate. His office toward the Candidate is analogous to that of his Higher Soul wherefore also, the Hegemon holds in his hand the mitre-headed sceptre to attract, since it is the sceptre of Wisdom, the Higher Self of the Candidate.

At this moment, as the Candidate stands before the Altar, as the simulacrum of the Higher Self is attracted, so also arises the form of the Accuser in the place of the Evil Triad. This similarly attracts the simulacrum of the Evil Persona of the Candidate - and were it not for the power of the 42 lettered name in the Palaces of Yetzirah (the Gods of which name are usually called the "Great Assessors of Judgment") the actual evil Persona would at once formulate and be able to obsess the Ruach of the Candidate. For, seeing that at this time, the simulacrum of the Higher Soul is attracting the Neschamah of the Candidate, the human will is not as powerful in the Ruach for the moment, because the Aspirant of the Mysteries is now, as it were, divided. That is, his Neschamah is directed to the contemplation of his Higher Self attracted by the Hegemon. His natural body is bound and blinded, his Ruach threatened by the simulacrum of the Evil Persona attracted by Omoo-Szathan, and a species of shadow of himself thrown forward to the place of the Pillars, where the Scales of Judgment are set. At the same time that the first consecration establishes a semblance of the Pillars to his right and left, it also has drawn forth from him a semblance of himself to the place vacated by the Hegemon between the Pillars.

Here then stands the shadow of the Candidate while the Scales of the Balance oscillate unseen. Unseen also and colossal, there is imaged before him Thoth, as Metatron, in the Sign of the Enterer of the Threshold, ready, according to the decision of the human will, to permit or withhold the descent of the Lower Genius of the Candidate. Meanwhile, the Great Assessors of Judgment examine into the truth of the accusations formulated by the Evil and averse antithesis. The Assessors of Judgment come not under the head of invisible stations, but during the Obligation and circumambulation of the Candidate, until he is brought to the Light, they hover immediately about the limits of the Temple and their evil antithesis immediately below. Therefore, when the Candidate stands before the Altar before the Obligation, is the decision actually taken by the human will of the Candidate. Rarely in his life has he been nearer death, seeing that he is, as it were, disintegrated into his component parts. The process of symbolic judgment takes place during the speech of the Hierophant to the Candidate, the answer of the Hegemon and his consent to take the Obligation.

The moment the Candidate thus consents, the Hierophant advances between the Pillars as if to assert that the Judgment is concluded. He advances by the invisible station of

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Harpocrates to that of the Evil Triad, which he symbolically treads down, so that as Aroueris he stands upon the Opposer. He then comes to the East of the Altar, interposing between the place of the Evil Triad and the Candidate. At the same time, the Hiereus advances on the Candidate's left, the Hegemon on his right, thus formulating about him the symbol of the Higher Triad before he places his hand upon the symbol of the Three Supernals upon the Altar. Again, before doing so, he has been bidden to kneel in adoration of that symbol, as if the natural man abrogated his will before that of the Divine Consciousness.

As he kneels in the presence of the Triad of Aroueris, Thmaa-est and Horus, he places his left hand in that of his Initiator as affirming his passive reception of the Ritual, but his right hand is on the white triangle as symbolising his active aspiration towards his Higher Self. His head is bowed as representing the voluntary submission of the human will to the Divine - and for this latter reason he repeats in the Obligation his name in the outer world.

The Hierophant gives one knock, affirming that the submission unto the higher is perfect. Only at this moment, does the invisible and colossal figure of Thoth cease to be in the Sign of the Enterer and give the Sign of Silence, permitting the first real descent of the Genius of the Candidate, who descends to the invisible station of Harpocrates as a witness of the Obligation.

The Hiereus and the Hierophant return to their Thrones, and therefore it is not Aroueris, but Osiris himself that addresses the speech to the Candidate - "The Voice of my Higher Self," etc., which confirms the link established between the Neschamah and the Genius by formulating the conception thereof into the Ruach. For this, Osiris speaks in the character of the Higher Soul, the symbolic form of which is standing between the Pillars before him. The affirmation of the Higher Soul as the God of the man does not mean that this is the only God, but rather that it is the only presentment of Him which the natural man can grasp at all. Neither is it just to say that the Higher Soul is one with God, seeing that the part is by no means the whole, nor can the whole be accurately and sufficiently described as an assemblage of parts. Let not the reverence for the God of thy self cause thee by a misconception to lose thy reverence for the Gods who live forever - the Aeons of Infinite Years. Herein is a great error and one which may, in the end, bring about the fall of the Genius, a sin which entails none the less terrible consequences because it is a sin of the higher plane where the choice is not between good and evil but between the higher and the lower forms of good.

Therefore is the Mystic Circumambulation in the Path of Darkness led by the Kerux with the symbolic light, as formulating that the Higher Soul is not the only Divine Light but rather a spark from the Ineffable Flame - and the Kerux, in his turn, is but the Watcher of the Gods. After the Kerux comes the Hegemon, the translator of the Higher Self, leading the Candidate; and then come the Goddesses of the scales of the Balance, the Stolistes and the Dadouchos. They move once round; the formation in the darkness of the Binah angle of the White Triangle of the Three Supernals. The Hierophant knocks once as they pass him

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in affirmation of Mercy - the Hiereus in affirmation of Severity; and the invisible Assessors each give the Sign of the Enterer as the Candidate passes on his way. At the second passing of the Hierophant, the knock affirms the commencement of the angle of Chokmah.

The Kerux bars the Candidate's approach to the West to mark that the natural man cannot obtain the understanding of even the Son of Osiris unless by purification and equilibrium. Again is the Candidate purified and consecrated, the Pillars about his Sphere of Sensation being rendered more manifest. After this second consecration, the Candidate is allowed to approach the place of "The Twilight of the Gods" and for a brief space the hoodwink is slipped up, to present a glimpse, but a glimpse only, of the Beyond. In the challenge of the Hiereus to know the Name is signified the knowledge of the formula. For if the formula of Horus be not with the Candidate, that of Osiris cannot be grasped. But to the Candidate the power of Horus as yet can only appear as a terrible and incomprehensible force - "TheForce of the Avenger of the Gods," whence the speech of the Hegemon for him. The Candidate cannot as yet comprehend that before Mildness can be exercised rightly, the forces of Severity and Mercy must be known and wielded, but to accomplish this the greatest courage and energy is required and not hysterical weakness and absence of resolution in action. Hence in the answer of the Hiereus is an affirmation of the necessity of courage and of the danger of fear, and he gives one knock to seal the vibration of that force imaged in the Candidate's Sphere of Sensation.

The next barring and consecration of the Candidate is an extension of the previous one and the commencement of the formulation of the angle of Kether. The hood-wink is again slipped up giving a still further glimpse of the nature of the Divine Light, though to the mind of the Candidate, an imperfect one. Therefore it is to him, as expressed in the answer of the Hegemon, a light dimly seen through the Darkness, yet heralding a Glory beyond. The speech of the Hierophant formulates the forces of the hidden central Pillar.

After this, the Candidate passes to the Altar of the Universe, which receives the influences of the three Pillars, as though then the Ray from the Divine would descend into the darkness of the mind, for then, but not till then, is he fitted to realise what are the first things necessary to the "Search for the Shining Light."

The Hierophant now leaves his Throne and passes between the Pillars, either halting there during the prayer or halting at the place of Harpocrates, or that of the Evil Triad, or East of the Altar. It does not particularly matter which, but one of them may seem more appropriate to a particular Candidate than another and the Hierophant will usually find that he halts at the right place instinctively.

The Hiereus stands on the left of the Candidate, the Hegemon on his right, thus forming the Triad of the Supernals. The Kerux, Stolistes and Dadouchos represent an inferior and supporting Triad behind him as if they affirmed that he has passed the Judgment of the Balance. It is best, though not absolutely necessary, that the Hierophant and the Hiereus should hold their Banners. In any case, it should be done astrally.

The Higher Self of the Candidate will be formulated in the invisible station of Harpocrates behind the Hierophant, who in his present position is Aroueris. The

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Hierophant gives a single knock to seal the matter and then invokes the Lord of the Universe. Then only is the hoodwink removed definitely.

The Hierophant, Hiereus, and Hegemon join sceptres and sword above the Candidate's head, thus formulating the Supernal Triad, and assert his reception into the Order. They recite the mystic words to seal the current of the Flowing Light.

The Higher Self remains in the station of Harpocrates, and at this point, the spirit-vision should see a gleaming white triangle formulated over the Candidate's head.

The Hierophant now calls forward the Kerux, cautioning the Candidate that the Light has preceded him without his knowledge. It represents to him here, a vague formulation of ideas which as yet he can neither grasp nor analyse. This Light is not a symbol of his Higher Self, but a Ray from the Gods to lead him thereto.

Only after having thus been brought to the Light is the Candidate led to the East of the Altar - the place of the station of the Evil Triad - to affirm that with this Light he will be able to cast out and trample on his own Evil Persona which, when it has been put in its place, will then become a support to him. It is to the Hiereus, "The Avenger of the Gods" therefore, that the duty of entrusting the Candidate with the secret signs, etc., is delegated. It is he who places him for the first time between the Pillars and superintends his final consecration thus bringing the peculiar force in matter of the Hiereus to the aid of the Candidate, so that he may more safely and resolutely combat the temptations of the Evil Persona.

The Hierophant has returned to his Throne while the Hegemon holds the insignia of the Hiereus as he confers the Signs, etc. She thus affirms the necessity of the force represented by the Hiereus to the Candidate.

The Hierophant on the Throne, the Hiereus East of the Black Pillar and the Hegemon East of the White Pillar, again form a Triad which here represents the reflection of the Three Supernals. The Higher Soul is formulated between the Pillars in the Place of Equilibrium. The Candidate is in the place of the Evil Triad and the Hiereus now advances to the place of Harpocrates between the Pillars to give the words.

After the giving of the words and signs, the Hiereus draws the Candidate forward between the Pillars and for the second time in the Ceremony, the Higher Soul stands near and ready to touch him. The Hiereus returns to his place East of the Black Pillar so that the Three Chief Officers may formulate and draw down to the Candidate, by their insignia, and the influence of their symbols, the forces of the Supernal Triad. It is important, therefore, that at this point, they should be in these places.

The Candidate now stands between the Pillars, bound with a rope like the mummied form of Osiris, between Isis and Nephthys. The final Consecration now takes place by the Goddess of the Scales of the Balance. The Candidate stands for the first time during the Ceremony at the point representing the equilibrium of the balance. Meanwhile, the Kerux goes to the North, ready for the circumambulation so as to link that with the final Consecration of the Candidate. The final Consecration is also demanded by the Hiereus Horus, the powerful Avenger of Osiris, as still menacing the Evil Persona of the

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Candidate. Its effect is to seal finally, in balanced formation, the Four Pillars in the Sphere of Sensation of the Candidate. This does not imply that they were not naturally there before. But in the natural man, the symbols are unbalanced in strength - some being weaker and some stronger. The effect of the Ceremony is to strengthen the weak, to purify the strong, and so begin to equilibrate them and at the same time make a link between them and the corresponding forces of the Macrocosm.

This being done, the Hierophant commands the removal of the Rope which has hitherto been purposely retained, symbolically to restrain the actions of the natural man, whose temptation is towards the Evil Persona.

The Four Pillars being thus firmly established, the Candidate is invested with the Badge of the White Triangle of the Three Supernals formulating in Darkness. Now, also, the Higher Self is enabled in reality to form a link with him, if the human will of the natural man be in reality consenting thereto. The free-will of the natural man is never obsessed either by the Higher Soul or by the Ceremony, but, the will consenting, the whole of the Ceremony is directed to strengthening its action.

As the badge is placed upon him, it is as if the two Great Goddesses, Isis and Nephthys, stretched forth their wings over Osiris to restore him again to life.

The Mystic Circumambulation follows in the Path of Light to represent the rising of Light in the Candidate, through the operation of self-sacrifice. **As he passes the Hierophant's throne the red Calvary Cross is astrally formed above the astral White Triangle on his forehead, so that so long as he belongs to the Order, he may bear that potent and sublime symbol as a link with his Higher Self and as an aid in searching out the forces of the Divine Light - if he will.**

The Higher Soul or Genius now returns to the invisible station of Harpocrates, the place of the hidden Centre, yet continuing to retain the link formed with the Candidate. The address of the Hierophant is intended simply to effect the distinct formulation of the symbols of the Grade of Neophyte in the Candidate, and it is therefore only when this is finished that the Watcher Anubis announces that the Candidate has been duly admitted as an initiated Neophyte.

The Hieres is charged with a warning address as again confirming the will of the Candidate and addressing a final menace to the Evil Persona. The Hierophant then states clearly what the Candidate must begin to study. He affirms that the symbols must be equilibrated in the Sphere of Sensation before a link can be formulated between them and the Forces of the Macrocosm. The necessity of examination is insisted upon so that this may be completely done.

The Kerux then pours out the two fluids to make the semblance of blood. This is to fix in the Candidate's sphere the symbols of the forces of transmutation in Nature and also to make an astral link between these and the Candidate's physical life, as a guard of the secrecy

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of the Mysteries. This particular form of transmutation is used as showing the effect of a mixture of forces as producing a third appearance totally different from them. The red colour is symbolic of the blood of the Candidate. In the Ancient Mysteries, the Candidate's blood was actually drawn at this time and preserved as an avenging link in case of his proving unworthy. Yet our transmutation effects the matter quite as well, seeing that the astral link is firmly established.

The final speech of the Hierophant is further intended besides its apparent meaning, to affirm that a person only partially initiated is neither fitted to teach nor to instruct even the outer and more ignorant in Sublime Knowledge. He is certain, through misunderstanding the principles, to formulate error instead of truth.

CLOSING

The greater part of the closing ceremony is explained by the opening. The Reverse Circumambulation, however, is intended to formulate the withdrawal of the Light of the Supernal Triad from the Altar, so that it may not be profaned by abiding without due guard. Not that the Divine Light would suffer thereby, but because it might initiate an Avenging Current if profaned. This is what is implied by the Law of Moses in the prohibition about offering unconsecrated Fire either before or within the Veil of the Tabernacle. As a vibratory formula, the reverse Circumambulation represents the reversal of the current and the restoration of the Operator to his ordinary condition.

The Mystic Repast then follows. It is a communion in the body of Osiris. Its Mystic Name is "The Formula of the Justified One," and it is sufficiently explained in the section concerning the Altar.

The Kerux, in finishing, inverts the Cup, as the Watcher of the Gods, to show that the symbols of self-sacrifice and of regeneration are accomplished. The proclamation is confirmed by the Hierophant and the Chief Officers giving the three knocks, emblematic of the Mystic Triad, and they repeat the Mystic Words.

The Hierophant, in his final speech, seals the link first formulated between the Members and the Supernal Triad for each one present that it may prove to him or her, a guide for the ultimate attainment of the Supreme Initiation - if he will.

THE SYMBOLISM AND MEANING OF THE STEP, SIGNS, GRIP OR TOKEN. AND THE WORDS

They have this three-fold interpretation:

- 1. Apparent meaning.**
- 2. Spiritual or Mystical reference.**
- 3. Practical application.**

Each is therefore considered under three heads.

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First, the foot is advanced about six inches representing the foot on the side of Chesed put forward and taking a hesitating step in darkness - the left foot, to represent the power of Isis or the beginning of action rather than Nephthys as the end thereof. The term 6 inches is employed here only to render it more intelligible to English Initiates. It means a convenient measure of 6, and preferably 6 times the measure of the Phalanx of the thumb -the spirit and will.

Second, it symbolises the beginning of the stamping down of the Evil Persona. The foot is advanced 6 metrical distances answering to the number 6 of Tiphareth - Osiris -alluding therefore to the self-sacrifice necessary to accomplish this.

Third, it represents the practical application of the beginning of a magical force. Let the Adept, in using the Sign of the Enterer, give the step as he commences the Sign and let him imagine himself colossal, clothed with the form of the God or Goddess appropriate to the work - his head reaching to the clouds - his feet resting upon Earth. And let him take the step as if he stamped upon the Earth and the Earth quaked and rocked beneath him. As it is said "Clouds and Darkness are round about Him - lightnings and thunders are the habitation of His feet." Its secret name is "The Step of the Avenger."

THE SALUTING SIGN

(N.B. One of the modern Temples has interpreted the above to imply that the initiate bows when passing the East. It means nothing of the kind. The original G.D. meaning is very important and to be taken literally. I.R.).

1. That of groping forward in search of truth.
2. It represents the involution and bringing forward of the Light into the material to aid the will of the Candidate in his search for and aspiration towards the Higher.
3. Standing as before described, in the form of the God, and elevating the mind to the contemplation of Kether, take the step like a stroke with the foot, bring the arms up above the head as if touching the Kether. and as the step is completed bring the hands over the head forwards. **Thrust** them out directly from the level of the eyes horizontally - arms extended, fingers straight. palms downwards, the hands directed towards the object it is wished to charge or to affect. At the same time, sink the head till the eyes look exactly between the thumbs. In this way, the rays from the eyes, from each finger and from the thumbs, must all converge upon the object attacked. If any of them disperse, it is a weakness.

Thus performed, this Sign is a symbol of tremendous attacking force and of projection of will power, and it should be employed in all cases where force of attack is required especially in charging of Talismans and the like. Generally, it is best to have the thumbs and all the fingers extended -but if a particular effect is desired, you may extend only the fingers appropriate thereto, keeping the rest folded back in the hand. Herewith also, may be combined the attribution of the Planets to the head: (Mars to the right nostril, Mercury to

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the Mouth, etc., as explained in the Microcosm Lecture), sending at the same time an imaginary ray of colour of the Planet desired from the part of the head attributed to it. But, when finished, be careful to withdraw the rays again or they will remain like so many outlets of astral force and thus exhaust you. The best way to protect yourself against this is to give the Sign of Silence immediately. **For the first Sign should always be answered by the second.** The secret names of the Saluting Sign is "The Attacking Sign" or "The Sign of the Enterer of the Threshold."

THE SIGN OF SILENCE

1. This is simply that of secrecy regarding the Mysteries.
2. It is the affirmation of the station of Harpocrates, wherein the Higher Soul of the Candidate is formulated in part of the admission Ceremony. It is the symbol of the Centre and the "Voice of the Silence" which answers in secret the thought of the heart.
3. The Sign of Silence withdraws the force put out by the Sign of the Enterer. Take upon thyself as before taught the colossal form of the God Harpocrates. Bring the left foot sharply back, both heels together - beat the ground once with the left foot as it is placed beside the right. Bring the left hand to the mouth and touch the centre of the lower lip with the left fore-finger. Close the other fingers and thumb, and drop the right hand to the side. Imagine that a watery vapor encircles and encloses you. This is the reflux of the current.

This Sign is also used as a protection against attack. The Sign represents a concentration of astral light about the person. Having given the Sign as above, it is a protection against all attack and danger of obsession. To make it yet stronger, the form of the God should be taken. If Spiritual force is required, formulate as if standing on a Lotus or rising from it. For force in contemplation and meditation, formulate as if seated upon a Lotus. But for more material force, as if standing upon a Dragon or a Serpent like some statues of Harpocrates. As a defence and protection, the Sign is as strong as the banishing pentagram, though of a different nature. And as the Sign of the Enterer represents attack, so does this sign represent defence thereto, as a shield is a defence against the Sword. From this Sign is a formula of invisibility derived.

The Secret Names of this Sign are: "The Sign of the God of Silence" or the "Sign of Defence or Protection." It may be performed with any finger of either hand, but it is most protective when the left forefinger is used, the Water of Chesed, for the fingers of the right hand represent more violent action, and those of the left more watery action.

It may here be remarked that the so-called Christian Sign of Benediction, consisting of the thumb and first two fingers only, projected, is the affirmation of Osiris, Isis and Nephthys - or Spirit, Fire, and Water.

With regard to taking on mentally the forms of the Gods, it may here be noted that the process is of great assistance and use in all magical working, whether of invocation or of

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evocation, contemplation, meditation, skrying in the spirit vision, alchemy, etc. For the forms of the Gods do here represent a certain symbolic material action of the Divine Forces.

THE GRIP AND THE PASSWORD

1. The steps are taken and the Grip exchanged simultaneously. They mean seeking guidance in the darkness and silence of the Mysteries.

2. It shows that a steady and resolute will, acting in union with good, will accomplish what it desires, no matter how often it fail at first. It inculcates the necessity for harmony and brotherly love - of doing away with pettiness and of too much self-concentration - for allowances for the weaknesses of others within limits - of shunning resolutely anything in the nature of slander. So that in the grip of the Neophyte the Initiates meet hand to hand and foot to foot in the true greeting of a brother or sister, and not in the veiled hostility of an enemy. For, in the working of the Inner, where all invoke the same forces in the same manner, when he or she becomes unsympathetic with the rest, there is a separation from them, and though he weaken the combination of working, yet he still more certainly attracts upon himself a reflex current from the Avengers of Evil.

The Names of the God of Silence which is the Grand Word of this Grade also represents the silence of the Sacred Mysteries to be observed towards the Outer Order. It shows also the necessity for respect towards the secrets of any Frater or Soror committed to your care, not endeavouring to search them out for purposes of curiosity nor repeating them when discovered, nor in any way referring to them so as to wound the other, nor in any way employing them as a means of causing humiliation, but to keep them as a sacred trust and not to be deflected by them from acting justly and harmoniously together.

3. In any magical ceremony, or other working, if more than one member be taking part, all present, putting themselves into the form of the God as taught, should exchange Sign, Grip and Words, so as to establish a current of harmony and the affirmation of a mutual direction of will towards the same object.

THE PASSWORD

1. Merely to guard the secrets of the Order against any Members resigned or not working; hence changed each Equinox.

2. It is an affirmation of the different spiritual as well as the different physical constitutions of the Candidates - that all natures cannot be the same without evil and injury resulting thereby - but that each nature should be brought to its own Kether - the best of its kind. This too, may be done in all things. It is the basis of Alchemy.

3. It should be pronounced as if attracting the Solar Force - the Light of Nature, during the 6 months following the Equinox at which it is issued, as a link with the Solar Force, between that and the Order. This password, therefore, may also be used in a magical ceremony as attracting the support of the Light of Nature acting upon natural forces.

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THE CEREMONY OF THE EQUINOX

The whole formulae of the Ceremony of the Equinox are intended to create a magical link between the Sun, as the Light of Nature, and the Order; and it should be celebrated within 48 hours at least of the Sun's actual entry into Aries or Libra. The single knock given by the Hierophant heralds the initiation of a fresh current. The Password, as already explained, is the symbol of the connecting link of the purpose of the Ceremony and therefore, before beginning a fresh operation to attract a fresh current, the Kerux proclaims that the former password is abrogated. In the whole Ceremony, save at the exchange of Insignia, the Hierophant, Hiererus, Hegemon, Stolistes and Dadouchos remain in their places - the Kerux, or Watcher of the Gods being the only one who moves.

First comes the establishment of a vertical current in the direction of the Middle Pillar by the exchange of words between the Hierophant and Hiererus, while the Hegemon, who is in the whole Ceremony of the Equinox the important Officer, by reason of his insignia, seals and arrests the current in the centre by a single knock and the words "I am the Reconciler between them." Then follows the cross current established between the Stolistes and Dadouchos - again fixed and sealed by the Hegemon, thus symbolising the equilateral cross of the Elements (of which the centre would naturally be about the invisible station of Harpocrates) but is arrested by the Hegemon between the Pillars. The cross currents are thus thrown into the image of the Calvary Cross of the Rivers to ally it with the symbolism of Tiphareth and of the Sephiroth.

Then the Hierophant, Dadouchos, Hiererus, and Stolistes formulate a circle enclosing the symbol, which is again sealed by the Hegemon. Then the Officers, being careful to follow the course of the Sun deposit in turn, their Insignia upon the Altar, taking therefrom instead the mystical symbols of the Body of Osiris corresponding to their Cardinal Points. The Hegemon takes the Lamp of Kerux. The Kerux then circumambulates, halting at the Cardinal Points and facing them, representing the course of the Sun through the Zodiac in order to attract the Solar Ray, but under the control of its Superior, the Light of Osiris, and the adorations are performed at the Stations of the Kerubim to mark the limits of the Circle.

This time, it is with the Lamp of the Watcher of the Gods and with the Sign of the Calvary Cross of Tiphareth that the Hegemon seals in the centre the Solar Light. The formal assertion of the entry of a new current of Light is proclaimed, and the Mystic Words are recited to close the ceremony.

From this Ceremony there are many practical formulae derivable which will be easily comprehended by the Z.A.M. who has mastered the whole of this lecture. **Only let him remember that the formulae of the Ceremony of the Equinox represents the sudden attraction and sealing of a Force in Nature then in operation - rather than a continuous and graduated ceremony to build up the same.** Consequently also, it is well to use the password then in being as an adjunct to the other Names employed in magical ceremonies as bringing into operation the link with the Solar Light.

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NOTES ON THE OPENING EXORDIUM OF "Z"

The Great Thoth is the highest aspect of the Hermes of the most ancient Egyptian Mysteries, and corresponds almost to the Great Angel Metatron. It is the Archangel of Kether in the Briatic World. The Mercury of the Romans must not be confused with this Great Hermes.

The doctrines of Gnosticism and of Valentinus approached those of the pure Qabalah. In them we find Speech and Silence. Across the Abyss of Silence comes the Primal Speech. The Divine Ones here referred to are the Aeons in the Atziluthic World. These formulae of knowledge are designed in terms cognizable to us in the lower world.

Eheieh - implicit and explicit sound. "Every being pronounces all its existence, the Name of the Lord of Life, by inspiration and expiration."

Macroprosopus is Aima and Abba, Mother - Father. The two nostrils pass up and down the two breaths, as through the two Great Pillars. These throw all things into vibration; compare the Rashith ha-Gilgalim. Piercing of the Dragon's Coils suggests freeing of Malkuth, which is also referred to as the Washing of the Garments of the Queen, the Inferior Mother. Then comes the Breaking Forth of the Light. Over Malkuth as Guardians are Metatron and Sandalphon as the Two Pillars, and Nephesch ha-Messiah, the animal soul of Messiah, the Shekinah or Presence between the Kerubim.

THE PARTICULAR EXORDIUM

The Bornless Ones of Time referred to are those Corruscations of the Divine Light which are above Kether of Atziluth. In such Supernal Realms, the Ain Soph, though negative to us, is there intensely positive. Thence came forth the Gods, the Voice, the Aeons, and the Name.

The Egyptian Gods are generally most differentiated by their Crowns: Amen-Ra by the high feathers, Mo-ooth (Maut) has the same headdress as Horus. She corresponds to Aima Elohim. The high Hermes-Thoth has the same headdress as Amoun Kneph, the Sacred Spirit. Remember that Thoth, Truth, has two aspects - the higher and the lower. The higher is Absolute, the lower is suitable to human comprehension. To tell the higher form of a truth to one who cannot understand it is to lie to him because, though correctly formulated, it will not be correctly received.

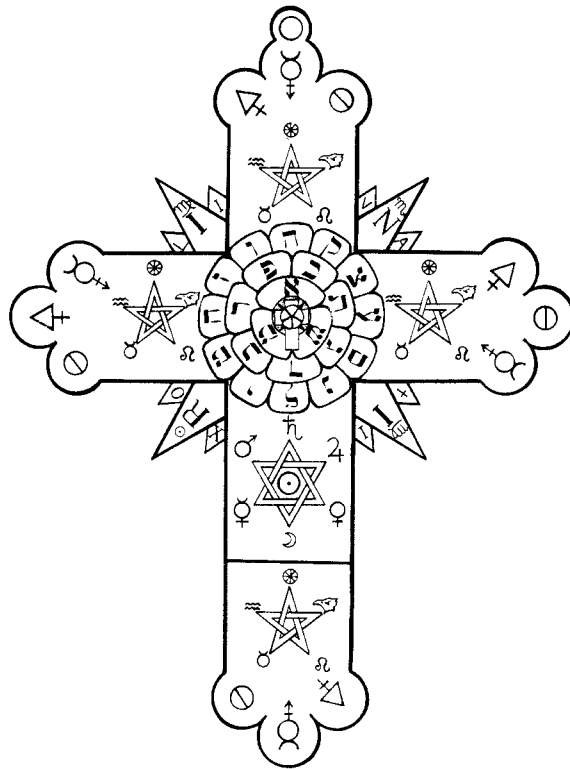
The Forms of Thmaah. There are four forms of spelling for the Goddess Thma-Est whereby she is attributable to the Four Letters of the Name, and therewith to the Elements and the Tree.

Fire. Chokmah. Yod. Thma-oe-Sh.
Water. Binah. Heh. Thma-oe-Tt.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

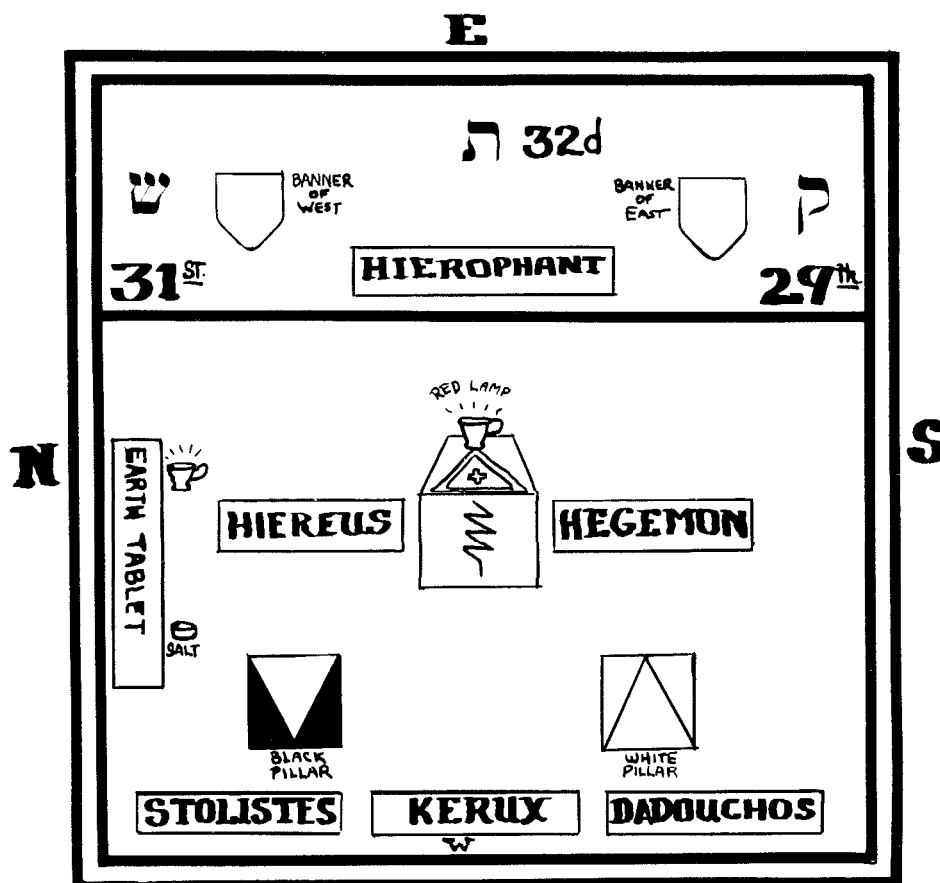
**Air. Tiphareth. Vau. Thm-a-oe-St.
Earth, Malkuth, Heh (final). Thm-a-Oe.
(The Middle Pillar)**

In the Equinox Ceremony, the Hegemon is Air, Spirit, and the principal officer. She reconciles from East to West, and from North to South, and in a circular formula.



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ZELATOR 1 - 10



(Officers - The same as for the Neophyte Grade. Temple - Arranged as in Diagram. Required - For the Candidate: Hoodwink, Sash. For the Temple: Fylfot Cross, Three Portals, Shewbread Diagram, Candlestick Diagram, Earth Tablet, Altar Diagrams.)

OPENING OF THE ZELATOR GRADE

(The members, having assembled and robed, each is seated in his proper place. Hiererus gives one knock. All rise).

Hiero:

(Sitting) Fratres and Sorores of the Zelator Grade of the Golden Dawn, assist me to open the Temple in the Grade of Zelator. Frater Kerux, see that the Temple is properly guarded.

Kerux:

(Knocks, without opening the door. Sentinel knocks) Very Honored Hierophant, the Temple is properly guarded.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Hiero:

Honored Hiereus, see that none below the Grade of Zelator is present.

Hiereus:

Fratres and Sorores, give the signs of Zelator (All give signs of Zelator.)

Hiereus:

(Gives sign) Very Honored Hierophant, no one below the Grade of Zelator is now present.

Hiero:

(Giving sign) Purify and consecrate the Temple with Water and with Fire. (Kerux advances between the Pillars. Stolistes and Dadouchos, one on each side of the Pillars, advance to the centre of the Hall. All salute. Dadouchos makes cross in air with Censer, and swings it forward three times, saying:)

Dad:

I consecrate with Fire. (Stolistes makes Cross with Cup, and sprinkles thrice towards East, saying:)

Stol:

I purify with Water.

Kerux:

The Temple is cleansed. (Salute Zelator sign. All three retire, Kerux leading and passing with Neophyte sign.)

Hiero:

Let the Element of this Grade be named that it may be awakened in the spheres of those present and in the sphere of the Order.

Heg:

The Element of Earth.

Hiereus:

(Knocks) Let us adore the Lord and King of Earth. (All face East.)

Hiero:

ADONAI HA-ARETZ. ADONAI MELEKH. Unto Thee be the Kingdom and the Power (cross on self) and the Glory. MALKUTH, GEBURAH, GEDULAH. (He makes Cross and Circle with Sceptre before him as he says MALKUTH, etc.) The Rose of Sharon and the Lily of the Valley, Amen. (All give Zelator Signs. Kerux goes to North, and sprinkles Salt before the Tablet, saying:)

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Kerux:

Let the Earth Adore Adonai! (Hierophant leaves his place and goes to North. He stands facing the centre of the Tablet of the North and at a convenient distance therefrom, say six feet. Hiereus takes his place at the right of Hiero. Hegemon on left of Hiero; Stolistes behind Hiereus, Dadouchos behind Hegemon. All Officers face North. Hierophant makes sign in front of, and concentric with Tablet of the North, an invoking Pentagram of Earth, saying:)

Hiero:

And the Elohim said, Let us make Adam in our Image, after our likeness and let him have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth, and over every creeping thing that creepeth over the Earth. And the Elohim created Eth Ha-Adam in their Own Image, in the Image of the Elohim created they them. In the name of ADONAI MELEKH and the Bride and Queen of the Kingdom, Spirits of Earth adore Adonai! (Hierophant hands his Sceptre to Hiereus and, taking his Sword, makes the Ox in centre of Pentagram, saying:)

Hiero:

In the Name of Auriel, the Great Archangel of Earth. and by the sign of the head of the Ox - Spirits of Earth. adore Adonai! (Hierophant returns Sword to Hiereus and takes Mitre-headed Sceptre from Hegemon, and makes Cross in the air, saying:) In the Names and letters of the Great Northern Quadrangle, Spirits of Earth, adore Adonai! (Hiero returns Sceptre to Hegemon, and takes Cup from Stolistes. making Cross, and sprinkling thrice to North, saying:) In the Three Great Secret Names of God, borne upon the Banners of the North - EMOR DIAL HECTEGA - Spirits of Earth, adore Adonai! (Hiero. returns Cup to Stolistes and takes Censer from Dadouchos, and making three forward swings, says:) In the name of IC ZOD HEH CHAL, Great King of the North, Spirits of Earth adore Adonai! (Hierophant returns Censer to Dadouchos, and takes back Sceptre from Hiereus, returns to Throne. All Officers return to places. All members face as usual.)

Hiero:

In the name of ADONAI HA-ARETZ, I declare this Temple duly opened in the Grade of Zelator.

Hiero:

(Knocks 4, 3, 3)

Heg:

(Knocks 4, 3, 3)

Hiereus:

(Knocks 4, 3, 3)

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

ADVANCEMENT -- FIRST PART

(Hierophant sits East of Altar, Hiereus North, and Hegemon South.)

Hiero:

Fratres and Sorores, our Frater (Soror) having made such progress in the Paths of Occult Science as has enabled him (her) to pass an examination in the required knowledge, is now eligible for advancement to this Grade, and I have duly received a dispensation from the Greatly Honored Chiefs of the Second Order to admit him (her) in due form. Honored Hegemon, superintend the preparation of the Neophyte and give the customary alarm. (Hegemon salutes with the Zelator sign, and leaves the room by South and West. Sentinel prepares Neophyte who wears sash of Neophyte grade and is blindfolded. He carries the Fylfot Cross in right hand. Hegemon instructs Neophyte in knocks of the Grade. Kerux opens the door to be just ajar.)

Heg:

Let me enter the Portal of Wisdom.

Kerux:

I will. (Opens door and admits them. Sentinel turns down lights.)

Hiero:

Except Adonai build the house, their labour is but lost that build it. Except Adonai keep the City, the Watchman waketh in vain. Frater (Soror) Neophyte, by what aid dost thou seek admission to the Grade of Zelator of the Golden Dawn?

Heg:

(For Neophyte) By the guidance of Adonai; by the possession of the necessary knowledge; by the dispensation of the Greatly Honored Chiefs of the Second Order; by the signs and tokens of the Zelator Grade. By this symbol of the Hermetic Cross. (Kerux takes Cross from him.)

Hiero:

Give the step and signs of a Neophyte. (Neophyte gives them).

Hiero:

Frater Kerux, receive from the Neophyte the Token, Grand Word, and Password of the Neophyte Grade. (Kerux places himself in front of Neophyte and says:)

Kerux:

Give me the grip of the Neophyte. (Done) Give me the Word. (Done) Give me the Password. (Done) (Having received it, he turns to Hiero, gives Grade Salute, and says:)

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Kerux:

Very Honored Hierophant, I have received them.

Hiero:

(To Hegemon) Lead the Neophyte to the West and set him between the Mystic Pillars, with his face towards the East. (Hegemon places Neophyte between the Pillars, and remains behind him.) Frater (Soror). . .will you pledge yourself to maintain the same secrecy regarding the Mysteries of this Grade as you are pledged to maintain regarding those of the Neophyte Grade - never to reveal them to the World, and not even to confer them upon a Neophyte without a dispensation from the Greatly Honored Chiefs of the Second Order?

Neo:

I will.

Hiero:

Then you will kneel on both your knees, lay your right hand on the ground, and say: I swear by the Earth whereon I kneel. (Done) Let the symbol of blindness be removed. (Hegemon unbinds Neophyte's eyes. Sentinel turns up lights. Hegemon goes back to his proper place. Neophyte remains kneeling between the Pillars with his hand on the ground. Kerux takes the Salt from before the Tablet of the North, and passing round the Altar with Sol stands in front of Neophyte facing him and holds the Salt in front of him.) Take Salt with your left hand and cast it to the North; say Let the Powers of Earth witness my pledge. (Done. Kerux replaces Salt, and returns to his place.) Let the Neophyte rise and let him be purified with Water and consecrated with Fire, in confirmation of his pledge, and in the Name of the Lord of the Universe. (Dadouchos comes forward round South Pillar, stands before Neophyte and makes three forward swings of censer, saying:)

Dad:

In the name of the Lord of the Universe I consecrate thee with Fire. (Dadouchos returns by way he came. Stolistes comes round North Pillar, stands before Neophyte, makes cross on forehead, sprinkles thrice, saying:)

Stol:

In the Name of the Lord of the Universe. I purify thee with Water. (Returns to place as he came.)

Hiero:

The Zelator Grade is a preparation for other Grades, a threshold before our discipline, and it shows by its imagery, the Light of the Hidden Knowledge dawning in the Darkness of Creation; and you are now to begin to analyze and comprehend the Nature of that Light. To this end, you stand between the Pillars, in the Gateway where the secrets of the Neophyte Grade were communicated to you.

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Prepare to enter the Immeasurable region. And Tetragrammaton Elohim planted a Garden Eastward in Eden, and out of the ground made Tetragrammaton Elohim to grow every tree that is pleasant to the sight and good for food; the Tree of Life also, in the midst of the Garden. and the Tree of Knowledge of Good and of Evil. This is the Tree that has two Paths, and it is the Tenth Sephira Malkuth, and it has about it seven Columns, and the Four Splendours whirl around it as in the Vision of the Mercabah of Ezekiel; and from Gedulah it derives an influx of Mercy, and from Geburah an influx of Severity and the Tree of the Knowledge of Good and of Evil shall it be until it is united with the Supernals in Daath. But the good which is under it is called the Archangel Metatron, and the Evil is called the Archangel Samael, and between them lies the straight and narrow way where the Archangel Sandalphon keeps watch. The Souls and the Angels are above its branches, and the Qlippoth or Demons dwell under its roots. Let the Neophyte enter the Pathway of Evil. (Kerux takes his place in front of Neophyte, leads him in a N.E. direction towards the Hiereus, halts and steps out of the direct line between Hiereus and Neophyte.)

Hiereus:

Whence comest thou?

Kerux:

I come from between the two Pillars and I seek the Light of the Hidden Knowledge in the Name of Adonai.

Hiereus:

And the Great Angel Samael answered, and said: I am the Prince of Darkness and of night. The foolish and rebellious gaze upon the face of the created World, and find therein nothing but terror and obscurity. It is to them the Terror of Darkness and they are as drunken men stumbling in the Darkness. Return, for thou canst not pass by. (Kerux leads Neophyte back as he came, to between the Pillars.)

Hiero:

Let the Neophyte enter the Pathway of Good. (Kerux leads Neophyte S.E., and halts opposite Hegemon, stepping aside from before Neophyte.)

Heg:

Whence comest thou?

Kerux:

I come from between the Pillars, and I seek the Light of the Hidden Knowledge in the Name of Adonai.

Heg:

The Great Angel Metatron answered, and said: I am the Angel of the Presence divine. The Wise gaze upon the created world and behold there the dazzling image of the Creator.

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Not yet can thine eyes bear that dazzling Image. Return, for thou canst not pass by. (Kerux turns and leads Neophyte back between the Pillars.)

Hiero:

Let the Neophyte enter the straight and narrow Pathway which turns neither to the right hand nor to the left hand. (Kerux leads Neophyte directly up centre of Hall until he is near the Altar, halts, steps aside from before Neophyte, leaving him to face Altar unobstructed.)

Hiereus:

Heg:

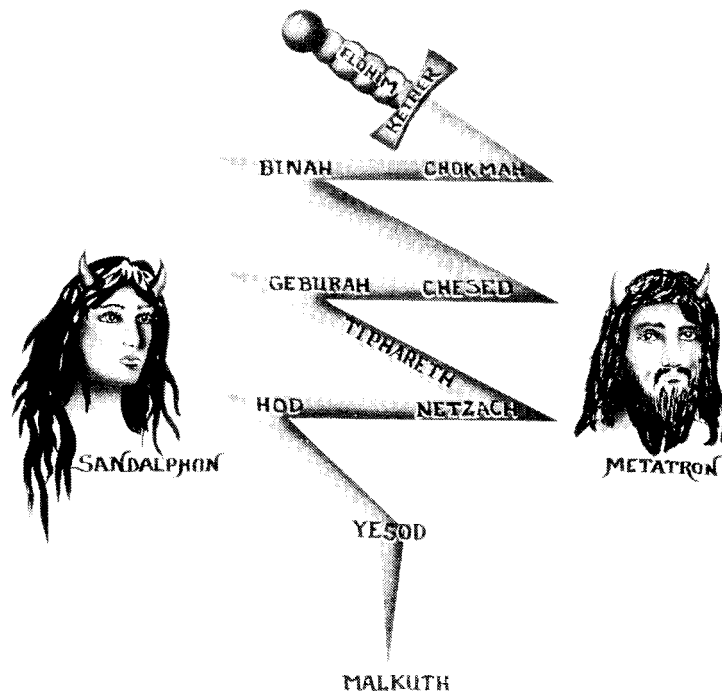
(Together say) Whence comest thou? (They cross Sceptre and Sword before altar.)

Kerux:

I come from between the Pillars and I seek the Light of the Hidden Knowledge in the Name of Adonai. (Hierophant advances to East of Altar with Sceptre, which he thrusts between Sword of Hiereus and Sceptre of Hegemon, and raising it to an angle of 45 degrees says:)

Hiero:

But the Great Angel Sandalphon said: I am the reconciler for Earth, and the Celestial Soul therein. Form is invisible alike in Darkness and in blinding Light. I am the left hand



THE FLAMING SWORD WITH KERUBS

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Kerub of the Ark and the Feminine Power, as Metatron is the right hand Kerub and the Masculine Power, and I prepare the way to the Celestial Light. (Hegemon and Hierus step back to South and North of Altar respectively. Hiero. takes Neophyte by right hand with his left, and pointing to the Altar and diagram says:) And Tetragrammaton placed Kerubim at the East of the Garden of Eden and a Flaming Sword which turned every way to keep the Path of the Tree of Life, for He has created Nature that Man being cast out of Eden may not fall into the Void. He has bound Man with the Stars as with a chain. He allures him with Scattered Fragments of the Divine Body in bird and beast and flower, and He laments over him in the Wind and in the Sea and in the birds. When the times are ended, He will call the Kerubim from the East of the Garden, and all shall be consumed and become Infinite and Holy.

Receive now the secrets of this Grade. The step is thus given 6 by 6 showing you have passed the threshold. The Sign is given by raising the right hand to an angle of 45 degrees. It is the position in which the Hierophant interposed for you between the Hierus and the Hegemon. The Token is given by grasping fingers, the thumb touching thumb to form a triangle. It refers to the Ten Sephiroth. The Word is ADONAI HA-ARETZ, and means Adonai the Lord of the Earth, to which Element this Grade is allotted. The Mystic Number is 55, and from it is formed the Password Nun He. It means Ornament, and when given is lettered separately. The Badge of this Grade, is the sash of the Neophyte with the narrow white border, a red cross within the Triangle, and the number 1 within a circle and 10 within a square, one on each side of the triangle. (He invests Neophyte with the sash, and points out the Three Portals, saying:)

The Three Portals facing you in the East, are the Gates of the Paths leading to the three further Grades, which with the Zelator and the Neophyte forms the first and lowest Order of our Fraternity. Furthermore, they represent the Paths which connect the Tenth Sephirah Malkuth with the other Sephiroth. The letters Tau, Qoph and Shin make the word Quesheth a Bow, the reflection of the Rainbow of Promise stretched over our Earth, and which is about the Throne of God. (Hegemon points out the Flaming Sword, saying:)

Heg:

This drawing of the Flaming Sword of the Kerubim, is a representation of the Guardians of the Gates of Eden, just as the Hierus and Hegemon symbolize the Two Paths of the Tree of the Knowledge of Good and of Evil.

Hierus:

In this Grade, the red Cross is placed within the White Triangle upon the Altar, and it is thus the symbol of the Banner of the West. The Triangle refers to the Three Paths and the Cross to the Hidden Knowledge. The Cross and the Triangle together represent Life and Light. (Hierophant points out the Tablet of the North, saying:)

Hiero:

This Grade is especially referred to the element of Earth, and therefore, one of its

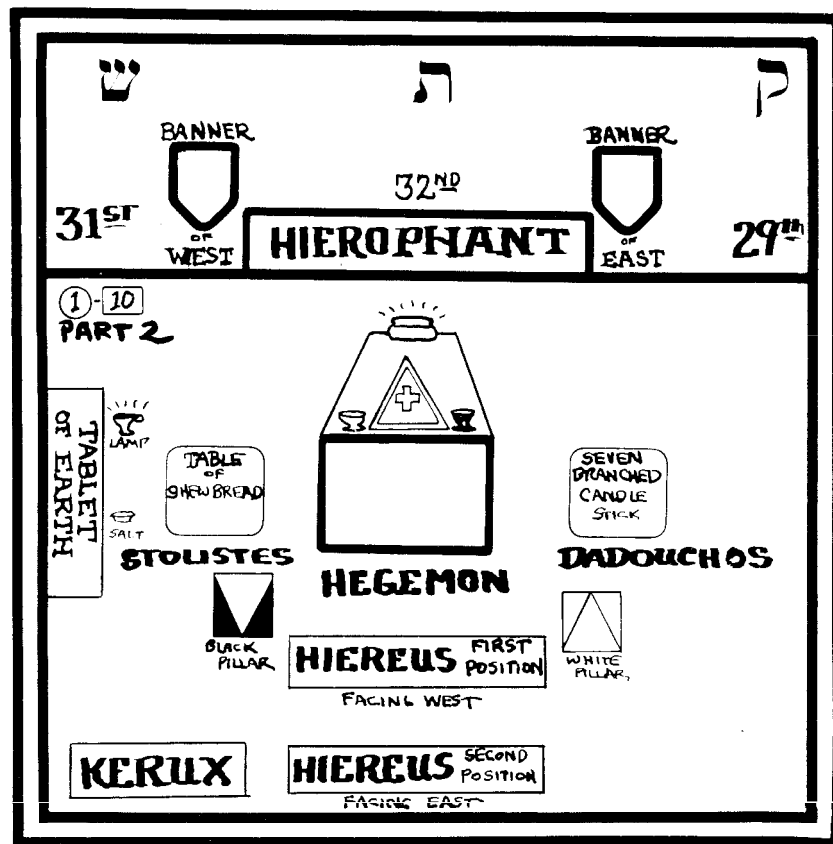
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principal emblems is the Great Watch Tower or Terrestrial Tablet of the North. It is the Third or Great Northern Quadrangle or Earth Tablet, and it is one of the four Great Tablets of the elements said to have been given to Enoch by the Great Angel Ave. It is divided within itself into four lesser angles. The Mystic letters upon it form various Divine and Angelic Names, in what our tradition calls the Angelic secret language. From it are drawn the Three Holy Secret Names of God EMOR DIAL HECTEGA which are borne upon the Banners of the North, and there are also numberless names of Angels, Archangels, and Spirits ruling the Element of Earth. (Kerux comes forward and hands Fylfot Cross to Hiero:)

Hiero:

The Hermetic Cross, which is also called Fylfot, Hammer of Thor, and Swastika, is formed of 17 Squares out of a square of 25 lesser squares. These 17 represent the Sun, the Four Elements, and the Twelve Signs of the zodiac. In this Grade, the lights on the Pillars are unshaded, showing that you have quitted the Darkness of the outer world. You will leave the Temple for a short time. (Kerux takes Neophyte out.)

SECOND PART



THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Hiero:

Frater Kerux, when the Neophyte gives the proper alarm, you will admit him. Fratres Stolistes and Dadouchos, assist the Kerux in the reception. (Kerux goes out and instructs Neophyte in the knocks. Stolistes and Dadouchos take up positions so as to face Neophyte as he enters Hall. Kerux opens door and admits Neophyte, but does not stand in front of him.)

Hiero:

Frater, as in the Grade of Neophyte, you came out of the World to the Gateway of Hidden Knowledge, so in this Grade you pass through the Gateway and come into the Holy Place. You are now in the court of the Tabernacle, where stood the Altar of Burnt Offering, whereon was offered the sacrifices of animals, which symbolized the Qlipboth or Evil Demons who inhabit the plane contiguous to and below the Material Universe. (Dadouchos makes Cross in air with Censer, and censens Neophyte in silence with three forward swings.)

Hiero:

Between the Altar and the entrance into the Holy Place, stood the Laver of Brass wherein the priests washed before entering the Tabernacle. It was the symbol of the Waters of Creation. (Stolistes makes cross with water on Neophyte's forehead and sprinkles thrice in silence.) Having made offering at the altar of Burnt Sacrifice, and having been cleansed at the Laver of Brass, the Priest then entered the Holy Place. (Kerux takes Neophyte behind Pillars to North. Stolistes and Dadouchos return to their places. Hieres takes his stand between the Pillars (Kerux having removed the chair) facing Neophyte. He guards the Path with his Sword and says:)

Hieres:

Thou canst not pass the Gateway which is between the Pillars, unless thou canst give the Signs and Words of a Neophyte. (Neophyte gives them, and instructed by Kerux, advances to a position between the Pillars. Hieres returns to his place. Hegemon comes forward, stands East of Pillars, facing Neophyte, and bars the way into the Temple with Sceptre, saying:)

Heg:

Thou canst not enter the Holy Place, unless thou canst give the Sign and Grip of a Zelator. (Neophyte gives them. Kerux resumes his seat after handing Neophyte over to charge of Hegemon. Hegemon leads Neophyte to North, and says:)

Heg:

To the Northern side of the Holy Place, stood the Table of Shew bread. The drawing before you represents its occult meaning. On it twelve loaves were laid as emblems of the Bread of life. and it is an image of the Mystery of the Rose of Creation. The 12 circles are the

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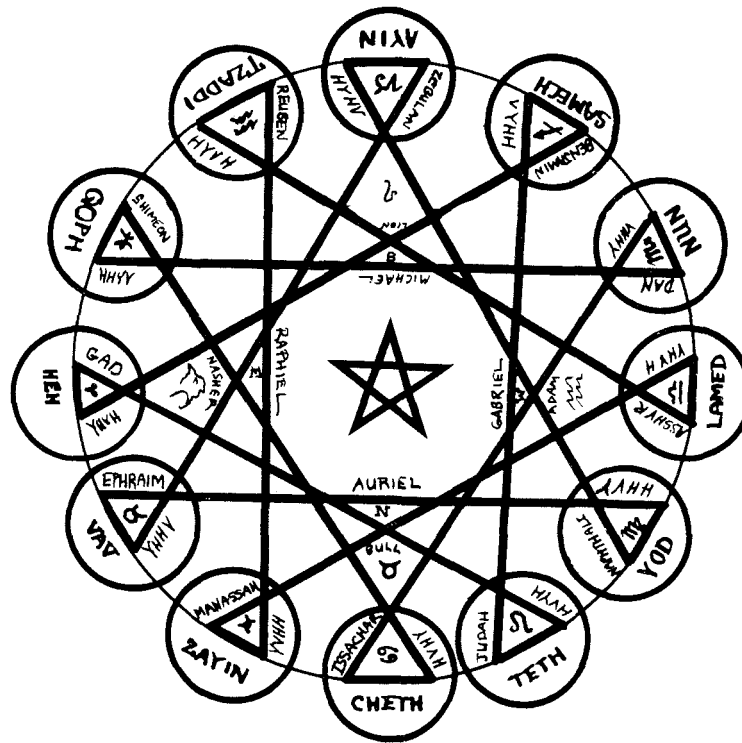


TABLE OF SHEWBREAD

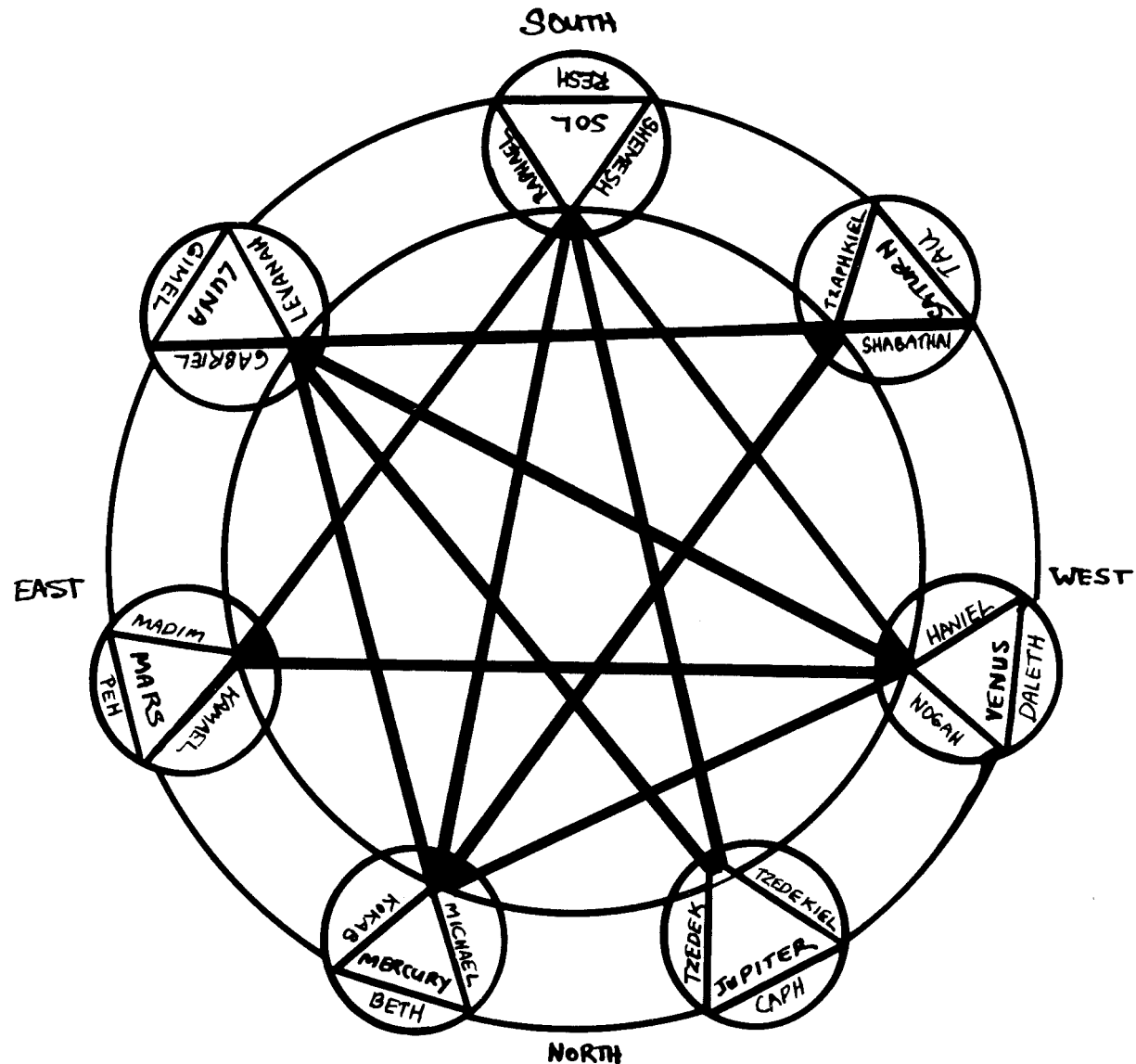
12 Signs of the Zodiac, while the Lamp in the centre is symbolic of the Sun, which is the source of heat and life. The four Triangles whose twelve angles each touch one of the 12 circles are those of Fire, Earth, Air, and Water, and allude to the four Triplicities of the Zodiacal Signs. The Triangle inscribed within each of the 12 circles, alludes to the 3 Decanates, or phases of ten degrees of each sign. On one side of each Triangle is the Permutation of the Divine Name YOD HEH VAU HEH, which is referred to that particular sign, while in the opposite side of it is the name of one of the 12 Tribes which is also attributed to it. Now the 22 sounds and letters of the Hebrew Alphabet are the foundation of all things. Three Mothers, Seven Double and Twelve Singles. The Twelve Single letters are allotted to the 12 directions in space, and those diverge to Infinity, and are in the arms of the Eternal. These Twelve Letters He designed and combined, and formed with them the Twelve Celestial Constellations of the Zodiac. They are over the Universe as a King upon his throne, and they are in the revolution of the year as a King traversing his dominions, and they are in the heart of man as a King in warfare. And the Twelve Loaves are the images of those ideas, and are the outer petals of the Rose; while within are the Four Archangels ruling over the Four Quarters, and the Kerubic emblems of the Lion, Man, Bull and Eagle. Around the great central Lamp which is an image of the Sun, is the Great Mother of Heaven, symbolized by the letter Heh, the first of the Single letters, and by its number 5, the Pentagram, Malkah the Bride, ruling in her Kingdom Malkuth, crowned with a crown of Twelve Stars. These Twelve Circles further represent the 12 Foundations of

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the Holy City of the Apocalypse while in Christian Symbolism the Sun and the Twelve Signs are referred to Christ and His Twelve Apostles. (Hegemon leads Neophyte to Hieres and then returns to his place and is seated. Hieres leads Neophyte to the South, and says:)

Hieres:

On the Southern side of the Holy Place stood the Seven Branched Candlestick, wherein was burned pure olive oil. It is an image of the Mystery of the Elohim, the Seven Creative Ideas. The symbolic drawing before you represents its occult meaning. The Seven Circles



which surround the Heptagram, represent the Seven Planets and the Seven Qabalistic Palaces of Assiah, the Material world - which answer to the Seven Apocalyptic Churches

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which are in Asia or Assiah - as these again allude to the Seven Lamps before the Throne on another Plane. Within each circle is a triangle to represent the Three Fold Creative Idea operating in all things. On the right hand side of each is the Hebrew Name of the Angel who governs the Planet; on the left side is the Hebrew name of the sphere of the Planet itself; while the Hebrew letter beneath the base is one of the duplicated letters of the Hebrew Alphabet which refer to the Seven Planets. The Seven Double letters of the Hebrew alphabet have each two sounds associated with them, one hard, and one soft. They are called Double, because each letter represents a contrary or permutation, thus: Life and Death; Peace and War; Wisdom and Folly; Riches and Poverty; Grace and Indignity; Fertility and Solitude; Power and Servitude. These Seven letters point out 7 localities: Zenith, Nadir, East, West, North, South, and the Place of Holiness in the midst sustaining all things. The Archetypal Creator designed, produced, combined and formed with them the Planets of the Universe, the Days of the Week, and in Man, the Gate of the Soul. He has loved and blessed the number 7 more than all things under His Throne. The powers of these 7 letters are also shown forth in the 7 Palaces of Assiah and the Seven Stars of that Vision are the 7 Archangels who rule them. (He leads Neophyte to W. of Altar, and returns to his place, and is seated. Hierophant comes to East of Altar, takes censer from Altar, and holding it with chain short, makes cross and three forward swings, replaces it, and says:)

Hiero:

Before the Veil of the Holy of Holies, stood the Altar of Incense, of which this altar is an image. It was of the form of a double cube, thus representing material form as a reflection and duplication of that which is Spiritual. The sides of the Altar, together with the top and bottom, consist of ten squares, thus symbolizing the Ten Sephiroth of which the basal one is Malkuth, the realization of the rest upon the material plane, behind which the others are concealed. For were this double cube raised in the air immediately above your head, you would but see the single square forming the lowest side, the others from their position being concealed from you. Just so, behind the material Universe, lies the concealed form of the Majesty of God. The Altar of Incense was overlaid with Gold to represent the highest degree of purity, but the Altar before you is black to represent the terrestrial Earth. Learn then, to separate the pure from the impure, and refine the Gold of the Spirit from the Black Dragon, the corruptible body. Upon the Cubical Altar, were Fire, Water, and Incense, the Three Mother Letters of the Hebrew Alphabet; Aleph, Mem, and Shin. Mem is silent, Shin is Sibilant, and Aleph is the tongue of a balance between these contraries in equilibrium, reconciling and mediating between them. In this is a great Mystery, very admirable and recondite. The Fire produced the Heavens, the Water, the Earth, and the Air is the reconciler between them. In the year, they bring forth the hot, the cold, and the temperate seasons, and in man, they are imaged in the head, the chest, and the trunk.

I now confer upon you the Mystic Title of Periclinus de Faustis, which signifies that on this Earth you are in a wilderness, far from the Garden of the Happy. And I give you the symbol of ARETZ which is the Hebrew name for Earth, to which the Grade of Zelator is

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referred. The word Zelator is derived from the ancient Egyptian Zaruator, signifying Searcher of Athor, Goddess of Nature; but others assign to it the meaning of the zealous student whose first duty was to blow the Athanor or fire which heated the Crucible of the Alchemist. (Hierophant resumes seat on Dais: Kerux leads new Zelator to seat in North West.)

Hiero:

Frater Kerux, you have my command to declare that our Frater has been duly admitted to the Grade of Zelator. (Kerux comes to N. W. of Hierophant, faces West, raises Wand and says:)

Kerux:

In the name of ADONAI MELEKH, and by command of the Very Honored Hierophant, hear ye all that I proclaim that Frater (Name) has been duly admitted to the Grade of Zelator, and that he has obtained the Mystic Title of Periclinus (Pericline) de Faustis and the symbol of Aretz. (He returns to his place by E. saluting, and by S. and W.)

Hiero:

In the Zelator Grade, the symbolism of the Tenth Sephirah Malkuth is especially shown, as well as the Tenth Path of the Sepher Yetzirah. Among other Mystic Titles, Malkuth is called SHAAR, the Gate, which by metathesis becomes ASHUR, meaning the number Ten. Also, in Chaldee it is called THRAA, the Gate, which has the same number as the Great Name ADONAI, written in full: Aleph, Daleth, Nun, Yod, which both equal 671 in total numeration. It is also called the Gate of Death, The Gate of Tears, and the Gate of Justice, the Gate of Prayer, and The Gate of the Daughter of the Mighty Ones. It is also called The Gate of the Garden of Eden and the Inferior Mother, and in Christian symbolism, it is connected with the Three Holy Women at the foot of the Cross. The Tenth Path of the Sepher Yetzirah which answereth to Malkuth is called The Resplendent Intelligence, because it exalts above every head and sitteth upon the Throne of Binah. It illuminateth the Splendor of all the Lights. (the Zohar ME-OUROTH) and causeth the current of the Divine Influx to descend from the Prince of Countenances, the Great Archangel Metatron.

Frater (Name) before you can be eligible for advancement to the next Grade of Theoricus you will be required to pass an examination in certain subjects. 1) The names and alchemical symbols of the three principles of nature. 2) The metals attributed in alchemy to the seven planets. 3) The names of the alchemical particular principles, the Sun and Moon of the Philosophers, the Green Lion, the King and Queen. 4) The names and astrological value of the Twelve Houses of Heaven. 5) The names, astrological symbols and values of the aspects of the planets. 6) The meaning of the Querent and Quesited. 7) The four great classes of astrology. 8) The arrangement of the ten Sephiroth, Hebrew and English, in the Tree of Life. This is especially important. 9) The three pillars of the same. 10) The names of the four orders of Elemental Spirits. 11) The names and descriptions of the Kerubim. 12)

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The meaning of the Laver and Great Altar of Burnt Offerings of the Sacrifice and of the Qlipboth or Shells. 13) The names of the ten Heavens of Assiah, in Hebrew and English. 14) The names of the four Qabalistic Worlds, Hebrew and English. 15) The names of the twenty two Tarot Trumps and Four Suits. A manuscript on these will be supplied to you. When you are well satisfied that you are well informed on these, notify the Officer in charge.

CLOSING

Hiero:

Fratres and Sorores, assist me to close this Temple in the Grade of Zelator. (All rise) Frater Kerux, see that the Temple is properly guarded.

Kerux:

(On inner side of the door, knocks. Sentinel knocks.) Very Honored Hierophant, the Temple is properly guarded.

Hiero:

Let us adore the Lord and King of Earth. (All face East.) ADONAI HA-ARETZ, ADONAI MELEKH, Blessed be Thy Name unto the countless ages. Amen. (Gives Sign. All give sign and face as usual. Hierophant leaves his Throne and passes to the North, standing before the Tablet of the North, Hiereus stands on right of Hiero; Hegemon left; Kerux behind Hierophant; Stolistes behind Hiereus, Dadouchos behind Hegemon.)

Hiero:

Let us rehearse the prayer of the Earth Spirits. O Invisible King, Who, taking the Earth for Foundation, didst hollow its depths to fill them with Thy Almighty Power. Thou Whose Name shaketh the Arches of the World, Thou who causest the Seven Metals to flow in the veins of the rocks, King of the Seven Lights, Rewarder of the subterranean Workers, lead us into the desirable Air and into the Realm of Splendour. We watch and we labor unceasingly, we seek and we hope, by the twelve stones of the Holy City, by the buried Talismans, by the Axis of the Loadstone which passes through the centre of the Earth. O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, unbind and upraise our minds, enlarge our natures.

O Stability and Motion! O Darkness veiled in Brilliance! O Day clothed in Night! O Master who never dost withhold the wages of Thy Workmen! O Silver Whiteness - O Golden Splendour! O Crown of Living and Harmonious Diamond! Thou who wearest the Heavens on Thy Finger like a ring of Sapphire! Thou Who hidest beneath the Earth in the Kingdom of Gems, the marvellous Seed of the Stars! Live, reign and be Thou the Eternal Dispenser of the Treasures whereof Thou hast made us the Guardians.

Depart ye in peace unto your abodes and habitations. May the blessing of Adonai

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ha-Aretz be upon you. (Makes Banishing Pentagram of Earth.) Be there peace between us and you, and be ye ready to come when ye are called. (All return to their places and face as usual.)

Hiero:

In the Name of ADONAI MELEKH, I declare this Temple closed in the Grade of Zelator.

Hiero:

(Knocks 4, 3, 3)

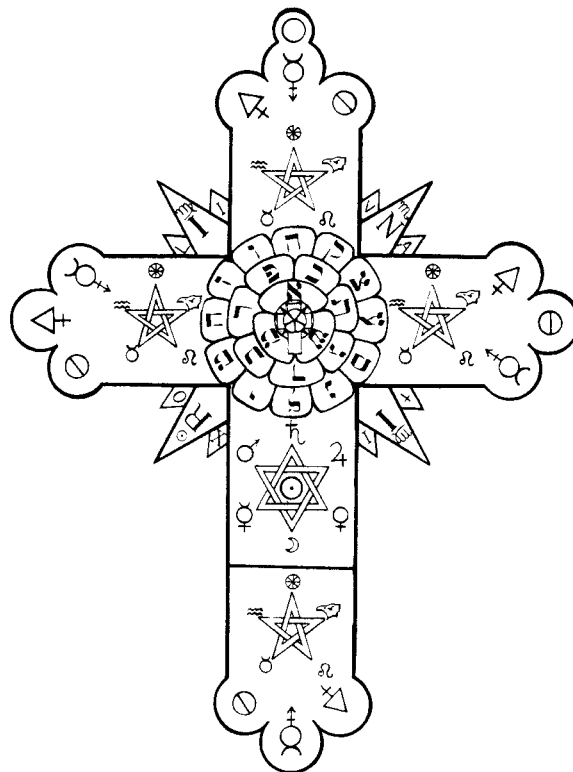
Hiereus:

(Knocks 4, 3, 3)

Heg:

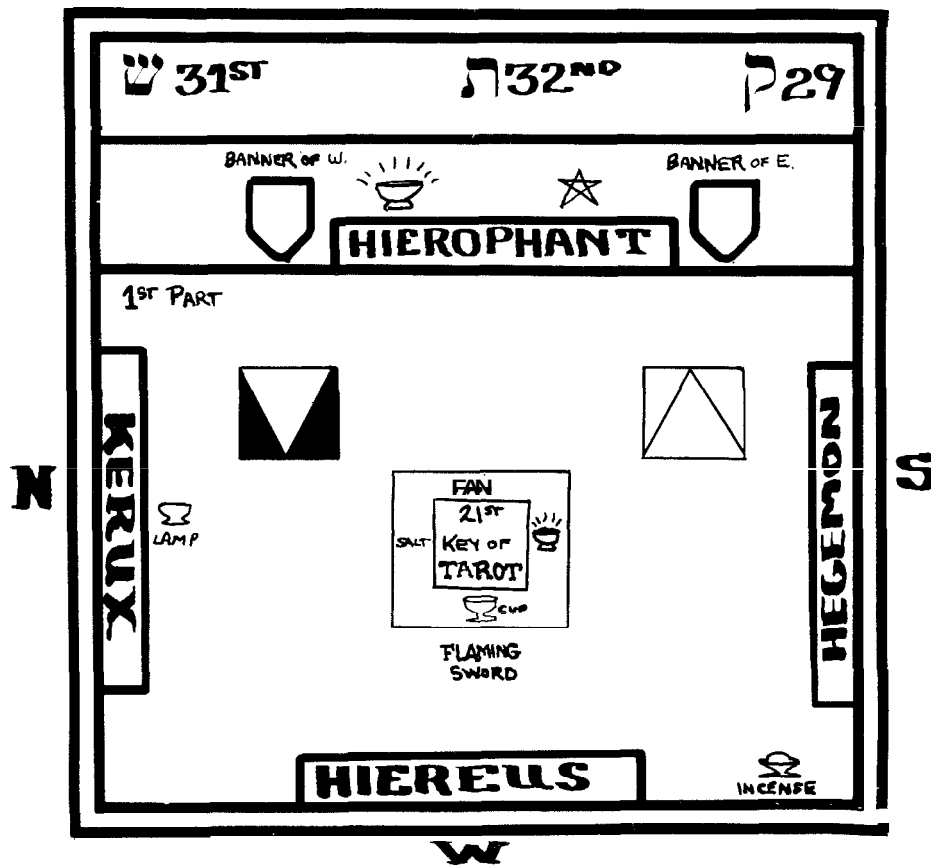
(Knocks 4, 3, 3)

(Candidate is led out by Hegemon.)



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THEORICUS GRADE 2 - 9



REQUIREMENTS

In the East - Pentacle, Banner of East and West. On the Altar - Fan, Lamp, Cup, Salt, surrounding the Altar diagram of the Universe.

For the Zelator - Hoodwink, Cubical Cross (1st point); Caduceus (2nd point).

OPENING

(Temple arranged as in diagram for the 32nd Path. Members assembled and clothed. Lamp on Altar lighted. Members not taking office rise at the words. Let us adore the Lord and King of Air and face East, remaining so to the end of the Invocation. They do the same at the closing, but otherwise do not move from their places.)

Hiero:

(Knocks) Fratres and Sorores of the Order of the Golden Dawn in the Outer, assist me to open the Temple in the grade of Theoricus. Frater Kerux, see that the Temple is properly guarded. (Done)

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Kerux:

Very Honored Hierophant, the Temple is properly guarded.

Hiero:

Honored Hiereus, see that none below the Grade of Theoricus is present.

Hiereus:

Fratres and Sorores give the signs of Theoricus (Done). Very Honored Hierophant all present have attained the Grade of Theoricus. (Saluting)

Hiero:

Honored Hegemon, to what particular element is this Grade attributed?

Heg:

To the Element of Air.

Hiero:

Honored Hiereus, to what Planet does this Grade especially refer?

Hiereus:

To the Moon.

Hiero:

What Path is attributed to this Grade, Honored Hegemon?

Heg:

The 32nd Path of Tau.

Hiero:

Honored Hiereus, to what does it allude?

Hiereus:

To the Universe as composed of the Four Elements, to the Kerubim, to the Qlipboth, the Astral Plane and the reflection of the sphere of Saturn.

Hiero:

(All rise and face East) Let us adore the Lord and King of Air. (Making invoking Pentagram and Circle with Sceptre towards East) SHADDAI EL CHAI, Almighty and Everlasting be Thy Name, ever magnified in the Life of All. Amen (All salute). (Hierophant remains facing East. Hiereus advances to Altar and halts. Hegemon and Kerux advance to East and stand on the right and left rear of the Hierophant respectively and outside the Pillars. All face East).

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Hiero:

(Making Invoking Pentagrams with his Sceptre in the Air in front of the Tablet of Air). And Elohim said Let us make Adam in our Image, after our likeness, and let them have dominion over the fowl of the Air. In the Name of YOD HEH VAU HEH, and in the Names of SHADDAI EL CHAI, Spirits of Air adore your Creator. (Taking Pentacle from before the Tablet, and making therewith the sign Aquarius in the air before it) In the Name of Raphael the Great Archangel of Air and in the Sign of the head of the Man, Spirits of Air adore your Creator. (Making the Sign of the Cross with the Pentacle). In the Names and letters of the Great Eastern Quadrangle revealed unto Enoch by the Angel Ave, Spirits of Air, adore your Creator. (Holding Pentacle on high). In the three Great Secret names of God borne on the Banners of the East, ORO IBAH AOZPI Spirits of Air, adore your Creator. (Replaces pentacle, all return to places.)

Hiero:

In the Name of SHADDAI EL CHAI, I declare the Temple opened in the Grade of Theoricus.

Hiero:

(Knock 3, 3, 3)

Hiereus:

(Knock 3, 3, 3)

Heg:

(Knock 3, 3, 3. Temple is darkened)

Hiero:

Fratres and Sorores, our Frater (Soror) XYZ having made such progress in the paths of Occult Science as has enabled him (her) to pass the examination in the requisite knowledge, is now eligible for advancement to the Grade of Theoricus, and I have duly received a dispensation from the Great Honored Chiefs of the Second Order to advance him in due form. Honored Hegemon, superintend the preparation of the Zelator and give the customary alarm. (Kerux places fan by Hierophant, lamp by Hegemon, Cup by Hiereus, salt by Kerux, at the right hand of the Officers seats, facing the same, Hegemon rises, salutes Hierophant, quits Temple, and sees that Zelator is prepared as follows - wearing sash of Zelator, hoodwinked and with solid cubical Greek Cross as shown, formed of 22 squares with letters of Hebrew alphabet written thereon in right hand. Hegemon takes Zelator by left hand and gives an alarm of 9 Knocks saying:)

Heg:

Quit thou the material and seek the spiritual. (Kerux thereupon opens door and admits them).

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Hiero:

Conduct the Zelator to the East. (Done, and Zelator placed before the Pillars, Kerux at Zelator's left hand, Hegemon at his right. Kerux takes cubical cross from Zelator.)

Hiero:

(To Zelator) Give me the Step, Sign, and Grip or Token, Grand Word, Mystic number and Pass word formed therefrom of the Grade of Zelator. (Step left foot 6 inches right foot 6 inches. Sign arm upward 45 degrees. General Grip of first Order. Grand Word ADONAI HA-ARETZ. The number of the Pass Word is 55, and the letters are Nun Heh.) (Done. Zelator prompted if necessary.)

Hiero:

Give me also the mystic title and symbol which you received in that Grade. (Pereclinus de Faustis, Aretz).

Hiero:

Frater (Soror) do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the 32nd Path and of the Grade of Theoricus which you have already sworn to maintain respecting those of the preceding Grades?

Zel:

I do. (Kerux hands cubical cross to Candidate).

Hiero:

Then you will stretch your right hand holding the cubical cross towards Heaven and say -- I swear by the Firmament of Heaven. (Done. Candidate repeating words.)

Hiero:

Let the hoodwink be removed. (Done, when the Zelator discovers for the first time that the Temple is in partial darkness. Hegemon returns to his place in South leaving Kerux in charge of Zelator. Kerux places cubical cross again in right hand of Zelator.)

Hiero:

Stretch forth your right hand holding the cubical cross toward the East in the position of the Zelator sign, saying: Let the Powers of Air witness my pledge. (Done).

RITUAL OF 32nd PATH

Hiero:

(Knocks) Facing you are the Portals of the 31st, 32nd and 29th Paths, leading from the Grade of Zelator to the three other Grades which are beyond. The only Path open to you, however, is the 32nd which leads to the Grade of Theoricus, and which you must traverse before arriving at that Degree. Take in your right hand the Cubical Cross, and in your left

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hand the Banner of Light (giving him Banner of East) and follow your guide, Anubis the Guardian, who leads you from the material to the Spiritual.

Kerux:

Anubis the Guardian said unto the Aspirant, Let us enter the Presence of the Lords of Truth. Arise and follow me. (Kerux leads Zelator between the columns, turns to the right and circumambulates the hall once.)

Hiereus:

(As they are going round the first time). The Sphinx of Egypt spake and said, I am the synthesis of the Elemental Forces, I am also the symbol of Man, I am Life and I am Death, I am the Child of the Night of Time. (As Kerux and Zelator approach East, the Hierophant steps from between the Pillars and bars the passage.)

Hiero:

(With Banner of West in left hand and fan in right). The Priest with the mask of Osiris spake and said Thou canst not pass the Gate of the Eastern heaven, unless thou canst tell me my Name.

Kerux:

(For Candidate). Thou art NU the Goddess of the Firmament of Air, Thou art HORMAKHU Lord of the Eastern Sun.

Hiero:

In what signs and symbols do ye come?

Kerux:

In the letter Aleph, in the Banner of Light, and the symbol of Equated Forces.

Hiero:

(Falling back and signing the Aquarius Kerub before Zelator with fan). In the Sign of the Man, Child of Air, thou art purified, pass thou on. (Gives Banner of West to Kerux, who hands it to Hegemon as he passes him. Kerux and Zelator circumambulate the Temple a second time, following the course of the Sun.)

Hiereus:

(As they are going round the second time.) I am Osiris the Soul in Twin aspect, united to the higher by purification; perfected in suffering; glorified through trial, I have come where the Great Gods are through the Power of the Mighty Name.

Heg:

(Barring the way in south with red lamp in right hand and Banner of West in left) The

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Priest with the Mask of the Lion spake and said Thou canst not pass the Gate of the Southern Heaven unless thou canst tell me my Name.

Kerux:

(For Candidate). MAU, the Lion very powerful, Lord of Fire is thy name; thou art RA, the Sun in his strength.

Heg:

In what signs and symbols do ye come?

Kerux:

In the Letter Shin, in the Banner of the East, and the symbol of the Cubical Cross.

Heg:

(Falling back and signing the Leo Kerub before Zelator with Lamp.) In the sign of the Lion, Child of Fire, thou art purified, pass thou on. (Hegemon takes the place of Kerux, who returns to his seat in North, Hegemon leads Zelator round the Temple a third time giving the Banner of the West to Hiereus, as he passes.)

Hiereus:

(As they are going round the third time.) I have passed through the Gates of the Firmament, give me your hands for I am made as ye. Hail unto ye, ye Lords of Truth, for ye are the formers of the Soul.

Hiereus:

(Barring the way in West with cup of Water in right hand and Banner of West in left.) The Priest with the Mask of the Eagle spake and said Thou canst not pass the Gate of the Western heaven, unless thou canst tell me my Name.

Heg:

(For Candidate) HEKA, Mistress of HESAR, Ruler of Water is thy name; thou art TOUM, the setting Sun.

Hiereus:

In what signs and symbols do ye come?

Heg:

In the letter Mayim, in the Banner of Light, and the symbol of the Twenty two letters.

Hiereus:

(Falling back and signing the Eagle Kerub before Zelator with cup of Water.) In the sign of the Eagle, Child of Water, thou art purified, pass thou on. (Giving Banner of West to Hegemon who leaves it with the Kerux as he passes him. Hegemon leads Candidate round the Temple for fourth time.)

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Hiereus:

(As they go round) O Lord of the Universe, Thou art above all things; and before Thee the Shadows of Night roll back and the Darkness hasteneth away.

Kerux:

(Barring the way in the North with plate of salt in right hand and Banner of West in left.) The Priest with the mask of the Ox spake and said: Thou canst not pass the Gate of the Northern Heaven, unless thou canst tell me my Name.

Heg:

(For Candidate) SATEM in the abode of SHU, the Bull of Earth is thy name; thou art KHEPHRA, the Sun at Night.

Kerux:

In what signs and symbols do ye come?

Heg:

In the Letters Aleph, Mem and Shin; and in the symbols of the Banner and Cross.

Kerux:

(Falling back and signing the Taurus Kerub before Zelator with plate of salt.) In the Sign of the head of the Ox, Child of the elements, thou art purified, pass thou on. (Hegemon and Kerux conduct Candidate to the foot of the Pillars. Hierophant takes Banners and places them in their bases. Hegemon and Kerux turn up the lights so as to make the Temple as light as usual, and return to their respective places. Fan, Lamp, Cup, and Salt are replaced by them on the Altar.)

Hiero:

(Taking Cubical Cross from Candidate) The Cubical Cross is a fitting emblem of the equilibrated and balanced forces of the Elements. It is composed of 22 squares externally thus referring to the 22 Hebrew letters which are placed thereon. Twenty-two are the letters of the Eternal Voice; in the Vault of Heaven, in the depth of the Earth, in the Abyss of Water, in the all-presence of Fire; Heaven cannot speak their fulness, Earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them through Water. He hath whirled them aloft in Fire; He hath sealed them in the air of Heaven; He hath distributed them through the Planets; He hath assigned unto them the 12 Constellations of the zodiac. (Places Cubical Cross aside.) The Thirty-second Path of the Sepher Yetzirah which answereth unto the Letter Tau is called the Administrative Intelligence and it is so called because it directeth and associateth in all their operations the Seven Planets, even all of them in their own due courses. To it therefore, is attributed the due knowledge of the Seven abodes of Assiah, the Material World, which are symbolized in the Apocalypse by the Seven Churches. It refers to the Universe as composed of the Four elements; to the

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Kerubim; to the Qlippoth, and to the Astral Plane. It is the Reflection of the Sphere of Saturn. It represents the connecting and binding link between the Material and Formative worlds, Assiah and Yetzirah, and necessarily passes through the Astral Plane, the abode of the elementals, the Qlippoth, and the Shells of the Dead. It is the rending of the Veil of the Tabernacle whereon the Kerubim and the Palm Trees were depicted; it is the passing of the Gate of Eden. (Leads Zelator to the West of the Altar.) These ideas are symbolically resumed in the representation of the twenty-first Key of the Tarot before you. Within the oval formed of the 72 circles is a female figure, nude save for a scarf which floats around her. She is crowned with the lunar crescent of Isis, and holds in each hand a wand, her legs form a cross. She is the Bride of the Apocalypse, the Qabalistic Queen of the Canticles, the Egyptian Isis of Nature now shown partly unveiled, the Great Feminine Kerubic Angel Sandalphon on the left hand of the Mercy Seat of the Ark. The two wands are the directing forces of the Positive and Negative currents. The Seven pointed Star or Heptagram alludes to the Seven Palaces of Assiah, the crossed legs to the Symbol of the Four Letters of the Name. The surmounting Crescent receives the Influences alike of Geburah and of Gedulah. She is the synthesis of the 32nd Path uniting Malkuth with Yesod. The oval of 72 small circles is the Schem-hamphorasch. or the 72 fold Name of the Deity. The 12 larger circles form the Zodiac. At the angles are the four Kerubim, which are the vivified Powers of the Letters of the Name Tetragrammaton operating in the elements, through which you have just symbolically passed in the preceding ceremony.

The Fan, Lamp, Cup and Salt represent the four elements themselves, whose inhabitants are the Sylphs, Salamanders, Undines and Gnomes. Be thou therefore prompt and active as the sylphs, but avoid frivolity and caprice; be energetic and strong like the salamanders but avoid irritability and ferocity; be flexible and attentive to images like the undines, but avoid idleness and changeability; be laborious and patient like the gnomes but avoid grossness and avarice. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the elements.

The Altar as in the preceding degrees represents the Material universe, and on its right is the Garden of Eden, symbolised by the Station of the Hegemon, and on its left is Gehenna the abode of the Shells symbolized by the Tablet of the Kerux. These Officers will now explain these drawings. (Hierophant returns to his place and Hegemon leads Candidate to his Tablet.)

Heg:

The drawing before you shows in part the Occult symbolism of the Garden of Eden and the Holy City of the Apocalypse. The Outer circle is the enclosing Paradisiacal Wall guarded by the Kerubim and the Flame, and the Seven Squares are the Seven Mansions thereof, or the Seven Spheres, wherein Tetragrammaton Elohim planted every Tree which is pleasant and good for food symbolized by the Palm Trees wrought upon the Veil of the Tabernacle and the Door of the Holy of Holies in the Temple. But in the midst is the Tree of Life, the Throne of God, and the Lamb. Twelve are the foundations and twelve are the Gates, shown by the twelve entrances in the drawing. The four streams rising from one

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central fountain are the rivers of Eden, referring to the four elements proceeding from the Omnipresent Spirit. (Kerux leads Candidate to his Tablet.)

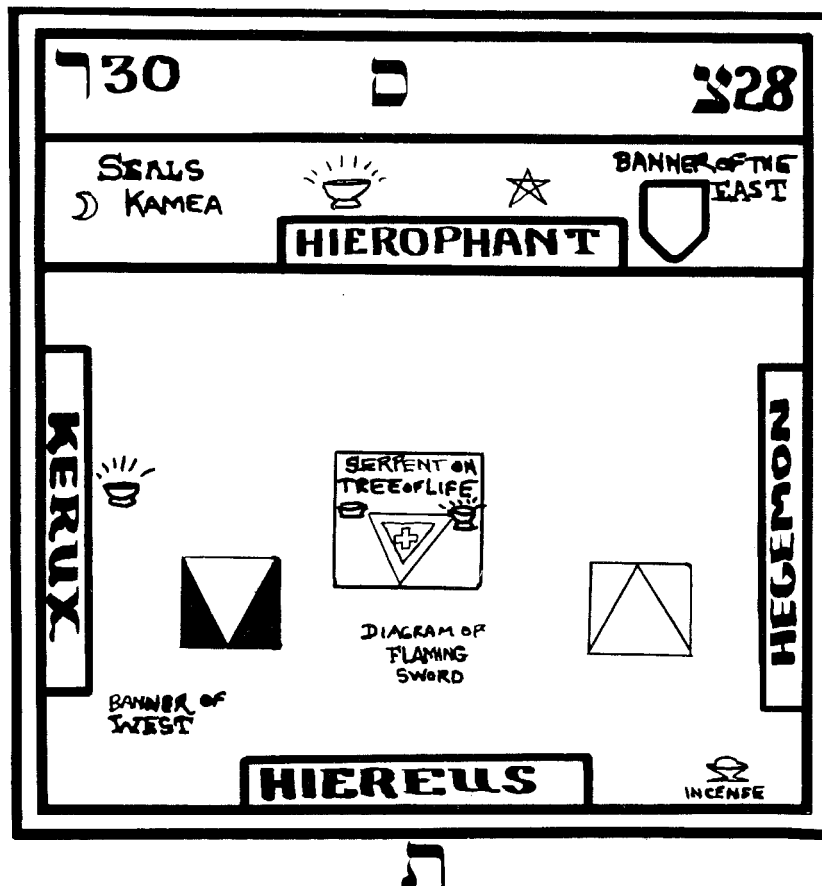
Kerux:

The drawing before you represents the Seven Infernal Mansions and the four Seas. The first circle represents the Waters of Tears; the second circle represents the Waters of Creation; the third circle represents the Waters of Ocean; and the fourth circle represents the False Sea. In the inner circles are on the right hand the seven Earths, which are: 1) Aretz 2) Adamah 3) Gia 4) Neschiah 5) Tziah 6) Arega and 7) Thebel or Cheled. On the left hand are the seven Infernal Habitations which are: 1) Sheol 2) Abaddon 3) Titahion 4) Bar Schauheth 5) Tzelmoth 6) Shaari Moth and 7) Gehinnon.

Hiero:

I have much pleasure in conferring upon you the title of Lord (Lady) of the 32nd Path. You will now quit the Temple for a short time, and on your return the ceremony of your reception in the Grade of Theoricus will be proceeded with.

CEREMONY OF THEORICUS



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Hiero:

Frater Kerux, you have my command to instruct the Zelator in the proper alarm, and to present him with the necessary admission badge. Honored Hegemon, guard the Portal and admit them on giving the proper alarm. (Kerux presents Candidate with necessary admission badge, Caduceus of Hermes and instructs him to give an alarm of 9 Knocks. Hegemon opens door and admits them.)

Hiero:

(To Zelator) Frater (Soror) XYZ as in the Zelator Grade there were given the symbolical representations of the Tree of Knowledge of Good and Evil, of the Garden of Eden and of the Holy Place; so in the Grade of Theoricus the Sanctum Sanctorum with the Ark and Kerubim is shown, as well as the Garden of Eden with which it coincides. while in the 32nd Path leading hereunto, through which you have just now symbolically passed, the Kerubic Guardians are represented and the Palm Trees or Trees of Progression in the Garden of Eden. Honored Hegemon, conduct the Zelator to the West, and place him thus before the Portal of the 32nd Path by which he has symbolically entered. (Done.) (Zelator faces to East, Kerux returns to his place.)

Hiereus:

By what symbol dost thou enter herein?

Heg:

By the peculiar emblem of the Kerux. which is the Caduceus of Hermes.

Hiereus:

The Tree of Life and the Three Mother Letters are the keys wherewith to unlock the meaning of the Caduceus of Hermes. The upper part of the Wand rests on KETHER and the Wings stretch out unto CHOKMAH and BINAH, the three Supernal Sephiroth. The lower seven are embraced by the Serpents, whose heads fall upon CHESED and GEBURAH. They are the twin Serpents of Egypt, and the currents of astral light. Furthermore, the wings and the top of the wand form the letter Shin, the symbol of fire. The heads and upper halves of the serpents form Aleph, the symbol of Air, while their tails enclose Mem the symbol of Water. The Fire above, the Waters of Creation below, and the Air symbol vibrating between them. (Hierophant leaves his throne and comes to the West of Altar. Hegemon conducts Candidate to him and then returns to his place in the south.)

Hiero:

The symbols before you represent alike the Garden of Eden and the Holy of Holies. Before you stands the Tree of Life formed of the Sephiroth and their connecting Paths. Into its complete symbolism it is impossible here to enter, for it is the key of all things, when rightly understood. Upon each Sephira are written in Hebrew letters its Name, the Divine names ruling it, and those of the Angels and Archangels attributed to it. The connecting

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Paths are twenty two in number, and are distinguished by the twenty two letters of the Hebrew alphabet, making with the Ten Sephiroth themselves, the thirty two Paths of Wisdom of the Sepher Yetzirah. The course of the Hebrew letters as placed on the Paths forms, as you see, the symbol of the Serpent of Wisdom; while the natural succession of the Sephiroth forms the flaming Sword, and the course of the Lightning Flash, as shown in the drawing. The cross within the triangle, apex downwards placed upon the Altar at the base of the Tree of Life, refers to the Four Rivers of Paradise, while the angles of the Triangle refer to the Three Sephiroth NETZACH, HOD and YESOD. The two Pillars right and left of the Tree are the symbols of Active and Passive, Male and Female, Adam and Eve. They also allude to the Pillars of Fire and Cloud which guided the Israelites in the Wilderness, and the Hot and Moist natures are further marked by the Red Lamp and the Cup of Water. The Pillars further represent the two Kerubim of the Ark; the right Metatron, Male; the left Sandalphon Female. Above them ever burn the lamps of their Spiritual Essence, the Higher Life of which they are partakers in the Eternal Uncreated One. (Giving Sign of Theoricus.)

Glory be unto Thee, Lord of the Land of Life, for thy Splendor filleth the Universe.

The Grade of Theoricus is referred to Yesod, as the Grade of Zelator is to Malkuth. The Path between them is assigned to the Letter Tau, whose Portal you now see in the West and through which you have just symbolically passed. To this Grade as to those preceding it, certain Secret Signs, and Tokens are attributed. They consist of a sign, grip or token, Grand Word, Mystic Number and Pass Word formed therefrom. The sign is thus given - Raise the arms level with the shoulders, bend the elbows, arms upwards and hands bent outwards, as if supporting a weight. It represents you in the Path of Yesod, supporting the Pillars of Mercy and Severity; it is the sign of the classical Atlas, supporting the Universe upon his shoulders, whom Hercules had to emulate. It is the Isis of Nature supporting the Heavens. The grip is the general grip of the First Order. The Grand Word is a name of seven letters which means the Vast and Mighty One - SHADDAI EL CHAI. The mystic number is 45 and from it is formed the Pass Word which is Mem, Heh, Mah. It should be lettered separately when given. Unto this Grade and unto the Sephira Yesod the ninth Path of the Sepher Yetzirah is referred. It is called the Pure or clear Intelligence. and it is so called because it purifieth and maketh clear the Sephiroth, proveth and amendeth the forming of their representation and disposeth their unities or Harmonies wherein they combine without mutilation or division. The distinguishing badge of the Grade which you will now be entitled to wear, is the sash of a Zelator with the addition of a white cross above the triangle and the numbers 2 and 9 within a circle and a square respectively left and right of its summit; and beneath the triangle the number 32 between two parallel narrow white lines. The meaning of the Tablet of Earth was explained to you in the preceding Grade. (Hierophant proceeds to East. Hegemon comes forward and guides Candidate thither.)

Hiero:

The three Portals facing you are the Gates of the Paths leading from the Grade. That on the right connects it with the Grade of Philosophus, that on the left with the Grade of

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Practicus, while the central one leads to the higher. This Grade is especially referred to the element of Air, and therefore the great Watch Tower or Terrestrial Tablet of the East forms one of its principal emblems. It is known as the first or Great Eastern Quadrangle or Tablet of Air, and it is one of the four great Tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the three Holy Secret Names of God ORO IBAH AOZPI which are borne upon the Banners of the East; and the numberless Divine and Angelic names which appertain unto the Element of Air. To the Moon also is this Grade related. Its Kamea or Mystical square is formed of 81 squares containing the numbers from 1 to 81 arranged so as to show the same sum each way. Its ruling numbers are 9, 81, 369 and 3321. This Tablet (indicating it) shows the mystical Seals and Names drawn from the Kamea of the Moon. The Seals are formed from lines drawn to and from certain numbers in the square. The name answering to 9 is Hod meaning Glory; that answering to 81 is Elim the plural of the Divine Name El, that answering to 369 is Chasmodai, the Spirit of the Moon. The other names are those of the Intelligences and Spirits of the Moon. On this Tablet are shown the meanings of the Lunar symbol when inscribed upon the Tree of Life. Thus its crescent in increase represents the side of Mercy; and its crescent in decrease the side of Severity; while at full it reflects the Sun of Tiphareth. (Hierophant resumes his seat. Hegemon conducts Candidate to Hiereus.)

Hiereus:

The Tablet before you shows the duplicated form of the alchemic Sephiroth. In the first the Metallic root is in Kether, Lead in Chokmah, Tin in Binah, Silver in Chesed, Gold in Geburah, Iron in Tiphareth, Netzach and Hod are the places of Hermaphroditical Brass, Yesod is Mercury and Malkuth is the Medicine of Metals. In the second form the Mercury, Sulphur and Salt are referred to the three Supernal Sephiroth, and the Metals to the seven lower but in a rather different order. For in all things as Supernal so Terrestrial, is the Tree of Life to be found, whether it be in animal, in vegetable or in mineral natures. (Hegemon leads Candidate to his own Tablet in South.)

Heg:

This Tablet shows you the Geometrical lineal Figures attributed to the Planets. They are thus referred: The Number 3 and the Triangle to Saturn. The Number 4 and the Square to Jupiter. The Number 5 and the Pentagram to Mars. The Number 6 and the Hexagram to the Sun. The Number 7 and the Heptagram to Venus. The Number 8 and the Octagram to Mercury. The Number 9 and the Enneagram to the Moon. Of these the heptagram and the octagram can be traced in two modes and the enneagram in three; the first in each case being most consonant to the nature of the Planet. (Hegemon resumes his seat. Kerux comes forward and conducts the Candidate to his Tablet in the North.)

Kerux:

Before you are represented the sixteen Figures of Geomancy, which are formed from all the combinations of single and double points in 4 lines which can possibly occur. Two are

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attributed to each of the seven Planets, and the remaining two to Caput and Cauda Draconis. Some of them are also attributed to Fire, others to Air, others to Earth and Water. They are also classed under the signs of the Zodiac. (Kerux conducts Candidate to foot of Hierophant's throne.)

Hiero:

I now congratulate you upon having attained to the Grade of Theoricus, and in recognition thereof I confer upon you the Mystic title of Poraïos de Rejectedis which means Brought from among the Rejected Ones and I give you the symbol of Ruach which is the Hebrew name for Air. Frater Kerux (Knocks) you have my command to declare that the Zelator has been duly advanced to the Grade of Theoricus.

Kerux:

In the Name of SHADDAI EL CHAI, and by command of the Very Honored Hierophant, hear ye all that I proclaim that our Frater (Soror) XYZ having made sufficient progress in the study of Occult sciences, has been duly advanced to the Grade of Theoricus, Lord (Lady) of the 32nd Path and that he (she) has received the Mystic title of Poraïos de Rejectedis (Poraia) and the symbol of Ruach. Take your seat in the West.

Hiero:

Frater (Soror) XYZ before you are eligible for advancement to the next higher Grade you must be perfect in certain subjects, presented in a standard Knowledge Lecture. When you are perfect you must signify the same by letter to the Scribe as in the preceding Grades.

CLOSING

Hiero:

(Knocks) Fratres and Sorores assist me to close the Temple in the Grade of Theoricus. Frater Kerux, see that the Temple is properly guarded. (Done.)

Kerux:

(Knocks) Very Honored Hierophant, the Temple is properly guarded.

Hiero:

(Knocks) Let us adore the Lord and King of Air. (All face East.)

ADORATION

SHADDAI EL CHAI, Almighty and Everliving, Blessed be Thy Name unto the Countless Ages. Amen. (All salute) (Officers form towards East as in Opening.) Let us rehearse the Prayer of the Sylphs or Air Spirits.

Spirit of Light, Spirit of wisdom whose breath giveth forth and withdraweth the form of all living things; Thou, before whom the Life of Beings is but a shadow which changeth, and

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a vapor which passeth, Thou who mountest upon the clouds, and who walketh upon the wings of the wind, Thou who breakest forth Thy Breath, and endless Space is peopled, Thou who drawest in Thy breath and all that cometh from Thee returneth unto Thee; ceaseless Movement in Eternal Stability - Be Thou eternally blessed.

We praise Thee and we bless Thee in the changing Empire of created Light, of Shades, of reflections, and of Images and we aspire without cessation unto Thy immutable and imperishable brilliance. Let the Ray of Thine Intelligence and the warmth of Thy Love penetrate even unto us, then that which is volatile shall be fixed, the shadow shall be a body, the Spirit of Air shall be a soul, the dream shall be a thought. And no longer shall we be swept away by the Tempest, but we shall hold the bridles of the Winged Steeds of Dawn, and we shall direct the course of the Evening Breeze to fly before Thee. O Spirit of Spirits, O Eternal Soul of Souls, O imperishable breath of Life, O Creative Sigh, O mouth which breakest forth and withdrawest the Life of all Beings in the flux and Reflux of thine Eternal Word which is the Divine Ocean of Movement and of Truth. Amen.

(Hierophant makes with his sceptre the banishing Pentagrams, in the air in front of the Tablet.)

Hiero:

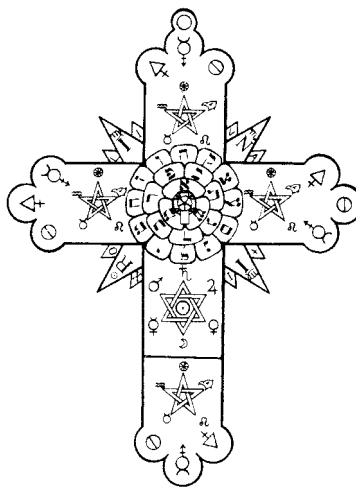
Depart ye in peace unto your abodes and habitations. May the blessing of YOD HEH VOU HEH rest with you. Be there peace between us and you, and be ye ready to come when you are called. (Knock) (All salute and return to their places.) In the name of SHADDAL EL CHAI, I declare this Temple closed in the Grade of Theoricus. (Knocks 3, 3, 3.)

Hiereus:

Repeats Knocks.

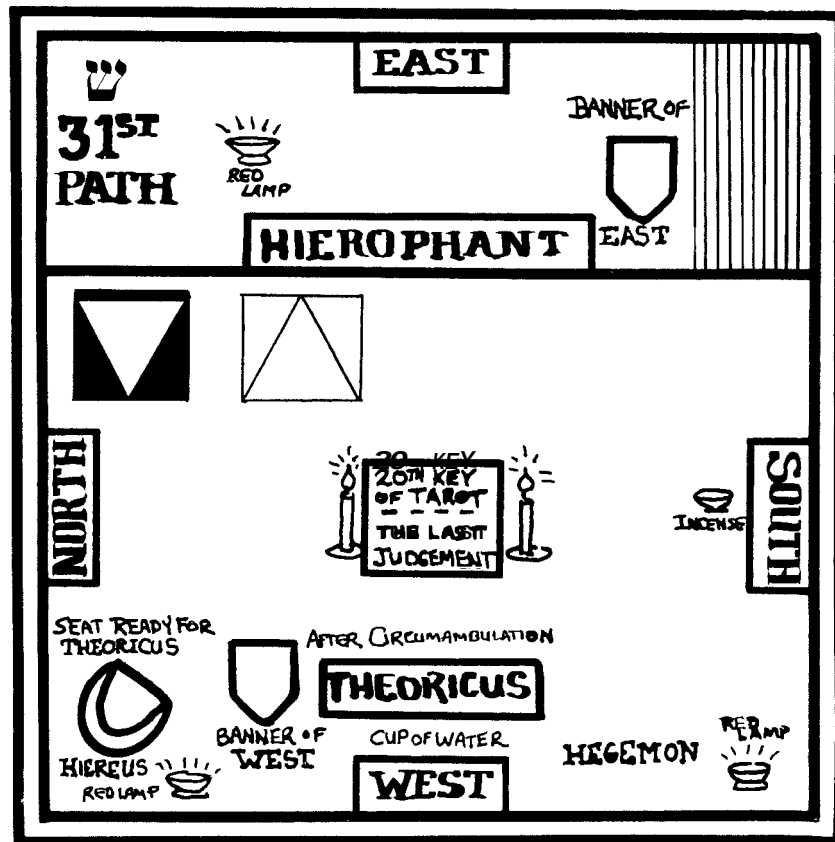
Heg:

Repeats Knocks.



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GRADE OF PRACTICUS 3 - 8



OPENING

(Arrange the Temple for the 31st Path. Members are assembled and Robed.)

Hiero:

(Knocks) Fratres and Sorores of the Order of the Golden Dawn in the Outer, assist me to open this Temple in the Grade of Practicus. Honored Hegemon, see that the Temple is properly guarded. (This is done.)

Heg:

Very Honored Hierophant, the Temple is properly guarded.

Hiero:

Honored Hiererus, see that none below the Grade of Practicus is present.

Hiererus:

Fratres and Sorores give the Sign of Practicus. (Done) Very Honored Hierophant all present have attained the Grade. (Saluting.)

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Hiero:

Honored Hegemon, to what particular Element is this Grade attributed?

Heg:

To the Element of Water.

Hiero:

Honored Hiereus, to what Planet does this Grade especially refer?

Hiereus:

To the Planet Mercury.

Hiero:

Honored Hegemon, what Paths are attached to this Grade?

Heg:

The 31st and 30th Paths of Shin and Resh.

Hiero:

Honored Hiereus to what does the 31st Path refer?

Hiereus:

To the reflection of the Sphere of Fire

Hiero:

Honored Hegemon, to what does the 30th Path allude?

Heg:

To the reflection of the Sphere of the Sun. (Hierophant gives one (Knock) and all rise and face East.)

Hiero:

(Knocks) Let us adore the Lord and King of Water.

ELOHIM TZABAOTH, Elohim of Hosts, Glory be unto the RUACH ELOHIM who moved upon the face of the Waters of Creation. Amen (All salute. Hierophant quits his throne and proceeds to the West. Gives one (Knock). All face West. Standing before the Tablet of Water, he makes with his Sceptre the invoking circle and Pentagrams before it in the Air.)

Hiero:

And the Elohim said, Let us make Adam in our Image, after our Likeness, and let them have dominion over the Fish of the Sea. In the Name of EL, Strong and Powerful, and in the name of Elohim Tzabaoth, Spirits of Water adore your Creator. (Taking Cup of Water

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from before Tablet and making therewith the Sign of the Eagle in the Air before it.) In the Name of Gabriel, the Great Archangel of Water, and in the Sign of the Eagle, Spirits of Water adore your Creator. (Making with Cup of Water the Cross) In the Names and Letters of the Great Western Quadrangle revealed unto Enoch by the Angel Ave, Spirits of Water adore your Creator. (Holding Cup on high.) In the three Great Secret Names of God, borne on the Banners of the West, EMPEH ARSOL GAIOL, Spirits of Water adore your Creator. In the Name of Ra AGIOSEL Great King of the West, Spirits of Water adore your Creator. (Replaces Cup and returns to place. All face as usual.)

Hiero:

In the Name of Elohim Tzabaoth I declare this Temple opened in the Grade of Practicus.

Hiero:

(Knocks 1, 3, 1, 3)

Hiereus:

(Knocks 1, 3, 1, 3)

Heg:

(Knocks 1, 3, 1, 3) (Temple arranged for Ritual of 31st Path. The Temple is darkened).

THE RITUAL OF THE 31st PATH

Hiero:

Fratres and Sorores our Frater (Soror) XYZ having made such progress in the Path of Occult Science as has enabled him (her) to pass the Examinations in the requisite knowledge is now eligible for advancement to the Grade of Practicus, and I have duly received a dispensation from the Greatly Honored Chiefs of the Second Order, to advance him in due form. Honored Hegemon, superintend the preparation of the Theoricus and give the customary alarm. (Hegemon rises, salutes the Hierophant, quits the Temple and sees the Theoricus is thus prepared. Wearing sash of Theoricus, hoodwink and with the solid triangular pyramid formed of 4 elements in right hand, Hegemon takes Theoricus by left hand and gives an alarm of 8 Knocks.)

Heg:

His throne was like a fiery Flame, and the wheels as burning Fire. (Hiereus opens door and admits them, returns to his place. Hegemon conducts Theoricus to the North West facing the seat of Hiereus. Hegemon takes pyramid.)

Hiereus:

Give me the Sign, Grip or Token, Grand Word, Mystic Number and Pass Word of the Grade of Theoricus. (Done) (Word SHADDAI EL CHAI, No. 45, Pass Word Mah.)

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Hiereus:

Give me also the Mystic title and symbol which you received in that Grade. (Done - Poraio de Reiectus. Ruach.)

Hiereus:

Frater XYZ do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 31st and 30th Paths, and of the Grade of Practicus which you have sworn to maintain respecting those of the preceding Grades?

Theor:

I do.

Hiereus:

Then you will stretch forth your hands in the position of the saluting sign of a Neophyte and say - I swear by the Abyss of the Waters. (Done) (The Theoricus discovers that the Temple is darkened. Hegemon places in his hand the Cup of Water from before the Tablet.)

Hiereus:

Sprinkle with your hand a few drops of Water towards the Tablet of Water in the West and say, Let the Powers of Water witness my Pledge. (Done) (Theoricus repeating words. Hegemon replaces Cup.)

Hiereus:

Conduct the Theoricus to the East and place him before the Mystic Pillars.

Hiero:

(Knocks) Before you are the Portals of the 31st, 32nd and 29th Paths. Of these as you already know, the central one leads from the Zelator Grade to the Theoricus Grade. The one on the left hand now open to you is the 31st which leads from the Grade of Zelator to the Grade of Practicus. Take in your right hand the Pyramid of Flame and follow your Guide AXIOKERSA the KABIR who leads you through the Path of Fire. (Hegemon leads the Theoricus between the Pillars turns to right and circumambulates hall once. Hierophant as they approach, takes Red Lamp in his hand and rises. Hegemon and Theoricus halt before him.)

Hiero:

Axieros the First Kabir spake to Kasmillos the Candidate and said I am the Apex of the Triangle of Flame. I am the Solar Fire pouring forth its beams upon the lower world. Life giving. Light producing. By what symbol dost thou seek to pass by?

Heg:

By the Symbol of the Pyramid of Flame.

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Hiero:

Hear thou the Voice of Axieros the First Kabir. The Mind of the Father whirled forth in re-echoing roar, comprehending by invincible Will Ideas omniform, which flying forth from that one fountain issued; for the Father alike was the Will and the End; (by which yet are they connected with the Father, according to alternating Life, through varying vehicles). But they were divided asunder, being by Intellectual Fire distributed unto other Intellectuals. For the King of all previously placed before the polymorphous world, a type intellectual, incorruptible, the imprint of whose form is sent forth through the World, by which the Universe shone forth decked with ideas all various of which the foundation is one, One and Alone. From this the others rush forth distributed and separated through the various bodies of the Universe, and are borne in swarms through its vast Abysses, ever whirling forth in illimitable radiation. They are Intellectual Conceptions from the Paternal Fountain, partaking abundantly the brilliance of fire in the culmination of unresting Time. But the primary self-perfect fountain of the Father poured forth these primogenial Ideas. These being many ascend flashingly into the shining Worlds, and in them are contained the three Supernals. Because it is the Operator, because it is the Giver of Life-bearing Fire; because it filleth the Life producing bosom of Hecate; and it instilleth into the Synoches the enlivening strength of Fire, embued with mighty power. The Creator of all formed the World, and there was a certain mass of fire and all these self-operating He produced, so that the Kosmic body might be completely conformed, so that the Kosmos might he manifest and not appear membraneous. And he fixed a vast multitude of inwandering Stars, not by a strain laborious and hurtful, but to uphold them with a stability void of movement, forcing Fire forward into Fire. Hereunto is the Speech of Axieros. (Hegemon leads Theoricus round to seat of Hiereus. Hiereus as they approach takes Red Lamp in his hand, rises. Hegemon and Theoricus halt before him.)

Hiereus:

Axiokersos the Second Kabir spake to Kasmillos the Candidate and said: I am the left Basal Angle of the Triangle of Flame. I am fire volcanic and terrestrial, flashingly flaming through the Abysses of Earth; Fire rending Fire penetrating, tearing asunder the curtain of Matter; Fire constrained, Fire tormenting, raging and whirling in lurid storm. By what Sign dost thou seek to pass by?

Heg:

By the Symbol of the Pyramid of Flame.

Hiereus:

Hear thou the Voice of Axiokersos the Second Kabir: For not in matter did the fire which is the beyond first enclose his power in acts, but in Mind; for the Former of the Fiery World is the Mind of Mind, who first sprang from Mind, clothing the one fire with the other Fire, binding them together so that he might mingle the Fountainous Craters while preserving unsullied the Brilliance of his own Fire. And thence a fiery whirlwind drawing

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down the brilliance of the Flashing Flame penetrating the Abysses of the Universe, for thence from downwards all extend their wondrous rays, abundantly animating Light, Fire, Ether and the Universe. From Him leap forth all relentless thunders, and the whirlwind wrapped, storm enrolled bosom of the All Splendid strength of Hecate, Father begotten and He who encircleth the Brilliance of Fire, and the strong Spirit of the Poles, all Fiery beyond. Hereunto is the Speech of Axiokersos. (Hiereus leads Theoricus round to Hegemon's seat in South West, who takes Red Lamp and thus addresses Theoricus.)

Heg:

Axiokersa the Third Kabir spake to Kasmillos the Candidate and said I am the Right Basal Angle of the Triangle of Flame; I am the Fire Astral and Fluid, winding and corruscating through the firmament. I am the Life of Beings, the vital heat of Existence. By what sign dost thou seek to pass by? (Hiereus prompts Theoricus and then returns to his seat.)

Hiereus:

(For Theoricus) By the Symbol of the Pyramid of Flame.

Heg:

Hear thou the Voice of Axiokersa the Third Kabir. The Father hath hastily withdrawn Himself, but hath not shut up his own Fire in His intellectual Power. All things are sprung from that one Fire. For all things did the Father of all things perfect, and delivered them over unto the Second Mind, whom all races of men call First. The Mind of the Father riding on the subtle girders which glitter with the tracings of inflexible and relentless Fire. The Soul being a brilliant Fire, by the Power of the Father remaineth Immortal, and is mistress of Life, and filleth up the many recesses of the Bosom of the World. The channels being intermixed therein she performeth the works of incorruptible Fire. Hereunto is the Speech of Axiokersa. (Hegemon places Theoricus in a seat in the West between himself and Hiereus and facing Hierophant, takes Pyramid from him.)

Hiero:

Stoop not down into the darkly splendid world, wherein continually lies a faithless Depth, and Hades wrapped in clouds, delighting in unintelligible Images, precipitous, winding, a black ever rolling abyss ever espousing a body unluminous, formless and void. Nature persuadeth us that there are pure Demons, and that even the evil germs of Matter may alike become useful and good. But these are mysteries which are evoked in the profound Abyss of the Mind. Such a Fire existeth extending through the rushings of Air or even a Fire Formless whence comes the Image of a Voice or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the Fire flashing Courser of Light, or also a Child borne aloft on the shoulders of the Celestial Steed, fiery or clothed with gold, or naked or shooting with the bow shafts of light, and standing on the shoulders of the horse. But if thy meditation prolongeth itself thou shalt

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unite all these Symbols in the form of the Lion. Then when no longer are visible unto thee the Vault of the Heavens, the mass of the Earth, when to thee the stars have lost their Light and the Lamp of the Moon is veiled when the Earth abideth not, and around thee is the Lightening Flame, then call not before thyself the Visible Image of the Soul of Nature. For thou must not behold it ere thy body is purged by the sacred Rites. Since ever dragging down the Soul and leading it from Sacred things, from the confines of matter, arise the terrible dog-faced Demons, never showing a true image unto mortal gaze. So, therefore, first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the Loud resounding Sea. Labor thou around the Strophalos of Hecate, when thou shalt see a terrestrial demon approaching cry aloud, and sacrifice the Stone MNIZOURIN. Change not the barbarous names of Evocation for they are Names Divine having in the Sacred Rites a Power ineffable. And when after all the Phantoms are banished thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe Hear thou the Voice of Fire. Hereunto is the speech of the Kabiri. (Hegemon turns up Lights and then conducts Candidate to foot of Hierophant's throne, and hands the latter the solid Triangular Pyramid.)

Hiero:

The solid Triangular Pyramid is an appropriate hieroglyph of Fire. It is formed of 4 triangles, 3 visible and one concealed, which yet use the synthesis of the rest. The 3 visible triangles represent Fire Solar, Volcanic and Astral, while the 4th represents the Latent Heat. The three words AUD, AUB, AUR refer to the three conditions of Heat, Aud, active; Aub, passive; Aur, equilibrated; whilst Asch is the Name of Fire. The 31st Path of the Sepher Yetzirah which answereth unto the Letter Shin, is called the Perpetual Intelligence, and it is so called because it regulateth the Motions of the Sun and Moon in their proper order, each in an Orbit convenient for it. It is therefore the reflection of the Sphere of Fire, and the Path connecting the material Universe as depicted in Malkuth, with the Pillar of Severity on the side of Geburah, through the Sephira Hod. (Hierophant, Hegemon and Theoricus come to West of Altar.) Before you upon the Altar is the 20th Key of the Tarot, which symbolically resumes the ideas. To the uninitiated eye it apparently represents the Last Judgement, with an angel blowing a trumpet and the Dead rising from the tombs. But its meaning is far more occult and recondite than this, for it is a glyph of the Powers of Fire. The Angel encircled by a Rainbow whence leap corruscations of Fire, and crowned with the Sun, represents Michael, the great Archangel, the Ruler of Solar Fire. The Serpents which leap in the rainbow are symbols of the Fiery Seraphim. The trumpet represents the influence of the Spirit descending from Binah, while the Banner with the Cross refers to the four rivers of Paradise and the letters of the Holy Name. He also is Axieros, the first of the Samothracian Kabiri, as well as Zeus and Osiris. The left hand figure below, rising from the Earth is Samael, the Ruler of Volcanic Fire. He is also Axiokersos, the 2nd Kabir, Pluto and Typhon. The right hand figure below is Anael, the Ruler of the Astral Light. She is also Axiokersa, the third Kabir, Ceres and Proserpina, Isis and Nephthys. She is therefore represented in a duplicate form and rising from the Water. Around both these figures dart

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flashes of lightning. These 3 principal figures form the Fire Triangle, and further represent Fire operating in the other three Elements of Air, Earth, and Water. The central lower figure with his back turned and his arms extended in the Sign of Theoricus is Arel the Ruler of Latent Heat, he is rising from the Earth, as if to receive and absorb the properties of the other three. He is also Kasmillos the Candidate in the Samothracian Mysteries, and the Horus of Egypt. He rises from the rock hewn cubical tomb, and also alludes to the Candidate who traverses the Path of Fire. The three lower Figures represent the Hebrew Letter Shin to which fire is especially referred. The 7 Hebrew Yods allude to the Sephiroth operating in each of the Planets and to the Schem-hamphorasch. (Hierophant returns to his place and Hegemon leads Theoricus to West. Hiereus comes forward and explains the two Sephirotic Tablets.)

Hiereus:

The Tablet before you represents the 10 Sephiroth combined in seven palaces. The first Palace contains Kether, Chokmah and Binah, the 2nd Chesed, the 3rd Geburah, the 4th Tiphareth, the 5th Netzach, the 6th Hod, the 7th Yesod and Malkuth. This second Tablet represents the attribution of the 10 Sephiroth to the 4 letters of the Holy Name. Kether as you will observe, is not included therein, but it is symbolized by the uppermost point of Yod. It is MACROPROSOPUS or ARIKH ANPIN, the Vast Countenance. Chokmah is attributed to Yod, or the Father Abba; Binah is attributed to Heh or Aima, the Mother; Vau embraces the six next Sephiroth, which together form MICROPROSOPUS or ZAUIR ANPIN, the Lesser Countenance. Malkuth is referred to the Heh final or the Bride of the Apocalypse. (Hegemon leads Theoricus to Tablet of 7 Heavens of Assiah in South.)

Heg:

These are the 7 Heavens of Assiah, the 1st is Ghereboth, referred to Chesed, wherein are the Treasures of Blessings. The 2nd is Mekon referred to Geburah, wherein are the Treasures of the Spirit of Life. The 3rd is Maghon referred to Tiphareth, wherein are Angels. The 4th is Zebel, referred to Netzach, wherein is the Supernal Altar, whereon Michael the great High Priest sacrificeth the Souls of the Just. The 5th is Shachaqim referred to Hod, wherein is the manna. The 6th is Raquie wherein are the Sun and Moon, the Stars and Planets and all the 10 Spheres; it is referred to Yesod. The 7th is Velun referred to Malkuth. Following this is Shamayim containing 18,000 Worlds, and also Gehennah, and the Garden of Eden. The 9th is 18,000 more Worlds wherein abide Shekinah and Metatron. And the 10th is Thebel wherein standeth the earth, between Eden and Gehennah. (Hegemon leads Theoricus to Tablet of 10 Averse Sephiroth in North.)

Heg:

Before you are the 10 Averse and Evil Sephiroth of the Qlippoth or Shells, collected into 7 Palaces wherein is the Apocalyptic mystery of the 7 heads and 10 horns. The Qlippoth of Kether are called Thaumiel or the two contending Forces, the Shells of Chokmah are the Ghogiel, or Hinderers. Those of Binah are the Satariel or Concealers. Those of Chesed are

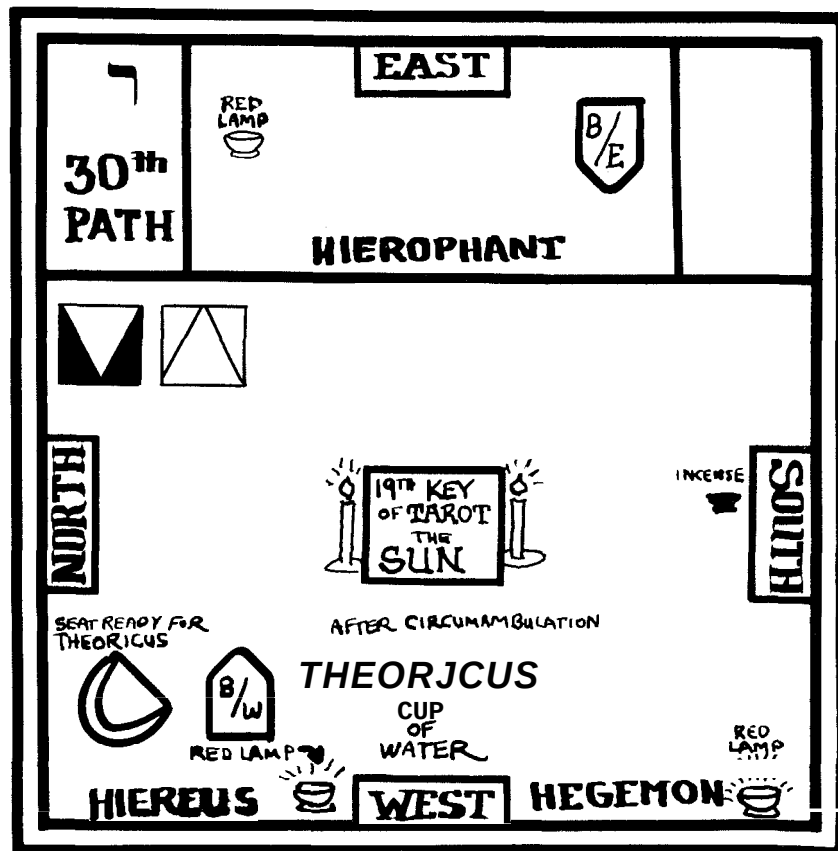
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the Gagh Shekelah or Breakers in pieces. To Geburah belong the Golahab or Burners. To Tiphareth the Tagariron or Disputers. To Netzach the Gharab Zereq or Ravens of Death, dispersing all things. To Hod the Samael or deceivers, to Yesod the Gamaliel or Obscene. And the Shell of Malkuth is Lilith the Evil woman. But these have also many other appellations.

Hiero:

I have much pleasure in conferring upon you the Title of Lord (Lady) of the 31st Path. You will now quit the Temple for a short time, and on your return the ceremony of your passage of the 30th Path will take place.

PATH 30 ADVANCEMENT



Hiero:

Honored Hegemon, you have my command to present the Theoricus with the necessary admission Badge and to admit him (her). (Hegemon rises, goes to door, opens it, presents Theoricus with the Greek Cross of the 13 squares and admits him.)

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Heg:

Behold he hath placed his Tabernacle in the Sun. (Leads Theoricus to North East and places him before and facing the Pillars)

Hiero:

(Knocks) Frater XYZ (Soror) before you in the East are the Portals of the 30th, 25th, and 26th Paths, leading from the Grade of Theoricus to those Grades which are beyond. Of these the only one now open to you is the 30th which leads to the Grade of Practicus. Take in your right hand the Solar Greek Cross, and follow your guide through the path of the Sun.

Unto the Intellectual whirlings of Intellectual Fire all things are subservient, through the Will of the Father of All. (Hegemon leads Theoricus between Pillars turns to right and halts at foot of Hierophant's throne. Hierophant rises and takes Red Lamp in his hand.)

Hiero:

Axieros the First Kabir spake to Kasmillos the Candidate and said I am the Sun in greatest elevation, bringing upon the Earth the ripening Heat, fructifying all things, urging forward the growth of vegetable Nature. Life giving, Light producing, crowning summer with the golden harvest and filling the lap of plenteous Autumn with the purple vintage of the Vine. Thus far is the voice of Axieros. (Hegemon leads Theoricus round to seat of Hierus and halts before him. Hierus rises with Red Lamp in his hand.)

Hiereus:

Axiokersos the Second Kabir spake to Kasmillos the Candidate and said, I am the Sun in greatest depression beneath the Equator, when Cold is greatest and heat is least, withdrawing his light in darkening Winter, the dweller of Mist and the Storm. Thus far is the Voice of Axiokersos. (Hegemon leads Theoricus round to his own seat - takes Red Lamp.)

Heg:

Axiokersa the Third Kabir spake to Kasmillos the Candidate and said I am the Sun at Equinox initiating Summer and heralding Winter, mild and genial in operation, giving forth or withdrawing the vital heat of life. Thus far is the Voice of Axiokersa. (Places Theoricus in a seat in West between himself and Hierus, facing Hierus and takes from him Solar Greek Cross.)

Hiero:

The Father of all congregated the 7 Firmaments of the Kosmos circumscribing the Heaven with Convex form. He constituted a Septenary of wandering existences suspending their disorder in well disposed zones. He made them 6 in number and for the 7th he cast into the midst thereof the Fire of the Sun; into that centre from which all lines are equal. That

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the swift Sun may come round that centre, eagerly urging itself towards that centre of resounding Light. As rays of Light his locks flow forth, stretching to the confines of space. And of the Solar Circles, and of the Lunar clashings and of the Aerial recesses; the Melody of Ether, and of the Sun and of the passages of the Moon, and of the Sun is in the Supramundane Orders, for therein a solar world and endless Light subsist. The Sun more true measureth all things by time, for he is the time of time. And his disc is in the Starless above, the Inerratic Sphere, and he is the centre of the Triple World. The Sun is Fire and the Dispenser of Fire. He is also the channel of the Higher Fire, Aether, Sun, and the Spirit of the Moon, ye are the Leaders of Air. And the Great Goddess bringeth forth the Vast Sun, and the Brilliant Moon, and the wide Air, and the Lunar course and the Solar Pole. She collecteth it receiving the Melody of Ether, and of the Sun, and of the Moon, and of whatsoever is contained by Air. Unwearied doth Nature rule over the worlds and works, so that the periods of all things may be accomplished. And above the shoulders of that Great Goddess is Nature in her vastness exalted. Thus far the Voice of the Kabiri. (Hegemon conducts Theoricus to Hierophant's Throne and hands to latter the Solar Greek Cross.)

Hiero:

The Solar Greek Cross is formed of 13 squares, which fitly refer to the Sun's motion through the Zodiac. These signs being further arranged in the arms of the cross according to the four Elements with the Sun in the centre, represent that luminary as the centre of the whole.

The 30th Path of the Sepher Yetzirah which answereth unto the letter Resh is called the Collecting Intelligence, and it is so called because from it astrologers deduce the judgement of the stars, and of the celestial signs, and the perfections of their science according to the rules of their revolutions. It is therefore, the reflection of the sphere of the Sun, and the Path connecting Yesod with Hod, Foundation with Splendour. (Hierophant, Theoricus and Hegemon come to West of Altar.) Before you upon the Altar is the 19th Key of the Tarot which symbolically resumes these Ideas. The Sun has 12 principal rays which represent the 12 signs of the Zodiac, they are alternatively waved and salient, as symbolizing the alternation of the masculine and feminine natures. These are again subdivided into 36 rays representing the 36 Decanates or sets of 10 degrees in the Zodiac, and these again into 72 typifying the 72 Quinaries or sets of 5 degrees and the 72 fold name SHEM-HA-MEPHORASCH. Thus the Sun itself embraces the whole Creation in its rays. The 7 Hebrew Yods on each side falling through the air, refer to the Solar influence descending. The wall is the circle of the Zodiac and the stones are its various degrees and divisions. The two children standing respectively on Water and Earth, represent the generating influence of both brought into action by the rays of the Sun. They are the two Inferior or passive Elements, as the Sun and the Air above them are the Superior and Active Elements, of Fire and Air. Furthermore, these two children resemble the sign Gemini, which unites the Earthly sign of Taurus with the Watery sign of Cancer and this sign was by the Greeks and Romans referred to Apollo or the Sun. (Hierophant returns to place and Hegemon leads Theoricus to West.)

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Hiereus:

(Showing 1st Tablet) The Astrological symbols of the planets are derived from the 3 primary forms of the circle, the crescent and the cross, either singly or in combination. The circle denotes the Sun and gold, the crescent the Moon and silver, respectively, analogous to the Red and the White alchemical natures. The cross is the symbol of corrosion and the corrosion of metals is usually of the complementary color to that which they naturally approximate. Thus, copper which is reddish becomes green in verdigris etc. Mercury is the only one which unites these primary forms in one symbol. Saturn is composed of the Cross and the Crescent, showing that lead is corrosive externally and Lunar internally. Jupiter is the reverse, Mars is solar internally while Venus is the opposite, for Copper is externally of the nature of Gold, but internally corrosive. Wherefore, also the Name of the Sphere of Venus Nogah, denotes External Splendor. (Leads Theoricus to 2nd Tablet.) This shows the true and genuine attribution of the Tarot trumps to the Hebrew alphabet which has long been a secret among the Initiates and which should be carefully concealed from the outer world. As a MSS. lecture on this subject is circulated among the Members of the Grade of Practicus, I shall not further enter into its explanation. (Hegemon leads Theoricus to Tablet in the South.)

Heg:

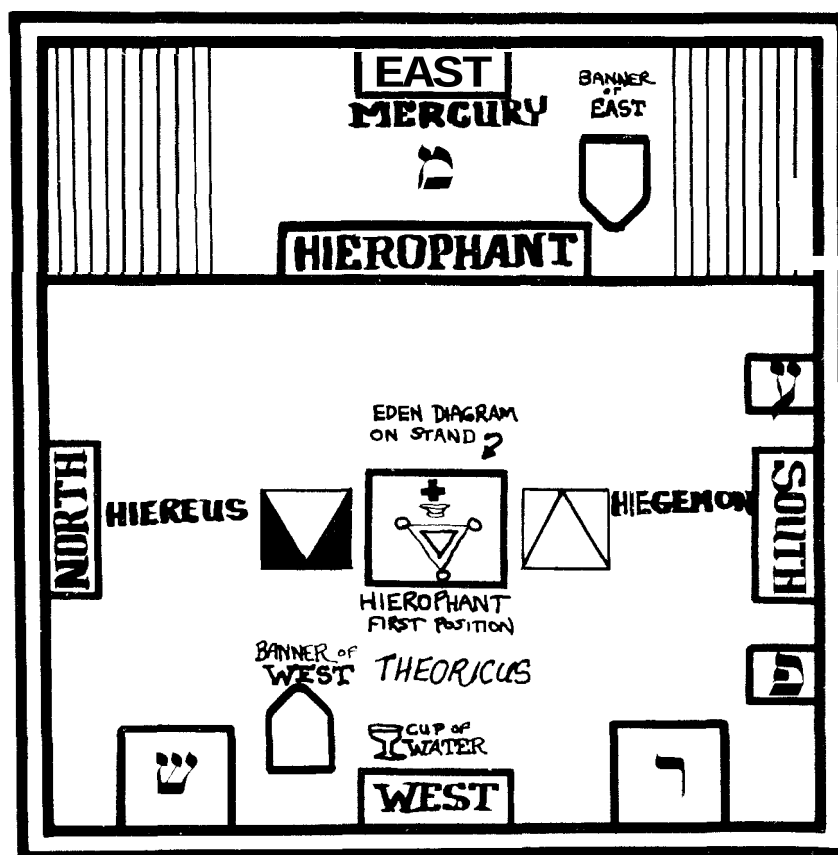
Before you is the Tablet of the Olympic or Aerial Planetary Spirits with their Seals, Arathror of Saturn, Bethor of Jupiter, Phalegh of Mars, Och of the Sun, Hagith of Venus, Ophiel of Mercury and Phul of the Moon. (Leads Theoricus to Tablet in the North.) This shows you the Geomantic Figures with their ruling Intelligences, and Genii; also the talismanic Symbols allotted to each Geomantic figure. These are derived from them by drawing lines to the points composing them, so as to form mathematical figures therefrom. A MSS. lecture on Geomancy is circulated among the Members of Practicus Grade.

Hiero:

I have much pleasure in conferring upon you the Title of Lord (Lady) of the 30th Path. You will now quit the Temple for a short time and on your return the Ceremony of your reception into the Grade of Practicus will take place.

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CEREMONY OF THE GRADE OF PRACTICUS



Hiero:

Honored Hegemon, instruct the Theoricus in the proper alarm, present him with the necessary admission badge and admit him (her). (Done) Place the Theoricus before the Portal of the 31st Path, by which he (she) has symbolically entered this Grade, from the Grade Zelator. (Done. Shin.) Place the Theoricus now before the Portal of the 30th Path by which he has symbolically entered this Grade from the Grade of Theoricus. (Done, Resh. Hegemon leads Theoricus then forward to Hiereus.)

Hiereus:

By what symbol dost thou enter herein?

Heg:

By the peculiar emblem of the Stolistes, which is the Cup of Water.

Hiereus:

The Cup of the Stolistes partakes in part of the symbolism of the Laver of Moses and the

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Sea of Solomon. On the Tree of Life it embraces nine of the Sephiroth, exclusive of Kether. Yesod and Malkuth form the Triangle below, the former the apex the latter the base. Like the Caduceus it further represents the 3 elements of Water, Air and Fire. The crescent is the Water which is above the firmament, the circle is the Firmament and the Triangle the consuming fire below, which is opposed to the Celestial Fire symbolized by the upper part of the Caduceus. (Places Admission badge aside. Hegemon leads Theoricus to Hierophant and then returns to his place. Hiereus and Hegemon rise and face inwards towards the Altar.)

Hiero:

(Rising and facing inwards to the Altar.) Before you is represented the symbolism of the Garden of Eden. At the summit are the Supernal Sephiroth summed up and contained in Aima Elohim, the Mother Supernal, the Woman of the 12th chapter of the Apocalypse clothed with the Sun and the Moon under her feet and upon her head the Crown of 12 Stars, Kether. And whereas the Name Tetragrammaton is joined to the Elohim when it is said Tetragrammaton Elohim planted a Garden Eastward in Eden so this represents the power of the Father joined thereto in the Glory from the face of the Ancient of Days. And in the Garden were the Tree of Life, and the Tree of the Knowledge of good and Evil, which latter is from Malkuth, which is the lowest Sephira between the rest of the Sephiroth and the Kingdom of the Shells, which latter is represented by the Great Red Dragon coiled beneath, having 7 heads (the 7 infernal Palaces) and ten horns (the 10 Averse Sephiroth contained in the 7 Palaces). And a River Nahar went forth out of Eden, (namely the Supernal Triad) to water the Garden (the rest of the Sephiroth) and from thence it was divided into four heads in DAATH whence it is said In Daath the depths are broken up, and the clouds drop down dew. The first head is Pison which flows into Geburah where there is Gold, it is the River of Fire. The second head is Gihon the river of Waters, flowing into Chesed. The third is Hiddekel the River of air flowing into Tiphareth. And the fourth River which receiveth the virtue of the other three is Euphrates which floweth down upon Malkuth, the Earth. This River going forth out of Eden is the River of the Apocalypse, of Waters of Life, clear as crystal, proceeding out of the Throne of God and the Lamb, on either side of which was the Tree of Life bearing 12 manner of Fruit. And thus do the Rivers of Eden form the Cross, and on that cross the great Adam the Son who was to rule the Nations with a rod of Iron is extended from Tiphareth and his arms stretch out to Gedulah and Geburah, and in Malkuth is Eve, the completion of all, the Mother of All, and above the Universe she supporteth with her hands the Eternal Pillars of the Sephiroth. As it was said to you in the 30th Path. And above the shoulders of that great Goddess is Nature in her Vastness exalted. The grade of Practicus is referred to the Sephira Hod, and the 30th and 31st Paths which are those of Resh and Shin are bound thereto. The sign of this Grade is thus given; stand with the heels together, raise the arms till the elbows are level with the shoulders bring the hands across the chest touching the thumbs and tips of fingers thus forming a triangle apex downwards. This represents the element of Water to which this Grade is attributed, and the Waters of Creation. The Grip or token is the general grip of the

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First Order. The Grand Word is Elohim Tzabaoth which means the Elohim of Hosts and of Armies. The mystic number is 36 and from it is formed the Pass Word of this Grade, which is Eloah, one of the Divine Names. It should be lettered separately when given. Unto this Grade and unto the Sephira Hod, the Eighth Path of the Sepher Yetzirah is referred. It is called the Absolute or Perfect Path because it is the means of the Primordial which hath no root to which it may be established, except in the Penetralia of that Gedulah (Magnificence) which emanates from the subsisting properties thereof. The distinguishing badge of this Grade which you will now be entitled to wear is the sash of a Theoricus with the addition of a purple or violet cross above the white cross and the numbers 3 and 8 within a circle and a square, respectively, left and right of its summit, and below the numbers 32, the numbers 30 and 31 in purple or violet, between narrow parallel purple lines. This grade is especially referred to the element of Water and therefore, the great Watch Tower or Terrestrial Tablet of the West forms one of its principal emblems. (Hierophant goes to it followed by Theoricus.) It is known as the second or Great Western Quadrangle, or Tablet of Water, and it is one of the four Great Tablets delivered unto Enoch by the great Angel Ave. From it are drawn the 3 Holy secret names of God EMPEH ARSEL GAIOL which are borne upon the Banners of the West. And numberless divine and angelic names which appertain unto the Element of Water. The meaning of the Tablet of Earth and Air were explained to you in the preceding Grades. (Hierophant and Theoricus proceed to East. Hierophant indicates Cross and Triangle on the Altar.) The Cross above the Triangle represents the power of the Spirit of Life rising above the Triangle of the Waters, and reflecting the Triune therein, as further marked by the Lamps at the angles. While the Cup of Water placed at the junction of the Cross and Triangle represents the maternal letter Mem. The Portals in the East and South East are the Paths which conduct to the Higher while that in the South leads to the Grade of Philosophus, the highest Grade of the First Order.

This Grade is also related to the planet Mercury. Its Kamea or mystical square is formed of 64 squares containing the numbers from 1 to 64 arranged so as to show the same sum each way. Its ruling numbers are 8, 84,260 and 2080. This Tablet (indicating it) shows the mystical seals and Names drawn from the Kamea of Mercury. The seals are formed from lines drawn to certain numbers upon the square. The name answering to 8 is Asboga, those answering to 64 Din, Judgement and Doni, that answering to 260 is Tiriel the Intelligence of Mercury and lastly, that answering to 2080 is Taphthartharath the name of the Spirit of Mercury. On this Tablet (indicating it) is shown the meaning of the symbol of Mercury when inscribed upon the Tree of Life. It embraces all but Kether and the horns spring from Daath, which is not properly speaking a Sephira, but rather the conjunction of Chokmah and Binah. (Hierophant resumes his seat. Hegemon leads Theoricus to Hiereus and they go forward to West.)

Hiereus:

(Indicating it) This Tablet before you shows the 7 Planes of the Tree of Life answering to the 7 Planets. Thus, Saturn answers to Kether, Jupiter to Chokmah, and Binah; Mars to Chesed and Geburah; The Sun to Tiphareth; Venus to Netzach and Hod, Mercury to

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Yesod and Luna to Malkuth. While this second Tablet (indicating it) shows the Four Planes corresponding to the elements; the four Worlds and the letters of the Holy Name.

Heg:

(Leading Theoricus to Tablet in South.) This Tablet shows you the meaning of the alchemical Mercury on the Tree of Life of the first form of the Alchemical Sephiroth. Here again it embraces all but Kether. The Radix Metallorum, the triple foliation at the bottom of the Cross refers to Fire symbolized by the addition of the sign Aries thereto; and it further alludes to the 3 principles of Sulphur, Mercury and Salt. (Leads Theoricus to Tablet in the North.) The Tablet before you represents the symbol the Planets resumed in a Mercurial Figure. In gradual descent we obtain Luna, Mars, Sol, Venus, and below Saturn and Jupiter. right and left. (Hegemon places Theoricus in a seat in West facing Hierophant and returns to his own place.)

Hiero:

I now congratulate you on having passed through the ceremony of the Grade of Practicus and in recognition thereof I confer upon you the Mystic title of Monokeros de Astris which means the Unicorn of the Stars, and I give you the symbol of Mayim which is the Hebrew Name for Water. Take your seat in the South. (Knocks) In the Name of Elohim Tzabaoth I now declare that you have been duly advanced to the Grade of Practicus, and Lord (Lady) of the 30th and 31st Paths. Before you are eligible for advancement to the Grade of Philosophus you must be thoroughly and genuinely perfect in certain subjects, and have been at least 3 months engaged in the contemplation of the mysteries revealed in this Grade. When you are thoroughly and genuinely perfect, you must signify the same by letter to the Scribe as in the preceding Grade. A MSS. lecture on those subjects is circulated among the members of this Grade.

CLOSING

Hiero:

(Knocks) Assist me to close the Temple in the Grade of Practicus. Honored Hegemon see that the Temple is properly guarded. (Done.)

Heg:

Very Honored Hierophant, the Temple is properly guarded.

Hiero:

Let us adore the Lord and King of Water. (Knocks)(All face East.) Let Elohim Tzabaoth be praised unto the Countless Ages of Time. Amen. (Hierophant quits his place and goes to Tablet of Water in West. All face West.)

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Hiero:

Let us rehearse the Prayer of the Undines or Water Spirits. (Knocks) Terrible King of the Sea, Thou who holdest the Keys of the Cataracts of Heaven and who encloses! the subterranean Waters in the cavernous hollows of Earth; King of the Deluge and of the Rains of Spring; Thou who openest the sources of the Rivers and of the Fountains, Thou who commandest moisture which is as it were the blood of the earth, to become the sap of the plants, we adore Thee and we invoke Thee. Speak thou unto us Thy mobile and changeful creatures in the great Tempests of the Sea, and we shall tremble before Thee. Speak to us also in the murmur of the limpid waters and we shall desire thy love. O Vastness wherein all the Rivers of Being seek to lose themselves, which renew themselves ever in Thee, O Thou Ocean of infinite perfections, O Height which reflectest Thyself in the Depth, O Depth which exhalest thyself into the Height, lead us into the true Life through Intelligence, through Love. Lead us unto Immortality through sacrifice, so that we may be found worthy to offer one day unto Thee, the Water, the Blood and the Tears, for the remission of Sins. Amen. (Making with his sceptre Banishing Circle and Pentagrams in the Air in front of Tablet.)

Hiero:

Depart ye in peace unto your abodes and habitations, may the blessing of EL be upon you. Be there ever peace between us and you, and be ye ready to come when ye are called. (Knocks) (Returns to place; all face as usual.)

Hiero:

In the Name of Elohim Tzabaoth I declare this Temple closed in the Grade of Practicus.

Hiero:

(Knocks 1, 3, 1, 3)

Hiereus:

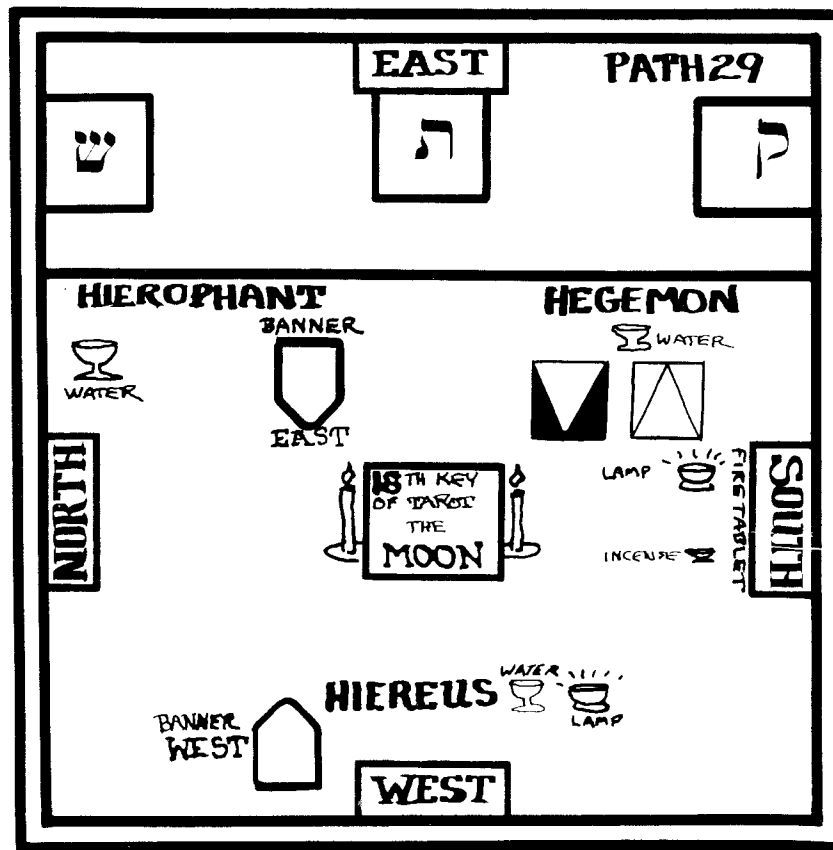
(Knocks 1, 3, 1, 3)

Heg:

(Knocks 1, 3, 1, 3)

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THE PHILOSOPHUS GRADE 4 - 7



THE OPENING

(The Throne of the Hierophant, beside which is a Cup of Water and the Banner of the East, is placed before the Dais N.E. The seat of the Hegemon is before the Dais in the S.E. Hiererus in the West. Each officer has a Cup of Water. The Pillars are placed about three feet in front of Hegemon's seat, and behind her is the letter Qoph. The Altar in the center has a candle on either side. On it is the Tarot Key, The Moon. The Elemental Lights are lit. Incense burns in the South. Temple arranged as for Path 29. Members assembled and Robed.)

Hiero:

(Knocks) Honored Fratres and Sorores, assist me to open the Temple in the Grade of Philosophus. Honored Hegemon see that the Temple is properly guarded.

Heg:

Very Honored Hierophant the Temple is properly guarded.

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Hiero:

Honored Hiererus, see that none below the Grade of Philosophus is present.

Hiereus:

Honored Fratres and Sorores, give the sign of Philosophus. (Done) Very Honored Hierophant, all present have attained the Grade of Philosophus. (Saluting.)

Hiero:

Honored Hegemon, to what particular Element is this Grade attributed?

Heg:

To the Element of Fire.

Hiero:

Honored Hiererus, to what Planet does this Grade especially refer?

Hiereus:

To the Planet Venus.

Hiero:

Honored Hegemon, what Paths are attached to this Grade?

Heg:

The 29th, 28th and 27th Paths of Qoph, Tzaddi and Peh.

Hiero:

Honored Hiererus, to what does the 29th Path refer?

Hiereus:

To the reflection of the Sphere of Pisces.

Hiero:

Honored Hegemon, to what does the 28th Path allude'?

Heg:

To the reflection of the Sphere of Aquarius.

Hiero:

Honored Hiererus. to what does the 27th Path allude?

Hiereus:

To the reflection of the Sphere of Mars.

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Hiero:

(Knocks) (All rise and face East.) Let us adore the Lord and King of Fire.

Hiero:

Tetragrammaton Tzabaoth. Blessed be Thou, the Leader of Armies is Thy Name! Amen.

(All salute. Hierophant quits his throne and proceeds to South. Knocks. All face South. He stands before the Tablet of Fire. He makes with his sceptre the invoking Circle and Pentagrams before it in the Air as shown.)

Hiero:

And Elohim said. Let us make Adam in our Image after our likeness, and let them have Dominion. In the Name of Elohim, Mighty and Ruling, and in the Name of Tetragrammaton Tzabaoth, Spirits of Fire, adore your Creator. (Taking the Incense from before the Tablet, and making therewith the Sign Leo in the Air before it.)

Hiero:

In the Name of Michael the great Archangel of Fire, and in the Sign of the Lion, Spirits of Fire, adore your Creator! (Making with Incense the sign of Cross.) In the Names and Letters of the Great Southern Quadrangle, revealed unto Enoch by the Angel Ave, Spirits of Fire, adore your Creator. (Holding Incense on high.) In the three Great Secret Names of God, borne on the Banners of the South, OIP TEEA PEDOCE Spirits of Fire, adore your Creator. In the Name of EDELPERNA. Great King of the South, spirits of Fire adore your Creator. (Replaces Incense and returns to place. All face as usual.)

Hiero:

In the Name of Tetragrammaton Tzabaoth, I declare the Temple opened in the Grade of Philosophus.

Hiero:

(Knocks 3, 3, 1)

Hiereus:

(Knocks 3, 3, 1)

Heg:

(Knocks 3, 3, 1)

ADVANCEMENT TO PATH 29

(Temple arranged for Ritual of 29th Path, as in Diagram. The Temple is darkened.)

Hiero:

(Knocks) Honored Fratres and Sorores, our Frater XYZ having made such progress in

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the Paths of Occult Science as has enabled him to pass the examination in the requisite knowledge and further having been a member of the Grade of Practicus for a period of more than three months, is now eligible for advancement to the Grade of Philosophus, and I have duly received a dispensation from the Greatly Honored Chiefs of the Second Order to advance him in due form. Honored Hegemon, superintend the preparation of the Practicus and give the customary alarm. (Hegemon rises, salutes the Hierophant, quits the Temple and sees that the Practicus is prepared as follows, wearing sash of Practicus, hoodwinked, and with Calvary Cross formed of 12 squares in right hand. Hegemon takes Practicus by left hand and gives an alarm of 7 Knocks.)

Heg:

And the RUACH ELOHIM moved upon the face of the Waters. (Hiereus opens door and admits them, then returns to his place. Hegemon conducts Practicus to South in front of the Tablet of Fire, faces him to East and takes from him the Calvary Cross.)

Hiero:

Give to the Hegemon the Sign, Grip or Token, Grand Word, Mystic Number and Pass Word of the Grade of Practicus. (Done. Sign, General Grip of 1st Order. Grand Word Elohim Tzabaoth, No. 36, Pass Word Eloah.)

Hiero:

Give me also the Mystic title and Symbol which you received in that Grade. (Done. Monokeros de Astris. Mayim.) (Hegemon faces Practicus to Tablet of Fire.)

Hiero:

Frater (XYZ) do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the 29th, 28th and 27th Paths and of the Grade of Philosophus, which you have already sworn to maintain respecting those of the preceding Grades?

Pract:

I do.

Hiero:

Then you will stretch your arms above your head to their full limit and say I swear by the torrent of Fire. (Done. Practicus repeating the words.)

Hiero:

Let the hoodwink be removed. (Done, when the Practicus discovers that the Temple is in partial darkness. Hegemon places in his hand the incense from before the Fire Tablet.)

Hiero:

Wave the incense before the Tablet of Fire and say Let the Powers of Fire witness my Pledge. (Done. Practicus repeating the words. Hegemon replaces Incense.)

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Hiero:

Conduct the Practicus to the East and place him before the Mystic Pillars. (Done.)

THE RITUAL OF THE 29th PATH

Hiero:

Before you are the Portals of the 31st, 32nd and 29th Paths as in the Grade of Zelator. The two former you have already traversed, and the Portal of the 29th Path, on the right hand leading from the Grade of Zelator to the Grade of Philosophus is now open to you. Take in your right hand the Calvary Cross of 12 squares, and follow your Guide through the Path of the Waters. (Hegemon circumambulates the Hall once with Practicus having previously given him the Calvary Cross to bear. Hiereus as they approach rises with red lamp in his hand. Hegemon and Practicus halt before him.)

Hiero:

The Priest with the mask of Osiris spake and said I am the Water, Stagnant and Silent and Still, reflecting all, concealing all. I am the past. I am the Inundation. He who riseth from the Great Waters is my Name. Hail unto ye, Dwellers of the Land of Night, for the rending of the Darkness is near. (Hegemon leads Practicus round to seat of Hiereus. Hiereus as they approach takes red lamp in his hand and rises. Hegemon and Practicus halt before him.)

Hiereus:

The Priest with the mask of Horus spake and said, I am Water turbid and troubled. I am the Banisher of Peace in the Vast Abode of the Waters. None is so strong that can withstand the Great Waters, the vastness of their Terror, the magnitude of their Fear, the roar of their thundering Voice. I am the Future, Mist-clad and shrouded in Gloom. I am the Recession of the Torrent, the Storm veiled in Terror is my Name. Hail unto the Mighty Powers of Nature, and the Chiefs of the Whirling Storm. (Hegemon leads Practicus round to his own seat. Takes red lamp in his hand and addresses Practicus.)

Heg:

The Priestess with the mask of Isis spake and said, The Traveller through the Gates of Anubis is my Name. I am Water pure and limpid, ever flowing on towards the Sea. I am the ever-passing Present, which stands in the place of the Past. I am the fertilized Land. Hail unto the Dwellers of the Wings of the Morning. (Replaces lamp. Seats Candidate West of and close to the Altar facing Hierophant and returns to his own place.)

Hiero:

I arise in the Place of the Gathering of the Waters through the rolled back cloud of Night. From the Father of Waters went forth the Spirit rending asunder the veils of Darkness. And there was but a Vastness of Silence and of depth in the Place of the Gathering of the

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Waters; terrible was that Silence of an Uncreated World, immeasurable the depth of that Abyss. And the Countenance of Darkness half formed, arose. They abode not, they hasted away. And in the vastness of Vacancy, the Spirit moved, and the Light-bearers existed for a space. I have said Darkness of Darkness; Are not the countenances of Darkness fallen with the Kings? Do the Sons of the Night of Time last forever? And have they not passed away? Before all things are the Waters, and the Darkness, and the Gates of the Land of Night. And the Chaos cried aloud for the Unity of Form, and the Face of the Eternal arose. Before the Glory of that Countenance the night rolled back and the Darkness hasted away. In the Waters beneath was that Face reflected, in the Formless Abyss of the Void. From those Eyes darted rays of terrible splendor which crossed with the Currents reflected. That Brow and those Eyes formed the Triangle of the measureless Heavens, and their reflection formed the Triangle of the Measureless Waters. And thus was formulated the Eternal Hexad, the Number of the Dawning Creation. (Hegemon turns up the lights and then conducts the Practicus to the foot of Hierophant's throne, handing latter the Calvary Cross of 12 squares.) The Calvary Cross of 12 Squares fitly represents the Zodiac, which embraces the Waters of Nu, as the ancient Egyptians called the heavens; the Waters which be above the Firmament. It also alludes to the Eternal River of Eden divided into four heads which finds their correlatives in the four triplicities of the Zodiac. (Places Cross aside.)

The 29th Path of the Sepher Yetzirah which answereth to the letter Qoph, is called the Corporeal Intelligence, and it is so called because it formeth every body which is formed beneath the whole Order of Worlds, and the Increment of them. It is there, the reflection of the Sphere of the Watery Sign Pisces, and the Path connecting the Material Universe as depicted in Malkuth, with the Pillar of Mercy, and the side of Chesed through the Sephira Netzach. And through it do the Waters of Chesed flow down. (Hierophant, Hegemon and Practicus come to West of Altar.) Before you upon the Altar is the 18th Key of the Tarot, which symbolically resumes these ideas. It represents the Moon with four Hebrew Yods, like drops of dew falling, two dogs, two towers, a winding pathway leading to the horizon, and in the foreground, Water, with a crayfish crawling through it towards land. The Moon is in the increase on the side of Gedulah, and from it proceed sixteen principal and sixteen secondary rays, which together make 32, the number of the Paths of Yetzirah. She is the Moon at the feet of the Woman of the Revelation, ruling equally over Cold and Moist Natures, and the Passive Elements of Earth and Water. The four Hebrew Yods refer to the four letters of the Holy Name reconstituting the destroyed World from the Waters. It is to be noted that the symbol of the Sign Pisces is formed of the two lunar crescents of Gedulah and Geburah bound together, and thus shows the lunar nature of the Sign. The Dogs are the Jackals of the Egyptian Anubis, guarding the Gates of the East and of the West, shown by the two Towers, between which lies the Path of all the Heavenly Bodies ever rising in the East and setting in the West. The Crayfish is the sign Cancer, and was anciently the Scarabeus or Khephra, the emblem of the Sun below the horizon as he ever is when the Moon is increasing above. Also when the Sun is in the Sign Pisces, the Moon will be well in

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her increase in Cancer as shown by the Crayfish emblem. (Hierophant leads Practicus to Tablet of the Serpent of Brass in East.) This is the Serpent Nehushtan which Moses made when the Children of Israel were bitten by the Serpents of Fire in the wilderness. It is the Serpent of the Paths of the Tree. And he set it on a pole, that is, twined round the middle Pillar of the Sephiroth. And the word used in the passage in Numbers 21 for Fiery Serpents, is the same as the name of the angels of Geburah, the same spelling, the same pointing, Seraphim, around the middle Pillar of the Sephiroth, because that is the reconciler between the Fires of Geburah and Severity, and the Waters of Chesed or Mercy, and hence it is said in the New Testament, that it is a type of Christ, the Reconciler. And the Serpent is of Brass, the Metal of Venus, whose Sphere is called Nogah or External Splendor, as shown further in the Alchemic symbol of the Planet Venus, wherein the circle of the Sun is exalted above the Cross of corrosion. And therefore it is said in the Zohar, that alone of the Shells is the Serpent Nogah found in Holiness, and he is called the Bilanx of Justice. Why then is he called the External or false Splendor? Because he indeed uniteth the Paths but comprehendeth not the Sephiroth. Nevertheless he is also the Celestial Serpent of Wisdom. But the Serpent of Temptation is the Serpent of the Tree of Knowledge of Good and Evil and not that of the Tree of Life. (Hierophant resumes his seat. Hegemon leads Practicus to Hiereus.)

Hiereus:

(Indicating Tablet) This is the so-called Qabalah of Nine Chambers. In it the letters are classed together, according to the similarity of their numbers. Thus, in one chamber you will see Gimel, Lamed and Shin classed together, whose numbers are similar 3, 30, 300 and so on. The uppermost is the most usual form of the diagram. In the lower the chambers are arranged according to the Sephiroth. This Tablet (indicating it) represents the method of forming the Tree of Life in the Tarot. The four Aces are placed on the Throne of Kether. The remaining small cards of each suit desired are then placed on the respective Sephiroth, 2 on Chokmah, 3 on Binah and so on. The 22 Trumps are then arranged on the letters of the Paths between them. The King and Queen of the Suit are placed beside Chokmah and Binah respectively, the Knight beside Tiphareth and the Knave beside Malkuth, thus representing the attribution of the Sephiroth to the four letters of the Holy Name in the World wherein they operate. (Hegemon leads Practicus to Tablet of The Pillars in South.)

Heg:

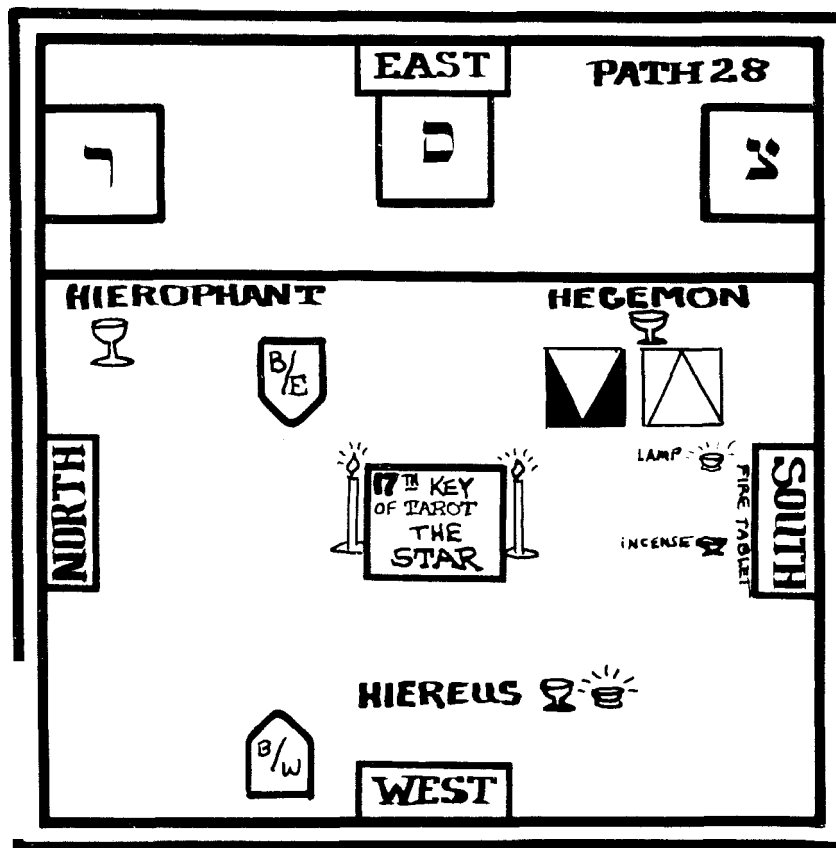
This Tablet represents the formation of the Hexagram of Tiphareth from the Pillars on each side. In Chesed is the Water and in Geburah is the Fire, and in Tiphareth is the uniting and reconciliation of both Triangles in the Hexagram, as Aleph forms the reconciliation between Mem and Shin so thus stands the reconciling Pillar between the Pillars of Fire and of Cloud; the Yakin and Boaz of Solomon's Temple. (Hegemon leads Practicus to Tablet in North.) The mode of using the Talismanic forms drawn from the Geomantic figures, is to take those formed by the figures under the Planet required and place them at the opposite ends of a wheel of 8 radii as shown. A versicle suitable to the matter is then written within the double circle.

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Hiero:

I have much pleasure in now conferring upon you the title of Lord (Lady) of the 29th Path. You will now quit the Temple for a short time and on your return the ceremony of your passage of the 28th Path will take place.

ADVANCEMENT PATH 28



Hiero:

Honored Hegemon, you have my command to present the Practicus with the necessary admission badge and to admit him (her). (Hegemon rises goes to door, opens it, presents Practicus with solid pyramid of elements and admits him.)

Heg:

And ever forth from their central source the Rivers of Eden flow. (Hegemon leads Fractious to South East before Pillars.)

Hiero:

Frater (XYZ) the Path now open before you is the 28th leading from the Grade of

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Theoricus to the Grade of Philosophus. Take in your right hand the solid Pyramid of the Elements and follow the Guide of the Path. (Hegemon circumambulates Hall once with Practicus. Hierophant as they approach rises, the red lamp in his hand. They halt before him.)

Hiero:

The Priestess with the mask of Isis spake and said I am the rain of Heaven, descending upon the Earth, bearing with it the fructifying and germinating Power. I am the plenteous yielder of Harvest; I am the Cherisher of Life. (Hegemon leads Practicus round to the seat of the Hiereus. Hiereus as they approach rises with red lamp in his hand. They halt before him.)

Hiereus:

The Priestess with the Mask of Nephthys spake and said I am the Dew descending noiseless and silent, gemming the Earth with countless Diamonds of Dew; bearing down the influences from above in the solemn Darkness of Night. (Hegemon leads Practicus round to his own seat, takes red lamp in his hand and thus addresses the Practicus.)

Heg:

The Priestess with the Mask of Athor spake and said I am the Ruler of Mist and Cloud; wrapping the Earth as it were with a garment floating and hovering between Earth and Heaven. I am the Giver of the Mist Veil of Autumn, the successor of the Dew clad Night. (Hegemon replaces lamp and seats Practicus West of and close to the Altar facing Hierophant, then returns to his own seat.)

Hiero:

Where the Paternal Monad is, the Monad is enlarged and generateth two. And beside him is seated the Duad, and both glittereth with intellectual Sections, also to govern all things and to order everything not ordered. For in the whole Universe shineth the Triad, over which the Monad ruleth. This Order is the beginning of all Sections.

Hiereus:

For the Mind of the Father said, that all things should be cut into three whose Will assented, and then all things were so divided. For the mind of the Eternal Father said into three, governing all things by Mind. And there appeared in it the Triad, Virtue, and Wisdom and Multiscient Truth.

Hiereus:

Thus floweth forth the form of the Triad being preexistent - Not the First Essence, but that whereby all things are measured.

Heg:

For thou must know that all things bow before the Three Supernals. The first Course is

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Sacred, but in the midst thereof another, the Third Aerial which cherisheth Earth in Fire and the Fountain of Fountain, and of all the Fountains. The Matrix containing all, thence abundantly springing forth the generation of multifarious Matter. (Conducts Practicus to foot of the Hierophant's Throne and hands to the latter the Solid Pyramid of the elements.)

Hiero:

This Pyramid is attributed to the Four elements. On the four Triangles are their names, Asch, Fire; Mayim, Water; Ruach, Air; Aretz, Earth; On the apex is the word Eth, composed of the first and last letters of the Alphabet and implying Essence. The Square Base represents the Material Universe, and on it is the word Ohlam, meaning World. (Places Pyramid aside.) The 28th Path of Yetzirah, which answereth unto the letter Tzaddi is called the Natural Intelligence, and it is so called because through it is consummated and perfected the Nature of every existing being under the Orb of the Sun. It is therefore the reflection of the Airy Sign of Aquarius, the Water bearer unto which is attributed the Countenance of the Man, the Adam, the restored World. (Hierophant and Hegemon and Practicus come to the West of Altar.) Before you upon the altar is the 17th Key of the Tarot, which symbolically resumes these ideas. The large Star in the centre of the Heavens has seven principal and 14 secondary rays, and thus represents the Heptad multiplied by the Triad which yields 21 the number of the Divine name, EHEIEH which as you already know is attached to Kether. In the Egyptian sense it is Sirius, the Dog Star of Isis Sothis; around it are the Stars of the Seven Planets, each with its sevenfold counterchanged operation. The nude female figure with the Star of the Heptagram on her Brow is the synthesis of Isis, of Nephthys and of Athor. She also represents the Planet Venus, through whose Sphere the influences of Chesed descend. She is Aima, Binah and Tebunah, the Great Supernal Mother, Aima Elohim pouring upon the Earth the Waters of Creation, which unite and form a river at her feet; the river going forth from the Supernal Eden, which overfloweth and faileth not. Note well that in this Key she is completely unveiled, while in the 21st Key, she is only partly so. The two Urns contain the Influences from Chokmah and Binah. On the right springs the Tree of Life and on the left the Tree of Knowledge of Good and Evil, whereon the bird of Hermes alights. And therefore does this Key represent the Restored World after the Formless and the Void and the Darkness, the New Adam, the Countenance of the Man which falls in the Sign Aquarius. And therefore doth the Astronomical symbol of this sign represent as it were, the waves of water, the ripples of that River going forth out of Eden. But therefore, also is it justly attributed unto Air and not unto Water, because it is the Firmament dividing and containing the Waters. (Hierophant and Practicus go to East.) Before you is shown the manner of writing the Holy Name in each of the four Worlds at length, by giving the spelling of each letter. You will note that the spelling of the letter Yod alone alters not. It is a symbol of the unchangeableness of the First Cause. The total of the spelling in each World, is then expressed in Hebrew letters and makes the Secret name of that World. Thus, in Atziluth the total is 72, and the Secret name AUB, in Binah 63 SEG, in Yetzirah 45 MAH and in Assiah 52 BEN. (Indicating the end Tablet.) In the Tablet is shown the method of writing the Hebrew words by the Yetziratic attribution of the

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alphabet, whence result some curious hieroglyphic symbolism. Thus, Tetragrammaton will be written by Virgo, Aries, Taurus, Aries. Eheieh by Air, Aries, Virgo, Aries; from Yeheshuah. the Qabalistic mode of spelling Jesus, which is simply the Tetrarainmaton, with the letter Shin placed therein, we obtain a very peculiar combination; Virgo, Aries. Fire, Taurus, Aries; Virgo born of a Virgin, Aries the Sacrificial Lamb; Fire the Fire of the Holy Spirit; Taurus the Ox of Earth, in whose manger he was laid; and lastly Aries, the flocks of sheep whose herdsmen came to worship him. Elohim yields Air. Libra, Aries; Virgo, Water; the Firmament, the Balanced Force, the Fire of the Spirit (for Aries is a fiery sign operating in the Zodiac) the Virgin Goddess and the Waters of Creation. Returning to the spelling of Yeheshuah, it is easy to see that the Lamb is an appropriate symbol of Jesus, from the prevalence of the Aries symbol, whose Fire is subdued and modified by its other associations. (Hierophant returns to his seat. Hegemon leads Practicus to West.)

Hiereus:

In the Theoricus grade you were shown the lineal figures attributed to the planets. The figures as shown consist of the Dekagram, Endekagram and Dodekagram, together with the two forms of the Enneagram and the remaining forms of the Heptagram and Octogram, which are not so consonant to the Planet. The Heptagram traced in a continuous figure, reflected from every third point, relates to the 7 planets. The Octagram formed of two squares. to the eight lettered Name. The two forms of the Enneagram refer to the Triple Ternary. The three forms of the Dekagram relate to the duplicated Heh, to the Ten Sephiroth and to Malkuth. The three forms of the Endekagram are referred to the Qlippoth. The four forms of the Dodekagram are referred to the Zodiac. the three Quaternions of angular, succedent, cadent and movable. fixed and common, the 4 Triplicities and the 24 thrones of the Elders. (Going to the second Tablet.) The term Polygon is referred to a figure having only salient or projecting angles, the term Polygram to a figure having reentering angles as well. The number of possible modes of tracing the lineal figures will then be Triangle, 1; Square. 1; Pentangle, 2; Hexangle. 2; Heptangle, 3; Octangle, 3; Enneangle, 4; Dekangle, 4; Endekangle, 4; Dodekangle, 5. (Hegemon leads Practicus to Tablet in the South.)

Heg:

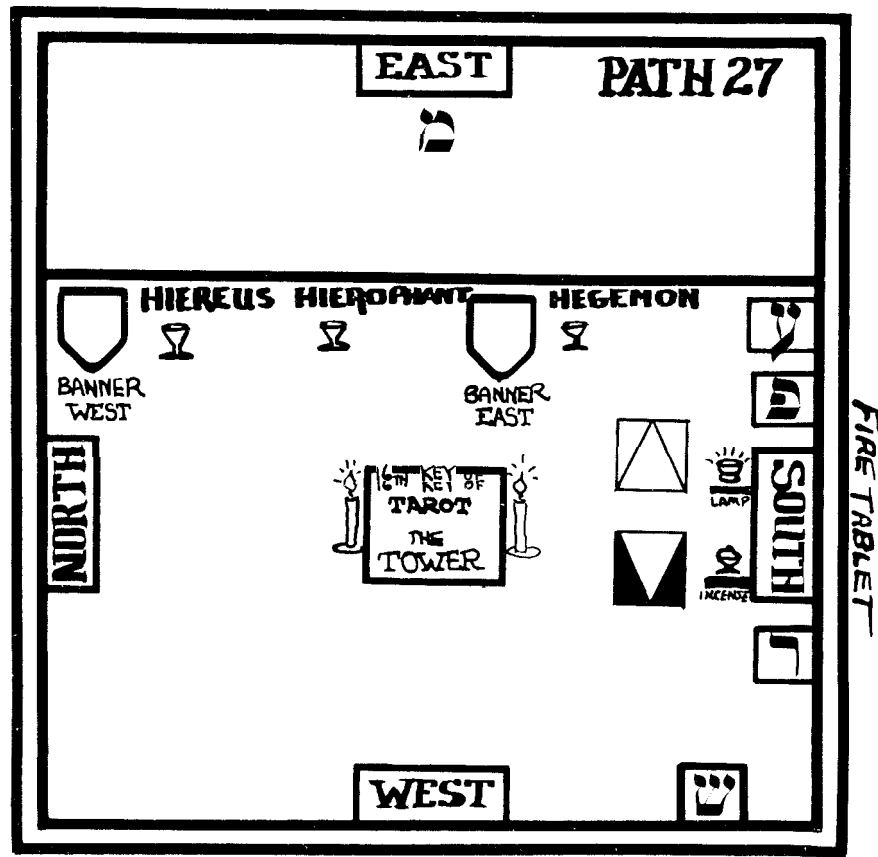
Before you are the Geomantic figures arranged according to their planetary attribution, in the Tree of Life. You will note that Saturn represents the three Supernal Sephiroth summed up in Binah. while Caput and Cauda Draconis are referred to Malkuth.

Hiero:

I have much pleasure in conferring upon you the title of Lord (Lady) of the 28th Path. You will now quit the Temple for a short time, and on your return the ceremony of your passage of the 27th Path will take place. (Leads Practicus to Tablet in North.)

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ADVANCEMENT 27th PATH



(Temple arranged as in diagram. Temple is darkened.)

Hiero:

Honored Hegemon, you have my command to present the Practicus with the necessary Admission Badge and to admit him (her). (Hegemon rises goes to door, opens it, presents Practicus with Calvary Cross of 10 squares and admits him.)

Heg:

The river Kishon swept them away, that ancient river, the river Kishon, O my soul, thou hast trodden down Strength. (Leads Practicus to south and places him before the mystic Pillars.)

Hiero:

Monokeris de Astris, the Path now open to you is the 27th which leads from the Grade of Practicus to the Grade of Philosophus. Take in your right hand the Calvary cross of 10 squares, and follow your Guide through the Path of Mars.

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Heg:

The Lord is a Man of War, the Lord of Armies is his Name. (Hegemon leads Practicus round to foot of the Dais, Hierophant rises with red lamp in his hand.)

Hiero:

Ere the Eternal instituted the Formation, Beginning and End existed not. Therefore, before Him, he expanded a certain Veil, and therein has instituted the Primal Kings. And these are the Kings who reigned in Edom before there reigned a King over Israel but they subsisted not. When the Earth was formless and void; behold this is the reign of Edom; and when Creation was established, lo this is the reign of Israel. And the Wars of Titanic Force in the Chaos of Creation, lo these are the Wars between them. From a Light Bearer of insupportable brightness proceeded a radiating Flame, hurling forth like a vast and mighty hammer those sparks which were the primal Worlds. And these Sparks flamed and scintillated awhile, but being unbalanced they were extinguished. Since lo, the Kings assembled, they passed away together. They themselves beheld, so were they astonished, they feared, they hasted away. And these be the Kings who reigned in Edom, before there reigned a King over Israel. (Hegemon leads Practicus round the Temple and again halts before Dais, Hierus rises with red lamp in his hand.)

Hiereus:

The Dukes of Edom were amazed, trembling took hold of the Mighty of Moab. Lord when thou wentest out of Seir, when thou marchedst out of the field of Edom, the Earth trembled and the Heavens dropped, the Clouds also dropped water. Curse ye Meroz said the Angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the Mighty. The river Kishon swept them away, that ancient river, the river Kishon, O my soul thou hast trodden down strength. He bowed the Heavens also and came down and Darkness was under His Feet. At the Brightness that was before Him, the thick clouds passed. The Lord thundered through the Heavens, and the highest gave His Voice, hailstones and flashings of Fire. He sent out his arrows and scattered them; he hurled forth his Lightnings and destroyed them. Then the channels of the Waters were seen, and the Foundations of the world were discovered. At thy rebuke O Lord, at the blast of the Breath of Thy nostrils. The Voice of Thy Thunder was in the Heavens, the Lightnings lightened the World, the Earth trembled and shook. Thy Way is in the Sea, and Thy Path is in the Great Waters, and Thy Footsteps are not known. (Hegemon again leads Practicus round and halts at Dais as before. Hegemon ascends Dais and takes red lamp in his hand.)

Heg:

O Lord I have heard Thy Speech and was afraid. The Voice of the Lord is upon the Waters; the God of Glory thundered, the Lord is upon many Waters. The Voice of the Lord is powerful, the Voice of the Lord is full of majesty. The Voice of the Lord breaketh the Cedars, yea, the Lord breaketh the Cedars of Lebanon. The Voice of the Lord divideth the

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Flames of Fire. The Voice of the Lord shaketh the Wilderness, yea, the Lord shaketh the Wilderness of Kadesh. (Hegemon places Candidate in a seat in West of Altar and facing East and takes Calvary Cross from him, returns to place.)

Hiero:

Eloah came from Teman of Edom, and the Holy One from Mount Paran. His Glory covered the Heavens, and the Earth was full of His praise, and His brightness was as the Light. He had Karnaim in his hands, and there was the hiding of his Power. Before him went the Pestilence and Flaming Fire went forth at his feet. He stood and measured the Earth. He beheld and drove asunder the nations and the everlasting Mountains were scattered and the perpetual Hills did bow, His ways are everlasting. I saw the tents of Cushan in affliction and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? Was thine anger against the Rivers? Was thy wrath against the Sea, that thou didst ride upon thine horses and Thy chariots of Salvation? Thou didst cleave asunder the Earth with the Rivers. The Mountains saw Thee and they trembled; the Deluge of Waters rolled by; the Deep uttered his Voice and lifted up his hands on high. The Sun and the Moon stood still in their habitation; at the light of thine arrows they went; at the shining of thy glittering spear. Thou didst march through the land in indignation. Thou didst thresh the heathen in thine anger. Thou didst march through the Sea with Thine horses, through the Depth of the mighty Waters. (Hegemon conducts Practicus to Hierophant and hands to latter the Calvary Cross. Lights turned up.)

The Calvary Cross of 10 squares refers to the 10 Sephiroth in balanced disposition, before which the formless and the void rolled back. It also is the opened out form of the double Cube, and of the Altar of Incense. (Places cross aside.)

The 27th Path of the Sepher Yetzirah which answereth unto the letter Peh is called the Exciting Intelligence, and it is so called because by it is created the Intellect of all created beings under the highest Heaven and the excitement of the motion of them. It is, therefore, the reflection of the Sphere of Mars, and the reciprocal Path connecting Netzach with Hod, Victory with Splendor; it is the lowermost of the three reciprocal Paths. (Hierophant, Hegemon and Practicus come to the West of Altar.)

Before you upon the Altar is the 16th Key of the Tarot which symbolically resumes these Ideas. It represents a Tower struck by a lightening Flash, proceeding from a rayed circle and terminating in a Triangle. It is the Tower of Babel struck by the Fire from Heaven. It is to be noted that the Triangle at the end of the Flash issuing from the circle forms exactly the astrological symbol of Mars. It is the power of the Triad rushing down and destroying the Columns of Darkness. Three holes are rent in the walls, symbolizing the establishment of the Triad therein, and the Crown at the summit of the Tower is falling, as the Crowns of the Kings of Edom fell, who are also symbolized by the men falling headlong. On the right hand side of the Tower is Light, and the representation of the Tree of Life by the ten circles thus disposed. On the left hand side is Darkness and eleven circles, symbolizing the Qliploth. (Hierophant, Hegemon and Practicus go to the Tablet in the East.)

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This represents the Alchemical symbol of Sulphur on the Tree of Life. It does not touch the 4 lower Sephiroth. The Cross terminates in Tiphareth, whereby as it were the Supernal Triangle is to be grasped, and Tiphareth is the purified Man. The meaning of the Alchemical Symbol of Mercury was explained to you in the previous Grade. The symbol of Salt embraces all the Sephiroth but Malkuth, and is as it were, the reconciler between the Sulphur and the Mercury. The horizontal dividing line implies the precept of Hermes as above, so below. (Hierophant resumes his place. Hieres, Hegemon and Practicus go to the Tablets in the West.)

Hieres:

This Tablet represents the Trinity operating through the Sephiroth, and reflected downwards in the four Triangles of the Elements, through the Tree of Life. Notice that Air is reflected from Kether through Tiphareth to Yesod. Water is reflected from Binah through Chesed to Hod; and Fire is reflected from Chokmah through Geburah to Netzach. While Malkuth is Earth, the receptacle of the other three. On this second Tablet is the Image of Nebuchadnezzar. whose head was of Gold. the breast and the arms of Silver, the belly and thighs of Brass, the legs of Iron, the feet part of Iron and part of Clay. In his hands are represented the Hot and Moist Natures. (Hegemon conducts Practicus to Tablet of Yetziratic Palaces in the South.)

Heg:

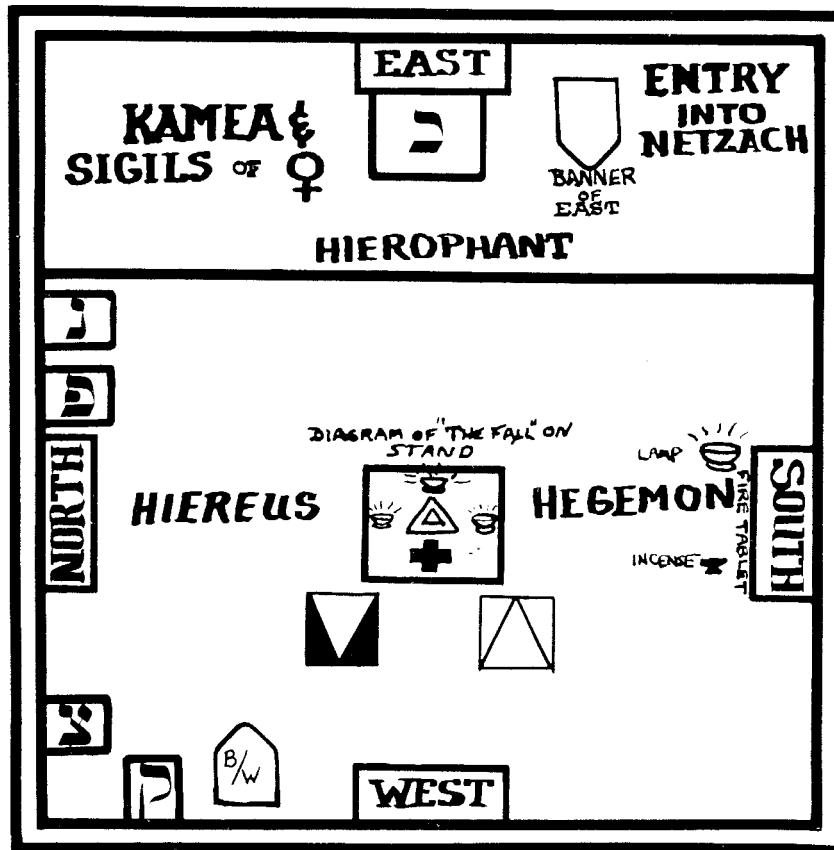
These are the Seven Yetziratic Palaces, containing the 10 Sephiroth. In each Palace are the six letters from the Divine Name of 42 letters. Thus, the Name of 42 letters has been taken from the 42 first letters of the History of Creation, as far as Beth of the word "Bohu" by various transmutations which are described at length in the Sepher Pardes. (Leads Practicus to Tablet in North.) These are the Qlippoth with their 12 Princes, who are the heads of the 12 months of the year. In the central square are placed Samael and Asmodai. At the South East are the Man. the Serpent and the Elder Lilith, the wife of Samael. At the North East angle are the Ox and the Ass, the Aggareth. the Daughter of Machalath. At the North West angle are the Scorpion and Asimon the unnamed One, and Nehemah. And at the South West are the Lion and the Horse, the Younger Lilith, the Wife of Asmodai.

Hiero:

I have much pleasure in conferring upon you the title of Lord (Lady) of the 27th Path. You will now quit the Temple for a short time, and on your return the Ceremony of your reception in the Grade of Philosophus will take place.

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ADVANCEMENT CEREMONY OF PHILOSOPHUS



Hiero:

Honored Hegemon instruct the Practicus in the proper alarm, present him with the necessary admission badge and admit him. (Hegemon goes without and instructs the Practicus to give an alarm of 7 Knocks. Hegemon then admits Practicus.) In the North West are the Portals of the 29th and 28th Paths by which you have symbolically entered this Grade from the Zelator and Theoricus Grades, respectively, while in the North is the Portal of the 27th Path, by which you have just passed from the Grade of Practicus. (Hegemon leads Practicus forward to Hiereus.)

Hiereus:

By what symbol dost thou enter herein?

Heg:

By the peculiar emblem of the Hegemon, which is the Calvary Cross of 6 squares within a circle.

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Hiereus:

This Cross embraces as you see Tiphareth, Netzach, Hod and Yesod and rests upon Malkuth. The surrounding circle includes Chesed, Geburah and Malkuth. Also the Calvary Cross of 6 squares forms the cube, and is thus referred to the 6 Sephiroth of Microprosopus, which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod. (Hegemon resumes his seat. Hierophant comes to West of Altar.)

Hiero:

This is the symbolic representation of the Fall. For the Great Goddess who in the Practicus Grade was supporting the columns of the Sephiroth in the form of the Sign of Theoricus being tempted by the Tree of Knowledge (whose branches indeed, tend upward into the Seven lower Sephiroth, but also tend downwards into the Kingdom of the Shells) reached down into the Qlippoth, and immediately the columns were unsupported, and the Sephirotic system was shattered, and with it fell Adam, the Microprosopus. Then arose the Great Dragon with 7 heads and 10 horns, and the Garden was made desolate, and Malkuth was cut off from the upper Sephiroth by his intersecting folds, and linked unto the Kingdom of the Shells, and the 7 lower Sephiroth were cut from the three Supernal in Daath; at the feet of Aima Elohim. And on the heads of the Dragon are the Names and Crowns of the eight Edomite Kings, and upon the horns are the names of the 11 Dukes of Edom. And because in DAATH was the utmost rise of the Great Serpent of Evil, therefore is there as it were, another Sephira, making eight heads according to the number of the 8 Kings. And for the Infernal and Averse Sephiroth 11 instead of 10, according to the number of the Dukes of Edom. And hence were the Rivers of Eden desecrated, and from the mouth of the Dragon rushed the Infernal Waters in DAATH. And this is Leviathan, the piercing Serpent, even Leviathan, the Crooked Serpent. But between the devastated Garden and the Supernal Eden, Tetragrammaton Elohim placed the letters of the Name and the Flaming Sword, that the uppermost part of the Tree of Life might not be involved in the Fall of Adam. And thence was it necessary that the Second Adam should come to restore all things and that the First Adam had been extended on the Cross of the Celestial Rivers, so the Son should be crucified on the Cross of the Infernal Rivers in Daath. Yet to do this he must descend unto the lowest first even unto Malkuth and be born of her.

The Grade of Philosophus is referred unto the Sephira Netzach and the 27th, 28th and 29th Paths are bound thereto. The Sign of the Grade is given by raising the arms above the head making with the thumbs and fingers a triangle apex upwards. This represents the element of Fire, to which this Grade is attributed, and also the Spirit which moved upon the Waters of Creation. The Grip or Token is the general grip of the First Order. The Grand Word is a name of nine letters Tetragrammaton Tzabaoth, which means the Lord of Armies. The mystic number is 28 and from it is formed the Pass Word of the Grade which is Koch (Kaph, Cheth) meaning Power. It should be lettered separately when given. Unto this Grade and unto the Sephira Netzach, the 7th Path of the Sepher Yetzirah is referred. It is called the Recondite Intelligence and it is so called because it is the Refulgent Splendour of all the intellectual Virtues which are perceived by the Eyes of the Mind and by the contemplation of Faith.

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The distinguishing badge of this Grade, which you will now be entitled to wear, is the sash of a Practicus, with the addition of a bright green cross above the violet cross and the numbers 4 and 7 within a circle and a square respectively left and right of its summit, and below the number 37, the numbers 27, 28 and 29 in bright green between narrow parallel lines of the same color. This Grade is especially referred unto the element of Fire and therefore the Great Watch Tower or Terrestrial Tablet of the South forms one of its principal emblems. (Hierophant and Practicus go to the South.) It is known as the fourth or great Southern Quadrangle, or Tablet of Fire and it is one of the four Great Tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the 3 Great Holy Secret Names of God OIP TEEA PDOCE which are borne upon the Banners of the South, and the numberless Divine and Angelic names which appertain unto the Element of Fire. The meaning of the other Tablets have been already explained to you. (They return to the Altar.) The triangle surmounting the cross upon the Altar, represents the Fire of the Spirit surmounting the cross of Life and of the Waters of Eden. You will note that it thus forms the alchemical emblem of Sulphur. The red lamps at the angles of the triangles are the three fold forms of Fire. (They proceed to the East.)

The Portals in the East and North East conduct to the Higher. The others are those of the Paths you have already traversed. This Grade is also related to the Planet Venus. Its Kamea or mystical square is formed of 49 squares containing the numbers from 1 to 49 arranged so as to show the same sum each way. The ruling numbers are 7, 49, 175 and 1252. This Tablet (indicating it) shows the mystical Names and Seals drawn from the Kamea of Venus. The Seals are formed by lines drawn from and to, certain numbers upon the Square. The name answering to 7 is AHA, that answering to 49 is HAGIEL, the Intelligence of Venus; that answering to 175 is Qedemel the Spirit of Venus and lastly that answering to 1252 is BENI SERAPHIM the name of the Intelligence of Venus. On this Tablet is shown the meaning of the symbol of Venus on the Tree of Life. It embraces all the Sephiroth, and is therefore the fitting symbol of the Isis of Nature. Hence also its circle is always represented larger than that of Mercury. (Hierophant resumes his seat. Hegemon leads Practicus to Hiereus and they go forward to West.)

Hiereus:

On this Tablet (indicating it) are shown the Paths when arranged with DAATH added to the Sephirotic Tree. It differs from the other and more usual attributions. Furthermore it is not so correct, as Daath is not properly speaking, a Sephira. On this Tablet (indicating it) is shown the arrangement of the Sephiroth in the Four Worlds, each Sephira with its own 10 Sephiroth inscribed inside, so that the total number is 400, the number of Tau the last letter of the alphabet. (Hiereus resumes his place. Hegemon leads Practicus to Tablet in South.)

Heg:

This is the symbolism of the Altar of Burnt Offering which King Solomon built. It was formed of a four-fold cube, 20 cubits square and 10 feet high, 10 are the principal parts which you here see classified above, as under the Sephiroth, and forming thus the Triangle

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

of Fire above it. (Hegemon leads Practicus to Tablet in North.) This is the symbolism of the Brazen Sea, which King Solomon made. It was 10 cubits diameter answering to the Sephiroth; the height was 5 cubits the number of the letter Heh. 30 cubits was its circumference, the 10 cubits multiplied by the Ternary. Beneath the rim were 300 knops, the number of the Holy letter Shin and of the name Ruach Elohim and it stood upon the 12 oxen, answering to the 12 Stars of the Crown of Aima, the Great Mother. It is the synthesis of Binah, containing the Waters of Creation. (Places Candidate in a seat in West facing Hierophant and returns to his own place.)

Hiero:

I now congratulate you, Honored Frater (Soror) on having passed through the ceremony of Philosophus and in recognition thereof, I confer upon you the Mystic title of Pharos Illuminans, which means the illuminating Tower of Light and I give you the symbol of ASCH, which is the Hebrew word for Fire. And as having attained at length unto the highest Grade of the First Order, and being as it were, the connecting link with the Second Order. I further confer upon you the title of respect of Honored Frater (Soror) and I give you the further symbol of Phrath or Euphrates, the 4th River. (Knocks) In the Name of Tetragrammaton Tzabaoth, I now proclaim that you have been duly advanced to the Grade of Philosophus and that you are Lord (Lady) of the 27th, 28th and 29th Paths.

Hiereus:

Honored Frater, as a member of this important Grade, you are eligible for the post of Hiereus, when a vacancy occurs; you are furthermore expected, as having risen so high in the Order, to aid to your utmost the members of the Second Order in the working of the Temple to which you are attached. To study thoroughly the mysteries which have been unfolded to your view, in your progress from the humble position of a Neophyte, so that yours may be not the merely superficial knowledge which marks the conceited and ignorant man; but that you may really and thoroughly understand what you profess to know, and not by your ignorance and folly bring disgrace on that Order which has honored you so far. Your duty is also to supervise the studies of weaker and less advanced brethren, and to make yourself as far as possible an ornament alike to your Temple and to your Order.

CLOSING

Hiero:

(Knocks) Honored Fratres and Sorores, assist me to close the Temple in the Grade of Philosophus. Honored Hegemon, see that the Temple is properly guarded. (Done.)

Heg:

(Knocks) Very Honored Hierophant the Temple is properly guarded.

Hiero:

Let us adore the Lord and King of Fire. (Knocks. All face East.) Tetragrammaton of

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Hosts, Mighty and Terrible; the Commander of the Ethereal Armies art Thou. Amen. (All salute. Hierophant quits his throne and goes to Tablet of Fire in South. All face South.) Let us rehearse the prayer of the Salamanders or Fire Spirits. (Knocks) Immortal, Eternal, Ineffable and uncreated Father of All, borne upon the Chariot of Worlds, which ever roll in ceaseless motion, Ruler over the Ethereal Vastness, where the Throne of Thy Power is raised, from the summit of which Thine eyes behold all. and Thy pure and Holy ears hear all, help us thy children, whom thou hast loved since the Birth of the Ages of Time. Thy Majesty Golden, Vast and Eternal, shineth above the Heaven of Stars; above them art Thou exalted, O Thou Flashing Fire. There Thou illuminateth all things with Thine insupportable Glory, whence flow the ceaseless streams of splendor which nourish Thine Infinite Spirit. This Infinite Spirit nourisheth all, and maketh that inexhaustable treasure of generation which ever encompasseth Thee, replete with the numberless forms wherewith Thou hast filled it from the beginning. From this Spirit arise those most Holy Kings, who are around Thy Throne and who compose Thy court. O Universal Father! One and Alone! Father alike of Immortals and of Mortals! Thou hast especially created Powers similar unto Thy thought Eternal and unto Thy venerable Essence. Thou hast established them above the Angels who announce Thy Will to the World. Lastly, thou hast created us as a Third Order in our Elemental Empire. There our continual exercise is to praise and to adore Thy desires. There we ceaselessly burn with Eternal Aspiration unto Thee O Father, O Mother of Mothers, O Archetype Eternal of Maternity and of Love, O Son, the flower of all Sons, Form of all forms, Soul, Spirit, Harmony and Numeral of all Things. Amen. (Making with his sceptre the banishing Circle and Pentagram in the air in front of the Tablet.) Depart ye in peace unto your abodes and habitations. May the blessing of Elohim be upon you. Be there ever peace between us and you and be ye ready to come when ye are called. (Knocks. Returns to place. All face as usual.) In the Name of Tetragrammaton Tzabaoth, I declare This Temple closed in the Grade of Philosophus.

Hiero:

(Knocks 3, 3, 1)

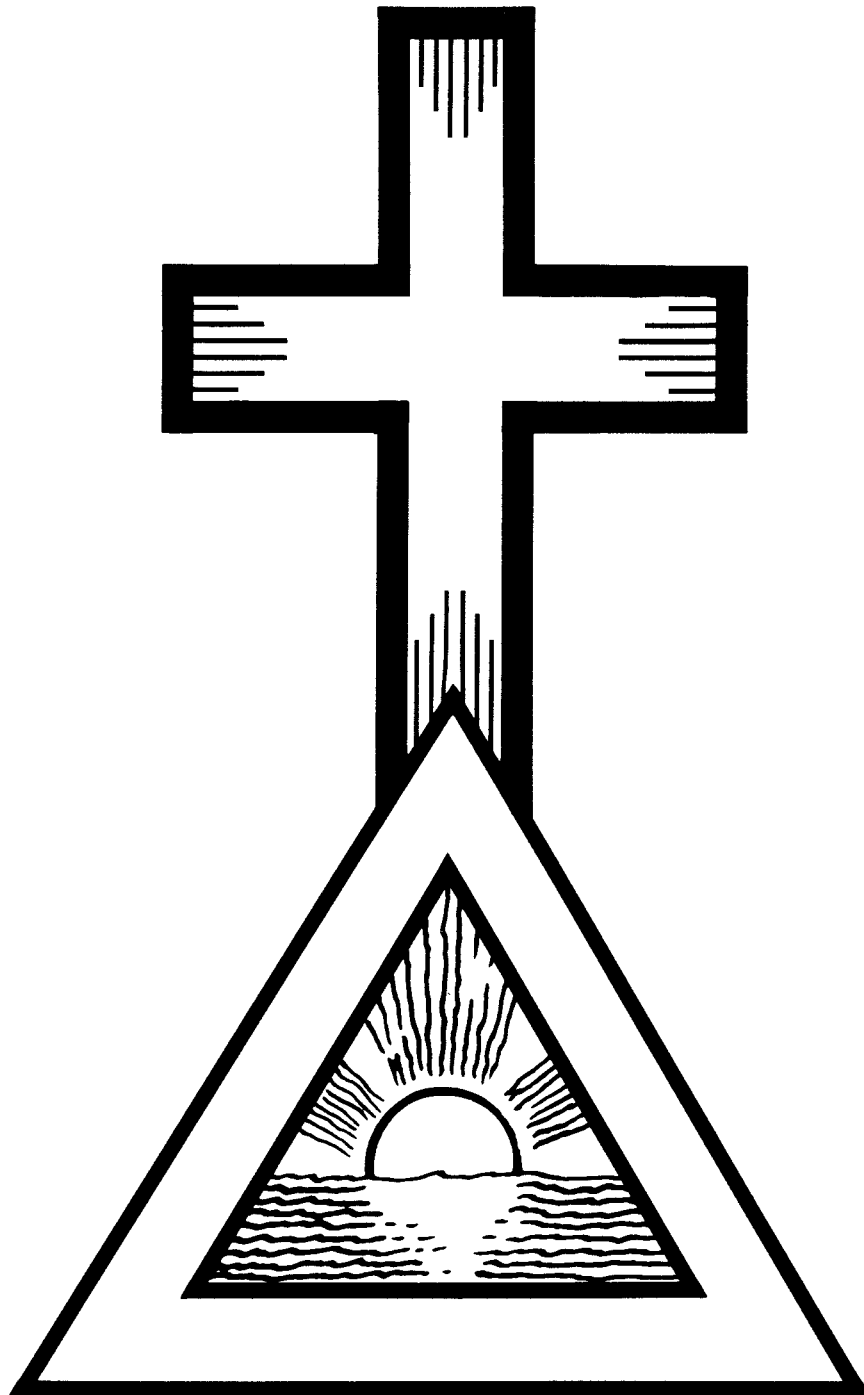
Hiereus:

(Knocks 3, 3, 1)

Heg:

(Knocks 3, 3, 1)

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**RITUALS OF THE R.R. ET A.C. WITH
THOSE OF WAITE'S FELLOWSHIP**

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RITUALS OF THE R.R. ET A.C. WITH THOSE OF WAITE'S FELLOWSHIP

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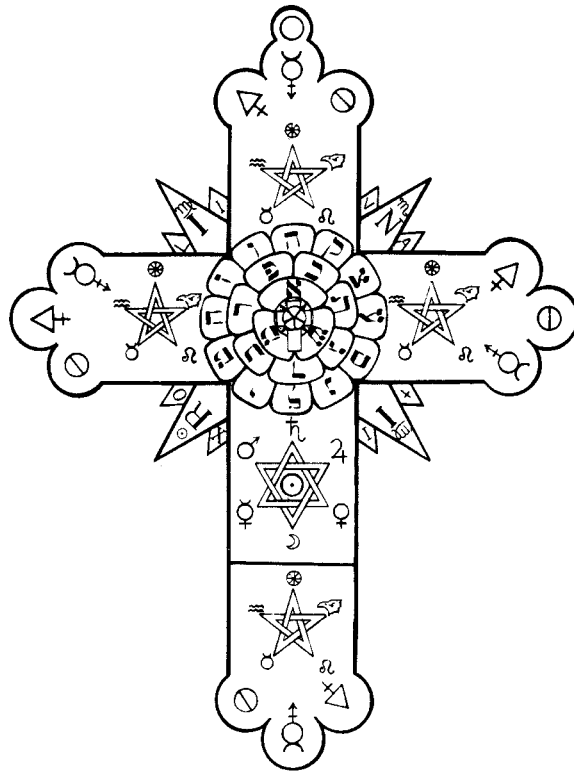
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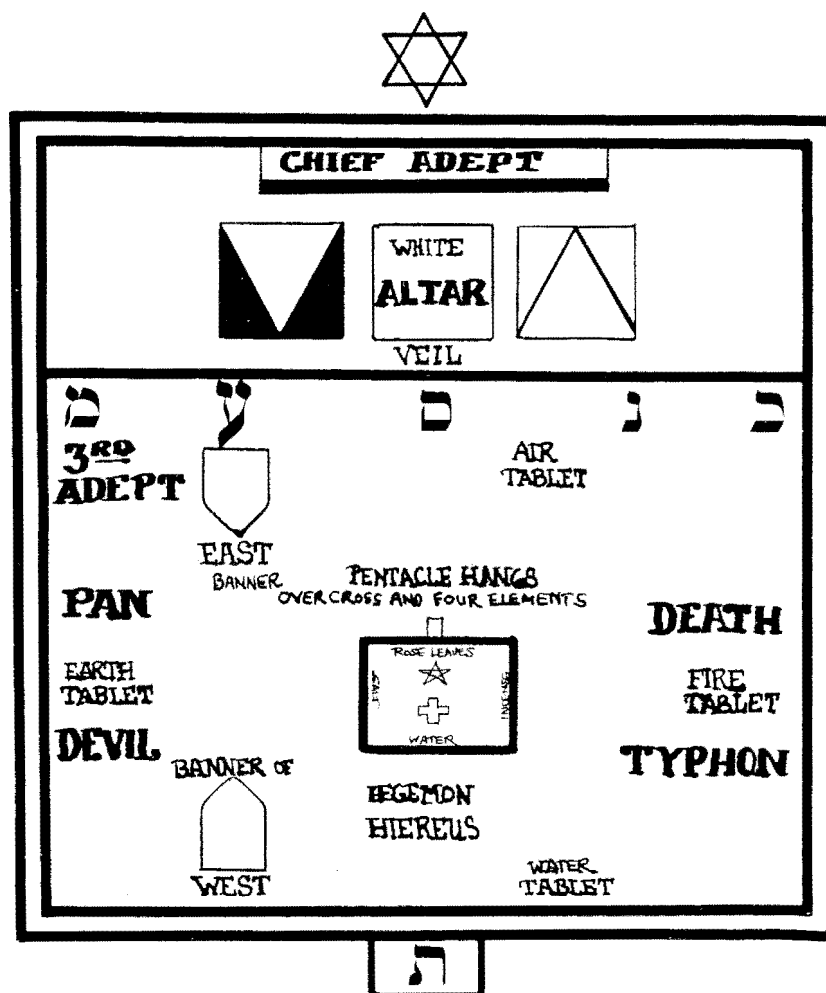
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THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

RITUAL OF THE PORTAL OF THE VAULT OF THE ADEPTI



REQUIREMENTS

Chief Adept: White Cassock, Yellow Shoes, Red Cloak of Hierophant, Yellow and White Nemyss, Rose-Cross on Yellow Collar. Sceptre of five Elemental Colours surmounted by Pentagram, White Lamp and Brazier and Candle.

Second Adept: White Cassock and Collar, Blue Shoes, Blue and Orange Cloak and Nemyss, Lamen of Red Triangle in Green Pentagram, Red Wand headed by Red Sulphur Symbol, Red Lamp and Incense Sticks.

Third Adept: White Cassock, Blue Collar, and Red Shoes, Red and Green Nemyss and Cloak, Blue Wand headed by Blue Salt Symbol, Lamen of Blue, Cup on Orange Octagram, Cup of Water.

Hiereus: Black C'assock, Black Collar, Black and White Nemyss, Red Shoes and Collar,

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Sword, Lamen of Four Colours of Malkuth with White Hexagram, Salt.

Hegemon: Black Cassock, White Cloak, Red Shoes, Yellow and Purple Nemyss, Mitre-headed Sceptre, Lamen of Red and Blue Hexagram on White Ground, Yellow Collar, Rose Leaves.

OPENING

(Chief Adept is behind the Veil in the East, symbolically in Tiphareth, other Officers in their Sephirotic Stations. Third Adept in the North East, Second Adept in the South East. Hieres in West, Hegemon East of Altar. The Hall is in Darkness, the Elemental Lamps unlit, no lights except those burning behind the Veil and shaded candles for Officers. Any Members attending must give the Portal Signs on entering the Temple. Portal Members sit in the North, full Adepti Minores in the South.)

2nd Ad:

(Knock. All rise.) Very Honoured Fratres and Sorores, assist me to open the Portal of the Vault of the Adepti. Honoured Hieres, see that the entrance is closed and guarded.

Hieres:

Very Honoured Fratres and Sorores, in token of our search for the Light, give the Sign of the Grade of Neophyte. (All turn East and stand in the Sign of the Enterer. From behind the Curtain, the Chief Adept's hand is stretched out, holding a white Lamp or Candle. Chief Adept unseen, gives the Sign of Silence, all repeat Sign as Light is withdrawn.)

Ch.Ad:

The Light shineth in Darkness, but the Darkness comprehendeth it not.

2nd Ad:

The Dukes of Edom ruled in Chaos, Lords of unbalanced force. Honoured Hieres, what is the Symbol upon the Altar?

Hieres:

The Symbol of the equated forces of the Four Elements.

2nd Ad:

Banished be the Power of the Dukes of Edom, and let the Power of the Cross be established. (Chief Adept signs Cross with lighted candle. Hieres goes to East, begins Lesser Banishing Ritual of Pentagram. When he returns East all Officers and Members make Qabalistic cross, facing East and repeat words with him. Hieres returns to West and makes the Zelator Sign. Hegemon in the East makes the Theoricus Sign and Knocks. Third Adept in North makes the Practicus Sign and Knocks. Second Adept in South makes the Philosophus Sign and Knocks.)

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Ch. Ad:

The Cross upon the Altar is also a Cross of corrosion, corruption, disintegration and death. Therefore, doth it fall in the Paths of Death and the Devil. Unless in Hod, the Glory triumpheth over matter and the Corruptible putteth on Incorruption, thus attaining unto the beauty of Tiphareth; unless in Netzach, Death is swallowed up in Victory and the Transformer becometh the Transmuter into Pure Alchemic Gold. Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of God. What then Very Honoured Third Adept, is the additional Mystic Title bestowed upon a Philosophus as a link with the Second Order?

3rd Ad:

Phrath, the Fourth River of Eden.

Hiereus:

Tau.

Heg:

Resh.

3rd Ad.

Peh.

Ch. Ad:

Very Honoured Second Adept, what may be added to this Word?

2nd Ad:

Kaph (Knock)

Hiereus:

Tau (Knock)

Heg:

Resh (Knock)

3rd Ad:

Peh (Knock)

Ch. Ad:

The whole Word is Paroketh, which is the Veil of the Tabernacle. (All make Signs of Rending of the Veil.)

Ch. Ad:

(Knocks) In and by that Word, I permit the Portal of the Vault of the Adepts to be

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opened. (Second and Third Adepts draw aside curtains revealing Chief Adept who rises with Pentacle and taper in left hand, Sceptre in right.) Let us establish the Dominion of the Mystic ETH over the Four Elements. (Chief Adept faces East. All face East. Chief Adept having descended from the Dais and taken his position in front of Air Tablet, Hegemon stands behind Chief bearing Rose Leaves. All make Qabalistic Cross. Hegemon places Rose Leaves before Air Tablet and stands in the Theoricus Sign. Chief lights the Lamps as he goes round. Chief Adept invokes Air and lights Lamp. Hegemon takes Rose Leaves to Altar and puts them on Air arm of Cross and remains East of Altar facing West. Chief Adept goes to South. Second Adept comes behind, places sticks of incense before Tablet and stand in Philosophus Sign. Chief Adept invokes Fire and lights Lamp as before. Second Adept takes incense to Altar and places it on Fire arm of the Cross and stands at South of Altar looking North.

Chief Adept goes West lights Lamp. Third Adept stands behind him, places Cup before Tablet and stands in Sign of Practicus. Chief Adept invokes Water. Third Adept takes Cup to Altar, places it on Water arm of Cross and stands in Sign of Practicus. Chief Adept goes North. Lights Lamp, Hierus stands behind him, places Salt before Tablet and stands in Zelator Sign. Chief Adept invokes Earth. Hierus takes Salt to the Altar, places it on Earth arm of Cross and stands at the North of Altar. Chief Adept completes circle in East, then circumambulates with Sol to West of Altar, having now lit all the Elemental Lamps.) In the Great Name YOD HE VAU HE. (All give Neophyte Signs towards Altar, and then stand in Elemental Signs. Chief Adept makes Invoking Spirit Pentagrams with Deity Names EHEIEH and AGLA closing with the Qabalistic Cross. He moves round the Altar to East faces West lays Pentacle over Cross. Holds Candle and Wand on high.)

May the Cross of the Four Elements become truly purified and planted in Incorruption. Wherefore in the Name of YOD HE VAU HE and in the Concealed Name YEHESHUAH, do I add the power of the Pentagram constituting the Glorified Body of Osiris, the Sign of the Microcosmos.

(All lights are turned up. Chief Adept lays Pentacle for a moment on Cross then hangs it on hook in centre of Hall, raises Sceptre and Candle on high, and invokes:)

**OL SONUF VA-ORSAGI GOHO IADA BALATA. ELEXARPEH COMANANU
TABITOM. ZODAKARA, EKA ZODAKARE OD ZODAMERANU. ODO KIKLE
QAA PIAPE PIAOEL OD VAOAN.**

(Chief Adept returns to Dais. Second and Third follow and stand by Pillars. Hierus and Hegemon face East, North and South of Altar.) Let us adore the Lord and King of Hosts.

**Holy art Thou, Lord of the Universe.
Holy art Thou Whom Nature hath not formed;**

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**Holy art Thou the Vast and the Mighty One,
Lord of the Light and of the Darkness.**

By the Word Paroketh and in the Sign of the Rending of the Veil, I declare that the Portal of the Vault of the Adepti has been opened.

Ch. Ad:

(Knocks 4, 1)

2nd Ad:

(Knocks 4, 1)

3rd Ad:

(Knocks 4, 1)

Hiereus:

(Knocks 4, 1)

Heg:

(Knocks 4, 1)

(He circumambulates once, then returns to seat. All take seats, after the Elements are replaced in Four Quarters by respective Officers.)

THE RITUAL OF THE CROSS AND FOUR ELEMENTS

Ch. Ad:

(Concealed behind the Veil) The Portal symbolically opened for the Order, is yet closed to the unprepared Candidate. (Elemental Lamps are veiled. Temple in darkness save at East.)

2nd. Ad:

V.H. Fratres and Sorores, our Honoured Frater (XYZ) having been a member of the Grade of Philosophus for the space of 7 months and having passed the five-fold examination prescribed for admission to the Second Order, has been duly approved. I hold a Dispensation from the G.H. Chiefs of the Second Order to permit him to approach the Portal of the Vault of the Adepti. V.H. 3rd Adept, see that he is duly prepared by wearing the Sash of the Philosophus Grade, admit him, and having examined him in his knowledge, having placed around his neck the Admission Badge, the Grip, Sign, Words, etc. of the Philosophus Grade and of the Word Phrath before you instruct him in the necessary Knock. (Lights are extinguished. 2nd. Ad. stands before the Veil. Hiereus and Heg. bar the way near the door. 3rd Adept, having prepared Philosophus opens door showing Darkness but for faint Light in the East, and brings Philosophus just within the door.)

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Heg:

The Realm of Chaos and of Ancient Night, ere ever the Aeons were, when there was neither Heaven or Earth, nor was there any Sea, when naught was. save the Shape Unluminous, formless and void.

Hiereus:

To and fro in the Deeps, swayed the coils of the Dragon with 8 Heads and 11 Horns. Eleven were the curses of Mount Ebal, eleven the Rulers of the Qlipboth, and at their head were the Dual Contending Forces. (Hiereus and Heg. lower weapons and step back.)

2nd Ad:

(Faces East) Then breathed forth Tho-oth out of the Unutterable Abyss the Word! Then stood forth Tho-oth in the Sign of the Enterer, on the Threshold of the Hall of Time as Time was born of the Eternal. (Gives Neophyte Sign) So stood Tho-oth in the Power of the Word, giving forth Light, while the Aeons that were unbegotten unfolded before him. (Philosophus directed to give Neophyte Sign.)

2nd Ad:

And Elohim said Let there be Light. (The hand of the Ch. Ad. hands out the Candle. 2nd Ad. receives it and gives Sign of Silence. Philosophus is directed to make Sign. 3rd Ad. leaves Philosophus comes East. Takes Candle and returns with Sol. He holds Candle before Philosophus and takes Banner of West in left hand.)

2nd Ad:

Honoured Frater, what was the Title you received in the Grade of Philosophus?

Phil:

(Unprompted) Pharos Illuminans.

3rd Ad:

(Gives Philosophus Candle and takes his station on the left hand of Philosophus.)

2nd Ad:

Honoured Frater Pharos Illuminans, we are here assembled to open for you the Portal of the Vault of the Adepts, which admits you to the Second Degree and brings you to the Threshold of the Inner or Second Order. But because of the increased influence over the Members of the Order that such advancement necessarily confers, and because of the increased power for good or evil that will follow if, with steadfast will and aspiration, you take this step in essence as well as in form, it is needful that you take further pledges, which however, as in the previous Degree. contain nothing contrary to your civil, moral or religious duties. Are you willing to take these pledges?

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Phil:

I am willing.

2nd Ad:

Then you will take in your right hand the Banner of the West (3rd Ad. gives it to him) and place your left hand in that of the Very Honoured 3rd Adept, who is the living Symbol of the Black Pillar which ruleth in the Outer Order, and touch the corresponding Emblem, the Black Sash of restriction, on your breast, and thus bind yourself while raising the Light which you hold, in witness of your pledge. (Philosophus raises right hand holding Banner and Light, while his left hand, held by 3rd Ad. touches Sash.)

2nd Ad:

Firstly, do you pledge yourself never to reveal the Secrets and Mysteries of these Paths and of this Ceremony, either to the outer and uninitiated world, or to a Member of the 1st Order, save in full Temple and with due sanction.

Phil:

I do.

2nd Ad:

Secondly, do you further solemnly promise to use whatever practical knowledge you may now, or at any future time possess, for a good end alone?

Phil:

I do,

2nd Ad:

Thirdly, do you also promise to regard all the knowledge imparted to you as a trust, given into your hands, not for your selfish advantage, but for the service of all mankind, that the ancient tradition of Initiation be kept pure and undefiled, and the Light be not lost for those that seek it in this Path?

Phil:

I do.

2nd Ad:

And lastly, do you solemnly promise to exercise brotherly love, charity and forbearance towards the Members of the Order, neither slandering, backbiting nor reviling them, whether you have cause for the same or not, but uniting with them to form a fabric of mutual confidence and support; and do you further undertake, not to be a stirrer up of strife, of schism, or of opposition to the Chiefs, but rather to uphold their authority in all loyalty?

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Phil:

I do.

2nd Ad:

Then, realising the Cross about your neck, you will lift up your right hand, holding the Banner and the Light and say: I undertake to maintain the Veil between the First and the Second Orders, and may the Powers of the Elements bear witness to my pledges. (Done. Philosophus repeating words as directed. 3rd Ad. leaves Philosophus and returns to his place, having replaced Banner of West.)

2nd Ad:

The Symbol of the 1st Grade of Neophyte is 0-0. To the first 0 is attached a Circle, to the second, a Square. The union of the circle and the square hath many meanings, of which one must be put before you, for this you must accomplish in your own person, ere you can advance further. For if in the mystic sphere of Truth, the way of Initiation may be trodden alone, yet in another Sphere, it hath a three-fold aspect. Part that can be given to man from without, part that can be attained by man himself, part that can only come from the Divine. Now, in the Order, you were given intellectual teaching, and won your Grades in tests of what was taught. Here, you must prove that you have truly attained thus far of your own strength, and after, you may progress by the higher Soul within you. Round your neck, you wear the Symbol of the Cross of Four Elements, equilibrated and equated. Establish it firmly in the Sphere of your own being and advance with courage. (Hiereus and Hegemon bar the way as in Zelator Grade.)

Hiereus:

Give me the Signs and Words of the Grade of Zelator. (Done. Hegemon returns to place.)

Hiereus:

Give me also the Grip of the First Order. (Done. He takes Philosophus to North directing him to take up Salt from before Earth Tablet. They face North, Hiereus makes a cross over Salt with Sword then stands in the Zelator Sign while Philosophus circumambulates with Sol repeating Earth Names.)

Phil:

Adonai Ha Aretz. Emor Dial Hectega. Auriel. Ic Zod Heh Chal. (He returns to North. Hiereus makes Earth Pentagram over Salt. Philosophus reveals Lamp. Hiereus takes Philosophus to Altar and directs him to place Salt at North side of Altar. Hiereus takes him to diagrams in West.)

Hiereus:

The Cross of Four Triangles called the Maltese Cross, is a Symbol of the Four Elements

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in balanced disposition. It is here given in the colours of the King's scale, and is also assigned to the Four Sephiroth ruling the Grades of the Outer. Earth to Malkuth, Air to Yesod, Water to Hod and Fire to Netzach. It is again, the Cross which heads the Praemonstrator's Wand, who represents the Sephira Chesed, the Fourth Sephira. Four is also the Number of Jupiter, whose Path unites Chesed to Netzach. The Cross is therefore a fit Emblem for the Grade of Philosophus. In this diagram are represented the Circle, the Point, the Line, the Cross, the Square and the Cube. For the Circle is the Abyss, the Nothingness, the AIN. The Point is Kether. Now, the Point has no dimension, but in moving, it traces the Line. This gives the first number, Unity, yet therein lies duality unmanifest, for two Points mark its ends. The movement of the line maketh the Plane or Square. The motion of the Point at angles to its first direction and intersecting it maketh the Cross. So therefore, are the Square and the Cross but one Symbol, deriving from the Circle and the Point. Below, is shown the Occult Symbol of Malkuth, the Tenth Sephira. It is in Four parts, corresponding to the Maltese Cross. They are Fire of Earth, Water of Earth, Air of Earth, Earth of Earth, as is indicated by the Symbol. They correspond to the Four Grades of the First Order, which in one sense, quitteth not Malkuth, being the Grades of the Four Lowest Sephiroth of Malkuth in Assiah. Upon them, is surcharged a white Hexagram in a Circle. The 6 and the 4 make 10, the number of Malkuth on the Tree. The Hexagram is also the Sign of the Macrocosm, of Tiphareth, and of the Six Upper Sephiroth, wherefore here it is white, Spirit ruling over matter. Six is a perfect number, for its whole equals the sum of its parts. Six are the middle points of the planes bounding a cube, which derives from the square, and from the Cross, if the centre point moves. In these numbers and figures are hid many revelations. Remember that the whole number of Malkuth is 496, which is again a perfect number. Malkuth must then be equated and perfected by the 6 ruling the 4, and the link between 6 and 4 is the number of the Pentagram.

2nd Ad:

Having achieved the entry into Malkuth, it is needful that you should pass through the Path of Tau, the dark Path of the Astral Plane. Go, therefore, to the Tablet of the East.

(Phil. goes to East, Hiereus and Hegemon bar the way, points of implements downwards and touching. Hegemon demands Theoricus Sign and Words. Hiereus returns to place. Hegemon leads Philosophus to Tablet, gives Philosophus rose leaves, makes Cross over bowl and directs Philosophus to circumambulate repeating Names. Hegemon stands in Theoricus Sign while Philosophus traverses Path of Tau in the Names of Shaddai El Chai, Raphael, ORO IBAH AOZPI and Bataivah. Philosophus returns to East. Hegemon makes invoking Pentagram and directs Philosophus to uncover Lamp. Hegemon takes Philosophus to Altar and directs him to put Rose leaves at East side, then standing East of the Altar in Yesod, Hegemon shows Great Hermetic Arcanum.)

Heg:

This Symbol represents the Great Hermetic Arcanum. The feet of the Figure rest upon

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the Earth and the Sea. In the Hand are represented the hot and moist natures, symbolised by the torch and the horn of water. These are further strengthened by the Solar and fiery Emblems of the King and Lion, and the Luna and watery emblems of the Queen and Dolphin. Above the whole figure rise the wings of the aerial nature, the Reconciler between the Fire and the Water. Compare this Symbol with the Angel described in the 10th Chapter of the Apocalypse of St. John. And I saw another mighty Angel come down from heaven clothed with a cloud; and a rainbow was upon his head, and his face as it were, the Sun, and his feet were as pillars of fire, and he had in his hand a little book open; and he set his right foot upon the Sea and his left foot upon the Earth, and he cried with a loud voice as when a lion roareth, the Green Lion, the Path of Leo above Tiphareth, referring to Teth and when he cried, seven thunders uttered their voices, seven Aeons, represented under the regimen of the Planets. The Dragon issuing from the cave represents volcanic fires. (Heg. leads Phil. once round, and hands him over to Hiereus in the North and returns to place.)

Hiereus:

This is the Image of the Vision of Nebuchadnezzar, which was showed you in the passage of the 27th Path, leading to the Grade of Philosophus. Thou, O King, sawest and beheld a great image. This Great Image, whose brightness was excellent stood before thee and the form thereof was terrible. This Image's head was pure gold, his breast and his arms were silver, his belly and his thighs were brass, his legs of iron and his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the Image upon its feet, which were part of iron and part of clay. And brake them to pieces. Then was the iron, the clay, the brass, the silver and the Gold broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away and no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth. Thou, O King, art a King of Kings, for the God in heaven hath given unto thee (makes Qabalistic Cross) the Kingdom, the Power and the Glory!

Thou art this head of Gold. (to Phil.) Thou art this head of Gold! Thy head represents in thee the dominion of the Divine ruling over the rest of the body. The Silver is the world of the heart, the brass is the material passion, the iron is the firm purpose, and the feet, part of iron and part of clay, are the mingled strength and infirmity of the natural man. And the Stone made without hands is the Eternal Stone of the Wise, which will become the Mountain of Initiation, whereby the whole Earth shall be filled with the knowledge of God. (Hiereus takes Philosophus to second diagram.)

Hiereus:

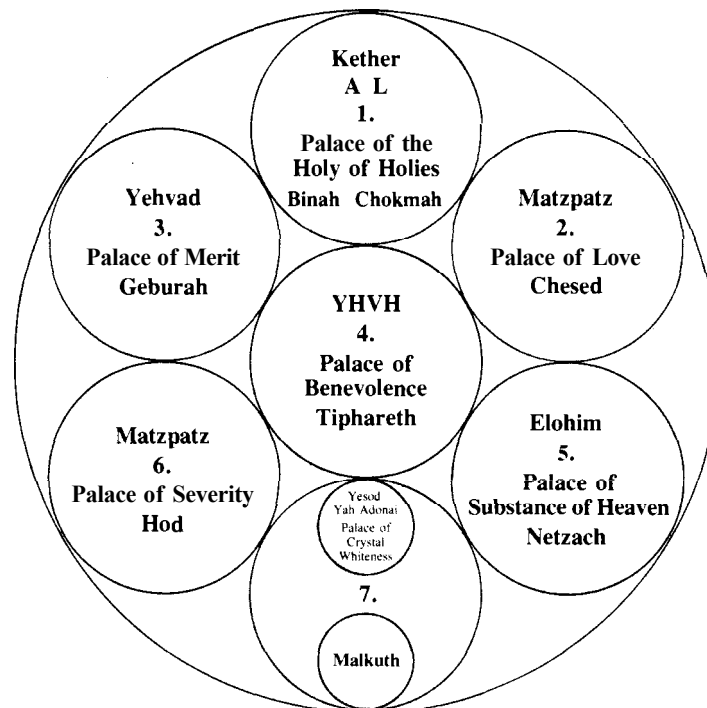
This Tablet shows the symbolic manner in which certain names have been used by our ancient brethren. You will note that the initials of this sentence make the Latin word Vitriolum, Sulphuric acid. Furthermore, the word Vitriol, Sulphur, and Mercury each consist of seven letters answering to the alchemic powers of the seven Planets. The initials of the following sentence in Latin, the subtil fluid, the Light of the Earth, make the word

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S.A.L.T. salt, and further, the four words of the sentence answer to the four Elements: Subtilis, Air; Aqua, Water; Lux, Fire; and Terra, Earth. And the four words united yield **20** letters, that is, the product of four, the number of the Elements, multiplied by Five, the number of the Pentagram. The words Fiat Lux, meaning Let there be Light, consist of 7 letters. The letters of Fiat form the initials of Flatis, Air; Aqua, Water; Ignus, Fire; and Terra, Earth. (Hegemon goes to South). Which four names again yield **20** letters as in the previous case. And the word Lux is formed from the angles of the Cross, LVX. (He leads Philosophus once round and then to Hegemon who awaits them in the South.)

Heg:

These are the Seven Palaces of Holiness of the Briatic World. The first is the Palace of the Holy of Holies answering to Kether, Chokmah and Binah, and the Divine Name EL. The second is the Palace of Love, answering to Chesed and the Divine Name MATZPATZ (Mem, Tzaddi, Peh, Tzaddi), which is a Temurah of Tetragrammaton. The third is the Palace of Merit, answering to Geburah, and the Divine Name YEHEVID (Yod, Heh, Vau, Daleth). The fourth is the Palace of Benevolence, answering to Tiphareth and TETRAGRAMMATON. The fifth is the Palace of the Substance of Heaven, answering to Netzach and ELOHIM. The sixth is the Palace of Severity answering to Hod and MATZPATZ. The seventh is the Palace of Crystal Whiteness answering to Yesod and Malkuth, and the Divine Name YAH and ADONAI. But the synthesis of these Holy Names is to be found in the word TAKLITH which is Perfection. (Points to another Tablet in the North).



SEVEN PALACES OF HOLINESS

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Heg:

The Seraphim in the vision of Isaiah are described as having six wings: With twain He covered his face, and with twain He covered his feet, and with twain He did fly. That is, his synthesis is to be found in the Hexagram and in the idea of the Seven, more especially dominating the planetary region. But the Kerubim of Ezekiel have each 4 faces, those of the Lion, the Bull, the Man and the Eagle counterchanged with each other by revolution, whence the symbolic forms of the wheels beside them, wherein was the Spirit; and with two of the wings they covered their bodies and two were stretched upwards, one to another. So the synthesis of the Kerubim is found in the revolving Cross, in the Pentagram, and in the idea of one Spirit dominating the four Elements. But the Kerubim of St. John's vision in the Apocalypse are uncompounded, having single heads, but they have six wings and thus unite the powers of the seven with the four. And their cry is similar to that of the Seraphim of Isaiah: Holy, Holy, Holy.

(Hegemon returns to place. 2nd and 3rd Ad. bar way in S.W. Ask for Practicus Words. 3rd Ad. comes forward and conducts Philosophus to West. He gives Philosophus cup of Water, directs Philosophus to go around repeating the Words while he remains standing in the Practicus Sign. Philosophus returns to West. 3rd Ad. makes invoking Pentagram of Water over Cup. Philosophus removes shade from Light. 3rd Ad. takes him to Altar where he places cup in the West. 2nd Ad. and 3rd Ad. bar way and ask for Philosophus Words. 2nd Ad. comes forward and conducts Philosophus to South. 3rd Ad. remaining at Altar in Practicus Sign, while Hiereus and Hegemon come to North and East of Altar and stand in Grade Signs. 2nd Ad. in South gives Philosophus incense, makes a Cross over it. Philosophus walks around repeating Philosophus Words while 2nd Ad. stands in Philosophus Sign. Philosophus returns South removes shade. 2nd Ad. takes him to Altar, directs him to place Incense at South. He takes Cross from Philosophus'neck and places it in the midst of the Four Elements. Philosophus is directed to stand West of Altar in Neophyte Sign. 3rd Ad. behind him. The four Officers in Grade Signs.)

Hiereus:

From the centre outwards, so moveth the point as it traceth the line and the Cross. Equated and equilibrated lie here the Four Elements of the body of Osiris slain.

2nd Ad:

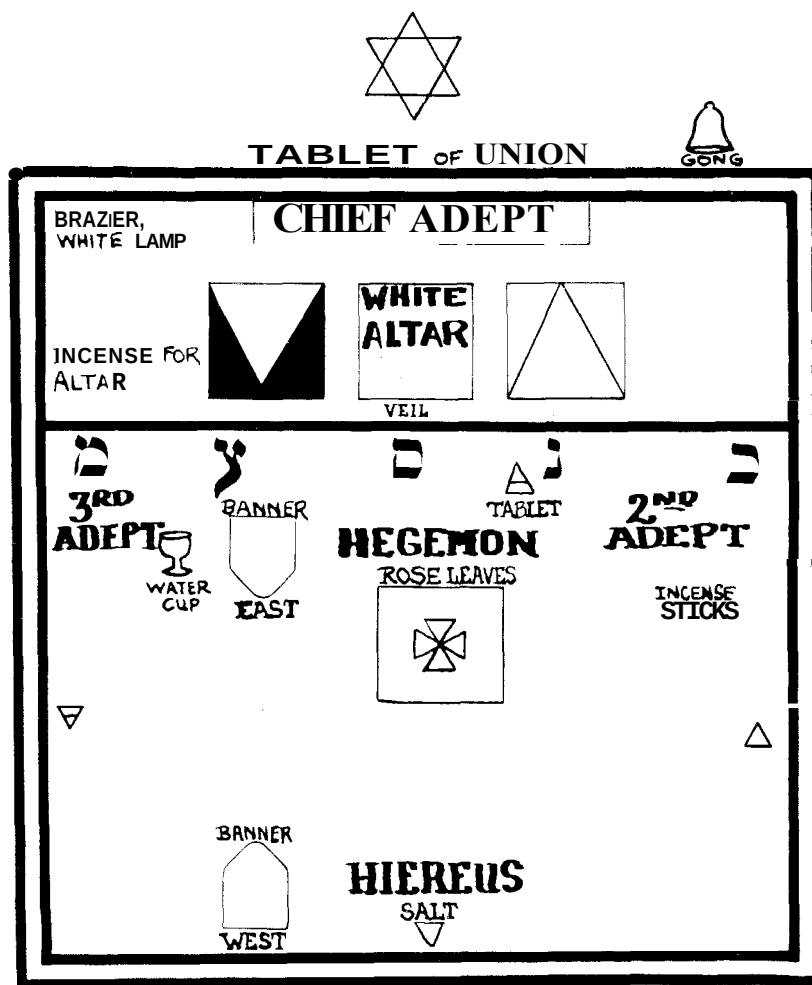
May the corrosive Cross return upon itself, from without inward from the Four Quarters to the Center, and become by sacrifice and transmutation, an offering acceptable, a body glorified. (Chief Adept unseen sounds gongs once.)

2nd Ad:

(To Phil.) You will now quit the Temple for a short time, and on your return the Ceremony of your advance will be proceeded with. (Philosophus gives Sign of Silence and is led out by Hiereus.)

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RITE OF THE PENTAGRAM AND THE FIVE PATHS



Temple arranged as in Diagram. 2nd Ad. sits on Dais at S.E. 3rd Ad. sits on Dais to N.E. Altar in Yesod under hanging Pentagram. On it are the 4 Elemental Emblems, Incense,

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Cup, Rose Leaves, and Salt. In middle, Greek Cross of 5 squares. Hegemon West of Altar facing West. Hiereus in West facing East. Admission Badge, Lamen of Hiereus. Temple lighted as at end of Part One.

2nd Ad:

3rd Ad:

Heg:

Hiereus:

(Each Knocks once.)

(Ch. Ad. parts curtain, makes Pentagram with Torch, knocks and withdraws.)

2nd Ad:

Hon. Hiereus, you have my permission to present the Philosophus with the necessary admission Badge. Instruct him in the proper alarm and admit him.

(Hiereus salutes, makes Qabalistic Cross and goes out. He gives Lamen to Philosophus who knocks five times. Hegemon opens door. Philosophus enters, makes Qabalistic Cross. Hegemon returns to place. Hiereus takes Philosophus to West and points out Diagram of Malkuth.)

Hiereus:

Herein has been established the Equated Cross, which is ruler over the Kingdom of Matter. This Symbol may be found even upon the crowns of the Kings of this Earth. (Hands Philosophus Tau Portal.) The Letter Tau leads from the Airy quarter of Malkuth into Yesod. Air is uppermost in the Symbol as in the Planet Earth where the atmosphere is furthest from the Core. Moreover, the Letter Tau signifieth the Cross, the impact of Spirit upon matter. My Lamen is given you as your Badge, for I am the Ruler in Malkuth, and the Guardian against the underworld. I am also Lord of the Path Tau, the link between the first and second degrees, and also between the Outer and the Inner. This Path of Tau, dark and full of mystery, under the presidency of Saturn and the Tarot Key of the Universe, leads, as you have learnt in the Theoricus Grade, through the Astral Plane. Therefore, in the Ritual of the 32nd Path, you were passed by the Four Kerubic Stations, as a foreshadowing of the Rites of the Cross, the full completion of the First Order which you have now accomplished. Having traversed the Path of Tau, the darkness of the Astral Plane and of the Black Pillar, stand firm in Yesod, that the Black Pillar may become the White. (Hiereus takes away Tau after leading Philosophus to Hegemon at Altar. Hegemon rises but stands between Philosophus and the Altar, so that Philosophus does not too clearly apprehend the change of Symbols.)

Heg:

Before you, in the East, are the Five Portals of the 21st, 24th, 25th, 26th and 23rd Paths.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Five will divide the Number of the Letter of each of them, as it will divide without remainder that of every Path from Yod 20th, to Tau, the 32nd. The Five Paths here visible are assigned to Mem, Water; Ayin, Capricornus, an Earthy Sign; Samekh, Sagittarius, a Fiery Sign; Nun, Scorpio, a Watery Sign, but in its highest aspect also a Ruler of Fire; and Kaph, Jupiter, which Planet is akin to Spirit, and rules especially Aspiration. Thus both in number and in significance these Planets jointly set forth the eternal symbol of the Pentagram. This Symbol must now be established wherefore advancing by the Kerubic Path of Aquarius approach the highest in Netzach. (Hegemon leads Philosophus to foot of Dais to 2nd Ad. before Kaph and Nun.)

2nd Ad:

Wherefore do you stand at the base of the White Pillar, being but Lord of the First Degree?

Phil:

(Prompted) I seek the Path of Kaph, the Path of Aspiration.

Hiereus:

(Knocks) Beware. Temerity is not courage, Lord of the First Degree. Remember the warning of the Tower struck by Lightning that was revealed in the highest Path you have yet adventured. As a house built upon the Sand cannot endure, so without the strength of Geburah the height of Chesed cannot be scaled. Stay, therefore, ere your limbs be broken upon the Wheel.

2nd Ad:

The Portal of Kaph is barred, yet it is well to aspire, though it may be folly to attempt. This Path is governed by the Wheel of Life and Death, and hard it is to be freed from that Wheel.

Phil:

(Prompted by Heg.) Let me seek then the Path of Nun.

2nd Ad:

It is open to you, unto the limits of your strength. (Hegemon returns to Altar. 2nd Ad. guides Philosophus to West Hiereus bars way.)

Hiereus:

In the Power of Typhon the Destroyer, and of Death the Transformer, stand. (Knocks.)

2nd Ad:

Thus far and no farther is it permitted to penetrate into the Path of Nun. The mysteries may now partially be revealed unto you. (2nd Ad. takes Philosophus to Tarot Key of Death.)

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2nd Ad:

The 13th Key of Tarot represents the figure of a Skeleton, upon which some portions of flesh still remain. In a field he is reaping off with the Scythe of Death the fresh vegetation which springs from corrupting bodies buried therein, fragments of which such as hands, heads and feet appear above the soil. Bones also are strewn upon the surface. One of the heads wears a kingly crown; another is apparently that of a person of little note, showing that Death is the equalizer of all conditions. The five extremities, the head, hands and feet, allude to the powers of the number five, the Letter Heh, the Pentagram, the concealed Spirit of Life and the Four Elements, the originator of all living form. The Sign of Scorpio especially alludes to stagnant and foetid water, that property of the moist nature which initiates putrefaction and decay. The eternal change from life into death through death into life, is symbolised by the grass which springs from and is nourished by putrifying and corrupting carcasses; the herbiage, in its turn affords food to animals and man, which again when dead, nourisheth vegetable life and brings to growth and perfection the living herbiage. This is further shown by the figure itself putrifying and decaying as it reaps the grass of the field. As for man, his days are as grass, as a flower of the field, so he flourisheth. The top of the scythe forms the Tau Cross of Life, showing that what destroys also renews. The whole is a representation of the eternal transmutation of the life of nature, which reforms all things into fresh images and similitudes. This symbol represents the corrosive and destructive action of the infernal Fire as opposed to the Celestial, the Dragon of the Waters, the Typhon of the Egyptians, the Slayer of Osiris, which later yet rises again in Horus. The Scorpion, Serpent of Evil, delineated before the figure of Death in the more ancient form of the Key, refers to the mixed and transforming, therefore deceptive, nature of this emblem. Behind him, is the Symbol of the Nameless One, representing the Seed and its germ, not yet differentiated into Life, therefore incapable of definition. The Scorpion is the emblem of ruthless destruction. The Snake is the mixed and deceptive nature, serving alike for good and evil. The Eagle is the higher and Divine Nature, yet to be found herein, the Alchemical Eagle of distillation, the Renewer of life. As it is said Thy youth shall be renewed like the Eagles. Great indeed, and many are the mysteries of this terrible Key.

(2nd Ad. and Hiereus show Philosophus the figure of Typhon.)

Hiereus:

This drawing represents the symbolic figure of Typhon, the Destroyer. The eleven circles represent the eleven Averse Sephiroth. He stands upon Earth and Ocean, his head lost in the clouds, a colossal image of evil and destruction. The brow denotes the confusion of opposing Elemental Forces in the higher regions of the Air, and confusion of mind and madness in man. The eyes are the devouring flames of lust and violence, the breath is storm, devastation and rage, alike in the Universe which is the greater world, and in Man who is the lesser. The arms and the hands are the swift executors of evil works, the bringers of pestilence and disease. The heart is malice and envy in man, the nourisher of evil in the atmosphere, which later are again symbolised by the numerous and twining serpents.

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2nd Ad:

The 24th Path of Sepher Yetzirah to which the Tarot Key of Death is referred is the Imaginative Intelligence, and it is so called because it giveth form to all similitudes which are created in like manner similar to its harmonious elegances. For the outward form always follows the hidden law, thus from Chaos is produced Harmony, just as a beautiful flower is produced from decaying matter. Return not to Yesod, for here no more may be spoken. (2nd Ad. returns to place. Philosophus goes to Hegemon near Altar.)

Heg:

Approach now the station of Hod by the Path of Resh, the Sun. (Philosophus approaches the 3rd Ad.)

3rd Ad:

Already the Sash of the Black Pillar is upon you, already you have passed the dark Path of Tau. What more do you seek of me, Lord of the 1st Degree?

Phil:

(Prompted by Heg.) I seek the Path of Mem, the Path of Sacrifice,

Hiereus:

(Knocks) Be warned, O vainglorious one. Samson broke down the Two Pillars and perished. Having but one Pillar, can you bear up the might of Geburah? Can you attain strength without the Life of Tiphareth?

3rd Ad:

The Portal of Mem is barred. Yet it is well to be willing for the Sacrifice itself, if as yet not fully prepared. For in the Path of Mem rules the Hanged Man. the power of the Great Waters. Can your tears prevail against the Tide of the Sea, your might against the waves of the storm, your love against the sorrows of all the world?

Phil:

(Prompted by Heg.) Let me seek then the path of Ayin.

3rd Ad:

It is open to you to the limit of your strength. (Hegemon returns to Altar. 3rd Ad. descends and leads Philosophus with Sol to West. Hiereus going to North bars their way.)

Hiereus:

(Knocks) By the Power of Pan and the Goat of Mendes, stand.

3rd Ad:

Thus far and no farther are you permitted to penetrate the Path of Ayin, whose mysteries may now be partially revealed to you. The 15th Key of the Tarot represents a goat-headed,

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satyr-like Demon whose legs are hairy, his feet and claws standing upon a Cubical Altar. He has heavy bat-like wings. In his left hand, which points downwards, he holds a lighted torch, and in his right, which is elevated, a horn of water. The left hand points downwards to show that it is the infernal and burning, not the celestial and life-giving flame which is kindled in his torch, just as when the Sun is in Capricornus, to which cold and earthy Sign this Key corresponds, Solar light is at its weakest and the natures of cold and moisture triumph over heat and dryness. The cubical Altar represents the Universe, right and left of it, bound thereto by a cord attached to a circle which typifies the centre of the Earth, are two smaller demons, one male and one female. They hold a cord in their hands. The whole figure shows the gross generative powers of nature on the material plane, and is analogous to the Pan of the Greeks and the Egyptian Goat of Mendes the symbol of Khem. In certain aspects, this Key represents the brutal forces of nature, which to the unbelieving man only obscure and do not reflect the Luminous Countenance of God. It also alludes to the sexual powers of natural generation. Thus therefore the Key fitly balances the symbol of Death on the other side of the Tree of Life.

Of the smaller demons, one points downwards and one upwards, answering to the positions of the hands of the central figures. Beneath his feet are Pentagrams on which he tramples (whence comes their title of Wizard's foot) and his head is covered with the evil and reversed Pentagram. As his hands bear the torch and the horn, the symbols of Fire and Water, so does his form unite the Earth in his hairy and bestial aspect, and the Air in his bat-like wings. Thus he represents the gross and materialized Elemental Forces of Nature; and the whole would be an evil symbol were it not for the Pentagram of Light above his head which regulates and guides his movements. He is the eternal renewer of all the changing forms of Creation in conformity with the Law of the All Powerful One, Blessed be He, which controlling law is typified by the controlling Pentagram of Light surmounting the whole.

This Key is an emblem of tremendous force; many and universal are its mysteries.

(Hiereus and 3rd Ad. go to diagram of Pan.)

Hiereus:

This drawing represents the symbolic figure of Pan, the Greek God of Nature. He stands upon the Cube of the Universe, holding in his right hand the pastoral staff of rural authority, and in his left the 7 reeded pipe symbolical of the harmony of the Planetary Spheres. The Nine Circles represent the Sephiroth with the exception of Kether, exactly those which are included in the symbol on the Tree of Life. The ruddy face is the heat of the Earth, the horns are the Rays, the body contains the Elements and the Cube is the firm basis. Observe that the higher part of the figure is human, growing more bestial as it nears the Earth.

3rd Ad:

The 26th Path of the Sepher Yetzirah, to which the Tarot Key of the Devil is referred, is

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called the Renovating Intelligence, because, by it, God the Holy One reneweth all the changing forms which are renewed by the Creation of the World. Return again to Yesod, for here no more may be spoken. (3rd Ad. returns to place. Hiereus to Altar. Hegemon rises as Philosophus comes to Altar. Hiereus and Hegemon stand on either side of Philosophus West of Altar, facing East.)

Hiereus:

In guardianship and not in enmity, have I barred your venturing, O Philosophus. Now may it be revealed unto you how that in my Lamen of Office is hidden the Key which you seek. For the Triangle in the Circle is the high symbol of the Holy Trinity, and the first three Sephiroth and of Binah wherein is the Sphere of Saturn, Ruler of the Path Tau. Therefore do I wear it, and therefore, when you entered the Hall of the Neophytes in the Neophyte Grade, when first the hoodwink was raised, you beheld before you the Sword that barred and the Symbol which overcometh the barrier. The Lamen in its more special attribution to the Hiereus, has the following meanings. In the circle are the Four Sephiroth, Tiphareth, Netzach, Hod and Yesod. The first three mark the angles of the Triangle inscribed within, while the sides are the Paths of Nun, Ayin and Peh, respectively. In the centre is marked the Letter Samekh indicating the 25th Path. While the Wheel revolves, the hub is still. Seek ever then the centre, look from without to within. Behold the Key of your Path. (Puts Badge aside.)

Heg:

Five Paths are before you, four have you attempted and each was guarded by a symbol sinister and dread. Remember that in the Zelator Grade it was told you, that above Malkuth were the Paths Qoph, Shin, Tau, making Qesheth, the Bow of promise. From the many coloured Bow, is loosed in Yesod, the Arrow of Sagittarius, Samekh, soaring upward to cleave open the Veil unto the Sun in Tiphareth. Thus it is a fit symbol for hope and aspiration, for in the Sign Sagittarius, Jupiter, Ruler of Kaph is Lord. Thus, by this straight and arrow way only, is advance between the dangers that have threatened you, possible. (3rd Ad. descends to North side of Altar.)

3rd Ad:

But Sagittarius, the Archer, is a bi-corporate Sign, the Centaur, the Man and the Horse combined. Recall what was said unto thee in the passage of the 31st Path of Fire, leading unto the Grade of Practicus. Also there is the vision of the fire flashing Courser of Light, or also a child borne aloft upon the shoulders of the Celestial Steed, fiery or clothed with gold, or naked and shooting from the bow, shafts of light, and standing on the shoulders of a horse. But, if thy meditation prolongeth itself thou shalt unite all these symbols in the form of a Lion. For thus wilt thou cleave upward by the Path of Sagittarius, through the Sixth Sephira into the Path of Teth, answering to Leo, the Lion, the reconciling Path between Mercy and Severity, Chesed and Geburah, beneath whose centre hangs the glorious Sun of Tiphareth. Therefore, by the straight and narrow Path of Sagittarius, let the Philosophus

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advance, like the arrow from the centre of Qesheth, the Bow. And as this Sign of Sagittarius lieth between the Sign of Scorpio, Death and Capricornus the Devil, so had Jesus to pass through the Wilderness, tempted by Satan. (2nd Ad. descends to South of the Altar.)

2nd Ad:

Before you upon the Altar, lie the Four Emblems of your purified body, and over them is the symbol of the Pentagram, while beneath in the midst is the five-squared Cross of the Four Elements and the Spirit within them. If you are willing, in service and in sacrifice to offer the purified powers of your body, bind about your neck the Cross, and stretch the Light (gives Philosophus light) you carry over the Four Emblems in prayer and offering. (Philosophus does so. All come East of the Altar. Philosophus in middle with candle and Cross on neck. 2nd Ad. right and 3rd Ad. left. Hegemon and Hiereus behind. Each takes Elemental Emblems, Hiereus Salt, Hegemon Rose-leaves, 2nd Ad. Incense, 3rd Ad. Water and Philosophus Motto written on paper.)

2nd Ad:

Honoured Philosophus, what was the additional title given you in the Philosophus Grade as a link with the Second Order?

Phil:

Phrath. (All advance to Dais.)

2nd Ad:

O Hidden Warden of the Portal of the Vault here is one who cometh in the Word Phrath.

Ch. Ad:

(Knocks gong unseen.) If he would rend the Veil, let him complete the Word.

2nd Ad:

O Hidden Warden of the Portal of the Vault, here is one who cometh in the Word Phrath.

Ch. Ad:

(Knocks gong unseen.) If he would rend the Veil, let him complete the Word.

2nd Ad:

Honoured Hiereus, what know you of the word?

Hiereus:

Tau, the Letter of Saturn, ruling the Path of Malkuth to Yesod, linked to Earth.

2nd Ad:

Honoured Hegemon, what know you of the Word?

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Heg:

Resh, the Letter of Sol, of the Path joining Yesod to Hod, and it is also the Letter linked with rule over Air as the Sun ruleth the Air in Tiphareth.

Ch. Ad:

Very Honoured 3rd Ad. what know you of the Word?

3rd Ad:

Peh, the Letter of Mars, of the Path joining Hod to Netzach, which is also a Letter linked to Water, as Mars ruleth Water, and to Fire, as Mars ruleth Fire in Geburah.

2nd Ad:

Mars in Peh, linketh the base of the Black Pillar to the Base of the White Pillar, and the converse of Mars is Jupiter - for Jupiter is Lord of Fire, but in Chesed he ruleth Water, balancing Mars in Geburah. Now, the Letter of Jupiter is Kaph, linking Netzach with Chesed; and Kaph continueth the Path Peh to Chesed, and is the highest Path now visible to you. It is the Path of Aspiration and its Planet Jupiter rules also in Sagittarius. Therefore, take the Light of the Highest for Guide, and thus do I reveal the Letter Kaph unto you and complete the Word.

3rd Ad:

Peh (Knocks, gives Sign of Water.)

Heg:

Resh (Knocks, gives Sign of Air.)

2nd Ad:

Kaph (Knocks, gives Sign of Fire.)

Hiereus:

Tau (Knocks, gives Sign of Earth.)

All:

Paroketh (All make Qabalistic Cross saying the words.)

Phil:

(Prompted by 3rd Ad.) In the Word Paroketh, in the Power of the Cross and the Pentagram, I claim to behold the Portal of the Vault of the Adepti.

Ch. Ad:

(Unseen, sounds gong.) It is the Word of the Veil, the Veil of the Tabernacle, of the Temple, before the Holy of Holies, the Veil which was rent asunder. It is the Veil of the Four Elements of the Body of Man, which was offered upon the Cross for the service of

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Man. (Ch. Ad. stands.) In the Word Phrath, in the Spirit of service and sacrifice draw nigh.
(2nd and 3rd Ads. stand at the Veil. 2nd shows Phil. opening Sign.)

2nd Ad:

This is the Sign of the rending of the Veil, and thus standing, you form the Tau Cross.

(Phil. gives the Sign. 2nd and 3rd Ad. draw back Veil, revealing Ch. Ad. who stands also in the Sign of Tau, with Sceptre and White Lamp. 2nd and 3rd Ad. and Phil. mount Dais. Phil. if able should stand in Sign during Offering Ritual. Lights turned up. Hierus and Heg. stand behind Phil., who is between the Pillars - 2nd Ad. South and 3rd Ad. North.)

Ch. Ad:

Freely and of full purpose and with understanding do you offer yourself upon the Altar of the Spirit?

Phil:

I do.

(As they say their Words, Hierus and Heg. ascend Dais to drop their emblems into the brazier. Each officer makes his Grade Sign as he does so. Ch. Ad. makes appropriate Pent. holding up White Lamp. Phil. drops in Motto.)

Hierus:

In the Letter Tau. (Salt.)

Ch. Ad:

In the Letter Heh. (Incense.)

Heg:

In the Letter Resh. (Rose leaves.)

Ch. Ad:

In the Letter Vau. (Incense.)

3rd Ad:

In the Letter Peh. (Water.)

Ch. Ad:

In the Letter Heh. (Incense.)

2nd Ad:

In the Letter Kaph. (Incense sticks.)

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Ch. Ad:

In the Letter Yod. (Incense.)

All:

In the Letter Shin. (Phil. drops in Motto.)

(Ch. Ad. makes Spirit Pentagrams over the whole, then stretching out Sceptre touches Phil. on the breast.)

Ch. Ad:

May this offering be as the offering of Abel, which ascended unto God. (Phil. lowers his arms. Ch. Ad. sits down.)

Ch. Ad:

Stretch out your left hand to touch the Black Pillar (done) the Pillar of the First Degree, wherein all was as yet in the darkness of the Path Tau. This was a period of restriction and of groping, as was shown by the black sash, the Sign of the First Degree. Among its symbols were the Cross, upon which meditate, that the mysteries of growth and change may become revealed.

Stretch out now your right hand to touch the White Pillar (done) the Pillar of the Second Degree, wherein is the Fire of the Path Samekh. Its token in our Order, is the White Sash. Standing thus you are in the point of equilibrium, Master of both, Lord of the Second Degree. Lord of the Paths of the Portal of the Vault of the Adepti - wherefore, in recognition of your achievement, I confer upon you the White Sash of Probation. (3rd Ad. puts on white sash). The grip of this Degree is the Grip of the First Order, but given with the left hand, and represents the Sefhira Chesed, and the White Pillar. The Sign is given thus: (gives it) and symbolises the rending asunder of a curtain or veil. The answering Sign is given by the converse thus. (Gives it.) The Pass-word is, as you have been told, Paroketh, which is the Veil of the Tabernacle, and is exchanged by letter thus:

Ch. Ad:

Peh.

Phil:

(Prompted) Resh.

Ch. Ad:

Kaph.

Phil:

Tau.

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Ch. Ad:

Further, I give you the Word ETH which crowns the Pyramid of the Four Elements in the 4 - 7 Grade, and is one symbol of the Spirit which converts the Cross into the Pentagram. Wherefore, above my Throne is this Tablet (points to Tablet of Union) which is called the Tablet of Union, and binds together the Four Tablets into one under the presidency of the Spirit.

Thus far by work of the intellect, and by aid of our Rites, have you come. Now must you labour to establish the Pentagram in yourself. That it be the Pentagram of Good, upright and balanced, not the evil and reversed Pentagram of the Goat of Mendes; to make yourself truly a Microcosm reflecting the Macrocosm whose symbolic Hexagram of Tiphareth presides above you.

This Degree is in one sense attributed to Yesod, base of the Path of probation, Sagittarius. In Yesod is the Sphere of Luna, who in her fullness reflects the Sun of Tiphareth. The number given to the Moon in the 2-9 is Nine, but in a more esoteric sense the number of Luna is Five, the number of the Pentagram and the Microcosm.

(Ch. Ad. rises with Sceptre and white Lamp. 2nd Ad. places Tablet of Union on the Altar in readiness. Heg. places two forms of Temperance by Altar W. Ch. Ad. puts white lamp on Altar. Officers replace Elements before their respective Tablets, and return to form a Cross round the Altar.)

Ch. Ad:

This drawing represents the more ancient form of the 14th Key of Tarot, for which the later and more usual form of Temperance was soon substituted, as better representing the natural symbolism of the Path Sagittarius. The earlier figure was considered not so much a representation of this Path alone, as the synthesis of that and the others conjoined. The later figure, therefore, is better adapted to the more restricted meaning. The more ancient form shows a female figure crowned with the crown of five rays, symbolising the Five Principles of Nature, the concealed Spirit and the Four Elements of Earth, Air, Water and Fire. About her head is a halo of light. On her breast is the Sun of Tiphareth. The Five-rayed Crown further alludes to the Five Sephiroth Kether, Chokmah, Binah, Chesed and Geburah. Chained to her waist are a Lion and an Eagle, between which is a large cauldron whence arise steam and smoke. The Lion represents the Fire in Netzach - the Blood of the Lion, and the Eagle represents the Water in Hod, the Gluten of the Eagle whose reconciliation is made by the Air in Yesod, uniting with the volatilised Water arising from the cauldron through the influence of the Fire beneath it. The chains which link the Lion and the Eagle to her waist, are symbolic of the Paths of Scorpio and Capricornus as shown by the Scorpion and the Goat in the background. In her right hand, she bears the Torch of Solar Fire elevating and volatilising the Water in Hod by the fiery influence of Geburah, while with her left hand, she pours from a vase the Waters of Chesed to temperate

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and calm the Fires of Netzach. This later form is the usual figure of Temperance, symbolising in a more restricted form than the preceding, the peculiar properties of this Path. It represents an Angel with the Solar emblem of Tiphareth on her brow, and wings of the aerial and volatilising nature, pouring together the fluidic Fire and the fiery Water thus combining, harmonising and tempering those opposing elements.

One foot rests on dry and volcanic land, in the background of which is a volcano whence issues an eruption. The other foot is in the water by whose border springs fresh vegetation, contrasting strongly with the arid and dry nature of the distant land. On her breast is a square, the emblem of rectitude. The whole figure is a representation of that straight and narrow way of which it is said "few there be that find it" which alone leads to the higher and glorified life. For to pursue that steady and tranquil mean between two opposing forces, is indeed difficult, and many are the temptations to turn aside either to the right or to the left wherein, remember, are but to be found the menacing symbols of Death and the Devil.

The 25th Path of the Sepher Yetzirah to which the Tarot Key of Temperance is referred, is called the Intelligence of Probation, and it is so called because it is the primary temptation by which the Creator tries all righteous person. That is, that in it, there is ever present the temptation to turn aside to the one hand or to the other.

(2nd and 3rd Ad. give Cup and red lamp to Phil. who holds them in form of Tau Cross.)

Ch. Ad:

Let this remind you once more, that only in and by the reconciliation of opposing forces is the Pathway made to true occult knowledge and practical power. Good alone is mighty and Truth alone shall prevail. Evil is but weakness and the power of evil magic exists but in the contest of unbalanced forces, which in the end, will destroy and ruin him who hath subjugated himself thereto. As it is said "Stoop not down, for a precipice lieth beneath the Earth - a descent of seven steps; and therein, is established the throne of an evil and fatal force. Stoop not down unto that dark and lurid world. Defile not thy brilliant flame with the earthy dross of matter. Stoop not down, for its splendour is but seeming, it is but the habitation of the sons of the Unhappy."

(2nd and 3rd Ad. take back red lamp and Cup and restore them to their Tablets. On the Altar is the White Lamp and the Tablet of Union. Phil. is seated West of Altar. 2nd and 3rd Ad. return to places. Hs. goes to N. Heg. to S. Ch. Ad. returns to Throne in E. takes up Banner of the East and Hierophant's Lamen.)

Ch. Ad:

Seeing that you are now Lord of the Paths of the Portal of the Vault of the Adepti, and are entered into the Second Degree, approaching the Second or Inner Order, it is fitting that you should have the knowledge of these emblems to complete as far as may be, your

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understanding of the Powers of the Officers of the First or Outer Order. Both refer in natural succession of numbers to the six following the five. Thus all progress is by steps, gradual and secure. The inner revelation may come suddenly to some, even in the twinkling of an eye or it may be after long waiting - a slow and gradual process from the beginning, yet ever the liquid must be prepared to the point of saturation.

The Hierophant's Lamén is a synthesis of Tiphareth, to which the Calvary Cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water, for the reconciling yellow unites with blue in green, which is the complementary colour to red, and with red in orange which is the complementary colour to blue. The small inner circle placed upon the Cross alludes to the Rose that is conjoined therewith in the symbolism of the Rose and Cross of our Order.

The field of the Banner of the East is White, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number six of Tiphareth, the yellow Cross of Solar Gold, and the cubical stone bearing in its centre the sacred Tau of Life, and having bound together upon it the form of the Macrocosmic Hexagram, the red triangle of Fire and the blue triangle of Water - the Ruach Elohim and the Waters of Creation. The six angles of the Hexagram described upon the Tree of Life will give the Planets referred to it as follows: Daath, Saturn; Chesed, Jupiter; Geburah, Mars; Netzach, Venus; Hod, Mercury; Yesod, Luna; while in the centre is the Sun of Tiphareth.

Upon my breast is a symbol, which, O Lord of the Paths of the Portal of the Adepti, is as yet unknown to you. It is no Symbol of the Order of the Golden Dawn, nor of the First or Outer Order, nor even of your Degree. It is the symbol of the Red Rose and the Cross of Gold, uniting the powers of the 4 and 5 and of the 6 within itself, but to learn its full meaning, it is needful that you be admitted to the fellowship of that other Order to which the Golden Dawn is one of the Veils. Of this matter, you have no right to speak to any below your degree.

Admission further can be earned no more by excellence in intellectual learning alone, though that also is required of you. In token that all true knowledge cometh of grace, not of right, such admission is granted, not on demand, but at the discretion of the Greatly Honoured Chiefs of the Second Order. Moreover, an interval of nine months must elapse before the portal is again opened to you. Nine is the number of Luna in Yesod, nine lunar months are the period of gestation before birth; Five is the number of the Pentagram of the Microcosm, the esoteric Luna number - the number of the Spirit and the Four Elements - of the Soul entering the body. Nine multiplied by five yields 45, the number of Yesod, and the supreme number of the Square of Saturn, as the Triad expanded into matter.

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Ch. Ad:

(Knocks) Very Honoured Fratres and Sorores, assist me to close the Portal of the Vault of the Adepti. (All rise.) Honoured Hiereus see that the entrance is properly guarded.

Hiereus:

Very honoured Chief Adept, the entrance is properly guarded.

Ch. Ad:

Very Honoured Fratres and Sorores, give the Signs of the Neophyte, Zelator, Theoricus, Practicus and Philosophus. Give the Sign of the Rending of the Veil. Give the Sign of the Closing of the Veil. Very Honoured 2nd Ad. what is the Word?

2nd Ad:

Peh.

Ch. Ad:

Resh.

2nd Ad:

Kaph.

Ch. Ad.

Tau.

2nd Ad:

The whole Word is Paroketh, which is the Veil of the Tabernacle.

Ch. Ad:

In and by that Word, I declare the Portal of the Vault of the Adepti duly closed.

(Ch. Ad. draws curtain. Officers take up their stations before Elemental Tablets. Ch. Ad. stands W. of the Altar, facing East. Phil. stands behind him.)

Ch. Ad:

In the Power of the Name Yod, Heh, Vau, Heh, and in the might of the concealed Name YEHESHUAH, in the symbol of the Tablet of Union and by the Word Eth, Spirits of the Five Elements, adore your Creator.

(At the word "depart," below each Officer simultaneously makes banishing Pentagram of his own Element before the Tablet, ending with Grade Sign.)

Ch. Ad:

Depart in peace unto your habitations. May there be peace between us and you, and be ye ready to come when you are called.

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Ch. Ad:

(Makes banishing Pent. of Spirit and gives LVX Signs. All face East and make Qab. Cross all saying together.)

All:

Unto Thee Tetragrammaton, be ascribed Malkuth, Geburah, Gedulah, unto the Ages, AMEN.

Ch. Ad:

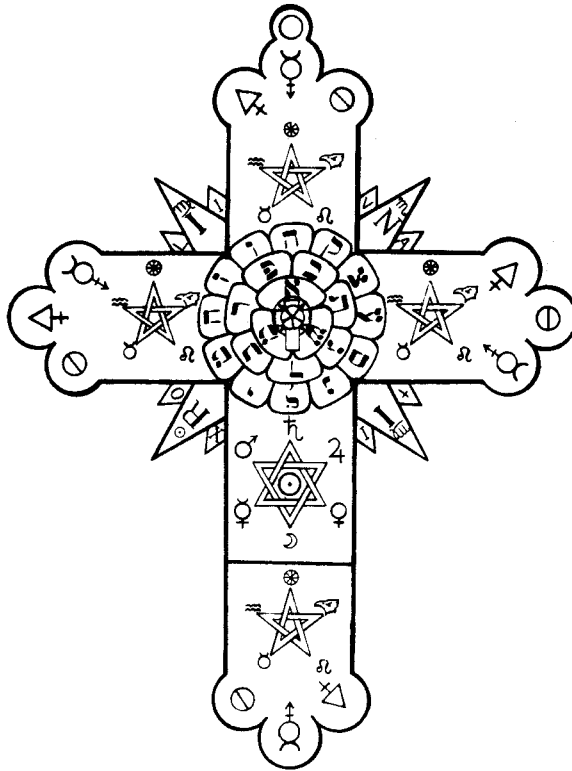
3rd Ad:

2nd Ad:

Hiereus:

Heg:

(All give knocks 4, 1 in succession.)



CEREMONY OF THE GRADE OF ADEPTUS MINOR



These Officers should have attained at least these ranks and may be of higher Grade. Men and Women are equally eligible for any of these offices. The ordinary members are entitled Very Honoured Fratres et Sorores. This ceremony is divided into Three Points.

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LIST OF REQUIREMENTS

Robes: Chief Adept – Blue and purple, with winged Sphere Wand.

2nd Adept – Red and Orange, with Phoenix Wand.

3rd Adept – Yellow and Rose Pink, with Lotus Wand.

All may wear golden slippers or shoes to match robes. Candidates should have crossed Sashes, Declaration, and Recommendation signed by the two Chiefs. Admission Badges; Hieres Lamen, Sword and Serpent diagram.

Black Sash and White Sash for Candidates. Black Robe and Cords, Admission Badges. Attestation of Examinations and Recommendations. On Altar Cup of Wine, Candle, Crucifix, Chain, Dagger, Crook and Scourge. Incense. Cross. Each Officer carries a Crux Ansata on his left wrist.

OPENING

(Chief Adept Knocks. All Rise.)

Chief:

Second:

Third:

Chief:

Third:

Second:

(All give one knock in succession.)

Chief:

Avete, Fratres et Sorores.

Second:

Roseae Rubeae.

Third:

Et Aureae Crucis.

Chief:

Very Honoured Fratres et Sorores, assist me to open the Tomb of the Adepti. Associate Adeptus Minor, see that the Portal is closed and guarded. (Third Adept does so and salutes.)

Third:

Merciful Exempt Adept, the Portal of the Vault is closed and guarded.

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Chief:

Mighty Adeptus Major, by what sign hast thou entered the Portal?

Second:

By the Sign of the Rending Asunder of the Veil. (gives it.)

Chief:

Associate Adeptus Minor, by what sign hast thou closed the Portal.

Third:

By the Sign of the Closing of the Veil. (gives it)

Second:

PEH.

Third:

RESH.

Second:

CAPH.

Third:

TAU.

Second:

PAROKETH.

Third:

Which is the Veil of the Sanctum Sanctorum.

Chief:

Mighty Adeptus Major, what is the Mystic Number of this Grade?

Second:

Twenty one.

Chief:

What is the Password formed therefrom?

Third:

ALEPH.

Chief:

HEH.

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Third:
YOD.

Chief:
HEH.

Third:
EHEIEH.

Chief:
Mighty Adeptus Major, what is the Vault of the Adepts?

Second:
The symbolic burying place of our Founder Christian Rosenkreutz, which he made to represent the Universe.

Chief:
Associate Adeptus Minor, in what part of it is he buried?

Third:
In the centre of the heptagonal sides and beneath the Altar, his head being towards the East.

Chief:
Mighty Adeptus Minor, why in the centre?

Second:
Because that is the point of perfect equilibrium.

Chief:
Associate Adeptus Minor, what does the Mystic Name of our Founder signify?

Third:
The Rose and Cross of Christ; the fadeless Rose of Creation - the immortal Cross of Light.

Chief:
Mighty Adeptus Major, what was the Vault entitled by our more ancient Fratres and Sorores?

Second:
The Tomb of Osiris Onnophris, the Justified One.

Chief:
Associate Adeptus Minor, of what shape was the Vault?

Third:
It was that of an equilateral Heptagon or figure of Seven Sides

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Chief:

Mighty Adeptus Major, unto what do these seven sides allude'?

Second:

Seven are the lower Sephiroth, Seven are the Palaces, Seven are the days of the Creation: Seven in the Height above, Seven in the Depth below.

Chief:

Associate Adeptus Minor, where is this Vault symbolically situated?

Third:

In the centre of the Earth, in the Mountain of Caverns, the Mystic Mountain of Abiegnus.

Chief:

Mighty Adeptus Minor, what is the meaning of this title Abiegnus?

Third:

It is Abi-Agnus, Lamb of the Father. It is by metathesis Abi-Genos, born of the Father, Bia-Genos, Strength of our Race, and the Four Words make the sentence, Mountain of the Lamb of the Father, and the Strength of our Race. IAO. YEHESHUAH. Such are the words! (All salute with 5-6 Signs.)

Chief:

Mighty Adeptus Major, what is the key to this Vault?

Second:

The Rose and Cross which resume the Life of Nature and the Powers hidden in the word I.N.R.I.

Chief:

Associate Adeptus Minor, what is the Emblem which we bear in our left hands'?

Third:

It is a form of the Rose and Cross, the ancient Crux Ansata or Egyptian symbol of life.

Chief:

Mighty Adeptus Major. what is its meaning'?

Second:

It represents the force of the Ten Sephiroth in Nature. divided into a Hexad and a Tetrad. The Oval embraces the first six Sephiroth and the Tau Cross the lower Four, answering to the four Elements.

Chief:

Associate Adeptus Minor. what is the Emblem which I bear upon my breast?

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Third:

The complete symbol of the Rose and Cross.

Chief:

Mighty Adeptus Major, what is its meaning?

Second:

It is the Key of Sigils and of Rituals, and represents the force of the twenty two Letters in Nature, as divided into a Three, a Seven, and a Twelve. Many and great are its mysteries.

Chief:

Associate Adeptus Minor, what is the Wand which thou bearest?

Third:

A simple Wand having the colours of the twelve Signs of the Zodiac and surmounted by the Lotus Flower of Isis. It symbolizes the development of Creation.

Chief:

Mighty Adeptus Major, thy Wand and its meaning?

Second:

A Wand terminating in the symbol of the Binary and surmounted by the Tau Cross of Life, or the Head of the Phoenix, sacred to Osiris. The seven colours between Light and Darkness are attributed to the Planets. It symbolizes rebirth and resurrection from death.

Chief:

My Wand is surmounted by the Winged Globe, around which the twin serpents of Egypt twine. It symbolizes the equilibrated Force of the Spirit and the Four Elements beneath the everlasting Wings of the Holy One. Associate Adeptus Minor, what are the words inscribed upon the door of the Vault, and how is it guarded?

Third:

Post Centum Viginti Annos Patebo. After one hundred and twenty years I shall open, and the door is guarded by the Elemental Tablets and by the Kerubic Emblems.

Chief:

The 120 years refer symbolically to the 5 Grades of the First Order and to the revolution of the Power of the Pentagram; also to the five preparatory examinations for this Grade. It is written His days shall be 120 years. 120 divided by 5 yields 24, the number of hours in a day and of the Thrones of the Elders in the Apocalypse. Further 120 equals the number of the Ten Sephiroth multiplied by that of the Zodiac, whose Key is the working of the Spirit and the Elements typified in the Wand which I bear.

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(All face East. Chief Adept opens the Door wide, passes to East or head of Pastos of C.R.C., and faces West. Second enters and passes to South facing North. Third enters and passes to North facing South. Other members remain without, but Hodos may enter Vault to form fourth side in making Signs. The Three Officers raise their Wands to form Pyramid above altar, Cruces touching below Wands.)

Chief:

Let us analyse the Key Word. I.

Second:

N.

Third:

R.

All:

I.

Chief:

YOD.

Second:

NUN.

Third:

RESH.

All:

YOD.

Chief:

Virgo, Isis, Mighty Mother.

Second:

Scorpio, Apophis, Destroyer

Third:

Sol, Osiris, Slain and Risen.

All:

Isis, Apophis, Osiris - I.A.O.

(All separate Wands and Cruces, and give Sign of Cross.)

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All:

The Sign of Osiris Slain.

Chief:

L -- The Sign of the Mourning of Isis. (With bowed head.)

Second:

V -- The Sign of Typhon and Apophis. (With head erect.)

Third:

X -- The Sign of Osiris Risen. (With head bowed.)

All:

L V X, (Lux) the Light of the Cross. (Saluting Sign and head bowed. All quit Tomb and return to previous places.)

Chief:

In the Grand Word YEHESHUAH by the Key-Word I.N.R.I., and through the concealed Word LVX, I have opened the tomb of the Adepti. (All present give LVX Signs.)

FIRST POINT

(The Tomb is prepared as before, but closed, and curtains drawn. Chief Adept is not seen as such; Second Adept is Principal Officer, 3rd Associate Adept, Introducing Adept -- Hodos Chamelionis.)

Second:

Very Honoured Fratres et Sorores, our H. Frater (XYZ), Lord of the 24th, 25th, and 26th Paths of the Portal of the Vault of the Adepti, is a Candidate for admission to the Second Order, and is waiting without. V.H. Frater Hodos Chamelionis, prepare the Aspirant and act as his introducer. Associate Adeptus Minor, guard the hither side of the Portal, and admit them in due form. (Aspirant is prepared by making him wear Portal Sash across that of the Philosophus Grade. He carries Lamen of Hiereus, and Recommendation from the Chiefs of his Temple, a certificate of having passed the requisite examinations, and a written speech.)

Third:

(Opening door) Whom bringest thou here with thee?

Aspirant:

(Loudly and firmly.) Hear ye all that I, the Honoured Frater (XYZ) stand before you, being a member of the Philosophus Grade of the First Order, the Highest Grade of the Golden Dawn in the Outer, a Philosophus; one qualified to fill the important post of

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Hiereus in a Temple of the First Order, one who hath passed the five examinations prescribed between the First and Second Orders, and hath been declared Lord of the 24th, 25th, and 26th Paths in the Portal of the Adepti. I bear a written recommendation from the Chiefs of my Temple guaranteeing my qualifications, honour and fidelity; as also an attestation of my having passed the Pentagonal Examination. By virtue of these honours and dignities, I now come to demand my reception and acknowledgement as an Adeptus Minor of the Second Order.

Second:

O Aspirant! It is written that he who exalteth himself shall be abased, but that he who humbleth himself shall be exalted, and that blessed are the poor in spirit for theirs is the Kingdom of Heaven. It is not by proclamation of honours and dignities, great though they may be, that thou canst gain admission to the Tomb of the Adepti of the Rose of Ruby and the Cross of Gold, but only by that humility and purity of spirit that befitteth the aspirant unto higher things. Associate Adeptus Minor, bring unto me the recommendation and attestation which he beareth; and test thou his knowledge ere he be rejected for the sins of presumption and spiritual pride.

Third:

Thou knowest the arrangement of the Ten Sephiroth on the Tree of Life; now what symbolic weapon doth their natural succession form? (Aspirant answers unprompted.)

Third:

And what symbolic creature is traced by the natural succession of the Paths? (Aspirant answers unprompted.)

Second:

O Aspirant. Let this be a sign unto thee. For the Flaming Sword and the Serpent of Wisdom shall be the symbol which shall procure thee admission. Return thou then, and divest thyself of these ornaments. They are not humble enough to entitle thee to be received. V.H. Frater Hodos Chamelionis. clothe him in the black robe of mourning. Let his hands be bound behind his back, symbolic of the binding force of his obligations, and put a chain about his neck, the emblem of repentance and humility.

Hodos:

Mighty Adeptus Major, it shall be done. (Hodos Chamelionis salutes and retires with Aspirant, strips him of all ornaments, brings him back to door in plain black robe, roped and carrying diagram of Sword and Serpent. Gives one gentle knock. Third Adept opens door, saying.)

Third:

By the aid of what symbol do ye seek admission?

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Hodos:

(Shows diagram) By the aid of the Flaming Sword, and the Serpent of Wisdom. (Third takes badge, admits them, and recloses door.)

Second:

Whom bringest thou there?

Hodos:

Mighty Adeptus Major, I bring with me one who has passed the trial of humiliation, and who humbly desireth admission to the Tomb of the Mystical Mountain.

Second:

Let the Aspirant be assisted to kneel. (Aspirant is brought to curtained door of Tomb between Third Adept and Hodos Chamelionis. All face East, and kneel.)

Second:

From Thine Hand, O Lord, cometh all good. The characters of Nature with Thy Fingers Thou hast traced; but none can read them unless he hath been taught in Thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so our eyes look unto Thee, for Thou alone art our help. O Lord our God, who should not extol Thee? Who should not praise Thee?

All is from Thee, All belongeth unto Thee. Either Thy Love or Thy Anger all must again re-enter. Nothing canst thou lose, for all must tend unto Thy Honour and Majesty. Thou art Lord alone, and there is none beside Thee. Thou doest what Thou wilt with Thy mighty Arm, and none can escape from Thee. Thou alone helpest in their necessity the humble, the meek-hearted, and the poor, who submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, unto such an one Thou art propitious. Who should not praise Thee, then, O Lord of the Universe, unto Whom there is none like? Whose dwelling is in Heaven, and in every virtuous and God-fearing heart.

O God the Vast One, Thou art in all things. O Nature, Thou Self from Nothing, for what else can I call Thee? In myself I am nothing. In Thee I am Self, and exist in Thy Self-hood from Nothing. Live Thou in me, and bring me unto that Self which is in Thee. Amen. Let the hands of the Aspirant be unbound. (This is done, Aspirant remains kneeling. Officers rise.)

Third:

Think not, O Aspirant, that the trial of humility through which thou hast passed, was ordained but to jest with thy feelings. Far from us be any such design. But it was intended to point out to thee that the truly wise man is but little in his own eyes, however great his attainments may appear to the ignorant, and that even the highest intellectual achievements

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are but as nothing in the sight of the Lord of the Universe, for He looketh at the heart. It is written: When I consider the Heavens, the work of Thy fingers, the moon and stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that thou visitest him? And couldst thou even attain unto the height of a God upon this earth, how small and insignificant yet wouldst thou be in the presence of God the Vast One.

Second:

Rise, then, O Aspirant of the Rose of Ruby and the Cross of Gold. Rise, glorified by suffering. Rise, purified by humility. (Aspirant rises.)

Second:

Despise not sadness, and hate not suffering, for they are the Initiators of the heart; and the black robe of mourning which thou wearest is at once the symbol of sorrow and of strength. Boast not thyself above thy brother if he hath fallen, for how knowest thou that thou couldst have withstood the same temptation. Slander not, and revile not. If thou canst not praise, do not condemn. When thou seest another in trouble and humiliation, even though he be thy enemy, remember the time of thine own humiliation when thou didst kneel before the door of the Tomb, clothed in the Robe of Mourning, with the Chain of Affliction about thy neck, and thy hands bound behind thy back, and rejoice not at his fall. And in thine intercourse with the members of our Order, let thy hand given unto another be a sincere and genuine pledge of fraternity. Respect his or her secrets and feelings as thou wouldst respect thine own. Bear with one another and forgive one another, even as the Master hath said. V.H. Frater Hodos Chamelionis, what is the symbolic age of the Aspirant?

Hodos:

His days are an hundred and twenty years.

Second:

It is written: My Spirit shall not always strive with man, seeing that he also is flesh, yet his days shall be an hundred and twenty years. Associate Adeptus Minor, unto what do those 120 years of the Aspirant's symbolic age correspond?

Third:

To the Five Grades of the First Order through which it is necessary for the Aspirant to have passed before he can enter the Tomb of the Sacred Mountain. For the three months interval between the Grades of Practicus and Philosophus are the Regimen of the Elements; and the seven months between the Philosophus and the Portal symbolise the Regimen of the Planets; while the Elements and the Planets both work in the Zodiac; so that three plus seven multiplied by twelve yieldeth the number 120.

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Second:

O Aspirant, ere thou canst enter the Tomb of the Adepti of the Rose of Ruby and the Cross of Gold, it is necessary to take a solemn Obligation of Secrecy, Fidelity, Fraternity, and Justice. But as in all the previous obligations, there is nothing contained therein contrary to thy civil, moral, or religious duties. Art thou willing to take such a pledge?

Aspirant:

I am.

Second:

Let the Aspirant be bound to the Cross of Suffering.

(The Aspirant is led to the Cross, and his hands put through the running nooses and cords are bound about his waist and feet. Two Adepti stand on either side to support him, and the Third Adept takes his place ready to hand Cup and Dagger to Second Adept who stand in front of and facing Aspirant. Second Adept holds out Rose Crucifix to Aspirant, saying:)

Second:

The Symbol of Suffering is the symbol of strength. Wherefore bound as thou art, strive to raise this holy symbol in thy hands, for he that will not strive shall not attain. (Aspirant takes Crucifix in both hands, the cords being allowed to run out long enough to allow him to do so.)

Second:

I invoke Thee, the great avenging Angel HUA, in the divine name IAO, that Thou mayest invisibly place Thy hand upon the head of the Aspirant in attestation of his Obligation. (Second Adept raises his hands on high to invoke the force; then lowers them and takes crucifix which is replaced by Third Adept on Altar. Aspirant is now bound more firmly to the cross.)

Second:

Repeat after me your sacramental Name, and say:

OBLIGATION

Kether:

I, (Fratr XYZ), a member of the Body of Christ, do this day spiritually bind myself, even as I am now bound physically upon the Cross of Suffering.

Chokmah:

That I will to the utmost lead a pure and unselfish life, and will prove myself a faithful and devoted servant of this Order.

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Binah:

That I will keep secret all things connected with the Order, and its Secret Knowledge, from the whole world, equally from him who is a member of the First Order of the Golden Dawn, as from an uninitiated person, and that I will maintain the Veil of strict secrecy between the First and Second Orders.

Chesed:

That I will uphold to the utmost the authority of the Chiefs of the Order, and that I will not initiate or advance any person in the First Order, either secretly or in open Temple, without due authorisation and permission; that I will neither recommend a Candidate for admission to the First Order without due judgment and assurance that he or she is worthy of so great a confidence and honour, nor unduly press any person to become a candidate; and that I will superintend any examination of Members of lower Grades without fear or favour in any way, so that our high standard of knowledge be not lowered by my instrumentality; and I further undertake to see that the necessary interval of time between the Grades of Practicus and Philosophus and between the latter Grade and the Portal, be, when possible, maintained.

Geburah:

Furthermore, that I will perform all practical work connected with this Order in a place concealed and apart from the gaze of the outer and uninitiated world, and that I will not display our Magical Implements, nor reveal the use of the same, but will keep secret this Inner Rosicrucian Knowledge even as the same hath been kept secret through the ages; that I will not make any symbol or Talisman in the Flashing Colours for any uninitiated person without a special permission from the Chiefs of the Order. That I will only perform any practical magic before the uninitiated which is of a simple and already well known nature; and that I will show them no secret mode of working whatsoever, keeping strictly concealed from them our modes of Tarot and other Divination, of Clairvoyance, of Astral projection, of the Consecration of Talismans and Symbols, and the Rituals of the Pentagram and Hexagram, and most especially of the use and attribution of the Flashing Colours, and the Vibratory mode of pronouncing the Divine Names.

Tiphareth:

I further promise and swear that with the Divine permission I will, from this day forward, apply myself to the Great Work, which is, to purify and exalt my Spiritual Nature so that with the Divine Aid I may at length attain to be more than human, and thus gradually raise and unite myself to my higher and Divine Genius, and that in this event I will not abuse the great power entrusted to me.

Netzach:

I furthermore solemnly pledge myself never to work at any important symbol without first invoking the highest Divine Names connected therewith, and especially not to debase

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my knowledge of Practical Magic to purposes of evil and self-seeking, and low material gain or pleasure, and if I do this, notwithstanding this my oath, I invoke the Avenging Angel HUA, that the evil and material may react on me.

Hod:

I further promise to support the admission of both sexes to our Order, on a perfect equality, and that I will always display brotherly love and forbearance towards the members of the whole Order, neither slandering nor evil-speaking, nor repeating nor tale-bearing, whereby strife and ill-feeling may be engendered.

Yesod:

I also undertake to work unassisted at the subjects prescribed to study in the various practical grades from Zelator Adeptus Minor to Adept Adeptus Minor, on pain of being degraded to that of Lord of the Paths of the Portal only.

Malkuth:

Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him with care before acknowledging him to be such.

Such are the words of this my Obligation as an Adeptus Minor, whereunto I pledge myself in the Presence of the Divine One, and of the Great Avenging Angel, HUA, and if I fail herein, may my Rose be disintegrated and my power in Magic cease. (Third hands Dagger to Second Adept and holds Cup conveniently for him. Second dips point of Dagger in Wine and makes Cross on Aspirant -- on brow, feet, right hand and left hand, and heart, saying:)

Second:

(For brow.) There are Three that bear witness in Heaven; the Father, the Word, and the Holy Spirit, and these Three are One.

(For feet.) There are Three that bear witness on Earth; the Spirit, the Water, and the Blood, and these Three agree in One.

(Right hand.) Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of Heaven.

(Left hand.) If ye be crucified with Christ, ye shall also reign with Him. (He marks heart in silence. Then says:)

Second:

Let the Aspirant be released from the Cross of Suffering. It is written, that he who humbleth himself shall be exalted. V.H. Frater Hodos Chamelionis, remove from the

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Aspirant the Chain of Humility and the Robe of Mourning, and re-invest him with the Crossed Sashes. (This is done.)

Third:

Know, then, O Aspirant, that the Mysteries of the Rose and the Cross have existed from time immemorial, and that the Rites were practised, and the Wisdom taught, in Egypt, Eleusis, Samothrace, Persia, Chaldea and India, and in far more ancient lands. The story of the introduction of these mysteries into mediaeval Europe has thus been handed down to us.

In 1378 was born the Chief and originator of our Fraternity in Europe. He was of a noble German family, but poor, and in the fifth year of his age was placed in a cloister where he learned both Greek and Latin. While yet a youth he accompanied a certain brother P.A.L. on a pilgrimage to the Holy Land, but the latter, dying at Cyprus, he himself went to Damascus. There was then in Arabia a Temple of the Order which was called in the Hebrew tongue "Damkar", that is The Blood of the Lamb. There he was duly initiated, and took the Mystic title Christian Rosenkreutz, or Christian of the Rosy Cross. He then so far improved his knowledge of the Arabian tongue that in the following year he translated the book "M" into Latin, which he afterwards brought back with him to Europe. After three years he went on into Egypt, where there was another Temple of the Order. There he remained for a time still studying the mysteries of Nature. After this, he travelled by sea to the city of Fessa, where he was welcomed at the Temple there established, and he there obtained the knowledge and the acquaintance of the habitants of the Elements, who revealed unto him many of their secrets.

Of the Fraternity he confessed that they had not retained their Wisdom in its primal purity, and that their Kabala was to a certain extent altered to their religion. Nevertheless, he learned much there. After a stay of two years he came to Spain, where he endeavoured to reform the errors of the learned according to the pure knowledge he had received. But it was to them a laughing matter, and they reviled and rejected him, even as the prophets of old were rejected. Thus also was he treated by those of his own and other nations when he showed them the errors that had crept into their religions. So, after five years residence in Germany, he initiated three of his former monastic brethren, Fratres G.W., I.A., and I.O., who had more knowledge than many others at that time. And by these four was made the foundation of the Fraternity in Europe.

These worked and studied at the writings and other knowledge which C.R.C. had brought with him, and by them was some of the Magical Language transcribed (which is that of the Elemental Tablets) and a Dictionary thereof made; and the Rituals and part of the Book "M" were transcribed. For the True Order of the Rose Cross descendeth into the depths, and ascendeth into the heights, even unto the Throne of God Himself, and includeth even Archangels, Angels and Spirits.

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These four Fratres also erected a building to serve for the Temple and Headquarters of their Order, and called it the Collegium ad Spiritum Sanctum, or the College of the Holy Spirit. This being now finished, and the work of establishing the Order extremely heavy, and because they devoted much time to the healing of those sick and possessed, who resorted to them, they initiated four others, viz.: Fratres R.C. (the son of the deceased father's brother of C.R.C.), C.B. a skilful artist, B.C., and P.D., who was to be Cancellarius; all being Germans except I.A., and now eight in number. Their agreement was:

1. That none of them should profess any other thing, than but to cure the sick, and that freely.
2. That they should not be constrained to wear any distinctive dress, but there in follow the custom of the country.
3. That every year on the day of Corpus Christi, they should meet at the Collegium ad Spiritum Sanctum, or write the cause of absence.
4. Every one should look for some worthy person of either sex, who after his decease might succeed him.
5. The word R.C. to be their mark, seal, and character.

The Fraternity to remain secret for one hundred years. Five of the Fratres were to travel in different countries. and two were to remain with Christian Rosenkreutz.

Second:

Frater I.O. was the first to die, and then in England where he had wrought many wonderful cures. He was an expert Kabbalist as his book "H" witnesseth. His death had been previously foretold him by C.R.C. but those who were later admitted were of the First Order, and knew not when C.R. died, and save what they learned from Frater A., the successor of D. of the Second Order and from their library after his death, knew little of the earlier and higher Members, and of the Founder, nor yet whether those of the Second Order were admitted to the Wisdom of the highest members. The discovery then of the Tomb wherein that highly illuminated Man of God, our Father C.R.C., was buried occurred as follows. After Frater A. died in Gallia Narbonensi, there succeeded in his place Frater N.N. He, while repairing a part of the building of the College of the Holy Spirit, endeavoured to remove a brass memorial tablet which bore the names of certain brethren, and some other things. In this tablet was the head of a strong nail or bolt, so that when the tablet was forcibly wrenched away it pulled with it a large stone which thus partially uncovered a secret door, (he draws back curtain, revealing door), upon which was inscribed in large letters Post CXX Annos Patebo -- After an hundred and twenty years I shall open, with the year of our Lord under, 1484. Frater N.N., and those with him then cleared away

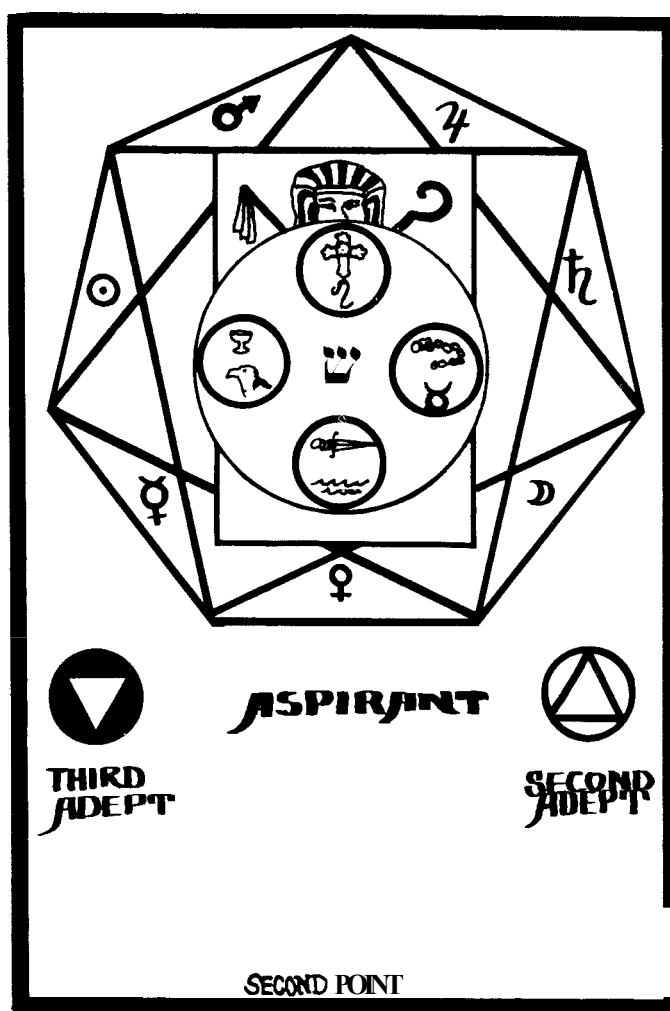
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the rest of the brickwork, but let it remain that night unopened as they wished first to consult the ROTA.

Third:

You will now quit the Portal for a short time, and on your return the Ceremony of Opening the Tomb will be proceeded with. Take with you this Wand and Crux Ansata, which will ensure your re-admission. (Aspirant goes out, carrying the Wand and Crux of Chief Adept.)

SECOND POINT



(Prepare Tomb as in diagram. Chief Adept lies in Pastos on his back to represent C.R.C. He is clothed in full Regalia. On his breast is the complete Symbol of the Rosy Cross

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suspended from the double Phoenix Collar. His arms are crossed on breast, and he holds Crook and Scourge. Between them lies the book "T." Lid of Pastos closed and Circular Altar stands over it. Other Adepts outside Tomb as before. On the Altar are replaced Rose Cross, Cup of Wine, Chain and Dagger.)

Second:

Associate Adeptus Minor, let the Aspirant now be admitted. (Third Ad. opens the door, and admits Aspirant, who carries Wand and Crux of Chief. He is placed in front of and facing Vault Door.)

Second:

Before the Door of the Tomb, as symbolic Guardians, are the Elemental Tablets, and the Kerubic Emblems, even as before the mystical Gate of Eden stood the watchful Kerubim, and the Sword of Flame. These Kerubic Emblems be the powers of the Angles of the Tablets. The Circle represents the four Angles bound together in each Tablet through the operation of the all pervading Spirit, while the Cross within forms with its spokes the Wheels of Ezekiel's Vision; and therefore are the Cross and the Circle white to represent the purity of the Divine Spirit. And inasmuch as we do not find the Elements unmixed, but each bound together with each -- so that in the Air we find not only that which is subtle and tenuous, but also the qualities of heat, moisture and dryness, bound together in that all-wandering Element; and further also that in Fire, Water and Earth we find the same mixture of Nature -- therefore the Four Elements are bound to each Kerubic Emblem counterchanged with the colour of the Element wherein they operate; even as in the Vision of Ezekiel each Kerub had four faces and four wings. Forget not therefore that the Tablets and the Kerubim are the Guardians of the Tomb of the Adepts. Let thy tongue keep silence on our mysteries. Restrain even the thought of thy heart lest a bird of the air carry the matter.

Third:

Upon more closely examining the Door of the Tomb, you will perceive, even as Frater N.N., and those with him did perceive, that beneath the CXX in the inscription were placed the characters IX thus:

POST CXX ANNOS PATEBO

IX

This being equivalent to Post Annos Lux Crucis Patebo - At the end of 120 years, I, the Light of the Cross, will disclose myself. For the letters forming LVX are made from the dismembered and conjoined angles of the Cross; and 120 is the product of the numbers from 1 to 5, multiplied in regular progression, which number five is symbolised in the Cross with four extremities and one centre point.

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Second:

On the following morning, Frater N.N. and his companions forced open the door (he opens it wide) and there appeared to their sight a Tomb of Seven Sides and Seven Corners. Every side was five feet broad, and eight feet high, even as the same is faithfully represented before you. (Second Adept enters and pases by North to East of Vault, and turns to face West. Third Adept places Aspirant on North facing South, and takes his place at South facing North.)

Second:

Although in the Tomb the Sun does not shine, it is lit by the symbolic Rose of our Order in the centre of the first heptagonal ceiling. In the midst of the Tomb stands a circular Altar with these devices and descriptions on it: A.G.R.C., Ad Gloriam Roseae Crucis. A.C.R.G., Ad Crucis Rosae Gloriam. Hoc Universal Compendium Unius Mihi Sepulchrum Feci. Unto the Glory of the Rose Cross I have constructed this Tomb for myself as a Compendium of the Universal Unity.

Within the next circle is written: Yeheshuah Mihi Omnia, Yeheshuah is all things to me. In the centre are four figures of the Kerubim enclosed within circles surrounded by the following four inscriptions and each distinguished by one of the letters of the Tetragrammaton: Yod, Lion Nequaquam Vacuum, Nowhere a Void. Heh, Eagle, Libertas Evangelii, Liberty of the Gospel. Vau, Man, Dei Intacta Gloria, Unsullied Glory of God. Heh (f), Ox, Legis Jugum, Yoke of the Law. And in the midst of all is Shin, the Letter of the Spirit forming thus the Divine Name Yeheshuah, from the Tetragrammaton. Therefore, by God's Grace, having come thus far, let us kneel down together, and say: (All kneel, joining wands above Altar.)

Second:

Unto Thee, Sole Wise, Sole Mighty and Sole Eternal One, be praise and Glory forever, Who has permitted this Aspirant who now kneeleth before Thee to penetrate thus far into the Sanctuary of Thy Mysteries. Not unto us, but unto Thy Name be the Glory. Let the influence of Thy Divine Ones descend upon his head, and teach him the value of self-sacrifice, so that he shrink not in the hour of trial, but that thus his name may be written on high, and that his Genius may stand in the presence of the Holy Ones, in that hour when the Son of Man is invoked before the Lord of Spirits and His Name in the presence of the Ancient of Days. It is written: If any man will come after Me, let him take up his cross, and deny himself, and follow Me. (Third Adept hands Chain to Aspirant, and takes Wand and Cross from him.)

Second:

Take therefore this Chain, O Aspirant, and place it about thy neck and say: I accept the Bonds of Suffering and Self-sacrifice. (2nd and 3rd Adepts rise. Aspirant repeats words as directed.) Rise, then, my Frater, in the symbol of self-renunciation and extend thine arms in the form of a cross. (Aspirant rises, feet together, and arms extended.)

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Second:

Associate Adeptus Minor, take from the Altar the Dagger of Penance and the Cup of Tribulation, that I may confirm the vow of the Aspirant forever by marking him afresh with the Stigmata of the Cross. (Second takes Dagger from Third and marks Aspirant anew as at Obligation: brow, feet, right hand, left hand, and heart. Gives Dagger back to Third who replaces it on Altar, and then hands Aspirant the Rose Crucifix.) Take that symbol, raise it with both hands above thy head and say: Thus will I uphold the Sign of Suffering and of Strength. And I heard the voice of the King of Earth cry aloud and say: He that aideth me in my suffering, the same shall partake with me in my rising. Replace then, O Aspirant, that Cross upon the Altar, and say: In and by that Sign, I demand that the Pastos of our Founder be opened, for my victory is in the Cross of the Rose. For it is written If ye be crucified with Christ, ye shall also reign with Him.

(Aspirant replaces Crucifix and repeats words as directed. Third gives him back Wand and Crux of Chief Adept. Second and Third Adepts move away Altar revealing upper part of Pastos. They open lid, disclosing Chief Adept within.)

Third:

And the Light shineth in Darkness, and the darkness comprehendeth it not.

Second:

Touch with the head of thy Wand the Rose and Cross upon the breast of the Form before thee, and say: Out of the darkness, let the light arise. (Done. Chief, without moving or opening his eyes, says:)

Chief:

Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through Him our Master, O Brother of the Cross and the Rose. Like Him, O Adepts of all ages, have ye toiled. Like Him have ye suffered tribulation. Poverty, torture and death have ye passed through. They have been but the purification of the Gold. In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the Wise. (Aspirant gives Wand and Crux to Chief Adept who gives in exchange the Crook and Scourge.)

Chief:

Quit then, this Tomb, O Aspirant, with thine arms crossed upon thy breast, bearing in thy right hand the Crook of Mercy and in thy left the Scourge of Severity, the emblems of those Eternal Forces betwixt which the equilibrium of the Universe dependeth; those forces whose reconciliation is the Key of Life, whose separation is evil and death. Therefore thou art inexcusable, whosoever thou art, that judgest another, for in that thou condemnest another, thou condemnest but thyself. Be thou therefore merciful, even as thy Father who is in Heaven is merciful. Remember that tremendous Obligation of rectitude and self-

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sacrifice which thou hast voluntarily taken upon thyself, and tremble thereat. And let the humble prayer of thy heart be: God, be merciful to me a sinner, and keep me in the pathway of Truth.

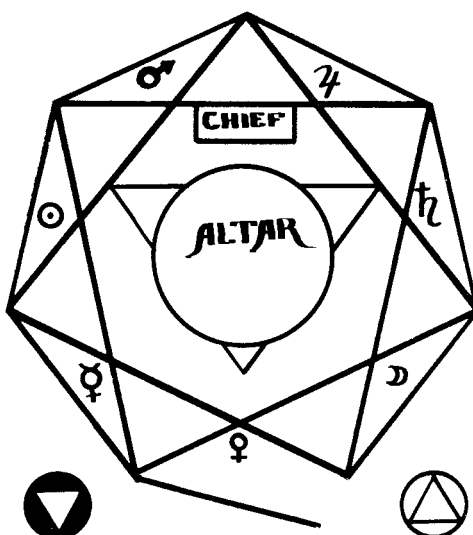
Third:

Thus, then, did Frater N.N. and his companions, having moved aside the Circular Altar, and having raised the brazen plate or lid of the Pastos, discover the body of our Founder. with all the ornaments and insignia as here shown before you. Upon his breast was the Book "T," a scroll explaining in full the mystic Tarot; at the end of which was written a brief paragraph concerning Christian Rosenkreutz, beneath which the earlier Fratres had inscribed their names. Following this came the names of the three Highest Chiefs of the Order, viz: Frater Hugo Alverda, the Phrisian, in the 576th year of his age. Frater Franciscus de Bry, the Gaul, in the 495th year of his age. Frater Elman Zata, the Arab, in the 463rd year of his age. Last of all was written: Ex Deo Nascimur; In Yeheshuah Morimur; Per Spiritum Sanctum Reviviscimus. In God are we born, in Yeheshuah we die, through the Holy Spirit we rise again. (They re-close the Pastos, and replace Altar.)

Second:

So. then, our Frater N.N. and his companions reclosed the Pastos for a time. set the Altar over it, shut the Door of the Tomb, and placed their seals upon it. (All quit the Vault. Aspirant carries Crook and Scourge; the door is closed, and Aspirant is led out of the Portal. The Tomb is then re-opened and Chief Adept released.)

THIRD POINT



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(Tomb prepared as in diagram. Door not quite closed. In South East angle is diagram of Minutum Mundum; in N.E. that of Sword and Serpent. Due East, the Mountain. Altar as before with Crook and Scourge added later. Chief stands at East with arms extended. Pastos outside in Portal, head to the East. Lid laid side by side with space between. Second Adept seated at head. Third at foot of Pastos. Aspirant is admitted, still carrying Crook and Scourge. 2nd and 3rd Adepts discard cloaks.)

Second:

And lo, two Angels in White apparel sitting, the one at the head and the other at the foot, where the body of the Master had lain, who said: Why seek ye the living among the dead?

Chief:

I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me. shall never die.

Second:

Behold the Image (points to lower half of lid) of the Justified One, crucified on the Infernal Rivers of DAATH, and thus rescuing Malkuth from the folds of the Red Dragon. (Third points to upper half of lid.)

Third:

And being turned, I saw Seven Golden Lightbearers, and in the midst of the Lightbearers, One like unto the Ben Adam, clothed with a garment down to the feet, and girt with a Golden Girdle. His head and his hair were white as snow, and His eyes as flaming fire; His feet like unto fine brass, as if they burned in a furnace. And His voice as the sound of many waters. And He had in His right hand Seven Stars, and out of his mouth went the Sword of Flame, and his countenance was as the Sun in His Strength.

Chief:

I am the First and I am the Last. I am He that liveth and was dead, and behold! I am alive for evermore, and hold the keys of Death and of Hell.

Second:

He that hath an ear, let him hear what the Spirit saith unto the Assemblies. (Second and Third Adepts open Door of Tomb, and lead Aspirant in. They kneel down West of Altar with heads bent. Chief stands at East of Altar with arms extended.)

Chief:

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. I am the Way, the Truth and the Life. No man cometh unto the Father but by Me. I am the purified. I have passed through the Gates of Darkness into Light. I have fought upon earth for Good. I have finished my Work. I have entered into the Invisible. I am the

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Sun in his rising. I have passed through the hour of cloud and of night. I am Amoun, the Concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One. I am the Lord of Life triumphant over Death. There is no part of me which is not of the Gods.

I am the Preparer of the Pathway, the Rescuer unto the Light; Out of the Darkness, let that Light arise.

Aspirant:

Before I was blind, but now I see.

Chief:

I am the Reconciler with the Ineffable. I am the Dweller of the Invisible. Let the White Brilliance of the Spirit Divine descend. (Chief raises his hands invoking the Divine White Brilliance. There is a pause.)

Chief:

(To Aspirant) Arise now as an Adeptus Minor of the Rose of Ruby and the Cross of Gold, in the sign of Osiris slain.

(All rise. Second and Third Adepts raise Aspirant, and extend his arms in a cross. They then recross his arms on his breast and turn him to face West. Chief advances within reach of Aspirant. Third Adept N.W. They both join Wands over his head and Cruces a little lower.)

All:

We receive thee as an Adeptus Minor in the Sign of Rectitude and Self-sacrifice. (Still keeping Wands joined over the lower Cruces, Chief touching base of brain, Second left temple, Third right temple.)

Chief:

Be thy mind opened unto the higher. (Chief places Crux against spine between shoulder blades. Second Adept against left breast, Third against right breast.)

Second:

Be thy heart a centre of Light. (Chief places Crux at the base of the spine. Second at left hip. Third at right hip.)

Third:

Be thy body the Temple of the Rosy Cross. (Aspirant is faced to East, and Adepts return to former positions. Crook and Scourge are laid on Altar over Dagger, crossing at yellow bands.)

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Chief:

Repeat with us the following words which are the Signs of the Hidden Wisdom of our Order. (Aspirant is made to repeat each word after the Officer.)

Chief:

I.

Second:

N.

Third:

R.

All:

I.

Chief:

Yod.

Second:

Nun.

Third:

Resh.

All:

Yod.

Chief:

Virgo, Isis, Mighty Mother.

Second:

Scorpio, Apophis, Destroyer.

Third:

Sol, Osiris, Slain and Risen.

All:

Isis, Apophis, Osiris, I.A.O. (All separate Wands and give the Sign of Osiris Slain.)

All:

The Sign of Osiris Slain.

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Chief:

L. The Sign of Mourning of Isis (With bowed head.)

Second:

V. The Sign of Typhon and Apophis (Head erect.)

All:

X. Isis, Apophis, Osiris, I.A.O. (They give the saluting Sign with heads bowed. Apause.)

Chief:

The Mystic number of this Grade is 21, the Heptad multiplied by the Triad; and from it is derived the Password of this Grade which is EHEIEH, which should be lettered separately when given thus,

Chief:

Aleph.

Aspirant:

Heh.

Chief:

Yod.

Aspirant:

Heh.

Chief:

The Keyword is I.N.R.I. which is inscribed with its correspondences upon this complete symbol of the Rose and Cross which I bear upon my breast. These letters have been occasionally used as the initials of the following sentences: JESUS NAZARENUS REX JUDECORUM, whence it symbolises the Grand Word of this Grade which is YEHESHUAH or the Hebrew Name of Jesus, formed of the Holy letter Shin, representing the Ruach Elohim, placed within the Centre of the Name Tetragrammaton. Also it has been interpreted as: Igne Natura Renovatur Integra; Igne Natura Renovando Integral; Igne Nitrum Roris Invenitur; Intra Nobis Regnum dei.

Chief:

(Indicating Diagram of the Minutum Mundum.) Behold the diagram Minutum Mundum sive Fundamental Coloris -- the Small Universe or Foundation of Colour. Treasure it in thy heart, and mark it well, seeing that herein is the Key of Nature. It is, as thou seest, the diagram of the Sephiroth and the Paths, with the colours appropriately attributed thereto. See that thou reveal it not to the profane, for many and great are its mysteries.

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Kether is the highest of all, and herein scintillates the Divine White Brilliance, concerning which it is not fitting that I should speak more fully. Chokmah is Grey, the mixture of colours. Binah is darkness, the absorption of colours. And thus is the Supernal Triad completed. In Kether is the root of the Golden Glory, and thence is the yellow reflected into Tiphareth. In Chokmah is the root of Blue, and this is reflected into Chesed; in Binah is the root of Red, and this is reflected into Geburah. And thus is the first reflected Triad completed. The beams of Chesed and Tiphareth meet in Netzach and yield Green. The beams of Geburah and Tiphareth meet in Hod and yield a tawny Orange. The beams of Chesed and Geburah fall in Yesod and yield Purple. And thus is the Third Triad completed. And from the rays of the Third Triad are these three colours shown in Malkuth, together with a fourth which is the synthesis. For from the Orange Tawny of Hod and the Greening Nature of Netzach is reflected a certain Greenish Citrine, Citron; from the Orange Tawny mixed with the Puce of Yesod proceedeth a red russet Brown, Russet; and from the Green and the Puce cometh a certain other darkening green, Olive. The synthesis of all these is blackness and bordereth on the Qlippoth. But the colours of the 22 Paths are derived from and find their roots in those of the First Reflected Triad of the Sephiroth, the Three Supernals not otherwise entering into their composition, and thus are their positive colours found. Unto the Air is ascribed the Yellow colour of Tiphareth. Unto the Water is ascribed the Blue Colour of Chesed. Unto the Fire is ascribed the Red Colour of Geburah. The colours are to be found in Malkuth.

Those of the Planets are in the Rainbow scale; thus: Saturn, Indigo; Jupiter, Violet; Mars, Red; Sol, Orange; Mercury, Yellow; Venus, Green; Luna, Blue.

Unto the Signs of the Zodiac are ascribed the following: Aries, Scarlet; Taurus, Red-Orange; Gemini, Orange; Cancer, Amber; Leo, Greenish-Yellow; Virgo, Yellowish-Green; Libra, Emerald; Scorpio, Greenish-Blue; Sagittarius, Blue; Capricornus, Indigo; Aquarius, Purple; Pisces, Crimson.

Further, thou wilt observe that the colours of the Paths and the Sephiroth form a mutual balance and harmony on the Tree. Colours are Forces, the Signatures of the Forces; and the Child of the children of the Forces art thou. And therefore about the Throne of the Mighty One is a Rainbow of Glory, and at His Feet is the Crystal Sea. But there are many other attributions of colour also, seeing that the respective rays meet and blend with each other. And therefore do I greet thee with the Mystic Title of Hodos Chamelionis, the Path of the Chamelion, the Path of Mixed Colours, and I give thee the Symbol of Hiddekel, the third River which floweth towards the East of Assiah. (They return to Altar, and 2nd Adept indicates Crook and Scourge thereon.)

Second:

The colours of the Crook and Scourge are taken from those of the Minutum Mundum Diagram, and they thus represent the just equilibrium between Mercy and Severity on the Tree of Life. The Crook therefore is divided into the colours symbolic of: Kether, Aleph,

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Chokmah, Taurus, Chesed, Leo, Tiphareth, Aries, Hod, Capricornus. And the Scourge into those symbolising: Netzach, Scorpio, Tiphareth, Gemini, Binah, Cancer, Geburah, Mem.

Third:

(Indicates Sword and Serpent.) The colours of the Minutum Mundum are also the key to those which compose the Admission Badge of the Sword and Serpent; and thus by their aid it may be better examined and comprehended. The one is ascending, the other is descending; the one is fixed, the other is volatile; the one unites the Sephiroth, the other the Paths. Furthermore, in the Serpent of Wisdom is shown the ascending Spiral, and in the Sword the rush of the descending White Brilliance from beyond Kether, differentiated into various shades and colours, darkening more and more as they near Malkuth.

Chief:

(Indicates Diagram of Mountain.) This is the symbolic Mountain of God in the centre of the Universe, the sacred Rosicrucian Mountain of Initiation, the Mystic Mountain of Abiegnus. Below and around it are darkness and silence, and it is crowned with the Light ineffable. At its base is the Wall of Enclosure and Secrecy, whose sole Gateway, invisible to the profane, is formed of the Two Pillars of Hermes. The ascent of the Mountain is by the Spiral path of the Serpent of Wisdom. Stumbling on between the Pillars is a blindfolded figure, representing the Neophyte, whose ignorance and worthlessness while only in that Grade is shown by the 0-0, and whose sole future claim to notice and recognition by the Order is the fact of his having entered the Pathway to the other Grades, until at length he attains to the summit.

I now proceed to instruct you in the mystic symbolism of the tomb itself. Let the Altar be moved aside. (Done.) It is divided into three parts, the Ceiling which is White; the Heptagonal Walls of seven Rainbow colours, and the Floor whose prevailing hue is black; thus showing the powers of the Heptad between the Light and the Darkness. On the ceiling is a Triangle enclosing a Rose of 22 petals, within a Heptangle formed of a Heptagram reflected from the Seven Angles of the Wall. The Triangle represents the Three Supernal Sephiroth; the Heptagram, the Lower Seven; the Rose represents the 22 paths of the Serpent of Wisdom.

The Floor has upon it also the Symbol of a Triangle enclosed within a Heptagram, bearing the titles of the Averse and Evil Sephiroth of the Qliploth, the Great Red Dragon of Seven Heads, and the inverted and evil triangle. And thus in the Tomb of the Adepts do we tread down the Evil Powers of the Red Dragon (Chief Adept stamps thrice on diagram) and so tread thou upon the evil powers of thy nature.

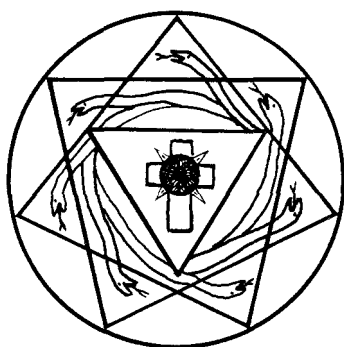
For there is traced within the evil Triangle the Rescuing Symbol of the Golden Cross united to the Red Rose of Seven times Seven Petals. As it is written He descendeth into

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Hell. But the whiteness above shines the brighter for the Blackness which is beneath, and thus mayest thou comprehend that the evil helpeth forward the Good. And between the Light and that Darkness vibrate the Colours of the Rainbow, whose crossed and reflected rays, under the Planetary presidency are shewn forth in these Seven Walls.

Remember that thou hast entered by the door of the Planet Venus, whose symbol includes the whole Ten Sephiroth of the Tree of Life. Each Wall of the Tomb is said mystically to be in breadth five feet and in height eight feet, thus yielding forty squares, of which ten are marked and salient, representing the Ten Sephiroth in the form of the Tree of Life, acting throughout the Planet. The remaining squares represent the Kerubim and the Eternal Spirit, the Three Alchemical Principles, the Three Elements, the Seven Planets, and the Twelve Signs, all operating in and differentiating the rays of each planet. Note that in all, the Central Upper square alone remains white and unchanged, representing the changeless Essence of the Divine Spirit, thus developing all from the One, through the Many under the government of One.

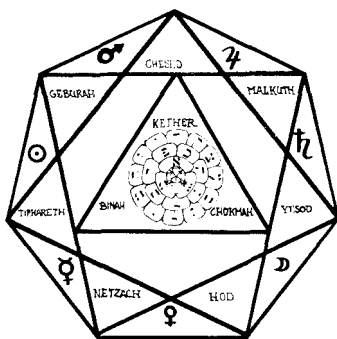
The colours of the varying squares may be either represented by the colour of the Planet and the colour of the Force therein mixed together, or by these colours being placed in juxtaposition, or in any other convenient manner; but the foundation of them all is the Minutum Mundum Diagram.



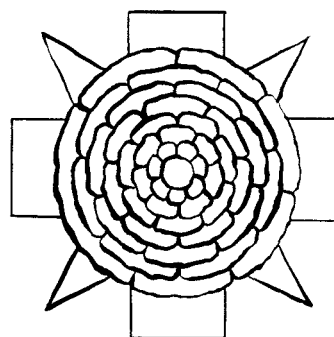
THE FLOOR OF THE VAULT



THE CIRCULAR ALTAR



THE CEILING OF THE VAULT



THE ROSE OF 49 PETALS AND CROSS AT THE HEAD OF THE PASTOS

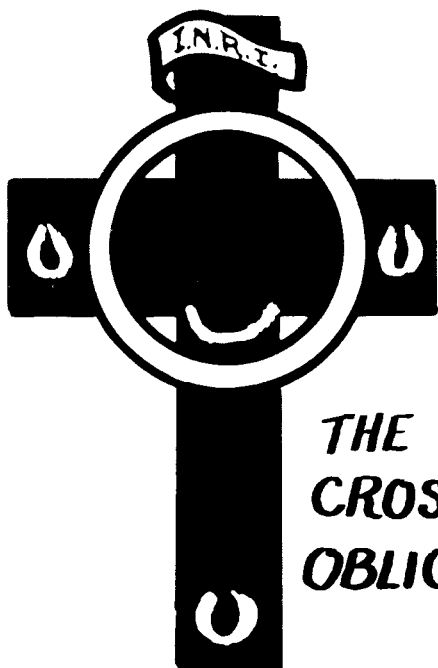
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE WALL OF THE VAULT

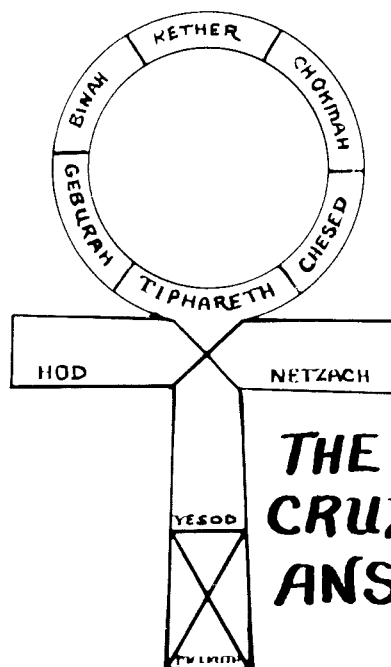
WHITE				BLACK			
SCARLET	VERMILION	RED		YELLOW	GREEN	BLUE	PURPLE
RED - ORANGE	ORANGE	YELLOW		GREEN	BLUE	INDIGO	PURPLE
ORANGE	AMBER	YELLOW		GREEN	BLUE	INDIGO	PURPLE
GREENISH YELLOW	YELLOWISH GREEN	YELLOW		GREEN	BLUE	INDIGO	PURPLE
EMERALD	GREEN - BLUE	YELLOW		GREEN	BLUE	INDIGO	PURPLE
BLUE	INDIGO	YELLOW		GREEN	BLUE	INDIGO	PURPLE
VIOLET	CRIMSON	YELLOW		GREEN	BLUE	INDIGO	PURPLE

THE SIDE OF THE PASTOS

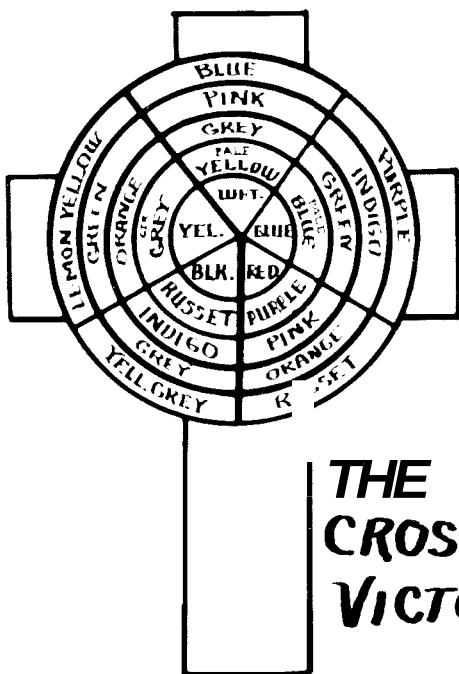
VOLUME SEVEN



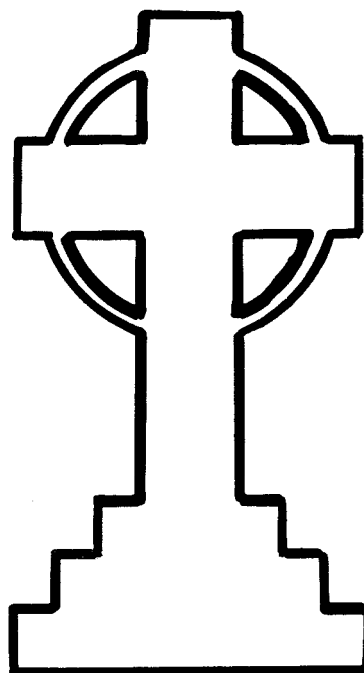
*THE
CROSS OF
OBLIGATION*



*THE
CRUX
ANSATA*



*THE
CROSS OF
VICTORY*



THE FOOT OF THE PASTOS

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

The symbolism of the Altar was briefly explained to you in the Second point. Upon the Altar stands a black Calvary cross, charged with a Rose of Five times Five petals, representing the interchanging energies of the Spirit and the Elements. (Chief leads Aspirant out of Tomb. Two Adepti replace Altar, and all resume their places as at beginning of Third Point.)

Chief:

The head of the Pastos is white, charged with a golden Greek Cross and Red Rose of 49 Petals. The foot is black with a white Calvary Cross and Circle placed upon a pedestal of Two steps. On the sides are depicted the 22 Colours of the Paths, between Light and Darkness. (Aspirant is placed between Lid and Pastos. Chief stands facing him on opposite side of the Pastos.)

Chief:

Frater (Soror) I now greet you with the grip of this Grade which is given thus. (Shows it.) The fingers of the right hand are held so as to form the letters L.V.X. The thumb and first fingers are stretched to form the letter L. The first and middle fingers are extended to suggest the V. The little finger is crossed over the third finger to make X. This may be done with both hands, and is always exchanged by placing the hands, with fingers thus arranged, over the wrist of the Frater or Soror being greeted. You will note that this grip must never be exchanged except across the Pastos. You will also remember that you must observe strict silence in regard to the place where you received this rite. It is well for you to understand that you are expected to promise that you will never tell anyone when, at what time, or where, or from whom you received this grip, or who was present at your initiation into this Order.

The Signs and Passwords you have already received. Finally, you must understand that you are never permitted to say to anyone not a member of this Order that you are a Rosicrucian. Let the Pastos be replaced within the Vault. (The Adepti replace Pastos as before, and all resume places as at opening of Ceremony.)

CLOSING

(Chief Adept knocks. All rise.)

Chief:

Second:

Third:

Chief:

Third:

Second:

(All successively Knock once.)

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Second:

Roseae Rubeae.

Third:

Et Aureae Crucis.

Chief:

Very Honoured Fratres and Sorores, assist me to close the Tomb of the Adepti. Associate Adeptus Minor, how many Princes did Darius set over his Kingdom?

Third:

It is written in the Book of Daniel that there were One Hundred and Twenty.

Chief:

Mighty Adeptus Major, how is that number formed?

Second:

By the continued multiplication of the first five numbers of the decimal scale.

Chief:

Post Centum Viginti Annos Patebo. Thus have I closed the Tomb of the Adepti in the Mystic Mountain of Abiegnus. (Chief Adept closes Door of Vault and draws Curtains.)

Third:

Ex Deo Nascimur.

Second:

In Yeheshuah Morimur.

Chief:

Per Spiritum Sanctum Reviviscimus.

(All present make LVX signs in silence. Aspirant signs Inner Roll and is led out. All disrobe and disperse. Aspirant should be directed to make Saluting Sign of 5-6 on entering and leaving.)

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE FELLOWSHIP OF THE ROSY CROSS

At this juncture, I would like very much to present three rituals written by Arthur Edward Waite for his own Order which he called The Fellowship of the Rosy Cross. As might be expected the text is Christian and biblical. Waite was raised a Roman Catholic. It is also classical Waite in that he was compelled to insert quite frequently Latin phrases which, from the ritualistic viewpoint, is not a bad idea since a strange tongue may excite the inner sense of wonder and worship. In ritual it is excusable. In prose it is unforgivable - at least to the extent that it is used by Waite in his various writings.

It is also typical Waite in that it is ponderous, turgid and repetitive. I am no great advocate or admirer of Waite's literary output. He had so much to say in reality, but his literary style got in the way to obscure his message.

Yet, in these rituals of the Neophyte. Adeptus Minor and Major grades, given me through the courtesy of Robert W. Gilbert of Bristol who is writing a biography of Waite, I have found myself strangely moved. It is rather like being escorted through the Adeptus Minor ritual again, though this time to the tune of another melody, in the language of another day, in the spirit of another religion. In spite of my own resistance to Waite, I find myself choked a little, tearful of eye, exalted in spirit as I was fifty years ago. This is a remarkable admission of the efficacy not merely of ritual per se but of what I would otherwise have stamped as pompous, flatulent, turgid bible - thumping which I dislike heartily.

There are some magnificent lines in here. In the event that some of my readers may wish to institute a new Golden Dawn temple, many of these lines could well be incorporated into the ancient rituals.

In the event that some already initiated members of the Order are desirous of so-called higher grades, Waite's Adeptus Major Ritual might provide some basic features which could be incorporated into what they know of the conventional Order Rituals.

THE CEREMONY OF RECEPTION IN THE GRADE OF NEOPHYTE

Newly constructed from the Cipher Manuscripts, and issued by the authority of the concealed superiors of the second order, to members of recognised temples. Certified in Conformity with the Secret Doctrine and Knowledge of the ROSY CROSS.

**SACRAMENTUM REGIS,
KEEPER OF THE SACRED MYSTERY.**

THE OFFICERS OF THE GRADE

1. THE HONOURABLE FRATER PHILOSOPHICUS, id est, Propositum Conscium Dei - Master of the Temple.

**2. THE HONOURABLE FRATER PRACTICUS, id est, Desiderium Conscium Dei
Warden of the Temple.**

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3. THE HONOURABLE FRATER THEORETICUS, id est, Mens Conscia Sponsi
Guide of the Paths and Grades.

4. THE AUXILIARY FRATER ZELATOR, id est, Terra Illuminata - Proclamator et
Lucifer.

5. THE FRATER THURIFICANS, id est, Thuribulum Ferens - Thurifer.

6. THE FRATER AQUARIUS, id est, Aquam Benedictam Ferens - Aquarius.

7. THE FRATER OSTIARIUS, id est, Custos Liminis, a Novice of the Rosy Cross
Guard.

8. The Emperor, or Chief of the Rite, presides ex officio in all Grades of the Fellowship,
either personally or by his appointed Substitute.

In those cases where certain Offices are taken by Sorores of the Fellowship, the necessary
alterations are made in the modes of address.

THE CLOTHING OF CELEBRANTS AND OFFICERS

1. The Honourable Frater Philosophicus wears a green robe over his black habit and a
collar of red silk, from which depends a circular lamina, inscribed with the letter YOD. The
green colour of the Master's robe represents the growth in life which is of GOD. The symbol
of the Lion is embroidered thereon, upon the left side, with the inscription: FACIES
TERTIA, FACIES LEONIS. The Master bears a Wand, surmounted by a Calvary Cross,
having four circles at the end of the four arms and one circle toward the centre of the
lowermost arm.

2. The Honourable Frater Practicus wears a yellow robe over his black habit,
symbolising the beginning of transmutation in GOD. The symbol of the Eagle is
embroidered thereon, upon the left side, with the inscription: FACIES QUARTA,
FACIES AQUILAE. His collar is of violet silk, from which depends a circular lamina,
inscribed with the letter HE, being the first HE of the Divine Name. He bears a Wand
surmounted by a flaming heart.

3. The Honourable Frater Theoreticus wears a blue robe over his black habit,
symbolising the aspiration and desire which initiate the great quest and reflect things
unrealised. It bears the symbol of the Man embroidered thereon, upon the left side, with the
inscription: FACIES SECUNDA, FACIES HOMINIS. His collar is of orange silk, from
which depends a circular lamina, inscribed with the letter VAU. He bears a Wand,
surmounted by an open eye, signifying the eye of mind.

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4. The Auxiliary Frater Zelator wears a cloak of reddish brown, corresponding to the Adamic earth and symbolising the first movement of the Divine Spirit toward the making of a living soul. The symbol of the Ox is embroidered thereon, with the inscription: FACIES UNA, FACIES CHERUB. His collar is of blue-green silk, from which depends a circular lamina, inscribed with the letter HE, being the HE final of the Divine Name. He bears a Wand, surmounted by a Calvary Cross, having a crown upon the upper arms. The Frater Zelator is in symbolical correspondence with the Guide of the Paths and Grades.

5. The Frater Thurificans wears a red surplice and a collar of green silk, from which depends a circular lamina, inscribed with an equilateral triangle, having the apex upward, as a symbol of Fire. He is in symbolical correspondence with the Master.

Certified a correct copy of the Autograph MS. SACRAMENTUM REGIS, 5-6.

THE HOLY ORDER OF THE GOLDEN DAWN

THE SOLEMN CEREMONY OF OPENING THE TEMPLE IN THE LIGHT

(The arrangement of the Temple is shown in the Official Diagram.

The Officers and Members being assembled within and the door of the Sacred Precincts being closed and guarded by the Sentinel, who is seated with drawn sword on the hither side, the permanent Director of Ceremonies comes before the vacant Throne of the Hierophant, and says:)

Director of Ceremonies.

Fratres et Sorores, the Lord is my light and my help. In the Name of Him Who rescues us from the darkness and the unredeemed places, and by command of the Honourable Wardens, I direct the Officers and Brethren to assume the clothing of their rank and Grades. Invest our portals, O Lord, and guard our thresholds. Do Thou clothe us in Thy grace and truth.

(The Members assume the insignia of their proper ribbons and collars. The Director of Ceremonies assists in the vesting of the Superior Officers. This being accomplished in solemn order and in the reverence of holy silence, the Hierophant of the Temple or one of the Honourable Wardens proceeds to the clearing of the Temple as follows: With the first and second fingers and the thumb of his right hand he seals his forehead and says:)

Hierophant.

ATEH. (He seals his breast and says:)

Hierophant.

MALKUTH. (He seals his right shoulder and says:)

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Hierophant.

VE GEBURAH. (He seals his left shoulder and says:)

Hierophant.

VE GEDULAH. (He clasps his hands and says:)

Hierophant.

LE OLAHM. AMEN. (The operation hereof is more especially for his own cleansing, that he may be worthy to purify without. It is done facing the due East. All stand and turn eastward.)

THE BANISHING

(He traces the Banishing Pentagram in the East with reversed Sceptre or Wand. He carries his Wand to the middle place of the Pentagram and pronounces slowly and distinctly the Sacred Name.)

Hierophant.

YOD, HE, VAU, HE. (He moves to the South, carrying the Wand upraised and pointed at the same angle. He traces the Pentagram in the South, carries Wand to the middle place and utters the Sacred Name:)

Hierophant.

ADNI. (He moves in the same manner to the West, performs the same working and utters the Sacred name:)

Hierophant.

EH-YEH. (He moves in the same manner to the North, performs the same working and utters the Sacred Word:)

Hierophant.

AGLA. (He returns in the same manner to the East, having thus circumambulated the Temple and traced a complete circle in the air with his Wand. This is the clearing of the Temple. Members face each quarter with Hierophant, who now faces East, extends his arms crosswise and says:)

Hierophant.

Before me RAPHAEL.

Behind me GABRIEL.

At my right hand MICHAEL.

At my left hand AURIEL.

For before me flames the Pentagram and behind me shines the Six-Rayed Star.

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(This is the Angelical Formula, which brings the holy hills about the Jerusalem of the Temple and makes the Temple itself as a ring of holy hills about his own Jerusalem within. He finishes as he began, namely, with the SEALING PRAYER, which signifies the closing of the gates within and without against the images of evil. He goes before the Throne of the Hierophant, which he faces, and recites the following prayer.)

PRAYER BEFORE THE THRONE

Hierophant.

Creator of the Universe, Lord of the Visible Worlds, Who hast by Thy Supreme Power set up Thy Holy Signs in all the quarters of the Heavens and dost speak to us by day and by night in Thy greater and lesser luminaries. Thy suns and stars and constellations. Grant, we beseech Thee, that the hidden grace which abides in the Radiant East, the Dayspring of Light and the Font of Life, may in answer to this our prayer - be here and now communicated to the Throne of the Hierophant. Make him in Thy benignity the efficacious emblem of that Dawning Golden Light which illuminates the Path of Thy Mysteries, and may that light lead us to the attainment of the Quintessence, the tingeing Stone of the Wise, the Wisdom which has its source in Thee and the Beatitude which is found in Thy Presence.

(The Officers and the Temple are in this manner dedicated to the work about to be performed, and the clearing is done invariably with a solemn recollection of the intention belonging to its several points. If the Temple is opened to communicate a higher Grade than that of Neophyte, it must be preceded by this clearing in the same manner. In such case, the communication of the Neophyte Grade subsequently on the same day does not carry with it the necessity of another clearing. The Prayer being finished, the Hierophant takes his place on the Throne in the East, approaching it by the northern side of the pedestal before the Throne. He assumes his sceptre. Members are seated: a pause. All rise. The Sentinel leaves the Temple. The Kerux passes by the North to the North-East side of the Temple, and so standing at the right hand but to the front of the Hierophant, and facing West, he raises his Lamp and Wand.)

Hierophant.

Fratres et Sorores of the Isis Urania Temple, duly assembled under warrant for the Mysteries of the Golden Dawn, assist me to open the Temple of our Holy Order in the Grade of Neophyte.

Kerux.

Hekas. Hekas. este bebeloi

(He returns to his place by the South and West, giving the Signs of the Grade as he passes the throne of the Hierophant. Except in the reverse circumambulation at the close of this Grade, the course of the sun must be followed in the movements of all Officers and

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Members. The salute of the Grade must be given when passing the Hierophant and on entering or leaving the Temple.)

Hierophant,

Frater Kerux, see that the Temple is guarded on the further side of the Portal, as an outward sign of the mysteries of prudence that are within. (The Kerux gives one knock on the hither side of the door. The Sentinel responds in the same manner on the outer side, using the hilt of his sword.)'

Kerux.

(Raising his Wand) - Truly Honoured Hierophant, the Temple is guarded without, the door is secured within, and I stand on the hither side as the witness of vigilance and the gate of prudence.

Hierophant.

(With raised eyes and uplifted Sceptre). - Fratres et Sorores, let us put away the thoughts of the outer world. The Temple is guarded without: let the heart be guarded within. (A momentary pause.)

Hierophant.

Honourable Frater Hiereus, lift up the sword of judgment, and standing by the hither side of the Portal. assure yourself that all present have seen the Light in the East. (The Hiereus leaves his Throne, passes to the door of the Temple, where he draws his Sword and raises it.)

Hiereus.

Fratres et Sorores of the Holy Order of the Golden Dawn give the signs of a Seeker for the Light. (This is done accordingly, and the Hiereus sheathes his Sword. He gives the Signs of a Neophyte.)

Hiereus.

Truly Honoured Hierophant, the Orient from on High hath visited us. (The Signs are repeated by the Hierophant. The Hiereus returns to his place.)

Hierophant.

Those who are present among us are more especially the watchers from within. Stand about us in Thy Holy Place, O Lord, and keep us pure in Thy precincts. (This is said with raised eyes and uplifted Sceptre. There is a momentary pause.)

Hierophant.

Let the number of officers in this Grade and the symbolism of their offices be proclaimed once again, that the graces whereof they are images may be quickened in the spheres of

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

those who are here and now present and in the perfect sphere of the Order. Honourable Frater Hiereus, how many are the principal officers of the Neophyte Grade?

Hiereus.

As in all Grades and Degrees of the Outer Order, they reflect by their triplicity below the Eternal Triad which is above: they are the Hierophant, the Hiereus and the Hegemon.

Hierophant.

What have these titles in common?

Hiereus.

The letter H, symbol of breath and life.

Hierophant.

(Raising his Sceptre) - But I testify, Fratres et Sorores, that our common heritage is life in the Holy Spirit. (He lowers his Sceptre.) Honourable Frater Hiereus, how many are the officers?

Hiereus.

These also are three - the Stolistes, the Dadouchos and the Kerux, besides the Sentinel, who stands armed on the further side of the Portal, who guards that side, receiving communications from without, admitting members and taking charge of the Candidate when he comes to the vestibule of the Holy Temple. (The Dadouchos, standing in his place, raises the Thurible, and as incense issues therefrom:)

Dadouchos.

My place is in the South of the Temple and I bear the thurible of my office. I represent material heat manifesting in the outer world and the fire that is communicated within. In respect of that fire it is said: My soul hath thirsted for the Lord, in the pathless and waterless desert of this world. I symbolise the desire of God which has burnt up all earthly roses and has wasted all the false gardens of delight, so that the soul can find neither food nor wine therein. I am the heat of that supernatural fire which consumes all lusts of the flesh, lusts of the eye and pride of life. It is in this sense that I consecrate the Candidate with fire. (The Thurible is lowered. The Stolistes, standing in his place, raises the cup of water.)

Stolistes.

My place is in the North of the Temple and I bear the water of my office. I represent material cold and moisture manifesting in the outer world and the waters of the fountain of salvation that pour upon the world within. I am the other side of the Divine desire, for even as the hart panteth after the water-brooks so doth the soul of man desire after Thee, O God. It is in this sense that I purify the Candidate with water. (The Cup of water is lowered. The Kerux, standing in his place at the northern side of the Hiereus, raises his Lamp.)

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Kerux.

My place is on the hither side of the Portal. I carry the Lamp of my office, which symbolises material light shining in the outer world but more especially the secret light which dawns in the world of grace. I make all official announcements; I report to the Hierophant of the Temple; I lead circumambulations; and I see that the Temple is prepared in piety and reverence for the mysteries that are about to be performed. I go before the Candidate, as God goes before the elect on the path of their return to Him. (The Lamp is lowered. The Hegemon uplifts his Sceptre.)

Hegemon.

I am the Mediator and Reconciler, the preparer of the pathway to the Divine. My seat is between the Pillars and I preside over the Gate of the Mysteries. I am the condition of the ascent of the soul, which is the purity symbolised by my white robe. I am the peace of the equilibrium which reconciles light and darkness. I direct in virtue of purity the higher aspirations of the soul. I am religion, which manifests in benignity, and the middle way by which ascent is possible to the light. I carry a mitre-headed Sceptre, which represents the sacramental side of holy churches and creeds. In virtue of this my office and of its high symbolism, I am the leader of the Candidate in all Grades of the Order and I direct him in the true way. (The Sceptre of the Hegemon is lowered. The Hieres draws and raises his Sword. He raises the Banner of the West.)

Hieres.

I am set upon the Throne of the West. I symbolise external darkness. I cast out the images of matter. I am the spirit which clears the obsessions. I am called Fortitude in the Mysteries, but my fortitude and refuge are Thee, O God. I am the protection from the evil within the Candidate. I carry the Sword of Judgment and the Banner of the Evening Twilight. I announce that which I represent at the gate of entrance to the heights. (The Hieres replaces his Banner. He sheathes his Sword. The Hierophant raises his own Sceptre and Banner.)

Hierophant.

I am seated on the Throne of the East and I symbolise the Rising Sun in the world of the Macrocosm. Behold He hath placed His tabernacle in the sun. I rule and govern the Temple and Members of all Grades. My robe is red because of the fire within. I bear the Sceptre and the Banner of the East. I am the Expounder of Mysteries. I am he who is authorised from beyond to give expression in eternal symbolism to the things that are behind the Veil. I am the point at which Faith dissolves into experience. I am power, light, mercy and wisdom. (He replaces his Banner.)

Hierophant.

Frater Stolistes, in the Sign of Understanding, and remembering the Great Sea, I direct you to purify the Temple and the Brethren with water.

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(The Stolistes follows the course of the sun, coming eastward from his place in the North. He faces the Hierophant and offers him his vessel for consecration. The Hierophant blesses with the Cross and says:)

Hierophant.

Bless us, O Lord, we beseech Thee, and this Thy gift of water, which we are about to use in Thy service as a sign without of graces that are communicated within.

(The Stolistes makes a Cross with his Cup and sprinkles thrice in the East. He proceeds in succession to South, West and North, facing each point, where he repeats the Cross sign and sprinkles. He completes the circle by returning to the East. He again faces the Hierophant, lifts up the Cup of Water and says:)

Stolistes.

Waters of Understanding, Waters of the Great Sea: I purify with water. (He salutes the Throne and returns to his place by South and West.)

Hierophant.

Frater Dadouchos, in all symbols of the Divine desire, and by the sparks of aspiration flying upward, I direct you to consecrate the Temple and the Brethren with fire.

(The Dadouchos passes by West and North to the East, coming from his place in the South. He faces the Hierophant and offers his Thurible for consecration. The Hierophant blesses with the Cross and says:)

Hierophant.

Bless us. O Lord. we beseech Thee, and this Thy gift of fire, which we are about to use in Thy service as a sign without of graces that are communicated within.

(The Dadouchos makes cross with his Thurible and censes thrice in the East. He proceeds South. West and North, facing each point, making a Cross as before and censing three times. He returns to the East, uplifts his Thurible and says:)

Dadouchos.

The desire of the House of the Lord hath eaten me up. I have consecrated with fire. (He again salutes the Throne and returns to his place direct.)

Hierophant.

To him who has fulfilled election, there is given a Robe of Glory. Let the mystical procession take place in the way of the light.

(The Kerux passes to the North and halts. The Hegemon passes by South and West, where he is joined by the Hiereus and they proceed, the Hegemon being in front, to their

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places behind the Kerux. The Dadouchos follows the Hegemon from South to West, where he allows the Hiereus to step between, and so passes to the North, where he takes his place on the right of the Stolistes. The Kerux, Hegemon, Hiereus, Stolistes and Dadouchos circumambulate the Temple with the Sun. The Hiereus passes the Hierophant once, the Hegemon twice, and the other officers three times, making the Sign of the Grade on each occasion. They return in fine to their places.)

Hierophant.

The mystical procession is accomplished in commemoration of the path of our return. Let us declare the sanctity of God in the reverence of holy prayer, that the light and darkness of humanity may unite to bless the Lord. (All present face East, giving the Grade Sign, which is maintained throughout the adoration.)

Hierophant.

Holy art Thou, O Lord of the universe: establish us Thy servants in the health of Thy great sanctity. Holy art Thou Whom Nature hath not formed: transmute our human nature and let our souls be reformed in Thee. Holy art Thou, the vast one and the mighty: enlarge us in the way of our research, that we may attain in fine to Thy presence. Enlighten our darkness, increase our light, O Lord of light and darkness. (Then facing the West:)

Hierophant.

Frater Kerux, in the Name of Him who is our strength, our refuge and our term from everlasting, I command you to proclaim that the Temple is open in the world of grace. (The Kerux passes as before to the place of annunciation by the Throne of the Hierophant and says clearly and loudly, as he raises his Lamp and Wand:)

Kerux.

Fratres et Sorores, I testify that the sun has risen in the soul and that the light of grace is extended.

Hierophant.

KHABS

Hiereus.

AM

Hegemon.

PEKHT

Hiereus.

KONX

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Hegemon.
OM

Hierophant.
PAX

Hegemon.
LIGHT

Hierophant.
IN

Hiereus.
EXTENSION

(The Kerux returns to his place. The Sentinel re-enters the Temple. Officers and Members are seated. Here ends the Solemn Ceremony of Opening the Temple in the Light.)

THE CEREMONIAL ADMISSION OF A NEOPHYTE IN THE PORTAL OF THE GOLDEN DAWN

(The Kerux removes the Rose, Lamp, Chalice and Paten from the Altar.)

Hierophant.

Fratres et Sorores. I beseech you to lift up your hearts to pray that the Divine Assistance may be with us efficiently in the work which I am delegated to perform as an authorised Expounder of the Mysteries. I have received a Dispensation from the Concealed Superiors of the Order to admit A.B. to the first circle of initiation in the Portal of the Golden Dawn. I command therefore the Honourable Frater Hegemon to take in charge the preparation of the Postulant and to see that the things within are symbolised by the things without.

(The Hegemon rises, removes his seat from the middle place of the Pillars to a convenient point left free for this purpose, and having reached the hither side of the door, he turns eastward, makes with recollection the Sign of a Neophyte and then passes without the Portal. He prepares the Candidate by placing a hoodwink over his eyes and a threefold cord about his body. While this is being done:)

Hierophant.

The things that are without are in analogy with the things that are within. The eyes of our Postulant at the Gate of the Mysteries are darkened for a period, to symbolise the cloud that rests upon the sanctuary of his soul. The body of our Postulant is bound, to typify the material chain with which he has been loaded in his exile, far from the home of the heart. He cannot walk alone and hence he so depends upon our guidance. He will not be deserted in

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his need. He will be brought safely and surely into the secret place of our light. There is faith and there is hope in his heart, and that which leads him in the narrow way is the hand of love. (The preparation being over, the Hegemon gives an alarm of a knock at the outer side of the Portal. The Kerux replies with a knock.)

Kerux.

Truly Honoured Hierophant, the Mediator between light and darkness, the Lord of Reconciliation and Peace, stands at the door without.

Hierophant.

Do you certify, Frater Kerux, that he returns in the name of his mission, for the fulfilment of a work of redemption?

Kerux.

He wills only that it should be accomplished.

Hierophant.

God made the world without, as He made that which is within. May the Peace of the Lord fill those who are seeking His light. I give you permission to admit A.B., who puts aside henceforth in these precincts his earthly titles and dignities and receives at our hands that name which represents his aspiration on entering here among us. He will be known hereafter as Frater Adveniat Regnum (vel aliud), and may he that enters the Kingdom receive the crown of all. Fratres Dadouchos et Stolistes, in the purifying sign of fire and the holy water of regeneration, be ready to receive the Candidate.

(The Stolistes, moving by North and East, joins Dadouchos in the South, and they proceed together to the door. The lights are turned down. The Kerux opens the door, and taking up his place about five feet within, he bars the further progress of the Candidate when he has entered the Portal. Behind him stand the Stolistes and Dadouchos. As he leads the Candidate:)

Hegemon.

The darkness is also God's minister. The darkness shall lead His servant.

Dadouchos.

The Treasure of the Hidden Fire shall shine therein.

Stolistes.

It is over the Great Sea and in the deeps thereof.

Hierophant.

The night shall be enlightened with the day. (The Hegemon again advances. leading the Candidate. The Kerux bars the way.)

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Kerux.

The things that are holy are reserved for those that are holy and the sanctuary of initiation for consecrated and initiated men. Son (and Daughter) of the Night and Time, and child of Earth, you cannot enter the Temple of Sacred Mystery. (The Stolistes comes forward, cross-marks the Candidate on the forehead and sprinkles three times before him.)

Stolistes.

In the Name of the Fountain of Living Water, which cleanses the Children of Earth, I purify you with water.

(He falls back. The Dadouchos comes forward, raises his Thurible before the face of the Candidate, makes the Sign of the Cross therewith and censes him three times.)

Dadouchos.

In the Name of the Divine Desire which transmutes the life of earth, I consecrate you with fire.

(He also falls back with the Kerux, who lifts up his Lamp as the Hegemon goes forward leading the Candidate. If there are several Candidates, they must all be purified and consecrated separately. The Kerux, Stolistes and Dadouchos resume their places but remain standing.)

Hierophant.

Inheritor of night and time, child of the material world, what seek you in the places of the soul?

Hegemon.

(Replying for Candidate). Through the darkness of time and night, I have come to the Gate of the Temple, looking for the light within.

Hierophant.

Place the Postulant at the western side of the Altar with his face to the East, symbolising the desire after that light which God shall grant to the seeker who is well and properly prepared. (This is done by the Hegemon, who leads the Candidate helpfully and carefully throughout the Ceremony. He is not allowed to kneel, to rise, or to move of his own accord.)

Hierophant.

We hold your signed application for admission to this Order, which exists for the communication of spiritual knowledge to those who have awakened in the spirit. We hold also your solemn testimony to a desire conceived in your heart for the grace of Eternal Life and Divine Union. We are taught that the things which are Caesar's must be rendered duly to Caesar but to God the things that are God's, and the secrets of the Sanctuary are reserved

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to the Sanctuary alone. Before your reception can proceed, it is necessary for you to take a solemn Obligation to maintain the Veils of the Order, and as in the world without you are bound by the canons of morality and the code of society to keep the laws of both, so you must be covenanted herein to keep the rule of the Temple and never to disclose without that which you learn within. But it is just, on our part, to assure you, as I now do in God's Name, that the pledge which we exact does in no wise derogate from the laws of man but leads to their better fulfilment in the light of Divine law. Are you willing to take this meet and salutary Obligation? (The Candidate is prompted by the Hegemon.)

Candidate.

I desire the light of the House, and I take its laws upon me. (The Hierophant, in conformity with the symbolism, comes down from his Throne and goes to the East of the Altar, saying:)

Hierophant.

It is written that I will visit the hearts of men, for my delight is in the way of justice.

(He stands facing to the West. The Hieres comes to the North side of the Altar and the Hegemon to the South side. The three Officers thus form a triangle, and the Candidate, who is close to the Altar on the western side, is joined therein at the middle point of the base. The Members of all Grades rise and remain standing while the Obligation is taken.)

Hierophant.

Postulant in the Home of the Spirit, looking for grace to come, in the Name of the Lord of Grace. Who is the Fountain of all our light, I bid you kneel down as a sign of your humility and obedience. (The Candidate is assisted to kneel.) Give me your right hand, which I impose on this holy sign of light shining in the darkness: place your left hand in mine, as a pledge of the sacred and sincere intention which your heart brings into this Order, that it may be married to the sincerity and holiness which abide in its own heart. Bow your head, as one who has come out of the world looking for those gifts that do not belong to the world. For the first and last time in the presence of this Assembly, recite your earthly name and say after me:

Hierophant.

(Followed by Candidate) I, A.B., in the presence of the Eternal Father of Light, Who recompenses those who seek Him out, in the presence of the Brethren who are gathered here together in the grace of His Divine Name, do of my own will and in the consciousness of my proper act and deed, submitted in conformity with the act and will of God, most solemnly pledge the honour of my soul to keep inviolable the secrets of this Temple and of the Mysteries which are worked within it. I will not speak of them in the world without, when I go forth therein. I will not disclose the name of this Temple or Order, or the name of any of its members. I will not reveal the knowledge communicated to me therein. I will keep

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the secrets of the Sanctuary as I would keep those of my King and God, speaking to me in the inmost places of the soul. I will conform to the Laws of the Order and to the By-Laws of this Temple. I will have no part or dealing in respect of this Order, its Rites, Proceedings, or its Knowledge, with any member who has been cast out therefrom, nor will I recognise the living membership of any person who is not in possession of the temporal Password communicated at each Equinox to the recognised Temples. I hereby include within the category of this sacred pledge whatever information I may have received concerning the Order prior to my admission therein. I lift up my heart to God Who is my Judge, and seeing that I have come hither actuated by the most solemn motives which are conceived by the soul of man, I promise solemnly from this moment that I will persevere with courage and devotion in the path of Divine Science, even as I shall persevere undaunted through this ceremony which is its image, and whatsoever I may learn or attain in this Temple and in the Order, I will receive as from the hands of God and to His hands will return it in purity. I certify hereby and hereon that I desire above all things the grace of the secret knowledge, but since that knowledge is also power, I covenant that at no time and under no temptation will I apply it to the works of evil. I will hold myself dedicated henceforth, so far as in me lies, to the consecration of my outward and inward nature, that I may deserve to leave the darkness and to dwell in the world of light. I will abide with my brethren in union, rectitude and purity, remembering that peace is in God. Bending over this holy symbol of light dawning in the soul, I swear to observe all parts and points of this pledge without evasion, equivocation, or mental reservation of any kind, praying as I deal herein in all high faith and honour that my secret name may be written in the Book of Life, even as its symbol will be registered this day in the Books of the Order. I invoke upon my own head the penalty of expulsion from the Order if ever I am wilfully guilty of perjury herein. May I go in fear of the second death, the change of the Infinite Benignity into Divine wrath and of the Divine Will into a hostile current which shall paralyse the life of the soul. Deal with me, O Lord, in Thy mercy; strengthen my heart and my reins; for even as I bow my neck under the Sword of the Hieres (it is placed on the neck of the Candidate), so do I commit myself into Thy hands for judgment or reward. So help me my mighty and secret soul; so help me the sun of my soul; enlighten me in the dark places and bring me at last to Thee. (A pause.)

Hierophant.

Rise, Novice of the Portal Grade in the Order of the Golden Dawn. (The Novice is assisted accordingly. The Hierophant and Hieres return to their places. All Members are seated.)

Hierophant.

Being mindful, O Honourable Hegemon, that all things are within - all joys, all dangers, all hopes, all fears, with the ways of the height and deep - let the Novice be placed in the northern part of the Temple, to symbolise the state of spiritual coldness, the night of the human mind and of grace inhibited. (This is done accordingly, but the Novice is faced to the East.)

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Hierophant.

I asked to be taken from the darkness and holy hands led me in the covert of holy wings. I asked to be brought into the light, and the loving wings were closed about the face of me, lest I should see God and die. I asked to kneel at the steps of the Throne of God and they set me in the Holy Place, even by the Tabernacle. O God, how wonderfully is Thy work declared in the heart of man: I will walk in Thy ways forever. (A pause.)

Hierophant.

Let the Novice be led from the darkness and through the darkness toward the Light by a symbolical advancement on the faith of his intention. Let the outward symbol of the inward light go before him, like the destiny of attainment before those who are born for the light.

(The Dadouchos passes by West to North, and when he has paused on the right of the Stolistes, the Kerux takes his place in front of the Hegemon and Novice and goes before the procession. The Stolistes and Dadouchos occupy the third line. The procession moves slowly, with great reverence and in the utmost silence, except at the stated points of the liturgy. The Hierophant knocks once as it passes the East. The Kerux halts in the South, the Stolistes and Dadouchos divide, passing one on each side of the Hegemon and Novice, till they are in front of the Kerux. All turn and the Kerux bars the way with his Wand. The Cipher MSS. from which this Ritual depends indicate only one circumambulation of the Temple at this point; it has been customary to triple it in practice. The first circumambulation was in silence, except for one battery of the Hiereus; at the second the Hierophant knocked once, the consecration took place in the South, and the Novice was taken to the Hiereus: the third completed the procedure at the North and East as above. The innovation has no authority, but is justified by convenience in a small Temple.)

Kerux.

The thoughts of the natural mind are unpurified and unconsecrated; their place is not found by the Throne of the West. (The Stolistes cross-marks the Novice on the forehead and sprinkles three times.)

Stolistes.

In the Name of the Fountain of Living Water which cleanses the thought of man, I purify you with Water. (The Dadouchos makes a Cross with Thurible and censes three times.)

Dadouchos.

In the Name of the Divine Desire which transmutes the thought of man, I consecrate you with fire. (The Stolistes and Dadouchos fall back to their places in the rear.)

Hegemon.

Son of the night and time, twice washed with holy water and purged by consecrated fire, your way is free in the West.

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(The procession pauses at the Throne of the Hiereus, who knocks once. The Kerux faces him on the right hand. The Hegemon leads up the Novice and raises his hoodwink. The Hiereus stands with drawn Sword holding the Banner of the West.)

Hiereus.

You cannot pass by me, says the Guardian of the West, until you have learned my Name.

Hegemon.

(On the part of the Novice). You are darkness in the place of darkness, questioning the Seekers of the Light.

Hiereus.

The Mystery of the Presence in the West is declared at the Gate of the Temple for the encouragement of reconciled souls. I am the protection from the evil that is within you. I am Divine Fortitude. I am Judgment, by which the good is set apart from the evil. I am the Providence which works in darkness. Go forward and fear not, for he who is established in God does not tremble at the flame or at the flood, or at the inconstant shadows of the air.

(The Hegemon replaces the hoodwink; the procession moves forward till it arrives again at the North. The Kerux, turning, bars the way for the second time. The Stolistes and Dadouchos come forward as before.)

Kerux.

The desires and emotions of the natural man are a sea in torment: unpurified and unconsecrated, their place is not found by the Throne of the Temple in the East. (The Stolistes cross-marks as before.)

Stolistes.

In the Name of the Fountain of Living Water which cleanses the heart of man, I purify you with Water. (The Dadouchos censes as before.)

Dadouchos.

In the Name of the Divine Desire which converts the heart of man, I consecrate you with fire.

Hegemon.

Son of the night and time, thrice washed with Holy Water and purged by consecrated Fire. your way is free in the East.

(The Kerux leads the procession to the Throne of the Hierophant. The Hegemon leads up the Novice and raises his hoodwink, so that he sees the Hierophant, standing with uplifted Sceptre, holding the Banner of the East.)

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Hierophant.

You cannot pass by me, says the Guardian of the East, until you have learned my Name.

Hegemon.

(On the part of the Novice.) You are Light in the place of Light, Light dawning in Darkness for the liberation and salvation of those who dwell in the House of Bondage and in the Shadow of Death.

Hierophant.

The Mystery of Eternal Light dawning in the darkness of material things, and communicated to the soul of man, is declared in the East of the Temple. I am the Light enkindled, the Morning Light, the desire of the eyes of the world. I am the Expounder of Mysteries. I am love and immortality and the hope of the Kingdom in its coming. I am the Guardian of the Veil and I speak in the opening of the eyes, proclaiming the path of wisdom and the secret law of equilibrium.

(The hoodwink is again replaced over the eyes of the Novice and the procession passes to the Altar. The Hierophant leaves his Throne, bearing his Sceptre. He stops (a) between the Pillars, (b) half-way between these and the Altar, or (c) close to the eastern side of the Altar. The Hieres comes forward to his place on the North side in the angle towards the West. The Hegemon places the Novice in the West and moves to the South side in the angle towards the West. The Kerux stands at a little distance behind the Novice. The Stolistes and Dadouchos stand due East of the Hieres and Hegemon respectively. Wherever the Hierophant pauses. he says slowly and clearly:)

Hierophant.

I come in the power of the light; I come in the Light of Wisdom: I come in the mercy of the light. The light has healing in its wings, (And afterwards at the East of the Altar:)

Hierophant.

Behold, I stand at all thy doors and knock. Open thy heart. O Novice of this Order. Take in thy hand the desires and aspirations which have brought thee to our Holy Temple, and kneeling with bowed head (the Hegemon and Kerux here assist the Novice). place them in humility and reverence on our Altar of Sacrifice. (The Novice is directed to clasp his hands over the Altar.)

Hierophant.

O Thou Who sanctifiest the heart of man. Who leadest our desires into attainment and our aspirations to the steps of Thy House, sanctify. Eternal God, this Novice of our Order. Lead him to the perfection which is in Thee, into the splendour of Thy great White Throne. May that which here and now I restore to him in the outward signs of Thy most blessed sacraments and Thine all-sacred symbols be ratified above in Thy presence and realised

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essentially within him, to the glory of Thy Name, world without end, Amen, and to the joy of Thy redeemed Hierarchies.

(The Novice is assisted to rise. The Hierophant comes close to the Altar and lifts his Sceptre above the head of the Novice. The Hiereus and Hegemon raise the Sword and Sceptre respectively to touch the Sceptre of the Hierophant.)

Hegemon.

Thou who wouldst be saved and hast come out of the ways of darkness, enter into thy holy inheritance.

Hiereus.

Thou in whom the world has not anything from henceforth and forever, come into the Holy Light. (At the word Light the Kerux finally removes the hoodwink and the Sentinel turns up the lights.)

Hierophant.

We receive thee into the place of our sacraments, among the signs without of the things that are realised within, into the pure and shining mystery, into the Order of the Golden Dawn.

Hierophant.

The emblems of High Light are restored to the Novice.

Hierophant.

KHABS.

Hiereus.

AM

Hegemon.

PEKHT

Hiereus.

KONX

Hegemon.

OM

Hierophant.

PAX

Hegemon.

Light

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Hierophant.

In

Hiereus.

Extension.

(The three Chief Officers remove their Sceptres and Sword from above the head of the Candidate. The Kerux passes to North-East of the Altar and raises his Lamp. The Hierophant points thereto.)

Hierophant.

When the guiding hands led you in the dark circle of your wanderings, the Light of the Hidden Wisdom went before you, symbolised by the Lamp of the Kerux. Know and remember henceforward that this wisdom, which begins in the fear of the Lord ends at his Palace at the centre. (All officers return to their stations except the Hegemon.)

Hierophant.

Let the Neophyte be led to the eastern side of the Altar; let him stand with his face to the East. (The Hegemon leads accordingly by North to East and places the Neophyte in the middle way between the Altar and the Pillars.)

Hierophant.

Honourable Frater Hiereus, you will now impart to the Neophyte the Secret Signs, Tokens and Word which are allocated to the 0-0 Grade in the Portal of the Golden Dawn. You will also communicate the temporal password which is common to the whole Order.

(The Hiereus passes from his Throne by North to the Black Pillar and stands on its Eastern side, facing South. The Hegemon leaves the Neophyte, and passing by North takes up a similar position before the White Pillar, but facing towards the North. The Sword of the Hiereus is sheathed. The Hiereus turns West and faces the Neophyte. He stands between the Pillars.)

Hiereus.

Frater Adveniat Regnum (vel aliud), by the decree of the Truly Honoured Hierophant, receive at my hands the Secret Signs, Token and Word of the Portal. The step is given by advancing your (he is given instruction), as I advance my own. The signs are called respectively those of (again instruction is given) and of (again instruction is given), and the second is the answer to the first. The Sign of (again instruction is given) is given by putting out the (again instruction is given), the (again instruction is given) being also inclined. In this position you are as one (again instruction is given) and it is intended to remind you of that state in which you came among us but recently, seeking and asking for the light. The Sign of Silence refers to your solemn covenant. The Token or Grip is given (again

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instruction is given. The Hieres maintains the Grip.) It recalls your search for guidance in the darkness. In this position the syllables of the Word are exchanged in an undertone. It is (again instruction is given), the Egyptian name of the God of Silence. The temporal Password of the Order is changed at each Equinox; at the present time it is (again instruction is given). I now place you between the Symbolic Pillars at the Gateway of Hidden Wisdom.

(He draws the Neophyte forward by the Grip of the Grade, taking care that he does not cross the threshold represented by the two Pillars. He resumes his station by the Black Pillar.)

Hierophant.

Honourable Frater Hieres. I bid you remember that behind the will of man is the Portal of the Supreme Mystery.

Hieres.

Truly Honoured Hierophant. in commemoration of that Mystery, and in obedience to your ordinance, I demand the final and perfect consecration.

(The Stolistes and Dadouchos, following the course of the sun, come forward successively from their places. They raise their vessels of consecration before the Hierophant. then turn and consecrate the Neophyte, saying:)

Stolistes.

In the Name of the Fountain of Living Water which purifies the will of man, I consecrate you with Water.

Dadouchos.

In the name of the Divine Desire which redirects the will of man. I consecrate you with Fire. (Again saluting the Throne, they return to their places.)

Hierophant.

Honourable Frater Hegemon, let the Neophyte be unbound between the Pillars, to symbolise the transmutation of the lower parts of the personality, so that they may concur in the work of the will when the will has been turned to the light. (This is done accordingly, the Sceptre of the Hegemon being taken in charge by the Hieres.)

Hierophant.

Let our Frater be also invested with the Mystic Badge of this Grade. (The Neophyte is invested with the Ribbon, and this completes the ceremonial part of his reception. The silent circumambulation in the light which used to take place at this point has no authority in the Cipher MSS. It was preceded by simple direction on the part of the Hierophant.)

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Hegemon.

By command of the Truly Honoured Hierophant, receive the Badge of this Grade: the prevailing colour is black, representing darkness, but the Light of the Eternal Triad is dawning therein.

Hierophant.

You will now take your seat as an approved and received Neophyte on the northern side of the Temple and toward the West.

(The Hieres restores the Sceptre to the Hegemon. The Hegemon passes round the White Pillar, leads the Neophyte with the sun to his assigned place, and returns to his own between the Pillars, where his seat is restored. This completes the ceremonial part of the reception. The Kerux replaces the Rose, Lamp, Chalice and Paten on the Altar. All Officers are seated.)

Hierophant.

Frater Adveniat Regnum (vel alius), the Order of the Golden Dawn extends to you its loving welcome on your admission as a Neophyte of this Temple. May there be joy in the blessed Hierarchies at your coming out of earthly into spiritual life, and may that joy in its reflection fall like the rain of love into your heart of hearts. Your preparation as a Candidate was in the body, to symbolise that greater preparation which you had already made in your heart before you could be accepted as a Postulant. The triple cord which was placed about you represented the threefold bondage of your mortality, and when it was in fine loosed this signified the liberation of your higher part. The sacramental title which you have assumed in place of your earthly designation is a token of our Secret Name in the Temple that is above: it is the nearest that you can reach in your aspiration to that which in this life is hidden even from yourself. The hoodwink imaged the darkness of the material mind. The censuring in your several consecrations prefigured the cleansing with fire from the Supernal Altar of Incense. May your heart and your reins be purified thereby as if with a burning coal. The cross-marking with lustral water and the mystic sprinkling showed forth sacramentally the condition on which your name is registered in the Book of Life. The Altar at which you knelt is in the form of a double cube, with its base of necessity concealed, the surfaces exposed to sight, while on the summit are the sacred emblems whereon you were pledged and whereby you are bound in the sight of God henceforth and forever. The Altar is black to portray the state of our natural humanity and the darkness of the unformed world before the Word of creative light went forth therein. That Word is typified by the white Triangle which is placed on the Altar; it is the sign of Divine Immanence in Nature; and also of that which must be declared in your soul, my brother, for the manifestation of the Divine therein. At the apex of the White Triangle, there is placed a Red Cross, which is the sign of Him who is unfolded in light through the universe and through the soul in grace. (The Hierophant rises and extends his arms in the form of a cross.)

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Hierophant.

Thanks be to Thee, O Lord and Father Almighty, for the Secret Word which is conceived and born in the heart. We have accepted Thy Cross and Thy Calvary because of the glorious resurrection that is to come. May Thy Word also be born in the heart of this Neophyte. May it grow in grace and truth. May the power and perfection of its fulness be as the glory of the King of all. (The Hierophant resumes his seat.)

Hierophant.

To the East of the Cubical Altar are the Pillars which are analogically referred to Seth, Hermes and Solomon as allusions to the secret tradition and its perpetuation by the guardians of the Mysteries. They bear certain hieroglyphical texts from the Ritual of the Dead. They are symbols of eternal equilibrium, active and passive, fixed and volatile, severity and mercy. The solid triangles on their summits bear each a veiled lamp, signifying the triad of life. Between them lies the narrow path of the Hidden Wisdom. It was down this path, my brother, that I passed for your reintegration in the light; on the threshold thereof, and between the Two Pillars, you received the secrets of the Grade, the distinguishing badge and the final and perfect consecration.

You should now learn that the Hierophant on his Throne in the East personifies the substance and the evidence and the experience which are represented by faith in the eternal. He is the Rising Sun in Nature and power, light, mercy and wisdom in the providential world. It is said: Ex oriente Lux, and that light is for the illumination of the peoples of the earth. Behold He hath placed His Tabernacle in the sun, and the purpose is that our feet may be directed in the way of peace. This is how the Orient from on high visits us. The intention is furthermore that the knowledge of salvation may be granted to His people. This is the import of the power of the Hierophant and the correspondence thereof is His mercy, for mercy is on all sides. But the correspondence of his light is his wisdom, and this wisdom symbolises that which proceeds from the mouth of the Most High, reaching from end to end and strongly and sweetly overruling all things. The Hierophant is also the teaching spirit at the place of the Rending of the Veil.

The Hieres on the Throne of the West is the Setting Sun in Nature and Divine Fortitude in the world of Providence. But the Fortitude of God on the threshold of initiation is the power and will to save the soul alive when it has gone forth seeking the true light. That is the kind of Fortitude. The Hieres is also a correspondence of that Divine Darkness which is behind all manifested Divine Light.

The Hegemon represents religion, the foundation of which is in faith, but it is also holy hope. He is the Mediator, the Reconciler, the Preparer for the Path to the Divine. He represents in an especial manner the condition of the ascent of the soul, and that is purity, which is symbolised by his white robe. It is in and by this quality that he directs the higher aspirations of the spirit. Purity is not only the condition, but in a sense it is also the term; it

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is not only the first link in the chain which leads from earth to heaven, but it is the chain itself. It is the Ladder of Jacob, by which the aspirations ascend and the great influences come down. It is said that Religion pure and undefiled before God and the Father is this: To visit the fatherless and the widowed in their affliction and to keep oneself unspotted from the world. The Hegemon coming forth from between the Pillars, and going even outside the door of the Temple into the place of the uninitiated, is sent to save that which is in dereliction. His ministry is to those who are widowed of the Divine Spouse and to those who are fatherless, being without God in the world. When he goes out therefore, it is as if a voice said: And God so loved the world.

But the qualities and graces and virtues which are represented by the chief officers are in a state of superincession. There is also a sense in which the Hierophant and Hieres both represent the love that is behind the universe, in virtue of the correspondences of which it is possible for God to be so near the heart of man that it is more easy to attain than to miss Him. This is why the path upward is natural and straight in comparison with the path downward.

In respect of the lesser officers, you have heard what is symbolised by the Lamp and Function of the Kerux. He is the light of the end which goes before the cohorts of salvation. The Stolistes and Dadouchos, who are seated in the South and North, carry the outward signs of the things which purify within. It is in virtue of such lustrations and such consecrations that the Candidate comes at length to the East, as the quest to its term and desire to its proper attainment. (A pause.)

Hierophant.

Frater Kerux, you have my command to proclaim that the Neophyte has entered the Portal and has been admitted into the mysteries of the Neophyte Grade in the Holy Order of the Golden Dawn. (The Kerux passes by West to North, and standing at the right hand but to the front of the Hierophant, and facing West, he raises his Lamp and Wand.)

Kerux.

In the Name of God who is our Light, and by the ordinance of the Truly Honoured Hierophant, hear ye all: I proclaim and testify that A.B., who will be known hence forth among us by the sacramental title of Frater (vel Soror) Adveniat Regnum (vel alius), has passed the Portal of the Golden Dawn and has been admitted to the Mysteries of the Neophyte Grade. (He returns to his place with the Sun.)

Hieres.

Frater Adveniat Regnum (vel alius), I exhort you to keep in everlasting memory the obligation to secrecy which you have taken on your entrance into this Order. Regard it as a test of merit, and its faithful observance as a title of salvation, a warrant for your advancement in the soul. There is strength in silence, the seed of Wisdom is sown therein and it grows in darkness and mystery. Remember the Mystery which you have received; it is the shadow of a greater Mystery, whereof tongue cannot speak. Honour God Who is our

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light. From Him proceed all things and unto Him all things return. Continue to desire that Divine Vision which you are pledged to seek. Remember that those who go before you may place you in the path of its attainment, but the soul must ascend of itself till the grace and the power come down and abide in its secret sanctuary. Remember that things Divine are not for those who understand the body alone. Remember that many burdens are cast aside on the path upward, and that only those who are lightly clothed will attain to the summit. Remember the charity of the wise and respect the religions which are sacred to those about you, for there are many paths to the centre. Remember the law of equilibrium and learn by its help to distinguish between the good and evil, to choose the one and put aside the other, until that time comes when goodness shall fill the heart entirely. Remember lastly that steadfastness prevails over all difficulties, and do not be daunted by those which await you in the pursuit of that Hidden Knowledge of which God is the motive and the end.

Hierophant.

The titles of your advancement to the next Grade of the Order depend in part on yourself and in part on us. Ponder over that which is communicated in the Portal of the Secret Light. In such reflection and in the examination of your own conscience you will find a further light, and that light is your warrant. The instruction which we offer for your guidance may be obtained on application to the Cancellarius, but your advancement itself can take place only by the dispensation of the Second Order. (The Allocation of the Neophyte Grade then follows, and may be delivered by the Hierophant or one of the Wardens of the Temple.)

THE ALLOCATION

Hierophant.

Fratres et Sorores, holding all Grades of the Order, by the power to me transmitted from the Wardens of this Temple, I invite you to hear with recollected hearts the Allocation belonging to the Grade of Neophyte. And you, our Brother, who have been received this day among us, to you we address more especially these few words, which, we trust, will abide in your memory and will perform their office within you to your own and to our advantage. We have invoked upon you the Morning Redness, Gold of Morning, even the Extended Light, and we feel that within the peaceful abode of this Order you may find not only an abode of spiritual contemplation apart from the outer world of our daily solicitude, but a sanctuary where the symbols of the secret knowledge may bring to you some radiance or reflection of the direct Light which shines in the Temple of the Light - that Temple which is not entered with earthly feet or seen with the veiled eyes of this body of our mortality. We trust also that the Order may become to you one of those hearths and homes around which the love of brotherhood is gathered - that love which does not fail us in the hour of inward need. In this respect we are pledged to you whom we have admitted, as you are pledged to us: we ask you to remember this, as we also remember, and among the last things which we

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can offer to you at this time is the maxim in chief of fraternity founded on consanguinity of spirit; Brother, the keys of all the greater mysteries are committed to the hands of love.

And now as regards the experience through which you have just passed, we have no occasion to remind you that in the physical order we come forth from darkness into light, and that in the intellectual order most comparisons between light and darkness are an economy of our real meaning. The progress of the Candidate from the one to the other state in the Grade of Neophyte is understood among us in a particular sense, which at the same time has a certain natural analogy with the more usual meaning. The birth of the soul in our consciousness is like birth into physical life. As the life of the Candidate anteceded his reception into the Order, so the soul which is within us antecedes that moment when it issues, as it were, from its concealment within us and begins to manifest by its operation. this is the beginning of the supernatural life, of the life of grace, and hereof is the whole Grade a symbol. When the desire of the House of the Lord awakens within us, our passage from darkness has already begun; we have been called to the Living Beauty; that which is termed among us the Lamp of the Hidden Knowledge has been uplifted and proceeds before us on the way; it is the experience of those who are our precursors in the ascent of the Holy Mountain. Through the keen air of high aspiration, as in the uplifted region of the mind, may we pass into that world of flame, wherein are the Sons and Daughters of Desire! When desire and aspiration have attained their term in us, may there be communicated at length that bread and even that salt which are types of the earth no longer but the food of souls! May we drink of that wine reserved for those who are athirst in the Kingdom of our Father! The lustrations are many, and the consecrations also are many, looking for that time when God shall cleanse us from our sins with living water, pouring through the chambers of the mind, and our hearts with that fire which being enkindled on earth shall in the end carry us to heaven.

We are dealing, Brethren, and shall continue to deal henceforward, not alone with the question of religion, but with its heart and centre behind all the external differences of systems and churches and sects. The Grades of the Order of the Golden Dawn are the grades of our progression in God, and in these - as in those which we take in that other and not less symbolical progression of daily life - it rests with us whether they shall remain symbolism or whether we shall pass in them, and they shall pass in us, into the actual region of experience. It is because of that infinite realm which lies behind the woven circle of official religion that you are counselled in this Grade to respect the forms thereof. The external churches are doors which open for many if not indeed for you, and there is perchance one of them which for you also may open, into the places of peace, into the light which in fine will enlighten every man who comes into this world. Looking unto which region, and remembering the term of our desire, let us pray that we all who are inheritors of a dying world may enter into another heritage in the world without end. (The Minutes of the previous Meeting and the other official business, if any, are taken at this point.)

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THE SOLEMN CEREMONY OF CLOSING THE TEMPLE IN THE NEOPHYTE GRADE

(The Sentinel having left the Temple: Without any other admonition on the part of the Hierophant, the Kerux proceeds to the place of proclamation in the usual manner and raises his Lamp and Wand.)

Kerux.

Hekas, Hekas, este bebeloi. (He returns to his place with the Sun.)

Hierophant.

Fratres et Sorores, in the banishment of all earthly thoughts and in the recollection of the heart, assist me to close the Temple in the Grade of Neophyte. (All rise.)

Hierophant.

Let the keeper of the Holy Place on the hither side of the Portal ascertain that the Temple is guarded.

(The Kerux gives one knock on the hither side of the door. The Sentinel responds in the same manner on the outer side, using the hilt of his sword.)

Kerux.

Truly Honoured Hierophant, on the hither and further side it is firmly guarded.

Hierophant.

Fratres et Sorores. lift up your hearts. I testify on my part that the world is still without and the prince thereof. Honourable Frater Hiereus. assure yourself that all present have seen the Golden Dawn, which is a light in the inmost heart.

Hiereus.

Fratres et Sorores, give me the outward signs which are attributed to the First Grade of the light within. (This being done.) Truly Honoured Hierophant. they have seen His star in the East and have come to adore Him. (The first Sign is here given by the Hiereus and the second by the Hierophant.)

Hierophant.

May the Angel of Great Counsel and the prince of Peace and the Light which enlighteneth every man who cometh into this world, give us grace and illumination in our day. Let the Temple be cleansed with water and consecrated by fire. to symbolise the purification that is within.

(The Stolistes follows the course of the sun. coming eastward from his place in the North. He makes a Cross with his cup and sprinkles thrice in the East. He performs the same

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ceremony in the other quarters and returns to the East, where he again faces the Hierophant, raises the Cup of Water, and says:)

Stolistes.

Waters of Understanding, Waters of the Great Sea: I have purified with water.

(He salutes the Throne and returns to his place by South and West. The Dadouchos follows, observing the same procedure with his Vessel of Incense. Having returned to the East, he says, raising the Thurible:)

Dadouchos.

The desire of the House of the Lord hath eaten me up: I have consecrated with fire. (He salutes the Throne and returns.)

Hierophant.

Let the mystical reverse procession take place in the pathway of the light.

(The Kerux passes from West to South. The Hegemon passes by North to West and South. The Hiereus passes direct to South. The Stolistes passes by West to South. The Dadouchos takes his place on the right of the Stolistes. When the procession is thus formed, the Kerux leads from South to East and all salute in passing the Throne of the Hierophant. When it reaches the Throne of the Hiereus he returns thereto. As it passes the Throne of the Hierophant for the second time the Hegemon retires to his seat. The others circumambulate and salute for the third time, each dropping out as he reaches his own place.)

Hierophant.

The mystical reverse procession is accomplished in commemoration of the waning light of Nature and to signify the return of the soul to the material world carrying the symbols of the light. Let us adore the Holy and Eternal God, Who is the Father and the Term of our desires.

(The Hierophant descends from his Throne and faces the East thereat. All turn East, maintaining the Sign of the Grade until the adoration is over.)

Hierophant.

O Thou who hast called Thy servants in all generations and hast set apart Thine elect to Thy service, who hast filled our hearts with the aspiration towards Thy union, and all Thy channels of grace with the means of its attainment: Give us this day and forever our daily desire for Thee, and grant, we beseech Thee, at the close of this solemn office, which we have performed to Thy Glory, that the fulness of Thine efficacious grace may be with us on our going forth into the world, even as on our coming into Thy sanctuary. (He puts down his Sceptre and faces West. All face as before.)

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Hierophant.

Fratres et Sorores of all Grades in the Order, let us in the bodily communion of sacramental food in common remember that Divine Substance can also be partaken of by the soul. (He goes to the West of the Altar and faces East.)

Hierophant.

(Communicating in the bread and salt). Partake with me therefore, I pray you, of this bread ensavoured with salt, as a type of earth. Remember our part of earth and the salt of sanctity which ensavours it. (Raising the Mystical Rose) In breathe with me the fragrance of this Rose, a type of air. Let the images of our understanding and the thoughts of our mind rise as a sweet incense in the sight of God. (Raising the Cup) Drink with me now of this chalice, the consecrated sign of elemental water. (He drinks.) So may our emotions and desires be consecrated and transmuted in God. (Then placing his hands over the fire) And, lastly, let your hands be touched, like my own, by the warmth of this sacred fire, and remember the fire of aspiration which consecrates and changes the will till it is raised from the body of its corruption into living conformity with the Eternal Will.

(He raises the Lamp to his forehead, carries it round with him to the eastern side of the Altar, deposits it in its former place and serves the Imperator of the Temple, raising and handing him each of the elements in turn. This is repeated by each communicant in turn. The order of communion is as follows: The Hierophant, the Wardens of the Temple, the Officers of the Temple, excepting the Kerux, who stands at the South of the Altar with the flagon of wine: the Members of the Second Order; outer Members, according to Grade, including the Sentinel; lastly, the Neophyte of the day, who is assisted by the Kerux. When the Neophyte is at the East of the Altar, the Kerux comes to the West and communicates. When handed the Chalice he consumes the wine, and holding the vessel on high he reverses it, and cries with a loud voice.)

Kerux.

It is finished. (He replaces the Chalice, raises the Lamp above his head, passes to the East of the Altar, faces East, bends his head before the Hierophant and says:)

Kerux.

In the worship of holy conformity and obedience to the Divine Will.

Hierophant.

(Knocks twice.) Tetelestai.

Hiereus.

(Knocks twice. All give the Signs of the Grade. The Kerux then turns to the West, and having deposited the Lamp, he returns to his place.)

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Hierophant.

May that which we have received in the body represent in its symbolism to our souls the eternal communication of that life which is above Nature and comes down, O God, from Thee for the transmutation of our personality as into a great Quintessence, for the attainment of the summum bonum, the true Wisdom. the ineffable Beatitude and the term of our quest in Thee. (All officers below give two knocks.)

Hierophant.

KHABS

Hiereus.

AM

Hegemon.

PEKHT

Hiereus.

KONX

Hegemon.

OM

Hierophant.

PAX

Hegemon.

Light

Hierophant.

In

Hiereus.

Extension

(Here ends the Ritual of the Neophyte Grade. Glory be to God in the highest for the mercy he has graciously bestowed upon us.)

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ADEPTUS MINOR

THE CELEBRANTS OF THE GRADE

The Chief Adept, holding by Investiture the August Grade of 7-4, being that of an Authorised Teacher. He is the living Symbol of the SEPHIRA CHESED and is the Spokesman of the Highest Grade in the Third Order. His title of nobility is Merciful Exempt Adept.

The Second Adept, holding by Institution the most Secret Grade of 6-5. He represents the SEPHIRA GEBURAH and is the Spokesman of the Mystery therein. His title of honour is Mighty Adeptus Major.

The Third Adept, who is preferably a Senior Member in the Grade of 5-6, he is a Living Symbol of the SEPHIRA TIPHERETH and is the Spokesman of Adepts Minores. His official title is Auxiliary Frater Adeptus.

In addition to the Celebrants there is a Servient Frater who acts as Keeper of the Threshold and Usher of the Grade. He is the last admitted therein, and the Postulant is more especially in his charge. His proper title is Honourable Frater Custos Liminis.

Unofficial Members are addressed as Honourable Fratres et Sorores.

THE ROBES AND JEWELS OF CELEBRANTS AND MEMBERS

1. THE MERCIFUL EXEMPT ADEPT wears a cassock and robe of violet. He is girt about the waist with a citrine girdle, with which colour the hood of his robe is lined. His biretta is of violet, having the square of CHESED on the front, emblazoned in Gold. The symbol of Salt is embroidered on the left side of his robe. His collar is of citrine silk, from which depends the Symbolum Magnum of the Rose-Cross, which he alone is entitled to wear - in virtue of his Office. He carries a Wand surmounted by the figure of the Risen Christ.

2. THE MIGHTY ADEPTUS MAJOR wears a cassock and robe of red. He is girt about the waist with a green girdle, with which colour the hood of his robe is lined. His biretta is of red, having the pentagram of GEBURAH on the front, emblazoned in gold. The symbol of Sulphur is embroidered on the left side of his robe. His collar is of green silk, from which depends a golden pentagram, having a red rose of five petals in the centre. He bears a Wand surmounted by a white double cube, inscribed on the four sides with the letters YOD, HE, VAU, HE, and on the summit a SHIN, all in pure gold.

3. THE AUXILIARY FRATER ADEPTUS wears a cassock and robe of orange colour. He is girt about the waist with a blue girdle, with which colour the hood of his robe is lined. His biretta is of orange, having the hexagram of TIPHERETH in the front, emblazoned in gold. The symbol of Mercury is embroidered on the left side of his robe. His collar is of blue silk, from which depends the particular symbol of the Rose-Cross belonging to the Grade of Adeptus Minor. He bears a Wand surmounted by a crucifix.

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4. THE HONOURABLE FRATER CUSTOS LIMINIS wears the ordinary clothing of the Adepti Minores, which is a white cassock with an orange scarf or girdle and a collar of blue silk, from which depends a gold Calvary cross, having a red rose of five petals at the meeting-point of the arms. He carries a Wand surmounted by a Dove of Peace, similar to that of an Ostiarius in the Worlds below TIPHEREETH.

The colours of the robes worn by the Three Celebrants represent: Solar Orange - the Sun of Righteousness in Christ, the splendour of mind, when illuminated by a certain grade of consciousness in GOD; Red - the victory of the soul, which overcomes death in love; Violet royalty of the risen life and the will perfected in GOD.

The unofficial clothing worn by the Imperator of the Fellowship in the Grades of the Third Order is the ordinary white cassock and orange girdle, with the addition of a collar of white silk, from which depends a gold lamina having the Sacred Ogdoad emblazoned within its circle also in gold. The crown of the biretta is cruciform, with a rose of five petals at the meeting-point of the arms, but this rose is of the same colour as the biretta itself.

THE FELLOWSHIP OF THE ROSY CROSS

THE OPENING THE HOUSE AND SANCTUARY OF ADEPTS

The arrangement of the House and Sanctuary follows the unwritten precedents. The Veil is before the Sanctuary. The Brethren of the House have assembled, wearing their white robes, the scarf or girdle of the Grade to which they belong and the Rose-Cross of TIPHEREETH. The Three Celebrants have assumed their vestments and insignia. They take up the Wands of the Rite and repair to their invariable stations, as Guardians of the Veil. The proper seat of the Servient Frater Adeptus is by the Door of the Holy House, as Keeper of the Threshold. All Brethren are seated in silence and recollection.

Adeptus Exemptus.

Adeptus Major.

Adeptus Minor.

(All three officers knock twice. All rise.)

Adeptus Exemptus.

Salvete, Fratres et Sorores Roseae et Aureae Crucis.

Adeptus Major.

Health and benediction in the Lord.

Auxiliary Frater Adeptus.

Vigilate, Fratres et Sorores.

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Adeptus Exemptus.

Honourable and Adept Brethren, assist me to open the House of the Holy Spirit, in the heart and the inmost heart. in the manifest life of Nature and in spiritual consciousness as the Sun of the Life of life. (There is here the pause of a moment.)

Adeptus Exemptus.

Honourable Frater Custos Liminis, see that the Door of the House is sealed against all intrusion with the watchword: GOD is within. (This is done accordingly, and thereafter the Keeper of the Threshold bends in salute, with arms crossed upon his breast.)

Frater Custos Liminis.

Merciful Exempt Adept, the Seal is on the Threshold of the House, and I testify that the Sacred Watchword is held in everlasting remembrance.

Adeptus Exemptus.

Mighty Adeptus Major, by what Sign do we open the House of the Spirit and its Holy Sanctuary'?

Adeptus Major.

By the Sign of Messiah extended on the Sephirothic Cross. (He has given the Opening Sign.)

Adeptus Exemptus.

Auxiliary Frater Adeptus. what is its inward meaning?

Auxiliary Frater Adeptus.

It is the Sign of Dividing the Veil. signifying the dissolution of the veils of matter for the revelation of the Life of the Spirit and the opening of the Holy Sanctuary for the admission of the Postulant therein.

Adeptus Exemptus.

Might Adeptus Major, what is the deeper meaning?

Adeptus Major.

Merciful Exempt Adept, the Symbolic Veil is that of the Holy of Holies, and I testify that the Veil is Christ. manifest to eyes of flesh.

Adeptus Exemptus.

Auxiliary Frater Adeptus, by what Sign do we close the House of the Spirit and its Holy Sanctuary'?

Auxiliary Frater Adeptus.

By the Sign of the Spirit received and abiding in the heart of the Brotherhood. (He has given the Closing Sign.)

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Adeptus Exemptus.

Mighty Adeptus Major, what is its inward meaning'?

Adeptus Major.

This also is twofold. It signifies the closing of the veils of matter behind the Postulant when he has entered and gone in. But according to the deeper sense, it testifies to the necessity and perpetuity of Christ manifest as the tabernacle of Christ mystical. The Veil of this Temple opens, but the Veil is not rent. It dissolves, and again is fixed. It is neither changed nor removed.

Adeptus Exemptus.

YOD

Adeptus Major.

HE.

Auxiliary Frater Adeptus.

SHIN.

Adeptus Major.

VAU.

Auxiliary Frater Adeptus.

HE.

Adeptus Exemptus.

YEHESHUAH.

Auxiliary Frater Adeptus.

Holy. Holy. Holy - the Veil of the Sanctum Sanctorum.

Adeptus Exemptus.

Mighty Adeptus Major, what is that Sacred Word which keeps the threshold of the House on the hither side of the Portal?

Adeptus Major.

It is the affirmation of absolute being - **ALEPH**, HE, YOD, HE - reflected from the crown of the tree. It signifies I AM, and every Brother of the Rosy Cross who can utter it in the true sense, or in GOD who is All in all, has attained the term of our research.

Adeptus Exemptus.

Auxiliary Frater Adeptus, what is the Mystical Number of this Grade, derived from that Sacred Word?

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Auxiliary Frater Adeptus.

In the sequence of Orders and of Rites, the number is twenty-one.

Adeptus Exemptus.

Mighty Adeptus Major, what is the House of the Holy Spirit?

Adeptus Major.

A ghostly palace, a Secret Church of the Elect, a School of Mystical Love.

Adeptus Exemptus.

Auxiliary Frater Adeptus, where is the Holy House symbolically situated, and on what is it built?

Auxiliary Frater Adeptus.

On the place of Holy Mysteries, the Invisible Mountain of the Wise. Its foundation is the corner-stone, and that Stone is Christ Mystical.

Adeptus Exemptus.

Mighty Adeptus Major, how was this Secret Mountain designated by the Elder Stewards of the Mysteries?

Adeptus Major.

As Mons Abiegnus, the Mount of Firs, but the reference is more especially to the Sacred Fir-Cone, the symbolical cone of the Ancient Mysteries. It is the place of reception, progression and final attainment. In its most withdrawn sense, the cone signifies the enfolded meanings and symbols of the written word, the manifold interpretation of things signified without. And the mountain is the place of ascent, the scale of perfection and the journey of the soul in GOD. On the summit thereof we look to greet in peace at the term of quest, when the desire of the eyes and the heart is at length attained by the soul.

Adeptus Exemptus.

Auxiliary Frater Adeptus, how is the Mountain designated in the tradition of the Rosy Cross?

Auxiliary Frater Adeptus.

It is the true Horeb and Calvary, whereon is the true Zion, a House of Living Bread.

Adeptus Exemptus.

Mighty Adeptus Major, what is the Sanctuary of the House?

Adeptus Major.

It is the most sacred place of the Mystery, revealed in the Third Order and attained by the soul in Christ.

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Adeptus Exemptus.

What are the modes of this Mystery, as shewn forth in the Holy Grade of Adeptus Minor?

Adeptus Major,

Life, Death and Resurrection - the Life which follows Rebirth, Mystical and Divine Death, and the Glory of those who come forth from the great darkness, restored in union.

Adeptus Exemptus.

Auxiliary Frater Adeptus, how is the Sanctuary of the House delineated on the external side of our tradition?

Auxiliary Frater Adeptus.

It is the sepulchre of our beloved Founder, Christian Rosy Cross, which he made in the likeness of the universe, as a door that is entered at birth and a temple opening from earthly into spiritual life. It is said that he reposed at the centre, because this is the point of perfect rest at the seat of activity.

Adeptus Exemptus.

Mighty Adeptus Major, what is implied by the Name of our mystical Founder?

Adeptus Major.

The Rose of Christ manifested on the Cross of Human Personality.

Adeptus Exemptus.

Auxiliary Frater Adeptus, of what configuration is the Sanctuary?

Auxiliary Frater Adeptus.

It is a figure of seven equal sides, signifying the life of Nature and the grace which is behind Nature.

Adeptus Exemptus.

Mighty Adeptus Major, to what are these seven sides referred in their deepest sense by the law of correspondence between things above and below?

Adeptus Major.

To the seven operations of grace in the holy spirit of man; to the seven days of our creation in the likeness of GOD, Who is our end; to the lower SEPHIROTH, which are seven; to the planets, which are also seven; and to the seven maxims of the golden rule by which they are spiritualised in the Grades of the Rosy Cross. For the great mystical number prevails in the height above, even as in the depth beneath, and in the lesser as in the greater world.

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Adeptus Exemptus.

Auxiliary Frater Adeptus, by what Gate do we enter the Holy Sanctuary?

Auxiliary Frater Adeptus.

EST OMNIS ANIMA VENUE. It is entered through the Gate of the mystical planet Venus, and a spouse is promised to the soul.

Adeptus Exemptus.

Mighty Adeptus Major, what is the Presence in the Sanctuary'?

Adeptus Major.

It is the Eternal Love, in virtue of which GOD is immanent in Nature, the Lamb is slain from the foundation of the world and Christ abides within us.

Adeptus Exemptus.

Auxiliary Frater Adeptus, what is the office of the Postulant?

Auxiliary Frater Adeptus.

To pass within the Veil and by his own love and desire to awaken that which is within.

Adeptus Exemptus.

Mighty Adeptus Major, what is the outward sign which I wear here on my heart, and what is its inward meaning?

Adeptus Major.

It is the SACRAMENTUM MAGNUM of the Rose-Cross, typifying the Eternal Word which is hidden in Nature and the manifestation of the expounded Word. It is the harmony and development of all Rose-Cross symbolism, and it has many meanings belonging to the Greater Mysteries.

Adeptus Exemptus.

Auxiliary Frater Adeptus, what is the Wand of Office which you bear in your right hand'?

Auxiliary Frater Adeptus.

The Sign of the Word made flesh and manifested in human life. It is for this reason that man is the key of all things and the Cross is the Sign of Glory. The letters emblazoned thereon are I N R I, containing the Mystery of the Key. It is a great mystery of being.

Adeptus Exemptus.

Mighty Adeptus Major, what is the message implied by your Wand of Office'?

Adeptus Major.

It is that which goes before and comes after, life in the hidden state, the unspoken Word

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and the silence of the Word withdrawn. The Cubic Altar of Incense unfolds as a Cross of Life. The Christ-Life is a sacrifice, as an incense offered on the Altar of GOD. But after the perfect oblation, the cross of life folds up its arms in sanctity. and life is withdrawn in GOD. The Cross returns into the Cube, and the Word made flesh is hidden in the rock-hewn sepulchre. The letters emblazoned hereon are YOD, HE, SHIN, VAU, HE, and I testify that there is no other Name given unto man whereby he shall be saved. It is therefore the Grand Word of the Grade.

Adeptus Exemptus.

The Sign of Resurrection is uplifted on my Wand of Office. I am He who testifies thereto from the height of the Third Order, and I bear faithful witness. in the Mystery of the Risen Word, Which overcomes death and is clothed with power and glory. The letters of this Mystery are LVX, and this is the Light of the World. (There is here the pause of a moment.)

Adeptus Exemptus.

Auxiliary Frater Adeptus. what are the words inscribed on the door of the Holy Sanctuary. and how is it guarded'?

Auxiliary Frater Adeptus.

The words are: POST CENTUM VIGINTI ANNOS PATEBO. The Door is guarded by the Sacred Letter SHIN, which is that of the Christ-Spirit. It is written: His days shall be 120 years. And it is during this symbolical period that the spirit of Christ strives with the spirit of man. When man has completed his age, the number 120 is reduced to the mystical ogdoad by an operation of three and five, producing the Christ number and the number of rebirth. The triad rules in all things. and the grace of the pentad is declared in the spirit of man, that Christ may be all in all.

(The Honourable Frater Custos Liminis, as Usher of the Grade, gives a Battery of one knock. The Veil is parted by the Second and Third Celebrants. The Celebrant in Chief opens the Door of the Sanctuary to its full extent. He passes between the other Celebrants, who face inward with uplifted Wands. He enters the Sanctuary and proceeds with the Sun to the due East, where he turns and faces West. The Second Celebrant proceeds to the South of the Altar and the Third Celebrant to the North. They face inwards. The Three Celebrants are standing erect. with Wands uplifted in their right hands, and with their left hands placed upon the heart.)

Adeptus Exemptus.

ALEPH, HE.

Adeptus Major.

YOD, HE.

Auxiliary Frater Adeptus.

EHYEH.

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Adeptus Exemptus.

It is written: Before Abraham was, I AM

Adeptus Major.

Whom say ye that I the Son of Man am?

Auxiliary Frater Adeptus.

Christ the Power of GOD and the Wisdom of GOD.

Adeptus Exemptus.

I. N.

Adeptus Major.

R.

Auxiliary Frater Adeptus.

I.

Adeptus Exemptus.

YEHESHUA.

Adeptus Major.

NAZARAEUS

Auxiliary Frater Adeptus.

Rex Judaeorum.

Adeptus Exemptus.

LVX. the Light of the World. (The Second and Third Celebrants proceed direct to the Door and stand on either side, facing inward. The Celebrant in Chief comes round with the Sun and passes through, saying:)

Adeptus Exemptus.

May we who are many be one body in Christ. one mind and a soul that is one in His union. (The Door being now ajar and the Celebrants standing in their places:)

Auxiliary Frater Adeptus.

Fratres et Sorores. in the Name of our Great Master and by the titles of the Christhood. I open this House of the Spirit (Knocks 2 times).

Adeptus Major.

(Gives 2 Knocks)

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Adeptus Exemptus.

I have opened its Holy Sanctuary (Gives 2 Knocks. The Opening Sign of the Grade is given by all present. Here ends the Solemn Office of Opening the House and Sanctuary of the Adepts.)

THE FIRST POINT

(The Altar is removed from the Sanctuary and placed in the centre of the Temple. The Rose-Crucifix, Lamp, Cup, Poniard and Chain are left upon the Sacred Symbols to which they appertain. The Holy Cross of Obligation has been erected in the centre of the Sanctuary. The Door of the Sanctuary is shut and the Veil is drawn across it. The Celebrants take their seats and also the Honourable Frater Custos Liminis. The Candidate is alone on a prie-Dieu in the Vestibule, in full light, with a scroll in his hands containing versicles on crucified life. The Merciful Exempt Adept gives a Battery of one knock.)

Adeptus Exemptus.

Honourable Fratres et Sorores, blessed is he who cometh in the Name of the Lord, looking for the Light of His Glory. (The Keeper of the Threshold rises, with the Opening Sign of the Grade.)

Frater Custos Liminis.

I testify concerning our Frater Adveniat Regnum (vel nomen aliud), who stands on the threshold of TIPHEREETH. He has been prepared in the outer ways and the Temple of inward grace has been made ready to receive him.

Adeptus Exemptus.

Honourable Frater Custos Liminis, go forth and admonish the Aspirant that now is the accepted time and that the Sun of Salvation shines in the House of Beauty. As Procurator of the Temple, prepare him on your part and bring him to the holy precincts. (The Keeper of the Threshold gives the Closing Sign of the Grade and leaves the Temple, securing the Door behind him.)

Adeptus Exemptus.

Auxiliary Frater Adeptus, guard the hither side of the Portal. By the power to me committed, and in accordance with faithful testimony, open to those who knock. (The Auxiliary Frater Adeptus rises with the Signs of the Grade and takes his place by the Door, where he remains standing.)

Adeptus Exemptus.

Fratres et Sorores, the Holy Mysteries do ever recall us to that one way which has been known and declared from of old.

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Adeptus Major.

Many lights shew forth the Father of Lights, and the darkness testifies concerning Him.

Adeptus Exemptus.

We confess that we have aspired to the Crown, seeing that we are Children of the King, and we look for the Glory of GOD, praying that it shall be made manifest.

Adeptus Major.

From the natural life of man there extends a certain narrow path. even unto the Crown of all, and this path is called Magnanimity.

Adeptus Exemptus.

The middle place therein is adorned by the title of Beauty, and the Sun of Beauty shines in the zenith thereof.

Adeptus Major.

It is made known that the Light of the Soul is even as the Light of the Sun. Let us therefore look up, because salvation is near. (These versicles should be recited clearly and somewhat slowly, with certain pauses between. as the; are designed to occupy the time during which the Candidate is prepared. While this takes place in the Temple, the Usher of the Grade has greeted the Postulant in the Vestibule. saying:)

Frater Custos Liminis.

Man enters into his true self as a priest into the Holy Place. (The Usher of the Grade prepares the Postulant, who should already have assumed his cassock, by clothing him with the robe and collar belonging to a Master of the Temple in the Grades below the Portal of the Third Order. While so doing:)

Frater Custos Liminis.

We desire to put off imperfection and to be clothed in GOD. (Thereafter the Usher of the Grade leads the Postulant to the Door of the Temple and sounds the Battery of the Grade with a certain force and distinction. thus: Knocks twice. The Auxiliary Frater Adeptus opens the Door, saying:)

Auxiliary Frater Adeptus.

Blessed and holy is he who shall enter into real knowledge. Wisdom and understanding meet to pour their influx upon him.

(The Usher of the Grade has entered leading the Postulant. The Door is secured behind them. The Auxiliary Frater Adeptus returns to his seat. The Usher of the Grade conducts the Postulant to an open space on the Eastern side of the Altar, and faces him toward the East.)

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Frater Custos Liminis.

Merciful Exempt Adept, I present to you our Beloved Frater Adveniat Regnum (vel nomen aliud), who places his perfect trust in GOD Who is our end, desiring the life of TIPHEREETH and the Grace of Christ Who is within. He has traversed the Paths and Grades of the inferior Orders. He has been purified and consecrated therein, even in the four parts of his natural personality. He has turned his will to GOD, as one who in the darkness of night-time has set his face toward Jerusalem. He has seen the darkness kindle beyond the eternal hill, the light breaking in the East. The remembrance of that light is within him. It has shewn him the straight and narrow way by which the spirit of the Aspirant ascends to TIPHEREETH. At the Portal thereof, at the point where the Veil divides, he has passed through the Second Birth in the symbolism of our Holy Fellowship. He has been told that the Door shall open; it has opened already in his heart. He has offered up his whole nature on the Supernal Altar of Burnt Offerings, in the presence of the Divine Will. It has been said that by such an oblation those who have been called are chosen for the knowledge of the Life of life. It has been said also that he shall enter and go in. Born in the spiritual Bethlehem, presented in the Temple under the aegis of the old Law in the Second Point of the Portal, give unto him the desire of his heart on the quest of the Divine within him, in the place of purified life, the life which follows rebirth. In virtue of my faithful testimony he prays to be received among you. (The Usher of the Grade now returns to his seat.)

Adeptus Exemptus.

Blessed are those who in the Paths and SEPHIROTH of the Fellowship of the Rosy Cross have come to be reborn in heart and have dedicated all life therein. Frater Adveniat Regnum (vel nomen aliud), we acknowledge your titles and the claims embodied by these. The covenants of our authorised Messenger, speaking on the threshold of TIPHEREETH, are also faithful and true, Amen, for ever and evermore. But you who have been initiated and advanced from Grade to Grade amidst the lights and shadows of our more external sodalities have yet another lesson to learn. It is the glory of the Cross of Christ. The Cubical Altar on which you were pledged in the First Grade of our Fellowship is that of your own personality, and this cube must open as a Cross to Divine Life.

Adeptus Major.

He who has been made pure and has been consecrated; he who in will and understanding has turned to GOD as to his end; he who has offered up his entire nature, that it may be brought into conformity with Divine purpose in the universe, and henceforth and forever may be part of the Will of GOD, is thereby on the threshold of TIPHEREETH but the regenerated life of that Grade, wherein you have asked to enter, is a life of crucifixion in respect of all that is below.

Auxiliary Frater Adeptus.

The Cross is the Sign of Sacrifice and therefore also of victory, the realisation of self in

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sanctity. That suffering of which it is a symbol according to the Law of Nature is replaced or transmuted by the glory of which it is an image according to the Law of Grace. Its inward meaning contains the secret of liberation.

Adeptus Exemptus.

May yours be the Mystic Rose and yours the Golden Cross. May this our symbolical convention bring you to the life of light, even the Light of the Cross and the Life in the Rose thereon. (The Usher of the Grade rises in his place, passes to the circular Altar, removes the Silver Chain and stands by the side of the Postulant.)

Auxiliary Frater Adeptus.

Take therefore this Chain, O Frater Adveniat Regnum (vel nomen aliud). Raise it in your right hand, saying: I accept the bonds of service in the Law of Light. (The Usher of the Grade has laid the Chain in the hand of the Postulant, who repeats the formula, suiting the action to the words. The Usher replaces the Chain and again returns to his seat.)

Auxiliary Frater Adeptus.

When the Chain is placed upon the Altar it reposes on the Bull of earth, and this is in correspondence with the material part of your personality, which has been purified by the rites of our Order. Once it was lead, my Brother, and once a burden of grief. Now it has suffered conversion, and the chain is therefore of silver, a bond of spiritual obedience, of holy devotion and ministry imposed by love. The yoke is therefore light. You have raised it in testimony to the great law of attainment ruling in the body of the Adept. (There is here the pause of a moment.)

Adeptus Exemptus.

Mighty Adeptus Major, what is the symbolical age of our beloved Postulant?

Adeptus Major.

Merciful Exempt Adept, his days are 120 years.

Adeptus Exemptus.

It is written: My Spirit shall not always strive with man, seeing that he also is flesh: yet his days shall be 120 years. Auxiliary Frater Adeptus, to what does this age refer which we ascribed symbolically to the Postulant?

Auxiliary Frater Adeptus.

It is the period of his life in Nature before GOD is declared in the heart. It ends in stillness of heart, when that which has been purified and consecrated enters into rebirth in GOD.

Adeptus Exemptus.

Frater Adveniat Regnum (vel nomen aliud), may you know the peace of that stillness and receive the gift of understanding in the holy light. This is the House of the Spirit, built upon

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the Secret Mountain, which - seeing that all things are within - is said mystically to be situated at the centre of the earth. Here also is the Sanctuary of the Adepts, where the pledges of your perfect dedication must be uttered upon the Cross of our Mystery. Are you willing in this manner to ratify your election by the Order? (The Usher of the Grade has come up to the Altar and taking the Altar Lamp places it in the hands of the Postulant. The Postulant having signified assent in his own language:)

Adeptus Exemptus.

Raise therefore that Lamp to your forehead, holding it in your two hands, and say after me: In the Name of GOD Who is my help, and looking on the Cross of Life for the Light of the Cross.

(This is done accordingly, and the Postulant remains holding the Lamp upraised. The Second and Third Celebrants rise in their places and silently remove the Veil from the Door of the Sanctuary. The Merciful Exempt Adept gives a Battery of one knock and rises with all present. The Merciful Exempt Adept sets open the Door of the Sanctuary to its full extent. The Rose-Light in the ceiling is veiled with red crepe, and the Cross in the centre of the Sanctuary looms dimly.)

Adeptus Exemptus.

The glorious Sun of TIPHERETH shall shine on the summit of Calvary. (The Merciful Exempt Adept stands at the Threshold of the Sanctuary, facing West. The Second and Third Celebrants kneel on either side of him, looking toward the East. The unofficial Brethren kneel down, the Usher of the Grade directing the Postulant. The Merciful Exempt Adept extends his arms in the form of a Cross.)

Adeptus Exemptus.

Fratres et Sorores, let us offer up our solemn worship to the Lord of Goodness, Who has sent the Secret Light into the world and desires only that it shall be made manifest. (The Merciful Exempt Adept folds his arms upon his breast, making thus the Second Sign of the Grade, and turns Eastward, but remains standing.)

THE PRAYER OF THE CELEBRANT IN CHIEF

All truth, Most High Father, comes down from Thee; the greater blessings and graces dost Thou dispense continually. Thou hast in particular emblazoned the symbolical characters of Nature and hast established that Divine School which imparts their true interpretation. Take us by its leading behind all forms of expression, all pageants of the manifested world, into the state out of place and time, into the still, unspoken peace and the loving silence, where the meaning of all is Thou. In Thee is our help alone; in Thee are our stay and strength through the days of our questing. All has its source in Thee, and to the consolation of Thy great deeps must all in fine return. With the whole aspiration of our

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hearts, we look to be reintegrated in Thy love. Receive us, we beseech Thee; aid us still in our necessity; and do Thou, the Throne of Whose Majesty is exalted in heavens inaccessible, so purify and transmute Thy children of the Second Birth, the poor Brothers of this Thy lowly Sodality, that Thy place may be also in our hearts. Come to us in the Life of the Cross, come to us in the Death of the Mystic, bring us to the Resurrection which is in Thee. And through all the Grades of the Christhood, give unto us the realisation of the union, that we may attain that self which is in Thee. So shall we come into our own, in the kingdom which is ours and Thine; and those who have been separate in manifestation shall know themselves one spirit in Thee, Who art All in all.

(Those who are on their knees rise up. The Second and Third Celebrants are seated, with the unofficial Brethren. The Usher of the Grade brings the Rose-Crucifix from the Altar and presents it to the Celebrant in Chief. The Usher of the Grade goes to the Western side of the Altar, where he faces East. The Postulant has his back to the Altar on the Eastern side. The Merciful Exempt Adept elevates the Rose-Crucifix before the assembled Fratres et Sorores, as he approaches the Postulant. saying:)

Adeptus Exemptus.

IN HOC SIGNO VINCES. (When he reaches the Postulant, the Merciful Exempt Adept raises the Rose-Crucifix over the bowed head of the Postulant, and says:)

Adeptus Exemptus.

Frater Adveniat Regnum (vel nomen aliud), give me the First Sign which you received on the Threshold of TIPHEREETH in the Portal of the Third Order. (There is no prompting, as the Postulant has been tested previously. He gives and maintains thereafter the Sign of the Opening of the Veil. The Merciful Exempt Adept dips the Dagger in the Wine and cross-marks the Postulant on his forehead.)

Adeptus Exemptus.

There are Three that bear record in Heaven. the Father. the Word and the Holy Ghost. These Three are One. (He dips the Dagger in the Wine and cross-marks the feet of the Postulant.)

Adeptus Exemptus.

There are three that bear witness on earth. the spirit, and the water. and the blood; and these three agree in one, (He dips the Dagger in the Wine and cross-marks the Postulant in the palm of the right hand.)

Adeptus Exemptus.

Except a man be born again of water and the Holy Spirit, he cannot enter into the Kingdom of GOD. (He dips the Dagger in the Wine and cross-marks the Postulant in the palm of the left hand.)

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Adeptus Exemptus.

If we be crucified with Christ, we shall also reign with Him. (There is here the pause of a moment.)

Adeptus Exemptus.

Frater Adveniat Regnum (vel nomen aliud), give me the Closing Sign which you received on the Threshold of TIPHEREETH in the Portal of the Third Order. (The Postulant gives and maintains the Sign of the Closing of the Veil. The Merciful Exempt Adept dips the Dagger in the Wine and cross-marks the Postulant on his breast, above his folded arms.)

Adeptus Exemptus.

The Lord abide within Thee, an Everlasting Presence.

(The Postulant maintains the Sign. The Usher of the Grade receives the Dagger and replaces it with the Cup on the Altar. He then returns to his seat and stands thereat. The Second and Third Celebrants advance, and take up a position on either side of the Postulant, facing East. The Merciful Exempt Adept turns Eastward and draws slowly toward the Sanctuary, with Wand uplifted. The Guides follow with the Postulant, keeping at some distance from the Celebrant in Chief. The Merciful Exempt Adept enters the Sanctuary. He pauses at a due distance within and turns Westward. The Guides and the Postulant reach the Threshold of the Sanctuary and pause. The Guides face inward, with Wands uplifted. The Merciful Exempt Adept draws the Postulant over the Threshold, saying:)

Adeptus Exemptus.

The counsel of peace is between us. Come in peace.

(He has brought the Postulant with these words to the foot of the Cross. He withdraws behind the Cross and turns Westward, while the Second and Third Celebrants advance and bind the Postulant to the Cross. Thereafter they go back to their positions on either side of the threshold, facing inward. The Usher of the Grade gives a battery of one knock and the unofficial Brethren rise and remain standing. The Merciful Exempt Adept comes forward, confronting the Postulant. He raises his face and hands.)

Adeptus Exemptus.

Spirit of the Height, look down; Guardian of our Holy Sodality; Virgin Soul of the Christhood; Guide of the elect in GOD. By the Glorious Name of SHEKINAH, abiding Presence in the Sanctuary, hear Thou the solemn pledge. Receive the perfect oblation of this Brother of the Rosy Cross. (Then in tones that are audible to the Postulant only:)

Adeptus Exemptus.

Repeat your Sacramental Name and say after me: (The Merciful Exempt Adept imposes in a clear voice.)

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THE PLEDGE OF THE GRADE

I, Frater Adveniat Regnum (vel nomen aliud), an aspirant after the Life of the Spirit, who have been prepared, purified and consecrated by the Light of the Rosy Cross, and thereafter brought in the Portal of the Third Order to a Second Birth in symbolism, do offer up my life in sanctity on the Mystical Cross of the Christhood, for the Divine End declared in the heart and the soul. I desire consciousness in the Spirit, knowledge of Eternal Things and the realisation of GOD abiding in that Sanctuary which is within. I testify that from this day forward, so far as in me lies, I will look unto the Supreme Crown and the Supernal Unity in KETHER:

That I will ever seek my perfection through the Mystery of Wisdom in CHOKMAH, which is Supernal Wisdom, where Severity is transformed into Mercy, and will build my House therein as a Temple of the Holy Spirit: That I aspire to the Spirit of Understanding, Spirit of Counsel and Strength, Spirit of Knowledge and Truth, and the consolation of its gifts and fruits in the sea of BINAH; which is Supernal Understanding, wherein is the Communion of the Elect: That I look for the Resurrection of the Adept, the body of Redemption, the mystical life of union and the Word declared in CHESED:

That when my call comes I will make ready to enter the Sabbath, desiring the Soul's Bridal, the Word received in the stillness, the sacred release of GEBURAH, in the Halls of Compassion and Judgment, where death is by the mouth of the Lord and not by the serpent. I promise solemnly that, looking toward the day when I shall enter into the rewards of the spirit, I will, to the best of my ability, and with a full sense of dedication, lead the life of adoption in TIPHERETH, desiring the beauty of the life and the abiding Presence of the Spirit. I will follow the rule of TIPHERETH, wherein is the Ark of the Covenant, as one who has been born again of Water and of the Holy Spirit. I will abide in conformity of will, the consecration of desire, dedication of mind and the purification of my bodily part, preparing the garments of the soul, as one who has been betrothed in GOD and is seeking the Word of Union. I testify that, as here and now in symbolism, I will accept the Cross in Christ, that I may descend afterwards with Him into the Valley of Silence and may arise in the Glory of His Union. The Veil of the Sanctuary has been parted in my respect. I know that the Veil is sacred. I will keep its secrets, which are Mysteries of Holy Knowledge, as I have kept and will maintain for ever the first and sacred trust committed to my charge in the Lower Grades of the Fellowship. I will observe the Laws of the Sanctuary in faith, honour and obedience. I renew hereby and hereon the pledges of fraternity and fellowship, with the other obligations by which I have been bound previously. The Law is a Law of Solidarity. I will preserve, with my peers and co-heirs of the Third Order, a perfect union in the Mystery of Faith. My desire is the Divine Union, and seeing that it rests within my own acts and will whether the Tree of Knowledge shall in me be the Tree of Life, I testify that neither death nor life shall separate me henceforth from the love and the service of GOD.

This is my pledge in purity, by which I look to be uplifted in my higher part above the sphere of those elements wherein I once abode; and I will seek to draw after me the lower SEPHIROTH of my nature into the realisation of the Eternal Presence. After CHESED,

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GEBURAH and TIPHEREETH, draw me, my Lord and my GOD, in my imperishable soul, within the peace of Thy Centre, that as I came forth at Thy bidding into the manifest world, so I may return at Thy will into the world unmanifest. May the light of the Indwelling Glory abide with me in the kingdom of this world, that I may belong to the world no more but to that which comes down from Thee with the life of grace into the heart and bears up those who receive it into the Land of the Living, even the Kingdom of Heaven, world without end.

(The Merciful Exempt Adept moves aside from the Cross and turns Westward. He lifts up his arms to their fullest height. The unofficial Brethren are seated.)

Adeptus Exemptus.

Fratres et Sorores, behold the Son of the Cross, our most faithful and beloved Brother, Brother of the Rosy Cross, Frater Adveniat Regnum (vel nomen aliud). suspended on the Mystical Tree. He represents thereon the Divine Son of the Secret Tradition, First-Begotten of the Mighty Ones, Whose head rests upon DAATH, Whose arms stretch to CHESD and GEBURAH, who has TIPHEREETH over the region of the heart, and whose feet stand on MALKUTH. As the Divine Son came into manifestation for a work of election through the universe, so is our Brother in GOD manifested this day out of material life, within the Sanctuary of our Holy Assembly. The double cube of his natural personality has become the Cross. May it be unto him the Tree of Life for the healing of all his principles. May he realise in its highest sense that the life of TIPHEREETH is truly the life of the Cross. May he find at the end thereof after what manner the Cross of this life folds up and becomes that White Stone, in the hidden centre of which is written a New Name, which no man knoweth, save he that receiveth it. (There follows a short space of perfect silence. The Second Celebrant lifts up his arms.)

Adeptus Major.

I testify that the end is GOD and that the end is like the beginning. (The Third Celebrant lifts up his arms.)

Auxiliary Frater Adeptus.

I testify that the Sun of Justice, shining above the Cross, is also the Sun of Love and that Love is the Life of TIPHEREETH. (The Merciful Exempt Adept points solemnly to the Postulant).

Adeptus Exemptus.

HIC PENDET FRATER FIDELISSIMUS, FRATER ROSEAE CRUCIS. (The Second and Third Celebrants close the Door of the Sanctuary and draw the Veil before it. The Merciful Exempt Adept unbinds the Postulant and gives him his own Wand of Office.)

Adeptus Exemptus.

Frater Adveniant Regnum (vel nomen aliud), go in peace and sin no more. Remember now and henceforward that you have become the Cross. May you be also the Rose thereon.

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(He points the way to the Postulant, who opens the Door. The Second and Third Celebrants raise the Veil to permit of his passing through and no more. The Usher of the Grade comes forward and leads the Postulant from the Temple. Here ends the First Point.)

THE SECOND POINT

(The Cross of Obligation is removed, and the Bier is placed in the Sanctuary. The Celebrant in Chief takes his place thereon, in an attitude of repose. The Red Veil of GEBURAH is laid over him, covering him from head to foot, so that his outlines are concealed. The Altar is restored to the Sanctuary. The light therein is extinguished, except for the obscure red Lamp, which burns on the Altar. The Door of the Sanctuary is closed. and the Veil is drawn. The lights are subdued in the Temple. The Second and Third Celebrants are seated on either side of the Sanctuary Door. The Officers and Brethren remain in complete silence.

Meanwhile the Usher of the Grade has conducted the Postulant to the Vestibule, where his clothing and insignia. as a Master of the Lower Temple. are removed. He is vested in white, with the Orange Girdle and Rose-Cross appropriate to an Adeptus Minor. While this is being done:)

Frater Custos Liminis.

Be thou clothed with the garment of regeneration and with the life renewed in GOD. May GOD Himself engird thee with the righteousness of saints. And remember on your part, O Brother of the Rosy Cross, that the life of TIPHEREETH prepares the bridal garments which clothe the soul against the day of her mystical marriage.

(The Postulant is instructed in the Battery of the Grade and knocks twice and when the silence within is broken by the Battery without. the Third Celebrant goes to the Door of the Temple and admits those who have knocked. The Door is secured behind them by the Usher of the Grade, who takes the Wand of the Celebrant in Chief which the Postulant has carried. Then. as they stand on the hither side of the Door:)

Third Celebrant.

Frater Adveniat Regnum (vel nomen aliud), receive at my hands the Sacred Grip of this Grade.

(It is given by placing the left hand on the breast, with all fingers extended, mutually raising the right hand, also with extended fingers, interlacing the fingers mutually, at first still extended and then clasped upon the hand, at the same time exchanging the salutation as follows: AVE, FRATER (vel SOROR), which is answered by: ROSEAE ET AUREAE CRUCIS. The words PAX CHRISTI TECUM are then repeated simultaneously. The Third Celebrant returns to his place. The Usher of the Grade leads the Postulant to a seat in

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front of the unofficial Members and facing the Door of the Sanctuary. The Auxiliary Frater Adeptus then begins to recite.)

THE LEGEND OF THE ROSY CROSS.

Auxiliary Frater Adeptus.

Well-Beloved Postulant and Brother, the particular Mysteries exhibited and the knowledge communicated in symbolism by the Order of the Rosy Cross have been shadowed forth under various veils from time immemorial. The sanctuaries of a hidden tradition have been established among many nations, and as there was never a period when the ordinances of initiation were not in the world, so there was never a time and there was never a place when the Greater Mysteries had any object of research but that one and inevitable object which alone concerns every man who has entered into the consciousness of election. Under whatever names, and with whatsoever varieties of pageant and established form, all true Rites and Mysteries, in respect of their intention, have been ever but one Rite expounding one Mystery, which - to summarise it in all brevity - has been the re-integration of man in GOD. There is every multiplicity of official dogma; there is every emblazonment of symbolism; but, from neophyte to epopt, every postulant who has attained the knowledge of his source knows also that his perfect end is a conscious return therein.

The old Rites are dead, while the records which remain of most are insufficient memorials and often mere vestiges or rumours. But the truths embodied by initiation are alive for evermore. By a dispensation given from above, as from a Great and Holy Assembly, abiding in a Sanctuary not made with hands, hidden within the Veil, the Hierarchic Mystery of Christ was declared in space and time, by the manifestation of our Lord and Saviour. He is to us in an especial manner the Great Exemplar of initiation - its way, its truth and its life. He exhibited the path and term, no longer in Rites and Symbols, but in the form of life, and has made partakers thereof, heirs and co-heirs with Him, all those who have learned the great secret that His story is also theirs and must be re-enacted in every soul. The Second Birth, my Brother, through which you have passed in symbolism, corresponds to the nativity in Bethlehem. The life of the Cross in TIPHEREETH, under the Rule of TIPHEREETH, shall be unto you as the Christ-Life. Thereafter cometh a Mystery of Death and Resurrection in GOD, which is hidden in the Grades beyond. When the things which now and hereafter you suffer and share in symbolism have become native inwardly and outwardly in your entire being, you also will have entered into Christhood, or that which is called figuratively the state of heirship and brotherhood in the Lord. The most secret science of the soul is here formulated and the life of initiation through all its stages, even to the goal of all, according to the Doctrine and Practice of the Rosy Cross. You will observe that it differs generically from the official and conventional secrecy of the Lesser Mysteries, for it does not consist in verbal and occult formula. In its presentation it is the story at large of the chief annals of sanctity; but in its inward practice and understanding it

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is a mystery of experience. It is really secret because it can be announced everywhere but can be understood and realised only in the hearts of those who have entered into the experience within.

In addition to such open memorials as are records of saints and adepts in all churches and schools of Christendom, there is the Secret Tradition of Christian Times enshrined in cryptic literatures, of which Alchemy on its spiritual side offers a notable instance. The early history of the Rosy Cross is connected more especially with this aspect of the great subject, though it has known many dedications and has suffered many changes in its passage through the centuries and various countries of Europe. It reaches here and now its final evolution in the Sacred Rites of our Fellowship. Antiquity, my Brother, is not regarded among us as essentially a test of value. and we confess that we have separated ourselves from much that was of false-seeming and disordered enthusiasm while continuing therefore to preserve the holy. It was a pilgrimage of the soul in GOD, a return journey toward the centre. He tarried at other houses of assembly, where it might be said that he came unto his own and that his own received him. As he had been taught according to the letter within the convent gate, so did he learn elsewhere according to the grace of the inward meaning. That which opened at his knocking was of things within and without; of GOD. man and the universe; Macrocosm and Minutum Mundum; the travels and metamorphoses of the soul; and the soul's rest in the union. Hereof is his ascent toward KETHER, through the Paths and Worlds of the Tree.

He returned at length to the world, as one who comes back from CHESED for the healing of nations. But it was to be despised and rejected of men, more especially by the wise in their wisdom. It was only in his own cloister that he found a few of the elect, with whom he abode in a House of the Holy Spirit. Such was the beginning of our Fraternity of the Rosy Cross, incorporating at first four persons only, being the number of our natural humanity, but afterwards increased to eight, the number of the Christhood. It was agreed that the Brotherhood as such should remain secret one hundred and twenty years, or for that symbolical period which answers to the earthly age of the Postulant - when he stands on the threshold of TIPHEREETH, awaiting the Second Birth. the new age and the life of regeneration therein. Subsequently some of the Brethren were scattered through various countries on works of ministry. They appointed successors in accordance with the Laws of the Order, and there arose in this manner that Second Circle of Initiates which is mentioned in the original memorials. The years had elapsed, and the Loving Frater C R C had passed from the House of the Holy Spirit in TIPHEREETH to the Secret Church in DAATH. The Members of the First Circle had been dissolved also in their day. Those who came after them knew little of the sodality in its beginning, and - as it is hinted in the records - had not been admitted to all things. They were in fact Philosophical Brethren, awaiting in the SEPHIRA NETZACH for the end of the allotted period, namely, 120 years.

Adeptus Major.

It came, in our reading of the legend. Having passed through the mystical experience of that Second Birth which is illustrated in symbolism by the Portal of the Third Order, a

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solemn assembly of adepts was convened in the House of the Holy Spirit, the Children of the Portal were admitted and the Veil was removed from the Sanctuary. (The Second and Third Celebrants rise in their places and draw the Veil. Afterwards they resume their seats.)

Adeptus Major.

In this manner there was uncovered the Door of entrance, bearing the inscription POST CENTUM VIGINTI ANNOS PATEBO, written about the sacred letter SHIN, encompassed by the four Living Creatures and crowned by the Wheel of the Spirit. It represented then as now the transmutation of human personality by the Christhood immanent within and overshadowed by the cosmic Christ. (The Second Celebrant has pointed to the Door of the Sanctuary and the emblazonments thereon. He now rises in his place, as does also the Third Celebrant.)

Adeptus Major.

Frater Adveniat Regnum (vel nomen aliud), I testify that the Door was opened by the Mighty Adeptus Major, Non Nobis, Domine, and that those who had been called and chosen beheld that mystery within, over which the records of the past have laid a heavy drapery of images. That which they saw and heard concerned an epoch to come in their own life of adeptship. After the same manner you also shall hear and see, if yours be the gifts of the spirit, as I now open this Door.

(The Honourable Frater Custos Liminis, at these concluding words, shuts off all lights in the Temple, and the Door of the Sanctuary is opened. The dim Red Lamp on the Altar alone enlightens the Sanctuary. The Celebrant is Chief, beneath the great Red Veil, betrays no certain outline. The wavering shadows are everywhere.)

Adeptus Major.

Having come so far in our journey, by GOD's most Holy Grace, let us lift up our hands on the threshold of His glorious Sanctuary.

Auxiliary Frater Adeptus.

IN ATRIIS TUIS, O HIERUSALEM, FLECTAMUS GENUA. (The Celebrants and all present kneel down.)

The Second Celebrant (recites:)

THE PRAYER OF THE PRECINCTS

We worship Thee in the hiddenness of Thy presence, in the darkness and light of worlds, in the silent temple of the soul. Let Thy Word speak in the hiddenness, and Thy glory shall be declared therein. In the heart's stillness we shall hear Thee; we shall behold Thee with inward eyes; the light of Thy sanctuary within shall transform the light without; the light without shall be even as the light within - Thou only in life and time; in death and

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resurrection Thou; and in the world to come - which is the world of ascension - we shall attain our end in Thee, O End and Crown of all. Thou hast called and chosen this Postulant, who kneels here within the precincts of Thy Greater Mysteries. Shew unto him the Secrets of Thy Sanctuary, the life and death which are in Thee. Shew unto him the Glory which is to come. Raise up this son of man to the Divine Sonship in Thee, an heir and co-heir in Christhood, O Father of Worlds. (The Celebrants rise. The unofficial Brethren resume their seats. The Postulant remains **on** his knees.)

Adeptus Major.

He who would be Master in Israel must watch more than one hour; but hereof is the Soul's Vigil.

Auxiliary Frater Adeptus.

The day for deeds and the night for contemplation; but out of this succession cometh the Great Quest and the end attained therein.

Adeptus Major.

It is written that He giveth His beloved sleep, and herein is a Mystery of GOD.

Auxiliary Frater Adeptus.

The sleep of thought is attained in a great suspension; and the sleep of Mystical Death is the shadow of the Eternal Sabbath.

(The Postulant is assisted to rise by the two Celebrants. He is drawn across the threshold and is left standing at the Western side of the Altar. The Second and Third Celebrants proceed direct, and respectively to the Southern and Northern sides. The Postulant can now discern in the obscurity the veiled and silent form of the Chief Celebrant.)

Adeptus Major.

Behold a Sanctuary of seven sides and seven angles, every side of five feet broad and the height of eight feet. No earthly sun can shine herein, but the glimmering ray of an Altar Lamp serves to make darkness visible. That shrouded figurative gleam seems only to express the gloom which rests on the prospect before you. In the middle part of the crypt there stands this circular Altar, covered with a plate of gold and variously graven and inscribed. About the first circle or margin is written the central maxim in the true life of adeptship: YEHESHUA MIHI OMNIA. The second circle contains in cipher the characteristic motto of the Fellowship, or A G R C - A D G L O R I A M R O S E A E C R U C I S. The inscription within the third circle is H O C A R C A N I S S I M A E C L A U S T R U M D E I T A T I S M I H I S E P U L C H R U M F E C I.

The interior space contains a great Cosmic Cross, having four circles at the extremities, enclosing the traditional emblems of the Four Living Creatures and these four inscriptions, proceeding with the Sun from the South:

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- 1. NEQUAQUAM VACUUM.**
- 2. LEGIS JUGUM.**
- 3. LIBERTAS EVANGELII.**
- 4. DEI GLORIA INTACTA.**

(Should it seem desirable for the instruction of the Postulate to elucidate the inscriptions, they may be translated literally thus: 1. Jesus is all things unto me; 2. To the Glory of the Rosy Cross; 3. I have made this Inner Sanctuary of the Most hidden GOD a sepulchre for myself; 4. No void; 5. The Yoke of the Law; 6. The freedom of the Gospel; 7. The Glory of God inviolate.)

They are in correspondence with the Divine Names YOD, HE, VAU, HE, and ALEPH, HE, YOD, HE, read crosswise from the South and East respectively; with the Divine Name ADNI, understood as a title of SHEKINAH and read from the East against the Sun; and with the Secret Word AGLA, beginning at the South and following the course of the Sun. At the meeting point of the arms in the middle of the Cosmic Cross - is placed the Wheel or Circle of the Spirit, having eight radii, proceeding from the sacred letter SHIN. The doctrine of the Rosy Cross in the Grade of Adeptus Minor is here formulated and symbolised, with intimations of mysteries which lie beyond the Grade. It is a doctrine based upon experience, the experience of Christ realised in the four parts of our personality, in virtue of which - at the term of adept sanctity - our human elements, like the four mystical creatures, encompass the Great White Throne of GOD, Who is within.

Frater Adveniat Regnum (vel nomen aliud), the emblems of your consecrated personality are beside their correspondences on the Altar. Symbolum and symbolum loquitur, as heart unto heart in the silence. Take up the silver chain, which represents your material part transformed in the life of rebirth. Raise it in your right hand, as one who affirms GOD in all that manifests his being. Remember now and henceforward that there is a tincturing spirit within which transmutes our earth of life. Lay down the mystic chain, as one who has found that the silver cord is loosed in all that concerns bondage. Take up the dagger of gold and raise it in your right hand. So may Eternal Mind lift up your mind of manhood. Remember the Sword of the Spirit and that purified mind has talents of gold within, Gifts of the Spirit sent down. Be thou a buyer, my Brother, of gold tried in the furnace, and when thou art tried therein come forth like gold refined. Be transformed therefore by renewing of the mind. and thou shalt not see corruption. Replace the golden dagger and take up the cup of benedictions, for transmuted desire is exalted above all blessing. Partake of the cup in charity, and receive the wine of the kingdom. Set it again upon the Altar and lift up the lamp on high. Be thou light in the place of light, and having been born of man, according to the will of flesh, but afterwards reborn of GOD, according to His holy will, work out thine end therein. Stand steadfast in the purpose of the Lord. Restore the lamp to its Altar, and in the midst of speaking symbols, remember the things signified. So shall the types dissolve, but thou shalt be their life; for that which the Wheel of

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the Spirit shews forth, at the centre of the Altar-circle, shall be Life of life within thee. And death shall be no more. (The Celebrants turn to the East.)

Adeptus Major.

PATER AETERNUS DEUS. DONA NOBIS VITAM.

Auxiliary Frater Adeptus.

VITEM AETERNAM TUAM DONA NOBIS, DOMINE.

Adeptus Major.

FILI REDEMPTOR MUNDI DEUS, DONA NOBIS VERBUM.

Auxiliary Frater Adeptus.

ET VERBUM CARO FACTUM ERIT.

Adeptus Major.

SPIRITUS SANCTE DEUS. LUMEN DONA NOBIS.

Auxiliary Frater Adeptus.

LUMEN VERITATIS TUAE, ET IN TE RESURGAMUS NOS.

(After these versicles there is a hush of complete silence. The Celebrant in Chief speaks from within the veil.)

Adeptus Exemptus.

In six days of his life is material man created. and thereafter cometh a Jubilee. The natural man is complete in his own degree, but above this there is the manhood of the Sacred Temple. From the life of man in Nature, from the death which ensues thereon and opens the further prospects, we who have been called of the spirit have sought a path of elevation toward a more perfect mode. It is in losing that which the natural man holds most desirable that the spiritual man, after six days, shall find himself. We have looked for life in GOD and have been crucified in Him to all which here below interposes between Life Divine and the free way of the Quest. We have stripped off the old vestures, praying to be clothed in GOD. We have found that the quest is love and that is also the end. In paths of contemplation, and these are paths of love; in the rule of sacrifice, which is love made holy; we have found that life is love. Opened to Divine Love on the threshold of the life of TIPHEREETH, we have been born by love into true life forever. We have laid bare our whole being to the sacred influx of love, and this is the life of the Cross. We have become the Mystic Rose in the centre of the Holy Cross. But the Secret of Death is also the Secret of Love. We have died upon the Cross of TIPHEREETH. It is the mystic death of the kiss. There is a desire which kills, and the same also makes alive. Amen. for ever and evermore. (The voice dies away within the veil, and again there is complete silence. Afterwards the voice speaks.)

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Adeptus Exemptus.

Once it was the day of our espousals, for the Second Birth is Betrothal. We have prepared our wedding garments. This also is life in TIPHERETH. We have desired to be dissolved and to be with Christ. This is the death of the Cross. Then is it great darkness, as of a rock-hewn sepulchre. But He Who stands at the door and knocks enters and comes in. This is the marriage of the soul. (The voice dies away within the veil, and yet again there is complete silence. But afterwards the voice speaks.)

Adeptus Exemptus.

Brother of the Rosy Cross, it is not from man to man that the great gifts are communicated, for that which he can devise to another is that only which has been lent to the man himself. It is for this reason that, after solidarity and brotherhood, each of us stands alone. Stand therefore, my Brother, maintaining with your peers and co-heirs a perfect union in the mystery of faith. But remember, a night cometh, and so stand, as one awaiting his call to enter the darkness. He who is reborn is he who shall die also and pass into the Valley of Silence. The Sanctuary of your tomb is hollowed in the rock of ages, and your time is at hand. (The voice ceases within the veil, and the silence which follows is for a brief space only. The Celebrants have taken up their places side by side with the Postulant, whom they draw backward to the threshold, but are still facing East.)

Adeptus Major.

I certify that Frater Non Nobis, Domine, and those who were with him, heard in the House of the Spirit and its Holy Sanctuary the Voice of the Master, testifying concerning Divine Darkness and union with the Divine therein. It is an opening of the inward world and plenary realisation of the Presence in the conscious soul, though it is told after another manner in the records which remain among us. There it is firstly that they discovered the body of the Founder, who bore the book of the Mysteries on his breast, a treasure to be hidden from the world. But it is said also that this book contained by way of colophon the inscription: EX DEO NASCIMUR, IN JESU MORIMUR, PER SPIRITUM SANCTUM REVIVISCIMUS. And this is a summary in brief of the Rosy Cross in all its Grades of evolution. Take it into your heart, my Brother, having prepared the heart as earth of the mystical kingdom. Let it dwell as a seed therein; the letter of the words shall die; the flower of the inward sense shall spring therefrom. The counsel is always to lose the symbols in their meaning. The material part should dissolve in the light of its spiritual significance, and this is what is meant among us by getting behind the symbol. There is no object in Nature, no memorial in the written word of grace which cannot be used in this manner. There is above all no conception, whether of Divine Things and Persons, or of saints also and angels, which will not open to us great vistas of secret knowledge by this philosophical solution.

Auxiliary Frater Adeptus.

We know in this manner that our Founder Christian Rosy Cross, being dead, yet speaketh - in the Hidden Church of the Adepts - concerning life, death and resurrection in

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GOD. In fine therefore, having heard and seen in the spirit, Frater Non Nobis, Domine, and his companions made fast the Door of the Sanctuary *ad interiora terrae* and, setting seals thereon, recited their solemn closing on this point of our Christian Mystery. (The Celebrants leave the Sanctuary, together with the Postulant. The Door of the Sanctuary is closed. The Second Celebrant lays his Wand against the Door. He takes the Postulant by his two hands and looks earnestly upon him.)

Adeptus Major.

I say unto you, Frater Adveniat Regnum (vel nomen aliud), that this also is your own story. (The Usher of the Grade comes forward and leads the Postulant from the Temple. Here ends the Second Point.)

THE THIRD POINT

(There is light everywhere, in the Temple and Inner Sanctuary. It is fuller and brighter than in the First Point. The Door of the Sanctuary stands partly open, but the Veil is drawn across the threshold. The Chairs of the Second and Third Celebrant are placed at a considerable distance Westward, toward the middle part of the Temple, and the Celebrants are seated facing East. There is a vacant point behind them for the Postulant. The Celebrant in Chief is standing within the Sanctuary, erect on the Eastern side of the Altar; but the intervening Door conceals him from those who are without. These are seated in expectation and in silence. Meanwhile the Usher of the Grade has conducted the Postulant to the Vestibule, where he rests for a period. While the two are seated together):

Frater Custos Liminis.

Beloved Brother, you have heard - and how often - of a light which shineth in the darkness and that the darkness comprehendeth it not. It is light of the Mystic End and the life of life. In its absence the natural man is said to be complete within his own measures, but he has no conscious part in eternity, and he reigns only as the leader of the animal world. A desire of the true end which is set before all being may begin to awaken within him, as a kindling of the higher light. He sets out on the great quest. The light within him is also a light before him. and the desire of the Holy House burns in his heart. So is he brought to our Sanctuary and learns to comprehend the light which shines from the Rosy Cross. It is for him to remember therein that no initiation and no advancement can confer the light automatically. They remain within their law and their order, and operate only in symbolism. May you who are reborn in Ritual be regenerated in the life of the soul, and may life, death and resurrection be stages of your inward experience, not merely an eloquent pageant performed in ceremony. (The Usher of the Grade again leads the Postulant to the Door of the Temple. The Battery of the Grade [2 knocks] is given and they enter unannounced. The Door is secured behind them. As they move forward through the Temple:)

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Frater Custos Liminis.

He who puts aside the folds of the senses, as linen cloths laid by themselves, and the fleshly mind, as a napkin from about the head, shall arise in his spiritual part by a resurrection into divine life. (The Postulant is now standing behind the seats of the Second and Third Celebrant, in the middle place between them, looking toward the Door of the Sanctuary. The Usher of the Grade has returned to his own place.)

Adeptus Major.

When he who has been advanced into the Mysteries of Divine Experience goes forth again into the world, the memorial within him is like the letter of the sacred books.

Auxiliary Frater Adeptus.

The spirit communicated in his Temple is reserved to the Temple.

Adeptus Major.

So also the letter alone can be used outside the Sanctuary of the Rosy Cross.

Auxiliary Frater Adeptus.

There is shadow of light only beyond the Lodge of the Adepts.

Adeptus Major.

The letter also is used within the Sanctuary, but there is the sense of many meanings behind it.

Auxiliary Frater Adeptus.

All Degrees, however, end in expectation; all foreshadow something greater than themselves, by which the Postulant of figurative mysteries should arise to experience in the real order.

Adeptus Major.

But the initiations of the Mysteries are true and efficacious, because they convey in circumstantial signs and tokens the living end of adeptship; and those signs can therefore be channels of life.

Auxiliary Frater Adeptus.

May all the sacramental channels be opened and the Word which is life be spoken.

Adeptus Major.

It is in stillness of thought that we shall hear the Word of Life. (The Celebrant in Chief speaks from within the Sanctuary.)

Adeptus Exemptus.

I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet

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shall he live, and whosoever liveth and believeth in Me shall never die. (The Frater Custos Liminis moves quietly to the Door of the Sanctuary and draws back the Veil, saying:)

Frater Custos Liminis.

The angel of the Lord descended from heaven, and came and rolled back the stone from the door. (The Celebrant in Chief speaks from within the Sanctuary.)

Adeptus Exemptus.

I am ALPHA and OMEGA, the First and the Last. I am He that liveth and was dead, and behold, I am alive for evermore, Amen: and have the keys of hell and of death.

(The Usher of the Grade passes round to the Postulant, whom he heads to the threshold of the Sanctuary and there directs him to kneel. He sets the Door of the Sanctuary open to its full extent. The Second and Third Celebrant, and all Members stand up. The Postulant sees the Celebrant in Chief erect, with his arms extended in the form of a Cross. The Usher of the Grade moves to one side of the entrance.)

Frater Custos Liminis.

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. I shall see Him for myself, and mine eyes shall behold, and not another. My veins within me are consumed with earnest desire for that day. (He remains silently at his place.)

Adeptus Exemptus.

I am the Faithful Witness, the first-begotten of the dead and the prince of the kings of the earth. I am the Way, the Truth and the life. No man cometh unto the Father but by Me. Peace be unto you. I have finished the work. I know whence I came and whither I go. He that believeth in me, believeth not in Me but in Him that sent Me. I go my way to Him that sent Me. I ascend unto My Father, and your Father; and to My GOD, and your GOD. I am the light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life. (The Merciful Exempt Adept lifts up his hands and face.)

Adeptus Major.

He that hath an ear to hear, let him hear what the Spirit saith unto the Churches.

Auxiliary Frater Adeptus.

Now is Christ risen from the dead, and become the first-fruits of them that slept. (The Usher of the Grade moves forward, and as the Postulant sees and hears the Risen Adept - directs him to say with him:)

Frater Custos Liminis.

(Speaking on the part of the Postulant). One thing I know, that, whereas I was blind, now I see.

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Adeptus Exemptus.

My peace I leave with you, my peace I give unto you. The Spirit of Truth abide with you forever and teach you all things. May the Great White Glory of the Divine Spirit come down. (The Usher of the Grade has retired silently to his own seat and stands thereat. The Celebrant in Chief comes round the Altar to the threshold of the Sanctuary and lays his hands upon the head of the Postulant, having placed his Wand aside.)

Adeptus Exemptus.

This is also thine own story. Look to it therefore, Beloved. (The Celebrant in Chief raises the Postulant.)

Adeptus Exemptus.

I raise you into the Company of Adepts in the House of the Holy Spirit. (The Celebrant in Chief seals the Postulant on his forehead.)

Adeptus Exemptus.

May your mind be opened to the realisation that is above knowledge. (He seals the Postulant on the heart.)

Adeptus Exemptus.

May your heart become a sanctuary of light. (He seals the Postulant on the hips.)

Adeptus Exemptus.

May your body be the Temple of the Rosy Cross. (He lifts up his hands.)

Adeptus Exemptus.

May the Glory of the lord fill this House of the Lord.

(All resume their seats, with the exception of the Celebrant in Chief and the Postulant. The Celebrant in Chief turns to the East with the Postulant and leads him to the Western side of the Altar. Having resumed his Wand he proceeds himself to the East, and turns West.)

Adeptus Exemptus.

The Third Order of the Rosy Cross presents in symbolism three stages of experience in the realisation of the Divine, and this realisation is within. These stages are summarised in the Three Points of the Grade of TIPHEREETH, into which you have now entered, and it is therefore a synthesis of the Third Order at large, even as the Grade of Neophyte offers at the beginning of our Sacred Mystery a compendium of the work performed in the Worlds of Action and Formation. In the Grade of Adeptus Minor the Postulant is put definitely on the Path of Attainment, understood as the Way, the Truth and the Life which are in Christ - the Regenerated Life of the Soul, the state of Mystical Death and the Risen Life of Union.

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The Holy Sanctuary of the Adepts depicts in symbolism the ascent of the soul in GOD, from the deeps even to the heights, through the paths of the Christhood. There is firstly the dark ground whereon we now stand, being that out of which we have risen, the things of material sense and the absorption of the soul therein. Beneath the Golden Altar of our dedication and sacrifice there lies an inverted triangle, inscribed within a heptagram, to both of which are referred the SEPHIROTH of the shadow, as opposed to those of the light. After this manner do we in the Sanctuary of the Adepts, by virtue of dedication and sacrifice, symbolically over-rule and enchain the malign forces of our nature. SUPER ASPIDEM ET BASILISCUM AMBULAVI ET CONCULCAVI LEONEM ET DRACONEM. In the middle of the black triangle there is placed for this reason the releasing symbol of the Golden Cross emblazoned with a Red Rose of 49 petals, being the Rose of the Gates of Light. Round about it are written the four pregnant words: HE DESCENDED INTO HELL. They allude to the Divine Immanence within us through all phases of our being, in our darkness as well as in our light, amidst the bondage of the evil law and in the freedom of the Sons of GOD. We have come out of the evil law. and therefore the shadows of the things left are depicted below us.

The seven walls of the Sanctuary represent the cosmos summarised in the planetary system, the sacramental grace signified to us by the universe, the glory of the world seen in the light of adeptship, SUBSPECIE AETERNITATIS. It is the world from the standpoint of the Sanctuary. It is seen in that light which never was on land or sea for those who are without consciousness of GOD; but it is the light which is always present for those who look at the world from the summit of Patmos, who know what it is to have been in the spirit on the Lord's Day, and who have heard the Voice which says unto all who have ears: Behold I come quickly. The light is therefore communicated from within the Adept of the Rosy Cross. There is a dual transfiguration - that of the man and his world. It is not that he changes the world; but for him, with him and in him there is a change in its mode of manifestation. The consciousness of the Immanence within reacts upon things without, and then the Divine Immanence shines through the whole universe. It is the transmutation of regenerated life, of the Christ-life on earth. This is the way in which sanctity transfigures all things, and the adept becomes a tingeing stone.

The world is transmuted in the Christhood. But the seven walls are also indicative of states within the Postulant, and they are seven stages of his progress from world to world in the Order of the Rosy Cross. From this point of view each wall is a gate, and you have entered the Holy Sanctuary by the Gate of Venus, even as in your previous progress you passed through the Gate of Earth to attain the SEPHIRA YESOD, through that of the Moon in order to enter HOD, and finally through the Gate of Mercury on your transit from HOD to NETZACH. That you have yet other Gates to open is shewn by the walls emblazoned with the astronomical signs of the Sun, Mars, Jupiter and Saturn. Beyond these there lies the Supreme Mystery of the Rosy Cross.

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It is, however, only by analogy that the seven walls are attributed to the material planets, for the true stars are within you, and you know already that in our sacramental system the Moon has reference to the reflected light of mind, Mercury to the state of our desires, which must be fixed on GOD, and Venus to the conversion or redirection of will and purpose, by which only the soul can become a Venus and having been reborn in GOD is the conceiver and bearer henceforth of the Divine within it. The seven walls are also the SEPHIROTH from YESOD to DAATH inclusive, it being understood that the last lies within the mystical decade but is not computed therewith in our Secret Tradition. It is the Threshold of the Supernals. In the middle place on the summit of each wall is the White Wheel or Sign of the Christ-Spirit, referring to the Divine Immanence which is present in all creation and operates in all the states of grace and attainment experienced by the soul of man. The Sign of the Planet itself occupies the centre of the wall, enclosed within the circle of the SEPHIRA to which it belongs, while about it are the Divine Names and Sephirotic titles referred to each numeration. The ground of each wall is on the rainbow or spectrum colour ascribed to the particular planet, while its spiritual counterpart is that of the Sacred SEPHIRA. And because there is a mystery herein which is formulated in the various scales of colour connected with this Grade, I confer upon you the Sacramental Name of Frater Hodos Chameleonis, meaning the Path of the Chameleon. The colours symbolise graces: may you pass from grace to grace and from glory to glory.

The Supernal SEPHIROTH are represented by the triangle on the ceiling, and within this triad is placed a Rose of 22 petals, similar to that which I wear here on my heart. The light in the centre is that of the Christ-spirit, and it flows over the whole Sanctuary. The petals are the Paths of the Christhood, the Paths of the Tree of Life, through some of which you have travelled. The Rose is placed in the centre of a triangle representing the Three Supernals, because the Christ is the Way, the Truth of the Life, and no man cometh to the Father but by Him, through Whom we look in fine to be withdrawn in GOD, as this Sacred Rose in the roof of our Holy Sanctuary is withdrawn into the Sacred Delta.

Frater Adveniat Regnum (vel nomen aliud), look to that which you are and remember ever the vocation of the Christ-Life. May you know like Christ whence you came and whither you are going. The Christ-Life in our Order as in all the annals of sanctity - is only in broad analogy with the Divine Life in Palestine, but it is exact within its own measures. The state of mystical death, which is intimated by the Second Point of the Grade of TIPHEREETH, is only in broad analogy with the death on Calvary; and the Adept risen in symbolism who testifies in the Third Point is in no sense taking the part of the Great Manifested Master in a dramatic pageant; but he bears witness to resurrection in the spirit, which is a mystery of experience awaiting those who have been brought into Divine Union.

(The Celebrant in Chief moves round by the South and leads the Postulant from the Sanctuary, closing but not sealing the Door behind them. The Second and Third Celebrants come up from their places.)

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Adeptus Exemptus.

The Sacred and Mystical Number of this Grade is 21, and the root thereof is in the triad. It is derived from the first of the Sacred Names and Words which will now be communicated to you. Follow them on your own part in the heart and mind.

Adeptus Exemptus.

ALEPH, HE.

Adeptus Major.

YOD, HE.

Auxiliary Frater Adeptus.

EHYEH.

Adeptus Exemptus.

It is written: Before Abraham was I AM.

Adeptus Major

Whom say ye that I the Son of Man am?

Auxiliary Frater Adeptus.

Christ the Power of GOD and the Wisdom of GOD.

Adeptus Exemptus.

I,N.

Adeptus Major.

R.

Auxiliary Frater Adeptus.

I.

Adeptus Exemptus.

YEHESHUA.

Adeptus Major.

NAZARAEUS.

Auxiliary Frater Adeptus.

REX JUDAEORUM.

Adeptus Exemptus.

LVX, the Light of the Cross.

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Auxiliary Frater Adeptus.

Remember that TIPHEREETH is called in the Secret Tradition the Mediating Intelligence. (Here ends the Third Point.)

THE OFFICE OF CLOSING THE HOUSE AND SANCTUARY OF ADEPTS

(The Celebrants of the Rite are seated as Guardians of the Veil. The Door of the Sanctuary is ajar, but the Veil is drawn before it. The New Adeptus has been led to a seat by Frater Custos Liminis.)

Adeptus Exemptus.

Adeptus Major.

Auxiliary Frater Adeptus.

(Each officer knocks twice.)

Adeptus Exemptus.

Valete, Fratres et Sorores Roseae et Aureae Crucis.

Adeptus Major.

May the good pleasure of the Lord of Mercy, prevailing in the height and deep, pour down on us the Gifts of the Spirit and the Fruits thereof.

Auxiliary Frater Adeptus.

Orate, Fratres et Sorores. Glory be to GOD in the Highest, Who hath visited and redeemed His people.

Adeptus Exemptus.

Honourable and Adept Brethren, assist me to close the House and its Holy Sanctuary in the fulness of spiritual life declared in the Holy of Holies, and in the gracious, the glorious, the divine intimations of this august ceremony. Auxiliary Frater Adeptus, how many years does the Spirit of GOD strive with the spirit of man?

Auxiliary Frater Adeptus.

Merciful Exempt Adept, it is written that the Most Holy Spirit shall plead the cause of the Union for 120 years.

Adeptus Exemptus.

Mighty Adeptus Major, what does this number mean?

Adeptus Major.

The tetrad of our natural humanity becomes the pentad, and by an operation of four and five the number 120 is reduced to the hexad, which is the number of life in TIPHEREETH.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Adeptus Exemptus.

Auxiliary Frater Adeptus, when do we open the Sanctuary of the Holy House for the Mystery of this Grade?

Auxiliary Frater Adeptus.

When the age of 120 years has been attained by the Postulant.

Adeptus Exemptus.

Mighty Adeptus Major, for what period do we close it?

Adeptus Major.

Merciful Exempt Adept, it is closed in expectation and the silence of great desire while the Spirit of GOD strives with the spirit of man.

Adeptus Exemptus.

POST CENTUM VIGINTI ANNOS PATEBO. (He shuts and secures the Door.) Looking therefore toward the Grades which go up to the height, toward the height itself and the summit, O Brethren of the Rose and Cross, in the recollection of the mind, in the devotion of the heart, in the great love and the great desire which past all space and time alone can find their object, I have closed the Sanctuary of the Adepts.

Auxiliary Frater Adeptus.

I close this House of the Holy Spirit on the Mystic Mountain of the Wise.

Auxiliary Frater Adeptus.

Ex Deo nascimur. (Knocks twice).

Adeptus Major.

In Yeheshuah morimur. (Knocks twice).

Adeptus Exemptus.

Per Spiritum Sanctum reviviscimus. (Knocks twice. The Closing Sign is given by all present. Here ends the High Office of Closing the House and Sanctuary of the Adepts.)

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THE ADEPTUS MAJOR CEREMONY

THE OPENING

The Vault of the **5-6** Grade has been draped in the colours of the Feminine Scale, and the Portal itself in the colour attributed to Mercury, which is reddish-violet. The Vestibule which is without the Portal has in its centre the Mystic Altar of the Rite, in the form of a perfect cube vested in white. At the western angles thereof two great candlesticks or Pillars are placed on the floor; of these the one in the South bears a lighted candle and that in the north a skull. The lighted candle should, if possible, be the only illumination in the Temple, but shaded or otherwise subdued lamps may be placed, if necessary, at points which are of no symbolical importance. The Tarot Keys of Lamed and Mem are arranged side by side on the Altar. The Paths corresponding thereto are not otherwise indicated than by the two Pillars which symbolise the Path of Lamed, and by the Tomb itself which signifies that of Mem. Two seats facing the Tomb are provided for the Celebrants, the place of the Chief Adept being at the south side, close to the Altar, and that of the Second Adept in similar contiguity on the north side. Both officers appear in the robes allotted to the corresponding Celebrants of the **5-6** Grade, and are saluted by the same titles, the Merciful Exempt Adept holding in actuality or imputation the august Degree of 7-4. Strictly speaking the Celebrant in Chief is therefore in the same position as the Praemonstrator of an Outer Temple, that is, a ruler empowered from beyond. The Usher of the Rite has his proper place at the Door of Entrance, and the goings and comings of the Candidate are more especially under his charge. He has the title of Frater Parepidemos Vallis.

It should be observed that the First Point of the Ceremony corresponds to the Portal of the **5-6** Grade, and that the Portal attributed to Mem is the Door of the Tomb itself. The passage from Sephira to Sephira is in both cases, by the direct lineal way, and not by the circuitous Path of the Serpent, as in the Grades of the Outer Order.

The Merciful Exempt Adept opens the Rite with a single knock and proceeds as follows:

Chief.

Fratres and Sorores Adepti Majores, I invite you to join your intention with mine in the great act of Opening the Shrine of the West. (All rise.)

Chief.

Mighty Adeptus Major, having come so far in our journey from the circumference to the centre, and being conscious of all that which is beyond the things which are seen by the eye, let us pause here for a period, since the day is far spent.

Second.

We have traversed many spheres in our time and up and down in the course of the world and life we have often returned and shall doubtless again revisit.

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Chief.

You say well, faithful companion of our common exile! Let us therefore remember the Centre.

Second.

It is known that this is also the height to which many voices summon us.

Chief.

It is well that those who are called should go before their election, but also that those that come after them should find the Path less toilsome because others have gone up first.

Second.

I pray you therefore to remember that, seeking the height or the Centre we do not stand alone.

Chief.

A memorial is always with us behind the doors of this sanctuary, wherein, having first found a refuge as a house of rest on the way, the solemn task devolves upon us to open wide its doors for other travellers whose knocking is heard without.

Second.

Say therefore, O Master, in your mercy, what manner of place is this?

Chief.

It is the House of Love, which is also the House of Judgment.

Second.

What is the sign thereof?

Chief.

That of the Mystic Rose, the Symbol of the Great Mother.

Second.

Let us kneel, therefore, Master, for here is the Holy Place.

Seeing that the first death is salutary and unto this present is not less than necessary, that over us the second death may at no time extend its power, we who are the Stewards of the Mysteries in this little kingdom of Thy Love, do beseech Thee, O Mistress of Life, by the Great Name of Thy Love, even by TABOONA TABANU, and by the other symbols of Thine infinite virtue which we have formerly recited in Thy Presence, as also by those other words which remain here unspoken: we beseech and appeal to Thee, that the saving graces of Thy Spirit may be with us now and to the end, and that these which do also enlighten, may strongly fortify our hearts. So may we well and worthily accomplish the work which

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we are about to perform. We have dwelt, our Lady and Mother, under many stewardships, seasons of youth, seasons of maturity, seasons of age, dispensations of natural darkness, of derived lights of the sorrow which does not lead, and the joy which diverts from the way. But the call at length came by which we were brought to Thy knowledge, and seeing that it has been given us in fine, to lead others in the Path which Thou hast opened before us, we ask Thee in Thy great clemency for the Light to guide them well.

Second.

It is written, My House is a House of Prayer.

Chief.

In the Spirit thereof, I now declare this vestibule to stand open mystically for the work which it is given us mystically to perform, by the power to us commissioned.

Second.

This is well, brother, Amen.

Chief.

Amen.

Second.

All are seated.

THE SYMBOLIC CEREMONY OF ADVANCEMENT THE FIRST POINT THE PATHS OF THE 6-5 GRADE.

Chief.

It is written in faithful words that those who are guides of the perplexed are truly leaders of men. At the beginning of this High Celebration, I testify that we are Wardens of Life, and that in virtue of our high office we are deputed to bring many out of great tribulation into cool and sacred chambers.

Second.

So high a duty now devolves upon us. Therefore in your perfect compassion, I beseech you to have mercy on the soul of our faithful associate, the Most Honored Frater Filius natus, filius datus (vel alius), on whom the necessity of the time exhorts us, even at the expense of his visible nature, with which we have been elsewhere acquainted, to confer the benefit of silence.

Chief.

Do you testify, Mighty Adeptus Major, that now is the accepted time?

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Second.

Even the day of salvation.

Chief.

Fratres and Sorores, I beseech you therefore, to assist me with loving hearts, here seeking the higher direction.

Second.

It is written that the Merciful are blessed, and that the same shall obtain mercy.

Chief.

Most Honored Frater Parepidemos Vallis, you have my commands to ascertain the dispositions of the Candidate, to see that he is duly prepared, and to present him in due form.

Usher.

Merciful Exempt Adept, I obey your behests.

(He leaves the vestibule, and goes to prepare the Candidate who should be at hand in another chamber, still under obedience of the Watch. which has sealed his lips in accordance with the provisions of the Rite. The Candidate is now clothed in the robes of an Associate Adeptus Minor, with the Wand and Insignia thereto belonging. Having been thus properly prepared, and being so far as possible unaddressed by the conductor, he is taken to the door of the Vestibule, where the Usher sounds the solemn battery of the Grade. This being heard within, the Second Adept leaves his seat at the northern side of the Altar and strikes the hour of the Rite on the gong by the door of the Tomb. As a matter of convenience. this may be done alternatively by one of the Fratres or Sorores.)

Chief.

Mighty Adeptus Major, what is that?

Second.

Merciful Exempt Adept, this is the hour of sunset.

Chief.

I say that it is the hour of the Rite.

Second.

The night cometh wherein no man shall labour.

Chief.

It is therefore meet and just that we should zealously redeem the time. (During this discharge, the Second Adept returns to his place. When the hour has been struck, the Usher

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of the Rite for whom it is a response to his battery, at once enters with the Candidate, after which the precinct is tyled immediately. The entrance is so ordered that the Candidate shall hear the question of the Chief Adept after the sound of the gong. As the Usher of the Rite brings his charge forward.)

Chief.

Welcome, brethren, in the name of those who are with us, a great company, keeping the place of our mystery. (The Usher places the Candidate at the eastern end of the hall, facing west.)

Chief.

Frater Parepidemos Vallis, who is he that has followed you?

Usher.

He is the Associate Adeptus Minor Filius natus. filius datus, (vel alius) who, being well known among us, has come in the fullness of time seeking the benefit of sanctuary.

Chief.

What is the age of our Truly Honored Frater?

Usher.

It is six years and many.

Chief.

Do you testify, Frater Parepidemos Vallis, that during the period of his preparation, even from sunset to sunset, he has reserved the outward word?

Usher.

Our Associate himself testifies, in accordance with the sacred covenant. (The Second Adept turns direct to the Candidate.)

Second.

By what sign do you enter? (Prior to his entrance the Candidate has been handed a scroll containing the directions which are necessary to preserve his complete silence throughout all the proceedings, and being prompted by the Usher of the Rite, he gives the sign of the 5-6 Grade.)

Second.

Do you firmly and fully believe that beyond this Grade there are Mysteries which are withheld and that the Closed Veil is not an unknown darkness? (The Candidate gives the sign of Osiris slain.)

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Second.

Merciful Exempt Adept, our Truly Honored Frater, bears the sacramental name of Filius natus, filius datus (vel alius). He is an Adeptus Minor of the R.R. et A.C. He has officiated as an Associate within the Portal of the Vault. He has heard the Voice of our Loving Father, and he looks in due time to pass from death to life.

Chief.

Mighty Adeptus Major, I bear witness that he who has been faithful even in the least things shall be set over many kingdoms. Do you also testify that our Frater has fulfilled the Covenant of silence from sunset to sunset, on this great day of his advancement?

Second.

It is known that he himself testifies.

Chief.

Associate Adeptus Minor, give me some sign of the Covenant. (The Candidate, who has been previously instructed, places the three fingers of the right hand on his mouth and then lifts the hand on high.)

Chief.

It is said also: Behold, I come quickly and my reward is with me.

Second.

For those who have been faithful unto death.

Chief.

Associate Adeptus Minor, as the gifts and graces of the Spirit at each degree of their fruition involve new responsibilities, I now ask you whether you will assume these with a real sense of their importance, and with a firm intention to sustain them to the end. (The Usher of the Rite goes behind the Candidate, extends his arms in the form of a Cross, and says as his sponsor:)

Usher.

Merciful Exempt Adept, I have heard that the sons of the true legitimacy should ever remember the yoke of their calling.

Chief.

I will ask you therefore, in your present erect position, with arms extended in the sacred cruciform sign, to say in your heart with me:

THE OBLIGATION

I, Frater N.N., Associate Adeptus Minor of the 5-6 Grade in the Fraternity of the Ruby

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Rose and the Golden Cross, do here, in the vestibule of the Order, most vividly realise and confess, that the Mysteries of the Greater Initiation are protected by invisible seals from all knowledge of the profane, and that, albeit the outward signs may be put forth in the exterior world, the essential secrets are never openly promulgated. I testify also that their communication is in the silence of the soul, even from the Light which is beyond to the innermost depths of the understanding, in the faith of which my arms are here extended in the eternal sign of the Cross. It is for this reason that, standing at the threshold of things which are to me still unknown, albeit they are close at hand, the only pledges which the sovereign Headship of the Order can here and now exact, I here and now offer, and in place of a covenant to keep secret those things which exceed revelation, I promise that to the whole extent of my ability, I will maintain the Mysteries of the Sanctuary by the proper preservation of the seals and veils thereof, in testimony of which I complete the sacred sign. (The Candidate, in accordance with his instructions, here crosses his arms on his breast and bows his head reverently.)

Chief.

We know, beloved brother, that something at its allotted time must set open the doors of Eternity; and the Mystical Paths and Gates of this august Grade are in your respect already set open in our hearts by the pledge which you have now taken. Mighty Adeptus Major, what are the general dispositions of our beloved brother? (Usher of the Rite during this speech has returned to his seat with the Sun.)

Second.

He has been made familiar with vanity and the time has come that he is weary.

Chief.

There is one place in the world where the heart ceases from troubling, and the weary find their rest.

Second.

He has been made subject to many accidents, and he desires that which is permanent.

Chief.

There is One only in Whom there is neither change nor shadow of vissicitude,

Second.

He desires, therefore, to ascend, at what cost soever, even from the Holy Mountain into Eternal Life.

Chief.

By the task which we have undertaken, it is imposed upon us to assist our beloved brother in the need which has thus arisen, that he may come forth with his own will from the

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things which are extraneous, and may enter into the things which are within. Mighty Adeptus Major, you will assist him to kneel at the eastern side of the Altar, while we on our part turn for light and assistance to the Source of strength and light. (This is done accordingly, and the Celebrants also kneel down, facing the West, where there is the Door of the Rose.)

THE PRAYER OF THE PORTAL

Chief.

O Merciful and Divine Mistress of the Life which is manifested within, Thou hast called this man and our brother, who in the secret places of his heart has heard the Word of Thy summons, and we beseech Thee to grant him the gift of perseverance, that he may not fall in the trial of his fortitude, but may keep his soul in patience till Thy Word shall again go forth full of power and salvation, when he shall rise in his renewal at Thy bidding, in a true resurrection, and shall know that within the veils of Judgment and Severity there is the High Palace of Thy Clemency. where he shall hail Thee by a true name, receiving Light from the Crown. We pray Thee also to have mercy upon us, even as upon him whom we have chosen under Thy guidance, our beloved Frater, N.N., that having assumed to ourselves the care of his decreed passage through the Halls of Thy Loving Chastening, we may restore him gloriously in the end, to the honour of Thy Holy Name and his everlasting exaltation in Thee. Praise unto TABOONA TABANU through the years and the ages, even unto the mystery of God. Amen. (The Celebrants and the Candidate rise up. The Celebrants resume their seats. A seat is also given to the Candidate in the position of the Third Adept, that is, by the door of the Vault in the 5-6 Grade, on the northern side looking westward.

Second.

Associate Adeptus Minor, you have already traversed unto our auspices many paths of experience and have been advanced in many Grades of our Mystery. In each of these the Candidate by a voluntary act gives himself to the Order, in return for the measure of illumination which it then confers upon him. You have crossed long ago the threshold of spiritual knowledge, but, having been still far from the goal. you have, at least in a certain sense, known periods of drought and dryness; yet you have ever looked for those better things which come in the land of the Living. All Degrees, however, end in expectation; all foreshadow something greater than themselves, from which the Candidate should arise to an experience in the real Order. But it is still communicated only in symbols, and during the period of our earthly exile the Word of Life is never spoken with the lips. This notwithstanding, the initiations of the Mysteries are true and efficacious, because they convey in circumstantial signs and tokens the living end of Adeptship. They shadow forth the secret doctrine of the union; and, seeing that outside time, we have come forth from God Who is our end; seeing that again outside time, we aspire to return, the pledges of our reception exact a great reticence, not only in respect of the accidentals but of the Essentials

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signified by our progress apart from those things which here exceed expression. It is for this reason that when the Initiate goes out into the world he takes with him the letters only of the sacred books. The Spirit communicated in the Temple is reserved to the Temple. The letter alone can be used outside the Sanctuary. It is night always outside the Lodge of the Adepts. The letter also is used within the Sanctuary, but there is the sense of many meanings behind it, even as by the arrangement of our Lodges something is assumed that has preceded, while our fundamental doctrines are set forth, for those who can grasp them, that there is something also which comes after. Beloved brother, we are not now, at least substantially, with the Centre. We have, in a sense, come forth therefrom, and in the end we shall return thereto. We came forth naked into our exile, we go forth naked at our call. We must also again issue naked on our second birth, having put away the things which were before. We enter into a new state of consciousness, and have to be clothed upon. At this stage of your experience, I beseech you to remember that the arch-natural life, sometimes symbolised in our teaching by the sign of the Four Elements and the Grand Quintessence, lifts up and assumes to itself the life which is in the midst of death of our natural humanity. taking it helpless into the Sanctuary, to be vivified and illuminated, not without a certain necessary violence, by an act of force and will. Remember also, that no initiation or advancement can confer the Light automatically, but they do confer it symbolically, which is their law and their order. It is in this sense only that the Sanctuaries of the Mysteries signify those places in which there is a dispensation of the Light to every man who has come into this world. It is in this sense that these places are worlds of transcension, the Penetralia in which Plotinus found the identity of subject and object. the Temple of the Ideal Reality which is concealed behind appearances. Finally, it is in this sense or divested of all that seems, however beautiful and elusive, that we desire, God willing, to put aside all veils and go forth unclothed as we came.

These are intentionally detached thoughts rather than an ordered thesis, but they serve a particular purpose in connection with the secret knowledge which is communicated in this Grade. They will remind the prepared Postulant of much which his personal reflections must have undoubtedly already indicated, that outside the specific significance of the express symbolism contained in the successive divisions of our Mystery, the whole process of his advancement can be regarded in a synthetic sense, and that as such, it presents in a formal summary the life of the soul of man. In a word, the soul's legend is exhibited, with the travels and metamorphoses thereof. A tabulation of this kind can be set forth assuredly after more than one manner, nor is the expression of a single phrase exclusive of several parallel interpretations, which might enter into the general harmony; but that which most naturally coincides with the Grades of our Order, so far as they have been at present traversed, can be stated in the following way.

The Ceremony of the Neophyte in the Outer Order of the Golden Dawn will, on various considerations, remain one of the most important of the system, because it corresponds to the first enunciation of the Spiritual Light in the void of the universal darkness, it is the Fiat

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Lux of a new order, moving over the formless waters. That Word of the Mystery of Illumination, designed ultimately to disperse the Mystery of Darkness is the message to an unborn soul, and thereto the influx of Light makes known that in order to attain perfection the soul must assume flesh. What is signified therefore is a remote prenatal experience, but we have no mystical symbolism to speak to us of that which went before it. We only know that the soul had already come forth from God, and in respect of the Divine Unity was therefore in a state of detachment, or that it was necessary for its progress to become attached in a state of environment, yet so only, that it might ultimately set aside all accidents and return as we have seen into Unity. The Second Grade of the Outer Order, which is termed that of Zelator, is concerned with a spiritual condition apart from and preceding experience, wherein the soul is formulating the condition of the work by the quest of its proper agents, or, to put it in more simple language, the soul is in search of its parents. In the Grade of Theoricus we are reminded of the Hermetic philosophy which was accustomed to instruct its disciples that it was useless to go in search of the practice till they had worked out a clear theory. The soul, after a manner, is formulating the theory of the work outside the prime condition conceived in the Second Degree. It has so far worked well that the quest is ended; it has found its parents and the process of generation is inaugurated. By an act of its own will the soul has consented to immersion in the material, and has passed into the deep sleep of gestation. In the Grade of Practicus there is presented symbolically that unseen process by which the physical body is designed and the building of the house begins.

The next Grade refers to the building of the house in beauty to become the Temple of the Living Soul. Though it is termed and that fitly the Degree of Philosophus, its entire process is of an automatic kind, for the great experiment is continued in virtue of those forces which have been previously set in motion.

The soul has renounced the remembrance of its former knowledge, nor has it gained the wisdom of the world, but that notwithstanding, it has deserved to be classed as one who is friendly thereto, and has acted in consonance with its ends. We come now to that Grade which is without any number in our system. In its more remote interpretation it signifies the event of birth into natural life, for the attainment of which the soul has set aside all whatsoever that remained of its first prerogatives and has at the same time drunk of the chalice of forgetfulness. By his entrance therein, the newly-born man has ceased to remember the past, and before him spreads the unknown future, even as those who in the Order of the Golden Dawn enter at a given season within the experience of the Portal as recipients who at least by the hypothesis, are unaware whether there is anything beyond it, while a certain imputed forgetfulness, or setting aside, is symbolically assured by the change in the name of the Member who has passed within the First Circle of the Fraternity by the ostensible renunciation of his earthly titles. Of that Portal the Philosophus on his admission becomes a Lord indeed, and of the Paths that lead thereto, but the Vault is in the bosom of the Mystery, and of our Mystic Founder who, being dead, yet speaketh. he has

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never consciously heard the voice. The time may be long or short, but it comes about in due season that they who have entered by the door, or those at least who have not at this stage suffered the calamity of abortment, are received into the 5-6 Grade, in which the powers of life are manifested, and for a period which is for symbolic reasons fixed at six years, they pass through the varied experiences which symbolise material existence. Herein they are after the manner of men whose eyes have been opened recently; they behold many things in a distorted light and some others are inverted. They are to a certain extent in the wonder-state of childhood. They discern things of the occult order in place of true things which are mystic, and there is given to them almost, it may be, of necessity, the slight substitutes of magic in place of the processes which belong to the Greater Mystery. They make for themselves baubles and playthings from patterns which have indeed their higher significance, but this has not been communicated, and they are subjected in their own degree to all the illusions which are connected with the astral region of existence. In this Grade also they make strange marriages and accept the phenomena of Theurgy for the Path of the Union. It is a period for the exercise of divination, for the telling of fortunes, the study of Astrology, the placing of fantastic constructions on Grades and Liturgies; and they believe that they are in possession of great and secret knowledge if in some strange and reverse direction they revolve the wheel of fortune. But it is not after this manner that *Sapiens dominabitur astris*.

In the latter dejections of such a transitory stage some of them drop aside altogether, while others remain only, with an artificial and automatic concern in the things of their spiritual progress. Others, as it is unnecessary to say, are never wholly deceived by the illusions of the threshold, or satisfied with the partial lights which shine beyond it to encourage them on their way. They have their own tribulations, but they have no cause to fear those who dwell at the doorways, as they have no inclination to mistake the false gleam for the true radiance that is to come. They will be led after many manners to the proper use of the powers of life in the search for the Holy Symbol of the Lamb slain from the foundation of the world, of that Builder buried in the Tomb of his own creation. In dying that man may live, He has left His Life and Power outside the place of His interment, that they may be assumed by man in the Great Quest.

It is only when the Candidate is willing to restore the life and power to Him Who gave it, that equilibrium, in return, is bestowed on himself; that he hears the Voice of the Symbol, that he beholds the way of his manifestation from the Tomb. It will be understood that the conscious realization of this symbolism at the stage in question is not expressly supposed, and, as said previously, the quality of direction varies; but, in any case, the time arrives when every guided member of the 5-6 Grade begins to realise that the sequence of Rites in the Order, apart from the Sephirotic scheme, supposes that beyond the Adeptus Minor there is and must be some higher stage of knowledge, even as in material life, for all thinking men a moment also comes, when they realise, however dimly, that the things of earth are not the grand totality. It is the symbolical experience of this other side of the existence

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which the 6-5 Grade offers to the prepared Postulant. It is this which is now offered to you; but before we proceed further, it is necessary that I should ask you formally whether you are still prepared to continue the Rite of your advancement, and to undergo the severe test of your perseverance and fortitude, which is of necessity involved therein. If so, you will arise and signify your assent by the communication of the LVX signs peculiar to the 5-6 Grade. (The Postulant who intends to go forward, gives the signs as required, rising from his seat for the purpose and then again resuming it.)

Chief.

Beloved brother, the Order applauds your fortitude. It is written that the last shall be first, and the Associate Adeptus Minor does not differ generically from the Exempt Adept. Your knowledge of the hierarchic symbolism which characterises the Mysteries will have shown you that the Celebrants of every Rite are either one or three. We are therefore united as it were, in a common act, which depends in part on us and in part on you. It is for this reason that you have been addressed in the present Ceremony by the title of the Third Adept in the procedure of the 5-6 Grade. As such, I again commit you, for the time being into the hands of the Second Celebrant. (The Chief Adept resumes his seat.)

Second.

Associate Adeptus Minor, I will ask you to approach the eastern side of the Altar. (This is done accordingly, and the Second Adept rises, so that he can see the diagrams on the Altar, when he explains the Path of Lamed.)

Second.

The Portal of the 6-5 Grade is reached as in previous cases by symbolically traversing certain Paths which are the channels of communication from Sephira to Sephira in the scheme of the Tree of Life. Those which are now open before you are the Paths of Lamed and Mem by which Geburah is attained in the ascent respectively from the Grade of Adeptus Minor and from the grade of Practicus in the Order of the Golden Dawn. All true Paths are however the Paths of the Unity, and those who have been received into the Mysteries know that man returns by many ways whence he came. I will ask you to observe here that as in the First Order the candidate has followed the Paths according to the scheme of their correspondence with the body of the Serpent on the Tree of Life, so in the Second Order, and in the Grades of the Portal thereof, he follows them in a direct ascent. The explanation is that previously to birth, the Paths of Nature in growth and evolution were the course of man's progress. but in the Degrees after birth his own will must be his aid.

The letters Lamed and Mem are both of importance in Qabalism, and they correspond, as you already know, in another order of symbolism to the 11th and 12th Keys of the Tarot which are depicted in these diagrams on the Altar.

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That to which your attention is especially drawn is the Key of Justice, referable to the letter Lamed, whereto many attributions are given. The writers of the Zohar and the old scholiasts thereon dwell upon the form of Lamed, which is the highest of all the letters; they say also that it is composite, being formulated of Vau and Kaph. These are the accidents of their subtlety; but you should know that its dominion is in the hour of the planet Shabbathai or Saturn, because from Binah, which is the great Sabbath, the rest whereof we desire, there is an influx to the Path of Lamed, through the Path of Geburah, from the Sephira Binah. It further denotes the Mystery of Equilibrium. Now, the place of Geburah can be withstood only by those who restrain their concupiscence, because it is the Supernal Tribunal, and Geburah, in this sense, signifies the force of will, as Lamed is the condition of equilibrium, which represents the Portal of the Mysteries. The ideas which have been thus expressed are found differently exhibited by another order of symbolism in the two Pillars which stand at the western angles of the Altar, bearing respectively a lighted candle and a human skull. With the conventional attributions of light in the mystical order and the obvious lessons to be derived from the disjecta membra of humanity, we have no concern here. They speak too fully for themselves. Of that death which encompasses us in the midst of ordinary life there is however little realisation. All that falls short of the mystic end falls short of the life of life, outside of which we are still in the sphere of simulacra. You have heard, O brother, how often, of a Light which shineth in the Darkness, and that the Darkness comprehendeth it not. The Light thus referred to is at once the mystic end and the Life of Life. It is that without which the natural man is, according to the Qabalah, complete after his own manner, possessing by the communication of nature an understanding qualified to protect him and minister to his daily wants. But as such, he is, to all intents and purposes, without any part in Eternity, and he reigns simply as a leader of the animal world. It is possible, however, that another light may be added to his natural condition, by the desire of the true end which is set before all beings, and of the life which is beyond all life of the apparent order. It is then that he is made ready to set out on the great search, when the higher light which has now entered within him goes also before him, and the desire of the Holy House is enkindled in his heart. In this manner he passes under the judgments and severities of his election, behind which is the concealed love that shall take him to his term. For as the natural man is impelled by a certain elementary justice suited to his condition, so there is a justice which is above, working in the souls of the chosen ones, so that once indeed, they shall taste death, that they may pass into life for ever, under the auspices of the Faithful Intelligence. It is not, however, through the Portal of Lamed that you can enter into the Mysteries which are beyond the Grade symbolizing material life. The contemplation therein and the Path thereto belonging is a middle state between life and death, and its result is the attainment of that which we term symbolically the Path of Mem. As a remembrance of this meditation and of the place which it occupies, I now set you between the two Pillars, bearing respectively the lighted candle as a token of life, and the skull as the witness of mortality; and I bid you remember the dispassionate equilibrium which is poised between life and death, and I bid you also observe that the Altar in this Grade is cubical and

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white, to show that before you can discover the manifestation in concealment of the Rose, the Cross of the manifestation of life in Tiphareth must reclose its arms in a state of purity. (The Second Adept, having led the Candidate with the Sun, to the western end of the Altar, returns to his place. The Chief Adept rises and turns inwards towards the Altar, without leaving his place. The Candidate now sees the diagram of the Hanged Man, with a Rainbow above, and the head of the Giant below.)

Chief.

Associate Adeptus Minor, you will remember that the letter Mem occupies the middle position in the series of the Three Mothers. It is said in the school of the Zohar that its open operation is through the descent of its influence to the abyss, and thus it restrains the rising of those great waters by which the earth would otherwise again be inundated. In its closed operation it restricts the power of judgment from the downward course thereof. It is also said that it is like a vessel which in turn is sealed and unsealed, according as there is inhibition or indulgence of its influx to the emanations which are below. In our own Rosicrucian system the symbolism of Mem is developed after a peculiar manner in its correspondence with the 12th Key of the Tarot. With the more general import of the Hanged Man you will be already familiar; but in this Grade you are invited to regard it after a new manner, which can still be brought into harmony with the previous forms of interpretation, since it is simply an advance thereon. The enforced sacrifice and punishment, the involuntary and fatal loss, which are ascribed to it in our Tarot teaching, are here connected with the Divine death, with the sacrifice of God himself. That death connects closely with the true meaning attached to the High Ceremony of the Dies C., wherein the Chief Adept typifies at once the Founder of the Rosicrucian Order and the Founder of the Universe. Year by year the Order is withdrawn for one moment of time that it may be again formulated out of chaos, the Builder is also withdrawn into the concealment of the Tomb, as you are told in the Symbolism of the 5-6 Grade. The Maker of our Rosicrucian Fraternity was taken hence that Light should come to His disciples, and the Maker of the great world entered into another concealment, for God dies in order that man shall live, and shall not only seek but find Him.

The symbolism with which we are here dealing also recalls the Apocalyptic figure of the Lamb slain from the foundation of the world, and in correspondence with previous explanations, it indicates that the palmary misfortune of the universe, which is exoterically called the Fall of Man, exercised a species of incomprehensible compulsion upon the Divine Nature, so that the scheme of what is familiar to everyone under the name of redemption comes before us in a certain manner as an eternal necessity and as a consequence of the free will rather of man than of God. The importance which has been attached throughout the Grades of our two Orders to Egyptian symbolism should also remind us that Mem, through the sacrifice of Christ, has analogy with the legend of the dead Osiris, one of whose appellations was the shipwrecked or drowned Mariner, even as this terrible Key, which you see now in its true form, represents a drowned giant.

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The 23rd Key of the Tarot is referred, as you are aware, to the Elemental sign of Water, and in this diagram the drowned giant is depicted reposing on the rocky bed of the ocean with the rainbow at his feet, corresponding to that which has been sunk below the phenomenal world by a sacrifice eternally preordained, which, in one of its aspects at least, is the necessary limitation suffered by the Divine Nature in the act of becoming manifest. The Divine, in a word, is drowned in the waters of natural life; and that which in this respect obtains in the external world, obtains also for humanity, wherein the Divine Spark, beyond all plummets of the sense, all reach of the logical understanding, is immersed in the waters of the material existence. In both cases, the symbol with which we are dealing corresponds to the legend of our Founder, sleeping in the centre of the Tomb, which is encircled by the Rainbow, as in the Sanctuary of Israel there was the abiding Presence of the Shekinah. We must remember, moreover, that the ocean of phenomenal life supports on its surface the mystical Ark of Noah, which, in one of its aspects, is the Vessel of Correspondences, wherein the types of all things were collected from the wreckage of the old initiations for transmission through a new era. In another sense, which is intimately connected with the first, the Ark is the body of man, the ship of humanity, poised on the waters of the world which conceal the divine within them. It is man, collective and individual, man in possession of his senses and also enclosed by his senses. There is that within him which, during this his time of probation is put to sleep as deeply as the symbolical Giant. His originally great nature is restricted in the body after the manner of God in creation. There is yet another aspect in which we may regard the Ark, for by many issues the great symbols open upon the Infinite which they show forth, though it is after the manner of a reversed glass minutely. It is that namely, which for a time suspends the soul's communication with the external that she may receive the influx of the Divine. It is the house of deep contemplation, of fixed, well-directed thought, by which our exit is found for a time, even from thought itself, to the world of true experience. The ceremony of the 6-5 Grade symbolises this indrawn state, in which connection I would ask you to remember that in the roof of the Ark of old there was a window through which the Dove passed and repassed, now in frustrated flight, because many wings are beaters at the Golden Gates; now bearing the olive-branch of peace which for us signifies the suspension of the life of the senses. But, in fine, there came an hour when the dove returned no more, because the aspiration and outreaching of the soul at length attains its term. Beloved brother, we have dwelt at great length upon the import of certain symbols, for albeit the work of detachment may operate scarcely less in suspension from the world, yet it is through many types that we pass ultimately behind the veils.

I have therefore something to say to you of Mercury, which the Alchemists in their secret language, tell us is coagulated by its interior sulphur, this operation being the conjunction of their Sun and Moon, or the marriage of Adam and Eve. Now, this can be understood mystically, because they say also that herein is the union of Heaven and Earth, by which you will see that all systems of symbolism, however apparently divergent, meet in the ultimate identity of their one object. It is affirmed further that we now behold Mercury as it

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exists imprisoned in a body, but there will come a day when we shall see it set free from its present limitations and manifested as a pure, fixed, intelligible, constant fire. We know otherwise that the Mercury described by the philosophers is a fluidic or volatile substance, and that to fix it is the work of wisdom. These statements are rendered readily intelligible by a mode of interpretation which is peculiar to this Grade, for which Mercury signifies thought. It is in fixity, rest and simplicity that consciousness exceeds the material bounds which encompass it, and receives, according to its measure, the mode of the Universal. There is here set forth a certain great operation of the will which does not die, the concentration of thought by a high act of intentness. Remember the Apocalyptic promise to him that overcometh, and the last conquest is that of the logical understanding, so that thought may be reduced by thought to the point at which it vanishes for a period, but returns subsequently, made splendid by the transmutation of a great experience. You know that the natural mind of man is earthly above all things, and that the Path of our ascent of the mystic Mountain must carry us far from earth, far from the ways and forms of the material mind. You know further that ordinary thought is wandering and volatile, and this is the Mercury which the Adept is called upon to fix. I have spoken on the Authority of the Alchemists concerning our imprisoned and liberated Mercury; which are also the forms of thought, one of them errant in the Material and confined therein, the other emancipated; the one volatile, the other fixed by wisdom. Their correspondences in Egyptian symbolism are ANUBIS, the Guardian of the Egyptian Tomb and preventing entrance therein, the Mystic Tomb being the Gate of Life; and THOTH, who enables man finally to penetrate therein. This is the Word which is sought in all initiations, which is reversed and transliterated, is substituted after all manners, to be recovered finally in the vestures of another sense, as it is said by St. Paul: We shall not all die, but we shall be changed, in a moment, in the twinkling of an eye. It is in the silence of thought that we shall hear the Word of Life. The Absolute exceeds thought, but in a certain suspension it enters to fill the heart, and it is in this way that God is truly with us.

Associate Adeptus Minor, I now ask you to remember that the dead Gods are useless, whether Christ or Osiris. If the Titan immersed beneath the great waters can never more waken, there is no need that we should have part in Him, for we are seeking the fuller life, that truth and beauty which are ever ancient yet ever new. But even as in the old legend the communication of a Grand Hailing Sign awakened the Princess from a sleep of one hundred years, so is the slumber of the gods precious to the soul of the Postulant at the Gate of the Holy of Holies, because of that Centre wherein is the utter stillness of a great activity. They are not dead but sleeping; it is for us to manifest them without by the penetration of the Centre, and it is in this way that the Divine will awaken within us. It is for this reason that the limbs of the Titan correspond in their posture to a form of the Fylfot Cross, for though he appears to be dead and has suffered a real death, he is yet the source of life and activity in the universe; for this reason also the direction of the face of the Titan symbolises the appeal of God to man. (The Chief Adept turns to the East and points to the door of the Tomb, whereon is the symbol of Mercury.)

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Chief.

Beloved Brother, we are all, in fine, called back to the House of the Father; fear not, therefore, those waters that intervene, though they are cold to the simple senses. It is such an ordeal that is foreshadowed in the experiences of the Mystical Death through which you have now to pass, after the manner of the great Masters who have preceded us. The death of the man is the path to the resurrection of the God. Like our traditional Founder, you must be buried with the Light in a Mystical Death, which is necessary before we can rise again in a Mystical Resurrection. Remember that if you be crucified with Christ, you shall also reign with Him. This is the folly of the Cross, which is a scandal to the wise of the world. I will ask you to note in conclusion that you entered the Vault of Life in the 5-6 Grade by the Gate of Venus, but you stand now at the threshold of the Gate of Mercury, by which you will enter the Tomb of the Mystic Death.

As in the Scale of the King, the spectrum opens at the green band, so in that of the Queen, which is the Scale of Winter, of Night, and of the Shadow of Death, it divides between the violet and the red. Mercury is therefore in this Scale a reddish-violet, which is the colour of the door before you. The Portal of the Vault of Life is in NETZACH, but the Portal of the Tomb of Mortality and of the Path of MEM is in HOD. It may also be noted that the Door of the Tomb of Mortality is in its lower aspect, that Argus of the hundred eyes whom Hermes slew, in order that IO, whom some have identified with ISIS, might be released from her imprisonment in the form of a heifer. (There is a short pause.)

Chief.

Mighty Adeptus Major, you have my permission to open the Gate of the Tomb, and may God lead us all into everlasting Life.

Second.

Amen, Brother. May God be ever with us, and His Peace with thy Spirit.

(The Tomb is then opened, and there is discovered within it a plain coffin of ebony, having an inscription of silver on the lid, being the sacramental name of the Candidate. A single taper burns at the head of the sarcophagus. The Second Adept leads the Candidate to the East of the Altar, and thence the two Celebrants take him across the threshold, as one that is not able yet to walk alone. They pause at the Door of the Vault.)

Chief.

The one light that burns before you at the eastern end of the Tomb signifies meditation concentrated into a single point. Here is the hour and here the place thereof. The Pastes of the Celebrant in Chief in the 5-6 Grade is of many colours, to indicate the beauties of creation manifested by the sacrifice of God. It is the covenant of the Divine with the Universe which has issued from the Will of the Divine. But this coffin is black, to signify the inbreathing and abeyance of material life. Associate Adeptus Minor, it is given unto every

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man once to die and after that the Judgment. But that which in the things which are above is manifested as Divine Love in Justice among the things which are below. Death, properly understood, is the examination, in fine, of the Candidate, prior to his admission within the Hall of the Greater Mysteries. The Portal to the Centre is through the Gate of the Tomb, and there is no other way opened to man whereby he can enter into his rest. The Mystical Death, however, does not regard the dissolution of the bodily part, but is that which the Qabalists term the Mors Osculi. The concern thereof is to put away the earthly substance of the mind, that whatsoever is imperishable within us may be joined with that which does not pass in the Universe, with those things great and high which have their sphere of operation above the trammels of the senses. It is necessary on this account that you should be unclothed of all insignia because naked we came into the world. Purity alone, symbolised by your white robe, can accompany your entrance into the Tomb. (The Candidate is stripped of his vestments, excepting the white robe, and led to the northern side of the Tomb, and there left. The Celebrant in Chief takes up his position behind the taper at the head of the coffin, and the Second Celebrant in the south, facing the Candidate. The lid of the coffin is removed.)

Second.

It is time now that we take up scrip and wallet, and enter into the Mystery of Death.

Chief.

If it were not for cool, restful and wholesome death, we should never have part in the Resurrection.

Second.

It is the call of every man ultimately to stand alone, that is to say, independently of his kind.

Chief.

But when a man is alone so far as the world is concerned, he is the nearer to the Presence of God.

Second.

Herein is the Divine help which always remains with us, in the equipoise of faculties, the adjustment of the powers of the mind, and the coordination of the soul's phases, which is the condition of Eternal Life.

Chief.

Beloved Brother, we also have slept in the deep sea of the senses; we have paid the price of our exile. (The Celebrant in Chief joins the Second Celebrant in the South, and they proceed again to take up their places on either side of the Candidate, whom they assist to enter the coffin and dispose therein. This being done, the Celebrant in Chief says:)

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Chief.

There are many witnesses and above them are the High and Holy Wardens, whose unfailing care will watch over you during your ensuing solemn vigil of six hours. By the will and testament of the Mysteries, we bequeath you to the sacred shadows, that through a final passage you may be brought forth from the things which pass to those which alone remain. (The two Celebrants proceed with the Sun to the western end of the Tomb, here they pause, facing the coffin.)

Chief.

By the power to me committed, I pray and beseech the Father of graces and the Auxilliarities of the Divine Will to pour down upon you, our brother, the living power of the Word and the illumination thereof.

Second.

Beatus in conspectu domini mors sanctorum ejus.

(The Celebrants leave the Tomb and the Portal is closed, but is not made fast at this point. During the period which follows, the utmost possible silence is preserved throughout, with the exception of the Watchwords of the Night, which are uttered solemnly but in a subdued voice. The vestibule is put into the charge of two Wardens, who must be Fratres or Sorores of the 6-5 Grade, according as the candidate is either male or female. In the former case, it is not of obligation that they should be Celebrants of the Rite. Their ceremonial duty is to strike the hours and the quarters on a muffled gong and to exchange the prescribed Watchwords. The care of the Candidate is also in their hands, so that communication can be established with him or her in case of illness or other necessity, when the Rite is for the time being suspended, and the Portal thrown open. Should such a condition supervene that the Vigil cannot be resumed by the Candidate, an implied dispensation comes automatically into force, and the Rule of Silence is finally abrogated. In the case of temporary illness it is abrogated if required, but for the time being only. Under normal circumstances the Vestibule is silently prepared for the Third Point, at a suitable period, prior to the expiration of the allotted six hours.)

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SECOND POINT THE OFFICE OF THE HOLY WATCH

The Office of the Vigil may be performed by either Warden, or may be taken in turn, and this refers especially to the celebrants if the observance is under their charge, seeing that the preparation of the chamber for the next Point will involve periods of interruption. The Watchwords of the Vigil follow an ordered sequence, which should be maintained in recital. The utterances come immediately after the striking of the hours and quarters.

THE FIRST WATCHWORD

He who would be master in Israel must watch more than one hour, but hereof is the soul's vigil.

THE SECOND WATCHWORD

The day for work and the night for contemplation, but out of this union cometh the Great Work.

THE THIRD WATCHWORD

It is written that He giveth His beloved sleep, and herein is a great mystery,

THE FOURTH WATCHWORD

The sleep of thought is obtained on the threshold of ecstasy, but the sleep of death is the Shadow of the Eternal Sabbath.

THE FIFTH WATCHWORD

He who puts aside the folds of the senses by a great act of the will, shall, as one born out of due time, receive in a high symbolism the first fruits of the resurrection.

THE SIXTH WATCHWORD

It is not from man to man that the great gifts are communicated. for that which he can give to another is that only which a man can spare from himself. It is for this reason that, after solidarity and brotherhood, each of us stands alone.

THE SEVENTH WATCHWORD

It is in losing that which the outward man holds most desirable and precious that the spiritual man, after many days, shall find himself.

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THE EIGHTH WATCHWORD

The natural man is complete in his own degree, but above this there is the sacred Temple.

THE NINTH WATCHWORD

From the Natural life of man there extends a certain narrow path to the Crown, and this is called Magnanimity.

THE TENTH WATCHWORD

If the Pillar of Mercy were separated from that of Judgment, the Vault of the Temple would fall.

THE ELEVENTH WATCHWORD

The stability and equipoise of the universe are the good pleasure of the Lord manifested.

THE TWELFTH WATCHWORD

A man deviates from the way of nature, and thereby he enters into judgment.

THE THIRTEENTH WATCHWORD

It may so befall that a man comes back under the obedience of nature. and afterwards again deviates. but this time it is to enter within the sphere of Mercury.

THE FOURTEENTH WATCHWORD

Beyond those gates shall no man go, except by the call of knowledge.

THE FIFTEENTH WATCHWORD

Blessed and Holy is he who shall enter into real Knowledge; Wisdom and Understanding meet to pour their influx upon him.

THE SIXTEENTH WATCHWORD

The Supernal Triad would never manifest without us, were it not for the Triad within.

THE SEVENTEENTH WATCHWORD

The Holy Mysteries do ever recall us to the one way which has been known and declared from of old.

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THE EIGHTEENTH WATCHWORD

Many lights show forth the Father of Lights, and the darkness testifies concerning Him.

THE NINETEENTH WATCHWORD

We confess that we have aspired to the Crown, seeing that we are King's sons, and we look for the Glory of God, when it shall be made manifest.

THE TWENTIETH WATCHWORD

In six days of his life is material man completed, and thereafter cometh a Jubilee.

THE TWENTY-FIRST WATCHWORD

The secret of death is analogous to the secret of birth, and in his resurrection is man reborn.

THE TWENTY-SECOND WATCHWORD

We desire to put off mortality and to be clothed again in God.

THE TWENTY-THIRD WATCHWORD

Man entereth into his true self as a priest into the Holy Place.

THE TWENTY-FOURTH WATCHWORD

It is made known that the Light of the soul is even as the Light of the Throne: let us therefore look up, for our salvation draweth near.

HERE ENDETH THE SECOND POINT

ARRANGEMENT OF THE HALL FOR THE THIRD POINT

The necessary changes in the furniture and the vestments of the Officers are to be carried out as silently as possible towards the close of the Vigil of the Holy Watch in the Second Point.

The Hall represents a chamber in the centre of the earth. In the north-west is the door of the chamber, bearing the symbol of a five-petalled Rose, which should be luminous. Within the chamber a priestess sits, representing the Virgin Mother, surrounded by incense, bread, honey, flowers, a chalice of milk, and wine. A couch with painted lions on either side of it is placed in the centre of the room, in place of the Altar, which is moved away.

The Officers required for the Third Point are:

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**The Celebrant in Chief.
The Second Adept.
The Usher of the Rite.
The Priestess (as Nut) within the Shrine.
Two other Priestesses.**

The priests and priestesses are clothed in white. The purification of the vessels and Shrine takes place before the beginning of the Third Point.

THE THIRD POINT THE CEREMONY OF THE S.O.S.

When the hour of twelve, midnight, has at length been sounded on the gong, which in this case may be unmuffled, and struck with a certain resonance, the two Celebrants of the Rite set open the Door of the Tomb, enter therein, and take up their places south and north of the ebony coffin, where they stand facing each other. The condition of the Candidate is observed, and any necessary assistance is given him.

Chief.

The watches of sleep are long, but it is time now to awaken.

Second.

Think you these bones shall live?

Chief.

The Word of the Lord shall pass over the wastes of life, and he that was dead shall rise.

Second.

Expecting, we have expected the Lord.

Chief.

It is defined by the wise Masters that Mercury kills and makes alive.

Second.

Therefore the Degree of that Death which is entered through the Door of Mercury is of Death, symbolically regarded. The priests, princes and philosophers of Israel say that the recession of death is not otherwise than the transit from one world and one system to another. If this is true in the descent from Sephira to Sephira, it is true also in the recession from sphere to sphere on the return to the Centre.

Chief.

Mighty Adeptus Major, what is that Centre?

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Second.

It is the middle point of the Universe, wherein the Mystery of Life is assumed into the Higher Mystery of the Life of Life.

Chief.

By what Path is it reached?

Second.

Through the Path in the Portal of the Tomb of Mortality, and thereafter through the Shadow of Death.

Chief.

What is the Mystery of the Centre?

Second.

It is written that eye hath not seen, nor hath ear heard, nor hath it entered into the heart of man to conceive what God hath prepared for those who love Him.

Chief.

Mighty Adeptus Major, by the power to me committed I call upon you here and now to communicate the outward words of the Mystery.

Second.

Merciful Exempt Adept, the Mystery of the Life of Life is communicated in the Glorious Mysteries of Resurrection from Death.

Chief.

How can we impart to another that which cannot be discerned by the senses or realised by the inmost heart?

Second.

It is not given us to express these Mysteries except by a substituted symbol.

Chief.

In the Name and Power of that substituted symbol, (he stoops and seals the Candidate on the forehead): by the love of brethren, strong as life and stronger than death, (he seals the Candidate on the breast): and by the Cross which overcomes death, (he seals the Candidate on both shoulders): I say unto you: Arise and come forth.

(The Candidate is raised from the coffin. The Sign of Silence is indicated by both Celebrants, as the reservation of his speech is necessary until his mouth has been opened ceremonially in this Point. He is given a seat in the Tomb, and sacramental bread and wine are offered for his refreshment. He is then led to the western end, where he stands between the Celebrants, facing the Door of the Tomb.)

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Chief.

Blessed is he who has entered into the place of the Darkness, and out of the Shadow of Death comes forth alive.

Second.

It is written that the Eternal Fount of Love is found in Geburah, though this is also the place of Judgment.

Chief.

Let us pass quickly from this place of the shadows, because faithful witnesses have testified that there is true Light beyond. (The Candidate is brought out of the Tomb, and is taken past the couch of the S.O.S. to the Door of the Shrine of the West The Chief Adept says:)

Chief.

Let the Postulant kneel and make obeisance to the Rose, touching the earth with his forehead. (This is done accordingly.)

THE RITUAL OF THE S.O.S.

The Candidate is raised to his feet and the Second Adept touches his mouth with the Adze, as the Shrine of Osiris surmounted by the image of Anubis as a jackal is carried round in solemn procession.

Chief.

Hail, Osiris, Chief of Amentet, Lord of Immortals, stretching out unto the uttermost regions of space, Lord of the prayers of the faithful, Chief among the mighty! Hail, Anubis, Dweller in the Tomb, Great Chief in the Holy Dwelling! Grant that the dead may live: grant that in life we may know God. (The shoulder and heart are laid at the feet of the Candidate by the Second Adept and the Usher of the Rite.)

Chief.

They have brought thee the sacrifice as the eye of Horus. They have brought thee the heart of Horus. The sacrifice is complete: let none resist the will of the Gods. Behold, Horus (indicating the Second Adept) has overcome that which would devour thee! Behold, Horus is the Spirit, the Holy Son, Redeemer of the soul, the Holy Father, Osiris. (Second A. Holds shoulder of sacrifice to mouth of Candidate.)

Chief.

I am thy Spirit, thy Son, Horus: I speak to thy soul, Osiris. I have touched thy mouth: the Spirit of the Divine Ones loveth thy soul. (The Priestesses beat their breasts, and say wailingly,) Woe! O Woe! We cry aloud for those are in chains.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Chief.

Take now, Mighty Adeptus Major, the ram-headed Wand and set free the voice . .
(Done.)

Chief.

Take thou the Ram-headed Wand and liberate the sight of. . . (Done. The Priestesses wail again.) Woe! Woe! This gan (woman) is in chains, he (she) cannot free himself (herself) from the bonds. (The Candidate is laid upon a lion-headed couch, his head being toward the north, and his feet to the south. One Priestess is at the head and another at the foot. The Usher walks round, sprinkling water freely with papyrus grass in the four quarters.)

Chief.

O Osiris, all that is hateful in. . . has been brought unto Thee, and all the evil letters that are in the name of. . . (give name). O Thoth! Come! Come! Take these evil letters in the hollow of thine hand and lay them at the feet of Osiris, (repeat four times). O Thoth, lay the evil that is in the heart of (give name) at the feet of Osiris. (Repeat four time. The Usher takes incense and burns it at the four quarters.)

Chief.

Behold, the God of Creation, the God who forms and moulds thy limbs, dwelleth in thy heart. He is thy aspiration, and thy aspiration gives thee protection in this day. (The Usher of the rite pours out water, and burns incense in front of the Candidate.)

Usher.

O (gives name), I have given thee the essence of the eye of Horus, the illuminating power of the Spirit: thy face is filled therewith, and the perfume thereof spreadeth over thee. (The Usher lays oil on the lips.)

Usher.

Receive the crystal unguent, the scent of Holy Places. (The Usher pours out water mixed with soda, and lays it between the brows.) Thou art pure like Horus, thou art pure like Set, the Hawks of the North and the South. (He brings the Black Wand and places it to the lips of the Candidate.)

Chief.

Hail! Holy One! The Twin Hawks have opened thy mouth, and henceforth thou shalt have speech in Heaven, in Earth and in the Rose. The eye of Horus has been given to thee. Drink the milk of thy Heavenly Mother. (The Usher gives him a small vessel of milk, and the Candidate drinks. This is repeated with another small vessel of milk given by the Second Adept. The Candidate rises to his feet.)

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Chief.

Holy is the spot that the purified child of man has reached. It is the spot in which he (she) shall become the Child of Heaven. (Pause.) Let the Candidate be bound with the five-fold bandage of Osiris, that he may utter the five-fold dedication. (Two Priests bring a bandage, 5 yards long, and tie it round the Candidate's left foot. It is coiled round his feet, and the Chief Adept prompts him to say:)

Chief.

(At the first coiling.) I dedicate my feet to the Paths of Ra. (It is coiled round his legs.)

Chief.

(Prompts at the second coiling.) I dedicate my life to the Mother of God. (It is bound about the heart.)

Chief.

(Prompts at the third coiling.) I dedicate my heart to the Divine Rapture. (It is coiled about the neck.)

Chief.

(Prompts at the fourth coiling.) I dedicate my mind to the Great Quest. (It is bound about the head.)

Chief.

(Prompts at the fifth coiling.) I dedicate myself to that Mighty Star in Heaven, which contains all I was, or am, or shall be. Let me know myself one with God, and before I utter the mysteries, or suffer them to be profaned, may my lips wither. (The Candidate is laid on the lion-couch. The Priestesses at the head and foot alternately chant softly in soothing whispers:)

Priestess.

**Child of Light, come forth!
Star-body of the dying form, come forth!
Child of Light, enter in at the closed gates.
Star-body of the dying form, thy life is sure.
The Key of the Door is within you,
The Way of Truth is within reach of thine hand.
Behold, the Door is before you.
Enter, enter, be not afraid.**

(This speech is recited thrice. The Priestess in the inner chamber speaks, formulating the Star-body of the Candidate before her, and taking the form of the goddess.)

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Priestess.

I am the Veiled One. No mortal may see my face and live, but the Star-body may enter the place of mystery. Child of Light, I welcome thee. (The Priestesses without continue to murmur alternately:)

Priestess.

**Behold, the Door is before thee,
Enter, enter, be not afraid.**

Second.

(In a leopard skin.) I am He Who cometh in triumph. I am He Who maketh His way through the Rose; I shine forth as the Lord of Life, the Glorious Lord of Day.

Chief.

(Speaking for the Candidate.) O Silent Place of the Mysteries, which is within her sister who createth shapes. even as the God of Creation, open to me the sealed chamber; grant that I may manifest as the sun, even as the head of Dazzling Radiance, that I may shine in the sealed chamber; that I may rise unclouded as Ra in the Gate of the double Cavern; that I may burn in the presence of the Great God, even in the presence of that Divine Light which inhabiteth Eternity.

Second.

(Speaking as Horus.) I travel upon the sky. I adore the radiance which illuminates mine eyes. I fly to behold the splendours of the Shining Ones in the presence of Ra; yea, I am transformed as Ra, giving life to all initiates when he walks above the zones of the earth.

Chief.

O Viator! Who dost disperse the Shadows of the Shining Ones in the Holy Land; give unto this wanderer the Perfect Path, that he may pass through the Rose of the Favoured Ones. even that Path which is made for the restoration of those who cannot concentrate their forces. (Pause.) O Glorious Unborn Souls aid this wanderer with your unsullied spirit, for he (she) is purified and hallowed. (The Priests hold up their Wands to invoke.)

Chief.

(After a pause.) I am he who ruleth within the Gate of the Paths, entering in his own name. and again manifesting as endless time, Lord of the Aeons of the World is his name. (The Priestess within.)

Priestess.

The work is accomplished. Horus has received his eye. Let him go forth as the lion's cub, and may the palm flowers of the Light be within him. (The Priests bless him by holding up their Wands.)

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Chief.

Mayest thou go forth under the protection of the Warriors of Light; may thy flesh be sound, and thy radiance a protection to thy body; may thy Creator dwelling in thee hold converse with thy Holy Spirit when it brings thee gifts from on high. (While these words are said by the Chief Adept, the Door of the Shrine is opened. The Priestess within.)

Priestess.

The peace of Osiris be upon thee. The wings of Isis overshadow thee. Go thou forth unto the world as Light, and let the darkness be as the sandals under thy feet.

(The Priestess comes out, and gives a red rose to the Candidate, who is assisted to his feet and placed facing the Priestess, and is unbound. The Priestess communicates the signs of the 6-5 Grade in dumb show to the Candidate, their explanation being given by the Chief Adept, who also communicates the Words, as follows:)

Chief.

The Sign of the 6-5 Grade is two-fold, corresponding to the attitudes of the Priestesses at the head and foot of the couch when you were extended thereon. Both hands are therefore placed in front of the eyes, with the palms outwards, the arms stretched forward, and the face turned right or left. The latter signifies the putting away of the lower desires, and it corresponds to Nephthys kneeling at the foot of the bier. The former Sign signifies the setting aside of the manifested symbols of mind, together with mortal desires; it corresponds to Isis at the head of the bier. The averting of the face to the left is the first part of the two-fold Sign, and to the right is the second part. The Grip or Token is symbolical of the union of opposites and the form of the Pentagram. It is given by the left hand clasping the right. It may also be given thus with both hands. It forms the Key to the Greater and Lesser Rituals of the Pentagram. The Active Elements belong to the right, and the Passive Elements to the left hand, while the Spirit is referable to both. It will also be noticed that the lines of evocation of air and water are arranged to draw the force out of the hands, and of earth and fire to draw the force of those Elements out of the body. The Equilibrating Pentagrams, which are those of the Spirit, are commenced along the lines of the thumbs. The Symbol is Pison, the first river of Eden, which flows into the land where there is gold.

The Mystic Number is 15, whence is formed the Password YOD HE, the constructive form of the Tetragrammaton, derived from signifying to exist or to be. It also means desire, fall, destruction, and thus the Password indicates the parting of the ways, whereafter man cannot serve God and Mammon. The Mystic Titles are PAREPIDEMOS VALLIS and DOULOS SILENTII. The two together are interpreted as, Servant of Silence, sojourning in the Valley of the Tombs of the Kings of the Earth, wherein it is your privilege and your duty to construct your own sepulchre. There is also a secret Egyptian Title, which is SHEN SOKARI, meaning the Seal of Him that closeth. In this sense the Pentagram is the Seal of Solomon, because it is the Seal of Peace. This being the Grade of the Rose, the Pentagram

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is attributed to it in a special manner, while the Hexagram is referable to Tiphareth or the Sun, and the purified man, and is interpreted as the Shield of the Beloved or of David in our scheme of the higher Degrees. The Grand Word is TABOONA, the Hebrew name of Sophia. It is derived from the same root as Binah, and therefore signifies the Great Mother. A certain permutation results in the name TABANU, our desire and longing. And you should know that the desire of the Great Mother must fill the heart of the Postulant passing to the ineffable Grades, for our purification is in union with her, as in the salt sea of Binah, and this is the Mystic Union of the Lover and the Beloved.

THE CEREMONY OF CLOSING THE TEMPLE

Chief.

Fratres and Sorores Majores, I testify that the Mystery which we have finished is in communion with all the Mysteries; that the things which are above, being analogous with the things which are below, the Exalted Grades of advancement beyond this Grade are identical as to the roots therewith, and those also which are below, because one experiment has in all things concerned the universe. Mighty Adeptus Major, is this your testimony also?

Second.

I am the least among the faithful witnesses, but I have beheld the end of the Quest, for there are no glasses of vision so darkened that they can long succeed in concealing it. I have also come from afar, and the experience of many worlds is laid up in my heart.

Chief.

I do not ask you to announce the Great End on the faith of your vision, for it is known among those who have followed the Path of the mysteries and have advanced therein, that when most we covenant to lay aside all veils, that Mystery itself withdraws into a deeper concealment, and that which at need assumes all modes in symbolic expression, at need also descends beyond all reach of representation into the abyss which gives up no form. I ask you therefore not what you have seen, but rather what have you been doing?

Second.

I have journeyed so far through distance and distance, even unto the great distance, that I have reached the setting sun.

Chief.

That was a long journey, Brother, but was it the term of your pilgrimage?

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Second.

It was not. Merciful Exempt Adept, for afterwards I continued my way beyond the setting sun.

Chief.

That was also a long way, but where, I pray, did it bring you?

Second.

To the Egyptian land of Amentet, to the Mountain of the Sunset, and, in fine, to the cavern which is within the Mountain.

Chief.

We have been told that those who attain so far a point do not for more than a season remain at the door of the cavern.

Second.

For my own part, Master, I knocked and entered therein, with such success that I attained at last to the Centre.

Chief.

Mighty Adeptus Major, I beseech you in your charity, to show forth some part or shadow of that which you found therein, and I testify, on my part that all the Holy Assemblies shall hearken while you announce the tidings.

Second.

Merciful Exempt Adept, the spirit indeed is willing, but the tongue is weak. With great veneration I must tell you, as you also would tell me, that I do not know, God knoweth.

Chief.

But I divine the impediments which may at this time hinder you. Do you assure me also that you have brought nothing back from your pilgrimage? (The Second Adept points solemnly to the Ka Door in the West).

Second.

Merciful Exempt Adept, I testify that the Great Mother gave me the symbol of the rose, and that, after many wanderings, I have returned therewith.

Chief.

The operations of this Grade having been therefore accomplished, by the power to me committed and in accordance with my high trust, I close the Holy Temple in the name of TABOONA TABANU.

(The Priestess turns and adores the shrine -- enters and takes the Paten. The rest kneel.)

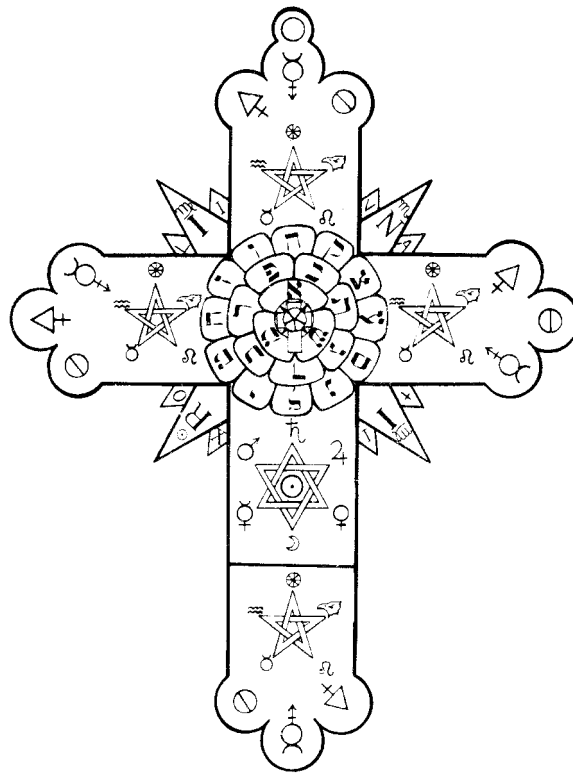
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When all is done she turns again and having closed the door from without stands in front of and facing the Shrine.)

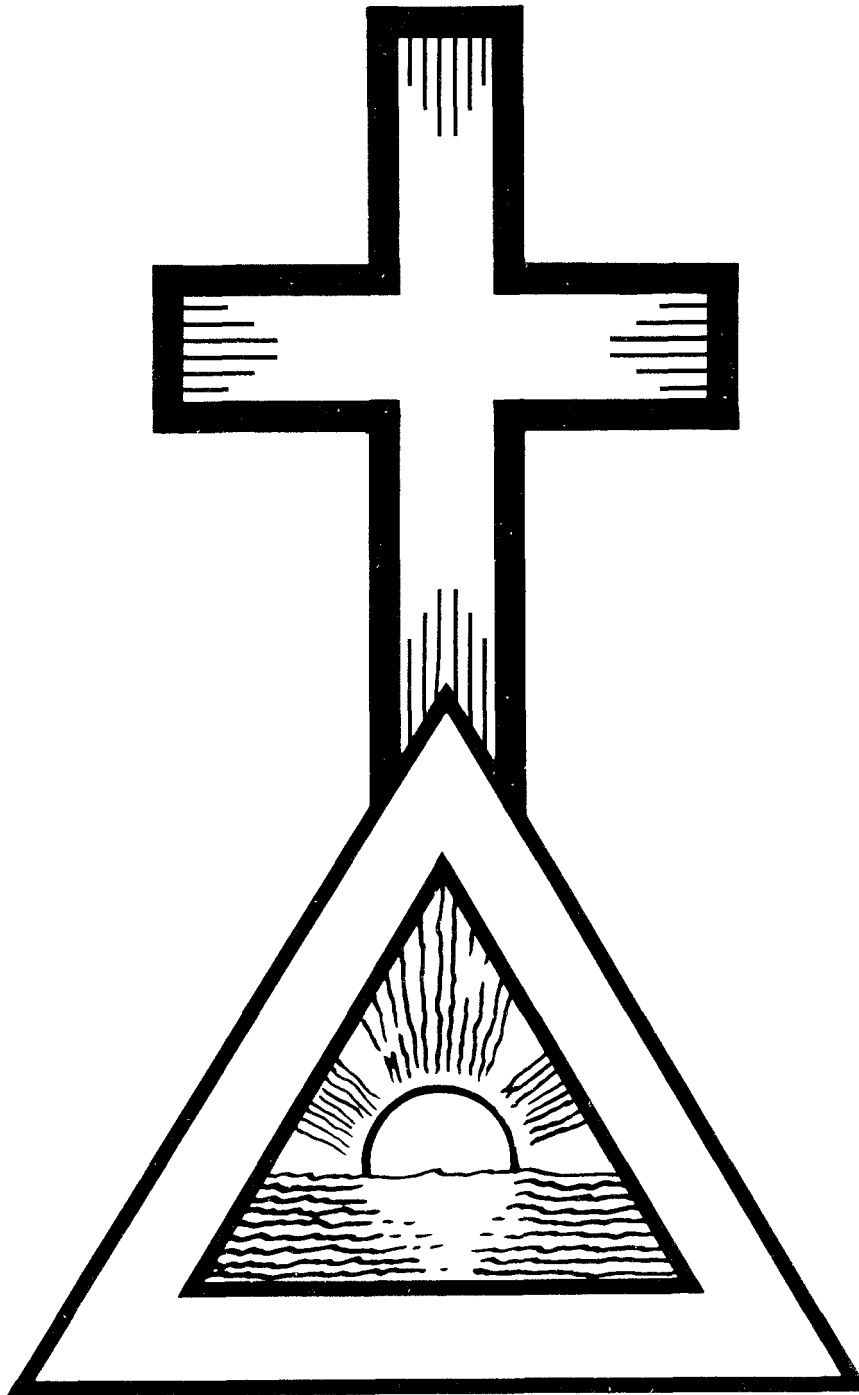
Priestess.

Beautiful Mother of Heaven, Nut, Lady of the Firmament, grant that any error we may have made in thus seeking to set forth Thine Ancient Ritual, may be atoned for by the earnestness of those who have come thus far in their search for the wisdom that once lived in Egypt. Protect us in peace, now and in Eternity.

Shed Light upon us here and forever.



VOLUME EIGHT



**OTHER ORDER RITUALS
AND MAGICAL DOCTRINES.**

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OTHER ORDER RITUALS AND MAGICAL DOCTRINES

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OTHER ORDER RITUALS AND MAGICAL DOCTRINES.

CEREMONY OF THE EQUINOX

This Ceremony is held twice yearly: THE VERNAL EQUINOX about March 21st the AUTUMNAL EQUINOX about September 21st. (Officers assemble and Robe. Chiefs seat themselves on the Dais. Members gowned and wearing their sashes enter and sit as far as possible by members of the same grade. Inner Members in the East, Philosophi in the South, Practici and Theorici in the West, Zelatores and Neophytes in the North. The Temple is opened in the Neophyte Grade. All are seated.)

Hiero:

(Knocks) Fratres and Sorores of all Grades of the Golden Dawn in the Outer, let us celebrate the Festival of the VERNAL (Autumnal) EQUINOX. (All rise except Hierophant.) (Knocks) Frater Kerux, proclaim the EQUINOX and announce that the Pass-word is abrogated. (Kerux passes to the North East, raises his Wand, and facing West, says:)

Kerux:

In the Name of the Lord of the Universe, and by command of the Very Honoured Hierophant, I proclaim that the VERNAL (autumnal) EQUINOX is here and that the Pass-word is abrogated. (Kerux returns to his place. Members stand facing towards the Altar and follow the Officers in making the Signs towards it.)

Hiero:

Let us consecrate according to ancient custom the return of the Equinox.

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Hiero:

LIGHT

Hiereus:

DARKNESS

Hiero:

EAST

Hiereus:

WEST

Hiero:

AIR

Hiereus:

WATER

Heg:

(Knocks) I am the Reconciler between them. (All make Neophyte Signs towards the Altar.)

Dad:

HEAT

Stol:

COLD

Dad:

SOUTH

Stol:

NORTH

Dad:

FIRE

Stol:

EARTH

Heg:

(Knocks) I am the Reconciler between them. (All make Signs towards the Altar.)

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Hiero:

ONE CREATOR

Dad:

ONE PRESERVER

Hiereus:

ONE DESTROYER

Stol:

ONE REDEEMER

Heg:

(Knocks) One Reconciler between them. (All make Signs towards the Altar. Hierophant goes to the West of the Altar and lays down his Sceptre, saying:)

Hiero:

With the Pass-word I lay down my Sceptre. (Hierophant takes the ROSE from the Altar and returns to his place. Hiereus passes direct to the Altar and lays down his Sword, saying:)

Hiereus:

With the Pass-word I lay down my Sword. (Hiereus takes the Cup of Wine and returns to place. Hegemon comes direct to the East of the Altar and lays down Sceptre, saying:)

Heg:

With the Pass-word I lay down my Sceptre. (Hegemon remains standing East of the Altar. Kerux comes direct to the Altar, hands his Lamp to Hegemon, and lays down his Wand, saying:)

Kerux:

With the Pass-word I lay down my Lamp and Wand. (Kerux returns to his place. Hegemon also returns, taking Lamp of Kerux. (Stolistes comes round by East and South to West of Altar and puts down Cup, saying:)

Stol:

With the Pass-word I lay down my Cup. (Stolistes takes the Paten of Bread and Salt and returns to place. Dadouchos comes direct to the Altar and lays down his Censer, saying:)

Dad:

With the Pass-word I lay down my Censer. (Dadouchos takes the Red Lamp from the Altar and returns with Sun to his place.)

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(Sentinel comes by South to East of the Altar and puts down his Sword, saying:)

Sent:

With the Pass-word I lay down my Sword. (He returns by North and East to his place. Kerux passes to the North East to begin his Circumambulation. As he reaches each Quarter, and the Prayer is said, Officers and Members face that Quarter and at the end of the Prayer, all make Signs towards the Quarter. Kerux moves to the East and halts before Hierophant, who, holding up the Rose, faces East. All face East.)

Hiero:

Let us adore the Lord of the Universe. Holy art Thou, Lord of the AIR, Who hast created the Firmament. (Hierophant makes a Cross in the Air with the Rose and salutes. All salute. Kerux passes to the South and faces Dadouchos, who turns South holding up the Lamp. All face South.)

Dad:

Let us adore the Lord of the Universe. Holy art Thou, Lord of the FIRE, wherein Thou hast shown forth the Throne of Thy Glory. (Dadouchos makes a Cross with the Lamp and salutes. All salute. Kerux passes to West and faces Hiereus, who turns West holding Cup on high. All face West.)

Hiereus:

Let us adore the Lord of the Universe. Holy art Thou, Lord of the WATERS, whereon Thy Spirit moved at the Beginning. (Hiereus makes a Cross with the Cup, and salutes. All salute. Kerux passes to the North and faces Stolistes, who turns North, holding Paten on high, and says:)

Stol:

Let us adore the Lord of the Universe. Holy art Thou, Lord of the EARTH, which Thou hast made for Thy Footstool! (Stolistes makes a Cross with the Paten and salutes. All salute. Kerux passes round the Temple to his place. All face towards the Altar. Hegemon stands East of the Altar, facing West, and holding Kerux's Lamp on high, says:)

Heg:

Let us adore the Lord of the Universe. Holy art Thou, Who art in all things, in Whom are all things. If I climb up to Heaven, Thou art there and if I go down to Hell Thou art there also! If I take the Wings of the Morning and flee unto the uttermost parts of the Sea, Even there shall Thy hand lead me and Thy right hand shall hold me. If I say, Peradventure the Darkness shall cover me, even the Night shall be turned Light unto Thee! Thine is the AIR with its Movement! Thine is the FIRE with its Flashing Flame! Thine is the WATER with its Ebb and Flow! Thine is the EARTH with its enduring Stability! (Hegemon makes a Cross over the Altar with the Lamp. All salute towards the Altar. Hegemon keeps the Lamp. All sit down. Imperator rises and knocks, and says:)

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Imper:

By the Power and Authority vested in me, I confer the new Pass-word. It is (XYZ).

(Hierophant, taking the Rose, quits his Throne, which is taken by Imperator. Hierophant then goes East of the Altar and lays down the Rose. He returns to the East and lays his Lamens and Cloak at the foot of the Throne, and takes his place in the East as a Member of the Temple. In the same manner, Hiererus puts down the Cup, Hegemon the Lamp of Kerux, Stolistes the Paten, Dadouchos the Red Lamp in turn, and lay their Lamens at the foot of the Throne. Kerux, after Hegemon, and Sentinel last, lay their Lamens at the foot of the Throne and all are seated with Members of their own rank. Praemonstrator rises to read out the names of the new Officers.)

Praem:

The Officers appointed to do the Work of the Temple for the ensuing six months are . .
(at the end, he says:)

Praem:

The Fraters and Sorores of the Outer Order will now retire for a season.

(Kerux gathers up and leads out all who have not attained the White Sash. There is a pause while the New Officers are provided with Nemysses and Lamens Collars. Outer Order Members, taking Office, should take these things with them and clothe outside in readiness for their Installation by the new Hierophant now to be appointed. All Inner Order Members now present assume their Rose-Crosses. Chief takes his place on the Throne of East. Second on his left; Third on his right. Lesser Officers leave dais and take seats among other Members.)

(N.B. I have examined several of the early Order rituals including one each of the A.O., and Golden Dawn -and in none of them is there anything resembling this segment. In view of the style of the Ritual etc. I am obliged to assume that this is a literary creation of Dr. Felkins. In stating this, I am not to be construed as being condemnatory. On the contrary, especially after reading the earliest Rituals of the Order, I am convinced that Dr. Felkins or whoever was responsible for editing some of the Order documents in the Stella Matutina, did an exemplary job. The editing was extremely well done. So well done in fact that criticism is rendered unnecessary. And in so stating, it is clear that I am not to be numbered amongst those who are critical of the Stella Matutina. Perhaps its emphasis on skrying may have been exaggerated, but a human Order has to have some faults. Again, let me state the editing was superbly executed. I.R.)

Chief:

Peace Profound, my Brethren. (He rises.)

Second:

Emanuel. (He rises.)

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Third:

God is with us. (He rises.)

Chief:

In Nomine Dei viventis.

Second:

Et vivificantis.

Chief:

Qui vivit et regnet in saecula saeculorum.

Third:

Amen.

Chief:

Avete, Fratres et Sorores.

Second:

Roseae Rubeae.

Third:

Et Aureae Crucis.

Chief:

Very Honoured Fratres et Sorores, seeing that the things which are above do continually lift up unto their high estate the things which are below, and do thence return them after a certain great transfiguration, that the work of Wisdom may continue and that the Grace and Sanctification of the Holy and Glorious Zion may be communicated to the Zion which is on Earth, wherefore the worlds rejoice together and are fulfilled in all completion, I beseech you to join with me in my intention, and to ratify in your hearts, the solemn and sacramental words by which I assume this external and visible Temple of the Golden Dawn into the House not made by hands, builded of lively stones the Company of the Adepts. And it is so assumed accordingly.

Second:

Cum Potestate et Gloria.

Third:

Amen! (The Chiefs are seated.)

Chief:

Fratres et Sorores of the Roseae Rubeae et Aureae Crucis. We know that the Mystic Temple, which was erected of old by Wisdom, as a Witness of the Mysteries which are

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above the Sphere of Knowledge, doth abide in the Supernal Triad, in the Understanding which transcends Reason, in the Wisdom which comes before Understanding and in the Crown which is the Light of the Supernals. We know that the Shekinah, the co-habiting Glory, dwelt in the Inner Sanctuary, but the first Creation was made void. The Holy Place was made waste and the Sons of the House of Wisdom were taken away into the captivity of the Senses. We have worshipped since then in a house made with hands, receiving a Sacramental Ministration by a derived Light in place of the Co-habiting Glory. And yet, amidst Signs and Symbols the Tokens of the Higher Presence have never been wanting in our hearts. By the Waters of Babylon we have sat down and wept, but we have ever remembered Zion, and that Memorial is a Witness testifying that we shall yet return with exultation into the House of our Father. As a Witness in the Temple of the Heart, so in the Outer House of our Initiation, we have ever present certain Watchers from within, deputed by the Second Order to guard and lead the Lesser Mysteries of the Golden Dawn and those who advance therein, that they may be fitted in due course to participate in the Light which is beyond it. It is in virtue of this connecting link, this bond of consanguinity, that I have assumed the things which are without in the Temple of the Golden Dawn into the things which are within the company of the Second Order at this secret meeting held at the Equinox for the solemn purpose of proclaiming a new Hierophant charged with the Rites of the Temple during the ensuing six months, being a part of the temporary period which intervenes between us and our rest.

Second:

Let us work, therefore, my Brethren and effect righteousness, because the Night cometh.

Third:

Wherein no man shall labour.

Chief:

(Rises) Fratres and Sorores of the Roseae Rubeae et Aureae Crucis, by the power in me vested, I proceed to the installation and investiture of the Hierophant of the Golden Dawn Temple in the Order of the R.R. et A.C. in the Portal of the Vault of the Adepti.

Second:

(Rises) Benedictus qui venit.

Third:

(Rises) In Nomine Domini. (The Three Adepti give LVX signs, and seat themselves.)

Chief:

Very Honoured Frater, at the discretion of the Chiefs of the Second Order you have been appointed to the Office of Hierophant of this Temple for the ensuing six months. Are you willing to assume its duties and responsibilities?

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Hiero:

I am.

Chief:

Then I will thank you to advance to the East, giving the Grand Sign of the Order of the R.R. et A.C. (Done.)

Second:

Benedictus Dominus deus Noster

Third:

Qui dedit nobis hoc Signum (touches Rose Cross on breast.)

Chief:

Very Honoured Frater (XYZ) standing in the Eastern place of the Temple. I will thank you to give me the secret word of the Order R.R. et A.C. (Done.)

Second:

Habes Verbum.

Third:

Et verbum caro factum est, et habitavit in nobis.

Chief:

(Rises) Wherefore, Brethren, let us remember that when the Body is assumed by the Word, the Man becomes a living Soul. For which reason we persevere in the Pathway of the Cross as we look for the Assumption of the Rose. The Very Honoured Adeptus Secundus will now deliver the Charge before Installation. (He sits down.)

Second:

(Rises) The high Office to which you have been appointed by the decree of the Chiefs of the Second Order involves duties of a solemn kind and their proper fulfilment is a sacred responsibility which rests for a period upon you. While the rule of the Outer Order is more particularly committed to the Imperator, while the instruction of its members is entrusted to the Praemonstrator above all, and the general business of the Temple devolves especially upon the Cancellarius, amidst the distinction of these services there is still a common ground of interaction which must be maintained by a perfect adjustment to ensure the right conduct and harmony of the whole. In like manner, the Chief Officers of the Temple are distinct and yet allied: the perfection and beauty of its Ritual depends indeed upon the Hierophant as the Expounder of the Mysteries, but not on him alone. For all must work together to encompass the good of all. I invite you, therefore, not only to take counsel with the Chiefs of the Second Order on all important occasions and to maintain a regular communication with the Guardians of the Outer Temple. but to consult and assist the

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Lesser Officers so that these Rites which, under the Supreme Authority, are about to be placed in your hands, may, after your term of Office, be restored to the Chief Adept not merely intact in their working but showing an increased beauty and a greater Light of Symbolism. Thus and thus only will you give, when the time comes, a good account of your stewardship. Let me further remind you that the Guardians of the Outer Temple should at all time, in all things, command your respect as the Deputies of the Absolute Power which dwells behind the Veil, directing all things in the two Orders for the attainment of its Divine Ends. Let the memory of these objects abide with you, even as it abides in them and do you assist them in their labour so to direct the Temple that Peace may be maintained with Power. (He sits down. Chief rises.)

Chief:

In the presence of this solemn Convocation of Adepts of the Second Order, seated in this assumed Temple, I again ask you whether you are prepared in your mind to accept the responsible Office to which you have been appointed?

Hiero:

I am.

Chief:

Then you will kneel down, repeat the Sacramental Name by which you are known in the Order and say after me: I, Frater (XYZ), in the Name of the Lord of the Universe, and of that Eternal and Unchangeable Unity which I seek in common with my Brethren, do solemnly promise, that I will, to the utmost of my power, fulfil the high Office which has been imposed upon me, and by me accepted freely, for the good of the whole Order; that I will maintain the rites of the Order and observe the duties of my position with conscientiousness and loving care, not alone towards the Temple itself, but every individual Member; that I will co-operate with the Guardians of the Temple; that I will execute the decree of the Chiefs of the Second Order, acting with justice and without fear or favour in accordance with the dictates of my conscience. This I affirm by the Symbol worn upon the breast of the Officiating Adept. (Hiero. is directed to stretch out his hand in the direction of the Rose-Cross on Chief Adept's breast.)

Arise, Very Honoured Frater and receive at my hand the highest Office I can bestow upon you in this Temple. By the Power in me vested, I now appoint you Hierophant of the Golden Dawn Temple to work and confer the Grades of the Outer Order, under the dispensation of the Chiefs during the ensuing six months. May the Light which is behind the Veil shine through you from your Throne in the East on the Frates and Sorores of the Order, and lead them to the Perfect Day.

Second:

When the Glory of this World passes.

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Third:

And a Great Light shines over the Splendid Sea. (Chief invests Hierophant with Robes assisted by a server.)

Chief:

I clothe you with the Robe of a Hierophant. Bear it unspotted, my brother, during the period of your office. Keep clean your heart beneath it, so shall it sanctify your flesh and prepare you for that great Day when you, who are now clothed by the Power of the Order, shall be unclothed from the body of your death. I invest you also with the Lamen of your Office; may the virtue which it typifies without, be present efficaciously within you, and after the term of your present dignity, may such virtue still maintain you in your search after the White Stone on which a New Name is written which no man knoweth save he who receiveth it. You will now pass to the symbolic Altar of the Universe and assume the Sceptre of the Hierophant. (Hiero. goes to West of Altar, raises Sceptre in both hands and says:)

Hiero:

By the Pass-word. I claim my Sceptre. (He returns to East. Chief takes him by both hands and enthrones him with the grip of the Second Order.)

Chief:

By the Power in me vested, I install you Hierophant of the Golden Dawn Temple. May the steps of this Throne lead you to your proper place among the Seats of the Mighty which are above. (He turns to Members.) Behold my Brethren, him who now stands amongst us, clothed with the attribute of lawful Revealer of the Mysteries for those whom we are leading towards the Light. You are the Adepts of those Mysteries and you can assist him to proclaim them, that those who are still without may be lead by loving hands to that which is within. Fratres and Sorores of the R.R. et A.C., I now invite you to join with me in a common act of prayer. (All face East.)

We give Thee thanks, Supreme and Gracious God, for the manifestation of Thy Light which is vouchsafed to us, for that measure of knowledge which Thou hast revealed to us concerning Thy Mysteries, for those guiding Hands which raise the corner of the Veil and for the firm hope of a further Light beyond. Keep, we beseech Thee, this man our brother, in the Justice of Thy Ways, in the Spirit of Thy Great Council, that he may well and worthily direct those who have been called from the tribulation of the Darkness into the Light of this little Kingdom of Thy Love; and vouchsafe also, that going forward in love for Thee, through Him and with Him, they may pass from the Desire of Thy house into the Light of Thy Presence.

Second:

The Desire of Thy House hath eaten me up.

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Third:

I desire to be dissolved and to be with Thee.

Chief:

God save you, Fratres et Sorores. The work of the Light for which we have assumed this Temple has been accomplished faithfully, and the Temple has received its Hierophant. By the power in me vested, I now remit it into its due place in the Outer World taking with it the Graces and benedictions which at this time we have been permitted to bestow thereon. And it is so remitted accordingly. In Nomine Dei Viventis.

Second:

Et vivificantis.

Chief:

Qui vivit et regnet in saecula saeculorum.

Third:

Amen. (All Adepts give LVX Signs, and resume their proper places in the Temple. They remove Rose Crosses. Praemonstrator goes to the door, opens it and says:)

Praem:

The Brethren of the Outer Order will resume their places in the Temple. (Done. Door closed. Chief rises, and says:)

Chief:

Fratres et Sorores of the Order of the Golden Dawn behold your Hierophant, our Frater (XYZ) who has been regularly installed and enthroned, and by the power in me vested, I proclaim him the Revealer of Mysteries among you for the ensuing six months, being part of that temporal period through which we are conducted into Light. Very Honoured Frater, in the presence of the Children of your Temple, I call upon you to make your Confession.

Hiero:

(Rising) Fratres et Sorores of the Order, seeing that the whole intention of the Lower Mysteries, or of external initiation, is by the intervention of the Symbol, Ceremonial, and Sacrament. so to lead the Soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth; and seeing also, that thus withdrawn, the Soul by true direction must be brought to study of Divine Things, that it may offer the only clean Oblation and acceptable sacrifice, which is Love expressed towards God, Man and the Universe. Now, therefore, I confess and testify thereto, from my Throne in this Temple, and I promise, so far as in me lies, to lead you by the Rites of this Order, faithfully conserved,

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and exhibited with becoming reverence, that through such love and such sacrifice, you may be prepared in due time for the greater Mysteries, the Supreme and inward Initiation. (He sits down. The installation of the Lesser Officers is now proceeded with. Cloaks and Lamens are arranged at the foot of the Dais, ready for the Server to hand them to Hierophant. The Ceremony of Installation follows immediately the Confession of the Hierophant. The Outer Members are called in by Praemonstrator and Kerux sees that all have places. Hierophant reads his Confession, then says:)

Hiero:

In virtue of the power to me committed, I proceed to invest my Officers. Let the Hiererus come to the East. (Hiererus, standing in the East. is invested with the Cloak by the Server, who also clips the Lamen in place and Hierophant holds the Lamen while saying:)

Hiero:

By the power to me committed, I ordain you Hiererus of this Temple for the ensuing six months, and I pray that from your Throne in the West, symbolising the failing light, you also, may lead the Fratres and Sorores of the Order. to the full Light in the end, and that you and they, in the midst of material gloom. will ever remember that the Divine Darkness is the same as the Divine Glory. (Hiererus passes to the East of the Altar and takes up the Sword, saying:)

Hiererus:

By the Password I claim my Sword. (He goes to his Throne. When he is seated. Hierophant says:)

Hiero:

Let the Hegemon come to the East. (Hegemon is given the Cloak and Lamen in the same way, and Hierophant, holding the Lamen, says:)

By the power to me committed. I ordain you Hegemon of this Temple for the ensuing six months, and I pray that from between the Pillars, you may lead the Fratres and Sorores into the equilibrium of perfect reconciliation. (Hegemon goes to the East of the Altar, takes his Sceptre, and says:)

Heg:

By the Password I claim my Sceptre. (Takes his place.)

Hiero:

Let the Kerux come to the East. (Kerux and other Officers to follow are served with the Lamen which Hierophant holds while addressing them.)

By the power to me committed, I ordain you Kerux of this Temple for the ensuing six months, to guard the inner side of the Portal, and to lead all Mystic Processions. I pray that

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Hiero:

ONE CREATOR

Dad:

ONE PRESERVER

Hiereus:

ONE DESTROYER

Stol:

ONE REDEEMER

Heg:

(Knocks) One Reconciler between them. (All make Signs towards the Altar. Hierophant goes to the West of the Altar and lays down his Sceptre, saying:)

Hiero:

With the Pass-word I lay down my Sceptre. (Hierophant takes the ROSE from the Altar and returns to his place. Hiereus passes direct to the Altar and lays down his Sword, saying:)

Hiereus:

With the Pass-word I lay down my Sword. (Hiereus takes the Cup of Wine and returns to place. Hegemon comes direct to the East of the Altar and lays down Sceptre, saying:)

Heg:

With the Pass-word I lay down my Sceptre. (Hegemon remains standing East of the Altar. Kerux comes direct to the Altar, hands his Lamp to Hegemon, and lays down his Wand, saying:)

Kerux:

With the Pass-word I lay down my Lamp and Wand. (Kerux returns to his place. Hegemon also returns, taking Lamp of Kerux. (Stolistes comes round by East and South to West of Altar and puts down Cup, saying:)

Stol:

With the Pass-word I lay down my Cup. (Stolistes takes the Paten of Bread and Salt and returns to place. Dadouchos comes direct to the Altar and lays down his Censer, saying:)

Dad:

With the Pass-word I lay down my Censer. (Dadouchos takes the Red Lamp from the Altar and returns with Sun to his place.)

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WATCHTOWER CEREMONY

By

V.H. FRATER A.M.A.G.

(Stand in the North East. Face East and announce:) HEKAS, HEKAS, ESTE BEBELOI (hay-kahs, hay-kahs, ess-tee bee-ba-loy!)

(Perform banishing ritual of the Pentagram first and then the banishing ritual of the Hexagram.)

Go to South of altar. Pick up incense stick or fire wand, wave it thrice in front of Fire Tablet, hold it above head, and move slowly around the perimeter of temple, deosil, vibrating:)

And when after all the phantoms have vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the Universe, hear thou the voice of fire.

(On reaching South, shake fire wand three times before the Fire Tablet. Trace enclosing circle. Inscribe within it the invoking Pentagram of Spirit active. Make LVX signs. Follow it with the invoking Pentagram of Fire. Salute with fire sign.)

OIP TEAA PEDOCE (oh-ee-pay tay-ah-ah pay-doh-kay). In the names and letters of the great southern quadrangle, I invoke ye, ye angels of the watchtower of the south.

(Again salute Tablet. Replace fire wand on altar. Go to the west, pick up the water cup, sprinkle a few drops in front of the Water Tablet, and circumambulate clockwise, saying:)

So therefore first the priest who governeth the works of fire must sprinkle with the lustral water of the loud resounding sea.

(On returning West, sprinkle a few drops of water in front of Water Tablet. Trace enclosing circle. Inscribe within it the invoking Pentagram of Spirit passive. Make LVX signs. Follow it with invoking Pentagram of Water. Salute with water sign.)

EMPEH ARSEL GAIOL (em-pay-hay ar-sel-gah-ee-ohl). In the names and letters of the great western quadrangle, I invoke ye, ye angels of the watchtower of the West.

(Again salute Tablet. Replace water cup on altar. Go to the East, clockwise, and pick up air dagger. Shake it three times in front of Air Tablet, then circumambulate, saying:)

Such a fire existeth, extending through the rushing of air. Or even a fire formless, whence cometh the image of a voice. Or even a flashing light, abounding, revolving, whirling forth, crying aloud.

(On returning East, shake air dagger three times in front of Air Tablet. Trace enclosing circle. Inscribe within it the invoking Pentagram of Spirit active. Make LVX signs. Follow it with invoking Pentagram of Air. Salute with air sign.)

ORO IBAH AOZPI (oh-roh ee-bah-hay ah-oh-zohd-pee). In the names and letters of the great eastern quadrangle, I invoke ye, ye angels of the watchtower of the East.

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(Replace air dagger. Walk clockwise to north. Pick up pentacle or dish of bread and salt. Sprinkle salt or shake pentacle three times in front of Earth Tablet. Then circumambulate saying:) Stoop not down into that darkly splendid world, wherein continually lieth a faithless depth, and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding, a black ever-rolling abyss, ever espousing a body unluminous, formless and void.

(On returning to the north, shake Pentacle three times in front of Earth Tablet. Trace enclosing circle. Inscribe within it the invoking Pentagram of Spirit passive. Make LVX signs. Follow it with invoking Pentagram of Earth. Salute with earth sign.)

EMOR DIAL HECTEGA (ee-mor dee-ahl hec-tay-gah). In the names and letters of the great northern quadrangle. I invoke ye, ye angels of the watchtower of the north.

(Replace pentacle. Walk around altar to west and face east.

Either with wand or forefinger of right hand describe enclosing circle in air over the altar, and trace four Pentagrams of Spirit, two actives and two passives, saying:) EXARP (ex-ar-pay), BITOM (bay-ee-toh-em), NANTA (en-ah-en-tah), HCOMA (hay-coh-mah). In the names and letters of the mystical Tablet of Union, I invoke ye, ye divine forces of the spirit of life.

(Make Portal sign of the rending of the veil over the altar. Stretch out hands, then separate them as if opening a curtain. At this point vibrate the short Enochian invocation from the Portal Ritual. Follow it with:)

I invoke ye, ye angels of the celestial spheres, whose dwelling is in the invisible. Ye are the guardians of the gates of the universe, be ye also the guardians of this mystic sphere. Keep far removed the evil and the unbalanced. Strengthen and inspire me so that I may preserve unsullied this abode of the mysteries of the eternal Gods. Let my sphere be pure and holy so that I may enter in and become a partaker of the secrets of the Light divine.

(Go to northeast, and announce:)

The visible sun is the dispenser of light to this earth. Let me therefore form a vortex in this chamber that the invisible sun of the spirit may shine therein from above.

(Circumambulate three times clockwise, beginning at east. Make the projecting sign (throw arms forward, straight from the shoulders, head bowed between them), each time you pass the East. Return to the west of the altar and utter the adoration. Make the projecting sign at the end of the first three lines. Make the sign of silence at the end of the fourth line, right arm hanging by your side, raise index finger of left hand to lips.)

Holy art Thou, Lord of the universe.

Holy art Thou, whom nature hath not formed.

Holy art Thou, the vast and the mighty One.

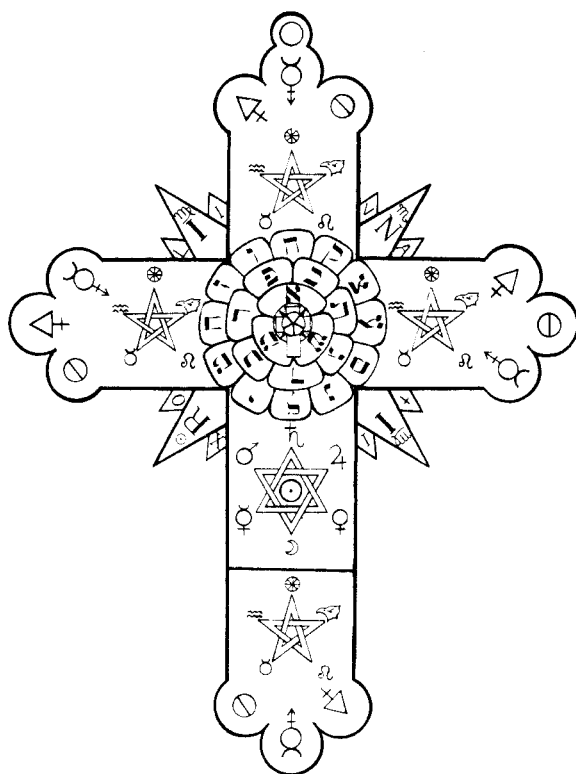
Lord of the light and the darkness.

(At this point, state in your own words the purpose for which you are performing the ceremony. Sit quietly facing the East, not passively, but in silence, attempting to feel the presence of the spirit above you, around you and within you.)

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(When you feel ready, after whatever spiritual exercise you feel impelled to do, close the temple by reversing the circumambulations (widdershins), making the projecting sign each time you pass the East. Then perform the banishing rituals of the Pentagram and Hexagram.

An alternate method, which I use fairly frequently, is to sit on a chair in the east, facing westwards, and assume the god form of Tahuti while slowly reciting the invocation of Thoth in Crowley's Liber Israfel.)



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THE CONSECRATION CEREMONY OF THE VAULT OF THE ADEPTI

To be used for a new Vault or on each Corpus Christi Day

Members assemble and wear Regalia. Three Chiefs robed and seated as in opening of 5-6. Door of Vault closed; Pastos remains inside Vault, but Circular Altar is placed in the Outer Chamber, in the centre. Upon the Altar are the Cross, Cup, Dagger, and Chain as usual; also the crossed Scourge and Crook. Incense is also placed over letter Shin. Water is placed in the Cup.

Chief:

Associate Adeptus Minor, see that the Portal of the Vault is closed and guarded. (Done. Chief advances to Altar, lifts his Wand on high, and says:)

Chief:

HEKAS HEKAS ESTE BEBELOI! (This is followed by the Watchtower Ceremony.)

(After the Watchtower ceremony, the Chief Adept changes place with Third Adept. As the Hierophant Inductor, Third Adept performs the ceremony of the opening of Portal. Any other Adept may take the place of the Associate Officer in West.)

Third:

(Knocks 4, 1)

Very Honoured Fratres and Sorores, assist me to open the Portal of the Vault of the Adepti. Give the Signs of a Neophyte, Zelator, Theoricus. Practicus, Philosophus. Very Honoured Associate Adept, what is the additional Mystic Title bestowed on a Philosophus as a link with the Second Order?

Assoc:

Phrath.

Third:

To what does it allude.

Hodos:

To the fourth river of Eden.

Third:

What is the Sign?

Hodos:

The Sign of the Rending Asunder of the Veil.

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Third:

What is the Word?

Hodos:

Peh.

Third:

Resh.

Assoc:

Kaph.

Third:

Tau

Hodos:

The whole word is Paroketh, meaning the veil of the Tabernacle.

Third:

In and by that word, I declare the Portal of this Vault of the Adepts duly open. (Makes Qabalistic Cross. All make the same Sign and say same words. Replace Altar within Vault, leave Cross, Cup and Dagger in place outside for use in Obligation. Close door of Vault. Three Adepts take places and open in the 5-6 Grade. The Vault door is thus open and so remains until close of Consecration.)

Second:

Third:

Chief:

Second:

(All successively knock once.)

Chief:

Ave Fratres et Sorores.

Second:

Roseae Rubeae.

Third:

Et Aureae Crucis.

Chief:

Very Honoured Fratres et Sorores, assist me to open the Vault of the Adepts. (Knocks).
Very Honoured Hodos Chamelionis, see that the Portal is closed and guarded.

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Hodos:

(Does so, and salutes.) Merciful Exempt Adept, the Portal of the Vault is closed and guarded.

Chief:

Mighty Adeptus Minor, by what Sign hast thou entered the Portal?

Third:

By the Sign of the Closing of the Veil. (Gives it.)

Chief:

Associate Adeptus Minor, by what Sign hast thou closed the Portal?

Third:

By the Sign of the Closing of the Veil. (gives it.)

Second:

PEH.

Third:

RESH

Second:

CAPH.

Third:

TAU.

Second:

PAROKETH.

Third:

Which is the Veil of the Sanctum Sanctorum.

Chief:

Mighty Adeptus Major, what is the Mystic Number of this Grade?

Second:

Twenty one.

Chief:

What is the Password formed therefrom?

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Third:

ALEPH.

Chief:

HEH.

Third:

YOD

Chief:

HEH.

Third:

EHEIEH.

Chief:

Mighty Adeptus Major, what is the Vault of the Adepts?

Second:

The symbolic burying place of our Founder Christian Rosenkreutz, which he made to represent the Universe.

Chief:

Associate Adeptus Minor, in what part of it is he buried?

Third:

In the centre of the heptagonal sides and beneath the Altar, his head being towards the East.

Chief:

Mighty Adeptus Minor, why in the centre?

Second:

Because that is the point of perfect equilibrium.

Chief:

Associate Adeptus Minor, what does the Mystic Name of our Founder signify?

Third:

The Rose and Cross of Christ; the fadeless Rose of Creation - the immortal Cross of Light.

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Chief:

Mighty Adeptus Major, what was the Vault entitled by our more ancient Fratres and Sorores?

Second:

The Tomb of Osiris Onnophris, the Justified One.

Chief:

Associate Adeptus Minor, of what shape was the Vault?

Third:

It was that of an equilateral Heptagon or figure of Seven Sides.

Chief:

Mighty Adeptus Major, unto what do these seven sides allude?

Second:

Seven are the lower Sephiroth, seven are the Palaces, seven are the days of the Creation; Seven in the Height above, Seven in the Depth below.

Chief:

Associate Adeptus Minor, where is this Vault symbolically situated?

Third:

In the centre of the Earth, in the Mountain of Caverns, the Mystic Mountain of Abiegnus.

Chief:

Mighty Adeptus Minor, what is the meaning of this title Abiegnus?

Third:

It is Abi-Agnus, Lamb of the Father. It is by metathesis Abi-Genos, born of the Father. Bia-Genos, Strength of our Race, and the Four Words make the sentence, Mountain of the Lamb of the Father, and the Strength of our Race. IAO. YEHESHUAH. Such are the words! (All salute with 5-6 Signs.)

Chief:

Mighty Adeptus Major, what is the key to this Vault?

Second:

The Rose and Cross which resume the Life of Nature and the Powers hidden in the word I.N.R.I.

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Chief:

Associate Adeptus Minor, what is the Emblem which we bear in our left hands?

Third:

It is a form of the Rose and Cross, the ancient Crux Ansata or Egyptian symbol of life.

Chief:

Mighty Adeptus Major, what is its meaning?

Second:

It represents the force of the Ten Sephiroth in Nature, divided into a Hexad and a Tetrad. The Oval embraces the first six Sephiroth and the Tau Cross the lower Four, answering to the four Elements.

Chief:

Associate Adeptus Minor, what is the Emblem which I bear upon my breast?

Third:

The complete symbol of the Rose and Cross.

Chief:

Mighty Adeptus Major, what is its meaning?

Second:

It is the Key of Sigils and of Rituals, and represents the force of the twenty two Letters in Nature, as divided into a Three, a Seven, and a Twelve. Many and great are its mysteries.

Chief:

Associate Adeptus Minor, what is the Wand which thou bearest?

Third:

A simple Wand having the colours of the twelve Signs of the Zodiac and surmounted by the Lotus Flower of Isis. It symbolizes the development of Creation.

Chief:

Mighty Adeptus Major, thy Wand and its meaning?

Second:

A Wand terminating in the symbol of the Binary and surmounted by the Tau Cross of Life, or the Head of the Phoenix, sacred to Osiris. The seven colours between Light and Darkness are attributed to the Planets. It symbolizes rebirth and resurrection from death.

Chief:

My Wand is surmounted by the Winged Globe, around which the twin serpents of Egypt

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twine. It symbolizes the equilibrated Force of the Spirit and the Four Elements beneath the everlasting Wings of the Holy One. Associate Adeptus Minor, what are the words inscribed upon the door of the Vault, and how is it guarded?

Third:

Post Centum Viginti Annos Patebo. After one hundred and twenty years I shall open, and the door is guarded by the Elemental Tablets and by the Kerubic Emblems.

Chief:

The 120 years refer symbolically to the 5 Grades of the First Order and to the revolution of the Power of the Pentagram; also to the five preparatory examinations for this Grade. It is written His days shall be 120 years. 120 divided by 5 yields 24, the number of hours in a day and of the Thrones of the Elders in the Apocalypse. Further 120 equals the number of the Ten Sephiroth multiplied by that of the Zodiac, whose Key is the working of the Spirit and the Elements typified in the Wand which I bear.

(Chief knocks. All face the East. Chief Adept opens the Vault wide, enters, passes to the Eastern end, where is the head of the Pastos of C. R. C., and then faces West. Second enters and passes to the South. Third to the North. Other members remain standing as before. The three Officers, each with a special Wand in his right hand and Crux Ansata in left, then stretch out their Wands to form a pyramid above the Altar and also the Cruces below.)

Chief:

Let us analyze the Keyword. I.

Second:

N.

Third:

R.

All:

I.

Chief:

YOD.

Second:

NUN.

Third:

RESH,

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All:

YOD.

Chief:

Virgo, Isis, Mighty Mother

Second:

Scorpio, Apophis, Destroyer.

Third:

Sol, Osiris, slain and risen,

All:

Isis, Apophis, Osiris. IAO.

(All then simultaneously separate Wands and Cruces and say:)

All:

The Sign of Osiris Slain. (Give it.)

Chief:

(Giving L Sign with bowed head). L. The sign of the Mourning of Isis.

Second:

(Giving V Sign with head erect.) V. The Sign of Apophis and Typhon.

Third:

(With bowed head gives X Sign). X. The Sign of Osiris Risen.

All:

(Make the Saluting Sign with bowed head.)

All:

L.V.X. LUX the Light of the Cross. (All quit the Vault and return to previous places.)

Chief:

In the Grand Word YEHESHUAH, by the Keyword I.N.R.I. and through the concealed Word LVX I have opened the Vault of the Adepts. (All give the LVX Signs).

Second:

Let the Cross of Obligation be set in its place.

Chief:

Upon this Cross of Obligation I, freely and unasked, on behalf of the Second Order, do

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hereby pledge myself for the due performance and fulfilment of the respective clauses of the Oath taken by each member on the Cross of Suffering at his admission to the Grade of Adeptus Minor

Second:

It is written: Whosoever shall be great among you shall be your minister, and whosoever of you will be the chiefest shall be the servant of all. I, therefore, on behalf of the Second Order, do require of you to divest yourself of your robes and insignia as a Chief Adept, to clothe yourself with the black robe of mourning, and to put the chain of humility about your neck. (Chief disrobes, puts on chain and is fastened to the Cross. Second recites the Obligation adding after do this day spiritually bind myself the words on behalf of the whole Second Order.)

Chief:

(While still bound). I invoke Thee, the Great Avenging Angel HUA to confirm and strengthen all the Members of this Order during the ensuing Revolution of the Sun, to keep them steadfast in the path of rectitude and self-sacrifice and to confer upon them the power of discernment, that they may choose between the evil and the good, and try all things of doubtful or fictitious seeming with sure knowledge and sound judgment.

Second:

Let the Chief Adept descend from the Cross of Suffering. (He is released and the cross removed.)

Second:

Merciful Exempt Adept, I, on behalf of the Second Order, request you to re-invest yourself with the insignia of your high office, which alone has entitled you to offer yourself unto the Higher Powers as surety for the Order. (Chief Adept reclothes. Three Adepts enter the Vault, roll Altar aside, open lid of Pastos, put Book "T" upon the table. Chief steps into the Pastos, and stands facing the door. The three Adepts join Wands and Cruces.)

Chief:

I invoke Thee HRU, the Great Angel who art set over the operations of this Secret Wisdom, to strengthen and establish this Order in its search for the Mysteries of the Divine Light. Increase the Spiritual perception of the Members and enable them to rise beyond that lower selfhood which is nothing unto that Highest Selfhood which is in God the Vast One. (The three Adepts disjoin Wands and lower them into the Pastos, joining them together at the black ends, directing them towards the centre of the floor. They hold Cruces as before.)

Chief:

And now, in the tremendous name of Strength through sacrifice, YEHESHUAH

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YEHOVASHAH. I authorize and charge ye, ye Forces of Evil that be beneath the Universe, that should a member of this Order, through will, forgetfulness, or weakness. act contrary to the Obligation which he hath voluntarily taken upon him at his admission, that ye manifest yourselves as his accusers to restrain and to warn, so that ye, even ye, may perform your part in the operations of this Great Work through the Order. Thus therefore do I charge and authorise ye through YEHESHUAH YEHOVASHAH the name of Sacrifice. (The three Adepts disjoin Wands and Cruces. Chief steps out of Pastos.) Let the Pastos be placed without the Vault as in the third point of the Ceremony of Adeptus Minor. (Pastos is carried out into the outer chamber. Lid is removed and placed beside it. Chief stands between Pastos and Lid facing door of Vault, his arms crossed. Second stands at head of Pastos and Third at foot. Other Adepts form a circle round, join Wands over head of Chief, then separate Wands from head and give signs of 5-6 Grade.)

Chief:

(Slowly and loudly.) I am the Resurrection and the Life. He that believeth on Me, though he were dead, yet shall he live. And whosoever liveth and believeth on me shall never die. I am the First and I am the Last. I am He that liveth but was dead, and behold I am alive for evermore, and hold the Keys of Hell and of Death. (Chief quits circle, Second follows, then the other Members with Third last. All enter the Vault and proceed round the Altar with the Sun. Chief reads the sentences following and all halt in former positions, Chief in centre, others round.)

Chief:

For I know that my Redeemer liveth and that he shall stand at the latter day upon the Earth. I am the Way. the Truth and the Life. No man cometh unto the Father but by Me. I am the Purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good. I have finished my work. I have entered into the Invisible. I am the Sun in his rising. I have passed through the hour of Cloud and of Night. I am Amoun the Concealed One, the Opener of the Day. I am OSIRIS ONNOPHRIS, The Justified One. I am the Lord of Life, triumphant over death. There is no part of me which is not of the Gods. I am the Preparer of the Pathway, the Rescuer unto the Light. Out of the Darkness, let the Light arise. (At this point, the Chief Adept reaches the centre point between Pastos and Lid. He faces towards Vault, other Adepts around him. They join Wands over his head. He raises his face and hands, and continues:)

Chief:

I am the Reconciler with the Ineffable. I am the Dweller of the Invisible. Let the white Brilliance of the Divine Spirit descend. (Chief lowers face and hands. Other Adepts withdraw their Wands.)

Chief:

(Raising his hand). In the Name and Power of the Divine Spirit I invoke ye, ye Angels of

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the Watchtowers of the Universe. Guard this Vault during this Revolution of the Solar Course. Keep far from it the evil and the uninitiated that they penetrate not into the abode of our mysteries, and inspire and sanctify all who enter this Temple with the Illimitable Wisdom of the Light Divine. (Chief Adept gives Sign of 5-6. All others copy them and take their places as in the Opening of the Vault. Business may be conducted.)

CLOSING

(Pastos is replaced in Vault. Circular Altar is put over it. Door open.)

Chief:

Second:

Chief:

Second:

Third:

(All successively knock once.)

Chief:

Ave Fratres.

Second:

Roseae Rubeae.

Third:

Et Aureae Crucis.

Chief:

Very Honoured Fratres and Sorores, assist me to close the Vault of the Adepts. Associate Adeptus Minor, how many Princes did Darius set over his Kingdom?

Third:

It is written in the Book of Daniel that they were 120.

Chief:

Mighty Adeptus Major, how is that number found'?

Second:

By the continual multiplication together of the first five numbers of the decimal scale.

Chief:

Post Centum Viginti Annos Patebo. Thus have I closed the Vault of the Adepts in the Mystic Mountain of Abiegnus.

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Third:

Ex Deo Nascimur.

Second:

In Yeheshuah Morimur.

Chief:

Per Sanctum Spiritum Reviviscimus. (All present give LVX signs in silence.)

CONCERNING THE USE OF THE VAULT

By

G. H. FRATER FINEM RESPICE

The Vault of the Adepts may be said to represent or symbolise various things. First, of course, it is the symbolic burying place of our founder C.R.C. It is also the mystic Cavern in the Sacred Mountain of Initiation - Abiegnus. Therefore it is the Chamber of Initiation wherein, after passing through the preliminary training of the Outer, we are received into the Portal of the Rose of Ruby and the Cross of Gold.

All who are eligible should use the Vault when it is in its place. When working it is well to be clothed in the white robe and yellow sash, yellow slippers and yellow and white nemyss on your head. The Rose Cross Lamén should be upon the breast. Remember that within the Vault you **never** use a banishing ritual. The chamber is highly charged by the Ceremonies which have been held there, and the atmosphere thus created should not be disturbed.

At first, I do not recommend you to fast as a preliminary. Though later on, when you set yourselves to attain some definite point, this may be necessary. Being then clothed, and at peace, you enter the Vault, light the candle, and kindle either a pastile in the small censer or, if you prefer it, some incense in the larger one.

Place a chair as near East as you can, and having shut the door stand in the East facing West, the door by which you entered, the wall bearing the symbol of Venus. Now cross your hands upon your breast in the Sign of Osiris Arisen, breathe in a fourfold rhythm regularly, and compose your mind.

Then, being calm and collected, make the full LVX Signs, and endeavour to bring down the Divine White Brilliance. Having done this, seat yourself, and give yourself up to meditation, tranquil and without fear. At first try to feel, it may be, or to see the play of the colours as they pass and repass from side to side and from square to square. Then await with serene expectation what message may be vouchsafed you. When you are used to the vault it is well to extinguish the light, for the darker the material atmosphere the better it is. Before leaving the Vault make the LVX Signs, and quit it with arms crossed upon the breast in the Sign of Osiris Arisen.

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If you have elected to work in a group of two or three, proceed in the same manner, but take care to place yourselves in balanced disposition. Let me warn you never to argue, even in a friendly manner while in the Vault. It may often happen that one of you sees more or less differently from the others. In this case make an audible note of the differences but do not go on to discuss it till you have ended the sitting, as any discussion is apt to disturb the delicate currents and so break the thread of your vision. It is permissible to take notes in writing during the sitting, but on the whole it is perhaps more satisfactory to impress everything clearly on your mind, and write it down immediately afterward.

The next seven visits should be devoted to a careful study of each side of the vault in turn, recalling all you know about each before you begin, and having your queries defined before you expect replies.

Another time, contemplate the roof, and if you feel strong enough, the floor. But it is best for you to have an advanced Adept with you for the latter. Again, you may wish to draw aside the Altar, lift the lid of the Pastos and contemplate the figure you may perceive lying within it. For this you should have a small candle lit on the Altar. Or you may lie down in the Pastos yourself and meditate there. Sometimes you may see the simulacrum of C.R.C. in the Pastos, or it may be your own Higher Self. In every case you should gain knowledge, power and satisfaction. If you do not, you may be sure you are either acting from a wrong motive, or you are not physically strong enough, or your methods are at fault. No normal person in a good state of mind can possibly spend half an hour in this way without feeling better for it. But if you should happen to be out of harmony with your surroundings or at variance with your neighbours, leave there thy gift before the Altar, and go thy way, first be reconciled.

When more than one person enters the Vault, they must all make the LVX Signs together.

MORE ABOUT THE VAULT

By

G.H. FRATER SAPERE AUDE

The Tomb or Vault is a small seven sided chamber with a black floor, a white ceiling. The Pastos lies with its head to the East; over it is the Circular Altar.

The accompanying plan (See Adeptus Minor Ritual) shows this position. The Altar bears the symbols of the four Elements -- a red, a yellow, a blue, and a black disc surrounded by a white Circle.

In the red Disc is a green Lion. In the yellow Disc is a purple Kerub of a man's Head. In the blue Disc is an orange Eagle. In the Black Disc is a white Ox.

These four discs surround the letter Shin which is painted in white in the centre. exactly under the White Rose in the middle of the ceiling.

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Near this Shin stands a small crucifix. The carved ivory figure and the antique Florentine workmanship and the carved rose of 25 petals, behind the head, was made for this purpose in Venice.

The colours represent the interchanging energies of the Spirit and the Elements. This figure of Christ surmounted by the four Elements symbolises the perfected Adept who has so balanced his elemental nature that the Divine Spirit can manifest in him. (This is not a constant element in the symbolism of the vault. I.R.) The Cup, Dagger, Chain and Burning Lamp, each stationed in its own Element, simply repeat the same symbolism.

It should be observed that the Four elements are placed according to the Zodiac. That is to say, that Fire, Lion Kerub and Aries are to the East. Air, Man Kerub and Libra to the West. Water, Eagle Kerub and Cancer to the North. Earth, Bull Kerub, and Capricorn to the South.

This is the direction of the Enochian Tablets of the Elements and points to that to which the Adept should look when he wishes to visit Elemental or Astral regions. For a planet, it is better to find the actual position from an ephemeris in usual work. Sitting in the Tomb, it is sufficient to astrally rise through the white ceiling with the correct names and symbols and vibrating the former whilst doing so. The cubical Altar is an outer Temple and one arranged by an Adept, bearing the four implements and the four elements in a different order. This is according to the Winds.

Incense (or Rose) and Dagger, Air to the East. Water in Cup. Water to the West. Salt and Pentacle to the North. Lamp and Fire Wand to the South.

The Red Cross and White Triangle in the middle is the place of the letter Shin.

In the lesser Ritual of the Pentagram, the Archangels are arranged in the position of the elements in the Cubical Altar.

"Before me Raphael" is said facing East; he is the Archangel of Air. "Behind me Gabriel" is said facing West; he is the Archangel of Water. This arrangement is used in the invocation of any force in a Temple, or ordinary room. The Hierophant follows this rule in his invocation of the Elemental Spirits in the Outer Ceremonies.

For the Consecration of a Talisman, the Adept must look towards the East if he wishes to invoke the Powers of the Air. Though if he intends to visit those regions symbolised by the Vayu Tattwa or the Air Tablet, he must astrally fly westwards. This information is given in the Lesser Ritual of the Pentagram but in so complex a form that it is difficult to comprehend it clearly.

The separate clairvoyant study of these four circles on the Altar over the Tomb is extremely interesting. By it, the forces of the Elements on the active side can be observed symbolically and contrasted with the same on the passive side, as seen in the simple Tattwas. Instead of holding a paper symbol, the Adept can sit in the Tomb and feel himself pass through the selected disc having first invoked the Divine Names and used the suitable Pentagrams. By simply using the Pentagrams and vibrating the Deity Names allotted to it, the Blackness of the atmosphere of the Tomb can be so charged with the astral colours of the element, that it seems visible to the material eyesight.

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It is necessary to balance the people sitting in the Tomb. The most practised should take the place at the head of the Pastos. with the beginner on either side. But where only two are working together, they should sit opposite each other at the sides or at the head and foot of the Pastos.

The Lotus Wand should be held by the white portion when Spirit is being invoked. When an Element is chosen, a suitable coloured band should be selected. After some practice, it is not difficult to find the correct band in the dark. At first it is better to hold it before extinguishing the light.

Even when first sitting in the Tomb, strange bluish balls of floating light. like phosphorus, will be seen by natural clairvoyants. These are not to be confused with the ordinary daylight remaining in the eyes when we go into a dark room.

CONCERNING THE CROOK AND THE SCOURGE

The Crook therefore is divided into the colours symbolic of Kether, Air, Chokmah, Taurus. Chesed, Leo, Tiphareth, Aries, Hod, Capricorn. The Scourge is divided into the colours symbolising Netzach, Tiphareth, Gemini, Binah, Cancer, Geburah and Water.

CONCERNING THE WALLS

Each Wall of the Tomb is said mystically to be 5 feet in breadth, 8 feet in height, thus yielding 40 squares, of which 10 are marked and salient representing the Ten Sephiroth in the form of the Tree of Life, acting through the planets,

(Note: There are various methods of colouring the sides. That here described is considered the best and most effective. But it requires perfect pigments and very great artistic skill in blending them. If not perfectly done, the result is dull and unluminous. And even pigments originally perfect, change with time. N.O.M.)

Another method and that used in the Amen-Ra Vault (in Edinburgh) is to form the symbol in its own colours placed on the square of its own color --the planet on its own side being expressed in its complimentary colour. Thus the Venus symbol on the door side is red on a green ground. These colours cut from coloured paper, if accurate, are more brilliant than pigments.

Note that in all the central upper squares above remain white and unchangeable, representing the changelessness of the Divine Spirit, thus developing all from the One through the many under the government of the One.

The colour of the varying squares may either be represented by the colour of the Planet and the colour of the force therein being mixed together, or by these colours being placed in juxtaposition or in any other convenient manner. but the foundation of them all is under the Minutum Mundum Diagram.

The Spirit square on each side has the same outward appearance, but when studied clairvoyantly each will be found to have characteristics in harmony with the Planet. (that is, of the particular side.)

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The Zodiacal squares are much better explained when the actual planet of that particular side is in the sign. Such as, during the month of August, Sol is in the sign of Leo. Then choose the Leo Zodiacal square on the Solar side, or any other planet in the same manner.

Those who are not familiar with pigments should be careful to examine the colour of the square that they are about to study and also the contrasting colour of the symbol therein. It is important that it should be clearly impressed on the mind before the Tomb is darkened.

(N.B. A great deal of the foregoing is unnecessarily complicated. The most practical plan is to have the walls of the Vault coloured as in the Adeptus Minor Ritual.

Then the way to differentiate between the various planetary sides of the Vault is simply to cover any particular side with a large sheet of strong cellophane or other plastic. So, for the Venus side, the painted wall could be covered with a Green sheet of plastic. for the Jupiter side with a blue sheet of plastic. For the Mars side with dark red. For the Saturn side with very dark blue or indigo. For the Solar side, use yellow or gold plastic. For Mercury, a yellow orange plastic. and for Luna, a lavender or light violet plastic.

In the 1890's there was no technology whereby this could be done. There is to-day. And this eliminates the fine shading of colour with delicate hues which requires a competent artist to depict. To-day, plastic sheets can be obtained in almost any color. This eliminates all the artistic difficulties involved, and simplifies the task by having all seven walls coloured in exactly the same manner. The different covering plastic sheets will demonstrate what planetary side of the Vault is involved. I.R.)

THE PASTOS

The Pastos which stands under the Circular Altar has no bottom but a hinged lid which can be turned back during the Second Point of the 5-6 Ceremony.

The inner surface bears the Colours of the Forces. Both the inner and the outer of the right side are in the positive Scale of Colours. To the left, they are in the negative Scale of Colours.

The head is white inside and out. Outside it bears the Red Rose of 49 petals on a Golden Greek Cross. Inside the 10 Colours of the Masculine Scale on the Sephiroth in the Tree of Life. The foot is black inside and out. Outside there is a calvary Cross on three steps with a circle. Inside, the 10 children Colours in the Sephiroth on the Tree.

(N.B. Outside, Red Rose on golden cross, gold centre with green leaves. Foot: outside, white cross on a black ground. The coloured diagram of the Minutum Mundum is given in the section of coloured plates in this book. An understanding of Hodos Chamelionis is absolutely indispensable when considering the colouring of the Vault. I.R.)

THE SEVEN SIDES

The mere arrangement of the symbols of each side of the Tomb is at first sight difficult to comprehend and remember.

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The first diagram given in the 5-6 ritual shows the Sephiroth alone, so as clearly to get the root of the matter into the memory. The second is a diagram with only the Kerubic rank, the Zodiac and the Planets. The third shows all the symbols.

The coloured diagram (from Hodos Chamelionis) is the key to every side, though it is not like any of them since the colour of the Planetary attribution of any one side modifies the basic pattern. Compared with the third diagram it will show the natural ground colour of every square.

On the sides of the Tomb these colours are each mixed with that of the Planet of that particular side. Every symbol is formed of the complementary colour of the square mixed with the complementary colour of the Planet of the side. A careful study of the diagrams will show the result of these mixtures.

There is some difficulty for those who are not used to pigments in comprehending the reason for the particular colours used on the sides of the Tomb. To make this clear, the seven solar squares have been selected as examples. In addition to this, there are added the two squares from the Venus side bearing the symbol Aquarius. The first is that in the Kerubic rank Air, Vau is yellow; the second is that below it, the fifth from the top, where it is the purple Aquarius of the Zodiac. Following is the complete side of Luna. The three Alchemical Principles are coloured thus: Sulphur is Pink; Salt is Pale Blue; Mercury is Pale Yellow.

These are blended on the sides of the Tomb in the same manner as the other squares.

The complementary colours of the Planets Mars, Sun, Venus and Moon are easily understood. Mars red is the complement of Venus green. Sun orange is the complementary colour of Moon blue. But as there are 7 Planets, the exact complementary colour of each one cannot be always clearly expressed by that of another planet. Hence Saturn and Jupiter, indigo and purple, both have yellow for a complementary colour. Yet yellow, Mercury, is not exactly that of either of them. A careful study of the Zodiacal colours settles the question. Capricorn indigo is that of Saturn. Capricorn is opposite of Cancer, so that amber of Cancer is the complementary of indigo. Aquarius purple is the Jupiterian colour, Leo is opposite to Aquarius so that the complement of purple is greenish yellow. The Mercury yellow is not found in the Zodiac. This colour is the complementary of a very clear purple amethyst, neither bluish nor reddish.

The 'flash' of light from carefully balanced complementary colours is a matter of common optics. It is the shining from the blended rays, making a whiteness which in pigments would be blackness. It is a sign that the Talisman bears the correct colours. There is nothing occult about such a 'flash.' It is often seen on vulgarly effective advertisements, and is quite different from the Astral flash of brilliancy which shows when a Talisman is properly charged with the desired Force.

NOTES ON THE DIAGRAMS

The Lid of the Pastos. The upper half is on a white ground, flaming red sword, touches of red in glory. Malkuth in red and white circles; the rest in gold.

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Lower half is on a black ground. The cross on gold, Sephiroth in white, red surrounds, glory white with red rim, also the crown. The figure flesh coloured. Letters INRI red on white. Dragon red and black. (These will be found in the colour plate section.)

CEILING OF VAULT

Colours pure white. Designs outlined in black. Rose said to be transparent so that light could shine through to illumine the vault. (N.B. With modern technology, the transparent Rose could be designed from lucite or some other plastic. One modern temple is already experimenting with this idea. I.R.)

FLOOR OF VAULT

The ground is black. Letters in white on black ground. Triangle and Heptagram are white. Serpent is red. Cross gold. Rose red. Leaves green.

CIRCULAR ALTAR

Black ground. Shin is painted white, Leo Kerub is red with green Lion. Yod in white. Scorpio blue with orange Eagle. Heh white. Aquarius yellow with Man's head. Vau in white. Taurus black, white Ox. Final Heh in white. The lettering is in gold.

On the YOD should stand the Cross, and behind it the red Lamp. On the HEH should stand the Cup of Water. On VAU the Dagger. On HEH (f) the Chain. On White SHIN the Incense.

THE SYMBOLISM OF THE SEVEN SIDES

By

G.H. FRATER N.O.M.

Among those characteristics which are truly necessary in the pursuit of magical knowledge and power, there is hardly any one more essential than thoroughness. And there is no failing more common in modern life than superficiality.

There are many who, even in this Grade which has been gained *by* serious study, after being charmed and instructed by the first view of the Vault of Christian Rosenkreutz, have made no attempt to study it as a new theme. There are many who have attended many ceremonial admissions and yet know nothing of the attribution of the Seven Sides. and nothing of the emblematic arrangement of the forty squares upon each side.

Some of you do not even know that Venus is in an astrological sense misplaced among the sides, and not two in five have been able to tell me why this is so. Or what is the basis of

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the arrangement of the seven colors and forces. Many have told me which element of the four is missing. Others have told me that the sign Leo occurs twice, but very few have told me why the two forms of Leo are in different colours in each case, and only a few can tell me without hesitation which Three Sephiroth have no planet attached.

And yet even in the 1-10 grade you are told you must analyze and comprehend that Light or Knowledge, and not only take it on personal authority. Let us then be Adepts in fact, and not only on the surface. Let our investigations be more than skin deep. That only which you can demonstrate is really known to you, and that only which is comprehended can fructify and become spiritual progress as distinguished from intellectual gain. Unless you can perceive with the soul as well as see with the eye your progress is but seeming, and you will continue to wander in the wilds of the unhappy.

Let your maxim be *Multum non multa* - Much rather than many things. And tremble lest the Master find you wanting in those things you allow it to be supposed that you have become proficient in. Hypocrisy does not become the laity. It is a fatal flaw in the character of the occultist. You know it is not only the teacher in this Hall before whom you may be humiliated, but before your Higher and Divine Genius who can in no wise be deceived by outward seeming, but judgeth you by the heart, in that your spiritual heart is but the reflection of his brightness and the image of his person, even as MALKUTH is the material image of TIPHARETH, and TIPHARETH the reflection of the crowned Wisdom of KETHER and the Concealed One.

There are only a couple of pages in the 5-6 Ritual which refer to the symbolism of the Seven Sides of the Vault. Read them over carefully, and then let us study these things together. First, the Seven Sides as a group, and then the forty squares that are on each side.

The Seven Sides are all alike in size and shape and subdivision, and the forty squares on each side bear the same symbols. But the colouring is varied in the extreme, no two sides are alike in tint, and none of the squares are identical in colour excepting the single central upper square of each wall, that square bearing the Wheel of the Spirit. The Seven Walls are under the planetary presidency, one side to each planet. The subsidiary squares represent the colouring of the combined forces of the planet. The symbol of each square is represented by the ground colour, while the symbol is in the colour contrasted or complementary to that of the ground.

Now these planetary sides are found to be in a special order, neither astronomical nor astrological. The common order of the succession of the planets is that defined by their relative distances from Earth, putting the Sun, however in the Earth's place in the series thus: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Saturn is farthest from the Earth, and the Earth is between Mars and Venus. Beginning with Saturn in the case of the Walls of the Vault, the order is Saturn, Jupiter, Mars, Sun, Mercury, Venus, Moon. Here Mercury and Venus are transposed.

But there is something more than this. For Saturn, the farthest off, is neither the door nor the East, nor anywhere else that is obviously intended. For it is the corner between the South and the Southwest sides. Nor is Luna, at the other end of the scale, in any notable position on the old lines.

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There is, then, a new key to their order to be found and used, and such as are very intuitive see it at a glance. The planets are in the order of the Rainbow colours, and in colours because this Adeptus Minor grade is the especial exponent of colours. You Adepts are in the Path of the Chamelion - Hodos Chamelionis.

If now you take the planetary colours and affix the planets and arrange them in the order of the solar spectrum and then bend up the series into a ring and make the chain into a Heptagram, and turn the whole about until you get the two ends of the series to meet at the Eastern point, you will have this mysterium:

Violet - Jupiter. Indigo - Saturn.
Blue - Moon. Green - Venus. Yellow - Mercury.
Orange - Sun. Red - Mars.

Science teaches, and has rediscovered a great truth, that however valuable the seven colours of the prism may be, there are rays invisible to us and so not demonstrated here by space. Beyond the red end of the spectrum begins the violet, and these have a great chemical or Yetziratic force. These forces, ever present and unseen, are represented by the Chief Adept standing erect at the Eastern angle, the most powerful person in the group, and delegate of the Chiefs of the Second Order, and through them of the mystic Third Order. He it is who has, symbolically at any rate, passed from death unto life, and holds the keys of all the creeds. And he it is who may place in our hands the Keys of the locked Palace of the King if we are able to make our knocking heard. Representing the East, he faces the Western World, bringing intuition with him. Before him lies the symbolic body of our Master C.R.C., our grand exemplar and founder, or at other times, the empty Pastos, from which he has arisen, the Chief Adept.

He has Mars and GEBURAH at his right hand, and Jupiter and GEDULAH at his left hand. He faces Venus in the West, the Evening Star, which represents the entry of the Candidate who has toiled all day until the evening. At even he enters the Western door of the planet Venus, that sole planet unto whose symbol alone all the Sephiroth are conformed. At evening time there shall be light, the light of the mixed colours. So the newly admitted Adept comes in contact with the totality of the planetary forces for the first time. A great opportunity opens before him. Let him see well that he use it worthily. He enters through the green side of the Vault. Green is the colour of growth. Let him see that he grows.

Upon each side of the Vault are forty squares, five vertical series and eight horizontal, the whole being symbolically 5' x 8.' Now the published and printed Fama Fraternitatis says these forty feet were divided into ten squares. If you are mathematicians you would know that ten similar squares could not alone be placed in such an area and yet fill it. Ten squares alone to fill a rectangle could only be placed in an area of the shape 5' x 6.' Hence in the Fama, ten squares is a blind which we know to represent Ten Squares are marked and salient, that is they are the SEPHIROTH.

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Besides the Ten Sephiroth, there are the following: There are the Four Kerubim, Three Alchemical Principles, Three Elements, Seven Planets, Twelve Zodiacal Signs, One Wheel of the Spirit, thus 40 Squares in all. The Spirit Wheel is on every side and always in the centre, and is always depicted unchanged in black upon white.

Upon the sides there are always the Four Kerubic emblems Zodiacal, yet different, for the Eagle replaces Scorpio. (Scorpio has three forms, the Scorpion, the Eagle, and the Snake for the Evil Aspect.)

These Kerubim represent the letters of the name YHVH and note that they are always arranged in the Hebrew Order of the letters. Yod for the Lion, Heh for the Eagle, Vau for the Man, Heh final for the Ox, the Tauric Earth.

Note that these four Zodiacal signs are not in their own colours, but as symbols of the Elements have elementary colours.

As Zodiacal signs then, they are found to be compounds of the Zodiacal and Planetary colours; but they are here as Kerubic emblems compounded of the Elemental colour and the Planetary colour of the side.

The Three Principles are composed of the colour of the alchemical Principles and the colour of the Planet of any particular wall. Mercury being fundamentally blue, Sulphur red, and Salt yellow.

The Three Elements have fundamentally the usual three colours. Fire red, Water blue, Air yellow. Note that Earth is missing.

The Seven planets have their colours as are often stated, and note that each of the seven is set beside its appropriate Sephirah, so that there are three Sephiroth which have no Planet: KETHER, CHOKMAH, and MALKUTH.

The Twelve Zodiacal Signs are the lower portion of the sides of the vertical column. The central one has none of the twelve; they are so allotted between the four remaining columns. Further note that there are only three ranks, the 5th, 7th, and 8th. None are in the 6th rank from above.

This arrangement then shows: Four Triplicities and three Quaternaries. Observe well the arrangement; it is complex but not confused.

- 1. KERUBIC. Fixed. Shining Rank.**
- 2. CARDINAL. Fiery. Solar Rank.**
- 3. COMMON. Mutable. Airy Subtle Rank.**

From above down, or in Columns these are: Earthy Signs. Airy Signs. Watery Signs. Fiery Signs.

Rank 5. The KERUBIC line show the signs in the order of TETRAGRAMMATON read in Hebrew.

Rank 7. The Cardinal line shows the signs from the right in the order of astronomical sequence of the solar course: vernal equinox, summer solstice, autumnal equinox, and winter solstice.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

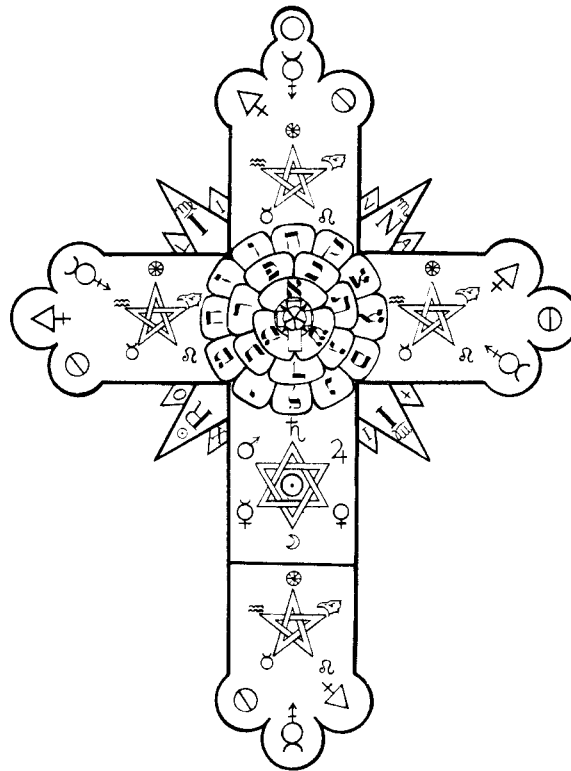
Rank 8. The Common line shows the signs again in a different position. Here the earliest in the year is Gemini on the left of MEM, and passing left to Virgo, you then go round to extreme right to Sagittarius, pass centreward to Pisces close to MALKUTH.

The rationale of 4 and 6 will be evident with a little study in the chart of any wall of the Vault.

The colouring of each square is dual, a ground colour, and the colour of the emblem. The ground colour is a compound of the colour of the Planet of the side tinting the colour of the Force to which the Square is allotted.

Each side has the Square of its own Planet in its own unmixed colour, and with this exception all the coloured grounds are compound. The Emblem colour is always complementary to the ground colour.

The Ritual of the Adeptus Minor gives the definite colours of each planet and sign which are to be used in this system. There are other allotments of colour to each of these symbols and forces, but these are retained as mysteries yet to be evolved and revealed when you have become familiar with the present simple and elementary system.



VOLUME EIGHT

REQUIESCAT IN PACE

By

V.H. SOROR S.I.A.A.

Arrange the Temple as in the Neophyte Grade, save that the four elemental weapons are placed in their respective positions. Perform the Ceremony of the Opening by Watchtower, as given in some portion of this book.

1. **Announce HEKAS HEKAS ESTE BEBELOI.**
2. **Banish first by Pentagram and then by Hexagram.**
3. **Open by Watchtower in full.**
4. **After Adoration perform the Invoking Ritual of the Hexagram, using the Unicursal hexagram of the planet Saturn, which represents the entire Supernal region.**
5. **When doing the Ritual, endeavor to evoke as much emotion as possible - although as a rule, not much effort will be found necessary as the Ritual itself, to gain peace for the departed, will produce a great deal of affect.**
6. **Proceed with the following Invocation of the Higher:**

From thine hands, O Lord, cometh all good. From Thine hands flow down all grace and blessing. The characters of Nature with Thy finger hast Thou traced, but none can read them unless he hath been in Thy school. Therefore, even as servants look unto the hands of their masters, and handmaidens unto their mistresses, even so do our eyes look up unto Thee, for Thou alone art our help, O Lord of the Universe. All is from Thee, all belongeth unto Thee. Either Thy love or Thine anger all must again re-enter. Nothing canst Thou lose, for all must tend to Thine honour and majesty. Thou art Lord alone, and there is none beside Thee. Thou doest what Thou wilt with Thy mighty arm, and none can escape from Thee. Thou alone helpest in their necessity the humble and meek-hearted and poor who submit themselves unto Thee; and whoever humbleth himself in dust and ashes before Thee, unto such a one art Thou propitious. Who should not praise Thee, O Lord of the Universe, unto Whom there is none like, Whose dwelling is in the Heavens and in every virtuous and god fearing heart.

O God, the Vast One. Thou art in all things. O nature, Thou Self from nothing, for what else can I call Thee. In myself I am nothing, in Thee I am Self, and exist in Thy Selfhood from Nothing. Live Thou in me and bring me unto that Self which is in Thee, Amen.

(Pause to become aware of the Higher.)

The purpose of this Ceremony of Light is to enable our Frater (vel Soror.. .give the name of the deceased) who has shuffled off the burden of this earthly body, to find his proper place in the hereafter. Suffer thine Angels, and all those higher beings whom we have invoked in this ceremony, to take him (or her) under their wings for safekeeping, and to guard him (or her) so that no harm may befall him (or her). Let them guide our dear

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departed Frater (vel Soror) to a full realization of the clear Light of the Spirit so that in his post-mortem state, none of the benefits of his just terminated incarnation may be wasted, but that the essence of his experience may be incorporated into his divine being for evermore. Let thine Angels take charge of him (or her) and thus enable him to fulfil his destiny and his true will.

(At West of Altar, facing East, trace Invoking Unicursal hexagram of Saturn with appropriate Sigil, and say:)

O all ye Angels assembled here in this Temple infuse me with your spiritual power and light, and let a veil be drawn between my heart and the outer and lower world - a veil woven from a silent darkness as a shrouded night bringing a turbulent sea to a final rest. Envelop this Temple of the divine mystery with your guidance and protection that I may concentrate my vision upon the ineffable glory of the Supernals to find my abiding security in their transcendent foundation. Grant unto me the power of the spirit to bring the brilliance of the eternal splendour to one who has now entered into the Invisible. Lift me up, I beseech thee, so that I may become the divine messenger of peace and harmony of the higher spheres to our departed Frater (vel Soror. . . whose name should now be given). Wherever he (or she) may now be, and on whatever plane he may now pursue the quest of his (or her) Divine Genius, let him be blessed with a diviner rest and a much sought after peace. (A photograph of the deceased, if one is available, should be placed on the Altar, resting on the white triangle and cross. If not available, visualize the deceased at the East facing the West and invoke):

I invoke thee by the divine name IAO, thou great Angel HRU who art set over the operations of this Secret Wisdom. Strengthen and establish. . . in his search for the divine Light. Increase his spiritual perception so that he may accomplish his True Will, and that thus he may be enabled to rise beyond all limitations unto that highest selfhood which is the Clear Light of the Spirit. (Pass to the East of the Altar, making Rose Cross over the Instruments adjacent to the Elements, vibrating the Enochian spirit Invocation first, Ol Sonuf etc. and then make the Qabalistic Cross).

For Osiris Onnophris who is found perfect before the Gods hath said: These are the elements of my Body perfected through suffering, glorified through trial. The scent of the dying Rose is as the repressed sigh of my Suffering. And the flame-red Fire as the energy of mine undaunted Will. And the Cup of Wine is the pouring out of the blood of my heart, sacrificed unto Regeneration, unto the newer life. The bread and salt before me are as the foundations of my body which I destroy in order that it may be renewed. . . I am triumphant over Death, and whosoever partaketh with me shall with me arise. I am the Perfector of Matter, and without me the Universe is Not.

(Be silent for now. Visualize Kether, as in the Middle Pillar technique, as a sphere of brilliant white Light above the head. Then employ the speech of the Hierophant in the Neophyte Grade. Follow that with this speech from the Adeptus Minor Grade.)

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Buried with that Light in a mystical death. Rising again in a mystical resurrection. Cleansed and purified through him our Master, O thou dweller in the Invisible. Like him, O pilgrim of the ages, hast thou toiled. Like him hast thou suffered tribulation. Poverty, torture, and death, have you passed through. They have been but the purification of thy heart. In the alembic of thine heart, through the athanor of affliction, seek thou the clear light of thy higher and Divine Genius. (Pass from the Altar, deosil, to the place of the Hierophant in the Neophyte Grade.) Go in peace, O beautiful and divine one, to a Body Glorified in resurrection and perfected in Light. Be the herald of the divine ones, knowing their speech among the living! Hesitate not before any region of the Invisible through which you must pass to attain to nearness of your Divine Genius, for it is only in that communion which is provided for thee, that a secure peace and an unknowable wealth may be found. Dwell thou in that sacred land that far-off travellers call Naught. O land beyond the milk of nature's breasts and the honey of her nurturing lips, that land beyond all perfection! Dwell thou therein with thy Lord Adonai forever!

O Lord of the Universe, the Vast and the Mighty One, ruler of the Light and the Darkness, we adore Thee and we invoke Thee. Look with favor upon this wanderer of the universe who is now before Thee, and grant Thine aid unto the highest aspirations of his Soul, to the glory of thine Ineffable Name.

(Slowly walk to the Altar, visualizing the brilliance of the White Light descending upon the photograph or the image of the deceased in the place of the Neophyte.) I come in the Power of the Light. I come in the Light of Wisdom. I come in the Mercy of the Light. The Light hath healing in its Wings. (Name deceased.) I tell you, Frater (vel Soror. . .) that as the Light can manifest from the darkness so by this ceremony shall the Light descend upon thee. Long hast thou dwelt in darkness. Quit the darkness and seek the Light. (Return to between the two Pillars, and visualize the deceased enveloped in the Clear Light.) (Circumambulate deosil, very slowly, intoning the speech of the Chief Adept in the Adeptus Minor Ritual).

I am the Resurrection and the Life. Whosoever believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth in me, the same shall never die. I am the First and I am the Last. I am He liveth and was dead, and behold! I am alive for evermore and hold the keys of death and of hell.

For I know that my Redeemer liveth and that He shall stand at the latter days upon the earth. I am the Way. the Truth and the Life. No man cometh unto the Father save by me. I am the Purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for Good, and have finished my Work. I have entered into the invisible.

(Vibrate YEHESHUAH YEHOVASHAH by the formula of the Middle Pillar. Circulate the energy before proceeding with the slow circumambulation around the Temple.)

I am the Sun in his rising, passed through the hour of cloud and of night. I am AMOUN the concealed One, the Opener of the Day. I am OSIRIS ONNOPHRIS the Justified One, Lord of Life triumphant over Death. There is no part of me which is not of the Gods. I am

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the preparer of the pathway, the Rescuer unto the Light. Out of the darkness, let the Light arise. (Pass between the Pillars, facing East.)

I am the Reconciler with the Ineffable, the Dweller of the Invisible. (Raise arms skywards, and vibrate the four Names from the Tablet of Union - silently, and then say:)

Let the White Brilliance of the Divine Spirit descend. (Stand West of the Altar, facing East. There visualize the deceased standing, clothed in white, and address him (or her) thus:)

Frater (vel Soror. . .) whosoever thou art in reality, and wheresoever thou now mayest be, by the power of the Spirit devolving upon me by my Grade as Adeptus Minor of the R. R. et A. C. and by this commemorative ceremony, I do project upon thee this ray of the divine white Brilliance that it may bring thee peace and joy and the ultimate rest in God. (Make the sign of the Enterer three times to project the Light).

Be thy mind open to the Higher.

Be thy heart a centre of the Light.

Be thy body a temple of the Holy Spirit.

(Pause. Make the Qabalistic Cross, and then give thanks as follows.) Unto Thee, Sole Wise. Sole Eternal and Sole Merciful One, be the praise and the glory forever, who has permitted our departed Frater (vel Soror. . .) who now standeth silently and humbly before Thee, to enter thus far into the sanctuary of Thy mystery.

Not unto us but unto Thy Name be the Glory. Let the influence of Thy angels whom we have called upon in Thy name descend upon his head so they may teach him the value of self-sacrifice that he shrink not in the hour of trial. But that thus his name may be written upon high and his Genius stand in the presence of the Holy Ones, in that hour when the Son of Man is invoked before the Lord of Spirits and his name in the presence of the Ancient of Days.

(Go to the Altar) And now in the Name and Power of the Divine Spirit, I invoke ye, ye Angels of the Watchtowers of the Universe, and charge ye by the divine name YEHESHUAH YEHOVASHAH to guard this sphere of our dearly beloved Frater (vel Soror. . .) Keep far removed the evil and the unbalanced that they penetrate not into his spiritual abode. inspire and sanctify him so that he **may** enter in to the centre of his being and there receive the vision of the Clear Light and thus accomplish his true Will.

(Pause for some time meditating on bringing the Light to the deceased, and then close by the usual formulae of the Watchtower Ceremony.)

VOLUME EIGHT

AN ALCHEMICAL RITUAL

By

PERMISSION OF MR. FRANCIS KING

The Temple is arranged as in the Neophyte grade of the G.D. in the Outer. The Alchemist announces 'Hekas, Hekas este Bebeloi.' Then open the Temple by Watchtower.

The Alchemist then places the material basis in a flask and after the invocation of a blind Jupiterian force, leaves it sealed, in a gentle heat for three days. At the end of this period he evokes a Jupiterian spirit and then fastens a Liebig condenser to the flask. After distillation he grinds the solid left in the flask to a powder, replaces it in its original container and pours on to it the distilled fluid, He then reseals the flask.

The Alchemist places the flask upon a Flashing Tablet of Jupiter and, standing at the East of the Altar, places his left hand upon it. Holding his Lotus Wand by the Aries band, in his right hand, the Alchemist conjures the general forces of Chesed to act within the flask, making the required signs and sigils with the Wand. When finished he raises the flask in the air with both hands saying 'Arise herein to action, ye Forces of the Light Divine.'

The Alchemist now lets the sealed flask remain at a gentle heat in a waterbath until the material basis turns completely black and, when this has been achieved, he places the flask upon the North of the Altar and invokes Saturn. Then he takes his Lotus Wand by the black band and says: 'The Voice of the Alchemist said unto me, let me enter the Path of Darkness thus may I achieve the Realm of Light.'

The Alchemist then again gently distills the material basis and, once again, returns the liquid to the solid, resealing the flask and placing it in a waterbath until all is re-dissolved. The Alchemist then takes the flask to the West of the Altar and invokes Cauda Draconis and the Waning Moon. He places the flask upon a Flashing Tablet of Luna and places it exposed to the moonlight for nine nights, the first night being that of the full Moon. The material is then distilled and re-dissolved as before.

The Alchemist then takes the flask to the East of the Altar and invokes the waxing Moon and Caput Draconis, then he replaces the flask on the Tablet of Luna and leaves it exposed to the moonlight for nine nights, this time the last night being that of the full moon. Again the material basis is distilled and re-dissolved.

The Alchemist takes the flask to the South of the Altar and invokes the forces of Tiphareth and Sol, after which, the Sun being in Leo, the flask is exposed to the Sun for six days from 8:30 a.m. to 8:30 p.m., while standing upon the appropriate Flashing Tablet. Afterwards the flask is stood again upon the Altar and the Alchemist says: 'Child of Earth. long hast thou dwelt in Darkness, quit the Night and seek the Day.' He then takes the Lotus Wand by the white hand, making the correct signs and sigils and says: 'I formulate in thee the Invoked Forces of Light' reciting the Words of Power from the Great Enochian Watchtowers.

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The Alchemist now evokes an elemental from the material basis and checks by the nature of its colouring whether the material basis has reached the correct condition. If it has not done so he repeats the lunar and solar workings.

The Alchemist now holds the Lotus Wand over the flask and draws the Qabalistic Flaming Sword so that its point descends into the material basis. After this he stands the flask on the East of the Altar and invokes Mars. When the invocation is successfully completed, the flask is placed between the black and white Pillars of the Temple of the G.D. in the Outer, and remains there for five days upon a Flashing Tablet of Mars.

The Alchemist again distils, but this time does not re-dissolve the solid which is, for the moment, kept separate. The fluid is taken and into it is invoked the forces of Mercury after which it is placed upon a Flashing Tablet and exposed to the Sun for eight days. The solid is ground up into a powder and into it is invoked the forces of Jupiter, after which it is left in the darkness upon the Flashing Tablet for four days.

Upon the Altar of the Double Cube the Alchemist places Flashing Tablets of Earth, Air, Fire and Water together with the Pantacle of Earth, the Wand of Fire, the Cup of Water, and the Dagger of Air. He then carries out the Greater Ritual of the Pentagram, firstly invoking Fire with the Wand to act upon the powder, secondly invoking Water with the Cup to act upon the liquid, thirdly invoking active and passive spirit with the White Band of the Lotus Wand to act upon both the powder and the liquid, fourthly invoking Air with the Dagger to act upon the liquid, and fifthly invoking Earth with the Pantacle to act upon the powder. The vessels are now left upon the Altar for five days.

The Alchemist then leaves the vessels untouched but removes the Elemental Tablets, replacing them with a white and gold Tablet of Kether. He identifies himself with his own Holy Guardian Angel and invokes Kether.

The powder and the liquid are now again joined together and exposed to the rays of the Sun for ten days. The flask is then replaced upon the Altar, standing upon a Flashing Tablet of Venus and the Alchemist invokes the forces of Venus. He then leaves the flask for seven days upon the Tablet, at the end of which period he places it in a water bath for a similar length of time.

The Alchemist again distils, the liquid being placed aside to serve as a medicine. The powder is placed by the Alchemist in a crucible and heated to white heat and allowed to slowly cool seven times, on seven consecutive days.

(Mr. King finally closes this ritual with the statement that "it only remains to add that according to the 'Book of Results' the end product was 'like unto a glittering powder' and that its use produced 'many and wonderful results.'")

VOLUME EIGHT

EVOCATION OF THE ANGEL CHASSAN TO VISIBLE APPEARANCE

By

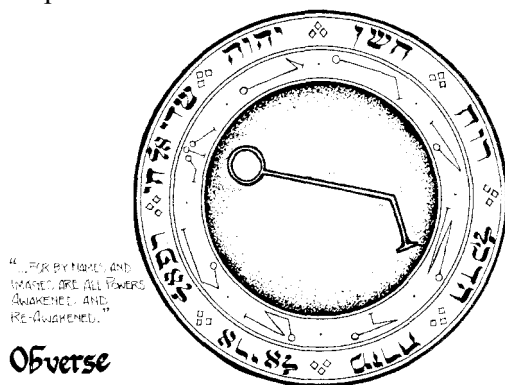
V.H. FRATER E. CINERE PHOENIX

PREREQUISITES

Before attempting this Evocation, the Zelator Adeptus Minor should have experience in the consecration of Talismans, Skrying and Traveling in the Spirit Vision, and the Assumption of God forms.

MATERIALS REQUIRED

Double Cubical Altar	Red Lamp
Hermetic Pillars	Water Cup
Magic Circle and Triangle of Evocation	Goblet of Red Wine
Earth Pentacle	Paten of Bread and Salt
Red Rose	Four Elemental Angelic Tablets
Yellow Rose Petals	Throne of Hierophant
Four Flashing Tablets of the Archangels	Dittany of Crete Incense
Galbanum Incense	Two Pantacles (4-4 1/2 in.)
Vestments of Hierophant	Lamen (4-4 1/2 in.)
Cross and Triangle for Altar	Green modeling clay (6 cubic in.)
Air Dagger	Air Fan
Yellow Rose	Yellow Ribbon (length 60 in.)
Fire Censer	Square Black Cloth (10x10 in.)
Peppermint	White Cord (18 in.)
Fire Wand	Four Censers
Gold Glitter (optional)	Tripod (optional)
Seven Yellow Lamps	Yellow Feather
Aspen Leaves	

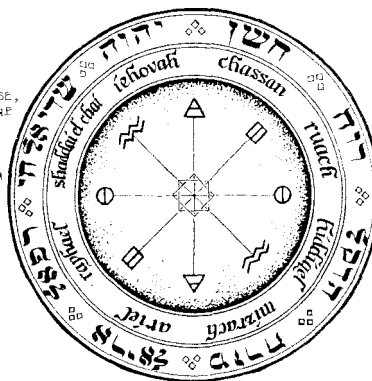


"FOR BY NAME AND IMAGE ALL POWERS AWAKENED AND RE-AWAKENED."

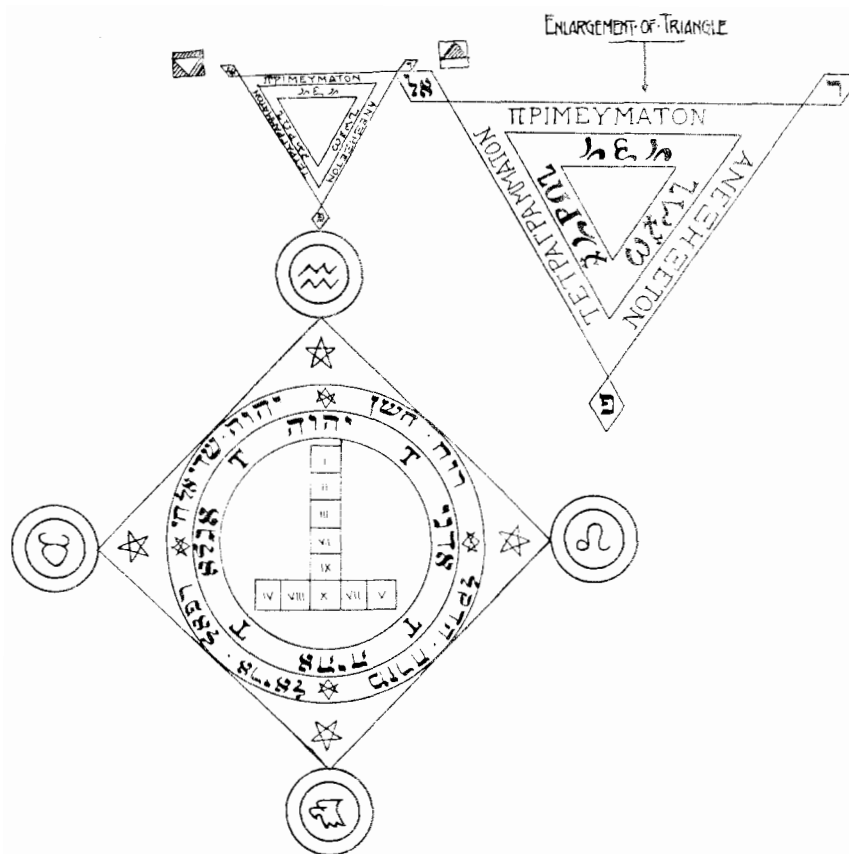
Obverse

Reverse

THIS IS THE POSSIBLE DESIGN FOR THE REVERSE. THOUGH IT IS PREFERRED THAT THE USER DEVELOP HIS OWN DESIGN FOR THE REVERSE. THIS VERSION USES A BASIC KEY OF SCALMEL FORMAT WITH VARIOUS AIR GLYMS AND CHASSAN'S INITIAL FROM TWO DIFFERENT MAGICAL CYPHERS.



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Altar at VI. Throne at X. Side-table at VIII.
Flashing Tablets of the Archangels in the four small circles
at the angles of the square.

Note: The circle and triangle may be made from or painted on a sheet of linoleum, or plastic, coloured tape and chalk, etc.

TIME

(The Evocation of the Angel CHASSAN should be worked when the Moon is waxing in an Air Sign. If feasible, the Sun should also be in an Air Sign, and as Spring is the season most conducive to works of Elemental Air, the month of the Sun in Gemini would be ideal.

Wednesday is the day most appropriate to Air Operations, though Sunday is always appropriate to the workings of Adepti Minores.

If the Magician wishes to follow the doctrine of the magical hours prescribed in the HEPTAMERON and other texts, he should divide the times of sunrise and sunset into twelve equal magical hours of the day, and likewise the time from sunset to sunrise into twelve equal magical hours of the night. On Wednesday, the magical hours of Mercury are

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the first and eighth hours of the day and the third and tenth hours of the Night. On Sunday, the hours of Mercury are the third and tenth hours of the Day and the fifth and twelfth hours of the Night

If the Magician chooses to take the Tattwic tides into account, the Evocation should obviously coincide with the course of the Vayu Tattwa.

PREPARATION

For a week prior to the Evocation, the Magician should prepare himself in every way for the working. His meditations should every day include the contemplation of Elemental Air. He should be keenly aware of those Correspondences of Air which he encounters in his daily life. Once during the week he should utilize the Spirit Vision to Skry or Travel in the sphere of Elemental Air.

The Magician should prepare two Plashing Pantacles, a Lamén, and a Material Basis. The Pantacles should be identical in design, but different in colour. Both should bear on the obverse side the Sigil from the Rose of the Angel CHASSAN enclosed in three concentric circles, between which are inscribed the hierarchic Names of Elemental Air, and on the reverse side a second symbol of the Angel CHASSAN devised by the Magician. One of the Pantacles should be painted in the Yetziratic Colour Scale of the Prince, and the other in the Assiatic Colour Scale of the Princess.

The Lamén should bear on the obverse the design of the great Lamén of the Hierophant, and on the reverse the same design as on the obverse of the Pantacles, though painted in the Briatic Colour Scale of the Queen. For the Material Basis, clay is excellent, both symbolically and practically. As a type of Earth, it is a symbol of the Assiatic manifestation to which the Magician calls the Spirit, it is also reminiscent of the Adamic Clay into which the Elohim breathed Life, and of the Golem of the Ashkenazic Qabalists. From a practical perspective, the Clay (preferably 'modeling clay' which doesn't harden) is eminently adaptable, for its receptive nature allows it to contain many other materials. It should have embedded in it the Elements of the Mystic Repast, or Magical Eucharist, which is partaken of in the final moments of the Neophyte Grade. It should also contain as many materials sympathetic to the nature of the Spirit to be evoked as are available to the Magician; in this case appropriate ingredients would include Galbanum, Peppermint, Aspen leaves, a small Topaz, a yellow feather and possibly a lodestone. For the Material Basis in the Evocation of an Air Spirit, the clay must be kept warm and moist. The Material Basis may be made in the colour of Air in the Assiatic Princess Scale by using an emerald green modeling clay sprinkled with gold 'glitter.' If the Magician is preparing for a particularly difficult operation, or if he intends for the Assiatic manifestation to continue for more than an hour, he may further charge the Material Basis by adding to the Clay an appropriate Powder prepared in an Alchemical process according to the Z-3 formulae.

On the day preceding the Evocation or earlier on the day of the operation, the Magician should bind together the Lamén, the two Pantacles, and the Material Basis with a yellow ribbon on which is embroidered or written in purple Hebrew letters the name CHASSAN,

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and should consecrate them together as Air Pantacles of CHASSAN according to the Formula of the Magic of Light contained in the Z.A.M. document Z-2 taking care that the Lamén is on top, beneath it the Yetziratic Pantacle, then the Assiatic Pantacle, and finally the Material Basis. After consecration, the Pantacles and Material Basis should be wrapped in a yellow silk cloth embroidered in purple Hebrew letters with the names SHADDAI EL CHAI and YHVH. along with the Kerubic symbol of AQUARIUS in an encircled Pentagram (invoking Air and Spirit Active). The Lamén should be kept with the Hierophantic vestments.

The Magic Circle and Triangle of Evocation should be prepared in conformity with the diagram provided. The area between the inmost and the middle concentric circles should be white, and inscribed in black with the four Divine Names attributed to the Four Quarters separated by four TAU crosses. The area between the middle and the outermost circles should be yellow and inscribed in purple with four Hexagrams and Names of the powers of Air - SHADDAI EL CHAI, YHVH, RAPHAEL, ARIAL, CHASSAN, RUACH, MIZRACH, HIDDEKEL.

In the middle of each Hexagram should sit a censer. The area between the outermost circle and the enclosing square should be yellow and inscribed in purple with four Pentagrams. In the middle of each Pentagram should burn a yellow lamp. The area in the four circles located at the angles of the square may be either white or in the Queen Scale colours attributed to the Elements. In each of the Elemental Circles should be placed a Flashing Tablet of the appropriate Archangel. In the midst of the Magic Circle should be a TAU cross of Ten squares. On the TIPHARETH square should be the Altar of the Universe, and on the MALKUTH square the Throne of the Hierophant. The Throne is recommended largely due to the potentially exhausting nature of Evocation. The Magician may choose to avail himself of an Assistant to care for the Lamps and Censers and to keep the Implements available for the different stages of the Working. If so, he may provide the Assistant with a small side table on the HOD Square.

The Triangle of Evocation should be in the East between the Pillars of Hermes, and the apex of the Triangle should touch the Circle of RAPHAEL. The area between the inner pair of concentric triangles should be yellow, and inscribed in purple Enochian letters with the Three Great Secret Names of God borne on the Banners of the East. In each angle should sit a yellow lamp. The Area between the outer pair of triangles should be white, and inscribed in black Greek letters with the three Holy Words PRIMEUMATON, ANEPHEXETON, and TETRAGRAMMATON. The area in the parallelograms located at the angles of the Triangle should be sky-blue and the letters of the name RAPHAEL therein should be dark orange. In the midst of the innermost Triangle should stand a Tripod to elevate the Material Basis.

Before beginning the Evocation, the Magician places the Material Basis in the Triangle with the Assiatic Pantacle planted in the front top of the Material Basis so that it will be clearly visible to him from the Circle. He then places the Yetziratic Pantacle on the Altar.

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Finally he should be absolutely certain that all that he will need is in the Magic Circle, for once he begins the actual Evocation, he MUST NOT leave the Circle until the working is completed.

Now may the Magician begin the Evocation of the Angel CHASSAN to Visible Appearance.

(N.B. Those NAMES which are rendered in all capital letters are to be vibrated according to the Vibratory Formula of the Middle Pillar.)

THE WORKING

(The Magician opens by Watchtower, taking care that he not proceed until each portion of the Opening is successful, for without a proper Opening, the remainder of the Ritual is at best useless and at worst dangerous. He then faces East and states the Purpose of the Ceremony.)

The purpose of this Operation of the Theurgic Arts is four fold. One (knock): that there may be enhanced within me the virtues governed by the Powers of Air - keenness of mind, clearness of perception in intuition and psychism, and accuracy in divination - that I may better labour in the Great Work.

Two (knocks): That I may be strengthened in the Power NOSCERE that I may have knowledge to aid the ignorant.

Three (knocks): That I may receive guidance to further the Work of the Order in the Aquarian Age.

Four (knocks): That I may obtain the obedient service of that worthy and laudable Angel CHASSAN, that there may be peace between him and me, and that he may always come promptly to my call when summoned. So mote it be! (Knocks).

In the name of the Lord of the Universe Who works in Silence and whom naught but Silence can express, I declare this Temple of the Magic of Light duly open. (A battery of knocks 4, 3, and 3.)

(The Magician assumes the Sign of Osiris Slain.)

I invoke Thee, the great avenging Angel HUA to confirm and strengthen me during the ensuing Ritual, to keep me steadfast in the Path of the Magic of Light, and to confer upon me the Power of Discernment, that I may choose between the evil and the good, and try all things of doubtful or fictitious seeming with sure knowledge and sound judgment.

(The Magician circumambulates three times deosil, vibrating HUA and saluting in the East. He then returns West of the Altar, faces East and assumes the Sign of Osiris Risen.)

I invoke Thee, HRU, Thou great Angel who art set over the Operations of this Secret Wisdom, to strengthen and establish me in my search for the Mysteries of Divine Light. Increase my spiritual perception and enable me to rise beyond that lower selfhood which is nothing unto that highest Selfhood which is in God the Vast One.

(The Magician circumambulates three times deosil, vibrating HRU and saluting in the East. He then returns to the West of Altar and faces East.)

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Be my mind open to the Higher.
Be my heart a centre of the Light.
Be my body a Temple of the Rosy Cross.

(The Magician performs the Qabalistic Cross. He then assumes the Sign of Osiris Slain, maintaining a firm formulation of a sphere of brilliant white Light overhead.)

O Thou great and blessed Augueides, mine own Angelic Guardian vouchsafe to descend from Thy lofty Sanctum of Light, bringing Thy holy influence and presence into this magical Temple. that may behold Thy glory and enjoy Thy society and aid both now and evermore. O Thou that resides in the holy Palace of the Neschamah, Thou who knowest the innermost truths of my soul, Thou art my true link with the Divine, do Thou descend and be present. Indwell this my body that I have dedicated as a Temple unto Thee. O thou inner Sun that illumines all my being. Thou sacred Star that has guided my steps through the centuries, if ever I have merited Thy society, if ever my Work has found favor in Thy sight, brine hither Thy resplendent presence, O my beloved eternal Companion, Guardian of my sacred birthright I beseech Thee in the Great Name YEHESHUAH: Move! Descend! And fill this Vessel with Thy manifest Light. Let the white Brilliance of the Divine Spirit descend!

(The Magician then performs the Middle Pillar. if he has entered the Collegium Spirit us Sancti, he assumes the Form of his Genius; if not, he assumes the generic Form of a Mighty Angel in white and gold robes wearing a hexagram crown. The Magician reaches both hands towards the East, saying:)

Stretch Unto Me your Hands, O Ye Divine Ones, for I am transformed to a God in Your midst. (The Magician assumes the Sign of Osiris Risen.)

I am the First and the Last. I am He that liveth and was dead, and behold! I am alive for evermore, and hold the Keys of Death and of Hell. I am the Sun in His rising, I have passed through the Gates of Darkness unto the Golden Dawn of Light. I am He who liveth and triumpheth, Whose beginning is not nor end cannot be, Who shineth as a flame in the midst of your palaces and reigneth amongst you as the balance of righteousness and truth. I am enthroned in the Neschamah where the mortal and immortal are united in the Presence of the Ancient of Days. I have passed the Eternal Gate to the marriage of Heaven and Earth.

I am Truth and I am life: through Me Man liveth. I am Father and Mother, the Father of Fathers, the Mother of Mothers, I am AMOUN, the Concealed One, the Opener of the Day. I am ASAR-UN-NEFER, the Justified One. I am He Who is clothed with the Body of Flesh yet in Whom is the Spirit of the Great Gods. I am the Lord of Life triumphant over Death. There is no part of Me which is not of the Gods. I am the Preparer of the Way, the Rescuer unto the Light.

(The Magician circumambulates deosil vibrating KHABS AM PEKHT. He circumambulates a second time vibrating KONX OM PAX. He circumambulates a third time vibrating LIGHT IN EXTENSION. He returns to the West of the Altar, faces East, and makes the LVX signs in silence. The Magician elevates the Fan in his left hand and the Dagger in his right.)

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Let the Names and Symbols of the Powers of Air be proclaimed, that these Powers may be re-awakened in the Spheres of those present and in the Sphere of this Order - for by Names and Images are all Powers awakened and re-awakened. (Trace Invoking Pentagrams of Spirit Active and of Air to the East.) YHVH. the Vast and Mighty One, (Inscribe Sigil from the Rose to the East.) Thy Glory flows out rejoicing to the ends of the Universe.

SHADDAI EL CHAI, Almighty and Everlasting God. (Inscribe Sigil from Rose to the East.)

Everliving be Thy Name, ever magnified in the Life of All.

RAPHAEL. Healing Hand of God. (Inscribe Sigil:) Blessed be Thy Name unto the countless Aeons.

ARIEL, noble Lion of God. (Inscribe Sigil:) Ruler of the Winds and of the Angels of the Air.

CHASSAN, worthy Angel of the Orders of the Air. (Inscribe Sigil:) Who ridest upon the Zephyr.

PARALDA, King of the Elementals of Air. (Inscribe Sigil:) Majestic Master of the aerial hosts of the Sylphs.

RUACH, Element of Air. (Inscribe Sigil:) Thou Wind. Spirit, and Breath of Life.

HIDDIKEL, River of Wisdom. (Inscribe Sigil:) Rushing Torrent of Paradise.

MIZRACH, the Eastern Quarter. (Inscribe Sigil:) The Place of the Powers of Air. (The Magician circumambulates thrice deosil, while invoking:)

Come near, ye Gods, to hear; and hearken, ye Angels and Spirits. Let the Heavens hear, and all that are therein. I invoke ye, Ye Powers of Air, in the mighty names YHVH and SHADDAI EL CHAI, to lend Your aid to the servant of the Highest in this Evocation of the Angel CHASSAN to Visible Appearance. (The Magician returns to the West of the Altar, faces East, and assumes the Sign of Osiris Slain.)

I, E CINERE PHOENIX, a Frater of the Rose of Ruby and the Cross of Gold, a faithful and devoted servant of that blessed Order which extends even unto the foot of the Throne of the Highest, do before Ye all bind myself by this my Oath, that Ye may know my purpose to be worthy.

I swear that this Work of Evocation is not undertaken for the purposes of evil or self-seeking, nor low material gain, nor earthly pleasure, but is undertaken as a Joyous labour in that Great Work to which I am most solemnly pledged. I swear and affirm that I shall evoke the Angel CHASSAN for the purposes of enhancement of the Virtues of Air. strengthening of the Power NOSCERE to aid the ignorant, reception of guidance to further the Work of the Order in the Aquarian Age, and retention of the service of the Angel for the future workings of a kindred nature.

So do I swear by the Firmament of Heaven. Let the Powers of Air witness my pledge.

(Continuing to be aware of the energies invoked into the vortex of the Circle, the Magician laces the Quarter in which the Triangle of Evocation is located. In his left hand he

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holds the Yetziratic Pantacle of CHASSAN, and in his right hand the open Fan. With the Fan, he wafts the billows of incense towards the East between the Pillars.)

CHASSAN, CHASSAN, CHASSAN.

I seek Thee, CHASSAN, Thou Angelic Dweller in the sphere of Elemental Air. (Close the Fan, and with it trace a deosil circle of yellow light to the East.)

I seek Thee by the mighty Tetragrammaton, in the Most Holy Name YHVH. (In the Circle, trace the equilibrating Pentagram of Spirit Active:)

I seek Thee in the Everliving Name of SHADDAI EL CHAI (Trace the Invoking Pentagram of Air. Raise the Fan on high and open it.)

I seek thee CHASSAN, in Thy Yetziratic abode in the Names of Those who govern Thy Works - in the name of the blessed Archangel RAPHAEL, (Shake Fan towards the East.) and of the Ruler of the Angels of the Air, the mighty ARIEL. (Shake Fan once towards the East.)

I seek Thee, O Angel CHASSAN, by the power symbolized in the Sign of Kerubic Air, the ancient Glyph named in Hebrew ADAM and in Coptic PHRITITHI.

(With closed Fan, trace the Kerubic Sign of Aquarius in yellow light in the circled Pentagram. At this point, the Magician should visualize the area of the Gateway between the Pillars growing dark and cloudy with swirling mists. Replace the Fan on the Altar, and hold the Yetziratic Pantacle in both hands. Look into the swirling mists of the Gate and focus your Will on the purpose of the Evocation. Charge your Middle Pillar Centres once more with a ray of Kether brilliance. Visualize and feel the deosil current of yellow-glowing energy throbbing in the Magic Circle.)

I have sought Thee CHASSAN. and by virtue of this consecrated Pantacle (Hold the Yetziratic Pantacle on high in both hands. See the yellow Light playing about it.) and by virtue of this Thy Sigil, (With the Pantacle trace the Sigil from the Rose of CHASSAN in the Circled Pentagram to the East. The swirling mists between the Pillars should grow lighter.) and by virtue of Thine own true Name which I vibrate through the Gate of the East into the Yetziratic Realm of RUACH, I have found Thee CHASSAN! (Make Projecting Sign.) CHASSAN! (Projecting Sign.) CHASSAN! (Projecting Sign.)

(Make Sign of Silence. The three projections of force from the highly charged Magic Circle will disperse the mists and a landscape will become visible through the Gateway. The Magician assumes the Sign of Osiris Risen.)

**O Lord of the Universe-Thou art above all things
And Thy Name is in all things; and before Thee,
The Shadows of the Night roll back and the Darkness hasteth away.**

(The landscape through the Gate should now be clearly visible. It is a hilly countryside beneath a sky of scudding clouds lit from beneath with the rosy and golden tints of dawn. The hill in the foreground is surmounted by an ivy-decked tower rising above the evergreens. High on a tower, a large cut-glass window bearing the Air Glyph catches and reflects the light of dawn. On closer inspection, one sees that several hills in the distance are

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also crowned with towers, and one sees against the sky the silhouettes of large birds - no, they are Angels and Sylphs - flying gracefully from tower to tower. The Magician should have a strong sense that the tower in the foreground is the abode of CHASSAN. The Magician should now test the Vision with the Signs of the Lords who Wander. Once sure of contact, the Magician wraps the Yetziratic Pantacle in black cloth, binds it with a white cord passed around it thrice, and places it on the white triangle on the Altar.)

O Thou Angel CHASSAN, in the Names of SHADDAI EL CHAI and YHVH, I wrap Thee in Darkness and bind Thee with bonds of Light. Thine eyes are blind save to this Gate to the Hall of Maat. Thine ears are deaf save to my Call. Thy tongue is mute save to answer this Evocation. Thy feet are lame save to bear Thee to the Triangle of Art prepared to receive Thee. By all the Powers of Air, I evoke Thee, Thou mighty Angel CHASSAN, to manifest in a physical form in the Triangle without this Magic Circle! SHADDAI EL CHAI! SHADDAI EL CHAI! SHADDAI EL CHAI!

Spirit of Life. Spirit of Wisdom, Whose breath giveth forth and withdraweth the form of all things. Thou Who before Whom the life of beings is but a shadow which changeth and a vapour which passeth. Thou, who mountest upon the clouds and who walkest upon the wings of the Wind. Thou, Who breathest forth Thy breath and endless space is peopled. Thou, Who drawest in Thy breath and all that cometh from Thee returneth unto Thee. Ceaseless Motion in eternal Stability, be thou eternally blessed!

We praise Thee and we bless Thee in the changeless empire of created light, of shades, of reflections, and of images. And we aspire without cessation unto Thine immutable and imperishable brilliance. Let the ray of Thine intelligence and the warmth of Thy love penetrate even unto us! Then that which is volatile shall be fixed; the shadow shall be a body; the Spirit of Air shall be a soul; the dream shall be a thought. And no more shall we be swept away by the tempest, but we shall hold the bridles of the winged steeds of dawn. And we shall direct the course of the evening breeze to fly before Thee! O Spirit of Spirits! O Eternal Soul of Souls! O imperishable Breath of Life! O creative Sign! O Mouth which breathest forth and withdrawest the life of all beings, in the flux and reflux of Thine eternal Word, Which is the divine Ocean of movement and of truth!

(The Magician circumambulates thrice deosil while saying:)

In Thy most Holy Name of SHADDAI EL CHAI, I invoke and beseech Thee to look with favour upon this Work of Sacred Magic and to grant Thine aid unto the higher aspirations of my soul. I beseech Thee to charge Thy great Archangel RAPHAEL, and the Ruler of the Angels of Air, ARIEL, to aid in the successful culmination of this work that I may, with the Divine aid, truly evoke Thine Angel CHASSAN to visible manifestation.

(The Magician stands West of the Altar, and performs the Qabalistic Cross. He then strikes the Pantacle with the flat of the blade of the Dagger, and speaks toward the Tower visible beyond the Gate.)

O CHASSAN! I evoke Thee in the most Puissant Name SHADDAI EL CHAI! Move! Appear and show Thyself!

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(It is possible that CHASSAN may begin to manifest at this point. Regardless, the Magician must continue. He should also bear in mind that the appearance of CHASSAN beyond the Gate does not fulfil the conditions of the Evocation. The Angel must pass through the Gate and manifest physically in the Triangle.)

RAPHAEL! RAPHAEL! RAPHAEL!

(The Magician circumambulates once deosil while saying:)

O Thou sublime and resplendent Archangel RAPHAEL, I invoke Thee in the Everliving Name SHADDAIEL CHAI to send a ray of Thy Briatic Glory into this Circle, that I may be empowered to compel Thine Angel CHASSAN to visible appearance. I invoke Thee also to charge ARIEL, Angelic Ruler of Air, to aid in this Work of the Evocation of CHASSAN.

(The Magician stands West of the Altar and faces East. He strikes the Pantacle with the flat of the Dagger blade and speaks towards the tower.)

O CHASSAN! In the Name of the Blessed Archangel of Air, RAPHAEL, I evoke Thee into this Triangle of Art which awaits Thee! Move! Appear and show Thyself!

ARIEL! ARIEL! ARIEL!

(The Magician circumambulates once deosil while saying:)

O Thou illustrious Ruler of Air, I invoke Thee in the sacred Name SHADDAI EL CHAI and in the Archangelic Name RAPHAEL, to uphold this Work and to grant unto Thine Angel CHASSAN the Power of perfect physical manifestation in the Evocatory Triangle.

(The Magician stands West of the Altar, faces East, and strikes the Pantacle with the flat of the Dagger blade. He then speaks towards the tower.)

O CHASSAN! In the Name of Thine Angelic Ruler, ARIEL, I evoke Thee to true and perfect manifestation in the Triangle without this circle of Art! Move! Appear and show Thyself!

CHASSAN! CHASSAN! CHASSAN!

(The Magician circumambulates once deosil while saying:)

O Thou potent Angel of Air, I evoke Thee in the mighty Names of the Powers of Air, SHADDAI EL CHAI, RAPHAEL, ARIEL!

(The Magician stands West of the Altar and Faces East. He then strikes the Pantacle with the flat of the Dagger blade, and speaks towards the tower.)

O CHASSAN! Move! Appear and show Thyself!

(The wrapped Pantacle is now borne to the Four Quarters and barred, purified, and consecrated as in the Neophyte Ritual. During this procedure, the Angel will become visible through the Gate if He has not appeared previously. When the Pantacle is returned to the Altar, the blackcloth is removed, as the Magician says:)

Too long hast Thou dwelt in Darkness - Quit the Night and seek the Day.

(This is a very likely point for the physical manifestation in the Triangle to begin. The Magician stands West of the Altar facing East, taking the Fan in his left hand and the Dagger in his right.)

O CHASSAN, Thou Mighty Angel, I call Thee - I adjure Thee - I evoke Thee! Come

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Thou forth from Thine Airy abode in the Yetziratic Realm of Ruach! Come Thou forth and assume a physical form! The Material Basis hath been prepared and consecrated for Thee in the Triangle of Evocation without this Magic Circle. I evoke Thee CHASSAN in the Names and letters of the Great Eastern Quadrangle revealed unto Enoch by the Great Angel Ave!

(The Magician uses the Projecting Sign to focus a projection of his Will and of the energies in the Circle on the Material Basis and the Assiatic Pantacle in the Triangle. He then makes the Sign of Silence.)

I evoke Thee CHASSAN in the Three Great Secret Holy Names of God borne on the Banners of the Watchtower of the East: ORO IBAH AOZODPI!

(Projecting Sign followed by Sign of Silence. The Magician should be reaching a level of ekstasis by this point.)

I evoke Thee CHASSAN, in the name of BATAIVAH, great King of the East!

(Projecting Sign, and then Sign of Silence. The area defined by the Triangle should, to the clairvoyant eye, be pulsating with yellow light.)

I evoke Thee CHASSAN, by virtue of this Pantacle consecrated in thy Name according to the Hermetic Formula of the Enterer!)

(The Magician strikes the Pantacle with the flat of the dagger blade.)

And by my knowlege of Thine own true Name whose number is one thousand and eight, I evoke Thee

CHASSAN! CHASSAN! CHASSAN!

(Projecting Sign, and then Sign of Silence.)

In the name of YHVH! In the name of SHADDAI EL CHAI! (Projecting Sign, and then Sign of Silence.)

In the Names of RAPHAEL and ARIEL! (Projecting Sign, and then Sign of Silence.)

In the names of RUACH, HIDDIKEL, and MIZRACH! (Projecting Sign and then Sign of Silence.)

In the name of PARALDA, King of the Sylphs! (Projecting Sign, and then Sign of Silence.)

In the name of CHASSAN, Angel of Air! (Projecting Sign, and then Sign of Silence.)

ZODACARE ODZODAMERANU! ZODAMERANU! ZODAMERANU! (Projecting Sign and Sign of Silence.)

CHASSAN! CHASSAN! CHASSAN! (Projecting Sign, and then Sign of Silence.)

(If the Angel has not attained complete manifestation at this point, the Magician should repeat the Invocation of SHADDAI EL CHAI up to three times, if necessary. Once CHASSAN is fully materialized, the Magician should test the manifestation with the Signs of the Lords who Wander and with the LVX Signs. If it is truly CHASSAN who has appeared, He will return the LVX Signs. If it is not, the manifesting Spirit will vanish, flee, or metamorphose into another form. If any of these results occur, banish the Spirit thoroughly and begin again. If the Angel responds correctly with the LVX Signs, the Magician should greet Him with:)

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In the Grand Word YEHESHUAH, by the Key Word INRI, and through the concealed Word LVX, I greet and salute Thee, O CHASSAN; and by those same words of Power I require Thee to bind Thyself by this Oath. (In an Evocation, do not hold conversation with any Spirit until he has pledged himself to the Oath prepared for him.)

I, CHASSAN, an Angel of Air, in the Presence of the Lord of the Universe Who Works in Silence and Whom naught but Silence can express, do solemnly swear to do naught to harm E CINERE PHOENIX nor any other Man, nor this Temple of the Magic of Light. I undertake to answer any questions put to Me truthfully and without deception. I pledge to do all in my power to aid the Magician that the Virtues of Air may be enhanced within him that he may better labour in the Great Work. I vow to strengthen the Magician in the Power NOSCERE that he may have knowledge to aid the ignorant. I promise that I shall guide him to further the Work of the CHEVRAH ZERACH AUR BOQER and the Ordo Rosae Rubeae et Aureae Crucis in the Aquarian Age. Further, I pledge to serve this Son of the Lineage of Adam faithfully, and that I shall always come promptly to his Call when summoned. I swear to uphold all these things without evasion, reservation, or equivocation. Such is my Oath, whereunto I pledge Myself in the Presence of the most High YHVH and the Everliving SHADDAI EL CHAI; in the Presence of the wise and puissant Archangel RAPHAEL; and in the Presence of the Angelic Ruler of the Sphere of Ruach, ARIEL. So mote it be! (The Magician replies:) So mote it be.

(The Magician may then converse with the Angel. When all is concluded. the Magician should address the Angel thus:)

O Thou true and faithful Angel CHASSAN, Thou hast complied with the charge set before Thee and pledged Thyself to the Oath prepared for Thee. Therefore I pray that Thou mayest be nourished and elevated by that ray of the Divine Power which thou hast borne as messenger to me this day.

(With the Dagger, the Magician inscribes a Cross before CHASSAN and draws a ray of the White Brilliance down on the Angel in the Triangle. The Magician allows the Angel to experience the Light for a few moments, then grants Him license to depart.)

O CHASSAN, I now bid Thee depart in peace unto Thine Abode, and may the blessing of SHADDAI EL CHAI go with Thee. Be there always peace between Thee and me, and be Thou ready to come when Thou art called unto me by Word or Will.

(The Magician inscribes the Banishing Pentagrams of Spirit Active and Air to the East while vibrating YHVH and SHADDAI EL CHAI, then inscribes in the midst of the Pentagonagram the Sigil of CHASSAN while vibrating the name CHASSAN. The Magician then circumambulates once widdershins. returns to the West of the Altar and faces East. Knocks) So mote it be.

Ye Powers of Air, Who have lent Your aid unto this Working, depart Ye in peace unto Your Abodes and Habitations, and go with my humble gratitude and with the blessings of YHVH.

(The Magician inscribes the Banishing Pentagonagram of Spirit Active and Air to the East while vibrating YHVH and SHADDAI EL CHAI, then inscribes in the midst of the

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Pentagram the Glyph of Aquarius, vibrating RUACH. The Magician circumambulates once widdershins, returns to the West of the altar, and faces East. Knocks). So mote it be.

I now release any spirits that may have been accidentally imprisoned by this ceremony. Depart in peace to your Abodes and habitations, and go with the blessings of YEHESHUAH YEHOVASHAH.

(The Magician performs the Banishing Rituals of the Pentagram and Hexagram. Knocks). So mote it be.

(The Magician faces East and assumes the Sign of Osiris Slain.)

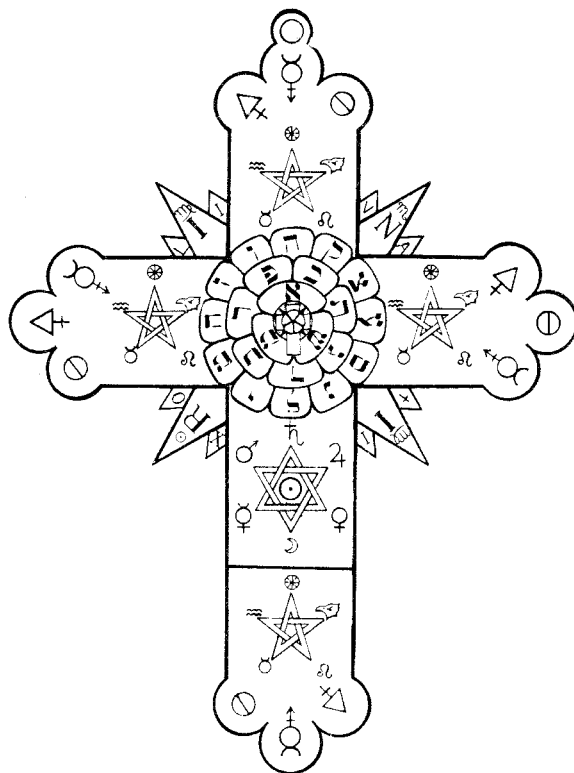
Unto Thee, sole wise and eternal One, be the praise and the glory forever, Who hath permitted me to enter thus far into the Sanctuary of Thy Sacred Mysteries. Not unto me but unto Thee be the Glory.

(The Magician performs the Qabalistic Cross.)

TETELESTAI! It is finished.

(The Magician gives one knock and concludes with:)

I now declare this Temple of the Magic of Light to be duly closed.



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THE CANOPIC GODS THE SYMBOLISM OF THE FOUR GENII OF THE HALL OF THE NEOPHYTES

By

G.H. FRATER SUB SPE

In a Temple of the Grade of Neophyte, the Four Gods, Ameshet, Ahephi, Tmoumathph, Kabexnuf, said also to be Vice-gerants of the Elements, and answering to the Rivers of Eden as drawn in the Warrant of the Temple, are said to rule in the four Corners of the Hall between the Stations of the Kerubim.

In Egyptian mythology, these Gods are also said to be the Children of Horus, and to partake of his symbolism. If now, we regard the Neophyte Ceremony as representing the entrance into a new life, Regeneration - Mors Janua Vitae - the Egyptian symbolism wherein that idea was so clearly and exactly worked out becomes important. Bear in mind that a new life means a new plane or a higher world, a passing. say, from the Kether of Assiah to the Malkuth of Yetzirah.

Now as behind Kether depend the Veils of the Negative Existence, Am, Ain Soph and Ain Soph Aour. so through Negative Existence must pass the Soul that goes from Assiah to Yetzirah. or vice-versa. This process is illustrated by the Neophyte Ceremony as described in Z-3, and as seen by the clairvoyant eye. In Egyptian mythology, the Dead, when the Ceremonies are complete, the Soul weighed and passed, the Body mummied and preserved from corruption, became one with Osiris. and is called an Osirian. Hence, the Hierophant, who represents Osiris when the Candidate is placed in the North, speaks to him in the character of his Higher Soul - "The Voice of my Higher Self said unto me" etc.

Osiris, however. is a mummied form, and the body of the Egyptian dead was mummied at this part of the Ceremony. Let us now consider the nature of the body which is mummied. The body itself may be considered as a vehicle whereby the life forces act. and the medium whereby these life-forces act is what are termed the Vital organs. Withdraw or destroy any of these, and the life ceases to function in that body. Not less important, then, than the body itself, the vehicle of the Soul, are the Organs, the media for the action of organic life, and it is equally important to preserve these from corruption, yet not together with the body. For as the body of Osiris was broken up, so must the body of the Osirian be divided. This is the meaning of the viscera being preserved apart from the body.

The death and resurrection of Christ has other symbolisms and the teachings belong to a higher Grade. Let none therefore object that His Body was laid in the Tomb entire.

The Body of Osiris was first laid in the Chest or Pastos whole. The division into 14 parts was subsequent. Note that 1 plus 4 equals 5, the five wounds.

For even as Yod Heh Vav Heh must be known before Yod Heh Shin Vav Heh can be comprehended, and as Moses must precede Christ, so must the Mysteries of Osiris first be known.

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Now the Guardian of the Hall and of the Neophytes against the Qlipthoth (whose Kether is Thaumiel, the Dual or Two-headed One, the Demons of corruption and disintegration) is the Hiereus or Horus, and to the Children of Horus, who partake of his symbolism, are the viscera committed, to guard them against the demons of disintegration and corruption. As the elements and the forces of the Elements are to the world, so are the vital organs and the Life which animates them to the human body. Appropriately, then, are the vital organs and the life which animates them, placed under the charge of the Vice-gerents of the Elements, the Children of Horus, the Great Gods Ameshet, Ahephi, Tmoumathph and Kabexnuf, who regulate their functions in material life, and guard them after so-called death, when the man that was has become an Osirian.

Consider then, what are these vital organs and their functions. Broadly they may be divided into the alimentary system and the circulatory system, for in this classification we take no account of the brain or reproductive organs which belong to another classification, and are not Elemental nor concerned in the maintenance of the life of the material body.

Each of these divisions may be further divided into that which divides or distributes to the body - that which is needed for life, and that which casts out from the body and renders to the Qlipthoth that which is unnecessary or pernicious. From this arises a four-fold division as in the following:

- A. is the receptive aspect of the Alimentary system.**
- B. is the excretory aspect of the Alimentary system.**
- C. is the receptive aspect of the Circulatory system.**
- D. is the excretory aspect of the Circulatory system.**

With this Key, the division becomes easy, for in the Alimentary System, the stomach and the upper intestines divide the food taken into the system by a process called digestion, and by assimilation retain what is necessary. This therefore is "A" in the above. But the lower intestines receive and cast out that which is rejected. These therefore will be represented by "B." In the circulatory system, the heart is the organ which distributes the blood which it receives washed and purified by the lungs. Hence the lungs and heart are represented by "C." The matter rejected from the circulatory system is rejected and cast forth by the liver and gall-bladder, which therefore will be represented by "D."

Now as to the treatment of these vital organs in the process of mummification. Insofar as during life they were under the guardianship of the Great Gods mentioned, so in death they were dedicated each to one of these, who were the four Genii of the Underworld or the Lesser Gods of the Dead.

These vital organs then, being taken out and separately embalmed, were placed in egg-shaped receptacles, symbolic of Akasa. They were under the care of Canopus, the Pilot of Menelaus, and the God of the Waters of Creation, the Eternal Source of Being, whose symbol was a jar. These were under the protection of that one of the Genii of the Underworld or Vice-gerents of the Elements to whom that particular organ was dedicated. Hence each egg-shaped package was enclosed in a jar whose lid was shaped like the head of that God.

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Now Ameshet was also termed "The Carpenter" for he it is who by the medium of his organ, the Stomach, frames the rough materials and builds up the structure of the body; to him the Stomach and Upper Intestines were dedicated (A).

Ahephi was also termed "The Digger" or "Burier" for he puts out of sight or removes that which is useless or offensive in the body, and to him the Lower Intestines or Bowels were dedicated (B).

Tmoumathph was also called "The Cutter" or "Divider" for he divides and distributes the blood bearing with it the Prana and the Subtle Ether by the Holy Science of Breath brought into the body, and to him were the lungs or heart dedicated (C).

Kabexnuf was termed "The Bleeder" for as a stream of blood is drawn from the body, so is a stream of impurity drawn from the blood, and cast out into the draught by the action of the Liver and Gall-Bladder. To him therefore, these organs were dedicated (D).

These jars were called Canopic Jars and were arranged in a certain order round the Mummy. Consider now, the points of the compass to which they would naturally be attributed. Reason itself will insist that the organs of the Alimentary System, the most material and earthy, should be in the North. The warm and vital heat of the Circulatory System should be to the South. In the following tables, the Receptive and Distributive organs should be placed to the East, the source of Life and Light, and the organs that purify and cast out should be to the West that borders on the Qlippoth.

This gives us the following arrangement:

Ameshet --~~N~~ortheast quadrant. (Stomach and Upper Intestines).

Ahephi --~~N~~orthwest quadrant. (Bowels).

Tmoumathph --~~S~~outheast quadrant. (Heart and Lungs).

Kabexnuf --~~S~~outhwest quadrant. (Liver and Gall-Bladder).

Yet this arrangement, would, as it were, symbolise the entire separation of the Alimentary System and the Circulatory System, which is contrary to Nature, for they continually counterchange, and thus arises Life. Wherefore in the Hall of the Two Truths, the portions of Ahephi and Kabexnuf are reversed, and the order becomes.

EAST -- Ameshet.

SOUTH -- Tmoumathph.

NORTH -- Kabexnuf.

WEST -- Ahephi.

Now these, being thus arranged, do partake of the symbolism of the elements to which they belong. For Ameshet being to the East, the quarter of Air, has the head of a Man. Tmoumathph, to the South, has the head of a Jackal who is the purveyor of the Lion (for these are the Vice-Gerents of the Elements, while the Kerubim are the Lords thereof); so Tmoumathph is properly a jackal. Kabexnuf in the West, in the region of Water, has the form of a Hawk, the subordinate form to the Alchemic Eagle of Distillation, and the form

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also, of Horus, the Hiereus, beside whom is his station, and of whose symbolism he partakes.

Ahephi in the North, has the head of an Ape. The symbolism of the Ape in ancient Egypt is very complex. Here it may be taken that while Apis, the Bull, represents the Divine Strength of the Eternal Gods, the Ape represents the Elemental Strength which is far inferior and blended with cunning. Ahephi, however, has other symbolism and other attributes. For by reason of the fertilising qualities of the Nile and of the fact that what is brought down by the Nile as refuse from the Land of the Sacred Lakes is, to Egypt, its life and the source of its fertility, so there arises a correspondence between the Nile and the lower intestines. Both are under the care of Ahephi (Hapi) who thus was worshipped as Nilus, and in this connection he has for his symbol, a head-dress of Lotus Flowers.

Now, further, the Alimentary System is under the special guardianship of Isis and Nephthys. Isis who conquers by the power of Wisdom and the forces of Nature, guards Amesliet. And Nephthys who hides that which is secret, guards Ahephi - whence also, until recent days, in the fulness of Time, the sacred sources of Ahephi, the Nile, were kept secret from the whole world.

Tmoumathph is under the guardianship of Neith, the Dawn. This is the Celestial Space, who makes the Morning to pass and awakes the Light of a Golden Dawn in the Heart of Him whom the Eternal Gods shall choose, by the Sacred Science of the Breath.

Kabexnuf is guarded by Sekhet, the Sun at the Western Equinox, the Opening of Amenti, who wears the Scorpion on her head. These guardianships were often painted on the Canopic jars.

When, therefore, the Candidate kneels at the foot of the Altar, or where the Corpse lies on the Bier preparatory to the passing over the River towards the West, there the Soul stands before Osiris, and the Goddesses stand by and watch while the Beam sways and the decision is taken. Then, the body of the Candidate is, as it were, broken up as the body of Osiris was broken, and the Higher Self stands before the place of the Pillars, but the lower self is in the invisible station of the evil persona. Then is the Candidate nigh unto death, for then, symbolically, his Spirit passes through the Veils of the Negative Existence, passing from the Kether of Assiah to the Malkuth of Yetzirah. Therefore, unless the Genii of the Underworld were then present and directing their forces on the vital organs, he must inevitably die.

Let their symbols then be represented in all operations and formulae drawn from the symbolism of the Hall of the Two Truths, for they are of the utmost importance, but as their stations are Invisible, so shall their symbols be astral and not material.

Thus shall perfect health of body be preserved, which is of utmost importance in all magical working, and thus shall the lessons of the Hall of the Neophytes be duly carried out in our daily life.

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THE EGYPTIAN GOD-FORMS OF THE NEOPHYTE GRADE

The stations of the God-forms used in our symbolism come under two heads:

1. Visible Stations.

2. Invisible Stations.

The Visible Stations are the places of the Officers, each of whom has a special astral shape suitable to the forces he represents,

On the Dais are places for the Three Chiefs, the Past Hierophant and the Hierophant. The order in which they sit (as you face East) is:

Imperator-Nephthys
Cancellarius-Thoth
Hierophant-Osiris
Past Hierophant-Aroueris
Praemonstrator-Isis

These names are those of the God-forms they represent. The following are the descriptions of the God-forms of the seven Officers of the Neophyte Grade.

Hierophant: Osiris in the Underworld. Expounder of the Mysteries in the Hall of the Dual Manifestation of the Goddess of Truth.

Hierophant is represented by two God-forms, the passive and active aspects of Osiris. Seated on the Dais as Hierophant. he is clothed in the God-form of Osiris. He wears the tall white crown of the South, flanked by feathers striped white and blue. His face is green, the eyes blue, and from his chin hangs the royal beard of authority and judgment, blue in colour and gold tipped. He wears a collar in bands of red, blue, yellow. and black - and on his back is a bundle strapped across his chest by scarlet bands. He is in mummy wrappings to the feet, but his hands are free to hold a golden Phoenix Wand, a Blue Crook and Red Scourge. The hands are green. His feet rest on a pavement of black and white

The God-form of Osiris never moves from the Dais. When the Hierophant has to move from the Dais, he is covered by the form of Osiris in action - Aroueris, which is built up by the Past Hierophant. seated on Hierophant's left. If no one is seated as Past Hierophant. then inner Order Members help the Hierophant to formulate the second God-form.

Aroueris, Horus the Elder, is very lively to look upon - like pure flames. He wears the Double Crown of Egypt, the cone shaped crown in red inside the white crown of the North with a white plume. His nemyss is purple banded with gold at the edges. His face and body are translucent scarlet. He has green eyes and wears a purple beard of authority. He wears a yellow tunic with a waist cloth of yellow striped with purple, from which depends a lion's tail. in common with all Egyptian Gods, he has a white linen kilt showing like an apron under the coloured waist cloth.

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His armlets and anklets are of gold. He carries in his right hand, a blue Phoenix Wand and in his left, a blue Ankh. He stands on a pavement of purple and gold.

Hierus: Horus in the Abode of Blindness unto and Ignorance of the Higher. Avenger of the Gods.

He wears the Double Crown of the South and North, red and white, over a nemyss of scarlet banded with emerald green. His face is that of a lively hawk - tawny and black with bright piercing eyes, his throat is white. His body, like that of Aroueris, is entirely scarlet. He wears collar, armlets, and anklets of emerald; a waist cloth of emerald striped red, from which depends a lion's tail. He carries in his right hand an Emerald Phoenix Wand, and in his left a blue Ankh. He stands on a pavement of emerald and scarlet.

Hegemon: Thmaa-Est "Before the Face of the Gods in the Place of the Threshold."

Thmaa-est wears a black nemyss bound at the brow with a purple band from which rises, in front, a tall ostrich feather of green striped with red in equal bands. She wears a banded collar of red, yellow, blue and black. Her tunic is emerald green reaching to the feet where it is banded to match the collar. She has purple and green shoulder straps and a purple girdle also bordered in the colours mentioned above. Her face and body are natural colour - i.e., a light Egyptian red-brown. She wears armlets of emerald and red, and carries a combined form of Lotus and Phoenix Wand. It has an orange flower - a blue stem, and ends in an orange Sign of the Binary. In her left hand she carries a blue Ankh, and she stands on a pavement of yellow and purple, bordered with blocks of red, blue, yellow, black, in succession.

Kerux: Anubis of the East. Watcher of the Gods.

Anubis has the head of a black jackal, very alert, pointed ears well pricked up. His nemyss is purple banded with white; he wears a collar of yellow and purple bands, and a tunic of yellow flecked with tufts of black hair. His body is red. His waist cloth is yellow striped with purple and from it hangs a lion's tail. His ornaments are purple and gold. His Phoenix Wand and Ankh are blue. He stands on a pavement of purple and yellow.

Stolistes: Auramo-ooth: "The Light shining through the Waters upon Earth." "Goddess of the Scales of the Balance at the Black Pillar."

Auramo-ooth is mainly in blue. Her face and body are natural. She wears a blue Crown of the North from which springs a delicate gold plume, over a vulture head-dress of orange and blue. Her collar is orange and blue also. She carries a blue Ankh and a Lotus Wand, having an orange lotus on a green stem. Her plain blue tunic reaches to the feet. She stands on black.

Dadouchos: Thaum-Aesch-Niaeth. "Perfection through Fire manifesting on Earth." "Goddess of the Scales of the Balance at the White Pillar."

Thaum-aesch is mainly in red. Her face and body are natural. She wears a red Crown of the South, flanked by two feathers in green barred black, over a vulture head-dress in red and green. Her collar is red and green and she carries a green Ankh and a Lotus Wand with a red flower and a green stem. Her simple red tunic reaches to the feet and she stands on black.

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Sentinel: Anubis of the West.

His form is the same as that of Kerux but his nemyss, ornaments, and dress are black and white. He has a lion's tail and carries a black Phoenix Wand and Ankh. He stands on black.

THE THREE CHIEFS

Imperator: Nephthys.

Nephthys has a face and body of translucent gold. She is crowned with a Cap over a vulture head-dress of black and white, the vulture head being red. Her collar and ornaments are black and white, and she wears a black robe to the feet. It is bordered in black and white. She carries a blue Ankh and a Lotus Wand with a green flower and a blue stem. She stands on black and white pavement.

Praemonstrator: Isis.

Isis has a face and body of translucent gold. She is crowned with a Throne over a vulture head-dress of blue and orange. The vulture head is red. Her robe is of blue bordered with gold. Her ornaments are blue and orange, and she carries a blue Ankh and a Lotus wand with a green flower and a blue stem. She stands on blue and orange.

Cancellarius: Thoth.

The God-form of Thoth is built up by the Cancellarius or the officer seated on the right of Hierophant. This is his visible station, but during a Neophyte Grade, he also has an invisible station in the East while the Obligation takes place.

He has an Ibis head, black beak and white throat. His nemyss is yellow bordered with mauve. His collar yellow with a middle band of squares in mauve and green. His tunic is mauve with yellow stripes, and he has a lion's tail. His limbs are natural colour, his ornaments are red and green. He carries a blue Ankh, and a stylus and writing tablet. He stands on mauve and yellow.

THE INVISIBLE STATIONS

These fall naturally into four groups given below in order of their importance.

1. Stations in the Path Samekh in the Middle Pillar - Hathor - Harparkrat - Evil Persona.
2. Kerubim.
3. Children of Horus.
4. The Forty-Two Assessors.

First, Hathor: This Great Goddess formulates behind Hierophant in the East. Her face and limbs are of translucent gold. She wears a scarlet Sun Disc, resting between black horns from the back of which rise two feathers in white, barred blue. She has a black nemyss - a collar of blue, red, blue; and blue bands which support her robe of orange, bordered with

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blue and red. Her ornaments are blue and orange. She carries a blue Ankh and Lotus Wand with a green flower and a blue stem. She stands on black bordered with blue.

Harparkrat: He formulates in the centre of the Hall between Hegemon and the Altar, where he sits or stands on a Lotus, facing East. His face and body are translucent emerald green. He has blue eyes, and a curl of blue hair, denoting youth, comes round his face on the right side. He wears the double crown, red and white. His collar is yellow and blue; his waist cloth is yellow and blue with a mauve girdle, whence depends a lion's tail. His Lotus has leaves alternately blue and yellow, and rests on a pavement of mauve and orange. He has no insignia. His left forefinger is on his lips.

Omoo-Sathan. Typhon, Apophis, Set. The Evil Persona is a composite figure of the powers arising from the Qlippoth. It rises from the base of the Altar standing East of the Altar facing West, in the Sign of Typhon. He is black, and has an animal, somewhat lizard-like, head, a black body and tail, and he stands on black. His nemyss is of olive green decorated with russet, his collar of russet and citrine. He has a white apron and a waist cloth of dull red striped with russet. He has no ornaments.

Second, the Kerubim. The Kerub of Air is formed behind Hathor and she is a power of Hathor, and has the same general colouring. She has a young girl's countenance and behind her are spread large and shadowing wings.

The Kerub of Fire is in the South beyond the seat of Dadouchos. It is a power of the great Goddess Tharpesh, and has the face and form of a Lion with large and clashing wings. The colouring is very lively and flashing Leo green with ruby and flame-blue and Emerald green.

The Kerub of Water is formed behind Hierous and is a power of the great God Toum or Tmu. It has the face and form of a great Eagle with large and glistening wings. The colours are mostly blue and orange with some green.

The Kerub of Earth is in the North behind the Seat of Stolistes. It is a power of the great God Ahapshi and has the face and form of a Bull with heavy darkening wings, and the colours are black, green, red, with some white.

These forms are not described in detail. but see the paintings in the colour plate section. We are to imagine them there as great stabilising forces whose forms vary according to circumstances.

Third, the Children of Horus. These have their invisible stations in the corners of the Hall. They are the guardians of the viscera of the human being - every part of whom comes up for judgment in its right time and place.

Ameshet: The man-faced is in the North East. He has a blue nemyss banded with red, blue and black. His face is red and he has a black ceremonial beard. Round the shoulders of his white mummy shape are bands of red, blue and black, three times repeated. He stands on red, blue and black with a border of green, white and yellow.

Tmoumathph: The Jackal-faced, is in the South East. He has a black face with yellow linings to his pointed ears. He wears a blue nemyss with borders of black, yellow and blue

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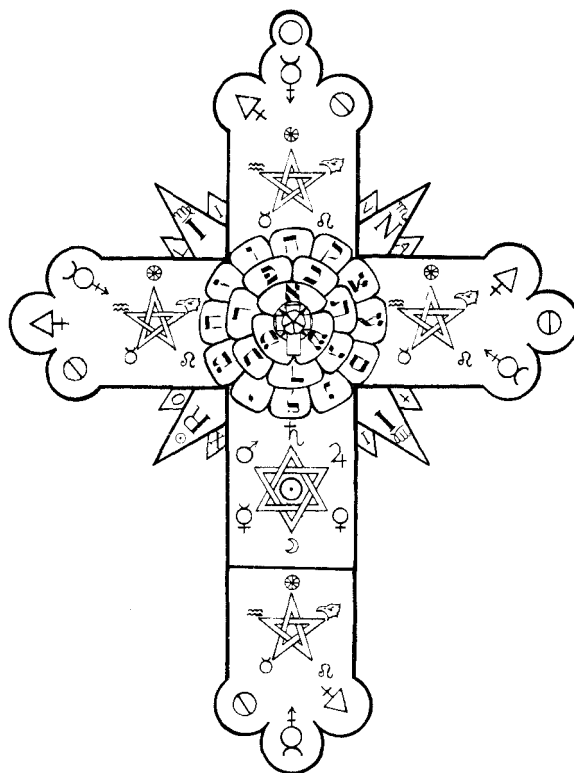
the same colours appearing threefold at his shoulders. He has a white mummy shape and stands on blue, yellow and black, with a border of green, yellow, mauve.

Kabexnuv: The Hawk-faced, is in the North West. He has a black and tawny face, and a nemyss of black bordered with red, yellow, black. The same colours appear three fold, at his shoulders. He has a white mummy shape and stands on red, yellow, and black with a border of green, mauve, white.

Ahephi: The Ape-faced, is in the South West. He has a blue nemyss bordered with red, blue and yellow bands. These colours appear on his shoulders in the same order. His face is red; and he stands on red, blue, and yellow, with a border of green, orange, and mauve.

Tmoumathph is sometimes written Duamutef. Kabexnuv is sometimes written Qebhsenef. Ahephi is sometimes written Hapi. Ameshet is sometimes written Mesti.

Fourth, the Forty-Two Assessors. These are not described at all save to say that they make the Sign of the Enterer as the Candidate is passed by them. They are Witnesses in the Judgment Hall of Osiris. (This paper originated in the early days of the Stella Matutina. I.R.)



VOLUME EIGHT

LAMENS AND EXAMINATION FOR THE GRADE OF PRACTICUS ADEPTUS MINOR

By

G.H. FRATER D.D.C.F.

(The Opening of this document was addressed originally to four T.A.M.'s dated 1st of November 1894 by Mathers. It includes an instruction on some Lamens of Egyptian Gods. Following this there is a paper describing the content of an examination to be taken by the T.A.M. before the next sub-grade of Practicus Adeptus Minor Grade could be attained. I.R.)

As shown in the one of the Flying Rolls addressed to members of the Second Order, you were appointed under the symbols of certain Egyptian Divinities to exercise certain authority as laid down in the aforesaid notice. Herewith I give you the necessary instructions for properly employing those particular symbols.

The Lamen of the God or Goddess in question is to be of any convenient or preferred size, and is to worn suspended from a Ribbon of the colour of the element required.

The figure of the Divinity is to be painted thereon in any convenient colours (not **necessarily** those of its element, as the Gods contain many of its correspondences in their formula, but copied from any good Egyptian representation.)

The figure is to be within a double circle of the colour of the element and on a white ground. It may be represented either standing or seated. Within the double circle its name is to be written in Coptic letters. This is to be worn at all meetings with other Regalia.

When the member in question is exercising his or her authority or judgement in the matter pertaining to the God or Goddess, let him or her, keeping the mind as pure as possible, assume the colossal form of the God or Goddess as taught in the Ritual Z and vibrate its name.

Thus let him or her judge the question as detached from his ordinary human personality. To this end let him be sure to formulate himself as the figure of the God as colossal and not simply as an ordinary size figure. Though this at first might be difficult it will gradually become easier of performance.

These symbols of the Gods are given to you that you may have greater wisdom and power in the resolution of difficult matters, than the symbols of the Theoricus grade could give you.

RITUAL B

Each T.A.M. shall make or adapt and consecrate for himself unassisted the Ring and the Disc of a Theoricus for use in divination and consultation. The same Ring or a similar one is to be worn as badge of his grade suspended from a collar of one or all colours of Malkuth.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

He should carefully study and practice himself with the following subjects in which a rigid examination will have to be passed before the grade of P.A.M. can be attained.

1. Careful study of the symbolism contained in the Zelator ritual of the first Order so as to be able to explain any part thereof. A lecture on this subject will be available.

2. Development of the sense of Clairaudience in the Spirit Vision.

3. The knowledge of the Ritual of the 12 Gates in Astral Projection. Skrying and travelling in the Spirit Vision answering to the diagram of the Table of Shew Bread.

4. The method of bringing the Divine White Brilliance into action by a certain ritual of Ascent and Descent.

5. Careful and elaborate Clairvoyant study and analysis of the four squares above the Calvary Crosses in each lesser angle of the Four Enochian Tablets, and of their influence when combined with a Servient Squares in each lesser angle.

6. Development of the employment and uses of Telesmata and Symbols.

7. Of the combination of various forces so as to reconcile their action in the same symbol or Telesma.

8. The Egyptian art of the formation of a combined series of images of Gods or Forces so as to have the effect of a continuous prayer or invocation for the Power desired.

9. The knowledge of SHADDAI EL CHAI in the art of taking in any working, the God Form which would govern the same by means of identification with a Telesmatic figure.

10. The true system of astrological divination.

11. Of the correspondences existing between each of the 16 geomantic figures and each of the 16 lesser angles of the Enochian Tablets treated as a whole.

12. Tarot divination translated into magical action.

13. The knowledge of the secret rituals of the symbolism of the order of the Week of Creation answering to the diagram of the 7 branched Candlestick.

14. The thorough elementary knowledge of the formulae of Awakening of the Abodes by means of the playe or raying of the chequers of the lesser angles of the Enochian Tablets. (Chess).

15. The opening of the knowledge of the masculine and feminine potencies necessary unto the manifestation of all things, as symbolized in the diagram of the Flaming Sword between Metatron and Sandalphon.

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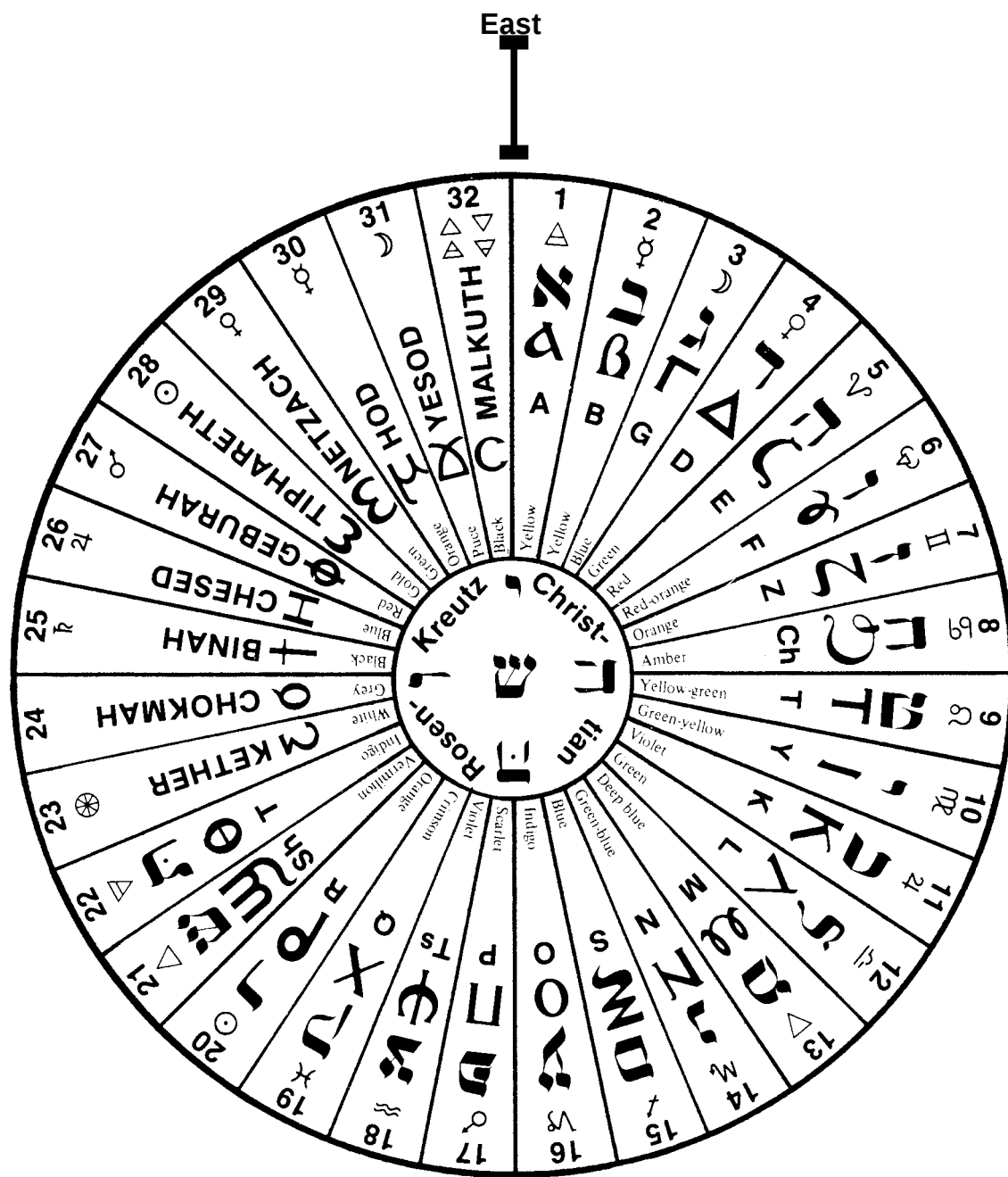
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THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC



THE DISK

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The Rays should be of the colours of the letters to which they are attributed, as to represent the White Light of the Center operating through the colours.

The Letters may be of one or of several Alphabets, and the numerical values and Yetziratic attributions may be also added. In all cases care should be taken that the proper coloured Ray leads from the White Center to the Letter to which that colour is attributed.

The Ring should be made of convenient size, and may be made (like the Disc) of any convenient material; thick pasteboard will do. It should not be too light, or the elasticity of the thread employed may vitiate its action. In the diagram the Ring is represented too large. It should be coloured appropriately, having the letters of EHEIEH in White upon both sides. Within the inner circle upon one side should be written in black upon the white ground the Motto of the Theoricus, and on the other side the title "Pereclinus de Faustis." The thread may be of linen, silk, or of cotton, and preferably White, though for a particular purpose a special colour may be used, as for working a Fire invocation, Red thread may be used. (Hair is too springy and has a personal element. Iron or steel wire for Martial purposes. Brass or Copper wire for Venusian purposes. N.O.M.) But usually white answers all purposes.

The part of the Ring to which the thread is fastened should be white, and is considered as the top of the Ring. The left hand line of the "A" ray of the Disc is considered as the top of the Disc, and not the Kether segment, because this working is more naturally allied to the Paths than to the Sephiroth.

OF THE METHOD OF WORKING

Now when the Theoricus Adept shall desire to employ the Disc and Ring for the purposes of Divination or of Consultation, let him - wearing the Insignia and having his necessary magical implements at hand - invoke in the ordinary manner the particular Spirit, Force or Elemental whom he wisheth to consult. (Note by N.O.M. "By means of a Telesma if desired. Put names, seal and sigil of Force on one side, and the name of THMAH [spelled in Coptic] on the other.")

Let him place the Disc flat upon the table before him. The Top thereof, i.e., the left hand line of the "A" ray being always opposite to him, then, leaning the elbow of the arm of the hand, by which he holds the thread attached to the Ring, upon the table for the sake of steadiness, let him so hold the Ring as to be suspended exactly above the White Center of the Disc, directing his gaze to the same point.

The thread by which the Ring is suspended should be passed immediately across the exact center of the ball of the first joint of the thumb, (and this is most important) being there retained by the pressure thereon of the center of the ball of the first joint of the finger selected to hold it with; (the first or the second finger will be found most convenient). The Ring will soon commence to oscillate and to vibrate.

The mode of receiving a communication thereby is as follows. No notice is to be taken of a short oscillation that does not pass completely beyond the circle of colored rays on to the circle of letters. But if it goeth clearly on to the circle of letters, such letters are to be taken in

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

order, as spelling out a word or a sentence. When the Ring circleth, or oscillateth to the right hand (or with the Sun's course) it meaneth "Yes"; but if it circleth to the left hand (against the course of the Sun) it meaneth "No": and if it continueth to oscillate vaguely it meaneth "Doubtful".

The point of suspension of the Ring must be carefully maintained exactly above the center of the Disc. To avoid self-deception, and until facility of action be attained, care should be taken that the hand should be kept as steady as possible; and every communication should be carefully tested (as in Skrying) to avoid either automatic self-deception or wilful deception, by either the Force invoked, or by a hostile Force endeavoring to cut between, and thus to vitiate the operation.

Also, it should be clearly understood beforehand what language is being employed, and if a numerical value be intended instead of the Letter thereto belonging. And it is for the purpose of protecting against deception, and of identifying the Operator with the operation, that the Divine Names and the Motto of the Theoricus are placed upon the Disc and the Ring.

OF THE CONSECRATION OF THE DISC AND THE RING

A Golden Dawn Altar being prepared in the usual way, the Cross and Triangle upon it arranged with the Cross within the Triangle as in the Grade of Zelator. the room is purified and consecrated, etc. (Note by N.O.M. "Fire, Air, Water, three circles on altar, or the three elements. Open as in the 1-10 Grade; or in the full consecration formula as given in the Rituals of the Rose-Cross, the Lotus Wand and Elemental Implements. Use both Lesser Banishing Rituals of both the Pentagram and Hexagram. The four magical implements might be put on the Altar. The Pentacle is placed in the middle as the synthesis with Dagger, Cup and Wand around it.) Lay the Disc upon the Cross and Triangle, the left hand line of the Segment corresponding with the Eastern Arm of the Cross; lay the Ring upon the exact center of the Disc. its point of suspension (where the thread is attached) corresponding with the left hand line of the "A" segment of the Disc. Coil the thread around it in a spiral form in the direction of the course of the Sun, laying upon the coloured parts of the Disc. Place the Lesser Magical Implements around it at the usual angles or sides.

Stand at the West of the Altar. The Altar and places of the Pillars should be arranged as for the 1-10 Grade of Zelator. Hold the Magical Sword in the left hand and the Lotus Wand by the black part in the right hand, so that the pommel of the Sword and the black part of the Wand shall be immediately above the left and right hand outer edges of the Disc respectively. The point of the Sword and the Lotus end of the Wand shall be joined together perpendicularly above the centers of the Ring and the Disc. In this position, rehearse any convenient Oration to the Divine Powers ruling the Paths and the Sephiroth. asking that the Power of Truth may be conferred upon the Disc and the Ring.

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Lay down the Lotus Wand on the right side of the Disc, and lay the Sword down upon the left of the Disc and Ring. Give then the Sign of the Interposer, namely that of a Zelator, and then invoke the Great Goddess THMAH to manifest the forces of Truth therein by the virtue of:

ÆMETH  SIGILLUM DEI.

and concluding with the Threefold Name of the Goddess:

Θμαηϣ Θμαη† Θμαηζ !

Thma-esh

Thma-eth

Thma-est

When the ceremony is completed, and when the Disc and the Ring are not in use, wrap them up in a clean covering of White Silk or White Linen, as in the cases of the Rose-Cross and the Lotus Wand.

THE PHILOSOPHICAL EXPOSITION OF THE WORKING OF THE RING AND THE DISC

Let the Theoricus Adeptus Minor recall that which was said in the lecture on the Microcosm, under the headings of "How the Spiritual Consciousness can act around and beyond the Sphere of Sensation," and "Of Travelling in the Spirit Vision."

In the working by the Ring and Disc then, the Operator buildeth up partly from his own Nephesch and partly from the surrounding atmosphere a species of truncated cone of astral light. The Disc is its base, while the truncated summit thereof is at the point of suspension of the Ring where the thread thereof passeth between the thumb and finger of the Operator. The action of the Will of the Operator in formulating his desire of communication buildeth up the symbol of a receptacle of impressions. This will take the form of another inverted cone rising from the point of suspension of the Ring. So that upon the Disc as a base there will be built up in the astral light a form somewhat resembling an hourglass of which the center will be the place of the finger and the thumb of the Operator, holding the thread of suspension of the Ring. And from the impressions received by the conical receptacle, the hand will translate into action in the lower cone the expression of these ideas, in words and sentences spelled out by the movements of the Ring over the letters of the Disc.

But were it an uninitiated person who attempted this form of Divination or of consultation. he or she, being ignorant of the formulas involved, would almost to a certainty open a conical receptacular funnel in the sphere of sensation (of him or her) thus preparing a ready path unto obsession. Therefore, it is not entirely the Force invoked which actually spells out the words, but to a great extent **it is the Operator himself who translates**

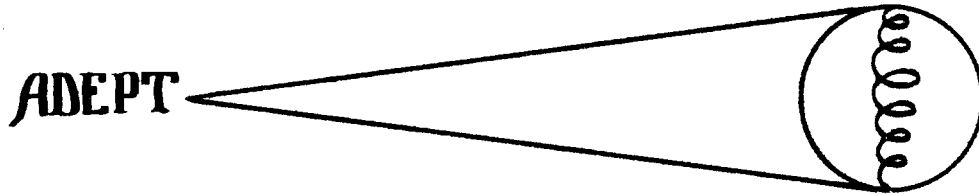
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

his own impressions thereof. And for this reason it is that this form of Divination is not taught unto the Zelator Adept, self-deception therein being so extremely easy, and the hand being liable to translate that which the heart wisheth.

Therefore it is also that the language wherein the communication is received need not necessarily be that in which the Force invoked would speak, supposing it to be endowed with the human organs of speech, but the impression received by the Operator is translated according to the understanding of the Operator. And all this is in accordance with the degree of Force respectively exercised in the Upper or in the Lower Cone.

CONCERNING THE USE OF THE FORMATION OF A VACUUM IN THE ATMOSPHERE TO AID SKRYING AND RECEIVING OF IDEAS IN MAGICAL WORKING

The first and most important point is the formation of a cone, and from that a vortex, the center of which is then first to be extended upwards and downwards, thus forming the outline of a sphere enclosed by a Whorl, increasing at the circumference, diminishing towards and terminating at the Poles:



From the Poles, two rays of communication converge to a focus on the Sphere of Sensation. This Sphere thus artificially constructed enclosing a vacuum becometh naturally a reflection of the Universe. Therefore, anything that the Operator may will to see clearly is sympathetically reflected therein.

Therefore, let the Adept then command that which he is to see, to manifest therein. But if it be an Elemental or Spirit of a material or of an evil nature, let him guard carefully against being obsessed thereby seeing that the entering of it into that Sphere may give it a certain hold upon his own Sphere of Sensation, and when he hath gained his end, let him banish, command or license the Force summoned to depart, then reverse the process of construction and withdraw the Whorl into his Sphere and carefully close the latter at that point.

OF THE OPERATION KNOWN ANCIENTLY AS THE MAGICAL CONSULTATION BY MEANS OF THE TRIPOD (AND WITHIN RECENT YEARS REVIVED IN A MISTAKEN FORM AMONG THE UNINITIATED UNDER THE TITLES OF SPIRITUALISM AND TABLETURNING)

Now if the Theoricus Adeptus Minor shall wish to employ the Magical Consultation with the Tripod or table with three feet, let him know that the model thereof is the circular

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Altar of the Vault of Christian Rosenkreutz. One leg of the table should coincide with the Eastern point of the top which later should be coloured in exact representation of the Altar, and the legs should be black. (A table may have the regular painted top, and others removable, painted for special purposes. N.O.M.) If desired, the magical Operator, the better to isolate him or herself, may trace any convenient magical circle of defence upon the floor (consonant with the force he desires to invoke) wherein to sit while employing the working of the Tripod. (Note: A circle may consist of a tape and on it at certain places, Telesma or pentacles may be placed. N.O.M.) The mode of Operation is as here followeth.

The table should be placed with the same orientation as the Altar in the Vault; one leg, which we will call the apex of the triangle formed by the legs, being placed at the Eastern point as regards the design upon the top thereof. The Operator will usually, if working alone, find it best to be seated either at the Western part of the table, or at the point immediately opposite to that of the Force to be evoked. Let him then place his hands on the top of the table towards each side thereof. After a certain time, the length of which will depend upon varying conditions, the Tripod will begin to tilt up and down; and in some cases even a species of explosive knocks may be heard, which ariseth from a more sudden transmission of astral force from the cone of reception to the table. Now remember that the movements of the table should be really the combined product of the Operator and the communicating Force, always supposing that the Operator be not obsessed by the Force invoked, nor voluntarily self-deceiving. And the philosophical explanation is of a similar principle to that of the Disc and Ring: only that in this instance self-deception is even yet more easy.

For the reception of communications by the Tripod some convenient preconceived plan of correspondences between the tilts of the table and the letters of the alphabet or simple words should be employed.

This form of magical operation is usually found to be more exhausting than the employment of the Ring and Disc, seeing that a greater amount of astral Force has to be employed in the operation. Not only one but several persons may take part in this operation by the Tripod, but in such cases they should partition among them the points of the table corresponding either to their natures, or to the Forces with which each intendeth to ally himself. If there be three persons, let them take Air, Fire and Water, leaving Earth vacant. If five persons, the Spirit and the four elements, the Spirit being at the point of the East. If six or seven persons the points of the hexagram and so on, according to the quarters that they occupy, so as always to form some intentionally and not accidentally equilibrated symbol. Now in the case of several persons taking part, each one will form his own cone. The synthesis will form together another Great Cone enclosing the whole, and so a large amount of force may be thus obtained. But also, careful watch should be kept against both obsession and self-deception.

The greatest harmony should prevail among the Operators for the least discordant feeling will produce some error or disruption. And remember that in working with the

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Tripod the cone of reception will attract any passing Intelligence or Force. Thus, without the greatest care, much deception could arise, and even against the intention of the communicating Intelligence deception may result through confused mistranslations by the Operator or Operators.

Results may be obtained from tables not circular in form, and having four or more legs. But the Tripod is the best form. Also the Ring and the Disc may be used in conjunction with the Tripod. In invocation, a flashing Tablet or Tablets of the nature of the Force to be invoked may be placed upon the table. Also by using the table as a physical basis of strength, and sitting thereat, even physical appearances and manifestations may be produced. In such a case it may advantageous to have black drapery fastened around the edge of the table (not covering the table top, for this would hide the symbols. S.R.M.D.) and reaching to the ground, so as to form, as it were a cylindrical receptacle of force extending from the top of the table to the floor. Such drapery should be in three divisions. Or three slits may be cut, one by each leg from the top of the table to the floor, so that the three are united only along the edge of the table top.

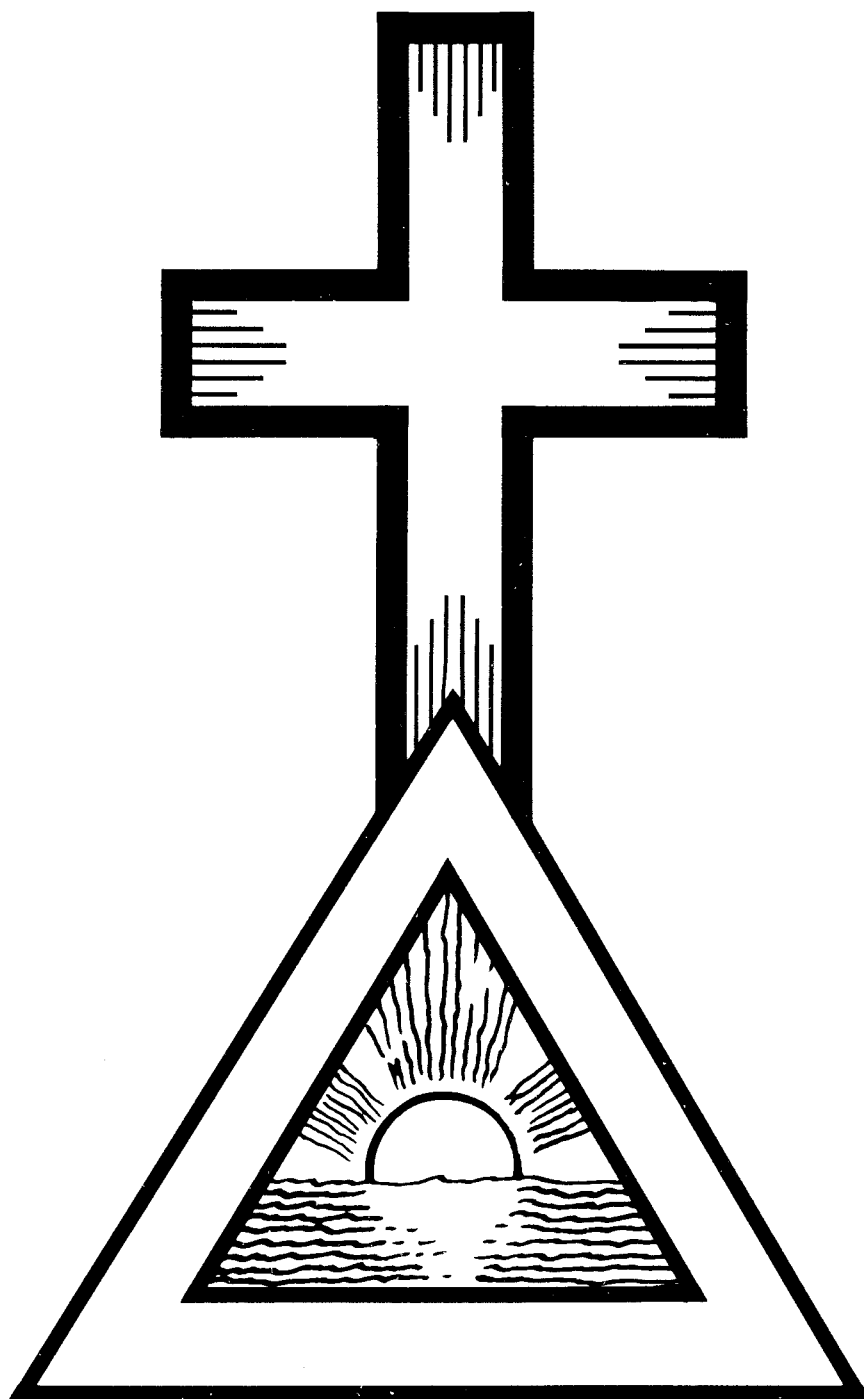
In all such operations let the greatest care be taken to combat obsession, for in case of this arriving, although occasionally striking physical results may ensue, yet there will be danger therewith. And the result of such obsession will always be to make the Operator personate and imitate the action of the Force evoked, even to the extent of attempting to deceive both himself and those who may be with him.

But the Theoricus Adeptus Minor hath sufficient knowledge to know what to do, and what to avoid herein, and when.

Now the Formula of this operation by the Tripod will be closely similar to that contained in the Pyramid and Sphinx Formula of the Enochian Tablets. The truncated cone will answer to the Pyramid, with a cone of reception above opening therefrom to attract the Force which shall act through the top thereof. The surface of the table will answer to the place of the Sphinx.

And thus thou wilt easily see how particular the Operator must always be in discerning the Force which is acting through the vortex above.

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THE TAROT

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THE TAROT

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THE TAROT

THE COMPLETE GOLDEN DAWN SYSTEM OF THE TAROT

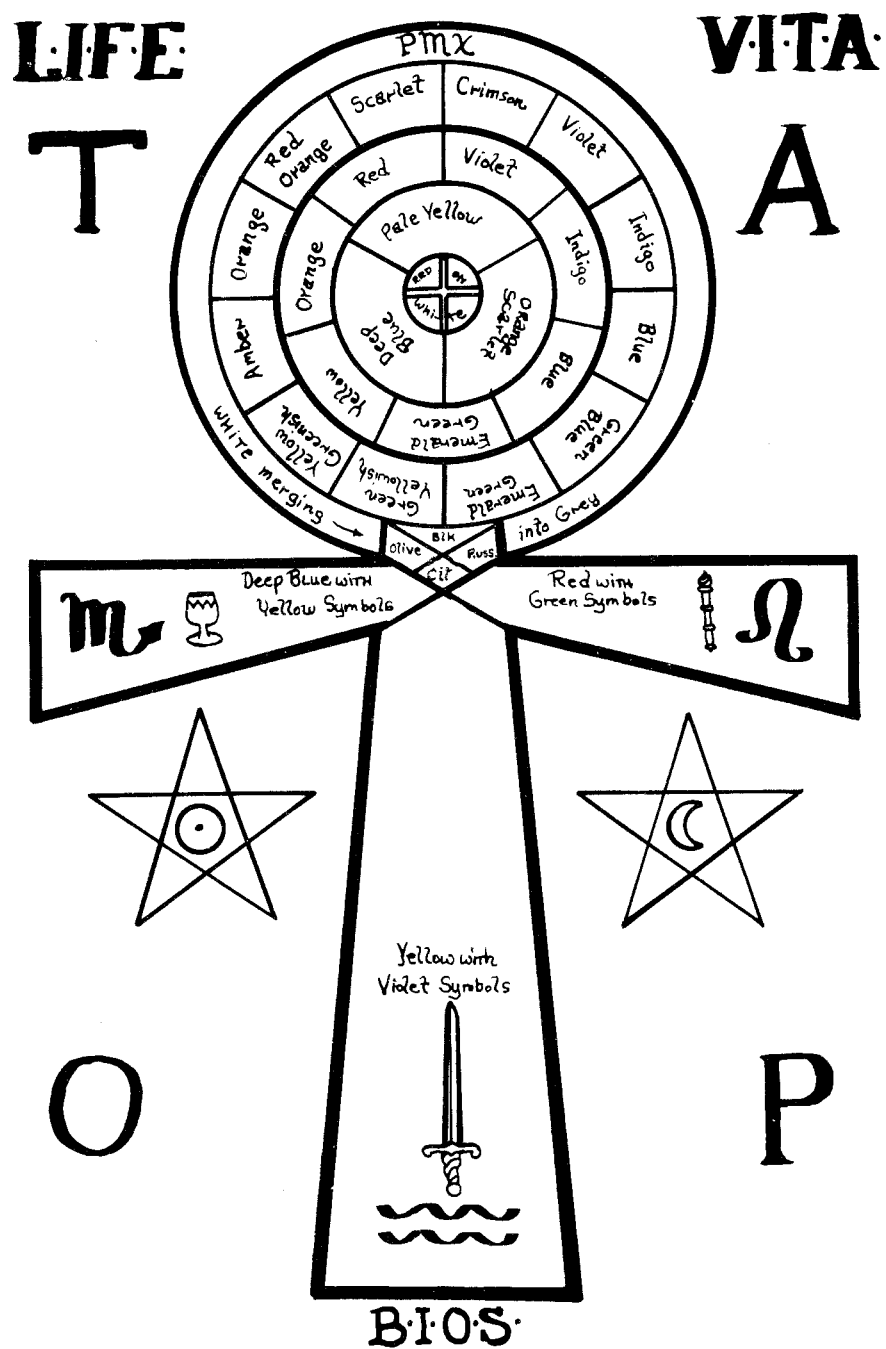
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Theoricus Adeptus Minor Paper

THE GREAT ANGEL HRU IS SET OVER THE
OPERATION OF THIS SECRET WISDOM

'What thou seest write in a Book, and send it unto the Seven Abodes that are
in Assiah.'

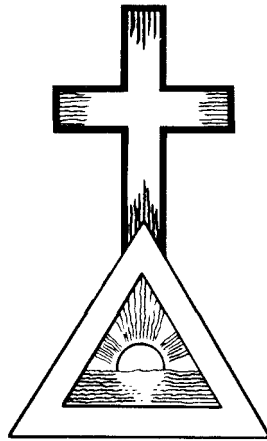
"And I saw in the right hand of Him that sat upon the Throne a book sealed
with Seven Seals. And I saw a strong Angel proclaiming with a loud voice,
'Who is worthy to open the Books and to loose the seals thereof?'"

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ANKH OF THE TAROT

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THE TITLES OF THE TAROT CARDS

1. Ace of Wands is called the Root of the Powers of Fire.
2. Ace of Swords is called the Root of the Powers of Air.
3. Ace of Pentacles is called the Root of the Powers of Earth.
4. Ace of Cups is called the Root of the Powers of Water.
5. The King of Wands is called the Lord of Flame and Lightning-The King of the Spirits of Fire.
6. The Queen of Wands is The Queen of the Thrones of Flames.
7. The Knight of Wands is The Prince of the Chariot of Fire.
8. The Knave of Wands is The Princess of the Shining Flame, and The Rose of the Palace of Fire.
9. The King of Cups is The Lord of the Waves and the Waters, and The King of the Hosts of the Sea.
10. The Queen of Cups is The Queen of the Thrones of the Waters.
11. The Knight of Cups is The Prince of the Chariot of the Waters.
12. The Knave of Cups is The Princess of the Waters and the Lotus.
13. The King of Swords is The Lord of the Wind and the Breezes, The Lord of the Spirits of the Air.
14. The Queen of Swords is The Queen of the Thrones of the Air.
15. The Knight of Swords is The Prince of the Chariots of the Wind.
16. The Knave of Swords is The Princess of the Rushing Winds, The Lotus of the Palace of Air.
17. The King of Pentacles is The Lord of the Wide and Fertile land, King of the Spirits of the Earth.
18. The Queen of Pentacles is The Queen of the Thrones of Earth.
19. The Knight of Pentacles is The Prince of the Chariot of Earth.
20. The Knave of Pentacles is The Princess of the Echoing Hills, The Rose of the Palace of Earth.

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THE FOLLOWING ARE THE NAMES AND ATTRIBUTIONS OF THE TAROT TRUMPS

NAMES	TITLES	HEBREW	SIGNS
Fool	The Spirit of Ether.	Aleph	Air
Magician	The Magus of Power.	Beth	Mercury
High Priestess	Priestess of the Silver Star.	Gimel	Moon
Empress	Daughter of the Mighty Ones.	Daleth	Venus
Emperor	Son of the Morning, Chief among the Mighty.	Heh	Aries
Hierophant	Magus of the Eternal Gods.	Vau	Taurus
Lovers	Children of the Voice Divine, The Oracles of the Mighty Gods.	Zayin	Gemini
Chariot	Child of the Power of the Waters, Lord of the Triumph of Light.	Cheth	Cancer
Fortitude	Daughter of the Flaming Sword, Leader of the Lion.	Teth	Leo
Hermit	The Magus of the Voice of Light, The Prophet of the Gods.	Yod	Virgo
Wheel of Fortune	The Lord of the Forces of Life.	Caph	Jupiter
Justice	Daughter of the Lord of Truth, The Holder of the Balances.	Lamed	Libra
Hanged Man	The Spirit of the Mighty Waters.	Mem	Water
Death	The Child of the Great Trans- formers, Lord of the gates of death	Nun	Scorpio
Temperance	Daughter of the Reconcilers, The Bringer Forth of Life,	Samekh	Sagittarius
Devil	Lord of the Gates of Matter, Child of the Forces of Time.	Ayin	Capricorn
Blasted Tower	Lord of the Hosts of the Mighty.	Peh	Mars
The Star	Daughter of the Firmament, Dweller between the Waters.	Tzaddi	Aquarius
The Moon	Ruler of Flux and Reflux, Child of the Sons of the Mighty.	Qoph	Pisces
The Sun	Lord of the Fire of the World.	Resh	sun
Judgment	The Spirit of the Primal Fire.	Shin	Fire
Universe	The Great One of the Night of Time.	Tau	Saturn

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THE FOLLOWING IS A FULL LIST OF THE NAMES AND ATTRIBUTIONS
OF THE REMAINING MINOR ARCANA

Card	Lord of	Decan	Sign
5 Wands	Strife	Saturn	Leo
6 Wands	Victory	Jupiter	Leo
7 Wands	Valour	Mars	Leo
8 Pentacles	Prudence	Sun	Virgo
9 Pentacles	Material Gain	Venus	Virgo
10 Pentacles	Wealth	Mercury	Virgo
2 Swords	Peace Restored	Moon	Libra
3 Swords	Sorrow	Saturn	Libra
4 Swords	Rest from strife	Jupiter	Libra
5 cups	Loss in Pleasure	Mars	Scorpio
6 Cups	Pleasure	Sun	Scorpio
7 cups	Illusionary success	Venus	Scorpio
8 Wands	Swiftness	Mercury	Sagittarius
9 Wands	Great Strength	Moon	Sagittarius
10 Wands	Oppression	Saturn	Sagittarius
2 Pentacles	Harmonious Change	Jupiter	Capricorn
3 Pentacles	Material Works	Mars	Capricorn
4 Pentacles	Earthy Power	Sun	Capricorn
5 Swords	Defeat	Venus	Aquarius
6 Swords	Earned Success	Mercury	Aquarius
7 Swords	Unstable Effort	Moon	Aquarius
8 Cups	Abandoned Success	Saturn	Pisces
9 cups	Material Happiness	Jupiter	Pisces
10 cups	Perpetual Success	Mars	Pisces
2 Wands	Dominion	Mars	Aries
3 Wands	Established Strength	Sun	Aries
4 Wands	Perfected Work	Venus	Aries
5 Pentacles	Material Trouble	Mercury	Taurus
6 Pentacles	Material Success	Moon	Taurus
7 Pentacles	Success Unfulfilled	Saturn	Taurus
8 Swords	Shortened Force	Jupiter	Gemini
9 Swords	Despair and Cruelty	Mars	Gemini
10 Swords	Ruin	Sun	Gemini
2 cups	Love	Venus	Cancer
3 cups	Abundance	Mercury	Cancer
4 Cups	Blended Pleasure	Moon	Cancer

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE 78 TAROT CARDS THEIR DESCRIPTION AND MEANING

THE ACES

The first in order and appearance are the four Aces, representing the force of the Spirit acting in, and binding together the four scales of each element and answering to the Dominion of the Letters of the Name in the Kether of each. They represent the Radical or Root-Force and are said to be placed on the North Pole of the Universe, wherein they revolve, governing its revolution, and ruling as the connecting link between Yetzirah and Assiah.

THE RADIX OF THE POWERS OF FIRE

ACE OF WANDS

A white radiating Angelic Hand issuing from Clouds and grasping a heavy Club which has three branches in the colours and with the Sigils of the Scales. The right and left hand branches end respectively in three Flames and the centre one in four Flames, thus yielding Ten the number of the Sephiroth. Twenty two leaping Flames or Yods surround it, answering to the Paths. Three fall below the right branch for Aleph, Mem and Shin. Seven above the central branch for the double letters. And between it and that on the right, are twelve -- six above and six below -- about the left hand Branch. The whole is a great and Flaming Torch, symbolising force, strength, rush, vigour, energy?and it governs according to its nature various works and questions. It implies natural as opposed to Invoked Force.

THE RADIX OF THE POWERS OF THE WATERS

ACE OF CUPS

A Radiant white Angelic Hand issuing from clouds and supporting on its palm a Cup, resembling that of the Stolistes. From it rises a fountain of clear and glistening Water; and spray falling on all sides into clear calm water below, in which grow Lotus and water lilies. The great letter Heh of the Supernal Mother is traced in the spray of the Fountain. It symbolises Fertility, Productiveness, Beauty, Pleasure, Happiness, etc.

THE RADIX OF THE POWERS OF AIR

ACE OF SWORDS

A white radiating Angelic Hand, issuing from clouds, and grasping the hilt of a Sword, which supports a white radiant celestial Crown from which depend, on the right, the olive branch of Peace, and on the left, the Palm branch of suffering. Six Vaus fall from its point.

It symbolises invoked as contrasted with natural Force; for it is the Invocation of the

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Sword. Raised upward, it invokes the Divine Crown of Spiritual Brightness. Reversed it is the invocation of demoniac force, and becomes a fearfully evil symbol. It represents therefore very great power for good or evil, but **invoked**. And it also represents whirling force, and strength through trouble. It is the affirmation of justice, upholding Divine authority; and it may become the Sword of Wrath, Punishment and Affliction.

THE RADIX POWERS OF THE EARTH

ACE OF PENTACLES

A white radiant Angelic Hand, holding a branch of a Rose Tree, whereon is a large Pentacle, formed of five concentric circles. The innermost Circle is white, charged with a red Greek cross. From this white centre 12 white rays issue. These terminate at the circumference, making the whole something like an astrological figure of the Heavens.

It is surmounted by a small circle, above which is a large Maltese Cross, and with two white wings; four roses and two buds are shewn. The hand issueth from the clouds as in the other three cases. It representeth materiality in all senses, good and evil, and is therefore in a sense illusionary. It shows material gain, labour, power, wealth, etc.

THE SIXTEEN COURT CARDS

THE FOUR KINGS

The Four Kings or Figures mounted on Steeds. (This is very important due to the general confusion even in these papers between Kings and Knights; all Kings should be on horses and all Knights should be on thrones or chariots.) They represent the Yod forces of the Name in each suit, the Radix, Father, and commencement of Material Forces. A Force in which all the others are implied and of which they form the development and completion. A force swift and violent in action, but whose effect soon passes away, and therefore symbolised by a figure on a steed riding swiftly, and clothed in complete armour.

Therefore is the knowledge of the scale of the King so necessary for the commencement of all magical working.

THE FOUR QUEENS

Are seated upon Thrones, representing the Forces of Heh of the Name in each suit, the Mother, and bringer forth of material Force, a Force which develops, and realises the Force of the King. A force steady and unshaken, but not rapid though enduring. It is therefore symbolised by a figure seated upon a Throne but also clothed in armour.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE FOUR KNIGHTS

These Knights (sometimes called Princes) are figures seated in chariots, and thus borne forward. They represent the Vau forces of the Name in each suit; the Mighty son of the King and the Queen, who realises the influence of both scales of Force. A prince, the son of a King and Queen, yet a Prince of Princes, and a King of Kings. An Emperor, whose effect is at once rapid (though not so swift as that of a king) and enduring (though not as steadfast as that of a queen). It is therefore symbolised by a figure borne in a chariot, and clothed with armour. Yet is his power illusionary, unless set in motion by his Father and Mother.

THE FOUR PRINCESSES

These are also known as the Knaves. The Four Princesses or Figures of Amazons standing firmly by themselves, neither riding upon Horses, nor seated upon Thrones, nor borne on Chariots. They represent the forces of Heh final of the Name in each suit, completing the influences of the other scales. The mighty and potent daughter of a King and Queen: a Princess powerful and terrible. A Queen of Queens, an Empress, whose effect combines those of the King, Queen and Prince. At once violent and permanent, she is therefore symbolised by a figure standing firmly by itself, only partially draped and having but little armour. Yet her power existeth not save by reason of the others, and then indeed it is mighty and terrible materially, and is the Throne of the forces of the Spirit. Woe unto whomsoever shall make war upon her when thus established!

WHERE THE COURT CARDS OPERATE

The Princesses rule over the Four Parts of the Celestial Heavens which lie around the North Pole, and above the respective Kerubic Signs of the Zodiac, and they form the Thrones of the Powers of the Four Aces.

The Twelve Cards, 4 Kings, 4 Queens, and 4 Knights rule the Dominions of the Celestial Heavens between the realm of the Four Princesses and the Zodiac, as is hereafter shewn. And they, as it were, link together the signs.

WANDS

THE LORD OF THE FLAME AND THE LIGHTNING KING OF THE SPIRITS OF FIRE

KING OF WANDS

A winged Warrior riding upon a black horse with flaming mane and tail. The horse itself is not winged. The Rider wears a winged Helmet (like an old Scandinavian and Gaulish Helmet) with a royal Crown. A corselet of scale-mail and buskins of the same, and a flowing scarlet mantle. Above his Helmet, upon his cuirass, and on his shoulder pieces and

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buskins he bears, as a crest, a winged black Horse's head. He grasps a Club with Flaming ends, somewhat similar to that in the symbol of the Ace of Wands, but not so heavy, and also the Sigil of his scale is shewn.

Beneath the rushing feet of his steed are waving flames of Fire. He is active, generous, fierce, sudden and impetuous. If ill-dignified he is evil-minded, cruel, bigoted, brutal. He rules the celestial Heavens from above the 20th degree of Scorpio to the first two Decans of Sagittarius and this includes a part of the constellation Hercule (who also carries a club). Fire of Fire. King of the Salamanders.

QUEEN OF THE THRONES OF FLAME

QUEEN OF WANDS

A crowned Queen with long red-golden hair, seated upon a Throne, with steady Flames beneath. She wears a corselet and buskins of scale mail, revealed by her robe. Her arms are almost bare. On the cuirass and buskins are leopards' heads winged. The same symbol surmounteth her crown. At her side is a couchant Leopard on which her hands rest. She bears a long Wand with a very heavy conical head. The face is beautiful and resolute.

Adaptability, steady force applied to an object. Steady rule; great attractive power, power of command, yet liked notwithstanding. Kind and generous when not opposed. If ill-dignified, obstinate, revengeful. domineering, tyrannical and apt to turn suddenly against another without a cause. She rules the Heavens from above the last Decan of Pisces to above the twentieth degree of Aries, including a part of Andromeda. Water of Fire. Queen of the Salamanders or Salamandrines.

THE PRINCE OF THE CHARIOT OF FIRE

KNIGHT OF WANDS

A Kingly figure (but **not** a King) with a golden winged Crown, seated on a Chariot. He has large white wings. One wheel of his Chariot is shewn. He wears corselet and buskin of scale armour, decorated with winged Lions' heads, which symbol also surmounts his crown. His chariot is drawn by a lion. His arms are bare, save for the shoulder pieces of the corselet, and he bears a torch or firewand, somewhat similar to that of the Z.A.M. Beneath the Chariot are flames, some waved, some salient.

Swift, strong, hasty, rather violent, yet just and generous, noble and scorning meanness. If ill-dignified, cruel, intolerant, prejudiced, and ill-natured. He rules the Heavens from above the last decan of Cancer to the 2nd decan of Leo. Hence he includes most of Leo Minor. Air of Fire. Prince and Emperor of Salamanders.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

PRINCESS OF THE SHINING FLAME -- THE ROSE OF THE PALACE OF FIRE

KNAVE OF WANDS

A very strong and beautiful woman, with flowing red-golden hair, attired like an Amazon. Her shoulders, arms, bosom and knees are bare. She wears a short kilt, reaching to the knees. Round her waist is a broad belt of scale mail, narrow at the side, broad in the front and back, and having a winged tiger's head in front. She wears a Corinthian shaped helmet, and Crown with a long plume. It also is surmounted by a tiger's head, and the same symbol forms the buckle of her scale-mail buskins.

A mantle lined with tiger's skin falls back from her shoulders. Her right hand rests on a small golden or brazen Altar, ornamented with Ram's heads, and with Flames of Fire leaping from it. Her left hand leans on a long and heavy club, swelling at the lower end, where the sigil is placed. It has flames of fire leaping from it the whole way down, but the flames are ascending. This Club or torch is much longer than that carried by the King or Queen. Beneath her firmly placed feet are leaping Flames of Fire.

Brilliance, courage, beauty, force, sudden in anger or love, desire of power, enthusiasms, revenge.

Ill-dignified, superficial, theatrical, cruel, unstable, domineering. She rules the heavens over one quadrant of the portion round the North Pole. Earth of Fire. Princess and Empress of the Salamanders. Throne of the Ace of Wands.

CUPS

LORD OF THE WAVES AND THE WATERS KING OF THE HOSTS OF THE SEA

KING OF CUPS

A beautiful youthful winged Warrior, with flying hair, riding upon a white horse, which latter is not winged. His general equipment is similar to that of the King of Wands, but upon his helmet, cuirass and buskins is a peacock with opened wings. He holds a Cup in his hand, bearing the sigil of the Scale. Beneath his horses' feet is the sea. From the cup issues a crab.

Graceful, poetic, venusian, indolent, but enthusiastic if roused. Ill-dignified, he is sensual, idle, and untruthful. He rules the heavens from above 20° of Aquarius to 20° Pisces including the greater part of Pegasus. Fire of Water. King of Undines and of Nymphs.

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QUEEN OF THE THRONES OF THE WATERS

QUEEN OF CUPS

A very beautiful fair woman like a crowned Queen, seated upon a Throne, beneath which is flowing water, wherein Lotuses are seen. Her general dress is similar to that of the Queen of Wands, but upon her Crown, Cuirass and Buskins is seen an Ibis with opened wings, and beside her is the same Bird, whereon her hand rests. She holds a Cup, wherefrom a cray fish issues. Her face is dreamy. She holds a Lotus in the hand upon the Ibis.

She is imaginative, poetic, kind, yet not willing to take much trouble for another. Coquettish, good-natured, underneath a dreamy appearance. Imagination stronger than feeling. Very much affected by other influences, and therefore more dependent upon good or ill-dignity than upon most other symbols. She rules from 20° Gemini to 20° Cancer. Water of Water. Queen of Nymphs and Undines.

PRINCE OF THE CHARIOT OF THE WATERS

KNIGHT OF CUPS

A winged Kingly figure with a winged crown, seated in a chariot drawn by an Eagle. On the wheel is the symbol of a Scorpion. The Eagle is borne as a crest upon his crown, cuirass and buskins. General attire like Knight of Wands. Beneath his chariot is the calm and stagnant water of a lake. His scale armour resembles feathers more than scales. He holds in one hand a Lotus, and the other a Cup, charged with the Sigil of his scale. A serpent issues from the Cup, and has its head tending down to the waters of the Lake.

He is subtle, violent, crafty and artistic. A fierce nature with calm exterior. Powerful for good or evil, but more attracted by the evil, if allied with apparent Power or Wisdom. If ill-dignified he is intensely evil and merciless. He rules from 20° of Libra to 20° Scorpio. Air of Water. Prince and Emperor of Nymphs and Undines.

PRINCESS OF THE WATERS AND LOTUS OF THE PALACE OF THE FLOODS

KNAVE OF CUPS

A beautiful Amazon-like figure, softer in nature than the Princess of Wands. Her attire is similar. She stands on a sea with foaming spray. Away to her right is a Dolphin. She wears as a crest on her Helmet, belt and buskins, a Swan with opening wings. She bears in one hand a Lotus, and in the other an open Cup from which a Turtle issues. Her mantle is lined with swans-down, and is of thin floating material.

Sweetness, poetry, gentleness, and kindness. Imagination, dreamy, at times indolent, yet courageous if roused. Ill-dignified she is selfish and luxurious. She rules a quadrant of the Heavens around Kether. Earth of Water. Princess and Empress of Nymphs and Undines. Throne of the Ace of Cups.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

SWORDS

LORD OF THE WINDS AND BREEZES KING OF THE SPIRIT OF AIR

KING OF SWORDS

A winged Warrior with crowned and winged Helmet, mounted upon a brown steed, his general equipment is as that of the King of Wands, but he wears as a crest a winged six-pointed star, similar to those represented on the heads of Castor and Pollux, the Dioscuri, the Twins Gemini (a part of which constellation is included in his rule). He holds a drawn sword with the Sigil of his Scale upon its pommel. Beneath his horse's feet are dark, driving, stratus clouds.

He is active, clever, subtle, fierce, delicate, courageous, skillful, but inclined to domineer. Also to overvalue small things, unless well-dignified. Ill-dignified, deceitful, tyrannical and crafty. Rules from 20° Taurus to 20° Gemini. Fire of Air. King of Sylphs and Sylphides.

QUEEN OF THE THRONES OF AIR

QUEEN OF SWORDS

A graceful woman with curly waving hair, like a Queen seated upon a Throne, and crowned. Beneath the Throne are grey cumulous clouds. Her general attire is similar to that of the Queen of Wands. But she wears as a crest a winged child's head (like the head of an infantile Kerub seen sculptored on tombs.)

A drawn sword in one hand, and in the other a large bearded newly-severed head of a man.

Intensely perceptive, keen observation, subtle, quick, confident, often perseveringly accurate in superficial things, graceful, fond of dancing and balancing. Ill-dignified, cruel, sly, deceitful, unreliable, though with a good exterior. Rules from 20° Virgo to 20° of Libra. Water of Air. Queen of the Sylphs and Sylphides.

PRINCE OF THE CHARIOTS OF THE WINDS

KNIGHT OF SWORDS

A Winged Knight with a winged Crown, seated in a chariot drawn by Arch Fays, archons, or Arch Fairies, represented as winged youths very slightly draped, with butterfly wings, heads encircled with a fillet with Pentagrams thereon, and holding wands surmounted by Pentagram shaped stars. The same butterfly wings are on their feet and fillet. General equipment is that of the Knight of Wands, but he bears as a crest, a winged Angelic Head, with a Pentagram on the Brow. Beneath the chariot are grey rain clouds or

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nimbi. His hair long and waving in serpentine whirls, and whorl figures compose the scales of his armour. A drawn sword in one hand, a sickle in the other. With the sword he rules, with the sickle he slays.

Full of ideas and thoughts and designs, distrustful, suspicious, firm in friendship and enmity, careful, slow, over-cautious. Symbolises Alpha and Omega, the Giver of Death, who slays as fast as he creates. Ill-dignified harsh, malicious, plotting, obstinate, yet hesitating and unreliable. Ruler from 20° Capricorn to 20° Aquarius. Air of Air. Prince and Emperor of Sylphs and Sylphides.

PRINCESS OF THE RUSHING WINDS -- LOTUS OF THE PALACE OF AIR

KNAVE OF SWORDS

An Amazon figure with waving hair, slighter than the Rose of the Palace of Fire, Knave of Wands. Her attire is similar. The feet seem springy, giving the idea of swiftness. Weight changing from one foot to another, and body swinging round. She resembles a mixture of Minerva and Diana, her mantle resembles the Aegis of Minerva. She wears as a crest the head of Medusa with Serpent hair. She holds a sword in one hand and the other rests upon a small silver altar with grey smoke (no fire) ascending from it. Beneath her feet are white cirrous clouds.

Wisdom, strength, acuteness, subtleness in material things, grace and dexterity. If ill-dignified, she is frivolous and cunning. She rules a quadrant of the Heavens around Kether.

Earth of Air. Princess and Empress of the Sylphs and Sylphides. Throne of the Ace of Swords.

PENTACLES

LORD OF THE WILD AND FERTILE LAND KING OF THE SPIRITS OF EARTH

KING OF PENTACLES

A dark winged Warrior with winged and crowned helmet; mounted on a light brown horse. Equipment as of the King of Wands. The winged head of a stag or antelope as a crest. Beneath the horse's feet is fertile land, with ripened corn. In one hand he bears a sceptre surmounted with a hexagram, in the other a pentacle like a Z.A.M.'s.

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Unless very well dignified, he is heavy, dull, and material. Laborious, clever and patient in material matters. If ill-dignified he is avaricious, grasping, dull, jealous, not very courageous, unless assisted by other symbols. Rules from above 20° of Leo to 20° of Virgo. Fire of Earth. King of the Gnomes.

QUEEN OF THE THRONES OF EARTH

QUEEN OF PENTACLES

A woman of beautiful face with dark hair, seated upon a throne, beneath which is dark sandy earth. One side of her face is dark, the other light, and her symbolism is best represented in profile. Her attire is similar to that of the Queen of Wands. But she bears a winged goat's head as a crest. A goat is by her side. In one hand she bears a sceptre surmounted by a cube, and in the other an Orb of gold.

She is impetuous, kind, timid, rather charming, greathearted, intelligent, melancholy, truthful, yet of many moods. Ill-dignified, she is undecided, capricious, foolish, changeable. Rules from 20° Sagittarius to 20° Capricorn. Water of Earth. Queen of Gnomes.

PRINCE OF THE CHARIOT OF EARTH

KNIGHT OF PENTACLES

A winged kingly figure seated in a chariot drawn by a bull. He bears as a crest the symbol of the head of a winged bull. Beneath the chariot is land with many flowers. In one hand he bears an orb of gold held downwards, and in the other a sceptre surmounted by an Orb and cross.

Increase of matter, increase of good and evil, solidifies, practically applies things, steady, reliable. If ill-dignified, animal, material, stupid. Is either slow to anger, but furious if roused. Rules from 20° Aries to 20° of Taurus. Air of Earth, Prince and Emperor of the Gnomes.

PRINCESS OF THE ECHOING HILLS -- ROSE OF THE PALACE OF EARTH

KNAVE OF PENTACLES

A strong and beautiful Amazon figure with red brown hair, standing on grass and flowers. A grove of trees near her. Her form suggests Hera, Ceres, and Proserpine. She bears a winged ram's head as a crest, and wears a mantle of sheep's skin. In one hand she carries a sceptre with a circular disc, in the other a Pentacle similar to that of the Ace of Pentacles.

She is generous, kind, diligent, benevolent, careful, courageous, preserving, pitiful. If

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ill-dignified, she is wasteful and prodigal. Rules over one Quadrant of the Heavens around the North Pole of the Ecliptic. Earth of Earth. Princess and Empress of the Gnomes. Throne of the Ace of Pentacles.

THE THIRTY-SIX DECANS

Here follow the descriptions of the smaller cards of the 4 Suits, thirty-six in number, answering unto the 36 Decans of the Zodiac.

Commencing from the sign Aries, the **Central** Decans of each sign follow the order of the Days of the Week,

CARD	DECAN	MEANING	DAY
3W	Aries	Established Strength	Sunday
6P	Taurus	Material Success	Monday
9S	Gemini	Despair and Cruelty	Tuesday
3C	Cancer	Abundance	Wednesday
6W	Leo	Victory	Thursday
9P	Virgo	Material Gain	Friday
3S	Libra	Sorrow	Saturday
6C	Scorpio	Pleasure	Sunday
9W	Sagittarius	Great Strength	Monday
3P	Capricorn	Material Works	Tuesday
6S	Aquarius	Earned Success	Wednesday
9C	Pisces	Material Happiness	Thursday

There being 36 Decanates and only seven Planets, it follows that one of the latter must rule over one more decanate than the others. This is the Planet Mars which is allotted the last decan of Pisces and first of Aries, because the long cold of the winter requires a great energy to overcome it and initiate spring.

The beginning of the decanates is from the Royal King Star of the Heart of the Lion, the great star Cor Leonis, and therefore is the first decanate that of Saturn in Leo.

Here follow the general meanings of the small cards of the Suits, as classified under the Nine Sephiroth below Kether.

CHOKMAH

The Four Twos symbolise the Powers of the King and Queen; first uniting and initiating the Force. but before the Knight and Knave are thoroughly brought into action. Therefore do they generally imply the initiation and fecundation of a thing.

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BINAH

The Four Threes. generally, represent the realisation of action owing to the Prince being produced. The central symbol on each card. Action definitely commenced for good or evil.

CHESED

The Four Fours. Perfection, realisation, completion, making a matter settled and fixed.

GEBURAH

The Four Fives. Opposition, strife and struggle; war, obstacle to the thing in hand. Ultimate success or failure is otherwise shown.

TIPHARETH

The Four Sixes. Definite accomplishment, and carrying out of a matter.

NETZACH

The Four Sevens. Generally shows a force, transcending the material plane, and is like unto a crown which is indeed powerful but requireth one capable of wearing it. The Sevens then show a possible result which is dependent on the action then taken. They depend much on the symbols that accompany them.

HOD

The Four Eights. Generally show solitary success; i.e., success in the matter for the time being, but not leading to much result apart from the thing itself.

YESOD

The Four Nines. Generally they show very great fundamental force. Executive power, because they rest on a firm basis, powerful for good or evil.

MALKUTH

The Four Tens. Generally show fixed culminated completed Force, whether good or evil. The matter thoroughly and definitely determined. Similar to the force of the Nines, but ultimating it. and carrying it out. These are the meanings in the most general sense.

Here follow the more particular descriptions and meanings. **Decan cards are always modified by the other symbols with which they are in contact.**

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SATURN IN LEO, 1°-10°. THE LORD OF STRIFE

FIVE OF WANDS

Two white radiant angelic hands issuing from clouds right and left of the centre of the card. They are clasped together as in the grip of the First Order, i.e., the four fingers of each right hand crooked into each other, the thumbs meeting above; and they hold at the same time by their centres Five Wands, or torches. which are similar to the wand of a Z.A.M. Four Wands cross each other, but the Fifth is upright in the centre. Flames leap from the point of junction. Above the central Wand is the symbol Saturn and below it that of Leo representing the Decanate.

Violent strife and contest, boldness, rashness, cruelty, violence, lust and desire, prodigality and generosity, depending on well or ill dignified.

Geburah of Yod. (Quarrelling and fighting.) This decan hath its beginning from the Royal Star of Leo, and unto it are allotted the two Great Angels of the Schem-hamephoresch, Vahaviah and Yelayel.

JUPITER IN LEO, 10°-20°. LORD OF VICTORY

SIX OF WANDS

Two hands in grip, as in the last, holding six Wands crossed, 3 and 3. Flames issuing from the point of junction. Above and below are two short wands with flames issuing from a cloud at the lower part of the card, surmounted respectively by the symbols of Jupiter and Leo, representing the Decanate.

Victory after strife, success through energy and industry, love, pleasure gained by labour, carefulness, sociability and avoiding of strife, yet victory therein. Also insolence, pride of riches and success, etc. The whole depending on dignity.

Tiphareth of Yod. (Gain.) Hereunto are allotted the Great Angels from the Schem-hamephoresch, Saitel and Olmiah.

MARS IN LEO, 20°-30°. LORD OF VALOUR

SEVEN OF WANDS

Two hands holding by grip, as before, 6 Wands, three crossed by three, a third hand issuing from a cloud at the lower part of the card holding an upright wand, which passes between the others. Flames leap from the point of junction. Above and below the central wand are the symbols Mars and Leo, representing the Decan.

Possible victory, depending upon the energy and courage exercised; valour, opposition,

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obstacles, difficulties, yet courage to meet them, quarrelling, ignorance, pretence, wrangling and threatening, also victory in small and unimportant things, and influence over subordinates. Depending on dignity as usual.

Netzach of Yod. (Opposition yet courage.) Herein rule the two great Angels Mahashiah and Lelahel.

SUN IN VIRGO, 1°-10°. LORD OF PRUDENCE

EIGHT OF PENTACLES

A white radiating Angelic hand issuing from a cloud and grasping a branch of a Rose tree, with four white roses thereon which touch only the four lowermost pentacles. No rosebuds seen, but only leaves touch the four uppermost disks. All the Pentacles are similar to that of the Ace, but without the Maltese cross and wings. These are arranged as in the Geomantic figure Populus.

Above and below them are the symbols Sol and Virgo for the Decan. Over-careful in small things at the expense of the great. "Penny-wise and pound-foolish." Gain of ready money in small sums. Mean, avariciousness. Industrious, cultivation of land, hoarding, lacking in enterprise.

Hod of Heh. (Skill, prudence, cunning.) Here rule those mighty angels Akaiah and Kehethel.

VENUS IN VIRGO, 10°-20°. LORD OF MATERIAL GAIN

NINE OF PENTACLES

A white radiating angelic hand as before holding a Rose branch with nine white roses, each of which touches a Pentacle. (See the Golden Dawn Tarot Deck by Wang and Regardie, U.S. Game Systems, 1978-9 for the various arrangements indicated in these descriptions.)

There are more buds arranged on the branches as well as flowers. Venus and Virgo above and below.

Complete realisation of material gain, inheritance, covetousness, treasuring of goods and sometimes theft, and knavery. All according to dignity.

Yesod of Heh. (Inheritance, much increase of goods.) Herein rule the mighty angels Hazayel and Aldiah.

MERCURY IN VIRGO, 20°-30°. LORD OF WEALTH

TEN OF PENTACLES

An Angelic hand holding a branch by the lower extremity, whose roses touch all the pentacles. No buds however are shown. The symbols of Mercury and Virgo are above and below Pentacles.

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Completion of material gain and fortune. but nothing beyond, as it were, at the very pinnacle of success. Old age, slothfulness, great wealth, yet sometimes loss in part, and later heaviness, dullness of mind, yet clever and prosperous in money transactions.

Malkuth of Heh. (Riches and wealth.) Herein rule the Angels Hihaayah and Laviah.

MOON IN LIBRA, 1°-10°. LORD OF PEACE RESTORED

TWO OF SWORDS

Two crossed swords, like the air dagger of Z.A.M., each held by a white radiating angelic hand. Upon the point where the two cross is a rose of five petals, emitting white Rays, and top and bottom of card are two small daggers, supporting respectively the symbols of Luna (in horizontal position) and Libra, representing the Decan.

Contradictory characteristics in the same nature. Strength through suffering. Pleasure after Pain. Sacrifice and trouble yet strength arising therefrom symbolised by the position of the rose, as though the pain itself had brought forth beauty. Peace restored, truce, arrangement of differences, justice. Truth and untruth. Sorrow and sympathy for those in trouble, aid to the weak and oppressed, unselfishness. Also an inclination to repetition of affronts if once pardoned, of asking questions of little moment, want of tact, often doing injury when meaning well. Talkative.

Chokmah of Vav. (Quarrels made up, but still some tension in relationships. Actions sometimes selfish and sometimes unselfish.) Herein rule the great Angels Yezalel and Mebahel.

SATURN IN LIBRA, 10°-20°. LORD OF SORROW

THREE OF SWORDS

Three white radiating angelic hands issuing from clouds and holding three swords upright (as if the central sword had struck apart from the two others which were crossed in the preceding symbol.) The central sword cuts asunder the Rose of Five Petals (which in the preceding symbol grew at the junction of the swords). Its petals are falling, and no white rays issue from it. Above and below the central Sword are the symbols of Saturn and Libra, referring to the Decanate.

Disruption, interruption, separation, quarrelling, sowing of discord and strife, mischief-making, sorrow, tears, yet mirth in evil pleasures, singing, faithfulness in promises, honesty in money transactions, selfish and dissipated, yet sometimes generous, deceitful in words and repetition. The whole according to dignity.

Binah of Vau. (Unhappiness, sorrow, tears.) Therein rule the Angels Harayel and Hoqmiah.

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JUPITER IN LIBRA, 20°-30°. THE LORD OF REST FROM STRIFE

FOUR OF SWORDS

Two white angelic radiating hands, each holding two swords, which four cross in the centre. The rose of five petals with white radiations is reinstated on the point of intersection. Above and below, on the points of two small daggers are the symbols of Jupiter and Libra representing the Decan.

Rest from sorrow, yet after and through it. Peace from and after war. Relaxation of anxiety. Quietness, rest, ease and plenty, yet after struggle. Goods of this life, abundance. Modified by the dignity as in the other cases.

Chesed of Vav. (Convalescence, recovery from sickness, change for the better.) Herein rule Laviah and Kelial.

MARS IN SCORPIO, 1°-10°. LORD OF LOSS IN PLEASURE

FIVE OF CUPS

A white radiating angelic hand as before holding Lotuses or water lilies of which the flowers are falling right and left. Leaves only and no buds surmount them. These lotus stems ascend between the cups in the manner of a fountain, but no water flows therefrom, neither is there water in any of the Cups, which are somewhat of the shape of the magical implement of the Z.A.M. Above and below are the symbols of Mars and Scorpio, representing the Decan.

Death or end of pleasures: disappointment, sorrow and loss in those things from which pleasure is expected. Sadness, deceit, treachery, ill-will, detraction, charity and kindness ill-requited. All kinds of anxieties and troubles from unexpected and unsuspected sources.

Geburah of Heh. (Disappointments in love, marriage broken off, unkindness from a friend, loss of friendship.) Therein rule Livoyah and Pehilyah.

SUN IN SCORPIO, 10°-20°. LORD OF PLEASURE

SIX OF CUPS

An angelic hand as before, holds a group of stems of Lotuses or water lilies from which six flowers bend, one over each cup. From these flowers a white glistening water flows into the cup as from a fountain, but they are not yet full. Above and below are the symbols of Sun and Scorpio, representing the Decanate.

Commencement of steady increase, gain and pleasure, but commencement only. Also affront, detection, knowledge, and in some instances, contention and strife, arising from unwarranted self-assertion and vanity. Sometimes thankless and presumptuous. Sometimes amiable and patient, according to dignity.

Tiphareth of Heh. (Beginning of wish, happiness, success or enjoyment.) Therein rule Nelokhiel and Yeyayel.

VOLUME NINE

VENUS IN SCORPIO. 20°-30°. LORD OF ILLUSIONARY SUCCESS

SEVEN OF CUPS

A hand as usual holds the lotus stems which arise from the central lower cup. The hand is above this cup and below the middle one. With the exception of the central lower cup, each is overhung by a lotus flower, but no water falls from them into cups which are quite empty. Above and below are the symbols of the decanate, Venus and Scorpio.

Possibly victory, but neutralized by the supineness of the person. Illusionary success. Deception in the moment of apparent victory. Lying, error, promises unfulfilled. Drunkenness, wrath, vanity, lust, fornication, violence against women. Selfish dissipation. Deception in love and friendship. Often success gained, but not followed up. Modified by dignity.

Netzach of Heh. (Lying. Promises unfulfilled. Illusion. Error. Deception, slight success at outset, but want of energy to retain it.) Therein rule Melchel and Chahaviah.

MERCURY IN SAGITTARIUS, 1°-10°. THE LORD OF SWIFTNESS

EIGHT OF WANDS

Four white Angelic Hands radiating (two proceeding from each side) from clouds, clasped in two pairs in the centre with the grip of First Order. (See description above.) They hold 8 wands crossed four and four. Flames issue from the point of junction. Surmounting two small wands with flames issuing down them. Placed in the centre at top and bottom of card are the symbols of Mercury and Sagittarius, representing the Decan.

Too much force applied too suddenly. Very rapid rush, but too quickly passed and expended. Violent but not lasting. Swiftmess. Rapidity. Courage, boldness, confidence. freedom, warfare. Violence, love of open air, field sports, garden, meadows. Generous. subtle, eloquent, yet somewhat untrustworthy. Rapacious, insolent, oppressive. Theft and robbery, according to dignity.

Hod of Yod. (Hasty communication and messages. Swiftmess.) Therein rule Nithahiah and Haayah.

MOON IN SAGITTARIUS. 10°-20°. THE LORD OF GREAT STRENGTH

NINE OF WANDS

Four Hands as in the previous symbol holding eight wands crossed four and four, but a fifth hand at the foot of the card holds another wand upright, which traverses the point of junction with the others. Flames leap therefrom. Above and below the symbols Luna (depicted horizontally) and Sagittarius.

Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes scientifically applied. Great success, but with strife and energy. Victory preceded by

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apprehension and fear. Health good and recovery, yet doubt. Generous, questioning and curious, fond of external appearances, intractable, obstinate.

Yesod of Yod. (Strength, power, health. Recovery from sickness.) Herein rule Yirthiel and Sahiah.

SATURN IN SAGITTARIUS, 20°-30°. THE LORD OF OPPRESSION

TEN OF WANDS

Four hands upholding 8 wands crossed as before. A fifth hand at foot of card holding two wands upright which traverse the junction of the others. Above and below the symbols Saturn and Sagittarius. Flames issue therefrom.

Cruel and overbearing force and energy, but applied only to selfish and material ends. Sometimes shows failure in a matter, and the opposition too strong to be controlled arising from the person's too great selfishness at the beginning. Ill-will, levity, lying, malice, slander, envy, obstinacy, swiftness in evil, if ill-dignified. Also generosity, self-sacrifice, and disinterestedness when well-dignified.

Malkuth of Yod. (Cruelty, malice, revenge and injustice.) Therein rule Reyayel and Avamel.

JUPITER IN CAPRICORN, 1°-10°. LORD OF HARMONIOUS CHANGE

TWO OF PENTACLES

Two wheels, discs or Pentacles similar to that of the Ace. They are united by a green and gold Serpent, bound about them like a figure of Eight. It holds its tail in its mouth. A white radiant angelic hand grasps the centre or holds the whole. No roses enter into this card. Above and below are the symbols Jupiter and Capricorn. It is a revolving symbol.

The harmony of change. Alternation of gain and loss, weakness and strength, ever varying occupation, wandering, discontented with any fixed condition of things; now elated, now melancholy, industrious yet unreliable, fortunate through prudence of management, yet sometimes unaccountably foolish. Alternately talkative and suspicious. Kind yet wavering and inconsistent. Fortunate in journeying. Argumentative.

Chokmah of Heh final. (Pleasant change, visit to friends.) Herein rule Lekabel and Veshiriah.

MARS IN CAPRICORN, 10°-20°. THE LORD OF MATERIAL WORKS

THREE OF PENTACLES

A white rayed angelic hand as before, holding a branch of a Rose-tree, of which two white rose-buds touch and surmount the topmost pentacle. The latter are arranged in a Triangle

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Above and below are symbols of Mars and Capricorn. Working and constructive force, building up, erection, creation, realisation, and increase of material things, gain in commercial transactions, rank, increase of substance, influence, cleverness in business, selfishness, commencement of matter to be established later. Narrow and prejudiced, keen in matter of gain. Modified by dignity. Sometimes given to seeking after the impossible.

Binah of Heh final. (Business, paid employment, commercial transactions.) Therein rule Yechavah and Lehachiah.

SUN IN CAPRICORN, 20°-30°. THE LORD OF EARTHLY POWER

FOUR OF PENTACLES

A hand holding a branch of a Rose-tree, but without flowers or buds, save that in the centre is one fully blown white rose. Four pentacles with Sun and Capricorn above and below. Assured material gain, success, rank, dominion, earthly power completed, but leading to nothing beyond. Prejudiced, covetous, suspicious, careful and orderly, but discontented.

Little enterprise or originality. Altered by dignity as usual. Chesed of Heh final. (Gain of money or influence. A present.) Therein rule Keveqiah and Mendial.

VENUS IN AQUARIUS, 1°-10°. THE LORD OF DEFEAT

FIVE OF SWORDS

Two rayed hands each holding two swords nearly upright, but falling apart from each other, right and left of card. A third hand holds a sword upright in centre as if it had separated them. The petals of the rose (which in the four of Swords had been reinstated in the centre) are torn asunder and falling. Above and below the symbols of Venus and Aquarius.

Contest finished, and decided against the person, failure, defeat, anxiety, trouble, poverty, avarice, grieving after gain, laborious, unresting, loss and vileness of nature. Malicious, slandering, lying, spiteful and talebearing. A busybody and separator of friends. hating to see peace and love between others. Cruel yet cowardly, thankless, and unreliable. Clever and quick in thought and speech. Feelings of pity easily roused but unenduring. As dignity.

Geburah of Vav. (Defeat, loss, malice, spite, slander, evil-speaking.) Herein rule Aniel and Chaamiah.

MERCURY IN AQUARIUS, 10°-20°. THE LORD OF EARNED SUCCESS

SIX OF SWORDS

Two hands as before, each holding three swords which cross in centre. Rose re-

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established hereon. Mercury and Aquarius above and below, supported on the points of two short daggers or swords.

Success after anxiety and trouble. Selfishness, beauty, conceit, but sometimes modesty therewith, dominion, patience, labour, etc., according to dignity.

Tiphareth of Vav. (Labour, work, journey by water.) Herein rule Rehaayal and Yeyeziel.

MOON IN AQUARIUS, 20°-30°. THE LORD OF UNSTABLE EFFORT

SEVEN OF SWORDS

Two hands as before, each holding swords. A third hand holds a single sword in the centre. The points of all the swords do just touch one another, the central sword not altogether dividing them. The rose of the previous symbols of this suit is held by the hand which holds the central sword, as if the Victory were at its disposal. Above and below Luna and Aquarius. (In the small cards, the Lunar Decans are always represented by a crescent on its back.)

Partial success, yielding when victory is within grasp, as if the last reserves of strength were used up. Inclination to lose when on the point of gaining though not continuing the effort. Love of abundance, fascinated by display, given to compliment, affronts and insolences, and to detect and spy on another. Inclined to betray confidences, not always intentional. Rather vacillating and unreliable, according to dignity as usual.

Netzach of Vav. (Journey by land, in character untrustworthy.) Herein rule Michael and Hahihel.

SATURN IN PISCES, 1°-10°. THE LORD OF ABANDONED SUCCESS

EIGHT OF CUPS

A hand holding a group of stems of Lotuses or water lilies. There are only two flowers shown which bend over the two center cups pouring into them a white water. The cups are not yet filled. The three upper cups are empty. At top and bottom are Saturn and Pisces.

Temporary success, but without further result. Things thrown aside as soon as gained. No lasting even in the matter in hand. Indolence in success. Journeying from place to place. Misery and repining without cause. Seeking after riches. Instability according to dignity.

Hod of Heh. (Success abandoned, decline of interest in anything.) Herein rule Vavaliah and Yelaliah.

JUPITER IN PISCES, 10°-20°. THE LORD OF MATERIAL HAPPINESS

NINE OF CUPS

Hand from cloud holding Lotuses or water lilies, one flower of which overhangs each

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cup, and from which water pours. All the cups are full and running over. Above and below are the symbols of Jupiter and Pisces representing the Decan.

Complete and perfect realisation of pleasure and happiness almost perfect. Self-praise, vanity, conceit, much talking of self, yet kind and lovable, and may be self-denying therewith. Highminded, not easily satisfied with small and limited ideas. Apt to be maligned through too much self-assumption. A good, generous, but, maybe, foolish nature.

Yesod of Heh. (Complete success, pleasure, happiness, wish fulfilled.) Therein rule Saliah and Aariel.

MARS IN PISCES, 20°-30°. THE LORD OF PERFECTED SUCCESS

TEN OF CUPS

Hand holding bunch of Lotuses or water-lilies whose flowers pour a pure white water into all the cups, which all run over. The top cup is held sideways by a hand and pours water into top left hand cup. A single lotus flower surmounts top cup and is the source of the water that fills it. Above and are below Mars and Pisces.

Permanent and lasting success, happiness because inspired from above. Not sensual as Nine of Cups, The Lord of Material Happiness, yet almost more truly happy. Pleasure, dissipation, debauchery.

Pity, quietness, peacemaking. Kindness, generosity, wantonness, waste, etc., according to dignity.

Malkuth of Heh. (Matters definitely arranged as wished, complete good fortune.) Herein rule Aaslah and Mihal.

[This is not such a good card as stated above. It represents boredom and quarrelling arising therefrom; disgust springing from too great luxury. In particular it could represent drug habits, the sottish excess of pleasure and the revenge of nature.]

MARS IN ARIES, 1°-10°. THE LORD OF DOMINION

TWO OF WANDS

Hand grasping two Wands crossed. Flames issue from the point of junction. On two small wands, above and below, with flames issuing from them, are Mars and Aries.

Strength, dominion, harmony of rule and justice. Boldness, courage, fierceness, shamelessness, revenge, resolution, generous, proud, sensitive, ambitious, refined, restless, turbulent, sagacious withal, yet unforgiving and obstinate, according to dignity.

Chokmah of Yod. (Influence over others. Authority, power, dominion.) Rule therein Vehooel and Deneyal.

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SUN IN ARIES, 10°-20°. THE LORD OF ESTABLISHED STRENGTH

THREE OF WANDS

Hand issuing from clouds holds three wands in centre. Two crossed and one upright. Flames from point of junction. Above and below are Sun and Aries.

Established force and strength. Realisation of hope. Completion of labour, success of the struggle. Pride, nobility, wealth, power, conceit. Rude self assumption and insolence. Generosity, obstinacy according to dignity.

Binah of Yod. (Pride, arrogance and self-assertion.) Herein rule Hechashiah and Aamamah.

VENUS IN ARIES 20°-30°. LORD OF PERFECTED WORK

FOUR OF WANDS

Two hands as before, issuing from clouds each side of card, and clasped in centre with First Order grip, holding four wands crossed. Flames issue at point of junction. Above and below are two small flaming wands with Venus and Aries, representing the Decan.

Perfection, a completion of a thing built up with trouble and labour. Rest after labour. Subtlety, cleverness, beauty, mirth, success in completion. Reasoning faculty, conclusions drawn from previous knowledge. Unreadiness, unreliable, and unsteady, through over anxiety and hurriedness of action. Graceful in manners. At times insincere, etc.

Chesed of Yod. (Settlement, arrangement, completion.) Herein rule Nanael and Nithal.

MERCURY IN TAURUS, 1°-10°. LORD OF MATERIAL TROUBLE

FIVE OF PENTACLES

Hand holding a branch of White Rose Tree, from which roses are falling, leaving no buds behind. Five pentacles similar to Ace. Mercury and Taurus for Decan.

Loss of money or position. Trouble about material things. Toil, labour, land cultivation, building, knowledge and acuteness of earthly things, poverty, carefulness. Kindness, sometimes money regained after severe toil and labour. Unimaginative, harsh, stern, determined, obstinate.

Geburah of Heh final. (Loss of profession, loss of money, monetary anxiety.) Therein rule Mibahiah and Pooyal.

MOON IN TAURUS, 10°-20°. LORD OF MATERIAL SUCCESS

SIX OF PENTACLES

Hand holding a rose branch with white roses and buds, each of which touch a pentacle. Above and below Luna and Taurus represent the Decanate.

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Success and gain in material undertakings, power, influence, rank, nobility, rule over the people. Fortunate, successful, just and liberal. If ill-dignified, may be purse-proud, insolent from success, or prodigal.

Tiphareth of Heh final. (Success in material things. Prosperity in business.) Herein rule Nemamah and Yeyelal.

SATURN IN TAURUS, 20°-30°. THE LORD OF SUCCESS UNFULFILLED

SEVEN OF PENTACLES

Hand from a cloud holding rose branch of seven pentacles arranged as in Rubeus. Only five of which overhang but do not touch the five upper pentacles. No other buds shown, and none are near or touch the two lower pentacles. Above and below are Saturn and Taurus.

Promises of success unfulfilled. (Shown in the symbolism of the rosebuds, which do not as it were come to anything.) Loss of apparently promising fortune. Hopes deceived and crushed. Disappointment. Misery, slavery, necessity and baseness. A cultivator of land, and yet is loser thereby. Sometimes it denotes slight and isolated gains with no fruits resulting therefrom, and of no further account, though seeming to promise well. According to dignity.

Netzach of Heh. (Unprofitable speculation and employment. Little gain for much labour.) Therein rule Herochiel and Mitzrael.

JUPITER IN GEMINI, 1°-10°. LORD OF SHORTENED FORCE

EIGHT OF SWORDS

Four hands as usual, each holding two swords, points upwards, touching near top of card, two hands lower on left, two on right of card. The rose of other sword symbols re-established in centre. Above and below are Jupiter and Gemini.

Too much force applied to small things, too much attention to detail, at expense of principle and more important points. Ill-dignified, these qualities produce malice, pettiness, and domineering qualities.

Patience in detail of study, great ease in some things, counter-balanced by equal disorder in others. Impulsive, equally fond of giving or receiving money, or presents. Generous, clever, acute, selfish, and without strong feeling of affection. Admires wisdom, yet applies it to small and unworthy objects.

Hod of Vav. (Narrow, restricted, petty, a prison.) Herein rule Vemibael and Yehohel.

MARS IN GEMINI, 10°-20°. THE LORD OF DESPAIR AND CRUELTY

NINE OF SWORDS

Four hands (somewhat as in preceding symbol) hold eight swords upright but with the

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points falling away from each other. A fifth hand holds a ninth sword upright in the centre, as if it had disunited them, and struck them asunder. No rose at all is shown (as if it were not merely cut in pieces but completely and definitely destroyed). Above and below Mars and Gemini.

Despair, cruelty, pitilessness, malice, suffering, want, loss, misery. Burden, oppression, labour, subtlety and craft, lying, dishonesty, slander. Yet also obedience, faithfulness, patience, unselfishness, etc., according to dignity.

Yesod of Vau. Therein rule Aaneval and Mochayel.

SUN IN GEMINI, 20°-30°. LORD OF RUIN

TEN OF SWORDS

Four hands (as in previous symbol) hold eight swords with points falling away from each other. Two hands hold two swords crossed in the centre (as if their junction had disunited the others). No rose, flower or bud is shown. Above and below are Sun and Gemini.

(Almost a worse symbol than Nine of Swords.) Undisciplined warring force, complete disruption and failure. Ruin of all plans and projects. Disdain, insolence and impertinence, yet mirth and jolly therewith. A Marplot, loving to overthrow the happiness of others, a repeater of things, given to much unprofitable speech, and of many words, yet clever, acute, and eloquent, etc., depending on dignity.

Malkuth of Vav. (Ruin, death, defeat, disruption.) Herein rule Dambayah and Menqal.

VENUS IN CANCER, 1°-10°. LORD OF LOVE

TWO OF CUPS

Hand at lower part from cloud holds lotuses. A Lotus flower rises above water, which occupies the lowest part of card, and rises above the hand holding the Lotus. From this Lotus flower a stem rises, terminating nearly at the top of the card in another Lotus or water-lily flower, from which a white water gushes like a fountain. Crossed on the stem just beneath are two Dolphins, Argent and Or, on to which the water falls and from which it pours in full streams, like jets of gold and silver, into two cups, which in their turn overflow, flooding the lower part of the card. Above and below Venus and Cancer.

Harmony of masculine and feminine united. Harmony, pleasure, mirth, subtlety, sometimes folly, dissipation, waste, and silly action, according to dignity.

Chokmah of Heh. (Marriage, home, pleasure.) Herein rule Ayoel and Chabooyah.

MERCURY IN CANCER, 10°-20°. LORD OF ABUNDANCE

THREE OF CUPS

Hands as before holds group of Lotuses or Water-lilies, from which two flowers rise on

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either side of, and overhanging the top cup, pouring into it the white water. Flowers in the same way pour water into the lower cups. All the cups overflow, the topmost into the two others, and these upon the lower part of the card. Above and below Mercury and Cancer.

Abundance, plenty, success, pleasure, sensuality, passive success, good luck and fortune. Love, gladness, kindness and bounty. According to dignity.

Binah of Heh. (Plenty, hospitality, eating and drinking, pleasure, dancing, new clothes, merriment.) Herein rule Rahael and Yebomayah.

MOON IN CANCER, 20°-30°. THE LORD OF BLENDED PLEASURE

FOUR OF CUPS

Four cups, the two upper overflow into the two lower, which do not overflow. A hand grasps a bunch of lotuses from which ascends a stem bearing one flower at the top of the card, from which water issues into two top cups. From the centre two leaves pass right and left, making as it were a cross between the four cups. Luna and Cancer are above and below.

Success or pleasure approaching their end. A stationary period in happiness which may or may not continue. It does not show marriage and love so much as the previous symbol. It is too passive a symbol to represent perfectly complete happiness. Swiftness, hunting and pursuing. Acquisition by contention; injustice sometimes. Some drawbacks to pleasure implied.

Chesed of Heh. (Receiving pleasure, but some slight discomfort and anxieties, therewith. Blended pleasure and success.) Therein rule Hayayel and Mevamayah.

NOTE

By

G.H. FRATER D.D.C.F.

Here finishes the description of the 36 smaller cards, referring to the 36 Decanates of the Zodiac. Although the Angels of the Schem ha-mephoresch have been linked with the Decanates, yet their dominion is far more exalted, extended, and important than this would at first sight seem to imply. In all of this I have not only transcribed the symbolism, but have tested, studied, compared, and examined it both clairvoyantly and in other ways. The result of these has been to show me how absolutely correct the symbolism of the Book T is, and how exactly it represents the occult Forces of the Universe.

TAROT DIVINATION

This form is especially applicable to Divination concerning the ordinary material events of daily life.

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It is a mode of placing the cards based upon the scheme of the dominion of the Tarot Symbols. **The more rigidly correct and in harmony with the scheme of the Universe is any form of Divination, so much the more is it likely to yield a correct and reliable answer to the enquirer.** For then and then only is there a firm link, and bond of union, established between it and the Occult forces of Nature. The moment the correct correspondence of the Symbols employed ceases to be observed, the link between them and the inner Occult forces is strained, and in some cases broken. For this cause, therefore, is it that the same mode of Divination will sometimes yield a true and sometimes false answer, and at other times a partly true and partly false; because the correspondences are either not rigidly observed or else made use of by an ignorant and uninitiated person.

Therefore the Diviner should enter upon the Divination with a mind clear and unprejudiced, neither disturbed by anger, fear, nor love, and with a sound knowledge of the correspondences of the symbols which he employs. Also he should be able to employ his clairvoyant and intuitive faculties therein when necessary and should avoid as much as possible a warped or strained decision. Also it is not well to divine repeatedly concerning the same matter; and the Diviner should also recognise that even the material occult forces do not act as the instruments of a blind fatality, but rather in accordance with the will of the more spiritual powers which are behind them.

Also it may be well for the Diviner to put on his insignia, and make over the pack any invoking hexagram or pentagram, either with the hand alone, or with convenient magical instruments. And it may also be advisable in some instances to invoke an elemental force consonant with the matter, to aid in the divination.

And let it not be forgotten that in working with the lesser magical implements all four should be at hand, even though only one be actually employed. For if this be not done, it will give undue force to the suit corresponding to the Element invoked, and instead of being an aid in the matter, it will be a hindrance to correct reading.

THE OPENING OF THE KEY

The mode of performing the Divination called "The Opening of the Key" is by five consecutive operations of laying out the cards, they having been previously well shuffled, and, in addition in the first and fourth cases, having been cut as well, and in a certain manner. These five operations answer respectively, the first to the Dominion of the Four Knaves under the presidency of the Four Aces; the Second to that of the Kings, Queens and Knights, referred to the Twelve Houses; the Third to that of the Twelve Keys attributed to the Signs; the Fourth to that of the smaller cards answering to the 36 Decanates; and the Fifth and last to the rule of the Sephiroth in the Celestial Heavens.

These are five distinct operations, consecutively executed from the mode of Operation called the "Opening of the Key," which, as has been before said, is especially applicable to the daily events of life. The first of these methods shows the opening of the matter as it then stands. The 2nd, 3rd, 4th, its consecutive development, and the 5th its termination.

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Before commencing the Divination, one of the sixteen court cards should be selected to represent the significator of the enquirer, and should answer as nearly to his description.

WANDS generally - very fair-haired and red-haired persons with fair complexion.

CUPS generally - moderately fair persons.

SWORDS generally - dark persons.

PENTACLES generally - very dark persons.

KINGS - Generally men.

QUEENS - Generally women.

KNIGHTS - Generally young men.

PAGES (KNAVES) - generally young women.

Of these the Queens and Knights in reading the cards during the processes almost always represent persons connected with a matter under consideration. The Kings, if looking against the direction of the reading, or if meeting it, represent the coming of a person or event, or phase of an event, but if looking with the direction of the reading represent the departure of a person or the going off or wane of some event.

The Pages (Knaves) if looking with the direction of the reading, represent general opinion in harmony with, and approving of the matter; but if looking against the direction of the reading the reverse.

If the Diviner be performing the Divination for a person at a distance and of whose general description he is ignorant. he can select the significator by cutting the pack, and taking one of the court cards of that suit. cut to represent him. of course earnestly thinking of the person at the time.

It is usually much better for the Enquirer to shuffle or cut the cards himself; but if the Diviner should have to do this himself, he must, while doing so, earnestly think of the person enquiring, or concerning whom the Divination is performed. In all cases of shuffling and cutting, the person doing so should think earnestly of the matter in hand. In cutting, if a false cut be made, that is to say if one or more cards should drop in the process, the cards should be at once reshuffled, and again cut clearly, otherwise it is probable that the answer will be unreliable. If the matter be important, he should wait twelve hours before reshuffling.

In the laying out of the Cards, if any are inverted, they must remain so and must not be turned round, as that would alter the direction in which they would be looking. A card has the same meaning and forces, whether right side up or inverted, so that no particular attention need be paid to the circumstances.

The order of the cards as laid down must also not be interfered with. In the reading of the cards when laid out, the Significator of the Enquirer is the starting point, and reading proceeds by counting over certain cards in the direction in which the face of the Court card chosen as Significator of the Enquirer is turned.

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AN ALTERNATIVE METHOD OF SELECTING THE SIGNIFICATOR

By

C.S. HYATT

(In 1963 by chance I met a lady who sought employment as a part-time baby sitter. After a few months of employment she introduced me to the Tarot system, which from this point of time seems similar to if not identical with the Golden Dawn System herein described. However she used a different method of determining the significator, using both astrology and numerology.

First she requested the birth data. From this she determined if the sign was either Fire, Water, Air or Earth. She attributed Wands to Fire, Cups to Water, Swords to Air, and Pentacles to Earth. For example, November 17, 1907, would be (11-17-1907). First this querent would be a Cup since Scorpio is the Sun sign in early November. Next she would simply add the numbers together giving a total of 45. This number would be reduced to a number from two to ten (excluding the number one) in this case giving the number 9. So that the significator is the 9 of Cups which is the Lord of Material Happiness.) Now we may return to the official document of D.D.C.F.

The mode of counting is as follows, recognising the card from which one starts as the No. 1.

From every Ace - Count five cards (spirit and four elements).

Princess (Knave) Seven cards (seven palaces of Malkuth).

King, Queen, Knight - Count four cards, (letters of Tetragrammaton).

Smaller cards - Count its own number (a Sephirah).

Key of Aleph - Mem - Shin - Count three cards (number of the Mother letters).

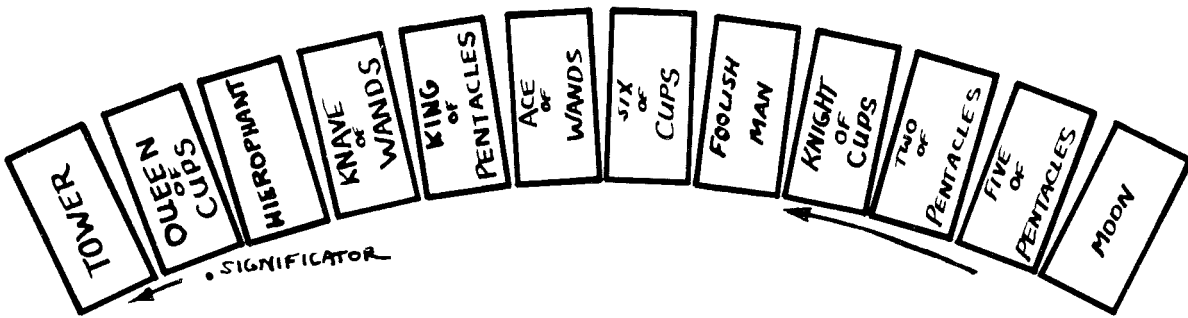
Key of double letters - Count nine cards (number of planets and Caput and Cauda Draconis).

Key of single letters - Count twelve cards (number of signs).

The counting is continued till one alights on a card which has already been read.

Thus, in the following example, we will suppose that the significator is the Queen of Cups, and that she is looking to the left. We should read as follows: Queen of Cups - a fair woman; counting four, we come to Five of Pentacles, i.e., "Loss of money" (and as it has on one side the Moon and on the other a card of Pentacles, it shows that it is through deception in business matters). We then count 5, (the number of the card) from the 5 of Pentacles. This falls on the 6 of Cups "Success." But as this has on one side the Foolish Man, and on the other the Ace of Wands, this will not be great owing to unwise conduct. Then we count six from the 6 of Cups, still going in the same direction which brings us to the Queen of Cups, a card we have already read, so we finish there.

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SIGNIFICATOR - QUEEN OF CUPS

Thus the reading will be "A rather fair woman has lost money through some cheating in business, and though she is again beginning to succeed, this success is liable to be damaged by unwise conduct on her part for which she will have herself to thank."

If the significator were the Knave of Wands, and (looking towards the right) we should count seven to the 2 of Pentacles, then two from that to the 5 of Pentacles. Then five from that to the Hierophant, twelve from that to the Queen of Cups, four from that to the King of Pentacles. Then four to the Foolish Man, and thence three to the 2 of Pentacles, where we stop, having read that card already. The interpretation given is: "A young woman is just making a change in her business, which brings her loss of money through some deceit on the part of a fair woman and a dark man whose foolish advice has led to the change." The cards would then be paired two by two, from opposite ends as hereafter shown, (as in a horseshoe) thus: Moon and Tower, etc.

From the Moon and the Tower, "The deceit is discovered." 3 of Pentacles and Queen of Cups, "On the part of this person who has brought about her loss." 2 of Pentacles and Hierophant, "by advising the change." Knight of Cups and Knight of Wands, "for the young woman meets an older man," King of Pentacles and Fool "who counteract the foolish advice of the dark man." Ace of Wands and 6 of Cups "and she in consequence succeeds better, but only by the dint of energy and hard work."

The scheme of Divination called "The Opening of the Key" is worked out in the following manner. I adjoin an example carried carefully through the five stages for the instruction of the Z.A.M. The complete pack of 78 cards is employed.

FIRST OPERATION

REPRESENTING THE OPENING OF THE QUESTION

The significator being chosen, the enquirer shuffles the cards, thinking earnestly of the matter under consideration. He then places the cards in a single packet on the table before

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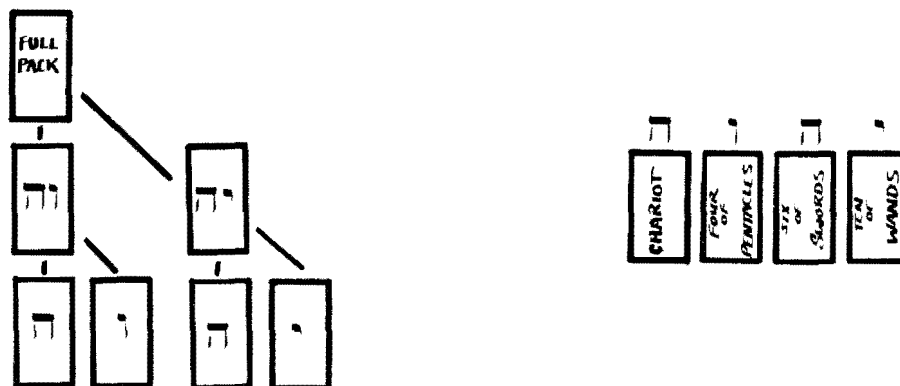
him, face downwards. This represents the Name YHVH, which is now to be separated into the component letters. He therefore is to cut the pack as nearly in the middle as his eye can direct, and to face the uppermost portion to the right of the lowermost; the former will represent YH and the latter VH (final). He again is to cut the right hand packet into two parts, as nearly in the centre as he can, and place the uppermost part to the right again. This will represent Y and the lower part the remaining H. He is now to cut the left hand packet to the left, its uppermost part will represent V and its lower part H (final). So that he will now have four packets nearly equal in size, answering from **right to left** to the name YHVH under the presidency of the Four Princesses (knaves) and through them to the four radical forces (Aces). These four packets are then turned face upwards without altering their relative position, and the meaning of their four bottom cards (which are now uppermost) thus shown may be read as an indication of the matter. Each packet is now examined to find where the Significator of the Enquirer is, being careful not to alter the order of the Cards. The packet containing the Significator is retained for reading, and the others are put aside and not used in this particular reading (operation). Carefully note to which of the Four letters the packet containing the significator of the Enquirer corresponds. If to Y and Wands, energy and strife. If to H and Cups, pleasure. If to V and Swords, sickness and trouble. If to H final and Pentacles, business and money. The packet containing the significator is now spread out face upwards in the form of a horseshoe (count in the way the Significator looks) and its meaning is read in the manner previously described.

First by counting to certain cards until one alights upon that which has been previously read; and then by pairing them together in succession from opposite ends of the horseshoe. (You do not miss the significator.)

Before commencing counting from the Significator, the Diviner should first notice what suit predominates in the number of cards. In this a majority of Wands would signify energy, quarrelling, opposition. Of Cups, pleasure and merriment. Of Swords, trouble and sadness, sometimes sickness and death. Of Pentacles, business, money, possession, etc. Also if in the cards laid out there should be either three or four cards of a sort, such as 3 Aces, 4 Fives, etc., their meaning should be noted according to the table hereafter given. A majority of the Trumps (Major Arcana) shows forces beyond one's control.

Supposing that a young man asks the question "Shall I succeed in my present affairs?" His complexion is fair, and his hair light brown. The Diviner therefore takes the Knight of Cups for Significator. (Had he been an older man he would have selected the King of the same suit instead) and requests Enquirer to carefully shuffle the pack and place it face downwards on the table before him. He then instructs him to cut the pack as nearly in the centre as possible, and to place the uppermost half well to the right. Then to cut each of the packets as nearly in the centre as possible, putting each uppermost half to the right of and beside the lower half, thus yielding four packets of nearly equal dimensions.

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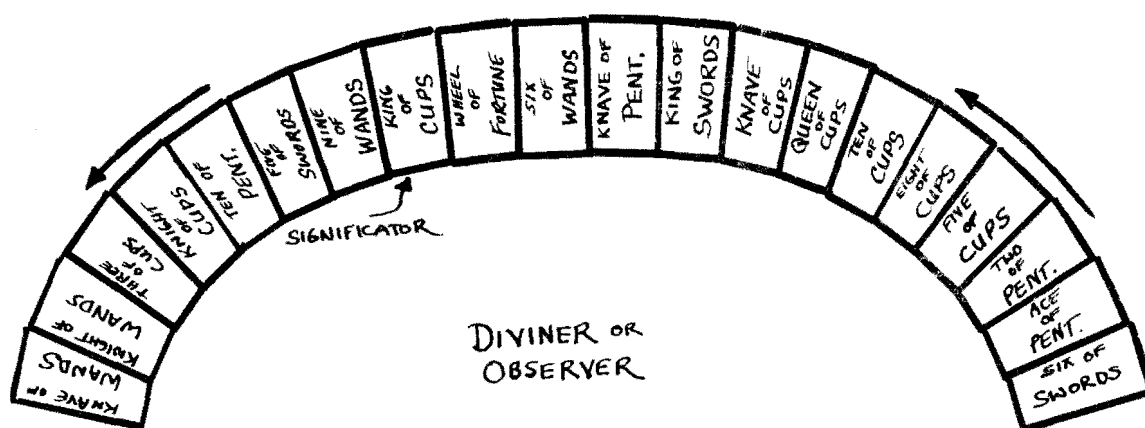


Here the 10 of Wands is strong, being in the place of Yod which governs Wands - Fire. The Six of Swords is moderately strong, being in the place of Heh which rules Cups - Water, which is not a hostile and contrary element to Air; the 4 of Pentacles is weak because it is in the place of Vau which rules the contrary element to Earth, viz. Air; and the Chariot, Cancer, a watery sign, is fairly strong, being in the place of Heh final, which rules Earth, a friendly element to Water.

The Diviner then reads these 4 Cards as a preliminary thus: "The Enquirer works very hard and gains but little money, yet matters are beginning to improve." This is based on the 10 of Wands showing cruelty, harshness, etc. 6 of Swords labour and work. 4 of Pentacles gain of money, and the Chariot success.

The Diviner then examines the Four Packets to find where the Significator is. It proves to be in the one of which the 6 of Swords is the bottom card. This is in the place answering to the letter Heh, which represents pleasure and rules Cups. This is so far a good omen, as it shows society and merriment. This pack of cards is retained for reading, the others are put aside as not bearing on the question.

Let us suppose that this packet consists of 20 cards, and that they are in the following order. The Diviner spreads them out in the form of a horseshoe:



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The suit of Cups is distinctly in the majority - pleasure, visiting friends, love-making, etc. There are 3 Knaves which indicates society of the young. From which the Diviner reads that the Enquirer is fond of young people and of flirting, etc. There being no other set of 3 or 4 cards of a sort, the Diviner proceeds to read by counting from the Significator, whose face is turned towards the 9 of Wands.

The counting therefore proceeds in the direction of the arrow, thus: 4 from the King of Cups, 10 of Pentacles, 10 from this, 8 of Cups. 8 from this, Wheel of Fortune. 9 from this, Knave of Wands, 7 from this, 10 of Cups. 10 from this, 5 of Swords. 5 from this, Knight of Wands. 4 from this, Ace of Pentacles. 5 from this, 10 of Cups. And as this card has already been taken, this form of reading finishes here.

In this reading as hereafter explained, each card is modified by the card on either side of it. If it be an end card, such as the 6 of Swords, in this case it is modified not only by the card next to it, Ace of Pentacles, but also by the card at the opposite end, Knave of Wands.

If these cards are of a contrary element to the card itself, they very much weaken and neutralize its force, but if the contrary element is only in one card, and the other is of a connecting nature, it does not much matter. This is explained later among the tabulated rules. The King of Cups is between the 9 of Wands and the Wheel of Fortune, both of which cards are of a fiery nature, and therefore contrary to Cups which is Water, and therefore it shows that the Enquirer is rather lacking in perseverance and energy. 10 of Pentacles, "His business will begin to prosper," 8 of Cups, "but yet he will lose interest in it, owing to his love of pleasure and society" (shown by 8 of Cups having the suit on each side of it). Wheel of Fortune, "and through his fortune changing for the better." Knave of Wands (Knight of Wands on one side and 6 of Swords on the other), "He yet is anxious through falling in love with a graceful and sprightly girl with chestnut hair and fair complexion whom he has recently met: (shown by Knight of Wands turned contrary to the course of the reading). 10 of Cups, "His suit is at first favourably received." 5 of Swords, "but some slanderous reports and mischief making" (not altogether without foundation) "come to her knowledge." Ace of Pentacles, "though his increasing prosperity in business." 10 of Cups, "had lead her to regard him with favour."

The Diviner now pairs the cards from opposite ends of the horseshoe, as in the following example.

Knave of Wands - 6 of Swords

"She is anxious about this."

Knight of Wands - Ace of Pentacles

"And he begins to neglect his business which yet is fairly good."

3 of Cups - 2 of Pentacles

"And instead throws aside his business for pleasures."

Knight of Cups - 5 of Cups

"The consequence of this is that the engagement between them is broken off, shown by Knight being turned in opposite direction."

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10 of Pentacles - 8 of Cups

"Still his business does fairly well though he is losing interest in it.

5 of Swords - 10 of Cups

"The matter is the subject of much gossip.

9 of Wands - Queen of Cups

These two cards of contrary suits are therefore of little importance. "Among their acquaintances."

King of Cups - Knave of Cups

"He moreover begins to pay attention to another girl of not quite so fair complexion.

Wheel of Fortune - King of Swords

"Who however prefers a dark man, who is much admired by the fair sex (shown by his being next to two Knaves and a Queen.)

6 of Wands - Knave of Pentacles

"But he has already gained the affection of a girl with dark brown eyes and hair." (This description is obtained by mixing the effect of the Wands with Pentacles.)

This concludes the reading in the First Operation, which may be thus resumed:

"The enquirer is a fair young man who works very hard, and has hitherto gained but little money, yet matters are beginning to improve. He is fond of society, and of visiting friends. He is rather lacking in perseverance and energy. Notwithstanding this, his business and money transactions will begin to prosper. But yet he will lose interest in it owing to his love of pleasure and society, and though his fortune is changing for the better he has yet much anxiety through falling in love with a graceful and sprightly girl with chestnut hair and fair complexion whom he has recently met. His suit is at first favourably received, but some slanderous tales and mischief-making not altogether without foundation, come to her knowledge, though his increasing prosperity in business has led her to regard him with favour. She is made anxious by this, and he begins to neglect his business which yet is fairly good, and instead abandons it for pleasure and merry-making."

"The consequence of this is that the engagement is broken off. Still his business does fairly well though he has lost interest in it. The whole affair is the subject of much gossip among their mutual acquaintances. (One of the chief mischief-makers is a fair middle-aged woman shown by the Queen of Cups.) He, however, soon begins to pay attention to another girl of not quite so fair a complexion. She, however, prefers a dark young man who is much admired generally by the fair sex. but he has already gained the affection of a young woman with dark brown hair and blue eyes."

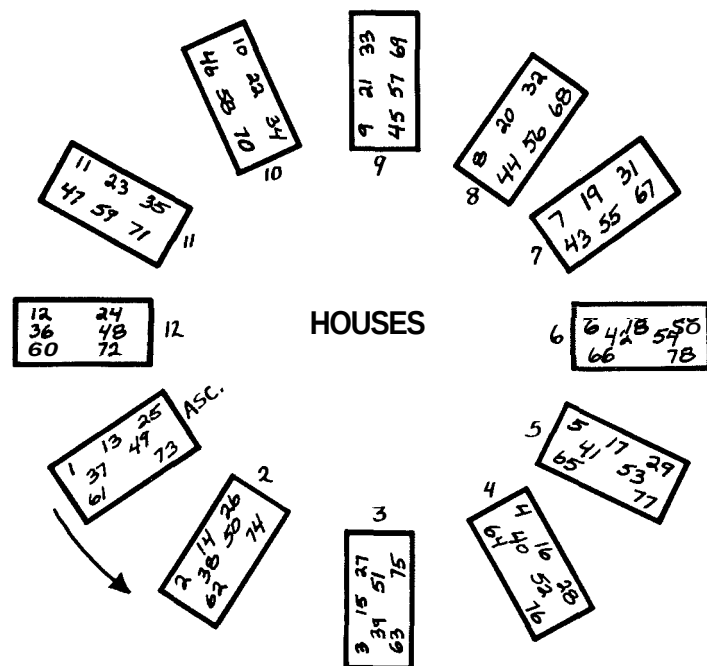
SECOND OPERATION

REPRESENTING THE DEVELOPMENT OF THE MATTER

The Enquirer again carefully shuffles the cards, and places the Pack on the table face

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downwards, but he is **not to cut them**. The Diviner now takes the Pack and deals it round card by card in 12 Packets face downwards in rotation as in the following diagram:



(Deal and read in order of Houses against the direction of the Sun.) So that the first packet answering to the Ascendant will consist of the 1st, 13th, 25th, 37th, 49th, 61st, 73rd cards as shown, and so on.

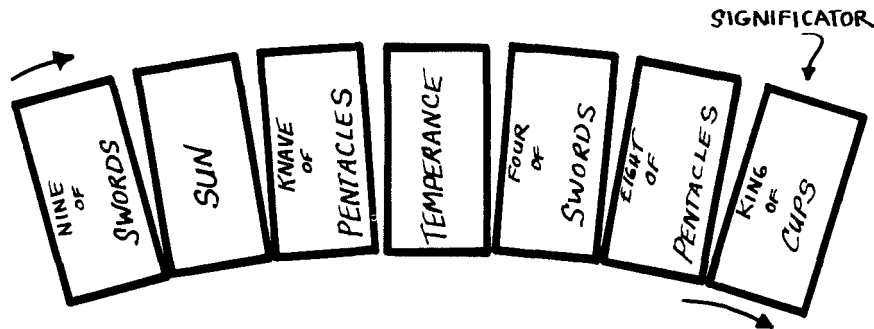
This Operation is under the presidency of the Court Cards, whose dominion in the Celestial Heavens falls immediately between that of the 4 Knaves and that of the Keys answering to the 12 Signs of the Zodiac. It represents the 12 Astrological Houses of Heaven, as shown.

Without altering the relative order of the packets, or of the cards in the packets, the Diviner examines each in succession, till he finds the one which contains the Significator. This he retains for reading, noting carefully to which astrological house it corresponds and gathers up the other packets, and puts them aside, as they are not of any further use in this operation.

As before, the Diviner reads the packet containing the Significator, by spreading them out in the form of a horseshoe, first reading by counting the cards in order from the Significator in the direction in which the face of the figure on the card is turned, and next by pairing the cards together from the opposite ends of the horseshoe. It is hardly likely that in so small a packet there will be either 3 or 4 cards of a sort, but if there be, the Diviner takes note of the same, and also observes which suit predominates. I now continue the examples commenced in the previous operation. I must here observe that the example is purely of my own invention, and of course is not contained in the Book T, wherein only the mode of working is given. I have purposely taken a commonplace, trivial, and material question for elucidation.

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We will suppose the Enquirer to have duly and carefully shuffled the Cards, thinking of his affairs, and that the Diviner has dealt them round into 12 packets as above shown. The packet containing the Significator is located in the Ascendant, and it contains the following cards in the order given.



This mode of reading shows that as the Significator is in the Ascendant it will principally relate to the Enquirer's manner of living at this point.

The Significator is in this case right side up, whereas in the previous reading it was inverted and is looking towards the 9 of Swords, which direction therefore the reading proceeds, counting thus: 4 from King of Cups - Knave of Pentacles; 7 from this - Sun; 9 from this; - Knave of Pentacles; 7 from this - Sun; where the reading ends.

King of Cups - Knave of Pentacles

"The enquirer is unhappy" (looking to 9 of Swords)"and makes the acquaintance of the girl with the dark hair and blue eyes with whom the dark young man (his rival) is in love. (She is artistic and well-mannered; and hopes to carry out her wishes, i.e., to marry the dark man with whom the fair girl, to whom the Enquirer has transferred his affection, is now in love.) For she is beginning to be apprehensive regarding her success, and is jealous in consequence."

Pairing the cards from opposite ends of the horseshoe the Diviner proceeds:

King of Cups - 9 of Swords

"The Enquirer is anxious, and his health begins to suffer.

8 of Pentacles - Sun

"But hopes ultimately to succeed through skillful action in the matter.

4 of Swords - Knave of Pentacles

"He therefore endeavours to make a friend of the dark girl."

Temperance

"As he expects to realize his wishes by her means in the end." (This is shown by the card being single in the end.)

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THIRD OPERATION

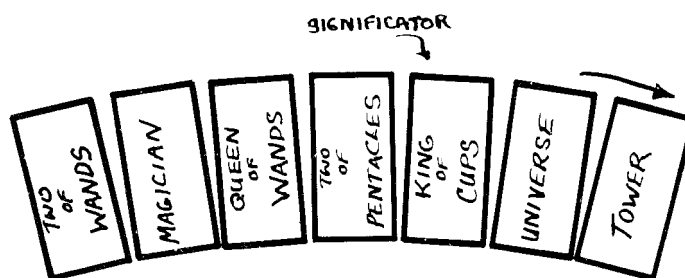
CONTINUING THE DEVELOPMENT OF THE QUESTION

The Enquirer again carefully shuffles the cards, while thinking earnestly on her affairs. The pack is **not cut**. The Diviner deals out the cards into 12 Packets in precisely the same manner as in the Second Operation. Only instead of being referred to the 12 Astrological Houses, these 12 Packets are under the presidency of the 12 Keys of the Tarot attributed to the 12 Signs of the Zodiac. The first packet, Emperor - Aries, the 2nd, Hierophant - Taurus, the 3rd, Lovers - Gemini, and so on. As before the Diviner selects the packet which contains the Significator for reading, and rejects the rest. He notes also the meaning of the Trump answering to the Sign of the Zodiac, under which the Packet falls. He spreads the cards out in the form of a horseshoe, exactly as before. I now continue the example before commenced:

EXAMPLE

We will suppose that the Packet containing the King of Cups is that whose position answers to the Hierophant - Taurus and that it consists of the following cards, arranged as in the diagram.

The Hierophant and the majority of the cards in this packet being Keys alike show that the forces at present at work are ceasing to be under the control of the Enquirer. The reading proceeds according to the usual order of counting, as follows: King of Cups, 2 of Wands. Magician - Queen of Wands; Universe - Tower; 2 of Wands again.



It may be mentioned that supposing a packet to consist of six cards, and the Significator to be a Knave, or counting 7 from it, it would come back to the Knave again, this would show that the Enquirer would act according to his own ideas in this point of question, and would not let his line of action be influenced by the opinion of others. (The reading would then proceed by the pairing of the cards as usual:)

King of Cups - 2 of Wands

"Though anxious concerning several matters, he (the Enquirer) is beginning to succeed better by this line of action."

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Magician - Queen of Wands

"Which seems to be quite the best. But the older woman (who previously made mischief and was represented by the Queen of Cups in the 1st Operation) who is artful and a gossip,"

Universe - Tower - 2 of Wands

"Again injures the matter because she wishes to get an influence over the Enquirer herself."

Pairing the cards, the Diviner proceeds:

2 of Wands - Tower

"Her influence cunningly exercised, brings about a complete disruption of the whole matter.

Universe - Magician

"The entire matter becomes invested with trickery and glamour."

Queen of Wands - King of Cups

"As she herself pays him a good deal of attention and sympathy,"

2 of Pentacles

"Which furthers her plans by bringing about a friendship between them."

FOURTH OPERATION

THE FURTHER DEVELOPMENT OF THE QUESTION

As before the Enquirer is instructed to shuffle the pack and place it on the table but **not to cut it**.

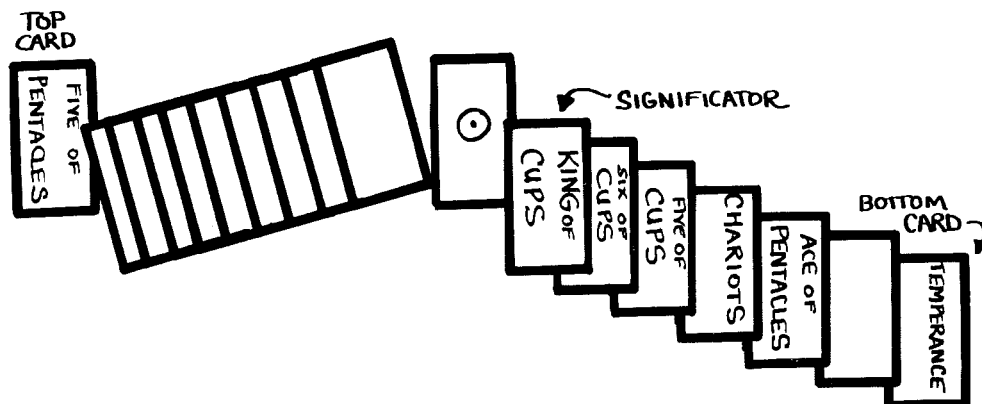
The Diviner takes the Pack, turns it face upwards, and goes through it, being careful not to disarrange the order of the cards, till he finds the Significator. At this point he cuts the Pack, that is to say, he takes the Significator and the cards which had been beneath it and places them on the top of the remainder, turning the whole face downwards again, ready for dealing out. **(Be very careful here: S.A.)**

The consequence of this Operation is that the Significator becomes the top card of the pack (bottom, really; face on table). The Diviner takes off the Significator, places it face upwards on the middle of the table and then the following 36 cards laid out in the form of a circle round it, face upwards, answering to the 36 Decanates of the Zodiac, and showing the further development of the Question. These are dealt round in the order and direction of dealing as the 12 packets in the two previous operations.

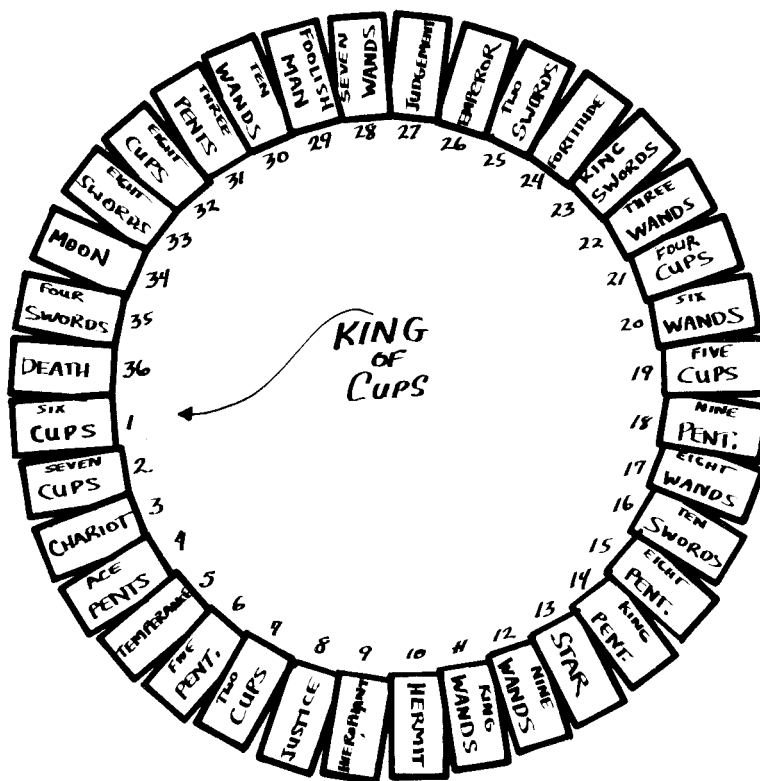
The reading proceeds by the same law of counting, but instead of counting from the Significator itself, it begins from the first card of the 36, and always goes in the direction of dealing. The suit which is in the majority and the circumstances of either 3 or 4 cards of a sort being found in the 36 Decanates are also noted. When the reading by counting is finished the cards are paired together; 1st and 36th; 2nd and 35th; 3rd and 34th; and so on, placed in order successively upon the Significator. I now continue the example before commenced.

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We will suppose the Enquirer to have shuffled the pack, and that the Diviner takes it in his hands, and in turning it up finds the bottom card to be Temperance. On going through it he comes to the Significator, thus:



He therefore takes the cards from King of Cups to Temperance included and places them above (or behind, S.A.) the 5 of Pentacles, being careful not to disturb their relative order. This has really the effect of cutting the pack between the Queen of Wands and the King of Cups.



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Of course when he again turns them face downwards for dealing, the King of Cups will necessarily be the top card and the Queen of Wands the bottom card; Temperance being immediately above the 5 of Pentacles, the former top card. The Diviner takes the top card, the Significator and places it face upwards in the centre, and then deals round in succession 36 cards, face upwards in the order shown in the above Diagram.

Let us suppose them to be thus arranged. The reading always proceeds in the same direction as the dealing in this form of operation, commencing the counting from the 1st card dealt.

We here find 12 out of the 22 keys: 7 of Wands; 7 of Cups; 5 of Swords; 6 of Pentacles; total 37 including Significator. The preponderance of the Keys represent "Influences beyond the control of the Enquirer." There are four Kings - "Meetings with influential persons," and four Eights, "Much news and correspondence."

The counting proceeds as follows from the first card dealt. King of Cups - Six of Cups - 5 of Pentacles - Hermit - 4 of Cups - Fortitude - 4 of Swords - 7 of Cups - Justice - 5 of Cups - King of Swords - Emperor - 6 of Cups again.

King of Cups - 6 of Cups

"The Enquirer's love of pleasure-going,"

5 of Pentacles

"Brings about loss of money and business."

Hermit

"And he is forced to be more prudent,"

4 of Cups

"And not go into the society of others so much, which has already brought him anxiety (shown by 4 Cups between 2 Wands, contrary elements weakening effect on this card.)

Fortitude

"He works more closely,"

4 of Swords

"And begins to get better."

7 of Cups

"Yet he has not sufficient energy in his nature to stick to work for long."

Justice

"The retributive effect of this is."

5 of Cups

"That he loses his friends."

King of Wands

"And his former rival who, though rather a vain man, is energetic and hard working."

Emperor - 6 of Cups

"Replaces him in popularity and esteem."

Pairing them now the diviner proceeds:

King of Cups - Death - 6 of Cups

"The enquirer loses pleasure in consequence."

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4 of Swords - 7 of Cups

"And becomes less energetic even then before, and more anxious for pleasure-going than ever."

Moon - Chariot

"Yielding to the temptation of idleness and vanity by means of fraud.

8 of Swords - Ace of Pentacles

"He embezzles the money of his employer, and sees prison staring him in the face.

8 of Cups - Temperance

"The result of this is the loss of good name.

3 of Pentacles - 5 of Pentacles

"And of his situation of trust.

10 of Wands - 2 of Cups

"His former friends and admirers turn a cold shoulder to him.

Fool - Justice

"And the result of this folly is that he is arrested and brought before a court of law.

7 of Wands - Hierophant

"The decision is adverse.

Judgment - Hermit

"And judgment very justly given against him.

Emperor - King of Wands

"But his employer, though stern, is a kind hearted man,

2 of Swords - 9 of Swords

"Offers to take him back and overlook the past.

Star - Fortitude

"As he hopes this will have proved a lesson to him,

King of Swords - King of Pentacles

"And points out to him that his former rival,

3 of Wands - 8 of Pentacles

"Though perhaps vain, was yet a hard-working and good man of business.

4 of Cups - 10 of Swords

"The Enquirer in consequence of this determines to completely give up his former mode of life which had brought him to the brink of ruin, and becomes a steady man.

8 of Wands - 6 of Wands

"After this he suddenly receives a hasty message which gives him much pleasure,

3 of Cups - 9 of Pentacles

"Stating that owing to the loss of a relative he is the inheritor of a legacy."

This concludes the Fourth Operation.

It is always necessary for the Diviner to employ his intuition in reading, and sometimes he may have to clairvoyantly "go through" a card of doubtful signification. Thus in the reading just given it is only the circumstance of the Moon, Chariot, 8 of Swords, Ace of Pentacles being followed by other confirmative cards which justifies such an evil meaning of them.

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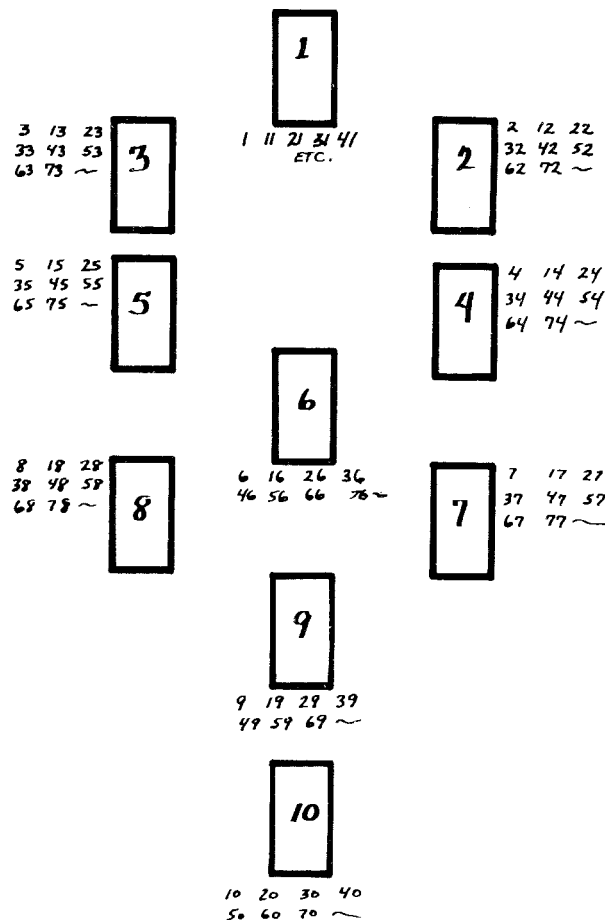
FIFTH OPERATION

CONCLUSION OF THE MATTER

The cards are to be again carefully shuffled by the Enquirer but **not cut**. The Diviner then takes the Pack, and deals it card by card in rotation into ten answering to the Tree of Life. This refers to the rule of the 10 Sephiroth in the Celestial Heavens.

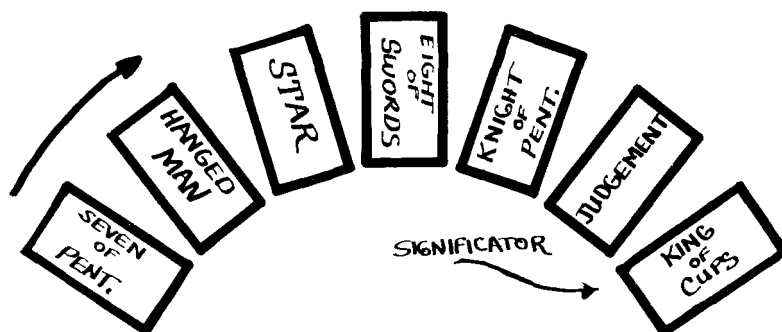
This being done, the Diviner selects the packet containing the Significator for reading, noting carefully under which Sephirah it falls, and taking this as a general indication in the matter. This packet is then spread out in a horseshoe form, and read in the usual way, counting from the Significator and this time in the direction in which the face of the figure looks. The cards are finally paired together as in the previous Operation. This completes the Mode of Divination called "The Opening of the Key." I now give the conclusion of the example.

We will suppose that the cards have been shuffled and dealt in the following manner into 10 packets answering to the Sephiroth in the Tree of Life:



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The packet containing the Significator falls under Binah, containing the 3, 13, 23, 33, 43, 53, 63, and 73rd cards dealt. This is an argument of sadness and trial. The cards are spread as follows:



The counting proceeds as follows: King of Cups - Star - Judgment - King of Cups again. Evil cards are in the majority, another argument of loss and trouble.

King of Cups - Star - Judgment

"He has hopes of thus establishing his fortunes and that a favourable result will ensue for him."

The Diviner then pairs them thus:

King of Cups - 7 of Pentacles

"He plunges therefore into speculation by which he loses heavily (indicated by 7 Pentacles near Hanged Man.)

Knave of Cups - Hanged Man

"And his love affair comes to nothing."

Star - Judgment

"All his expectations are disappointed,"

Knight of Pentacles - 8 of Swords

"And his life for a time is arduous, petty, and uninteresting."

(The coming of trouble is here shown by the Knight of Pentacles looking against the direction of the reading. If it were turned the other way it would show that his troubles were quitting him and that matters would improve.) This completes the operation, and shows the general development and result of the question.

TABULATED RULES

SHUFFLING, CUTTING, DEALING AND EXAMINING

In shuffling, the mind of the Enquirer should be earnestly fixed on the matter concerning which he desires information. If any cards fall in the process, they should be taken up

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without being noticed and the shuffling resumed. The shuffling being concluded, and the pack placed upon the table, if any cards fall to the ground, or become turned in a different direction, the shuffling should be done again, in less important matters. In more important matters see previous instructions.

A cut should be clean and decided. If any cards fall from the hand in the performance, the operation of shuffling should be repeated before they are again cut. In dealing, care should be taken not to invert the cards, and their relative order should be strictly maintained. In examining a pack of cards, their relative order should be rigidly maintained, as without care in this respect, one may be easily pushed under or over another, which would of course have the effect of completely altering the counting in the Reading.

THE SELECTION OF THE SIGNIFICATOR AND OF THE COMPLEXION ASSIGNED TO THE COURT CARDS

Wands generally	Fair and red-haired person
Cups generally	Moderately fair
Swords generally	Moderately dark
Pentacles generally	Very dark
Kings	Men
Queens	Women
Knights	Young men
Princesses (Knives)	Young women

Therefore the Significators are to be thus selected. For example, a dark complexioned middle-aged man, King of Pentacles. A fair young woman. Princess (Knave) of Cups, etc.

In the actual reading of the cards, these descriptions can be modified by those which are on either side of them, thus: The Queen of Cups, which indicates a fair woman with golden brown hair, if between cards of the suits of Swords and Pentacles, would show a woman with rather dark brown hair and dark eyes. As before stated, the Knights and Queens almost invariably represent actual men and women connected with the subject in hand. But the Kings sometimes represent either the coming on or going off of a matter, arrival, or departure, according to the way in which they face. While the Knaves show opinions, thoughts, or ideas, either in harmony with or opposed to the subject.

THE GENERAL SIGNIFICATION OF THE MAJORITY OF A PARTICULAR SUIT AND OF THE PARTICULAR SIGNIFICATION OF EITHER 3 OR 4 CARDS OF A SUIT IN A READING

A majority of Wands	Energy, quarrelling, opposition
A majority of Cups	Pleasure and merriment
A majority of Swords	Trouble and sadness, sickness, or death
A majority of Pentacles	Business, money, possessions, etc.

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A majority of Keys	Forces of considerable strength, but beyond the Enquirer's control
A majority of Court Cards	Society, meeting with many persons
A majority of Aces	Strength often; aces are always strong cards
4 Aces	Great power and Force
3 Aces	Riches and Success
4 Kings	Great swiftness and rapidity
3 Kings	Unexpected meetings, generally shows news
4 Queens generally	Authority and influence
3 Queens generally	Powerful and influential friends
4 Knights	Meetings with the great
3 Knights	Rank and honour
4 Knaves	New ideas and plans
3 Knaves	Society of the young
4 Tens generally	Anxiety and responsibility
3 Tens generally	Buying, selling, commercial transactions
4 Nines generally	Added responsibility
3 Nines generally	Much correspondence
4 Eights generally	Much news
3 Eights generally	Much journeying
4 Sevens generally	Disappointments
3 Sevens generally	Treaties and compacts
4 Sixes generally	Pleasure
3 Sixes generally	Gain and Success
4 Fives generally	Order, regularity
3 Fives generally	Quarrels, fights
4 Fours generally	Rest and Peace
3 Fours generally	Industry
4 Threes generally	Resolution and determination
3 Threes generally	Deceit
4 Deuces generally	Conference and conversations
3 Deuces generally	Reorganization and restarting of a thing.

The Keys are not noticed as above. by threes and fours.

EXTRA AND BRIEF MEANING OF THE 36 SMALLER CARDS

WANDS

Deuce	Influence over another. Dominion.
Three	Pride and arrogance. Power sometimes
Four	Settlement. Arrangement completed.

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Five	Quarrelling. Fighting.
Six	Gain and success.
Seven	Opposition; sometimes courage therewith.
Eight	A hasty communication, letter or message. Swiftmess.
Nine	Strength. Power. Health. Energy.
Ten	Cruelty and malice towards others. Overbearing strength. Revenge. Injustice.

CUPS

Deuce	Marriage, love, pleasure. Warm friendship.
Three	Plenty. Hospitality, eating, drinking. Pleasure, dancing, new clothes and merriment.
Four	Receiving pleasures or kindness from others, yet some discomfort therewith.
Five	Disappointment in love. Marriage broken off, etc. Unkindness from friends. (Whether deserved or not is shown by the cards with it, or counting from or to it.) Loss of friendship.
Six	Wish, happiness, success, enjoyment.
Seven	Lying, deceit, promises unfulfilled, illusion, deception. Error, slight success, but not enough energy to retain it.
Eight	Success abandoned, decline of interest in a thing. Ennui.
Nine	Complete success. Pleasure and happiness. Wishes fulfilled.
Ten	Matters definitely arranged and settled in accordance with one's wishes. Complete good fortune.

SWORDS

Deuce	Quarrel made up, and arranged. Peace restored, yet some tension in relations.
Three	Unhappiness, sorrow, tears.
Four	Convalescence, recovery from sickness, change for the better.
Five	Defeat, loss, malice. Slander, evil-speaking.
Six	Labour, work; journey, probably by water. (Shown by cards near by.)
Seven	In character untrustworthy, vacillation. Journey probably by land. (Shown by cards near, etc.)
Eight	Narrow or restricted. Petty. A prison.
Nine	Illness. Suffering. Malice. Cruelty. Pain.
Ten	Ruin. Death. Failure. Disaster.

PENTACLES

Deuce	Pleasant change. Visit to friends. etc.
Three	Business, paid employment. Commercial transactions.

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Four	Gain of money and influence. A present.
Five	Loss of profession. Loss of money. Monetary anxiety.
Six	Success in material things; prosperity in business.
Seven	Unprofitable speculations, employments; also honorary work undertaken for the love of it, and without desire of reward.
Eight	Skill, prudence, also artfulness, and cunning. (Depends on cards with it.)
Nine	Inheritance. Much increase of money.
Ten	Riches and Wealth.

BRIEF MEANINGS OF THE 22 TRUMPS

0. Fool.

Idea, thought, spirituality, that which endeavours to rise above the material. (That is, if the subject which is enquired about be spiritual.) But if the Divination be regarding a material event of ordinary life, this card is not good, and shows folly, stupidity, eccentricity, and even mania, unless with very good cards indeed. It is too ideal and unstable to be generally good in material things.

1. Magician or Juggler.

Skill, wisdom, adaptation. Craft, cunning, etc., always depending on its dignity. Sometimes occult Wisdom.

2. High Priestess.

Change, alteration, Increase and Decrease. Fluctuation (whether for good or evil is again shown by cards connected with it.) Compare with Death and Moon.

3. Empress.

Beauty, happiness, pleasure, success, also luxury and sometimes dissipation, but only if with very evil cards.

4. Emperor.

War, conquest, victory, strife, ambition.

5. Hierophant.

Divine Wisdom. Manifestation. Explanation. Teaching. Differing from though resembling in some respects, the meaning of The Magician, The Hermit, and The Lovers. Occult Wisdom.

6. The Lovers.

Inspiration (passive and in some cases mediumistic, thus differing from that of the Hierophant and Magician and Hermit.) Motive, power, and action, arising from Inspiration and Impulse.

7. The Chariot.

Triumph. Victory. Health. Success though sometimes not stable and enduring.

8. Fortitude or Strength.

(In former times and in other decks 8 Justice and 11 Fortitude were transposed.) Courage, Strength, Fortitude. Power not arrested as in the act of Judgment, but passing on to further action, sometimes obstinacy, etc. Compare with 11 - Justice.

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9. The Hermit.

Wisdom sought for and obtained from above. Divine Inspiration (but active as opposed to that of the Lovers). In the mystical titles, this with the Hierophant and the Magician are the 3 Magi.

10. Wheel of Fortune.

Good fortune and happiness (within bounds), but sometimes also a species of intoxication with success, if the cards near it bear this out.

11. Justice.

Eternal Justice and Balance. Strength and Force, but arrested as in the act of Judgment. Compare with 8 - Fortitude. Also in combination with other cards, legal proceedings, a court of law, a trial at law, etc.

12. Hanged Man or Drowned Man.

Enforced sacrifice. Punishment, Loss. Fatal and not voluntary. Suffering generally.

13. Death.

Time. Ages. Transformation. Change involuntary as opposed to The Moon. Sometimes death and destruction, but rarely the latter, and the former only if it is borne out by the cards with it. Compare also with High Priestess.

14. Temperance.

Combination of Forces. Realisation. Action (material). Effect either for good or evil.

15. Devil.

Materiality. Material Force. Material temptation; sometimes obsession, especially if associated with the Lovers.

16. Tower.

Ambition, fighting, war, courage. Compare with Emperor. In certain combinations, destruction, danger, fall, ruin.

17. Star.

Hope, faith, unexpected help. But sometimes also dreaminess, deceived hope, etc.

18. Moon.

Dissatisfaction, voluntary change (as opposed to Death). Error, lying, falsity, deception. (The whole according to whether the card is well or ill-dignified, and on which it much depends.)

19. Sun.

Glory, Gain, Riches. Sometimes also arrogance. Display, Vanity, but only when with very evil cards.

20. Judgment.

Final decision. Judgment. Sentence. Determination of a matter without appeal on its plane.

21. Universe.

The matter itself. Synthesis. World. Kingdom. Usually denotes the actual subject of the question, and therefore depends entirely on the accompanying cards.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE SIGNIFICATION OF THE CARDS

A card is strong or weak, well-dignified or ill-dignified, according to the cards which are next to it on either side. Cards of the same suit on either side strengthen it greatly either for good or evil, according to their nature. Cards of the suits answering to its contrary element, on either side, weaken it greatly for good or evil. Air and Earth are contraries as also are Fire and Water. Air is friendly with Water and Fire, and Fire with Air and Earth.

If a card of the suit of Wands falls between a Cup and a Sword, the Sword modifies and connects the Wand with the Cup, so that it is not weakened by its vicinity, but is modified by the influence of both cards; therefore fairly strong. But if a card pass between two which are naturally contrary, it is not affected by either much, as a Wand between a Sword and a Pentacle which latter, being Air and Earth, are contrary and therefore weaken each other.

Here the question being of the Wand, this card is not to be noticed as forming a link between the Sword and Pentacle.

A FEW EXAMPLES

By

G.H. FRATER S.R.M.D.

9 SW. 10 SW. 5 SW.

Very strong and potent in action. Very evil.

10 W. 10 SW. 2 W.

Not quite so strong. Ruin checked and perhaps overcome.

6 C. 10 SW. 10 C.

Rather good than otherwise. It is bounty overcoming loss, like a piquant sauce which adds to pleasure.

9 P. 10 SW. 10 C.

Very weak. evil, slight loss in material things, but more anxiety than actual loss.

5 SW. 2 W. 9 SW.

Moderately strong. Rashness which brings evil in its train. Evil.

9 P. 2 W. 6 P.

Fairly strong. Good. Considerable gain and victory.

10 C. 2 W. 6 C.

Weak, evil. Victory which is perverted by debauchery and evil living. But other cards may mitigate the judgment.

9 SW. 10 C. 5 SW.

Medium strong. Evil. Sorrow arising from pleasure and through one's own pleasures.

9 P. 10 C. 6 P.

Perfect success and happiness.

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10 W. 10 C. 5 SW.

Rather evil. Pleasure that when obtained is not worth the trouble one has had in obtaining it.

10 SW. 6 C. 9 P.

Fairly strong and good. The Sw. and P. being opposite elements counteract each other. Therefore is it as if they were not there.

10 SW. 6 C. 10 W.

Fairly good. Some trouble, but trouble which is overcome. If 6 C. were a bad card the evil would carry the day.

9 SW. Death. 3 SW.

Death accompanied by much pain and misery.

9 W. 9 SW. High Priestess.

Recovery from sickness.

6 W. Q W. King of Pentacles.

An active woman, courageous and reliable with dark chestnut hair, and open fearless expression.

7 C. King Cups. 5 SW.

A rather fair man but very deceitful and malicious.

PAIRING THE CARDS IN READING

On pairing the cards each is to be taken as of equal force with the other. If of opposite elements they mutually weaken each other. If at the end of the pairing of the cards in a packet, one card remains over, it signifies the partial result of that particular part of the Divination only. If an evil card and the other good, it would modify the good.

If it be the Significator of the Enquirer, or of another person, it would show that matters would much depend on the line of action taken by the person represented. The reason of this importance of the single card is, that it is alone and not modified. If two cards are at the end instead of a single one, they are not of so much importance.

THE EXERCISE OF CLAIRVOYANCE AND INTUITION

In describing any person from a Significator in the actual reading, the Diviner should endeavour, by Clairvoyance and using the card in question as a symbol, to see the person implied using the rules to aid, and restrict, his vision. In describing an event from the cards in the reading, he should employ his intuition in the same manner. Personal descriptions are modified by the cards next to them; e.g., the Knave of Wands represents usually a very fair girl, but if between cards of the suit of Pentacles, she might be even quite dark, though the Wands would still give a certain brightness to hair, eyes, and complexion.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

COUNTING

In all cases of counting from the card last touched, the card itself is 1, that next it is 2, and so on.

From every Ace count 5.
From every Knave count 7.
From every other Court card 4 is counted.
From every small card the number of its pips.
From every Key answering to an Element (Aleph, Mem, Shin) 3 is counted.
From every Key answering to a Sign 12 is counted.
From every Key answering to a Planet 9 is counted.

UNOFFICIAL

DESCRIPTION OF THE TAROT TRUMPS

By

G. H. SOROR Q. L.

The cards of the Lesser Arcana present to us the vibrations of Number, Colour and Element - that is, the plane on which number and colour function. Thus, in the Ten of Pentacles we have the number Ten and tertiary colours, citrine, olive, and russet, working in Malkuth, the material plane. In the Ten of Wands we have the number Ten and the tertiaries working in pure energy. In these cards, the Sephirah is indicated by the colouring of the clouds; the plane by the colouring of the symbols.

The four Honours of each suit taken in their most abstract sense may be interpreted as:

Potential Power is the King
Brooding Power is the Queen
Power in action is the Knight
Reception and Transmission is the Knave.

All these cards are coloured according to their elements plus the Sephirah to which they are attributed. With the Greater Arcana, however, we are given the Keys to divine manifestation, each one an individual force to be considered independently. It must never be forgotten that the Trumps are, intrinsically, glyphs of cosmic not human forces.

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TRUMPS

0. The Fool.

This card as usually presented shows a man in motley striding along heedless of the dog which tears his garments and threatens to attack him. In this is seen only the lower aspect of the card, giving no hint to the Divine Folly of which St. Paul speaks. But in the Order pack, an effort is made to reveal the deeper meaning. A naked child stands beneath a rose-tree bearing yellow roses - the golden Rose of Joy as well as the Rose of Silence. While reaching up to the Roses, he yet holds in leash a grey wolf, worldly wisdom held in check by perfect innocence. The colours are pale yellow, pale blue, greenish yellow - suggestive of the early dawn of a spring day.

1. The Magician.

It represents the union and balance of the elemental powers controlled by mind. The Adept dedicating the minor implements on the Altar. The paths of Beth and Mercury link Kether the Crown with Binah, the Aimah Elohim. The Magician, therefore, is reflected in the Intellect which stores and gathers up knowledge and pours it into the House of Life, Binah. The number of the Path, 12, suggests the synthesis of the Zodiac, as Mercury is the synthesis of the planets. The colours yellow, violet, grey and indigo, point to the mysterious astral light surrounding the great Adept. It is a card linked with the name Tahuti and Hermes as the previous one is with Krishna and Harparkrat or Dionysius.

2. The High Priestess.

She rules the long path uniting Kether to Tiphareth, crossing the reciprocal Paths of Venus and Leo. She is the great feminine force controlling the very source of life, gathering into herself all the energising forces and holding them in solution until the time of release. Her colours, pale blue, deepening into sky blue, silvery white, and silver, relieved by touches of orange and flame, carry out these ideas.

3. The Empress.

She is an aspect of Isis; the creative and positive side of Nature is suggested here. The Egyptian trilogy, Isis, Hathor and Nephthys, symbolised by the crescent, full moon, and gibbous moon are represented in the Tarot by the High Priestess, Hathor. The Empress, Isis, takes either the crescent moon or Venus as her symbol. Justice, Nephthys, takes the gibbous moon.

Isis and Venus give the aspect of Love, while Hathor is rather the Mystic, the full moon reflecting the Sun of Tiphareth while in Yesod, transmitting the rays of the Sun in her path Gimel. In interpreting a practical Tarot it is often admissible to regard the Empress as standing for Occultism. The High Priestess for religion, the Church as distinguished from the Order.

The Empress, whose letter is Daleth, is the Door of the inner mysteries, as Venus is the door of the Vault. Her colours are emerald, sky-blue, blue-green and cerise or rose-pink.

4. The Emperor.

Here we have the great energising forces as indicated by the varying shades of red. It may be noted here that the red paths remain red in all planes, varying only in shade. Thus Aries,

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

the Emperor, the Pioneer, the General, is blood and deep crimson, red, pure vermillion or glowing fiery red. He is Ho Nike the Conqueror, hot, passionate, impetuous, the apotheosis of Mars, whether in love or in war. He is the positive masculine as the Empress is the positive feminine.

5. Hierophant.

The High Priest is the counterpart of the High Priestess. As Aries is the house of Mars and the exaltation of the Sun, so Taurus is the house of Venus and exaltation of the Moon. He is the reflective or mystical aspect of the masculine. He is the thinker as the Emperor is the doer.

His colours unlike those of the Emperor vary considerably. Red, orange, maroon, deep brown, and chestnut brown, suggest veiled thought, interior power, endurance, contemplation and reconciliation. This card frequently indicates the hidden guardianship of the Masters.

6. The Lovers.

The impact of inspiration on intuition, resulting in illumination and liberation - the sword striking off the fetters of habit and materialism, Perseus rescuing Andromeda from the Dragon of fear and the waters of Stagnation. (Consult the Golden Dawn Tarot Deck, Wang & Regardie, U.S. Games Systems.)

The colours are orange, violet, purplish grey and pearl grey. The flashing colour of orange gives deep vivid blue while the flashing colour for violet is golden yellow. The flashing colours may always be introduced if they bring out the essential colour meaning more clearly. In practise this card usually signifies sympathetic understanding.

7. The Chariot.

Here we have a symbol of the spirit of man controlling the lower principles, soul and body, and thus passing triumphantly through the astral plane, rising above the clouds of illusion and penetrating to the higher spheres.

The colours amber, silver-grey, blue-grey, and the deep blue violet of the night sky elucidate this symbol. It is the sublimation of the Psyche.

8. Strength.

This also represents the mastery of the lower by the higher. But in this case it is the soul which holds in check the passions, although her feet are still planted on earth, and the dark veil still floats about her head and clings around her. The colours, pale greenish yellow, black, yellowish grey and reddish amber, suggest the steadfast endurance and fortitude required, but the deep red rose which is the flashing colour to the greenish yellow, gives the motive power.

9. The Hermit.

Prudence. These three trumps should be collated in studying them for they represent the three stages of initiation. The man wrapped in hood and mantle, and carrying a lantern to illuminate the Path and a staff to support his footsteps. He is the eternal seeker, the Pilgrim soul. His hood and mantle are the brown of earth, and above him is the night-sky. But the delicate yellow-greens and bluish greens of spring are about him, and spring is in his heart.

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10. Wheel of Fortune.

In the Tree of Life, the Wheel is placed on the Pillar of Mercy, where it forms the principal column linking Netzach to Chesed, Victory to Mercy. It is the revolution of experience and progress, the steps of the Zodiac, the revolving staircase, held in place by the counter-changing influence of Light and Darkness, Time and Eternity - presided over by the Plutonian cynocephalus below, and the Sphinx of Egypt above, the eternal Riddle which can only be solved when we attain liberation. The basic colours of this Trump are blue, violet, deep purple, and blue irradiated by yellow. But the zodiacal spokes of the wheel should be in the colours of the spectrum, while the Ape is in those of Malkuth, and the Sphinx in the primary colours and black.

11. Justice.

Nephthys, the third aspect of Luna, the twin sister of Isis. Justice as distinguished from love. Her emblems are the Sword and the Scales. Like her sister, she is clothed in green, but in a sharper colder green than the pure emerald of Isis. Her subsidiary colours are blue, blue-green, pale green. It is only by utilising the flashing colours that we can find the hidden warmth and steadfastness.

12. The Hanged Man.

An elusive, because a profoundly significant symbol. It is sacrifice - the submergence of the higher in the lower in order to sublimate the lower. It is the descent of the Spirit into Matter, the incarnation of God in man, the submission to the bonds of matter that the material may be transcended and transmuted. The colours are deep blue, white and black intermingled but not merged, olive, green and greenish fawn.

13. Death.

The sign of transmutation and disintegration. The skeleton which alone survives the destructive power of time, may be regarded as the foundation upon which the structure is built. The type which persists through the permutations of Time and Space, adaptable to the requirements of evolution and yet radically unchanged. It is the transmuting power of Nature working from below upwards, as the Hanged Man is the transmuting power of the spirit working from above downwards. The colours are blue-green, both dark and pale, the two dominant colours of the visible world, and the flashing colours of orange and red-orange.

14. Temperance.

This is the equilibrium not of the balance of Libra but of the impetus of the Arrow, Sagittarius, which cleaves its way through the air by the force imparted to it by the taut string of the Bow. It requires the counterchanged forces of Fire and Water, Shin and Qoph, held by the restraining power of Saturn, and concentrated by the energies of Mars to initiate this impetus. All these are summed up in the symbolism of the figure standing between Earth and Water, holding the two amphorae with their streams of living water, and with the volcano in the background. The colours are bright-blue, blue-grey, slate-blue, and lilac-grey.

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15. The Devil.

This card should be studied in conjunction with No. 13. They are the two great controlling forces of the Universe, the centrifugal and the centripetal, destructive and reproductive, dynamic and static. The lower nature of man fears and hates the transmuting process; hence the chains binding the lesser figures and the bestial forms of their lower limbs. Yet this very fear of change and disintegration is necessary to stabilise the life-force and preserve continuity. The colours are indigo, livid brown, golden brown and grey.

16. The Tower.

As always red remains persistent throughout the four planes, although modified in tone. Thus we find vivid scarlet shading into deep sombre red and vermillion shot with amber. The contrasting shades of green serve to throw the red into relief. The tremendous destructive influence of the lightning, rending asunder established forms to make way for new forms to emerge. It is revolution as distinguished from transmutation or sublimation. Destructive as opposed to the conservative, energy attacking inertia. The impetuous ejection of those who would enclose themselves in the walls of ease and tradition.

17. The Star.

This shows the seven-pointed Star of Venus shining above the Waters of Aquarius, the guiding force of love in all its forms and aspects, illuminates the soul during her immersion in Humanity. Thus bonds of Saturn are dissolved in the purified Waters of Baptism. The dove of the Spirit hovers above the Tree of Knowledge giving the promise of ultimate attainment - and on the other side gleams of the Tree of Life.

Pale colours suggest dawn and the morning Star - amethyst, pale grey, fawn, dove colour and white, with the pale yellow of the Star.

18. The Moon.

Here also is a river but it is the troubled waters of Night, wherein is to be descried a crayfish, counterpart of the Scarabeus. From the water's edge winds the dark path of toil, effort and possible failure. It is guarded by the threatening watch-dogs, seeking to intimidate the wayfarers, while in the distance the barren hills are surmounted by the frowning fortresses still further guarding the way to attainment. It is the path of blood and tears in which fear, weakness, and fluctuation must be overcome. The colours are dark crimson, reddish brown, brownish crimson and plum colours - but their sombre hues are lightened by the translucent faint greens and yellows to be found in their counterparts.

19. The Sun.

The Watery Paths of trial and probation are counterbalanced by the fiery paths of Temperance, Judgment, and Decision. In violent contrast to the sombre colouring of Aquarius and Pisces, we are confronted by the flaring hues of the Sun and Fire. The too-aspiring Icarus may find his waxen wings of Ambition and Curiosity shrivelled and melted by the fiery rays of the Sun and the heat of Fire. Approached with humility and reverence, the Sun becomes the beneficent source of life.

Protected by an enclosing wall, standing by the Waters of repentance, the Pilgrim may submit himself humbly but without fear to the searching Light and absorb warmth and

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vitality from it for the struggle before him. The colours are clear-orange, golden-yellow, amber shot with red, and the contrasting blue and purple.

20. The Last Judgment.

The three trumps attributed to the Elemental Paths are perhaps the most difficult to understand. They represent the action of forces exterior to the experience of humanity, not the influence of environment but the impact of the Supernals upon the sublunary.

In the Air we have pure spirit holding in leash the lust of the flesh. In water, the sublimating power of sacrifice. Here in Fire, we are shown the cosmic forces concentrating on the pilgrim from all sides. Judgment is pronounced upon him. He is not the judge nor does decision rest in his hands. Lazarus cannot emerge from the Sepulchre until the voice cries out, "Come forth!" Nor can he cast aside the conflicting grave-clothes until the command, "Loose him!" is given. Man of himself is helpless. The impulse to ascend must come from above, but by its power he may transcend the sepulchre of environment and cast aside the trammels of desire. Here once more, the fiery energy of red burns through the planes. Fiery scarlet, glowing crimson, burning red are emphasized by passive greens.

21. The Universe.

Observe that this represents not the World but the Universe. It should be remembered that to the ancients. Saturn represented the confines of the Solar system. They had no means of measuring either Uranus or Neptune. To them, therefore, Saturn passing through the spiral path of the Zodiac, marked at its cardinal points by the symbols of the Kerubim forming the Cross, was a comprehensive glyph of the whole.

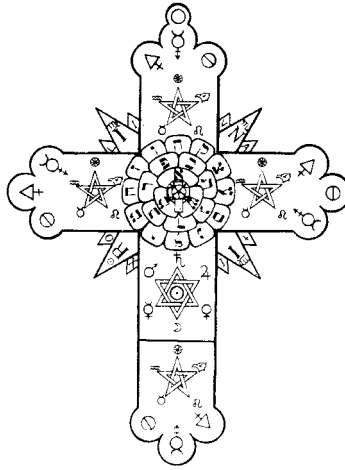
Thus, in this card we find a synthesis of the whole Taro or Rota. The central figure should be taken as Hathor, Athor, or Ator, rather than Isis, thus indicating the hidden anagram which may perhaps be translated thus: ORAT - man prays. ATOR - to the Great Mother, TARO - who turns, ROTA - the wheel of Life and Death.

The colours like those of the Wheel of Fortune include the colours of the Spectrum and those of the elements, but they are placed against the indigo and black of Saturn, with the white gleam of the Stars shining in the darkness and the misty figure of the Aimah Elohim in the midst. In the practical Tarot. this card is taken to signify the matter in hand, that is the subject of any question that has been asked.

Having now reviewed the 22 Atous or Trumps in succession, it will be wise for the Student to reverse the process and seek to follow the Path of the Pilgrim from below upwards, thus seeking to comprehend the interior process of Initiation and Illumination. It is a process in which the whole Universe does not disdain to take part, for Man is himself the Microcosm of the Macrocosm and the Child of the Gods. And again, the Macrocosm must itself be undergoing a corresponding process in which the experience not only of humanity but of each individual must be an integral part. The fragments are gathered up into the baskets, that nothing may be lost; and from the feeding of the multitude there remains not less but more than the unbroken bread and fish - fit emblems of Earth and Water.

Cease not to seek day and night the Purifying Mysteries

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC



THE TREE OF LIFE AS PROJECTED IN A SOLID SPHERE

By

V.H. FRATER S.R.M.D.

The Planets'sphere which illustrates this manuscript, as part of the Z.A.M.'s Abstract of the Tarot, has been drawn by S.R.M.D. as instructed. It represents the Heavens polarized on the plane of the Ecliptic, not on the plane of the Equator of our Earth, so that its North Pole is the veritable North Pole of our Heavens and not merely that part of them to which the North Pole of our Earth now points.

Another very important difference is that, throughout the true Tarot, the teaching assigns the commencing Point of the Zodiac to the bright Star "Regulus" which is in Leo. And it measures Right Ascension and Longitude from that point, and not from a suppositious point divided by the Equinox and called the 0° of Aries (though in reality now far removed from the constellation of that name), which has been adopted by modern or western astronomy and astrology.

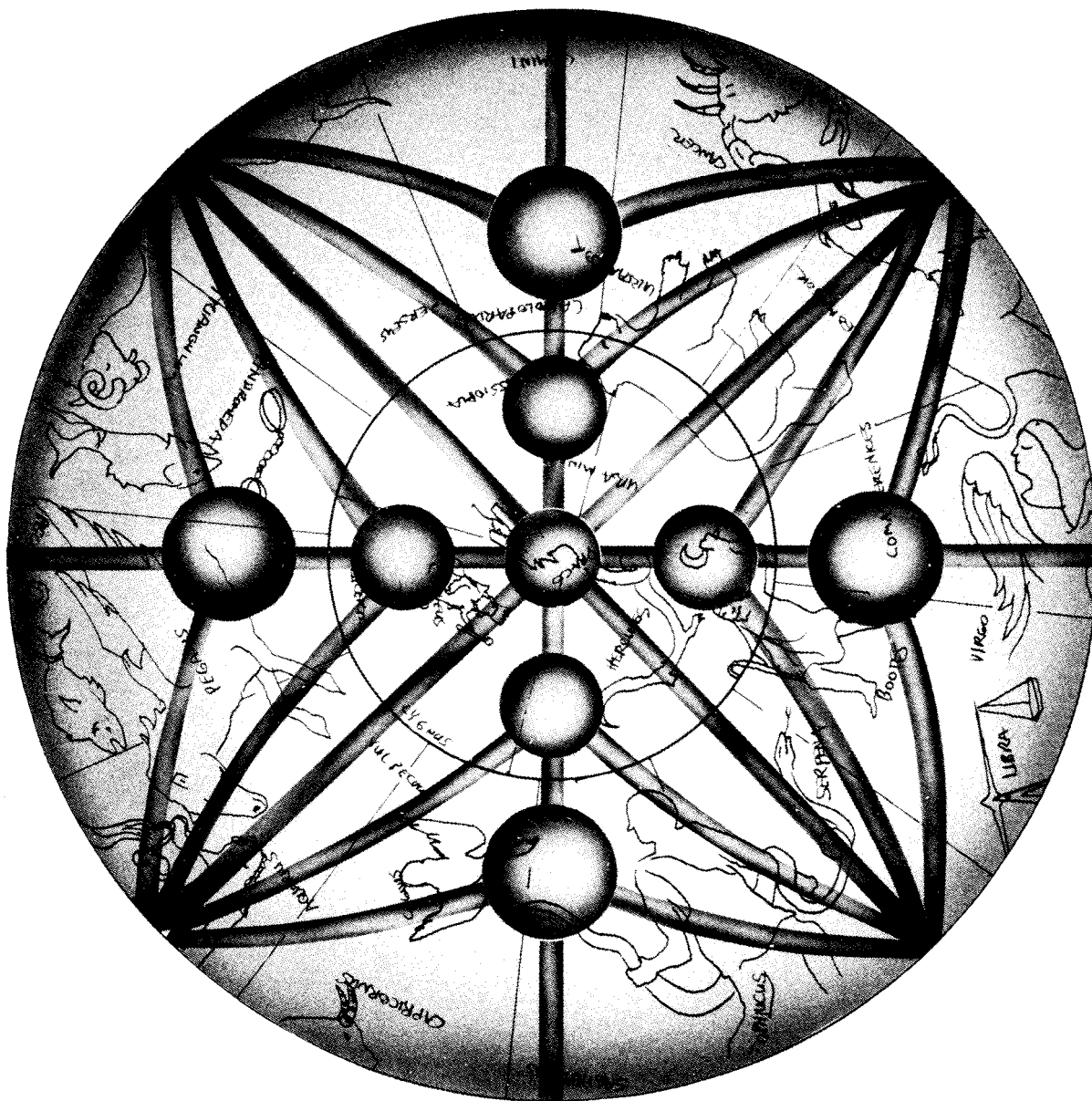
By this now usual way of reckoning, and the Procession of the Equinoxes, it has gradually come to pass that the signs (or divisions, each of 30°, of the Zodiac) no longer coincide with the constellations of the same name, and each decade shows them slowly but surely receding.

But the Tarot method of reckoning from the star named Regulus has, it will be seen, the effect of making the Signs and the Constellations coincide.

"Regulus" is also named Cor Leonis - "The Heart of the Lion."

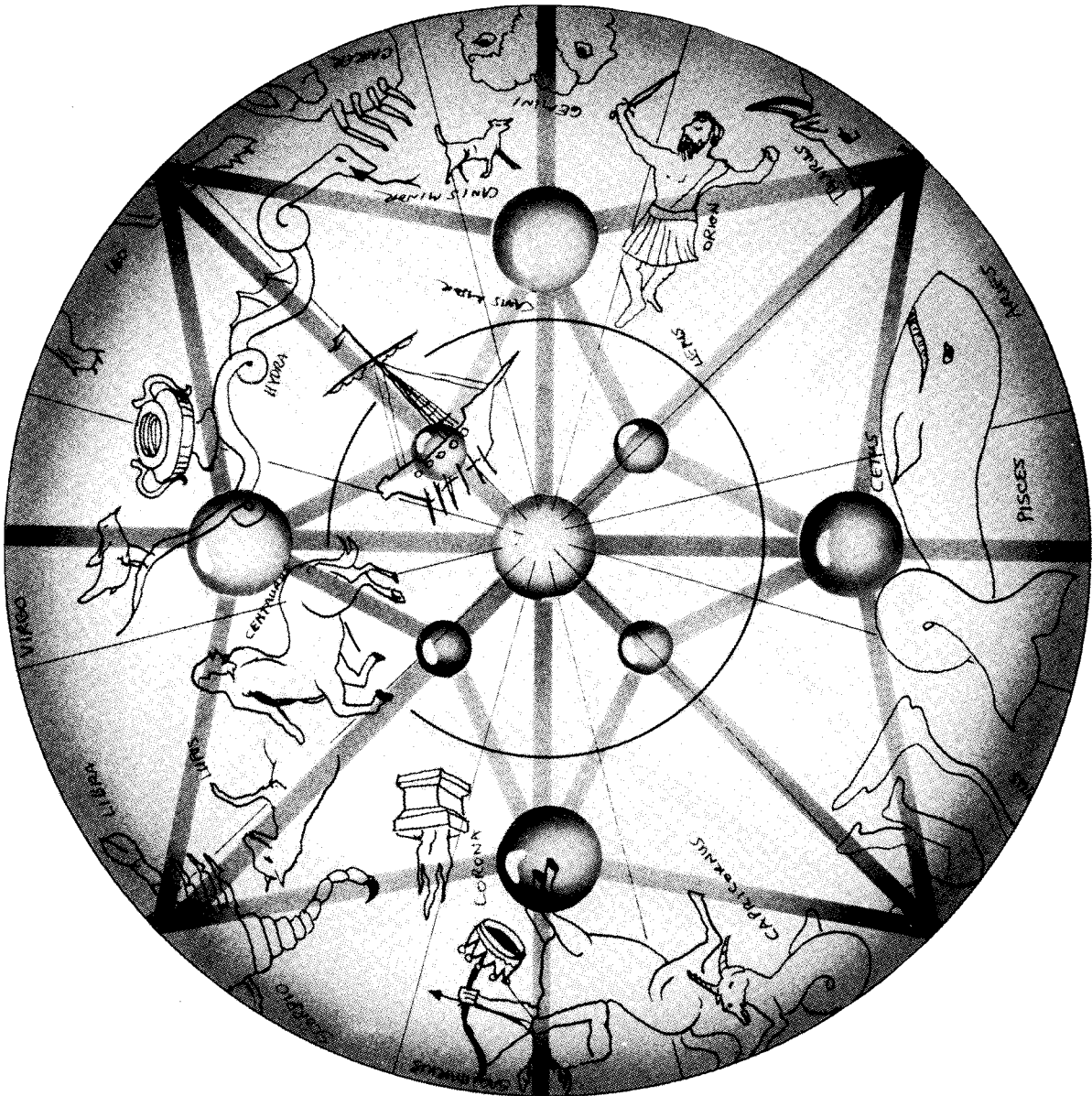
"Regulus" means "Star of the Prince." "Regulus" coincides with the position of the "heart" in the figure of Leo upon the Star Maps.

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THE NORTHERN HEMISPHERE

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC



THE SOUTHERN HEMISPHERE

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TABULAR VIEW OF THE DOMINION OF THE SYMBOLS OF THE TAROT IN THE CELESTIAL HEAVENS.

The Zelator Adeptus Minor shall know that the great "King Star" or "Heart of the Lion," which is in Leo upon the path of the Ecliptic and one of the "Four Tiphareth Points" (see later) of the Celestial Heavens, is the commencement and Ruler of all our reckoning of Longitude (or Ecliptic). The Path of the Sun itself is the commencement of our reckoning of the Latitude in the searching out of our Hidden Wisdom.

Also the Dragon, the constellation Draco, surroundeth the Pole Kether of our Celestial Heavens.

But the Northern Pole and Kether of the Material Planet (even of our Erthe, earth) looketh constantly unto Binah, for as much as she is under sorrow and suffering. When, oh Lord of the Universe, shall she turn from her evil ways so that she shall again behold Kether? Wherefore she is now a place of trial. For each thing in this world of Assiah looketh towards that which is its Natural Governor. To what part of the Celestial Heavens the Kether of a Planet constantly looketh, by that part is that Planet ruled. For in all things shine the Sephiroth even as hath been sufficiently said.

The Four Knaves rule the celestial Heavens from the North Pole of the Zodiac to the 45° of Latitude North of the Ecliptic. They form the Thrones of the Four Aces, who rule in Kether. The Four Kings, 4 Queens, 4 Knights rule the Celestial Heavens from the 45° of North Latitude down to the Ecliptic. The 12 Tarot Keys attributed to the 12 Signs of the Zodiac rule the Celestial Heavens from the Ecliptic down to the 45° of South Latitude. The 36 smaller cards of the Suits (from two to ten) rule the Celestial Heavens from the 45° South of the Ecliptic to the South Pole, or the Malkuth place therein. All calculation arises from the Star "Regulus," the 0° of our Leo.

SYMBOLS

These Four Aces revolve in Kether, their Thrones are the central portion of 45° of Longitude in extent in the dominions of the Knaves of their respective suits.

STAR GROUPS

Ace of Wands

A part of the tail of Draco, fore-feet of Ursa Major, tail of Ursa Major, and of the Northern dog of Canis Venatici.

Ace of Cups

Head of Draco, body and legs of Hercules.

Ace of Swords

Body of Draco. Right arm of Orpheus, head and body of Lacerta. Body of Cygnus.

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Ace of Pentacles

Body of Draco. Legs of Cepheus. Tail of Ursa Minor, and the Pole Star. Legs of Cassiopeia. Head and neck of Camelopardus.

Knave of Wands

Rules from North Pole to 45° and from 0° of Cancer to 30° of Virgo, the end of Virgo. The Throne of the Ace of Wands extends 45° from 22° - 30' of Cancer to 7° - 30' of Virgo within the limits of 45° Latitude.

Star groups corresponding to above.

Tail of Draco, Head and forepart of Ursa Minor, left arm and part of head and chest of Bootes. The greater part of the Northernmost dog of Canis Venatici. Tail and Back of Ursa Major, (ancient Italian name was Septemtriones, the 7 Ploughing Oxen). This includes the celebrated Seven stars of the constellation called "Charles Wain" by the English; "Seven Rishis" by the Hindus, and in the Egyptian Book of the Dead, Ch. XVII, "The Seven bright ones who follow their Lord, the Thigh of the Northern Heaven." In the Zodiac of Denderah, and in the Tablet of Edfus, that Ursa Major is represented as the thigh of an Ox.

Knave of Cups

Rules from North Pole to 45° of Latitude and from 0° of Libra to 30° of Sagittarius in Longitude. The Throne of the Ace embraces from 22° - 30' of Libra to 7° - 30' of Sagittarius within the above limits of Latitude.

Star Group

Head of Draco. Left arm, body and legs of Hercules, part of head, right shoulder and club of Bootes,

Knave of Swords

Rules from North Pole to 45° Latitude and from 0° of Capricorn to 30° of Pisces Longitude. The Throne of the Ace extends from 22° - 30' of Capricorn to 7° - 30' of Pisces as before.

Star Group

Body of Draco, part of Lyra. Head, body and right arm of Cepheus, the King and Father of Andromeda, the whole of Cygnus, head and body of Lacerta, back and part of head of Vulpecula the Fox.

Knave of Pentacles

Rules from North Pole to 45° Latitude, and from 0° of Aries to 30° of Gemini Longitude. The Throne of the Ace embraces from 22° - 30' of Aries to 7° - 30' of Gemini within the Latitude as above.

Star Group

Body of Draco, legs and part of right arm and Sceptre of Cepheus, tail and hind quarters of Ursa Minor, with the Pole Star of our Earth, head and neck of Camelopardalis (Giraffe), body and right arm, throne and legs of Cassiopeia, the Queen of Cepheus and Mother of Andromeda, head of Ursa Major.

Prince of Wands

Rules from Ecliptic to 45° North Latitude and from 20° Cancer to 20° Leo in Longitude.

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Star Group

Head, body, and tail of Leo, body and tail of Leo Minor, hind quarters and legs of Ursa Major, head and fore-quarters of Southern dog of Canis Venatici.

King of Pentacles

Rules from Ecliptic to 45° North Latitude and from 20° of Leo to 20° of Virgo.

Star Group

Head and body of Virgo, left arm of Bootes, hair of Berenice. Body and hind quarters of Southern dog of Canes Venatici, hind feet of Northern dog of Canis Venatici.

Queen of Swords

Rules from Ecliptic to 45° and from 20° of Virgo to 20° of Libra.

Star Group

Right leg of Virgo, body and right arm and right leg of Bootes. Beam and part of Scales of Libra.

Knight of Cups

Rules from Ecliptic to 45° and from 20° of Libra to 20° of Scorpio.

Star Group

Part of Scales of Libra, left claws of Scorpio, body and legs of Ophiucus, the holder of the Serpent. Front half of Serpent's head, right arm and club of Hercules.

The King of Wands

Rules from Ecliptic to 45° North Latitude and from 20° of Scorpio to 20° of Sagittarius.

Star Group

Top of head and bow of Sagittarius, head and right arm of Ophiucus, rear half of Serpent.

Queen of Pentacles

Rules from Ecliptic to 45° North Latitude and from 20° of Sagittarius to 20° of Capricorn.

Star Group

Top of head, neck and horns of Capricorn, left hand of Aquarius, the man who carries the Water, the whole of Aquila, the Eagle, the greater part of Delphinus, whole of Sagitta, the Arrow, forefeet and body of Vulpecula the Fox, and the tail of the Cygnet which he seizes.

Knight of Swords

Rules from Ecliptic to 45° North Latitude, and from 20° of Capricorn to 20° of Aquarius.

Star Group

Tail of Capricornus, head and body of Aquarius, head and forelegs of Pegasus, the winged horse who sprang from the blood of Medusa near the sources of the ocean, the whole of Equilaus, the lesser horse, part of head of Dolphin, tail and hind quarters of Vulpecula, part of wing of Cygnus, the swan, part of head of Pisces.

King of Cups

Rules from Ecliptic to 45° of North Latitude and from 20° of Aquarius to 20° of Pisces.

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Star Group

Body and tail of one of the Pisces, and part of the band. Body and wings of Pegasus, head and arms of Andromeda, chained to the rock, tail of Lacerta.

Queen of Wands

Rules from Ecliptic to 45° North Latitude and from 20° of Pisces to 20° of Aries.

Star Group

The other Fish and part of Band of Pisces, head and back of Aries, body and legs of Andromeda, the Triangle, hand left arm of Cassiopeia, the winged instep of Aries.

Knight of Pentacles

Rules from Ecliptic to 45° North Latitude and from 20° of Aries to 20° of Taurus.

Star Group

Tail of Aries, one horn and shoulder and back of Taurus, whole of Perseus, and the head of Medusa, hind quarters and legs of Camelopardalis, left leg of Auriga, Charioteer, and part of Capella, the she-goat which bears kids in her arms.

King of Swords

Rules from Ecliptic to 45° North Latitude from 20° of Taurus to 20° Gemini in Longitude.

Star Group

Head and body of Castor, one of the Gemini, greater part of Auriga and Capella, head and forepart of Lynx, forefeet of Camelopardalis.

Queen of Cups

Rules from Ecliptic to 45° North Latitude, and from 20° Gemini to 20° of Cancer in Longitude.

Star Group

Head and body of Pollux, the other of the Gemini: greater part of Cancer, crab; face of Leo; head and face of Ursa Major.

THE TWELVE KEYS WHICH GOVERN THE CELESTIAL HEAVENS FROM THE ECLIPTIC TO 45° OF SOUTH LATITUDE

Fortitude

Rules the whole of Leo, from the point of Regulus or Cor Leonis.

Stars

The fore-legs and hind-feet of Leo, greater part of the Sextans and of Crater, the cups, part of the body of Hydra, the great Water serpent, greater part of Antlia Pneumatica, the air Pump, greater part of Pisces Nautica, a small part of the ship Argo.

Hermit

Rules the whole of Virgo.

Stars

Left arm, hand, and arm of Virgo, and her ear of Corn; part of the body of Hydra, Corvus, the Crow, part of Crater, tail and right hand of Centaurus, the man horse, small part of Air Pump and of Argo.

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Justice

Rules the whole of Libra.

Stars

Part of the South Scale of Libra, tail of Hydra, head, body, arms and forefeet of Centauri. Legs, body and tail of Lupus, the Wolf which he is killing. Right claw of Scorpio.

Death

Rules the whole of Scorpio.

Stars

Body and tail of Scorpio, head and neck of Lupus, whole of Ara - Altar, two feet of Ophiucus, point of arrow of Sagittarius, part of Norma, Mason's square.

Temperance

Rules the whole of Sagittarius.

Stars

The whole of Sagittarius, the Archer. except right hind leg, the tail, the crown of the head, extreme points of Bow and Arrow, Corona Australis, Telescope, Pavo - Peacock.

The Devil

Rules the whole of Capricorn.

Stars

Whole lower half of Capricornus, the he-Goat, part of Piscis Australis, Southern Fish, Microscope Part of Grus, the Crane. Part of Indus.

The Star

Rules the whole of Aquarius.

Stars

Legs of Aquarius, and the issuant water head of Piscis Australis, part of Grus, part of Phoenix, part of apparatus Sculptorum, part of Cetus.

The Moon

Rules the whole of Pisces.

Stars

The connecting band of Pisces, the body of Cetus, the sea Monster to which Andromeda was exposed, part of Apparatus Sculptorum. Part of Phoenix. part of Fornax.

The Emperor

Rules the whole of Aries.

Stars

Legs of Aries, part of body of Taurus, head and fore-part of Cetus, part of Fornax and of Eridanus.

The Hierophant

Rules the whole of Taurus.

Stars

Head and forepart of Taurus the Bull. The Bull sent by Neptune to frighten the horses of Sol and those of the Hippolytus. The greater part of Orion the Giant, and hunter. The beginning of the River Eridanus into which Phaeton was hurled when attempting to drive the horses of the Sun, greater part of Lepus, the Hare.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

The Lovers

Rule the whole of Gemini.

Stars

Legs of Castor and Pollux, the Gemini, Canis Minor, a small part of Cancer. The whole of Monoceros, the Unicorn, except the hind-quarters. Head and fore-part of Canis Major, the greater Dog.

The Chariot

Rules the whole of Cancer up to Regulus in Leo.

Stars

One claw and part of the body of Cancer, forepaws of Leo, head and part of Hydra, part of Sextans, part of Pisces Nautica, hind legs and tail of Monoceros, part of the mast, rigging, and prow of the ship Argo.

IN CONCLUSION

The Keys answering unto the Seven Lords who wander (planets) and the Three Spirits (the elements) are not assigned any fixed dominion. The following 36 small cards (2's to 10's) rule the decans of the signs in the Celestial Heavens and their Dominion extendeth from 45° South of the Ecliptic unto Malkuth at the Southern Pole.

5 of Wands

0° - 10° of Leo, Saturn, Part of Argo, part of Pisces Volcun.

6 of Wands

10° - 20° of Leo, Jupiter, Part of Argo, part of Pisces Volcun.

7 of Wands

20° - 30° of Leo, Mars, Part of Argo, part of Pisces Volcun.

8 of Pentacles

0° - 10° of Virgo, Sun, Part of Argo, part of Pisces Volcun.

9 of Pentacles

10° - 20° of Virgo, Venus, Hind feet of Centauri, part of Pisces Volcun.

10 of Pentacles

20° - 30° of Virgo, Mercury, Hind legs of Centauri, part of Chameleon.

2 of Swords

0° - 10° of Libra, Moon, Hind legs of Centauri, pt. Crux, pt. Musea and Chameleon.

3 of Swords

10° - 20° of Libra, Saturn, Pt. of Crux, Musea and Chameleon.

4 of Swords

20° - 30° of Libra, Jupiter, Pt. of Musea, Circinus, Compasses, and Chameleon.

5 of Cups

0° - 10° of Scorpio, Mars, Pt. Circinus, Chameleon and of Triangulum Australis.

6 of Cups

10° - 20° of Scorpio, Sun, Pt. Triangulum Australis, Apus the Swallow and Octano.

VOLUME NINE

7 of Cups

20° - 30° of Scorpio, Venus, Part of Pavo, Apus, Octano.

8 of Wands

0° - 10° of Sagittarius, Mercury, Part of Pavo, Apus, Octano.

9 of Wands

10° - 20° of Sagittarius, Moon, Part of Pavo, Apus, Octano.

10 of Wands

20° - 30° of Sagittarius, Saturn, Pt. of Pavo, pt. Hydra, watersnake.

2 of Pentacles

0° - 10° of Capricorn, Jupiter, Part of Pavo, part of Hydra.

3 of Pentacles

10° - 20° of Capricorn, Mars, Part of Toncan, part of Hydra.

4 of Pentacles

20° - 30° of Capricorn, Saturn, Part of Toncan, part of Phoenix.

5 of Swords

0° - 10° of Aquarius, Venus, Part Phoenix, end of Eridanus.

6 of Swords

10° - 20° of Aquarius, Mercury, Parts Hydrus, Reticulus, Rhombus.

7 of Swords

20° - 30° of Aquarius, Moon, Parts Phoenix, Hydra, Reticulum and Eridanus.

8 of Cups

0° - 10° of Pisces, Saturn, Part Phoenix, Eridanus, Reticulum.

9 of Cups

10° - 20° of Pisces, Jupiter, Part Phoenix, Eridanus, Reticulum.

10 of Cups

20° - 30° of Pisces, Mars, Part Phoenix, Dorado, Reticulum.

2 of Wands

0° - 10° of Aries, Mars, Part Phoenix and Dorado.

3 of Wands

10° - 20° of Aries, Sun, Part Coelum Sculptori, and Dorado.

4 of Wands

20° - 30° of Aries. Venus, Part Coelum Sculptori (Engraver's Burin).

5 of Pentacles

0° - 10° of Taurus, Mercury, Part Eridanus. Columba, Naochi, Dorado, Equilaus, Pictoris.

6 of Pentacles

10° - 20° of Taurus, Moon, Forepart of Lepus. Tail and Wing of Columba, part of Equilaus.

7 of Pentacles

20° - 30° of Taurus, Saturn, Part Equilaus and Lepus, Body of Columba.

8 of Swords

0° - 10° of Gemini, Jupiter, Feet of Canis Major, Prow Argo, part Equilaus Pictoris.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

9 of Swords

10° - 20° of Gemini, Mars, Legs of Canis Major, Part of Prow of Argo.

10 of Swords

20° - 30° of Gemini, Sun, Hind quarters of Canis Major, part of Prow of Argo.

2 of Cups

0° - 10° of Cancer, Venus, Prow Argo, Tail Canis Major.

3 of Cups

10° - 20° of Cancer, Mercury, Prow of Argo.

4 of Cups

20° - 30° of Cancer, Moon, Prow of Argo.

While the greater number of the Northern Constellations are connected with classical mythology, the titles of many of the Southern Constellations, and especially of those near the South Pole, are of more or less recent nomenclature, and bear witness to absence of reference to Occult Knowledge, such names for instance as Reticulum, and Coelum Sculptores, Octanus, etc.

RECAPITULATION

In the dominion of the various forces, the rule of each may be divided into three portions. The centre is the most pronounced in its accord with the nature of its Ruler, and the two outer portions are tinged with the nature of the Ruler of the dominion bordering thereon. For example, in the case of Leo, the Dominion of Fortitude, the central 10 degrees will have most of this nature. For the beginning 10 degrees are tinged with the nature of Cancer, and the last ten degrees with the nature of Virgo, the nature of Leo however predominating the mixture.

The whole Heavens then. are thus divided into Four Great Belts or Zones:

The Uppermost

Is the Dominion of the Knives like a Cross within a Circle.

The Second Belt

Under the Dominion of the other Court cards represents a Belt of Influence descending vertically.

The Third Belt

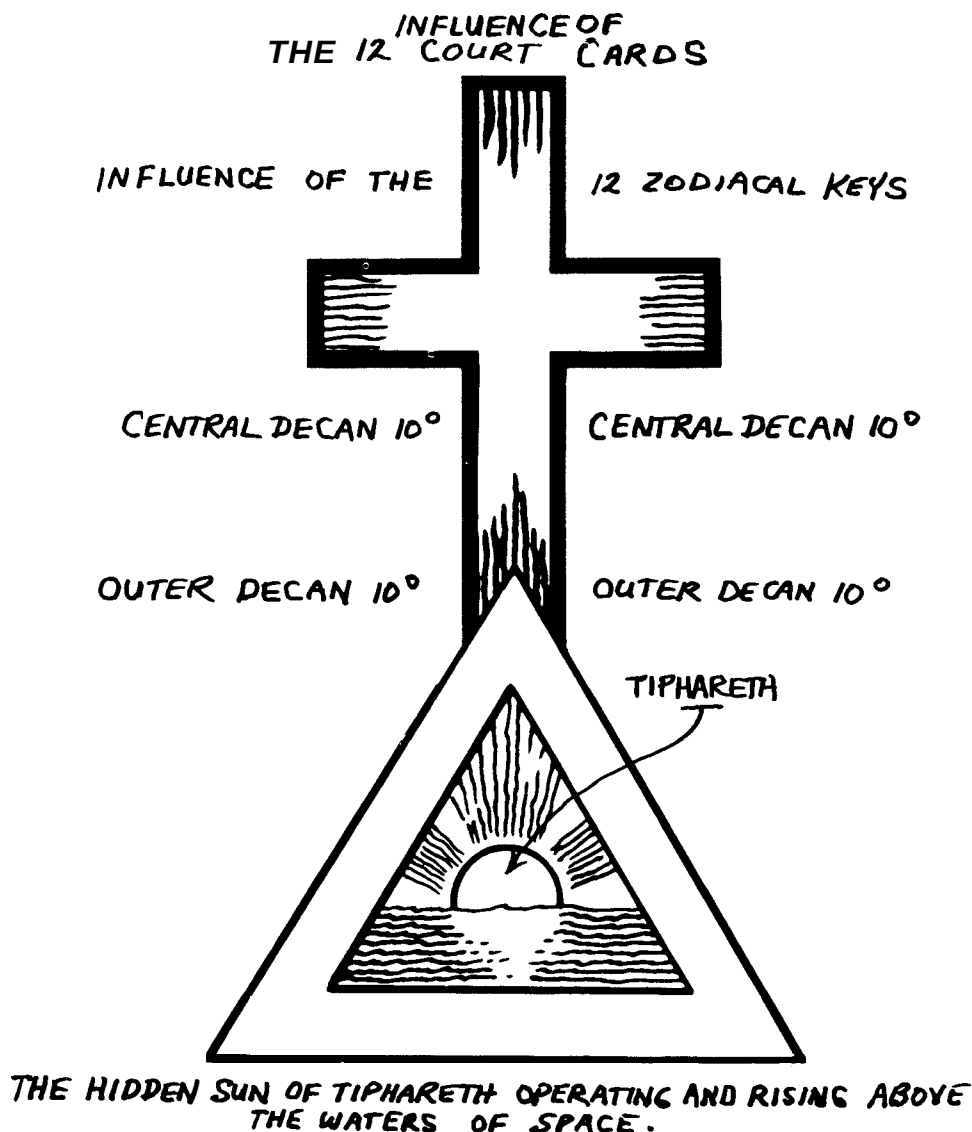
Is under the Dominion of the 12 Keys related to the Signs of the Zodiac, represents a Belt of influence acting horizontally. This Zone in union with the second Belt will therefore yield a great Zone of 12 Crosses encircling the heavens.

The Fourth Belt

Consists of 36 Decans under the Dominion of the 36 small cards of the four suits, the numbers 2-10 of each suit. In each of these sets of 3 parts of a Sign, the central one will be more pronounced in effect than the lateral parts.

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Therefore the 3 Decanates of each of the Signs will be symbolised by a triangle. Thus are yielded twelve Triangles surrounding the lower heavens, and therefore there will ultimate twelve Crosses surmounting 12 Triangles surrounding the heavens. In other words, the symbol of the G.D. in the Outer, 12 times repeated.



The central Rising Sun will represent the hidden influence of Tiphareth in the centre of the Sphere, as will be hereafter explained, rising above the waters of Space (the ethereal expanse of the Sky called by the Egyptians "The Waters of Nu which are the parents of the Gods," The Shoreless Ocean of Space).

In the Golden Dawn initiation, the Cross surmounting the Triangle is preferably represented by a Calvary Cross of 6 Squares, as still more allied to Tiphareth.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

ON THE OPERATION AND RULE OF THE TREE OF LIFE IN THE CELESTICAL HEAVENS PROJECTED AS IF IN A SOLID SPHERE

When the Tree of Life is considered not as being a plane but as a solid figure, and when it is projected in the Sphere, the North Pole of the Sphere will coincide with Kether, and the South Pole with Malkuth.

As we have before sufficiently learned the Ten Sephiroth are repeated not alone in each whole figure, but also in the parts thereof, so that every material thing created, will have its own Sephiroth and Paths.

Now as the North Pole corresponds with Kether, and the South Pole corresponds with Malkuth, the central Pillar of the Sephirotic Tree will form the invisible Axis of the Sphere, the Central point coinciding with Tiphareth. This latter Sephirah together with that of Yesod will be completely hidden from view, so that Tiphareth will be the exact centre of the Sphere.

Also the Sephiroth Chokmah, Binah, Chesed, Geburah, Netzach and Hod will be duplicated. As also the Paths, Aleph, Beth, Gimel, Vau, Cheth, Caph, Mem, Qoph, and Shin, and so many of the others will be even quadrupled. But although Tiphareth and Yesod will be concealed, there will be four especial points on the sphere where the influence of each will be indicated.

As projected in the before-described Celestial Sphere, Kether will govern a Radius of $10^{\circ\infty}$ around the North Pole, thus embracing the whole body of the Constellation Draco. Chokmah will be on the 60° North Latitude; embracing a radius of 10° . the right foot of Hercules, the left arm, hand, and part of head of Bootes. Also on the other side of the Heavens, a radius of 10° including the head and shoulders of Cephus, and the head of Lacerta.

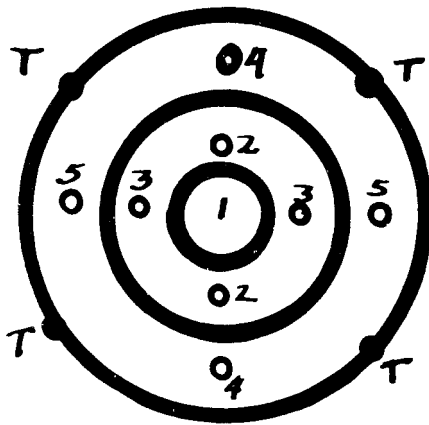
Binah, has a similar radius and is posited on the same parallel of Latitudes, and includes the pole Star of the Earth, the head of Camelopardelus, the tip of the tail of Draco; also Lyra and left knee of Hercules in the opposite side of the Heavens.

Chesed with a similar radius, and posited in the 30° of North Latitude, will include part of Coma Berenices, of Bootes, and of Virgo, and parts of Andromeda and of Pegasus.

And so with the other Sephiroth of the outer Pillars, each being 30° distant from the line of the Sephiroth above and below it, and having a radius of 10° .

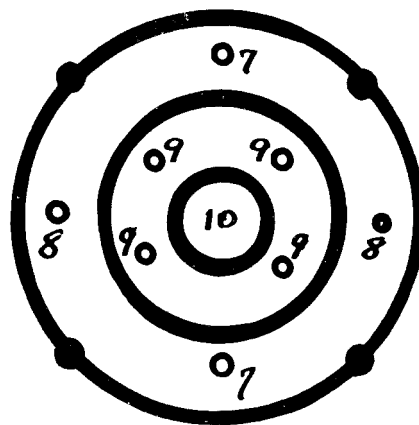
The central line of the Two Pillars of Mercy and Severity will respectively traverse that of Mercy the 15° of Virgo and 15° of Pisces; that of Severity the 15° of Gemini and the 15° of Sagittarius. The four Yesod points will be on the line of the 60° of South Latitude, and at similar Zodiacal points. From which circumstances the path of Influence or nature of the Sun will be along the line of the Ecliptic, coinciding with Tiphareth, and that of the Moon will be on the 60° of South Latitude answering to the Yesod points on that line.

NORTHERN HEMISPHERE

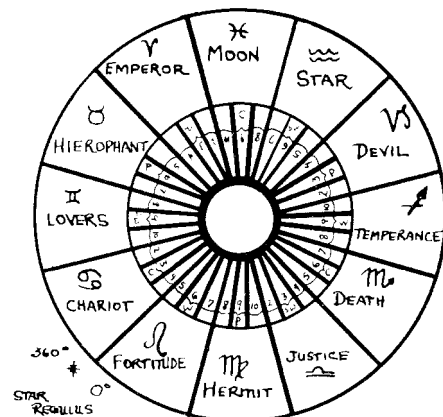
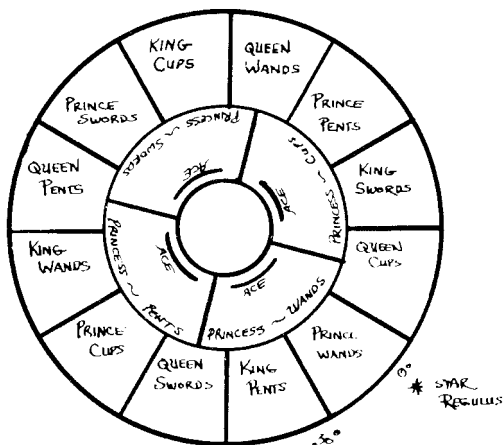
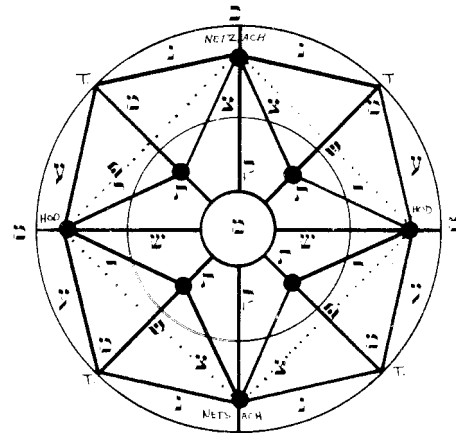
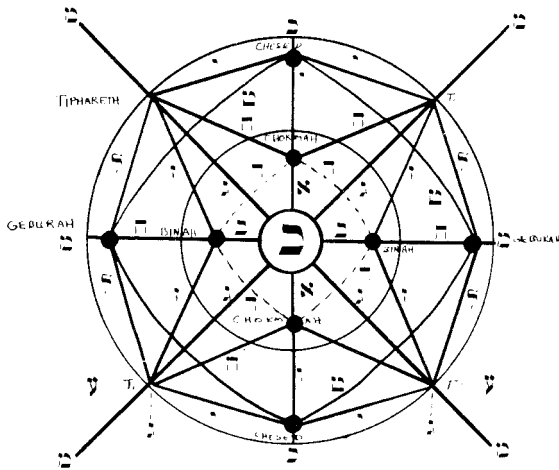


ECLIPTIC CIRCLE
OF TIPHARETH WITH
FOUR POINTS

SOUTHERN HEMISPHERE



FOUR POINTS WHERE
YESOD'S INFLUENCE
OPERATES



THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE LAW OF THE CONVOLUTED REVOLUTION OF THE FORCES SYMBOLISED BY THE FOUR ACES ROUND THE NORTH POLE

In the Book "T," it is written: "Also the Dragon (i.e., Draco, the constellation at the Northern pole of the Heavens) surroundeth the Pole Kether of the Celestial Heavens." It is further laid down that the Four Aces, (symbolised by the Knaves), rule the Celestial Heavens from the Northern Pole of the Zodiac unto the 45th Degree of Latitude North of the Ecliptic, and from the Thrones of the Four Aces which rule in Kether. And again it is stated that:

The Throne of the Ace of Cups is the head of Draco.
The Throne of the Ace of Swords is fore part of body.
The Throne of the Ace of Pentacles is the hind part of body.
The Throne of the Ace of Wands is the tail of Draco.

Regard thou then the form of this Constellation of the Dragon. It is convoluted in the four places answering unto the rule of the Aces.

Head, First convolution is the Ace of Cups.
Second convolution is the Ace of Swords.
Third convolution is the Ace of Pentacles.
Fourth convolution is the Ace of Wands.

This convoluted course will represent the Law of the Aces.

Now in the Four Faces of YHVH, Fire and Water be contrary, and also Earth and Air be contrary. The throne of the Element will attract and seize, as it were, the Force of that element, so that herein be the Forces of Antipathy and of Sympathy, or what are known chemically as attraction and repulsion.

Recall also the allotment of the Triplicities:

Aries, Leo, Sagittarius is Fire, Wands of the Tarot.
Cancer, Scorpio, Pisces is Water, Cups of the Tarot.
Gemini, Libra, Aquarius is Air, Swords of the Tarot.
Taurus, Virgo, Capricorn is Earth, Pentacles of the Tarot.

Now the order of the Knaves, and consequently of the Thrones, is formed from right to left:

Yod

Knave of Wands is Leo and Fire.

Heh

Knave of Cups is Scorpio and Water.

Vau

Knave of Swords is Aquarius and Air.

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Heh (final)

Knave of Pentacles is Taurus and Earth.

The order of the Aces is formed from left to right, though their motion is from right to left:

Yod

Ace of Wands.

Heh

Ace of Cups.

Vau

Ace of Swords.

Heh (final)

Ace of Pentacles.

This, then will be the order of their movement. Let us first suppose the Aces on the following stations:

Station **2**

Ace of Wands.

Station **1**

Ace of Cups.

Station **12**

Ace of Swords.

Station **11**

Ace of Pentacles.

Now the Station 2 is the Throne of the Ace of Wands, while the movement of the Aces is steadily from right to left in the direction of the numbering of the stations. In the ordinary course the Ace of Wands would pass to Station 3; the Ace of Cups to Station 2; the Ace of Swords to Station 1; the Ace of Pentacles to Station 12.

But the Station 2, being the Throne of the Ace of Wands, attracts and arrests the movement of that Force so that instead of passing into Station 3, it remains on Station 2 until the other Aces have passed over it in turn.

Ace of Wands remains on Station **2**.
Ace of Cups passes also on to Station **2**,
Ace of Swords passes on to Station **1**,
Ace of Pentacles passes on to Station **12**.
Ace of Cups passes to Station **3**,
Ace of Wands remains at Station **2**,
Ace of Swords passes also onto Station **2**,
Ace of Pentacles passes also on to Station **1**.
Ace of Cups passes on to Station **4**,
Ace of Swords passes on to Station **3**,

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Ace of Wands remains at Station 2,
Ace of Pentacles passes also on to Station 2.
Ace of Cups passes to Station 5,
Ace of Swords passes to Station 4,
Ace of Pentacles passes on to Station 3,
Ace of Wands still remains on Station 2.

But Station 5 is the Throne of the Ace of Cups. Therefore it attracts and arrests that Force, in the same manner that the Throne of the Ace of Wands acted previously in attracting and arresting the Ace of Wands, the result of which has been to make that Force which previously was leading become the last of the Four.

Ace of Cups remains on Station 5,
Ace of Swords passes also on to Station 5,
Ace of Pentacles passes also on to Station 4,
Ace of Wands, now at last passes into Station 3.

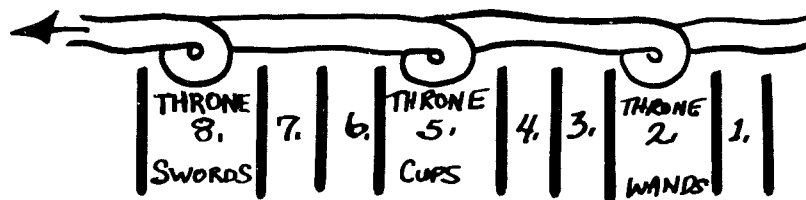
For it has now become the last of the Four, and the Ace of Cups has commenced to act through its Throne. The Ace of Pentacles, moving to Station 4, would create a hiatus in the movement of the Aces, if the Ace of Wands did not move forward to Station 3. Also there is the attraction of the motion of those Aces in front of it. Wherefore all these Forces combining, at length cause it to move forward.

The movement then continues. thus:

The Ace of Swords passes on to Station 6,
The Ace of Cups remains on Station 5,
The Ace of Pentacles passes also on to Station 5,
The Ace of Wands passes also on to Station 4.
The Ace of Swords passes on to Station 7,
The Ace of Pentacles passes on to Station 6,
The Ace of Cups still remains on Station 5,
The Ace of Wands passes also on to Station 5.
The Ace of Swords passes on to Station 8, its Throne,
The Ace of Pentacles passes on to Station 7,
The Ace of Wands passes on to Station 6,
The Ace of Cups still remains on Station 5.
The Ace of Swords remains on Station 8,
The Ace of Pentacles passes also on to Station 8,
The Ace of Wands passes on to Station 7,
The Ace of Cups now at length passes on to Station 6, and so on.

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The movement of the Aces will be very similar to the convolutions of Draco thus:
The Course of the Aces:



This will imply a much more sustained exercise of force through the Thrones than elsewhere. So that the generic effect of the Thrones will be that of the seasons, while the other stations will give the variations thereof in accordance with their natures and with the order of the movement of the aces in them.

	SIGN	THRONE OF	FIRST IN ORDER	SECOND IN ORDER	THIRD IN ORDER	FOURTH IN ORDER
MOVEABLE	♊		▽	△	▽	△
FIXED	♈	ACE OF PENTACLES	▽	△	▽	△
COMMON	♊		△	▽	△	▽
M.	♋		△	▽	△	▽
F.	♌	ACE OF WANDS	△	▽	△	▽
C.	♍		▽	△	▽	△
M.	♎		▽	△	▽	△
F.	♏	ACE OF CUPS	▽	△	▽	△
C.	♐		△	▽	△	▽
M.	♑		△	▽	△	▽
F.	♒	ACE OF SWORDS	△	▽	△	▽
C.	♓		▽	△	▽	△

Order of Movement of Elements

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

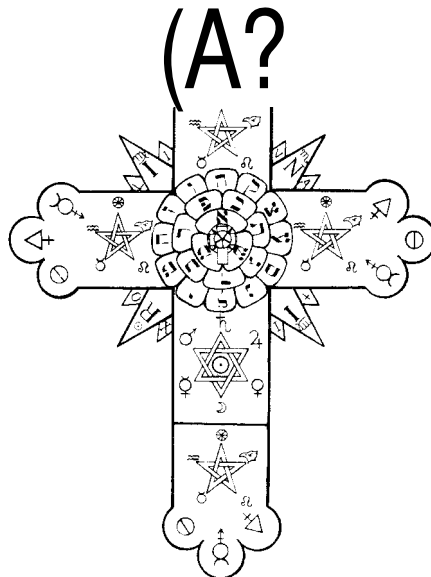
And as Kether acted directly upon Tiphareth which is, as it were, the centre and focus of the Sephiroth when projected in a sphere, so do the Aces act upon the Sun as the centre and focus of the Solar System. So that the Sun, according to his position with regard to the Equinox and the Earth's surface will translate the effect of the seasons, he being the translator of the force of heat thereto, whether the then position of the Equinoctial points coincide with what we call 0° Aries, and 0° Libra (reckoning from Regulus) or not. So that his effect North of the Equator shall produce when just leaving the Equinoctial point, the effect of Aries, whether he be with that constellation actually in the heavens or not.

Conversely also, for the South of the Equator (as in the country of Australia) his quitting the Equinoctial point southward will translate the same effect of Aries.

But this rule shall not for one moment affirm that Aries and Libra are identical in nature. Nor that the Zodiac proper is inoperative. Nor that the nature of the Sun is not modified by the constellation in which he is. But only that the direct effect of the physical impact of his rays falling upon a certain portion of the Earth's surface, will be in proportion to the duration of their action, in the excitement they produce in the terrestrial forces.

And now as the Forces symbolized by these Aces, pass in succession over these stations, so will they awake certain terrestrial action according unto the sign of the division of the Zodiac above which they pass in the domain of the Knaves and according unto the nature thereof. Nevertheless, the force roused by the Ace when on its Throne will be of longer duration than at other points.

And hence it is that the Signs of the Zodiac be divided into Fixed or Kerubic, Moveable or changing, and Common or fluctuating, according unto the nature of the power which can be awakened therein. And again, these will be varied according unto their Elements, for the Elements have a various classification.



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NOTE

By

G.H. FRATER S.R.M.D.

It is here advisable to transcribe the following from Cornelius Agrippa:
Of The Four Elements and Their Natural Qualities:

"It is necessary that we should know and understand the nature and quality of the Four Elements, in order to our being perfect in the principles and groundwork of our studies in the Talismanic or Magical Art.

"Therefore, there are four Elements, the original grounds of all corporeal things, viz.: Earth, Air, Fire, and Water, of which elements all inferior bodies are compounded, not by way of being heaped up together, but by transmutation and union; and when they are destroyed, they are resolved into elements.

"But there are none of the sensible elements that are pure. They are more or less mixed, and apt to be changed into one into the other, even as earth being moistened and dissolved becomes water, but the same being made thick and hard becomes earth again, and being evaporated through heat it passes into air, and that being kindled into fire; and this being extinguished into air again; but being cooled after burning becomes water again, or else stone or sulphur, and this is clearly demonstrated by lightning.

"Now every one of these Elements has two specific qualities: the former whereof it retains as proper to itself; in the other as a mean, it agrees with that which comes directly after it. For Fire is hot and dry; Water cold and moist; and Air hot and moist; and so in this manner, the Elements, according to two contrary qualities are opposite one to the other, as Fire to Water, and Earth to Air.

"Likewise the Elements are contrary one to the other on another account. Two are heavy, as Earth and Water; and the others are light, as Fire and Air.

TABLE SHOWING QUALITIES OF ELEMENTS

Fire

Heat, dryness, excessive lightness, brilliance, excessive subtlety, motion rapid.

Water

Cold, moisture, weight, obscurity, solidity, motion.

Air

Heat, moisture, lightness, slight obscurity, subtlety, excessive motion.

Earth

Cold, dryness, excessive weight, excessive obscurity, excessive solidity, rest.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

TABLE SHOWING THE QUALITIES OF THE ELEMENTS WHEN MIXED IN PAIRS

Fire and Water.

Slight weight, some subtlety, intense and rapid motion.

Fire and Air.

Great heat, intense lightness, slight brilliance, intense subtlety, intense motion.

Fire and Earth.

Great dryness, slight obscurity.

Water and Air.

Great moisture, intense motion.

Water and Earth.

Great cold, intense weight, intense obscurity, intense solidity.

Air and Earth.

Some weight, intense obscurity, little solidity, little motion.

Therefore the Stoics called the former 'passives,' but the latter 'actives.' And Plato distinguishes them after another manner, and assigns to each of them three qualities, viz.: To the Fire brightness, thinness and motion. To the Earth, darkness, thickness, and quietness. And according to these qualities the Elements of Fire and Earth are contrary. Now the other Elements borrow their qualities from these, so that the Air receives two qualities from the Fire, thinness and motion, and from the Earth one, darkness. In like manner, Water receives two qualities from the Earth, darkness and thickness; and from the Fire one, motion. But Fire is twice as thin as Air, thrice more moveable, and four times lighter. The Air is twice more bright, thrice more thin, and four times more moveable than Water. Therefore, as Fire is to Air, so is Air to Water, and Water to Earth. And again, as the Earth is to the Water, so is Water to Air, and Air to Fire. And this is the root and foundation of all bodies, natures, and wonderful works. And he who can know and thoroughly understand these qualities of the Elements and their mixtures shall bring to pass wonderful and astonishing things in Magic.

"Now each of these Elements has a threefold consideration, so that the number of four may make up the number of twelve; and by passing by the number of seven into ten, there may be a progress to the Supreme Unity upon which all virtue and wonderful things do depend. Of the first Order, are the pure Elements, which are neither compounded, changed, nor mixed, but are incorruptible and not of which but through which the virtues of all natural things are brought forth to act. No man is fully able to declare their Virtues, because they can do all things upon all things. He who remains ignorant of these, shall never be able to bring to pass any wonderful matter.

"Of the second order are Elements that are compounded, changeable and impure, yet such as may, by art, be reduced to their pure simplicity, whose virtue, when they are thus reduced, doth above all things perfect all occult and common operations of Nature; and these are the foundations of the whole of natural Magic.

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"Of the third Order are those elements which originally and of themselves are not elements, but are twice compounded, various, and changeable unto another. These are the infallible medium, and are called the Middle Nature, or Soul of the Middle Nature; very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers, degrees and orders, the perfection of every effect in what thing soever, whether natural, celestial, or super-celestial. They are full of wonders and mysteries, and are operative in Magic, natural or divine. For, from these, through them, proceeds the binding, loosing, and transmutation of all things - the knowledge and foretelling of things to come, also the expelling of evil and the gaining of Good Spirits. Let no one, therefore, without these three sorts of Elements, and the true knowledge thereof, be confident that he can work anything in the occult science of Magic and Nature.

"But whosoever shall know how to reduce those of one order into another, impure into pure, compounded into simple, and shall understand distinctly the nature, virtue, and power of them, into number, degrees and order, without dividing the substance, he shall easily attain to the knowledge and perfect operation of all natural things, and celestial secrets likewise; and this is the perfection of the Qabalah, which teaches all these before mentioned; and by a perfect knowledge thereof, we perform many rare and wonderful experiments. In the original and exemplary world all things are all in all. So also in this corporeal world. And the elements are not only in these inferior things; but are in the Heavens, in stars, in devils, in angels, and likewise in God Himself, the maker and original example of all things.

"Now it must be understood that in these inferior bodies the elements are gross and corruptible, but in the heavens they are, with their natures and virtues, after a celestial and more excellent manner than in sublunary things. For the firmness of the celestial earth is there without the grossness of water, and the agility of Air without exceeding its bounds. The heat of fire without burning, only shining, giving light and life to all things by its celestial heat."

Now the successive effect of the passage of the Aces over the Stations above the place of a sign in the excitement of the Forces of that Sign may be readily calculated by the tables of the qualities of the elements simple and mixed, always being careful to take also into account the effect of the Throne upon the Season as well, and the nature of the Sign.

It is said that Kether is in Malkuth, and again, that Malkuth is in Kether but after another manner.

For downwards through the Four Worlds the Malkuth of the less material will be linked unto the Kether of the more material. From the Synthesis of the Ten corruscations of the AOURL (Light) proceedeth the influence unto EHEIEH, the Kether of Atziluth. And the connecting thread of the AIN SOPH is extended through the worlds of the Ten Sephiroth and is in every direction. As the Ten Sephiroth operate in each Sephirah, so will there be a KETHER in every MALKUTH, and MALKUTH in every KETHER. Thus:

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Adonai Melekh

This will be the Malkuth of Atziluth.

Metatron

This will be the Kether of Briah.

Sandalphon - Metraton - Nephesh ha-Messiah

These will be the Malkuth of Briah.

Chaioth ha-Qadesh

This will be the Kether of Yetzirah.

Aschim

This will be the Malkuth of Yetzirah.

Rashith ha-Gilgalim

The Kether of Assiah.

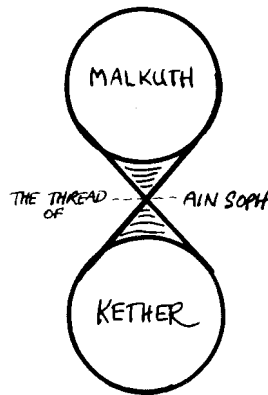
Cholem Yesodoth

The Malkuth of Assiah.

Thaumiel

The Kether of the Qlippoth.

The symbol of the connection between MALKUTH of YETZIRAH and KETHER of ASSIAH will be of a form somewhat resembling that of an hour glass. The thread of the AIN SOPH before alluded to, traversing the centre thereof, and forming the AIN SOPH connection between the Worlds:



So that the symbol of the connection between the two planes is this. And also the modus operandi of the translation of force from one plane into another is in this, and hence doth the title of the Sphere of Kether of Assiah signify the commencement of a whirling motion.

Now also, in the diagram of Minutum Mundum, there be four colours attributed unto Malkuth. Citrine, russet, olive, and black. And if we consider them as in a vertical sphere, we shall find citrine uppermost and horizontal, russet and olive midmost and vertical, black lowermost and horizontal.

And again, these four represent in a manner the operation of the four elements in Malkuth; for example:

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Citrine

Air of Earth.

Russet

Fire of Earth.

Olive

Water of Earth.

Black

Earth of Earth.

From the diagram of the hour glass symbol it will be manifest then that MALKUTH of YETZIRAH will be the transmitter of the Yetziratic forces unto KETHER of ASSIAH, and that the latter will be the recipient thereof, and that the Hour-glass symbol or double cone, will be the translator from the one plane unto the other. Here, therefore, let us consider the Yetziratic nomenclature of the Tenth Path answering unto Malkuth, and of the First Path answering unto Kether.

The Tenth Path: It is called the Resplendent Intelligence and it is so-called because it is exalted above every head, and sitteth on the Throne of Binah, and it illuminateth the splendour of all the Lights, and it causeth the current of Influence to flow from the Knight of Countenances, i.e., Metatron.

The First Path: It is called the Wonderful or Hidden Intelligence (The Highest Crown) for it is the Light to cause to understand the Primordial without commencement, and it is the Primal Glory, for nothing created is worthy to follow out its essence.

Whence it is plain that MALKUTH is, as it were, the collector together and synthesis of all the forces in its plane or world. While KETHER being superior unto all else in its plane or world, will be the recipient and arranger of the forces from the plane beyond, so as to distribute them unto its subordinate Sephiroth in a duly ordered manner.

And therefore any force of the multitudinous and innumerable forces in Malkuth may act through the upper cone of the hour glass symbol, and by means of the lower one translate its operation into KETHER below, but its mode of transmission will be through the cones by the thread of the Ain Soph, or of the Unformulated.

So that in the transmission of force between two worlds the Formulate must first become Unformulate, ere it can reformulate in new conditions. **For it must be plain that a force formulated in one world, if translated into another will be unformulated, according to the laws of a plane different in nature.** Even as water in its fluid state will be subject to different laws to those governing it when in the conditions of either ice or steam.

And as before said, there being in the Minutum Mundum diagram four chief elemental divisions of the Sephira MALKUTH, each of these will have its correlative formula of transmission unto the succeeding Kether. Hence also in the Order Tarot teaching is there the Dominion of the four Knaves of the Tarot pack around the North Pole. Why then is it that it is the Four Knaves answering unto the final Heh of YHVH, that are here placed, rather than the Four Kings, Queens or Knights, or one of each nature?

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

We are taught that these are the Vice Regents of the Name in the Four Worlds, and that they are thus attributed among the Sephiroth.

Yod

Chokmah and King.

Heh

Binah and Queen.

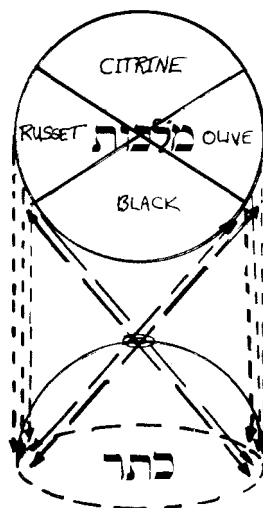
Vau

Tiphareth and Knight.

Heh (final)

Malkuth and Knave.

Now as Kether of Assiah is to receive from Malkuth of Yetzirah, it is necessary that in and about Kether there should be a force which partaketh of the nature of Malkuth, though more subtle and refined in nature. And therefore is it that the final Heh, or Knave force, has its dominion placed about Kether. They are so placed that they may attract from the Malkuth of the Higher and form the basis of action for the Aces. So that a refined matter may attract its like, and the spiritual forces may not lose themselves in the void, to produce but a mistaken and whirling destruction for want of a settled basis. And herein is the mutual formula in all things, of a spirit and of a body, seeing that each supplies unto each that wherein the other is lacking, yet herein also must there be a certain condition, otherwise the harmony will not be perfect. For unless the body be refined in nature, it will hinder the action of a spirit cognate unto it. And unless the spirit be willing to ally itself unto the body, the latter will be injured thereby and each will mutually react on the other.



Hourglass Connection of Malkuth and Kether.

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Therefore, also, let the Adeptus Minor understand that there may be fault of the spirit as well as of the body, and that **there is little difference between the material and sensuous person, and the envious, malicious and self-righteous person** - save that from their being more subtle and less evident, the sins of the latter are more insidious than those of the former, though both are alike evil. But **it is as necessary to govern the Spirit as to refine the body**, and of what use is it to weaken the body by abstinence, if at the same time uncharitableness and spiritual pride are encouraged! **It is simply translating one sin into another.**

And therefore are the final Heh forces so necessary in Kether, as it is said in the Tenth Path of the Sepher Yetzirah: "It is so called because it is exalted above every head, and sitteth on the Throne of Binah." Now, in the Tree, the two Sephiroth, Chokmah and Binah, are referred unto the Briatic World which is also called the Throne or vehicle, that is of the Atzilutic World unto which latter Kether is referred on the Tree. And referring unto the dominions of the Four Knaves, thou shalt find that in the sphere they include Chokmah and Binah as well as Kether.

Now there will be, not one, but four formulae of the application of the Four Forces of Malkuth, unto the revolution of the Aces in Kether, and these acting not singly but simultaneously and with a different degree of force.

Were Malkuth or Kether in the same plane or world the transmission of these forces from the one unto the other would proceed more or less in direct lines. In this case, seeing that Malkuth and Kether be in different planes or worlds, the lines of transmission of these forces are caught up and whirled about by the upper cone of the hour glass symbol into the vortex wherethrough passeth the thread of the unformulated, i.e., the Ain Soph. Thence they are projected in a whirling convolution (yet according unto their nature) through the lower cone of the hour glass symbol unto Kether.

Whence it resulteth that these formulae are of the nature of the Dragon, that is to say, moving in convolutions, and hence they are called the Dragon or Serpent Formulae.

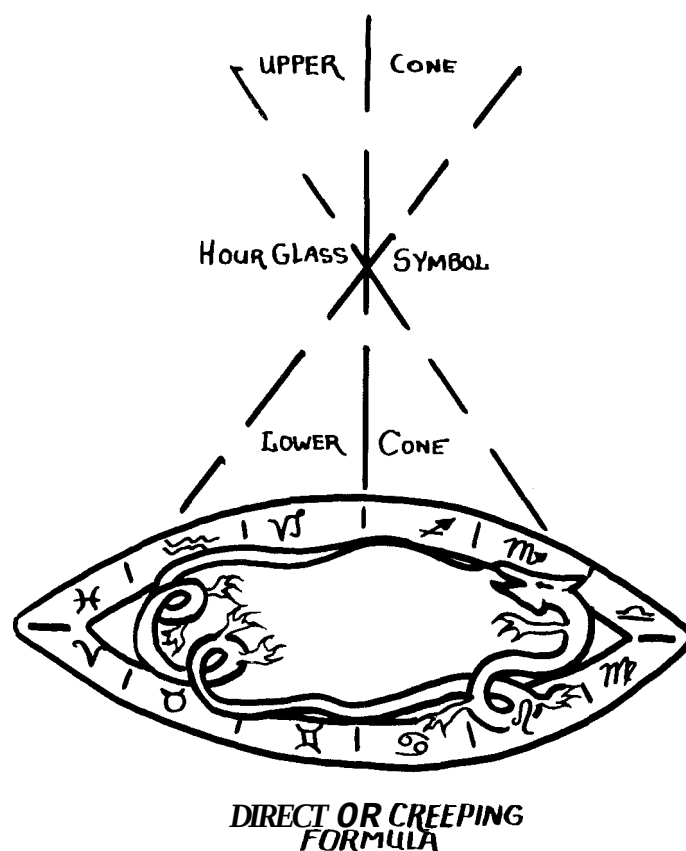
Now imagining MALKUTH of Yetzirah to be in a vertical position above KETHER of Assiah, it will be plain that the whole of the black part of Malkuth will be towards Kether, but only a portion of the russet and olive parts. and that the citrine parts will be entirely removed and on the further side. Wherefore the natural operation of these four forces towards Kether will be: black, rather horizontal than vertical, and acting fully.

Citrine rather horizontal than vertical but acting at the edge of the circumference of Kether, and slightly rather than strongly. Russet and olive rather vertical than horizontal, and acting moderately.

Now these four formulae will imply four simultaneous movements in the revolution of the forces symbolised by the four Aces round the Northern Pole.

The first and most forcible in its immediate action will be that answering unto the Earth of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of the Constellation Draco. It is called the Direct or Creeping Formula and

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for this reason the Dragon may be wingless and footed as regards its symbolic representation. This formula has been thoroughly explained in the beginning of this section on the revolution of the Aces. In the expressions Earth of Malkuth, etc., it should be remembered that these do not imply pure but mixed elemental natures, seeing that Malkuth receiveth the ultimate effect of all the forces in the Tree of Life, even as the colours which be attributed thereto be not primaries, but tertiaries. Therefore each element in Malkuth will be counter-changed with others, even as the Kerubim in the Vision of Ezekiel have each, not one but four heads and counterchanged.

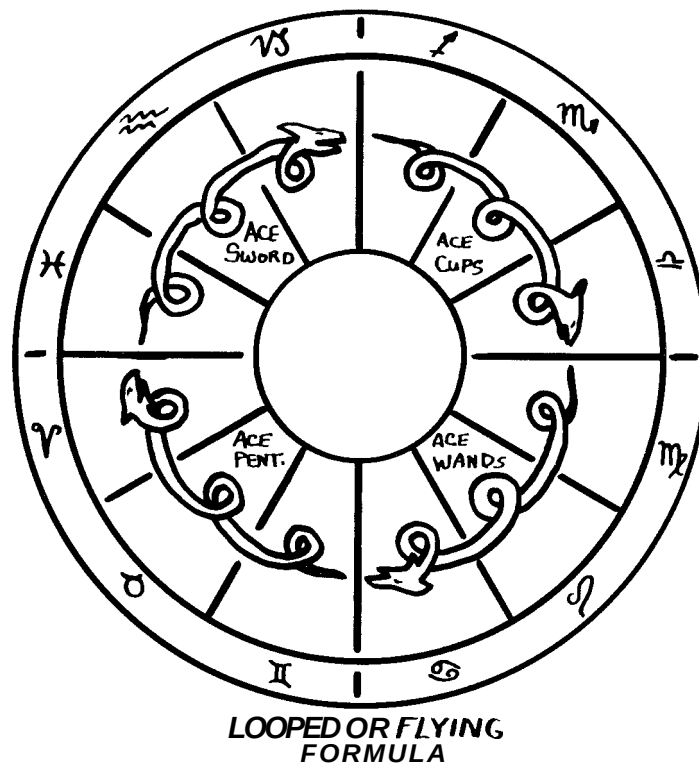
The second and least forcible in its immediate action will be the Dragon formula answering unto the Air of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of four serpents upon the four triplicities of the elements in the Zodiac or more properly speaking, upon the stations in the Dominions of the Knaves above them.

Now also the Throne in each Dominion is marked in the Book T as embracing more than a third of each dominion, because of the enduring effect of its force. This formula is also called the looped or Flying Formula, and hence the serpents may be represented footless, but winged. Its action is more round the circumference at its edge, than that of the other

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formulae. This formula of operation will be readily understood on reference to the diagram thereof, but more especially from the four diagrams showing the change of order and course of the aces. In this formula the heads of the four serpents will be above the four cardinal signs.

The Third Dragon Formula, moderately forcible in its immediate action, is that answering unto the Fire of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the law of the attraction and repulsion of the elements of the triplicities of the Zodiac. This is also called the Leaping or Darting Formula, and its serpents may be represented both footed and winged - footed to represent the attraction of the elements, winged to represent the repulsion by the contrary elements. This formula is more vertical in action, while the preceding two are more horizontal as before shown.

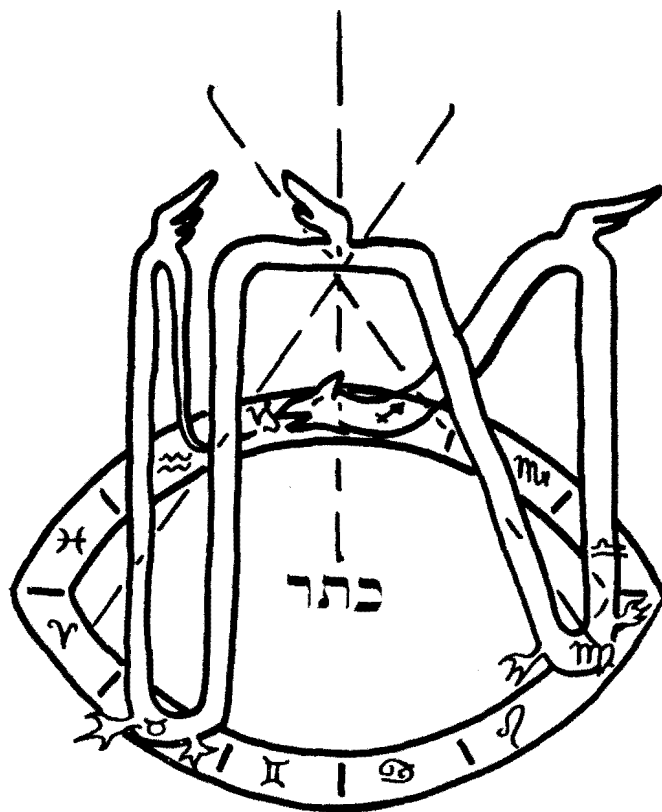


This formula will be readily understood from the four diagrams thereof and also from those showing the change of order in the course of the Aces. As before the heads of the serpents rest upon the Stations above the Cardinal Signs.

The explanation of the course of one of the four serpents will be sufficient to explain the whole. Let us take that of Fire:

**Fire is strongly attracted by the Station above Fire,
Fire is strongly repelled by the Station above Water,
Fire is slightly attracted by the Station above Air,
Fire is slightly repelled by the Station above Earth.**

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

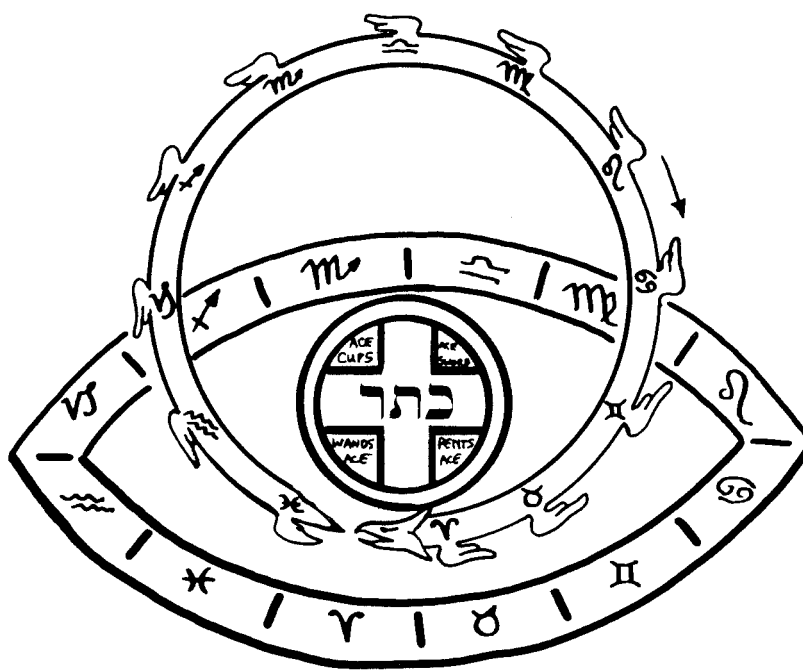


**LEAPING
FORMULA**

The Head rests on the Station above Aries.
The Serpent is repelled into the lower Cone by Pisces,
The Serpent is slightly attracted by Aquarius,
The Serpent is slightly attracted by Capricorn,
The Serpent is strongly attracted by Sagittarius,
The Serpent is strongly repelled by Scorpio,
The Serpent is slightly attracted by Libra.
The Serpent is slightly attracted by Virgo,
The Serpent is strongly attracted by Leo,
The Serpent is strongly repelled by Cancer,
The Serpent is slightly attracted by Gemini and Taurus.

The tail is strongly attracted by Aries. where it is united with the head again. (The course of the Four Serpents is shown in four different diagrams to avoid confusion.)

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**REVOLVING OR FLOWING
FORMULA**

The fourth Dragon Formula and moderately forcible, is that answering unto the Water of MALKUTH of Yetzirah, transmitting into the KETHER of Assiah, and following the Law of the Zodiacal succession of the Signs in gradual Order. This is also called the Revolving or Flowing Formula, and its serpent may be represented neither winged nor footed, but with fins to symbolise its flowing movement. This formula will be more vertical in action, and can be readily understood from the diagram thereof, and from those showing the change of order in the course of the Aces.

This formula may be best symbolically represented by the four Aces revolving as in a smaller wheel upon a great circle whose body is composed of the powers of the twelve Signs, so that this latter in its turn revolves upon the stations above the Zodiac. The effect of the revolution of the Wheel of the Aces will be to excite by the Ace of Wands the Fiery Signs, by the Ace of Cups the Watery Signs, by the Ace of Swords the Airy Signs, and by the Ace of Pentacles the Earthy Signs. Yet through the forces of the revolution of the Serpent as well, the forces of the Aces will be in their turn modified by the zodiacal natures in the body of the Serpent.

And as before said the action of these formulae will be simultaneous though differing in degree, and of them all that first explained which followeth the convolutions of the Constellation Draco is the strongest in operation. And it is to be noted that in two of these formulae, the heads of the Serpents are with the Order of the Signs, and in the other two against the natural order of succession of them in the Zodiac.

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Also the action of the Spirit of Malkuth of Yetzirah transmitting unto Kether of Assiah will equal that of continued vibratory rays, acting from the centre to the circumference, and thus bringing into action the force from the "Thread of the Unformulate" MEZLA.

Recall that which is written in the Chapter of the Chariot - (Ezekiel, 1.45.)

"And I beheld, and lo! a tempestuous whirlwind came out from the North, a mighty cloud, and a fire violently whirling upon itself, and a splendour revolving upon itself, and from the midmost as an eye of brightness from the midst of the fire. And from the midmost the forms of the Four Chaioth."

THE TRUE SYSTEM OF ASTROLOGICAL DIVINATION

By

G.H. FRATER D.D.C.F.

(N.B. This paper belongs to the subgrade of Theoricus Adeptus Minor. It is mentioned in the preface to the document relating to the Ring and the Disc. Six diagrams accompany this document, and all relate to the various signs of the Grades - primarily to the Portal grade and the LVX Signs of the Adeptus Minor grade. These signs will be found in the drawings of the Signs of the Grades in this work. I.R.)

It is written: "His Father was the Sun, his Mother was the Moon, the Air carried him in her bosom, his nurse was the Earth." (The Smaragine or Emerald Tablet of Hermes.) Recall the analysis of the Keyword of the Adeptus Minor Grade.

I.N.R.I. is Yod, Nun, Resh, Yod.

The first "I" is Virgo, Isis, Mighty Mother - in this sense "Mother" being the producer of seeds and fruit on the Earth when the Sun is therein.

"N" is Scorpio, Apophis, Destroyer - the Destructive Force which is brought into play, to check or restrict the continuation of the action of Regenerative Force.

"R" is Sol.

The final "I" is Osiris Slain and Risen - the Sun in the Decadence of Force from the Autumnal, and his Increase of Force from the Vernal Equinox.

The Isis, Apophis, Osiris is I.A.O. The initials of these three produce the synthetical name IAO. This giveth a fresh Triad, of which again the beginning is Virgo, namely Air, TIPHARETH.

Now as the Adeptus Minor vibrateth these Names and maketh these Signs, he affirmeth certain correspondences in his own Atmosphere. That is to say that:

The Sign of Osiris slain: representeth the Equinoctial Forces.

The Sign of the Mourning of Isis: the Force of Light illumining at its greatest pitch. Wherefore the space included between the hands is the "Semi Arc" of the Sun at the

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Summer Solstice, which she thus recalleth as the affirmation of the Life Force of Osiris.

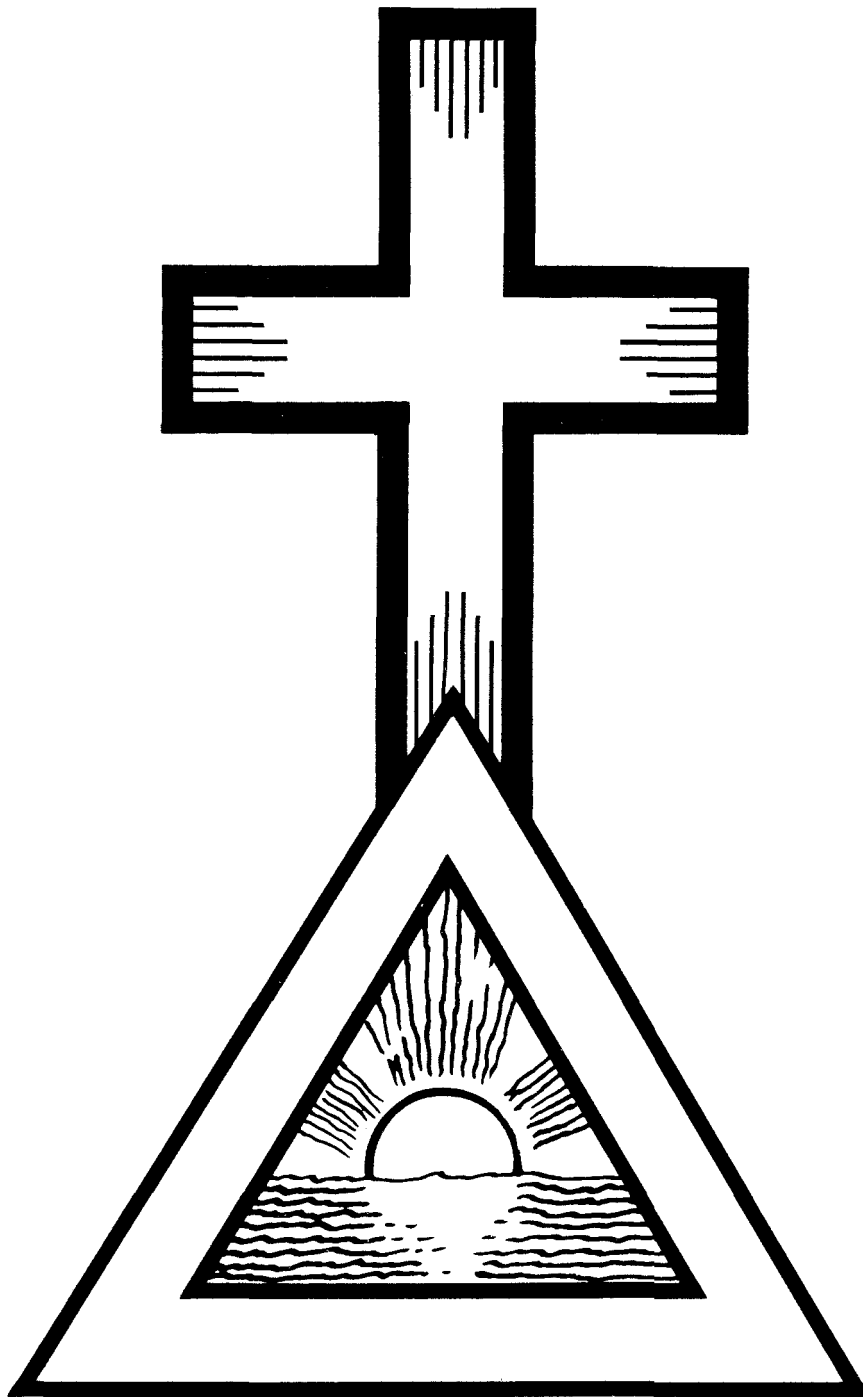
The Sign of Typhon and Apophis: the space between the hands above the head will mark the diminished extent of the whole "Arc" of the Sun and his Winter Solstice, thus representing the corresponding excess of the Darkness over the Light.

The Signs of the Rending asunder, and of the Closing of the Veil: mark the Arcs of Light midway between the Equinoxes and the Solstices.

The Sign of Osiris Risen: representeth the Synthetical extent of the variation between the utmost extent of the Light of the Solstices and the Equinoxes, as thus affirming that the power of the governance of these Forces may be found in the Self when depending on the higher illumination, as the New Name is found from the initials of the others.

In the diagrams the Light is therefore shewn as coming from above the figure; thus affirming its descent from, and also the Solar course of the Seasons dependeth from the movement of the Forces symbolized in the Book T, by the 4 Aces at the North Pole of the Universe, and their convoluted revolution.

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THE ENOCHIAN SYSTEM

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THE ENOCHIAN SYSTEM
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THE ENOCHIAN SYSTEM

AN INTRODUCTION TO THE ENOCHIAN TEACHING AND PRAXIS

By

THOMAS HEAD, Ph.D. (OXON)

Gabriel . . . Every Letter signifieth the Member of the substance whereof it speaketh. Every word signifieth the quiddity of the substance. The Letters are separated, and in confusion: and therefore, are by numbers gathered together: which also gathered signifie a number: for as every greater containeth his lesser, so are the secret and unknown forms of things knit up in their parents: Where being known in number they are easily distinguished, so that herein we teach places to be numbered: letters to be elected from the numbered, and proper words from the letters...¹

With Enochian magic the reader arrives at the unifying system that underlay all the practical work of the Golden Dawn as originally constituted in 1887. All the initiation ceremonies of the Order, from the grade of Zelator to that of Philosophus, contained references to Enochian; but not until the level of Zelator Adeptus Minor did it become a subject of regular instruction and methodical investigation. The Order's interest in Enochian became semi-public in 1912, when Aleister Crowley issued a two-part precis of its material in the seventh and eighth numbers of *The Equinox*. As an historical document Crowley's account was badly flawed: in the first place by his lumping together the materials pertaining to the Order with those pertaining to his personal research; and in the second place by his trick of supplying verbose commentaries to everything that is obvious, while passing over the real obscurities as though they were self-evident. As a piece of instruction the thing is even worse - for nobody would be able to deduce from Crowley's essay alone

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how the Enochian system, or any part of it, functions as a definite practical scheme. Consequently it was not until 1940, when Israel Regardie published the fourth volume of the Golden Dawn, that a clear and accurate record of the Order's Enochian teachings and magical techniques became available to the public.

It should be noted in passing that Regardie paid a heavy price for his candour and his labours. His book was greeted with an outpouring of negative criticism, and a frenzy of chattered personal derision, which in their inarticulate fury were quite exceptional even for a milieu so full of touchy egos as the Anglo-American world of the occult. Viewed in retrospect these "book reviews" are often masterpieces of unintended comedy. Most of them, indeed, give the impression that they were written while their authors were frothing at the mouth and pawing the air with their left hands. But for a dedicated and sensitive young author - and Regardie was scarcely thirty when he began to publish the Golden Dawn - it must have been extremely painful to be the target of such unrelenting vilification.

The gravamen of all this abuse was that Regardie had broken the oaths of secrecy by which he had bound himself as an Adept in the Hermes Temple. Regardie's defence - which was actually printed two years before he began to make the Order material public - rested on three claims: first, that the Temple had itself so far degenerated that its Hierophants could no longer initiate effectively; second, that as a further consequence the teaching had become so distorted that there was clear and present danger of its being lost altogether; and, third, that while vows of occult secrecy are certainly meant to protect the names of the members and the whereabouts of the organization, they do not in principle extend to the substance of the teaching itself², which is implicitly addressed to whom it may concern. Today, after the passage of some forty years, it is abundantly clear the Regardie was entirely right and his detractors entirely wrong. The central position that the Golden Dawn material occupies in modern esoteric studies and its far-reaching influence across organizational lines are due, not at all to the wisdom of its titular guardians, but simply and solely to Regardie's act of preservation. Of this fact the Enochian teachings, with which alone we are here concerned, are quite possibly the best case in point. These, in the Temple to which Regardie belonged, were almost completely ignored. Today they are so far from being ignored that two Enochian dictionaries are currently in print, a third is on the way, and in both the United States and England there are several groups which (with varying results) are endeavouring to conduct serious research into both the language and the magic.

ENOCHIAN SOURCES

The Enochian system originated through the ceremonial skrying of Dr. John Dee and Edward Kelley, whose sittings took place over a period of seven years beginning in 1582, when Dee was 54 years old and Kelley 27. Dee was a polyhistor, and his erudition was like an imperial tureen - wide and deep and almost unbelievably capacious. By the standards of his day he had valid claims to expert knowledge of mathematics, languages, geography, astronomy, mechanics, architecture, navigation, theology, cryptology, poetry, painting,

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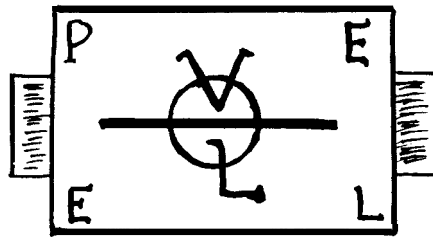
drama, optics, music, philosophy, genealogy, medicine - and the Hermetic sciences. With the possible exception of Roger Bacon in the thirteenth century, Dee came nearer than any other Englishman to embracing all the knowledge of his age. His library, which by 1583 contained about 2500 books and 170 manuscripts, was the largest in England and a rival to almost all the private Continental collections. His physical appearance was striking, This is Aubrey's description: "Hee had a very faire cleare rosie complexion; a long beard as white as milke; he was tall and slender; a very handsome man."³

Less is known of Kelley, for he was not a public figure, and much of what was written about him is not well documented. The portrait that emerges from the record of his sittings with Dee is of a highly ambiguous personality, wary and mistrustful, unstable and picric, prone on the one hand to terrifying fits of anger accompanied by physical violence, and on the other hand to sudden spiritual conversions from which he promptly relapsed. Before attaching himself to Dee's household, Kelley had served as secretary to the mathematician and Hermetic scholar Thomas Allen, from whom he may have acquired his knowledge of occult philosophy. He possessed a number of old books, some pertaining to alchemy (in which he was passionately interested), but most of them apparently having to do with the recovery of buried treasure through the help of evil spirits. If Dee's mind was the tureen, Kelley's was the soup plate - somewhat shallow, but wide enough to hold a little bit of almost anything. Certainly he was intelligent and not uneducated; he had been an undergraduate at Oxford under the (false) name of Edward Talbot, though it appears he was sent down after some sort of trouble. A few years later he was pilloried at Lancaster for forgery. No evidence has survived bearing on his guilt or innocence, but it should be borne in mind that in Elizabethan England the administration of justice - at least where the poor and the unpopular were concerned - was no less rough and ready than the American Wild West.

Kelley presented himself at Dee's house in Mortlake on Thursday, 8 March 1582, and offered his services as a skryer. Two days later Dee was giving him a trial. Their preparations were of the simplest, consisting merely of setting up the shewstone or crystal on the table of practice and of a short prayer spoken by the Doctor. The result was that Kelley received, on that first day, a vision of the angel Uriel, who revealed his secret signature and issued preliminary directions for the construction of two magical talismans: (1) the *Sigillum Dei Aemeth*, a pentacle nine inches in diameter, to be made of purified wax; and (2) the *Tabula Sancta*, a table to be made of sweet wood two cubits high and two cubits square, on which a large rectangular seal containing twelve Enochian letters was to be surrounded with seven circular seals attributed to the planetary powers. The two talismans - which were in fact the first two Enochian documents - were to be employed together, the pentacle being placed on the Holy Table while in use.

Now events moved swiftly. On 14 March a spirit identified as the angel Michael gave instructions for making a magic ring of gold bearing a seal said to be identical to that "wherewith all miracles and divine works and wonders were wrought by Solomon."⁴ This is the design:

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The Ring

Six days later Uriel dictated a square of 49 characters containing seven angelic names, thus:

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
K	K	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	†

Starting with the left-hand column and reading from the top downwards, the following names are produced: Zaphkiel, Zedekiel, Cumael, Raphael, Hanael, Michael, and Gabriel -with the sign of the cross employed to close the last place. On the following day, 21 March, a second square was supplied by Uriel.

S	A	A	I ²¹ ₈	E	M	E	VENIT IN COELIS
B	T	Z	K	A	S	E	DUES NOSTER
H	E	I	D	E	N	E	DUK NOSTER
D	E	I	M	O	30	A	HIC EST
I ²⁶	M	E	G	C	B	E	LUX IN AETERNUM
I	L	A	O	I ²¹ ₈	V	N	FINIS EST
I	H	R	L	A	A	21 8	VERA EST HAEC TABULA

Now the method of interpretations begins to wax complicated. The number 21 is here to read as the letter E while 8, 26 and 30 are to be read as L. Starting from the S at the upper

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left-hand corner one reads successive diagonal lines in a southwesterly direction (downward and to the left), thus producing the following angelic names: Sabathiel, Zedekiel (sic), Madimiel, Semiel, Nogabel, Corabiel, and Levanael. Then, reading in still different directions along the diagonals, one obtains the names of another twenty-eight spirits - seven each of Daughters of Light, Sons of Light, Daughters of the Daughters of Light, and Sons of the Sons of Light. For the sake of simplicity and because the names in question appear on the Sigillum Dei Aemeth, I give all these results in tabular form.

Planet	Angel	Filiae Lucis	Filii Lucis	Filiae Filiarum Lucis	Filii Filiorum Lucis
Mercury	Corabiel*	Azdoen	Beigia	Madimi	Hagonel
Luna	Levanael	Me	Ih	Ab	An
Venus	Nogahel	Ese	Ilr	Ath	Ave
Jupiter	Zedekiel	lana	Dmal	Ilzed	Liba
Mars	Madimiel	Akele	Heeo	Ekiei	Rocle
Sol	Semiel*	El	I	S	E
Saturn	Sabathiel	Stimcul	Stimcul	Esemeli	Ilemese

*In line 1 the angelic name should be Kokabiel, and in line 6 it should be Semesiel - to agree with the Hebrew names of Mercury and Sol. But I give the names as Kelley wrote them since the change of a single letter on the square necessitates changing many other names obtained through alternative modes of permutation.

Shortly after the transcription of these squares Kelley began to produce a copious amount of material concerning an angelical language. The Enochian alphabet appeared first - twenty-one characters, somewhat like Ethiopic in styling though not in formation, and written like all Semitic languages from right to left. This was followed by a book containing almost one hundred squares, many of them as large as 2,401 characters (49x49), whose dictation became the principal business of all the sittings for nearly fourteen months. And the material continued to pile up, page after page, book after book, until the final parting between Dee and Kelley in 1589.

What are we to make of these angelic conferences?

The classic answer, of course, takes a tripartite form. First it is suggested that Dee was a sincere and pious but rather silly old man who from first to last was thoroughly cozened and deluded. Next it is alleged that Kelley was a liar and a charlatan whose "revelations" were a conscious exercise in forgery, a forgery which had, moreover the advantage of being fool-proof since it appears from Dee's spiritual diary that he himself rarely, if indeed ever, claimed to see or hear the angelic visitants. Third and finally, it is concluded that the spirits answering to the stone were either (a) Satanic imposters or (b) figments of Kelley's fertile invention. Such, in bald outline, is the answer proposed by Casaubon in his 54-page preface

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to *A True and Faithful Relation*.⁵ And since Thomas Smith, in the book that for more than two hundred years stood as the standard biography of Dee followed Casaubon's lead and dismissed the angelic conferences as "execrable insanity," such in essence is the view that prevails today.

Having studied off and on for seventeen years the records of the conferences, I find all this a gross distortion of the evidence. There is no question that Kelley had a broad streak of opportunism: but almost from the beginning we find him openly doubting the nature of his spiritual contacts, protesting that their nature is diabolical and not angelic. He tells Dee that they are deluders, that his "heart standeth against them," that their promises cannot be relied upon. During the sittings he is constantly on the alert to catch the spirits out and embarrass them. On one occasion he convicts them of plagiarising from Cornelius Agrippa. To adopt the view, as the devotees of the fraud theory have done, that Kelley's constant endeavour to break off the conferences at almost any cost was merely a clever way of titillating Dee's enthusiasm is to ignore the obvious. For the one thing more likely than any other to make Dee abandon the conferences would have been a genuine doubt as to the nature of the spirits. And if one thing is clear from the thousands of pages of manuscript records, it is that Kelley was deeply frightened and intimidated by the spiritual forces he felt to be arrayed against him. For all his vacillation and instability, he was never really dissuaded from his conviction that they were too dangerous to meddle with. As for Dee himself, it is simply not the case that he meekly accepted everything he was told. Most of the time he is a model of caution. He notes every question and every answer; and if a discrepancy appears, he demands that it be explained before going on. He is all humility when praying to God - but in the matter of revelation he is more than ready to "try the spirits whether they are of God."

Paradoxically enough, however, the most substantial and convincing proof of the **essential genuineness of both Dee and Kelley is their monumental ignorance of what to do with the material they have accumulated.** The thing that distinguishes Enochian magic as taught by the Golden Dawn is that it makes possible an astonishingly effective and powerful synthesis of both theoretical and practical occult philosophy. In the hands of Dee and Kelley the Enochian material remained a useless mass of letters and squares; and if Kelley feared it and Dee revered it, the salient fact is that neither of them ever accomplished anything with it. But in the hands of Macgregor Mathers and his colleagues the Enochian system stood revealed as a true concourse of all the forces in the macrocosm Sephirotic, elemental, planetary and astral. It fused Kabbalah, tarot, astrology, and geomancy into a unified psychological field. Its map of the planes is the most comprehensive, and at the same time the most practical, that I have ever encountered. In short, the method works: it unlocks the secret doors of the mind as no other published system has ever done.

ENOCHIAN POSSIBILITIES

At the same time, I do not wish to suggest that the Enochian system as organised by the Golden Dawn founders is complete and perfect beyond all possibility of improvement.

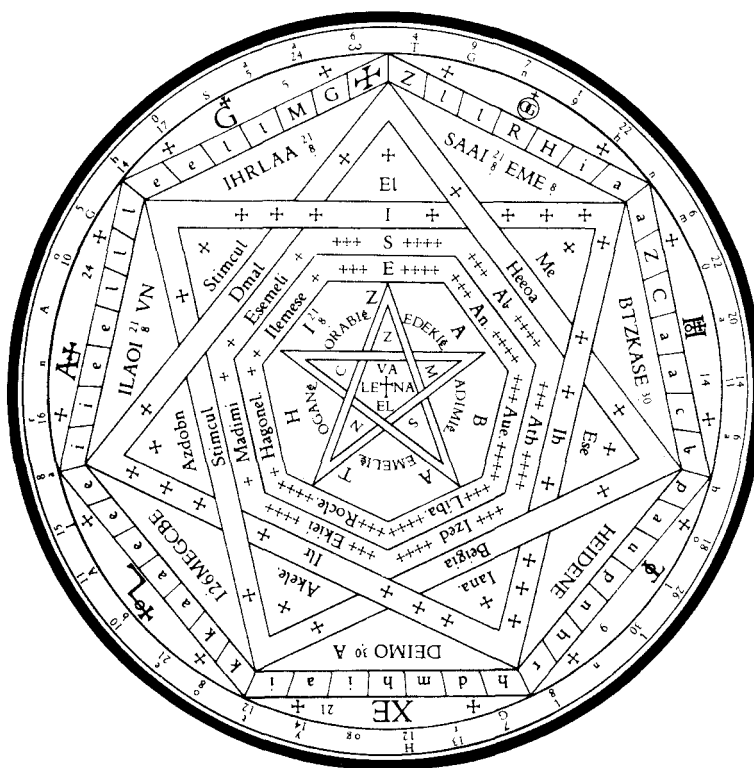
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That, I am respectfully convinced, is not the case. Over and beyond the forty-eight Angelic Keys, the four Watchtowers, and the Tablet of Union there is a substantial body of Enochian documents whose investigation will greatly repay the student who has already assimilated and understood the available Golden Dawn material. These documents are:

1. **Sigillum Dei Aemeth.**
2. **Tabula Sancta.**
3. **The Round Tablet of Nalvage.**
4. **De Heptarchia Mystica**
5. **Liber Scientia Auxilii et Victoria Terrestris.**
6. **Liber Mysteriorum Sextus et Sanctus.**
7. **Tabula Bonorum Angelorum Invocationes.**

A few words in description of these may be found useful.

The Sigillum Dei Aemeth, which I reproduce below, is a magical synthesis of ideas of a purely spiritual nature with regard to the divine, archangelic, and angelic names associated with the celestial spheres wherein the planetary forces operate. The operation of the Sigillum occurs in the worlds of Yetzirah and Briah. Moreover, the four small sigils attributed to the Tablets of the Watchtowers receive their elucidation from this Sigillum, whence they are resolved into the names of four great Overseer Angels of these tablets.



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The Tabula Sancta or Holy Table is designed to be used with the Sigillum. Its operation occurs in the world of Assiah and the lower planetary forces, rendering them open to the operation of forces in higher worlds. I have not been able to find a copy of the Tabula suitable for sending to the printer, but readers with access to Casaubon will find a magnificent reproduction included just before the beginning of the main text. The seven small sigils, reading clockwise from the top, are associated with Luna, Saturn, Jupiter, Mars, Sol, Venus, and Mercury.

Students of the Angelic Keys will recall that of the nineteen calls the first is unexpressed, being attributed to the Godhead. The Round Tablet of Nalvage, while not identical with the unexpressed call, is nevertheless associated with it. This tablet is reproduced below, together with a diagram showing how it is to be read.

		h	c	r	v		
	i	d	z	s	a	i	
l	a	o	i	g	o	d	h
v	m	z	r	v	r	r	c
a	b	n	a	f	o	s	a
s	d	a	z	s	e	a	s
	i	a	b	r	d	i	
		l	a	n	g		

The book entitled *Liber Scientia Auxilii et Victoria Terrestris* shows how to extract from the Tablets of the Watchtowers the names of 91 Angelical Princes whose rule is in the Thirty Aethyrs of the Macrocosm. It further attributes each of these Angelic Princes to the governance of one of the archangels ruling the signs of the Zodiac. They are given in a special order corresponding to that of the degree of the Golden Dawn. The book also shows how to draw the sigils of these Angelical Princes. The forces described in the *Liber Scientia* operate in the world of Atziluth.

The Liber Mysteriorum Sextus et Sanctus exists only in manuscript form in the British Library; and the manuscript is in such poor condition that many of the pages will not reproduce legibly. It contains a large number of angelic squares - some of which I have been able to solve, some of which require further work, and many of which I cannot begin to read. It also contains a very large number of words in the angelic language, some of which I have been able to translate in a tentative way. The forces that are described operate in all four worlds.

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Finally, the Tabula Bonorum Angelorum Invocationes describes angelic and archangelic operations that take place in the world of the macrocosm. The book is relevant both to the operations of the Four Watchtowers and to the Liber Scientia Auxilii, previously described.

ENOCHIAN NUMBERS

Having associated myself with Israel Regardie's call for greater openness with occult teaching material, I now wish to share with readers of this book some of the results of my own research. The quotation from John Dee's spiritual diaries with which I headed up this paper was written at the time the Angelic Keys were being dictated. Closely read and taken in context, it suggests not only that the Keys may involve more than one numbering system, but also that "the Letters" i.e., the characters of the Enochian alphabet, may be "in confusion" in the sense that the traditional order may not be correct. Much more plainly, in part three of "The Concourse of the Forces" MacGregor Mathers states: "The numbers such as 456 and 6739, etc. which occur in some of the Calls contain mysteries not here to be explained."

Following these and similar hints throughout Dee's diaries, as well as some of the manuscript books discussed above, I have been able to establish three conclusions with a rather high degree of rigour: first, that there are in fact two numbering systems in Enochian, of which one is used for gematria and the other only for translating letters into single digits; second, that the correct order of characters in the Enochian alphabet resembles that in Greek and Coptic; and, third, that the Gematric Code (as I propose to call it) follows a pattern rather more like Hebrew. Since this is not the place to recapitulate my reasoning, I will say only that after checking it several times and having it checked for me on an IBM 370 using a program written in LISP - I think it is right. Here are my results.

Character	Gematric Code	Digital Code
A	1	1
B	2	2
G	3	3
D	4	4
E	5	5
F	6	6
Z	7	7
H	8	8
I	10	1
K	20	2
L	30	3
M	40	4
N	50	5
X	60	6
O	70	7
P	80	8
Q	90	9
R	100	1
S	200	2
T	300	3
U	400	4

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The next step of course is to follow Mathers's lead, enter the Angelic Keys with the Digital Code, and translate the numbers into their correct values. Here is the result.

Letters	Uncorrect Value	Correct Value
A* F	19	16
A C A M	7699	1214
C I A L	9996	2113
C L A	456	231
D	3	4
DAO* X	5678	4176
D A R G	6739	4113
E M O D	8763	5474
E R A N	6332	5115
G* A*	31	31
L	1	3
M	9	4
M A P M	9639	4184
M A T B	1000	1000
M I A N	3663	4115
N	6	5
N I	28	51
N O R Z	6	6
O	5	7
O B	28	72
O P	22	78
O S	12	12
O X*	26	76
P*	8	8
P D	33	84
P E O A L	69636	85713
Q U A R	1636	9411
S	4	2
T A X S	7336	3162
V	2	4
V* X	42	46

The seven letters with asterisks are the only ones for which correct values were given in the text and were presumably left there to serve as clues of a sort. Very helpful.

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IN CONCLUSION

It is a joy to welcome *The Complete Golden Dawn System of Magic* into the world. With its rich treasure trove of new material, and illuminated by the ever vigorous and sapient writing of Israel Regardie, the book is clearly destined to attain the stature of a classic. May it outstrip its predecessor in success and be rewarded lavishly.

NOTES

¹Meric Casaubon, *A True and Faithful Relation of What passed for many years Between Dr. John Dee and Some Spirits*. London, 1659, p. 92.

²Some readers will challenge this; but it is a fairly common viewpoint among esoteric teachers. In another tradition George Gurdjieff, at his first meeting with P.D. Ouspensky, stipulated that the latter's pledge of secrecy meant only that he would not write about Gurdjieff's ideas until he understood them clearly. And in still another context I myself, though not a member of any Masonic Order, have been given access on several occasions to material pertaining to the higher degrees. The men who supplied the material **knew** I would write about it. They made it available because they judged I would write accurately.

³John Aubrey, *Minutes of Lives*, essay on Dee.

⁴British Library, Sloane MS 3677.

⁵As the Puritan divine John Webster pointed out in *A Displaying of Supposed Witchcraft* (London, 1677) Casaubon's *True & Faithful Relation* was anything but an unbiassed account. To the contrary, Casaubon had deliberately set out to "register Dee among the damned" and for a perfectly logical if self-serving reason. A few years earlier he had argued in print that all divine inspiration (so called) was nothing "but imposture or melancholy or depraved phantasie, arising from natural causes." Cromwell's government took a dim view of that suggestion, and Casaubon found himself charged with atheism; whereupon he decided to "leap to the other end" by publishing some sensational text that would proclaim the existence of good and bad spirits alike. He did not, as Webster carefully notes, endeavour to destroy Dee's reputation out of personal malice or even out of personal conviction. For the true and faithful Casaubon the whole point was merely to bolster his own position as a good Christian.

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THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE ENOCHIAN LANGUAGE

By

V.H. FRATER A.M.A.G.

Our earliest knowledge of this alphabet and language is derived from the skrying of Sir Edward Kelley and Dr. John Dee towards the end of the sixteenth century. This was in the time both of Mary Queen of Scots and Queen Elizabeth the First of England. In point of fact, Dr. John Dee became Queen Elizabeth's friend, astrologer and confidante. According to some of the latest research, Dr. John Dee was not the gullible, credulous spiritualist as some critics have alleged, but was in fact a true man of the Renaissance - a competent scientist, geographer and interestingly enough, a secret agent under the tutelage of Sir Francis Walsingham.

This alphabet and language is called Angelic or Enochian, as the Angels who instructed both Dee and Kelley claimed to be those who had once conversed with the patriarch Enoch of the Bible. Kelley was the skryer and used a shewstone or crystal ball, which is now in the British Museum. In this ball he saw Angels who instructed him to make large charts and designs which Dr. Dee would have before him on a desk, while Kelley was skrying. When an Angel in the shewstone would point to a certain letter on one of his charts, Kelley, in his turn, would pass the information on to Dr. Dee as for example: Tablet B, Column 7, Rank 11, etc. Dr. Dee would locate the letter and write it down, awaiting the next.

This was a slow and tedious method of gaining information. All of these conversations and instructions were recorded by Dr. Dee in diaries, still to be found in the British Museum in the Sloane and Harleian collection of manuscripts. In the year 1659, Meric Casaubon published a large tome reproducing the details of some of these conversations and instructions. In this book are to be found dozens of prayers offered humbly by Dee that he be guided in the right direction; many are beautiful, others are long and tedious.

From this basic material has grown one of the most complete systems of magical endeavor that was ever so beautifully and systematically organized, beyond even the wildest dreams of Dee and Kelley, by the Hermetic Order of the Golden Dawn towards the end of the nineteenth century.

As can be seen when consulting Meric Casaubon, many of the invocations - or Calls as they are named, dictated by the Angels, were given in reverse. It was felt that the Enochian words were so powerful that direct dictation would call forth powers and forces not then desired. The present dictionary in this Volume of the Enochian language has been compiled from words used in the nineteen invocations that were given to Dee and Kelley. Over a period of time, it has become possible to separate the prefixes and suffixes from the basic Enochian words. Since I am no philologist this was no easy task, especially as it was soon recognized that in the process of repeated copyings, by uninformed members of the Golden Dawn, many errors had crept into the text. Words in one invocation had to be checked against similar words in another invocation to arrive at some semblance of accuracy.

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Recently the words in this dictionary have been checked against those found in Casaubon's enormous tome. Even here, a fantastic number of errors were perceived and I became aware of what a momentous task it had been to compile this dictionary in the mid-thirties.

Though ordinarily I have assiduously avoided self-praise, I must confess, as I examine this dictionary after a time interval of nearly fifty years, that as simple dictionaries go, this is not such a bad job after all. The separation of the suffixes and prefixes from the proper root words was, in itself, no mean accomplishment, especially when one considers that no clue is to be found either in the Golden Dawn documents or in Crowley's renditions of the Calls in *Equinox I, #8*. Languages are not amongst my few accomplishments. My English is good, my French is execrable (as the maitre d' of a French restaurant I used to frequent can testify), I know but little Latin and Greek. So far as Hebrew is concerned, though I did study that intensively years ago, with the intent of translating some old Qabalistic texts, that project vanished into thin air before my second decade was out.

The Enochian language is not just a haphazard combination and compilation of divine and angelic names drawn from the Tablets. Apparently, it is a true language with a grammar and syntax of its own. Only a superficial study of the invocations suffice to indicate this to be a fact. The invocations are not strings of words and barbarous names, but are sentences which can be translated in a meaningful way and not merely transliterated.

The Enochian language is without any history prior to the skrying of Edward Kelley and John Dee. There is no record of its prior existence, regardless of some fanciful theories which have been invented to account for it. Many present-day philologists have often pointed out that it is impossible for any single human being to invent a language of his own, complete with errors, such as we find in the transcribing in Dr. Dee's diaries. Any inventor today would be careful enough to be more thorough in the construction of his language than were Dee and Kelley, or the Angels who originally dictated the Calls.

The Enochian alphabet consists of twenty-one letters which can be transposed into English. The individual letters are known to us in both the printed or elaborate style and also in a script or cursive form.

One of the curious anomalies about this Enochian alphabet is that each letter has a name, as in other languages, such as in Greek: Alpha, Beta, Gamma, etc., but this Enochian name bears absolutely no relationship to the **sound** value of the letter itself. Alpha in Greek is given the sound value of A; in Hebrew Gimel is given the sound value of G, etc.: but in Enochian, Veh, has the sound value of C or K, not of V, as one might at first have supposed.

Since the names of the letters are not commonly used, the use of the English alphabetical order and pronunciation is recommended in order to avoid confusion or unnecessary complication. In the text is shown the Enochian alphabet in both the elaborate and cursive style and also in the order given us by tradition. In passing, I should note that the cursive style is used but rarely, and for that reason is not worth committing to memory.

In the original **Golden Dawn** papers written by MacGregor Mathers and William Wynn Wescott, certain rules were laid down for the pronunciation of the Enochian words. Mathers advised that the consonants should be followed by the vowel which obtains in the

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corresponding Hebrew letters. For example: the word "sobha" could be pronounced soh-bay-hah. The god-names, like MPH ARSL GAIOL, to be found in the Water Tablet, are pronounced as: Em-pay-hay Ar-sel Gah-ee-Ohl. The one major exception to all rules is that the letter Z is **always** pronounced as zoad. So that the word Zamran is pronounced as Zoad-ah-mer-ah-noo.

Dr. Wescott laid down similar rules in another document he wrote for the Adeptus Minor, but his version gives several variations which should be noted. I have found these latter to be valid, making for greater euphony and ease in handling. He said: "M is pronounced em; N is pronounced en (also Nu or Noo - since in Hebrew the vowel following the equivalent letter Nun is used); A is pronounced ah; P is peh; S is ess; D is deh." This rule, in fact, simplifies the entire procedure. If one had no further rules than these, the entire matter of Enochian pronunciation, which has been unnecessarily obscured and rendered so difficult, could then be handled with ease.

Another variation is that Y, J and I are similar to the Yod in Hebrew - as U and V are similar to the Vau in Hebrew. X has sometimes the value of Samekh and at others of Tzaddi, though there is no reason not to use it as in English.

Usage and experience will ultimately dictate which one is to be employed. Let me give several examples of words chosen relatively at random in order to exemplify the simplicity of the process of pronunciation. These names are to be found in the Tablet of Union:

EXARP	Ex-ar-pay
HCOMA	Hay-coh-mah
NANTA	En-ah-en-tah
BITOM	Bay-ee-toh-em

Though it has been suggested by Wescott that *every* letter should be pronounced separately, this idea makes for clumsiness, lack of euphony and unnecessary length, which creates fatigue and monotony. Further examples are:

CHIS	Cah-hee-sah
CHISGE	Cah-his-jee

The student must use not merely these rules but his own sense of euphony and intuition in dealing with this matter. Remember, there is no final version which is absolutely authoritative.

In the Portal grade of *The Complete Golden Dawn System of Magic* (Falcon Press, Phoenix 1983) there is a very short Enochian invocation which is abbreviated from the First Call, but also contains the names of three Archangels drawn from the Tablet of Union. I give the invocation first, followed by its transliteration in pronounceable phrases.

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"OL SONUF VAORSAGI GOHO IADA BALTA. LEXARPH, COMANAN, TABITOM. ZODAKARA EKA ZODAKARE OD ZODAMARAN. ODO KIKLE QAA, PIAPE PIAMOEL OD VAOAN."

This means, "I will reign over you, saith the God of Justice. Lexarph, Comanan, Tabitom. Move therefore. Show yourselves forth and appear. Declare unto us the mysteries of your creation, the balance of righteousness and truth."

The pronunciation of these few lines of Enochian language is nowhere near as formidable as may appear at first sight. The following is the pronunciation I use. I might add in passing that this is an Invocation I have used frequently over the last forty-odd years, primarily in relationship to the practice of the Middle Pillar technique (which I have improved and enhanced, to be published by Falcon Press under the title *The Sceptre of Power*) and the Ritual of the "Watch Tower Ceremony" in this volume.

"Oh-el Soh-noof Vay-oh-air-sah-jee, Goho Ee-ah-dah Baltah. El-ex-arpay-hay. Cohmah-nah-noo. Tah-bee-toh-em. Zoad-a-kah-rah ay-kah zoad-a-kah-ray oh-dah Zoad-a-mer-ah-noo. Oh-dah kee-klay kah-ah. Pee-ah-pay pee-ah-moh-el oh-dah vay-oh-ah-noo."

Using these as an example, the enterprising student should experience very little difficulty in handling any words or phrases to be found in the various Calls or in this dictionary. The major obstacle at first encountered is simply the strangeness of the appearance of the words and the lack of experience in pursuing the rules laid down. The sounds may seem very much like pure gibberish at the outset. If he persists, however, the student will soon learn to disentangle the sounds from apparent chaos and find himself confronted by a meaningful language and a meaningful set of invocations. In any event, do remember there is no absolute or final rendition of the way to pronounce these Calls. If he can approximate the instructions laid down here, his own version will be as authoritative as any.

In 1976, an Enochian Dictionary was published by Leo Vinci entitled **GMICALZOMA** through the Regency Press in England. I have no comments to make about it, other than that it is a workable and usable dictionary. It post-dates my Dictionary by many years, mine having begun to circulate in the U.S. and the United Kingdom a score of years earlier.

Not too long after that, Askin Publishers in England became interested in my dictionary and a correspondence ensued relative to having them publish mine. A friend, a philologist, promised to write an Introduction to it with a view to elucidating the origins of the Enochian language. Again, a series of mishaps occurred which prevented the Introduction from being written. It resulted in Askin Publishers taking the lead, and offering to get Dr. Laycock (an Australian philologist who had been in touch with me sometime before this) to do an Introduction for it. When the Introduction arrived, I was most disappointed in it, feeling that it exuded contempt and ridicule.

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My next step was to telephone Askin Publishers in London to confess my total disappointment and stating that if they insisted on publishing Laycock's Introduction with my Dictionary, I would withdraw the latter. So it came to pass that Askin Publishers returned my Dictionary at my request. Sometime in the next immediate period they must have formulated a Dictionary which they published with the Laycock Introduction.

These facts need to be mentioned solely to establish the priority of my Dictionary. Not that that matters very much. There was a need for this Dictionary amongst students of Magic, and someone got there first.

The history of the Enochian Dictionary that is being published here should not be without interest.

Shortly after having been elevated to the Adeptus Minor Grade, I began an intensive study of the Enochian system, including the beginning of a Dictionary. The study of the system resulted in my writing a paper entitled *An Addendum to the Book of the Concourse of Forces*, included in this volume. Within a couple of years, the Dictionary had achieved a well-defined form -- that is by 1940-41. Then World War II intervened, when it was put aside with a number of other similar projects until the 1950's. During that time, the Dictionary was loaned to a number of different people on both sides of the Atlantic. Ordinarily I would not use names, but in this instance I feel it is incumbent upon me to do so.

There was a young man in Surrey, a protege of an osteopathic friend of mine A.E. Charles, to whom I lent it early in the 1950's --altogether apart from a handful of students here in the U.S. Somewhere around 1956, I was visited in Los Angeles by Miss Tamara Bourkoun, a very ardent and knowledgeable student of Co-Masonry and the occult. Amongst other things, including the *Golden Dawn Tarot Deck*, I loaned her the *Enochian Dictionary* with my permission to copy it for her use if she so willed. From then on, it had some kind of circulation here and there among the more serious students of Magic who took the Enochian system seriously.

Early in the 1970's Sangreal Foundation, who had already published several of my things, were toying with the idea of seeing that the *Enochian Dictionary* was finally published. However again some unforeseen events occurred which precluded the possibility of that happening.

Now under the direction of the Israel Regardie Foundation and Falcon Press, this long awaited work has found itself in print, in this particular volume.

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THE ENOCHIAN SYSTEM

A PREFATORY NOTE

By

V. H. FRATER, S.I.A.

(Note: Official documents H and S are omitted here by reason of their redundancy and obscurity, to be replaced by this more modern precis. I.R.)

To the First Order little is said of the Tablets of Enoch. They are mentioned in the Rituals, but do not enter into the Knowledge Lectures. But the detailed study of the Tablets and their attributions and the method of using them for vision forms a definite part of the course of work prescribed between 5 - 6 and the T.A.M. degree.

The Order has in its possession a considerable mass of detailed instruction on this subject, but as it is contained in a number of papers, some of considerable antiquity and others modern, wherein part of the ground is covered two or three times over, while other parts are by no means clearly explained, it has been felt that a paper attempting to cover the whole ground in logical sequence may be of assistance to those beginning the study of Enochiana before they go on to the more elaborate and intricate papers on special branches of the subject.

It is to be understood that this lecture does not claim to say anything new. It is a rearrangement and, I hope, a rather clearer explanation of information already in possession of the Order, and is intended to be what it is called - an Introduction to, not a substitute for, the other Enochian literature.

The Order possesses a set of the Tablets completely worked out in detail, which can be consulted to illustrate the text where necessary. It is not necessary to make a copy of it, which would take some months, but it is strongly recommended that every Adeptus should make him or herself a set of the four Elemental Tablets as shown in the Temple, and a Tablet of Union, and have them by him when reading what follows. They may be made of coloured paper or painted in water colours. The lettering should be accurately copied and in the correct colouring. Half-inch squares make a very convenient size, the whole Tablet being then 6 in. x 6 1/2 in.

CHAPTER ONE

THE ANGELIC SECRET LANGUAGE THE CONSTRUCTION OF THE TABLETS

It is stated in the 1 - 10 Ritual that the Tablet of Earth, (and of course it applies to the others) "is written in what our tradition calls the Angelic Secret Language." The Tablets in use in the Outer Temple are lettered with English letters, but these are in fact a translation, or rather a transliteration, of very ancient characters belonging to what is known as the Theban Alphabet. There are two forms of the letters, the elaborate and the cursive. The Alphabet is as follows:

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THE ENOCHIAN ALPHABET

Elaborate	Cursive	Title	Power
V	W V	Pe	B
B	K	Veh	C or K
G	L	Ged	G
X	Y	Gal	D
Z	F	Orth	F
J	I	Un	A
L	T	Graph	E
E	C	Tal	M
1	L	Gon	I, Y, or J
3	n	Na-hath	H
C	a	Ur	L
Q	Q	Mals	P
U	Z	Ger	Q
3	T	Drun	N
r	F	Pal	X
L	L	Med	O
E	C	Don	R
P	P	Ceph	Z
a	2	Vau	U or V
L	L	Fam	S
U	)	Gisa	T

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Whether its origin is now known is extremely doubtful, but it is possibly of great antiquity.

Every letter on the English tablets, therefore, may be replaced by the corresponding letter of this alphabet. These letters are reputed of greater magical force than Hebrew or English Letters and partake of the nature of sigils rather than simple letters.

But this Angelic secret language, whatever its origin, was a true language. In addition to the "numberless Divine and Angelic Names" drawn from the Tablets, according to rules some of which will be dealt with later, there are extant in this language a number of "Enochian Calls," or invocations of the Forces of the Tablets. These are not mere strings of Names, but can be translated, not merely transliterated into English. For example, the Call in the opening of the Portal Ceremony:

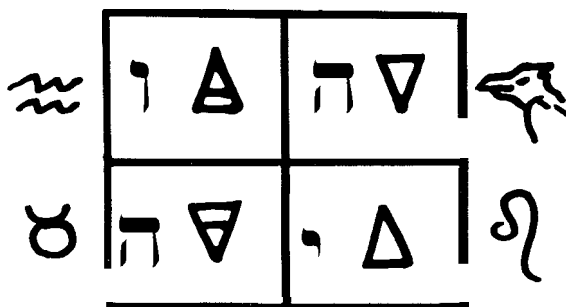
**OL SONUF VA-ORSAGI GOHO IADA BALATA ELEXARPEH COMANANU
TABITOM: ZODAKARA EKA ZODAKARE OD ZODAMRANU: ODO KIKLE QAA
PIAPE PIAMOEL OD VAOAN.**

This means: "I will reign over you, saith the God of Justice, O Lexarph, Comananu, Tabitom. Move, therefore, and show yourselves forth and appear; declare unto us the mysteries of your Creation, the Balance of Righteousness and Truth."

It is stated in the 5 - 6 Ritual that some of our early brethren compiled a dictionary of this language; whether it now survives, I do not know. (In more recent years I have compiled a dictionary which will be found towards the end of this volume. I.R.) The language is pronounced by taking each letter separately, whenever a lack of vowels renders it necessary; but the pronunciation seems to come to one instinctively when one wants it. Thus m, p, h is pronounced Em-peh, Hctga He-C-Te-Ga. Z is always pronounced ZOD (o as in bone). Thus in the Name Ic Zod Heh Chal, Great King of the North, the "Zod" is represented only by a single Z on the Tablet of Earth.

Let us now analyse the form and arrangement of the elemental Tablets. You may have noticed in the Outer Order Rituals that the Tablet of Earth was called the Third or Great Northern Quadrangle, Air the First, Water the Second and Fire the Fourth, and possibly wondered why this order, and why the Third was given in the First Grade. Put your four Tablets together in two pairs, thus:

Basic Arrangement
of the Four Tablets



THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

And you will then see that they thus correspond to the four elemental angles of the Pentagram, the angle of Spirit answering to the Tablet of Union. Also this is the order of the four lesser angles of each separate Tablet, and the four together form a sort of super-Tablet with the elements similarly arranged.

Now let us take one of the Tablets, and examine it more closely. To avoid confusion, I will refer throughout to the Tablet of Air, it being understood that my remarks apply, *mutatis mutandis*, to the others, unless they are specially mentioned.

First you will notice that there are twelve squares horizontally, and thirteen vertically, making 156 in all, or 624 in the four Tablets altogether. Of these 156, 76 are white, and 80 are coloured. The two groups must be separately considered. Each is divisible into two other groups.

(A) The White Squares into the Great Cross and the Four Sephirotic Crosses.

(B) The Coloured Squares into Kerubic and Servient Squares.

The White Squares.

These are always lettered in black.

The Great Cross. This consists of the two central vertical lines, and the central horizontal line - total, 36 squares. The two vertical lines are called the "Linea Dei Patris Filique," and the horizontal line as the "Linea Spiritus Sancti," thus referring to the Divine Triad, and also to the Spirit controlling the four elements in the lesser angles which are separated from each other by the Great Cross.

The Four Sephirotic Crosses. These are formed of the central vertical line and the second horizontal line in each lesser angle. Some confusion has been introduced into their attributions in some of our literature, by Chesed and Geburah being placed at the extremities of the cross-piece instead of Chokmah and Binah. The latter form, which is that given in Azoth, is believed to be correct.

The Coloured Squares.

The letters on these are coloured as follows:

(a) In the lesser angle corresponding to the Element of the Tablet itself, in the complementary colour to the ground work - i.e., purple on the airy quarter of Air, orange on the watery quarter of Water; green is taken as the colour for the earthy quarter of Earth (black having strictly no complementary colour), and green on the fiery quarter of Fire.

(b) In the other three lesser angles of each Tablet, in the colour of the element of the lesser angle. The King's Scale is used, Air being yellow; Water, blue; Earth, black; and Fire, red.

Kerubic Squares. These are the four squares above the Cross-bar of the Sephirotic Cross in each lesser angle. The order of their attribution to the Kerubim varies according to the lesser angle, in a manner presently to be explained.

The sixteen Servient Squares. These are the remaining coloured squares below the Cross-bar of the Sephirotic Cross in each lesser angle, and their attribution is dependent on that of the Kerubic squares.

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These four distinct groups will require to be separately treated throughout, and in each Chapter I shall deal with them in this Order. In general it may be remembered that the white squares always have Spirit as one of their attributions, the coloured squares never: they are always elemental.

The Tablet of Union

Is shown in the Portal Ceremony consisting of 20 white squares, arranged in 4 horizontal rows of 5, and thus attributed, coloured and lettered as follows:

1st Line.

Air - Yellow letters - E X A R P

2nd Line.

Water - Blue letters - H C O M A

3rd Line.

Earth - Black letters - N A N T A

4th Line.

Fire - Red letters - B I T O M.

All are attributed to Spirit in part, and the letters are used in combination with those of the other four tablets in the formation of certain Names as explained in the next chapter.

CHAPTER TWO

THE FORMATION OF DIVINE AND ANGELIC NAMES FROM THE TABLETS

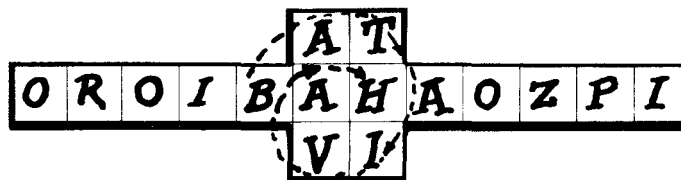
We now consider the mode of forming the more important of the "numberless Divine and Angelic Names" from the Tablets.

The White Squares.

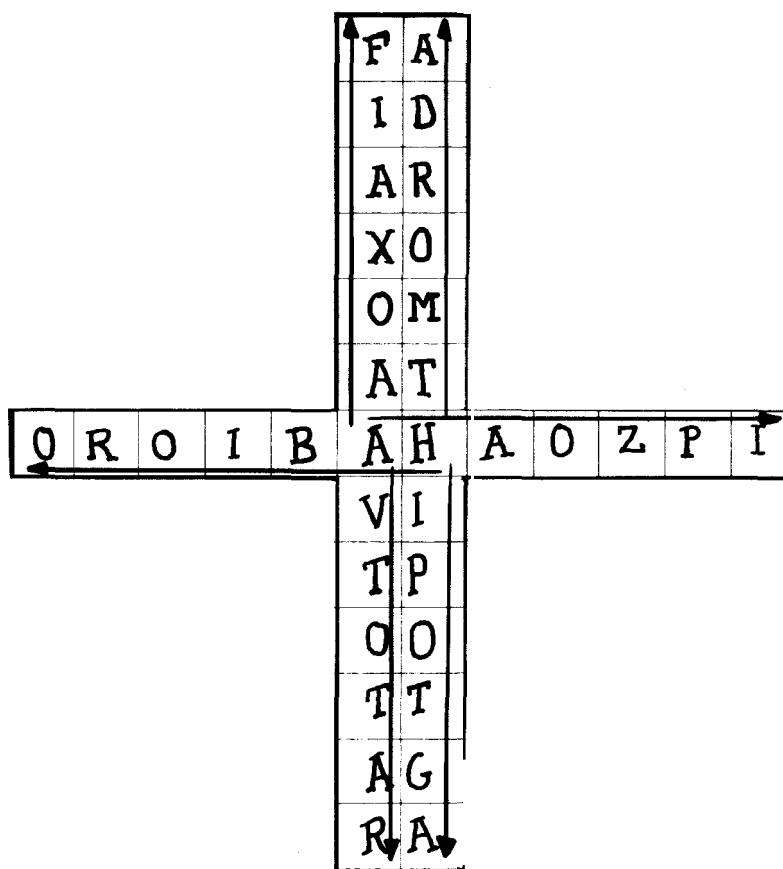
1. The Great Cross. From the Great Cross of each Tablet are formed ten Names of importance for present purposes. 1.2.3. The "Three Great Holy Secret Names of God" occupy the whole of the Linea Spiritus Sancti, reading from left to right. They consist in each Tablet of a Name of 3 letters, one of 4 letters, and one of 5 letters, thus: ORO IBAH AOZPI, answering to I.A.O.

These are the Names borne on the Three Banners carried before the face of 4, the "Great King" of each quarter. This is always a Name of eight letters, and occupies the centre of the Cross, beginning at the 5th letter of the Linea Spiritus Sancti, and reading in a spiral through the two letters of the Linea Dei Patris Filii immediately above the Linea Spiritus Sancti to the 8th letter of the Linea Spiritus Sancti, through the letters of the Linea Dei immediately below the Linea Spiritus Sancti, and ending with the 6th and 7th letters of the Linea Spiritus Sancti. Thus:

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The King is a very powerful force, to be invoked with due care. 5.6.7.8.9.10. The Six Seniors, whose Names begin from the 6th and 7th squares of the Linea Spiritus Sancti, and read outwards along the three lines in each direction to the edge of the Tablet. Each is a Name of seven letters. Of the two formed in the Linea Spiritus Sancti, one will therefore be the first two Names of God reversed, thus ORO IBAH; Senior, HABIORO. The other will be the third Deity Name, prefixed by the last two letters of the second, thus: ORO IBAH AOZPI, where AHAOZPI is the Name of a Senior.



All these Names belong to a different and higher plane than those of the elemental squares, and are invoked by the Hexagram, not the Pentagram. The King and Six Seniors are attributed to the Sun and Planets.

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2. The Sephirotic Crosses.

The Vertical line read downwards gives a Deity Name of six letters, used to call forth the angels and spirits of the lesser angle. The cross-bar from left to right gives a Deity Name of five letters which is used to command the spirits called forth by the first Name. These two Names should be used in a preliminary invocation when working with a square of the lesser angle. If we reverse the Names, reading them upwards and from right to left, we get those of the evil forces calling forth and controlling the evil angels of the lesser angle, which needless to say, should not be done - by the Z.A.M. at any rate.

3. The coloured squares.

From each square a Name is formed by taking the four letters in the four coloured squares of one horizontal row of the lesser angle, beginning with the letter in the square whose Name is desired, and reading left to right. In the Kerubic squares of the airy Angle of Air we have RZLA for the first; ZLAR for the second, LARZ for the third; ARZL for the fourth. Remembering the rule as to pronunciation, these will be ERZODELAH, ZODELARE, LARZOD, ARZODEL.

From each of these four-letter Names is formed a more powerful Name of five letters which rules it, by prefixing a letter from the Tablet of Union as follows:

1. Kerubic Squares. Always (whatever the lesser angle) the first letter of the appropriate line of the Tablet of Union: thus from RZLA we shall form ERZLA, from DOPA in the Tablet of Fire BDOPA. These Names from the Kerubic squares rule those in the servient squares, and the first, i.e., that of the left-hand Kerubic square, is the chief of them.

2. The Servient Squares. The remaining letters of the Tablet of Union are thus allotted: The second letter of each line to the 16 squares of the angle of Air. The third letter of each line to the 16 squares of the angle of Water. The fourth letter of each line to the 16 squares of the angle of Earth. The fifth letter of each line to the 16 squares of the angle of Fire.

Evil names are formed by taking two adjoining letters instead of four, prefixing the appropriate Tablet of Union letter and reading from right to left, or left to right.

The formation of these Names is dealt with much more fully in the "Clavicula Tabularum Enochii," one of the more ancient of our documents on the Tablets.

CHAPTER THREE

THE ATTRIBUTION TO THE NAME YHVH

The Great Name YHVH is the Key to the whole system of Enochian attribution of the squares to the elements. The letters of the Name are thus attributed:

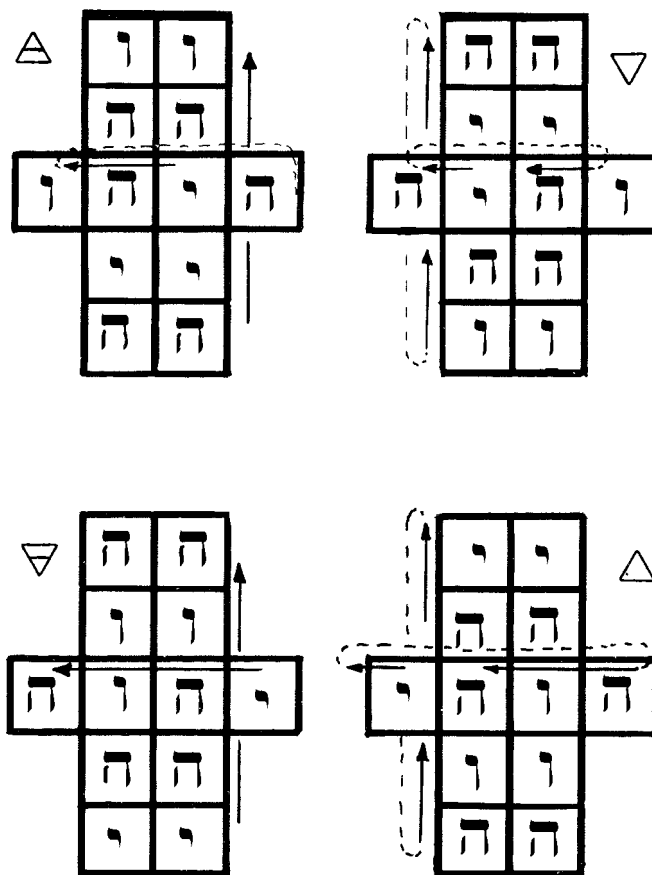
**Yod to Fire and Wands;
Heh to Water and Cups;
Vau to Air and Swords;
Heh (final) to Earth and Pentacles.**

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Once more put your Tablets together as in Chapter One. Put the appropriate letter at the outside corner of each, and you will find the Name YHWH reads round counter-clockwise, beginning with the fiery angle of Fire, and taking in each tablet the lesser angle of its own element. Then fill in the letters appropriate to the lesser angles of each tablet and you will find them also forming the Name in the same way, while in the middle of the Four Tablets is the Name again, beginning with the fiery lesser angle of Air. So much for its general attribution. We now consider it in detail.

The White Squares.

1. The Great Cross. Divide each vertical and horizontal line into four groups of three adjoining squares. Against the two top groups and the left hand group put the letter of the Name corresponding to the element of the Great Tablet. In the case of Air this will be Vau. The name reads upwards and from right to left, so below Vau and to its right we put Heh; below that and on its right Yod, leaving Heh Final for the bottom and right hand groups. Thus:



Each square represents **three** squares on the Tablets. This attribution is perfectly simple if it be remembered that the letter consonant to the Tablet always comes to the top and left.

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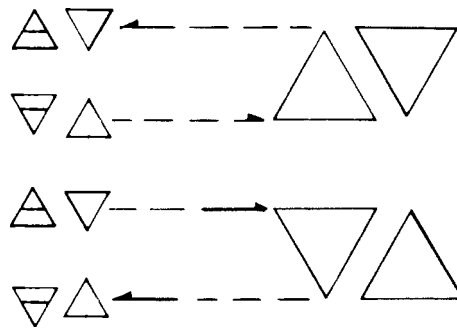
2. The Sephirotic Crosses represent the Sephiroth modified by the letter of the lesser angle. Thus they will be Kether of Vau in the airy lesser angle, of Heh in the watery, and so on. The attributions of these Crosses otherwise are constant in all angles of all tablets.

The coloured Squares.

1. The Kerubic Squares. The Attribution of the Letters of the Name to the Four Kerubic Squares of each lesser angle is a little more complicated, but is still quite easy if the following rules are remembered.

(a) The outside square is always attributed to the letter corresponding to the element of the lesser angle. Thus in the four airy lesser angles the left hand square is attributed to Vau, in the four watery the right hand square always to Heh; in the four earthy the left-hand square always to Heh (final); in the four fiery the right hand square always to Yod.

(b) In the Tablets of Air and Water the Name reads right to left in the two upper quarters, left to right in the two lower. In the Tablets of Earth and Fire, it reads left to right in the two upper quarters, right to left in the two lower. Thus if the four tablets are placed together, we have four rows, running thus:



Applying these rules to the four lesser angles of Air, we get:

Airy quarter: Vau placed on the left, by rule (a) in that order in the other three, by rule (b).

Watery quarter: Heh placed on the right by rule (a) on its left in that order, by rule (b).

Earthy quarter: Heh (final) placed on the left by rule (a) on its right in that order by rule (b).

Fiery quarter: Yod placed on the right, by rule (a) on its left in that order by rule (b).

In the Earth and Fire Tablets a curious result follows. Take the airy and watery angles. In Air, Vau, on the left followed by Heh, Yod, Heh, brings Heh on the right; and in water, Heh, on the right similarly brings on the left, so that the attribution of the Kerubic squares (and hence, as we shall see, of the servient squares) is alike in the upper pair of angles and in both Tablets. The same thing happens in the earthy and fiery angles. Heh on the left brings

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Yod on the right, and vice versa. So the attributions of the Kerubic squares of the right lesser angles of the two lower tablets have only two arrangements, viz: for the upper and for the lower angles. This does not mean that the squares will be identical; as we shall see later, their elemental composition will differ in each lesser angle.

1. The Servient squares.

These, it will be remembered, are in four vertical columns of four squares, or four horizontal ranks of four squares. **To avoid confusion the word "column" will be used to denote vertical, and the word "rank" to denote horizontal rows invariably.**

The four columns follow the order of the four Kerubic squares always. The four squares under Heh are also attributed to Heh and so forth. The four ranks are also dependent on the four Kerubic squares, and whatever order these are in, right to left is the order of the servient ranks downwards. This rule is invariable, and does NOT depend on whether the Name reads right to left or left to right. Examples:

Air of Air

Heh (f) Yod Heh Vau

Heh (f) 1st Rank

Yod 2nd Rank

Heh 3rd Rank

Vau 4th Rank

Air of Fire

Heh Yod Heh (f) Vau

Heh 1st Rank

Yod 2nd Rank

Heh (f) 3rd Rank

Vau 4th Rank

Thus each servient square has a double attribution, by column and rank, no two being alike in the same lesser angle. We may get Heh, Heh column and Vau, Vau Rank, or Vau, Vau Column and Heh, Heh Rank. The other attributions will be quite different in the two cases (in one case to Pisces, the Moon of the Tarot Trumps; Qoph and Laetitia; in the other to Aquarius, the Star; Tzaddi and Tristitia.)

But these other attributions are dependent on those to the Name, which are, as has been said, the key to the system, and should be thoroughly mastered before going on to work out the corresponding Astrological, Tarot, and Geomantic attributions as explained in the next chapter.

CHAPTER FOUR

THE ASTROLOGICAL, TAROT, HEBREW AND GEOMANTIC ATTRIBUTIONS

The White Squares.

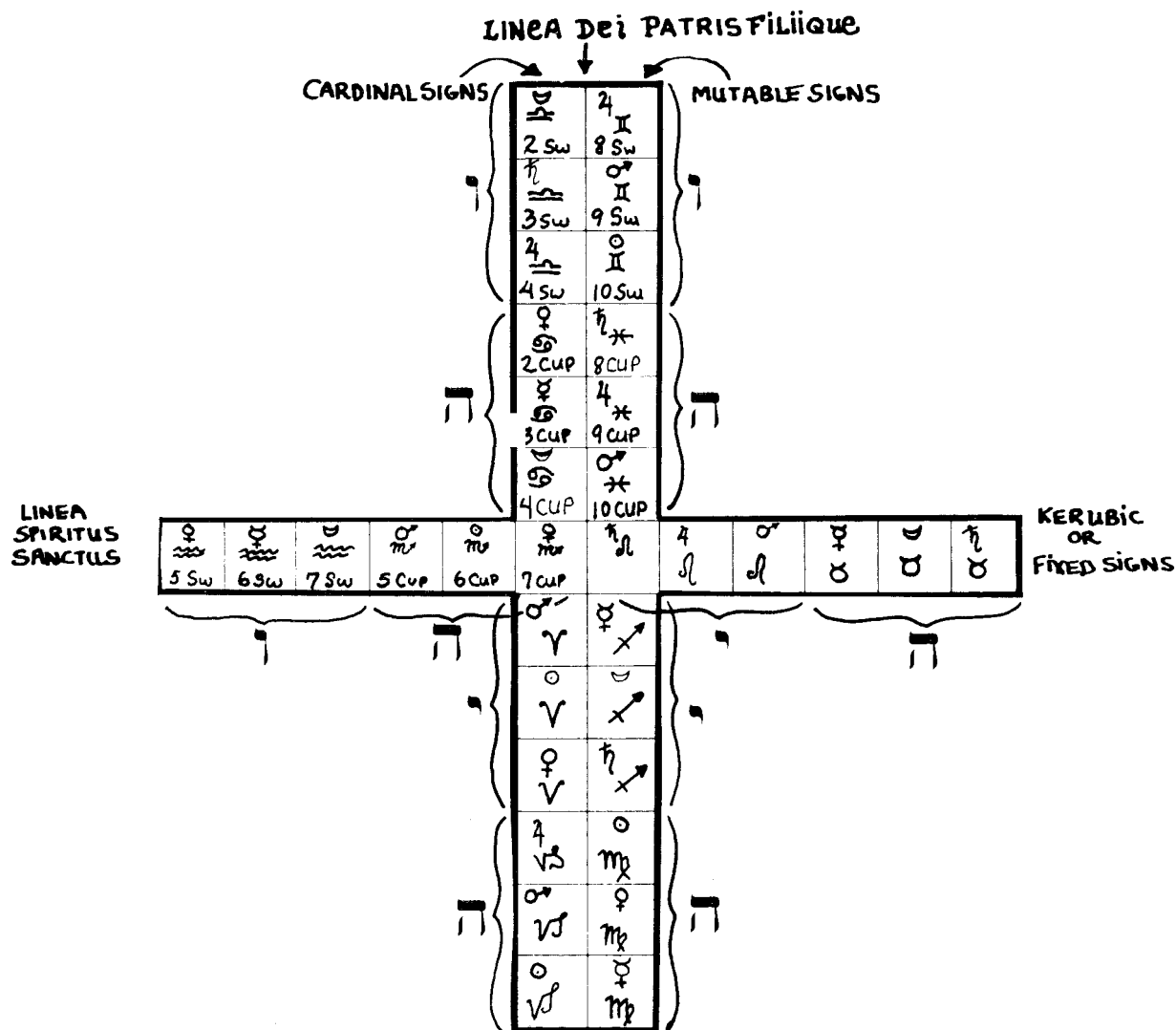
1. The Great Crosses refer to the 36 Decans of the Zodiac. The squares allotted to Yod will be fiery signs, those to Heh watery signs, those to Vau airy, those to Heh final earthy.

It will be remembered that in attributing the letters of the Name we took groups of three squares. Each group of three represents one sign, the separate squares being allotted to the three Decans as ruled by the Planets. The Decans of each sign go downwards or from left to

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right in order. The four Kerubic signs and their Decans occupy the Linea Spiritus Sancti, the four Cardinal signs the left side of the Linea Dei Patris Filiique, and the four mutable the right side. Those familiar with the Tarot papers will remember that the Decans start with the first Decan of Leo ruled by Saturn, the planets following in their order, except that Mars rules the last decan of Pisces and the first of Aries. The 36 smaller cards of the Tarot are also allotted to these squares, each in that of its own decan; note that the 2, 3, and 4 of each suit go with the Cardinal sign; 5, 6, 7 with the Kerubic; and 8, 9, and 10 with the Mutable.

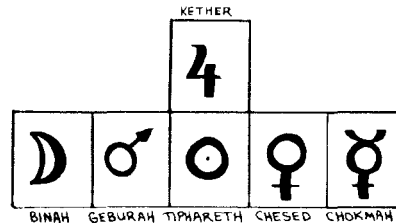
Thus in the Air Tablet we get:



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2. The Sephirotic Crosses.

The top square, and the five squares of the Cross-bar are allotted to six of the seven planets, excluding Saturn. The arrangement is constant, but is not the usual attribution of the Planets to the Sephiroth as on the Hexagram. It is as follows:



The corresponding Hebrew letters and Tarot Trumps are allotted to these squares.

The remaining four squares have no astrological attribution, but in addition to the six trumps the ten squares of each Cross are allotted to the Ace and small cards of the suit attributed to the element of the lesser angle.

The Coloured squares.

1. The Kerubic squares. These are allotted, as their Name implies to the four Kerubim whose emblems follow the order of the Letters of the Name: to Yod; to Heh; to Vau; to Heh (final) in each lesser angle. They are also allotted to the four Court Cards of the Tarot suit which corresponds to the lesser angle, Swords to Air, Cups to Water, Pentacles to Earth and Wands to Fire on each Tablet. Of the four Court Cards themselves the King is attributed to Yod, the Queen to Heh, the Knight to Vau, and the Knave to Heh (final).

2. The Servient Squares.

These are allotted as follows: to the Twelve Signs of the Zodiac, with the symbols of Air, Water and Fire, and Saturn which is also Earth and to the corresponding 16 Trumps, Hebrew Letters and Geomantic figures.

(a) The Columns go by triplicity according to the element of the Kerubic square at the head of the column. e.g., under Yod and Leo will be Aries, Leo, Sagittarius and Fire, with Heh, Tau, Samekh, and Shin, Emperor, Strength, Temperance, and Last Judgment, and so with the other columns.

(b) The ranks go by Quality:

To Yod and Fire are allotted the four Cardinal Signs;
 Heh and Water are allotted the four Kerubic Signs
 Vau and Air are allotted the four Mutable Signs
 Heh (final) and Earth are allotted the four Elemental symbols.

Thus under Heh in the Yod rank will be, Cancer, the Chariot, Cheth, and Populus.

Thus under Heh in the Heh rank will be, Scorpio, Death, Nun, and Rubeus.

Thus under Heh in the Vau rank will be, Pisces, the Moon, Qoph, and Laetitia.

Thus under Heh in the Heh (final) rank will be, Water, Hanged Man, Mem, Via and so on.

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I work out the Water Angle of Air as an example:

ה	ה	ה	ה	ה
 KNIGHT (KING) OF CUPS	 PRINCESS OF CUPS	 ACE OF CUPS	 KING (PRINCE) OF CUPS	 QUEEN OF CUPS
 3 OF CUPS	 5 OF CUPS	 6 OF CUPS	 4 OF CUPS	 2 OF CUPS
 STRENGTH	 HIEROPHANT	 7 OF CUPS	 STAR	 DEATH
 TEMPERANCE	 HERMIT	 8 OF CUPS	 LOVERS	 MOON
 LAST JUDGMENT	 UNIVERSE	 9 OF CUPS	 FOOL	 HANGED MAN
 EMPEROR	 DEVIL	 10 OF CUPS	 JUSTICE	 CHARIOT

The following Table of Attributions, repeated though it is for the most part from earlier knowledge which should be familiar, may be useful for reference in working out the Squares.

In the following Table the Column will be in bold type, under which will follow in order, the Rank, the Letter, the Trump, Astrological symbol and finally the Geomantic figure.

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BASIC ATTRIBUTIONS

Vau.

Heh (**f**), Aleph, Fool, Air, Fortuna Minor.

Sephirotic Cross (S.C.)

Chokmah, Beth, Magician, Mercury, no figure.

S. C.

Binah, Gimel, High Priestess, Moon, no figure.

S. C.

Chesed, Daleth, Empress, Venus, no figure.

Yod.

Yod, Heh, Emperor, Aries, Puer.

Heh (final).

Vau, Vau, Hierophant, Taurus, Carcer.

Vau.

Vau, Zayin, Lovers, Gemini, Albus.

Heh.

Yod, Cheth, Chariot, Cancer, Populus.

Yod.

Heh, Teth, Strength, Leo, Fortuna Major.

Heh (final).

Vau, Yod, Hermit, Virgo, Conjunctio.

S. C.

Kether, Caph, Wheel of Fortune, Jupiter, no figure.

Vau.

Yod, Lamed, Justice, Libra, Puella.

Heh.

Heh (**f**), Mem, Hanged Man, Water, Via.

Heh.

Heh, Nun, Death, Scorpio, Rubeus.

Yod.

Vau, Samekh, Temperance, Sagittarius, Acquisitio.

Heh (final).

Yod, Ayin, Devil, Capricorn, Carcer.

S. C.

Geburah, Peh, Tower, Mars, no figure.

Vau.

Heh, Tzaddi, Star, Aquarius, Tristitia.

Heh.

Vau, Qoph, Moon, Pisces, Laetitia.

S. C.

Tiphareth, Resh, Sun, no figure.

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Yod.

Heh, Shin, Last Judgement, Fire, Cauda Draconis.

Heh (final).

Heh (**f**), Tau, Universe, Saturn (Earth), Caput Draconis.

GENERAL NOTE ON THE TAROT ATTRIBUTIONS.

Since 156 equals 78×2 , it might have been expected that each Tarot card would come twice on each Tablet and no more. but it will be seen that this is not so, for:

(a) The 22 Trumps occur 4 times, once in each lesser angle. The 12 allotted to Simple Letters, the 3 allotted to the Three Mothers, and the Universe allotted to Tau and Saturn, come in the Servient squares, and the other six of the Double Letters on the six uppermost squares of the Sephirotic Cross. The apparent anomaly of the position of Saturn is thus explained in the "Book of the Concourse of Forces". "Now in the attribution of the Tarot Keys hereunto, Universe is attributed to Earth and Saturn though one of the seven 'Lords who wander' is yet here classed with those who abide, because he is the heaviest of the seven, and thus formeth a link between the Wanderers and the Abiders."

The reason for the other attributions are also given at some length in the same paper, and it is not worth-while to copy them here.

(b) The Aces and Court Cards occur once only, on the Kether squares of the Sephirotic Cross, and the four Kerubic squares of each lesser Angle.

(c) The 36 small cards occur twice each, on the Great Cross, and on the nine lower Sephiroth of the Sephirotic Crosses.

TABLET of UNION

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

The Tablet of Union.

Is allotted to the Aces and Court Cards thus:

					
	ACE SWORDS	PRINCE SWORDS	QUEEN SWORDS	PRINCESS SWORDS	KING SWORDS
	ACE CUPS	PRINCE CUPS	QUEEN CUPS	PRINCESS CUPS	KING CUPS
	ACE PENTS	PRINCE PENTS	QUEEN PENTS	PRINCESS PENTS	KING PENTS
	ACE WANDS	PRINCE WANDS	QUEEN WANDS	PRINCESS WANDS	KING WANDS

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

The foregoing methods of attributing the Enochian squares should be thoroughly grasped before proceeding further, as it is essential to understand the principles before beginning the working out of the Pyramids of each square.

CHAPTER FIVE

THE PYRAMIDS OF THE SQUARES

We have hitherto treated each square as a single whole and flat, but in reality it represents a Pyramid, shaped like the Pyramid of the elements in the Philosophus Grade with a square base and four sides composed of equilateral triangles truncated or cut off so as to leave a flat top. We have now to consider the attribution of the sides of these Pyramids. They will, among them, include all the attributions of the square already worked out in the previous chapter (save that the Letter of the Name on which the rest depend does not actually appear); in addition, each side of the Pyramid is coloured according to its own appropriate element, or left white for Spirit. Hence it by no means follows that a square from the airy angle of Air will have an all yellow pyramid - only two (one Kerubic and one Servient) in fact, do so. But every square of the Air Tablet has at least one airy side to its Pyramid; and every square of the Airy Angle of any Tablet has at least one airy side; every square in Air of Air having at least two airy sides (similarly in Water of Water, Earth of Earth, and Fire of Fire). The elements of the Tablet and of the Lesser Angle, therefore, always predominate over the others.

For example, in the airy angle of Air, out of 30 pyramids, with 120 sides: (This Schema applies mutatis mutandis to the lesser angle corresponding to the Element of the Tablet itself. Also note that the Earthy sides may be coloured in the four colours of Malkuth, Queen scale, if preferred.)

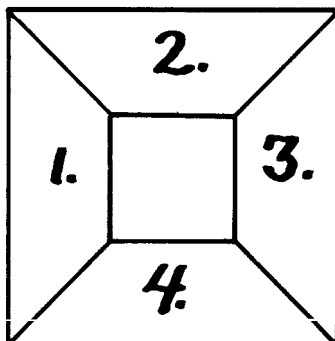
70 sides are yellow for Air
10 sides are blue for Water
10 sides are black for Earth
10 sides are red for Fire
10 sides are white for Spirit
10 sides are either white or in the Sephirotic colours from the Minutum Mundum.

In Water of Air:

40 sides are yellow for Air
40 sides are blue for Water
10 sides are black for Earth
10 sides are red for Fire
10 sides are white for Spirit
10 are either white or in Sephirotic colour.

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On a flat surface, the Pyramid is represented by dividing the square into four triangles, leaving a small square in the centre to represent the flat top. On this, if desired, the appropriate Theban letter may be placed.



The Pyramid is supposed to be in position on the Tablet, so that Triangle No. 2 is towards the top of the Tablet. To work out the pyramid of any square completely, it is necessary to know the attributions of the four Triangles and the element of each. They are usually given in the order shown.

The White Squares. No. 2 is always Spirit, and white.

The Great Cross.

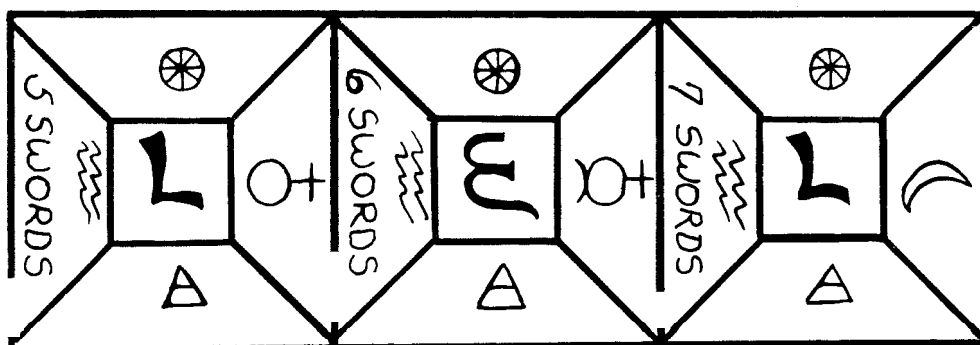
No. 1. Sign of Zodiac, small card of Tarot.

No. 2. Spirit.

No. 3. Planet of Decan.

No. 4. Elemental Symbol of the Great Tablet concerned.

I give the three left hand squares of the Linea Spiritus Sancti of the Air Tablet:



The Colouring of the Triangles.

For the Great Cross there are two alternative methods; for both of which there is high authority.

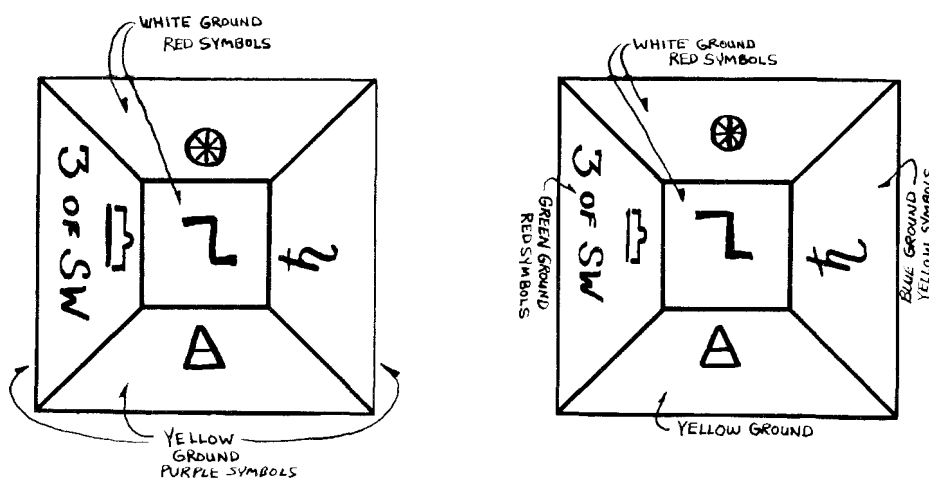
In both No. 2 is left white, and No. 4 coloured according to the element of the Tablet. It is only in the two side triangles that they differ.

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(a) No. 1 may be coloured in the elemental colour of the Triplicity to which the sign belongs, and No. 3 in that of the Triplicity ruled by the Planet i.e., Saturn, Mercury for Air; Jupiter, Sun for Fire; Venus, Moon for Earth, and Mars for Water.

This method keeps the colouring throughout the Tablets to the elemental colours of the King's Scale, the attributions being always painted in the complementary colour to the ground.

(b) No. 1 may be coloured in the colour of the Sign itself, and No. 3 in that of the Planet itself, according to the Minutum Mundum diagram. In the set of Tablets worked out for reference, I adopted (a) but give here one square worked out in both ways for comparison. I take the second decan of Libra on the Air Tablet.



The Sephirotic Crosses:

No. 1. Elemental Emblem of Great Tablet

No. 2. Emblem of Spirit

No. 3. Elemental Emblem of lesser angle.

No. 4. Name of Sephirah, modified by letter of Name in lesser Angle. Tarot Ace or small card of suit. In first 6 only Planet, Hebrew Letter, and Tarot Trump.

Colouring:

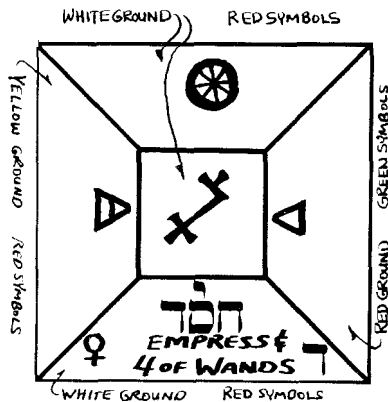
No. 1. Elemental colour of Great Tablet.

No. 2. White.

No. 3. Elemental colour of Lesser Angle.

No. 4. Either white or in colour of Sephirah from Minutum Mundum. Square of Chesed in Fiery Lesser Angle of Air.

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The bottom Triangle may be coloured blue and lettered in orange if preferred.

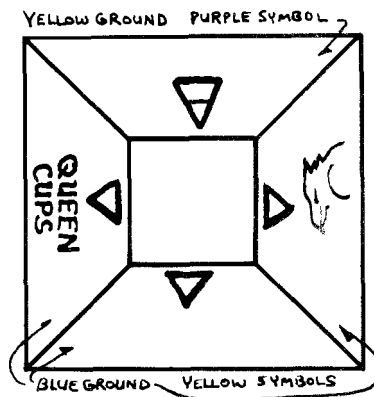
The Coloured Squares including the Kerubic and Servient squares.

- No. 1. Tarot Court Card of appropriate suit of lesser angle. Card will correspond with Kerubic Emblem in 3.
- No. 2. Elemental Emblem of Great Tablet.
- No. 3. Kerub answering to Letter of Name to which the square is attributed.
- No. 4. Elemental emblem of lesser angle.

Colouring.

- No. 1. Agrees with No. 3. (This appears to be correct; in working out the Tablets for the Order I coloured No. 1 of the Kerubic Squares according to Element of Suit, instead of Element of Court Card corresponding to Kerub. This is probably wrong, and the diagrams are incorrect in this respect.)
- No. 2. Elemental Colour of Great Tablet.
- No. 3. Elemental Colour of Kerub.
- No. 4. Elemental Colour of Lesser Angle.

The Square of Eagle Kerub in watery lesser Angle of Air:



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The Servient Squares:

- No. 1. Elemental Emblem of Great Tablet. Astrological attribution.
- No. 2. Elemental Emblem of letter ruling Column. Tarot Trump.
- No. 3. Elemental Emblem of Lesser angle. Geomantic Figure.
- No. 4. Elemental Emblem of Letter ruling Rank. Hebrew letter corresponding to Trump in 2.

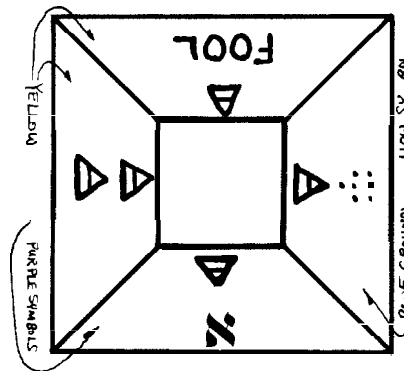
Each triangle is coloured according to its elemental emblem. This method may sound fearfully complex, but it is actually much easier than it sounds. It takes far less time to work out a square than to describe how it is done.

Let us take at random the 3rd square in the 3rd rank of the 2nd Lesser angle of Air. (I have not at this moment the slightest idea what it is.)

Air Tablet - therefore No. 1. Yellow

Water angle - therefore No. 3. Blue. Heh on right of Kerubim, therefore Vau at head of our column, and Heh (final) for 3rd rank.

Therefore No. 2. Yellow, No. 4. black or citrine. Air column, earth rank, therefore Air, Fool, Aleph, and Fortuna Minor and we can put the square together thus:



By pure accident I lit on a square which illustrates a doubtful point, viz: whether black should be used throughout for earth, or whether the four colours of Malkuth from the Minutum Mundum are more correct. It introduces the Queen's Scale, which seems against it, but they are used in the Sigil of the Earth Tablet, and I have used them in working out the complete Tablets. If they are used, citrine should be used for the lesser angle of earth in the Air Tablet wherever the lesser angle Element determines the colour. Also wherever in any angle Earth column crosses Air rank or vice versa. So with the olive, russet and black.

The Tablet of Union.

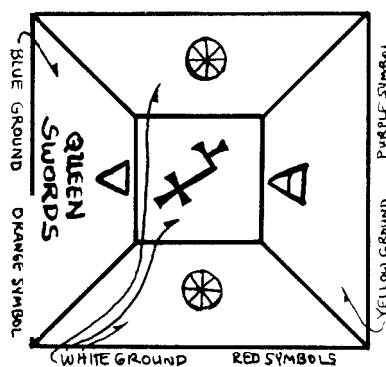
Nos. 2 and 4 always Spirit.

No. 1. Element of column (Spirit in first column)

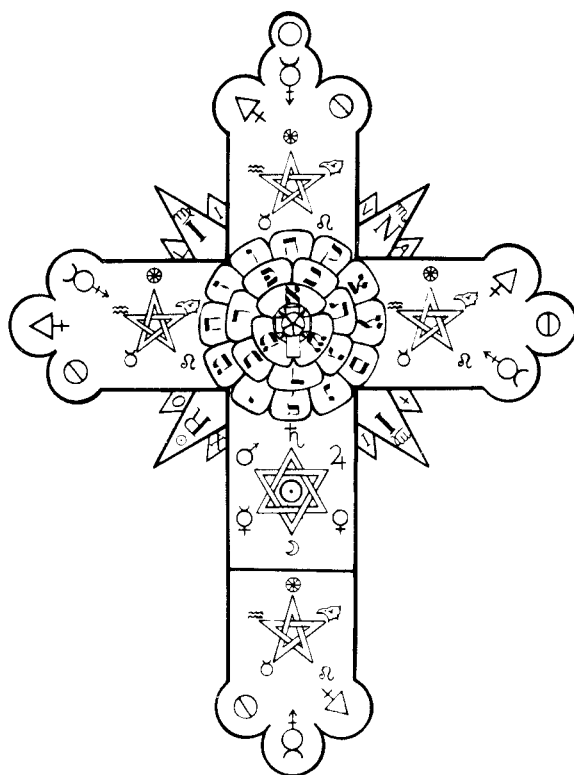
No. 3. Element of rank and so coloured.

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SQUARE A OF EXARP



In the first part of Examination F the Candidate may be required to work out all the attributions of any lesser angle or squares selected by the Examiner. It is hoped that the foregoing will be sufficient to enable him to do so.



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THE BOOK OF THE CONCOURSE OF THE FORCES

By

G.H. FRATER D.D.C.F.

It is demonstrated in the book called "T" that when the 10 Sephiroth in their grouping which is called the Tree of Life are projected in a Sphere (Kether coinciding with the North Pole, Malkuth coinciding with the South Pole, the Pillar of Mildness with the Axis), then the Pillars of Severity and of Mercy are quadrupled, i.e., there are 5 Pillars instead of 3 Pillars.

The same scheme is therefore applicable to the Celestial heavens, and the mode of the governance of these Tablets in the Heavens is also set forth in the Book "T." But as before and there is said, the rule of these Four Tablets, Terrestrial as well as in the Heavens, is in the Spaces between the 4 Pillars. That is between the double Pillars of Severity and Mercy. In these vast spaces at the ends of the Universe are these Tablets placed as Watch-Towers, and therein is their dominion limited on either side by the Sephirotic Pillars, and having the great central cross of each Tablet coinciding with one of the 4 Tiphareth points in the Celestial Heavens. Therefore even in the small squares into which each Tablet is divided, each represents a vast area of dominion, having the correlation therefore in the Universe, in the Planets, in our Earth, in the Fixed Stars, and even in Man, in animals, vegetables, and minerals.

A knowledge of these tablets will then, if complete, afford an understanding of the Laws which govern the whole creation. The dominion of the Tablet of Union is above that of the 4 Terrestrial Tablets and towards the North of the Universe.

The difference between the mystical names of the Angels of the Tablets and the Hebrew Names such as Kerub, Auriel, and Michael, etc. are here explained. Those Hebrew Angel Names which have been taught unto the First Order are rather general than particular, attending especially to an office or rule whereunto such an Angel is allotted. As it is written: "One Angel doth not undertake two messages." For these mighty Angels do rather shew forth their power in the governance of the 4 Great Sephirotic Columns as aforesaid, viz: the double columns of Severity and Mercy when projected in a sphere, and this also is under the Presidency of the Sephiroth. But the Names of the Angels of the Tablets do rather express particular adaptations of Forces shewing forth all variations and diverse combinations of those which are in the other case manifested in a more general way.

Notanda. Of the letters of the Tablets, some be written as capitals. These are the initial letters of certain Angels names drawn forth by another method, not now explained, and the offices of these do not concern a Z.A.M. The mystical meaning of certain letters which are reversed is also not now declared.

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Some squares have more than one letter. In these cases, either letter characterises the Square. The higher one is preferable. The lower is weaker. If two letters are side by side, the presumption is in favour of equality. Where two letters are in one square, the best plan is to employ both. But one alone may be used with effect.

OF THE FOUR MIGHTY AND VAST OVERSEER ANGELS OF THESE TABLETS

It will be found written in the Clavicula Tabularum Enochi:

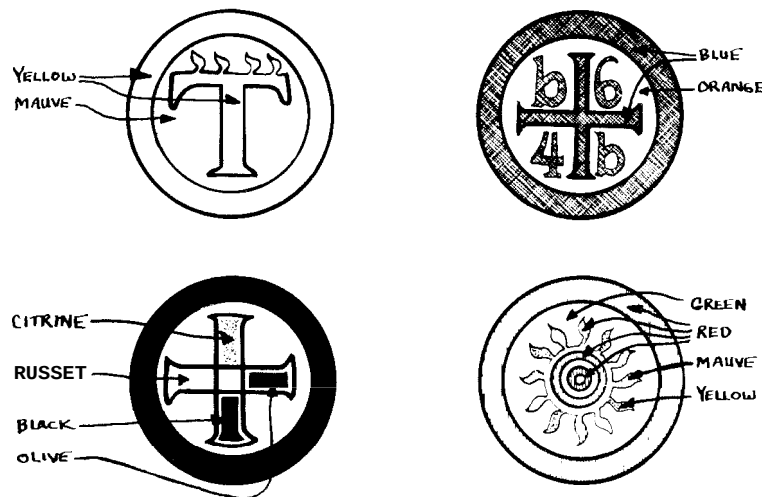
"Now we are to understand that there are 4 Angel overseers, each one of these Angels is a mighty Prince, a Mighty Angel of the Lord and they are of Him. They are as chief Watchmen and Overseers, set over several and respective parts of the World, viz: East. West, North, South, as under the Almighty, their Governor, Protector, Defender. And the seals and authority of whom are confirmed in the beginning of the world. To them belong Four Characters being tokens of the Son of God, by whom all things are made in the Creation and are the natural marks of his Holiness."

Now thou shalt observe in the Book of the Concourse of the Forces that unto each of the 4 Tablets of the Elements is there a sign annexed; i.e., Unto the Tablet of Air a symbol of a T having four Yods above it.

Unto the Tablet of Water being a Cross Potent, having two letters b.b., a figure 4 and a figure 6, in the angles thereof.

Unto the Tablet of Earth, a simple Cross Potent without additions.

Unto the Fire Tablet there is a circle having 12 rays allotted.



These be the sacred seals or characters alluded to in the proceeding quotation. Now thou shalt know that these 4 seals be taken from the "Sigillum Dei Ameth" after and according unto "one certain guidance and letters which is there set forth, and this 'Liber Ameth vel Sigillum Dei' that is the Book of Truth, or the Seal of God" entereth not into the knowledge of a Z.A.M.

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The letters of the Word Ameth, Truth, are the three Elements, Earth, Water and Air for Tau is Earth, as Aleph, Mem, Shin, are Air, Water, and Fire.

These three letters or Elements are disposed together for the receiving of that Divine Fire which should enlighten them when thus harmonised so that therein may be manifested which is Emethsh or Amethsh, herein as the Shin of the Fire Divine entered, and this order of the Letters is that of the Angles of the Tablets, and of the 4 Tablets themselves, viz:

First - is Air and Aleph.

Second - is Water and Mem.

Third - is Earth and Tau.

Fourth - is Fire and Shin.

This again is the Order of the Elements in the Sepher Yetzirah of the Qabalah. From these 4 Sigils there are the 4 Names drawn forth as may follow in order.

From the Tau with 4 Yods or a (T) surmounted by four Yods of the Sigillum Ameth, (T) and 4 other letters counting by the rule of 4, 22, 20, 18: this yields Thaolog - Tahaoelog, for the Air Tablet. (The 4th Square each time from the last will shew the letter and figure given. You are not to count, say 22 or 20 or 18, but 4 only. N.O.M.)

These names are not to be lightly pronounced.

From the cross in whose angles are 2 (b's) a 6 and a 4 - see previous diagram, note that (T) equals a (t), while the cross equals (th).

The counting goes from Cross to (h), then b4, then 6b, and continues by six. 4 is Th, 22 is (h), (b) is 4, (y) is 14, 6 is (b), 6 is (A), (a) is 5, (t) is 9, (n) is 14, then (n) finishing the counting, yielding the name Thahebyobeaatanun for the Water Tablet.

To explain further, four moves from (T) yields 22. (h) (b) 4 is specially put; (y) 14 moves to 22, from (t). Then 6 (b) is special. From 6 (b) it is all plain moving by 6 to right.

From the Cross equals (th) 4, and proceed counting in each case forwards as by numbers, and proceed counting in each case forwards. 4 is (Th), 22 is (h), 11 is (a), (a) is 5, (o) is 10, (t) is 11, with a final letter of (h) which yields the name Thahaaothe, for the Earth Tablet.

(Count here not by 4 or 6, but by numbers given to right if over; to left if under.)

From the Fire Tablet Sigil count to the middle circle which is the Greek Omega, the long (o), and proceed in the Sigillum Ameth counting 12 in each case, for the number of rays is 12 around the circle. 6 is Omega, 12 is (h), (o) is 8, (o) is 17, (o) is 20, (h) is 12, 6 is (A), (t) is 9, ending with an (n), which yields the name Ohooohaatan for the Fire Tablet.

(Count 12 in any case neglecting the numbers over or under, always forward. S.A.)

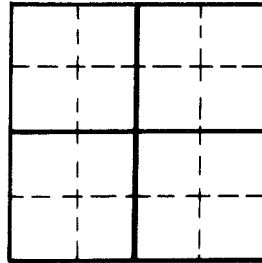
THE LAW OF THE ALLOTMENT OF THE ANGLES, CROSSES AND SQUARES OF THESE TABLETS.

The key of all and every allotment and combinations of the various subdivisions of the 4 Terrestrial Tablets is to be found in the transposition of the Letters of the Great Name. For the position of these Tablets together with the Tablet of Union in the midst and governing

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them, recalleth the Pentagram with the allotment of its angles under the presidency of the Great Name Yeheshuah. (The colours in the King Scale are White, Red, Blue, Yellow, and Black.)

Each Colour is again subdivided into its 4 Lesser Angles, representing the other 3 elements mingled with and differentiating the Elements of the Tablet itself under the Presidency of the 5 Crosses therein thus:



Also the word Aemeth is compounded of the 1st letter of the Alphabet and the last letter, and of a middle one, as though we affirm that Truth is to be found by the reconciliation of the extremes through the knowledge of the means.

Forget not that this Aleph is the Spiritual and Etherial, and Tau is the Universe, and Mem is the Sacrificial Man, placed between them so as to affirm the Reconciliation of the Natural to the Spiritual through self-sacrifice. And lastly that when Shin is added, there is an affirmation of the judgment set and the Book of Life opened which is in YHVH and that the Keys answering unto these 4 letters are:

Aleph is the Spirit of Aether

Mem is the Spirit of the Mighty Waters.

Tau is The Great One of the Night of Time.

Shin is the Spirit of Primal Fire.

As it would affirm firstly, the Aetherial and Divine Spirit brooding over the mighty Waters in the Silence of the Abyss of the Night of that Great One, before Creation, and before Time. And lastly, the Judgment of the Universe through Fire, when the End of the Ages shall be. Therefore is it that the numbering of the Angles followeth this order of:

Shin is Fire.

Tau is Earth.

Mem is Water.

Aleph is Air.

The above is the correct order and not the order of the attribution of the Elements to Tetragrammaton.

Yet perchance thou mayst say, wherefore are the letters of the name allotted as in the

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usual attribution to YHVH, since its letters are applied in a different manner in the Rose and in the Sepher Yetzirah, YHVH is equal to Aries, Taurus, Aries, Virgo.

Now the reason is this. It is true that Aleph, Mem, Tau, Shin equal Air, Water, Earth, and Fire, the purely terrestrial action, but YHVH is a certain Name added unto them to control their vehemence. So that over the violent Element Fire is placed the gentle letter of Yod - Virgo to calm and purify its raging. Over the quiet and peace loving element Water is placed the strong letter Heh - Aries to awaken it unto a fitting display of energy. Over the changing and whirling element of Air is placed the firm and resolute Vau, - Taurus. Over the stable and abiding earth is placed the exciting force of Heh - Aries.

So that with these letters from among the 12 Simple Letters hath the Almighty administered the government and combination of the Elements. Therefore is it that in these Tablets sheweth the law of their combination, and not Aleph, Mem, Tau, and Shin. Therefore is it that the name YHVH is a name of vehemence of all the Elements and this vehemence is held bound by it. But when the holy letter Shin of the Divine Spirit is placed therein it is rendered calm, seeing that the judgment is then set and the Book of Life opened. Herein also is a great Arcanum for it is a knowledge of the mystery of life.

Now each of these Terrestrial Tablets of the Elements is divided into 4 Lesser Angles by the Great Central Cross which cometh forth as from the Gate of the Watch Tower of the Element itself. The Horizontal Line of each of these Three Great Crosses is named "Linea Spiritus Sancti." The Perpendicular is called "Linea Dei," the Line of God, of Father and Son, the "Patris Filiiue," Macroprosopus and Microprosopus combined. For these 4 Vertical lines resemble 4 mighty Pillars each divided into twain by a light line shewing this forth; The Father Himself, in the absence of the line. And in its presence shewing the Son. And as aforesaid the central points of these 4 Great Crosses do shew in the Celestial Heavens, and do correspond unto the 4 Tiphareth points referred to in the Book of the Astronomic view of the Tarot. Naturally then the Linea Spiritus Sancti coincides with the Zodiacal Belt wherein is the Path of the Sun who is the administrant of The Spirit of Life, and "The Lord of the Fire of the World." The Four Linea S. S. then form the complete circle of the Ecliptic, a circle at the centre of the Zodiacal Circle.

Therefore do the 4 Perpendicular or Vertical Lines of the 4 Crosses represent 4 Great Currents of Force passing between North above and South below, intersecting the Tiphareth points and thus affirming the existence of the Hidden Central Pillar of the Tree of Life forming the Axis of the Sphere of the Celestial Heavens.

Therefore are these Linea which are vertical called Linea Dei Patris Filiiue, as manifesting that Central Column wherein are Kether and Tiphareth, Macroprosopus and Microprosopus. The Calvary Cross of 10 Squares which are in each of the 4 Lesser Angles of each Tablet are attributed unto the action of the Spirit through the 10 Sephiroth herein.

This Cross of 10 squares is the admission badge of the 27th Path leading unto the Grade of Philosophus, the only Grade of the First Order in which all the Tablets are shewn. It represents the Sephiroth in balanced disposition, before which the Formless and Void rolled back. It is the form of the opened out double cube and altar of incense. Therefore it is placed to rule each of the Lesser Angles of each Tablet.

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THE KEYS OF THE GOVERNANCE AND COMBINATIONS OF THE SQUARES OF THE TABLETS.

They are the Sphynx and the Pyramid of Egypt, that is the combination of the Kerubs being the Sphynx. The combination of the Pyramid being the Elements.

Now learn a mystery of the Wisdom of Egypt: "When the Sphynx and the Pyramid are united, thou hast the formulae of the Magic of Nature."

"These are the keys of the wisdom of all Time and its beginnings - who knoweth it? In their keeping are the sacred mysteries and the knowledge of Magic and all the Gods."

In the Ritual of the 32nd Path leading unto the Theoricus Grade, it is thus written: "The Sphynx of Egypt spake and said: I am the synthesis of the Elemental Forces. I am also the symbol of Man. I am Life. I am Death. I am the Child of the Night of Time."

The solid Pyramid of the Elements again is the Admission Badge of the 28th Path leading to the Philosophus Grade. It is attributed to the Four Elements. Therefore on its base is the word Olahm, meaning World, and upon its sides are the names of the Elements: Aesh, Ruach, Mayim, Aretz or Ophir. Yet the Apex is not allowed to remain vacant, not quite acute in shape, but is cut off and so a small square is formed at the Apex, and the Letters Eth, meaning Essence are placed therein.

This small square maketh of the pyramid a certain Throne or shrine. On this throne a certain ruling force is seated. Within the Throne is a sacred Symbol. Place then its Sphynx within each Pyramid, and the image of its God above. Take thou each Pyramid as the key of the nature of each Tablet Square. The sphynx of each will vary in form according to the proportion of the Elements comprising the Square, and the God of Egypt whose image is to be placed above each Pyramid shall represent the force ruling under the direction of the Great Angel of the Square. This Angelic Name may be typified by the correspondences of the four letters of the Angel's Name, adding AL to the end of the Name - the letters of the Name standing for head, bust, and arms, body, lower limbs. Place the Name in Theban letters on the girdle.

This God shall be the symbol of the Power of the Light acting therein, as the Angel shall be the descent of that Light itself. The Four forms of the Sphynx are:

The Bull - Wingless

The Eagle or Hawk - Winged

The Angel - Winged

The Lion - Wingless

This variation as to wings is another reason why in grouping the Tablets and the lesser angles of the same, the two forms of Air and Water are placed above the two Tablets of Earth and Fire.

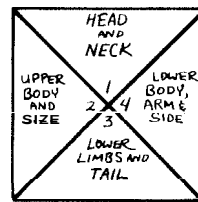
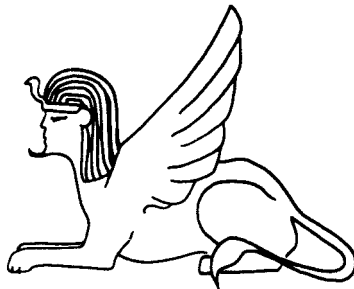
The symbolic form of each Sphynx is thus formed from the Pyramid of the Square.

The upmost of 4 triangles (into which a square falls when the diagonals are inscribed) sheweth the Head and neck, and if it is to be Angel or Eagle, these are unto the form of the

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Sphinx. The two triangles right and left show the Body with the arms or fore limbs here also. If Angel or Eagle there are Wings added unto the representation of the Figure. The lowest triangle adds the lower limbs and the tail of the Bull, Hawk and Lion.

When Air and Fire predominate there is a male tendency. When Water and Earth the type tendeth to female. Then as the symbolic forms of the Egyptian Gods who rule above the Pyramid, it is to be understood that what is here written regarding the Sphynx of the Pyramid and the God of Egypt ruling above is applicable especially unto the 16 squares of the Servient Angels in each lesser angle.



TWO EXTRACTS FROM THE BOOK OF THE CONCOURSE OF THE FORCES

I. Of squares marked by reversed letters, the full understanding hereof belongeth unto a more advanced grade than that of Z.A.M. Wherefore in this place it is enough to say that a reversed Letter signifieth that a certain more isolated action of the square is distinguished, so that it doth as it were not so much complete and harmonise with the other squares about it, as that it expresseth a certain faculty or faculties which do not entirely harmonise with them, and which for this reason are kept apart. They do not necessarily represent an evil form of action, though in one sense the evil forces grasp them more readily than through their lesser harmony with the other surrounding squares of the Tablet, that is in what are termed the "Battle Formulae."

II. Of the skrying of the squares servient in the spirit vision. Having in readiness the necessary implements and insignia. and the symbol of the Pyramid of the Square, having rehearsed the Angelic calls appropriate thereunto, and having invoked the appropriate names governing the Plane and division thereof in question, let the Z.A.M. imagine unto himself that he is enclosed within, or believe that he is voluntarily standing within an atmosphere corresponding unto that symbolised by the Pyramid of the Square, whether of Heat or Moisture, of Cold or Dryness, or of combinations of these.

Let him endeavour to follow the Ray therefrom unto the limits of the Macrocosmic World and to find himself in a scene corresponding unto the nature of the Pyramid Square. That is, either of landscape, or clouds, or water or Fire, or Ether, or vapour, or mist, or raying light, or a combination or combinations of these, according unto the nature of the Plane.

For the Pyramids of the Squares are not solid pyramids of brick or stone, built by the

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hand of man. But rather the symbolical representation of the Elemental formula governing the plane of that particular square.

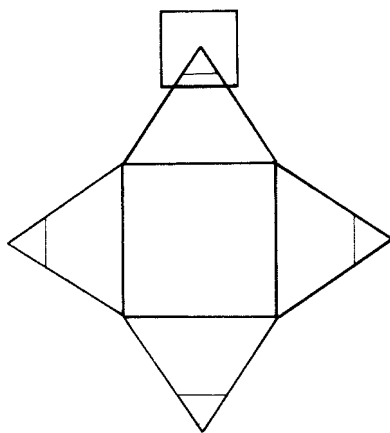
Having arrived at the plane required, let the Z.A.M. invoke the God of Egypt who ruleth above the Pyramid by the power of the Angel of the Square, especially vibrating at the same time, the Egyptian name of the God or Goddess. Then he shall perceive before him the colossal symbolic form of the God or Goddess. Let him again use the Angelic formulae, and test it by the power of symbols and signs. If it abide these tests, thus shewing that it is a true image, let him then request it to make manifest before him the Sphinx of its power.

This shall also appear in a colossal figure and shape, and should be tested by the proper formula. He shall continue his invocations, until he can behold it clearly, ever invoking the Angel of the Plane by the Superior names, and the God of Egypt, by the name of the Angel, and by his own name, and by the knowledge of his symbolic image, and the Sphinx and by the name of the God of Egypt, and by his own particular symbolic form, according to the formula of the Square. Thus, therefore in this manner only, if thou wishest to escape from delusion shalt thou be able to discern truly by skrying, the nature of the Plane and of its operation, for standing before the Sphinx and saluting it with the proper signs and invoking the God of Egypt by his proper and true names, shalt thou ask by the virtue and power of those symbols and names, for the true knowledge of the operations and influences of that Plane.

Such as the special attributes of that vast portion of the confines of the universe included in that sphere; of its varying natures; of its elemental nature; of its inhabitants, elemental and spiritual, etc; of the operation of its rays through the Greater World; i.e., the Universe; of its influence upon this particular planet; upon animals, plants, minerals; lastly upon man the microcosm.

And when thou shalt have obtained all this reflect that even then it is but a small part of the knowledge of the Wisdom of the Formulae contained in the plane, even of that one Square.

DIRECTIONS FOR MAKING THE PYRAMID



THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

1. The Pyramid should be of white card-board, fairly strong and having about a 4 inch base.
2. In the centre of the cardboard describe a square for the base.
3. On each side, draw an equilateral triangle and from the apex of each triangle mark off a small portion.
4. On one of these apex lines draw a small square and mark a place for a slot to receive the foot of the God-form.
5. Cut the figure out and then half-cut the square base, so that the card-board will fold without breaking. Bind the edges with strips of paper except one side and fix the square top to three sides, leaving one to fall down as a door, inside which you place your Sphynx.

NOTES BY S.R.M.D.

For quick working, make 16 triangles: 4 - red; 4 - blue; 4 - yellow; 4 - black.

1. Make a shallow inverted pyramid of card-board. Fill the sides as required with coloured triangles for the several squares. Let it be shallow enough to show all four sides at once.
2. Make a Red Lion - Black Bull - Blue Eagle - Yellow Angel. Divide each into three; the centre being halved. From these make composite sphynxes to lay under the pyramid.
3. Make small Egyptian Gods to put standing on cork above the Pyramid.



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THE ENOCHIAN TABLETS

By

G. H. FRATER, S. A.

1. Prepare for private use Four Tablets with correct lettering as given in Official Lecture; and a Tablet of Union.

2. Make four Tablets coloured as brilliantly and as flashingly as possible, and in proportion; this should be done with coloured papers. They may be done in water-colours, but this is not so good.

3. The Four minor implements are to be used with the Enochian Tablets, and a small Altar should be arranged in the room at the time of working, draped with Black cloth, with a lighted candle by the wand, incense burning by the dagger, gold and silver or salt with the Pentacle, and Water in the Cup.

4. Use the Ritual of the Hexagram for the Invocation of the King and the Six Seniors.

5. Use the Ritual of the Pentagram for the Spirit and the Four Elements.

6. In pronouncing the Names take each letter separately: M is pronounced EM; N is pronounced EN; A is AH; P is PEH; S is ESS; D is DEH. NRFM is pronounced EN-RA-EF-EM or EN-AR-EF-EM. Z IS PRONOUNCED ZOD. ZIZA is pronounced ZOD-EE-ZOD-AH. ADRE is AH-DEH-REH or AH-DEH-ER-REH. SISP is ESS-EE-ESS-PEH. GMNM, GEH-EM-EN-EM. TAAASD, TEH-AH-AH-AH-ESS-DEH. AIA-OAI, AH-EE-AH-OH-AH-EE. BITOM, BEH-EE-TO-EM or BEH-EE-TEH-OO-EM. NANTA, EN-AH-EN-TAH. HCOMA, HEH-CO-EM-AH. EXARP, EX-AR-PEH.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

PSAC RULED BY BPSAC	SACP RULED BY BSACP		ACPS RULED BY BACPS	CPSA RULED BY BCPSA
DATT RULED BY IDATT	ATTD		TTDA RULED BY ITTTDA	TDAT
DIOM RULED BY IDIOM	I		O	M
O OOPZ	O		P PZOO RULED BY OPZOO	Z
R RGAN RULED BY MRGAN	G		A ANRG RULED BY MANRG	N

7. The Lesser Angle of Earth in the Southern or Fire Quadrangle. Each of the Lesser Angles may be thus divided. The foregoing analysis will require careful study with the Tablets before it is fully understood. It will be observed that the Elements are arranged in blocks of four words of four letters each. The Spirit names consist each of five letters, the fifth being taken from the Tablet of Union.

Thus in the Quadrangle of Fire, or Great Southern Quadrangle, we have BEH-EE-TO-EM from the Tablet of Union, BITOM. BEH-DEH-OH-PEH-AH from Top of Calvary Cross is B, 1st Angle, Bdopa. BEH-AH-EN-AH-AH from Top of Calvary Cross is B, 2nd Angle, Banaa. BEH-PEH-ESS-AC from Top of Calvary Cross is B, 3rd Angle, Bpsac. BEH-ZOD-EE-ZOD-AH from Top of Calvary Cross is B, 4th Angle, Bziza.

8. The Calvary Cross Names call forth with a word of Six letters and command with a Word of Five. They rule the Lesser Angles in which they are situated, and should be used in the preliminary Invocation.

9. The Six Seniors and the King are on a higher plane and should be invoked with the Hexagram Ritual. The Names of the Six Seniors are each of Seven Letters, that of the King 8.

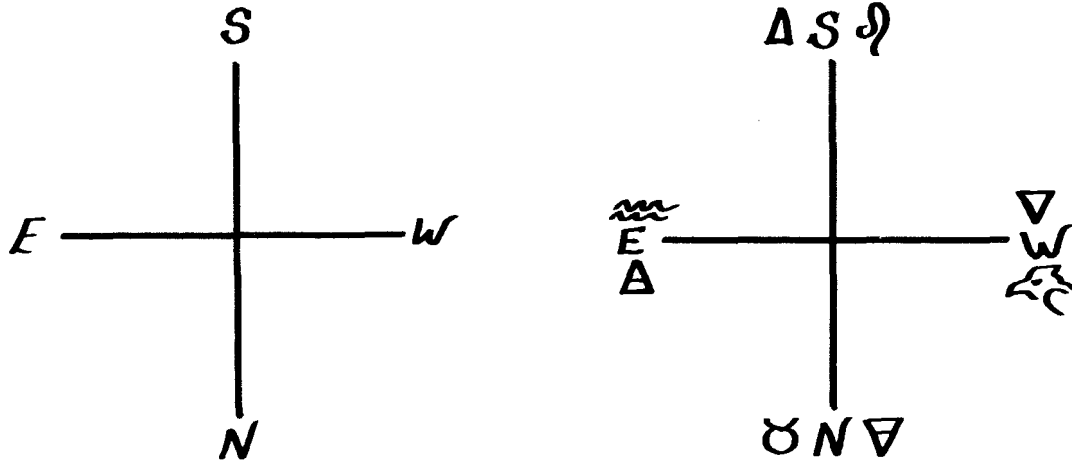
10. The Deity names consist of a Name of Three Letters, Four letters, and Five letters, respectively. The Supernal Triad, IAO. YHVH, YHShVH, YHVShH.

11. The Name of the King and the Letters from the centres of the Crosses initiate the Whirl, and should not be used by those who do not understand its action.

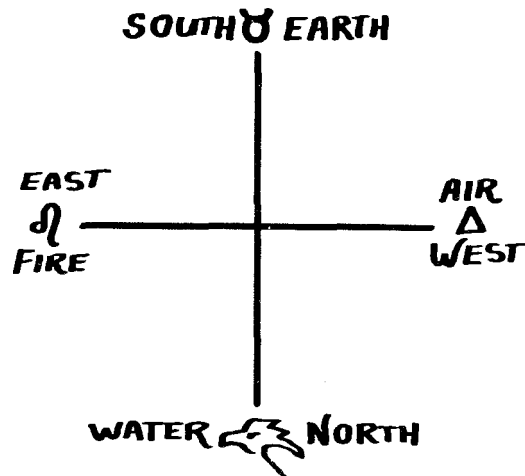
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With these elements of knowledge the intellect alone tells one much, though the intuitional and clairvoyant faculties are of course absolutely essential in working.

The following is an example of working:



When, you go to seek Spirits or Forces on their own planes, the attribution of the Elements to the Cardinal Points is as follows:



As in the Zodiac.

Bearing this in mind, place yourself in the centre of a hollow cube, standing in the centre of the Tablet of Union between the O of HCOMA and the second N of NANTA, thus:

EXARP
HCOMA
 Imagine yourself standing under (O).
NANTA
BITOM

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Now imagine the Four Elemental Tablets standing round you like the four walls of a room, at the four cardinal points. This is subjective working.

Another method is to imagine a moonstone spheroid, containing the Universe, yourself standing as it were in the centre, and the Spirit Tablet or the Tablet of Union at the North and South Poles, at the same time dividing the surface into four quarters, imagining yourself outside the spheroid. This is objective working.

These Tablets can be applied to the Universe, to the Solar System, to the Earth, or to Man himself. "As above, so below."

Perhaps the most convenient method for a beginner to adopt is to apply this scheme to the Earth, treating the Three Deity Names as the Three Signs of the Zodiac in one quarter. Thus: take the Fire Tablet and place OIP on Leo, TEAA on Virgo, PDOCE on Libra, and so on with the other God Names. treating the Kerubic Sign as the "point de depart," one quarter of a House in Astrology will also be roughly equal to the square of each letter.

Each of these spaces would, under these circumstances, appear to be governed by a heroic figure of say twelve feet high, not winged. But the Spirit Names and the Names above the Calvary Cross, even on the Earth plane, bring forth Figures of tremendous size and beauty, which could easily lift a human being in the palm of the hand. I have seen from the fiery lesser angle of Fire AZODIZOD, the Figure being fiery red with emerald green flaming wings and hair. ZODAZODEE, Black and white, flashing and flaming. EEZODAHZOD, Blue and Orange, with a mist of flame. ZODEEZODAH, Orange, hazy gold wings like gold gauze, and nets of gold around him.

Having selected one of the methods given, perform the Lesser Banishing Ritual with the Sword.

Invoke with Minor Implement the Element required.

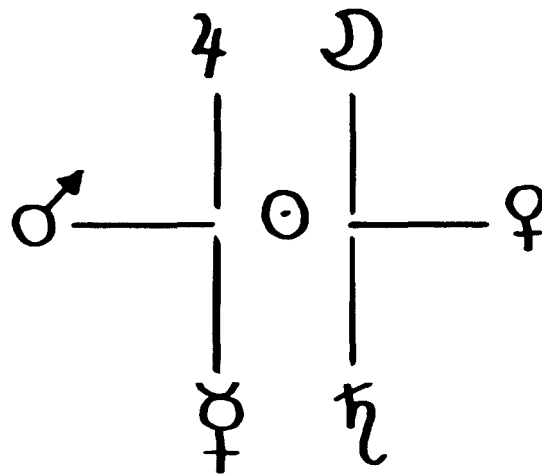
Our example being the Square of OMDI, a watery and earthy square in the lesser Angle of Earth in the Great Southern or Fire Quadrangle, we take the Fire Wand, and in the four Quarters invoke with the equilibrating Pentagram for Actives, and the Fire Pentagram using only the Tablet names, saying: EDEL PERNA - VOLEXDO and SIODA. "I command ye in the Divine Name OIP TEEA PEDOCE and BITOM that the Angel that governs the Watery and Earthy Square of OMEDEHEE shall obey my behest and submit to me when I utter the Holy Name TEHOMEDEHEE."

Having repeated this Invocation in the Four Quarters, turn to the East if you wish to go to the plane, or to the South if you wish to invoke the Spirits to come to you. Look at the painted Tablet which you have prepared until you can carry it in your mind, then close the eyes and vibrate the names OMEDHEE OEMDEHEE until your whole body trembles and you almost feel a sensation of burning. The items which follow are quite open to discussion and are simply my own personal experience. Then pass through the Tablets and try to see some sort of landscape. My experience of this particular plane was a dull red crumbling earth. I first found myself in a Cave. As a symbol I was told that this Square of OMDI was like the roots of a tiger lily; the Square MDIO, to the right, representing the Life working in

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it; the Square IOMD to the left, the sap flowing through the stalk and leaves; the Square DIOM, to the left of that, the Orange flower with the black spots upon it, fitly representing Air, Fire, and Earth, Yellow, Red and Black.

Afterwards I invoked the King and Six Seniors to explain the general bearings of the Quadrangle. After passing through several fire planes, each of them of greater Whiteness and Brilliance than the last, I seemed to be stationed on a high tower situated in the centre of the Quadrangle between the two A's around the tower and I was told by the Six Seniors that they were partly representative of the Planets, but that their Names should really be read in a circle, in a way we shall be taught later. At present, all I could gather was, that the Greek Cross was allotted somewhat in the way represented here, and the centre was the King.



I also got an idea that the letters on the Crosses were opposed in power, positive or negative, as the case might be, to the letters in the Squares. From the Lectures circulated among the Adepts, I have gathered that the Angels placed over the Lesser Angles of the Great Quadrangle have the following properties:

Knitting together

Fire - Centrifugal and centripetal forces.

Destruction

Expansion and contractive, etc.

Moving from place to place.

Water - Motion, vibration, changing of forms.

Mechanical crafts

Earth - Creative, or productive of results on the material plane.

Secrets of Humanity

Fire - Controlling human nature, clear vision, etc.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

That the subservient Angels of these Angles rule:

Elixirs

Air - Purification from illusions, diseases, sins by sublimation.

Metals

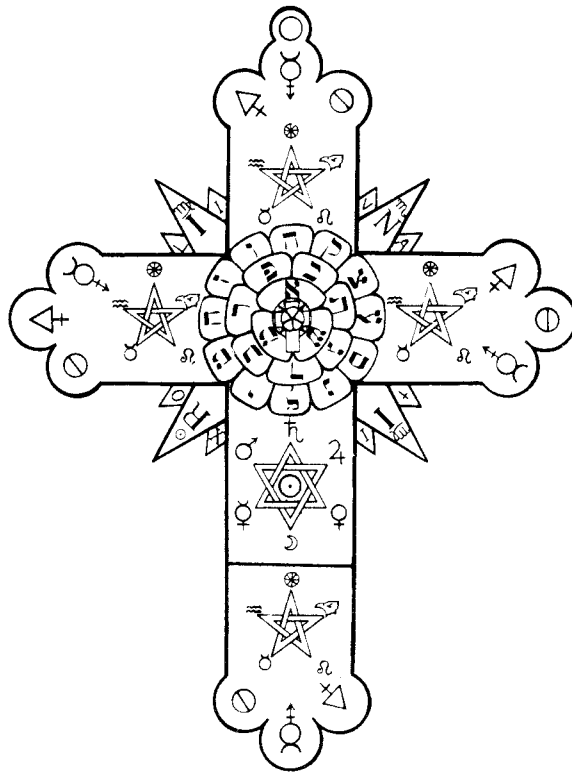
Water - The right methods of polarising the Soul so as to attract the LVX.

Stones

Earth - The fixing of the Higher Self in the purified body.

Transmutation

Fire - The consecration of the body, and the transmutation brought about by consecration.



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THE FORTY-EIGHT ANGELICAL KEYS OR CALLS

By.

G.H. FRATER D.D.C.F.

These Calls or Keys which follow are only to be made use of with the greatest care and solemnity; especially if they be pronounced in the Angelical Language as given. Anyone profaning them by using them with an impure mind, and without a due knowledge of their attribution and application, shall be liable to bring serious spiritual and physical harm unto himself. The first Nineteen Calls or Keys, of which 18 alone are expressed, are attributed unto, and to be used with, The Tablet of Union and the Four other Terrestrial Enochian Tablets. The first Key hath no number and cannot be expressed, seeing that it is of the God-Head. And therefore it hath the number of 0 with us, though in the Angelic Orders it is called First. Therefore, their Second Key is with us the First. Unto the Tablet of Union are attributed Six Calls, of which the First is the highest and above the other five. The remaining Twelve Calls, together with Four of those belonging unto the Tablet of Union, are allotted unto the Four Tablets of the Elements.

The First Key governeth generally, that is as a whole, the Tablet of Union. It is to be used first in all invocations of the Angels of that Tablet but not at all in the invocations of the Angels of the other four Tablets. The Second Key is to be used as an invocation of the Angels of the Letters E.H.N.B. representing the especial governance of the Spirit in the Tablet of Union. It is also to precede in the second place all invocations of the Angels of that Tablet. Like the First Key it is not to be employed in the invocations of the Angels of the four other Tablets. (The Numbers such as 456 and 6739, etc. which occur in some of the Calls contain mysteries which are not here to be explained.) The next Four Keys or Calls are used both in the Invocations of the Angels of the Tablet of Union, and in those of the Angels of the Four Terrestrial Tablets as well. Thus: The Third Key is to be used for the invocation of the Angels of the letters of the line EXARP, for those of the Air Tablet as a whole, and for the Lesser Angle of this Tablet which is that of the Element itself - Air of Air. The Fourth Key is to be used for the Invocation of the Angels of the letters of the line HCOMA, for those of the Water Tablet as a whole, and for the Lesser Angle of this Tablet - Water of Water. The Fifth Key is to be used for the Invocation of the Angels of the letters of the line NANTA, for those of the Tablet of Earth as a whole. and for the Lesser Angle of this Tablet - Earth of Earth. The Sixth Key is to be used for the Invocation of the Angels of the letters of the line BITOM, for those of the Tablet of Fire as a whole, and for the Lesser Angle of this Tablet - Fire of Fire. This finishes the employment of the Keys of the Tablet of Union. The remaining Twelve Keys refer to the remaining Lesser Angles of the Four Terrestrial Tablets, as hereafter set forth in the following Table.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

FIRST KEY

I reign over you, saith the God of Justice. This is for the Tablet of Union as a whole.

SECOND KEY

Can the Wings of the Winds understand your Voices of Wonder. This is for the line EHNB.

THIRD KEY

Behold, saieth your God, I am a Circle, on whose hands stand Twelve Kingdoms. This is for the line EXARP and for the Tablet of Air, IDOIGO, Air of Air.

FOURTH KEY

I have set my feet in the South and have looked about me, saying. This is for the line HCOMA and NELGPR, Water of Water.

FIFTH KEY

The Mighty Sounds have entered into the Third Angle. This is for the line NANTA and the Tablet of Earth, CABALPT.

SIXTH KEY

The Spirits of the Fourth Angle are Mine, Mighty in the Firmament of Waters. This is for the line BITOM and Tablet of Fire. RZIONR, Fire of Fire.

SEVENTH KEY

The East is House of Virgins singing praises amongst the Flames of First Glory. This is for the line of Water of Air, LILACZO.

EIGHTH KEY

The mid-day, the First, is as the Third Heaven made of Hyacinthine Pillars. This line is for Earth of Air, AIAOAI.

NINTH KEY

A mighty God of Fire with two edged Swords Flaming. This line is for Fire of Air, OAUVRZ.

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TENTH KEY

The Thunders of Judgement and Wrath are numbered and are harboured in the North in the likeness of an Oak. This line is for Air of Water, OBLGOTCA.

ELEVENTH KEY

The Mighty Seats groaned aloud and there were five thunders which flew into the East. This line is for Earth of Water. MALADI.

TWELFTH KEY

O you that reign in the South and are 28, the Lanterns of Sorrow. This line is for Fire of Water, IAAASD.

THIRTEENTH KEY

O you Swords of the South which have 42 eyes to stir up the Wrath of Sin. This line is for Air of Earth, ANGPOI.

FOURTEENTH KEY

O you Sons of Fury, the Children of the Just which sit upon 24 Seats. This line is for Water of Earth, ANAEEM.

FIFTEENTH KEY

O Thou, the Governor of the First Flame, under whose Wings are 6739 which weave. This line is for Fire of Earth. OSPMNIR.

SIXTEENTH KEY

O Thou, Second Flame, the House of Justice, which hath thy Beginnings in Glory. This line is for Air of Fire, NOALMR.

SEVENTEENTH KEY

O Thou, Third Flame, whose Wings are Thrones to stir up vexations. This line is for Water of Fire, VADALI.

EIGHTEENTH KEY

O Thou Mighty Light, and burning Flame of Comfort. This line is for Earth of Fire, UVOLBXDO.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

And unto the Tablet of FIRE, the 6th, 16th, 17th and 18th KEYS. So that, to invoke, for example, the Angels of the Line NANTA of the Tablet of Union, thou shalt first read the First and Second Keys, and then the 5th key, and then employ the necessary Names. And to invoke the Angels of the Lesser Angle IDOIGO, Air of Air of the Tablet of Air, thou shalt read the Third Key only, and then employ the necessary Names. But to invoke the Angels of the lesser Angle CADALI, Water of FIRE of the Tablet of FIRE, thou shalt first read the sixth Key, and then the 17th Key, and after that use the necessary Names. Whereas, for the Angle of FIRE OF FIRE therein, the 6th Key alone would suffice, as also for the King and Angelical Seniors of that Tablet. And so of the other Angles of the other Tablets, these rules shall suffice. Now, though these CALLS are thus to be employed to aid thee in the Skrying of the Tablets in the Spirit Vision, and in magical working therewith, yet shalt thou know that they be allotted unto a much higher plane than the operation of the Tablets in the Assiatic World. And, therefore, are they thus employed in bringing the Higher Light and the All-Potent Forces into action herein; and so also, are they not to be profaned, or used lightly with an impure or frivolous mind as before said.

THE FIRST KEY ENGLISH

I reign over you Saith the God of Justice. In power exalted above the firmament of Wrath.

In Whose hands the Sun is as a sword and the Moon as through-thrusting fire:

Who measureth your garments in the midst of my vestures and trussed you together as the palms of my hands:

Whose seats I garnished with the fire of gathering:

Who beautified your garments with admiration:

To Whom I made a law to govern the Holy Ones: Who delivered you a rod with the Ark of Knowledge.

Moreover Ye lifted up Your voices and sware obedience and faith to Him that liveth and triumpheth:

Whose beginning is not nor end cannot be: which shineth as a flame in the midst of your Palaces and reigneth amongst you as the balance of righteousness and truth.

Move therefore and show yourselves: open the mysteries of your creation. Be friendly unto me. For I am the servant of the same your God, the true worshipper of the Highest.

THE FIRST KEY ENOCHIAN

Ol Sonf Vorsag Goho Iad Balt, Lonsh Calz Vonpho Sobra Z-O! Ror I Ta Nazps Od Graa Ta Malprg Ds Hol-Q Qaa Nothoa Zimz Od Commah Ta Nobloh Zien. Soba Thil Gnonp Prge Aldi Ds Vrbs Oboleh G Rsam; Casarm Ohorela Taba Pir Ds Zonrensg Cab Erm Iadnah Pilah Farzm Znrza Adna Gono Iadpil Ds Hom Od To h Soba Ipam Lu Ipamis

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Ds Loholo Vep Zomd Poamal Od Bogpa Aai Ta Piap Piamol Od Vaoan Zacare Eca Od Zamran Odo Cicle Qaa Zorge Lap Zirdo Noco Mad, Hoath Iaida.

THE FIRST KEY PHONETIC

Oh-el Soh-noof Vay-oh-air-sahjee Goh-hoh Ee-ah-dah Bahl-tah, Elon-shee Kahl-zoad Von-pay-hoh:

Soh-bay-rah Zoad-oh-lah.

Roh-ray Ee Tah Nan-zoad-pay-ess, Oh-dah Jee-rah-ah Tah Mahl- peer-jee:

Dah-ess Hoh-el-koh Kah-ah No-thoh-ah Zoad-ee-mah-zoad Oh-dah Koh-mah-mah-hay Tah Noh-bloh-hay Zoad-ee-aynoo;

So-bah Tah-heelah Jee-noh-noo-pay Peer-jee Ahl-dee; Dah-ess Ur-bass Oh-boh-lay Jee Rah-sah-may;

Cahs-armay Oh-hor-raylah Tah-bah Peer; Dah-es Zoad-oh-noo-ray-noo-sah-jee Kah-bah Air-may Ee-ad-nah.

Peelah-hay Far-zoad-mee Zoad-noo-ray-zoad-ah Ahd-nah Goh-noh Ee-ah-dah-pee-ayl Dah-ess Hoh-may Oh-dah Toh hay;

Soh-bay Ee-pah-may Loo Ee-pah-meess; Dah-ess Loh-hoh-loh Vay-pay Zoad-oh-May-dah Po-ah-may-ell, Oh-dah Boh-jee-pay Ah-ah-ee Tay-ah Pee-ah-pay Pee-ah-moh-ayl Oh-dah Vay-oh-ah-noo.

Zoad-a-kah-ray Ay-kah Oh-dah Zoad-a-mer-ahnnoo. Oh-dah Kee-klay kah-ah. Zoad-orjee Lah-pay Zoad-eer-raydoh Noh-koh Mahdah, Hoh-ah-tah-hay Ee-ah-ee-dah.

THE SECOND KEY ENGLISH

Can the Wings of the Winds Understand your voices of wonder. O You the Second of the First, Whom the burning flames have framed within the depth of my jaws:

Whom I have prepared as cups for a wedding or as the flowers in their beauty for the Chamber of the Righteous.

Stronger are your feet than the barren stone and mightier are your voices than the manifold winds.

For ye are become a building such as is not save in the mind of the All-Powerful.

Arise, saith the First. Move, therefore, unto thy servants. Show yourselves in power and make me a strong seer of things, for I am of Him that liveth forever.

THE SECOND KEY ENOCHIAN

Adgt Vpaah Zong Om Faaip Sald Vi-I-V L Sobam Ial-Prg I-Za-Zaz Pi-Adph.
Casarma Abrang Ta Talho Paracleda Q Ta Lorslq Turbs Ooge Baltoh.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Givi Chis Lusd Orri Od Micalp Chis Bia Ozongon.
Lap Noan Trof Cors Ta Ge O Q Manin la-Idon.
Torzu Gohe L Zacar Eca C Noqod Zamran Micalzo Od Ozazm Vrelp Lap Zir Io-Iad.

THE SECOND KEY PHONETIC

Ahd-gee-tay Oo-pah-hay Zoad-oh-noo-jee Oh-mah Fah-ah-ee-pay Saldah, Vee-ee-vee
Ayl, Soh-bah-may Ee-ahl-peer-jee Ee-zoad-ah-zoad-ah-zoad Pee-ahd-pay-hay;

Cah-sarmah Ah-brahn-jee Tah-hoh Paraclaydah, Koh Tah Lor-es-sel-koh Toor-bay-ess
Oh-oh-jee Bahl-toha.

Jee-vee Kah-hee-sah Loos-dah Ohr-ree Oh-dah Mee-cal-pah Kah-hees-ah Bee-ah
Oh-zoad-oh-noo-goh-noo.

Lah-pay Noh-ah-noo Troh-eff Corsay Tah Jee Oh Koh Mah-nee-no Ee-ah-ee-doh-noo.

Tohr-zoad-oo Goh-hay Ayl. Zoad-a-kar-ray Ay-Kah Kah Noh-Kwoh-dah. Zoad-amer-
ah-noo. Me-kah-el-zoad-oh Oh-dah Oh-zoad-ah-zoad-may Oo-rel-pay, Lah-pay Zoad-
ee-ray Ee-oh Ee-ah-dah.

THE THIRD KEY ENGLISH

Behold saith your God. I am a Circle on whose hands stand Twelve Kingdoms. Six are
the seats of Living Breath, the rest are as sharp sickles or the horns of Death, wherein the
creatures of Earth are and are not, except Mine own hands which also sleep and shall rise.

In the first I made you stewards and placed you in the seats Twelve of Government,
giving unto every one of you power successively over Four, Five and Six, the true Ages of
Time: to the intent that from the highest Vessels and the corners of your governments ye
might work My power: Pouring down the Fires of Life and increase continually upon the
Earth.

Thus ye are become the Skirts of Justice and Truth.

In the Name of the same your God lift up, I say yourselves. Behold, His mercies flourish
and His Name is become mighty amongst us, in Whom we say: Move, Descend and apply
your selves unto us, as unto the Partakers of the Secret Wisdom of your creation.

THE THIRD KEY ENOCHIAN

Micma Goho Mad Zir Comselha Zien Biah Os Londoh Norz Chis Othil Gigipah Vnd-L
Chis ta Pu-Im Q Mospheh Teloch Qui-I—N Toltorg Chis I Chis-Ge In Ozien Ds T Brgdo
Od Torzul

I Li E Ol Balzarg Od Aala Thiln Os Netaab Dlunga Vonsarg Lonsa Cap-Mi Ali Vors CLA
Homil Cocasb Fafen Izizop Od Miinoag De Gnetaab Vaun Na-Na-E-El Panpir Malpirg
Pild Caosg.

VOLUME TEN

Noan Vnalah Balt Od Vaoan. Do-O-I-A p Mad Goholor Gohus Amiran. Micma Iehusoz Ca-Cacom Od Do-O-A-In Noar Mica-Olz A-Ai-Om, Casarmg Gohia. Zacar Vniglag Od Im-Va-Mar Pugo Plapli Ananael Qa-A-An.

THE THIRD KEY PHONETIC

Meek-mah! Goh-hoh Mah-dah. Zoad-eeray Kohm-sayl-hah Zoad-ee-ay-noo Be-ah-hay Oh-ess Lon-doh-hah. Nohr -zoad Kah-heesah Otheelah Jee-jee-pay-hay, Oon-dah-lah Kah-heesah Tah Poo-eem Kwo-Mohs-play Taylohk-hay, kwee-eenoo Tohl-torjee, Kah-hees Ee Kah-hees-jee Ee-noo Oh-zoad-ee-ay-noo, Day-ess Tay Bray-jee-dah Oh-dah Tor-zoad-oo-lah.

Ee-Lee Ay Oh-Lah Bahl-zoad-ahr-jee Oh-dah Ah-ah-lah, Tay-heelnoo Oh-ess Nay-tah-ah-bay, Dah-loo-gahr Vohn-sahrjee Lohn-sah Cahpeemee-ahlee Vor-sah Cah Ayl Ah, Hoh-meel Koh-kahs-bay; Fah-faynoo Ee-zoad-ee-zoad-oh-pay Oh Dah Mee-ee-noh-ahjee Day Jee-nay-tah-ah-bah Vah-oo-noo Nah-nah-ay-ayl; Pahn-peer Mahl-peerjee Pee-el-dah Kah-ohs-gah.

Noh-ah-noo Oo-nah-lah Baltah Oh-dah Vay-oh-ah-noo.

Doo-oh-ee-ah-pay Mah-dah, Goh-hoh-lor Goh-hoos Ah-mee-rah-noo. Meek-mah Yeh-hoo-soh-zoad Kah-Kah-komah Oh-dah Doh-oh-ah-ee-noo Noh-ahr Mee-kah-ohl-zoad Ah-ah-ee-oh-mah, Kah-sarmjee Goh-hee-ah;

Zoadah-kah-ray Oo-nee-glah-jee Oh-dah Eem-vah-mar Poojoh, Plahplee Ah-nah-nah-ayl Kah-ah-noo.

THE FOURTH KEY ENGLISH

I have set my feet in the South and have looked about me saying:

Are not the Thunders of Increase numbered thirty-three which reign in the Second Angle?

Under Whom I have placed Nine Six Three Nine, Whom None hath yet numbered but One:

In Whom the Second Beginning of things are and wax strong, which also successively are the numbers of Time, and their powers are as the first.

Arise ye Sons of Pleasure and visit the Earth: For I am the Lord your God which is and liveth for ever.

In the Name of the Creator, move and show yourselves as pleasant deliverers that you may praise Him amongst the Sons of Men.

THE FOURTH KEY ENOCHIAN

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Othil Lusdi Babage Od Dorpha Gohol
G-Chis-Gee Avavago Cormp P D Ds Sonf Vi-vi-Iv?
Casarmi Oali MAPM Soham Ag Cormpo Crp L
Casarmg Cro-Od-Zi Chis Od Vgeg, Ds T Capmiali Chis Capimaon Od Lonshin Chis Ta
L-O CLA, Torzu Nor-Quasahi Od F Caosga Bagle Zire Mad Ds I Od Apila
Do-O — A — Ip Qaal Zacar Od Zamran Obelisong Rest-El-Aaf Nor-Molap.

THE FOURTH KEY PHONETIC

Oh-thee-lah Loos-dee Bah-bah-jee Oh-dah Dor-pay-hah Goh-hoh-lah:
Jee-kah-hees-jee Ah-vah-vah-goh Kohr-em-pay Pay-Dah Dah-ess Sohnoof Vee-vee-ee-
vah Kas-ahrm-ee Oh-ah-lee Em-Ah-Pay-Em Soh-bah-mah Ah-gee Kohr-em-poh Kah-ar-
pay Ayl:
Kah-sahrmjee Kroh-oh-dah-zoadee Kah-heesah Ohdah Vah-jeejee, Dah-ess Tay Kah-
pee-mah-lee Kah-heesah Kapee-mah-ohnoo, Oh-dah Lon-sheenoo Kah-heesah Tay-ah
Aylo-oh Kay-El-Ah.
Tor-zoad-oo Nohr-kwah-sahee, Oh-dah Eff Kah-ohs-gah; Bah-gl原因 Zoad-eeray Mahdah
Dah-ess Ee Ohdah Ahpeelah.
Doo-ah-ee-pay Kah-ah-lah, Zoad-a karah Oh-dah Zoadamerahnoo Oh-bayleesonjee,
Raystellah Ah-ah-eff Nohr-moh-lahpay.

THE FIFTH KEY ENGLISH

The mighty sounds have entered in the Third Angle And are become as Olives in the
Olive Mount, Looking with Gladness upon the Earth, and dwelling in the Brightness of the
Heavens as continual comforters.
Unto Whom I fastened 19 Pillars of Gladness and gave them Vessels to water the Earth
with all her creatures:
And they are the brothers of the First and the Second, and the beginning of their own
Seats which are garnished with 69636 Continual Burning Lamps, whose numbers are as the
First, the Ends, and the Contents of Time.
Therefore come ye and obey your creation. Visit us in peace and comfort.
Conclude us Receivers of your Mysteries, For why? Our Lord and Master is the All One.

THE FIFTH KEY ENOCHIAN

Sapah Zimii DUIV od noas ta quanis Adroch, Dorphal Caosg od faonts Piripsol Ta
brior.
Casarm am-ipzi nazarth AF od dlugar zizop zlada Caosgi toltorgi:

VOLUME TEN

Od z chis e siasch L ta Vi-u od Iaod thild ds Hubar PEOAL, Sobo-Cormfa chis Ta LA,
Vls od Q Cocasb.

Eca niis, od darbs qaas. F etharzi od bliora. la-lal ednas cicles. Bagle? Ge-Iad I L.

THE FIFTH KEY PHONETIC

Sah-pah-hay Zoad-ee-mee-ee Doo-ee-vay, Oh-dah Noh-ahs Tay-ah Kah-nees Ah-droh-
kay, Dohr-pay-hal Kah-ohs-gah Oh-dah Fah-ohn-tay-ess Pee-reep-sohl Tay-ah Blee-ohr.

Kah-sarmay Ah-mee-eep-zoad-ee Nah-zoad-arth Ah-eff Oh-dah Dahloo-gahr Zoad-ee-
zoad-oh-pay Zoad-leedah Kah-ohs-jee Tohl -torjee;

Oh-dah Zoad Kah-heesah Ay-See-ahs-kay Ayl Tah vee-oo-Oh-dah Ee-ah-ohdah
Tayheeldah Dah-ess Hoobar Pay Ay Oh Ah Ayl.

Soh-bah Kohr-em-fah Kah-heesah Tay-ah El-ah Vah-less Oh-dah Koh-Koh-Kahs-bay.
Ag-kah Nee-ee-sah Oh-dah Dahr-bay-ess.

Kah-ah-sah Eff Aythar-zoad-ee Oh-dah Blee-ohr-ah. Ee-ah-ee -ah-ayl.

Ayd-nahss Keeklay-sah. Bah-glay? Jee-Ee-Ahdah Ee-el!

THE SIXTH KEY ENGLISH

The Spirits of the Fourth Angle are Nine, mighty in the firmament of waters: Whom the
First hath planted a torment to the wicked and a garland to the Righteous:

Giving unto them fiery darts to Vanne the Earth, and 7699 Continual workmen whose
courses visit with comfort the Earth, and are in government and continuance as the Second
and the Third.

Wherefore, hearken unto my voice. I have talked of you and I move you in power and
presence; Whose works shall be a Song of Honour and the Praise of your God in your
Creation.

THE SIXTH KEY ENOCHIAN

Gah S diu chis Em micalzo pilzin: Sobam El harg mir Babalon od obloc Samvelg:

Dlugar malprg Ar Caosgi od ACAM Canal sobol zar f bliard Caosgi, od chisa Netaab od
Miam ta VIV od D.

Darsar Solpeth bi-en. Brita od zacam g-micalza sobol ath trian lu-Ia he od ecrin Mad
Qaaon.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE SIXTH KEY PHONETIC

Gah-hay Ess Dee-oo Kah-heesah AY-Em, Mee-kahl-zoadoh Peel-zoadeenoo; Soh-bah-may Ayl Harjee Meer Bah-bah-lohnnoo Oh-dah Oh-bloh-kah Sahm-vay-lanjee:

Dah-loogar Mah-lah-peerjee Ah-ray Kah-ohsjee, Oh-dah Ah Kah Ah Em Kah-nahl So-bolah Zoad-ah-ray Eff Blee-ahr-dah Kah-ohs-jee, Oh-dah Kah-heesay Naytah-ah-bay Oh-dah Mee-ah may Tay-ah Vee-ee-vah Oh-dah Dah.

Dahr-sahr Sohl-pet-hay Bee-aynoo. Bay-reetah Oh-dah Zoad-ah-kahmay Jee-meekah-el-zoadah So-boh-lah Aht-hay Tre-ah-noo Loo -EE-ah Hay Oh-dah Aykreenoo Mahdah Kah-ah-ohnoo.

THE SEVENTH KEY ENGLISH

The East is a House of Virgins singing praises amongst the Flames of First Glory, wherein the Lord hath opened His mouth and they are become 28 Living Dwellings in whom the strength of man rejoiceth, and they are apparelled with Ornaments of brightness such as work wonders on all Creatures.

Whose kingdoms and continuance are as the Third and Fourth, strong towers and places of comfort, the Seat of Mercy and continuance.

O ye servants of Mercy, Move, Appear, Sing praises unto the Creator! And be mighty amongst us! For to this remembrance is given power, and our strength waxeth strong in our Comforter!

THE SEVENTH KEY ENOCHIAN

Raas i salman paradiz oecrimi aao Ialpirgah, quiin Enay Butmon od I Noas NI Paradi-al casarmg vgear chirlan od zonac Luciftian cors ta vaul zirn tolhami.

Sobol londoh od miam chis ta I od ES vmadea od pibliar, Othil Rit od miam.

C noqol rit, Zacar zamran oecrimi Qaada! od O micaolz aaiom! Bagle papnor i dlugam lonshi od vmplif vgegi Bigl IAD!

THE SEVENTH KEY PHONETIC

Rah-ahs Ee Salmahnoo Pahr-ahdeezoad, Oh-ay Kah-reemee Ah-ah-oh Ee-ahl-peer-gah, Kwee-ee-ee-noo Ayn-ah-yee Boot-mohnah Oh-dah Ee Noh-ah-sah Nee Pahr-ah-dee-ahlah Kah-sahr-emjee Vay-jee-ahr Kah-heer-lahnoo Oh-dah Zoad-oh-nah-kah Loo-keef-tee-ahnnoo Kohr-say Tay-ah Vah-oo-lah Zoad-ee-raynoo Tohl-hahmee.

Soh-boh-lah Lohn-d-do-hah Oh-dah Mee-ahmay Kah-heesah Tay-ah Dah-Oh-dah

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

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G-Chis-Gee Avavago Cormp P D Ds Sonf Vi-vi-Iv?
Casarmi Oali MAPM Soham Ag Cormpo Crp L
Casarmg Cro-Od-Zi Chis Od Vgeg, Ds T Capmiali Chis Capimaon Od Lonshin Chis Ta
L-O CLA, Torzu Nor-Quasahi Od F Caosga Bagle Zire Mad Ds I Od Apila
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Jee-kah-hees-jee Ah-vah-vah-goh Kohr-em-pay Pay-Dah Dah-ess Sohnoof Vee-vee-ee-
vah Kas-ahrm-ee Oh-ah-lee Em-Ah-Pay-Em Soh-bah-mah Ah-gee Kohr-em-poh Kah-ar-
pay Ayl:

Kah-sahrmjee Kroh-oh-dah-zoadee Kah-heesah Ohdah Vah-jeejee, Dah-ess Tay Kah-
pee-mah-lee Kah-heesah Kapee-mah-ohnoo, Oh-dah Lon-sheen Kah-heesah Tay-ah
Aylo-oh Kay-El-Ah.

Tor-zoad-oo Nohr-kwah-sahee, Oh-dah Eff Kah-ohs-gah; Bah-glaz Zoad-eeray Mahdah
Dah-ess Ee Ohdah Ahpeelah.

Doo-ah-ee-pay Kah-ah-lah, Zoad-a karah Oh-dah Zoadamerahnnoo Oh-bayleesonjee,
Raystellah Ah-ah-eff Nohr-moh-lahpay.

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blior.

Casarm am-ipzi nazarth AF od dlugar zizop zlida Caosgi toltorgi:

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Nee-eesoh! Bahglay Ah-vah-vah-goh Goh-hoh-noo.

Nee-ee-soh! Bahglay Moh-mah-oh See-ah-see-ohnoo Oh-dah Mahb zoad-ah Ee-ah-dah
Oh Ee Ahsah Moh-maray Poh eelahpay.

Nee-ee-sah, zoadamerahnnoo Kee-ah-oh-fee Kah-ohs-goh Oh-dah Blee-ohr-sah, Oh-dah
Kor-see Tay-ah Ah-brah-meejee.

THE NINTH KEY ENGLISH

A mighty guard of fire with two-edged swords flaming, which have eight Vials of Wrath for two times and a half, whose wings are of wormwood and of the marrow of Salt, have settled their feet in the West and are measured with their 9996 Ministers.

These gather up the moss of the earth as the rich man doth his treasures.

Cursed are they whose iniquities they are. In their eyes are millstones greater than the Earth, and from their mouths run seas of blood.

Their heads are covered with diamonds and upon their hands are marble sleeves.

Happy is he on whom they frown not! For Why? The God of Righteousness rejoiceth in them. Come away! And not your vials, for the time is such as requireth comfort.

THE NINTH KEY ENOCHIAN

Micaolz bransg prgel napea Ialpor, ds brin P Efafage Vonpho olani od obza, sobol vpeah
chis tatan od tranan balie, alar lusda soboln od chis holq c Noquodi CIAL.

Unal alson Mom Caosgo ta las ollor gnay limlal. Amma chis sobca madrid z chis
ooanoan chis aviny drilpi caosgin, od butmoni parm zumvi cnila.

Dazis ethamza childao, od mirc ozol chis pidiai collal. Vlcinina sobam vcim.

Bagle? IAD Baltoh chirlan par. Niiso! Od ip efafafe bagle a cocasb i cors ta vnig blior.

THE NINTH KEY PHONETIC

Mee-kah-ohl-zoad Brahn-sahjee Peer-jee-lah Nah-pay-tah Ee-ahl-poh-ray Dah-ess
Bree-noo Pay Ay-fah-fah-fay Vohn-pay-ho Oh-lah-nee Oh-dah Ohb-zoad-ah, Soh-boh-
lah Oopah-ah Kah-heesah Tah-tahnnoo Oh-dah Trah-nah-noo Bah-lee-ay, Ah-laray Loos-
dah Soh -bohlnoo Od-dah Kah-heesah Hohl-kew Kah Noh-koh-dee Kah-ee -ah-lah. Oo

Oo-nahl Ahl-dohnnoo Moh-mah Kah-ohs-goh Tay-ah Lah-sah Ohl-loray Jee-nayoh
Lee-may-lah-lah.

Ahm-mah Kah-heesah Soh-bay-kah Mah-dreedah Zoad Kah-heesah. Oo-ah-noh-
ahnnoo Kah-heesah Ah-veenee Dree-lahpee Kah-ohs-jeenoo Oh-dah Boot-mohnee Parmay
Zoad-oomvee Kah-neelah.

VOLUME TEN

Dah-zoad-eesah Ayt-hahm-zoadah Kah-hil-dah-oh Oh-dah Meer-kah Oh-zoad-ohlah
Kah-hees-ah Pee-dee-ah-ee Kohl-lah-lah.

Vahl-kee-neenah Soh-bahmay Ookeemay. Bahglay? Ee-ah-dah Bahl-toha Kar-heerlahnoo
Pahray. Nee-ee-soh! Oh-dah Ee-pay Ay-fah-fah-fay Bahglay Ah Koh-Kahs-bay Ee Korsay
Tay-ah oo-neegay Blee-ohrah.

THE TENTH KEY ENGLISH

The thunders of Judgment and Wrath are numbered, and are harboured in the North in
the likeness of an oak whose branches are 22 nests of Lamentation and Weeping laid up for
the Earth, which burn night and day.

And vomit out the heads of scorpions and live sulphur, mingled with Poison.

These be the thunders that 5678 times (in ye 24th part of a moment) roar with an hundred
mighty earthquakes and a thousand times as many surges, which rest not, neither know any
echoing time herein.

One rock bringeth forth a thousand, even as the heart of man doth his thoughts.

Woe! Woe! Woe! Woe! Woe! Woe! Yea Woe! be to the earth, for her iniquity is, was, and
shall be great.

Come away! But not your mighty sounds.

THE TENTH KEY ENOCHIAN

Coraxo chis cormp od blans lucal aziazor paeb sobol ilonon chis OP virq eophan od
raclir, maasi bagle caosgi, di ialpon dosig od basgim;

Od oxex dazis siatris od salbrox, cinxir faboan.

Unal chis const ds DAOX cocasg ol oanio yorb voh m gizyax, od math cocasg plosi
molvi ds page ip, larag om dron matorb cocasb emna.

L Patralx yolci matb, nomig monons olora gnay angelard.

Ohio! Ohio! Ohio! Ohio! Ohio! Ohio! Noib Ohio! Casgon, bagle madrid i zir, od chiso
drilpa.

Niiso! Crip ip Nidali.

THE TENTH KEY PHONETIC

Koh-rahx-oh Kah-heesah Kohr-em-pay Oh-dah Blah-noos Loo-kahlah Ah-zoad-ee-ah-
zoad-ohra Pah-ay-bah Soh-bohlah Eeloh-nohnoo Kah-heesah Oh-pay Veer-kwoh Ay-oh-
fahnoo Oh-dah Rah-cleerah, Mah-ahsee Bahglay Kah-ohs-jee, Dah-ess Ee-ah-la-pohnoo
Doh-seejee Oh-dah Bahs-jeemee.

Oh-dah Oh Ex-Ex Dah-zoadeesah See-ah-treesah Oh-dah Sahlbrox, Keenoo-tseerah
Fah-boh-ahnnoo.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Oo-nah-lah Kah-heesah Koh-noo-stah Dah-ess Dah-Ox Koh-kasjee Oh-ell Oh-ah-nee-oh Yohr-bay Voh-heemah Jee-zoad-ee-ax Oh-day Ay-orsah Koh-kasjee Pay-loh-see Mohl-vee Dah-ess Pah-jay Ee-pay, Lah-rah-gee Oh-em Dah-rohl-noo Mah-tor-bay Koh-kasjee Em-nah.

Ell Pah-trah-laxa Yohl-kee Maht-bay, Noh-meegee Moh-noh-noos Oh-loh-rah Jee-nah-yee Ahn-jee-lar-dah.

Oh-hee-oh! Oh-hee-oh! Oh-hee-oh! Oh-hee-oh! Oh-hee-oh! Oh-hee-oh! Noh-eebay Oh-hee-oh! Kah-ohs-gohnoo, Bah-glax Mah-dree-dah Ee, Zoadeerah, Oh-dah Kah-heesoh Dah-reel-pah.

Nee-eesoh! Kah-ahr-pay Ee-pay Nee-dah-lee.

THE ELEVENTH KEY ENGLISH

The mighty seat groaned aloud, and there were five thunders which flew into the East, and the Eagle spake and cried with a loud voice.

Come away! And they gathered themselves together and became the House of Death, of whom it is measured, and it is 31.

Come away! For I have prepared for you a place.

Move therefore and show yourselves. Open the mysteries of your creation! Be friendly unto me, for I am the servant of the same your God, the true worshiper of the Highest.

THE ELEVENTH KEY ENOCHIAN

Oxyiayal holdo, od zirom O coraxo dis zildar Raasy, od Vabzir camliax, od bahal.

Niiso! † Salman teloch, casarman holq, od t i ta Z soba cormf I GA.

Niiso! Bagle abrang noncp.

Zacar ece od zamran. Odo cicle qaa! Zorge lap zirido noco Mad, hoath laida.

THE ELEVENTH KEY PHONETIC

Ohx-ee-ah-yah-lah Hol-doh Oh-dah Zoad-eer-oh-mah O Kohr-ahxo Dah-ess Zoad-eel-dar Rah-ahs-ee Oh-dah Vahb-zoad-eer Kahm -lee-ahx Oh-Dah Bah-hahl.

Nee-ee-soh! Sahl-mah-noo Tay-loh-kah Kah-sahr-mahnnoo Hohel-koh Oh-dah Tay Ee Tay-ah Zoad Soh-bah Kohr-em-fah Ee Gee-ah!

Nee-ee-soh! Bah-glax Ah-brahn-jee noh-noo-kah-pay.

Zoad-akarah Ay-kah Oh-dah Zoadamerahnnoo. Oh-doh Kee-klay Kah-ah. Zoad-orjee Lah-pay Zoadeereedoh Noh-koh Mahdah, Hoh-ah-tah-hay Ee-ah-ee dah.

VOLUME TEN

THE TWELFTH KEY ENGLISH

O You that reign in the South, and are the 28 Lanterns of Sorrow, bind up your girdles and visit us.

Bring down your train 3663, that the Lord may be magnified, Whose Name amongst you is Wrath.

Move, I say, and show yourselves. Open the mysteries of your creation.

Be friendly unto me! For I am the servant of the same your God, the true Worshipper of the Highest.

THE TWELFTH KEY ENOCHIAN

Nonci ds sonf babage, od chis OB Hubardo tibibp, allar atraah od ef!

Drix fafen MIAN, ar Enay ovof, sobol ooain vonph.

Zacar gohus od zamran. Odo cicle qaa.

Zorge lap zirdo noco Mad, hoath Iaida.

TWELFTH KEY PHONETIC

Noh-noo-kee Dah-ess Soh-noof Bah-bah-jee, Oh-dah Kah-heesah Oh-bay Hoo-bardoh fee-bee-bee-pay, Ah-lah-lahr Ah-trah-ah-hay Oh-day Ay-eff. Dah-reex Fah-fah-aynoo Meeah-noo Ah-ray Ay-nah-ee Oh-voh-fah, Soh-oh-lah Doo-ah-ee-noo Ah-ah Von-pay-hoh. Zoad-ah-kahray Goh-hoo-sah Oh-dah Zoad-ah-mer-ahnoo, Oh-doh Kee-klay Kah-ah.

Zoadorjee Lahpay Zoadeereedoh Noh-koh Mah-dah. Hoh-ah-tah-hay Ee-ah-ee-dah.

THE THIRTEEN KEY ENGLISH

O you Swords of the South, which have 42 eyes to stir up the Wrath of sin: making men drunken, which are empty.

Behold the promise of God and his power, which is called amongst you a Bitter Sting!

Move and show yourselves. Open the mysteries of your creation.

Be friendly unto me! For I am the servant of the same your God, the true worshipper of the highest.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE THIRTEENTH KEY ENOCHIAN

Napeai babage ds brin VX ooaona Iring vonph doalim: eolis ollog orsba, ds chis affa.
Micma Isro Mad od Lonshi Tox, ds i vmd aai Grosb.
Zacar od zamran. Odo cicle qaa.
Zorge lap zirido noco Mad, hoath Iaida.

THE THIRTEENTH KEY PHONETIC

Nah-pay-ah-ee Bah-bah-jee Dah-ess Bay-ree-noo Vee Ex oo-ah-oh-nah Lah-reen-gee
Vohn-pay-hay Doh-ah-leem; Ay-oh-leesah Oh-loh-jee Ohrs-bah, Dah-ess Kah-heesah
Ahf-fah. Meek-mah Ees-roh Mahdah Oh-dah Lohn-shee Toh-tza.
Dah-ess Ee-Vah-mee-dah Ah-ah-ee Grohs-bay!
Zoad-a-kah-rah Oh-dah Zoad-a-mer-ahnoo. Oh-doh Kee-klay Kah-ah.
Zoad-orjee Lah-pay Zoad-eer-eedoh Noh-koh Mah-dah, Hoh-ah-tah-hay Ee-aa-ee-dah.

THE FOURTEENTH KEY ENGLISH

O you Sons of Fury, the Child of the Just, which sit upon 24 seats, vexing all creatures of the earth with age, which have under you 1636.

Behold the Voice of God! The promise of Him who is called amongst you Fury or extreme Justice.

Move therefore and show yourselves. Open the mysteries of your creation! Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE FOURTEENTH KEY ENOCHIAN

Noromi baghie, pashs O lad, ds trint mirc OL thil, dods tol hami caosgi homin, ds brin oroch QUAR.

Micma bialo lad! Isro tox ds I vmd aai Baltim.
Zacar od zamran. Odo cicle qaa.
Zorge lap zirido noco Mad, hoath Iaida.

THE FOURTEENTH KEY PHONETIC

Noh-roh-mee Bahg-hee-ay, Pahs-hay-sah Oh-ee-ah-dah, Dah-ess Tree-noo-tay Meer-kay Oh-el Tah-heelah, Doh-dah-sah Tol-hah-mee Kah-ohs-jee Hoh-mee-noo, Dah-ess Bay-ree-noo Oh-roh-chah Kwah-ah-ray, Meek-mah Bee-ah-loh Ee-ah-dah!

VOLUME TEN

Ees-roh Tohx Dah-ess Ee Va-mee-dah Ah-ah-ee Bahl-tee-mah.
Zoad-a-kah-rah Oh-dah Zoad-a-mer-ahnnoo. Oh-doh Kee-klay Kah-ah.
Zoad-orjee Lah-pay Zoad-eer-eedoh Noh-koh Mah-dah, Hoh-ah-tah-hay Ee-aa-ee-dah.

THE FIFTEENTH KEY ENGLISH

O Thou, the Governor of the First Flame under whose wings are 6739 which weave the earth with dryness;

Which knowest the great name Righteousness and the Seal of Honour!

Move and show yourselves! Open the mysteries of your Creation.

Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE FIFTEENTH KEY ENOCHIAN

Ils tabaan L Ialpirt, casarman vpaachi chis DARG ds oado caosgi orscor:

Ds oman baeouib od emetgis Iaiadix!

Zacar od zamran. Odo cicle qaa.

Zorge lap zirido noco Mad, hoath Iaida.

THE FIFTEENTH KEY PHONETIC

Ee-lah-sah Tah-bah-ah-noo Ayl Ee-ahl-peer-tah, Kas-ahr-mah-noo Oo-pah-ah-chee
Kah-heesah Dahr-jee Dah-ess Oh-ah-doh Kah-ohs-jee Ohrs-koh-ray: Dah-ess Oh-Mahnu
Bah-ay-oh-oo-ee-bay Oh-dah Ay-mayt-gees Ee-ah-ee-ah-dix.

Zoad-a-kah-rah Oh-dah Zoad-a-mer-ahnnoo. Oh-doh Kee-klay Kah-ah.

Zoad-orjee Lah-pay Zoad-eer-eedoh Noh-koh Mah-dah, Hoh-ah-tah-hay Ee-aa-ee-dah.

THE SIXTEENTH KEY ENGLISH

O Thou of the Second Flame, the house of Justice, Who hast Thy Beginning in glory, and shall comfort the Just, Who walkest on the Earth with 8763 feet, which undertand and separate creatures.

Great art Thou in the God of Conquest.

Move therefore and show yourselves. Open the mysteries of your creation! Be friendly unto me. for I am the servant of the same your God, the true worshipper of the Highest.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE SIXTEENTH KEY ENOCHIAN

Ils viv Ialprt, Salman Balt, ds a croodzi busd, od bliorax Balit, ds insi caosgi lusdan EMOD, ds om od tliob.

Drilpa geh ils Mad Zilodarp.

Zacar od zamran. Odo cicle qaa.

Zorge lap zirdo noco Mad, hoath Iaida.

THE SIXTEENTH KEY PHONETIC

Ee-lah-sah Vee-ee-vee Ee-ahl-peert, Sahl-mahn-oo Bal-toh, Dah-ess Ah Cro-oh-dah-zoad-ee Boosdah, Oh-Dah Blee-ohr-ahx Bah-lee-tah, Dah-ess Ee-noo-see Kah-ohs-jee Loos-dah-noo Ah-Em-Oh-Day, Dah-ess Oh-Em Oh-dah Tah-lee-oh-bah.

Dah-reel-pah Gay-hah Ee-lah-sah Mah-dah Zoad-ee-loh dahr-pay. Zoad-a-kah-rah Oh-dah Zoad-a-mer-ahnnoo. Oh-doh Kee-klay Kah-ah.

Zoad-orjee Lah-pay Zoad-eer-eedoh Noh-koh Mah-dah, Hoh-ah-tah-hay Ee-aa-ee-dah.

THE SEVENTEENTH KEY ENGLISH

O Thou third Flame whose wings are Thorns to stir up vexation.

And who has 7336 living lamps going before Thee.

Whose God is Wrath in Anger.

Gird up thy Loins and hearken.

Move therefore and show yourselves. Open the mysteries of your creation! Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE SEVENTEENTH KEY ENOCHIAN

Ils D Ialpirt, soba vpaah chis nanba zixlay dodseh, od ds brint TAXS Hubardo tastax ilsi.

Soba lad i vonpho vonph.

Aldon dax il od toatar.

Zacar od zamran. Odo cicle qaa.

Zorge lap zirdo noco Mad, hoath Iaida.

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THE SEVENTEENTH KEY PHONETIC

Ee-loh-sah Dah Ee-ahl-peer-tah Soh-boh Oo-pah-ah-hay Kah-heesah Nah-noo-bah
Zoad-eex-lah-yoh Dohd-say-hah: Oh-dah Dah-ess Bay-reen-tah Tah-ah-ex-sah Hoo-
bahr-doh Tahs-tax Ee-lah-see. Soh-bah Es-ah-dah Ee Von-pay-hoh Oon-pay-hoh.
Ahl-doh-noo Dahx Eelah Oh-dah Toh-ah-tahray.
Zoad-a-kah-rah Oh-dah Zoad-a-mer-ahnoo. Oh-doh Kee-klay Kah-ah.
Zoad-orjee Lah-pay Zoad-eer-eedoh Noh-koh Mah-dah, Hoh-ah-tah-hay Ee-aa-ee-dah.

THE EIGHTEENTH KEY ENGLISH

O Thou mighty Light and burning Flame of Comfort which openest the Glory of God unto the centre of the Earth.

In Whom the 6332 secrets of Truth have their abiding, which is called in Thy Kingdom Joy, and not to be measured.

Be Thou a window of comfort unto me.

Move therefore and show yourselves. Open the mysteries of your creation! Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE EIGHTEENTH KEY ENOCHIAN

Ils micaolz Olprt od Ialprt, bliors ds odo Busdir O lad ovoars caosgo, casarmg ERAN la
lad brints cafaam, ds I vmd Aqlo Adohi Moz od Maoffas.

Bolp como bliort pambt.

Zacar od zamran. Odo cicle qaa.

Zorge lap zirdo noco Mad, hoath Iaida.

THE EIGHTEENTH KEY PHONETIC

Ee-loh-sah Mee-kah-ohl-zoad Ohl-peertah Oh-dah Ee-ahl-peertah Blee-ohr-sah Dah-
ess Oh-doh Boos-dee-rah Oh-ee-ah-day Oh-voh-ahrsah Kah-ohs-goh, Kass-armjee Ay-
rahnoo Lah ee-ahdah Breen-tas Kah-fah-fay-may Dah-ess EE Oo-may-day Ahk-loh
Ah-doh-hee Moh-zoad Oh-dah Mah-oh-fah-fah-sah.

Boh-lah-pay Koh-moh Blee-ohrta Pahm-bay-tay.

Zoad-a-kah-rah Oh-dah Zoad-a-mer-ahnoo. Oh-doh Kee-klay Kah-ah.

Zoad-orjee Lah-pay Zoad-eer-eedoh Noh-koh Mah-dah, Hoh-ah-tah-hay Ee-aa-ee-dah.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

TITLES OF THE 30 AETHYRS

1	LIL	16	LEA
2	ARN	17	TAN
3	ZOM	18	ZEN
4	PAZ	19	POP
5	LIT	20	KHR
6	MAZ	21	ASP
7	DEO	22	LIN
8	ZID	23	TOR
9	ZIP	24	NIA
10	ZAX	25	VTI
11	ICH	26	DES
12	LOE	27	ZAA
13	ZIM	28	BAG
14	UTA	29	RII
15	OXO	30	TEX

THE CALL OF THE THIRTY AETHYRS ENGLISH

The heavens which dwell in the (First Aire), (or name the Aire required) are mighty in the Parts of the Earth, and execute the judgment of the Highest!

Unto you it is said: Behold the Face of your God, the beginning of Comfort, whose eyes are the Brightness of the Heavens, which provided you for the Government of Earth and her Unspeakable Variety, furnishing you with a Power Understanding to dispose all things according to the Providence of Him that sitteth on the Holy Throne, and rose up in the beginning saying:

The Earth, let her be governed by her parts and let there be division in her that the glory of her may be always drunken and vexed in itself.

Her course, let it round (or run) with the heavens, and as an handmaiden let her serve them.

One season, let it confound another, and let there be no creature upon or within her one and the same. All her members let them differ in their qualities, and let there be no one creature equal with another.

The reasonable creatures of Earth, or Man, let them vex and weed out one another; and their dwelling places, let them forget their names.

The work of Man and his pomp, let them be defaced. His buildings, let them become caves for the beasts of the field! Confound her understanding with Darkness.

For why? It repenteth Me that I have made Man.

One while let her be known, and another while a stranger. Because she is the bed of an harlot, and the dwelling place of Him that is Fallen.

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O ye Heavens, Arise! The lower Heavens beneath you, let them serve you! Govern those that govern. Cast down such as Fall. Bring forth with those that increase, and destroy the rotten.

No place, let it remain in one number. Add and diminish until the Stars be numbered.

Arise! Move! And appear before the Covenant of His Mouth which He hath sworn unto us in His justice. Open the Mysteries of your creation, and make us partakers of the Undefined Knowledge.

THE CALL OF THE THIRTY AETHYRS ENOCHIAN

Madriaax ds praf LIL (or name the Aethyr required) chis micaolz saanir caosgo od fisis balzizras Iaida!

Nonca gohulim: Micma adoian Mad, Iaod bliorb, soba ooaona chis Lucifitias Piripsol, ds abraassa noncf netaaib caosgi od tilb adphaht damploz, tooatnoncfg Micalz Oma Irasd tol glo marb Yarry Idoigo od torzulp Iaodaf gohol:

Caosga tabaord saanir od chisteos yrpoil tiobl busdir tilb noaln paid orsba od dodrmni zylna.

Elzap tilb parm gi Piripsax, od ta qurlst booapis.

L nibm ovcho symp od chisteos ag toltorn mirc q tiobllel. Tol paomd dilmzo as pian od chisteos ag L toltorn parach asymp.

Cordziz, dodpal od fifalz L smnad: od fargt bams omaoas.

Conisbra od avavox, tonug. Orsca tbl noasmi tabges levithmong. Unchi omp tibl ors.

Bagle?Modoah ol cordziz. L capimao izomaxip, od cacocasb gosaa. Baglem pii tianta a babalond, od faorgt teloc vovim.

Madriiax, torzu! Oadriax orocho aboapri! Tabaori priazar tabas. Adrpan cors ta dobix. Iolcam priazi ar coazior, od Quasb Qting.

Ripir paoxt sa la cor. Vml od prdzar cacrg aoiveae corrnpt.

Torzu! Zacar! Od zamran aspt sibi butmona, ds surzas tia balta.

Odo cicle qaa, Od ozozma plapli Iadnamad.

THE CALL OF THE THIRTY AETHYRS PHONETIC

Mah-dree-ahx dah-ess pay-rah-fay (NAME AETHYR) Kah-hees mee-kah-ohl-zoad sah-ah-neer kah-ohs-goh oh-dah fee-see-sah bahl-zoad-ee-zoad-rah-sah Ee-ah-ee-dah!

Noh-nooh-kah goh-hoo-leem; mee-kah-mah ah-doh-ee-ah-noo Mah-dah;

Ee-ah-oh-dah blee-ohr-bay, soh-bah oo-ah-oh-nah kah-hees Loo-kif-tee-ahs Pee-rip-soh-lah, dah-ess ah-brah-ahs-sah noh-noo-kah-fay nay-tah-ah-ee-bay kah-ohs-jee oh-dah tee-lah-bay ahd-phah-hay-tah dah-mah-ploh-zoad, too-ah-tah noh-noo-kah-fay, jee mee-kahl-zoad oh-mah ayl-rah-sahd toh-lah jee-loh-hah em-ah-bay yah-ree Ee-doh-ee-goh oh-dah tor-zoad-ool-pay Ee-ah-oh-dah-eff goh-hol;

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

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11	ICH	26	DES
12	LOE	27	ZAA
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The work of Man and his pomp, let them be defaced. His buildings, let them become caves for the beasts of the field! Confound her understanding with Darkness.

For why? It repenteth Me that I have made Man.

One while let her be known, and another while a stranger. Because she is the bed of an harlot, and the dwelling place of Him that is Fallen.

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AN ADDENDUM TO THE BOOK OF THE CONCOURSE OF THE FORCES POSTSCRIPT TO ENOCHIANA

By

V.H. FRATER A.M.A.G.

(This thesis was written in 1935 following an intensive study of the Golden Dawn documents on the Enochian system. It has been left virtually in the same form it had at that time.)

That the Enochian scheme is a vast and extensive one is well known to the Zelator Adeptus Minor. But that it is as extensive as actually it is, is suspected I am sure by few. For the complete system of the Enochian Tablets comprises, in reality, several apparently disconnected schemes - most of which are not even known to the average Z.A.M. Though they are unknown is not to say that they are unimportant, for it requires but little perspicacity to realize that the Enochian system underlies a large part of the important work of the Order.

There are many hints to indicate that the Z.A.M. is not in full possession of all the Enochian knowledge. As the Adeptus Minor ritual so eloquently observes of but one of the parts of the system: "Before the Door of the Tomb, as symbolic Guardians, are the Elemental Tablets and the Kerubic Emblems, even as before the mystical Gate of Eden stood the watchful Kerubim and the Sword of Flame. Do not therefore forget that the Tablets and the Kerubim are the Guardians of the Tomb of the Adepti. . ."

The whole system comprises the following segments:

- 1. Liber Enoch - (Liber Logaeth), these are the Enochian Tablets.**
- 2. The Claves Angelicae.**
- 3. Liber Scientiae Auxiliis et Victoriae Terrestris.**
- 4. Sigillum Dei Aemeth.**
- 5. Heptarchia Mystica.**
- 6. The Round Tablet of Nalvage.**

The first two items above have been dealt with very adequately in the routine instructions provided for the Zelator Adeptus Minor in such documents as The Book of the Concourse of the Forces. as well as in the various introductions and digests made of that book, and also in the Ritual "T" known as The Book of the Forty Eight Angelical Keys or Calls.

The remaining schemes are not dealt with at all in the study programme of work prescribed for the Z.A.M. In various places of those manuscripts there are deliberate gaps, indicating that such and such an item of knowledge does not come within the sphere of knowledge of the Z.A.M.

Nonetheless a certain amount of light can be thrown without too much difficulty upon these deliberate gaps, though whether or not they will be considered important depends

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wholly on how much of the ordinary Enochian material already available has been assimilated and appreciated by the Z.A.M.

Although in this paper I propose to concern myself almost exclusively with the third of the foregoing schemes, to show its relation to the previous two which are summarized in the material freely circulated within the Order, a few words in description of the others may be found useful.

The Sigillum Dei Aemeth consists of a highly elaborate Pentacle, said to be a magical synthesis of ideas of a purely spiritual nature with regard to Divine, Archangelic and Angelic Names concerned with the celestial spheres wherein operate the planetary forces. The latter are but the palaces or thrones of the forces depicted by the Sigillum. That this is so may be gathered from a statement uttered by the Angel MICHAEL in his communications to the skryers - Dr. John Dee and Sir Edward Kelley - who were responsible for the recording of this system:

"When thou wilt have anything to do in the world, in human affairs, seek nothing in Sigillo Aemeth. Enoch, his book, is a wordly book. Veritas in Coelo, Imago veritatis, in herra homini, Imago imagini respondet. Coelestia autem petuntur a Coelo."

In Ritual "T," it is mentioned that Irwin's manuscript gave certain names after the first 18 Keys. Most of these names appear on the enclosed Heptagrams of the Sigillum.

(The Order documents do not explain who this mysterious Irwin is, though his name is used several times. However, Waite in his Brotherhood of the Rosy Cross refers to him and clears up the mystery, though in his usual sarcastic way it seems as if he had no use for Major Irwin.)

Moreover, it must be noted that the Sigils attributed to the four Enochian Tablets - a Cross, a Sun with 12 Rays, and a Cross in whose angles are b4, 6b and a (T) with 4 Yods above it, receive their elucidation from this Sigillum, being resolved into the names of the so-called Four Great Overseer-Angels of these Tablets.

The Heptarchia Mystica is very closely related to the former system, for it gives the names and sigils and invocations of the Angels and the lesser Spirits of the Planets. It touches a much lower plane than the Sigillum, the heavens of Assiah as it were, while the Sigillum soars to the worlds of Briah and Yetzirah. The world of Atziluth is touched through the system of Liber Scientiae Auxiliis et Victoriae Terrestris. Moreover, the Heptarchical Mystery gives an additional seven Tablets which are rather different in content and structure from the four Elemental Tablets we know already.

The schemes numbered 1-5 are very intimately related to the Enochian system and one to another. Item 6, the Round Table of Nalvage, however, is a magical Tablet which for the moment I have been unable to relate to the others. The communicating Angel NALVAGE dictated, in much the same way as did Ave and Michael in other connections, a series of letters and words which were to be arranged in a certain manner. They begin ZIR MOZ IAD - Zodireh Mozod Iada - "I am the Joy of God." etc. What the practical application of this Tablet is remains yet to be discovered. It consists of four very small Tablets, each of

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nine letters, in all of which the word IAD figures in four distinct permutations, surrounded by four words of five letters each, making 32 letters. Whether this fact connects it with the four Terrestrial Tablets and the Tablet of Union I can hardly say at this time. Of this Tablet, NALVAGE stated: "The substance is God the Father. The circumference is God the Son. The order and knitting together is God the Holy Ghost." etc. This does suggest the three columns or the cross bar and double Pillars of the Central Cross of the Tablets - Linea Spiritus Sancti, Linea Dei Patris Filiiue.

To refer back to Liber Scientae Auxiliis, as a preliminary point, let it be noted that in Ritual "T," the following passages occur: "The application of the Keys of the 30 Aethyrs does not come into the knowledge of the Z.A.M. Now although these Keys are thus to be employed to aid thee in the Skrying of the Tablets in the Spirit Vision, and in magical working therewith, yet shalt thou know that they be allotted unto a much higher plane than the operation of the Tablets in the Asiatic World. And therefore are they thus employed in bringing the Higher Light and the All-potent Forces into action herein. And so also, they are not to be profaned, or used lightly with an impure or frivolous mind."

In other words, it relates to the schema described in the Order manuscript entitled The Microcosm which lays down the philosophical dictum that the Kether of Man, "his Yechidah is his Divine Consciousness because it is the only part of man which can touch the All-potent Forces. Behind Yechidah are the Angelic and Archangelic Forces of which the Yechidah is the manifestor. It is therefore the lower Genius or Viceroy of the Higher Genius which is beyond, and which is an Angel Mighty and Terrible. This Great Angel is the Higher Genius, beyond which are the Archangelic and Divine."

What is to be observed from this is, that of the same nature as the Higher Genius are the all-potent macrocosmic forces called forth by the Keys of the Aethyrs, as shown by the fact that though 91 in number, which equals AMN, the latter has a gematria of 741 which reduces to 12. And 12 is the gematria of HUA, the great Avenging Angel, the holy and divine Genius in KETHER. And the invocation of these forces is to be undertaken in fulfillment of the Obligation wherein the 5-6 initiate swore on the Cross to apply himself to the Great Work so that, one day, he might become more than human, etc. Thus no frivolous or ignorant mind could invoke these divine forces without bringing serious spiritual and physical harm to himself. as the Ritual "T" duly and rightly warns.

The second point to be noticed is that to construct the Enochian Tablets entirely with capital letters is a serious mistake. It may be useful to do so for the sake of convenience or of increased legibility. But so doing obscures one of the several important functions of the Tablet. Certain letters thereon should appear in lower case letters and others in capitals. It is from these latter capital letters that are constructed the names of mighty Angelical Princes who rule in each of the thirty Aethyrs. To each of the Aethyrs there are attributed three Governors or Angelical Princes. with the exception of the thirtieth Aethyr named TEX, in which there are four.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Thus, the Tablets enshrine, in addition to those names already described by The Book of the Concourse of the Forces, the names of Ninety One Angelical Princes whose rule is in the Thirty Aethyrs of the Macrocosmic World.

91 equals the Gematria of Aleph Mem Nun which equals Amen, as mentioned previously. And Amen equals Amoun, the concealed One, the Opener of the Day. Hence also are the names of these 91 Princes opened up and yet concealed in all secrecy in the Four Terrestrial Tablets and the Mystical Tablet of Union. Note that Amoun is concealed within the heart of the God-Man YSHhVH (whose Gematria is 326.) $91+326$ equals 417 equals 12. And twelve is the Gematria of the great Angel HUA.

The scheme delineated at length in the book entitled *Liber Scientiae Auxiliis et Victoriae Terrestris*, further conceives that each of these Angelic Princes is under the governancy of some one of the mighty Archangels ruling the mystical twelve Tribes of Israel together with the twelve Signs of the Zodiac. They are given in a special order which corresponds to the order of the Archangels depicted in the Zelator diagram of the Shewbread. There is, nevertheless, a slight discrepancy in the order of the Names of the Tribes as related to the Archangels. Rectified, the attribution may be noted as below:

Aries

The Tribe is Gad, the Deity name AOZPI, the Archangelic name is MALCHIDAEI and the Governing Angelic name is OLPAGED.

Taurus

The Tribe is Ephraim, the Deity name MOR, the Archangelic name is ASMODEL and the Governing Angelic name is ZIRACAH.

Gemini

The Tribe is Manasseh, the Deity name DIAL, the Archangelic name is AMBRIEL and the Governing Angelic name is HONONOL.

Cancer

The Tribe is Issachar, the Deity name HCTGA, the Archangelic name is MURIEL and the Governing Angelic name is ZARNAAH.

Leo

The Tribe is Judah, the Deity name OIP, the Archangelic name is VERCHIEL and the Governing Angelic name is GEBABAL.

Virgo

The Tribe is Naphthali, the Deity name TEAA, the Archangelic name is HAMALIEL and the Governing Angelic name is ZURCHOL.

Libra

The Tribe is Asshur, the Deity name PDOCE, the Archangelic name is ZURIEL and the Governing Angelic name is ALPUDUS.

Scorpio

The Tribe is Dan, the Deity name MPH, the Archangelic name is BARACHIEL and the Governing Angelic name is CADAAMP.

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Sagittarius

The Tribe is Benjamin, the Deity name ARSL, the Archangelic name is ADVACHIEL and the Governing Angelic name is ZARZILG.

Capricorn

The Tribe is Zebulun, the Deity name GAIOL, the Archangelic name is HANAEL and the Governing Angelic name is LAVAVOTH.

Aquarius

The Tribe is Reuben, the Deity name ORO, the Archangelic name is CAMBRIEL and the Governing Angelic name is ZINGGEN.

Pisces

The Tribe is Simeon, the Deity name IBAH, the Archangelic name is AMNITZIEL and the Governing Angelic name is ARFAOLG.

In classifying these names I have arranged the appropriate Great and Secret Holy Names of God as they appear on the Elemental Tablets following the suggestion made in S.A.'s Ritual where this passage occurs:

"Apply this scheme to the Earth treating the Three Deity Names as the Three Signs of the Zodiac in one quarter. Thus, take the Fire Tablet and place OIP in Leo, TEAA in Virgo, PDOCE in Libra, and so on with the other God-names, treating the Kerubic signs as the "point-de-depart"; one quarter of a House in Astrology will also be roughly equal to the square of each letter."

The above classification provides a comprehensive scheme to be used by itself, alone, or in collaboration with the Angelic Names of the Schem-hamphoresch, of great value in the art of invocation. In invocation, the two sets of names could be used conjointly to generate a good deal of power. The Pentagram could be used with the Archangelic name, together with the appropriate permutations of Tetragrammaton, as indicated by the Sepher Yetzirah. The Governing Angelic Name could be used with the Hexagram, using the appropriate figure of the planet ruling the Sign - Mars for Aries, and Jupiter for Pisces, etc., using not the Sigil of the planet but the Sigil of the Zodiacal Sign.

The tabulation of the Names which now follow provides the names of:

The Aire or Aethyr itself.

The Name of the Angelical Governor of the Division.

The Number of the Tribe of Israel and its Presiding Archangel.

The Number of ministers and attendants.

Before proceeding to this classification, the Z.A.M. may recall that in Ritual "T" the following passage occurs: "The Numbers 456 and 6739 etc., which occur in some of the Calls contain Mysteries which are not now to be explained."

These unexplained Mysteries will be found to be self-explanatory by referring to the final column of the following Table which classifies in systematic order the Aethyrs, their Governors and their Angels, together with the number of subservient attendants.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

1st LIL

OCCODON Ninth, 7209, PASCOMB Eleventh, 2360, VALGARS Seventh, 5562.

2nd ARN

DOAGNIS Fourth, 3636, PACASNA Second, 2362, DIALIVA Second, 8962.

3rd ZOM

SAMAPHA Ninth, 4400, VIROOLI Seventh, 3660, ANDISPI Tenth, 9236.

4th PAZ

THOTANF Tenth, 2360, AXZIARG Tenth, 3000, POTHNIR Twelfth, 6300.

5th LIT

LAZDIXI First, 8630, NOCAMAL Seventh, 2306, TIARPAX Eleventh, 5802.

6th MAZ

SAXTOMP Fifth, 3620, VAVAAMP Twelfth, 9200, ZIRZIRD Fifth, 7220.

7th DEO

OBMACAS Fourth, 6363, GENADOL Third, 7706, ASPIAON Eleventh, 6320.

8th ZID

ZAMFRES Fifth, 4362, TODNAON First, 7236, PRISTAC Ninth, 2302.

9th ZIP

ODDIORG Third, 9996, CRALPIR Tenth, 3620, DOANZIN Ninth, 4230.

10th ZAX

LEXARPH Eleventh, 8880, COMANAN Seventh, 1230, TABITOM Ninth, 1617.

11th ICH

MOLPAND Tenth, 3472, VANARDA Sixth, 7236, PONODOL Third, 5234.

12th LOE

TAPAMAL Sixth, 2658, GEDOONS Eighth, 7772, AMBRIAL Second, 3391.

13th ZIM

GECAOND Tenth, 8111, LAPARIN First, 3360, DOCEPAX Seventh, 42 13.

14th VTA

TEDOOND Fifth, 2673, VIVIPOS Seventh, 9236, OOANAMB Twelfth, 8230.

15th OXO

TAHANDO Ninth, 1367, NOCIABI Tenth, 1367, TASTOXO Twelfth, 1886.

16th LEA

COCARPT Second, 9920, LANACON Third, 9230, SOCHIAL Twelfth, 9240.

17th TAN

SIGMORF Second, 7623, AYDROPT Fifth, 7132, TOCARZI Ninth, 2634.

18th ZEN

NABAOMI Fifth, 2346, ZAFASAI Seventh, 7689, YALPAMB Twelfth, 9276.

19th POP

TORZOXI Twelfth, 6236, ABAIOND Eighth, 6732, OMAGRAP Eleventh, 2388.

20th KHR

ZILDRON Fifth, 3626, PARZIBA Third, 7629, TOTOCAN Seventh, 3634.

21st ASP

CHIRSPA Twelfth, 5536, TOANTOM Eighth, 5635, VIXPALG Sixth, 5658.

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22nd LIN

OXIDAIA Twelfth, 2232, PARAOAN First, 2326, CALZIRG Twelfth, 2367.

23rd TOR

RONOAMB Seventh, 7320, ONIZIMP Seventh, 7262, ZAXANIN Eighth, 7333.

24th NIA

ORCAMIR Fourth, 8200, CHIALPS Tenth, 8360, SOAGEEL Twelfth, 8236.

25th VTI

MIRZIND Fourth, 5632, OBVAORS Second, 6333, RANGLAM Twelfth, 6236.

26th DES

POPHAND Twelfth, 9232, NIGRANA Eighth, 3620, BAZCHIM Twelfth, 5637.

27th ZAA

SAZIAMA Second, 7220, MATHULA Fourth, 7560, ORPAMB Fifth, 7263.

28th BAG

LABNIXP Tenth, 2630, FOCISNI Ninth, 7236, OXLOPAR Sixth, 8200.

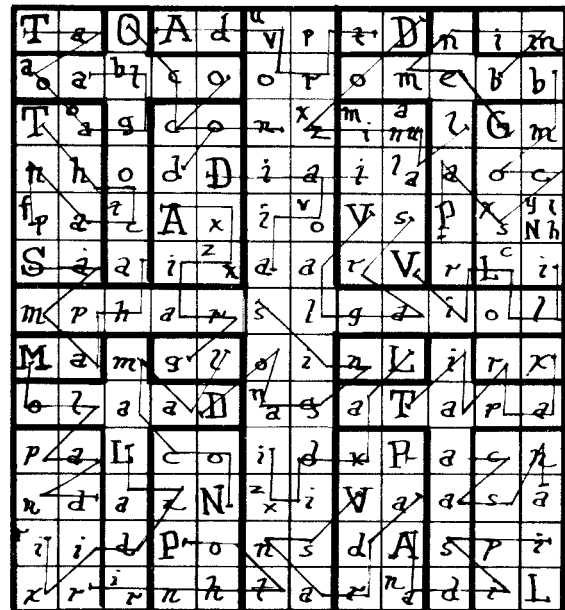
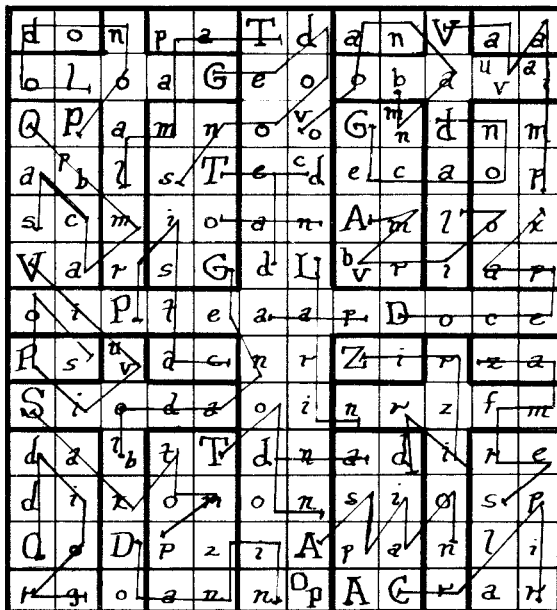
29th RII

VASTRIM Third, 9632, ODRAXTI Fourth, 4236, GOMZIAM Fifth, 7635.

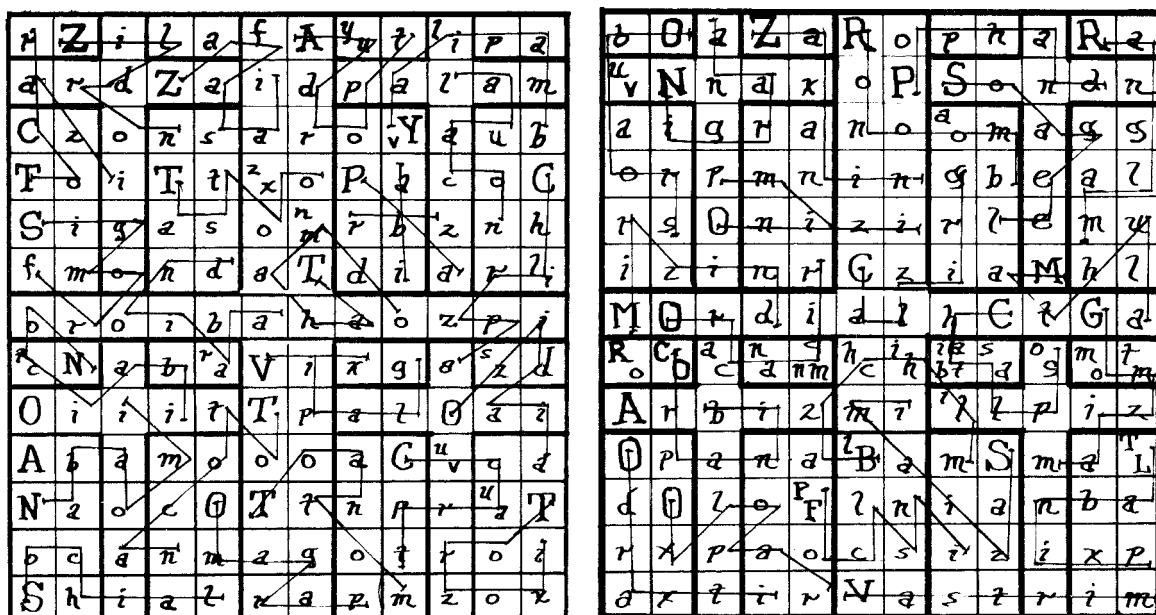
30th TEX

TAOAGLA Twelfth, 4632, GEMNIMB Fourth, 9636, ADVORPT Third, 7632, DOZINAL Sixth, 5632.

From these names magical Sigils are formed. But it is extremely difficult adequately to describe how the names of these 91 Princes are formed and how their Sigils are drawn.. In order to avoid excessive verbiage, the following four diagrams will demonstrate clearly their Sigils drawn on the Enochian Tablets. By comparing these diagrams with the



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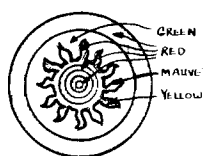


SIGILS OF GOVERNORS

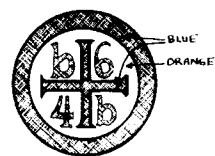
Enochian Tablets, it should be simple for the Z.A.M. to trace out these names and work out for himself the method by which they are formed from the letters of the Tablets. The customary division of Air, Fire, Water and Earth sub-elements or Lesser Angles does not enter into this matter, the Names and Sigils of the Princes, in any way whatsoever.

I stumbled on this formula accidentally. Later, I discovered that Crowley had worked them out years earlier, and published the Sigils in one of the Equinox volumes. I had seen this many years before my own discovery, but at that time his sigils and findings meant little to me. There are some discrepancies between Crowley's versions of the sigils and my own. Whose are more accurate, I cannot determine at this time. Nearly 50 years have elapsed since I worked on this particular problem, and my memory does not tell me much at present.

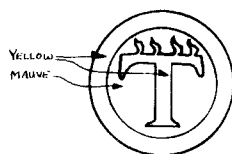
VOLUME TEN



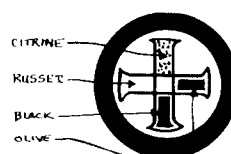
d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	b	a	u	v	a
O	P	a	m	n	o	v	G	m	d	n	m
a	p	b	i	s	T	e	c	d	e	c	a
s	c	m	i	o	a	n	A	m	l	o	x
V	a	r	s	G	d	L	b	v	r	i	a
o	i	P	t	e	a	a	p	D	o	c	e
P	s	u	v	a	c	n	r	Z	i	r	z
S	i	o	d	a	o	i	n	r	z	f	m
d	a	b	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	o	p	A	C	r	a



T	a	O	A	d	u	p	t	D	n	i	m
a	o	a	b	c	o	o	r	o	m	e	b
T	o	a	g	c	o	n	x	m	i	n	u
n	h	o	d	D	i	a	i	l	a	o	c
f	p	a	t	c	A	x	i	v	o	V	s
S	a	a	i	x	a	a	r	V	r	L	e
m	p	h	a	r	s	i	g	a	i	o	l
M	a	m	g	I	o	i	n	L	i	r	x
o	l	a	a	D	a	g	a	T	a	p	a
p	a	L	e	o	i	d	x	P	a	c	n
n	d	a	z	N	x	i	V	a	a	s	a
r	i	i	d	P	o	n	s	d	A	s	p
x	r	i	r	n	h	t	a	r	a	d	i



r	Z	i	l	a	f	A	u	t	l	i	p
a	r	d	Z	a	i	d	p	a	L	a	m
C	z	o	n	s	a	r	o	y	a	u	b
T	o	i	T	t	x	o	P	a	c	o	C
S	i	g	a	s	o	n	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	l
o	r	o	i	b	a	h	a	o	z	p	i
t	c	N	a	b	r	a	V	i	x	g	a
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	a	C	u	v	c	a
N	a	o	c	O	T	t	n	p	r	u	a
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x



b	O	a	Z	a	R	o	p	h	a	R	a
u	v	N	n	a	x	o	P	S	o	n	d
a	i	g	r	a	n	o	a	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	s	O	n	i	z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
M	O	r	d	i	a	l	h	C	t	G	a
R	o	C	a	c	n	a	n	m	h	c	i
A	r	b	i	z	m	i	l	l	p	i	z
O	p	a	n	a	B	a	m	S	m	a	T
d	O	l	o	P	f	l	n	i	a	n	b
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

TABLETS WITH SIGILS

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There is very little that actually can be said about this additional tabulation which will be of any immediate practical value to the Z.A.M. If the whole scheme of the Enochian Tablets is studied in all its innumerable ramifications and an earnest endeavour made to correlate the information given here to those Tablets, then the student will discover for himself many facts of tremendous importance and significance. Unless one is well-versed in this subject, any of these matters described at greater length could appear as trivial.

But this much may be said. By studying the classical attributions of the Egyptian Gods to the squares, and by taking the Gods which are allocated to the several squares to which the Names of any of the above mentioned Governing Princes are attributed, it is possible to construct an invocation composed of the formulae of these Gods. It will comprise a species of continuous invocation of the forces of the Atziluthic world.

For example, one of the Sigils of these Princes may pass through several letters, to which squares are attributed the Goddess Isis, Nephthys, Osiris two times, Kabexnuv and Horus two times, and Hathor. An invocation of these mighty forces, vibrating their names in their Coptic attributions will serve as a most potent conjuration of the Angel whose Sigil is thus being traced.

Again, the transliteration of the letters of these Names into Hebrew makes it possible to give the correct colours from the Rose to the depicted Sigils. It will also result, by the application of conventional Order methods, in the formation likewise of Telesmatic figures of great beauty and power. All of this must be worked out personally by the Z.A.M. who finds himself interested in this system. He will be amply repaid by any expenditure of time and energy in this direction.

The Thirty Aethyrs themselves represent a scheme considerably different from what we have been able to conceptualize through the Qabalah and its major glyph of the Ten Sephiroth. It is a more primitive scheme and, bluntly, it requires a good deal of manipulation to make attributions to the Tree.

The method of application of these Keys of the Thirty Aethyrs, together with the names of their Governing Princes is extremely simple, and in part has already been shown in Ritual "T."

Let the Z.A.M. prepare the Temple as in all his ceremonies of consecration and proper working. That is, wearing his Rose-Cross lamen, with Sword and Lotus Wand at hand, implements on the altar, let him thoroughly banish all forces from his chamber, purify with water, consecrate with fire - or use the method of Opening by Watchtower. Circumambulate, and adore the Lord of the Universe. Then let the invoking Lesser Ritual of the Hexagram be performed, preceded by the Qabalistic Cross and followed by the analysis of the Key-word I.N.R.I. Then let him go to the West of the Altar, and facing East, recite the words of the Call of the 30 Aethyrs inserting the name of whichever Aethyr he proposes to deal with.

I feel I should mention, while on this topic, that Crowley discovered, when using these Calls to cross the Abyss, that this Call which seemed a curse turns out to be - seen from the "other side of the Abyss" - a glorious paean of praise and blessing.

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In the event that the Z.A.M. proposes in his skrying in the Aethyrs, to deal with the Governing Princes and Archangels, let him follow the general invocation with a particular conjuration of the Names. A slight variation could be used of the Exhortation in the Portal Grade which invokes Lexarph, Comananu and Tabitom (who are the Three Ruling Angels of the Tablet of Union as well as the 10th Aethyr ZAX) inserting in their place the Names required.

Following his skrying in the Aethyr, let the Z.A.M. reconsecrate his Temple with Fire and Water, reverse circumambulate, Adoration, and the Banishing Ritual of the Pentagram.

With regard to the Sigils that occur let it be noted that the name LAZDIXI is the only one of the 91 Names that may be attributed to the squares or letters of the Tablets, in the formation of the appropriate Sigils, in two different ways. Both are correct; the original manuscripts are silent on this matter.

Likewise, it should be noted, when the Z.A.M. works out the Sigils for himself, that the name PARAOAN forms no Sigil, and actually does not appear on any of the Tablets. I can offer no suggestion or reason why this should be so. It seems that on each of the four Tablets, there are one or two squares left over, as it were, that is, left blank after all the Sigils of the other Names have been duly drawn. The name PARAOAN is drawn from all the Tablets, and is an Angel combining the qualities of all Four Terrestrial Tablets, or synthesizes them in some way.

Moreover, be it noted that the three Angels or Princes who are shown to be the Ruling Angels over the three Divisions of the Tenth Aethyr of ZAX are also the Angels who are given as the mighty Archangels ruling over the Mystical Tablet of Union.

It is also to be noted that in invoking the Aethyr itself, the name may be transliterated into Hebrew, and vibrated while tracing its Sigil on the Rose.

PART TWO OF THE ADDENDUM TO THE BOOK OF THE CONCOURSE OF THE FORCES

(Being an exposition of the third section of the Enochian system - the Sigillum Dei Aemeth.)

One of the first important results of the ceremonial skrying of Sir Edward Kelley and Dr. John Dee was the obtaining and construction of the SIGILLUM DEI AEMETH. In this connection it is interesting to note that of these words of The Seal of the God of Truth, the word Aemeth equals the Hebrew word for Truth. And these letters reversed give us the word Thmaa (Themis), which is the name of Her who stands before the Face of the Gods in the place of the Threshold. She is the Guardian of the Hall of the Dual Manifestation of Truth. Hence, this Sigillum Dei Aemeth is one especially under her guidance and presidency.

Aleph, Mem and Tau, are the three letters representing the three elements of Air, Water, and Earth. Shin representing Fire the holy spirit, is not represented directly in the name of

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this Sigil. However, it is implicit for the Holy spirit is Truth and overshadows the other elements of the Sigil like the brooding Spirit of God. And when the truth of the Sigil dawns on the mind, the Fire of the Spirit breaks through and illuminates the mind.

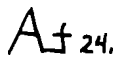
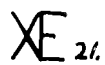
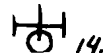
The Seal itself is a highly complex pantacle, which Dee and Kelley were instructed to make of pure wax, about 27 inches in circumference. It bears what is, at first sight, a confused medley of heptagons and heptagrams thrown in juxtaposition with innumerable crosses, numbers and letters, and a pentagram. It requires only a little attention to realize that this chaos is but a seeming one, though a good deal of careful attention is required in order to disentangle the secret of its formation. For the whole ensemble is a brilliant and highly ingenious piece of synthesis, combining diverse ideas in which all the rules of acrostics, permutations, and magical squares are alternately employed.

In the following description in these pages, it would be well to glance periodically at the Sigillum so as to be able to follow intelligently. Each step of deciphering should be referred to the reproduction of the Sigillum so that each step may be clearly understood.

Moreover, let it be remembered that the description which here follows is but a surface view of the whole, and that further meditation could disclose many other interesting and significant facts.

Around the extreme edge of the Seal's circumference is a series of numbers and letters. From these numbers, the hieroglyphs or sigils which are attributed to the Enochian Tablets may be deciphered, as shown in Ritual X. They yield the names of the Great Elemental Kings or Angel Overseers who keep guard over the Watch-Towers.

Within this circle of letters and numbers, occur seven symbols with other letters and numbers. Giving them with their formal astrological significance and Enochian names they are as follows:

1. Galas - Saturn	 5.
2. Gethog - Jupiter	 24.
3. Thaoth - Mars	 30.
4. Horlwn - Sun	 26.
5. Innon - Venus	 9.
6. Aaoth - Mercury	 14.
7. Galethog - Luna	 66.

It was after these seven planetary symbols had been dictated that one of the communicating Angels remarked significantly: "Seven rest in seven; and the seven live by seven. The seven govern the seven, and by seven all government is."

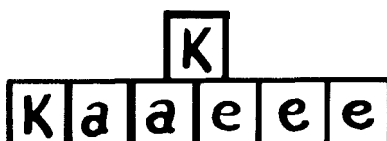
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In short, this Sigillum Dei Aemeth is essentially a synthetical glyph of the septenary forces of the planets, which it analyzes at great length and with much detail in each of its several planes. The application of Order teaching - Hebrew letters, names, geomantic symbols and sigils, Tarot cards and their Dominion in the Heavens in the appropriate colours - to the skeletal form of the Dee-Kelley skrying expands it into a much more coherent and workable system. After all, precisely this was done by the original founders of the Order to the bare bones of the Four Elemental Tablets, which in their original form in the British Museum Manuscripts bear only the faintest resemblance to the comprehensive and magnificent system as developed by the Order. In providing this analysis, I shall quote from some of the alleged speeches of the communicating Angels, as some of them are of great beauty and power.

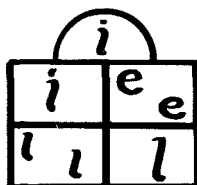
Continuing the description of the letters of the Sigillum, and working inwards from the circumference to the centre, we next find a double Heptagon, each facet of which is divided into seven compartments, each containing a letter. The point of this Heptagon is uppermost. From the diaries of Dr. Dee, it would appear that these were dictated line by line, and Kelley, the seer, would report that these letters were manifested to his vision as baskets of letters by the great Archangel Uriel. They appeared in this order:

ZII RHla
a Z C a a o b
P a u p n h r
h d m h i a i

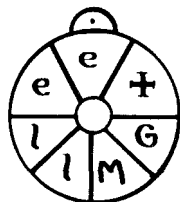
The next line was communicated by putting them in this order:



The sixth basket was seen thus:



And the seventh basket in this circular form:



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Now this final line or basket of letters was deemed to be of such lofty significance that Uriel uttered this fine passage: "Those seven letters are the seven Seats of the One and Ever-lasting God. His seven secret Angels proceeding from every letter and cross so formed; referred in substance to the Father; in forme to the Sonne; and inwardly to the Holy Ghost."

Incidentally, note the description of these names having reference, in the case of the substance to the Father, the form to the Son, and the inward essence to the Holy spirit, and compare it with an almost identical description given by NALVAGE in the first part of this Addendum, with reference to the Round Table which commenced "Zodire Mozod Iada." It seems a characteristic of all Enochiana as it were.

"Look upon it. It is one of the Names which thou hast before; every letter containing an Angel of Brightness; comprehending the seven inward powers of God, known to none but Himself. A sufficient BOND to urge all creatures to Life or Death, or anything else contained in this world. It banishes the wicked, expelleth evil spirits, qualifieth the Waters, strengtheneth the Just, exalteth the righteous, and destroyeth the wicked. He is One in Seven. He is twice Three. He is Seven in the whole. He is almighty. His name is everlasting; His truth cannot fail. His glory is incomprehensible. Blessed be His name. Blessed be Thou, O God, for ever."

By putting the above letters together in seven ordered lines, in the form of a square, we obtain the following figure. The Angel further remarked of this arrangement that "every letter containeth or comprehendeth the number of 72 virtues." It is important to recall that 72 equals the number of Angels of the Quinaries, the Shem-hamphoresh.

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
K	K	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	†

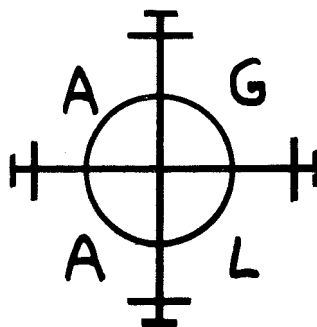
For convenience sake, we will label this figure as the Archangelic Square.

Beginning with the letter Z in the upper left hand corner and reading all the way down the file, and including the first letter of the second horizontal file, we find spelled the name of Zaphkiel the Archangel of Binah and the Sphere of Saturn. Beginning with the Z on the

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second line and following a similar procedure, the result turns out to be Zadkiel, the Archangel of Chesed, and the Sphere of Tzedek or Jupiter. Then follow, commencing in each instance with an upper case letter, Camael, the Archangel of Geburah and the Sphere of Madim, Mars; Raphael the Archangel of Shemesh, Sun; Haniel the Archangel of Netzach and the sphere of Nogah, Venus; Michael the Archangel of Hod, and the sphere of Kokab, Mercury; and Gabriel, the Archangel of Yesod, and the sphere of Levanah, the Moon.

Malkuth is symbolized, without any other attribution or description, by the concluding Cross, and in Enochian symbolism, as Ritual X testifies, the Cross is always read as "th" as Tau the letter of Earth. And the idea of Earth as the epitomization of the foregoing names is further suggested by the fact that the whole figure is to be constructed of wax. Moreover, on the reverse side of the Sigillum Dei Aemeth, Malkuth is further summarized by this figure:



AGLA, a notariqon of "Thou art mighty forever, O Lord." And AGLA, be it noted, is the Name of Power vibrated to the North in the Lesser Ritual of the Pentagram.

This completes one way of reading the letters in the Square. As the archangel Uriel said, however, in the above-mentioned quotation, there are several ways of viewing these letters in the formation of Names. I content myself for the moment with the above, leaving to the **Z.A.M.** the task of further working out these mysteries in the light of what has already been stated.

Before proceeding to the next part of the Sigillum, I must record another Angelic speech, this time made by Michael: "Mark this Mystery. Seven comprehendeth the Secrets of Heaven and Earth. Seven knitteth man's soul and body together (three in Soul and four in body.) In seven thou shalt find the Unity. In Seven thou shalt find the Trinitie. In seven thou shalt find the sum and proportion of the Holy Ghost. O God, O God, O God. Thy Name, O God, be praised ever, from Thy seven thrones, from Thy seven trumpets, and from Thy Seven Angels, Amen, Amen, Amen!"

Immediately under the Heptagon described above, there will be seen on the Sigillum seven sets of upper-case letters and figures.

These figures and letters are organized in a square on a later page.

These names comprise, according to the Angel "seven names of God, not known to the angels, neither can they be spoken of or read of man. These Names bring forth Seven Angels (I), the governors of the heavens next unto us. Every letter of the Angels' names

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bringeth forth seven daughters (2). Every daughter bringeth forth her daughter (3); every daughter her daughter bringeth forth a son (4). Every son hath his son (5)" This would apparently indicate that there are five sets of hierarchical names. In the Order system, five relates to the letters of the Pentagrammaton, Yod Heh Shin Vau Heh equals the five elements. Each set of names therefore is attributable to the five elements, ruling the four Elemental Tablets and the Tablet of Union.

In the form above given, certainly it would appear that as names they cannot be spoken of or read by man. But by reference to the letters on the extreme circumference of the Sigillum, we find that 21 is E, 8 is L; also 30 is L. Thus by interpolating these letters instead of keeping the numbers, we acquire SAAIELEMEL, and BTZKASEL, etc. This makes the names a little less impossible to use, and by employing the now familiar rules of Enochian pronunciation, that is of vibrating each letter separately, a fairly sonorous vibration is obtained. These are the Divine Names ruling the spheres of the planets.

By treating these letters in much the same way as the former series, a similar square is obtained. This we shall call the Angelic Square to differentiate it from the Archangelic.

S	A	A	I ²¹ ₈	E	M	E	VENIT IN COELIS
B	T	Z	K	A	S	E	DUES NOSTER
H	E	I	D	E	N	E	DUX NOSTER
D	E	I	M	O	30	A	HIC EST
I ²⁶	M	E	G	C	B	E	LUX IN AETERNUM
I	L	A	O	I ²¹ ₈	V	N	FINIS EST
I	H	R	L	A	A	I ²¹ ₈	VERA EST HAEC TABULA

The mode of reading these letters is slightly different from that previously demonstrated. It is easier to describe it by tracing a Sigil than to use a large number of words, and I again give the square below with a line drawn in ink to show the procedure to be adopted.

S	A	A	I ²¹ ₈			
B	T					
H						
						E
					V	N
			L	A	A	I ²¹ ₈

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If the same process is continuously followed, commencing immediately after each number, the Z.A.M. will obtain the following:

Sabathiel - the Angel ruling the sphere of Saturn.

Zedekiel - the Angel ruling the sphere of Jupiter.

Madimiel - the Angel ruling the sphere of Mars.

Semiel - the Angel ruling the sphere of Sol.

There is an undoubted mistake occurring at this juncture. If these letters and names were dictated, then Kelley must have wrongly heard and written an L where S was intended in last name. The name involved is actually Semesiel- since Semes or Shemesh is the Hebrew word for Sun. However, if one changes this letter on the square, the effects obviously are far-reaching, for it changes also many other names obtained by means of other modes of permutation. This I have not cared to do, beyond noting the existence of the error.

Nogahiel - the Angel ruling the sphere of Venus.

Korabiel - the Angel ruling the sphere of Mercury.

Here again is an error, one no doubt more of vision than of hearing. in this instance. R is recorded where K is quite evidently intended. The name of Mercury in Hebrew is Kokab nor Korab - therefore the angelic name should be Kokabiel.

Levanael - the Angel of the sphere of the Moon.

Here clearly we have the beginning of a hierarchical system. God names have already been given, together with symbols of planets and the Enochian names of these spheres. Now we have Archangels and Angels, with servient hierarchies hereafter to be noted.

Referring back to the Angelic Square again, let me demonstrate a second method of permutation. Below I give the square again, with a line drawn diagonally from top left to bottom right to indicate the procedure to be followed. This yields the name STIMCUL.

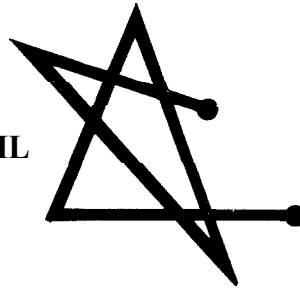
S						
	T					
		I				
			M			
				C		
					U	
						L

A similar process is to be employed for all other squares that is by drawing diagonal lines on the left of our first diagonal Name. This then yields BEIGIA, HEEOA, DMAL, ILI, IH, I. On the right of the first name, you will find AZDOBN, AKELE, IANA, ESE, ME, EL.

Should we refer to the Rose of the Z.A.M., we can make formal Sigils of their power in their true magical colours, as follows:

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ANGELIC SIGIL

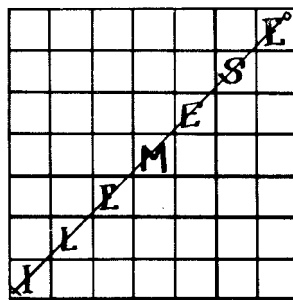


By referring to the Order document on Telesmatic Images, it will become evident that these letters may be used to call up telesmatic figures of no little beauty. Another mode of analysis can be pursued by taking the Gematria of the name AZDOBN, which in this case equals 720, (72x10) and by subjecting it to the Qabalah of Nine Chambers, as shown by a very similar technique with regard to the Sephiroth in Ritual "M" we obtain Gemini and Mercury. The name is thus clearly of a mercurial nature, with an octagram as its lineal figure, attributed to the Sphere of Hod, under the presidency of ELOHIM TZABAOTH, and in forming a telesmatic image, this idea should be carried into practice. Note too that its first two letters AZ are those of AZBOGAH, one of the Mercury Names.

Leaving these names for a moment, and referring back once more to the diagram of the Sigillum Dei Aemeth, we see that after the Unpronounceable Names of God which we obtained and formed into a square, there appears next a double Heptagram, point upwards, and inside this a double Heptagon with a facet upwards and point down. Within the points and borders of these lineal figures are further names and letters - four lines or separate divisions, in fact. If the Zelator Adeptus Minor refers to these, he will find around the seven-pointed figures, beginning with the uppermost names as follows: EL, ME, ESE, IANA, AKELE, AZDOBN, STIMCUL. (These should be written in both upper and lower case letters, though for legibility here I am using capitals only.) The second set of names beginning from the top is: I, HEEOA, IL, BEIGIA, ILI, STIMCUL, DMAL.

Quite clearly these are the names derived from the square by the second method of permutation, and we have now shown how these names were obtained, and whence they derive.

Let us apply a third method of permutation. This mode is similar to the second, except that it works from right top downwards to bottom left. The square is as below, and a diagonal line shows the name ESEMELI.



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The names yielded by this method are, on the left: MADIMIEL, EKIEI, IZED, ATH, AB, S. This set of seven names are the third series within the Heptagon on the Sigillum, immediately beneath or within those listed before.

Going back to our method of presenting the diagonal permutations of the Square, but this time working from the bottom upwards, we obtain on the right side: ILEMESE, HAGONEL, IOCLE, LIBE, AVE, AN, EL. These also will be found to be the final set of names enclosed by the Heptagon.

Two things should here be noted. The first is, that in Ritual "T," which is the Book of the 48 Calls, there is a reference to Irwin's manuscript which was alleged to have given certain names. Reference to the page whereon this occurs, will disclose the fact that some of the above-mentioned names are those referred to. Some of the others, however, I cannot place, such as GALVAH, MURFIRI, NAPSAMA, NALVAGE. I am not able to work out whence they derive, though all are names which figure prominently in the record of the Dee-Kelley skrying. Evidently they belong to one of the other systems - to the Round Table of Nalvage, or the Heptarchia Mystica.

Incidentally, note that the name Ave occurs, and that our tradition asserts that the Terrestrial or Elemental Tablets were delivered unto Enoch by the great Angel Ave.

Secondly, it will now fully be understood why I have not ventured to correct what appeared to be two mistakes. If on the big Angelic Square I had altered certain letters so as to produce accuracy in the spelling of KORABIEL and SEMELIEL, which are obviously incorrect, the alteration would entail similar changes in the names of at least four other angelic names. And the responsibility for doing this is too great for me to assume. It does suggest however a profitable and worthwhile field of research for the Z.A.M. who has more experience in skrying and astral projection.

To complete the analysis of the Sigillum, let it be noted that the centre consists of a double Pentagram, enclosing a cross. The letters there will be seen to be the hierarchical names obtained from the Angelic Square by the first mode of permutation. They are names of the Angels of the Planets with the Angel of Saturn, SABATHIEL, enclosing the others, as though to affirm the supernal and general nature of Saturn, as corroborated by the Ritual of the Hexagram, where the Saturn Hexagram is said to call forth the general powers of the Macrocosm. Within the enclosing sphere of Sabathiel, are the Angels of Tzedek, Madim, Shemesh, Nogah, and Kokab, arranged about the points of the Pentagram. The initial capital letters of these five planets are placed within the point or angle itself, the remaining letters being spaced out from point to point. In the centre, placed about the arms of the Cross, receiving the influence of all, is the name of Levanael, the Angel of the Moon. The synthesis of them all is the Earth.

Enough now has been stated concerning this matter of Names, and the Z.A.M. with a little application can work out other series of names, in various combinations, for himself.

One more important point should be noticed. Inasmuch as the Book of the Concourse of the Forces states that the names of the Six Seniors and the King of each Tablet, attributed

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to the points of the Hexagram, represent the operation of the Planets through the elemental world, the Z.A.M. should employ, when working with the names of the Archangels and Angels from the Sigillum, the names of the King and Six Seniors. For this reason, that the names on the Sigillum represent the root and source of the forces which in the Terrestrial Watch-Towers are mixed and compounded with the elements. And the true attribution of the names of the King and Six Seniors to the planets is:

King, the central whorl on the Cross, to the Sun.

The names on the left half of the Linea Spiritus Sancti to Mars.

The names on the right half of the Linea Spiritus Sancti to Venus.

The name on the upper half of the Linea Dei Patris to Jupiter.

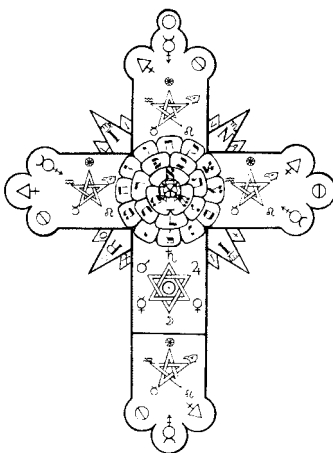
The name on the lower half of the Linea Dei Patris to Mercury.

The name on the upper half of the Linea Dei Filii to Moon.

The name on the lower half of the Linea Dei Filii to Saturn.

This completes the description of the form of, and the names upon, the Sigillum Dei Aemeth. The Heptarchia Mystica continues the same magical theme, as it were, by listing the **49** Angelorum Bonorum, and their servient ministers, who are under the governance of the Angels whose Names are shown in the Heptagon of the Sigillum. For instance, HAGONEL, is described as presiding over, within his particular sphere of government, a King named CARMARA and a Prince named BAREES, under whom are **42** ministers, to whose commandment the Sons of Light are subject. And the invocation of these **49** Good Angels are the contents of Liber Logaeth, a description of which, together with a summary of the Heptarchical Mystery, will comprise the third section of this Addendum, (which I have not had the time to finish.)

There appears, on the surface, to be no relationship existing between the names given in Part I of this Addendum and those on the Sigillum and those on the Tablets comprising the Round Table of Nalvage. They occupy different planes, with different characteristics.



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THE PYRAMID GODS AND THEIR ATTRIBUTION

By

G.H. FRATER D.D.C.F.

(Note: The God-forms of CANCELLARIUS, HEGEMON, STOLISTES and DAD-OUCHOS are not used in the ENOCHIAN PYRAMIDS. The addition of the final Coptic (st) in a NAME indicates the more spiritual force, since it is attributed to KETHER. I.R.)

The colouring represents the synthesis of the attributions, and should be studied very carefully. They will be found complete in the colour plate section of this work.

The words appearing in dark type in the following table relate to the Elements and that which follows are the God Names and Neophyte Grade officers.

Spirit. Or one triangle of each element.

Osiris - Hierophant on Throne.

Water. Or three out of four. Water.

Isis - Praemonstrator.

Earth. Or three out of four. Earth.

Nephthys - Imperator.

Fire. Or three out of four. Fire.

Horus - Hiereus.

Air. Or three out of four. Air.

Aroueris - Past Hierophant. The Hierophant when off the Throne.

2 Water. 2 Earth.

Athor - Invisible station, Kerub of East.

2 Fire. 2 Water.

Sothis - Invisible station, Kerub of West.

2 Air. 2 Water.

Harpocrates - Invisible station between Altar and Hegemon.

2 Fire. 2 Earth.

Apis - Invisible station, Kerub of North.

2 Air. 2 Earth.

Anubis - Kerux.

2 Fire. 2 Air.

Pasht or Sekhet - Invisible station Kerub of South.

Fire. Water. Earth.

Ameshet - Invisible station N.E. Child of Horus.

Fire. Water. Air.

Ahephi - Invisible station S.W. Child of Horus.

Earth. Water. Air.

Tmoumathph - Invisible station S.E. Child of Horus.

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Earth. Air. Fire.

Kabexnuv - Invisible station N.W. Child of Horus.

THE PYRAMID GODS

First. OSIRIS. Aeshoori. Ruleth above when of the Four Triangles each is a different Element. So that all four elements are united in one square, for he representeth the Spirit ruling in the Four Elements equally balanced. That is when Shin entereth, forming Yeheshuah. Shape: A Mummied God with winged mitre, scourge and phoenix wand.

Second. ISIS. Aeisch. Ruleth above when of the Four Triangles of the Pyramid, each is of the Element of Water, or when three out of the four are water. For she representeth that watery and moist nature which is the Throne of the Spirit. This is the Heh of YHVH, the Mother and Beginning. Shape: Goddess with Throne headdress. Lotus wand, and crux Ansata.

Third. NEPHTHYS. Nephthuseh. Ruleth above when of the Four Triangles of the Pyramid each is of the element of Earth, or when three out of the four are of Earth. For she representeth the final Heh of YHVH, that is the Bride and end. Shape: Goddess on an altar with headdress surmounted by a bowl. Bears Lotus Wand and Crux Ansata.

Fourth. HORUS. Hoor. Ruleth above when the Four Triangles of the Pyramid or three out of the Four are of the Element of Fire. For he representeth the letter Yod of YHVH, the fiery and avenging force of the Spirit, the opposer of the infernal and devouring fire. Shape: God with Hawk's head and double mitre. Phoenix wand and Crux Ansata.

Fifth. AROUERIS. Araoueri. Ruleth above when of the Four Triangles of the Pyramid each is of the element of Air or three out of the Four. For he representeth the Vau of YHVH, and is as it were the Prince and Regent for Osiris. Shape: A God with double mitre, bearing Phoenix wand and Crux Ansata.

Sixth. ATHOR. Ahathoor. Ruleth above when of the Four Triangles of the Pyramid two be of Earth. She therefore representeth the first Heh and final Heh of YHVH, and uniteth the rule of Aeisch and Nephthusch, Isis and Nephthys. Shape: A Goddess with disc and plumes between horns surmounting headdress. Bears Lotus Wand and Crux Ansata.

Seventh. SOTHIS. Shaeoeu. Ruleth above when of the Four Triangles of the Pyramid two be of Water and two of Fire. She therefore representeth Yod Heh of YHVH, and uniteth the rule of Aesisch and Hoor, Isis and Horus. Shape: Goddess with a Cow's head, disc, and plumes between horns. Lotus Wand and Crux Ansata.

Eighth. HARPOCRATES. Hoorpokrati. (This is Harpocrates, who is the younger Horus, the Lord of Silence.) Ruleth above when of the Four Triangles of the Pyramid, two be of Water and two of Air. He therefore representeth Vau Heh of YHVH, and uniteth the rule of Aeisch and Aroueri, Isis and Aroueris. Shape: Youthful God with double mitre, long curling tress of hair with left forefinger on lip.

Ninth. APIS. Ahapshi. Ruleth above when of the Four Triangles of the Pyramid two be of Earth and two of Fire. He therefore representeth Yod Heh of YHVH, and uniteth the

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rule of Nephthusch and Hoor, Nephthys and Horus. Shape: God with Head of Bull and disk between the Crook and scourge in hand.

Tenth. ANUBIS. Anoubi. Ruleth above when of the Four Triangles of the Pyramid two be of Earth and two of Air. He representeth Vau Heh of YHVH, and uniteth the rule of Nephthusch and Aroeouri, Nephthys and Aroueris. Shape: Goddess with Lioness' head, crowned with the disc and with Lotus Wand and Crux Ansata.

Eleventh. THARPESH. Ruleth above, when of the Four Triangles of the Pyramid two be of Fire, and two of Air. She therefore representeth Yod Vau of YHVH, and uniteth the rule of Horus and Aroueris. Shape: Goddess with Lioness head, crowned with disc and with Lotus Wand and Crux Ansata.

Twelfth. AMESHET or Emsta Ameshet. Ruleth above when of the Four Triangles of the Pyramid there be of these three elements partaking in any proportion, viz: Fire, Water and Earth. He therefore representeth Yod Heh Heh (f) of YHVH, and uniteth the rule of Horus, Isis, Nephthys, Sothis and Apis. Shape: A mummied God with human head.

Thirteenth. HAPI. Ahephi. Ruleth above when of the Four Triangles of the Pyramid, there be these three elements partaking in any proportions, viz: Fire, Water, and Air. He therefore representeth Yod Heh Vau of YHVH, and uniteth the rule of Horus, Isis, Aroueris, Sothis, Harpocrates, Tharpesh. Shape: A God, male, with an Ape head.

Fourteenth. TMOUMATHPH. Ruleth above, when of the Four Triangles of the Pyramid, there be these three elements, partaking in any proportion; Water, Air, Earth. He therefore representeth the rule of Isis, Aroueris, of Nephthys. He represeneth Heh Vau Heh (f) of YHVH, and uniteth the rule of Hoorpokrati, Ahathoor, and Anoubi. Shape: A God mummied with head of dog or jackal.

Fifteenth. KABEXNUV. Ruleth above when of the Four Triangles of the Pyramid, there be these three elements; Fire, Air, Earth, partaking in any proportion. He therefore representeth Yod Vau Heh (f) of YHVH, and uniteth the rule of Hoor, Aroueris, and Nephthys, of Tharpesh, Ahephi and Anubis. Shape: A God mummied, with hawk's head.

These be the Gods of Egypt who rule above the Pyramids of the Sixteen servient Angels and squares of each Lesser Angle, and in the middle of each pyramid is the sphynx of its power.

Revere then the sacred symbols of the Gods, for they are the Word manifested in the Voice of Nature.

These be the Elohim of the Forces, and before their faces the forces of Nature are prostrate.

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GODS OF EGYPT AND THE ENOCHIAN TABLETS (CIRCA 1895)

By

V.H. FRATER A.P.S.

To study the rule of the GODS OF EGYPT over the subservient squares of the ENOCHIAN TABLETS, I have drawn two diagrams showing:

On the first, the 112 squares governed by the 11 GODS given first in order in The Book of the Concourse of the Forces.

On the Second, the 144 squares ruled by the last four there mentioned. (Both diagrams are now missing owing to the passage of time, but the enterprising student can, with close attention to the text reconstruct these drawings by himself. I.R.).

In the first diagram, the squares are coloured appropriately to the Element - ruling Powers of their respective Gods and Goddesses. Thus, squares ruled by OSIRIS are shown with an equilibrated cross of the elements in gold, traced upon them on a white ground.

Squares ruled by ISIS are blue - Water
Squares ruled by NEPHTHYS are black - Earth
Squares ruled by HORUS are red - Fire
Squares ruled by AROUERIS are yellow - Air
Squares ruled by AHATHOR are olive - Water and Earth
Squares ruled by SOTHIS are violet - Water and Fire
Squares ruled by HARPARCRAT are green - Water and Air
Squares ruled by APIS are russet - Earth and Fire
Squares ruled by ANUBIS are orange - Air and Fire.

In the second diagram, the rule of the other four Gods is shown in a similar way; but the colour used is that of the Element unequilibrated, in the square over which the God rules, thus:

AMESHET squares are BLACK because EARTH is unequilibrated, Water, Fire, Earth.
AHEPHI squares are YELLOW because AIR is unequilibrated, Water, Fire, Air.
TMOUMATHPH squares are BLUE because WATER is unequilibrated, Earth, Air, Water.
KABEXNUV squares are RED because FIRE is unequilibrated, Earth, Air, Fire.

To have shown all these squares thus coloured in the same set of Tablets would have created considerable confusion, and have rendered it impossible to grasp the detail in what

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may be perhaps called a "coup d'oeuil." The same result would follow had one endeavoured even to colour the 144 squares governed by the above four Gods, in tints appropriate to the mixture of the Elements.

At a glance, what strikes the attention on looking at the first diagram, is the general harmony and balance of colour in the four angles. Now turn the diagram through an arc of 45° against the Sun, and you have a map of the Elemental Empire - for each quadrangle there naturally falls to the point of the compass which is the habitation of its Element:

The Fiery Quadrangle is to the right or EAST
The Airy Quadrangle is to the left or WEST
The Earthy Quadrangle is to the bottom or SOUTH
The Watery Quadrangle is to the top or NORTH.

Hence we may speak of the following lesser angles as CARDINAL, viz: AIR OF AIR - WATER OF WATER - FIRE OF FIRE - EARTH OF EARTH; and in the Cardinal lesser angles do the FOUR GREAT GODS hold their prime sway.

In the WEST - AROUERIS
In the NORTH - ISIS
In the EAST - HORUS
In the SOUTH - NEPHTHYS.

In every lesser angle, there is one square that may be termed the 'PRIME' Square of the Lesser Angle. This Prime Square is always the same in any of the four sets of lesser angles of the same element: as AIR OF AIR - AIR OF WATER - AIR OF EARTH - AIR OF FIRE. It is the right hand upper square in the watery and fiery lesser angles and the left hand square in the airy and earthy lesser angles.

This Prime Square is always ruled by the God of the Element of the Lesser Angle. Hence AROUERIS rules the Prime Square of the AIR lesser Angle of every quadrangle - ISIS of the Watery Lesser Angles - HORUS of the four fiery Lesser Angles - and NEPHTHYS governs the Prime Square of every earthy lesser Angle.

Which is the Prime Square of every lesser angle is determined by the horizontal and vertical forces corresponding to the element of the lesser angle. It is determined by the vertical fiery Kerubic Force, and the horizontal rank of Cardinal or Fiery Signs. It is therefore the FIRE of FIRE of the element of the quadrangle to which it belongs.

In the Cardinal Lesser Angles, the Cardinal Gods rule every square in both the column and the rank corresponding to the element of the Tablet. Thus, of the 16 squares, they rule no less than seven and enclose two sides of the Square. Note, too, that in each Cardinal Lesser Angle, a diagonal line of squares governed by three Gods of the second category proceeds from the 'Prime Square.' These three Gods are those which unite the rule of the God of the Prime Square with that of the God of the other elements.

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There is in this a strange point worth noticing. Take the West and North lesser angles and you will observe that the Element hostile to each is only shown in the square opposed to and furthest from the prime square. Thus, in AIR, the hostile element EARTH is only seen in the ANUBIS square - Citrine; and in the Watery Lesser Angle, the hostile FIRE is only seen in the violet SOTHIS square. It is as though the AIR and the WATER, even when preponderating, made use of their mobility and volatility to escape from their respective enemies! AIR from EARTH - WATER from FIRE.

With the lower Elements, it is otherwise. In the South, we see the NEPHTHYS squares endeavouring to envelope ANUBIS, while in the East, the squares of HORUS strive to overwhelm the SOTHIS squares. It is as if these elements by their respective ponderosity and violence strove to wipe out an inimical nature. Is not this a natural and observable truth?

These four Cardinal Angles alone, of the whole 16, contain no square ruled by OSIRIS. That even and equilibrated force is there nowhere to be found. Unbalanced force is at its utmost violence, and the rule of the Four Great GODS is concentrated there where greatest power is needed. It is as if the Prime Squares of these Cardinal Angles were the sources of their respective elemental forces, whence they issue to continue in varying proportions one with another until they result in producing Osirian molecules of WATER, EARTH, FIRE, and AIR.

Passing to the other lesser angles of the Tablets, we find various pairs and quaternions resembling one another more or less completely until we find absolute identity in EARTH of FIRE and FIRE of EARTH, which only differ in having opposite squares for their Prime Squares - thus making a difference of right and left when viewed from that spot as a point of vantage.

Arranged as quaternaries beginning with the least equilibrated we get:

- 1. WATER of AIR - AIR of WATER - AIR of EARTH - WATER of FIRE**
- 2. EARTH of AIR - FIRE of WATER - FIRE of EARTH - EARTH of FIRE**
- 3. FIRE of AIR - EARTH of WATER - WATER of EARTH - AIR of FIRE**

The last of these quaternions is composed of the four central lesser angles, placed around the Tablet of Union. They join, as it were, a Macrocosm of which an Osiris pyramid is the symbol - and a Microcosm to which the whole diagram acts as Macrocosm.

THE RULE OF OSIRIS

We know that OSIRIS governs those Pyramids or Squares which contain all the Elements. From this it follows that He cannot have rule in the lesser angle of any Tablet which is attributed to the Element of the Tablet itself. It also follows that He cannot have rule in any square of ARIES, for he is the Fire of Fire - nor of GEMINI which is Air of Air,

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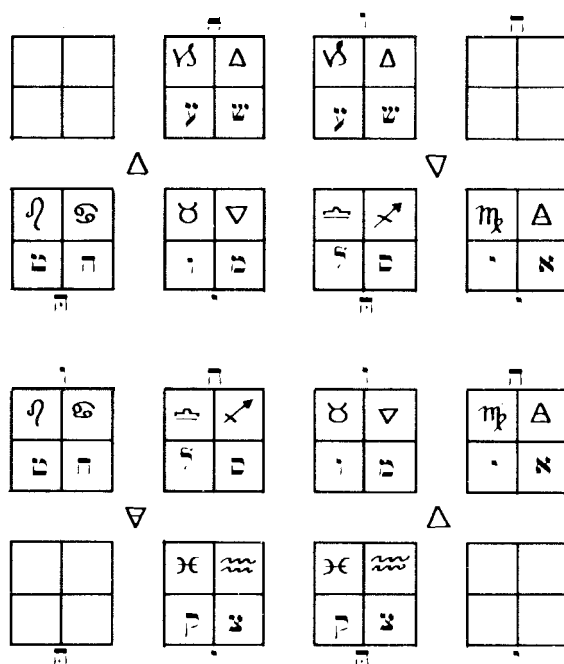
nor of SCORPIO which is Water of Water, nor of TAU which is Earth of Earth. But he rules two squares in every other lesser angle, and two squares of the other nine Signs and three Elements.

OSIRIS further rules six squares under each Kerub; but he governs no square in the Airy Tablet under the MAN; none in the EARTH Tablet under the BULL; nor in the WATER Tablet under the EAGLE; nor in the FIRE Tablet under the LION. Similarly OSIRIS rules no square in the AIR Tablet in the rank of Common Signs; in the WATER Tablet in the Kerubic rank; and in the Cardinal Rank of the FIRE Tablet.

Let us now consider this OSIRIAN rule as it affects the whole set of Tablets. We have seen that the Cardinal Quaternion of lesser angles contains no sign of OSIRIS. Of the other three sets, those numbered 1 and 2 form a sort of ring round the central number 3 - intermediate in position between this last and the Cardinal Four; and as we shall see, intermediate, also, in the state of balance. In Quaternion number 1, we see the OSIRIS squares close together as if entering into the lesser angle at a point opposite to the Prime Square - as if advancing against it side by side. This is the Dawn of Light.

In Quaternion number 2, the OSIRIAN Light has advanced to the centre and dispersed the inferior lights to the corners of the lesser angles. But they are not yet balanced. There is greater apparent equilibrium - it is the beginning of the end, the turning point.

In Quaternion number 3, OSIRIS has conquered the square and established his sway more completely. He has disseminated his Light throughout and has established a peace with the ruler of the Prime Squares.



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This presumption is still further borne out by a further analysis of the squares governed by OSIRIS in the lesser angles. In Quaternion number 1, which consists of the Airy and Watery lesser angles, the squares seized by the OSIRIS force are chiefly in the LION's column and in the elemental rank. That is to say, that the weakest force in the lesser angle is the one first subjugated.

Water of Air

Yod Heh (f) with Yod having Osiris square for the Element, and Osiris square under Heh (f) for the Cardinal sign.

Air of Water

Yod Heh (f) with Yod having Osiris square for the Element, and Osiris square under Heh (f) for the Cardinal sign.

Air of Earth

Yod Heh (f) with Yod having Osiris square for the Kerubic sign, and Osiris square under Heh (f) for the Cardinal sign.

Water of Fire

Vau Heh (f) with Vau having Osiris square for the Element, and Osiris square under Heh (f) for the Common sign.

The above tablet shows that eight OSIRIS squares are distributed thus among the Kerubic and horizontal influences.

Under YOD three, and in the Cardinal Rank, three.

Under HEH one, and in the Kerubic Rank, one.

Under VAU one, and in the Common Rank, one.

Under HEH (f) three, and in the Elemental Rank, three.

That is, that the fiery and earthy forces of these watery and airy lesser angles are the first to become equilibrated. Quaternion number 2 works out the exact converse of this. There, the watery and Airy forces of the fiery and earthy lesser angles are the first to be equilibrated. In Quaternion number 3, however, all this is rectified.

Fire of Air

Heh Heh (f) with Heh having Osiris square for the Element and Osiris square under Heh (f) for the Kerubic sign.

Earth of Water

Yod Vau with Yod having Osiris square for the Common sign, and Osiris square under Vau for the Cardinal sign.

Water of Air

Vau Yod with Vau having Osiris square for the Cardinal sign, and Osiris square under Yod for the Common sign.

Air of Fire

Heh (f) Heh with Heh (f) having Osiris square for the Kerubic sign, and Osiris square under Heh for the Element.

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Under YOD two, and in the Cardinal Rank, two.

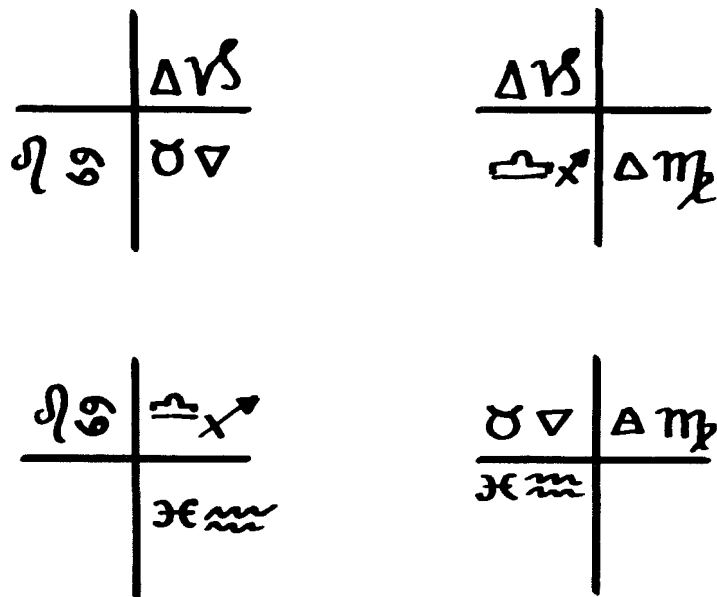
Under HEH two, and in the Kerubic Rank, two.

Under VAU two, and in the Common Rank, two.

Under HEH (f) two, and in the Elemental Rank, two.

The balance here, is nearly perfect; active forces ruling in passive lesser angles and passive forces in active.

The Zodiacal and Elemental emblems of the OSIRIS squares give the following figure:



THE RULE OF ISIS - NEPHTHYS - HORUS - AROUERIS

Each of these four GODS rule a total of 13 squares, of which number more than half are concentrated in the appropriate Cardinal lesser angles. No less than seven squares of each of these Cardinal letter squares are ruled by the appropriate GOD. Thus in the Western lesser angle are seven AROUERIS squares; in the North, seven ISIS squares; in the East seven of HORUS and in the South, seven of NEPHTHYS.

This leaves six of each distributed over the whole of the other lesser angles. These sets of six contain each two sets of three - and each set is distributed in a similar manner, so that if we describe the two AROUERIS sets, the other three pairs will be easily grasped.

The first set of AROUERIS is distributed to the other three lesser angles of the AIR tablet, one to each - and they will be found at the points of intersection of the column and rank corresponding to AIR. The second set is distributed to the other three Tablets, one to each. They will be found in the lesser angles of AIR and at the points where the corresponding rank and column meet. They are the Prime Squares of these lesser angles.

This represents the organisation of the supreme authority of the Element of AIR throughout the Universe; the Supreme Power being concentrated in the AIRY Lesser

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Angle of the AIR Tablet; with viceroys in each division of its kingdom, and embassies established in each of the other kingdoms. AROUERIS will be found to rule in no square allotted to a Sign that does not belong to the AIRY Triplicity, to the category of Common Signs and in no square allotted to Water, Earth, or Fire.

In the Western Lesser Angle, he rules the following squares:

**AIR
LIBRA
AQUARIUS
GEMINI - PISCES - SAGITTARIUS - VIRGO
GEMINI being the PRIME SQUARE.**

In all the other six lesser angles in which AROUERIS is found, he also rules the GEMINI Square. Hence, too, GEMINI is the Prime Square in all Airy Lesser Angles.

AROUERIS rules seven GEMINI squares altogether.

Similarly SCORPIO is the Prime ISIS Square, of which Sign she rules seven squares.

Similarly ARIES is the Prime HORUS Square, of which Sign he rules seven squares.

Similarly EARTH is the Prime NEPHTHYS Square, of which Sign she rules seven squares.

It will be noticed that there are 16 squares under each Sign, and that almost half of those allotted to these four signs are governed by these Great GODS. They are further the Signs of which OSIRIS rules not a single square.

The whole of the Signs of the Squares ruled by these four Gods are shown below:

**ISIS - SCORPIO - 7
NEPHTHYS - EARTH - 7
HORUS - ARIES - 7
AROUERIS - GEMINI - 7**

**TAURUS, CANCER, LEO, AQUARIUS, PISCES, WATER - 13
TAURUS, VIRGO, CAPRICORN, WATER, AIR, FIRE - 13
CANCER, LEO, LIBRA, SAGITTARIUS, CAPRICORN, FIRE - 13
VIRGO, LIBRA, SAGITTARIUS, AQUARIUS, PISCES, AIR - 13**

THE RULE OF AHATHOOR - SHEOEU - ANOUBI HOORPARKRATI - AHAPSHI - THARPHESH

The GODS who rule only those squares in which two elements appear, and then in equal degree, have but a small dominion in the elemental Tablets. Each GOD rules only six squares, and in only two Tablets; three in each.

Every Tablet has nine squares ruled by one of these GODS. Every Cardinal Lesser Angle

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contains three such squares arranged diagonally from the Prime Square. Every other lesser angle has two squares ruled by the same GOD, while the squares of the Cardinal Lesser Angles are ruled each by a different GOD.

Each of these GODS, says The Book of the Concourse of the Forces, unites the rule of a pair of those in the preceding category.

Suppose we draw a line joining the West Lesser Angle to the North, that is, from the AROUERIS Lesser Angle to the ISIS Lesser Angle; it may be said to unite those two GODS. And the lesser angles through which it passes will be those which contain Harpocrates' squares, the GOD which unites the rule of ISIS and AROUERIS.

Along the bottom, AHAPSHI unites HORUS and NEPHTHYS and on the left, ANUBIS unites AROUERIS and NEPHTHYS. Then draw two diagonals, and the line joining AROUERIS and HORUS will cut the lesser angles containing THARPESH squares; while the other diagonal will show AMESHET uniting ISIS and NEPHTHYS.

The same uniting of the forces is shewn in another way. Take any lesser angle not Cardinal, and it will be seen that the two squares ruled by one of these six GODS is the synthesis of the other two. Thus in WATER of AIR, we get the blue Prime Square of ISIS and the yellow viceregal square of AROUERIS and the two green squares of HARPOCRATES. Or take AIR of FIRE and we get the red vice-regal square of HORUS, the yellow embassy or Prime Square of AROUERIS, and the orange square of THARPESH.

Next we consider the signs of the squares ruled by these GODS and we get the following arrangement shewing the same point again:

AHATHOR will be found to rule EARTH TAURUS 2; WATER 2; SCORPIO.

SHEOEU will be found to rule ARIES CANCER 2; LEO 2; SCORPIO.

HOORPARKRATI will be found to rule GEMINI PISCES 2; AQUARIUS 2; SCORPIO.

AHAPSHI will be found to rule ARIES CAPRICORN 2; FIRE 2; EARTH.

ANOUBI will be found to rule GEMINI AIR 2; VIRGO 2; EARTH.

THARPESH will be found to rule ARIES LIBRA 2; SAGITTARIUS 2; GEMINI.

This also shows that this group has the same rule as OSIRIS, and in addition 3 squares of those signs over which OSIRIS has no rule at all, viz: ARIES 3; GEMINI 3; SCORPIO 3; EARTH 3. This is a much better state of affairs than is shown in the squares under the ISIS class. It shows that the states symbolised by these pyramids are a step nearer Osirification than the former, and the GODS of less Elemental Power are needed for their governance.

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THE RULE OF AMESHET - AHEPHI - TMOUMATHPH - KABEXNUV

These four Gods who rule squares in which three diverse elements occur, rule 144 out of the 256 subservient squares, having an individual rule over 36 each. Every GOD rules 12 squares in each of Three Tablets, but does not appear in the Tablet of the Element hostile to its own unequilibrated one.

Thus AHEPHI rules squares of WATER, FIRE, AIR, and therefore is not met with in the EARTH Tablet. If we take, as I think we are right in taking, these GODS' rule to be rather of the nature of the unbalanced Element, than of either of the others, then AHEPHI is more airy and corresponds to AROUERIS - AMESHET to NEPHTHYS - TMOUMATHAPH to ISIS - and KABEXNUV to HORUS - and they may be looked upon as governing forces more particularly derived from the appropriate lesser angles. If so, we find AHEPHI's subject-force derived from the AIR Tablet passing to the Watery and to the Fiery - KABEXNUV's rule from the Fiery through the Earthy to the Airy, establishing a right hand whorl of the masculine forces. If the rule of the other two GODS is similarly examined, a left hand whorl of the female forces is discovered.

Every Cardinal Lesser Angle contains three pairs of squares ruled by these GODS, but every other lesser angle contains two sets of five ruled each by one of them, by the GOD corresponding to the Lesser Angle, except in the case of the Lesser Angle of the opposing Element, where the GOD of the Tablet is absent and the ruling GODS are those of the opposite hostile Elements.

Thus take the Earthy Tablet of Nephthys - AHEPHI, WATER, FIRE and AIR. is absent. In FIRE of EARTH, we find AMESHET, WATER, FIRE, and EARTH, ruling 55 squares, and KABEXNUV, EARTH, AIR, AND FIRE, ruling the other five. In WATER of EARTH, we find AMESHET, WATER, FIRE, and EARTH - and TMOUMATHAPH, EARTH, AIR and WATER, while in the AIR of EARTH we get the GODS TMOUMATHAPH and KABEXNUV of watery and fiery rule respectively - and so with all the others.

Each of these Gods is said to unite the rule of a certain three of the ISIS category. Let us examine this by the light of these diagrams, taking the GOD KABEXNUV for our illustration. KABEXNUV unites the rule of HORUS, NEPHTHYS, and AROUERIS, and here we find him ruling 12 squares in the Tablet appropriate to each of these three GODS. But not only so, he is also found in the three corresponding lesser angles of each of these Tablets - thus binding together the forces of those GODS in the Lesser Angles of each Tablet, and also in the Tablets as a whole.

KABEXNUV further unites the rule of AHAPSHI, ANUBIS and THARPESH. This too is shown on the Tablets, for the nine Lesser Angles in which alone KABEXNUV squares are formed from the three lines of squares which respectively contain the squares of those GODS, ANUBIS on the left, AHAPSHI at the bottom and THARPESH diagonally. The disposition of the squares in the given lesserangle, other than the Cardinal ones, is by this rule. Every GOD rules three squares in a column and three squares in the corresponding rank. Two GODS in one lesser angle, and the ranks and columns ruled over

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those of the elements not in the title of the lesser angle. Thus in the lesser angle FIRE of WATER, the VAU and HEH (final) columns and ranks will be occupied.

The central quaternion of lesser angles shews the concentration of male and female agencies in perfect equilibration round the Tablet of Union. Every other quaternion shews dispersion of force - not its concentration.

We now come to the analysis of Signs ruled by these four GODS. They give a very peculiar table, and show how much nearer Osirification they are than any others. This shews that each of these GODS rules 30 squares of those Signs in which OSIRIS holds sway against six of those in which he does not. If we contrast the classes of squares for the purpose of considering this Osirification, we get below, in tabular form, a comparison:

The ISIS Class rules 52 squares - 28 non OSIRIS. Percentage of latter 53.8.

The ATHOR Class rules 36 squares - 12 non OSIRIS. Percentage of latter 33.3.

The AMESHET Class rules 144 squares - 24 non OSIRIS. Percentage of latter 16.6.

The OSIRIS Class rules 24 squares - 0 non OSIRIS. Percentage of latter 0.0.

From these considerations of the signs of the squares governed by the respective GOD, we find the signs grouped in pairs, except the non-OSIRIS squares. The same GOD always governs both members of these pairs in the same lesser angle, no matter to which class of GODS he may belong - that is, if you take any one member of any of these pair squares and notice by which GOD it is governed, you know that the other member of the pair is governed by the same GOD in the same lesser Angle.

Thus LEO -if you find a LEO square governed by ISIS, the CANCER square in the same lesser angle is also governed by ISIS and it further follows that the same set of GODS which rules one member of one of these pairs throughout the Tablets also rules the others.

Thus, TAURUS and WATER form a pair. The 16 TAURUS squares are thus ruled -OSIRIS 2 - ISIS 1 - NEPHTHYS 1 - ATHOR 2 - AMESHET 5 - TMOUMATHAPH 5: therefore the 16 water squares are ruled by the same set of GODS and in the same lesser angles.

The table below shows the GODS ruling in every Sign, and the Signs ruled by every God.

GODS RULING SIGNS AND SIGNS RULED BY EVERY GOD

Osiris

There are 2 squares in each of the following signs or elements, Taurus, Cancer, Leo, Virgo, Libra, Sagittarius, Capricorn, Aquarius, Pisces, Fire. Water, Air, yielding a total of 24.

Isis

There is 1 square in each of the following signs or elements, Taurus, Cancer, Leo, Aquarius, Pisces, Water, and 7 in Scorpio, yielding a total of 13.

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Nephthys

There is 1 square in each of the following signs or elements, Taurus, Virgo, Capricorn, Fire, and 7 in Earth yielding a total of 13.

Horus

There is 1 square in each of the following signs or elements, Cancer, Leo, Libra, Sagittarius, Capricorn, Fire, and 7 in Aries, yielding a total of 13.

Aroueris

There is 1 square in each of the following signs or elements, Virgo, Libra, Sagittarius, Aquarius, Pisces, Air, and 7 in Gemini, yielding a total of 13.

Ahathoor

There are 2 squares in each of the following signs or elements, Taurus and Fire, and one each in Scorpio and Earth, yielding a total of 6.

Sothis

There are 2 squares in each of the following signs or elements, Cancer and Leo, and one each in Aries and Scorpio, yielding a total of 6.

Harpacrat

There are 2 squares in each of the following signs or elements, Aquarius and Pisces, and one each in Gemini and Scorpio, yielding a total of 6.

Ahapshi

There are 2 squares in each of the following signs or elements, Capricorn and Fire, and one each in Aries and Earth, yielding a total of 6.

Anubis

There are 2 squares in each of the following signs or elements, in Scorpio and Air, and one each in Gemini and Earth, yielding a total of 6.

Tharpesh

There are 2 squares in each of the following signs or elements, in Libra and Sagittarius, and one each in Aries and Gemini, yielding a total of 6.

Ameshet

There are 5 squares in each of the following signs or elements, Taurus, Cancer, Leo, Capricorn, Fire, Water, and 2 in each of Aries, Scorpio and Earth, yielding a total of 36.

Ahephi

There are 5 squares in each of the following signs or elements, Cancer, Leo, Libra, Sagittarius, Aquarius, Pisces and 2 each in Aries, Gemini and Scorpio, yielding a total of 36.

Tmoumathaph

There are 5 squares in each of the following signs or elements, Taurus, Virgo, Aquarius, Pisces, Water, Air, and 2 each in Gemini, Scorpio, and Earth, yielding a total of 36.

Kabexnuv

There are 2 squares in each of the following signs or elements, Aries, Gemini, Earth, and 5 each in Virgo, Libra, Sagittarius, Capricorn, Fire and Air, yielding a total of 36.

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INSTRUCTION ON CHESSMEN

By

G.H. FRATERS D.D.C.F. and N.O.M.

CHATURANGA AND SHATRANGJ

The present European game of chess has been gradually developed from the more primitive form in which it reached Western civilisation. It came to us from the Arabs or Saracenic races who over-ran Spain in the eighth century.

These Arab races had a knowledge of the game for many centuries, and they are believed to have received it from the Persians and from ancient Egypt. The game in its essentials is found to exist in descriptions by the oldest poets of India.

In its oldest form traceable in literature its name is found in Sanskrit works as Chaturanga, from Chatur which is Four, and Ranga is members. Among the Saracens and Arabs, the name became Shatrangi. Introduced in Europe we find:

In France - Echecs

In Italy - Seacci

In England - Chess (perhaps from Chequered board on which it is played.)

In Germany - Seach.

In all forms the Board used is quite similar, being Square and divided into 8 x 8 or 64 squares.

The chess men too have not varied in number. 16 major pieces and 16 minor pieces or pawns.

In the Chaturanga these 32 men were divided equally between 4 players; two partners against two, generally green and black, against red and yellow. Each player had four pieces and four pawns. Dice were cast to determine which piece or pawn should be played. The earliest important change in the Game was the alteration made by combining the forces of the partners.

From that time, the Chaturanga out of India lost its chatur character, and was played by two persons, each with 16 pieces and pawns. This change brought in other changes, for whereas each partner used to have a King. when the two forces were combined one King had to be converted into a Minister or Vizier, who, in later times, became the Queen. In India, the names and titles of the pieces suggest a military ideal.

In Egypt the tendency was rather to look upon the pieces as Gods of various forces or natural powers.

Ancient Chaturanga. Four players, in pairs. Pieces and pawns arranged thus: King on the right, then Elephant, then a Horse, then Ship, and the Pawns were infantry. The Moves of the Element, with castle and Houdah on its back, and of the Knight, were unaltered for

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ages. Castling was unknown. Pawns moved one square forward only, but took diagonally. Dice were thrown to decide moves. Dice had four sides, marked on opposite sides with 4 and 3, or 5 and 2, making in each case 7.

The Brahmins abolished the use of dice.

Chaturanga is referred to in Valurika's Ramayana, Book 4, Chapter 51. It is also mentioned in one of the Sanskrit Puranas, where it is said that it was invented in the second age by the wife of Rawan, King of Lanka, that is Ceylon.

**The Chaturanga Elephant has become our Castle,
The Chaturanga Ship has become our Bishop,
The Chaturanga Horse has become our Knight,
The Chaturanga King remains King.**

But the second King has become our Queen. The Elephant and Ship, Castle and Bishop have exchanged places.

Perhaps the Elephant became Castle from the Houdah on its back. The ship was also formerly a chariot in some places.

In the oldest Chaturanga, Dice throwing:

**If 2 were thrown, the player had to move the Ship.
If 3 were thrown, the player had to move the Horse.
If 4 were thrown, the player had to move the Elephant.
If 5 were thrown, the player had to move the King or Pawn.**

Shatranji of Persia and Araby appears to have become well known in Persia about 1500 A.D. We then find that the game has become a contest between two players and 2 of the 4 Kings have become Ministers or Queens. The early title was Mantri or Farzin or Firz, hence it is supposed comes Vierge for Queen. The Castle and Bishop changed places.

This game is described by the Persian poet Firdansi; a copy of his book extant is dated 1486.

The Persians introduced the change of rank in a Pawn by reaching its eighth square.

In the third or European epoch, the modern game of chess was developed. The players being 2 only became quite defined.

It was laid down that the Queen should stand on her own colour, and that each player should have a white square at his right hand. Castling has been introduced, and each Pawn has been permitted to move either one or two squares at the first move.

The queening of a Pawn at the 8th square has been finally settled. The moves of the Queen and Bishop were much altered. Formerly the Queen could only move diagonally on her own colour, and the Bishop moving diagonally could only attack the next square but one. The Castles or Rooks were definitely placed at the extreme right and left.

The present moves are:

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Pawns: 1 or 2 squares forward first move, one square only after, take diagonally forward, and never move back.

King moves one square only in any direction.

Bishop diagonally on his own colour only any number of squares if empty, forwards or backwards.

Castle or Rook moves always in straight lines, not diagonally, and so moves over squares of both colours forwards and backwards and any distance if the squares are unoccupied.

Queen moves in straight and diagonal lines, any distance over vacant squares, forward, or backwards, or laterally.

Knight moves in any direction but always to the square which may be described as two forward and one to side; or one diagonally and one forward or sideways so long as the designed place be vacant. It is immaterial whether the adjoining squares are occupied or not.

UPON THE ROSICRUCIAN RITUAL OF THE RELATION BETWEEN CHESS AND TAROT

By

G.H. FRATER S.R.M.D.

The modern game of Chess is derived from the scheme which follows; whence its name chess, from chequers. And like Tarot, originally the chess pieces were anciently small figures of the Egyptian Gods presenting the operation of the Divine Forces in Nature.

The chess pieces correspond to the Tarot Aces and Honours, thus, for the Chessmen, Tarot card, and Element:

King - Ace - Spirit
Queen - Queen - Water
Knight - King - Fire
Bishop - Knight - Air
Rook or Castle - Knave - Earth.

Pawns, the potencies of the Ace combined with each of the other forces, the servant or viceroy of that force.

The pawns can only move one square at a time, and not two at the first move as in modern chess. The moves of the other pieces excepting the Queen are the same as those of modern chess. The move of the Queen in this scheme is unlike that of any piece in modern chess, for she controls only the 3rd square, from herself, in any direction -perpendicularly, horizontally, or diagonally, and can leap over any intervening piece. From which it results that she can check or control only 16 out of the 64 squares, including the one on which she

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stands, and these squares to which she can move are all of her own colour. Each elemental set of pieces then consists of: King, Queen, Knight, Bishop, Rook, and four pawns.

OFFICIAL RITUAL

The Correct Application of the Action of the Moveable Images Representing the Motion of The Ruling Angels Over the Servient Squares is Called The Plays or Raying of the Chequers of The Tablets.

Of the Chess King and the Tarot Ace. The move of this piece is one square every way, and answereth to the action of the Spirit wherever it goeth, commencing and initiating a fresh current. Whence represented by the motion of only one square in any direction and there staying for this purpose before moving onward. So that his action is not hurried, but represents a balanced movement. Yet in his beginning of action is he at first a mute force, and throned upon the water; as in the end of his action he is a life manifested and throned upon the earth. And herein is a mystery of the Lord Aeshoori when enthroned between Isis and Nephthys, thus representing the beginning and end of the action of him in whom end and beginning are not, but rather concealment and then manifestation. Herein is a great mystery of life, for His Thrones are not in the two active elements, seeing that these are his horse and chariot of transition in the passage from concealment unto manifestation. This piece, then, is the symbolizer of the action of the potencies of the crosses on the Servient Squares.

Of the Chess Knight, the Tarot King. The move of this piece is three squares cornerwise every way and representeth the leaping motion of the flickering flame. Wherefore also is he not stopped in his course by a piece or an intervening square. even as Fire seizing on a matter speedily rendereth it transparent. This piece representeth the action of Fire as the Revealer of the strength of the Spirit, even as Hoor is the avenger of Aeshoori. It is a force potent and terrible, the King in the elemental operations.

Thus is opened the locked doors of matter and sheweth forth the treasure hidden therein. Therefore hath all life its beginnings in a Fire Celestial. And the number of squares covered by the move of the King in the midst of the Board (reckoning from the Square on which he standeth, but not including it) is 16 squares of which 8 are checked, and 8 are passed over.

Of the Chess Queen, the Tarot Queen. The move of this piece is unto every third square from her (reckoning the square whereon she standeth as the first) as well cornerwise, as well perpendicular, as horizontal. Thus again covering 16 squares out of a square of 25 squares, of which 8 are threatened, and 8 are passed over. But she threateneth not a piece upon the intervening square of her move. And her movement is as that of the waves of the sea, and (like the Knight) she is not hindered in her motion by a piece on an intervening square. This piece representeth the undulating action of water and of the sea, and she is ascribed unto the Great Goddess Isis, who is the Cherisher of Life.

The Chess Bishop or Fool, the Tarot Knight. The move of this piece is any number of squares cornerwise in any direction even unto the limits of the Tablet. He representeth the

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keen and swift wind, and he is ascribed unto Aroueris the God. He is stopped by any piece in his way, even as the wind is stopped by a material barrier. He representeth the swift vehicle of the Spirit.

The Chess Castle or Rook, the Tarot Knave. The move of this piece representeth the ponderous and formidable force of earth and its motion is any number of squares in a square direction, perpendicular or horizontal (but not cornerwise) even unto the limits of the boards.

It is ascribed unto Nephthys the Goddess. It representeth the completed action of the Spirit in matter, therefore is its movement square, and also stopped by intervening pieces, yet powerful from the length and breadth of its range.

The Pawns. The four pawns represent certain forces formed by the conjunction of the Spirit with each of the four elements severally, and they are severally ascribed unto Ameshet, Ahephi, Tmoumathph, and Kabexnuv, who stand before the face of Aeshoori. And their movement is but one square forward, perpendicular, and they threaten one square forward diagonal on each side, thus formulating the symbol of the Triangle, for they each represent a mixture of three elements under the presidency of the Spirit. Therefore, each is as it were the servant of the God or Goddess, before whom he standeth yet they be all in a manner alike in action, although their Lords be different and each is the servant of the God or Goddess whose element is expressed in his symbol, without its contrary.

For in each set of 3 elements, taken together, two are contrary. Wherefore Ameshet (Water, Fire, Earth) is the servant of Nephthys, whose element Earth is expressed in his attribution without the contrary of Air.

Ahepi (Air, Fire, Water) equals Aroueris.

Tmoumathph (Water, Air, Earth) equals Isis.

Kabexnuv (Fire, Air, Water) equals Hoor.

Below is a further description of the Chess pieces. The pertinent element will be described in bold type, followed by the chess name, title and description.

Air

King, Socharis, Hawk with Osiris head dress.

Knight, Seb, Human head; Goose.

Bishop, Shu, Human head with feather.

Queen, Knousou, Goddess, human with vase.

Castle, Tharpesht, Lioness head with disc.

Water

King, Osiris, God with double crown - three weapons over chest.

Knight, Sebek, Crocodile headed.

Bishop, Hapimon, Fat God with water plants.

Queen, Thouerist, Hippopotamus' body crocodile head.

Castle, Shu, Cow head, disc horns.

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Fire

King, Kneph, Ram-headed God, crowned.
Knight, Ra, Hawk disc.
Bishop, Toum, Human head, double crown.
Queen, Sati-Ashtoreth, Goddess.
Castle, Anouke, Goddess with crown.

Earth

King, Aeshoori, Mummied God, crook, scourge, Phoenix wand, whinged mitre.
Knight, Hoori, Hawk's head. Double mitre.
Bishop, Aroueris, Human, double mitre.
Queen, Isis, Throne head dress.
Castle, Nephthys, Altar head dress.

What follows is a description of the pawns.

Knight's Pawn

Kabexnuv, Mummy, hawk's head.

Bishop's Pawn

Ahephi, Mummy, ape's head.

Queen's Pawn

Tmoumathph, Mummy, dog's head.

Castle's Pawn

Ameshet, Mummy, human head.

What follows is a description of the chessmen with their Tarot, Element and Hebrew letter attribution.

King

Ace, Spirit, Shin.

Queen

Queen, Water, Heh.

Knight

King, Fire, Yod.

Bishop

Knight, Air, Vau.

Rook

Knave, Earth, Heh (f).

Differences from normal chess moves:

The pawns move one square only. No taking en passant.

No castling.

The Queen controls 3rd square in any straight line, counting square on which she stands as 1, and may jump over pieces.

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AWAKENING OF THE ABODES

Four Players, two against two.

Partners. Fire, Air - Water, Earth.

The First player is the Querent. The first player chooses angle and sets the pieces in order of the Kerubic line, other players follow the first player's setting.

The corner square always has King in addition to other pieces. Both Kings must be checkmated. A pawn on the 8th square becomes the piece of which it is the vice-regent.

PTAH

The Ptah used for divination - set by first player on any square in his own Lesser Angle the King to reach and remain on the square of Ptah for one round of game undisturbed and unchecked.

The pieces should (if four players) be coloured Red, Black, Blue and Yellow.

THE BOARDS

The Four Boards of the Rosicrucian game, although different, nevertheless agree in certain particulars. In each board it is convenient to speak of the arrangement of the Lesser Angles as an Upper and Lower Rank - Air and Water forming the Upper Rank, and Earth and Fire the Lower.

It is evident that the columns of the one rank are continuous with those of the other; and in this continuity a certain regular rule is observable. Every column of eight squares in the Upper Rank is continued below by a column of the opposite Element.

Thus the Fiery columns invariably stand on the Watery columns below; the Watery on the Fiery; the Airy on the Earthy; and the Earthy on the Airy.

A different arrangement of the Ranks of Squares is observable, and a difference is seen in this in the Upper and Lower Tablets.

In the Upper Tablets the Kerubic Rank of squares is continuous with the Elemental Rank; and the Cardinal is continuous with the common sign Rank, whereas in the Lower Tablets the various Ranks - Kerubic, Cardinal, etc., are continuous right across the boards.

The diagonal lines or Bishop's move present peculiarities. Every Lesser Angle throughout the Tablets has a diagonal line of four squares starting from its prime square; which are allotted respectively to Aries, Gemini, Scorpio and Earth (the non Osiris Squares). From these four squares the Bishops can move one square into a square of Libra, Sagittarius, Taurus or Water, these completing the series of squares in that Lesser Angle in which a Bishop can move. Let us call this the Aries System of diagonal squares.

This diagonal is crossed by another which in the Airy and Watery boards is composed of Cancer, Leo, Virgo and Air Squares, having as subsidiaries, squares of Aquarius, Pisces, Capricorn and Fire. In the Earthy and Fiery board the second series of four form the diagonal, and the first the subsidiaries. Let us call this the Cancer series.

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If we now examine the Boards we shall see that the Aries system of any Lesser Angle is joined diagonally to the Aries system of the other three Lesser Angles; and that the Cancer also is similarly joined to every other Cancer system. So that we have two systems of squares; the Aries and the Cancer; of the whole, each containing four squares allotted to every sign it contains. This resembles the black and white systems of squares of the ordinary board; and it is as if we allotted the White to Aries, and the Black to Cancer.

AIRY & FIERY BOARDS

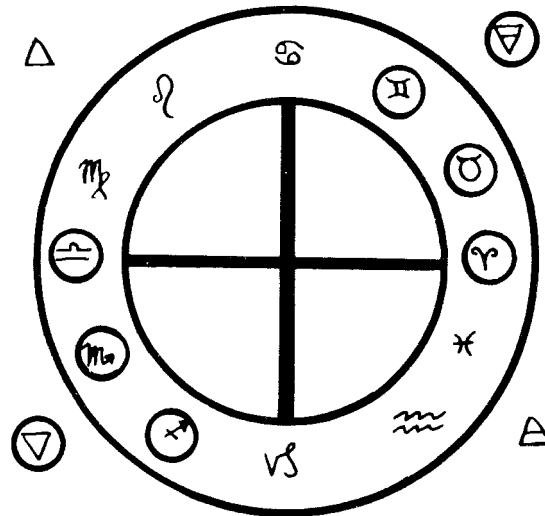
	♈		♈		♈		♈	PRIME SQUARE
	♉		♉		♉		♉	
PRIME SQUARE	♊		♊		♊		♊	
	♋		♋		♋		♋	
	♌		♌		♌		♌	PRIME SQUARE
	♍		♍		♍		♍	
PRIME SQUARE	♎		♎		♎		♎	
	♏		♏		♏		♏	
	♐		♐		♐		♐	
	♑		♑		♑		♑	
	♒		♒		♒		♒	
	♓		♓		♓		♓	
	♈		♈		♈		♈	
	♉		♉		♉		♉	
	♊		♊		♊		♊	
	♋		♋		♋		♋	
	♌		♌		♌		♌	
	♍		♍		♍		♍	
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VOLUME TEN

The Aries and Cancer systems are composed respectively of naturally allied pairs of Signs.

The Aries System consists of Aries, Gemini, Scorpio and Earth, the non-Osiris Squares and Taurus and Water, Libra and Sagittarius, two natural pairs.

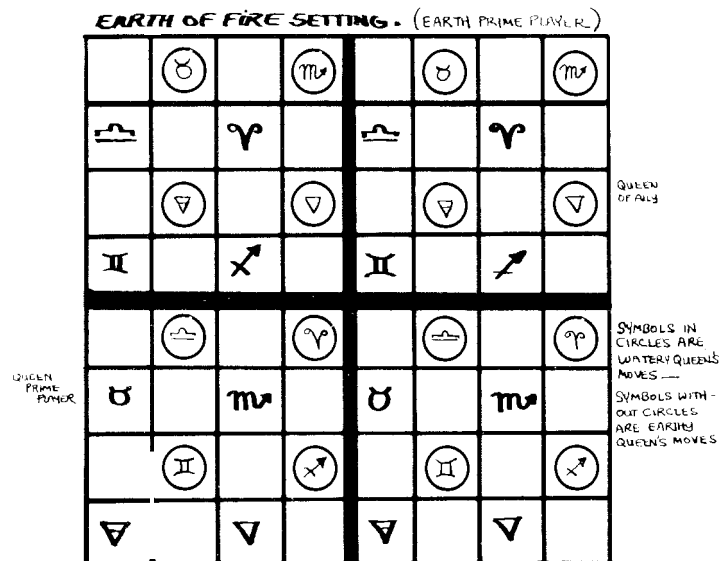
The Cancer system consists of Cancer, Leo; Virgo, Air; Capricorn, Fire; Pisces and Aquarius, for natural pairs.



SYMBOLS CIRCLED - ARIES SYSTEM

SYMBOLS NOT CIRCLED - CANCER SYSTEM

EARTH of FIRE setting. EARTH Prime Player.



THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Showing the Queens of Prime Player and his Ally governing all the Squares of the Aries System.

Blue - Watery Queen's move.
Brown - Earthy Queen's move.

THE QUEEN

The four Queens, the Watery portion of their respective Elements govern between them every Square of every board. But a Queen can never check another Queen for the following reasons.

Each of these pieces govern 16 Squares on the board, four in each Lesser Angle; and they are so placed as to divide the 64 squares equally between them.

It follows, therefore, that there is only one of them that can check the Ptah square.

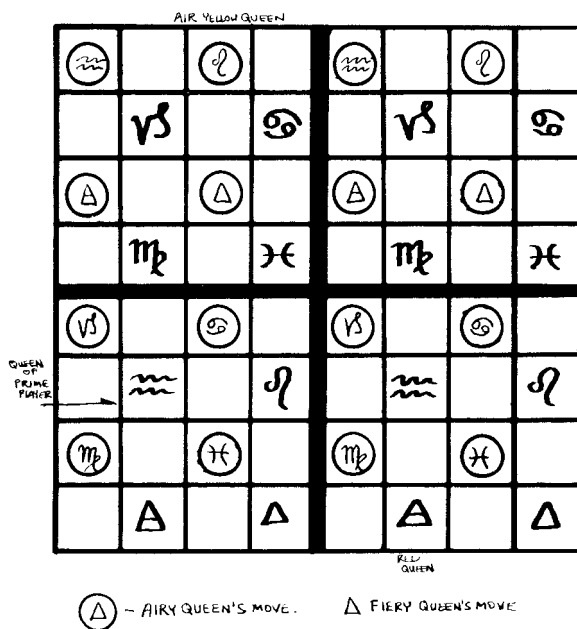
The 16 squares governed by any Queen are allotted to eight Signs, two Squares of each Sign to every Queen. And the remaining two squares of the same 8 Signs are governed by the friendly Queen.

And the other pair of Queens govern the 32 other Squares similarly. The Queen of the Prime Player always governs the Water, Earth, Taurus, and Scorpio squares of its own lesser Angle, and also of the Lesser Angle of the same rank.

In each of the other two Lesser Angles the Queen of the Prime Player governs the Sagittarius, Gemini, Libra, and Aries squares.

The allied Queen governs the same squares in the opposite ranks of the Lesser Angles.

Thus the Prime Player's Queen and his ally together govern the Aries system of squares. And this is equally true of every Board.



**OPPOSING QUEENS GOVERNING ALL THE
 SQUARES OF THE CANCER SYSTEM, AGAINST
 A PASSIVE PRIME PLAYER.**

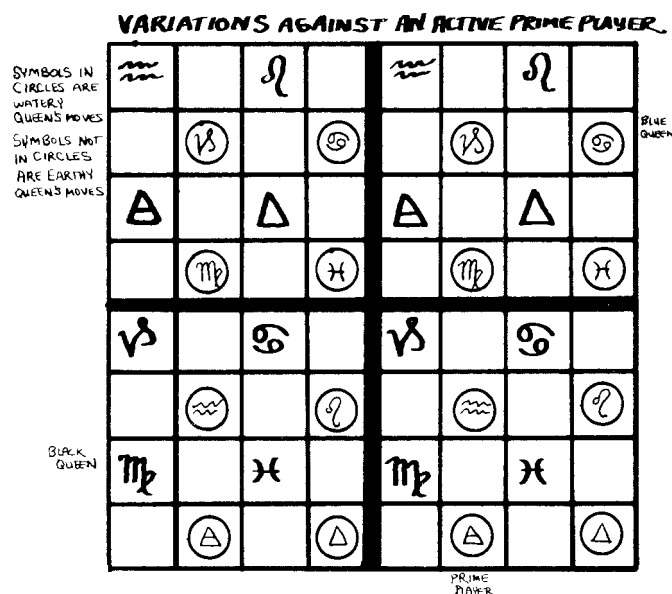
⊙ FIRE -- PRIME PLAYER

VOLUME TEN

Showing the variation against an active Prime Player.

Blue - Watery Queen's move.

Brown - Earthy Queen's move.



Green - Airy Queen's move.

Red - Fiery Queen's move.

Showing the opposing Queens governing all the Squares of the Cancer System, against a passive prime player.

Fire - Prime Player.

The opposing Queens govern the squares of the Cancer System in a similar manner. But there is a slight variation dependent on the position of the Prime Player. They together govern the Cancer system.

If Water or Earth be the Prime Player, the opposing Queens govern the Air, Fire, Leo and Aquarius squares in their own lesser Angles and in the others of the same rank; while in the other rank they govern Virgo, Pisces, Cancer and Capricorn squares.

If Air or Fire be the Prime Player these two sets of squares are reversed.

The Queen of the Prime Player, and, therefore, of the attacked Lesser Angle, invariably governs therein the passive Kerubic and Elemental squares.

The attacking Queens govern and have for their bases, when active Elements attack - the active Kerubic and Elemental squares.

When passive elements attack, the passive Cardinal and Common Sign squares.

The allied Queen, supporting the defence, has for base the squares corresponding to those of the Prime Player, the passive Kerubic and Elemental squares.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

It also falls out that no Passive Queen can, under any circumstances of Board or setting, check an active Kerubic, Cardinal; Common or Elemental square in her own rank of Lesser Angles, nor a similar passive square in the other rank.

It is to be seen that there are certain Signs whereon the Queens are strong and others whereon they are weak.

In defence the Queens, or Watery Forces of each Element, are strong in the Water. Earth, Scorpio and Taurus squares of their respective domains. But in attacking the vulnerable points of the hostile domain depends on which Elements are in operation.

If Water be the Prime Player, and hence the point of attack, the Watery Queen can deliver a strong counter attack on Water, Earth, Scorpio and Taurus of yellow (being in the same rank), and on Aries, Gemini, Sagittarius and Libra of red. While the friendly Water of Earth delivers attack on Aries, Gemini, Sagittarius, and Libra of yellow and Water, Earth, Scorpio, and Taurus of Red.

The Aries System then offers the strong points for the Airy portion of an Elemental Force in defence; and the Cancer System in offence.

The Watery Forces of the Elements never oppose one another, nor clash in their action. Each undulates onwards unaffected by and unaffecteding the undulations of the others. Each Queen will swamp opposing force only when that force encroaches on the domain of the particular Queen.

Every Queen has to fear the attack of the opposing Airy forces. But as the latter develop force as the matter proceeds towards ultimation, the Queen when protected is not likely to be destroyed by an opposing and threatening Bishop. The same is true as regards the hostile Knight's attack.

This rule of play is generally sound except in the case of a Queen that can check the Ptah Square; which ability greatly enhances her value.

THE BISHOP

The Bishops of Partners always govern the same set of squares; and the Bishops of the opposing sides govern opposite sets of squares. These sets are the same as those before mentioned as the Aries and Cancer Systems.

The Bishops of the Prime Player and his ally always govern the Cancer system; and those of the opponent always act in the Aries System.

Hence if the Ptah square be of the Aries system, the airy parts of the opposing forces have great power; but if it be of the Cancer System the opposing aerial forces are impotent in direct attack, and can only be operative secondarily. It follows, too, that the Bishops and Queens are great opponents, since the Bishops operate over the same system as their opposing Queens. The Queens can only touch 16 squares, while the Bishop can touch 32, giving the latter a great superiority in this respect. But the Queen must be considered the equal of the Bishop from the power she possesses to hop over an intervening piece, which would arrest the approach of the Bishop.

VOLUME TEN

And further, the Watery piece is not hampered by the pawns in opening, whereas the Bishop as a rule cannot act at all until at least one pawn has been moved.

THE KNIGHT

The Knights can all reach every square on the Boards, and, therefore, operate over both the Aries and Cancer Systems.

The Knight moves from one of these Systems into the other every time he is played. If he starts on a square of the Aries, his first, third and fifth, etc., moves will bring him on to squares of the Cancer System. And in his first, third or fifth moves he can get to any Cancer system square on the board.

His second, fourth and sixth moves will equally bring him to any Aries System square. There appears to be only one square on the board that requires six moves to reach That is, if the Knight be in one of the corner squares he cannot cross the board diagonally into the opposite corner square in less than six moves;

This results in some peculiarities as shown in the diagrams on the following pages:

ARIES — **THICK** CANCER — **THIN**
SYSTEM SYSTEM

6	5	4	5	4	5	4	5
5	4	5	4	3	4	3	4
4	5	4	3	4	3	4	3
5	4	3	4	3	2	3	2
4	3	4	3	2	3	2	3
5	4	3	2	3	4	1	2
4	3	4	3	2	1	4	3
5	4	3	2	3	2	3	KT

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

4	5	4	3	4	3	4	3
5	4	3	4	3	4	3	4
4	3	4	3	2	3	2	3
3	4	3	2	3	2	3	2
4	3	2	3	4	1	2	1
3	4	3	2	1	4	3	2
4	3	4	3	2	3	KT	3
3	4	3	2	1	2	3	4

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3	2	3	2	3	2	3	2
2	3	4	1	2	1	4	3
3	2	1	2	3	2	1	2
2	3	2	3	KT	3	2	3
3	2	1	2	3	2	1	2
2	3	4	1	2	1	4	3
3	2	3	2	3	2	3	2

VOLUME TEN

AIRY AND WATERY BOARDS

The various Signs can be moved as follows:

In the Aries System

Knight Can Move
On to Sagittarius **24** times
On to Aries **23** times
On to Libra **23** times
On to Gemini **22** times
On to Water **20** times
On to Scorpio **19** times
On to Earth **19** times
On to Taurus **18** times

In the Cancer System

Knight Can Move
On to Pisces **23** times
On to Cancer **22** times
On to Capricorn **22** times
On to Leo **21** times
On to Virgo **21** times
On to Air **21** times
On to Water **20** times
On to Aquarius **18** times

EARTHY AND FIERY BOARDS

The various Signs can be moved as follows:

In the Aries System

Knight can Move
On to Sagittarius **23** times
On to Libra **23** times
On to Aries **22** times
On to Gemini **22** times
On to Scorpio **20** times
On to Earth **20** times
On to Water **19** times
On to Taurus **19** times

In the Cancer System

Knight can Move
On to Virgo **23** times
On to Cancer **22** times
On to Capricorn **22** times
On to Pisces **22** times
On to Leo **20** times
On to Aquarius **20** times
On to Fire **20** times
On to Air **19** times

The Knight when placed in the corner square can only move to 2 others.

The Knight when placed in two adjacent squares can only move to 3 others.

The Knight when placed in any other outside square can only move to 4 others.

The Knight when placed in the corner square of the second row can only move to 4 others.

The Knight when placed in any other second row square can only move to six others.

But in the central 16 its full power is developed and it can move to eight others. This gives the possible moves of a Knight as 336.

There is a curious difference between the details of these 336 moves in the upper and lower Ranks of Tablets.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

The Air Board will be identical with the Watery.

The Earthy Board will be identical with the Fiery.

It will be seen by the annexed table that the squares of certain signs are more often attacked by the Knight than others; for instance in the first column it is shown that the four Sagittarius squares in the Air and Watery Boards are attackable from no less than 24 squares: while the four Taurus squares are only attackable from 18 squares.

When playing from the 16 central squares, each Knight governs 8 squares. These 8 squares, however, are not promiscuously arranged, but follow one rule in the Air and Watery boards, and another in the Earth and Fire.

In the former the 8 squares are allotted always to 6 signs, 2 of which are moved to twice. Thus from the Earth square of the Water Tablet, the Knight moves to the following Squares: Virgo, Leo, Capricorn 2, Cancer 2, Pisces, Aquarius, duplicating Capricorn and Cancer, and missing Fire and Air of the Cancer System.

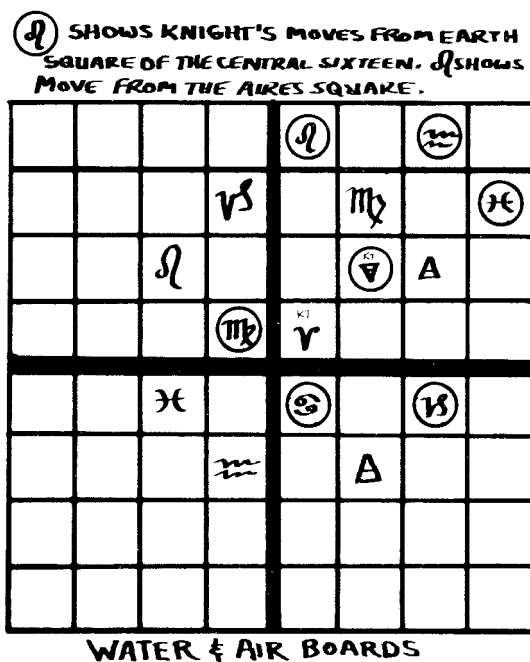
Or again from the Aries square, the Knight moves to Pisces, Aquarius, Air 2, Capricorn 2, Virgo and Leo, duplicating Air and Capricorn, and missing Fire and Cancer.

But in the Earth and Fire Boards it is different. There the Knight only moves to squares of 5 signs of its system, triplicating 1, duplicating 1, and missing three.

Thus from the Earth square the Knight moves to: Pisces 2, Capricorn, Cancer 3, Leo, and Aquarius; triplicating Cancer, duplicating Pisces, missing Fire, Air, and Virgo.

And from the Aries Square: Aquarius 2, Pisces, Virgo 3, and Air, Fire; triplicating Virgo, duplicating Aquarius, missing Cancer, Capricorn, and Leo.

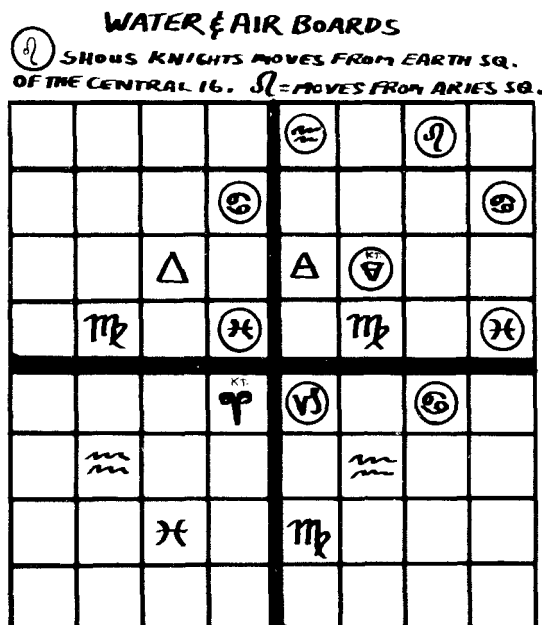
WATER AND AIR BOARDS



VOLUME TEN

Green shows the Knight's moves from the Earth square of the central Sixteen.
Crimson shows move from Aries Square.

EARTH AND WATER BOARDS



Green as before.

Crimson as before.

From the central 16 squares an attack is made on the Cardinal and Common Signs 10 times each: but on the Kerubic and Elemental Squares 6 times each. This is true of every board. and the reason is to be found in the position of the ranks; which in every case are disposed so that the uppermost and lowermost ranks are Kerubic and Elemental, while the two central ranks are Cardinal and Common. The same reason will explain the peculiarities of the curious difference between the columns "No. of times the Sign is duplicated," "triplicated," and "missed."

This analysis of the moves from the 16 central squares seems to show a certain steadiness in the Earth and Fire Tablets, and is less seen in the Water and Air.

The same increase of steadiness is shown in the tablet at the foot of the diagrams on the Boards.

In Air and Water the extreme numbers are 24 and 18.

In Earth and Fire the extreme numbers are 23 and 19.

The moves of the Knight referred in a similar way to the remaining 48 squares show the same point. a greater steadiness in the Earth and Fire boards than in the Water and Air. And this difference is seen in the outer row and not in the inner one.

The 28 outside squares are attacked by 96 possible moves.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

The 20 next squares are attacked by 112 possible moves.

The 16 central squares are attacked by 128 possible moves.

The Knights or Fiery forces of the Elements meet and clash violently in all parts, and are strong in attack against everything and everywhere. Their moves, like Fire pass unarrested through the other elements in irregular courses like the lambent flame, leaping both diagonally and square-wise at every move. They contain the potential forces of the other pieces. Their force is similar to the Tarot King, and to Chokmah. They are the ABBA forces, and with the Queens represent the Briatic forces of the scheme.

The Queens or Watery forces of the Elements never clash with one another, but ever undulate onwards each in its own course unaffected by opposing or crossing waves. But the Watery forces only move in their respective pre-ordained courses; they cannot leave their limits and enter upon the domain of others. Water, like Fire, is unarrested and undulating, and like Air and Earth it can act diagonally or square-wise containing the potential force of Air and Earth. They are the Queen of the Tarot, and Binah. They are the AIMA H, and are of Briah.

The Bishops are subtle and sharp, moving rapidly, but are easily arrested in their course. They clash not with opposing Bishops, and friendly Airs support each other in attack and defence; where the active Airs whirl the passive cannot come. They are the forces of the Knights, and of Yetzirah, the SON.

The Rooks are the heavy resisting powers of the Knave, mighty indeed in action when preceded by the action of the other three. That is, when in any matter the forces of Fire, Water, and Air have been absorbed and equilibrated, i.e., removed from the board, the mighty powers of the Castles come into play. But woe to him who too early calls these ponderous forces forth.

THE ROOK

This piece moves through columns as through ranks. He is able, therefore, to reach every square on the board, and is very powerful. But his movement is very ponderous, and it is a piece that is not moved many times in a game unless the forces of the other Elements have been absorbed in its working out. While the Aleph, Mem, and Shin forces are in full operation the Rook is easily attacked and with difficulty defended, unless he remain quiet, and act as a firm basis of support and defence to the side. If he however, make the mistake of entering early into action he is nearly sure to fall a prey to the more subtle forces whose proper sphere is attack.

If the more subtle forces do not bring about a solution of the question, and the matter has to be fought out to the bitter end, that is, if the Yetziratic and Briatic forces are absorbed and balanced in the matter, then do the ponderous forces of Assiah, the Knave, engage in powerful combat.

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THE KINGS

The Kings of Water and Earth stand in squares of the Aries System. The Kings of Air and Fire stand in squares of the Cancer System.

If Water or Earth be the Prime player the opposing Bishops attack the squares on which they stand. If Air or Fire be the Prime Player they do not.

The King is the Ace, and the King of the Prime Player being the piece on whose action that of all the forces depends, it is this King that, at every move he makes, causes a new whirl to be set up in the other forces.

NOTES CONCERNING THE PLAY.

See to which system the Ptah square belongs. Because if it be a square of the Aries system the attack of the opposing Queens is insignificant, while that of the Bishops is strong. In such a case the number of pieces is 6; 2 Bishops, 2 Knights and 2 Rooks. That is, in these matters the Airy attack is strong, and the Watery weak.

If the Ptah be on a square of the Cancer System, one opposing Queen directly attacks this Square, but the Bishops do not. In this case the number of attacking pieces is 5; one Queen, 2 Knights, and 2 Rooks. That is, in these matters the Airy attack is insignificant, while the Watery is strong.

If an opposing Queen can attack the Ptah, the defence should note well which Queen it is and should remember that this fact greatly enhances her power. He should thereupon not hesitate to exchange what might otherwise be considered a more powerful piece for her. She should certainly be exchanged for a Bishop, and probably also for a Knight.

THE ARIES SYSTEM OF TRUMPS

Aries - Emperor.

Taurus - Hierophant.

Gemini - Lovers.

Libra - Justice.

Scorpio - Death.

Sagittarius - Temperance.

Saturn - Universe.

Water - Hanged Man.

The Chief Among the Mighty.

Magus of the Eternal Gods.

Oracles of the Mighty Gods.

Holder of the Balance.

Child of the Great Transformer.

Daughter of the Reconciler.

Great One of the Night of Time.

Spirit of the Mighty Waters.

THE CANCER SYSTEM OF TRUMPS

Cancer - Chariot.

Leo - Strength.

Virgo - Prudence.

Child of the Powers of the Waters.

Daughter of the Flaming Sword.

Prophet of the Gods.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Capricorn - Devil.
Aquarius - Star.
Pisces - Moon.
Fire - Judgment.
Air - Fool.

Lord of the Gates of Matter.
Daughter of the Firmament.
Ruler of the Flux and Reflux.
Spirit of the Primal Fire.
Spirit of Ether.

The YHVH order of the pieces corresponds with their respective offensive and defensive powers, thus:

Most offensive - Knight.
More offensive - Queen, than defensive.
More defensive - Bishop, than offensive.

The Rook, most defensive, i.e., in a general sense. Because every piece assumes both roles according to circumstances.

THE NUMERICAL STRUCTURE OF ENOCHIAN

By

DAVID ALLEN HULSE

I. THE ENOCHIAN NUMBERS WITHIN THE CALLS

Enochian is an isosephic language, that is a language whose alphabet serves both as phonemes and numbers. The esoteric structure of the Enochian alphabet is based on phonetic sounds resembling Greek, modeled on the alphabetical order of Hebrew and numbered digitally like Sanskrit. The language itself seems to be an amalgamation of Hebrew, Greek, English and Latin, with a sprinkling of esoteric languages such as Egyptian, Coptic, and Sanskrit. Above all, it is an artificial language, suggesting a grammatical structure but in reality containing no logical syntax. The number system of John Dee's Enochian Language can be seen in the Golden Dawn System of 48 calls derived from Dee's writings. The code is blinded in the sense that most use of the letters as numbers are erroneous, but there are clues within this code to allow its decipherment.

Within the 48 Calls the letters are employed as numbers sixty-three times, from which thirteen keys can be found which allow the decoding of Enochian. Eight keys clarify the correct allocation of numbers to letters. The ninth key shows the end or last letter of the Enochian alphabet. The tenth key details the empty or invisible letter in the Enochian system, corresponding to the 19th unlettered Enochian Call, the Call utilized to explore the 30 Aethyrs. The eleventh key reinforces the tenth key concerning the missing Enochian letter. The twelfth key alludes to the basic division of the Tarot which is the model for the number of letters in the Enochian

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system. The thirteenth key shows the Hebraic influence in blinding L as one in value.

The sixty-three codes using Enochian letters as numbers within the 48 Calls are as follows:

First Call no appearance of numbers	Seventh Call NI- 28 D - third ES - fourth
Second Call VIU - second L - first L - first	Eighth Call LO - first PI - third OX - 26
Third Call OS - twelve NORZ - six LI - first OS - twelve CLA - four, five and six	Ninth Call P - eight OLANI - two OBZA - half CIAL - 9996
Fourth Call PD - 33 VIU - second MAPM - 9639 L - 1 LO - first CLA - four, five and six	Tenth Call OP - 22 DAOX - 5678 OL - 24th EORS - hundred MATB - thousand L - one MATB - thousand
Fifth Call D - third AF - nineteen L - first VIU - second PEOAL - 69636 LA - first ULS - the ends L - one	Eleventh Call O - five GA - 31
Sixth Call S - fourth EM - nine ACAM - 7, 6, 9, 9 VIU - second D - third	Twelfth Call OB - 28 MIAN - 3663
	Thirteenth Call UX - 42 AFFA - empty
	Fourteenth Call OL - QUAR - 1636

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Fifteenth Call

L - first

DARG - 6739

Sixteenth Call

VIU - second

EMOD - 8763

Seventeenth Call

D - third

TAXS - 7336

Eighteenth Call

ERAN - 6332

Nineteenth Call (the unnumbered Call, the Call of the 30 Aethyrs)

L - one

AG L - no one

L - one

SAGA - one

In these examples two major methods of representing numbers within the calls can be seen.

(a) letters employed as numbers in which each letter of the alphabet corresponds to a number, and

(b) words employed as numeral names.

The unique use of letters as numbers in these Calls is modeled directly upon the Sanskrit alphabet. The alphabets of Hebrew, Greek, Arabic, Coptic, and Latin are additional; the value of any given word is the sum total of the letters composing that word. But with Sanskrit the alphabet becomes positional, and every letter of a word becomes the digit of a number. The Hindu mathematician Aryabhata in his work Dasagitka, published in 499 A.D., details a system of substituting numbers for letters of the Sanskrit alphabet. In this system each letter of a word is a separate digit of a number; thus a word composed of three letters would represent a number composed of three digits. This code was Ka-Ta-Pa-Ya, the most poetical and complex allocation of numbers to letters for the Sanskrit alphabet. (For a description of this number system refer to the third section of this essay.) This same method of numerical notation is used in the 48 Enochian Calls.

Of the sixty-threetimes numbers are mentioned in the Calls, this digital system is used 32 times:

L - 1 (Calls 4, 5, 10, 19 twice)

OS - 12 (Call 3 twice)

CLA - 456 (Calls 3 and 4)

PD - 33 (Call 4)

MAPM - 9639 (Call 5)

AF - 19 (Call 5)

PEOAL - 69636 (Call 5)

ACAM - 7699 (Call 6)

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NI - 28 (Call 7)
OX - 26 (Call 8)
P - 8 (Call 9)
CIAL - 9996 (Call 9)
OP - 22 (Call 10)
DAOX - 5618 (Call 10)
O - 5 (Call 11)
GA - 31 (Call 11)
OB - 28 (Call 12)
MIAN - 3663 (Call 12)
UX - 42 (Call 13)
OL - 24 (Calls 10 and 14)
QUAR - 1636 (Call 14)
DARG - 6739 (Call 15)
EMOD - 8763 (Call 16)
TAXS - 7336 (Call 17)
ERAN - 6332 (Call 18)

The majority of the above attributions are blinded, for many values are given to one letter. For example, let us look at the use of "A" (the letter Un) as a number:

A is 1 in AF and GA,
A is 3 in ERAN, TAXS, PEOAL, and QUAR,
A is 6 in CLA, MAPM, DAOX, and MIAN,
A is 7 in ACAM and DARG, and
A is 9 in CIAL and ACAM.

The correct allocation is A as in 1 in AF and GA, the other nine examples being blinded values. There are eight correct attributions in the 32 uses of the letters as digital numbers. These eight keys will enable us to reconstruct the proper number code for Enochian. Correctly analyzed they disclose the following information.

1) **AF** = 19 (Call 5)

AF, which is the number 19, assigns the letter A correctly to 1, bringing to mind the Hebrew Aleph and the Greek Alpha. This clue discloses the beginning of the Enochian alphabet, not Pe (B) as Mathers premised, but rather Un (A). [Note that Un is the Latin root for One (as in **UNUS**, **UNA**, **UNUM**.)] Although A is numbered correctly as 1, F is blinded as the number 9. Looking at every use of letters as numbers in the Calls it is apparent that the "O" is never used. Therefore F blinded as 9, next to the correct allocation of A as 1 indicated the limit of this number code, not 1 through (1)0, but 1 through 9. This will be reinforced by the clue **AFFA** which means empty.

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2) GA = 31 (Call 11)

GA as the number 31 is the only correct pair of letters used as digital numbers appearing in 48 Calls. This allocation indicates that the alphabet is numbered in the Hellenistic-Semitic order in which G is the third position (Gamma, Gimel = 3) rather than the seventh position of the alphabet as in Latin and most European languages. The allocation of A to 1 in GA reinforces the use of A as 1 which appears in AF.

3) **OS** = 12 (Call 3)

OS, which appears twice in the third call as 12, correctly allocates S to the number 2. This is highly informative for by this clue it can be seen that the Enochian letter "S" is modeled on the Greek Sigma, which is valued at 2 (00), rather than the Hebrew Shin, valued at 3(00), or the Hebrew Samekh, valued at 6(0).

4) **OX** = 26 (Call 8)

OX, which is valued at 26, correctly assigns "X" to 6, although "O" is blinded as 2 (resembling "OS" which also blinds "O" as 2). If the Enochian alphabet is numbered as Hebrew this number position would be S as Samekh, valued at 6(0). However since it is "X", this clue indicated that the phonetic model for Enochian is Greek, where X is Xi, valued at 6(0).

5) **DAOX** = 5678 (Call 10)

DAOX as the number series 5678, in conjunction with OS and OX, clarifies the numerical correspondence of 0. For by DAOX, 0 is valued at 7, which is its correct value, and not 2 as in OS and OX. Therefore the model for 0 is the Greek Omicron, valued at 7(0), as well as the Hebrew Ayin also valued at 7(0).

6) **UX** = 42 (Call 13)

UX, which is the number 42, establishes the end of the Enochian alphabet. As AF indicated the beginning point of Enochian as "A", UX indicates that U as 4 is the true end of the Enochian alphabet. U as 4 is modeled on the Greek Upsilon valued at 4(00), which is the Hebraic position for the end of the alphabet (Tav as 400). From this clue the true model for Enochian can be seen; it is patterned on the phonetic sounds of Greek based on the Hebraic order of the alphabet. Therefore U as Upsilon, corresponding to the letter Tav of Hebrew, is the model for the end of the alphabet rather than the Greek Omega. This is further supported by the letter X appearing in UX. Although X is blinded as 2 (its true value being "6" as shown in OX), its shape as the English X suggests the rock Hebrew form for Tav as a cross. The association to U as 4 hints that U is in the position of Tav, as the last or 21st Enochian letter. Note also that Tav is assigned to the 21st Tarot Key.

7) **P** = 8 (Call 9)

P, which is the number 8, is the only isolated letter correctly used as a number. In conjunction with X as 6 (from OX) and O as 7 (from DAOX), the phonetic model of Greek is again reinforced, for X as 6 is Xi, O as 7 is Omicron and P as 8 is Pi.

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8) **OP** = 22 (Call 10)

OP, which is the number 22 is an example of a blinded number. Neither "O" nor "P" is valued at 2. However from **DAOX** as 5678, O is correctly numbered as 7 and from **P** as 8, **P** is correctly numbered as 8. Thus **OP** blinded is 22, while **OP** corrected is 78. There are 78 total Tarot cards of which 22 are symbolic-Qabalistic pictures of the Hebrew alphabet. These two correspondences of 22 and 78 are the blinded and correct numbering of "**OP**". By suggesting the Tarot, the number series 0 through 21 is brought to mind, for the 22 cards composing the Major Arcana of the Tarot are numbered in this order. This is the esoteric basis of the Enochian alphabet, 22 letters, 21 represented and 1 unwritten. The Tarot assignment, brought out by the clues for Enochian, parallels the Enochian letter Un (A) to Key 0, The Fool and the Enochian letter Vau (U) to Key 21, The World. The missing or unwritten Enochian letter is the Greek model Theta, corresponding to Teth in Hebrew, and Key 8, Strength in the Golden Dawn Tarot.

(See the comment below on the clue **AFFA** for further clarification of this missing unwritten letter.)

In addition to the use of the alphabet as the digits of numbers, Enochian also contains descriptive names for numbers. Within the 48 Calls the appearance of words describing number concepts occurs 31 times. They are:

VIU - second (Calls 2, 4, 5, 6, 16)
L - first (Calls 2 twice, 5, 15)
NORZ - six (Call 3)
LI - first (Call 3)
LO - first (Calls 4, 8)
D - third (Calls 5, 6, 7, 17)
LA - first (Call 5)
ULS - the ends (Call 5)
S - fourth (Call 6)
EM - nine (Call 6)
ES - fourth (Call 7)
PI - third (Call 8)
OLANI - two (Call 9)
OBZA - half (Call 9)
EORS - hundred (Call 10)
MATB - thousand (Call 10 twice)
AFFA - empty (Call 19)
AG L - no one (Call 19)
SAGA - one (Call 19)

Four major keys and one additional clue can be gleaned from these 31 descriptive terms. The four major keys are as follows:

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1) ULS - the ends (Call 5)

ULS, a word meaning the ends reinforces the establishment of the Enochian U (Vau) as the end of the Enochian alphabet. For ULS begins with the letter U (Vau) which is the "Omega" of the Enochian language. From the clue UX, the model for this letter U was discovered to be the Greek Upsilon. Although its Enochian name or title of Vau suggest the Hebrew Vav, the true model for the Enochian Vau is the Greek Upsilon. This Enochian letter U is also transliterated as V or W. However, in both the clues UX and ULS Dee chose to transliterate this letter as a U to further establish the correspondence of Upsilon.

Another Enochian number name can help support this theory, and this name is VIU, meaning second, which appears in the second, fourth, fifth, sixth and sixteenth call. In this name Dee transliterates the Enochian Vau as both V and U. Symbolically the term second can be seen as that which is not first, i.e., last. Therefore the double transliteration of Vau as V and U within the word for second suggests that the Enochian Vau is the last letter of the alphabet.

2) AFFA - empty (zero, nothing) (Call 13)

AFFA appears in the 13th Call as a term for that which is empty. It is composed of the clue AF (described above) written forward and backwards. AF is numbered as 19 by Enochian, though F as 9 is a blinded attribute. However in the light of AFFA as empty, the allocation of F to 9 in AF implies that the 9th position of the Enochian alphabet is empty. And this 9th position in our Hellenistic-Semitic model is Theta, or Teth, valued at 9 (and assigned to the 19th path on the Tree of Life).

Now in the Greek alphabet the number 5 progresses to 7, Epsilon followed by Zeta, with the number 6 missing or empty. This 6th position is assigned to the archaic letter Stau (or Digamma) which is valued at 6. Christian tradition relates that this 6th missing letter Stau is the mark of both Qain and the Beast of Revelations. This is supported by Revelation 13:18, the only instance when Stau appears in the New Testament as the number 6 in the number letters 666 (Chi Xi Stau).

While the Enochian alphabet has a letter for 6 (F found in AF and AFFA), it has no corresponding letter for the 9th position of its alphabet. This missing Enochian letter corresponds to the Greek letter Theta, valued at 9.

Why would Enochian have a missing letter valued at 9 and corresponding in its Greek model to the letter Theta? First, to allow 22 letters in all for its alphabet, permitting a correspondence to the 22 Major Keys of the Tarot. And second, out of respect and fear of God, honor was given to an invisible letter, corresponding to the unnumbered 19th Call which represents the God-head. For the angels instructed Dee that the 21 Enochian letters represent the servants of the king and not the king himself. This corresponds to the Jewish reverence for the Tetragrammaton, for Theta, as the empty 9th Enochian alphabet position, represents the initial for God in Greek: ThEOS. Therefore the initial for God, Theta, can be seen as the unsounded, unwritten and unthinkable concept within Enochian.

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3) EM - nine (Call 6)

EM is the numeral name for nine. By the Greek phonetic order E is valued at 5 while M is valued at 4(0). Though EM is 54 as a digital number, by addition $5+4=9$. Nine is the missing Enochian letter corresponding to Theta and Teth, and nine of the Tree of Life as the letter Teth is the 19th path which connects the 4th and 5th Sephiroth (4=M, and 5=E).

4) D - third (Calls 5, 6, 7, 17)

D represents the numeral name for third. Though D is valued at 4 in Enochian (based on Delta and Daleth), it corresponds to the third Tarot Key, The Empress. Therefore by D as third, the Enochian parallel to the Tarot is established. This is further evidence for the clue supplied by OP as 22 and 78.

In addition to the above 12 keys concerning the Hellenistic-Semitic structure of Enochian one final key concerns the blinded use of the Enochian Letter "L" as the number one. L appears 16 times in the 48 Calls to designate one:

L - 1 (Calls 4, 5, 10, 19 twice)

L - first (Calls 2 twice, 5, 15)

LI - first (Call 3)

LO - first (Calls 4, 8)

LA - first (Call 5)

EL - first (Call 6)

AG L - no one (Call 19)

LIL - the call of the first Aire

Though L is valued at 3 by the digital code for Enochian (based on the Greek Lamda and the Hebrew Lamed, valued at 3(0), its blinded value of 1 in the Calls points to various Qabalistic formulae for the number 1.

For in Hebrew L refers to:

(A)L - the one law, power, might

L(A) - not, nothing, the void

(A)L(P) - Aleph, the first letter

(A)L(HIM) - Elohim, the first name for God in the Torah

L(ILITH) - Lilith, Adam's first mate

And in Greek L refers to:

L(OGOS) - the word which was sounded at the beginning of Creation.

Therefore the use of L as one (though blinded) points to the Greek and Semitic model for Enochian.

Now from these 13 keys the complete number structure of Enochian can be detailed:

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- 1) The 21 Enochian alphabet letters must be arranged as the Greek phonetic order.
- 2) This arrangement must be qualified by the 22 Hebrew letters ranging from 1 (which is Aleph, Alpha and Un) to 400 (which is Tav, Upsilon, and Vau).
- 3) The one place in this order of 22 which must be left empty is the 9th place, or place of the Greek letter Theta.
- 4) The number values of the Enochian alphabet based on the corresponding values of the Greek-Hebrew model must be reduced to the number series 1 to 9. This is accomplished by placing the Enochian alphabet on the Qabalah of 9 chambers (AIQ BKR), which will remove all zeros. The Enochian letters can then be used as digits of a composite number. Thus the 21 Enochian characters are numbered as follows.:

1	2	3	4	5	6	7	8	9
<u>A</u>	B	<u>G</u>	D	<u>E</u>	<u>F</u>	Z	H	
I	C	<u>L</u>	<u>M</u>	N	<u>X</u>	<u>O</u>	<u>P</u>	Q
R	<u>S</u>	T	<u>U</u>					

The letters which are underscored are derived from the clues in the 48 Calls. Note that the word "AIR" from Aethyr is the first column of our alphabet code.

A second number code for Enochian can be derived from the above table of correspondence. The 21 Enochian letters can also be given the number value of their corresponding Greek-Hebrew model. With this value any Enochian word can be given a number value by totalling the number value of the letters of any word. The table below will detail the two Enochian number codes, their parallel Greek, Hebrew and Tarot models, as well as their astrological attributes derived from these models.

Enochian Alphabet	Transliteration of Enochian	Digital Code	Additional Code	Greek Model	Tarot Key	Hebrew Model	Astrological Attribute
Un	A	1	1	Alpha	0	Aleph	Air
Pe	B	2	2	Beta	1	Beth	Mercury
Ged	G	3	3	Gamma	2	Gimmel	Moon
Gal	D	4	4	Delta	3	Daleth	Venus
Graph	E	5	5	Epsilon	4	Heh	Aries
Orth	F	6	6	Stau	5	Vav	Taurus
Ceph	Z	7	7	Zeta	6	Zain	Gemini
Na-hath	H	8	8	Eta	7	Cheth	Cancer
The missing or empty Enochian letter				Theta	8	Teth	Leo
Gon	I,J,Y	1	10	Iota	9	Yod	Virgo
Veh	C,K	2	20	Kappa	10	Kaph	Jupiter
Ur	L	3	30	Lambda	11	Lamed	Libra
Tal	M	4	40	Mu	12	Mem	Water
Drun	N	5	50	Nu	13	Nun	Scorpio

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Pal	X	6	60	Xi	14	Samekh	Sagittarius
Med	O	7	70	Omicron	15	Ayin	Capricorn
Mals	P	8	80	Pi	16	Peh	Mars
Ger	Q	9	90	Koppa	17	Tzaddi	Aquarius
Don	R	1	100	Rho	18	Qoph	Pisces
Fam	S	2	200	Sigma	19	Resh	Sun
Gisa	T	3	300	Tau	20	Shin	Fire
Vau	U,V,W	4	400	Upsilon	21	Tav	Saturn (Earth)

As well as the numerical clues given in the Calls, Dee, in his own writings, supplies additional proof in support of a Hellenistic-Semitic model for the Enochian language:

1) The abbreviation Dee uses in his diary to designate himself is Delta, the fourth letter of the Greek alphabet.

2) Enochian reads from right to left resembling Hebrew (as well as Greek prior to 800 B.C.). This does not imply a demonic influence; rather it is an indication that John Dee attempted to create an Angelic language patterned upon Hebrew. The *Talmud* relates that the angels only speak Hebrew, while the *Zohar* states that when we die, there is only one angelic language we all speak.

3) One of Dee's Enochian Holy Books was titled, *The Book of SOYGA*. The communicating angel indicated that SOYGA is not the reversal of the Greek word (Holy). However, this is a blind. In reality this name SOYGA as a mirror of the Greek AGIOS is a clue to the true model for Enochian: Greek.

4) The Enochian Cosmology is composed of 30 Aethyr or Aires. This is undoubtedly patterned on the 30 Aeons or Worlds of the Coptic-Gnostic cosmology, which was also explored by the Renaissance Magus Giordano Bruno.

5) The name Enochian is obviously derived from the Hebrew "Enoch," which literally means to initiate. The *Zohar* relates that Adam was given the Book of Enoch in the Garden of Eden; but after the fall of Adam and Eve it was removed from mankind and only redeemed and brought back to earth by Enoch. Dee's own magical work was an attempt to redeem mankind again and bring this pristine Enochian wisdom back to earth.

6) The Enochian angel Madimi communicating to John Dee through the skrying of Edward Kelley, sent on June 29, 1583, a warning to Dee concerning Kelley which was expressed in Greek characters (supposedly a tongue Kelley did not understand). Recorded beside this warning in Dee's diary is a comment from Kelley to Dee concerning this cryptic warning: "It is the Syrian Tongue you do not understand it." Now this is the exact model for the esoteric structure of Enochian, the combination of Hellenistic and Semitic Qabalahs.

7) John Dee numbered his own name as a transliteration of Hebrew using the Enochian alphabet of Pantheus recorded in the *Voarchadumia*. This earlier Enochian alphabet may have served as a model of Dee's own Enochian script; it is an angelic script based totally on Hebrew. With this Hebraic code, John Dee transformed his name into the Hebrew IAHN DAA. IAHN for

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John is valued at 66, while DAA for Dee is valued at 6. By this code Dee was able to transform his own name into the number of the beast: 666. This is probably the reason for the vast amount of magic squares appearing in John Dee's Holy Table which are composed of groups of 666. (Refer to Crowley's *The Equinox*, Vol. 1, No. 7, for an illustration of this table.)

8) The grand name given to the angelic tablets which contain the Enochian system of John Dee is Liber LOGAETH, or *The Book of Speech from God*. This Enochian name of LOGAETH is a perfect description of the dual model of Greek and Hebrew. For LOG (or LOGA) is derived from the Greek LOGOS, meaning "the creative word," while AETH (or ETH) is the Hebrew AVTh, meaning "letter of the alphabet." Thus LOGAETH is a symbolic name for the Greek phonetic sounds (LOGA) modeled on a Hebraic alphabetical order (AETH).

II. THE GOLDEN DAWN SYSTEM FOR NUMBERING ENOCHIAN

A second method can be used for deciphering Enochian as numbers. This is the Golden Dawn system of allocations found in *The Book of Concourse of Forces* and used by Aleister Crowley in exploration of the 30 Aethyrs of the Enochian cosmology (recorded in his *The Vision and The Voice*).

In Crowley's *The Vision and The Voice*, the Enochian for the 30 Calls of the Aethyrs is given Hebrew and astrological equivalents. Crowley, in commenting on his vision of the 29th aethyr states that "the geomantic correspondences of the Enochian alphabet form a sublime commentary." This is the Golden Dawn basis for the allocation of Hebrew to the Enochian alphabet. In the Golden Dawn essay on *Talismans and Sigils* a table is given allocating 16 select Enochian letters to the 16 geomantic figures. These correspondences are as follows:

Enochian Letter	Transliteration	Geomantic Figure
MALS	P	POPULUS
UR	L	VIA
GED	G	FORTUNA MAJOR
CEPH	Z	FORTUNA MINOR
FAM	S	CONJUNCTIO
MED	O	PUELLA
DRUN	N	RUBEUS
GON	I,J,Y	ACQUISITIO
VAU	U,V,W	CARCER
TAL	M	TRISTITIA
DON	R	LAETITIA
ORTH	F	CAUDA DRACONIS
GISA	T	CAPUT DRACONIS
PE	B	PUER
UN	A	AMISSIO
GRAPH	E	ALBUS

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By this table the Golden Dawn system of magic equated 16 of the 21 Enochian letters to the 16 geomantic shapes. Another Golden Dawn table of correspondences, *The Notes to the Book of the Concourse of the Forces*, was then used to equate a Hebrew letter, Tarot Trump and astrological symbol to each of these 16 geomantic Enochian letters:

Enochian Letter	Geomancy	Zodiac	Hebrew Letter	Number Value
P	POPULUS	Cancer	Cheth	8
L	VIA	Water	Mem	40
G	FORTUNA			
	MAJOR	Leo	Teth	9
Z	FORTUNA	Air	Aleph	1
S	CONJUNCTIO	Virgo	Yod	10
O	PUELLA	Libra	Lamed	30
N	RUBEUS	Scorpio	Nun	50
I,J,Y	ACQUISITIO	Sagittarius	Samekh	60
U,V,W	CARCER	Capricorn	Ayin	70
M	TRISTITIA	Aquarius	Tzaddi	90
R	LAETITIA	Pisces	Qoph	100
F	CAUDA			
	DRACONIS	Fire	Shin	300
T	CAPUT			
	DRACONIS	Earth	Tav	400
B	PUER	Aries	Heh	5
A	AMISSIO	Taurus	Vav	6
E	ALBUS	Gemini	Zain	7

Unlike the digital code concealed in the 48 Calls, the Golden Dawn parallel between Enochian and Hebrew is not phonetic in basis but rather elemental as defined by the attributes of geomancy.

However, if the zeros in this code are removed, and this number code is then applied to the digital number codes in the Enochian Calls the following harmonies can be found:

- 1) **CLA** = (Calls 3, 4); in this number A= 6 is correct,
- 2) **MAPM** = 9639 (Call 5); in this number A=6 and M=9 are correct,
- 3) **ACAM** = 7699 (Call 6); in this number M=9 is correct,
- 4) **P** = 8 (Call 9); this isolated number as 8 is correct,
- 5) **OL** = 24 (Calls 10, 14); in this number L=4 is correct,
- 6) **MIAN** = 3663 (Call 12); in this number both 1= 6 and A=6 are correct,
- 7) **DARG** = 6739 (Call 15); in this number G=9 is correct.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Crowley in his use of the above Golden Dawn Enochian Table of Attributions deviated in two main attributions. He often interchanged Leo with Cancer (both ruled by the luminaries), and Virgo with Gemini (both ruled by Mercury).

The Golden Dawn system does not number the complete Enochian alphabet. In this system 5 Enochian letters are excluded. Crowley realizing this disparity, developed 5 additional allocations based on the logic of *The Notes of the Book of the Concourse of Forces*. Since the geomantic attributes for Enochian are ultimately elemental in nature Crowley premised that the five excluded Enochian letters must correspond to the five points of the elemental pentagram. These additional five Enochian letters and their Hebrew parallels are as follows:

Excluded Enochian Letter	Element	Hebrew Letter	Number Value
C(K)	Fire	Shin	300
D	Spirit	Daleth or Aleph Lamed	4 or 31
H	Air	Aleph	1
Q	Water	Mem	40
X	Earth	Tav	400

Thus with the addition of Crowley's five letters the complete Enochian alphabet can be numbered in line with their Hebrew model. This numerical rectification is as follows:

CROWLEY'S ATTRIBUTION

Enochian Letter	Number Value	Enochian Letter	Number Value
B	5	P	8
C(K)	300*	Q	40
G	9	N	50
D	4 (or 31)*	X	400*
F	300	O	30
A	6	R	100
E	7	Z	1
M	90	U(V,W)	70
I (J,Y)	60	S	10
H	1*	T	400
L	40	*Crowley variant	

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III. THE SANSKRIT DIGITAL NUMBER CODE

The Sanskrit source for the Enochian code appearing in the Calls is known as the Vedic Number Code or Ka-Ta-Pa-Ya-Dhi, (Ka, Ta, Pa, and Ya all being valued at one in this code). It is this code which serves as a key to unlocking the allocation of the 50 letters of the Sanskrit alphabet to the 50 petals of the chakra system. The rules for the Katapayadhi Number Code are as follows:

- 1) The 34 consonants of the Sanskrit Alphabet represent the numbers 0 through 9 as digits within a number.
- 2) The 16 vowels receive no number value or place value.
- 3) Each consonant of a word is a place value (digit) of the resultant number.
- 4) When two consonants are conjoined in a word the last consonant receives the number value.
- 5) The number of consonants (or conjoined consonants) in a word determines the number of digits which compose the number value of that word. Thus all one consonant words will be valued between 0 and 9; all two consonant words will be valued between 10 and 99; all three consonant words will be valued between 100 and 999, etc.

The number values for the 34 consonants and the 16 vowels are as follows:

THE 34 CONSONANTS

Number Value	Sanskrit Letter	Petal of Chakra
1	Ka	1st petal - Anahata
1	Ta	11th petal - Anahata
1	Pa	9th petal - Manipuraka
1	Ya	4th petal - Svadisthana
2	Kah	2nd petal - Anahata
2	Tha	12th petal - Anahata
2	Pha	10th petal - Manipuraka
2	Ra	5th petal - Svadisthana
3	Ga	3rd petal - Anahata
3	Da	1st petal - Manipuraka
3	Ba	1st petal - Svadisthana
3	La	6th petal - Svadisthana
4	Gha	4th petal - Anahata
4	Dha	2nd petal - Manipuraka
4	Bha	2nd petal - Svadisthana
4	Va	1st petal - Muladhara
5	Na	5th petal - Anahata
5	Na	3rd petal - Manipuraka
5	Ma	3rd petal - Svadisthana

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5	Sa	2nd petal - Muladhara
6	Ca	6th petal - Anahata
6	Ta	4th petal - Manipuraka
6	Sa	3rd petal - Muladhara
7	Cha	7th petal - Anahata
7	Tha	5th petal - Manipuraka
7	Sa	4th petal - Muladhara
8	Ja	8th petal - Anahata
8	Da	6th petal - Manipuraka
8	Ha	1st petal - Ajna
9	Jha	9th petal - Anahata
9	Dha	7th petal - Manipuraka
0 (as a place value)	Na	10th petal - Anahata
0 (as a place value)	Na	8th petal - Manipuraka
0 (as a place value)	Ksa	2nd petal - Ajna

THE 16 VOWELS

(No place value or number value)

Sanskrit Letter	Petal of Chakra
A	1st petal - Visuddha
Â	2nd petal - Visuddha
I	3rd petal - Visuddha
Î	4th petal - Visuddha
U	5th petal - Visuddha
Û	6th petal - Visuddha
Ri	7th petal - Visuddha
Rî	8th petal - Visuddha
Li	9th petal - Visuddha
Lî	10th petal - Visuddha
E	11th petal - Visuddha
Ai	12th petal - Visuddha
O	13th petal - Visuddha
Au	14th petal - Visuddha
Am	15th petal - Visuddha
Ah	16th petal - Visuddha

The above allocation of the 50 Sanskrit alphabet letters to the 50 petals of the chakra system is derived from Arthur Avalon's *The Serpent Power*. The number code itself is derived from Jagadguru Swami Sri Bharati Krshna Tirthaji's *Vedic Mathematics*.

Sobam Ag Cormpo Crp L

VOLUME TEN

ENOCHIAN DICTIONARY

A

WORDS	PHONETIC	ENGLISH
Aaf	(Ah-ahff)	Amongst
Aai (AAo)	(Ah-ah-ee)	Amongst
Aaiom	(Ah-ah-ee-ohm)	Amongst us
Aala	(Ah-ah-lah)	Placed you
Abaivonin	(Ah-bah-ee-voh-nee-noo)	Stooping Dragon
Abila (Apila)	(Ah-bee-lah)	Liveth forever
Aboapri	(Ah-boh-ah-pay-ree)	Let them serve you
Abraassa	(Ah-brah-ah-ess-sah)	Provided
Abrang	(Ah-brah-noo-gee)	I have prepared
ACAM	(Ah-kahm)	7,6,9,9
Adgt	(Ah-dah-gee-tay)	Can
Adna	(Ah-dah-nah)	Obedience
Adohi	(Ah-doh-hee)	Kingdom
Adoian	(Ah-doh-ee-ah-noo)	Face
Adphaht	(Ah-dah-pay-hah-tay)	Unspeakable
Adroch	(Ah-dah-rohk-hay)	Olive Mount
Adrpan	(Ah-dah-ra-pahn-noo)	Cast down
Af	(Ah-eff)	Nineteen
Affa	(Ah-eff-fah)	Empty
Ag	(Ah-gee)	None, No
Aglo	(Ah-gloh)	In Thy
Alar	(Ah-lahr)	Have set
Aldi	(Ah-el-dee)	Of gathering
Aldon	(Ah-el-doh-noo)	Gather up, Gird
Allar	(Ah-el-lahr)	Bind up
Am	(Ah-em)	Beginning
Amipzi	(Ah-mee-pay-zoad-ee)	I fastened
Amiram	(Ah-mee-rahm)	Yourselves
Amis	(Ah-meess)	End
Amma	(Ah-em-mah)	Cursed
Ananael	(Ah-nah-nah-el)	Secret Wisdom
Anetab	(Ah-nay-tahb)	In government

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Angelard	(Ah-nu-gee-lahr-dah)	His Thoughts
Aoiveae	(Ah-oh-ee-vay-ah-ay)	Stars
Ar	(Ah-ray)	To Vanne
Ar	(Ah-ray)	That (in order)
(Ar) Tabas	(Tah-bahs)	That Govern
ARN	(Ah-rah-noo)	2nd Aethyr
As	(Ah-ess)	Was
ASP	(Ah-ess-pay)	21st Aethyr
Aspt	(Ah-ess-pay-tay)	Before
Ath	(Ah-tay-hay)	Works
Atraah	(Ah-tay-rah-ah)	Your Girdles
Audcal	(Ah-vah-dah-kahl)	Mercury
Avavaco	(Ah-vah-vah-koh)	Thunders of increase
Avavox	(Ah-vah-vohx)	His pomp
Aviny	(Ah-vee-nee)	Millstones
Aziagier	(Ah-zoad-ee-ah-gee-ayr)	Harvest
Aziazor	(Ah-zoad-ee-ah-zoad-ohr)	Likeness
Azieh	(Ah-zoad-ee-ay)	Whose hands

B

Babage (n)	(IBah-bah-gay)	South
Babalon (d)	(IBah-bah-lohn)	Wicked (harlot)
Baeouib	(IBah-ay-oh-veeb)	Righteousness
BAG	(IBah-gee)	28th Aethyr
Baghie	(IBah-gee-hee-ay)	Fury
Bable (r)	(IBah-bay-lay)	For, Because, For Why?
Bahal	(IBah-hah-lah)	Cried loudly
Balit	(IBah-leet)	The Just
Balt (an)	(IBah-lay-tay)	Justice
Baltim	(IBah-lay-teem)	Extreme Justice
Baltoh	(IBah-lay-toh)	The Righteous
Baltoha	(IBah-lay-toh-hah)	For my own righteousness
Balye	(IBah-lee-ay)	Salt
Balzarg	(IBah-lay-zoad-ar-gee)	Stewards, Presidents
Bal-zizras	(Bah-lay Zoad-ee-zoad-rahs)	Judgement
Bams	(Bahm-ess)	Let them forget
Basgim	(Bahs-geem)	Day
Bazm (elo)	(Bah-zoad-em)	Mid-day
Bia (I)	(Bee-ah)	Voices
Biah	(Bee-ah)	Stand

VOLUME TEN

Bien	(Bee-ay-nu)	My voice
Bigliad	(Beeg-lee-ah-dah)	In our comforter
Blans	(Blah-noo-ess)	Harboured
Blior	(Blee-ohr)	Continual comforters
Bliora	(Blee-oh-rah)	Comfort
Bliorax	(Blee-oh-rahx)	Shall comfort
Bliors	(Blee-oh-ray-ess)	Our comfort
Bogpa	(Boh-gee-pah)	Reigneth
Bolp	(Boh-lah-pay)	Be thou
Booapis	(Boh-oh-pees)	Let her serve them
Bramg	(Bay-ray-mee-gee)	Are prepared
Bransg	(Bay-ray-ness-gee)	Guard
Brgow	(Bay-rah-goh-vah)	Sleep
Brin	(Bay-reen)	Have
Brint	(Bay-reen-tay)	Hast
Busd	(Boos-dah)	Glory
Busdir	(Boos-dee-ray)	Glory
Butmon	(Boot-tay-mohn)	His mouth hath opened
Butmoni	(Boot-tay-moh-nee)	Their mouths

C

C	(Kah)	Unto, with
Cab	(Kah-bay)	Rod
Cacacom	(Kah-kah-cohm)	Flourish
Cacocasp	(Kah-koh-cahs-pay)	Another while
Cafafm	(Kah-fah-fahm)	Their abiding
Calz	(Kah-lah-zoad)	The firmament
Cam(piao)	(Kah-em)	While
Camliax	(Kah-em-lee-ahx)	Spake
Canal	(Kah-nah-lah)	Workmen
Caosg (o)	(Kah-oh-ess-gee)	The Earth
Capimaon	(Kah-pee-mah-oh-nu)	Numbers of Time
Capimi-ali	(Kah-pee-mee ah-lee)	Successively
Carbaf	(Kah-ray-bahf)	Sink
Cars (Cors)	(Kah-ress)	Such
Casarm	(Kah-sah-raym)	To Whom
Casarman	(Kah-sah-ray-mah-nu)	Under whose
Casarmg	(Kah-sah-ray-em-gee)	To Whom
Ceph	(Kay-pay-hay)	Title of (z)
Chirlan	(Kah-hee-ray-lah-nu)	Rejoiceth

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Chis (or Chris)	(Kah-hees)	Are
Chisdao	(Koh-hees-dah-oh)	Diamonds
Chiso	(Kah-hee-soh)	Shall be
CHR	(Kay-hay-ray)	20th Aethyr
Cial	(Kee-ah-lah)	9, 9, 9, 6
Ciaosi	(Kee-ah-oh-see)	Terror
Cicle	(Kee-kah-lay)	Mysteries of Creation
Cla	(Kee-lah)	4, 5, 6.
Cnila	(Kee-nu-lah)	Blood
Caozior	(Koh-ah-zoad-ee-ohr)	Increase
Cocasb	(Koh-kah-see-bay)	Time
Colis	(Koh-lees)	Making
Collal	(Koh-lay-lahl)	Stones
Commah	(Kohm-mah)	Bindeth, trussed together
Como	(Koh-moh)	A window
Comselh	(Kohm-say-lay-hay)	A circle
Conisbra	(Koh-nees-bay-rah)	The work of man
Const	(Kohn-ess-tay)	Thunders
Cophan	(Koh-pay-hah-nu)	Lamentation
Cor	(Koh-ray)	Number
Coraxo	(Koh-rah-x-oh)	Thunders of judgement
Cordiziz	(Koh-ray-dee-zoad-ee-zoad)	Reasonable creatures of earth, men
Cormp	(Koh-ray-em-pay)	Numbered
Cormp	(Koh-ray-em-pay)	Hath yet numbered
Cormpt	(Koh-ray-em-pay-tay)	Be numbered
Crcrg	(Kah-ray-kah-ray-gee)	Until
Cri-mi	(Kah-ree mee)	Praises
Cro-od-zi	(Koh-roh oh-dah zoad-ee)	The 2nd Beginning
C-rp (crip)	(Kah Ar-pay)	But

D

D (Dial)	(Dah)	Third
Da	(Dah)	There
Damploz	(Dah-me-pay-loh-zoad)	Variety
DAOX	(Dah-oh-x)	5, 6, 7, 8
Darbs	(Dah-ray-bah-ess)	Obey
DARG	(Dah-ray-gee)	6, 7, 3, 9
Darr	(Dar-ray-ray)	Philosopher's Stone
Darsar	(Dah-ray-sahr)	Wherefore

VOLUME TEN

Dax	(Dahx)	Loins
Dazis	(Dah-zoad ees)	Their Heads
De	(Day)	Of
DEO	(Day-oh)	7th Aethyr
DES	(Day-ess)	26th Aethyr
Diu	(Dee-vah)	Angle
Dlafod	(Dah-lah-foh-dah)	Sulphur
Dluga (Dlagar)	(Dah-loo-gah)	Giving
Dlugam	(Dah-loo-gahm)	Given
Dlugar	(Dah-loo-gahr)	Gave them
Do	(Doh)	In
Doalim	(Doh-ah-leem)	Sin
Dobix	(Doh-beex)	Fall
Dodpal	(Doh-dah-pah-el)	Let them vex
Dods	(Doh-dahs)	Vexing
Dodseh	(Doh-dah-say-hay)	Vexation
Dooain (or p)	(Doh-oh-ah-ee-noo)	His name
Don	(Doh-noo)	Title of letter E (r)
Dorpha	(Doh-ray-pay-hah)	Have looked about me
Dorphal	(Doh-ray-pay-hahl)	Looking with gladness
Dosig	(Doh-see-gee)	Night
Drilpi (a)	(Dah-ree-lah-pah)	Great
Drix	(Dah-ree-x)	Bring down
Droln	(Dah-roh-lah-noo)	Any
Ds	(Dah-ess)	Who, that or which
Du-i-b (Duiv)	(Doo-ee-bay)	Into the third angle
Drun	(Dah-roo-noo)	Title of letter

E

E	(Ay)	I
Eca	(Ay-kah)	Therefore
Ecron	(Ay-kah-roh-noo)	Praise
Ed-nas	(Ay-dah Nah-ess)	Receivers
Ef	(Ay-eff)	Visit us
Efafage	(Ay-fah-fah-gay)	Vials
El	(Ay-lah)	The same
Elzap	(Ay-lah-zoad-ah-pay)	Course
Em	(Ay-mee)	Nine
Emod	(Ay-moh-dah)	8, 7, 6, 3

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Emetgis	(Ay-may-tay-gees)	Seal
Emna	(Ay-mee-nah)	Herein
Enay	(Ay-nah-ee)	The Lord
Eors	(Ay-oh-ray-ess)	Thousand
Eran	(Ay-rah-noo)	6332 (6322)
Erm	(Ay-ray-mee)	Ark
Es	(Ay-ess)	Fourth
Esiasch	(Ay-see-ar-ess-cha)	Brothers
Ethamz	(Ay-tay-hah-me-zoad)	Are covered
Etharzi	(Ay-tay-hah-ray-zoad-ee)	Peace

F

F (also EF)	(Eff)	Visit
Fa-a-ip	(Fah ah ee-pay)	Your voices
Faboan	(Fah-boh-ah-noo)	Poison
Fafeh	(Fah-fay-hay)	Intent
Fafen	(Fah-fay-noo)	Your train
Fam	(Fah-mee)	Title of S
Faod	(Fah-oh-dah)	The Beginning
Faonts	(Fah-oh-nu-tay-ess)	Dwelling (verb)
Faorgt	(Fah-ohr-gee-tay)	Dwelling place
Fargt	(Fah-ray-gee-tay)	Their dwelling places
Farmz	(Fah-ray-mee-zoad)	Ye lifted up your voices
Faxs	(Fahx-ess)	7336
Fifalz	(Fee-fah-lah-zoad)	Weed out
Fifis	(Fee-fee-ess)	Execute

G

G	(Gee)	(With)
GA	(Gah)	31
Gah	(Gah-hay)	Spirits
Gal	(Gah-lah)	Title of D
G-chis-ge	(Gee Kah-hee-ess gay)	Are not the
Ge	(Gee)	Is not
Ged	(Gay-dah)	Title of G
Ge-lad	(Gay Ee-ah-dah)	Our Lord and Master
Geobofal	(Gay-oh-bah-fah-lah)	Great Work
Ger	(Gay-ray)	Title of Q

VOLUME TEN

Gigipah	(Gee-gee-pah-hay)	Living Breath
Gisa	(Gee-sah)	Title of T
Givi	(Gee-vee)	Stronger
Gizyaz	(Gee-zoad-ee-ah-zoad)	Mighty Earthquakes
Gnay	(Gee-nah-ee)	Doth
Gnetaab	(Gee-nay-tah-ah-bay)	Your Governments
Gnonp	(Gee-noh-nu-pay)	I garnished
Gohe (or Goho)	(Goh-hay)	Saith
Gohia	(Goh-hee-ah)	We say
Gohol	(Goh-hoh-el)	Saying
Goholor	(Goh-hoh-lohr)	Lift up
Gohulim	(Goh-hoo-leem)	It is said
Gohus	(Goh-hoos)	I say
Gon	(Goh-noo)	Title of I
Gono	(Goh-noh)	Faith
Gosao	(Goh-sah-oh)	Stranger
Graa	(Gee-rah-ah)	Moon
Graa	(Gee-rah-ah)	Marquises
Graph	(Gee-rah-pay-hay)	Title of E
Grosb	(Gee-roh-ess-bay)	Bitter Sting

H

Hami	(Hah-mee)	Creatures
Harg	(Hah-ray-gee)	Hath planted
Hoath	(Hoh-ah-tay-hay)	True Worshipper
Holdo	(Hoh-lah-doh)	Groaned aloud
Hol-q	(Hoh-lah Koh)	Measureth (ed)
Hom	(Hoh-mee)	Liveth
Homil	(Hoh-mee-el)	True Ages
Homin	(Hoh-mee-noo)	Age
Hubai	(Hoo-bah-ee)	Lanterns
Hubar	(Hoo-bah-ray)	Ever burning lamps
Hubard	(Hoo-bah-ray-dah)	Living lamps

I

I	(Ee)	Is
Iad	(Ee-ah-dah)	God
Iadnah	(Ee-ah-dah-nah-hay)	Knowledge

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Iadnamad	(Ee-ah-dah-nah-mah-dah)	The undefiled knowledge
Iadpil	(Ee-ah-dah-pee-el)	Him
Iaiadix	(Ee-ah-ee-ah-deex)	Honour
Ia-ial	(Ee-ah ee-ah-el)	Conclude us
Iaida	(Ee-ah-ee-dah)	The highest, most high
Iaidon	(Ee-ah-ee-doh-noo)	All-powerful
Ial	(Ee-ah-el)	Burning
Ialpirgah	(Ee-ah-el-pee-ray-gah)	Flames of first glory
Ialpon	(Ee-ah-el-poh-noo)	Burn
Ialpor	(Ee-ah-el-poh-ray)	Flaming
Iaod (of)	(Ee-ah-oh-dah)	Beginning
Iarry	(Ee-oh-ray-ree)	Providence
ICH	(Ee-kah-hay)	11th Aethyr
Id	(Ee-dah)	Always
Idoigo	(Ee-doh-ee-goh)	Him that Sitteth on the Holy Throne
Ieh	(Ee-ay-hay)	Art
Iehusoz	(Ee-ay-hoo-soh-zoad)	His mercies
Iisonon	(Ee-ee-soh-noh-noo)	Branches
Ils	(Ee-el-ess)	O Thou
Ilsi	(Ee-el-see)	Thee
Im-va-mar	(Ee-mee vah mah-ray)	Apply yourselves
Insi	(Ee-noo-see)	Walkest
Iod	(Ee-oh-dah)	Him
Ioiad	(Ee-oh-ee-oh-dah)	Him that liveth forever
Ip	(Ee-pay)	Not
Ipam	(Ee-pah-mee)	Beginningless
Ipamis	(Ee-pah-mees)	Endless
Ipuran	(Ee-poo-rah-noo)	Shall not see
Yolcam	(Ee-oh-ol-kah-mee)	Bring forth
Yolci	(Ee-oh-el-kee)	Bringeth forth
Yor	(Ee-oh-ray)	Roll
Yrpoil	(Ee-ar-poh-ee-lah)	Division
Irgil	(Ee-ar-gee-lah)	How many
Isro	(Ee-ess-roh)	Promise
Ixomaxip	(Ee-x-oh-mohx-ee-pay)	Let her be known
Iza-zaz	(Ee-zoad-ah zoad-ah-zoad)	Have framed within
Izizop	(Ee-zoad-ee-zoad-oh-pay)	From the highest vessels

VOLUME TEN

L

L	(Lah)	The first
L (o) (a)	(Lah)	The first one
Laiad	(Lah-ee-ah-dah)	The Secrets of Truth
Lap	(Lah-pay)	For
Larag	(Lah-rah-gee)	Neither
Las	(Lah-ess)	Rich
LEA	(Lah-ay-ah)	16th Aethyr
Lel	(Lay-lah)	The same
Levithmong	(Levee-tha-mon-gee)	The Beasts of the Field
LIL	(Lee-lah)	1st Aethyr
Limlal	(Lee-em-lah-lah)	His Treasure
LIN	(Lee-noo)	22nd Aethyr
LIT	(Lee-tay)	5th Aethyr
LOE	(Loh-ay)	12th Aethyr
Loholo (Sobolo)	(Loh-hoh-loh)	Shineth
Lolcis	(Loh-lah-kee-ess)	Bucklers
Loncho	(Loh-nu-kah-hoh)	Fall
Lon-doh	(Loh-noo doh)	Kingdoms
Lonsa (Lonshi)	Loh-noo-sah)	Power
Lonsh	(Loh-noo-ess-hay)	In power exalted
Lonshin	(Loh-noo-ess-hee-noo)	Their powers
Lors-l-q	(Loh-ray-ess el koh)	Flowers
Lrasd	(El-rah-ess-doh)	To dispose
Lring	(El-ree-nu-gee)	To stir up
Lu	(Loo)	Not or nor
Lucal	(Loo-kah-lah)	The North
Luciftian	(Loo-kee-eff-tee-ah-nu)	Ornaments of brightness
Luciftias	(Loo-ku-eff-tee-ah-ess)	Brightness
Lu-ia-he	(Loo ee-ah hay)	A Song of Honour
Lulo	(Loo-loh)	Tartar of Wine
Lusd (an)	(Loo-ess-dah)	Feet
Lusda	(Loo-ess-dah)	Their feet
Lusdi	(Loo-ess-dee)	My feet

M

Maasi	(Mah-ah-see)	Laid up
Mad	(Mah-dah)	The same your God
Madrid	(Mah-dah-ree-dah)	Iniquities

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Madriiix	(Mad-dah-ree-ee-ahx)	O Ye Heavens
Malpirgi	(Mah-lah-pee-ar-gee)	Fires of life & increase
Malprg	(Mah-lah-pee-ar-gee)	Through-thrusting fire (Or Fiery Darts)
Mals	(Mah-lah-ess)	Title of P
Manin	(Mah-nu-nu)	In the Mind
Ma-of-fas	(Mah ohff fahs)	Not to be measured
Mapm	(Mah-pay-mee)	9639
Marb	(Mah-ah-bay)	According
Matorb	(Mah-toh-ar-bay)	Echoing
MAZ	(Mah-zoad)	6th Aethyr
Med	(May-dah)	Title of O
Miam	(Mee-ah-mee)	Continuance
Mian	(Mee-ah-nu)	3663
Micalp	(Mee-kah-el-pay)	Mightier
Micalzo	(Mee-kah-el-zoad-oh)	In Power
Micaolz	(Mee-kah-oh-el-zoad)	Mighty
Micma	(Mee-kah-mah)	Behold
Miinoag	(Mee-ee-noh-ah-gee)	Corners
Mir	(Mee-ray)	A torrent
Mirc	(Mee-ar-kah)	Upon
(z)Mnad	(Mee-nah-dah)	Another
Molap	(Moh-lah-pay)	Men
Molvi	(Moh-lah-vee)	Surges
Mom	(Moh-mee)	Moss
Momao	(Moh-mah-oh)	The Crowns
Momar	(Moh-mah-ray)	Shall be crowned
Monasci	(Moh-nah-ess-kee)	The Great Name
Monons	(Moh-noh-noo-ess)	Heart
Mooab	(Moh-oh-ah-bah)	It repenteth me
Mospleh	(Moh-ess-pay-lay-hay)	The Horns
Moz	(Moh-zoad)	Joy

N

Na	(Nah)	Your
Na-hath	(Nah Hah-tay-hay)	Title of H
Nana-e-el	(Nah-nah ay ay-lah)	My Power
Nanba	(Nah-noo-bah)	Thorns
Napeai	(Nah-pah-ay-ee)	Oh you swords

VOLUME TEN

Napta	(Nah-pay-tali)	Two edge swords
Nazarth	(Nah-zoad-ahth)	Pillars of gladness
Nazavabb	(Nah-zoad-ah-vah-bay-bay)	Hyacinthine Pillars
Nazps	(Nah-zoad-pay-ess)	Sword or Earls
Netaab	(Nay-tah-ah-bay)	Government
NI	(Nee)	28
NIA	(Nee-ah)	24th Aethyr
Nibm	(Nee-bah-mee)	Season
Nidali	(Nee-dah-lee)	Mighty Sounds
Niis	(Nee-ee-ess)	Come Ye
Niiso	(Nee-ee-soh)	Come Away
Noaln	(Noh-ah-lah-noo)	May (be)
Noan (Noas)	(Noh-ah-noo)	Ye are become
(i) Noar	(Noh-ah-ray)	Become
Noasmi	(Noh-ah-ess-mee)	Let them become
Nobloh	(Noh-bay-loh)	The Palms
Noco	(Noh-koh)	Servant
Nocod	(Noh-koh-dah)	Thy servants
Noib	(Noh-ee-bay)	Yea!
Nonig	(Noh-mee-gee)	Even
Nonca	(Noh-noo-kah)	Unto You
Nonci (f)	(Noh-noo-kee)	O You (ye)
Noncp	(Noh-noo-kah-pay)	For You
Noquodi	(Noh-koo-oh-dee)	Their Ministers
(c) Noquol	(Noh-koo-oh-lah)	O Ye Servants
Nor	(Noh-ray)	Sons
Noromi	(Noh-roh-mee)	O Ye Sons!
Nor-molap	(Noh-ray moh-lah-pay)	Sons of Men
Nor-quasahi	(Noh-ray koo-ah-sah-hee)	Ye Sons of pleasure
Norz	(Noh-ray-zoad)	Six
Nothoa	(Noh-tay-hoh-ah)	In the midst (?)

O

O	(Oh)	5
O	(Oh)	Be
Oado	(Oh-ah-doh)	Weave
Oadriax	(Oh-ah-dah-ree-ahx)	Lower Heavens
Oali	(Oh-ah-lee)	I have placed
Oanio	(Oh-ah-nee-oh)	Moment
OB	(Oh-bay)	28

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Obelisong	(Oh-bah-lee-soh-noo-gee)	Pleasant deliverers
Obloc	(Oh-bay-loh-kah)	A Garland
Oboleh	(Oh-boh-lay-hay)	Your Garments
Obza	(Oh-bay-zoad-ah)	Half
Od	(Oh-dah)	And
Odo	(Oh-doh)	Open or Openest
Odzi	(Oh-dah-zoad-ee)	Beginning
Oe	(Oh-ay)	Sing (ing)
O-q	(Oh koh)	But
Ohio	(Oh-hee-oh)	Woe
Ohorela	(Oh-ho-ray-lah)	I made a Law, Dukes
Oi	(Oh-ee)	This (or that is)
Oiad	(Oh-ee-ah-dah)	Just or God
Oiap	(Oh-ee-ah-pay)	The same
OL	(Oh-lah)	24th part
Ol	(Oh-lah)	I made you (I have made)
Olani	(Oh-lah-nee)	Two Times
Ollor	(Oh-lah-loh-ray)	Man
(Ollora, Ollog)	(Oh-lah-loh-rah)	Same
Oln	(Oh-lah-noo)	Made
Olpirt	(Oh-lah-pee-ray-tay)	Light
Om	(Oh-mee)	Know or Understand
Omoas	(Oh-mah-ah-ess)	Their Names
Oma (p)	(Oh-mah)	Understanding
Omax	(Oh-mahx)	Knowest
Ooa	(Oh-oh-ah)	Their
Ooaona	(Oh-oh-ah-oh-nah)	Eyes, visible appearance
Ooge	(Oh-oh-gay)	Chamber
Op	(Oh-pay)	22
Oroch (a)	(Oh-roh-kah-hay)	Under you (beneath)
Orri	(Oh-ray-ree)	Barren Stone
Ors	(Oh-ray-ess)	(with darkness)
Orscor	(Oh-ray-ess-koh-ray)	Dryness
Orsca	(Oh-ray-ess-kah)	Building
Orsha (Orsba)	(Oh-ray-ess-hah)	Drunken
Orth	(Oh-ray-tha)	Title of F
Os	(Oh-ess)	Twelve
Othil	(Oh-tay-hee-lah)	I have set
Ovcho	(Oh-voh-kah-hoh)	Let it confound
Ovof	(Oh-voh-eff)	May be magnified
Ovoars	(Oh-voh-ah-ar-ess)	The Center

VOLUME TEN

Ox	(Ohx)	26
Oxex	(Ohx-ayx)	Vomit out
Oxiayal	(Ohx-ee-ah-yahl)	Mighty Seat
OXO	(Ohx-oh)	15th Aethyr
Ozazm	(Oh-zoad-ah-zoad-mee)	Make me
Ozol	(Oh-zoad-oh-lah)	Their heads
Ozongon	(Oh-zoad-oh-nu-goh-nu)	Manifold Winds
Ozozma	(Oh-zoad-oh-zoad-mah)	And make us

P

P	(Pay)	8
Pa	(Pah)	Be
Pa-aox (t)	(Pah-ahx)	Remain
Paeb	(Pah-ay-bay)	An Oak
Page	(Pah-gay)	Rest
Paid	(Pah-ee-dah)	Always
Pal	(Pah-lah)	Title of X
Pambt	(Pah-mee-bay-tay)	Unto me
Panpir	(Pah-noo-pee-ray)	Pouring down
Paombd	(Pah-oh-mee-bay-dah)	Her members
Papnor	(Pah-pay-noh-ray)	This remembrance
Par	(Pah-ray)	In Them
Parach	(Pah-rah-kah-hay)	Equal
Paraclea	(Pah-rah-kah-lay-dah)	A wedding
Paradial	(Pah-rah-dee-ah-lah)	Living dwellings
Paradizod	(Pah-rah-dee-zoad-oh-dah)	Virgins
Parm	(Pah-ray-mee)	Run
Parmg	(Pah-ray-mee-gee)	Let it run
Pashs	(Pah-ess-hay-ess)	Children
Patralx	(Pah-tay-rah-layx)	Rock
PAZ	(Pah-zoad)	4th Aethyr
Pd	(Pah-dah)	Thirty-three
Pe	(Pay)	Title of B
PEOAL	(Peh-oh-ah-lay)	5, 9, 6, 3, 6
Pi	(Pee)	Places (Bed)
Piad	(Pee-ah-dah)	Your God
Pi-adph	(Pee ah-dah-pay-hay)	Depths of my Jaws
Piamo-l	(Pee-ah-moh-ell)	Righteousness
Piap	(Pee-ah-pay)	Balance
Pidiai	(Pee-dee-ah-ee)	Marble

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Pii	(Pee-ee)	Bed (or She is a place)
Pilah	(Pee-lah)	Moreover
Pild	(Pee-lah-dah)	Continually
Pilzin	(Pee-lah-zoad-ee-nu)	Firmament of Waters
Pir	(Pee-ray)	Holy Ones
Piripsax	(Pee-ree-pay-sahx)	With the Heavens
Piripsol	(Pee-ree-pay-sohl)	The Heavens
Plapli	(Pay-lah-pay-lee)	Partakers
Plosi	(Pay-loh-see)	As many
Poamal	(Poh-ah-mah-lah)	Your Palace
Poilp	(Poh-ee-lah-pay)	Are divided
Pop	(Poh-pay)	19th Aethyr
Praf	(Pay-rah-eff)	Dwell
Prdzar	(Pay-ray-dah-zoad-ahr)	Diminish
Prg	(Pay-ray-gee)	Flames
Prge	(Pay-ray-gay)	With the Fire
Prgel	(Pay-ray-gay-lah)	Of Fire
Priaz (i)	(Pay-ree-ah-zoad)	Those
Prt	(Pay-ray-tay)	Flame
Pugo	(Poo-goh)	Unto
Pu-im	(Poo-eem)	Sharp sickles (Knights)

Q

Q	(Koh)	Or
Q (Cocasb)	(Koh)	Content of Time
Qaa	(Kah-ah)	Your Garments
Qaaon (s)	(Kah-ah-oh-noo)	In Your Creation
Qanis	(Kah-nee-ess)	Olives
Qting	(Koh-tee-noo-gee)	The Rotten
Quaal (Quaadah)	(Koo-ah-ah-lah)	The Creator
Quar	(Koo-ah-ray)	1636
Quasb	(Koo-ah-ess-bay)	Destroy
Quasahi	(Koo-ah-sa hee)	Pleasure
Qui-i-n	(Koo-ee ee noo)	Wherein
Qurlst	(Koo-arel-ess-tay)	As an handmaid

R

R	(Ar)
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VOLUME TEN

Ra-as (y)	(Rah ah-ess)	The East
Raclir	(Rah-kah-lee-ray)	Weeping
Restel	(Ray-ess-tay-lah)	That you may praise Him
RII	(Ree-ee)	29th Aethyr
Rior	(Ree-or-rah)	Widow
Ripir	(Ree-pee-rah)	No place
Ripson	(Ree-pay-soh-noo)	Heaven
Rit	(Ree-tay)	Mercy
Rlodnr	(Ree-loh-dah-noo-ar)	Mercury
(Ror)	(Roh-ray)	Sun, Kings
Roxtan	(Rohx-tah-nu)	Wine
Rsam	(Rah-sah-em)	Admiration

S

S	(Ess)	Fourth
Sa	(Sah)	In
Saanir	(Sah-ah-nee-ray)	Parts
Salbrox	(Sah-lah-brohx)	Sulphur
Sald	(Sah-lah-dah)	Wonder
Salman	(Sah-lah-mah-nu)	A house
Samvelg	(Sahm-vay-lah-gee)	To the Righteous
Sapah	(Sah-pah)	Mighty Sounds
Sision	(See-see-oh-noo)	Temple
Siatris	(See-ah-tay-ree-ess)	Scorpions
Sibsi	(See-bay-see)	The Covenant
So	(Soh)	In
Sobam	(Soh-bah-mee)	Whom
Sobha	(Soh-bay-hah)	Whose
Sobra	(Soh-bay-rah)	In whose
Solpeth	(Soh-lah-pay-tay-hay)	Hearken
Sonuf	(Soh-noof)	Reign
Surzas	(Soo-ray-zoad-ah-ess)	He hath sworn
Symp	(See-mee-pay)	Another

T

T	(Tay)	Also
Ta	(Tah)	As
Taba	(Tah-bah)	To Govern

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Tabaame	(Tah-bah-ah-may)	Prelates (governors)
Tabaan	(Tah-bah-ah-nu)	Governor
Tabaord	(Tah-bah-oh-ray-dah)	Let her be governed
Tabaori	(Tah-bah-oh-ree)	Govern
Tabges	(Tah-bay-gay-ess)	Caves
Tal	(Tah-lah)	Title of M
Talbo	(Tah-lah-boh)	Cups
TAN	(Tah-noo)	17th Aethyr
Tastax	(Tah-ess-tayx)	Going Before
Tatan	(Tah-tah-noo)	Wormwood
Teloah	(Tay-loh-ah)	Death
Teloc (Vovim)	(Tay-loh-kah)	Him that is fallen
Teloch	(Tay-loh-kah-hay)	Death
TEX	(Tayx)	30th Aethyr
Thild	(Tay-hee-lah-dah)	Their own Seats
Thil (n)	(Tay-hee-lah)	Seats
Ti	(Tee)	It
Tia	(Tee-ah)	Unto us
Tianti	(Tee-ah-nu-tee)	She is (or bed)
Tibibf	(Tee-bee-bay-eff)	Sorrow
Tilb	(Tee-lah-bay)	Her
Tiobl	(Tee-oh-bay-lah)	In her
Tliob	(Tay-lee-oh-bay)	Separate, to
Toatar	(Toh-ah-tay-ray)	Hearken
Toh	(Toh-hay)	Triumpheth
Toglo	(Toh-gee-loh)	All things
Toibl	(Toh-ee-bay-lah)	Within her
Tonug	(Toh-nu-gee)	Let them be defaced
Tooart	(Toh-oh-oh-ray-tay)	Furnishing
TOR	(Toh-ray)	23rd Aethyr
Torg (i)	(Toh-ray-gee)	Creatures of Earth
Torzu	(Tor-zoad-oo)	Arise
Torzul	(Toh-ray-zoad-oo-lah)	Shall Rise
Torzulp	(Toh-ray-zoad-oo-lah-pay)	Rose Up
Tox	(Tohx)	Of Him
Tranan	(Tay-rah-noh-noo)	Marrow
Trian	(Tay-ray-ee-ah-nu)	Shall Be
Trint	(Tay-ray-ee-nu-tay)	Sit
Trof	(Tay-roh-eff)	Building
Turbs	(Toor-bay-ess)	Their Beauty

VOLUME TEN

V

Vabzir	(Vah-bay-zoad-ee-ray)	Eagle
Vaoan	(Vay-oh-ah-noo)	Truth (purified, glorified)
Vau	(Vah-oo)	Title of U or V
Vaul	(Vah-oo-lah)	Work
Vaun	(Vah-oo-nu)	Ye might work
Vcim	(Vah-kah-ee-mee)	They frown not
Veh	(Vay-hay)	Title of C or K
Vap	(Vay-pay)	Flame
Vgear	(Vah-gay-ah-ray)	The strength of man
Vgeg (i)	(Vah-gay-gee)	Wax Strong
Vi	(Vee)	In
Vi-i-v	(Vee-ee-vah)	The second angle
Vin	(Vee-noo)	Invoke
Virq	(Vee-ray-kohl)	Nests
Vi-v	(Vee vah)	The Second
Vlcinin	(Vah-lah-kee-nee-nu)	Happy is He
Vls	(Vah-lah-ess)	The Ends
V-ma-dea	(Vah-mah-day-ah)	Strong Towers
Vmd	(Vah-mee-dah)	Called
Vml	(Vah-mee-lah)	Add
Vmplif	(Vah-mee-pay-lee-eff)	Our Strength
Vnalah	(Vah-nah-lah)	Skirts
Vnas (Vnal)	(Vah-nah-ess)	These
Vnchi	(Vah-noo-kah-hee)	Confound
Vnd-l	(Vah-noo-dah-lah)	The rest
Vnig	(Vah-nee-gee)	Requireth
Vniglag	(Vah-nee-gee-lah-gee)	Descend
Vnph	(Von-pay-hay)	Anger
Vohim	(Voh-hee-mee)	Hundred
Vonpho	(Von-pay-hoh)	Wrath
Vonsarg	(Voh-nu-sah-ray-gee)	Everyone
Vooan	(Voo-ah-nu)	Truth, with them that fall
Vorsg	(Vor-sah-gee)	Over You
Vovina	(Voh-vee-nah)	The Dragon
Vp	(Vah-pay)	Not
V-pa-ah (i)	(Vah pay ah-hay)	Wings
Vran	(Vah-rah-noo)	The Elders
Vrbs	(Vah-ray-bay-ess)	Beautified
Vrelp	(Vah-ray-lah-pay)	A Strong Seer of Things

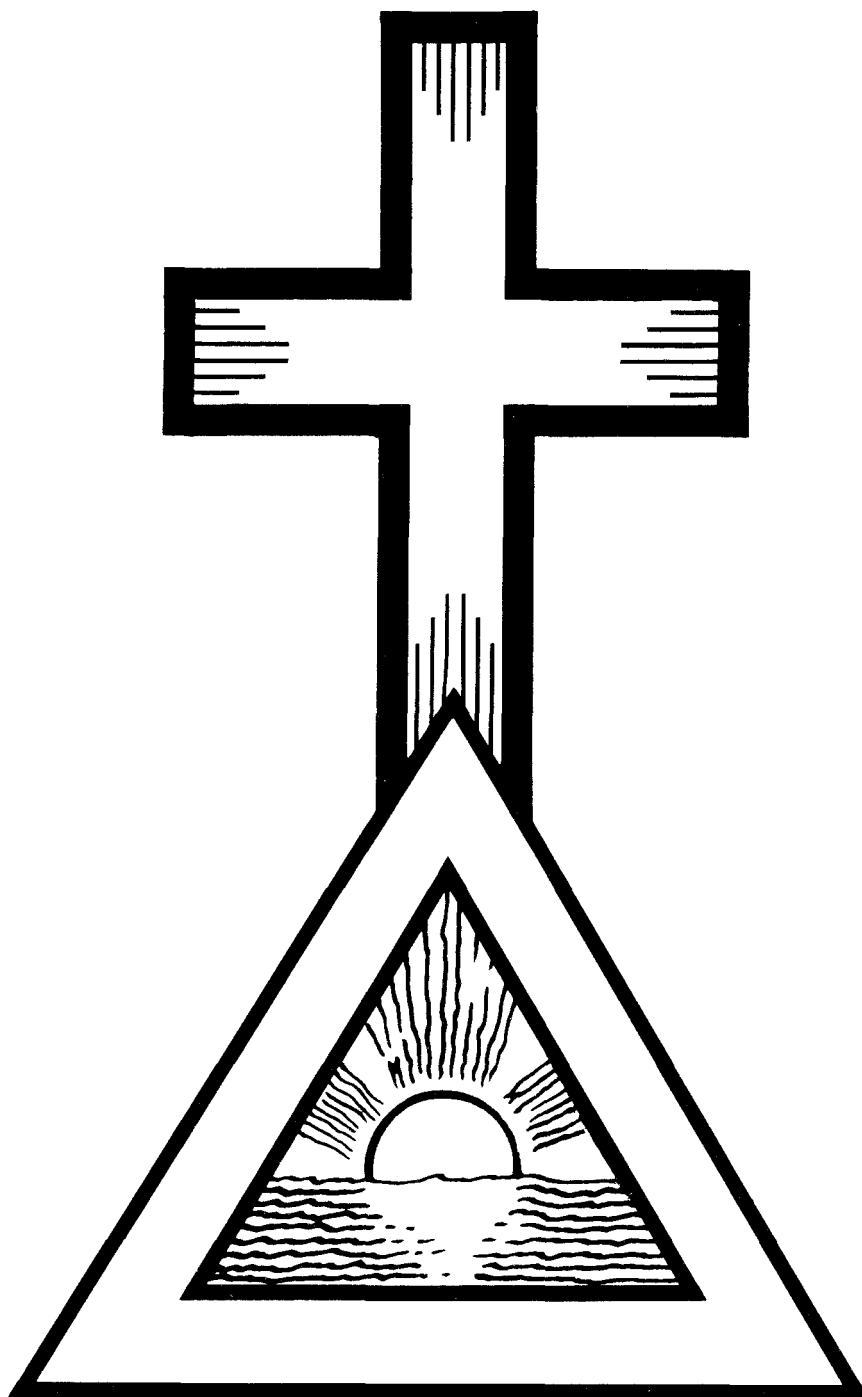
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

VTA	(Vah-tah)	14th Aethyr
VTI	(Vah-tee)	25th Aethyr
VX	(Vah-ex)	42
Un	(Oo-noo)	Title of A
Ur	(Oo-ray)	Title of L
Uran	(Oo-rah-noo)	Shall see

Z

Z (od)	(Zoad)	They (as)
ZAA	(Zoad-ah-ah)	27th Aethyr
Zacar-e	(Zoad-ah-kah-ray)	Move
Zamran	(Zoad-ah-mer-rah-noo)	Show Yourselfs
Zar	(Zoad-ah-ray)	(Courses)
ZEN	(Zoad-ay-noo)	18th Aethyr
ZID	(Zoad-ee-dah)	8th Aethyr
Zien	(Zoad-ee-ay-nu)	My hands
Zildar	(Zoad-ee-lah-dah-ray)	Flew
Zilodarp	(Zoad-ee-loh-dah-ray-pay)	Conquest
ZIM	(Zoad-ee-mee)	13th Aethyr
Zimii	(Zoad-ee-mee-ee)	Have entered
Zimz (a)	(Zoad-ee-mee-zoad)	My vestures
ZIP	(Zoad-ee-pay)	9th Aethyr
Zir	(Zoad-ee-ray)	I am
Zirdo	(Zoad-ee-ray-doh)	I am
Zirn	(Zoad-ee-ray-noo)	Wonders
Zirom	(Zoad-ee-roh-mee)	There were
Zirop	(Zoad-ee-roh-pay)	Was
Zixlay	(Zoad-ix-lay)	To stir up
Zizop	(Zoad-ee-zoad-oh-pay)	Vessels
Zilda	(Zoad-lee-dah)	To water
Znrza	(Zoad-nu-ray-zoad-ah)	Sware
Z-ol	(Zoad oh-lah)	Hands
ZOM	(Zoad-oh-mee)	3rd Aethyr
Zomd	(Zoad-oh-mee-dah)	In the midst of
Zonac	(Zoad-oh-nah-kah)	They are apparelled
Zongon	(Zoad-oh-nu-goh-nu)	The Winds
Zonrensg	(Zoad-on-raynu-ess-gee)	Delivered
Zorge	(Zoad-or-gee)	Be friendly unto me
Zumbi	(Zoad-oo-mee-bee)	Seas
Zylna	(Zoad-ee-lah-nah)	In itself

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC



GLOSSARY

GLOSSARY

A

Aatiq Yomin

(Aramaic) Macroprosopus or the Greater Countenance, referred to Kether and secondarily to Chokmah and Binah.

Abiegnus

The mystic mountain of the Rosicrucians, symbolizing Initiation.

Abba

Yod of Tetragrammaton. The Supernal Father (Aramaic) referred to Chokmah.

Aces (4)

The Tarot cards attributed to the four basic elements.

Acquisitio

A Jupiterian geomantic figure signifying good luck and gain.

Agni

The tattvic fire element; also named Tejas. A red equilateral triangle.

Aima

Heh of Tetragrammaton. The supernal Mother referred to Binah.

Aima Elohim

Mother of the Gods. Referred to both Y and H of Tetragrammaton.

Ain**Ain Soph****Ain Soph Aour**

The three veils of the Absolute. Nothing, No Limit, Light without end.

Aiq Bkr

A qabalistic method of permutation.

Akasa

The first tattwa. Ether or Spirit, depicted as a black or indigo egg.

Albus

A Mercurial geomantic figure, representing gain.

Alembic

Alchemical distillation vessel.

Aleph

The first letter of the Hebrew alphabet. The first path on the Tree of Life uniting Kether with Chokmah.

Amissio

A Venusian geomantic figure representing loss.

Apas

Gustiferous ether. Element of Water. Silver crescent.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Ararita

A Hebrew notariqon comprised of the initials of a sentence: One is his beginning. One is his individuality. His permutation is One.

Aretz

Hebrew for the element Earth.

Ariq Anpin

The Ancient of Days. Another title of Kether.

Asch

Hebrew word for the element of Fire.

Assiah

The world of Form.

Athanor

An alchemical furnace.

Atziluth

The world of Archetypes.

Auriel

Literally the Light of God. The Archangel of Earth.

Ave

The Angel who allegedly communicated part of the Enochian system to John Dee.

B

Bataivah

Enochian. The Great King of the East, Air Tablet.

Binah

The third Sephirah on the Qabalistic Tree of Life.

Boaz

The black Pillar of the Temple, representing Severity.

Briah

The World of Creation.

C

Canopic Gods

The four Sons of Horus who rule over the viscera.

Caput and Cauda Draconis

Two geomantic figures representing the N. and S. nodes of the Moon, Caput being a beneficent Figure and Cauda unfavorable.

Cancer

A Saturnine geomantic figure representing delay and restriction.

GLOSSARY

Chesed

The fourth Sephirah on the Qabalistic Tree of Life, to which Jupiter is referred.

Chiah

A part of the soul, referred to Chokmah. Buddhi. The magical Will.

Chymical Marriage

One of the three Rosicrucian classics with an alchemical slant.

Confessio

One of the three Rosicrucian classics of the early 17th century.

Conjunctio

Mercurial geomantic figure, operating synergistically with other figures for good or ill.

Cucurbite

Glass boiling vessel used in Alchemy. Part of distilling apparatus.

D

Daath

An 11th Sephirah, not one of the basic Ten, added to the Tree of Life to account for a link between the human and the divine. A resultant of the "Union" of Chokmah and Binah.

Dadouchos

Officer in the Temple in charge of the Thurible, incense and lights.

Divination

Method of determining the outcome of life events, used as a means of developing intuition and the inner psychic sense.

E

Enochian

System of magic developed by Sir John Dee and Edward Kelley. The crown and jewel of the Order system, synthesizing all other systems.

Exordium

An Introduction, the beginning of a statement. E.G., the General and Particular Exordium opening the document Z-1, both of great magical import. They are dedicated to Thoth.

Edelperna

Enochian. The Great King of the South, Fire Tablet.

Emor Dial Hectega

Enochian. Three Deity Names abstracted from the Earth Tablet in North.

Empeh Arsel Gaiol

Enochian. Three Deity Names abstracted from the Water Tablet in West.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

F

Fama Fraternitatis

One of the great Rosicrucian Classics of the early 17th century.

Fortuna Major and Minor

Two Solar geomantic figures indicative of good fortune and success.

G

Gabriel

Literally, Might of God. Archangel of Water.

Gematria

The art of manipulating letter-numbers to gain meaningful insights.

Geburah

The fifth Sephirah on the Qabalistic Tree of Life.

Geomancy

An archaic method of divination by means of the element of Earth.

Gihon

Referred to the element of Water. One of the four Rivers, the Waters of Mercy flowing from above into Chesed.

Gnomes

The Earth elementals.

H

Hegemon

The leader of the Soul. Represents equilibrium and harmony as a Temple Officer. Reconciles the offices of Hierophant and Hieres.

Hekas, hekas este bebeloi

Announcement that the place and the congregation are holy.

Hexagram

Powerful symbol representing the operation of the seven planets under the presidency of the Sephiroth and the name ARARITA.

Hiddikel

One of the four rivers flowing from above into Tiphareth, and represents Air.

I, J

Insignia

Worn by Officers in the Temple defining their function.

Ic Zod Heh Chal

Enochian. Great King of the North, Earth Tablet.

GLOSSARY

Jachin

The right sided Pillar in the Temple. White, representing Mercy as opposed to Boaz which is Black and Severity.

K

Kalah

Bride, referred to Malkuth, the final Heh of YHVH. The bride of Microprosopus.

Kamea

A magical square from which sigils may be drawn.

Kerub

The Four essential vice-regents of the Elements, corresponding to the letters of the Name YHVH.

Kerux

The Officer in the Temple who is the Guardian of the inner door and the Herald, leading circumambulations.

Kether

The first Sephirah on the Qabalistic Tree of Life.

L

Lamen

Badge worn by officers in the Temple denoting their function. Also a glyph relating to the Great Work.

Laetitia

A Jupiterian geomantic figure representing joy and happiness.

LVX

Light. Also represents the signs used by the Adepts in the Adeptus Minor grade. Since its gematria is 65 it also relates to the Higher and Divine Genius (Adonai).

M

Malkuth

The tenth and final Sephirah on the Tree of Life.

Malkah

Queen. One title of Malkuth considered as Bride of Microprosopus.

Mayim

Hebrew for Water.

Metatron

The great Archangel of Kether. Also the male Kerub of Brightness representing the White Pillar.

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Michael

Literally, Who is like God. Great Archangel of Fire.

N

Nahar

River flowing from the Supernal Eden differentiating in Daath into four heads, the four elements.

Neophyte

First grade of the Order, not placed on the Tree.

Nephesh

Part of the Soul, sometimes referred to Yesod or to Malkuth. Described as the animal soul, or the automatic consciousness.

Neschamah

Part of the Soul, the higher aspiring Self, referred to Binah. Feminine and yearning.

Netzach

The seventh Sephirah on the Qabalistic Tree of Life.

Notariqon

Shorthand writing with Hebrew letters to gain meaningful insights. For example AGLA is a notariqon of four words meaning "Thou art mighty for ever O Lord."

O

Oip Teaa Pedoce

Enochian. Three Deity Names abstracted from the Fire Tablet in South.

Oro Ibah Aozpi

Enochian. Three Deity Names abstracted from the Air Tablet in East.

P

Pastos

The Tomb of our Father C.R.C.

Pentagram

A powerful symbol called the Signet Star of the Microcosm, representing the operation of the Spirit and the Four Elements under the presidency of YHShVH.

Pentacle

A symbol referred to the element Earth. Also a symbol of the initiate's understanding of the Universe.

Philosophus

The fourth grade of the Order, exclusive of Neophyte, attributed to Fire and Netzach, and Venus.

GLOSSARY

Phrath

Euphrates. One of the four rivers flowing into Malkuth the Earth.

Pison

One of the four rivers flowing into Geburah - Fire.

Populus

A Lunar geomantic figure, suggesting movement and change.

Practicus

The third grade of the Order, exclusive of Neophyte, attributed to Water and Hod, and Mercury.

Prithivi

One of the tattwas, Earth - a yellow square.

Puella

A Venusian geomantic figure suggesting art, love and peace.

Puer

A Martial geomantic figure for activity and energy.

Q

Qabalah

Early form of mysticism of the Hebrews, serving as the basis for Magic.

Qesheth

Rainbow of Promise. Veil separating the four lower Sephiroth from Tiphareth.

Qliphoth

The world of shells or demons below Malkuth. (Yet this world also has its own ten Sephiroth.)

R

Ra Agiosel

Enochian. The Great King of the West, Water Tablet.

Ritual

A set of external events so designed as to energize an inner set of psychic responses related to them.

Ruach

Part of the Soul referred to the cluster of Sephiroth about Tiphareth. The mind, lower Manas. Also the Hebrew for Air and Spirit.

Rubeus

A Martial geomantic figure spelling out trouble and conflict.

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S

Salamanders

The Fire elementals.

Sandalphon

The Archangel reconciler for Earth and its Celestial Soul. She is the female Kerub of the Ark.

Shem ha-Mephoresch

The undivided Name from which are derived the 72 angelic names attributed to the 36 Tarot pip cards.

Sephiroth

Term for the ten centers comprising the Qabalistic Tree of Life.

Sepher Yetzirah

The Book of Formation, one of the oldest texts of Qabalistic literature. The term Yetziratic refers to this book which gives the principal astrological values to the letters of the Hebrew Alphabet.

Serpent Formulae

A description of the magical forces of the four elements as they circulate around the North Pole or the Kether of our system to which the four Aces are attributed.

Sigil

Signature. Usually of a spirit or intelligence or Angel. Anciently derived from the Kameas, but in the Order traced on the Rose.

Skrying

Originally related to crystal gazing, but now refers to the development of the inner vision.

Stolistes

Officer in the Temple in charge of the gowns and robes, and the purifying Water.

Sylphs

The Air elementals.

T

Tarot

Set of 78 cards related to the Tree of Life. Origin more or less obscure.

Talisman

A dead or inert substance galvanized into life by magically charging it with a specific form of energy.

Tattwa

Hindu term for the five elements that issue from Swara the great Breath. Their symbols are used in the Order for skrying.

Tejas

The tattwic element of Fire. Synonym is Agni. A red triangle.

GLOSSARY

Telesmata

Refers to telesmatic images. These are built up in the imagination using the letters of the Divine or Archangelic Name to provide the character and nature of the Form. Sometimes, as a synonym of talisman.

Temurah

Permutation. A method of arranging Hebrew letters to gain meaningful insights.

Tetragrammaton

Latin for the four Letters of the divine name YHVH, the cornerstone of much if not all of the G.D. attributions to the Tree.

Theoricus

Second grade of the Order, exclusive of Neophyte. Attributed to Yesod, Luna and Air.

Tiphareth

The sixth Sephirah on the Tree of Life equidistant from Kether and Malkuth, representing harmony, beauty and equilibrium.

Torah

The Law. The first five books of the Bible.

Tree of Life

Etz Chayim. A geometrical glyph underlying most of the Golden Dawn teaching.

U

Undines

The Water elementals.

V

Vault

The seven-sided initiation chamber of the Adepti where C.R.C. was interred and resurrected.

Vayu

The tattwic element of Air, a blue sphere.

Via

A Lunar geomantic figure suggesting travel and change.

W

Watchtower

An Enochian term referring to one of the four cardinal quarters.

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Y

Yachin

Also written as Jachin. The Right (white) Pillar of the Temple, representing Mercy.

Yesheshuah

The Pentagrammaton. The letter Shin representing the fire of the Holy Spirit, descending into and illuminating Tetragrammaton.

Yetzirah

The World of Formation.

Z

Zauir Anpin

Microprosopus, the Lesser Countenance, referred to Tiphareth.

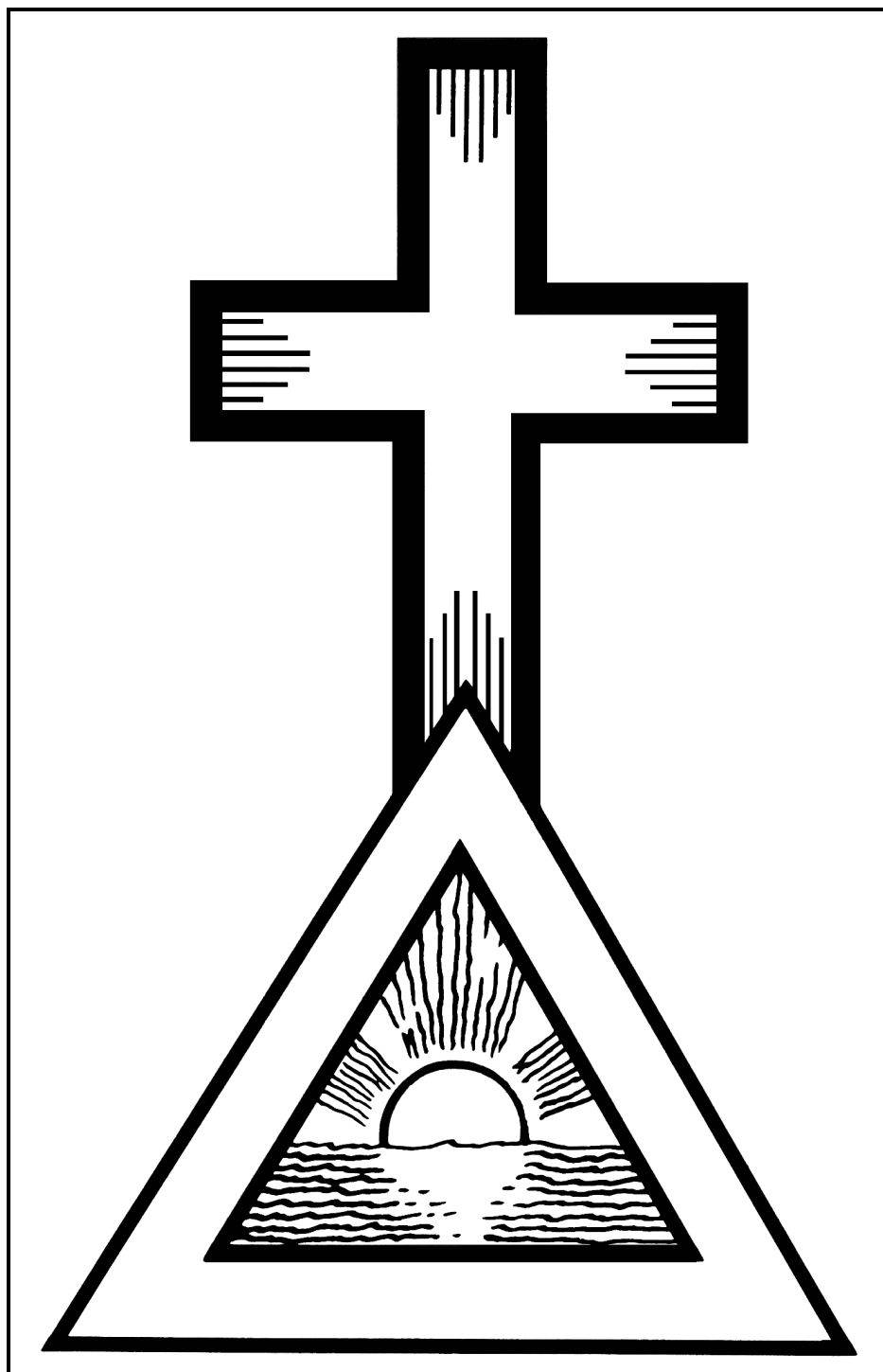
Zohar

One of the major texts of the Qabalistic Literature.

Zelator

First grade of the Order, exclusive of Neophyte, attributed to Malkuth.

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APPENDIX I

THE ALCHEMICAL TEACHINGS OF FRATER ALBERTUS AND THE PARACELSUS RESEARCH SOCIETY

By
Joseph C. Lisiewski, Ph.D.

In October of 1980, I completed the seven year in-residence classes of theoretical and practical laboratory instruction in Alchemy given by Frater Albertus, the owner and director of the Paracelsus Research Society (PRS). From that time to this, I have not seen any tribute paid to this modern-day alchemist. Nothing has appeared in print concerning either the Society or his alchemical and alchemistical teachings. Conversely, over the past twenty-one years, I have heard rumors of the most shocking and disgusting kind regarding this man, his morals, the “real” purpose behind his chemical and physical laboratories, and even of the layout of the PRS compound setting. Most of these ravings were (and still are) malicious delusions generated by those who neither attended his classes nor knew him personally. Others were propagated by some of his own students who were simply too lazy to do the interior (self-examination) and laboratory work he laid out, and who blamed him for their lack of results. I make this statement because I knew a number of those individuals personally.

Despite this occult mainstream nonsense, several of Frater Albertus’ books remain in print to this day, e.g., *The Alchemist’s Handbook*, *The Seven Rays of the QBL*, *Praxis Spagyrica Philosophica*, and the collection of *Golden Manuscripts*, the latter of which he edited and republished in the late 1970’s. Unfortunately, with the passing of Frater Albertus in July of 1984, the bulk of what he built up—the entire PRS facility—has faded away. The former buildings that served as the dormitories and laboratories have since been converted into apartments. Other parts of the property were sold off to the highest bidder, while his vast library of alchemical research manuscripts dating back to the 12th century, were sold to book/antiquarian dealers, or discarded into the trash heap. Only his Alchemical Teachings remain; and those in the minds and laboratory journals of that handful of students to whom he orally delivered those teachings during those incredibly intense, yearly, two-week class sessions—and those who did the work!

Upon the passing of Frater Albertus, and immediately before his own death in March 1985, my mentor, Israel Regardie, made the express statement to me that he wished the works of the man and the Society be remembered. In keeping with Regardie’s wish and my own desire to once and for all quell the rumor-mill, I have finally set down this curious paper. It contains the *facts* of the man and the PRS, based upon my ten years of personal involvement with them. That

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period covers the time I was a student at the PRS and the years that followed the completion of those in-residence studies, right up to the day of Frater Albertus' death. These are the qualifications from which I desire to shed not some little light on the man and mage who chose to refer to himself simply as "Frater Albertus"—"Brother Albert." And if, after having labored in the Art and Science that is Practical Laboratory Alchemy since 1974, I am fortunate enough in accurately conveying something of his instructions in attaining to alchemical transformations and transmutations in the physical laboratory—"Where it counts," as Brother Albert insisted, "where there is no place or room for the confusion and delusion that abounds in the realms of 'spiritual alchemy' and 'soul transformation'"—then the record will be set straight here, once and for all.

Frater Albertus was the fraternal pseudonym chosen by Dr. Albert Richard Riedel, a German national who came to America in the mid 1930s. As he personally related to one of my classes, he emigrated to escape the forthcoming nightmare he foresaw with the then rise of Nazism in his native homeland. Prior to emigrating to America, he married Emmy in 1932. Without "Sister Emmy" and her tireless efforts to keep the dormitories and the students in order, it is very doubtful that he would have succeeded in his mission of bringing Alchemy down into the laboratory—where it belongs.

While Frater spoke fluent English, he nevertheless had a very slight accent which he disguised by speaking slowly and with perfect clarity. Even in his later years, Frater, as we simply called him during our classes, was a large man, standing about six feet one inch. His broad, thick frame carried a heavily built body. His features were typically German for the time: a large face with well-proportioned ears, classical Roman nose, broad mouth, large, deep set blue eyes, and almost completely grayed-over blond hair. He was an imposing figure for any time period. And with his mental acuity and powerful logical faculty, he could have chosen any profession he cared to. His mastery of the scientific method was better than many scientists of my own profession of physics, while his analytical abilities were second to none. Yet, he chose to devote his life to teaching Alchemy, or Parachemistry as he preferred to call it, to those individuals he chose, to attend the classes that he taught at his research institute, the Paracelsus Research Society.

The PRS was located at 3555 South 700 East, in an outlying county district of Salt Lake City, Utah. He chose this site to build his home and research institute due to the general climate and snow-capped Rocky Mountains that surround the city. All reminded him of the region of Germany from which he came. This residential setting allowed for peace and quiet during the periods of instruction, with virtually no interference posed by the distant neighbors that flanked the compound on three sides.

The compound was situated upon a substantial tract of land. It housed seven buildings: Frater and Soror's large, private home guarded by two enormous steel gates that bore the crests of the Red and Green Alchemical Lions; the two-story main dormitory; research laboratory; a small, single-story home used to house European researchers and their families who came for extended periods; a second single-story home that was permanently occupied by two elderly relatives of Frater's and Soror's; and two single-level supplementary dormitories at the back of the property. The main dormitory had two fully equipped kitchens: one upstairs and one downstairs. It had four bedrooms downstairs and two on the second level, with two students per room. Each of the supplementary dormitories housed two to three students each, while the single-story home served the needs of up to four people as well.

In 1974 I was twenty-five years of age. Dr. Francis Israel Regardie, my mentor in Magic, introduced me to Frater Albertus in October of that year. Owing to my majoring in physics at

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university, Regardie considered it absolutely necessary that someone in the hard sciences be taught the ancient Art and Science of Laboratory Alchemy. Both Albertus and Regardie insisted that Alchemy be studied *scientifically*, and eventually brought into the light of the physical and chemical sciences, proper. But this, *only after* the peculiarities of this early science were understood on their own terms, and their claims evaluated objectively. In keeping with their aims and my own desire, I was admitted to the cycle of seven-year classes in February 1975. I completed the seven years in six years, by taking the fifth and sixth year classes back-to-back.

Separate application to each yearly class had to be made. That is, acceptance for one class did not guarantee acceptance into the next year's class. Typically, re-acceptance was based upon each student taking the instructions for a given class back home with him or her, and continuing that work in their own home laboratory. Each one had to bring their results back to PRS the following year, and *demonstrate* what they had accomplished on their own. This was a three-day period Frater designated as Show-and-Tell. If—as in most cases—a student neglected to do any at-home work for a year or two, he or she eliminated themselves by not reapplying for the following year's class. In some cases, those who did not actively pursue the experimental work on their own still applied for further instruction. They were denied subsequent re-admission outright. There were also some individuals whom Frater allowed to return for several years, even though they staunchly refused to do the required at-home laboratory work. It was his way of allowing the *genuine* spiritual transformation that occurs from even an acquaintance with Laboratory Alchemy to take hold, and point those aspirants into other directions that were more suited to their personality structure. At some point in the seven-year program, these students also eliminated themselves.

At the opposite end of this student spectrum, individuals were admitted who could neither pay the nominal sum for the mandatory dormitory stay, nor buy their own food. In these cases, Frater waived their dormitory fee. He then gave them money to buy their own groceries and personal toiletries. This was done on one condition: that this money was never repaid to him or to the Society. Rather, he requested that they do the same for another individual at some time in the future if their circumstances allowed. He told us many times, "When you come here for these classes, all of your needs will be tended to, whether you can afford them or not. This is done so you can devote yourselves completely to the work at hand." Such was the mundane component of this man's philosophy.

Each yearly class of the seven-year cycle was given a corresponding Latin designation: Prima, Secunda, Tertia, Quarta, Quinta, Sexta, and Septa. Generally, there was one complete, seven-year cycle of classes held at PRS each year: from early February through mid-May. From early September through late October, additional Quarta, Quinta, Sexta, and Septa classes were held for advanced students from America, Europe, and Australia, who were unable to attend them earlier in the year. In the summer months, Brother Albert and Sister Emmy traveled to Switzerland and Australia on a yearly, rotating basis, where he taught students who were unable to travel to Utah. This schedule was maintained from 1960 through 1980, the time when Frater declared that our Septa Class was the final class of the seven-year class cycle. "The Twenty-One Year Cycle has been completed," he told us on October 31, 1980, the last day of Septa Class. "Yours is the final class of the Cycle." From 1981 throughout 1983, the classes were reduced to a Three-Year Cycle. When I asked him why, he smiled and replied, "Don't you know? My Work here is nearly completed!" He passed away in July 1984.

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Each class had between twelve and twenty-one students. As the dormitories were fully equipped with daily living accommodations, it was not necessary to leave the compound, except to buy groceries for the upcoming week. Living at PRS for the two-week classes was mandatory. No one was allowed to take hotel or motel accommodations elsewhere. Nor were local students allowed to live at home during the class period. This encouraged full, around-the-clock participation by each student in the experimental laboratory work that began on the third day of class and lasted until the eleventh day. On the twelfth day, all experimental setups had to be torn down, laboratory reports written and submitted to him, and the labs and dormitories cleaned and prepared for the next incoming class.

The first year class, Prima, was not simply devoted to the basics of Alchemy, but to Frater's teaching a *complete* curriculum of Occult Philosophy. This philosophy was aimed at achieving a single purpose: the unique discovery and awareness of the Self by each student through answering three basic questions:

1. Where did I come from?
2. Why am I here? or, Why am I who I am?
3. Where will I be? or, What will happen to me after this life?

To answer these questions, he taught the principles of Astrology and Western Qabalah individually, and then wedded them by an oral esoteric teaching in such a way, that by *applying* the principles, the first-year student began to experience the Self. Glimpses of the whisperings of Self and glimpses of the "I" forever changed the individual. But the astrology was not a coffee table type; nor was it exclusively that which is found in any elementary textbook on the subject. Rather, the Astro-Cyclic Pulsations, as he called his astrological lectures, stressed the periodic nature and esoteric principles that lay behind the subject.

Each student was also required to carefully copy and color the numerous astrological and qabalistic charts and diagrams he presented to the class, as they embodied Frater's esoteric system of self-analysis and unfoldment. This mechanical procedure he insisted, would aid in the mundane understanding of the principles, while facilitating an unconscious absorption of them. Together, the oral teachings and the individual personal effort produce an effect that would eventually bring about a change or transformation in the spiritual nature of the student. This change, in turn, would allow the student to successfully work in the practical laboratory phase of alchemy. "Know thyself!" were among his special watchwords that he tried to instill in all of us.

The alchemical teachings in that first year class dealt with the revelation of the physical nature and recondite qualities of the Three Alchemical Essentials as they are termed in the ancient alchemical texts: the Salt, Sulfur and Mercury; and of the Three Alchemical Processes: Separation, Purification, and Cohabitation (to cohabit; to lie together). These were then applied to the most elementary Kingdom of nature: the Vegetable, or Herbal kingdom. As he explained, the process of laboratory alchemy must begin with the application of the alchemical principles to this elementary realm of nature. For it was only by understanding how the Salt, Sulfur, and Mercury of a herb could be extracted through ordinary chemical means, and then recombined through the three processes of separation, purification and cohabitation to yield a new creation that lies beyond the province of nature, that the student could aspire toward applying his or her knowledge of the three essentials and the three processes to the highest of the Three Kingdoms. This would be the

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Mineral Kingdom, that area of experimentation in which such compounds as the Philosophical Mercury, the Potable Gold, and the Philosopher's Stone itself could be obtained.

Nor was it enough to be able to produce a simple alchemical tincture of a given herb, although to do so was to produce a powerful medicament for healing the body and balancing the mind. Rather, since the ultimate aim of *laboratory alchemy* is to produce the famed compounds mentioned, the student was encouraged to first learn how the three essentials and three processes are combined *consciously* in the laboratory to produce the *Herbal Stone*: a "stone" which not only mimics the virtues of the reported Philosopher's Stone, but which—through its production—teaches the student *exactly* those physical laboratory operations and esoteric principles needed to produce the *Sunnum Bonum*: the Stone of the Wise itself. Thus, the manipulations and principles to which the ancient texts only allude as being necessary for producing the Great Stone, are actually taught to the student through the successful production of the Herbal Stone.

It was the duty of each first year student to take the processes of separation, purification, and cohabitation as demonstrated in the PRS laboratories back home, and produce a set of Tinctures of the Seven Planets of the Ancients for his or her own use. This was done by selecting seven herbs, one that corresponded to each of the seven planets recognized in classical astrology. Each was then put through the first two alchemical processes in order to remove its salt, sulfur, and mercury. These alchemical essentials were then recombined through cohabitation. The seven powerful tinctures that resulted were then imbibed over the course of the year. By doing so, gross material was removed safely from the student's physical body, while the qabalistic qualities of the planets were infused into the student's nature, thus preparing the individual for the advanced alchemical work to follow over the remaining six years of classes. It was also expected that each student would begin his or her own laboratory work on the Herbal Stone at home; a process that Frater cautioned, "would take at least several years to complete. Nature does not give up her secrets easily! Nor does that realm beyond Nature which will enable you to eventually succeed in this 'Little Work'," as the Herbal Stone is called in the literature.

But what of these Three Alchemical Essentials? Just what are they? Do they actually possess a physical nature and occult properties? Are they the same in each of the Three Kingdoms of Nature? If not, how do they differ? And how are the Three Alchemical Processes applied to them? It is not possible in a paper of this length to give very detailed information regarding the above. However, what is given here is the *true essence* of the Three Alchemical Essentials and the Three Alchemical Processes. This, albeit brief, instruction will nevertheless enable the earnest seeker after the hidden knowledge of alchemy to *read the classical medieval texts with great profit, and will open up the kingdom of this ancient art and science* to his or her own experimental investigation—if the following is studied closely.

As Brother Albert explained in that Prima Class, the alchemical 'Salt' is the *body of the herb, animal, or mineral*. It is that which is left after the natural form has been reduced to its essentials by *Fire*. This 'body' is the same in all Three Kingdoms of Nature. That is, a substance with salt-like qualities and appearance, and whose chemical nature is *basic*, not acidic. It is the product of final reduction. It will undergo a change-of-state as it is purified—one that reflects the Supernal Triad on the Tree of Life. That is, it will pass through the color changes from black, to gray, to white—passing from Binah to Chokmah to Kether—as it attains purity. This is not only true of the Salt in the Vegetable Kingdom, but of the Salts in the Animal and Mineral Kingdoms as well. When it reaches the final stage of white, it can defy physical laws as we know them. An example being, the purified salt can literally rise up from the surface upon which it is undergoing purifica-

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tion, and float in the air. I have personally witnessed this a number of times, and have satisfied myself that air or thermal currents from the heating-purification operation have nothing to do with this phenomenon.

The alchemical ‘Mercury’ is the esoteric *Life* of the substance being worked with. It has different ‘vehicles’ depending upon the Kingdom of Nature in which the individual is working. In the Vegetable (Herbal) Kingdom, the vehicle of the Life is an *alcohol*. It is obtained directly from the herb being worked on by the technique of fermentation, and extracted by simple train-distillation. In the Animal Kingdom, the vehicle is the *blood*. In the Mineral Kingdom, it is an *alkahest*, and is removed from the mineral, e.g., antimony, by first subjecting the mineral to a sub-process of Separation called digestion. In this step, a menstrum, or other liquid medium capable of binding with the alkahest, is first added to the mineral. In the case of antimony, the menstrum remains combined with the alkahest for use. The menstrum used with antimony to achieve this is common 190 Proof grain alcohol. This is used in preparing the Unfixed Tincture of Antimony. For producing the Fixed Tincture of Antimony, the *previously prepared* antimony is ‘treated’ with 6 N acetic acid in order to ‘fix’ its Mercury. The resulting antimonious acetate is then extracted, using grain alcohol in order to separate the antimony’s Sulfur and Mercury for use.

In the case of lead when the ‘Great Work’ is attempted, the menstrum is removed from the alkahest after digestion by another Separation—repeated distillations, the first of which is through simple train-distillation. The remaining distillations are only accomplished through laborious distillations using extremely exotic glassware that must be specially designed by the student and blown by a master glassblower.

The alchemical Sulfur is the *occult Consciousness* of the substance under investigation. In all Three Kingdoms of Nature, its vehicle is an *oil*. That is, a physical substance whose common qualities of viscosity, odor, and appearance resemble that of an oil. In the Herbal Kingdom of Nature, due to the minute quantities present, the oil is separated by the ordinary chemical process of dry distillation. Normally, many pounds of the fresh herb must be treated in this manner due to the exceedingly minute quantities of oil present in herbs in general. *The Sulfur is removed prior to the fermentation*. In the Animal Kingdom, the sulfur is obtained from the *yoke*, that part of the embryo which produces the veins, arteries, and blood of the animal. This Sulfur is extracted through an ether separation, a process that is actually easier than it sounds. In the Mineral Kingdom, the Sulfur is obtained from the alkahest, as it is bound with it by nature. This latter separation is not exceptionally difficult with, e.g., antimony. It is extraordinarily difficult when working with lead.

As to the preparation of the Herbal Stone, or, accomplishing the Little Work. After the student selects the herb to work with, it must first be dry distilled as stated earlier in order to obtain the alchemical Sulfur (Consciousness) of the herb (Separation). Following this, it is fermented to produce an alcohol, which is actually a ‘wine’ of the herb which will contain the alchemical Mercury—the Life of the herb (Separation). This alcohol must then be separated by successive train-distillations to obtain the pure alcohol of the herb. After the Sulfur and Mercury are obtained—and *according to their natural proportions as established by Nature*—the herb, now referred to as the ‘feces’ of the herb, must be incinerated to reduce its gross body (Purification). The first color achieved here is that of black (corresponding to Binah). In this state, the black ash is referred to as the *Caput Mortem* or, Death’s Head.

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Following this, the black ash is placed in a unglazed earthenware dish and calcined (varying degrees of heat applied with a Fisher burner), to further reduce its mass by separating the essential from the nonessential parts of its physical nature. An unglazed dish is used to allow the ashes to breathe as the heat of reduction is applied. That is, air flow will occur from the bottom of the dish propelled by the flame beneath, and move *through* the pores in the dish, completely removing that which is unessential in the process. This is a very important consideration.

As the calcinations proceed, the black ash will turn to a dark gray, and finally—after approximately seven days of continuous calcination—to a light gray (a correspondence to Chokmah). The purification is continued for weeks or months—day and night—until the salts appear as a white, powder-like substance in the dish. These are the true alchemical Salts of the herb. Their essential Quintessence have a color and occult correspondence to Kether.

The beginning of the Little Work proper now commences. It must be remembered, as Frater Albertus stressed to us in class, the creation of the Herbal Stone is not simply a product of mechanical manipulations as employed in an ordinary chemical laboratory. Rather, since the Stone's creation is said to reflect the state of genuine, not imagined, spiritual development of the student, success will only be obtained when the inner process of growth and the outer manipulations in the laboratory have achieved harmony. Hence the reason that it may possibly take years to produce.

The pure white Salts are now placed in a "Pelican's belly," as the medieval texts refer to a *retort*, and the slow process of imbibition with the Mercury (alcohol) and the Sulfur (oil) begun. Drop by drop, the Sulfur and Mercury are added to the white salts until the salts take on the color hue of the Sulfur, and a semi-viscous mass results. This mass is left to cohabate ("lie together") in the retort, until a distillate appears in the arm of the retort. When the clear distillate reaches the lip of the retort, it is collected and saved. This highly volatile liquid is referred to as the "*Sharpened Mercury of the Stone*." The process of imbibition continues over months, until the semi-viscous mass cannot accept anymore fresh Sulfur-Mercury combination. As the mass congeals and nears its endpoint by refusing to accept additional fresh Sulfur and Mercury, the worker must swirl the retort. As this is done, the mass will roll into a stone-like object. Now the final process of imbibition begins.

The Sharpened Mercury of the Stone is now applied to the hardened mass in the retort, drop by drop, over weeks or months. The small 'stone' in the retort will now accept this more volatile Mercury. At some point the stone will refuse to accept anymore, evidenced by an even more highly volatile clear liquid being given off by the stone, and condensing in the arm of the retort. At this point, it is necessary to smash the retort in order to remove the stone-like object.

Finally, the object is placed in a glazed crucible, and Fire applied in ever-increasing degrees of temperature until the stone-like object hardens into what literally appears to the sight and touch as a 'stone.' I used a highly regulated, thermocouple-temperature sensing, solid state *Blue M Muffle Furnace* in my own work. The temperatures used began at 100° C (Celsius), the work being completed at 1,000° C. While the stone is forming throughout the degrees of heat, it must be re-imbibed with the Sharpened Mercury after each treatment in the furnace. It is this final action that brings the stone to completion.

The finished Herbal Stone will be pure white in color, extremely hard, and extraordinarily heavy. The stone is tested by wrapping one end of an ordinary string around it, and attaching the other end of the string to a pencil. Several ounces of any dried herb are placed in a large glass vessel, e.g., a 2-Liter beaker, along with approximately 1.5 liters of plain tap water. After the

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herb becomes saturated with the water, it will of course, sink to the bottom of the vessel. The stone is then added to the beaker, such that it is suspended by the string-pencil combination at a point just below the water surface. What happens next is beyond the explanation of everyday science.

Depending upon the maturity of the stone, in a few minutes, the heavy, saturated mass of herb on the bottom on the beaker will float to the top of the water, and surround the stone. It will remain there for hours, after which it will sink back down to the bottom of the beaker. A few hours later it will float back to the surface again. This time, in only minutes, it will sink back to the bottom where it will remain. But floating on top of the water's surface will be found the entire Salt, Sulfur, and Mercury of the former dried herb. The Mercury-Salt-Sulfur combination is now simply spooned off and consumed by the worker as a powerful herbal medicament. In brief, the *action of a functioning, mature Herbal Stone, is to remove the Life, Consciousness, and Body of a raw herb and concentrate it in a very brief period of time.* The stone is then simply washed off and stored away for future use. It remains a permanent object, refusing to dissolve even in weak acids.

I should point out that there are several ways to make a Herbal Stone, all of which were discussed in detail at the PRS during subsequent class years. These other methods include making the stone from the light gray Salts as well, or from the water-soluble Salts that can be 'leached out' of the gray Salts. I have provided a few references at the end of this paper for those interested in pursuing this Work.

In my own case, I made four stones by four different methods, and demonstrated their action to Frater Albertus and my fellow students in my combined Quinta-Sexta Class in 1979. It took four years of work to unlock that within myself which was necessary to create this alchemical material. The knowledge and experience of the alchemical procedures involved, and that which the final Herbal Stones 'conveyed' to me, are invaluable.

The next three years of classes, Secunda through Quarta, were concerned with working in the Mineral Kingdom of Nature. That is, expressly with antimony. Occurring in nature in the deadly form of antimony trisulfide, this mineral is always found bound up with arsenic. Frater explained to us that Nature hides its most precious medicines among its deadliest poisons. To unlock the secrets of the alchemy behind the laboratory operations, Frater gave each of us a copy of A. E. Waite's translation of *The Triumphal Chariot of Antimony*. Written by the German Benedictine Monk, Basillius Valentinus (Basil Valentine) in 1415, and first published in 1604 through the efforts of John Tholden Hessius (Johann Theolde), those three years of classes were spent going over the entire volume sentence-by-sentence, paragraph-by-paragraph, and page-by-page. Frater's initiated comments and further explanations along the way opened our eyes to the incalculable value of the manuscript before us.

From the Unfixed and Fixed Tinctures of Antimony made from the 'fume' and the qabalistic colors of the Glass of Antimony this element produces when exposed to heats of 900°C. to 1800°C.; to the secrets of preparing the Krikrum Menstrum and the Sulfur of Antimony; to the final preparations of the "Butter of Antimony" and the methods of their safe, proper and natural use—all were covered in minute detail before their preparation was demonstrated for us by Frater in the laboratory. "Know the theory before attempting the praxis!" was his razor call before attempting any practical laboratory work in alchemy. As with each year's instruction, we took the knowledge we were given back to our homes and labored to reproduce the results on our own, prepared to show what we achieved during the next year's Show-and-Tell sessions. The

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reader would do well to remember, that if the explanations of the Three Alchemical Processes and the Three Alchemical Essentials are applied to *The Triumphal Chariot of Antimony* in a thoughtful way, the secrets laid out by Basil Valentine in that important work will open before your eyes.

In the fifth year class, each of us was given separate laboratory space and all equipment needed. We were allowed to work for the two week period on our own, reproducing or perfecting any of the antimonious marvels we had investigated in our home laboratories, and compare results with our fellow classmates. As with each class, extensive laboratory reports were prepared before the two week period ended, and submitted to Frater for evaluation and permanent storage.

The curriculum for the final two classes, Sexta and Septa, was determined by Frater according to the makeup and complexion of the students who succeeded in completing the Seven Year Cycle. In some classes, work began on the "Green Lion;" others began their work on the "Philosophical Mercury," while yet others worked on the "Potable Gold." My class was instructed in what is reputed to be the darkest corner of alchemy: the "Water Work." It is a subject in which I was intensely interested, and which I spoke privately to Frater about in earlier years.

This work is based upon the theory and practice set down in *The Golden Chain of Homer*, a private manuscript translated from a Latin work circa the fourteenth century first into French and then into German. The English translation used was derived from the first German publication that appeared in Leipzig in 1723. It deals with the production of a substance termed "Gur," or the "Pre-Adamic Earth," from which the Three Kingdoms of Nature themselves can be generated. In other words, this is the primal base material from which all Creation arose. In the Christian-dominated Europe of the day, it is easy to see how this area of alchemical experimentation received the title of "Nature's darkest corner."

My interest lied solely in generating the Animal Kingdom of Nature. That is, to start with, the generation of small crustacean-like creatures Homer reported could be 'created' from simple rainwater, which was the foundational material of Homer's entire manuscript. What makes this work unique, is that this water must be collected during a violent electrical thunderstorm, following which it must undergo the process of "putrefaction" (chemical breakdown). The putrefaction produces the Gur, or Pre-Adamic Earth, which precipitates out of the water medium as a grayish, string-like substance. Following this, the experimentalist must obtain the "Water of Air, Water of Earth, Water of Water and Water of Fire," by successive distillations of the electrified and putrefied rainwater. These 'waters' are then used in certain combination to imbibe the dried Gur. It is from this process that the creatures of the Animal Kingdom referred to above are generated. It is, as it were, an early experiment in Spontaneous Generation. However, the *Golden Chain* reports that the creatures generated do not fit any known species or genus. Approximately 200 gallons of rainwater of the type described are required to begin the process.

Our experimental efforts in this corner of alchemy were limited while at PRS due to the putrefaction and distillation times required: six months to one year. But that work did begin, and the progress made demonstrated to us that there was indeed a basis in fact for what was written in the manuscript.

I continued the Water Work after completing the seven years of classes, and produced two papers which were published by Frater in his journal *Essentia: Journal of Evolutionary Thought in Action*. The first paper was entitled "The Analytical Technique Applied to the Water Work: A Modern Approach." It appeared in Volume 1, Winter 1980 issue. That essay dealt with the very

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real everyday problems encountered in collecting and handling such a massive quantity of rain-water. Modern techniques of ‘re-electrifying’ the water and effectively putrefying and distilling it were also given, such that other contemporary workers could also delve into this alchemical branch of Nature’s mysteries. These techniques were based upon my own successful efforts.

After two more years of work, my second paper, “On the Generation of Animals” was published in the *Essentia* journal, Volume 3, Summer 1982. The cover of the journal featured a color photograph of the Gur-Water combination and the crustacean-like creature that was generated by the Homeric process. The paper itself, complete with numerous photographs, explained the process completely in everyday terms so others working in the field could reproduce the results for themselves. As stated by Homer, the crustaceans that resulted could not be classed into any species or genus when given to zoologists and biologists to identify.

Following these successes, Frater and I had several private discussions regarding what is traditionally described as the blackest area of this dark corner of alchemy: the creation of an “Homunculus.” This was the single goal to which I directed my alchemical investigations after completing the seven years of PRS classes.

According to legend, this creature appears as a miniature human being. That is, it is made from the Salt, i.e., possesses a physical body, which is infused with the Mercury, or Life itself. But it does not possess a Soul, or ‘consciousness’ in alchemical terms. It is up to the alchemist to work with such a creature, and give it a purpose to fulfill. The Salt for this Grand Experiment is the Gur, or Pre-Academic Earth. The ‘Mother Earth’ in this context is the Body. The Mercury or Life must come from the “Father.” That is, from the alchemist himself. For in this particular realm of alchemy, only a male alchemist can generate the Homunculus, as his seed must impregnate the Mother Earth. After the impregnation occurs—as with a human child—the cycle of development and growth begins. The rest is left up to the reader to fathom—or to “reproduce.”

In closing, it is my sincere hope that the knowledge and instruction presented herein will serve to forever dispel the gross accusations and pseudo-intellectual diatribe leveled against the genius and man who was Frater Albertus—Dr. Albert Richard Riedel. His initiated understanding and love of knowledge and wisdom opened up the secret paths of Alchemy to literally thousands of individuals throughout the world. That work is still being carried on today in the private alchemical laboratories of those few of his students who persist in carrying out his highest axiom: “Work!”

SUGGESTED READING

The following books, when used with the information provided in this paper, will help the desirous student to unlock the mysteries of the Three Kingdoms of Nature.

- Frater Albertus. *The Alchemist’s Handbook*. 1987. Weiser Books, York Beach, Maine. (This work gives the student specific knowledge on working successfully in the Vegetable [Herbal] Kingdom of Nature, and shed much light on modern-day chemical laboratory operations.)
- Frater Albertus, translator and compiler. *The Golden Manuscripts*. Kessinger Publishing, LLC, Kila, Montana.
- Basillius Valentinus. *The Triumphal Chariot of Antimony, with the Commentary of Theodore Kerckringuis, A Doctor of Medicine*. Translated by A. E. Waite, Kessinger Publishing, LLC,

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Kila, Montana. (This book is also currently available from the cited publisher. Complete details on working in the Mineral Kingdom of Nature are contained within.)

- H. Nintzel, compiler. *The Golden Chain of Homer*. 1723 edition. Restoration of Alchemical Manuscripts Society (RAMS), Richardson, Texas. (RAMS has ceased to exist. The rights to this and other alchemical mss were turned over to the Rosicrucian Order AMORC, San Jose, California. At this time, the manuscript in question is available from them.)
- Glauber, Valentine, et al. *A Compendium of Alchemical Processes*. Kessinger Publishing, LLC, Kila, Montana. (A very useful overview of processes directly involved in producing the Stone of the Wise.)
- A.E. Waite, editor and compiler. *The Hermetic and Alchemical Writings of Paracelsus*. 1910 edition. Kessinger Publishing, LLC, Kila, Montana. (The “Great Book” of Alchemy, in both theory and practice. The essential one source for reference and working.)

APPENDIX II

REGARDIE AND ME

THE PLACE OF THERAPY IN THE GREAT WORK

By
Jack Willis, D.C.

I first met Francis Israel Regardie in 1972. It was the day that was to start an almost ten-year relationship and a day that began my introduction to the Great Work and, I would add, the great man. It was at Francis' suggestion that I went to chiropractic school and, when he retired, he turned over his practice to me.

What was Francis like as a person? From a first person perspective, what was the experience of seeing him weekly for almost ten years and, occasionally, personally outside his office? How does one paint a word picture of a man as complex and varied as was Francis? A novel, perhaps a short story. None would do him justice. He was, in a favorite phrase, *sui generis*, unique. In the heat of California, the days of tie-dye and hippy clothing, I never saw him without a vest. Insightful yet opinionated, flexible yet stubborn, of immense learning and phenomenal memory, he had little tolerance for foolishness. If he liked you, he invited you into his heart; if he did not like you or found you insincere, he was quick to dismiss you from his life. But, above all, running like a red thread (a favorite phrase of Wilhelm Reich) through his being was his commitment to the Great Work.

People came from around the world to learn the Golden Dawn from Dr. Regardie; but before he would consent to teach them they first had to have the required psychotherapy. Francis was quite clear both in his knowledge and his opinions. Jungian therapy was totally unacceptable, as were gestalt, transactional analysis, and psychosynthesis. Behavioral therapy was a phrase, knowing him, I would never have mentioned in his presence. Psychoanalytic therapy he approved of, except that it so seldom worked. For too many people, psychoanalysis was insight without awareness. He never quoted that old canard to me, but he well could have: "He's been through analysis and he's just as big a bastard as he ever was." For Regardie, there was only one real therapy: Reichian. It brought you alive, body and spirit. Whether you were using the thaumaturgy of the Golden Dawn, the tarot, the tree of life, the kaballah, or astrology—in all of which Francis was an adept—you first had to clean out your soul. Any technique in the hands of bad intent, though unconscious, would lead to bad results. Francis loved the Great Work too much, he was too committed to it, to let it become the unwilling or unintended host for (unconscious) bad intent.

Dr. Regardie's commitment to Reichian therapy began early. He got together with three other chiropractors and they pooled their resources to send one of them East to get therapy with Reich

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so that he could come back and train the others. Phillip Curcuruto, D.C. was chosen. After about three years, Dr. Curcuruto returned and trained Dr. REGARDIE and their colleagues. From then on, Dr. REGARDIE would train no one in the Great Work unless they had undertaken at least four years of Reichian therapy.

Isn't there a contradiction here? If REGARDIE demanded therapy before training, then why did he publish *The Complete Golden Dawn System of Magic*, thus letting anyone learn it? Yes, there is a contradiction, but only to those who did not know Francis. If he was intolerant of some types of therapy, he was positively livid with the people who posed as teachers of the Great Work but who knew little and yet pontificated from on high. If the Great Work was to be preserved in its proper form, it had to be documented so there was a canonical source of proper teaching. Better to let the unwashed masses, the mass of men who lead lives of quiet desperation, practice the proper form of the Great Work than to let it be distorted over time by equally pernicious (or worse) men who would pervert the very form of the practice in furtherance of their unconscious evil ends.

For both those familiar with, and for those unfamiliar with, Reichian therapy, let this serve both as an introduction to it and an explanation of why Dr. REGARDIE regarded it as an essential precursor to practice of the Great Work.

Reich's history is unremarkable. He was a relatively minor figure from the early 1920's up to about 1934 in Freud's group of students in Vienna. Based on some early work by Freud on character types and formation, the analyst Karl Abraham started to develop a theory of character and published his articles in the official journal of the psychoanalytic movement. Unfortunately, Abraham died very young with the theory not yet finished. Reich picked up the mantle and wrote of character as a central element in the individual and in the therapeutic process. Unfortunately, after some early valuable contributions to the theory of character, Reich's own character (unanalyzed) came to the fore and he began a long decline into what can only be called madness. But his contribution remained.

One day, while doing a then-conventional analysis of a patient, Reich made a comment on the patient's symptoms and noted that the patient responded with a wide range of body responses, many of which involved the autonomic (involuntary) nervous system. This, in itself, was not a new observation. The analyst, Franz Alexander, was already doing work in the area of psychosomatic illness. What was new—we now call it serendipitous—was that Reich made the connection: if I can get body changes by interpreting symptoms, why can't I accomplish the same thing (as it turned out, more) by working directly on the body. Thus began what Reich called vegetotherapy and what we now call Reichian therapy. So, in short (and we will return to it in more detail shortly), Reichian therapy is psychotherapy that works from the body instead of the mouth.

Before we continue, it is best to say specifically what character is and why it is an important issue for someone involved in the Great Work. I will approach the concept of character from two directions. First, I will distinguish between (1) behavior, (2) personality, and (3) character. Second, I will give you a specific definition of character.

Behavior is that which we observe a person doing at any given moment. Your reading this article is an example of behavior. In addition, your posture, your sitting arrangement, whether you are also playing music in the background (and the type of music), and so on are all examples of behavior. It is external, directly observable. Let me use another example. You are called upon to give a presentation—perhaps at work, at school, a toast at a party, even reading something out

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loud at a meeting. You become intensely nervous; you have performance anxiety. That is a behavior. Appearing before others to speak, other than just to present your own opinion on something, results in shaking of the voice, sweaty palms, perhaps a change in skin tone from pale to flushed with embarrassment.

Now we move up (really down, for it is more central to who you are) to personality. The same type of behavior seen in many different situations is personality. If you are nervous about a speech, it is one instance and it is behavior; if you are nervous in many situations, it is part of your personality. One would say of you, you are an anxious person. At least one component, or part, of your personality is anxiety. Usually, when we describe someone, we are describing his personality. Since, right now, your behavior is reading an article in *The Complete Golden Dawn System of Magic*, if you were observed over time one might say of you that you are an intellectual, or a student of the occult, or an inveterate reader, or someone in search of a new way of living. In any case, we would be talking of your personality.

If behavior is observed, and personality can be characterized as similar behavior observed in many situations over time, character is never seen. Character is inferred. Now, before we go further, we have to deal with an ambiguity of language. We use the word “character” in two different ways and it is important to clarify how we are using it here. In the one sense, character is used in a moral or normative sense. When we say of someone that he is “of good character” or “he is quite a character,” we are using the term in its moral or normative sense. When a teacher (foolishly) gives a student a grade for character, she is behaving as a moral judge (for which she is not qualified). That is not how we are using the word here. Our use of the word is in its psychological sense, and that leads us to a specific definition.

Character is: my view of myself, the world, and the relationship between the two. This view is not the one consciously held (that is the part of the self-system or part of the personality); this view is held subconsciously. That is to say, it is the way we approach life and people. Do I regard people as basically good? Then trust is probably part of my character. Do I regard myself as basically competent? Then pride is probably part of my character. Let me emphasize once more—because it is central to Reichian therapy and to why Dr. Regardie regarded character restructuring as a prerequisite to the practice of the Great Work—that character is not known to us. Our character is buried deep in our being and is the base of everything else.

Character gives rise to personality and personality gives rise to behavior. We have to guard here against another danger: the danger of being Aristotelian. Aristotle developed and bequeathed to us a form of logic. This is the familiar syllogism:

I believe people are good
Tim is a person
Therefore Tim is good

Human psychology does not work by Aristotelian logic. I might believe people are basically good, but I feel toward Tim that he is dishonest. This might be because I have had experience with Tim or it might simply be, to paraphrase Shakespeare, that Tim has a lean and hungry look. Character need not be consistent, and while it gives rise to personality and thus behavior, it is not the sole determinant. Character, in the end, will out (that is, it will be the main determinant factor in who I am and how I act), but it is not the only thing which controls our personality and behavior. One can be over-tired and thus in a “bad mood.” Hormones, age, life’s circumstances, health

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and disease, trauma, disappointments, even good fortune all can, and do, play against our character to determine our behavior. With this understanding, we can return to why Francis Regardie took up the practice of Reichian therapy, and why he regarded such therapy as essential for practitioners of The Golden Dawn.

As is known to all students of the Great Work, Magick can be used for good or for ill. While one may intend the choice to be made by intentions, by one's will (to use William Jame's term not Crowley's where it is capitalized: Will) it will in fact be made by your character. If unrecognized hostility is a part of your character, that hostility will appear in your work with other members of the Golden Dawn and factions will develop within the temple. If you, unconsciously, as part of your character, are trying to get revenge on your mother or father for her or his failures, then you will bring that energy into the practice and it will affect others about you. Francis knew all too well that the history of Magick has been one of conflict, of factions, of plots, of dishonest dealing, of subterfuge. For the Great Work to do its work, it needs people of good character (using the word in both its psychological and normative sense).

Thus we return to why Regardie advocated, practiced, taught, and believed in Reichian therapy. When Reich made that serendipitous move from talking to working on the body, he also made the move from behavior and personality directly to character. That that was his intent does not matter; that he did it does matter. Reichian therapy works directly on the character. To see why, we must return once more to the issue of character, personality and behavior, and then we can examine Reichian therapy directly.

Let me illustrate with a simple example. It is not uncommon when a person crosses his legs that the free foot bounces up and down fairly constantly. In body language, this is a sign of anxiety (to be more accurate: a sign of agitation, anxiety, discomfort, or sometimes anger or annoyance). A psychotherapist, seeing this, would recognize that the person was anxious. Now, if it happened only occasionally (a behavior), then the therapist would know that the current topic was causing the reaction, that the current topic was emotionally charged. If it happened most of the time, then the therapist would know that it was part of the person's personality. Perhaps the person is uncomfortable talking about himself, perhaps he has high anxiety levels, perhaps he is an angry person and so is angry at having to be at the therapist's office. In any event the therapist would have some valuable knowledge. But what does he *do* with this knowledge? If he ignores the movement, he is dismissing a possibly important issue. If he calls the movement to the attention of his patient, the response might be that the person simply learns to inhibit the motion; or the therapist might add to the issue by making the person self-conscious and even more uncomfortable. In either event, all the therapist is doing is dealing with the behavior or the personality. He has not gotten to the character. But the character is the central issue.

So the therapist might, as Reich did in the mid 1920's, deal not with the motion of the foot but with the *meaning* of the motion. After deciding the cause (anxiety, discomfort, anger, etc.) the therapist then starts to address that issue directly. He might not, and probably would not, mention the motion; he will only discuss the character trait that is being made manifest by the motion. This was Reich's first contribution to analytic practice: character analysis. But there is a better way as Reich—and after him, Regardie—found out, and that is to work directly on the body. Mobilize the character trait directly by dealing with the leg muscles that are used to display that behavior and/or personality.

In Reichian therapy, the patient lies on a bed usually unclothed (it is impossible to work on the body if it can not be seen). In Reichian therapy, there are well over 100 different "exercises"

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(that is not a good word to use, but in English we have no better word) that have the effect of potentiating the character. We might have the patient first start by extending the legs and having both feet make that same up and down (really flex and extend) motion. At the same time, the patient would be instructed to breath deeply, using both the diaphragm and the chest. (Reichian breathing is NOT like yoga breathing; the purpose and the effect are quite different: yoga breathing is intended to *quiet* the emotions while Reichian breathing is intended to *facilitate* the emotions.) As the person continued the motion with the breathing, he would begin to directly experience the emotion which was being manifest in the foot motion. He would directly experience the anxiety or the anger or whatever was being displayed by the foot motion. This direct experience of the emotion brings the character trait into the open. We have gone directly from a body motion to a character trait (by way of the emotion).

In 1945, Reich made a change in his method of working. He dropped the verbal part of therapy and dealt only with the body. This was not a change with which Francis Regardie agreed. Francis recognized that man is a conceptual animal, a conceptual animal with passions and unconscious motivations (the character). To deal with a person we must deal with his life experience (what is the world—recalling the definition of character), with the view he has developed of himself in respect to those life experiences (who am I?), and with the techniques he has worked out when young and vulnerable to cope with his situation (what is the relationship between the world and me?). Contemporary cognitive neuroscience research has isolated a number of neural circuits that control, or cause, or mediate (it is hard to tell which) various emotional states. But what still remains beyond our grasp, and possibly always will, is the ineffable part of us which makes us who we are. To discover our true self—the self we *would have been* absent the disastrous effects of bad parenting, bad teachers, bad friends, bad relatives, or simple misfortune—we have to first undo ourselves (see *Undoing Yourself With Energized Meditation* by Christopher S. Hyatt, Ph.D., Falcon Press). For all the value of Dr. Hyatt's book and those like it, there will always be an inherent problem with their use. It is the YOU who are doing the correction, the undoing, and you can't step outside your skin (your character) to do that job.

As anyone who has worked with astrology or tarot or the kaballah or the tree of life knows, the answer lies not in the concretes of the practice, but in the interpretation. One astrologer can give accurate predictions, and another inaccurate predictions. One person can apply the middle pillar technique with illumination, another with the inability to go beyond a block at the throat. As you study and learn *The Complete Golden Dawn System of Magic*, as you delve deeper into the OTO or the Golden Dawn or any of the other branches of the Great Work, keep in mind that you need also to purify yourself not just with purification rituals, but from the inside out. Inner purity can not come from outer practice; it has its own path. And Francis Regardie found that path in his application of Reichian therapy.

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APPENDIX III

THE INNER ORDER REVELATIONS: THEORY & PRACTICE

By
Zehm Alohim, Adeptus Major

PART ONE

We are currently entering a New Æon of future history, just as we are passing out of one that has served its purpose; one that may be only useful as a historical reference for the living.

There exists an Order of evolved beings, those we refer to in the Golden Dawn as the Secret Chiefs. It has been their task, function and will to make contact with certain “prophets” of preternatural information regarding this transformation. The works of Dee and Kelly for instance would be an example of a more ancient revelation concerning our present transformation.

The works of Crowley, Regardie and Hyatt would be examples of more recent contact. It is through Crowley and his successors that the Golden Dawn lineage has been directly passed down and will continue to do so for some time to come. And it was also through Crowley that the Law of the new Æon was given in *Liber AL*.

One message from *Liber AL* is to think for yourself—learn all you can from experience and then become a magnificent star that sails mightily across the heavens. And always, *always*, be what or who you really are and never, *ever* fail to do what thou wilt! Do all of this with discipline, courage, creativity, perseverance and love—opening the gateway unto the mysteries of the Infinite.

*O my God! Why have I become as like unto Thee? A beast within the deepest thick of the forest.
A serpent within the ripe & burning thicket, an eagle who couldst pierce the sky itself but by the
fury and the great might of it's crystalline talons alone.
Am I then not worthy of Thee?*¹

When the smoke from the nightmarish disaster of Nine Eleven begins to finally clear and the drums of raging and unrestrained war begin to quiet their roll call of death and destruction—when the voice of Ra-hoor-kuit is quelled by the soothing whispers of Mother Nuit, then the Law of Perdurabo shall ring through the streets of the Great City Human—that which Carl Jung refers to as the Collective Unconscious.

¹ From *The Seven Days of Eternity* by Zehm Alohim.

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Mankind is sitting on the eve of scientific and artist achievement, unparalleled since the days of Lemuria and fair Atlantis. This “new age” of achievement will jettison mankind into a rapid evolution. Consciousness in both animate and inanimate forms shall be investigated as never before imagined. Utopian bliss will be explored by the survivors of the Great War, giving rise to a quasi-utopian collection of societies that shall stay the course through a variety of transformations. Some governments shall incorporate ideals based more on individual liberties, education, creativity, ingenuity, discipline and self-determination. Science and magick will put an end to the reign of absolute morality.¹

Ferocious fundamentalism shall be viewed mainly as a historical source of immeasurable mischief and as a retardant to the necessary evolution of the race.

Societies will exist for the benefit of their individual members. This doesn’t necessarily mandate democracy as it is commonly understood today, yet at the same time it certainly does not advocate kakistocracy.²

Voting will be something one qualifies for by means of education, achievement and/or service. Wars will be fought as sport. The aggressive nature of man should be not repressed but channeled. The fact is, the absolute repression of one’s “baser or higher” needs results in various forms of insanity and violence. To realize one’s own god-hood or divinity or calling is the goal.

We are clever ape-men. Some may view this particular viewpoint as insulting—I consider it enlightening. We must accept our naked reality without the heavy veil of conventionality hovering over us and clouding our vision.

Honor all of Nature and She will bless you exceedingly. It is Her joy to see you in your joy as it is written in the Law.

“Do what thou wilt and no other shall say nay.”
— *Liber Al*

PART TWO

When one learns to play the piano one learns one note at a time. These notes then become either parts of melodies or harmonies. The notes and harmonies are spread out upon a rhythmical grid. Sound, in this way, is organized into something that makes sense to both the performer and the listener. One student may eventually become a classical concert pianist; another an accomplished jazz pianist; and still another may become an accountant who wishes she had kept up her piano lessons or even may be glad she gave them up. The same applies to Magick.

The first step in achieving success at Magick is by learning the first lesson. Anyone can do it really. It does not take a hundred and ninety-two IQ to learn how to strike Middle C with your index finger and it does not take a genius to learn that the element of Air is associated with the Fool card. One baby step at a time is the formula for success. Learn the notes on the piano and

¹ Genetic engineering in the interest of self evolution or continued survival, to put it most pragmatically. Certain cosmetic and cyborg type technology will become available from time to time. Life spans may increase as a further result of genetic engineering, but this will not be an altogether happy development.

² Rule by the worst; government control by the least qualified within a given society.

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then learn how they relate or correspond to one another and then write a concerto. Learn the Qabalah and learn the art of being a genius.

On the topic of correspondences and interactions... Learn them and use them every day of your life. It doesn't mean anything if at first you don't know why green is for Netzach, white is for Kether and purple is for Yesod and so on and so forth.

To the beginning piano student the fact that the note A below middle C vibrates at 440 cycles per second is meaningless. It is not relevant to anything he or she is seeking to accomplish at that moment in time. He only knows that it is a white key and a black key away from middle C. He doesn't, at this time, even realize that if he strikes the A and the C together he will have formed a minor triad. But if he perseveres he will learn this in time. And eventually a minor third in any key will become a flash in his mind, similar to a particle streaming through the universe lifting the audience into a state of nirvana. Learn the symbols as a form of discipline and incorporate them into your thought processes as a way of categorizing objects, places, persons, experiences, etc. and eventually as a tool by which you might bring about whatever transformations you deem necessary within your universe. These are the keys to the accomplishment of the Great Work—baby steps and perseverance.

Magick and music have both been subject to the philosophical and religious prejudices of the times. Although we consider (parallel) minor thirds, major thirds and minor sixths today as sounds that are pleasing to the ear and soothing to the soul—in the Middle Ages these were considered to be the seductive and blasphemous harmonies of Satan Himself.

To play a C major triad would have brought charges of demonic heresy, minor sixth chords very well could have caused convulsions and major seventh chords would have more than likely caused the people of the Middle Ages to shriek in utter shock, disgust and agony. Yet the Age of Reason transformed people's tastes because it opened up their minds to rich new realms of experience. Composers suddenly no longer felt it necessary to use only octaves, fourths and fifths; indeed, the mere occasional usage of these types of harmonic intervals by the time of Bach was avoided like the plague.

The Gregorian Chant had its several hundred years in the sun. It would have fallen into the mire of artistic oblivion had not the Roman Church continued its use in ritual. This while the Protestant churches were employing works such as Handel's "Messiah" and Bach's many inventions and fugues within the contexts of their liturgies. Even when the European secular world was entranced by the brilliance of Beethoven or electrified by the sheer magnitude of Wagner's genius or spellbound by Chopin, Liszt, Stravinsky, Paganini, Holst, Prokofiev, Grieg... the eerie wail of Gregorian chant still filled the cloisters of Roman churches far and wide.

The Roman church has indeed sponsored and inspired many, many artists over the course of its centuries of existence. And, in many ways, the limitations it forced upon its subjects regarding the production of art was much more beneficial than detrimental. These limitations formed a certain discipline to work within. And the Roman church has preserved many of these disciplines to the present much to our benefit. The discipline of Gregorian chant is a discipline all aspiring composers and musicians should learn. It is an integral part of how human musical experience in the West came to be what it is today.

The Greeks gave us Modal scales which began to reemerge in the middle of the second millennium (*era vulgaris*). At first only the Ionian (major) and the Aeolian (minor) scales with the leading tone being added according to variances in melodic movement and harmony were

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employed. As the passing centuries mounted, classical composers eventually experimented with all of the Greek modes.

Jazz, folk and rock composers incorporated several of these modes on a regular basis. Hence, the musical ear of the collective unconscious is comfortable with forms of music that would have driven Bach, the Gregorian monks and even the composers and audiences of a hundred and fifty years ago, insane. Yet perhaps, just perhaps, the musical aficionados of ancient Greece would have listened to it in a state of awe and jubilation. Yet then again—they would have had to acquire a taste for something that they had never before experienced—Equal Temperament. For the Europeans of three or four thousand years ago, the sound of Equal Temperament would have, more than likely, been perceived as a million fingernails screeching over a million mile wide chalkboard. I have a synthesizer that has a feature that allows you to play in the tunings of these ancient people. I played around with it one day *and* I will never do it again.

The Hermetic Order of the Golden Dawn, is as its title implies, Hermetic or Greek in origin. Students of the Golden Dawn would do well to study their philosophy, art, music, literature, government, wars, sports, magick and religion.

Pray to Zeus, Diana and Pan—seek wisdom from Hermestrimegistus. The psychological/spiritual experience of invoking their gods and contemplating their amazing philosophies will render unto you wealth far beyond your wildest dreams. In fact, Dr. Hyatt requires that his advanced students learn how to live pre-Socratically.

A society of people devoid of any historical reference is like a person without a memory. But it is up to the student of history to discern the essence of any given historical time period. Some things, such as the music of the ancient Egyptians or the exact contents of the great library at Alexandria or even the diaries of Adolf Hitler, are simply not available to us for study. Yet it may be that the devil is in the details, as the old expression goes. In a recent speech, Serge Khrushchev, the son of Nikita Khrushchev, praised the recently released movie, *Thirteen Days*. He explained to his audience that even though none of the conversations, arguments or negotiations in this movie were especially accurate, the essence of the movie, the way it felt, the emotions it conveyed, the ideas it espoused, were in fact, quite real. When a modern composer goes about the task of creating soundtrack music for a movie set in ancient Egypt, his job is to capture the essence of what that music sounded like. We, of course, have no recordings of ancient Egyptian music so we must seek out a different source of reference or inspiration for the accomplishment of the task. If we attune ourselves to the ancient Egyptians, to their art, philosophy, religion and so forth it is likely, if we are adept at our craft, that we will produce something that conveys a certain sense of authenticity.

The task of the student of the Golden Dawn is no different. Seek out the essence of the world's great cultures, philosophies, religions, etc. Dress up like an ancient Egyptian priest for the duration of a ritual, contemplate the works of Plato, absorb the music of the Gregorian monks, learn the magick of the first millennium Jewish Qabalists, dabble in the mystical ways of the English Druids, or practice the spellworking of the Cunning Man or Woman (the Witch) of Medieval Europe. Experience a Buddhist ritual or a Native American ritual; listen to the music of Ravi Shankar or take a course in African sculpture.

Little by little, begin to comprehend and digest the wonderment of human experience and expression; and, as you begin to realize the validity and the sheer vitality of these many cultures—their art, their sciences, their philosophies, their way of life and their various mystical sexual practices within the core of your own self—then take a moment to sit back and consider

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the wealth of possibilities that exists, not only within the whole of humanity, but within your own mind, body and soul.

We are currently living in an age that is espoused by some of the Secret Chiefs as The Æon of Horus. Within this new Æon there will be accomplished achievements heretofore unimagined—accomplishments only attainable under the new Law as posited in *Liber Al*. “Do what thou wilt...” is not a law for the weak and ineffectual. It is rather a law for the strong and the competent. To have compassion for the less fortunate is a cherished pastime of the enlightened, but to celebrate them as role models as the Church has done for two millennia, is at best, counterfeit and at worst, delusional.

“Compassion is the vice of kings.”
— *Liber Al*

Medical technology will make great strides towards creating a stronger and more beautiful race.

Psychological and spiritual techniques will advance as the scientific method pushes ineffective and unrealistic belief-based systems into virtual extinction.

Spiritual leaders will gain little if indeed, any, respect for standing behind a pulpit and begging for money. The true spiritual leader can only facilitate the learning of those who are willing to make the necessary sacrifices to learn. In the days, weeks and years to come, Fundamentalists and corporate thieves will seek to launch bloody and nightmarish wars in order to advance their causes.

It is highly advisable for the students of the Golden Dawn to take cover and do their best to avoid being caught up in the ensuing madness of such foolishness. This is not, in any way, meant to say that one should not serve his or her country or Constitution by serving in the military. It is only to say that surviving the coming conflicts may involve knowing that those who live by the sword will eventually enjoy the fatal fruits of their actions and mind sets.

The Fundamentalists who insist on the exclusive right to impose their way of thinking and living on others will eventually wipe one another off the face of the earth. And the sooner they dispose of themselves through mutual mass suicide the better. There is much work to be done regarding the advancement of our race and the best contribution that war-mongering, narrow-minded, greedy bigots can make towards the realization of our coming advancements would be to kill each other off as soon as possible. Let me also point out that war is indeed a necessary, if not artistic, form of human expression. I, myself, am to a great degree a pacifist at heart yet am also not deluded enough to utterly disregard the importance and the necessity of war. “There is a time for the waging of war and a time for the making of peace” according to the wisdom of Solomon. I will do whatever I can to steer the world away from the ravages of war, yet if others feel an uncontrollable, obvious and undeniable need to rob me of my life, liberty or possessions my pacifistic urges will suddenly be locked away until my perpetrators threats have disappeared or I am dead. (Please refer to *Liber Oz* for any clarification if needed.)

As has been already pointed out in this essay, many developments in the world of music and other forms of art would be of little if any use to peoples of other cultures or peoples of another place in history if somehow that art were to be magically transported to them through time and

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space. Not only might their particular artistic ethos be thoroughly violated by another time period's art or music, but the look or sound of it would leave them frigidly cold, completely disgusted or perhaps even drive them into hysteria. And so it is with any given set of ideals, philosophies or religious notions. There are those in contemporary culture who still insist on living in the age of Victorian principles. Yet this kind of unreasonable self-repression and puritanical acting-out has proven to be of little if any use in modern times. Still, there are those who shudder to think that someone might be having sex in a way their particular ideology finds unacceptable, or of dressing in a provocative fashion, or incorporating unacceptable words into one's vocabulary. Yet, we are but a reflection of our own thoughts and determinations, of our own self chosen ideologies.

When such a time comes that a given ideology has become, for all practical purposes, obsolete, so also those who are beholden to that particular ideology become obsolete. They become as the chaff that is blown into the winds of nevermore and never again. Incidentally: if you are reading this and find what is being espoused here to be heretical, blasphemous, insensitive, immoral, iniquitous, sacrilegious, reprobate, etc. then may I suggest that you run out immediately and purchase a ticket for some kind of time traveling machine. Your usefulness within the context of the twenty-first century has more than likely long since expired. Picasso was celebrated, and rightfully so, in his day and is still regarded as an extremely important figure in the history of human art and expression. Yet, if an artist of today rendered nothing but Picasso look-a-likes, his or her art would be naught more than worthless canvas and dried-up paint. It is time to relegate the past to the past; it is nothing more than that which we can learn from and appreciate for what it was. Pretending to be a character from the past may be a meaningful experience when done in the context of a ritual or a theatrical production, or it may be a lot of fun at a Halloween costume party, but to adamantly cling to the past makes one much the same as someone from the past. Or, in other words: you might as well be dead.

*And let Us then tarry in the raging flame of our lust!
Let Us then dance in the shadow of a Samhain Moon.
And let Us delight in the passing of a broken religion.
We will be then as two atheists in the prime of our prating.
We will release from Us the Gods of the passing Æon!
We will don the wings of two angels in the Sun.
And We will worship the Gods of the dawning Æon!
Onward will we fly through the freedom of our highest Thought.
— From *The Seven Days of Eternity*, 1998*

PART THREE

The following is the heart of the Ritual of the Saints. It is, in essence, a New Æon rendition of the most ancient Rite of the Eucharist. It should be started with the Lesser Banishing Ritual of the Pentagram (LBRP) and ended with the Lesser Banishing Ritual of the Hexagram (LBRH). Appropriate instrumental music should be played from start to finish. The core of this ritual is designed to be carried out as a responsive reading between the Grand Assembly, who shall represent the Children of the Earth, and the High Priest (the Hierophant) who shall represent the

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Crowned and Conquering Child incarnate—the manifested Kristos/Therion of the new Æon and the High Priestess (the Hierophantess), the Daughter of the Infinite Feminine—Babalon.

The Grand Assembly —

Through the darkness shall we pass err into the light we come. As seeds that burst open into the fertile blackness of Mother Earth, as seedlings that greet the lush radiance of Ra, our Father—the Sun. And as the intrepid oak that raises its higher self to the nourishment of the refulgent heavens whilst its lower self seeks out the sustenance of the cool and moist Earth below, are we.

We, the seekers of the golden and rising Sun that shines over the silent ocean of our innermost. Forever shall we, the children of the Sun and the Earth, diligently and without fear or shame or weakness of heart move ahead into the light of the Gnosis, the Inner Knowledge that quickens the hand, awakens the mind and illuminates the soul.

The High Priest —

Hail and welcome to the Gods of our new and most magnificent Æon. Rejoice, for the Æon of Death is passing and the coming of the Age of Man is nigh at hand. Prepare thyself, ye seekers of illumination, of harmony, of sanity, of pleasure and endless delight. The governments of the Earth shall cry out in anger, and ye will not hear them; the oppressed of the Earth shall cry out in fear, and ye shall hear them not at all. Great Armies shall perish in the dunes of sand and furious fire and ash. This is of no matter for each has chosen according to his talents, his desire to understand, his desire to understand not. Forbid not the warrior his nirvana; rather salute him in the ecstasy of his courage. Laugh not at the peacemaker for his battle stretches on into eternity. Yours is to walk in the brilliance of the raging sunlight, to dance in the mystic luminance of the weeping moon and to follow in the path of your highest desire forever.

The Grand Assembly —

We, who art called the Children of the Earth, shall work always to insure the survival, the evolution and highest principles of the race. Through the blessings of intelligent science, poetry, music, art, sports and philosophy shall we achieve all that nurtures, strengthens and glorifies the body, the brain and the spirit of each individual. By the course chartered by the undying puissance of our Will shall we travel unto realms of unimaginable achievement and self mastery.

And by the power of our great love for all things shall we come to understand the secrets of the Universe. There is nothing so small or so insignificant that we shall not seek it out. There is naught that is so far off or so magnificent that we shall refuse to seek after it until found.

Let us become as the Gods of this New and Glorious Æon of Horus. Let us become the makers of our own destiny, we who have been awakened by the sweet kiss of Babalon, the grand liberator of all Mankind.

For is it not written that—*“Every man & every woman is a star?”*

The High Priest —

Hail unto thee o Babalon the Great!

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Mother of Freedom, Lady of Passion and Daughter of the voluptuous night sky.

The High Priestess —

And hail unto thee o Therion, wise Master and sweet prince, for you have drunk from Her mouth the venomous blood of the saints.

Grand Assembly, Priest and Priestess —

Hail unto thee o Bringer of the Light Divine, splendid teacher and decipherer of the holy Art. And hail unto the Christ Most High who has removed the veil of ignorance and shame from the naked splendour of Truth.

The High Priest —

This is my body — eat and be merry for it is as the sacred and divine Will that hast made it.

This is my blood — drink and rejoice for it is as the flowing and resplendent Love that has issued forth from Our Lady of the Stars, the Ever Continuous One of Heaven — Nuit.

The Grand Assembly —

We, who are the owners of our own thoughts, actions and destinies; who are the keepers of Thelemic light, discipline and genius, pledge ourselves forever to the grand principle of Life.

We, who are the owners of our own thoughts, actions and destinies; who are the keepers of Thelemic light, discipline and genius, pledge ourselves forever to the grand principle of Liberty.

We, who are the owners of our own thoughts, actions and destinies; who are the keepers of Thelemic light, discipline and genius, pledge ourselves forever to the grand principle of Enlightenment.

And we, who are the owners of our own thoughts, actions and destinies; who are the keepers of Thelemic light, discipline and genius, pledge ourselves forever to the grand principle of Love.

Let us celebrate the wonder of ourselves as we celebrate the wonder of the Gods.

For as it is written: there is no part of Us that is not a part of the Gods.

Let it ever be our sacred right to give, to own, to wander, to stay, to question, to envision, to invent, to create, to play, to work, to learn, to teach, to eat and to desire according to that which is dictated by the illumination of our own liberated and divine Wills.

And let us bask in the light and the warmth of the golden & dawning Sun who is the very Father of Us All forever and ever more.

So mote it be.

The High Priest —

Unto the never-ending ages.

The High Priestess —

Abrahadabra.

Grand Assembly, Priest and Priestess —

Amen and Amen again and again.

APPENDIX IV

MACGREGOR MATHERS AND THE SECRET CHIEFS

By
S. Jason Black

While there were many individuals involved in the evolution of the Golden Dawn, the person most instrumental in its development, as well as the name most associated with it, is MacGregor Mathers.

Mathers has a mixed reputation among historians of the magical revival. First, he is widely acknowledged to have been an indefatigable researcher in old libraries and collections such as the British Museum. Second, he is seen as the crank who implied (during his suit against Crowley for revealing Golden Dawn secrets), that he was the miraculously-surviving James the First of Scotland. This leaves his other remarkable claim—that he was repeatedly contacted and guided by superhuman intelligences—dismissed as a well-intentioned fraud. I must admit that until recently I was of this party. I am no longer so sure because the literature of living witnesses of apparitions is overwhelming.

He called these persons “Secret Chiefs.” Mathers was, in many ways, a typical “English eccentric.” Born in England, throughout his life he would fantasize himself a highland chieftain, marching around in kilts and other regalia. Far from looking ridiculous, being an athlete, he cut quite a dashing figure—although his friends wondered what in hell he was doing. He was far from lazy (as the material in this book demonstrates) and was capable of great effort in a field that interested him. The first of those was the Theosophical Society.

His involvement in Blavatsky’s amazingly successful and widespread movement soon led him to become an officer in the sizable London branch leading to acquaintance with individuals he would never otherwise have met. Among these were a Mr. Woodman and a Dr. Westcott, both high-ranking Freemasons with a strong interest in the occult arts, an interest that they passed on to MacGregor like a bad cold. For those of you unfamiliar with Theosophy, then, as now, it does not approve of esoteric practice of almost any kind. It was, I think, over this attitude that Mathers resigned from the Society and threw in his lot with the other two gentlemen. Another life-changing event during this period was his courtship and marriage to Moina Bergson (the daughter of the famous philosopher Henri Bergson), who was to be his partner in the Golden Dawn work for the remainder of his life.

Around this time the first controversial (or at least ambivalent) event in the origins of the Order occurs: the discovery of the cipher manuscript. Dr. Westcott was strolling in an open-air

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book market when he comes across a hand-written document which (I suppose), attracts his attention because it contains occult symbols that he recognizes. He buys it. Over time, he succeeds in translating it into English—from a German cipher—revealing it to be a set of Rosicrucian-like initiation rituals from a German secret society called the Golden Dawn. It contained the framework for many of the initiation rituals in this book and the address of an initiate named Fraulein Anna Sprengel.

From this point a conflagration of argument and counter-argument has ensued up to the present day. The first and most obvious one is that the manuscript disappeared soon after translation. This has been used, for good reason admittedly, to assume that it was trumped up by a group of intelligent initiates to create a myth to surround the Order that they were creating. This assumption is reasonable on its face and rather common. Theologians with an archaeological background have been long aware that the Pentateuch was forged long after it was supposed to have been written, and the Gospels are nothing more than Graeco-Egyptian initiation rituals turned into “history.” Crowley’s *Liber Al (The Book of the Law)* was considered to have also been lost in the same fashion. (It turned out that a few high-ranking O.T.O. initiates of the older generation had kept it for safekeeping, uncertain just what the fate of their brotherhood would be. This was revealed a number of years ago when I was an active member of this group.) It is not so easy to use this explanation for the Golden Dawn cipher, as the organization as a whole has been moribund since around 1917.

The second controversy is the insistence of the three men that they had actually corresponded with Fraulein Sprengel and had received permission to form their own order based on her material.

There have been claims that attempts have been made to establish the existence of Fraulein Sprengel. This may be so. I have only three words to say to this: Two World Wars. As far as any missing correspondence after nearly a century and a half goes, my remarks are the same as those about the cipher manuscript.

In addition to all of this, these were secret societies. I can tell you from personal experience that, over and above any mystical reasons, there is often hard, practical necessity for secrecy. It rarely appears in any histories of the O.T.O., but some time in the 1920s there was a police raid in London on a Gnostic Mass temple, with attendant publicity. It was, of course, advertised as a “devil worship cult.”

One last, off-the-wall suggestion has been made about the origin of the cipher manuscript. It is that Westcott was a multiple personality and he wrote it himself and forgot. To begin with, contrary to popular belief, true multiples are extremely rare. A secondary personality so sophisticated as to produce German literature in code is likely to be noticed by his friends. I do not remember the name of the author who came up with this nonsense. I would be delighted to give him credit, but it is a magnificent example of the desire to believe, in this case, in fraud.

And so we must say that the Sprengel/cipher story remains unproven. Nothing more.

The more troublesome aspect of the story regards the “Secret Chiefs.”

The most general, and usually wisest, response to the subject is not to discuss it. This is for two reasons: it is embarrassing, and it is considered unimportant. The first is true. The second is very far from true.

To be right up front, I am suggesting that Mathers’ claim that he met these “Chiefs” in physical form in a London park may have literally occurred. This goes completely against the grain of the accepted wisdom, even of Golden Dawn aficionados, but I will present evidence from com-

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pletely disparate sources that are so similar to what Mathers claimed to have experienced that the reader may be as startled as I was. The material applies not only to Mathers' "Secret Chiefs," but to Crowley's Aiwass, and even Joseph Smith's Moroni.

Admittedly, some of Mathers' claims, and indeed Crowley's, seem so politically motivated ("The chiefs speak through me! No they don't, *through me!*") that I do not intend to approach them except to say that such behavior on both their parts has been a primary cause of muddying the subject. I will concern myself only with the primary alleged initial encounters.

The clearest way in which I can state my thesis is by giving a brief quote from the veteran paranormal researcher John Keel:

Paranormal phenomena are so widespread, so diversified and so sporadic yet so persistent that studying any single element is not only a waste of time but will also lead to the development of belief. Once you have established a belief, the phenomenon adjusts its manifestations to support that belief and thereby escalate it.

Dr. Israel Regardie, in *What You Should Know About the Golden Dawn* (Falcon Press, 1993), remarks that "It can confidently be asserted that these [attempts to contact ascended masters] have been among the most fruitful causes of the disruption of the order." Or, may I add, of any Order. Whatever "contacts" Mathers may have had, they did not tell him to start a world religion, but gave him instructions on the development of a system of self-development based on European magic intended for a small dedicated group of people. This, while not absolutely unique, is amazingly rare in the annals of what I hope I will be forgiven for calling "contactees."

In reference to the Keel quote above, the point is that almost no one in that subset of the esoteric community involved in magic (in the U.S. at least) has read anything about psychic research. I, on the other hand, began with years of reading such material and other, softer things (such as the Cayce material). It was only many years later that I encountered any material on Hermetic or Goetic magic in any form outside of fiction.

It would be best perhaps to begin with a brief comment on Mathers' initial inspiration: Blavatsky. Here we are only interested in her claim to be in contact with "Eastern Masters" who could appear and disappear at will, as well as cause physical letters to drop out of the air in front of witnesses in broad daylight. These persons follow the classic pattern of behavior toward their contacts by inspiring a new (in this case successful) religious movement; promising secrets, which they may have delivered in her books; and giving the appearance of dark-complected, eastern-looking men. This last is unexpectedly important. In addition, in spite of the committed attacks of the London Society of Psychical Research, these "masters" were seen to appear and disappear in front of multiple witnesses, with or without Blavatsky's presence, frequently in good light.

Now, Mathers claimed to have had multiple encounters, in daylight, in ordinary London surroundings (usually a park) with personages in physical form that he never ceased to insist were superhuman "masters" or, in his terms, "Chiefs." On one occasion he implied that one of his contacts may have been the Comte de St. Germain. This has been taken to have been a bit of show business on his part, but I now wonder if this "person" was not the one who suggested it to Mathers, and not the other way around. I say this because, through rather extensive reading, it has become an obvious pattern that these "beings" adopt names that, while they sound like they

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come from an old SciFi story upon examination, many, if not most, of the names are abbreviations of things with a previous association. Examples: Ashtar (founder of a UFO religion) Ashtoreth. Apol, Apollo and the list goes on.

Every primary source that I have ever read on the practice of magic tells the practitioner to consult spirits, but not to trust them. Modern occultists who have forgotten this universal rule, if they have the experience at all, often wind up as the butt of supernatural jokes or far worse.

Mathers reported physical sensations on encountering these “Chiefs” which are also held in common by others who have had such experiences. For example, an unreasonable desire to take a walk or drive someplace at an odd hour of the day or night. Or a “chance” encounter with a person or persons unknown who seem to know a great deal about you. An overwhelming physical sense of terror or some equally strong emotion not easily identified. In Mathers’ case, he said he felt like he had stood near a lightning strike. In addition he remarked on bleeding from the nose and ears during and after the encounters. This also is remarkably common.

The second “contactee” associated with the Order is Aleister Crowley, famous for his bizarre experiences in Cairo in 1904, leading ultimately to his three-day dictation session with the entity “Aiwass” thus producing the notorious *Book of the Law*.

The events began with his ditzy wife Rose, who went into a spontaneous trance in their hotel room and said, “They are waiting for you.” I have been in the presence of someone who went into such a trance once. By that time I had experienced a great deal of disturbing phenomena in connection with magic and I confess I was not happy. In light of this experience I wonder if Crowley’s remark that he was “annoyed” may have been disguising more than a little unexpected fear.

When asked just exactly who it was that was waiting, she replied, “Horus, Horus.” This caught his attention, as she knew nothing about the ancient Egyptian religion. He took her to the Boulak museum at Cairo and told her to show him Horus, confident that she would blow it and the episode would be over. To his surprise, she bypassed all the other exhibits and led him directly to a statue of the god Horus.

At this point he was understandably impressed. I will skip the details. What I will say, is that Crowley’s description of the matter until this point, far from being unusual, is absolutely typical of this particular type of event.

The pattern usually goes something like this: A person, or small group, begins having odd “psychic” experiences, most of which can be explained away—at the beginning. These begin to escalate, usually in short order to “messages” that can may be received verbally (as in clairaudience, mediumship or automatic writing). In Crowley’s case, it culminates in “The Encounter” and the subsequent delivery of a message or revelation of varying degrees of complexity.

The subject matter of *Liber Al* stands on its own. I like it and always have. There is one thing that needs to be pointed out in light of our subject: The fact that there are several prophecies in the book that, by almost any interpretation, have already come true, and on the schedule written in the book. This has been used as an argument that it is a “holy book.” Routinely, messages are delivered with a limited number of predictions which do in fact come true. This can be something as small as a personal event, to something larger, like a plane crash or volcanic eruption, both of which have happened. So I find myself in the rather embarrassing position of, on the one hand, suggesting that the Aiwass encounter literally happened and on the other pointing out that it follows a pattern so common that I think it likely that something of the sort is happening to

MACGREGOR MATHERS AND THE SECRET CHIEFS

someone even as I write, and the claim to unique revelation, to be blunt, is “what they all say.” In addition, the “greetings” from these beings from multiple sources are rife with references to “Adonai” and a host of Kabbalistic and Greek terms that the recipients, unlike Mathers and Crowley were utterly unequipped to even recognize, so the use of holy names means nothing.

Finally, I come to Aiwass himself, described by Crowley as a dark, Eastern-looking man, veiled, who stood behind him for a three-day session of divine dictation. This, too, has occurred many times, although rarely so gracefully as in *Liber AL*. Throughout the accounts that I have read, dealing with many countries and over many decades, these beings are, for whatever reason, almost, but not always, described as dark-complected Eastern looking people with high, graceful cheekbones and a very slight oriental caste to their features. Aiwass seems to have been no different. For Mathers’ people we have no description.

I will end with a brief story of my own. In 1979, I had just moved to California and began experimenting seriously with magic. I had gotten hold of an issue of *Gnostica* which contained Dee’s enochian calls.

I set up a bowl with water and ink in it (as I had no crystal) and performed one of the calls several times. I got a chill in the rather warm, brightly-lit room and a face appeared *in the bowl, not in my mind*. It had high, delicate cheekbones and an oriental caste to its features. It stared at me for about a minute, then turned away into the darkness.

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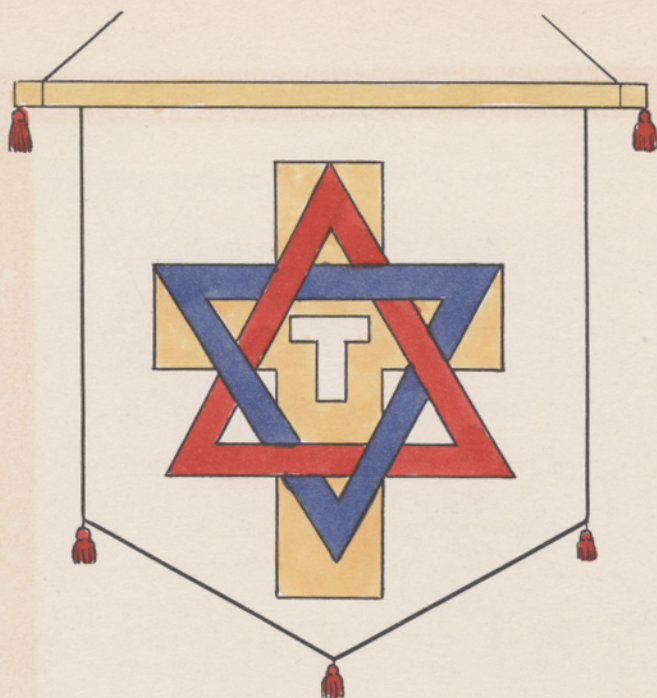
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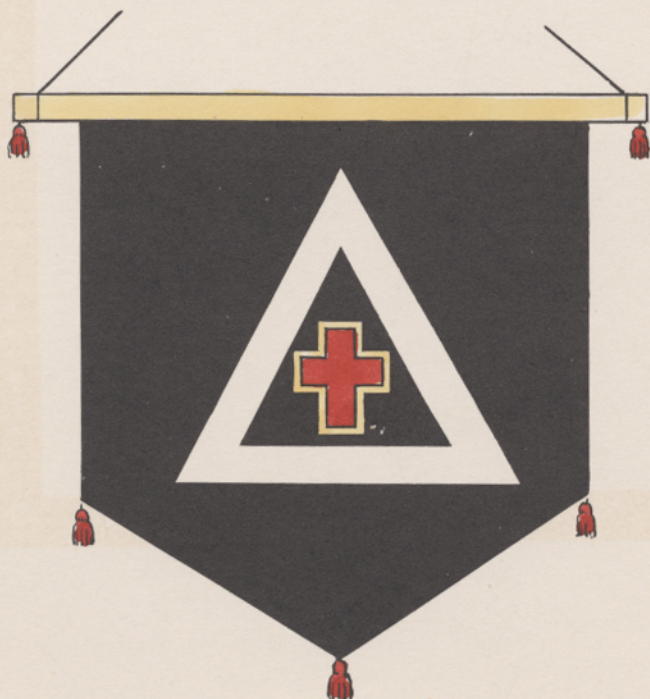
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THE BANNER OF THE EAST



THE BANNER OF THE WEST

THE GOLDEN DAWN

*An Account of the Teachings,
Rites and Ceremonies of the*

ORDER OF THE GOLDEN DAWN

By ISRAEL REGARDIE



VOLUME ONE



THE ARIES PRESS

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DEDICATED

To all true seekers of the Light.

May what they find herein sustain them in their search for the Quintessence; the Stone of the Philosophers, true Wisdom and perfect Happiness, the Summum Bonum.

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“Howbeit we know after a time there will now be a general reformation, both of divine and human things, according to our desire and the expectation of others; for it is fitting that before the rising of the Sun there should appear and break forth *Aurora*, or some clearness, or divine light in the sky. And so, in the meantime, some few, which shall give their names, may join together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons, prescribed to us by our Brother R. C., and be partakers with us of our treasures (which can never fail or be wasted) in all humility and love, to be eased of this world’s labours, and not walk so blindly in the knowledge of the wonderful works of God.”

FAMA FRATERNITATIS, (1614).

Introduction

IT WAS in the year 1890 that Dr. Franz Hartmann, in an endeavour to provide a simple outline of the vicissitudes of what came to be known as the Rosicrucian Order, wrote a book entitled *In the Pronaos of the Temple*. The central figure of this history was a monk Fr. R. C. — described in the earliest Rosicrucian manifesto the *Fama Fraternitatis* as the “pious, spiritual and highly-illuminated Father . . . It is said that he was a German nobleman who had been educated in a convent, and that long before the time of the Reformation he had made a pilgrimage to the Holy Land in company with another brother of this convent, and that while at Damascus they had been initiated by some learned Arabs into the mysteries of the secret science. After remaining three years at Damascus, they went to Fez, in Africa, and there they obtained still more knowledge of magic, and of the relations existing between the macrocosm and microcosm. After having also travelled in Spain, he returned to Germany, where he founded a kind of convent called *Sanctus Spiritus*, and remained there writing his secret science and continuing his studies. He then accepted as his assistants, at first, three, and afterwards, four more monks from the same convent in which he had

been educated, and thus founded the first society of the Rosicrucians. They then laid down the results of their science in books, which are said to be still in existence, and in the hands of some Rosicrucians. It is then said that 120 years after his death, the entrance to his tomb was discovered. A stair-case led into a subterranean vault, at the door of which was written, *Post annos CXX patebo*. There was a light burning in the vault, which, however, became extinct as soon as it was approached. The vault had seven sides and seven angles, each side being five feet wide and eight feet high. The upper part represented the firmament, the floor, the earth, and they were laid out in triangles, while each side was divided into ten squares. In the middle was an altar, bearing a brass plate, upon which were engraved the letters, *A.C. R.C.*, and the words *Hoc Universi Compendium vivus mihi Sepulchrum feci*. In the midst were four figures surrounded by the words, *Nequaquam Vacuum. Legis Jugum. Libertas Evangelii. Dei Gloria Intacta*. Below the altar was found the body of *Rosenkreutz*, intact, and without any signs of putrefaction. In his hand was a book of parchment, with golden letters marked on the cover with a T, and at the end was written, *Ex Deo nascimur. In Jesus morimur. Per Spiritum Sanctum reviviscimus.*"

It was upon this schema and from this original body, to state it briefly, that the Hermetic Order of the Golden Dawn claimed direct descent. Its history lecture, however, volunteered very few verifiable details as to the historical facts which, from the scholarly point of view, we should be acquainted with—the details for example of the line of descent from, say, 1614 to 1865. Current

within the present day Order was the belief that at various dates within the period named, the Order as an organised body of students ceased to exist. Instead, there was an oral continuation of teaching from isolated initiates here, there and everywhere, until more recent times when religious and political conditions did not militate against the advisability of formulating a group. With the institution of a definite body, the original system of grades was re-established, and the systems of Alchemy, the Qabalah and Magic once more were taught to zealous, aspiring Neophytes. As a cloak to their activities, they likewise continued in the early agreement of the Order which was:

“First, that none of them should profess any other thing than to cure the sick, and that gratis.

Second, None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.

Third, that every year, upon the day C. they should meet together at the house *Sanctus Spiritus*, or write the cause of his absence.

Fourth, Every Brother should look about for a worthy person who, after his decease, might succeed him.

Fifth, The word R. C. should be their seal, mark, and character.

Sixth, The Fraternity should remain secret one hundred years.

With this preliminary account, we may turn to the claims of the Order within the more historical times of the late 19th century, though unfortunately, these claims are no more verifiable and certainly no clearer than those which characterised its beginning.

“The Order of the Golden Dawn,” narrates the history lecture of that Order, “is an Hermetic Society whose members are taught the principles of Occult Science and the Magic of Hermes. During the early part of the second half of last century, several eminent Adepts and Chiefs of the Order in France and England died, and their death caused a temporary dormant condition of Temple work.

“Prominent among the Adepts of our Order and of public renown were Eliphas Levi the greatest of modern French magi; Ragon, the author of several books of occult lore; Kenneth M. Mackenzie, author of the famous and learned Masonic Encyclopaedia; and Frederick Hockley possessed of the power of vision in the crystal, and whose manuscripts are highly esteemed. These and other contemporary Adepts of this Order received their knowledge and power from predecessors of equal and even of greater eminence. They received indeed and have handed down to us their doctrine and system of Theosophy and Hermetic Science and the higher Alchemy from a long series of practised investigators whose origin is traced to the Fratres Roseae Crucis of Germany, which association was founded by one Christian Rosenkreutz about the year 1398 A. D.

“The Rosicrucian revival of Mysticism was but a new development of the vastly older wisdom of the Qabalistic Rabbis and of that very ancient secret knowledge, the Magic of the Egyptians, in which the Hebrew Pentateuch tells you that Moses the founder of the Jewish system was ‘learned’, that is, in which he had been initiated.”

In a slender but highly informative booklet entitled

Data of the History of the Rosicrucians published in 1916 by the late Dr. William Wynn Westcott, we find the following brief statement: "In 1887 by permission of S.D.A. a continental Rosicrucian Adept, the Isis-Urania Temple of Hermetic Students of the G.D. was formed to give instruction in the mediaeval Occult sciences. Fratres M.E.V. with S.A. and S.R.M.D. became the chiefs, and the latter wrote the rituals in modern English from old Rosicrucian mss. (the property of S.A.) supplemented by his own literary researches."

In these two statements is narrated the beginning of the Hermetic Order of the Golden Dawn — an organisation which has exerted a greater influence on the development of Occultism since its revival in the last quarter of the 19th century than most people can realise. There can be little or no doubt that the Golden Dawn is, or rather was until very recently, the sole depository of magical knowledge, the only Occult Order of any real worth that the West in our time has known. A great many other occult organisations owe what little magical knowledge is theirs to leakages issuing from that Order and from its renegade members.

The membership of the Golden Dawn was recruited from every circle, and it was represented by dignified professions as well as by all the arts and sciences, to make but little mention of the trades and business occupations. It included physicians, psychologists, clergymen, artists and philosophers. And normal men and women, humble and unknown, from every walk of life have drawn inspiration from its font of wisdom, and undoubtedly many would be happy to recognise and admit the enormous debt they owe to it.

As an organisation, it preferred after the fashion of its mysterious parent always to shroud itself in an impenetrable cloak of mystery. Its teaching and methods of instruction were stringently guarded by serious penalties attached to the most awe-inspiring obligations in order to ensure that secrecy. So well have these obligations, with but one or two exceptions, been kept that the general public knows next to nothing about the Order, its teaching, or the extent and nature of its membership. Though this book will touch upon the teaching of the Golden Dawn, concerning its membership as a whole the writer will have nothing to say, except perhaps to repeat what may already be more or less well-known. For instance, it is common knowledge that W. B. Yeats, Arthur Machen and, if rumour may be trusted, the late Arnold Bennett were at one time among its members, together with a good many other writers and artists.

With regard to the names given in Dr. Westcott's statement it is necessary that we bestow to them some little attention in order to unravel, so far as may be possible, the almost inextricable confusion which has characterised every previous effort to detail the history of the Order. M.E.V. was the motto chosen by Dr. William Robert Woodman, an eminent Freemason of the last century. Sapere Aude and Non Omnis Moriar were the two mottos used by Dr. Westcott, an antiquarian, scholar, and coroner by profession. S. R. M. D. or S. Rhiogail Ma Dhream was the motto of S. L. MacGregor Mathers, the translator of *The Greater Key of King Solomon*, the *Book of the Sacred Magic of Abramelin the Mage*, and *The Kabbalah Unveiled*, which latter consisted of certain portions of the Zohar prefixed by an introduction of high

erudition. He also employed the Latin motto *Deo Duce Comite Ferro*. S. D. A. was the abbreviation of the motto *Sapiens Dominabitur Astris* chosen by a Fraulein Anna Sprengel of Nuremburg, Germany. Such were the actors on this occult stage, this the *dramatis personae* in the background of the commencement of the Order. More than any other figures who may later have prominently figured in its government and work, these are the four outstanding figures publicly involved in the English foundation of what came to be known as The Hermetic Order of the Golden Dawn.

How the actual instigation of the Order came to pass is not really known. Or rather, because of so many conflicting stories and legends the truth is impossible to discover. At any rate, so far as England is concerned, without a doubt we must seek for its origin in the *Societas Rosicruciana in Anglia*. This was an organisation formulated in 1865 by eminent Freemasons, some of them claiming authentic Rosicrucian initiation from continental authorities. Amongst those who claimed such initiation was one Kenneth H. Mackenzie, a Masonic scholar and encyclopaedist, who had received his at the hands of a Count Apponyi in Austria. The objects of this Society which confined its membership to Freemasons in good standing, was "to afford mutual aid and encouragement in working out the great problems of Life, and in discovering the secrets of nature; to facilitate the study of the systems of philosophy founded upon the Kaballah and the doctrines of Hermes Trismegistus." Dr. Westcott also remarks that to-day its *Fratres* "are concerned in the study and administration of medicines, and in their manufacture upon old lines; they also teach

and practise the curative effects of coloured light, and cultivate mental processes which are believed to induce spiritual enlightenment and extended powers of the human senses, especially in the directions of clairvoyance and clairsaudience."

The first Chief of this Society, its Supreme Magus so-called, was one Robert Wentworth Little who is said to have rescued some old rituals from a certain Masonic storeroom, and it was from certain of those papers that the Society's rituals were elaborated. He died in 1878, and in his stead was appointed Dr. William R. Woodman. Both Dr. Westcott and MacGregor Mathers were prominent and active members of this body. In fact, the former became Supreme Magus upon Woodman's death, the office of Junior Magus being conferred upon Mathers. One legend has it that one day Westcott discovered in his library a series of cipher manuscripts, and in order to decipher them he enlisted the aid of MacGregor Mathers. It is said that this library was that of the Societas Rosicruciana in Anglia, and it is likewise asserted that those cipher manuscripts were among the rituals and documents originally rescued by Robert Little from Freemason's Hall. Yet other accounts have it that Westcott or a clerical friend found the manuscripts on a bookstall in Farringdon Street. Further apocryphal legends claim that they were found in the library of books and manuscripts inherited from the mystic and clairvoyant, Frederick Hockley who died in 1885. Whatever the real origin of these mysterious cipher manuscripts, when eventually deciphered with the aid of MacGregor Mathers, they were alleged to have contained the address of a Fraulein Anna Sprengel who purported to be a Rosi-

crucian Adept, in Nuremburg. Here was a discovery which, naturally, not for one moment was neglected. Its direct result was a lengthy correspondence with Fraulein Sprengel, culminating in the transmission of authority to Woodman, Westcott and Mathers, to formulate in England a semi-public occult organisation which was to employ an elaborate magical ceremonial, Qabalistic teaching, and a comprehensive scheme of spiritual training. Its foundation was designed to include both men and women on a basis of perfect equality in contradistinction to the policy of the Societas Rosicruciana in Anglia which was comprised wholly of Freemasons. Thus, in 1887, the Hermetic Order of the Golden Dawn was established. Its first English Temple, Isis-Urania, was opened in the following year.

There is a somewhat different version as to its origin, having behind it the authority of Frater F. R., the late Dr. Felkin, who was the Chief of the Stella Matutina as well as a member of the Societas Rosicruciana. According to his account, and the following words are substantially his own, prior to 1880 members of the Rosicrucian Order on the Continent selected with great care their own candidates whom they thought suitable for personal instruction. For these pupils they were each individually responsible, the pupils thus selected being trained by them in the theoretical traditional knowledge now used in the Outer Order. After some three or more years of intensive private study these pupils were presented to the Chiefs of the Order, and if approved and passed by examination, they then received their initiation into the Order of the Roseae Rubeae et Aureae Crucis.

The political state of Europe in the nineteenth century was such that the strictest secrecy as to the activities of these people was very necessary. England, however, where many Masonic bodies and semi-private organisations were flourishing without interference, was recognised as having far greater freedom and liberty than the countries in which the continental Adepts were domiciled. Some, but by no means all, suggested therefore that in England open Temple work might be inaugurated. And Dr. Felkin here adds, though without the least word of explanation as to what machinery was set in motion towards the attainment of that end, "and so it was . . . It came about then that Temples arose in London, Bradford, Weston-super-Mare, and Edinburgh. The ceremonies we have were elaborated from cipher manuscripts, and all went well for a time."

Since the history of the Hermetic Order of the Golden Dawn subsequent to this period has already been narrated elsewhere there is little need to repeat it. Those who may be interested in a detailed meticulous history of the Rosicrucian claim as it has existed in Europe during the past three hundred years are advised to consult Arthur Edward Waite's *The Brotherhood of the Rosy Cross*. While in my small work *My Rosicrucian Adventure* the events that occurred to the Golden Dawn, culminating in this present publication of its teaching and rituals, are delineated at some length. The motives which have confirmed me in this decision to act contrary to the obligation of secrecy are there presented and discussed. And with these directions, let us pass from historical bones to what is the dynamic life and soul of the Order, its teaching and ceremonial technique of initiation.

Before one can grasp the nature of ceremonial initiation, which was the assumed function of the Golden Dawn, a few fundamental notions of the philosophy underlying its practice must be grasped. The basic theory of the Order system was such as to identify certain of the grades with various spiritual principles existing in the universe. Hence a philosophy which describes, classifies, and purports to understand the nature of the universe must be studied before the significance of the grades can be appreciated. One of the most important backgrounds of the system is the scheme of the Qabalah, a Jewish system described at length in my *Tree of Life* and the knowledge lectures herein. Since it is primarily a mystical method, the Qabalah has innumerable points of identity with the more ancient systems elaborated by other peoples in other parts of the world. Its most important root concept is that the ultimate root from which this universe, with all things therein, has evolved is *Ain Soph Aour*, Infinite or Limitless Light. So far as our minds are capable of conceiving such metaphysical abstractions, this is to be understood as an infinite ocean of brilliance wherein all things are held as within a matrix, from which all things were evolved, and it is that divine goal to which all life and all beings eventually must return.

Issuing from or within this Boundless Light, there manifests what is called the Tree of Life. Qabalists have produced a conventional glyph indicating thereupon ten numerations or *Sephiroth* which are the branches of that Tree growing or evolving within space, ten different

modes of the manifestation of its radiation — ten varying degrees of but one ubiquitous substance-principle.

The first of these numerations is called *Kether*, the Crown, and is the first manifestation from the Unknown, a concentration of its Infinite Light. As the radiant apex of this heavenly tree, it is the deepest sense of selfhood and the ultimate root of substance. It constitutes the divine centre of human consciousness, all the other principles which comprise what we call man being rather like so many layers of an onion around a central core. From this metaphysical and universal centre duality issues, two distinct principles of activity, the one named *Chokmah* Wisdom, and the other *Binah*, Understanding. Here we have the roots of polarity, male and female, positive and negative, fire and water, mind and matter, and these two ideas are the noumena of all the various opposites in life of which we have cognisance.

These three emanations are unique in a special way, and they especially symbolise that "Light which shineth in darkness," the Light of the spiritual Self. As Light shines into darkness, illuminating it without suffering a diminution of its own existence, so the workings of the Supernals, as these three Sephiroth are called, overflow from their exuberant being without thereby diminishing in any degree the reality or infinite vitality of their source. They are considered hence to have but little relation with the inferior Sephiroth which issue from them, except as stem and root. Yet though hardly in any philosophic relation to our phenomenal universe, we find when engaged in magical working that it is customary — even necessary — to open ourselves by invocation to its influence so that this divine power of the Supernal

Light, descending through the human mind, may sanctify and accomplish the object of the ceremony itself. The Supernals are often portrayed diagrammatically and symbolically as a woman clothed with the Sun, stars above her head and the moon at her feet — the typical *anima* figure of modern psychology.

She represents thus that First Matter of the Alchemists, the description of which given by Thomas Vaughan in his *Coelum Terrae* is interesting to quote as indicating further the nature and qualities of the Supernals: "A most pure sweet virgin, for nothing as yet hath been generated out of her . . . She yields to nothing but love, for her end is generation, and that was never yet performed by violence. He that knows how to wanton and toy with her, the same shall receive all her treasures. First, she sheds at her nipples a thick heavy water, but white as any snow; the philosophers call it Virgin's Milk. Secondly, she gives him blood from her very heart; it is a quick, heavenly fire; some improperly call it their sulphur. Thirdly and lastly, she presents him with a secret crystal, of more worth and lustre than the white rock and all her rosials. This is she, and these are her favours."

From this first triad, a second triad of emanations is reflected or projected downwards into a more coarse degree of substance. They likewise reflect the negative and positive qualities of two of the Supernals with the addition of a third factor, a resultant which acts as a reconciling principle. In passing, I should add that planetary attributions are given to these Sephiroth as expressing the type of their operation. *Kether* is Spirit, *Chokmah* refers to the Zodiac, and *Binah* is attributed to Saturn.

The fourth Sephirah is *Chesed*, meaning Grace or Mercy; also *Gedulah* is its other name, meaning Greatness, and to it is referred the astrological quality called Jupiter. Its concept is one of construction, expansion and solidification.

Geburah is the fifth enumeration, Power or Might, and it is a symbol of creative power and force. Its planetary attribution is Mars, its quality being that destructive force which demolishes all forms and ideas when their term of usefulness and healthy life is done. It symbolises not so much a fixed state of things, as an act, a further passage and transition of potentiality into actuality.

Six is the harmonising and reconciling Sephirah, *Tiphareth*. The word itself means beauty and harmony. It is attributed to the Sun, the lord and centre of our solar system. Just as *Kether* referred to the most secret depths of the Unconscious, the core of man's life, so *Tiphareth* is its reflection, the ego, the ordinary human consciousness. This Sephirah completes the second triad, which is a triad of consciousness, as the first triad of the Supernal Light may be considered the triad of that which is supremely divine, the Superconscious.

Netsach, Victory, to which the planet Venus is referred, is the first Sephirah of the third reflected triad, and marks an entirely different order of things. Here we enter the elemental sphere, where Nature's forces have their sway. It is also the region in the human sphere of what we may term the Unconscious. The magical tradition classifies this Unconsciousness into several strata, and to each of them is attributed some one of the four elements, Fire, Water, Air and Earth. *Netsach* is attributed to the element of Fire, and so far as concerns

the classification of man's principles, it represents his emotional life.

Its opposite pole on the Tree of Life, is *Hod*, which means Splendour, which receives the attribution of the planet Mercury. Its element is Water, and its action represents fluidic mind, the thinking, logical capacity in man, as well as what may be called his magical or nervous force — what the Hindu systems denominate as Prana.

The third of that triad is *Yesod*, the Foundation, the ninth Sephirah, the operation of the Sphere of the Moon. This is the airy sphere of the fourth dimension, termed in occultism the Astral plane. Here we find the subtle electro-magnetic substance into which all the higher forces are focussed, the ether, and it constitutes the basis or final model upon which the physical world is built. Its elemental attribution is that of Air, ever flowing, shifting, and in a constant flux—yet because of that flux, in perpetual stability. Just as the tremendous speed of the particles insures the stability of the atom, so the fleeting forms and motion of *Yesod* in all its implications constitute the permanence and surety of the physical world.

Pendant to these three triads in *Malkuth*, the Kingdom, referred to the element of Earth, the synthesis or vehicle of the other elements and planets. *Malkuth* is the physical world, and in man represents his physical body and brain, the Temple of the Holy Ghost — the actual tomb of the allegorical Christian Rosenkreutz.

These Sephiroth are not to be construed as ten different portions of objective space, each separated by millions and millions of miles — though of course they

must have their correspondences in different parts of space. They are, rather, serial concepts, each condition or state or serial concept enclosing the other. Each Sephirah, be it spiritual, ethereal, or physical, has its own laws, conditions, and "times," if one may borrow terminology from Dunne's *Experiment with Time*. The distinction between them is one of quality and density of substance. The difference may well be one of dimension, besides representing different type-levels of consciousness, the "lower" worlds or Sephiroth being interpenetrated or held by the "higher." Thus *Kether*, the Crown, is in *Malkuth*, as one axiom puts it, by virtue of the fact that its substance is of an infinitely rare, attenuated, and ethereal nature, while *Malkuth*, the physical universe is enclosed within the all-pervading spirit which is *Kether* in precisely the same way that Dunne conceives Time No. 1, to be enclosed or contained, or moving as a field of experience, within Serial Time No. 2.

So far as concerns the Supernals, for these are the ideas which must principally interest us, the Qabalah teaches us that they comprise an abstract impersonal principle. That is, it is explained as an exalted condition of consciousness rather than of substance; an essence or spirit which is everywhere and at all times expressed in terms of Light. In one sense, and from a comparative point of view, it may help our understanding if we imagine it to have certain similarities to what our leading Analytical Psychologists call the Collective Unconscious.

Though wholly impersonal in itself, and without characteristics that are readily understandable to the ordinary mind, the Supernals are, to all intents and pur-

poses, what is commonly thought of as God. In the Tibetan Buddhist system, an analogous concept is *Sunyata*, the Void. And the realisation of the Void through Yoga processes and the technical meditations of the Sangha is, to quote Dr. Evan-Wentz's book *The Tibetan Book of the Dead*, to attain "the unconditioned Dharmakaya, or the Divine Body of Truth, the primordial state of uncreatedness, of the Supramundane *Bodhic*, All-consciousness — Buddhahood." In man, this Light is represented by the very deepest levels of his Unconscious — a mighty activity within his soul, which one magical system calls the higher and Divine Genius. Though the Golden Dawn rituals persistently use phraseology which implies the belief in a personal God, that usage to my mind is a poetic or dramatic convention. A number of its very fine invocations are addressed to a deity conceived of in a highly individualistic and personal manner, yet if the student bears in mind the several Qabalistic definitions, these rituals take on added and profound meaning from a purely psychological point of view. That is, they are seen to be technical methods of exalting the individual consciousness until it comes to a complete realisation of its own divine root, and that universal pure essence of mind which ultimately it is.

It may be convenient for the reader if I tabulate the names of the Sephiroth with the Grades employed in the Golden Dawn, together with a few important attributions:-

1. Kether. The Crown. Spirit.	Ipsissimus	⑩ = 1
2. Chokmah. Wisdom.	Magus	⑨ = 2
3. Binah. Understanding.	Magister Templi	⑧ = 3
4. Chesed. Mercy.	Adeptus	
	Exemptus	⑦ = 4
5. Geburah. Might.	Adeptus Major	⑥ = 5
6. Tiphareth. Harmony.	Adeptus Minor	⑤ = 6
7. Netzach. Victory. Fire.	Philosophus	④ = 7
8. Hod. Splendour. Water.	Practicus	③ = 8
9. Yesod. Foundation. Air.	Theoricus	② = 9
10. Malkuth. Kingdom. Earth.	Zelator	① = 10

In the consideration of the grades, I shall not discuss any others than those existing between Zelator and Adeptus Minor. My reason for doing so is that it is impossible for the ordinary individual to understand those above the grade of Adeptus Minor, and individuals who lay claim openly to such exalted grades, by that very act place a gigantic question mark against the validity of their attainment. He that is exalted is humble. And to have tasted that which is conveyed by the Adeptus Minor grade is so lofty an experience that few in their right minds, unless they were extremely saintlike in character, would consider themselves as having passed officially to a higher spiritual state.

Before proceeding to an analysis of the grades, and the ceremonies which were supposed to confer them, it has been thought advisable to consider the nature of

initiation itself, which was the avowed function and purpose of the Order. What exactly is Initiation? Those of us who have read some of the neo-occult and pseudo-Theosophical literature will also have heard the word initiation just too often to feel wholly at ease. Lesser Initiations and Greater Initiations have been written of at some length. But the entire subject was surrounded with that vague air of mystery, that halo of sanctity and ambiguity whose only excuse can be ignorance on the part of the writers thereof. The degree of phantasy and attenuated sentimentality which has obtained expression from these sources, plus the real lack of knowledge as to the objects of these degrees and mysteries, act as a constant source of irritation. Particularly, when we remember that they were issued to satisfy people spiritually hungry, and yearning with an indescribable hunger for but a few crumbs of the divine wisdom.

Learned dissertations have been published describing in great detail the folk customs of Australian aborigines and Polynesian and other primitive peoples. All the strange habits and unfamiliar rites of these tribes are paraded before our gaze—from their hour of birth, through the vicissitudes of their emotional life, to the moment of death and interment. We are asked to accept that these are initiations. The sole import attached to the word “initiation” in this connection is that of the formal acceptance of a boy at puberty, for example, into the communal life of his people.

Moreover, Jane E. Harrison, Sir F. G. Frazer and a host of other excellent scholars have provided us with a wealth of anthropological data so far as the Greeks and Romans of another day are concerned. Some knowledge

of their religious rites and observances is displayed. The daily habits of the people are carefully noted and recorded in many a tome.

They also describe, though more haltingly and with rather less confidence, the circumstances surrounding the Ancient Mystery Cults. The symbolism of these mystery religions was, we see, in certain aspects uniform. All were dramas of redemption, plans of salvation, ways of purgation. Degrees of initiation, baptism by water, a mystical meal for the privileged, dramatic plays depicting the life and death of some god or other — these are the familiar incidents of the cults described by our scholars.

But the obvious question arises, what spiritual value have such things for us? Do they help our own interior development so that we may solve our personal problems and handle more satisfactorily the rather difficult process of living to-day? And is this sort of thing what the Adepts of old implied by initiation? And if this all there is to it, why should so many moderns have been so curiously perturbed and excited by it all. Some other meaning must be latent herein; some other purpose to the rite must have been understood by their original observers whereby they were spiritually assisted and aided not only to deal adequately with life but to further the conquest and manifestation of their own latent spiritual nature.

For despite every record, and every learned attempt to penetrate into the significance of these rites, as to the exact procedure of the Theurgic technique we still obtain no lasting satisfaction, or understanding. There was undoubtedly a secret about these celebrations, both

ethnic and early Christian, which no exoteric record has divulged or common sense, so-called, succeeded wholly to explain away. And the reason no doubt is this. Though the early writers felt no hesitancy in expounding certain principles of the philosophy of their Mysteries, none felt it incumbent upon himself to record in black and white the practical details of the magical technique. Hence it is, in the absence of a description of the practical elements of these rites, that our scholars, anthropologists and philosophers do not feel inclined to attach much significance to the ancient Mysteries other than an ordinary religious or philosophic one. That is, it is their belief that ordinary notions of an advanced theological or philosophical nature were promulgated therein. For I may add in passing the complete esoteric technique of initiation has never previously passed into open publication. It has been reserved in all secrecy for initiates of the sacred schools of Magic. While various documents explaining the principia of this wisdom were circulated amongst the members of these schools, the oaths of secrecy attaching to their receipt was such that in recent times, as I have said, few lay exponents of the ancient religions and philosophies have ever so much as suspected the existence of these principia.

The root of the word itself means "to begin," "to commence anew." Initiation is thus the beginning of a new phase or attitude to life, the entry, moreover, into an entirely new type of existence. Its characteristic is the opening of the mind to an awareness of other levels of consciousness, both within and without. Initiation means above all spiritual growth — a definite mark in the span of human life.

Now one of the best methods for bringing about this stimulus of the inner life, so that one does really begin or enter upon an entirely new existence characterised by an awareness of higher principles within, is the Ceremonial technique. By this we mean that a Ceremony is arranged in which certain ideas, teaching and admonitions are communicated to the candidate in dramatic form in a formally prepared Temple or Lodge room. Nor is this all — otherwise, no claim could be made on behalf of Magic that it really and not merely figuratively initiates. For the utterance of an injunction does not necessarily imply that it can sink sufficiently deeply into consciousness so as to arouse into renewed activity the dormant spiritual qualities. And we have already witnessed the invalidity and spiritual bankruptcy of innumerable organisations, religious, secular, and fraternal so-called, which have their own rituals and yet, taking them by and large, have produced very few initiates or spiritually-minded men and women, saints or adepts of any outstanding merit.

The efficacy of an initiation ceremony depends almost exclusively on the initiator. What is it that bestows the power of successful initiation? This power comes from either having had it awakened interiorly at the hands of some other competent initiator, or that a very great deal of magical and meditation work has successfully been performed. It is hardly necessary at this juncture to labour at a description of these exercises and technical processes of development which were undertaken by candidates and would-be initiators. These have been delineated at length elsewhere, both in my *Tree of Life*, and in an incomparably fine form in the *Golden Dawn*

documents presented herein. But it is necessary to emphasise the fact that an anterior personal training and prolonged magical effort are the sole means by which one is enabled so to awaken the dormant spiritual life of another that he may well and truly be called "initiated."

Now we know from an examination of the above mentioned documents and of ancient literature that the object of the Theurgic art, as the magical concept of initiation was then termed, was so to purify the personality that that which was there imprisoned could spring into open manifestation. As one of the alchemical expositors has expressed it: "Within the material extreme of this life, *when it is purified*, the Seed of the Spirit is at last found." The entire object of all magical and alchemical processes is the purification of the natural man, and by working upon his nature to extract the pure gold of spiritual attainment. This is initiation.

§

These Golden Dawn rituals and ceremonies of initiation are worthy of a great deal of study and attention. It is my sincere and fervent hope that meditation and a close examination will be made of the text. Now, if we examine these texts carefully, we shall find that we can epitomise in a single word the entire teaching and ideal of those rituals. If one idea more than any other is persistently stressed from the beginning that idea is in the word *Light*. From the candidate's first reception in the Hall of the Neophytes when the Hierophant adjures him with these words: "Child of Earth, long hast thou dwelt in darkness. Quit the night and seek the day," to the

transfiguration in the Vault ceremony, the whole system has as its objective the bringing down of the Light. For it is by that Light that the golden banner of the inner life may be exalted; it is in light where lies healing and the power of growth. Some vague intimation of the power and splendour of that glory is first given to the aspirant in the Neophyte Grade when, rising from his knees at the close of the invocation, the Light is formulated above his head in the symbol of the White Triangle by the union of the implements of the three chief officers. By means of the Adeptus Minor ritual, which identifies him with the Chief Officer, he is slain as though by the destructive force of his lower self. After being symbolically buried, triumphantly he rises from the tomb of Osiris in a glorious resurrection through the descent of the white Light of the Spirit. The intervening grades occupy themselves with the analysis of that Light as it vibrates between the light and the darkness, and with the establishment within the candidate's personal sphere of the rays of the many-coloured rainbow of promise.

"Before all things," commences a phrase in one ritual, "are the chaos, the darkness, and the Gates of the Land of Night." It is in this dark chaotic night so blindly called life, a night in which we struggle, labour and war incessantly for no reasonable end, that we ordinary human beings stumble and proceed about our various tasks. These gates of the far-flung empire of the night indeed refer eloquently to the material bondage which we ourselves have created — a bondage whereby we are tied to our circumstances, to our selves, to trial of every kind, bound to the very things we so despise and hate. It is not until we have clearly realised that we are enmeshed

in darkness, an interior darkness, that we can commence to seek for that alchemical solvent which shall disperse the night, and call a halt to the continual projection outwards of the blackness which blinds our souls. As in the Buddhist scheme, where the first noble truth is sorrow, so not until we have been brought by experience to understand life as sorrow, can we hope for the cessation of its dread ravage. Only then does the prospect open of breaking the unconscious projection, the ending of which discloses the world and the whole of life in a totally different light. "One thing only, brother, do I proclaim," said the Buddha, "now as before. Suffering and deliverance from suffering."

These restricting circumstances and bonds are only the gates of the wilderness. The use of the word "gate" implies a means both of egress and ingress. By these gates we have entered, and by them also may we go out if so we choose, to enter the brilliance of the dawning Sun, and perchance greet the rising of the spiritual splendour. For "after the formless, the void, and the darkness, then cometh the knowledge of the Light." As intimated above, one first must have realised that one's soul is lost in darkness before a remedy can be sought to that irresponsible *participation mystique*, the unconscious projection outwards of interior confusion, and aspire to that divine land which is, metaphorically, the place of one's birth. In that land is no darkness, no formlessness, no chaos. It is the place of the Light itself — that Light "which no wind can extinguish, which burns without wicks or fuel."

Being "brought to the Light" then is a very apposite description of the function of Initiation. It is the Great

Work. There is no ambiguity in the conception of the Rituals, for it appears throughout the entire work from Neophyte to Adeptus Minor and perhaps beyond. For the Path is a journeying upwards on the ladder of existence to the crown of the Tree of Life, a journey where every effort made and every step taken brings one a little nearer to the true glory of the Clear Light. As we know, the experience of the rising of the Light in both vision and waking state is common to mystics of every age and of every people. It must be an experience of the greatest significance in the treading of the Path because its appearance seems always and everywhere an unconditional psychic thing. It is an experience which defies definition, as well in its elementary flashes as in its most advanced transports. No code of thought, philosophy or religion, no logical process can bind it or limit it or express it. But always it represents, spiritually, a marked attainment, a liberation from the turmoil of life and from psychic complications and, as Dr. C. G. Jung has expressed the matter, it "thereby frees the inner personality from emotional and imaginary entanglements, creating thus a unity of being which is universally felt as a release." It is the attainment of spiritual puberty, marking a significant stage in growth.

Symptomatic of this stage of interior growth is the utter transformation that comes over what previously appeared to be "the chaos, the darkness, and the Gates of the Land of Night." While man is assumed into godhead, and the divine spirit is brought down into manhood, a new heaven and a new earth make their appearance, and familiar objects take on a divine radiance as though illumined by an internal spiritual light. And

this is what, in part at any rate, was meant by the old alchemists, for the finding of the Philosopher's Stone converts all base metals into the purest gold. In his book *Centuries of Meditation*, Thomas Traherne gives an interesting description of the rapture of the inner personality, its reaction to the world, when it is freed by the mystical experience from all entanglements. He says: "The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and the stones of the street were as precious as gold; the gates were at first the end of the world. The green trees when I saw them first through one of the gates, transported and ravished me, their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things. The men! O what venerable and reverend creatures did the aged seem! Immortal Cherubim! And the young men glittering and sparkling angels, and maids, strange seraphic pieces of life and beauty. Boys and girls tumbling in the street, and playing, were moving jewels . . . I knew not that they were born or should die. But all things abided eternally as they were in their proper places. Eternity was manifest in the Light of the Day, and something infinite behind everything appeared . . ."

And to illustrate the magical attitude towards life and the world when initiation has produced its true result, there is another exalted panegyric by Traherne which I cannot desist from quoting. For let me add that Magic does not countenance a retreat from life, an escape from the turmoils of practical life. It seeks only to transmute what formerly was dross into gold. Initiation has as its

object the commencement of a new life, to transform the base and low into the pure and unutterably splendid. "All appeared new and strange at first, inexpressibly rare and delightful and beautiful. I was a little stranger which at my entrance into the world was saluted and surrounded with innumerable joys. My knowledge was Divine; I knew by intuition those things which since my Apostacy I collected again by the highest reason. My very ignorance was advantageous. I seemed as one brought into the state of innocence. All things were spotless and pure and glorious; yea, and infinitely mine and joyful and precious. I knew not that there were any sins, or complaints or laws. I dreamed not of poverties, contentions, or vices. All tears and quarrels were hidden from my eyes. Everything was at rest, free and immortal. I knew nothing of sickness or death or exaction. In the absence of these I was entertained like an angel with the works of God in their splendour and glory; I saw all in the peace of Eden . . . All Time was Eternity, and a perpetual Sabbath . . ."

Such is the stone of the Philosophers, the Quintessence, the Summum Bonum, true wisdom and perfect happiness.

Psellus, the Neoplatonist, has written that the function of Initiatory Magic was "to initiate or perfect the human soul by the powers of materials here on earth; for the supreme faculty of the soul cannot by its own guidance aspire to the sublimest intuition and to the comprehension of Divinity." It is a commonplace aphorism in Occultism that "Nature unaided fails." That is to say that the natural life, if left to itself, and isolated from the impact of a higher type of life or consciousness,

can only produce a commonplace thing of the natural life. It reminds us of the sentiment of the alchemists who expressed contempt of their first matter as it existed in its natural or impure state, in the condition where it normally is found. But this first matter, cleansed and purified by the psycho-chemical art of alchemy, that is to say by Initiation — is that which is transformed into the most precious thing in the whole world. But until cleansed and purified it is of little or no value. Nature, however, aided where she had left off by wise and devout men, may surpass herself. And this is why Psellus claims that the soul of itself and by itself is not able to attain to divinity unless and until it is guided by Initiates and thus enfolded into another life. It is to effect this integration, to bring about this initiation, this exaltation of the consciousness above its natural state to the light divine, that the magical system of the Golden Dawn, or of any other legitimate initiating system, owes its existence. The function of every phase of its work, the avowed intention of its principal rituals, and the explicit statement of its teaching, is to assist the candidate by his own aspirations to find that unity of being which is the inner Self, the pure essence of mind, the Buddha-nature. Not only does the system imply this by its ritualistic movements and axiomata, but there are clear and unmistakable passages where these ideas are given unequivocal expression. Thus, we find it written that the entire object of initiation and mystical teaching is “by the intervention of the symbol, ceremonial and sacrament, so to lead the soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence

it cometh nor whither it goeth." And moreover, in the same Ritual, celebrated at the autumnal and vernal Equinoxes, the Chief Adept officiating recites an invocation beseeching guidance for the newly-installed Hierophant. It is asked "that he may well and worthily direct those who have been called from the tribulation of the darkness into the Light of this little kingdom of Thy love. And vouchsafe also, that going forward in love for Thee, through him and with him, they may pass from the Desire of Thy house into the Light of Thy presence." This is succeeded by sentences read by the Second and Third Adepts: "The desire of Thy house hath eaten me up," and "I desire to be dissolved and to be with Thee."

And finally, that not the least vestige of misunderstanding or misconception may remain as to the objects of this divine Theurgy, let me reproduce one last quotation from this same ritual. Referring to the Supernals and the Temple that in old time was built on high, the speech adds: "The holy place was made waste and the Sons of the house of Wisdom were taken away into the captivity of the senses. We have worshipped since then in a house made with hands, receiving a sacramental ministration by a derived Light in place of the cohabiting Glory. And yet, amidst Signs and symbols the tokens of the Higher presence have never been wanting in our hearts. By the waters of Babylon we have sat down and wept, but we have ever remembered Zion; and that memorial is a witness testifying that we shall yet return with exultation into the house of our Father."

Thus and unmistakeably is the true object of the Great Work set before us, and we shall do well ever to keep eye and aspiration firmly fixed thereto. For while the

road to the spiritual Zion demands great exertion, and because it is a way that at times proceeds by devious routes, there is great temptation to linger by the roadside, to stroll down pleasant side-lanes, or to play absent-mindedly with toys or staves cut but to assist our forward march. But if we forget not to what noble city the winding path leads us, little danger can overtake any who pursue it steadfast to the end. It is only when the abiding city is forgotten that the road becomes hard, and the way beset by unseen danger and difficulty.

Prior to attempting to describe a few of the salient points of the Rituals — briefly, for since they appear within these volumes, they must be individually studied and experienced so that an individual point of view may be acquired — it may be advisable to devote a few explanatory words to the Art of Ceremonial Initiation itself.

A useful and significant preface may be taken from Dr. Jung's commentary to Wilhelm's translation of *The Secret of The Golden Flower*, where there is much that explains the ritualistic functions of Magic. "Magical practices are," he declares, "the projections of psychic events which, in cases like these, exert a counter influence on the soul, and act like a kind of enchantment of one's own personality. That is to say, by means of these concrete performances, the attention or better said the interest, is brought back to an inner sacred domain which is the source and goal of the soul. This inner domain contains the unity of life and consciousness which, though once possessed, has been lost and must now be found again."

From one point of view the officers employed in these Rituals represent just such psychic projections. They

represent, even as figures in dreams do, different aspects of man himself — personifications of abstract psychological principles inhering within the human spirit. Through the admittedly artificial or conventional means of a dramatic projection of these personified principles in a well-ordered ceremony a reaction is induced in consciousness. This reaction is calculated to arouse from their dormant condition those hitherto latent faculties represented objectively in the Temple of Initiation by the officers. Without the least conscious effort on the part of the aspirant, an involuntary current of sympathy is produced by this external delineation of spiritual parts which may be sufficient to accomplish the purpose of the initiation ceremony. The aesthetic appeal to the imagination — quite apart from what could be called the intrinsic magical virtue with which the G. D. documents Z. 1. and Z. 3. deal at some length — stirs to renewed activity the life of the inner domain. And the entire action of this type of dramatic ritual is that the soul may discover itself exalted to the heights, and during that mystical elevation receive the rushing forth of the Light.

Applying these ideas then, to the Neophyte or ◉=◻ — so called because it is not attributed to any of the enumerations or Sephiroth on the Tree of Life since it is a preliminary or probationary grade — we find that the Kerux is an officer who personifies the reasoning faculties. He represents that intelligent active part of the mind which functions ever in obedience to the Will — the Qabalistic *Ruach*, in a word. The higher part of that mind, the aspiring, sensitive, and the intuitive consciousness is represented by the Hegemon, who seeks

the rising of the Light. And the Hierophant, in this initial ceremony of Neophyte, acts on behalf of the higher spiritual soul of man himself, that divine self of which too rarely, if ever at all, we become aware. "The essence of mind is intrinsically pure," is a definition of the Bodhisattva Sila Sutra, and it is this essential state of enlightenment, this interior Self, Osiris glorified through trial and perfected by suffering, which is represented by the Hierophant on the dais. He is seated in the place of the rising Sun, on the throne of the East, and with but two or three exceptions never moves from that station in the Temple. As the Qabalah teaches, the everlasting abode of the higher Self is in the Eden of Paradise, the supernal sanctuary which is ever guarded from chaos by the flaming sword of the Kerubim whirling every way on the borders of the abyss. From that aloof spiritual stronghold it gazes down upon its vehicle, the lower man, evolved for the purpose of providing it with experience — involved in neither its struggles or tribulations, yet, from another point of view, suffering acutely thereby. And seldom does that Genius leave its palace of the stars except when, voluntarily, the lower self opens itself to the higher by an act of sincerest aspiration or self-sacrifice, which alone makes possible the descent of the Light within our hearts and minds. Thus when the Hierophant leaves the Throne of the East, he represents that Higher Self in action, and as Osiris marks the active descent of the Supernal splendour. For he says, as he leaves the dais with wand uplifted: "I come in the Power of the Light. I come in the Light of Wisdom. I come in the Mercy of the Light. The Light hath healing in its wings." And having brought the Light to the aspirant,

he returns to his throne, as though that divine Genius of whom he is the symbol awaited the deliberate willing return of the aspirant himself to the everlasting abode of the Light.

Even in the communication of the usual claptrap of secret societies, the signs and grips, all these are explained solely in terms of the quest for the Light. Also the various groupings of officers and their movements in the Temple are not without profound meaning. These should be sought out, since they constantly reiterate the implicit purpose of the rite. Thus, at the altar, the three principal officers form about the candidate a Triad, representing in symbolic formation again the Supernal clear Light of the Void, and this also is represented by the number of the circumambulations about the confines of the Temple. The white cord bound thrice about the waist has reference to the same set of ideas. Even upon the altar of the Temple are symbols indicating the rise of Light. A red calvary cross of six squares as symbolic of harmony and equilibrium is placed above a white triangle — the emblem of the Golden Dawn. They form the symbol of the Supernal Sephiroth which are the dynamic life and root of all things, while in man they constitute that triad of spiritual faculties which is the intrinsically pure essence of mind. Hence the triangle is a fitting emblem of the Light. And the place of the Cross above the Triangle suggests not the domination of the sacred spirit, but its equilibration and harmony in the heart of man. Despite the fact that the whole of this intricate symbolism can hardly be realised by the candidate at the time of his initiation, its intrinsic value is such that unconsciously as an organised body of sug-

gestion it is perceived and noted and strikes the focal centre.

We are taught by tradition that the entire object of the sacred rites was the purification of the soul so that its power could gradually dissolve the impediments of, and percolate through, the heavy body and opaque brain. "Know" says Synesius, "that the Quintessence and hidden thing of our stone is nothing else than our viscous celestial and glorious soul *drawn out of its min-
era by our magistry.*" Hence the entire trend of the preliminary Neophyte grade of the Golden Dawn is towards the purification of the personality. It fulfils the testimony of the Hermetic Art so that the Light within could be fermented and perfected by the ceremonial method of initiation. Purification and consecration — this is the insistent and uncompromising theme caught by the candidate's ear. "Unpurified and unconsecrated thou canst not enter our sacred Hall!" Fire and water assist in these several consecrations until, eventually, the candidate is placed in the position of balanced power, between the two Pillars, where the first link is effected with his higher and divine Genius.

§

The Neophyte Ritual really stands by itself. It is an introductory ceremony shadowing forth all the major formulae and techniques. With the Adeptus Minor ritual it is concerned almost entirely with the Light itself. The five grades that are placed between them have as their object the awakening of the elemental bases of what must develop into the instrument of the higher. Awakened and purified, they may be consecrated to the

Great Work, in order that they may become worthy vehicles for the indwelling of the Light. First, however, it is necessary that they be awakened. For, psychological truism that it is, until their presence is realised their transmutation cannot be accomplished. In symbolic form and pageantry, the ceremony of each grade calls forth the spirits of a particular element. And as a steel placed in close proximity to a magnet receives some degree of its magnetism, and comparable to the electrical phenomenon of induction, so the presence of power induces power. Contact with the appropriate type of elemental force produces an identical type of reaction within the sphere of the Neophyte, and it is thus that growth and advancement proceeds. The speeches of the officers deal almost exclusively with the knowledge pertaining to that element and grade, and excerpts from fragmentary remains of the ancient Mysteries and from certain of the books of the Qabalah do much towards producing an impressive atmosphere.

The element offered for the work of transmutation in the Grade of Zelator is the earthy part of the Candidate. The ritual symbolically admits him to the first rung of that mighty ladder whose heights are obscured in the Light above. This first rung is the lowest sphere of the conventional Tree of Life, *Malkuth*, the *Sanctum Regnum*. To it are ascribed the first grade of Zelator, and the element of Earth. Herein, after the Earth elementals are invoked, the Candidate is ceremonially brought to three stations, the first two being those of evil and the presence divine. At each of these stations the Guardians reject him at the point of the sword, urging him in his unprepared state to return. His third attempt to go

forward places him in a balanced position, the path of equilibrium, the Middle Way, where he is received. And a way is cleared for him by the Hierophant, who again represents the celestial soul of things. During his journey along that path, the stability of earth is established within him, that eventually it may prove an enduring temple of the Holy Spirit.

Some have criticised these elemental grades a little harshly and severely; others have rejected them entirely. In a letter sent to me from a former Praemonstrator of one G. D. Temple, these rituals too were condemned in that they were said to be simply a parade, redundant and verbose, of the occult knowledge that one of the Chiefs possessed at that time. In one sense, of course, what those critics claim is perfectly true. The principal formulae and teaching are concealed in the preliminary Neophyte Grade and that of Adeptus Minor. It is the development of the ideas in these ceremonies which constitutes the Great Work — the disclosure of the essence of mind, the invocation of the higher Genius. These, however, are the high ends and the final goals of the mystic term. Notwithstanding his limitations these are ultimates to which every man must work. Meanwhile, in order to render that attainment possible in its fullest sense, several important matters require attention. The personality must be harmonised. Every element therein demands equilibration in order that illumination ensuing from the magical work may not produce fanaticism and pathology instead of Adeptship and integrity. Balance is required for the accomplishment of the Great Work. "Equilibrium is the basis of the soul." Therefore, the four grades of Earth, Air, Water and Fire plant the

seeds of the microcosmic pentagram, and above them is placed, in the Portal ceremony, the Crown of the Spirit, the quintessence, added so that the elemental vehemence may be tempered, to the end that all may work together in balanced disposition. These grades are therefore an important and integral part of the work, despite short-sighted hostile criticism. To compare them, however, with those which precede and follow, is symptomatic of an intellectual confusion of function. It is rather as if one said that milk is more virtuous than Friday — which, naturally, is absurd. Yet similar comparisons in magical matters are constantly being made without exciting ridicule. It is obvious that different categories may not be so compared. The purpose of the Neophyte ritual is quite distinct from that of Zelator, and it is mistaken policy to compare them. What rightly could be asked is whether the Zelator and the other elemental grades accomplish what they purport to do. That is another matter. The concensus of experienced opinion is on the whole that they do, and I am content for the time being to accept that authority.

The candidate by these grades is duly prepared, so it is argued, to enter the immeasurable region, to begin to analyse and comprehend the nature of the Light which has been vouchsafed him. The first three elemental grades could be taken just as quickly as the candidate, at the discretion of the Chiefs, desired. There were no requirements other than to indicate by examination that the appropriate meditations had been performed and certain items of Qabalistic knowledge necessary to the magical routine committed to memory.

Before proceeding further in the analysis of the grades,

there is one rather fine prose passage in the Zelator grade which must be given here — a passage of beauty, high eloquence, and lofty significance. “And Tetragrammaton placed Kerubim at the East of the Garden of Eden and a Flaming Sword which turned every way to keep the path of the Tree of Life, for He has created Nature that man being cast out of Eden may not fall into the Void. He has bound man with the stars as with a chain. He allures him with scattered fragments of the Divine Body in bird and beast and flower. And He laments over him in the Wind and in the Sea and in the Birds. And when the times are ended, He will call the Kerubim from the East of the Garden, and all shall be consumed and become infinite and holy.”

It would be a happy task, were it advisable, to devote several pages of this introduction to praising the excellence of what are called the four elemental prayers. Each one of the elemental Initiation ceremonies closes with a long prayer or invocation which issues, as it were, from the heart of the elements themselves. These must be silently read, continuously meditated upon and frequently heard fully to be appreciated, when the reader will find his own personal reactions crystallising. Recited by the Hierophant at the end of the ceremony, these prayers voice the inherent aspiration of the elements towards the goal they are striving in their own way to reach, for here they are conceived as blind dumb forces both within and without the personal sphere of man. They are given assistance by the human beings who, having invoked them and used their power, strive to repay in some way the debt owed to these other struggling lives.

The grade after the Earth ceremony is that of Theor-

icus. It is referred to the Ninth Sephirah on the Tree of Life, *Yesod*, the Foundation, and to it are attributed the sphere of the operation of Luna and the element Air. Here the candidate is conducted to the stations of the four Kerubim, the Angelic choir of Yesod. The Kerubim are defined in that ritual as the presidents of the elemental forces, the vivified powers of the letters of Tetragrammaton operating in the Elements. Over each of these rules some one of the four letters of the mirific word and the Kerubim. It is always through the power and authority and symbol of the Kerub that the elemental spirits and their rulers are invoked. In this ritual, as in all the others, important practical formulae of ceremonial magic are concealed.

At this juncture, of the ceremony, with the Airy elements vibrating about him and through him, the Zelator is urged to be "prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong as the Salamanders but avoid irritability and ferocity. Be flexible and attentive to images, like the Undines, but avoid idleness and changeability. Be laborious and patient like the Gnomes, but avoid grossness and avarice. So shalt thou gradually develop the powers of thy soul and fit thyself to command the spirits of the elements."

In each of the grades, several drawings and diagrams are exhibited, each one conveying useful knowledge and information required in the upward quest. The Tarot Keys are also dealt with, as indicating pictorially the stages of that journey, and depicting the story of the soul. It may not be possible because of the exigencies of space to reproduce in these volumes a pack of Tarot cards based upon esoteric descriptions — though I should very

much liked to have done so. But by using the Waite and the available French and Italian packs, and by comparing them with the accounts given in the rituals, the imagination of the reader will render this omission unimportant.

The third grade is that of Practicus referred to the Sephirah *Hod*, the Splendour, the lowest of the Sephiroth on the left hand side of the Tree, the Pillar of Severity. Its attributions refer to the sphere of the operation of Mercury, but more especially to the element of Water which in this ceremony is invoked to power and presence. As I have previously remarked, and it bears constant reiteration, the Tree of Life and the Qabalistic scheme as a whole should be carefully studied so that the aptness of the attributions both to the Sephiroth and the Paths may be fully appreciated. Two Paths lead to the Sphere of Splendour, the Path of Fire from Malkuth, and the Path of the reflection of the sphere of the Sun from Yesod. Water is germinative and maternal, whilst Fire is paternal and fructifying. It is from their interior stimulation and union, the alchemical trituration, that the higher life is born, even as has been said, "Except ye be baptised with water and the Spirit ye cannot enter the Kingdom of heaven."

Therefore in this grade, the Candidate is led to the sphere of stagnant water which by the presence of solar and fiery elements is vitalised and rendered a perfect creative base. Most of the speeches in this ritual are depicted as issuing from the Samothracian Kabiri, the deluge Gods, though the main body of the ritual consists of the sonorous and resonant versicles of the *Chaldaean Oracles*, the translation, I believe, of Dr. Westcott, with a few

modifications authorised by Mathers. Briefly, the entire symbolism of the Practicus grade is summarised by the position on the altar of the principal Golden Dawn emblems so arranged that "the cross above the Triangle represents the power of the Spirit rising above the triangle of the Waters." That also indicates the immediate task of the Candidate. At this juncture, too, the diagrams displayed begin to take on especial significance, and though their theme apparently is biblical in nature, accompanied by explanations in a curious phraseology consonant therewith, they are nevertheless highly suggestive, as containing the elements of a profound psychology. After this grade follows an automatic wait of three months, referred to the regimen of the elements, a period as it were of silent incubation, during which time the rituals were given to the candidate that he may make copies for his own private use and study.

The fourth grade of Philosophus carries the candidate one step further. The Sephirah involved is *Netsach*, Victory, to which is referred the operation of the planet Venus and the element of Fire, while the paths that connect to the lower rungs of the ladder are principally of a watery nature. Thus the elements encountered are of an identical nature with those of the preceding grade, but their order and power is quite reversed. Previously the water was predominant. Now the Fire rages and whirls in lurid storm, with water only as the complementary element whereon it may manifest, and in order that due equilibrium may be maintained, as it is written: — "The *Ruach Elohim* moved upon the face of the Waters." These two are the primary terrestrial elements which, intelligently controlled and creatively employed may

lead eventually to the restoration of the Golden Age. By their transmutation a new paradise may be re-created from the darkness and chaos into which formerly it had fallen. For the Light may not legitimately be called forth upon man, nor dwell within him, until chaos has been turned into equilibrium of complete realisation and enlightenment. Not until order has been restored to the lower elements of his earthy kingdom, neither peace nor inner security may be his rightful lot.

The symbols depicted while traversing the Path of Peh, which joins the spheres of Fire and Water, indicate the results as it were of the first stages of the Path, for the Tarot card shown demonstrates the destruction of a Tower by lightning. The three holes blasted in the walls symbolise the Supernal Triad, the establishment of the divine through and following the destruction of the outer self. Though Fire and Water, warmth and moisture, are essentially creative, their stimulation within the being of the Neophyte draws his attention, perhaps for the first time, to the chaotic condition of his natural existence, and the complete psychic muddle into which his ignorance and spiritual impotence have stranded him. Evocative of the highest within his soul, these elements equally call forth that which is base and low. The result of the first step is analytical, an unbalancing, the levelling down of all that man formerly held true and holy — the chaos, the darkness, and the Gates of the Land of Night. An unhappy state, but a very necessary one if progress is to be made and if the preliminary chaos is to be transcended. From these ruins may be erected the new temple of Light, for it is always from the rubbish heap that are selected the materials for the manifestation of god-head.

These symbols have a dual reference. Not only do they refer to the epochs of creative evolution whose memory has long since faded even from the visible memory of nature, but also to the recapitulations of these periods within personal progress on the Path. "The Aspirant on the threshold of Initiation," observes Crowley very aptly, "finds himself assailed by the 'complexes' which have corrupted him, their externalisation excruciating him, and his agonised reluctance to their elimination plunging him into such ordeals that he seems (both to himself and to others) to have turned from a noble and upright man into an unutterable scoundrel." These are the experiences and events which occur to every aspirant when initiation forces the realisation upon him that "all is sorrow." In fact, it is my belief that the criterion or hall mark of successful initiation is the occurrence of these or similar experiences. The whole universe, under the stimulation of the magical elements and inward analysis, seems to tumble like a pack of cards crazily about one's feet. This is the *solve* half of the alchemical *solve et coagula* formula.

Analysis must precede synthesis. Corruption is the primitive base from which the pure gold of the spirit is drawn. Moreover the alchemical treatises are eloquent in their description of the poisonous nature of this condition which, though extremely unpleasant, is a highly necessary one, and success in its production is at least one symptom of good working. It is held that the highest results may not be obtained until this particular type of change has occurred. So far as the nature of the environment and the creative power of the personal self permits, the task implied by the *coagula* formula is to assemble

them and remould them nearer to the heart's desire. And here again, the alchemists are adamant in their insistence upon the aphorism that "Nature unaided fails." For the alchemist, so the tradition asserts, commences his work where Nature has left off. And were this *solvé* phenomenon to occur spontaneously in the course of nature, the result and the outcome — the coagulation of previously dissolved elements — would not be very dissimilar to that which previously existed. But with the technique of initiation, the chaos is lifted up and fermented so to speak, that from it, with the aid of the invoked white Light of the divine Spirit, a higher species of being, illumined and enlightened, may develop.

In two Altar diagrams — one called the Garden of Eden, shown in the Practicus grade, and the other called The Fall shown in the Philosophus grade, all these ideas are expanded and synthesized. They should be carefully studied and receive long meditation, for in them are many clues to the spiritual and psychological problems which beset the traveller on the Path, and they resume the entire philosophy of Magic. Many hints, moreover, which may be found useful as assisting meditation are contained in *The 'Curse' from a Philosophical Point of View* in the second volume of Blavatsky's *Secret Doctrine* in connection with the Prometheus myth and the awakening of Manas, mind.

Since both of these diagrams may be found reproduced in the body of the text very little by way of prolonged explanation need here be said. The first depicts a personified representation of the three fundamental principles in Man. Each of these is apparently separate, functioning independently on its own plane without co-opera-

tion with, because apparently unaware of, either the higher or the lower. Principally, it represents man in the now departed morning of the race, in the primal rounds of evolutionary effort when self-consciousness had not yet been won by self-induced and self-devised efforts, and when peace and harmony prevailed both within and without by right of heritage rather than through personal labour. The diagram appears in the Water grade of Practicus, since Water is a fitting representation of this placid peace. At the summit of the diagram stands the Apocalyptic woman clothed with the Sun of glory, crowned with the twelve stars, and the moon lying at her feet. Her symbolism pertains to the supernal essence of mind, representing thus the type and symbol of the glittering Augoeides, the *Neschamah*. Speaking of an analogous psychological conception in his commentary to *The Secret of the Golden Flower*, Dr. C. G. Jung remarks that this figure represents "a line or principle of life that strives after superhuman, shining heights." At the base of the tree stands Eve, the *Nephesh* or unconscious who, in opposition to this divine Genius, stands for the dark "earthborn, feminine principle with its emotionality and instinctiveness reaching far back into the depths of time, and into the roots of physiological continuity." Between the two stands Adam, supported by the fundamental strength of Eve, the *Ruach* or Ego not yet awakened to a realisation of its innate power and possibility. From the larger point of view he represents the race as a whole and "is the personified symbol of the collective Logos, the 'Host', and of the Lords of Wisdom or the Heavenly Man, who incarnated in humanity." Otherwise he represents the individual Candidate on the Path, prior to the awak-

ening of the “sleeping dogs” within his being, to use Blavatsky’s apt expression.

Beneath these three figures sleeps a coiled dragon, silent, unawakened. None it would seem is aware of that latent power, titanic and promethean, coiled beneath — the active magical power centered in man, his libido, neutral, of vast potentialities but neither good nor evil in itself.

Very similar in some respects is the diagram revealed in the Philosophus Grade. As the divine peace of the garden of Eden was manifested during the Water grade, so in this Grade of Philosophus, the power of Fire is shown to have called forth catastrophe. Formerly called beneath the tree, the hydra-headed dragon in this Diagram has usurped its proper place. Its several horned heads wind their way up into the very structure of the Tree of Life, even unto *Daath* at the foot of the Supernals. Lured downwards by the tree of knowledge — and remembering in what sense the Bible speaks of the verb “to know,” we gather that the root of the trouble was an imperfect apprehension of creative power — towards the “darkly splendid world wherein continually lieth a faithless depth,” Eve, the lower self, ceases to give support to Adam. She has yielded to the awful fascination of the awakening psyche. Far easier is it to fall than to climb to the distant heights. Yet only from one viewpoint is the Fall catastrophic. The awareness of the rise of the Dragon endows man also with consciousness of power — and power is life and progress. The Dragon stands as the symbol of the great enemy to be overcome, and, as the task of equilibration proceeds, the great prize awaiting success.

The Fall as a state of consciousness is analagous to

that condition described by various mystics as the dark Night of the Soul. It is accompanied by a sense of intolerable dryness, a dreaded awareness of the fact that all the powers of the soul seem dead, and the mind's vision closed in dumb protest, as it were, against the harsh disciple of the Work itself. A thousand and one seductions will tend to lure the candidate from the contemplation of the magical goal, and there will be presented to him a thousand and one means of breaking in spirit his vow "to persevere in the divine science" without breaking it in letter. And it will appear that the mind itself will run riot and become unstable, warning the candidate that it were better for him to enjoy a lull in his magical operations. This state is allegorically referred to by the alchemists in their descriptions of the poisonous Dragon which follows upon the corruption of their First Matter. Vaughan calls it: "a horrible devouring Dragon—creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon earth such a violent, transcendent poison." But as the mystics teach, if this condition be patiently endured, it passes, a higher spiritual consciousness gradually dawning in the heart and mind. So also in the alchemical writings, we find that Vaughan observes: "As thou hast begun so proceed, and this Dragon will turn to a Swan, but more white than the hovering virgin snow when it is not yet sullied with the earth."

The Qabalistic Sephirah of *Daath* is the conjunction of Chokmah and Binah on the Tree of Life, the child of Wisdom and Understanding—knowledge. It refers to the symbolic sphere formed within or above the *Ruach*

by means of experience obtained, and this assimilated becomes transmuted into intuition and faculty of mind. But fundamentally it is the ascent of the Dragon or, if you wish, an upwelling of the Unconscious archetypes—a highly dangerous and unbalancing ascent, until they are assimilated to consciousness—which first renders *Daath* a possibility. It is the Fall which is responsible for the acquisition of self-knowledge. “Thus it stands proven” claims Blavatsky, “that Satan, or the red *Fiery* Dragon, the ‘Lord of Phosphorus’ and *Lucifer*, or ‘Light-bearer,’ is in us; it is our Mind—our temptor and Redeemer, our intelligent liberator and saviour from pure animalism.”

In the evolutionary scheme, the Fall occurs through a higher type of intelligence coming into close contact with nascent humanity, thus stimulating the psyche of the race—or so the magical tradition has it. The recapitulation of this process within the individual sphere of consciousness proceeds through the technique of initiation whereby the Red Dragon is stirred into activity through contact with the fructifying powers of the elements, invoked through the skill and power of a trained initiator. The use of the divine prerogative, brought about by the magic of every-day experience, the awakening of *Daath*, brings disaster at first because the awakened psyche is imperfectly understood and so abused for personal ends. But that very disaster and that abuse confers the consciousness of self, and is instrumental, at least in part of breaking up the primitive *participation mystique*. Consequently, the realisation of sorrow as it impinges on the ego, or at least the sense of personal mental and emotional discomfort, and

an understanding of its causes, invariably constitute the first impetus to perform the Great Work, even as it comprises the motive first to seek the services and aid of the analytical psychologist. This impetus and this self-consciousness are the prime implications of *Daath*. Its signification is a higher type of consciousness, the beginning of a spiritual rebirth. It acts as a self-evolved link between the higher Genius, on the one hand, at peace in its Supernal abode, and, on the other hand, the human soul bound by its Fall to the world of illusion and sense and matter. Not until that self-consciousness and acquired knowledge are turned to noble and altruistic ends, so long will sorrow and suffering be the inevitable result. Continually will the Red Dragon, the inverted power of the eros, ravish the little kingdom of self until such time as we open ourselves to the deepest levels of our unconsciousness, reconciling and uniting them with our conscious outlook, thus conquering the foe by driving it back to its proper realm. In such a way may we use, but neither ignore nor repress, the experience of life and its fruit to transcend our own personal limitations and attain to a *participation mystique* on a higher and self-conscious level.

Let me quote a few especially appropriate lines from Jung in connection with this Fall, when the fundamental basis of the *Ruach* has been attracted to the kingdom of shells and when *Malkuth* has been dissociated from the other Sephiroth: "Consciousness thus torn from its roots and no longer able to appeal to the authority of the primordial images, possesses a Promethean freedom, it is true, but it also partakes of the nature of a godless *hybris*. It soars above the earth, even above mankind,

but the danger of capsizing is there, not for every individual to be sure, but collectively for the weak members of such a society, who again Promethean-like, are bound by the unconscious to the Caucasus."

For the Adept to be cut off from his roots, from contact with the vitalising and necessary basis of his Unconsciousness, will never do. He must unite and integrate the various levels of his entire Tree. His task must be to train and develop the titanic forces of his own underworld, so that they may become as a powerful but docile beast whereon he may ride.

§

The Adeptus minor grade continues the theme of these two diagrams. Escorted into the Vault, the Aspirant is shown the lid of the Tomb of Osiris, the Pastos, wherein is buried our Father, Christian Rosenkreutz, and on that lid is a painting which brings fulfilment as it were to the narrative of the preceding diagrams. It is divided into two sections. The lower half of the painting depicts a figure of Adam, similar to his presentation in the Practicus grade diagram, though here the heads of the Dragon are falling back from the Tree, showing the Justified One, the illuminated adept, by his immolation and self-sacrifice rescuing the fallen kingdom of his natural self from the clutches of an outraged eros. But above this, as though to show the true nature behind the deceptive appearance of things is illustrated a noble figure of majesty and divinity described in the Ritual in these words. "And being turned I saw seven golden Light-bearers, and in the

midst of the Light-bearers, one like unto the Ben Adam, clothed with a garment down to the feet, and girt with a golden girdle. His head and his hair were white as snow, and his eyes as flaming fire; his feet like unto fine brass as if they burned in a furnace. And his voice as the sound of many waters. And he had in his right hand seven stars and out of his mouth went the Sword of Flame, and his countenance was as the Sun in his strength."

It is to effect this redemption of the personality, to regenerate the power of the dragon, and attempt to bring the individual to some realisation of his potential godhead, that is the object of the Adeptus Minor Ceremony.

It is for this reason that I hold that the Golden Dawn magic, the technique of initiation, is of supreme and inestimable importance to mankind at large. In it the work of academic psychology may find a logical conclusion and fruition, so that it may develop further its own particular contribution to modern life and culture. For this psycho-magical technique of ceremonial initiation indicates the psychological solution of the *anima* problem. "Arise! Shine! For thy light is come!"

Between the grade of Philosophus and the Portal, an interval of seven months was prescribed, the regimen of the planets. During that period, devised to assist the gradual fructification of the seeds planted within, a review was advised of all the preceding studies. Such a review certainly was imperative. As one of the Chiefs of the Order expressed it:—"Remember that there is hardly a circumstance in the rituals even of the First Order which has not its special meaning and application, and which

does not conceal a potent magical formula. These ceremonies have brought thee into contact with certain forces which thou hast now to learn to awaken in thyself, and to this end, read, study and re-read that which thou hast already received. Be not sure even after the lapse of much time that thou hast fully discovered all that is to be learned from these. And to be of use unto thee, this must be the work of thine own inner self, thine own and not the work of another for thee so that thou mayest gradually attain to the knowledge of the Divine Ones.”

The Grade of the Portal, which conferred upon the Candidate the title of Lord of the Paths of the Portal of the Vault of the Adepti, is not referred to a Sephirah as such. It may, however, be considered as an outer court to Tiphareth, exactly as the Adeptus Minor ceremony may be considered Tiphareth within. Its technical attribution is the element of Akasa, Spirit or Ether which is magically invoked by the usual procedure of invoking pentagrams and the vibration of divine names following upon the conjuration of the powers of the four subsidiary elements. To this grade, there is attached no elemental prayer as in the former grades, but there is one remarkable invocation employed which bears quoting here. In full Temple, the English version is not used, but it is vibrated in the original Enochian or Angelic tongue — a language which is at once sonorous, vibrant and dramatically impressive. The following is the full version of which an abridged one was normally used in the Temple: “I reign over you, (here the Order version names the three Archangels of the element) saith the God of Justice in power exalted above the firmament of wrath. In whose hands the Sun is as a sword and the Moon as a through-

thrusting fire. Who measureth your garments in the midst of my vestures and trussed you together as the palms of my hands. Whose seat I garnished with the fire of gathering. Who beautified your garments with admiration. To whom I made a law to govern the holy ones, and delivered you a rod with the ark of knowledge. Moreover, ye lifted up your voices and sware obedience and faith to him that liveth and triumpheth. Whose beginning is not nor end cannot be. Who shineth as a flame in the midst of your palaces and reigneth amongst you as the balance of righteousness and truth. Move therefore and show yourselves. Open the mysteries of your creation. Be friendly unto me, for I am the servant of the same your God, a true worshipper of the Highest.”

This grade, referred to the veil *Paroketh*, which separates the First and Second Orders, is intermediate between the purely elemental grades and the spiritual grade of Adeptus Minor. A crown to the four lower element, this Rite formulates above Earth, Air, Water and Fire, the uppermost point of the Pentagram, revealing the administration of the Light over and through the kingdom of the natural world. It concerns itself with the recapitulation of the former grades, co-ordinating and equilibrating the elemental self which, symbolically sacrificed upon the mystical altar, is offered to the service of the higher Genius. In that grade, too, aspiration to the divine is strongly stressed as the faculty by which the veil of the inner sanctuary may be rent. It is the way to realisation. The five Paths leading from the grades of the First to the Second Orders are symbolically traversed, and their symbols impressed within the sphere of sensation.

A gestation period of at least nine months had to elapse

prior to initiation to the grade of Adeptus Minor, and since there can be no misunderstanding the purpose and nature of this beautiful ceremony it requires the minimum of comment from my pen. It explains itself completely in one of the speeches: "Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through him our Master, o brother of the Cross of the Rose. Like him, o Adepts of all ages, have ye toiled. Like him have ye suffered tribulation. Poverty, torture and death have ye passed through; they have been but the purification of the gold. In the alembic of thine heart through the athanor of affliction, seek thou the true stone of the wise."

The form of this ritual is beautiful in its simplicity and warrants a brief description. First of all, the candidate is led in, arrayed with insignia and badges and calling himself by his various titles and mottos. But he is warned that not in any vainglorious spirit are the mysteries to be approached, but in simplicity alone. This is the signal for him to be divested of all his ornaments and insignia, and by the Temple entrance, just prior to being bound upon a large upstanding cross of wood, he stands alone, clad in a simple unornamented black gown. The reader is earnestly recommended to study this Ritual again and again, until almost it becomes a part of his very life, incorporated into the fabric of his being, for herein are highly important and significant formulae of mystical aspiration and of practical magic. In it is exemplified the technical "Dying God" formula about which in *The Golden Bough* Frazer has written so eloquently. Examples of this are to be found in every mythology and every mystical religion that our world has ever known. But I

doubt that it has ever attained to a more clarified and definite expression than in this ceremony of the Adeptus Minor grade. For we are clearly taught by precept and by example that we are, in essence, gods of great power and spirituality who died to the land of our birth in the Garden of Hesperides, and mystically dying descended into hell. And moreover the ritual demonstrates that like Osiris, Christ, and Mithra, and many another type of god-man, we too may rise from the tomb and become aware of our true divine natures. The principal clause of the lengthy Obligation assumed while bound to the cross, indicating the trend of its teaching, and the import of its objective, is: "I further solemnly promise and swear that, with the Divine permission, I will from this day forward apply myself unto the Great Work, which is so to purify and exalt my spiritual nature that with Divine aid I may at length attain to be more than human and thus gradually raise and unite myself to my higher and divine Genius, and that in this event, I will not abuse the great power entrusted to me."

The preface to the assumption of the obligation is under these circumstances a tremendously impressive occurrence, and few could fail to be even faintly moved by it. It consists of an invocation of an Angelic power: "In the divine name IAO, I invoke Thee thou great avenging Angel HUA, that thou mayest invisibly place thy hand upon the head of this Aspirant in attestation of his obligation . . ."

It is not difficult to realise that this is a critical and important phase of the ceremony. During this obligation, because of the symbolism attached to it and because of the active aspiration which is induced at this juncture,

illumination may quite easily occur. In one of the documents describing certain effects ensuing from this initiation, one of the Chiefs has written, that the object of the ceremony conceived as a whole "is especially intended to effect the change of the consciousness into the *Neschamah*, and there are three places where this can take place. The first is when the aspiration is on the cross, because he is so exactly fulfilling the symbol of the abnegation of the lower self and the Union with the higher."

The Obligation assumed, the candidate is now removed from the cross, and the Officers then narrate to him the principal facts in the history of the founder of the Order—Christian Rosenkreutz. On a previous page was given a summary of these historical facts. When the History lecture mentions the discovery of the Vault wherein the Tomb and body of the illustrious Father were discovered, one of the initiating adepts draws aside a curtain, admitting the candidate to a chamber erected in the midst of the Temple similar to that described in the lecture. A few words roughly describing it may not be considered amiss. As a climax to the very simple Temple furniture of the Outer grades, it comes as a psychological spasm and as a highly significant symbol. The vault itself is a small seven-sided chamber, each side representing one of the seven planets, with their host of magical correspondences. The mediaeval Rosicrucian manifesto the *Fama Fraternitatis*, translated in Arthur Edward Waite's *Real History of the Rosicrucians*, describes it at great length, though I shall here quote but briefly: "We opened the door, and there appeared to our sight a vault of seven sides and seven corners, every side five foot broad and the height of eight foot. Although the sun never

shined in this vault, nevertheless it was enlightened with another Sun, which had learned this from the sun, and was situated in the upper part of the centre of the ceiling. In the midst, instead of a tomb-stone, was a round altar... Now, as we had not yet seen the dead body of our careful and wise Father, we therefore removed the altar aside; then we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed”

Around this fundamental symbolism, the Golden Dawn adepts, displaying a genius of extraordinary insight and synthesis, had built a most awe-inspiring superstructure. The usual Order symbolism of the Light was represented by a white triangle centred by the Rose — this placed upon the ceiling. The floor design was so painted as to represent the Red Dragon and the forces of the primitive archetypes upon which the candidate trod as emblematic of his conquest. Placed in the centre of the Vault was the Pastos of Rosenkreutz — though the Pastos is also referred to as the Tomb of Osiris the Justified One. Both of these beings may be considered as the type and symbol of the higher and divine Genius. Immediately above this coffin rested the circular altar mentioned in the Fama. It bore paintings of the Kerubic emblems, and upon these were placed the four elemental weapons and a cross, the symbol of resurrection. At one point in the ceremony, the acting Hierophant, or Chief Adept as he is now called, is interred in the Pastos as though to represent the aspirant's higher Self which is hidden and confined within the personality, itself wandering blindly, lost in the dark wilderness. The whole concatenation of symbols is an elaborate and dramatic portrayal of the central theme of the Great Work. In a word, it depicts the spirit-

ual rebirth or redemption of the candidate, his resurrection from the dark tomb of mortality through the power of the holy Spirit.

In the symbol of the Vault, the psychologist no doubt will see a highly interesting and complex array of Mother symbols, traces of which, used in very much the same way, may be found in the literary fragments we inherit from the mystery cults of antiquity. It would be possible, and quite legitimate so to interpret the Vault. For even the Order interpretation refers the Vault in its entirety to the Isis of Nature, the great and powerful mother of mankind and all that is. And an analysis of the separate parts of the Vault—the Venus door, the Pastos, the two Pillars—would subscribe to that view. For regeneration and the second birth have always as creative psychological states been associated with the Mother. And it may be recalled that the *Neschamah* or that principle in man which constantly strives for the superhuman shining heights, is always portrayed as a feminine principle, passive, intuitive and alluring. Whilst the universal counterpart of this human principle, represented on the Tree of Life by the Supernals, is always described by the mediaeval alchemists as a virginal figure, from whose life and substance all things have issued, and through whose agency man is brought to the second birth.

The reader is earnestly recommended to study this Ritual again and again until almost it becomes a part of his very life, incorporated into the very fabric of his being. Very little aesthetic appreciation will be required to realise that in this and the other rituals are passages of divine beauty and high eloquence. And the least learned will find ideas of especial appeal to him, as the scholar

and the profound mystic will perceive great depth and erudition in what may appear on the surface as simple statement. Properly performed, with initiated technique and insight, these rituals are stately ceremonies of great inspiration and enlightenment.

The apparent complexity of the above delineated scheme may be thought by some individuals to be entirely too complicated for modern man and not sufficiently simple in nature. While one can deeply sympathise with the ideas of the extreme simplicity cult in Mysticism, nevertheless it is evident that the complex and arduous nature of the routine is no fault of Magic. Man himself is responsible for this awkward situation. To be purified was considered by the alchemists and the Theurgists of a bygone day as not nearly enough. That purification and consecration was required to be repeated and repeated, again and again. Because of countless centuries of evolution and material development—sometimes in quite false directions—man has spiritually repressed himself, and thus gradually forgotten his true divine nature. Meanwhile, as a sort of compensation for this loss, he has developed a complexity of physical and psychic constitution for dealing adequately with the physical world. Hence, methods of spiritual development refusing to admit the reality of that many-principled organisation may not be recognised as valid, for the sole reason that man is not a simple being. Fundamentally and at root he may be simple; but in actuality he is not. Having strayed from his roots, and lost his spiritual birthright in a jungle of delusion, it is not always easy to re-discover those roots or to find the way out from the Gates of the Land of Night.

In contradistinction to the above mentioned type of amorphous mystical doctrine, Magic *does* recognise the many-faceted nature of man. If that intricate structure so painfully constructed be considered an evil, as some seem to think, it is a necessary evil. It is one to be faced and used. Therefore Magic connives by its technique to use, develop, and improve each of these several principles to its highest degree of perfection. "Thou must prepare thyself" counsils Vaughan "till thou art conformable to Him Whom thou wouldst entertain, and that in every respect. Fit thy roof to thy God in what thou canst, and in what thou canst not He will help thee. When thou hast thus set thy house in order, do not think thy Guest will come without invitation. Thou must tire Him out with pious importunities.

Perpetual knockings at His door,
Tears sullyng his transparent rooms,
Sighs upon sighs; weep more and more—
He comes.

This is the way thou must walk in, which if thou dost thou shall perceive a sudden illustration, and there shall then abide in thee fire with light, wind with fire, power with wind, knowledge with power, and with knowledge an integrity of sober mind!"

Not enough is it to be illuminated. The problem is not quite as simple as that. It is in vain that the wine of the Gods is poured into broken bottles. Each part of the soul, each elemental aspect of the entire man must be strengthened and transmuted and brought into equilibrium and harmony with the others. Integration must be the rule

of the initiate, not pathology. In such a vehicle made consecrate and truly holy by this equilibration, the higher Genius may find a worthy and fit dwelling. This and this alone, may ever constitute the true nature of initiation.

§

With each of the grades just described, a certain amount of personal work was provided, principally of a theoretical kind. The basic ideas of the Qabalah were imparted by means of so-called knowledge lectures, together with certain important symbols and significant names in Hebrew were required to be memorised. The lamens—insignia worn over the heart—of the various Officers were referred in divers ways to the Tree of Life, thus explaining after a fashion the function of that particular office in the Temple of Initiation. Each path traversed, and every grade entered, had a so-called Admission Badge. This usually consisted of one of the many forms of the Cross, and of symbols of the type of the Swastika, truncated Pyramid, and so forth. To these astrological and elemental attributions were referred. Most of these symbols possess great value, and since they repeatedly recur under different guises through the stages of personal magical work undertaken after the Adeptus Minor grade, they should receive the benefit of prolonged brooding and meditation.

Three of the most important items of personal study to be accomplished while in the First or Outer Order, apart from the memorisation of the rudiments of the Qabalah were: (a) The practice of the Pentagram Ritual with the Qabalistic Cross, (b) Tatwa Vision, and

(c) Divination by Geomancy and the simple Tarot method described by Waite in his *Key to the Tarot*.

The Pentagram Ritual was taught to the Neophyte immediately after his initiation in order that he might "form some idea of how to attract and come into communication with spiritual and invisible things." Just as the Neophyte Ceremony of admission contains the essential symbolism of the Great Work, shadowing forth symbolically the commencement of certain formulae of the Magic of Light, so potential within the Pentagram Ritual and the Qabalistic Cross are the epitomes of the whole of that work. In all magical procedure it is fundamental, for it is a gesture of upraising the human consciousness to its own root of perfection and enlightenment by which the sphere of sensation and every act performed under its surveillance are sanctified. Thus it should precede every phase of magical work, elementary as well as advanced. The written rubric has previously appeared in my *Tree of Life*, and I may now add a word or two concerning the further directions which are orally imparted to the Candidate after his admission.

The prime factor towards success in that exercise is to imagine that the astral form is capable of expansion, that it grows tall and high, until at length it has the semblance of a vast angelic figure, whose head towers amongst the distant stars of heaven. When this imaginative expansion of consciousness produces the sense that the height is enormous, with the Earth as a tiny globe revolving beneath the feet, then above the head should be perceived or formulated a descending ray of brilliant Light. As the candidate marks the head and then the breast, so should this brilliance descend, even down to

his feet, a descending shaft of a gigantic cross of Light. The act of marking the shoulders right and left whilst vibrating the Sephirotic names, traces the horizontal shaft of the cross, equilibrating the Light within the sphere of sensation. Since it has been argued above that the Great Work consists in the search for the Light, this ritual truly and completely performed leads to the accomplishment of that Work and the personal discovery of the Light. The Pentagrams trace a cleansing and protecting circle of force invoked by the four Names of four letters each about the limits of the personal sphere, and the Archangels are called, by vibration, to act as great stabilising influences.

The study of the different types of divination may seem difficult to understand in an Order which purported to teach methods of spiritual development. Many will no doubt be rather perplexed by this. Divination usually is said to refer exclusively to the low occult arts, to fortune-telling, and the prognostication of the future. Actually, however, so far as the Order is concerned, the principal object for these practical methods is that they stimulate, as few exercises can, the faculties of clairvoyance, imagination, and intuition. Though certain readings or interpretations to the geomantic and Tarot symbols may be found in the appropriate text books, these rule of thumb methods do not conduce to the production of an accurate delineation of the spiritual causes behind material events. These interpretations are usual to the beginner in the art, for he requires a foundation of the principal definitions employed upon which his own meditations can build. These textual delineations in actual practice serve only as a base for the working of

the inner faculties, provides for them a thrust-block as it were from which they may "kick-off." In short, the effort to divine by these methods calls into operation the intuitive and imaginative faculties to a very large extent. Everyone without exception has this faculty of divining in some degree, varying only in his ability to make it manifest. In most people it is wholly dormant.

Again, while divination as an artificial process may be wholly unnecessary and a hindrance to the refined perceptions of a fully developed Adept, who requires no such convention to ascertain whence a thing comes and whither it is going, yet these aids and stimuli have their proper place for the Neophyte. For those in training they are not only legitimate but useful and necessary. It may be interesting for the reader to attempt to acquire intuitive knowledge on any matter without the divinatory aids first, and it will be seen how extremely difficult it is to get started, to pick upon any one fact or incident which shall act as a prompt or a starter of the interior mechanism. Having failed in this way, let him see how much further he really may go by the judicious and sensible use of one of the Order methods. There is no doubt that the opening of the mind to an intuitive perception is considerably aided by these methods. And this is particularly true with regard to the rather lengthy Tarot method which was given to the initiate while engaged in the fulfilment of his Adeptus Minor curriculum. Like all magical techniques, divination is open to abuse. The fact, however, that abuse is possible does not, as again and again must be reiterated, fully condemn the abused technique. The application of common sense to the magical art is as necessary as it is to all else.

There was a movement on foot in one of the Temples a little while ago to eliminate the study and practice of Geomancy from the scheme of training of the Outer Order. The prevailing tendency is so to simplify the road to Adeptship as to reduce the practical requisites to an absolute minimum by eliminating every phase of the work which does not come "naturally," and whose study might involve hard work. Most of the newly admitted candidates to this Temple within the past five years or more are utterly without any practical acquaintance with this technique.

Originally, Astrology was taught as part of the regular routine. All instruction on this subject seems now to have been thoroughly extirpated from the Order papers. Perhaps in this particular instance the omission is just as well. For recent years have seen a great deal of meticulous attention paid to this study by sincere and honest researchers, and there have been published many first-rate books explaining its intricacies. All that the Order demands of the Adeptus Minor is that he should be able to draw up a map showing the position of Planets and Signs, preparatory to certain operations requiring the invocation of zodiacal forces.

Tatwa vision requires but little mention in this place, for full instructions in this technical method of acquiring clairvoyance may be seen in a later volume. They are compiled from a number of documents and verbal instructions obtaining within the Order. Since these oral "tit-bits" and papers were very scattered, it has been found necessary to reorganise the whole matter. In that restatement, however, I have exercised no originality nor uttered personal viewpoints on any phase of the techni-

que, confining my labour solely to re-writing the material in my possession. It may be interesting for the psychological critic to reflect upon the fact that it was this technique to which most members of the Order devoted the greatest attention—the only technique in which, more than any other single branch of the work, there is greater opportunity for deception and self-deception. While in many ways the Order technique may appear different from the vision method described in my *Tree of Life*, both are essentially the same. For they teach the necessity of an imaginative formation of an intellectual or astral form, the Body of Light, for the purpose of exploring the different regions of the Tree of Life or the several strata of one's own psychic make-up. The simpler aspects of this investigation are taught just after the grade of Philosophus, though naturally the full possibilities of this method and the complete details on the technical side do not reveal themselves until the teaching of the Second Order has been received.

In addition to these technical methods there were meditations on the symbols and ideas of the whole system, and it was quite frequently suggested that the student go through the ceremonies, after having taken the grades, and build them up in his imagination so that he re-lives them as vividly as when he was in the Temple. The practical exercise that accompanied the Portal grade was one in which the aspirant built up, again in the imagination, a symbolic form of the Qabalistic Tree of Life, paying at first particular attention to the formulation of the Middle Pillar in the sphere of sensation or aura. This latter was conceived to be an ovoid shape of subtle matter, and the imaginative formulation of the

various Sephiroth therein whilst vibrating the appropriate Divine Names went far towards opening, in a safe and balanced way, the psycho-spiritual centres of which the Sephiroth were but symbols. This technique, with the so-called Vibratory Formula of the Middle Pillar which is a development therefrom, I consider to be one of the most important practical systems employed in the Order. Though the documents describe it in a very rudimentary and sketchy fashion, nevertheless it is capable of expansion in several quite astonishing directions. I have discussed and expanded this technique at considerable length in my book *The Art of True Healing*.

So far, I have confined myself to a bird's eye view of the routine as established in the First or Outer Order of the Golden Dawn. The graduated training of the entire Outer was intended as a preparation for the practical work to be performed in the Inner or Second Order of the Roseae Rubeae et Aureae Crucis. The assignation of personal magical work seems deliberately to have been postponed until after the Vault reception. It was held that the Ceremony formulated a link between the Aspirant and his Augoeides, that connection serving therefore as a guide and a powerful protection which is clearly required in the works of Ceremonial Magic. Since at the commencement of each serious operation the Initiate must needs exalt himself towards his higher and divine Genius that through him may flow the divine power which alone is capable of producing a pure magical work, the initial forging of that link is a matter of supreme importance.

Let me now detail the curriculum of work prescribed in the Second Order. The training of the Adeptus Minor

consisted of eight separate items, and I quote the following from a syllabus "A—General Orders," now in circulation.

"Part One. A. Preliminary. Receive and copy: Notes on the Obligation. The Ritual of the ⑤=⑥ Grade. The manuscript, Sigils from the Rose. The Minutum Mundum. Having made your copies of these and returned the originals you should study them in order to prepare to sit for the written examination. You must also arrange with the Adept in whose charge you are, about your examination in the Temple on the practical work."

"Part Two. Receive the Rituals of the Pentagram and Hexagram. Copy and learn them. You can now sit for the written examination in these subjects and complete 'A' by arranging to be tested in your practical knowledge in the Temple.

"Part One. B. Implements. Receive the Rituals of the Lotus Wand, Rose-Cross, Sword, and the Elemental Weapons. Copy and return them. There is a written examination on the above subjects—that is on the construction, symbolism, and use of these objects, and the general nature of a consecration ceremony and the forming of invocations. This can be taken before the practical work of making is begun or at any stage during it.

"Part Two. This consists in the making of the Implements which must be passed as suitable before the consecration is arranged for, in the presence of a Chief or other qualified Adept. The making and consecration are done in the order given above unless it is preferred to do all the practical work first, and make arrangements for consecration as convenient.

“Part One. G. Neophyte Formulae. Receive and copy Z. 1. on the symbols and formulae of the Neophyte Ritual. Z. 3, the symbolism of the Neophyte in this Ceremony. Copy the God-form designs of the Neophyte Ritual. The written examination on the Z. manuscripts may now be taken.

“Part Two. To describe to the Chief or other suitable Adept in the Temple the arrangement of the Astral Temple and the relative position of the Forms in it. To build up any God-form required, using the correct Coptic Name.”

The above three sections, A. B. G., completed the course prescribed for the Zelator Adeptus Minor, the first sub-grade. The passing of these examinations, conferred the qualification for holding the office of Hierophant, that is the initiator, in the Outer Order of the G. D.

“Part One. C. Psychic. This consists in a written examination in the Tatwa system. Its method of use, and an account of any one vision you have had from any card.

“Part Two. This consists in making a set of Tatwa cards, if you have not already done so, and sending them to be passed by the Chief or other Adept appointed. To take the examiner on a Tatwic journey, instructing him as if he were a student and vibrating the proper names for a selected symbol.

“Part One. D. Divination. Receive and study the Tarot system, making notes of the principal attributions of the Inner method.

"Part Two. Practical. On a selected question, either your own, or the examiner's, to work out a Divination first by Geomancy, then by Horary Astrology, then by the complete inner Tarot system, and send in a correlated account of the result.

"Part One F. Angelic Tablets. Receive and make copies of the Enochian Tablets, the Ritual of the Course of the Forces, and the Ritual of the making of the Pyramid, Sphinx, and God-form for any square. A written examination on these subjects may now be taken.

"Part Two. Make and colour a pyramid for a selected square, and to make the God-form and Sphinx suitable to it, and to have this passed by an Adept. To prepare a Ritual for practical use with this square, and in the presence of a Chief or other Adept appointed to build it up astrally and describe the vision produced. To study and play Enochian chess, and to make one of the Chess boards and a set of Chessmen.

"Part One. E. Talismans. Receive a manuscript on the making and consecrating of Talismans. Gather Names, Sigils, etc., for a Talisman for a special purpose. Make a design for both designs of it and send it in for a Chief to pass. Make up a special ritual for consecrating to the purpose you have in mind and arrange a time with the Chief for the Ceremony of Consecration.

"H. Consecration and Evocation. Subject: A ceremony on the formulae of Ritual Z. 2. Must be prepared before Examiner and must meet with his approval as to method, execution and effect."

In the early Temples there was also issued a catalogue of manuscripts, enumerating in alphabetical order the documents circulated amongst the Zelatores Adepti Minores.

- A. General Orders. The Curriculum of Work prescribed.
- B. The Lesser and Supreme Rituals of the Pentagram.
- C. The Rituals of the Hexagram.
- D. Description of Lotus Wand, and Ritual of Consecration.
- E. Description of Rose Cross and the Ritual of Consecration.
- F. Sigils from the Rose.
- G. Sword and Four Implements, with Consecration Ritual.
- H. Clavicula Tabularum Enochi.
- J. Notes on the Obligation of the Adeptus Minor.
- K. Consecration Ceremony of the Vault.
- L. History Lecture.
- M. Hermes Vision, and Lineal Figures of the Sephiroth.
- N. O. P. Q. R. Complete Treatise on the Tarot, with Star Maps.
- S. The Attributions of the Enochian Tablets.
- T. The Book of The Angelical Keys or Calls.
- U. Lecture on Man, the Microcosm.
- W. Hodos Chamelionis, the Minutum Mundum.
- X. The Egyptian God-forms as applied to the Enochian Squares.
- Y. Enochian Chess.
- Z. Symbolism of the Temple, Candidate, and Ritual of the Neophyte grade.

All the documents from A to Z listed above will be found reproduced in these volumes, though I have not retained that particular order. The sole omissions are the documents lettered H. J., L. and part of M.

“J” consists simply of an elaborated commentary upon the Adeptus Minor Obligation, written in a florid ponderous style reminiscent of Eliphas Levi-cum-Arthur Edward Waite.

“H” *Clavicula Tabularum Enochi*, is a more or less lengthy manuscript, turgid and archaic, for the most part repeating, though not as clearly, the contents of “S, The Book of the Concourse of the Forces.” Incidentally, this document is practically a verbatim duplicate of part of a lengthy manuscript to be found in the Manuscript Library of the British Museum, Sloane 307. A good deal of the advice given is typically mediaeval, and definitely unsound from a spiritual viewpoint, and is certainly not in accord with the general lofty tenor of the remaining Order teaching. It explains how to find precious metals and hidden treasure, and how to drive away the elemental guardians thereof. It is an inferior piece of work—as also is the document “L”, and so I have decided to omit both.

“M” has two sections, the Hermes Vision which I do propose to give, and the Lineal Figures of the Sephiroth. Because of the extreme complexity of the latter, and because it will be impossible to reproduce the several geometrical drawings in colour which accompany that manuscript, the writer has deemed it sufficient to restate it in a general manner as a note to the instruction on Telematic Images.

The whole of the above described material I have arranged and classified in an entirely different way. The contents of these volumes will be found divided up into so many chapters or separate books, each complete by itself. And the material in each book will be seen to be consistent and appertain to parts of the magical technique which are placed with it. The Table of Contents describes my method of arrangement.

Clearly from these disclosures there may be drastic results. But the good, I trust, will immeasurably and ultimately outweigh whatever evil may come. That some careless people will hurt themselves and burn their fingers experimenting with matters not wholly understood seems almost inevitable. Theirs, however, will be the fault. For the formulae of Magic require intensive study prior to experimental work. And since all the important formulae are given in their entirety, and nothing withheld that is of the least value, there should be no excuse for anybody harming himself. No serious hurt should come to anyone. On the contrary, the gain to those serious students of Magic and Mysticism who have initiative and yet refuse to involve themselves with corrupt occult orders, and it is to these that I fain would speak, should be immeasurable.

You are being given a complete system of attainment. This you must study and develop at your own leisure, applying it in your own particular way. The system is complete and effectual, as well as noble. The grade rituals as I shall reproduce them have been tampered with, in some cases unintelligently. Their efficacy, however, is not impaired, for the principal portion of those grade rituals, which teaches the art of invocation, is in-

tact. So that the unwise editing that they have received in the past several years has not actually damaged them; all that has been removed are a few items, more or less important, of Qabalistic knowledge. If the reader feels that these might be value to him, and for the sake of tolerable completeness would like to have them, by studying such Qabalistic texts as the *Zohar* and the *Sepher Yetzirah* both of which are now in English translation, or some such work as Waite's *Holy Kaballah*, he will be in possession of the fundamental facts. It is in other parts of the Order work that injudicious tampering has been at work. Most of this is now restored and I believe that this book is an accurate representation of the whole of the Order work from Neophyte to Theoricus Adeptus Minor.

Some portions of the manuscripts have required editing, principally from the literary point of view. Whole paragraphs have had to be deleted, others shortened, sentences made more clear, the redundant use of many words eliminated, and a general coordination of the manuscripts undertaken. Certain other sections—those dealing at length with Talismans, Sigils, Clairvoyance, Geomancy and the Enochian Tablets—have been completely rewritten to render them more coherent. But nothing that is essential or vital to the magical tenor or understanding of any document will be omitted, changed or altered. This I avow and publicly swear. Where personally I have seen fit to make comment on any matter in order to clarify the issue or to indicate its antecedents, or connections in other parts of the work, that comment or remark is so marked by me with initials.

Let me therefore urge upon the sincere reader whose

wish it is to study this magical system, to pay great attention to the scheme of the grade rituals, to obtain a bird's eye view of the whole, to study every point, its movement and teaching. This should be repeated again and again, until the mind moves easily from one point of the ritual to another. The synthetic outline of those rituals presented in this Introduction should be found helpful as assisting in this task. Let him also study the diagrams of the Temple lay-out, and build up in his imagination a clear and vivid picture of that Temple together with the appropriate officers and their movements. Then it will be an easy matter to devise a simple form of self-initiation. It will be simple to adapt the text to solo performance. But a careful scrutiny and examination of the entire system should long precede any effort to do practical work, if serious harm and danger is to be avoided. The language needs first of all to be mastered, and the symbolic ideas of the whole system assimilated and incorporated into the very fibre of one's being. Intellectual acquaintance with every aspect of the subject is just as necessary as personal integrity and selfless devotion to an ideal. Sincerity is indeed the most trustworthy shield and buckler that any student may possess, but if he neglects the intellectual mastery of the subject, he will soon discover where his heel of Achilles is located. But these two combined are the only safeguards, the fundamental requisites to an insight into the significance of Magic. Not only are they the only sure foundation, but they conduce to the continual recollection of the goal at the end, which understanding arises through penetrating to the root of the matter, without which the student may stray but too readily from the

narrow way stretching before him. No matter how brilliant his intellectual capacity, no matter how ardent his sincerity or potent his dormant magical power, always must he remember that they matter absolutely in no way unless applied to the Great Work—the knowledge and conversation of the Higher and Divine Genius. “Power without wisdom,” said a poet, “is the name of Death.” And as Frater D. D. C. F. so rightly said of one phase of magical work, but which has its application to the whole scheme, “Know thou that this is not to be done lightly for thine amusement or experiment, seeing that the forces of Nature were not created to be thy plaything or toy. Unless thou doest thy practical magical works with solemnity, ceremony and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself.” In deviation from these injunctions lie the only actual dangers in the divine science.

One of the essentials of preliminary work, is the committing to memory of the important correspondences and attributions. And I cannot insist too strongly that this is fundamental. The student must make himself familiar first of all with the Hebrew Alphabet, and learn how to write the names of the Sephiroth and Deity Names in that tongue—he will realise their value when he approaches the practical work of invocation. Much time should be spent studying and meditating upon the glyph of the Tree of Life and memorising all the important attributions—divine Names, names of Archangels, Angels and Spheres and elements. All the symbols referred to the lamens of the officers should be carefully meditated upon, as also the various admission badges, and other

symbols given in the knowledge lectures. Above all, a great deal of time and attention should be paid to the Middle Pillar technique and the Vibratory Formulae of divine names.

The student can easily adapt any fair-sized room to the exigencies of a Temple. The writer has worked in one hardly larger than a long cupboard, about ten feet long by six or seven wide. All furniture from the centre should be cleared away, leaving a central space in which one may freely move and work. A small table covered with a black cloth will suffice for the Altar, and the two Pillars may be dispensed with but formulated in the imagination as present. He may find it very useful to paint flashing Angelic Tablets according to the instructions found elsewhere, as well as the Banners of the East and West, placing these in the appropriate cardinal quarters of his improvised Temple. If he is able to obtain small plaster-casts of the heads of the Kerubim—the lion, the eagle, bull and man—and place these in the proper stations, they will be found together with the Tablets to impart a considerable amount of magical vitality and atmosphere to the Temple. What actually they do bestow is rather subtle, and perhaps indefinable. They are not absolute essentials, however, and may be dispensed with. But since Magic works by the intervention of symbol and emblem, the surrounding of the student's sphere with the correct forms of magical symbolism, assists in the impressing of those symbols within the aura or sphere of sensation, the true magical Temple. This may be left to the ingenium and the convenience of the student himself to discover after having made a close examination of the documents involved.

Another matter upon which brief comment must be made concerns the Instruments. It would have given me great pleasure to have had illustrations of these reproduced in colour, for only thus can one appreciate their significance and the part they play in ceremonial. But this unfortunately has not been possible. Thus they are given only in black and white, which obviously cannot impart anything but the merest fraction of their actual beauty and suggestiveness. And I impress upon the serious student, even implore him, to betake upon himself the trouble of making these instruments himself. They are very simple to fashion. And the results obtained, to say little of the knowledge acquired or the intuitive processes that somehow are stimulated by that effort, are well worth even a great deal of bother. To adopt temporarily part of the terminology now current among analytical psychologists, and identify the latent spiritual self of man with what is known as the Unconscious, then be it remembered that this vast subterranean stream of vitality and memory and inspiration can only be reached by means of a symbol. For the latter, states Jung, "is the primitive expression of the Unconscious, while on the other hand it is an idea corresponding to the highest intuition produced by consciousness." Thus these weapons and magical instruments are symbolic representations of psychic events, of forces inhering within the potentiality of the inner man. By means of their personal manufacture, magical consecration and continual employment they may be made to affect and stimulate the dormant side of man's nature. It is an interesting fact that in his practice, Jung encouraged his patients to paint symbolic designs which sometimes

were comparable to the Eastern mandalas. It seems that the effort to paint these designs had the effect of straightening out stresses and knots in the unconscious, thus accomplishing the therapeutic object of the analysis. And not only were they thus means of self-expression but these designs produced a counter-effect of fascinating, healing and stimulating to renewed activity the hitherto unmanifested psyche.

With the exception that the ordinary magical student is not neurotic or psychopathic, the techniques are rather similar. For the magical tradition has always insisted upon the routine to be followed by the aspirant to that art. He was required to fashion the implements himself, and the more laborious he found that task, with the greater difficulties thrown before him, by so much more were those efforts of spiritual value. For not only are these instruments symbols or expressions of inner realities, but what is infinitely more of practical worth, their actual projection in this way from within outwards, the physical fashioning and painting of these instruments, also works an effect. They bring to life the man that was asleep. They react upon their maker. They become powerful magical agents, true talismans of power.

Thus, the Lotus Wand is declared in the Ritual to have the colours of the twelve signs of the Zodiac painted on its stem, and it is surmounted by the Lotus flower of Isis. It symbolises the development of creation. The Wand has ever been a symbol of the magical Will, the power of the spirit in action. And its description in the instruction on the Lotus Wand is such that it is seen to embrace the whole of nature—the Sephiroth, the spiritual aspects of the elements, and the action of the Sun

upon all life by a differentiating process. Even as the whole of nature is the embodiment of a dynamic will, the visible form and vehicle of a spiritual consciousness. The Lotus flower grows from the darkness and gloom of the secret depths, through the waters, ever striving to open its blossoms on the surface of the waters to the rays of light of the Sun. So is the true magical or spiritual will secreted within the hidden depths of the soul of man. Unseen, sometimes unknown and unsuspected, it lies latent through the whole of the life. By these rites of Magic, its symbols and exercises, we are enabled to assist its growth and development, by piercing through the outer husks of the restricting shell, until it bursts into full bloom—the flower of the human spirit, the Lotus of the higher Soul. “Look for the flower to bloom in the silence It shall grow, it will shoot up, it will make branches and leaves and form buds while the storm continues, while the battle lasts It is the flower of the soul that has opened.” Note, moreover, the description of and the comment made by Jung to a symbolic design brought to him by one of his patients, evidently a design like to the Lotus Wand, for he says: “The plant is frequently a structure in brilliant fiery colours and is shown growing out of a bed of darkness and carrying the blossom of light at the top, a symbol similar to the Christmas tree.” This is highly suggestive, and students both of Yoga and Magic will find in this curious indications of the universality of cogent symbols. Magical processes and symbols are, in short, receiving confirmation at the hands of experimental psychology. It remains for the reader to benefit thereby.

The Rose-Cross is a Lamen or badge synthesising a

vast concourse of ideas, representing in a single emblem the Great Work itself—the harmonious reconciliation in one symbol of diverse and apparently contradictory concepts, the reconciliation of divinity and manhood. It is a highly important symbol to be worn over the heart during every important operation. It is a glyph, in one sense, of the higher Genius to whose knowledge and conversation the student is eternally aspiring. In the Rituals it is described as the Key of Sigils and Rituals.

The Sword is a weapon symbolising the critical dispersive faculty of the mind. It is used where force and strength are required, more particularly for banishing than for invoking—as though conscious intellection were allied to the power of Will. When employed in certain magical ceremonies with the point upwards, its nature is transformed into an instrument similar to the Wand. The Elemental weapons of the Wand, Cup, Dagger, and Pentacle are symbolical representations of the forces employed for the manifestation of the inner self, the elements required for the incarnation of the divine. They are attributed to the four letters of Tetragrammaton. All of these are worth making, and by creating them and continually employing them intelligently in the ways shown by the various rituals, the student will find a new power developing within him, a new centre of life building itself up from within.

One last word of caution. Let me warn the student against attempting difficult and complex ceremonies before he has mastered the more simple ones. The syllabus provided on a former page for the use of the Minor Adept grades the work rather well. The consecration cere-

monies for the magical implements are, of their kind, excellent examples of ceremonial work. Classical in nature, they are simple in structure and operation, and provide a harmonious and easily flowing ritual. A good deal of experience should be obtained with the constant use of these and similar types which the student should himself construct along these lines. A variety of things may occur to his mind for which a variety of operations may be performed. This of course, applies only to that phase of his studies when the preliminary correspondences and attributions have been thoroughly memorised and what is more, understood, and when the meditations have been performed. This likewise is another matter upon which too much emphasis cannot be laid.

Above all, the Pentagram and Hexagram rituals should be committed to memory so that no effort is required to recall at a moment's notice the points or angles of these figures from which the invocation of a certain force commences. Short ceremonies should be devised having as their object the frequent use of these lineal figures so that they become a part of the very manner in which the mind works during ceremonial. After some time has elapsed, and after considerable experience with the more simple consecration formulae, the student feeling more confident of himself and his ritualistic capacity, let him turn to the complex ceremonies whose formulae are summarised in the manuscripts Z. 2. These require much preparation, intensive study, and a great deal of rehearsal and experience. Moreover, he must not be disappointed if, at first, the results fall short of his anticipations. Persistence is an admirable and necessary virtue, particularly in Magic. And let him endeavour to

penetrate into the reasons for the apparent worthlessness or puerility of the aims of these formulae, such as transformation, evocation, invisibility, by reflection on the spiritual forces which must flow through him in order to effect such ends. And let him beware of the booby trap which was set up in the Order—of doing but one of these ceremonies, or superficially employing any phase of the system as though to pass an examination, and considering in consequence that he is the master of the technique.

My work is now done.

“Let us work, therefore, my brethren and effect righteousness, because the Night cometh when no man shall labour . . . May the Light which is behind the veil shine through you from your throne in the East on the Fratres and Sorores of the Order and lead them to the perfect day, when the glory of this world passes and a great light shines over the splendid sea.”

First Knowledge Lecture

1. THE FOUR ELEMENTS of the Ancients are duplicated conditions of:

<i>Heat and Dryness</i>	FIRE	△
<i>Heat and Moisture</i>	AIR	△
<i>Cold and Dryness</i>	EARTH	▽
<i>Cold and Moisture</i>	WATER	▽

2. THE SIGNS OF THE ZODIAC are twelve:—

1. ARIES, <i>the Ram</i>	♈
2. TAURUS, <i>The Bull</i>	♉
3. GEMINI, <i>The Twins</i>	♊
4. CANCER, <i>The Crab</i>	♋
5. LEO, <i>The Lion</i>	♌
6. VIRGO, <i>The Virgin</i>	♍
7. LIBRA, <i>The Scales</i>	♎
8. SCORPIO, <i>The Scorpion</i>	♏
9. SAGITTARIUS, <i>The Archer</i>	♐
10. CAPRICORNUS, <i>The Goat</i>	♑
11. AQUARIUS, <i>The Water-Bearer</i>	♒
12. PISCES, <i>The Fishes</i>	♓

These Twelve Signs are distributed among the Four Triplicities, or sets of three Signs, each being attributed to one of the Four Elements, and they represent the operation of the elements in the Zodiac.

Thus to FIRE belong

ARIES, LEO, SAGITTARIUS: ♈ : ♌ : ♐

Thus to EARTH belong

TAURUS, VIRGO, CAPRICORNUS: ♉ : ♍ : ♏

Thus to AIR belong

GEMINI, LIBRA, AQUARIUS: ♊ : ♎ : ♒

Thus to WATER belong

CANCER, SCORPIO, PISCES. ♋ : ♏ : ♐

3. TO THE ANCIENTS,

six Planets were known, besides THE SUN, which they classed with the Planets. They also assigned certain planetary values to the North and South NODES of the MOON — that is, the points where her orbit touches that of the Ecliptic.

These they named

CAPUT DRACONIS ☊ *Head of the Dragon* and

CAUDA DRACONIS ☋ *Tail of the Dragon*

Since the discovery of two more distant Planets Neptune and Uranus or Herschel, these two terms have been partially replaced by them.

The effect of *Caput Draconis* is similar to that of ♄.

The effect of *Cauda Draconis* is similar to that of ♅.

THE OLD PLANETS are:

Saturn	—————♄	Sol	—————☉
Jupiter	—————♃	Venus	—————♀
Mars	—————♂	Mercury	—————☿
Luna	—————♁	The Moon	

4. THE HEBREW ALPHABET

is given on page 103. Each letter represents a number and has also a meaning.

FIVE LETTERS

have a different shape when written at the end of a word and also a different number.

MEM □ (final) Of these finals, MEM is distinguished by being the only *oblong* letter.

ⴌ ⴍ ⴎ ⴏ The other four—KAPH, NUN, PE, TZADDI, have tails which should come below the line as shown.

Hebrew and Chaldee letters are written from right to left.

THE HEBREW QABALISTS

referred the highest and most abstract ideas to the *Emanations of Deity* or *Sephiroth*. They made them *ten* in number. Each one is a *Sephira*, and when arranged in a certain manner they form *The Tree of Life*.

Hebrew letters are holy symbols. They should be carefully drawn and square.

THE SEPHIROTH are:

1. KETHER—K-Th-R	— <i>The Crown</i>	כתר
2. CHOKMAH—Ch-K-M-H	— <i>Wisdom</i>	חכמה
3. BINAH—B-I-N-H	— <i>Understanding</i>	בינה
4. CHESED—Ch-S-D	— <i>Mercy</i>	חסד
5. GEBURAH—G-B-U-R-H	— <i>Severity</i>	גבורה
6. TIPHARETH—Th-Ph-A-R-Th	— <i>Beauty</i>	תפארת
7. NETSACH—N-Ts-Ch	— <i>Victory</i>	נצח
8. HOD—H-O-D	— <i>Glory</i>	הוד
9. YESOD—Y-S-O-D	— <i>The Foundation</i>	יסוד
10. MALKUTH—M-L-K-U-Th	— <i>The Kingdom</i>	מלכות

The *Dagesh* or pointing which represents the vowel sounds in modern Hebrew script is not given. It was a later invention to standardise pronunciation and is described in Hebrew grammars.

THE HEBREW ALPHABET

Letter	Power	Value	Final	Name	Meaning
א	A	1		Aleph	Ox
ב	B, V	2		Beth	House
ג	G, Gh	3		Gimel	Camel
ד	D, Dh	4		Daleth	Door
ה	H	5		He	Window
ו	O, U, V	6		Vau	Pin or Hook
ז	Z	7		Zayin	Sword or Armour
ח	Ch	8		Cheth	Fence, Enclosure
ט	T	9		Teth	Snake
י	I, Y	10		Yod	Hand
כ	K, Kh	20,500	ך	Kaph	Fist
ל	L	30		Lamed	Ox Goad
מ	M	40,600	ם	Mem	Water
נ	N	50,700	ן	Nun	Fish
ס	S	60		Samekh	Prop
ע	Aa, Ngh	70		Ayin	Eye
פ	P, Ph	80,800	ף	Pe	Mouth
צ	Tz	90,900	ץ	Tzaddi	Fish-hook
ק	Q	100		Qoph	Ear. Back of head
ר	R	200		Resh	Head
ש	S, Sh	300		Shin	Tooth
ת	T, Th	400		Tau	Cross

(Note: Readers of the above who have perused my *Tree of Life* and *Garden of Pomegranates* will note the difference in Hebrew pronunciation, and in order to avoid any further confusion an explanatory note must here be added. As is true of every language, in Hebrew there are several quite distinct dialects. There are, however, two principal ones which should be mentioned. The Ashkenazic, a dialect mostly in employment in Germany, Poland, and Russia; and the Sephardic used in Spain, Portugal, and the Mediterranean generally. Now since the Qabalah attained its prominence in Spain, most Qabalists have employed the Sephardic dialect. Personally I have found that the Ashkenazic dialect answers more nearly than the other to the requirements of transliteration into English, and many problems that have assailed modern students would have been non-existent had they known of the pronunciation which I employed in my former works. Actually, however, the student must discover which of these two suits his own personal predilection and answers to the necessity imposed by the results of study and experience. The Order teaching employs the Sephardic pronunciation, and I have not ventured to interfere with that in any way at all. I simply mention the matter here to render impossible the likelihood of confusion arising. I. R.)

LET THE NEOPHYTE

consider a point as defined in mathematics—having position, but no magnitude—and let him note the ideas to which this gives rise. Concentrating his faculties on this, as a focus, let him endeavour to realise the *Immanence* of the *Divine* throughout *Nature*, in all her aspects.

Begin by finding a position, balanced, but sufficiently comfortable. Breathe rhythmically until the body is still and the mind quiet. Keep this state for a few minutes at first—and for longer as you get more used to preventing the mind from wandering. Think now of the subject for meditation in a general way—then choose out one thought or image and follow that to its conclusion.

The simplest rhythm for the beginner is the Four-fold Breath.

1. Empty the lungs and remain thus while counting 4.
2. Inhale, counting 4 so that you feel filled with breath to the throat.
3. Hold this breath while counting 4.
4. Exhale, counting 4 till the lungs are empty.

This should be practised, counting slowly or quickly till you obtain a rhythm that suits you—one that is comforting and stilling.

Having attained this, count the breath thus for two or three minutes, till you feel quiet, and then proceed with the meditation.

THE LESSER RITUAL OF THE PENTAGRAM

Take a steel dagger in the right hand. Face East.

Invoking

Touch thy forehead
and say ATEH (*thou art*)

Touch thy breast
and say MALKUTH (*the Kingdom*)

Touch thy right shoulder
and say VE-GEBURAH (*and the Power*)



Touch thy left shoulder
and say VE-GEDULAH (*and the Glory*)

Clasp thy hands before thee
and say LE-OLAM (*for ever*)

Dagger between fingers, point up
and say AMEN.

Make in the Air toward the East the invoking PENTAGRAM as shown and, bringing the point of the dagger to the centre of the Pentagram, vibrate the DEITY NAME—YOD HE VAU HE—imagining that your voice carries forward to the East of the Universe.

Holding the dagger out before you, go to the South, make the Pentagram and vibrate similarly the deity name—ADONAI.

Go to the West, make the Pentagram and vibrate EHEIEH.

Go to the North, make the Pentagram and vibrate AGLA.

Return to the East and complete your circle by bringing the dagger point to the centre of the first Pentagram.

Stand with arms outstretched in the form of a cross and say:—

BEFORE ME

RAPHAEL

BEHIND ME

GABRIEL

AT MY RIGHT HAND

MICHAEL

AT MY LEFT HAND

AURIEL

BEFORE ME FLAMES THE PENTAGRAM—

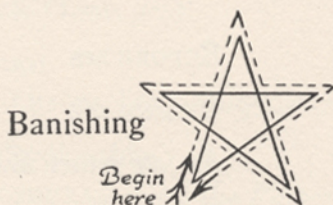
BEHIND ME SHINES THE SIX-RAYED STAR

Again make the Qabalistic Cross as directed above, saying ATEH, etc.

For Banishing use the same Ritual, but reversing the direction of the lines of the Pentagram.

THE USES OF THE PENTAGRAM RITUAL

1. As a form of prayer the invoking ritual should be used in the morning—the banishing in the evening.



The NAMES should be pronounced inwardly in the breath vibrating it as much as possible and feeling that the whole body throbs with the sound and sends out a wave of vibration directed to the ends of the quarter.

2. As a protection against impure magnetism. The Banishing Ritual can be used to get rid of obsessing or disturbing thoughts. Give a mental image to your obsession and imagine it formulated before you. Project it out of your aura with the Saluting Sign of a Neophyte, and when it is away about three feet, prevent its return with the Sign of Silence.

Now imagine the form in the East before you and do the Banishing Ritual of the Pentagram to disintegrate it, seeing it, in your mind's eye, dissolving on the further side of your ring of flame.

3. It can be used as an exercise in concentration. Seated in meditation or lying down, formulate yourself standing up in robes and holding a dagger. Put your con-

sciousness in this form and go to the East. Make yourself 'feel' there by touching the wall, opening your eyes, stamping on the floor, etc.

Begin the Ritual and go round the room mentally vibrating the words and trying to feel them as coming from the form.

Finish in the East and try to see your results in the Astral Light, then walk back and stand behind the head of your body and let yourself be re-absorbed.

(In the introduction I have given instructions for the performance of the Qabalistic Cross. When tracing the Pentagrams, the imagination should be exerted to visualize them as flaming stars all about one. The impression should be of a fire ring studded in four places with stars of flame.

Likewise, when vibrating the angelic names, the student should endeavour to imagine four vast towering figures about him. But see further in my book "The Middle Pillar." I. R.)

In the explanation of the Symbols of the Grade of Neophyte, your attention has been directed to the general mystical meaning of the Two Pillars called in the Ritual the "Pillars of Hermes" of "Seth" and of "Solomon." In the 9th chapter of the Ritual of the Dead they are referred to as the "Pillars of Shu," the "Pillars of the Gods of the Dawning Light," and also as "the North and Southern Columns of the Gate of the Hall of Truth." In the 125th Chapter, they are represented by the sacred gateway, the door to which the aspirant is brought when he has completed the negative confession. The archaic pictures on the one Pillar are painted in black upon a white ground, and those on the other in white upon a black ground, in order to express the interchange and reconciliation of opposing forces and the eternal balance of light and darkness which gives force to visible nature.

The black cubical bases represent darkness and matter wherein the Spirit, the *Ruach Elohim*, began to formulate the Ineffable NAME, that Name which the ancient Rabbis have said "rushes through the universe," that Name before which the Darkness rolls back at the birth of time.

The flaming red triangular capitals which crown the summit of the Pillars represent the Triune manifestation of the Spirit of Life, the Three Mothers of the Sepher Yetsirah, the Three Alchemical Principles of Nature, the Sulphur, the Mercury and the Salt.

Each Pillar is surmounted by its own light-bearer veiled from the material world.

At the base of both Pillars rise the Lotus flowers, sym-

bols of regeneration and metempsychosis. The archaic illustrations are taken from vignettes of the 17th and 125th chapter of the Ritual of the Dead, the Egyptian Book of the "Per-em-Hru" or the "Book of Coming Forth into the Day," the oldest book in the world as yet discovered. The Recension of the Priests of ON is to be found in the walls of the Pyramids of the Kings of the 5th and 6th Dynasties at Sakarah, the recension of the 11th and 12th Dynasties on the sarcophagi of that period, and the Theban recension of the 18th Dynasty and onward is found on papyri, both plain and illuminated. No satisfactory translation of these books is available, none having been yet attempted by a scholar having the qualifications of mystic as well as Egyptologist.

The Ritual of the Dead, generally speaking, is a collection of hymns and prayers in the form of a series of ceremonial Rituals to enable the man to unit himself with Osiris the Redeemer. After this union he is no longer called the man, but Osiris, with whom he is now symbolically identified. "That they also may be One of us," said the Christ of the New Testament. "I am Osiris" said the purified and justified man, his soul luminous and washed from sin in the immortal and uncreated light, united to Osiris, and thereby justified, and the son of God; purified by suffering, strengthened by opposition, regenerate through self-sacrifice. Such is the subject of the great Egyptian Ritual.

The 17th Chapter of the Theban recension consists of a very ancient text with several commentaries, also extremely old, and some prayers, none of which come into the scheme of the original text. It has, together with the 12th chapter, been very carefully translated for the pur-

pose of this lecture by the V. H. Frater M. W. T., and the V. H. Soror S. S. D. D. has made many valuable suggestions with regard to the interpretation. The Title and Preface of the 17th Chapter reads:

“Concerning the exaltation of the Glorified Ones, of Coming and Going forth in the Divine Domain, of the Genies of the Beautiful land of Amentet. Of Coming forth in the light of Day in any form desired, of Hearing the Forces of Nature by being enshrined as a living Bai.”

And the rubric is:

“The united with Osiris shall recite it when he has entered the Harbour. May glorious things be done thereby upon earth. May all the words of the Adept be fulfilled.”

Owing to the complex use of symbols, the ritual translation of the Chapter can only be understood by perpetual reference to the ancient Egyptian commentaries, and therefore the following paraphrase has been put together to convey to modern minds as nearly as possible the ideas conceived by the old Egyptians in this glorious triumphal song of the Soul of Man made one with Osiris, the Redeemer.

“I am TUM made One with all things.

“I have become NU. I am RA in his rising ruling by right of his Power. I am the Great God self-begotten, even NU, who pronounced His Names, and thus the Circle of the Gods was created.

“I am Yesterday and know Tomorrow. I can never more be overcome. I know the secret of Osiris, whose being is perpetually revered of RA. I have finished the work which was planned at the Beginning, I am the Spirit made manifest, and armed with two vast eagle’s plumes. Isis and Nephthys are their names, made One with Osiris.

"I claim my inheritance. My sins have been uprooted and my passions overcome. I am Pure White. I dwell in Time. I live through Eternity, when Initiates make offering to the Everlasting Gods. I have passed along the Pathway. I know the Northern and the Southern Pillars, the two Columns at the Gateway of the Hall of Truth.

"Stretch unto me your hands, O ye Dwellers in the centre. For I am transformed to a God in your midst. Made One with Osiris, I have filled the eye socket in the day of the morning when Good and Evil fought together.

"I have lifted up the cloud-veil in the Sky of the Storm. Till I saw RA born again from out the Great Waters. His strength is my strength, and my strength is His strength. Homage to you, Lords of Truth, chiefs who Osiris rules. Granting release from Sin, Followers of Ma where rest is Glorious. Whose Throne Anubis built in the day when Osiris said:

"Lo! A man wins his way to Amentet. I come before you, to drive away my faults. As ye did to the Seven Glorious Ones who follow their Lord Osiris. I am that Spirit of Earth and Sun.

"Between the Two Pillars of Flame. I am RA when he fought beneath the Ashad Tree, destroying the enemies of the Ancient of Days. I am the Dweller in the Egg. I am he who turns in the Disc. I shine forth from the Horizon, as the gold from the mine. I float through the Pillars of SHU in the ether. Without a peer among the Gods. The Breath of my mouth is as a flame. I light upon the Earth with my glory. Eye cannot gaze on my darting beams, as they reach through the Heavens and lick up the Nile with tongues of flame. I am strong upon Earth with the strength of RA. I have come into Harbour as

Osiris made perfect. Let priestly offerings be made to me as one in the train of the ancient of Days. I brood as the Divine Spirit. I move in the firmness of my Strength. I undulate as the Waves that vibrate through Eternity. Osiris has been claimed with acclamation, and ordained to rule among the Gods. Enthroned in the Domain of Horus where the Spirit and the Body are united in the presence of the Ancient of Days. Blotted out are the sins of his body in passion. He has passed the Eternal Gate, and has received the New Year Feast with Incense, at the marriage of Earth with Heaven.

“TUM has built his Bridal Chamber. RURURET has founded his shrine. The Procession's completed. HORUS has purified, SET has consecrated, SHU made one with OSIRIS, has entered his heritage.

“As TUM he has entered the Kingdom to complete union with the Invisible. Thy Bride, O Osiris, is Isis, who mourned Thee when she found Thee slain. In Isis, thou art born again. From Nephthys is thy nourishment. They cleansed thee in thy Heavenly Birth. Youth waits upon thee, ardour is ready at thy hand. And their arms shall uphold thee for millions of years. Initiates surround Thee and Thine enemies are cast down. The Powers of Darkness are destroyed. The Companions of Thy Joys are with Thee. Thy Victories in the Battle await their reward in the Pillar. The Forces of Nature obey Thee. Thy Power is exceeding great. The Gods curse him that curseth Thee. Thine Aspirations are fulfilled. Thou art the Mistress of Splendour. They are destroyed who barred Thy way.”

The 125th Chapter is concerned with the entry of an Initiate into the Hall of the Two Columns of Justice, and

commenced with a most beautiful and symbolic description of Death, as a journey from the barren wilderness of Earth, to the Glorious Land which lies beyond. The literal translation of the opening lines is as follows:

“I have come from afar to look upon thy beauties. My hands salute Thy Name of Justice. I have come from afar, where the Acacia Tree grew not. Where the tree thick with leaves is not born. Where there come not beams from herb or grass. I have entered the Place of Mystery. I have communed with Set. Sleep came upon me, I was wrapped therein, bowing down before the hidden things. I was ushered into the House of Osiris. I saw the marvels that were there. The Princes of the Gates in their Glory.”

The illustrations in this chapter represent the Hall of Truth as seen through the open leaves of its door. The Hall is presided over by a God who holds his right hand over the cage of a hawk, and his left over the food of eternity. On each side of the God is a cornice crowned by a row of alternate feathers and Uraei symbolising justice and fiery power. The door leaf which completes the right hand of a stall is called “Possessor of Truth controlling the Feet,” while that on the left is “Possessor of strength, binding the male and female animals.” The 42 Judges of the Dead are represented as seated in a long row, and each of them has to be named, and the Sin over which he presided has been denied.

This chapter describes the introduction of the initiate into the Hall of Truth by ANUBIS, who, having questioned the aspirant, receives from him an account of his Initiation, and is satisfied by his right to enter. He states that he has been taken into the ante--chamber of the

Temple and there stripped and blind-folded, he had to grope for the entrance of the Hall, and having found it, he was reclothed and annointed in the presence of the Initiated. He is then asked for the Pass-words and demands that his Soul should be weighed in the Great Balance of the Hall of Truth, whereupon ANUBIS again interrogates him concerning the symbolism of the door of the Hall, and his answers being found correct, ANUBIS says: "Pass on, thou knowest it."

Among other things the Initiate states that he has been purified four times, the same number of times that the Neophyte is purified and consecrated in the ceremony of the Neophyte. He then makes the long Negative Confession, stating to each Judge in turn that he is innocent of that form of Sin over which he judges. Then he invokes the Judges to do him justice, and afterwards describes how he had washed in the washing place of the South, and rested in the North, in the place called "Son of the Deliverers" and he becomes the Dweller under the Olive Tree of Peace, and how he was given a tall flame of fire and a sceptre of cloud which he preserved in the salting tank in which mummies were swathed. And he found there another sceptre called "Giver of Breath" and with that he extinguished the flame and shattered the sceptre of cloud, and made a lake of it. The initiate is then brought to the actual Pillars, and has to name them and their parts under the symbol of the Scales of a Balance. He also has to name the Guardian of the Gateway, who prevents his passage, and when all these are propitiated, the plea of the Hall itself cries out against his steps, saying "Because I am silent, because I am pure," and it must know that his aspirations are pure enough and high

enough for him to be allowed to tread upon it. He is then allowed to announce to Thoth that he is clean from all evil, and has overcome the influence of the planets, and THOTH says to him: "Who is He whose Pylons are of Flame, whose walls of Living Uraei, and the flames of whose House are streams of Water?" And the Initiate replies "Osiris!"

And it is immediately proclaimed: "Thy meat shall be from the Infinite, and thy drink from the Infinite. Thou art able to go forth to the sepulchral feasts on earth, for thou hast overcome."

Thus, these two chapters, which are represented by their illustrations upon the Pillars, represent the advance and purification of the Soul and its union with Osiris, the Redeemer, in the Golden Dawn of the Infinite Light, in which the Soul is transfigured, knows all, and can do all, for it is made One with the Eternal God.

KHABS	AM	PEKHT
KONX	OM	PAX
LIGHT	IN	EXTENSION!

Second Knowledge Lecture

The Names and Alchemical Symbols of the THREE PRINCIPLES OF NATURE are:—

SULPHUR $\triangle$ MERCURY γ SALT $\ominus$

THE METALS ATTRIBUTED TO THE PLANETS IN ALCHEMY are:—

LEAD	h	GOLD	$\odot$
TIN	γ	COPPER or BRASS	♀
IRON	♂	QUICKSILVER	γ
	SILVER	D	

The following terms are used in books about Alchemy. They have the meanings given below.

SOL PHILOSOPHORUM

The Pure Living Alchemical Spirit of *Gold*—the Refined Essence of Heat and Fire.

LUNA PHILOSOPHORUM

The Pure Living Alchemical Spirit of *Silver*—the Refined Essence of Heat and Moisture.

THE GREEN LION

The Stem and Root of the Radical Essence of Metals.

THE BLACK DRAGON

Death—Putrefaction—Decay.

THE KING

Red—The Qabalistic *Microprosopus*.

Tiphareth—analogous to *Gold* and the *Sun*.

THE QUEEN

White—The Qabalistic *Bride of Microprosopus*,
Malkah—analogous to *Silver* and the *Moon*.

THE FOUR ORDERS OF THE ELEMENTALS ARE:—

- | | |
|-----------------------------|--------------------|
| 1. The Spirits of the Earth | <i>Gnomes</i> |
| 2. The Spirits of the Air | <i>Sylphs</i> |
| 3. The Spirits of the Water | <i>Undines</i> |
| 4. The Spirits of the Fire | <i>Salamanders</i> |

These are the Essential Spiritual Beings called upon to praise *God* in the '*Benedicite Omnia Opera*.'

The Kerubim are the Living Powers of Tetragrammation on the Material Plane and the *Presidents of the Four Elements*.

They operate through the *Fixed* or *Kerubic Signs* of the *Zodiac* and are thus symbolised and attributed:—

KERUB of AIR—*Man*—AQUARIUS ♒

KERUB of FIRE—*Lion*—LEO ♌

KERUB of EARTH—*Bull*—TAURUS ♉

KERUB of WATER—*Eagle*—SCORPIO ♏ or 

Tetragrammaton means Four-Lettered Name and refers to the Unpronounceable Name of *God* symbolised by JEHOVAH.

The Laver of Water of Purification refers to the Waters of *Binah*, the Female Power reflected in the Waters of Creation.

The Altar of Burnt Offering for the sacrifice of animals symbolises the *Qlippoth* or Evil Demons of the plane contiguous to and below the Material Universe. It points out that our passions should be sacrificed.

The Qlippoth are the Evil Demons of Matter and the Shells of the Dead.

The Altar of Incense in the Tabernacle was overlaid with gold. Ours is Black to symbolise our work which is to separate the Philosophic Gold from the Black Dragon of Matter.

This altar diagram shows the Ten Sephiroth with all the connecting Paths numbered and lettered, and the Serpent winding over each Path. Around each Sephirah are written the Names of the Deity, Archangel and Angelic Host attributed to it. The Twenty Two Paths are bound together by the Serpent of Wisdom. It unites the Paths but does not touch any of the Sephiroth, which are linked by the Flaming Sword.

The Flaming Sword is formed by the natural order of the Tree of Life. It resembles a flash of Lightning.

Together the Sephiroth and the Twenty Two Paths form the 32 Paths of the Sepher Yetzirah or Book of Formation.

The Two pillars either side of the Altar represent:

Active: The White Pillar on the South Side.

Male.

Adam.

Pillar of Light and Fire.

Right Kerub.

Metatron.

Passive: The Black Pillar on the North Side.

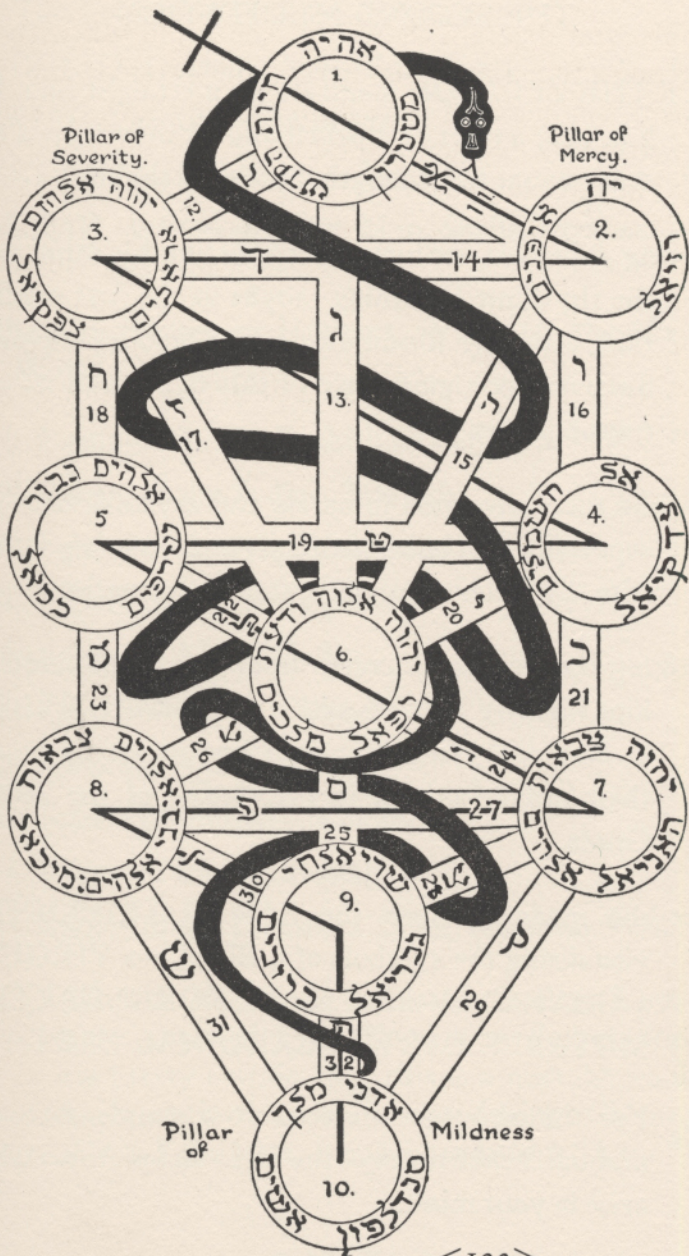
Female.

Eve.

Pillar of Cloud.

Left Kerub.

Sandalphon.



THE SECOND MEDITATION

LET THE ZELATOR meditate on a straight line. Let him take a ruler or a pencil and by moving it a distance equal to its length, outline a square.

Having done this, let him, after quieting his mind with the rhythmic breathing taught in the first meditation, mentally formulate a cube, and endeavor to discover the significance of this figure and its correspondences.

Let him meditate upon minerals and crystals, choosing especially a crystal of SALT, and entering into it, actually feel himself of crystalline formation.

Looking out on the Universe from this standpoint, let him identify himself with the EARTH SPIRITS in love and sympathy, recalling as far as he can their prayer as said in the closing of the Zelator Grade.

Let him meditate upon the EARTH TRIPLICITY, visualising the symbols of a BULL—a VIRGIN—a GOAT which stand for KERUBIC EARTH—MUTABLE EARTH—CARDINAL EARTH.

For the above terms consult a simple astrology manual. Make notes of the ideas and pictures which arise in your mind.

The Four Worlds of the Qabalah are:

ATZILUTH, Archetypal—Pure Deity.	אצילות
BRIAH, Creative—Archangelic.	בריאה
YETZIRAH, Formative—Angelic.	יצירה
ASSIAH, Action—Matter, Man, Shells, Demons.	עשיה

The Ten Houses, or Heavens, of ASSIAH, the Material World are:

1. Primum Mobile, Rashith ha Gilgalim.	ראשית הגלגלים
2. Sphere of the Zodiac, Mazloth.	מזלות
3. Sphere of Saturn, Shabbathai.	שבתאי
4. Sphere of Jupiter, Tzedek.	צדק
5. Sphere of Mars, Madim.	מדים
6. Sphere of the Sol, Shemesh.	שמש
7. Sphere of Venus, Nogah.	נוגה
8. Sphere of Mercury, Kokab.	כוכב
9. Sphere of Luna, Levanah.	לבנה
10. Sphere of the Elements, Olam Yesodoth.	עולם יסודות

(This is sometimes rendered Cholem Yesodoth, and translated "The Breaker of Foundations." I am pretty certain that this is a mistake no doubt due to a printer's error in reproducing "Ch" in place of "Gh," the latter being intended for "Ayin.")

THE DIVINE NAMES ATTRIBUTED TO THE SEPHIROTH

No. OF SEPHIRAH	DIVINE NAME (Atziluth)	ARCHANGELIC NAME (Briah)	CHOIR OF ANGELS (Yetsirah)
1. Kether	Eheieh	Metatron	Chayoth ha-Qadesh חיות הקדש
2. Chokmah	Yah	Raziel	Auphanim אופנים
3. Binah	Yhvh Elohim	Tzaphqiel	Aralim ארלים
4. Chesed	El	Tzadqiel	Chashmalim חשמלים
5. Geburah	Elohim Gibor	Kamael	Seraphim שרפים
6. Tiphareth	Yhvh Eloah Vedaath יהוה אלוה ודעת	Raphael	Melekim מלכים
7. Netzach	Yhvh Tzabaoth	Haniel	Elohim אלהים
8. Hod	Elohim Tzabaoth אלהים צבאות	Michael	Beni Elohim בני אלהים
9. Yesod	Shaddai El Chai שדי אלהי	Gabriel	Kerubim כרובים
10. Malkuth	Adonai ha-Aretz אדני הארץ	Sandalphon	Ashim אשים

NOTE: The student should himself draw several Trees of Life, and upon them place the above names in proper order. Only by doing this will he learn of their significance. I. R.

PLANETARY NAMES

	Name of Planet in Hebrew	Angel	Intelligence	Spirit
♃	Shabbathai	Cassiel	Agiel	Zazel זאזל
♄	Tzedek	Sachiel	Iophiel	Hismael הסמאל
♅	Madim	Zamael	Graphiel	Bartzabel
♆	Shemesh	Michael	Nakhiel	Sorath
♇	Nogah	Hanael	Hagiel	Kedemel
♈	Kokab	Raphael	Tiri el	Taphthartharath קדמאל
♉	Levanah	Gabriel	Malkah be Tarshisim ve-ad Ruachoth Schechalim	Schad Barschemoth ha-Shartathan תפתרתרת שד ברשמעת השרתתו

The traditional Tarot consists of a pack of 78 cards made up of Four Suits of 14 cards each, together with 22 Trumps, or Major Arcana, which tell the story of the Soul.

Each suit consists of ten numbered cards, as in the modern playing cards, but there are four instead of three honours: King or Knight, Queen, Prince or Emperor, Princess or Knave.

The Four Suits are:

1. *Wands* or Sceptres comparable to Diamonds
2. *Cups* or Chalices comparable to Hearts.
3. *Swords* comparable to Spades.
4. *Pentacles* or Coins comparable to Clubs.

Third Knowledge Lecture

THE SOUL is divided by the Qabalists into three Principal Parts:—

1. NESCHAMAH The Highest Part, answering to the Three Supernals.
2. RUACH The Middle Part, answering to the six Sephiroth from CHESED to YESOD, inclusive.
3. NEPHEsch The lowest, answering to MALKUTH.

NESCHAMAH answers to the higher aspirations of the Soul.

RUACH answers to the mind and reasoning powers.

NEPHEsch answers to the animal instincts.

CHIAH answers to CHOKMAH, YECHIDAH TO KETHER, while NESCHAMAH itself is referred to BINAH.

The Sepher Yetzirah divides the Hebrew Letters into three Classes of Three, Seven, and Twelve.

Three Mothers ————— א : מ : ש

Seven Double Letters ————— בגדכפרת

Twelve Single Letters ————— הוזהטילנסעצק

The Holy Place embraces the symbolism of the 22 Letters.

The Table of Shew-Bread, the Single Letters.

The Altar of Incense the Three Mothers.

Astral Spirits are those belonging to the Astral Plane. Such are false and illusionary forms, shells of the dead, and Ghosts and Phantoms.

Elemental Spirits are those belonging to the nature of the Elements; some are good and some are evil.

An Angel is a pure and high Spirit of unmixed good in office and operation.

In the Tarot, the ten small cards of each suit refer to the Sephiroth. The four suits refer to the Letters of Tetragrammation thus:—

Sceptres or Wands to—	Yod
Cups —————	Heh
Swords —————	Vau
Pentacles —————	Heh (final)

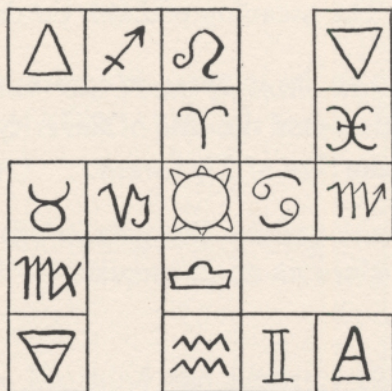
The Four Suits also refer to the Four Worlds of the Qabalists thus:—

Sceptres to —————	Atziluth
Cups —————	Briah
Swords —————	Yetzirah
Pentacles —————	Assiah

The Honours of the Tarot Pack are, as it were, the Vice-gerants of the Great Name, in the Qabalistic World to which each suit is referred. They also symbolise Father, Mother, Son, Daughter; Birth, Life, Death, Resurrection.

THE FYLFOT CROSS

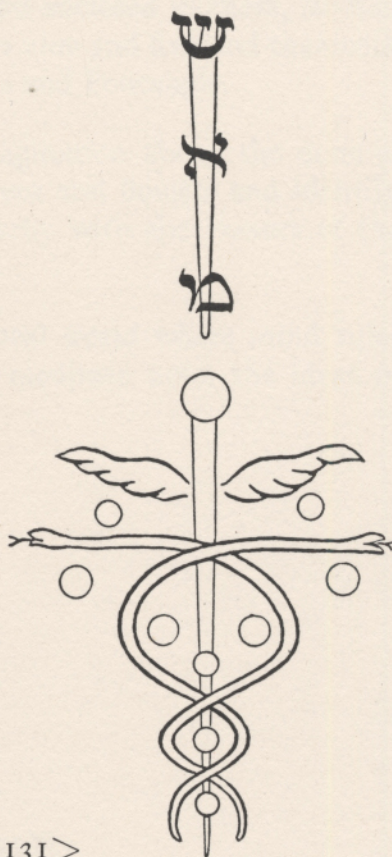
The 17 Squares out of a square of lesser squares, refer to the *Sun* in the twelve Signs of the Zodiac and the Four Elements:



This form of the Caduceus of Hermes is that of the Three Mother Letters placed on one another thus:

The Caduceus has another meaning on the *Tree of Life*. The upper part wings touch *Chokmah* and *Binah*: These are the Three Supernals.

The Seven lower Sephiroth are embraced by the twin Serpents whose heads rest upon *Chesed* and *Geburah*.



The meaning of *Luna* on the *Tree of Life* is thus:

In its increase it embraces the side of Mercy; in its decrease the side of Severity, and at the full, it reflects the *Sun of Tiphareth*.

MEDITATION

Let the Theoricus practise the Moon Breath, while saying mentally the word AUM: (Moon breath is through the left nostril only.)

Let him meditate upon the waxing and waning crescents, while visualising a silver crescent upon an indigo background.

Let him now call before his mind the Signs of the Airy Triplicity X ☾ ☿ and enclosed in these, let him meditate upon the numbers nine and five and therewith the forms of the Pentagram and Pentangle.

Let him now rise in imagination above the mineral world into the world of trees and flowers and identify himself in love and sympathy with the Powers of the Elements behind these.

Let him realise the mental world where mind rules over matter, and let him meditate upon the ideas of appearance and reality.

Fourth Knowledge Lecture

The Figures of Geomancy
and Their Zodiacal Attributions

	Puer			Puella	
	Amissio			Rubeus	
	Albus			Acquisitio	
	Populus			Carcer	
	Via			Tristitia	
	Fortuna Major			Laetitia	
	Fortuna Minor			Caput Draconis	
	Conjunctio			Cauda Draconis	

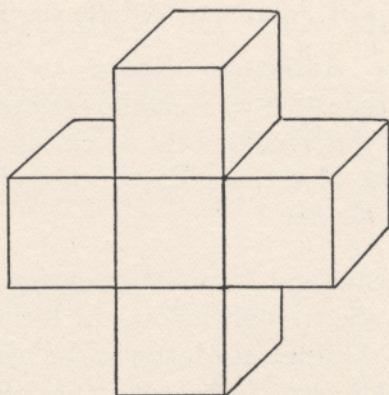
The numbers and lineal figures appropriate to the planets are:—

<i>Saturn</i>	3	Triangle
<i>Jupiter</i>	4	Square
<i>Mars</i>	5	Pentagram
<i>Sun</i>	6	Hexagram
<i>Venus</i>	7	Heptagram
<i>Mercury</i>	8	Octagram
<i>Moon</i>	9	Enneagram

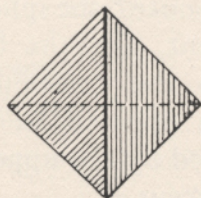
THE MAGICAL SQUARES OF THE PLANETS are formed of the squares of the number of the planet, arranged so as to yield the same number each way. The number of the sum of each column of figures and the number of the total of all the numbers of the square, are also numbers especially attached to the Planet. Thus the number of the Planet SATURN is 3, square 9, sum of all columns vertical, horizontal and diagonal 15; total sum of all numbers, 45.

These numbers are then formed into Divine and Spirit Names, as is demonstrated in that section of this book dealing with sigils.

THE SOLID GREEK CUBICAL CROSS, the Admission Badge for the Path of TAU, is composed of 22 squares, answering to the 22 letters of the Hebrew Alphabet.

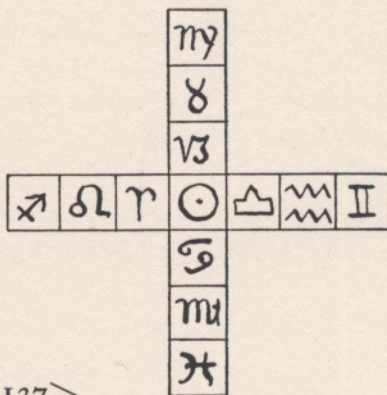


THE SOLID TRIANGLE OR TETRAHEDRON, or Pyramid of Fire, the Admission Badge for the Path of SHIN, represents the Simple Fire of Nature and the Latent or Hidden Fire.



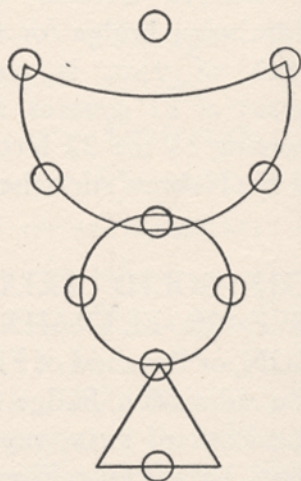
The three upper triangles refer to FIRE—Solar, Volcanic and Astral, while the lowest or basal triangle represents the latent heat.

THE GREEK CROSS of 13 Squares, the Admission Badge for the Path of RESH, is referred to the SUN in the Twelve Signs of the Zodiac, and also in the midst of the Four Elements.

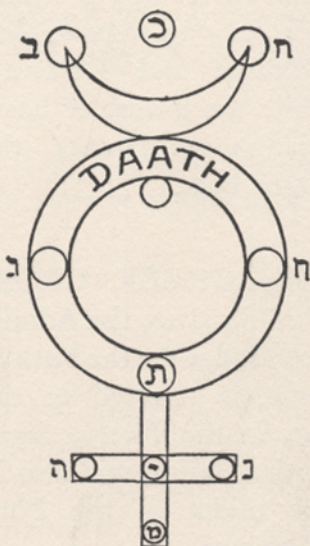


THE CUP OF STOLISTES, the Admission Badge to the Grade of ③ = ⑧, is thus referred to the Tree of Life. It embraces nine of the Sephiroth, exclusive of *Kether*.

Yesod and *Malkuth* are referred to the triangle below, the former to the apex, the latter to the base. Like the Caduceus, it further represents the Three Elements: Water, Fire and Air. The Crescent refers to the Waters Above the Firmament, the sphere to the Firmament, and the basal triangle to the consuming Fire, which is opposed to the Fire symbolised by the upper part of the Caduceus.



THE SYMBOL of MERCURY on the Tree of Life Embraces all but *Kether*. The horns spring from *Daath* (Knowledge) which is not, properly speaking, a Sephira, but rather a conjunction of *Chokmah* and *Binah*.



ATTRIBUTION OF THE TAROT TRUMPS

<i>Path</i>	<i>No.</i>	<i>Tarot Trump</i>	<i>Letter</i>	<i>Symbol</i>
11	0	The Foolish Man	א	△
12	1	The Juggler	ב	♄
13	2	The High Priestess	ג	☾
14	3	The Empress	ד	♀
15	4	The Emperor	ה	♂
16	5	The Hierophant	ו	⋈
17	6	The Lovers	ז	♋
18	7	The Chariot	ח	♌
19	8	Strength (Justice)	ט	♍
20	9	The Hermit (Prudence)	י	♎
21	10	The Wheel of Fortune	כ	♏
22	11	Justice (Strength)	ל	♐
23	12	The Hanged Man	מ	♑
24	13	Death	נ	♒
25	14	Temperance	ס	♓
26	15	The Devil	ע	♊
27	16	Tower Struck by Lightning	פ	♋
28	17	The Star	צ	♌
29	18	The Moon	ק	♍
30	19	The Sun	ר	♎
31	20	Last Judgment	ש	♏
32	21	The Universe.	ת	♐

MEDITATION

Let the Practicus meditate upon the Symbols of the Rhomboid and the Vesica.

Let him seek out their meanings and correspondences.

Let him contemplate the Symbol Mercury and the Number 8.

Let him now learn to control his emotions, on no account giving way to anger, hatred and jealousy, but to turn the force he hitherto expended in these directions towards the attainment of perfection, that the malarial marsh of his nature may become a clear and limpid lake, reflecting the Divine Nature truly and without distortion.

Let him identify himself with the Powers of Water, considering the Water Triplicity in all its aspects, with its attributions and correspondences.

NOTES ON THE TAROT

by *Frater S. R. M. D.*

In the Tree of Life in the Tarot, each path forms the connecting link between two of the Sephiroth. The King and the Queen are the correlations of the *Abba* and the *Aima* in that suit; the Knight or Prince answers to Microprosopus, and the Knave or Princess which was anciently a female figure, is referred to the Bride, *Kallah* or *Malkah*.

Combining, then, the material attributions of the Sephiroth and the Path, it results that:

0. Fool=The Crown of Wisdom, the Primum Mobile, acting through the Air on the Zodiac.
1. The Juggler=The Crown of Understanding, the beginning of material production, the Primum Mobile acting through the Philosophic Mercury on Saturn.
2. High Priestess=The Crown of Beauty, the beginning of Sovereignty and Beauty, the Primum Mobile, acting through the Moon on the Sun.
3. Empress=The Wisdom of Understanding, the Union of the powers of Origination and Production; the Sphere of the Zodiac acting through Venus upon Saturn.
4. Emperor=The Wisdom of Sovereignty and Beauty, and the originator of them; the Sphere of the Zodiac

acting through Aries upon the Sun, and initiating Spring.

5. Hierophant=The Wisdom and fountain of Mercy, the Sphere of the Zodiac acting through Taurus upon Jupiter.
6. The Lovers=The Understanding of Beauty and Production of Beauty and Sovereignty. Saturn acting through Gemini upon Sol.
7. Chariot=Understanding acting upon Severity. Saturn acting through Cancer upon Mars.
8. Strength=Fortitude. Mercy tempering Severity. The Glory of Strength. Jupiter acting through Leo upon Mars.
9. Hermit=The Mercy of Beauty, the Magnificence of Sovereignty, Jupiter acting through Virgo upon Sol.
10. Wheel of Fortune=The Mercy and Magnificence of Victory. Jupiter acting through Jupiter direct upon Venus.
11. Justice=The Severity of Beauty and Sovereignty. Mars acting through Libra upon Sol.
12. The Hanged Man=The Severity of Splendour. Execution of Judgment. Mars acting through Water upon Mercury.
13. Death=The Sovereignty and result of Victory. Sol acting through Scorpio upon Venus, or Osiris under the destroying power of Typhon afflicting Isis.

14. Temperance=The Beauty of a firm Basis. The Sovereignty of Fundamental Power. Sol acting through Sagittarius upon Luna.
15. The Devil=The Sovereignty and Beauty of Material (and therefore false) splendour. Sol acting through Capricorn upon Mercury.
16. The Tower=The Victory over Splendour. Venus acting through Mars upon Mercury. Avenging force.
17. Star=The Victory of Fundamental Strength. Venus acting through Aquarius upon Luna. Hope.
18. Moon=The Victory of the Material. Venus acting through Pisces upon the Cosmic Elements, deceptive effect of the apparent power of Material Forces.
19. Sun=The Splendour of the Material World. Mercury acting through the Sun upon the Moon.
20. Judgment=The Splendour of the Material World. Mercury acting through Fire upon the Cosmic Elements.
21. Universe=The Foundation of the Cosmic Elements and of the Material World. Luna acting through Saturn upon the Elements.

THE GARDEN OF EDEN BEFORE THE FALL

This diagram is described in the Practicus Ritual. It shows in a glyph the teaching proper to the Practicus on entering the Sephirah HOD which he has reached by the Paths of SHIN and RESH from MALKUTH and YESOD respectively.

At the summit are the THREE SUPERNAL SEPHIROTH summed up into ONE—AIMA ELOHIM, the Mother Supernal—The Woman of the Apocalypse (Chap. 12) clothed with the SUN, the MOON under her feet, and on her head the Crown of Twelve Stars.

It is written 'So the Name JEHOVAH is joined to the Name ELOHIM, for JEHOVAH planted a Garden Eastward in Eden.'

From the Three Supernals follow the other Sephiroth of THE TREE OF LIFE. Below the TREE, proceeding from MALKUTH is THE TREE OF KNOWLEDGE of GOOD AND of EVIL which is between the Tree of Life and the World or Assiah or Shells, represented by the Coiled Up DRAGON with Seven Heads and Ten Horns—being the Seven Infernal Palaces and the Ten Averse Sephiroth. (These are described in the text of the Rituals but are not read to the Candidate at his Grade. When studying this diagram, these descriptions should be looked up, but they are not required for the exam.)

The River NAHER flows forth from the Supernal Eden and in DAATH it is divided into Four Heads:—

PISON: Fire—flowing to GEBURAH where there is Gold.

GIHON: Water—the Waters of Mercy, flowing into CHESED.

HIDDIKEL: Air—flowing into TIPHARETH.

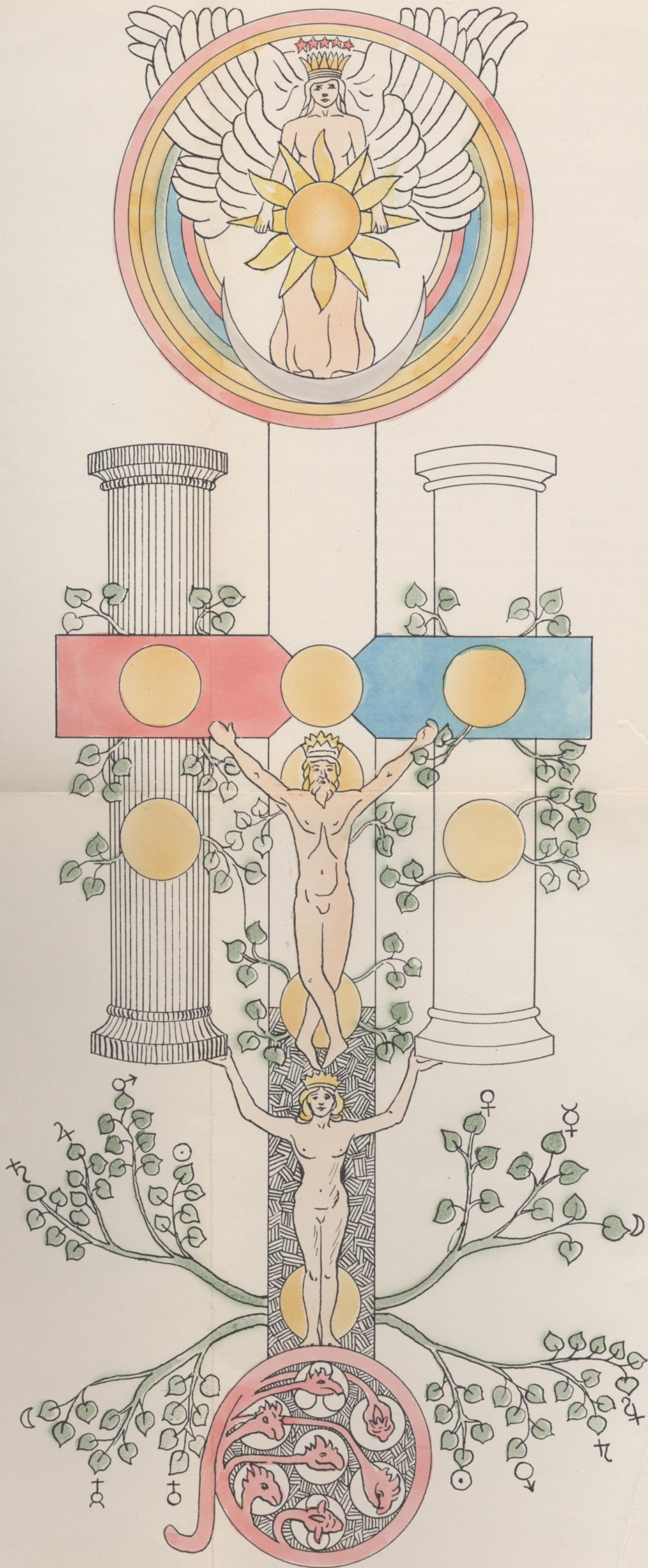
PHRATH (Euphrates): Earth — flowing into MALKUTH.

It is written “In DAATH the Depths are broken up and the Clouds drop down dew.”

The word *Naher* has the meaning ‘perennial stream’ —‘never failing waters’ as opposed to other words meaning Torrent or Brook.

The River going out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal proceeding from the Throne, on either side of the Tree of Life, bearing all manner of Fruit.

Thus the Rivers form a Cross and on it The GREAT ADAM, the SON who is to rule the Nations, was extended from TIPHARETH and his arms stretch out to GEBURAH AND GEDULAH, and in MALKUTH is EVE, supporting with her hands the TWO PILLARS.



ON THE GENERAL GUIDANCE AND PURIFICATION OF THE SOUL

Learn first, O Practicus of our Ancient Order, that true Equilibrium is the basis of the Soul. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?

Know then that as Man is born into this world amidst the darkness of Nature and the strife of contending forces, so must his first endeavour be to seek the Light through their reconciliation. Thus, thou who hast trial and trouble of this life, rejoice because of them, for in them is strength, and by their means is a pathway opened unto that Light Divine.

How should it be otherwise, O man, whose life is but a day in Eternity a drop in the Ocean of Time? How, if thy trials were not many, couldst thou purge thy soul from the dross of Earth?

Is it but now that the higher life is beset with dangers and difficulties; hath it not been ever thus with the Sages and Hierophants of the Past? They have been persecuted and reviled, they have been tormented of men, yet through this has their glory increased. Rejoice, therefore, O Initiate, for the greater thy trial, the brighter thy triumph. When men shall revile thee and speak against thee falsely, hath not the Master said "Blessed art thou." Yet, O Practicus, let thy victories bring thee not vanity, for with increase of knowledge should come increase of wisdom. He who knows little, thinketh he knows much; but he who knoweth much hath learned his own ignorance. Seest thou a Man wise in his own conceit? There is more hope of a fool than of him.

Be not hasty to condemn other's sin. How knowest thou that in their place thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself? Be thou well sure of this, that in slander and self-righteousness is sin. Pardon therefore the sinner, but encourage not the sin. The Master condemned not the adulterous woman, but neither did he encourage her to commit the sin.

Thou therefore who desirest magical gifts, be sure that thy soul is firm and steadfast, for it is by flattering thy weakness that the Evil One will gain power over thee. Humble thyself before thy God, yet fear neither man nor spirit. Fear is failure and the forerunner of failure; and courage is the beginning of virtue. Therefore fear not the Spirits, but be firm and courteous with them, for thou hast no right either to despise or to revile them, and this too may lead thee into sin. Command and banish the Evil ones. Curse them by the Great Names of God, if need be; but neither mock nor revile them, for so assuredly thou wilt be led into error.

A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind. His actions affect not himself only, but also those with whom he is brought into contact, either for good or for evil.

Neither worship nor neglect the physical body, which is thy temporary connection with the outer and material world. Therefore let thy mental equilibrium be above disturbances by material events. Restrain the animal passions and nourish the higher aspirations; the emotions are purified by suffering.

Do good unto others for God's sake, not for reward,

not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude. Remember that unbalanced force is evil, that unbalanced severity is but cruelty and oppression, but that also unbalanced Mercy is but weakness which would allow and abet evil.

True prayer is as much action as Word; it is Will. The Gods will not do for man what his Higher Powers can do for himself, if he cultivate Will and Wisdom. Remember that this Earth is but an atom in the Universe, and thou thyself but an atom thereon. And that even couldst thou become the God of this Earth whereon thou crawlest and grovellest, thou wouldst even then be but an atom and one among many. Nevertheless, have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wilfully to reject spiritual truth, but every sin and act leaveth its effect.

To obtain magical Power, learn to control thought. Admit only true ideas which are in harmony with the end desired, and not every stray and contradictory idea that presents itself. Fixed thought is a means to an end; therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of the thought, and therefore it hath been said that "the thought of foolishness is sin." Thought therefore is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do? Therefore, as has been already said, establish thyself firmly in the Equilibrium of Forces, in the centre of the cross of the elements, that Cross from whose centre the creative word issued in the birth of the dawning universe.

As it was said unto thee in the Grade of Theoricus: "Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong like the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images like the Undines, but avoid idleness and changeability. Be laborious and patient like the Gnomes, but avoid grossness and avarice." So shalt thou gradually develop the powers of thy Soul and fit thyself to command the spirits of the elements.

For wert thou to summon the Gnomes to pander to thy avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure creatures of God's creation to fill thy coffers and to satisfy thy lust for Gold? Wouldst thou defile the Spirits of driving Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Water to pander to thy lust and debauchery? Wouldst thou force the Spirits of the evening breeze to minister to thy folly and caprice?

Know that with such desires thou canst but attract the evil and not the good, and in that can the evil will have power over thee.

In true religion there is no sect. Therefore take heed that thou blaspheme not the name by which another knoweth his God for if thou doest this thing in Jupiter, thou wilt blaspheme YHVH; and in Osiris YEHESHUAH.

"Ask of God and ye shall have,
Seek and ye shall find.

Knock, and it shall be opened unto you."

THE GARDEN OF EDEN AFTER THE FALL

This diagram is described in the Philosophus Ritual. It shows in a glyph the teaching proper to a Philosophus on entering the Sephirah NETZACH which he has reached by the Three Paths of QOPH, TZADDI, AND PEH from the SEPHIROTH—MALKUTH, YESOD and HOD respectively.

The Great Goddess EVE, being tempted by the fruits of the TREE OF KNOWLEDGE whose branches tend upwards to the seven lower Sephiroth, but also downward to the Kingdom of Shells, reached down to them and the two pillars were left unsupported.

Then the Sephirotic Tree was shattered. She fell and with her fell the Great ADAM. And the Great Red Dragon arose with his seven heads and ten horns, and EDEN was desolated—and the folds of the Dragon enclosed MALKUTH and linked it to the Kingdom of the Shells.

And the heads of the Dragon rose into the seven lower Sephiroth, even up to DAATH at the feet of Aima Elohim.

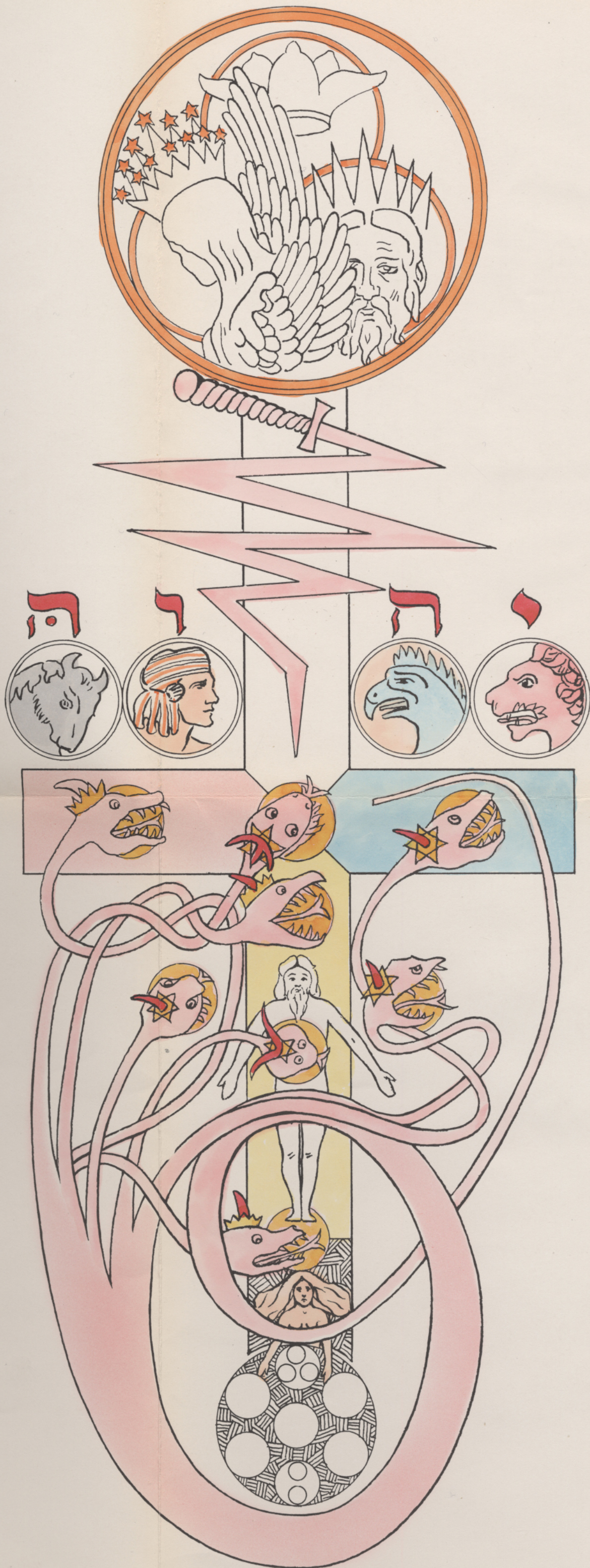
Thus were the four Rivers of EDEN desecrated and the Dragon Mouth gave forth the Infernal Waters in DAATH—and this is LEVIATHAN, The Piercing and Crooked Serpent.

But TETRAGRAMMATON ELOHIM placed the Four Letters YHVH of the NAME and the Flaming Sword of the Ten Sephiroth between the devastated Garden and the Supernal Eden, that this should not be involved in the Fall of ADAM.

And it became necessary that a Second Adam should arise to restore the System, and thus, as ADAM had been spread on the Cross of the Four Rivers, so the Second ADAM should be crucified on the Infernal Rivers of the four armed Cross of DEATH—yet to do this He must descend into the lowest, even MALKUTH the Earth, and be born of her. (Psalm 74. ‘Thou breakest the Heads of Leviathan in pieces.’)

And on the Dragon Heads were the names of the eight Kings of EDOM and on his horns the names of the Eleven Dukes of EDOM, for DAATH having developed in the Dragon a new Head, the Seven Headed Dragon with Ten Horns became Eight Headed and Eleven Horned. (Genesis, 36 31 to 43. Chronicles 1. 43 to 54.)

NOTE: The Edomites were the descendants of Esau who sold his birthright. Their Kings came to symbolise unlawful and chaotic forces.



Fifth Knowledge Lecture

AZOTH is a word formed from the initial and final letters of the Greek, Latin and Hebrew Alphabets thus:—A and Z, Aleph and Tau, Alpha and Omega. It is used with various meanings by different writers but generally signifies *Essence*.

The following names occur in Qabalistic writings:—

AIN—the Negative	אין (Nothing—Not)
AIN SOPH	אין סוף (Limitless)
AIN SOPH AUR	אין סוף אור (The Limitless Light)

These are the Veils of the Negative Existence depending from Kether.

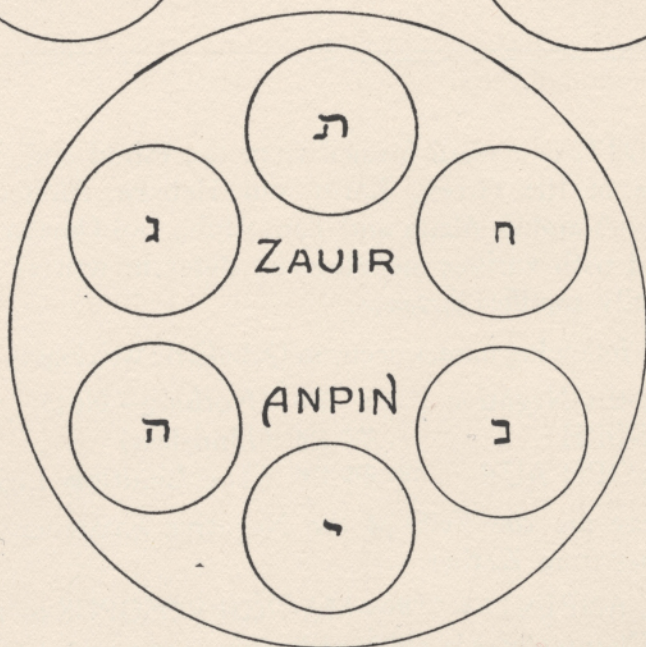
ARIK ANPIN אריק אנפין—MACROPROSOPUS or The Vast Countenance is a title of Kether, and another of its titles is the Ancient of Days, AATIK YOMIN עתיק יומין

Kether or the Vast Countenance emanates first as ABBA, the Supernal Father, and AIMA the Supernal Mother.

ABBA אבבא The Supernal Father is referred to YOD of Tetragrammaton, and

AIMA אימא The Supernal Mother is referred to HEH.

ELOHIM אלהים is a name given to these two Persons united.



As Elohim they become the parents of THE SON ZAUIR ANPIN זאיר אנפין, also called MICROPROSOPUS or the LESSER COUNTENANCE.

ABBA is referred to YOD and the Sephira CHOKMAH. AIMA is referred to HEH and the Sephirah BINAH. ZAUIR ANPIN is referred to the six Sephiroth—Chesed, Geburah, Tiphareth, Netsach, Hod, and Yesod, and of these especially to TIPHARETH.

MALKAH מלכה The Queen, and KALAH כלה The Bride are titles of MALKUTH considered as the Spouse of Zaur Anpin, the Microprosopus.

The Letters of the Name YHVH contain these meanings, thus:—

YOD is referred to ABBA. HEH to AIMA.
VAU to ZAUIR ANPIN. HEH (final) to MALKAH.

These Letters are also referred to the Four Worlds and the Four Suits of the Tarot thus:—

YOD	ATZILUTH	WANDS
HEH	BRIAH	CUPS
VAU	YETZIRAH	SWORDS
HEH (f)	ASSIAH	PENTACLES

IN EACH OF THE FOUR WORLDS are the Ten Sephiroth of that World, and each Sephirah has its own ten Sephiroth, making 400 Sephiroth in all — the number of the letter TAU, The Cross, The Universe, the Completion of all things.

THE TAROT is thus referred to The Tree of Life:

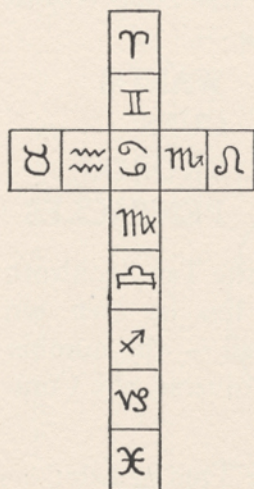
THE FOUR ACES are placed on the Throne of Kether—the remaining small cards of the suit desired on the respective Sephiroth, 2 on Chokmah, 3 on Binah, etc. The 22 *Trumps* are then arranged on the Paths between them, according to the Letters to which they correspond.

THE KING AND QUEEN of the suit are placed beside *Chokmah* and *Binah* respectively; the *Knight* and *Knave* by *Tiphareth* and *Malkuth*.

THE TAROT TRUMPS thus receive the equilibrium of the Sephiroth they connect.

THE ADMISSION BADGES used in the grade of *Philosophus* are as follows:

THE CALVARY CROSS OF TWELVE SQUARES, admitting to the Path of *Qoph*, the 29th Path, refers to the Zodiac and to the Eternal River of Eden divided into Four Heads:



NAHAR — The River — נהר

1. HIDDIKEL — הדקל

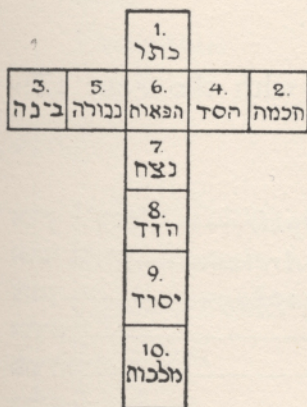
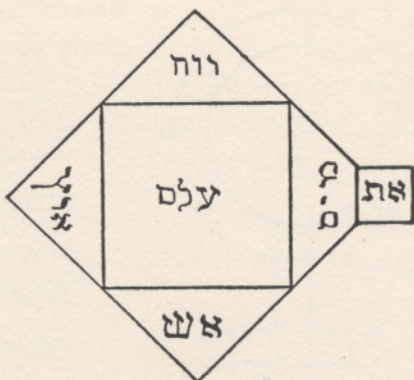
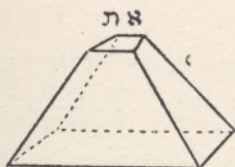
2. PISON — פישון

3. GIHON — גיחון

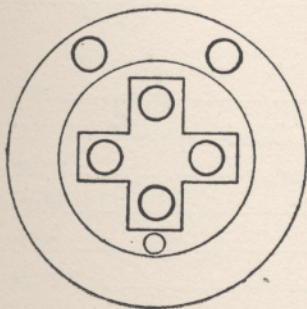
4. PHRATH — פרث

THE PYRAMID OF THE FOUR ELEMENTS admits to the Path of *Tzaddi*, the 28th Path.

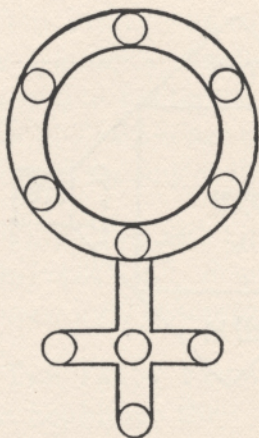
On the sides are the Hebrew Names of the Elements. On the apex is the word *Eth* — Essence, and on the base the word *Olam* meaning World.



THE CALVARY CROSS OF TEN SQUARES admits to the Path of Peh, Mars — the 27th Path. The Ten Squares are referred to the Ten Sephiroth in balanced disposition. It is also the opened out form of the double Cube of the Altar of Incense.



THE CROSS OF THE HEGEMON'S BADGE admits to the Grade of Philosophus. This cross embraces Tiphareth, Netsach, Hod and Yesod, and rests upon Malkuth. The Calvary Cross of Six Squares also refers to the six Sephiroth of Microprosopus and is the opened out form of the cube.



THE SYMBOL OF VENUS on the Tree of Life embraces the whole Ten Sephiroth. It is a fitting emblem of the Isis of Nature. As it contains all the Sephiroth its circle should be made larger than that of Mercury.

NAMES especially connected with the Four Elements:—

EARTH:

Hebrew Name	<i>Aretz</i> or <i>Ophir</i> —ארץ : עפיר
Great Name	<i>Adonai ha-Aretz</i> —אדני הארץ
Cardinal Point	North. <i>Tzaphon</i> —צפון
Archangel	<i>Auriel</i> —אוריאל
Angel	<i>Phorlakh</i> —פורלאך
Ruler	<i>Kerub</i> —כרוב
King	<i>Ghob</i> —
Elementals	<i>Gnomes</i> —

AIR:

Hebrew Name	<i>Ruach</i> —רוח
Great Name	<i>Shaddai El Chai</i> —שדי אל חי
Cardinal Point	East. <i>Mizrach</i> —מזרח
Archangel	<i>Raphael</i> —רפאל
Angel	<i>Chassan</i> —חשן
Ruler	<i>Ariel</i> —אריאל
King	<i>Paralda</i> —
Elementals	<i>Sylphs</i> —

WATER:

Hebrew Name	<i>Maim</i> _____מים
Great Name	<i>Elohim Tzabaoth</i> _____אלהים צבאות
Cardinal Point	West. <i>Maarab</i> _____מערב
Archangel	<i>Gabriel</i> _____גבריאל
Angel	<i>Taliahad</i> _____טליהד
Ruler	<i>Tharsis</i> _____תרשים
King	<i>Nichsa</i> _____
Elementals	<i>Undines</i> _____

FIRE:

Hebrew Name	<i>Asch</i> _____אש
Great Name	<i>Yhvh Tzabaoth</i> _____יהוה צבאות
Cardinal Point	South. <i>Darom</i> _____דרום
Archangel	<i>Michael</i> _____מיכאל
Angel	<i>Aral</i> _____אראל
King	<i>Seraph</i> _____שרף
Ruler	<i>Djin</i> _____
Elementals	<i>Salamanders</i> _____

MEDITATION

Let the PHILOSOPHUS meditate upon the symbol of the Fire Triangle in all its aspects.

Let him contemplate the symbol of the Planet VENUS until he realises the Universal Love which would express itself in perfect service to all man-kind and which embraces Nature both visible and invisible.

Let him identify himself with the powers of FIRE, consecrating himself wholly until the Burnt Sacrifice is consummated and the Christ is conceived by the Spirit.

Let him meditate upon the Triplicity of Fire—its attributes and correspondences.

THE DIAGRAMS

As confusion is found to exist with regard to the Right and Left Pillars of the Sephiroth on the Tree of Life in relation to the right and left sides of a man, and as to the phases of the Moon—you must note:

That in every diagram and picture, the right hand side of the observer is next the Pillar of Mercy—Chokmah, Chesed, and Netzach; while the Pillar of Severity is on the observer's left hand. Yet when you apply the Tree of Life to yourself, your right side, arm, and leg represent the side of Strength and Severity, Binah, Geburah and Hod, and your left side refers to the Pillar of Mercy. So that when you look at a diagram, you are looking, as it were, at a man facing you, that your right side faces his left. His Merciful side forms the right hand Pillar in front of you, so that it is as if you looked at yourself in a mirror.

Just as the man looks at you, so does the Moon look at you and so you say that the Moon in her increase is on the side of Mercy, the right hand pillar of the Sephiroth; and in her decrease, the crescent is on the left hand Pillar of Severity.

A Diagram, then, is a picture of a Man or the Moon facing you. The Temple Pillars are similar:

Black Pillar	Severity	Left	North
White Pillar	Mercy	Right	South
Black Pillar	Boaz	Stolistes	
White Pillar	Jachin	Dadouchos	

That is, the white Mercy or Jachin Pillar is on your right hand as you approach the Altar from the West and from the Hiereus. (See Chronicles II. iii, 17.) “And call the Name on the right hand (of him who enters) Jachin, and the Name of that on the left, Boaz.”

Now Boaz=Strength, Severity, Binah, Black Pillar; and Jachin=White Pillar of Mercy.

So in making the Qabalistic Cross on your breast it is correct to touch the Forehead and say *Ateh*—Thou art; the Heart—*Malkuth*; Right Shoulder, *ve-Geburah*; left shoulder *ve-Gedulah*, and with the fingers clasped on the breast say, *Le, olahm, amen!*

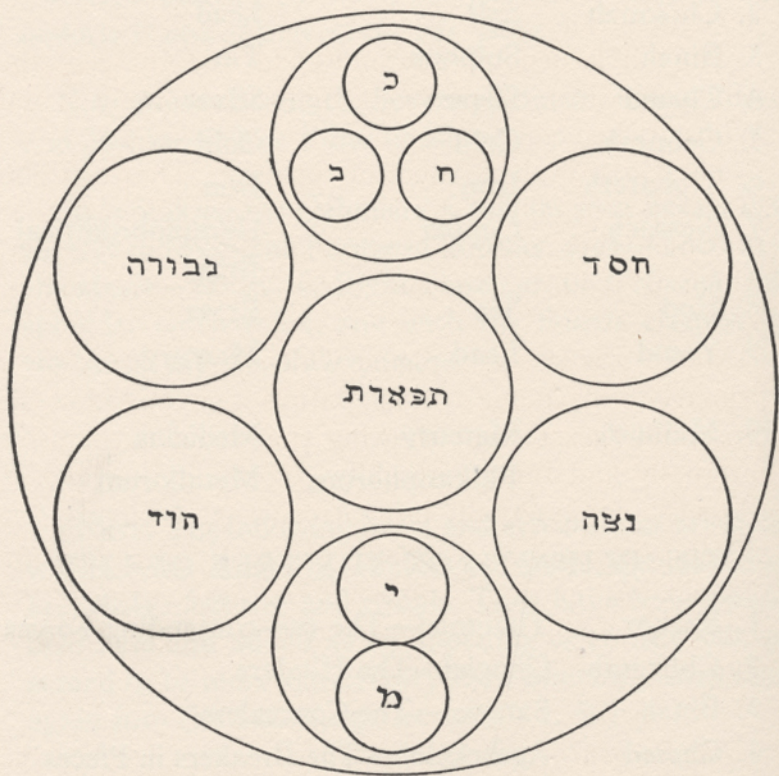
(Note: The following items and attributions are those which were formerly eliminated from the so-called knowledge lectures and rituals. They have been assembled here and added as an appendix since this was assumed to be more satisfactory than inserting them once again into the knowledge lectures. I. R.)

TWO FURTHER ALCHEMICAL ATTRIBUTIONS TO THE TREE OF LIFE

1. Kether	Mercury	The Metallic Root
2. Chokmah	Salt	Lead
3. Binah	Sulphur	Tin
4. Chesed	Silver	Silver
5. Geburah	Gold	Gold
6. Tiphareth	Iron	Iron
7. Netzach	Copper	Hermaphroditical Brass
8. Hod	Tin	Brass
9. Yesod	Lead	Mercury
10. Malkuth	Mercury Philosophorum	Medicina Metallorum

THE QLIPPOTH ON THE TREE OF LIFE

1. Kether	Thaumiel—The two contending Forces
2. Chokmah	Ghogiel—The Hinders
3. Binah	Satariel—The Concealers
4. Chesed	Agshekeloh—The Breakers in Pieces
5. Geburah	Golohab—The Burners
6. Tiphareth	Tagiriron—The Disputers
7. Netzach	Gharab Tzerek—The Ravens of Death
8. Hod	Samael—The Liar or Poison of God
9. Yesod	Gamaliel—The Obscene Ones
10. Malkuth	Lilith—Queen of the Night and of Demons



The Seven Palaces attributed to the
Ten Sephiroth

THE ASTROLOGICAL SYMBOLS OF THE PLANETS

These are derived from the three primary forms of the Cross, the Crescent and the Circle, either singly or in combination.

The Circle denotes Sun and Gold; the Crescent the Moon and Silver, respectively analogous to the Red and White Alchemical natures.

The Cross is the symbol of corrosion. The corrosion of metals is usually of the complementary colour to that to which they naturally approximate. Thus Copper, which is reddish, becomes green in its corrosion of verdigris, etc.

Mercury is the only planet which unites these three primary forms in one symbol. Saturn is composed of the cross and the crescent showing that Lead is corrosive internally and Luna externally. Jupiter is the reverse. Mars is Solar externally but corrosive externally.

Venus is opposite. Copper is externally of the nature of Gold, but internally corrosive. Hence the name of the Sphere of Venus is *Nogah*—denoting External Splendour but internal corruption.

The Serpent Nehushtan, which Moses made when the Children of Israel were bitten by Serpents of Fire in the Wilderness, is the Serpent of the Paths of the Tree. And he set it on a pole—that is, twined it round the middle Pillar of the Sephiroth. And the word used in the passage in Numbers 21 for Fiery Serpents is the same as the Name of the Angels of Geburah, the same spelling, the same pointing, Seraphim. Round the Middle Pillar of the Sephiroth, because that is the Reconciler between

the Fires of Geburah or Severity, and the Waters of Chesed or Mercy—and hence it is said in the New Testament that it is a type of Christ, the Reconciler. And the Serpent is of Brass, the Metal of Venus, whose Sphere is called Nogah, or External Splendour, as shewn further by the Alchemical Symbol of Venus, wherein the Circle of the Sun is exalted above the Cross of Corrosion. And therefore it is said in the Zohar that “Alone of the Shells is the Serpent Nogah found in Holiness” and he is called the Balance of Justice. Why, then, is he called the External or False Splendour? Because he indeed uniteth the Paths, but comprehendeth not the Sephiroth. Nevertheless, he is also the Celestial Serpent of Wisdom. But the Serpent of the Temptation is the Serpent of the Tree of Knowledge of Good and of Evil, and not that of the Tree of Life.

Here is a method of writing Hebrew words by the Yet-iratic attribution of the Alphabet, whence results some curious hieroglyphic symbolism. Thus Tetragrammaton will be written by Virgo, Aries, Taurus, Aries. *Eheieh*, by Air, Aries, Virgo, Aries. From *Yeheshua*, the Qabalistic mode of spelling Jesus, which is simply the Tetragrammaton with the letter Shin placed therein, we obtain a very peculiar combination—Virgo, Aries, Fire, Taurus, Aries. Virgo born of a Virgin, Aries the Sacrificial Lamb, Fire the Fire of the Holy Spirit, Taurus the Ox of the Earth in whose Manger He was laid, and lastly Aries the flocks of sheep whose Herdsmen came to worship Him. *Elohim* yields Air, Libra, Aries, Virgo, Water—the Firmament, the Balanced Forces, the Fire of the Spirit (For Aries is a fiery Sign), operating in the Zodiac, the Fire Goddess, and the Waters of Creation.

The terms Raven or Crow, Lion and Eagle have various Alchemical significations. Generally

Raven—Initiation through blackness

Lion—Heat and sulphurous action

Eagle—Sublimation

One great difference between Chemical and Alchemical processes is that Alchemy only employs a gradual heat continually but carefully increased, and does not commence with violent heat.

The Cucurbite is a glass boiler attached to the lower part of the Alembic. It consists of a tube, a head, and a receiver added thereto for purposes of distillation.

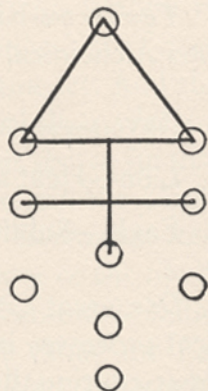
The Athanor or Philosophical Furnace is to produce a graduated heat.

The Balneum Mariae is the modern water bath—a vessel of hot water in which was placed the vessel to be heated.

The Balneum Arenae or sand bath is a vessel of sand in which is placed the vessel to receive a dry heat.

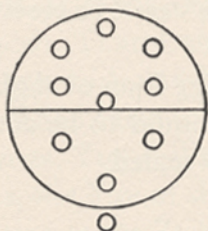
The Philosophic Egg is an oval glass vessel in which is placed the water or liquid to be acted upon, and which may be hermetically sealed.

This represents the Alchemical Symbol of Sulphur on the Tree of Life. It does not touch the four lower Sephiroth. The Cross terminates in Tiphareth, whereby, as it were, the Supernal Triangle is to be grasped, and Tiphareth is the purified Man.

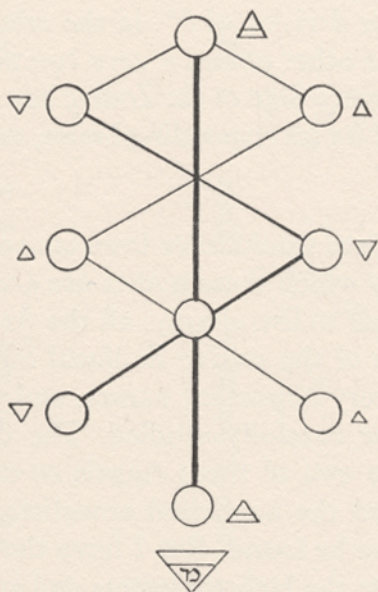


The Hexagram of Tiphareth is formed from the Pillars on each side. In Chesed is the Water triangle, in Geburah the Fire triangle. And Tiphareth unites and reconciles them so as to form a reconciliation between them in the form of the hexagram.

The Symbol of Salt on the Tree of Life embraces all the Sephiroth but Malkuth, and is as it were, the Reconciler between the Sulphur and Mercury. The horizontal dividing line implies the precept of Hermes "as above so below."



The drawing represents the Trinity operating through the Sephiroth and reflected downwards in the four triangles of the Elements. Air is reflected from Kether through Tiphareth to Yesod. Water is reflected from Binah through Chesed to Hod; Fire is reflected from Chokmah through Geburah to Netzach; while Earth is Malkuth, the receptacle of the other Three.



(Note: The following Angelic Names have been assembled and tabulated systematically from a Philosophus manuscript entitled "The Lecture on the Shemhamphoresch." This document deals principally with the traditional modes of forming Angelic Names. It describes how various verses are taken from the book of Exodus, and by methods of permutation, are formed into seventy two names of three letters each. To each of these names is added the suffix *Yah* or *El*, thus yielding angelic names and formulae. These seventy two Angels are allotted to each quinary, or division of 5° , in the celestial heavens, so that with the other names a very complete hierarchy is given. Thus every Sign of the Zodiac has an Archangel, Angel, Angel of its corresponding house, and a vast sub-hierarchy.

Too much space would have been consumed to detail the methods by which these names are given. So I have contented myself to list, simply, all the Archangelic and Angelic Names of the twelve Zodiacal Signs, and state that they are very important names, and their arrangement should be carefully studied. The documents on Tarot attribute two of these Angels to each of the 36 small cards, and the anglicised transliteration of their names will there be found. But I have thought it advisable here to give the Hebrew letters and spelling so that the student may have them at his hand when dealing with the matters of Sigils and Telesmatic Images, which are, as elsewhere explained, formed from the Hebrew spellings. I. R.)

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	Dēcan	Angel ruling Dēcan	Angel ruling Quinace
♌	מלה	יהוה	מלכידאל	שרהאל	אאל	♍	זור	דניאל
						☉	כהממי	החשיה
						♀	כמנדר	ננאל
						♂	כרדמרי	מכהיה
♎	עור	יהוה	אספודאל	ארזאל	טואל	♋	מנהראי	מממיה
						♌	יסגנון	יאלאל
						♍	סגרש	הרהאל
♏	תאומים	יהוה	אמבראל	סראאל	גאל	♎	שדהני	ממיה
						☊	ביתור	מנהאל

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	Decan	Angel ruling Decan	Angel ruling Quinance
♈	כרמל	הוהי	מוריאל	פכאל	כעאל	♀	מרתאיש	חבויח רעהאל יבמיה הייאל מובמיה והויה יליאל מיפאל עלמיה מדישיח ללהאל אכאלה כחתאל הויהאל אלדיח לאויה הוהיעה
♉	אריח	הויה	ורכאל	שרמיאל	עוואל	♂	זחעי	מרתאיש רעהאל יבמיה הייאל מובמיה והויה יליאל מיפאל עלמיה מדישיח ללהאל אכאלה כחתאל הויהאל אלדיח לאויה הוהיעה
♊	בתולה	הוהי	המליאל	שלתיאל	ויאל	♀	מרתאיש	חבויח רעהאל יבמיה הייאל מובמיה והויה יליאל מיפאל עלמיה מדישיח ללהאל אכאלה כחתאל הויהאל אלדיח לאויה הוהיעה

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	Dēcan	Angel ruling Decan	Angel ruling Quinance
כ	מאזנים	והיה	זוראל	חדקאל	יהואל	☾	טרסני	יזאל מבהאל הריאל הקמיה לאויה כליאל לוויה פהליה נלכאל ייאל מלהאל חהויה נדהיה האזיה ירתאל שאזיה ריאל אומאל
מ	עקרב	וההי	ברכאל	סאיציאל	מוסול	♂	כמוץ	
א	קשת	ויהה	אדוכאל	ממקאל	מויעסאל	☉	נינדהר	
						♀	נדהריאל	
						♂	משרית	
						☾	והרין	
						♂	אבוהא	

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	D ^{ecan}	Angel ruling Decan	Angel ruling Quinance
♈	ברי	חיהו	הנאל	סרימיאל	כשניעיה	♌	מסנין	לכבאל ושריה יחיה להחיה בוקיה מנדאל אניאל העמיה ההעאל ייואל הההאל מיכאל ווליה ילהיה סאליה עריאל עשליה מיהאל
♉	דלי	חיהו	כאמבריאל	צכמקאל	אנסואל	♉	סספס	
♊	דגים	חיהו	אמניציאל	זכביאל	פשיאל	♊	אורון	
♋						♋	גרוזיאל	
♌						♌	אברון	
♍						♍	סספס	
♎						♎	יסנדירודיאל	
♏						♏	סספס	
♐						♐	אורון	
♑						♑	ספריק	

ON THE WORK TO BE UNDERTAKEN BETWEEN PORTAL AND ⑤—⑥

The work comes under six headings as follows:

1. A Thesis on the Rituals.
2. A meditation on the crosses which have been used as admission badges in the Grades. This is a preparation for the meditation which precedes the ⑤—⑥ Grade and should be applied for when you have been a Portal Member for seven months.
3. A complete diagram of The Tree of Life.
4. The practice of control of the Aura.
5. The placing of The Tree of Life in the Aura.
6. Tattwas—Astrology—Divination.

1. THE THESIS. Read the rituals. Build them up in imagination. Compare the Opening and Closing in the various Grades. Note the general underlying scheme for each Elemental Grade—and note where the differences occur. Follow the careers of the various Officers. Note at what Grade an Officer disappears.

Make a precis of each Ritual so that the general scheme becomes apparent. This is of the greatest assistance when you are called on to take Office because you will not then need to follow everything in the Ritual but need only turn to the page where your Office is mentioned and when you have no more to say, you can turn to the Closing and put the Ritual aside till required for

that. Ability to do this and to move correctly in the Temple adds greatly to the harmony and repose of the whole Ceremony.

Note the positions of the various officers—what mathematical shapes they make among themselves from time to time as they take up their places in the Temple. It may be a triangle, a cross, a pentagram, etc.

Read the speeches carefully, and read them sometimes aloud so that you get familiar with the sound of your own voice in saying the words. Note that some speeches are designed to create atmosphere by their archaic form and should be read rhythmically and sonorously, while others are informative and should be read in such a way as to make their points clear.

Examples of archaic passages are challenges of Gods: "Thou canst not pass the Gate of the Western Heaven unless thou canst tell me my Name." And the speeches of the Kabiri in the Grades of Practicus and Philosophus. Information is given in speeches about Tarot Keys and diagrams.

Note the technique for traversing the various Paths—the words, and the badges with which the Path is entered, the length of the circumambulation and the special symbolism described therein.

Let all these things soak into your mind, make notes as ideas occur to you—and presently your personal reaction to the Grades will crystallise out and you will be able to write your thesis.

2. Make a list and drawings of the crosses which have been given you as Admission Badges throughout the

Grades, from the Swastika of the Zelator to the Five-squared cross which you put on as you stood at the Altar at the second point of the Portal Grade. Read what is said of them in the Rituals and knowledge lectures, and make notes about them.

3. THE TREE OF LIFE. This should be done fairly large in order that the writing and symbols should be clear. It is essential to show the Deity Names, Names of Archangels and Angels in Hebrew in the Sephiroth, and to number the Paths and give their attributions. Apart from this, the Tree should be your personal synthesis of the Order symbolism as it applies to the Tree of Life. Colours may be used.

4. CONTROL OF THE AURA. If you are not already familiar with the parts of your own body such as nervous system, respiratory system, digestive system, get some simple text-book such as is used in ambulance work, or attend a course of first-aid lectures so that, before starting to work on your subtle body, you may know something about your physical body.

Your physical body is interpenetrated by a subtle body or aura which also surrounds the physical body like an egg of light. You should now begin to practise controlling this aura or Sphere of Sensation. This means that you must first try to get your emotional reactions under conscious control. Instead of automatically liking this, disliking that, you must try to understand the mechanism which underlies these feelings. To assist you in this, the study of psychology is recommended. There are many books on the subject, of which the following are easy to understand and clearly stated.

PSYCHOLOGY by Wm. McDougall (Home University Library).

PSYCHOANALYSIS FOR NORMAL PEOPLE by Geraldine Coster.

PSYCHO-SYNTHESIS by the Dean of Chester Cathedral.

MACHINERY OF THE MIND by Violet Firth.

Having built up some idea of the mechanism of your mental processes, you should now try to make yourself negative or positive at will towards people or ideas. If you are likely to meet someone who always makes you argumentative and irritable, decide that your aura is closed to their power of irritating you and that your mind will not be disturbed by what they say. It is good sometimes to listen to views with which you disagree to teach you not only to make no verbal response, but to keep your feelings in abeyance also. In this way you come to learn how much of your disagreement is due to prejudice or personal factors, and how much to your regard for abstract truth.

Again, sometimes practise opening your aura to people or ideas in an endeavour to see things from another's point of view.

The practice of deep breathing is also of help in establishing poise and in controlling nervousness. It is good to expand the chest to its fullest extent and then to expand the diaphragm below the ribs as well and then to let the breath out slowly and steadily on a vowel sound such as ah or 'O.'

If you are nervy, you will find that your breathing is shallow and that your muscles are tense. You tend to

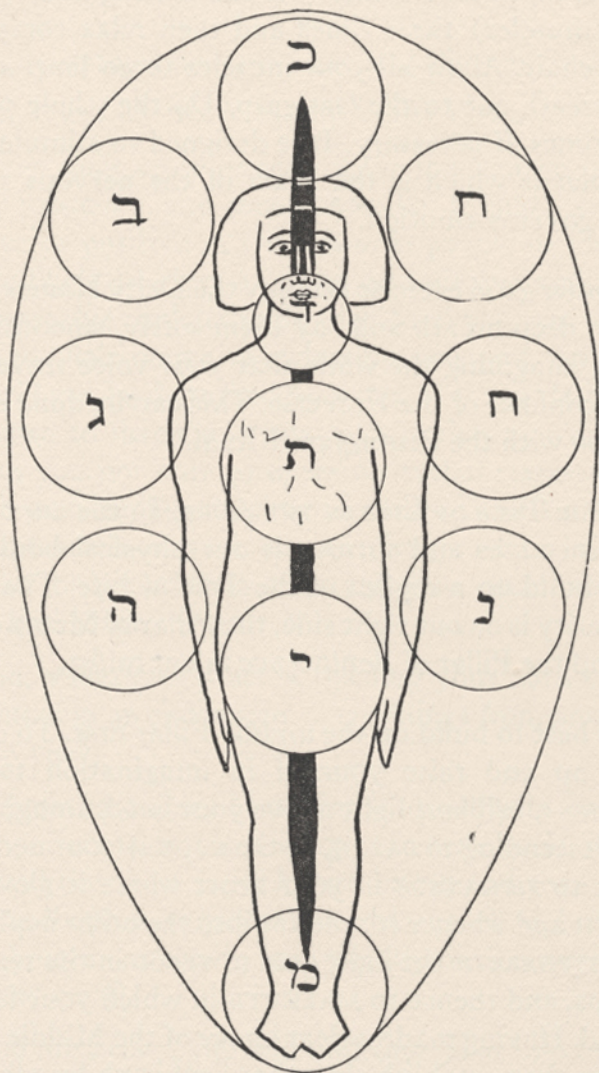
clench your hands and tighten up the abdominal muscles. To cure this, take a deep breath to full capacity, hold it while tensing and relaxing alternately the abdominal muscles. Do this (i.e. the tensing and relaxing of the muscles) three times and then relax completely into a chair. Allow all your muscles to go limp and let your breath out to the last gasp. Do the whole process three times, if necessary. It is designed to stimulate the solar plexus which is the heart of the nervous system which governs emotion.

Another good exercise is to say the Deity Names aloud. Take a deep breath and say them softly, smoothly and slowly, imagining the while that your voice travels out to the confines of the Universe. This can be done in conjunction with the Pentagram Ritual.

5. THE TREE OF LIFE IN THE AURA. In the aura which interpenetrates and surrounds our physical bodies, we are to build up a replica of the Tree of Life. The Pillar of Severity is on our right side, the Pillar of Mercy on our left, and the Pillar of Benificence in our midst.

It is best to build up the middle Pillar first. To do this stand up and raise yourself in imagination to your KETHER—a brilliant light above your head. Imagine this light descending to DAATH, at the nape of your neck, and thence to TIPHARETH in your heart where it glows like sunlight and whence it radiates into the other Sephiroth. From TIPHARETH the light goes to YESOD in the region of the hips, and thence to MALKUTH in which your feet are planted. Having made a clear image of the Middle Pillar, you can then establish the other Sephiroth by vibrating

THE MIDDLE PILLAR
AND THE HUMAN BODY.



the Deity Names. This can be done as an alternative to the Pentagram Ritual as a preparation for meditation.

1. Imagine yourself standing in the Temple, facing West. The Black Pillar of Severity will be on your right—the White Pillar of Mercy on your left. You will make the Middle Pillar as you stand between them.

2. Imagine now that the Black Pillar is reflected in your right side—the White Pillar in your left.

3. Take a deep breath and raise your consciousness to your KETHER above your head and vibrate the Name EHEIEH—which means I AM. Imagine the Light flowing down through DAATH (at the nape of your neck) to TIPHARETH.

4. In the same manner, establish YESOD in the name SHADDAI EL CHAI, and MALKUTH in the Name ADONAI HA-ARETZ.

5. Make the Qabalistic Cross to indicate that you have called down the Light of your KETHER and balanced it in your aura. Then let your imagination dwell on the aura and see it oval and clear, pulsating with the glow from TIPHARETH.

If you are called to see anyone who is ill, who is depressed, or who has a depressing effect on you, you should do this exercise beforehand. In the case of the person who has a depressing effect on you, you may also imagine that your aura is hardened at the edge so that they are unable to penetrate it, and so deplete you of vitality (which is generally what such sensations mean).

In all these practices it is well to remember that 'Strength is in Silence.' If you talk about them, save to

your Chief, or if you try to analyse their effects, you will not benefit by them. Try them with simple faith and in silence for a year before rationalising them.

It is better at first to keep your aura to yourself, rather than to try to flow out towards others. Unless you are particularly vital and well-balanced, you will only waste energy. So-called modes of healing and of 'doing good to others' should be eschewed for a time. Such methods have a technique of their own and required trained and balanced minds and bodies to carry them out. Get yourself right first before you attempt to interfere with others in any way but the ordinary ways of kindly decent society.

When you have practised the exercise of the Middle Pillar for some time and can visualise it easily, you can establish the other Sephiroth.

6. TATWAS—ASTROLOGY—DIVINATION. The Tatwas are designed to assist you in your researches into the Soul of Nature. They are at first done with a senior member, and later can be done alone or with a companion of your own Grade. They should never be allowed to become uncontrolled day-dreams. The method taught should be strictly adhered to—a definite time, preferably in the morning being set aside—and they should not be attempted when you are feeling tired or when your mind is too occupied with other things to let you 'get away.' They should not be done too frequently—once in three weeks or a month is enough, once a week if time and circumstances permit. Notes of the pictures and symbols seen should be kept together in a book.

ASTROLOGY. This should be done as time permits. The

subject is vast and highly technical, and can be studied fully through the various schools and correspondence classes if you are interested in it. From the Order Lecture, you should be able to set up a true birth horoscope for any place and any time. You can practise setting up horoscopes for the cases given in Alan Leo's little book "1001 Notable Nativities" and see whether you can tell for what the horoscope was remarkable. You should attempt the reading of a horoscope for someone you know and then get the data for someone about whom you know nothing, and see whether you can give a reading which satisfies their friends.

The Order requires only that you should be able to set up an accurate horoscope and that you should know how to work out the aspects and how to make a simple assessment of the good and bad factors in a horary figure. If Astrology interests you further, it is a very fascinating field of research.

DIVINATION. You may try to develop your intuition by the use of horary and natal astrology, geomancy, and the reading of the Tarot Cards by the method given in the small book by Mr. A. E. Waite.

You are advised to attempt only questions in which you are not emotionally involved because methods of divination can be a fruitful source of self-deception to those who are psychic but not self-knowing. If you are given to having intuitions you must learn to say not only 'I was right about that' but also 'I was quite wrong about that,' and if you advertise only successes (as is usual) at the bar of your own conscience, learn to assess them honestly.

The interval of time between PORTAL and ⑤—⑥ should be given to the study of the whole make-up of yourself. All these methods are designed to assist you to get as far as you can along the road to self-knowledge.

You are to realise the different layers of your being—some of which you have been led through symbolically in the Outer Grades—“Which in one sense quitteth not MALKUTH”—the Kingdom of yourself.

This line of thought, coupled with the study of the Rituals, may lead you to realise what it was you gathered together in the first point of the Portal Ritual, and what it is you are trying to perfect to lay on the Altar of the Spirit.

(Note: The reader or student who is interested particularly in this subject of the Sphere of Sensation, or aura as it is called, would be well-advised to study very carefully the Order Tarot teaching. There is much in that set of documents which concerns the application of the ideology of the Qabalistic Tree of Life to a sphere. In that case the Pillar arrangement becomes slightly altered or extended so as to produce 4 Pillars about an invisible axis, the Middle Pillar. There is also much profound wisdom in the very skeletal attributions of the five divisions of the Tarot Pack to the surface or parts of the solid sphere. The Aces to the North pole, and the 36 decanate Cards to the South pole up to the Ecliptic, while in between range the Princess cards which are the Thrones of the Aces, the other Court cards, and the Trumps. The studied application of this intricate scheme to the extended arrangement of the Tree of Life, and thence to

the human personality and sphere in all its branches will yield a wealth of significant material.

I have also elaborated this scheme in two books. In "The Art of True Healing" I have dealt with the Aura and the Middle Pillar solely from the therapeutic point of view. My other book, "The Middle Pillar," considers the technique from a considerably wider view. Moreover it attempts to associate the results of training with the terminology of Analytical Psychology. I. R.)

We are told in the Portal that the nine months' wait which must intervene before the Portal is again opened for the Aspirant has a correspondence to the nine months of gestation before birth. As the unborn child, stage by stage, grows through the ancestral history of the race so the Candidate in the Portal by a single circumambulation for each, recalls his past Grades and, at the end of the first point regards their symbols upon the Altar as parts of his body, and contemplates them as coming together in one place—the unity of his person.

In the second point, he sacrifices his name—symbol of his idea of himself in order that the idea of a new self and a new consciousness may be attained.

This has a correspondence in the birth of a child. It emerges from the membranes and placenta which hitherto have been its body and source of life and finds itself not 'dead' after the dread change, but translated to a larger consciousness.

Thus the Portal foreshadows the kind of change and development necessary for understanding the symbolism of the ⑤=⑥.

We do not know what consciousness the unborn child has—how far it has choice in its development—through what agency it unfolds the potencies of its tiny seed and draws to itself the necessary materials for growth. The miracle happens—and gives us courage to believe that a similar miracle is even now enacting whereby a body will be ready for us when this, which seems so real to us, shall share the same fate as the placenta and membranes which ‘die’ at our birth.

But tradition, as embodied in our Order and shown somewhat less directly in the revealed religions, teaches that this development can be assisted by conscious effort—indeed, that there comes a time when this effort must be made through the body and mind we are now endowed with. And realising that we are indeed in a Path of Darkness groping for Light, we must feel our way to an understanding of the meaning of life—the reason for death.

To those who feel the call to make this effort, comes the Order with a series of pictures, symbolic of the growth of the soul to new life. The meditations given with each Grade are designed to lead the mind towards ideas which will assist in self-knowledge—universal impersonal ideas which each must find in his own way—‘the secrets which cannot be told save to those who know them already.’

The Aspirant is led to look backwards. First he must acknowledge his debt to evolution through which has been perfected the instrument wherein his mind works and gathers material. Then, through meditation, he is led to see himself as not only self-conscious—as one who receives impressions—one who criticises and watches—

one whose will is interfered with—one who is misunderstood—one to whom others are ‘persons’ or masks (from Latin *persona*, a mask)—but, standing outside himself, he now becomes one who endeavours to sense how his mask appears to others—sees himself as part of the consciousness of others, as one who impresses, one who is criticised and watched, one who interferes with the will of others, one who misunderstands.

He may recall periods in his life when his convictions were sure, his judgments harsh and unjust, his actions shameful, and view himself in that picture dispassionately as an entity operative in the give and take of life, something growing and as outside the category of blame as is the bitterness of unripe fruit.

As the knowledge of his place and relative importance in the Universe matures, he will attain strength to be honest with himself—ashamed of nothing he finds in his mind—one watching the antics of his personality with tolerant amusement—yet always learning.

He will reflect on words, and the power of words. He will catch himself weaving them—twisting their meaning—deceiving himself and others with them. He will catch himself under obsession to them—he will see how they fix and make possible the recall of events and emotions, and with this knowledge he will become aware of how his words affect other people.

As he begins to realise the tremendous miracle of words, the magic both good and evil of human communion by words, he will begin to grasp why the Order reiterates the importance of silence. The true Magician must understand his tools and, in periods of silence, he must contemplate words as one of them.

As he thus traverses the long road to dispassionate self-knowledge, and no longer has to waste energy in doing battle for and indulging wounded feelings in defence of a totally false idea of himself, he is led to meditate on the varied symbols of the cross, and from this to contemplate the Crucified One, revealed to the West as Jesus of Nazareth.

This life and the sayings of Jesus given in the Meditation should be studied and pictured in the mind.

The mind must be taught to die to useless churnings over past things and vain apprehensions about future things. This is difficult, for human phantasies die hard, but once the effort is made, however transient the result, it becomes easier with time to replace wasteful thoughts with those that cluster round a powerful symbol of eternal truth.

As the time for the ⑤=⑥ Ceremony approaches, the Aspirant should withdraw as far as may be from externals that these symbols may work in his mind.

He will find them waiting on the threshold of his mind ready to tell their story as he walks about or is occupied in mechanical tasks. Once a place has been made for them no 'time' is required to develop them. They grow in the waste places.

Definite times, too should be set aside for Meditation wherein ideas may be formulated as far as possible.

Before going to sleep, the Aspirant should do the

Pentagram Ritual and impress on his mind that he must recall on waking any teaching that has been given him in dream or vision. This may be assisted, if on waking, he calls before his mind the Sun rising, thinly veiled in clouds.

This should be done at least the week preceding the Grade.

The Ceremony will be a true initiation for the Aspirant only in so far as he has prepared himself to receive it.

Like a word, it is a symbol, the communication of whose essence depends on the understanding and experience of the recipient.

MEDITATION

Let the Aspirant meditate upon the Cross in its various forms and aspects as shown in the Admission Badges throughout the Grades.

Let him consider the necessity and prevalence of sacrifice throughout nature and religion.

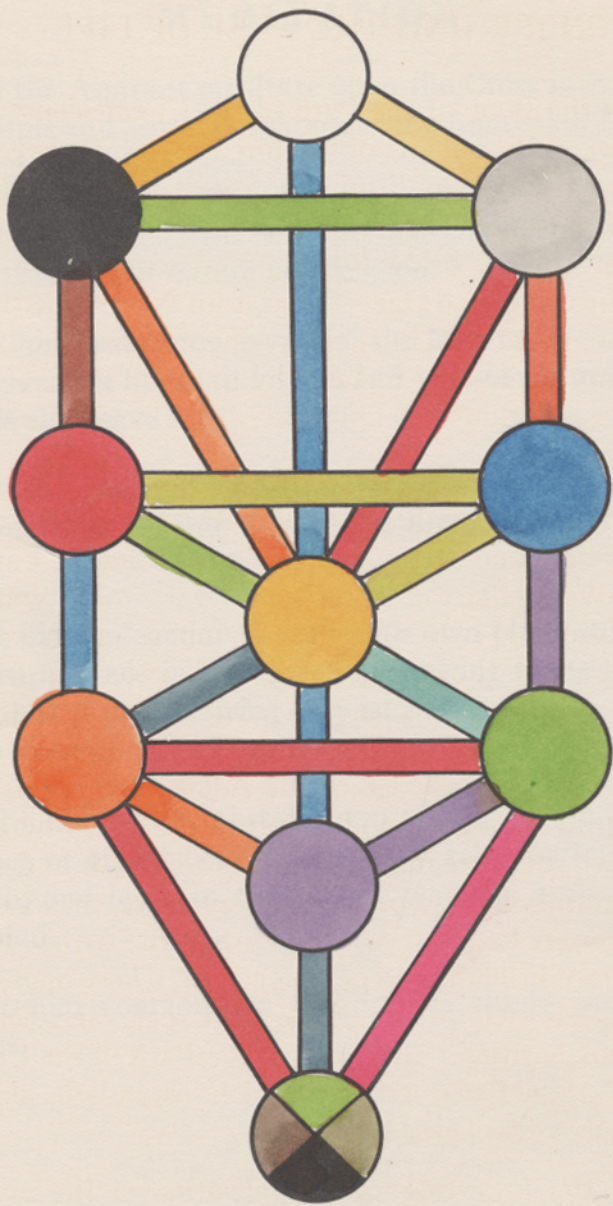
Let him realise the saying of the Master 'Whosoever shall save his life shall lose it, and whosoever shall lose his life shall save it.'

'Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.'

Let him endeavour to realise his own place and relative importance in the Universe, striving to stand outside himself and allowing only such claims as he would allow to another.

Let him carefully abstain from talking of himself, his feelings or experiences that he may gain continence of speech, and learn to control the wasteful activities of his mind.

Let him contemplate the Sun as thinly veiled in clouds.



THE MINUTUM MUNDUM

CONCERNING THE TREE OF LIFE

This is the Book of the Path of the Chameleon—the knowledge of the colours of the forces which lie beyond the physical universe. Study thou well that saying of Hermes ‘that which is below is like that which is above,’ for if that which is below is conformed according to the Law of the Concealed One—Great is his Name—be thou well assured that the closer thou adherest unto the Law of the Universe in thy working, by so much the more is thy Magical working just and true.

Recall what was said unto thee in the Ritual of the Paths of the Portal of the Vault of the Adepti. ‘Therefore, by the straight and narrow path of Samekh, let the Philosopher advance like the arrow from the Bow of Qesheth.’ Now Qesheth the Bow is the Rainbow of Promise stretched above the earth, whose name is formed from the letters of the Paths leading from Malkuth. If then it be by the Path of Samekh that the Philosopher should advance to the knowledge of the Adept, turning aside neither unto the right hand nor unto the left, whereon are the evil and threatening symbols of Death and the Devil, he must have a perfect and absolute knowledge of the Bow, ere he can follow the Path of the Arrow. But the Bow is of brilliant and perfect colour, whose analysis and synthesis yield others of the same scale, and hence is this book entitled “The Book of the Path of the Chameleon”—that Path, namely which ascendeth alone through the force of Qesheth, the Bow.

And if thy knowledge and application of the outer knowledge, which thou hast already learned, be faulty

and incorrect how wilt thou be able to keep thyself from turning aside unto thy hurt? Therefore, learn not knowledge by rote only as an unreasoning child, but meditate, search out and compare, and to the end, see that thou think but little of thyself—for only he that humbleth himself shall be exalted. Magical knowledge is not given unto thee to tickle thy vanity and conceit, but that by its means, thou mayest purify and equilibriate thy spiritual nature and honour the Vast and Concealed One.

This is the explanation of the first diagram of the Paths—the Sephiroth being in the feminine scale and the Paths in the masculine or King's scale. It is the Key of the Forces which lie in Qesheth the Bow. Treasure it in thy heart and mark it well, seeing that therein is the key of nature. Meditate on it and reveal it not unto the profane, for many and great are its mysteries.

NOTE: There are four scales of colour which correspond to the Four Worlds. They are:

<i>The King Scale</i>	<i>Atziluth</i>	<i>Wands</i>	<i>Yod</i>	<i>Fire</i>
<i>The Queen Scale</i>	<i>Briah</i>	<i>Cups</i>	<i>Heh</i>	<i>Water</i>
<i>The Prince Scale</i>	<i>Yetzirah</i>	<i>Swords</i>	<i>Vau</i>	<i>Air</i>
<i>The Princess Scale</i>	<i>Assiah</i>	<i>Pentacles</i>	<i>Heh</i>	<i>Earth</i>

The colours differ according to the World or aspect of the *Great Name* they represent:

Thus Samech in:

The King Scale is Deep Blue

The Queen Scale is Yellow

The Prince Scale is Green

The Princess Scale is Grey Blue

Tiphareth in:

The King Scale is Rose

The Queen Scale is Gold

The Prince Scale is Pink

The Princess Scale is Tawny Yellow

The TREE OF LIFE for the use of an Adeptus Minor is compounded of the first two scales. THE SEPHIROTH are in the feminine, passive, or Queen Scale. THE PATHS are in the masculine, active, or King Scale. It thus represents the forces of ATZILUTH in the PATHS uniting the SEPHIROTH as reflected in the Briatic World, one of the possible arrangements of the powers inherent in YOD HE of the GREAT NAME.

First are the Feminine colours of the Sephiroth, the Queen's Scale. In Kether is the Divine White Brilliance, the scintillation and corruscation of the Divine Glory—that Light which lighteth the universe—that Light which surpasseth the glory of the Sun and beside which the light of mortals is but darkness, and concerning which it is not fitting that we should speak more fully. And the Sphere of its Operation is called *Rashith ha-Gilgalim*—the beginning of whirling (or whirls, or whorls), the Primum Mobile or First Mover, which bestoweth the gift of life in all things and filleth the whole Universe. And *Eheieh* is the Name of the Divine Essence in Kether; and its Archangel is the Prince of Countenances—Metatron or Metraton, He who bringeth others before the face of God. And the Name of its Order of Angels is called *Chaioth ha-Qadesh*, the Holy Living Creatures, which are also called the Order of Seraphim.

In Chokmah is a cloud-like grey which containeth various colours and is mixed with them, like a transparent pearl-hued mist, yet radiating withal, as if behind it there was a brilliant glory. And the Sphere of its influence is in *Masloth*, the Starry Heaven, wherein it disposeth the forms of things. And *Yah* is the Divine Ideal Wisdom, and its Archangel is *Ratziel*, the Prince or Princes of the knowledge of hidden and concealed things, and the name of its Order of Angels is *Auphanim*, the Wheels or the Whirling Forces which are also called the Order of Kerubim.

In Binah is a thick darkness which yet veileth the Divine Glory in which all colours are hidden, wherein is mystery and depth and silence, and yet, it is the habitation of the Supernal Light. There is the Supernal Triad completed. And the Sphere of its Operation is *Shabbathai*, or rest, and it giveth forms and similitudes unto chaotic matter and it ruleth the sphere of action of the planet Saturn. And *Jehovah Elohim* is the perfection of Creation and the Life of the World to Come. And its Archangel is *Tzaphkiel*, the Prince of the Spiritual Strife against Evil, and the Name of the Order of Angels is *Aralim*, the Strong and Mighty Ones who are also called the Order of Thrones. The Angel *Jophiel* is also referred unto Binah.

In Chokmah is the Radix of blue and thence is there a blue colour pure and primitive, and glistening with a spiritual Light which is reflected unto *Chesed*. And the Sphere of its Operation is called *Tzedek* or Justice and it fashioneth the images of material things, bestowing peace and mercy; and it ruleth the sphere of the action

of the planet Jupiter. And *Al* is the title of a God strong and mighty, ruling in Glory, Magnificence and Grace. And the Archangel of Chesed is *Tsadkiel*, the prince of Mercy and Beneficence, and the Name of the Order of Angels is *Chashmalim* Brilliant Ones, who are also called the Order of Dominions or Dominations. The Sefhira Chesed is also called *Gedulah* or Magnificence and Glory.

In Binah is the Radix of Red, and therein is there a red colour, pure and scintillating and flashing with flame which is reflected unto *Geburah*. The Sphere of its Operation is called *Madim* or violent rushing Force and it bringeth fortitude, and war and strength and slaughter, as it were, the flaming Sword of an avenging God. And it ruleth the Sphere of Action of the Planet Mars. And *Elohim Gibor* is the Elohim, Mighty and Terrible, judging and avenging evil, ruling in wrath and terror and storm, and at whose steps are lightning and flame. And its Archangel is *Kamael* the Prince of Strength and Courage, and the Name of the Order of Angels is *Seraphim* the Flaming Ones who are also called the Order of Powers. The Sefhira *Chesed* is also called *Gedulah* or Magnificence and Glory, and the Sefhira *Geburah* is also called *Pachad* Terror and Fear.

In Kether is the Radix of a Golden Glory and thence is there a pure, primitive and sparkling, gleaming golden yellow which is reflected unto *Tiphareth*. Thus is the *first reflected Triad* completed. And the Sphere of its operation is that of *Shemesh*, the Solar Light, and bestoweth Life, Light and Brilliancy in metallic matter, and it ruleth the sphere of action of the Sun. And *Yhvh Eloha va-Daath* is a God of Knowledge and Wisdom, ruling over the Light of the Universe; and its Arch-

angel is *Raphael*, the Prince of Brightness, Beauty and Life. And the Name of the Order of Angels is *Melechim* or *Malakim*, that is Kings or Angelic Kings, who are also called the Order of Virtues, Angels and Rulers. The Angels Peniel and Pelial are also referred unto this Sephira. It especially rules the Mineral world.

The beams of Chesed and of Tiphareth meet in *Netzach* and thence in *Netsach* arises a green, pure, brilliant, liquid, and gleaming like an emerald. And the Sphere of its operations is that of *Nogah* or External Splendour, producing zeal, love, harmony, and it ruleth the Sphere of Action of the Planet Venus and the nature of the Vegetable World. And *Jehovah Tzabaoth* is a God of Hosts and of Armies, of Triumph and of Victory, ruling the Universe in Justice and Eternity. And its Archangel *Haniel* is the Prince of Love and Harmony, and the Name of the Order of Angels is *Elohim* or Gods who are also called the Order of Principalities. The Angel *Cerviel* is also referred unto this Sephira.

The beams of *Geburah* and *Tiphareth* meet in *Hod* and thence arises in *Hod* a brilliant pure and flashing orange tawny. And the Sphere of its Operation is that of *Kokab*, the stellar light, bestowing elegance, swiftness, scientific knowledge and art, and constancy of speech, and it ruleth the sphere of the action of the planet Mercury. And *Elohim Tzabaoth* is also a God of Hosts and of Armies, of Mercy and of Agreement, of Praise and Honour, ruling the Universe in Wisdom and Harmony. And its Archangel is *Michael*, the Prince of Splendour and of Wisdom, and the Name of Order of Angels is *Beni Elohim*, or Sons of the Gods, who are also called the Order of Archangels.

The beams of Chesed and Geburah meet in *Yesod* and thence ariseth in *Yesod* a brilliant deep violet-purple or puce, and thus is the third Triad completed. And the sphere of its operation is that of *Levanah*, the Lunar beam, bestowing change, increase and decrease upon created things and it ruleth the Sphere of Action of the Moon and the nature of mankind. And *Shaddai* is a God who sheddeth benefits, Omnipotent and Satisfying, and *Al Chai* is the God of Life, the Living One. Its Archangel is *Gabriel* the Prince of Change and Alteration. And the name of the Order of Angels is *Kerubim* or Kerubic ones who are also called the Order of Angels.

And from the rays of this Triad there appear three colours in *Malkuth* together with a fourth which is their synthesis. Thus from the orange tawny of Hod and the green nature of Netsach, there goeth forth a certain greenish 'citrine' colour, yet pure and translucent withal. From the orange tawny of Hod mingled with the puce of Yesod there goeth forth a certain red russet brown, 'russet' yet gleaming with a hidden fire. And from the green of Netsach and the puce of Yesod there goeth forth a certain other darkening green 'Olive' yet rich and glowing withal. And the synthesis of all these is a blackness which bordereth upon the Qlippoth.

Thus are the colours of the Sephiroth completed in their feminine or Rainbow scale.

Moreover, though the Tree of Life operates through all the Ten Sephiroth, yet it is referred in a special manner to Tiphareth. Also, through the branches of the Tree of Knowledge of Good and Evil stretch into the seven lower Sephiroth and downwards into the Kingdom of Shells,

yet it is referred especially unto Malkuth. Similarly with Netsach and Hod, the right and left columns of the Sephiroth are referred respectively thereto.

In Malkuth, *Adonai ha-Aretz* is God, the Lord and King, ruling over the Kingdom and Empire which is the Visible Universe.

And *Cholem Yesodoth* the Breaker of Foundations, (or *Olam Yesodoth*—the World of the Elements) is the Name of the Sphere of Operation of Malkuth which is called the Sphere of the Elements from which all things are formed, and its Archangels are three:—*Metatron*, the Prince of Countenance reflected from Kether, and *Sandalphon*, the Prince of Prayer (feminine), and *Nephesch ha Messiah*, the Soul of the Reconciler for Earth. And the Order of Angels is *Ashim* or Flames of Fire, as it is written 'Who maketh his Angels Spirits and his Ministers as a flaming Fire,' and these are also called the Order of Blessed Souls, or of the Souls of the Just made Perfect.

(Note the Three Archangels attributed to Malkuth with reference to Christian symbolism in regard to Our Father, Our Lady, and Our Lord.)

The following table consists of a classification of the scales of colour in each of the Four Worlds. The numbers 1-10 refer to the Sephiroth, and those from 11-32 inclusive to the Paths.

YOD—FIRE		HEH—WATER		VAU—AIR		HEH (final) EARTH	
King Scale (Atsiluth)		Queen Scale (Briah)		Emperor or Prince (Yetsirah)		Empress or Knave (Assiah)	
Wands		Cups		Swords		Pentacles	
1	Brilliance	White Brilliance		White Brilliance		White flecked gold	
2	Soft Blue	Grey		Bluish Mother of pearl		White flecked red, blue, yellow	
3	Crimson	Black		Dark Brown		Grey flecked pink	
4	Deep Violet	Blue		Deep Purple		Deep azure flecked yellow	
5	Orange	Scarlet-red		Bright Scarlet		Red flecked black	
6	Clear pink rose	Yellow (gold)		Rich Salmon		Gold amber	
7	Amber	Emerald		Bright Yellow-Green		Olive flecked gold	
8	Violet-purple	Orange		Red Russet		Yellow-brown flecked white	
9	Indigo	Violet		Very Dark purple		Citrine flecked azure	

YOD—FIRE		HEH—WATER		VAU—AIR		HEH (final) EARTH	
King Scale (Atsiluth)		Queen Scale (Briah)		Emperor or Prince (Yetsirah)		Empress or Knave (Assiah)	
Wands		Cups		Swords		Pentacles	
10	Yellow	Citrine, olive, russet, black		4 colours fl. gold		Black rayed yellow	
11	Bright-pale yellow	Sky-blue		Blue-emerald green		Emerald flecked gold	
12	Yellow	Purple		Grey		Indigo-rayed violet	
13	Blue	Silver		Cold Pale Blue		Silver rayed sky-blue	
14	Emerald Green	Sky Blue		Early Spring Green		Bright rose or cerise rayed pale yellow	
15	Scarlet	Red		Brilliant Flame		Glowing Red	
16	Red Orange	Deep Indigo		Deep warm olive		Rich Brown	
17	Orange	Pale Mauve		New yellow		Reddish grey inclined to mauve	
18	Amber	Maroon		Rich bright Russet		Dark greenish-brown	

YOD—FIRE		HEH—WATER		VAU—AIR		HEH (final) EARTH	
King Scale (Atsiluth)		Queen Scale (Briah)		Emperor or Prince (Yetsirah)		Empress or Knave (Assiah)	
Wands		Cups		Swords		Pentacles	
19	Greenish-Yellow	Deep Purple		Grey		Reddish--amber	
20	Yellowish-Green	Slate Grey		Green Grey		Plum Colour	
21	Violet	Blue		Rich Purple		Bright blue rayed Yellow	
22	Emerald-Green	Blue		Deep blue green		Pale Green	
23	Deep blue	Sea-Green		Deep olive green		White flecked purple like mother of pearl	
24	Green-blue	Dull brown		Very dark Brown		Livid Indigo brown- black-beetle	
25	Blue	Yellow		Green		Dark vivid-blue	
26	Indigo	Black		Blue black		Cold-dark-grey near black	

YOD—FIRE		HEH—WATER		VAU—AIR		HEH (final) EARTH	
King Scale (Atsiluth)		Queen Scale (Briah)		Emperor or Prince (Yetsirah)		Empress or Knave (Assiah)	
Wands		Cups		Swords		Pentacles	
27	Scarlet	Red		Venetian Red		Bright red rayed azure or emerald	
28	Violet	Sky blue		Bluish Mauve		White tinged purple	
29	Ultra Violet	Crimson	Buff flecked silver-white	Light translucent pink- ish brown		Stone Colour	
30	Orange	Gold yellow		Rich amber		Amber rayed red	
31	Glowing scarlet- Orange	Vermillion		Scarlet flecked gold		Vermillion flecked crim- son and Emerald	
32	Indigo	Black		Blue black		Black rayed blue	
31	Citrine, olive, russet black	Amber		Dark Brown		Black and yellow	
32	White, merging Grey	Deep purple (nearly black)		7 prismatic colours. violet outside		White, red, yellow, blue black (outside)	
Daath	Lavender	Grey White		Pure Violet		Grey flecked gold	

THE MICROCOSM—MAN

Thou shalt know that the whole Sphere of Sensation which surroundeth the whole physical body of a man is called "The Magical Mirror of the Universe." For therein are represented all the occult forces of the Universe projected as on a sphere, convex to the outer, but concave to man. This sphere surroundeth the physical body of a man as the Celestial Heavens do the body of a Star or a Planet, having their forces mirrored in its atmosphere. Therefore its allotment or organization is the copy of that Greater World or Macrocosm. In this "Magical Mirror of the Universe," therefore, are the Ten Sephiroth projected in the form of the Tree of Life as in a solid sphere. (See also the Astronomic view of the Tarot in Part Eight.)

A man's physical body is within the Ten Sephiroth projected in a sphere. The divisions and parts of the body are formed from the Sephiroth of the Tree of Life, thus.

Kether is *above* the Crown of the Head, and represents a crown which indeed is powerful, but requires one worthy to wear it. In the crown of the head is placed the faculty of Neschamah, which is the power of Aspiration unto that which is beyond. This power Neschamah is especially attributed unto the Supernal Triad in Assiah, of which there are three manifestations which are included in the general concept, Neschamah.

From Chokmah and Binah are formed the sides of the brain and head. Therein exist the intellectual faculties of Wisdom and Understanding, shining into and illu-

minating their inferior, the Ruach. They are the mansions of the practical administration of the intellect, whose physical shewing forth is by reflection in Ruach. In the Magical Mirror of the Universe, or the Sphere of Sensation, Man is placed between four pillars of the Tree of Life as projected in a sphere. These keep their place and MOVE NOT. But the Man himself places in his Sphere of Sensation that point of the Zodiac which ascended at the moment of his birth and conception (for the same degree of the Zodiac ascendeth at both, otherwise the birth could not take place). That is to say that at those times the same degree of the Zodiac is ascending in the East of the Heavens of the Star whereon he is incarnated. Thus doth he remain during that incarnation facing that particular point in his sphere of sensation. That is to say, this sphere DOTH NOT REVOLVE about the physical body.

From Chesed and Geburah are formed the arms. Therein exist the faculties of operative action, wherefore at their extremities are the symbols of the Four Elements and the Spirit, thus:—

Thumb	—————	Spirit
3rd Finger	—————	Fire
Index Finger	—————	Water
Little Finger	—————	Air
Second Finger	—————	Earth

The arms are the manifestors of the executive power of the Ruach, and therein are the faculties of touch strongly expressed.

From Tiphareth is formed the trunk of the body, free from the members, and therein as in a receptacle of influences are situated the vital organs.

The blood is Spirit mingled with and governing the watery principle. The lungs are the receptacles of Air which tempereth the blood as the wind doth the waves of the sea—the mephitic impurities of the blood in its traversal of the body requiring the dispersing force of the Air, even as the sea, under a calm, doth putrify and become mephitic.

The heart is the great centre of the action of Fire, lending its terrible energy as an impulse unto the others. Thence cometh from the fiery nature the red colour of the blood.

The part above the heart is the chief abode of the *Ruach*, as there receiving and concentrating the other expressions of its Sephiroth. This part is the central citadel of the body and is the particular abode of the lower and more physical will. The higher will is in the Kether of the body. For the higher will to manifest, it must be reflected into the lower will by Neschamah. This lower will is immediately potent in the lower members and thus, in the region about the heart, is the lower will seated like the King of the body upon its throne.

The concentration of the other faculties of the *Ruach* in and under the presidency of the Will, at the same time reflecting the administrative governance of Chokmah and Binah, is what is called the human consciousness. That is, a reflection of the two creative Sephiroth under the presidency of the Four Elements, or the reflec-

tion of *Aima* and *Abba* as the parents of the human Jehovah. But the human Neschamah *exists* only when the higher Will is reflected by the agency of aspiration from Kether into the lower body, and when the flaming letter SHIN is placed like a crown on the head of Microprosopus. Thus only doth the human will become the receptacle of the higher Will and the action of Neschamah is the link therewith. The lower will is the human Jehovah—an angry and jealous God, the Shaker of the Elements, the manifestor in the life of the body. But illuminated by the higher Will, he becometh YEHESHUAH, no longer angry and jealous, but the self-sacrificer and the Atoning and Reconciling One.

This as regards the action of the more physical man.

Unto this *Ruach* also are presented the reflections of the Macrocosmic Universe in the Sphere of Sensation. They surround the *Ruach* which, in the natural man, feeleth them but vaguely and comprehendeth them not. The faculties of the Earth are shown forth in the organs which digest and putrify, casting forth the impurities, even as the Earth is placed above the Qlippoth.

Thou wilt say, then, that the Ruach cannot be the reasoning mind, seeing that it reflecteth its reason from Chokmah and Binah — but it is the executive faculty which reasoneth, which worketh with and combineth the faculties reflected into it. The reasoning mind, therefore, is that which useth and combineth the Principia of Chokmah and Binah so that the parts of Chokmah and Binah which touch the Ruach are the initiators of the reasoning power. The reason itself is a process and but a simulacrum of the action of the higher Wisdom

and Understanding. For the Air is not the Light—only the translator of the Light. Yet without the Air, the operations of the Light could not so well be carried out. The word *Ruach*, Spirit, also meaneth Air. It is like a thing that goeth out thou knowest not whither, and cometh in thou knowest not whence.

‘The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit.’

This Air, the *Ruach*, permeateth the whole physical body but its concentrated influence is about the heart. Yet, were it not for the boundary force of Chokmah and Binah above, of the sphere of sensation surrounding it, and of Malkuth below, the *Ruach* could not concentrate under the presidency of the Name, and the life of the body would cease.

Thus far concerning the *Ruach* as a *whole*, that is, the action of the Will in Tiphareth.

From Netzach and Hod are formed the thighs and legs, and they terminate in the symbols of five, as do the arms; but they are not so moveable, owing to the effect of Malkuth. In them are placed the faculties of support and firmness and balance; and they show the more physical qualities of the *Ruach*. In them is the sustaining force of the *Ruach*. They are the affirmation of the Pillars of the Sephiroth, as answering to the Passive, the arms more answering to the two pillars which are Active. They are the columns of the Human Temple.

From Yesod are formed the generative and excretory organs, and therein is the seat of the lower desires, as bearing more on the double nature of, on the one hand, the rejection of the Qlippoth, and on the other hand the simulacrum of the vital forces in Tiphareth. It is the special seat of the automatic consciousness. That is, not the Will, but the *simulacrum* of the Will in Tiphareth. Yesod is the lowest of the Sephiroth of the Ruach, and representeth "Fundamental Action." It therefore governeth generation. In Yesod is therefore the automatic consciousness or simulacrum of the Will. This automatic consciousness is to the Nephesh what the *Daath* action is to the *Ruach*. Thus, therefore, there being a simulacrum or reflection of the heart and vital organs in the parts governed by Yesod, if the consciousness of the Tiphareth be given unto this wholly, it shall pave the way for disease and death. For this will be a withdrawing of the vital forces of the Name, which are in the citadel of Tiphareth, to locate them in Yesod, which is a more easily attacked position. For the automatic consciousness is the translator of the Ruach unto the Nephesh.

From Malkuth is formed the whole physical body under the command and presidency of the Nephesh. The Nephesh is the subtle body of refined astral Light upon which, as on an invisible pattern, the physical body is extended. The physical body is permeated throughout by the rays of the Ruach, of which it is the material completion. The Nephesh shineth through the Material body and formeth the Magical Mirror or Sphere of Sensation. This Magical Mirror or Sphere of Sensation is an imitation or copy of the Sphere of the Universe. The space between the physical body and the

boundary of the sphere of Sensation is occupied by the ether of the astral world; that is to say, the container or recipient of the Astral Rays of the Macrocosm.

The Nephesch is divided into its seven Palaces, combining the Sephirotic influences in their most material forms. That is, the world of passions dominated by the Ruach, or by the world which is beyond. That is, its Sephiroth are passionate, expressing a passionate dominion. Thus, its three Supernal Sephiroth, Kether, Chokmah and Binah, are united in a sense of feeling and comprehending impressions. Its Chesed is expressed by laxity of action. Its Geburah by violence of action. Its Tiphareth is expressed by more or less sensual contemplation of beauty, and love of vital sensation. Its Hod and Netzach, by physical well-being and health. Its Yesod, by physical desires and gratifications. Its Malkuth, by absolute increase and domination of matter in the material body.

The Nephesch is the real, the actual body, of which the material body is only the result through the action of Ruach, which by the aid of the Nephesch, formeth the material body by the rays of Ruach, which do not ordinarily proceed beyond the limits of the physical body. That is to say, in the ordinary man the rays of Ruach rarely penetrate into the sphere of Sensation.

Shining through infinite worlds, and darting its rays through the confines of space, in this Sphere of Sensation is a faculty placed even as a light is placed within a lantern. This is a certain sense placed in an aperture of the upper part of the Ruach wherein act the rays from Chokmah and Binah which govern the reason—*Daath*.

This faculty can be thrown downwards into the Ruach, and thence can radiate into the Nephesch. It consists of seven manifestations answering to the Hexagram, and is like the Soul of Microprosopus or the Elohim of the human Tetragrammaton. Therefore in the head, which is its natural and chief seat, are formed the seven apertures of the head. This is the Spiritual Consciousness as distinct from the human consciousness. It is manifested in 7 as just said or in 8 if *Daath* be included. The Father is the Sun (*Chokmah*.) The Mother is the Moon (*Binah*.) The Wind beareth it in his bosom, (*Ruach*.) Its Nurse is the Earth, (*Nephesch*.) The power is manifested when it can be vibrated through the Earth.

The following is the true attribution of the seven apertures of the head:

Right Ear———	<i>Saturn</i>	Left Ear ———	<i>Jupiter</i>
Right Eye ———	<i>Sol</i>	Left Eye ———	<i>Luna</i>
Mouth———	<i>Mercury</i> (who is the messenger of the Gods)		
Right Nostril ——	<i>Mars</i>	Left Nostril ——	<i>Venus</i>

These latter represent here the sonoriiferous sense. The right and left eye, the luminous sense, as the Sun and Moon are the luminaries of the Macrocosm. The right and left nostrils through which the breath passes, giving strength to the physical body, are under Mars and Venus. The mouth is under Mercury, the messenger and the Speaker.

This spiritual consciousness is a focus of the action of *Neschamah*. The lower will-power should control the descent of this spiritual consciousness into the *Ruach*,

and thence into the *Nephesch*, for the consciousness must descend into the *Nephesch* before the images of the Sphere of Sensation can be perceived. For it is only the rays of this consciousness permeating the *Ruach* that can take cognisance thereof. This faculty of the spiritual consciousness is the seat of Thought. *Thought* is a *Light* proceeding from the radiation of this spiritual consciousness, traversing the *Ruach* as Light traverseth Air, and encountering thereafter the symbols reflected in the sphere of Sensation, or magical mirror of the Universe. These symbols are by its radiation (i. e. that of the Thought) reflected again into the Spiritual Consciousness where they are subjected unto the action of the *Reasoning Mind* and of the *Lower Will*. That is, in the ordinary natural man when awake, the thought acteth through the *Ruach*, subject when there to the action of the Lower Will, and submitted to the reasoning power derived as aforesaid from Chokmah and Binah. But in the ordinary man when sleeping, and in the madman, the idiot, and the drunkard, the process is not quite the same. In the sleeping man, the concentration of the *Ruach* in his heart during the waking time hath produced a weakening of the action of the *Ruach* in its subsidiary Sephiroth in the Physical Body. To preserve the salutary conjunction of the *Ruach* with the *Nephesch* in the physical body (whose limits are fixed by the Sephiroth of the *Ruach*) it is necessary to weaken the concentration in Tiphareth to repair the strain which is produced by the concentration of the *Ruach* therein during the waking state. This reflux of the *Ruach* into its subsidiary Sephiroth produceth naturally a weakening of the Lower Will; and the *Ruach*, therefore, doth

not reflect so clearly the Reasoning Faculty. Wherefore, the thought of the spiritual consciousness reflecteth the image in a confused series, which are only partially realised by the lower will. (This is as regards the ordinary natural man in sleep.)

In the madman, as considered apart from obsession (thought-obsession is frequently the accompaniment of mania, and still more frequently its cause) the thought and lower will are very strongly exercised to the detriment of the reasoning faculty. That is, that there is an alliance between the two former which overpowereth the action of Chokmah and Binah in the latter.

Monomania is shewn in the consideration of only one certain symbol which is too attractive to the Will. A chain of thought is therefore simply a graduated vibration arising from the contact of a ray of thought with a symbol. If controlled by the reasoning power and licensed by the Will, such vibrations will be balanced and of equal length. But if uncontrolled by the lower Will and the Reason, they will be unbalanced and in-harmonious. (That is, of uneven length.)

In the case of the drunkard, the equilibrium of the Sphere of Sensation and consequently of the Nephesch, is disturbed. In consequence the thought rays are shaken at each vibration, so that the sphere of sensation of the Nephesch is caused to rock and waver at the extremities of the Physical Body where the Ruach action is bounded. The thought therefore is dazzled by the symbols of the Sphere of Sensation, in the same way as the eyes can be dazzled in front of a mirror if the latter be shaken or waved. The sensation therefore then conveyed by the

thoughts is that of the Sphere of Sensation oscillating and almost revolving about the physical body, bringing giddiness, sickness, vertigo and the loss of idea of place and position. Nearly the same may be said of Seasickness, and the action of certain drugs.

Restoration of the equilibrium of the Sphere of Sensation after this naturally produceth a slackening of the concentration of the Ruach in Tiphareth, whence sleep is an absolute necessity to the drunkard. This is so imperative that he cannot fight against the need. If he does so, or if this condition be constantly repeated, the thought rays are launched through the Sphere of Sensation so irregularly and so violently that they pass its boundary without either the lower Will or the Reasoning Power or even the Thought itself consenting thereto; and the latter is therefore without the protection of the will. Thence arise the conditions of delirium tremens, and an opening is made in the Sphere of Sensation which is unguarded, and through which hostile influences may enter. But this latter cometh under the head of obsession.

All thought action in the spiritual consciousness originateth in radiation, and radiation is as inseparable from the spiritual consciousness as it is from Light.

This Spiritual Consciousness is the focus of the action of *Neschamah*. The spiritual consciousness is, in its turn, the Throne or Vehicle of the Life of the Spirit which is *Chiah*; and these combined form the Chariot of that Higher Will which is in *Kether*. Also it is the peculiar faculty of *Neschamah* to aspire unto that which is beyond. The Higher Will manifests itself through *Yechidah*. The *Chiah* is the real Life Principle, as distinct

from the more illusionary life of the Physical Body. The Shining Flame of the Divine Fire, the *Kether* of the Body, is the Real Self of the Incarnation. Yet but few of the sons of men know it or feel its presence. Still less do they believe in or comprehend those Higher Potencies—Angelic, Archangelic or Divine, of which the manifestation directly touching *Yechidah* is the Higher Genius.

This *Yechidah* in the ordinary man can but rarely act through the spiritual consciousness, seeing that for it to do so the King of the Physical Body, that is the Lower Will, must rise from his Throne to acknowledge his superior. That is the reason why, in some cases, in sleep only doth the Higher Will manifest itself by dream unto the ordinary man. In other cases it may be manifested; at times through the sincere practice of religious rites, or in cases where the opportunity for self-sacrifice occureth. In all these cases the Lower Will hath for a moment recognised a higher form of itself, and the YHVH of the man hath reflected from the Eternal Lord of the Higher Life. This *Yechidah* is the only part of the man which can truly say—EHEIEH, I am. This is then but the Kether of the Assiah of the Microcosm, that is, it is the highest part of man as Man. It is that which toucheth, or is the manifestation of a higher and greater range of Being. This *Yechidah* is at the same time the Higher Human Self and the Lower Genius, the God of the Man, the Atziluth of his Assiah, even as Chiah and Neschamah form his Briah, and Ruach his Yetzirah. This is the Higher Will and the Divine Consciousness, as Daath is the Spiritual Consciousness, Tiphareth the Human Consciousness, and Yesod the Automatic Consciousness.

It is the Divine Consciousness because it is the only part of man which can touch the All-potent forces. Behind Yechidah are Angelic and Archangelic Forces of which Yechidah is the manifestor. It is therefore the Lower Genius or Viceroy of the Higher Genius which is beyond, an Angel Mighty and Terrible. This Great Angel is the Higher Genius, beyond which are the Archangelic and Divine.

Recall the Tiphareth clause of an Adeptus Minor: "I further solemnly promise and swear that with the divine permission I will from this day forward apply myself unto the Great Work which is so to purify and exalt my spiritual nature, that with the Divine Aid I may at length attain to be more than Human, and thus gradually raise and unite myself to my Higher and Divine Genius, and that in this event, I will not abuse the great power entrusted unto me."

Note that this clause answereth unto Tiphareth, seeing that it is the Lower Will that must apply itself unto this work, because it is the King of the Physical Man. All the Shining Ones (whom we call Angels) are microcosms of the Macrocosm Yetzirah, even as Man is the microcosm of the Macrocosm or Assiah. All Archangelic forms are microcosms of the Macrocosm of Briah, and the Gods of the Sephiroth are consequently the Microcosms of the Macrocosm of Atziluth. Therefore apply this perfecting of the Spiritual Nature as the preparation of the Pathway for the Shining Light, the Light Divine.

The evil persona of a man is in the Sphere of the Qlipoth, and the devils are the Microcosms of the Macro-

cosm of the Qlippoth. This evil persona hath its parts and divisions, and of it the part which toucheth the Malkuth of the Nephesch is its Kether. Tremble therefore at the evil forces which be in thy own evil persona. And as above the Kether of a Man are his Angelic and other forms, so below the Malkuth of the Evil Persona are awful forms, dangerous even to express or think of.

OF THE TASK UNDERTAKEN BY THE ADEPTUS MINOR

This, then, is the task to be undertaken by the Adeptus Minor. To expel from the Sephiroth of the Nephesch the usurpation by the evil Sephiroth; to balance the action of the Sephiroth of the Ruach in those of the Nephesch. To prevent the Lower Will and Human Consciousness from falling into and usurping the place of the Automatic Consciousness. To render the King of the Body, the Lower Will, obedient to and anxious to execute the commands of the Higher Will, that he be neither a usurper of the faculties of the Higher, nor a sensual despot—but an Initiated Ruler, and an anointed King, the viceroy and representative of the Higher Will, because inspired thereby, in his Kingdom which is man. Then shall it happen that the Higher Will, i.e., the Lower Genius, shall descend into the Royal Habitation, so that the Higher Will and the Lower Will shall be as one, and the Higher Genius shall descend into the Kether of the Man, bringing with him the tremendous illumination of his Angelic Nature. And the Man shall become what is said of Enoch. “And Chanokh made himself to walk with God, and he was not, for God took him.” (Genesis, V. v. 24.)

Then also this shalt thou know, that the Nephesch of the Man shall become as the Genius of the Evil Persona, so that the evil persona itself shall be as the power of the Divine in the Qlipboth, as it is said: “Whither shall I go from thy Spirit, or whither from thy Presence shall I flee? If I ascend up to Heaven, thou art there. If I make my bed in Hell, behold thou art there.” (Ps. cxxxix.)

Therefore even the Evil Persona is not so evil when it fulfilth its work. For it is the beginner of a dim reflection of the Light unto the Qlippoth, and this is what is hidden in the saying that "Typhon is the brother of Osiris." Hear thou, then, a mystery of the knowledge of evil. The ⑤=⑥ Ritual of the Adeptus Minor saith that even the "Evil helpeth forward the Good." When the evil Sephiroth are expelled from the Nephesh into the Evil Persona, they are, in a sense, equilibrated therein. The evil persona can be rendered as a great and strong, yet trained, animal whereupon the man rideth, and it then becometh a strength unto his physical base of action. This Mystery shalt thou keep from the knowledge of the First Order, and still more from that of the Outer World, that is as a formula, seeing that it is a dangerous secret.

Now then shalt thou begin to understand the saying "He descended into Hell," and also to comprehend in part this strength, and thus begin to understand the necessity of evil unto the material creation. Wherefore, also, revile not overmuch the evil forces, for they have also a place and a duty, and in this consisteth their right to be. But check their usurpation, and cast them down unto their plane. Unto *this* end, curse them by the mighty names if need be, but thou shalt not revile them for their condition, for thus also shalt thou be led into error.

There is also a great mystery that the Adeptus Minor must know, viz.:

How the spiritual consciousness can act around and beyond the sphere of Sensation. "Thought" is a mighty force when projected with all the strength of the lower Will under the guidance of the reasoning faculty and il-

luminated by the Higher Will. Therefore, it is that, in thy occult working, thou art advised to invoke the Divine and Angelic Names, so that thy Lower Will may willingly receive the influx of the Higher Will, which is also the Lower Genius behind which are the all-potent forces. This, therefore, is the magical manner of operation of the Initiate when "skrying" in the spirit vision. Through his own arcane wisdom, he knows the disposition and correspondences of the Forces of the Macrocosmos. Selecting not many, but one symbol, and that balanced and with its correlatives, then sendeth he a thought-ray from his Spiritual Consciousness, illuminated by his Higher Will, directly unto the part of his Sphere of Sensation which is consonant with the symbol employed. There, as in a mirror, doth he perceive its properties as reflected from the Macrocosmos, shining forth into the Infinite Abyss of the Heavens. Thence can he follow the ray of reflection therefrom, and while concentrating his united consciousness at that point of his sphere of sensation, can receive the direct reflection of the ray from the Macrocosmos. Thus receiving the direct ray as then reflected into his Thought, he can unite himself with the ray of his Thought so as to make one continuous ray from the corresponding point of the Macrocosmos unto the centre of his consciousness. If, instead of concentrating at that actual point of the sphere of Sensation he shall retain the thought-ray only touching the sphere of sensation at that point, he shall, it is true, perceive the reflection of the Macrocosmic Ray *answering* to that symbol in the sphere of his Consciousness. But he shall receive this reflection tinged much by his own nature, and therefore to an extent untrue, because his

united consciousnesses have not been able to focus along the thought-ray at the circumference of the Sphere of sensation. And this is the reason why there are so many and multifarious errors in untrained spirit visions. For the untrained seer, even supposing him free from the delusions of obsession, doth not know or understand how to unite his consciousnesses and the harmonies between his own sphere of sensation, and the universe, the macrocosmos. Therefore is it so necessary that the Adeptus Minor should correctly understand the principia and axiomata of our secret knowledge, which are contained in our Rituals and Lectures.

OF TRAVELING IN THE SPIRIT VISION

The symbol, place, direction, or Plane being known whereon it is desired to act, a thought-ray as before is sent unto the corresponding part of the Sphere of Sensation of the Nephesch. The Thought-Ray is sent like an arrow from the bow, right through the circumference of the Sphere of Sensation direct unto the place desired. Arrived there, a sphere of astral Light is formed by the agency of the Lower Will, illuminated by the Higher Will, and acting through the spiritual consciousness by reflection along the Thought-Ray. This sphere of Astral Light is partly drawn from the surrounding atmosphere. This sphere being formed, a simulacrum of the person of the Syryer is reflected into it along the thought-ray, and this united consciousness is then projected therein. This Sphere is then a duplicate, by reflection, of the Sphere of Sensation. As it is said: "Believe thyself to be in a place and thou art there." In this Astral Projection, however, a certain part of the consciousness must remain in the

body to protect the Thought-Ray beyond the Sphere of Sensation (as well as the Sphere itself at that point of departure of the Thought-Ray) from attack by any hostile force, so that the consciousness in this projection is not quite so strong as the consciousness when concentrated in the natural body in ordinary life. The return taketh place with a reversal of this process, and save to persons whose Nephesh and physical body are exceptionally strong and healthy, the whole operation of skrying and traveling in the Spirit Vision is of course fatiguing.

Also there is another mode of astral projection which can be used by the more practised and advanced Adept. This consisteth in forming first a sphere from his own Sphere of Sensation, casting his reflection therein, and then projecting this whole sphere to the desired place, as in the previous method. But this is not easy to be done by any but the practised operator.

Thus far, regarding Skrying and Travelling in the Spirit Vision.

(These instructions are considerably amplified with practical examples in a later volume dealing with Astral vision and clairvoyance. I. R.)

CONCERNING THE MICROCOSMS OF MACROCOSM

As thou well knowest there be many and numberless other inhabitants of the Macrocosmos besides Man, Angels, and Devils. The animals are microcosms in a sense, yet not so complete as man. In them are many and great mysteries. They also have their magical mirror or sphere of sensation. But its polarisation is usually *horizontal* rather than *perpendicular*, and this is owing to the Sephiroth not being shewn therein. This Sphere, then, is not bounded by the Sephirothic columns, but they are especially governed by the Stellar System without the Sephiroth. They are therefore ruled by the Paths, rather than by the Sephiroth, and are consequently classed each under an Element or a Planet, and a Sign. Thus each followeth a formula which may be translated into letters, and these again form a vibratory name. As it is written: "And Adam gave names unto all the cattle and to the fowl of the air, and to every beast of the field." (Gen. II, v. 20.) Yet they are ruled by the name YHVH, though classed rather by one or more of its letters:

Thus, Fish, etc., are under the influence of Water
Birds are under the influence of Air
Quadrupeds are under the influence of Fire
Creeping things and insects are under the
influence of Earth

There are some which partake of two elements, but in them one element is usually chief, and besides the Elements, each is under a Planet and a Sign.

The vegetable kingdom is again under a somewhat different Law. These are under a Planet and a Sign, a planet first differentiated by a Sign.

The Mineral Kingdom is under the Signs only. Vegetables have a Sphere of Sensation, but corresponding only to the Planets and Zodiacal Signs. The Minerals have also a Sphere which correspondeth unto the Signs only. But the metals are under the Planets only, and therein is the difference between them and the Minerals, wherefore also are they stronger. Shining Stones are especially under the Light; and they are, as it were, centres for the action thereof in the darkness of matter, as it is said: "My light is concealed in all that shineth." (This passage is it is believed from the Zend-Avesta.) They are therefore under the rule of the three active elements with an earthy base.

Shining through all things as a whole, are the rays of the Macrocosmos. Besides these classes of life there be multitudinous existences representing Forces of the Macrocosm, each with its own microcosm. Such are Elemental Spirits, Planetary Spirits, Olympic Spirits, Fays, Arch-Fays, Genii, and many other potencies which cannot be classed under these forms.

Thus the Macrocosmic Universe is one vast and infinite sphere containing so many and diverse infinite microcosmic forms, of which the perfect knowledge is only known unto the advanced Adept.

Also it shall here suffice to say that thou shalt make a distinction between the Four-handed race (the quad-

rumana, Apes and monkeys)) which be midway between Man and Beast and other animals. For they be neither the one or the other, but are the fallen and debased result of a most ancient magical effect to formulate a material and immediate link between the human and animal microcosms. This is elsewhere treated of, and it shall here be sufficient to say that they are *not* an *ascent*, from the beast unto the Man, but a mistaken magical fall from a man unto a beast. Anciently they were a terrible power upon this planet, as then having more of the man than of the animal, whereas now they have more of the animal than of Man. The ancient traditions of their primal conditions are preserved unto this day in the legends of ogres and, in certain records, cannibalism and its rites.

Regarding the beasts, they are, for the most part, easily obsessed, and they have not the spiritual responsibility of the man. Their nature is not evil, but, following a natural law—seeing that man is head of the Asiatic creation—so the animal is higher than the vegetables or mineral. Also bear thou well in mind that the race of the transformers are given unto cruelty. Such are above all the race of creeping things. As Man hath his Ruach which is upright in the Tree of Life, so hath the beast his Ruach which is horizontal; as it is said: “The Ruach of a man which goeth upwards (i.e. directeth itself upwards), and the Ruach of the beast which goeth downwards (or cross-wise) in the Earth.” The Neschamah in the Beast is not. The beast consisteth of a Ruach and a Nephesch with a rudimentary Daath or Spiritual Consciousness. This Daath ever seeketh that which is beyond it and thence are beasts not responsible, but are submitted unto obsession, and herein is a great mystery. Man, therefore, is placed

at the head of the beasts. Woe, woe, unto him if he teacheth their elementary Daath cruelty and injustice instead of mercy and justice. For the Man is a God unto the Beast, and the aspiration of the Beast is toward the Man, and great is the office of the Beast, for he prepareth the foundation for the man. Man is responsible for creation, and since he was originally placed in creation to be its Lord, as *he is*, so will the creation follow him. And thus it is possible for the *Genius of a Nation* to change the climate of a country, and the nature of the beasts therein. Men fell from primal estate, and then they who were formless became imaged in form, deformed. And this is a mystery of the Demonic Plane which entereth not into this section.

The Elemental Spirits and other of their kind are an organisation not quite so complete as man. In spiritual consciousness more keen, and yet in some ways his spiritual superior though organically his inferior. They are the formers of the primal Man, that is the Elementary Man, and they have other and greater offices, for in them are many worlds and ranks and spheres. They are as the younger man (i.e. child) and towards them also is Man responsible, and he hath wrought them much injustice.

OF OBSESSION, TRANCE, DEATH

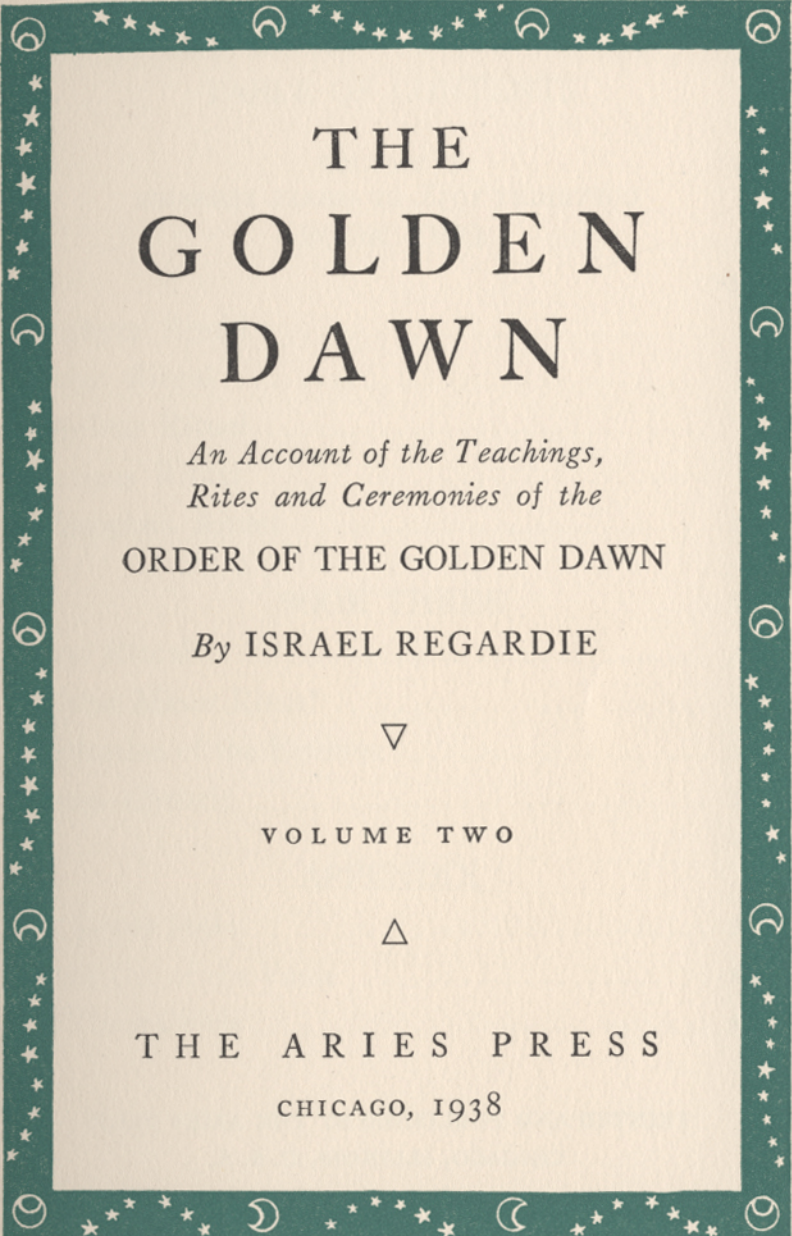
Obsession always entereth through a cutting off of the Higher from the Lower Will, and it is ordinarily first induced by a Thought-Ray of the Spiritual consciousness (whence one danger of evil thoughts) ill-governed, penetrating the Sphere of Sensation and admitting another potency, either human embodied, or human disembodied, elemental or demonic. The first action of such a force is to flatter the lower will, until he shall have established firmly an entrance into the Sphere of Sensation, and thus shall cause a strain on the Nephesch which shall render the Ruach less concentrated. As soon as the Ruach is sufficiently dispersed to repair the strain on the physical body, the lower will is weakened, and is soon seized upon and bound by the invader. Whence arise the sensations of chill and drowsiness which are the usual forerunners of obsession. Now to yield the force necessary to overpower the lower will from any chance of communication with the higher the obsessing idea proceeds by seizing upon the Daath, and this consequently is the great point of attack, especially the part in the physical body which is at the back of the head about the junction with the Spine. Now unless the lower Will shall voluntarily endeavour to restore the connection, it is impossible for the Higher Will to intervene, seeing that the Lower Will is King of the Physical Body. Remember that no obsessing force can overpower the lower will, if that shall bravely and in spite of all opposition aspire unto the Higher Will.

Trance may arise from the action of obsession, or from

the action of the Higher Will, therefore its aspects are varied.

Death superveneth in the natural man, when the mental action of the Ruach and the Nephesch is definitely and thoroughly interrupted in the physical body. In the Adept death can only supervene when the Higher Will consenteth thereto, and herein is implied the whole Mystery of the Elixir of Life.

End of Volume One



THE GOLDEN DAWN

*An Account of the Teachings,
Rites and Ceremonies of the*

ORDER OF THE GOLDEN DAWN

By ISRAEL REGARDIE



VOLUME TWO



THE ARIES PRESS

CHICAGO, 1938

BOOK TWO

RITUALS OF THE FIRST ORDER

THE STELLA MATUTINA

OR

GOLDEN DAWN

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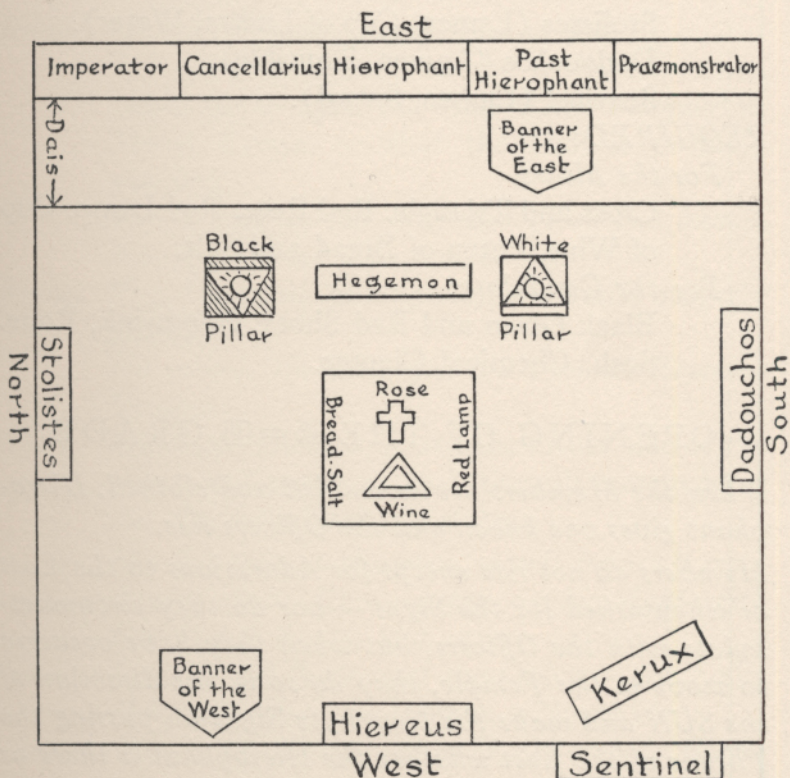
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NEOPHYTE ☉ = ☐ GRADE

OF THE

ORDER OF THE STELLA MATUTINA



OFFICERS:

On the Dais:

Imperator — Cancellarius — Past Hierophant
— Praemonstrator.

Hierophant (Red Robe, Lamén, Sceptre).

In the Hall:

Hiereus (Black Robe, Lamén, Sword).

Hegemon (White Robe, Lamén, Sceptre).

Kerux (Lamén, Lamp and Wand).

Stolistes (Lamén, Cup of Lustral Water).

Dadouchos (Lamén, Thurible).

Sentinel (Lamén, Sword).

REQUIRED:

For the Altar:

Cross and Triangle. Red Rose. Red Lamp. Cup
of Wine. Paten of Bread and Salt.

For the Candidate:

Black Gown and Red Shoes. Hoodwink, Rope.
Sash. Chemical Change.

OPENING OF THE ☉ = ☐ GRADE

When the Members are assembled and clothed, Hierophant gives one knock and the Officers rise.

Members do not rise except for Adorations to the East or when asked for the Signs — nor do they circumambulate with the Officers, but when they have occasion to move in the Temple, they do so in the direction of the SUN and make the Neophyte Signs on passing the Throne of the East whether the Hierophant is there or not. The Grade Sign is made in the direction of movement except when entering or leaving the Hall, when it is made towards the East. 1 — This sign represents one

knock made by rapping the base or shaft of wand or the pommel of sword on a table.

Hiero (one knock) 1

Kerux on hearing the Hierophant's knock, goes to the North East, to Hierophant's right, faces West, raising his Lamp and Wand and says:

Kerux HEKAS! HEKAS! ESTE BEBELOI!

Kerux returns to his place.

Hierophant rises with one knock.

Hiero (knocks) Fratres and Sorores of the.....
Temple of the Order of the Stella Matutina,
assist me to open the Hall of the Neophytes.
Frater Kerux, see that the Hall is properly
guarded.

*Kerux goes to the door and gives one knock.
Sentinel replies with one knock.*

Kerux Very Honoured Hierophant, the Hall is properly
guarded.

*He salutes the Hierophant's Throne. Remains
by door.*

Hiero Honoured Hiereus, guard the hither side of the
portal and assure yourself that all present have
witnessed the Stella Matutina.

*Hiereus goes to the door, stands before it with
Sword erect, Kerux being on his right with
Lamp and Wand, and says:*

Hiereus Fratres and Sorores of the Order of the Stella
Matutina, give the Signs of a Neophyte.

*This done, Hiereus gives Signs towards Hiero-
phant, and says:*

Very Honoured Hierophant, all present have
been so honoured.

Hiereus and Kerux return to their places.

Hierophant gives the Sign of the Enterer towards the West, but NOT the Sign of Silence.

Hiero Let the number of Officers in this degree and the nature of their Offices be proclaimed once again, that the Powers whose images they are may be re-awakened in the spheres of those present and in the Sphere of this Order — for by Names and Images are all Powers awakened and re-awakened.

He makes the Sign of Silence.

Honoured *Hiereus*, how many Chief Officers are there in this Grade?

Hiereus There are three Chief Officers; the Hierophant, the *Hiereus*, and the Hegemon.

Hiero Is there any peculiarity in these Names?

Hiereus They all commence with the letter 'H'.

Hiero Of what is this Letter a symbol?

Hiereus Of life; because the Letter 'H' is our mode of representing the ancient Greek aspirate or breathing, and Breath is the evidence of Life.

Hiero How many lesser Officers are there?

Hiereus There are three besides the Sentinel; the *Kerux*, the *Stolistes*, and the *Dadouchos*.

The Sentinel is without the Portal of the Hall and has a Sword in his hand to keep out intruders. It is his duty to prepare the Candidate.

Hiero Frater *Dadouchos*, your station and duties?

Dad My station is in the South to symbolise Heat and Dryness, and my duty is to see that the Lamps and Fires of the Temple are ready at the opening, to watch over the Censer and the

Incense and to consecrate the Hall and the Fratres and Sorores and the Candidate with Fire.

Hiero Frater Stolistes, your station and duties?

Stol My station is in the North to symbolise Cold and Moisture, and my duties are to see that the Robes and Collars and Insignia of the Officers are ready at the Opening, to watch over the Cup of Lustral Water and to purify the Hall and the Fratres and Sorores and the Candidate with Water.

Hiero Frater Kerux, your station and duties?

Kerux My place is within the portal. My duties are to see that the furniture of the Hall is properly arranged at the Opening, to guard the inner side of the portal, to admit the Fratres and Sorores, and to watch over the reception of the Candidate; to lead all Mystic Circumambulations carrying the Lamp of my Office, and to make all reports and announcements. My Lamp is the symbol of the Hidden Knowledge, and my Wand is the symbol of its directing power.

Hiero Honoured Hegemon, your station and duties?

Heg My station is between the Two Pillars of Hermes and Solomon and my face is towards the cubical Altar of the Universe. My duty is to watch over the Gate-way of the Hidden Knowledge for I am the reconciler between Light and Darkness. I watch over the preparation of the Candidate and assist in his reception and I lead him in the Path that conducts from Darkness to Light. The White Colour of my Robe

is the colour of Purity, my ensign of office is a Mitre-headed sceptre to symbolise religion which guides and regulates life, and my Office symbolises those higher aspirations of the soul which should guide its action.

Hiero Honoured Hiererus, your station and duties?

Hiereus (holds Sword and Banner) My station is on the Throne of the West and is a symbol of increase of Darkness and decrease of Light and I am the Master of Darkness. I keep the Gateway of the West and watch over the reception of the Candidate and over the lesser Officers in the doing of their work. My black Robe is an image of the Darkness that was upon the Face of the Waters. I carry the Sword of Judgment and the Banner of the Evening Twilight, which is the Banner of the West, and I am called Fortitude by the Unhappy.

Hierophant stands, holding Sceptre and Banner of the East.

Hiero My station is on the Throne of the East in the place where the Sun rises, and I am the Master of the Hall, governing it according to the Laws of the Order, as HE whose Image I am, is the Master of all who work for the Hidden Knowledge. My robe is red because of Uncreated Fire and Created Fire, and I hold the Banner of the Morning Light which is the Banner of the East. I am called Power and Mercy and Light and Abundance, and I am the Expounder of the Mysteries.

He sits down.

Frater Stolistes and Frater Dadouchos, I command you to purify and consecrate the Hall with Water and with Fire.

Stolistes goes to the East, faces Hierophant, and making a cross in the Air with his Cup, sprinkles a few drops of Water three times towards the East. He passes to the South, West and North, repeating the purification in each quarter and returns to the East to complete the circle. He then holds the Cup on high and says:

Stol I purify with Water.

Dadouchos follows Stolistes when he goes to the East, and when Stolistes has gone to the South, Dadouchos faces East, raises his Censer and swings it thrice towards the East. He then goes to the South, West and North repeating the censuring at each quarter and returns to the East where he completes the circle and raising the Censer says:

Dad I consecrate with Fire.

Stolistes and Dadouchos return to their places.

Hiero Let the Mystic Circumambulation take place in the Pathway of LIGHT.

Hierophant stands holding the Sceptre in his right hand, the Banner of the East in his left. Kerux goes to the North-East with Lamp and Wand. Then follow Hegemon, Hiereus with Banner and Sword, Stolistes with Cup. Dadouchos with Censer and last, Sentinel with Sword. They all line up in this order behind the Kerux who leads the procession past Hierophant, making the Signs of Horus and Harpocrates as he

passes. Each Officer in turn does the same. Hiereus falls out as soon as he reaches his Throne. Hegemon returns to his place after passing Hierophant twice. The other Officers pass Hierophant three times and then take their places as they come to them.

The Mystical Circumambulation symbolical of the Rise of LIGHT is accomplished. Let us adore the Lord of the Universe and Space.

Members rise. All face East and make the Saluting or the Enterer (Horus) Sign following the lead of Hierophant. The Sign of Silence is made at the end of the Prayer.

Holy art Thou, Lord of the Universe! (*salute*)
Holy art Thou, Whom Nature hath not Formed! (*salute*)

Holy art Thou, the Vast and the Mighty One! (*salute*)

Lord of the Light and of the Darkness! (*Sign of Silence*)

Hierophant, Hiereus and Hegemon raise Wands and Sword in salute, and sink them.

All face as usual but remain standing.

Frater Kerux, in the Name of the Lord of the Universe, I command you to declare that I have opened the Hall of the Neophytes.

Kerux goes North-East, faces West, and raising his Wand says:

Kerux In the Name of the Lord of the Universe, Who works in Silence and Whom naught but Silence can express, I declare that the Sun has arisen and the Shadows flee away.

Kerux returns to his place.

Hierophant knocks. 1 Hiereus knocks. 1 Hegemon knocks. 1

Hiero (knocks and says:) KHABS.

Hiereus (knocks) AM.

Heg (knocks) PEKHT.

Hiereus (knocks) KONX.

Heg (knocks) OM.

Hiero (knocks) PAX.

Heg (knocks) LIGHT.

Hiero (knocks) IN.

Hiereus (knocks) EXTENSION.

The Knocks are given before the Words are said. When the battery is completed, all make the Signs towards the Altar and then sit down. Kerux removes the Rose, Cup, Paten of Bread and Salt and the Lamp from the Altar, leaving the Cross and Triangle only. He sees that a hassock is in readiness at the West for the Candidate to kneel on.

Hiero Fratres and Sorores of the.....Temple of the Order of the Stella Matutina, I have received a Dispensation from the Greatly Honoured Chiefs of the Second Order, to admit..... to the © = ☐ Degree of Neophyte. Honoured Hegemon, bid the Candidate prepare for the Ceremony of his admission, and superintend his preparation.

Hegemon rises and removes his chair from between the Pillars and goes out followed by Sentinel, who carries the Hood-wink and Rope. Hegemon sees that the Candidate is properly

robed and hood-winked and that the Rope goes three times round his waist.

He then leads Candidate to Door, and gives one knock.

Heg (one knock on the door)

Kerux (one knock from within) The Candidate seeks for entrance.

Hiero I give permission to admit.....who now loses his name and will henceforth be known among us as..... Let the Stolistes and the Dadouchos assist in the reception.

Stolistes and Dadouchos stand behind Kerux who is facing the entrance, ready to open the door. As soon as Candidate is well in the Hall, these three Officers stand before him in triangular formation, and Sentinel is behind him. The Officers then say their words in turn.

Heg Inheritor of a Dying World, arise and enter the Darkness.

Stol The Mother of Darkness hath blinded him with her Hair.

Dad The Father of Darkness hath hidden him under His Wings.

Hiero His limbs are still weary from the wars which were in Heaven.

Kerux Unpurified and Unconsecrated, thou canst not enter our Sacred Hall.

Stolistes comes forward and dipping his thumb in the lustral water, makes with it a Cross on the Candidate's brow and sprinkles him three times, saying:

Stol I purify thee with Water.

Dadouchos comes forward and makes a Cross over Candidate with his censer, and waving it three times, says:

Dad I consecrate thee with Fire.

Hiero Conduct the Candidate to the foot of the Altar. Inheritor of a Dying World, why seekest thou to enter our Sacred Hall? Why seekest thou admission to our Order?

Hegemon speaks for Candidate.

Heg My Soul wanders in Darkness and seeks the Light of the Hidden Knowledge, and I believe that in this Order Knowledge of that Light may be obtained.

Hiero We hold your signed pledge to keep secret everything that relates to this Order. I now ask you, are you willing to take a solemn Obligation in the presence of this Assembly, to keep the secrets and Mysteries of our Order inviolate?

Heg (*prompts Candidate to say*) I am.

Hiero There is nothing contrary to your civil, moral or religious duties in this Obligation. Although the Magical virtues can indeed awaken into momentary life in the wicked and foolish hearts, they cannot reign in any heart that has not the natural virtues to be their throne..

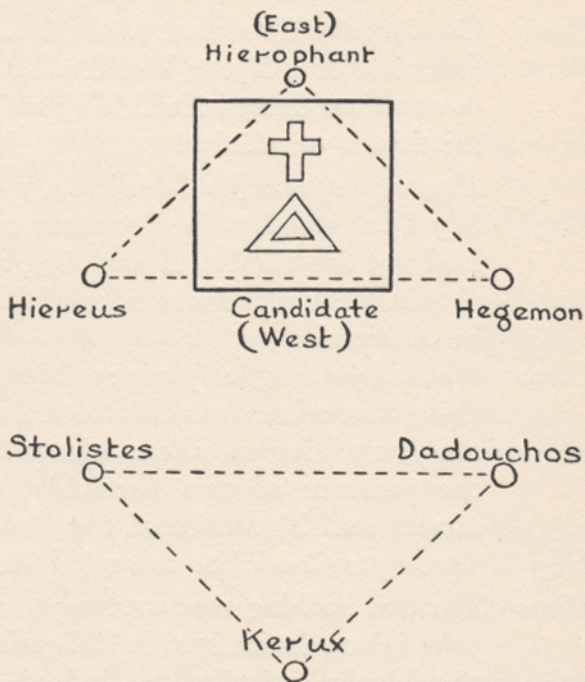
He Who is the Fountain of the Spirit of Man and of Things, came not to break, but to fulfill the Law. Are you ready to take this Oath.

Cand. (*prompted by Hegemon*) I am ready.

Hiero Then you will kneel on both your knees.

Hierophant comes to the East of the Altar with his Sceptre. Hegemon assists Candidate to

kneel, and stands right of Candidate. Hiereus stands to left. Kerux, Stolistes and Dadouchos complete the Hexagram of Officers as shown below.



Hiero Give me your right hand which I place upon this Holy Symbol. Place your left hand in mine, bow your head, repeat your full name by which you are known on earth, and say after me:
 I..... in the Presence of the LORD of the Universe, Who works in Silence and Whom naught but Silence can express, and in this Hall of the Neophytes of the STELLA MATUTINA, regularly assembled under Warrant from the Greatly Honoured Chiefs of the Second Order, do, of my own freewill, hereby and hereon, most

solemnly promise to keep secret this Order, its Name, the Names of its Members and the proceedings that take place at its meetings, from every person in the world who has not been initiated into it; nor will I discuss them with any Member who has not the Pass-word for the time being, or who has resigned, demitted or been expelled.

I undertake to maintain a kindly and benevolent relation with all the Fratres and Sorores of this Order.

I solemnly promise to keep secret any information I may have gathered concerning this Order before taking this Oath.

I solemnly promise that any Ritual or lecture placed in my care or any cover containing them, shall bear the official label of this Order.

I will neither copy nor allow to be copied, any manuscript, until I have obtained permission of the Second Order, lest our Secret Knowledge be revealed through my neglect.

I solemnly promise not to suffer myself to be placed in such a state of passivity, that any uninitiated person or power may cause me to lose control of my words or actions.

I solemnly promise to persevere with courage and determination in the labours of the Divine Science, even as I shall persevere with courage and determination through this Ceremony which is their Image — and I will not debase my mystical knowledge in the labour of Evil Magic at any time tried or under any temptation.

I swear upon this Holy Symbol to observe all these things without evasion, equivocation, or mental reservation, under the penalty of being expelled from this Order for my perjury and my offence.

Furthermore, if I break this, my Magical Obligation, I submit myself, by my own consent, to a Stream of Power, set in motion by the Divine Guardians of this Order, Who live in the Light of their Perfect Justice, and before Whom my Soul now stands.

They journey as upon the Winds —

They strike where no man strikes —

They slay where no man slays —

and, as I bow my neck under the Sword of the Hieres, so do I commit myself unto their Hands for vengeance or reward.

So help me my Mighty and Secret Soul, and the Father of my Soul Who works in Silence and Whom naught but Silence can express.

Hieres, at the words "Bow my neck" places the flat of his Sword on the nape of Candidate's neck.

Rise, Neophyte, of the ☉=☐ Grade of the Order of the Stella Matutina.

Hierophant returns to his Throne.

Hieres removes hassock and returns to his Throne.

Hegemon assists Candidate to rise.

The other Officers resume their seats.

Honoured Hegemon, you will now place the Neophyte in the Northern part of the Hall — the place of Forgetfulness, Dumbness and Neces-

sity, and of the greatest symbolical Darkness. *Hegemon takes Candidate to the North and faces him East. Kerux goes with Lamp and Wand to the North East. Stolistes and Dadouchos stand ready to follow in the Procession. Sentinel remains in his place.*

Hiero The Voice of my Undying and Secret Soul said unto me —“Let me enter the Path of Darkness and, peradventure, there shall I find the Light. I am the only Being in an Abyss of Darkness; from an Abyss of Darkness came I forth ere my birth, from the Silence of a Primal Sleep. And the Voice of Ages answered to my Soul — ‘I am He who formulates in Darkness — the Light that shineth in Darkness, yet the Darkness comprehendeth it not.’”

Let the Mystical Circumambulation take place in the Path of Knowledge that leadeth unto Light, with the Lamp of Hidden Knowledge to guide us.

Kerux leads forward, followed by Hegemon with Candidate — Stolistes and Dadouchos coming last. As they pass Hierophant gives one knock, just as Candidate passes. They pass on by South and West and passing Hiereus he also gives one knock as Candidate passes. They pass on by the North and on passing East again Hierophant gives one knock as Candidate passes. Kerux stops in the South after the second passing of Hierophant and barring the way with his Wand, says:

Kerux Unpurified and Unconsecrated, thou canst not enter the path of the West!

Stolistes comes forward and dipping his thumb in Water, makes a Cross on Candidate's brow, sprinkles three times and says:

Stol I purify thee with Water.

Dadouchos comes forward, censes in the form of a cross, and waves incense three times, and says:

Dad I consecrate thee with Fire.

Stolistes and Dadouchos then step back to their places in the procession.

Heg Child of Earth, twice purified and twice consecrated, thou mayest approach the Gate-way of the West.

Kerux leads the Procession to Throne of Hiereus.

Hegemon raises the hood-wink for a moment.

Hiereus stands threatening with his sword.

Hiereus Thou canst not pass by me, saith the Guardian of the West, unless thou canst tell me my name.

Heg Darkness is thy Name, thou Great One of the Paths of the Shades.

Hiereus Thou hast known me now, so pass thou on. Fear is failure so be thou without fear. For he who trembles at the Flame and at the Flood and at the Shadows of the Air, hath no part in God.

Kerux leads on. They pass Hierophant who gives one knock. Hiereus gives one knock as they pass. After this passing, Kerux halts in the North, and raises his Wand.

Kerux Unpurified and Unconsecrated, thou canst not enter the Path of the East!

Stol I purify thee with Water. (*Cross and sprinkling as before*)

Dad I consecrate thee with Fire. (*Cross and censuring as before*)

Heg Child of Earth, thrice purified and thrice Consecrated, thou mayest approach the Gate-way of the East!

Kerux leads the procession forward to Hierophant who stands threatening with his Sceptre. The Hood-wink is again raised for a moment.

Hiero Thou canst not pass by me, saith the Guardian of the East, unless thou canst tell me my Name.

Heg Light dawning in Darkness is thy Name, the Light of a Golden Day!

Hiero Unbalanced Power is the ebbing away of Life. Unbalanced Mercy is weakness and the fading out of the Will.

Unbalanced Severity is cruelty and the barrenness of Mind.

Thou hast known me now, so pass thou on to the Cubical Altar of the Universe.

The hood-wink is replaced.

Kerux leads the Procession to the Altar. Candidate is placed exactly West of the Altar — Hegemon on his right — Hiererus on his left; Kerux, Stolistes and Dadouchos at the rear form a supporting triangle. Hierophant, holding Sceptre in his right hand and the Banner of the East in his left, advances between the Pillars and comes to the East of the Altar, saying:

I come in the Power of the Light.

I come in the Light of Wisdom.

I come in the Mercy of the Light.

The Light hath Healing in its Wings.

The Officers now form a Hexagram round the Altar. Hiereus holds his Sword in his right hand, the Banner of the West in his left. All the Officers except Hierophant kneel down. Candidate is assisted to kneel. Hierophant stands, raising his hands, holding Sceptre and Banner for the Invocation as follows.

Lord of the Universe — the Vast and the Mighty One!

Ruler of the Light and of the Darkness!

We adore Thee and We invoke Thee!

Look with favour on this Neophyte who now kneeleth before Thee.

And grant Thine aid unto the higher aspirations of his Soul,

So that he may prove a true and faithful Frater Neophyte among us.

To the glory of Thine Ineffable Name. Amen!

All rise, Candidate is assisted to rise and is brought close to the Altar. Hierophant, Hiereus, and Hegemon raise their Wands and Sword to touch each other over the head of Candidate. Kerux, at the word "Darkness" removes the hood-wink.

Heg Inheritor of a Dying World, we call thee to the Living Beauty.

Hiereus Wanderer in the Wild Darkness, we call thee to the Gentle Light. (*Hood-wink removed*)

Hiero Long hast thou dwelt in Darkness —
Quit the Night and seek the Day.

Heg }
Hiereus } (*together*) We receive thee into the Order of
Hiero } the Stella Matutina.

Hiero KHABS.

Hiereus AM.

Heg PEKHT.

Hiereus KONX.

Heg OM.

Hiero PAX.

Heg LIGHT.

Hiero IN.

Hiereus EXTENSION.

The Officers take down their Sceptres and Sword. Kerux moves to North East of the Altar and raises his Lamp. Hierophant points to the Lamp to direct Candidate's attention.

Hiero In all thy wandering in Darkness, the Lamp of the Kerux went before thee, though it was not seen by thine eyes. It is the Symbol of the Light of the Hidden Knowledge.

The Officers return to their places, Hierophant to his Throne. Hegemon and Candidate remain West of the Altar.

Let the Neophyte be led to the East of the Altar. Hegemon places him to the East, near but not between the Pillars, and then takes his place outside the White Pillar.

Honoured Hiereus, give the Neophyte the Secret Signs, Token and Words, together with the present pass-word of the ☉ = ☐ Grade of the Stella Matutina.

Place him between the Mystical Pillars and superintend his fourth and final Consecration.

Hiereus passes by the North to the Black Pillar. He comes round to the East. Hegemon advances

to meet him and take from him his Sword and Banner. Hiereus steps between the Pillars, and facing Candidate, says:

Hiereus Frater., I shall now proceed to instruct you in the secret Step, Signs, Grip and Words of this Grade.

Firstly, advance your left foot a short space, as if entering a portal. This is the Step.

The Signs are two. The First or Saluting Sign is given thus: Lean forward and stretch both arms out thus: (*make Neophyte do this*). It alludes to your condition in a state of Darkness, groping for Light.

The second Sign is the Sign of Silence, and is given by placing the left fore-finger on your lip thus (*makes Neophyte do it*). It is the position shown in many ancient statues of Harpocrates, and it alludes to the strict silence you have sworn to maintain concerning everything connected with this Order. The first sign is always answered by the second.

The Grip or Token is given thus: Advance your left foot touching mine, toe and heel, extend your right hand to grasp mine, fail, try again, and then succeed in touching the fingers only. It alludes to the seeking guidance in Darkness.

The Grand Word is Har-Par-Krat, and it is whispered in this position mouth to ear, in syllables. (*They exchange the Word*) It is the Egyptian Name for the God of Silence, and should always remind you of the strict silence you have sworn to maintain.

The Pass-Word is It is periodically changed each Equinox, so that a Member who has resigned, demitted or been expelled, may be in ignorance of the existing Pass-Word.

I now place you between the two Pillars of Hermes and of Solomon in the symbolical Gateway of Occult Wisdom.

Hiereus leads Neophyte forward and then takes back the Sword and Banner as Hegemon hands them to him. He stands North East of the Black Pillar and says:

Let the final Consecration take place.

Stolistes and Dadouchos come forward and purify and consecrate the Hall as in the Opening, but on returning to the East, Stolistes turns round to Neophyte, makes a cross of Water on his brow, sprinkles three times, and says:

Stol I purify thee with Water.

Dadouchos likewise turns round from the East and says after making a cross and censuring three times:

Dad I consecrate thee with Fire. (*They return to their places*)

Hiero Honoured Hegemon, I command you to remove the Rope, last remaining symbol of the Path of Darkness, and to invest our Frater with the Badge of this degree.

Hegemon comes forward and hands his Sceptre and Ritual to Hiereus. He removes the Rope and puts on the Sash over the left shoulder.

Heg By command of the Very Honoured Hierophant, I invest you with the Badge of this degree. It symbolises Light dawning in Darkness.

Takes Sceptre, etc. and returns to White Pillar.

Hiero Let the Mystical Circumambulation take place in the Path-way of Light.

Kerux goes to the North East. Hegemon takes Candidate behind Black Pillar, and stands behind Kerux. Hierews comes next, followed by Stolistes and Dadouchos. Kerux leads off, all salute on passing Hierophant who stands holding Sceptre and Banner as in the Opening. Hierews drops out on reaching his Throne. Hegemon returns to between the Pillars after passing Hierophant twice. He directs Neophyte to follow Kerux, who with the other Officers passes Hierophant thrice. After the third passing, Hierophant says:

Take your place North West of the Stolistes.

Kerux indicates this and goes on followed by Stolistes who falls out in the North and returns to his place.

Hegemon replaces his chair between the Pillars and sits down. Kerux replaces the Rose, Lamp, Cup and Paten in their proper places on the Altar.

All are seated.

The Three Fold Cord bound about your waist, was an image of the three-fold bondage of Mortality, which amongst the Initiated is called earthly or material inclination, that has bound into a narrow place the once far-wandering Soul;

and the Hood-wink was an image of the Darkness, of Ignorance, of Mortality that has blinded men to the Happiness and Beauty their eyes once looked upon.

The Double Cubical Altar in the centre of the Hall, is an emblem of visible Nature or the Material Universe, concealing within herself the mysteries of all dimensions, while revealing her surface to the exterior senses. It is a double cube because, as the Emerald Tablet has said "The things that are below are a reflection of the things that are above." The world of men and women created to unhappiness is a reflection of the World of Divine Beings created to Happiness. It is described in the SEPHER YET-SIRAH, or The Book of Formation, as "An Abyss of Height" and as an "Abyss of Depth", "An Abyss of the East" and "An Abyss of the West", "An Abyss of the North" and "An Abyss of the South." The Altar is black because, unlike Divine Beings who unfold in the Element of Light, the Fires of Created Beings arise from Darkness and Obscurity.

On the Altar is a White Triangle to be the Image of that Immortal Light, that Triune Light, which moved in Darkness and formed the World of Darkness and out of Darkness. There are two contending Forces and One always uniting them. And these Three have their Image in the three-fold Flame of our Being and in the three-fold wave of the sensual world.

Hierophant stands in the form of Cross, saying:

Glory be to Thee, Father of the Undying. For Thy Glory flows out rejoicing, to the ends of the Earth!

He reseats himself.

The Red Cross above the White Triangle, is an Image of Him Who was unfolded in the Light. At its East, South, West and North Angles are a Rose, Fire, Cup of Wine and Bread and Salt. These allude to the Four Elements, Air, Fire, Water, Earth.

The Mystical Words — Khabs Am Pekht — are ancient Egyptian, and are the origin of the Greek “Konx Om Pax” which was uttered at the Eleusinian Mysteries. A literal translation would be “Light Rushing Out in One Ray” and they signify the same form of Light as that symbolised by the Staff of the Kerux.

East of the Double Cubical Altar, of created things, are the Pillars of Hermes and of Solomon. On these are painted certain Hieroglyphics from the 17th and the 125th Chapters of the Book of the Dead. They are the symbols of the two powers of Day and Night, Love and Hate, Work and Rest, the subtle force of the Lodestone and the Eternal out-pouring and in-pouring of the Heart of God.

The Lamps that burn, though with a veiled light, upon their summits show that the Pathway to Hidden Knowledge, unlike the Pathway of

Nature — which is a continual undulation, the winding hither and thither of the Serpent — is the straight and narrow way between them.

It was because of this that I passed between them, when you came to the Light, and it was because of this that you were placed between them to receive the Final Consecration.

Two contending Forces and one which unites them eternally. Two basal angles of the triangle and one which forms the apex. Such is the origin of Creation — it is the Triad of Life.

My Throne at the Gate of the East is the Place of the Guardian of the Dawning Sun.

The Throne of the Hieres at the Gate of the West is the Place of the Guardian against the Multitudes that sleep through the Light and awaken at the Twilight.

The Throne of the Hegemon seated between the Columns is the Place of Balanced Power, between the Ultimate Light and the Ultimate Darkness. These meanings are shown in detail and by the colour of our robes.

The Wand of the Kerux is the Beam of Light from the Hidden Wisdom, and his Lamp is an emblem of the Ever-burning Lamp of the Guardian of the Mysteries.

The Seat of the Stolistes at the Gate of the North is the Place of the Guardian of the Cauldron and the Well of Water — of Cold and Moisture. The Seat of the Dadouchos at the Gate of the South is the Place of the Guardian of the Lake of Fire and the Burning Bush.

Frater Kerux, I command you to declare that the Neophyte has been initiated into the Mysteries of the ☉ = ☐ Grade.

Kerux advances to the North East, faces West, raises his Wand, and says:

Kerux In the Name of the Lord of the Universe, Who works in Silence and Whom naught but Silence can express, and by command of the Very Honoured Hierophant, hear ye all, that I proclaim that who will henceforth be known to you by the Motto, has been duly admitted to the ☉ = ☐ Grade as a Neophyte of the Order of the Stella Matutina.

Kerux returns to his Place.

Hiero Honoured Hierews, I delegate to you the duty of pronouncing a short address to our Frater on his admission.

Hiereus Frater, it is my duty to deliver this exhortation to you. Remember your Obligation in this Order to secrecy — for Strength is in Silence, and the Seed of Wisdom is sown in Silence and grows in Darkness and Mystery.

Remember that you hold all Religions in reverence, for there is none but contains a Ray from the Ineffable Light that you are seeking. Remember the penalty that awaits the breaker of his Oath. Remember the Mystery that you have received, and that the Secret of Wisdom can be discerned only from the place of Balanced Powers.

Study well the Great Arcanum of the proper equilibrium of Severity and Mercy, for either

unbalanced is not good. Unbalanced Severity is cruelty and oppression; unbalanced Mercy is but weakness and would permit Evil to exist unchecked, thus making itself, as it were, the accomplice of that Evil.

Remember that things Divine are not attained by mortals who understand the Body alone, for only those who are lightly armed can attain the summit.

Remember that God alone is our Light and the Bestower of Perfect Wisdom, and that no mortal power can do more than bring you to the Pathway of that Wisdom, which he could, if it so pleased him, put into the heart of a child. For as the whole is greater than the part, so are we but Sparks from the Insupportable Light which is in Him.

The ends of the Earth are swept by the Borders of His Garment of Flame — from Him all things proceed, and unto Him all things return.

Therefore, we invoke Him. Therefore even the Banner of the East falls in adoration before Him.

Hiero Before you can ask to pass to a higher Grade, you will have to commit certain rudiments of Occult Knowledge to memory. A manuscript lecture in these subjects will be supplied you by the Chief in whose charge they are. When you can pass an examination in this elementary Kabalistic knowledge, you will inform the Member in whose charge you are, and arrangements will be made for you to sit for examination. If you are found perfect you will then apply for ad-

mission to the next Degree. Remember, that without a Dispensation from the Second Order, no person can be admitted or advanced to a Grade of the First Order.

Kerux conducts Neophyte to his table and gives him one of the small dishes of solution to hold.

Kerux Nature is harmonious in all her workings, and that which is above is as that which is below. Thus also, the Truths which by material Science we investigate, are but special examples of the all-pervading Laws of the Universe. So, within this pure and limpid fluid, lie hidden and unperceived of mortal eyes, the elements bearing the semblance of blood, even as within the mind and brain of the Initiate lie concealed the Divine Secrets of the Hidden Knowledge. Yet if the Oath be forgotten, and the solemn pledge broken, then that which is secret shall be revealed, even as this pure fluid reveals the semblance of blood.

Kerux adds fluid from the other dish.

Let this remind thee ever, O Neophyte, how easily by a careless or unthinking word, thou mayst betray that which thou hast sworn to keep secret and mayst reveal the Hidden Knowledge imparted to thee, and planted in thy brain and in thy mind. And let the hue of blood remind thee that if thou shalt fail in this thy oath of secrecy, thy blood may be poured out and thy body broken; for heavy is the penalty exacted by the Guardians of the Hidden Knowledge from those who wilfully betray their trust.

Hierophant comes to the table. The Register is signed.

Hiero Resume your seat, and remember that your admission to this Order does not give you the right to initiate any other person without a Dispensation from the Greatly Honoured Chiefs of the Second Order.

Kerux directs Neophyte to his seat.

Hierophant returns to the dais.

CLOSING OF THE NEOPHYTE GRADE

Hiero (gives knock 1)

Kerux goes to the North East, faces West, and raising Lamp and Wand, says:

Kerux HEKAS! HEKAS! ESTE BEBELOI!

He returns to his place.

Hiero Fratres and Sorores of the Temple of the Order of the Stella Matutina, assist me to close the Hall of the Neophytes.

All rise. Neophyte is directed to rise by Stolistes.

Hiereus (knocks) 1

Heg (knocks) 1

Kerux (knocks) 1

Sentinel (knocks) 1

Hiero Frater Kerux, see that the Hall is properly guarded.

Kerux The Hall is properly guarded, Very Honoured Hierophant.

Hiero Honoured Hiereus, assure yourself that all present have beheld the Stella Matutina.

Hiereus Fratres and Sorores, give the signs. (*done*) Very Honoured Hierophant, all present have been so honoured.

Hiero Let the Hall be purified by Water and by Fire.

Stol I purify with Water. (*Purifying as in the Opening*)

Dad I consecrate with Fire. (*Consecrating as in Opening*)

Hiero Let the Mystical Reverse Circumambulation take place in the Path-way of Light.

Kerux goes by the South to the South East.

Hegemon goes to the North and leads the new Neophyte by West and South, directing him to follow *Hegemon* in the Procession.

Hiereus follows Neophyte and *Stolistes* follows *Hiereus*, accompanied or followed by *Dadouchos*, and *Sentinel* ends the Procession. As they pass the Hierophant, who is standing and holding the Banner of the East in his left hand, the Sceptre in his right, they make the Neophyte Signs. *Hiereus* drops out when his Throne is reached. *Hegemon* passes Hierophant twice and then takes his place between the Pillars, directing Neophyte to follow *Kerux* who, after the third passing of Hierophant, directs Neophyte to his seat, the other Officers dropping out as their places are reached.

The Mystical Reverse Circumambulation is accomplished. It is the symbol of Fading Light. Let us adore the Lord of the Universe.

All turn East. Stolistes directs Neophyte to rise and face East. Hierophant faces East, making

the salute at each adoration — the others, Officers and Members repeating it also.

Holy art Thou, Lord of the Universe! (*salute*)

Holy art Thou, Whom nature hath not formed!
(*salute*)

Holy art Thou, the Vast and the Mighty One!
(*salute*)

Lord of the Light and of the Darkness! (*Sign of Silence*)

Nothing now remains but to partake together in silence, of the Mystic Repast, composed of the symbols of the Four Elements, and to remember our pledge of secrecy.

All are seated.

Hierophant puts down his Sceptre and returns the Banner of the East to its place. He goes to the West of the Altar and facing East gives the Saluting Sign but not the Sign of Silence, and taking up the Rose says:

I invite you to inhale with me the perfume of this Rose, as a symbol of Air. (*smells Rose*)

To feel with me the warmth of this sacred Fire.
(*spreads his hands over it*)

To eat with me this Bread and Salt as types of Earth. (*dips bread in Salt and eats*)

And finally to drink with me this Wine, the consecrated emblem of Elemental Water. (*makes a Cross with the Cup and drinks*)

Hierophant puts down the Cup between the Cross and Triangle. He comes East of the Altar and faces West.

The Neophyte Signs

SIGN OF HORUS

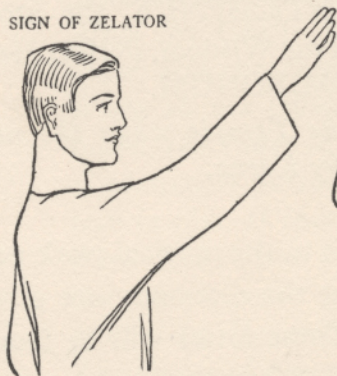


SIGN OF HARPOCRATES



Signs of Elemental Grades

SIGN OF ZELATOR



SIGN OF THEORICUS



SIGN OF PRACTICUS



SIGN OF PHILOSOPHUS



The Praemonstator then comes to the West of the Altar and makes the Saluting Sign. Hierophant replies with the Sign of Silence and then hands the Elements, beginning with the Rose which Praemonstrator smells and returns; then feels the warmth of the Lamp, eats the Bread and Salt and receives from the Hierophant the Cup with which he makes a Cross, and having drunk, returns it. Hierophant then passes by West and South to his Throne. Praemonstrator then comes to the East of the Altar. Imperator comes to the West, exchanges Signs and partakes. He returns to his place — after serving Cancellarius who in turn serves Past Hierophant. After the Chiefs, the Officers partake in this order: Hiereus, Hegemon, Stolistes, Dadouchos. When all the Officers except Kerux have partaken, the Inner Members in order of seniority of admission, partake but do not wait for instruction in this. If there is a pause, one comes forward. Next come the Members of the Outer in the same manner — the Neophytes coming last piloted by Hegemon or any Officer appointed. The Order of procedure for Outer members is: Philosophi, Practici, Theorici, Zelatores, Neophytes. When the last Neophyte stands East of the Altar, Kerux comes to the West, exchanges the Signs and partakes. (Hegemon directs Neophyte to return to his place as soon as Kerux takes the Cup.) Kerux, on receiving the Cup, drains it, inverts it, and says:

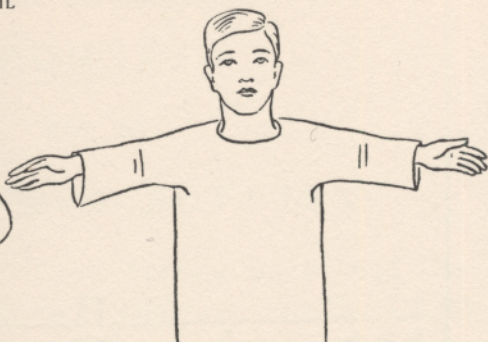
Kerux It is finished!

The Portal Signs

THE RENDING OF THE VEIL

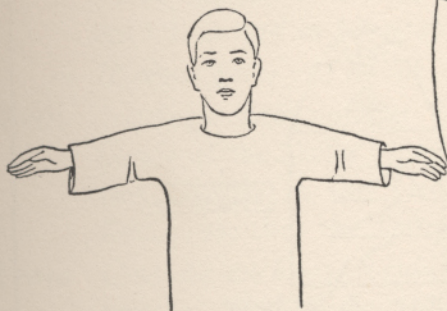


THE CLOSING OF THE VEIL

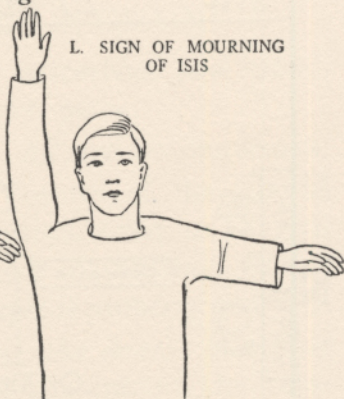


The L.V.X. Signs

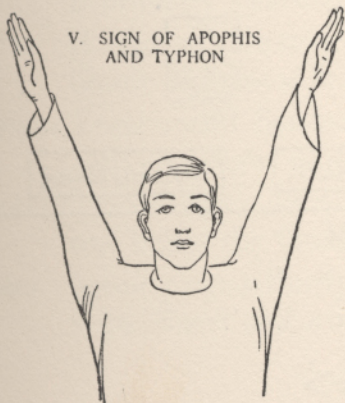
THE SIGN OF OSIRIS SLAIN



L. SIGN OF MOURNING
OF ISIS



V. SIGN OF APOPHIS
AND TYPHON



X. SIGN OF OSIRIS RISEN



*Kerux replaces the Cup and returns to his place.
All rise.*

Hiero (knocks) 1 TETESTAI!

Hiereus (knocks) 1

Heg (knocks) 1

*Hiero (knocks) Khabs. Hiereus (knocks) Am. Heg
(knocks) Pekht.*

*Hiereus (knocks) Konx. Heg (knocks) Om. Hierophant
(knocks) Pax.*

*Heg (knocks) Light Hiero (knocks) In Hiereus
(knocks) Extension.*

All make the Signs towards the Altar.

Hiero May what we have partaken maintain us in our search for the **QUINTESENCE**, the Stone of the Philosophers. True Wisdom, Perfect Happiness, the **SUMMUM BONUM**.

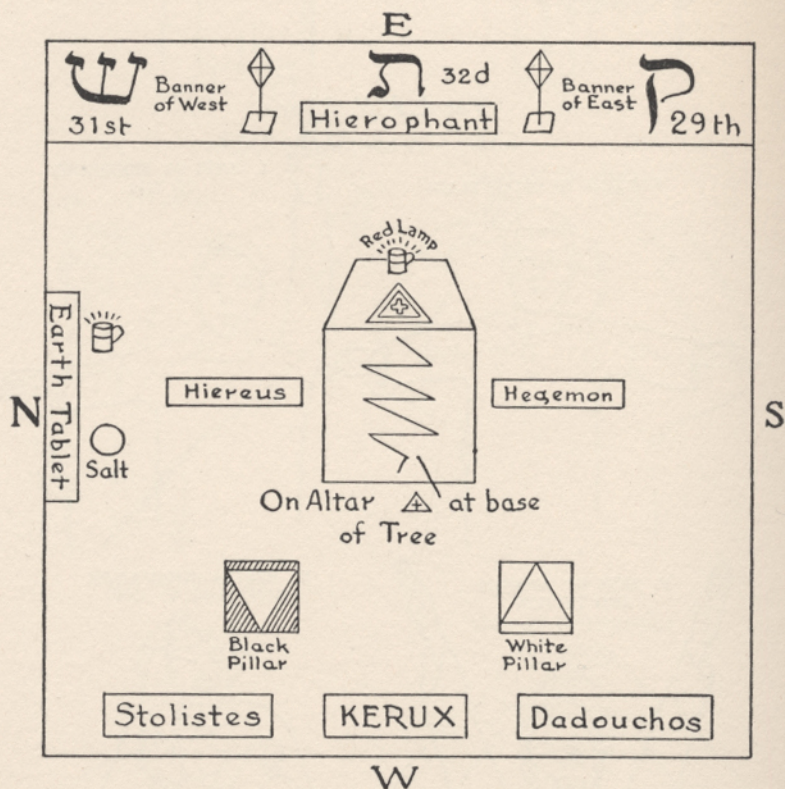
Officers remain in the Temple while the new Neophyte is led out by Kerux.

(NOTE: Full instructions as to the magical work performed by the officers during the ceremony are given in documents Z.1 and Z.3. These latter will be found in Volume III of this work. I. R.)

CEREMONY

OF THE

ZELATOR ① = 10 GRADE



OFFICERS —

The Same as for the Neophyte Grade.

TEMPLE —

Arranged as in Diagram.

REQUIRED —

For the Candidate:

Hoodwink, Sash.

For the Temple:

Fylfot Cross, Three Portals, Shewbread Diagram, Candlestick Diagram, Earth Tablet, Altar Diagrams.

OPENING OF THE ① = 10 GRADE

(The members, having assembled and robed, each is seated in his proper place.

Hiereus gives one knock. All rise. 1 = one knock.

Hiero (sitting) Fratres and Sorores of the ① = 10 Grade of the Stella Matutina, assist me to open the Temple in the Grade of Zelator. Frater Kerux, see that the Temple is properly guarded.

Kerux (knocks without opening the door), (Sentinel knocks) Very Honoured Hierophant, the Temple is properly guarded.

Hiero Honoured Hiereus, see that none below the Grade of Zelator is present.

Hiereus Fratres and Sorores, give the signs of ① = 10.
(All give signs of Zelator.)

Hiereus (gives sign) Very Honoured Hierophant, no one below the Grade of Zelator is now present.

Hiero (giving sign) Purify and consecrate the Temple with Water and with Fire.

Kerux advances between the Pillars. Stolistes and Dadouchos, one on each side of the Pillars, advance to the centre of the Hall. All salute. Dadouchos makes cross in air with Censer, and swings it forward three times, saying:

Dad I consecrate with Fire.

Stolistes makes Cross with Cup, and sprinkles thrice towards East, saying:

Stol I purify with Water.

Kerux The Temple is cleansed.

Salute ① = 10. *All three retire, Kerux leading and passing with* ☉ = 0.

Hiero Let the Element of this Grade be named that it may be awakened in the spheres of those present and in the sphere of the Order.

Heg The Element of Earth.

Hiereus (*gives one knock*) Let us adore the Lord and King of Earth.
All face East.

Hiero Adonai ha-Aretz. Adonai Melekh. Unto Thee be the Kingdom and the Power (*cross on self*) and the Glory.

Malkuth, Geburah, Gedulah.

He makes Cross and Circle with Sceptre before him as he says Malkuth, etc.

The Rose of Sharon and the Lily of the Valley, Amen.

All give Zelator Signs. Kerux goes to North, and sprinkles Salt before the Tablet, saying:

Kerux Let the Earth Adore Adonai!

Hierophant leaves his place and goes to North. He stands facing the centre of the Tablet of the

North and at a convenient distance therefrom, say six feet. Hiereus takes his place at the right of Hiero. Hegemon on left of Hiero; Stolistes behind Hiereus, Dadouchos behind Hegemon. All Officers face North. Hierophant makes sign in front of, and concentric with Tablet of the North, an invoking Pentagram of Earth, saying:

Hiero And the Elohim said, "Let us make Adam in our Image, after our likeness and let him have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth, and over every creeping thing that creepeth over the Earth." And the Elohim created Eth ha-Adam in their own Image, in the Image of the Elohim created they them. In the name of Adonai Melekh and of the Bride and Queen of the Kingdom, Spirits of Earth adore Adonai!

Hierophant hands his Sceptre to Hiereus and, taking his Sword, makes the Ox 8 in centre of Pentagram, saying:

Hiero In the Name of Auriel, the Great Archangel of Earth, and by the sign of the Head of the Ox — Spirits of Earth, adore Adonai!

Hierophant returns Sword to Hiereus and takes Mitre-headed Sceptre from Hegemon, and makes Cross in the air, saying:

In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore Adonai!

Hiero returns Sceptre to Hegemon, and takes Cup from Stolistes, making cross, and sprinkling thrice to North, saying:

In the Three Great Secret Names of God, borne upon the Banners of the North — EMOR DIAL HECTEGA — Spirits of Earth, adore Adonai!

Hiero returns Cup to Stol and takes Censer from Dad, and making three forward swings, says: In the name of IC ZOD HEH CHAL, Great King of the North, Spirits of Earth adore Adonai!

Hiero returns Censer to Dad, and takes back Sceptre from Hiereus, returns to Throne. All Officers return to places. All members face as usual.

Hiero In the name of ADONAI HA-ARETZ, I declare this Temple duly opened in the ① = 10 Grade of Zelator.

Hiero 1111 111 111

Heg 1111 111 111

Hiereus 1111 111 111

ADVANCEMENT — FIRST PART

Hierophant sits East of Altar, Hiereus North, and Hegemon South.

Hiero Fratres and Sorores, our Frater (Soror) having made such progress in the Paths of Occult Science as has enabled him (her) to pass an examination in the required knowledge, is now eligible for advancement to this Grade, and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order to admit him (her) in due form. Honoured Hegemon, superintend the preparation of the Neophyte and give the customary alarm.

Hegemon salutes with ① = 10 sign, and leaves the room by South and West. Sentinel prepares Neophyte who wears sash of ☉ = 0 Grade and is blindfolded. He carries the Fylfot Cross in right hand. Hegemon instructs Neophyte in knocks of the Grade. Kerux opens the door to be just ajar.

Hegemon Let me enter the Portal of Wisdom.

Kerux I will.

Opens door and admits them. Sent. turns down lights.

Hiero Except Adonai build the house, their labour is but lost that build it. Except Adonai keep the City, the Watchman waketh in vain. Frater (Soror) Neophyte, by what aid dost thou seek admission to the ① = 0 Grade of Zelator of the Stella Matutina?

Heg (for *Neophyte*) By the guidance of Adonai; by the possession of the necessary knowledge; by the dispensation of the Greatly Honoured Chiefs of the Second Order; by the signs and tokens of the ① = 0 Grade. By this symbol of the Hermetic Cross.

Kerux takes Cross from him.

Hiero Give the step and signs of a Neophyte.

Neophyte gives them.

Hiero Frater Kerux, receive from the Neophyte the Token, Grand Word, and Password of the ① = 0 Grade.

Kerux places himself in front of Neo. and says:

Kerux Give me the grip of the Neophyte. (done)

Give me the Word. (done)

Give me the Pass-word. (*done*)

Having received it, he turns to Hiero, gives Grade Salute, and says:

Kerux Very Honoured Hierophant, I have received them.

Hiero (*to Hegemon*) Lead the Neophyte to the West and set him between the Mystic Pillars, with his face towards the East.

Hegemon places Neophyte between the Pillars, and remains behind him.

Frater (Soror) will you pledge yourself to maintain the same secrecy regarding the Mysteries of this Grade as you are pledged to maintain regarding those of the ☉ = ☐ Grade — never to reveal them to the world, and not even to confer them upon a Neophyte without a dispensation from the Greatly Honoured Chiefs of the Second Order?

Neo I will.

Hiero Then you will kneel on both your knees, lay your right hand on the ground, and say: — “I swear by the Earth whereon I kneel.” (*done*)

Let the symbol of blindness be removed.

Hegemon unbinds Neo's eyes. Sentinel turns up lights. Hegemon goes back to his proper place. Neophyte remains kneeling between the Pillars with his hand on the ground. Kerux takes the Salt from before the Tablet of the North, and passing round the Altar with Sol stands in front of Neophyte facing him and holds the Salt in front of him.

Take Salt with your left hand and cast it to

the North; say "Let the Powers of Earth witness my pledge."

Done. Kerux replaces Salt, and returns to his place.

Let the Neophyte rise and let him be purified with Water and consecrated with Fire, in confirmation of his pledge, and in the Name of the Lord of the Universe who works in silence and whom naught but silence can express.

Dad. comes forward round South Pillar, stands before Neo. and makes three forward swings of censer, saying:

Dad In the name of the Lord of the Universe who works in silence and whom naught but silence can express, I consecrate thee with Fire.

Dadouchos returns by way he came. Stolistes comes round North Pillar, stands before Neophyte, makes cross on forehead, sprinkles thrice, saying:

Stol In the Name of the Lord of the Universe Who works in Silence and Whom naught but Silence can express, I purify thee with Water.

Returns to place as he came.

Hiero The ① = ② Grade of Neophyte is a preparation for other Grades, a threshold before our discipline, and it shows by its imagery, the Light of the Hidden Knowledge dawning in the Darkness of Creation; and you are now to begin to analyse and comprehend the Nature of that Light. To this end, you stand between the Pillars, in the Gateway where the secrets of the © = ③ Grade were communicated to you.

Prepare to enter the Immeasurable region. And Tetragrammaton Elohim planted a Garden Eastward in Eden, and out of the ground made Tetragrammaton Elohim to grow every tree that is pleasant to the sight and good for food; the Tree of Life also, in the midst of the Garden, and the Tree of Knowledge of Good and of Evil. This is the Tree that has two Paths, and it is the Tenth Sephira Malkuth, and it has about it seven Columns, and the Four Splendours whirl around it as in the Vision of the Mercabah of Ezekiel; and from Gedulah it derives an influx of Mercy, and from Geburah an influx of Severity, and the Tree of the Knowledge of Good and of Evil shall it be until it is united with the Supernals in Daath.

But the Good which is under it is called the Archangel Metatron, and the Evil is called the Archangel Samael, and between them lies the straight and narrow way where the Archangel Sandalphon keeps watch. The Souls and the Angels are above its branches, and the Quipoth or Demons dwell under its roots.

Let the Neophyte enter the Pathway of Evil. *Kerux takes his place in front of Neophyte, leads him in a N. E. direction towards the Hiereus, halts, and steps out of the direct line between Hiereus and Neo.*

Hiereus Whence comest thou?

Kerux I come from between the two Pillars and I seek the light of the Hidden Knowledge in the Name of Adonai.

Hiereus And the Great Angel Samael answered, and said: I am the Prince of Darkness and of Night. The foolish and rebellious gaze upon the face of the created World, and find therein nothing but terror and obscurity. It is to them the Terror of Darkness and they are as drunken men stumbling in the Darkness.

Return, for thou canst not pass by.

Kerux leads Neo. back as he came, to between the Pillars.

Hiero Let the Neophyte enter the Pathway of Good.
Kerux leads Neophyte S. E., and halts opposite Hegemon, stepping aside from before Neo.

Heg Whence comest thou?

Kerux I come from between the Pillars, and I seek the Light of the Hidden Knowledge in the Name of Adonai.

Hegemon The Great Angel Metatron answered, and said: I am the Angel of the Presence Divine. The Wise gaze upon the created world and behold there the dazzling image of the Creator. Not yet can thine eyes bear that dazzling Image. Return, for thou canst not pass by.

Kerux turns and leads Neophyte back between the Pillars.

Hiero Let the Neophyte enter the straight and narrow Pathway which turns neither to the right hand nor to the left hand.

Kerux leads Neophyte directly up centre of Hall until he is near the Altar, halts, steps aside from before Neophyte, leaving him to face Altar unobstructed.

Hiereus, Hegemon (together) Whence comest thou?

(They cross Sceptre and Sword before Altar.)

Kerux I come from between the Pillars and I seek the Light of the Hidden Knowledge in the Name of Adonai.

Hierophant advances to East of Altar with Sceptre, which he thrusts between Sword of Hiereus and Sceptre of Hegemon, and raising it to an angle of 45° says:

Hiero But the Great Angel Sandalphon said: I am the reconciler for Earth, and the Celestial Soul therein. Form is invisible alike in Darkness and in blinding Light. I am the left hand Kerub of the Ark and the Feminine Power, as Metatron is the right hand Kerub and the Masculine Power, And I prepare the way to the Celestial Light.

Hegemon and Hierus step back to South and North of Altar respectively. Hiero takes Neo by right hand with his left, and pointing to the Altar and Diagram says:

And Tetragrammaton placed Kerubim at the East of the Garden of Eden and a Flaming Sword which turned every way to keep the Path of the Tree of Life, for He has created Nature that Man being cast out of Eden may not fall into the Void. He has bound Man with the Stars as with a chain. He allures him with Scattered Fragments of the Divine Body in bird and beast and flower, and He laments over him in the Wind and in the Sea and in the birds. When the times are ended, He will call the Kerubim from

the East of the Garden, and all shall be consumed and become Infinite and Holy.

Receive now the secrets of this Grade. The step is thus given — 6 by 6 — showing you have passed the threshold. The Sign is given by raising the right hand to an angle of 45° . It is the position in which the Hierophant interposed for you between the Hiereus and the Hegemon. The Token is given by grasping fingers, the thumb touching thumb to form a triangle. It refers to the Ten Sephiroth. The Word is ADONAI HA-ARETZ, and means Adonai the Lord of the Earth, to which Element this Grade is allotted. The Mystic Number is 55, and from it is formed the Pass-word *Nun He*. It means Ornament, and when given is lettered separately. The Badge of this Grade, is the sash of the Neophyte with the narrow white border, a red cross within the Triangle, and the number ① within a circle and [10] within a square, one on each side of the triangle.

He invests Neophyte with the sash, and points out the Three Portals, saying:

The Three Portals facing you in the East, are the Gates of the Paths leading to the three further Grades, which with the Zelator and the Neophyte forms the first and lowest Order of our Fraternity. Furthermore, they represent the Paths which connect the Tenth Sephirah Malkuth with the other Sephiroth. The letters Tau, Qoph and Shin make the word Quesheth — a Bow, the reflection of the Rainbow of

Promise stretched over our Earth, and which is about the Throne of God.

Hegemon points out the Flaming Sword, saying:

Heg This drawing of the Flaming Sword of the Kerubim, is a representation of the Guardians of the Gates of Eden, just as the Hieres and Hegemon symbolise the Two Paths of the Tree of the Knowledge of Good and of Evil.

Hieres In this Grade, the red Cross is placed within the White Triangle upon the Altar, and it is thus the symbol of the Banner of the West. The Triangle refers to the Three Paths and the Cross to the Hidden Knowledge. The Cross and the Triangle together represent Life and Light.

Hiero points out the Tablet of the North, saying:

Hiero This Grade is especially referred to the Element of Earth, and therefore, one of its principal emblems is the Great Watch Tower or Terrestrial Tablet of the North. It is the Third or Great Northern Quadrangle or Earth Tablet, and it is one of the four Great Tablets of the Elements said to have been given to Enoch by the Great Angel Ave. It is divided within itself into four lesser angles. The Mystic letters upon it form various Divine and Angelic Names, in what our tradition calls the Angelic secret language. From it are drawn the Three Holy Secret Names of God EMOR DIAL HECTEGA which are borne upon the Banners of the North, and there are also numberless names of Angels, Archangels,

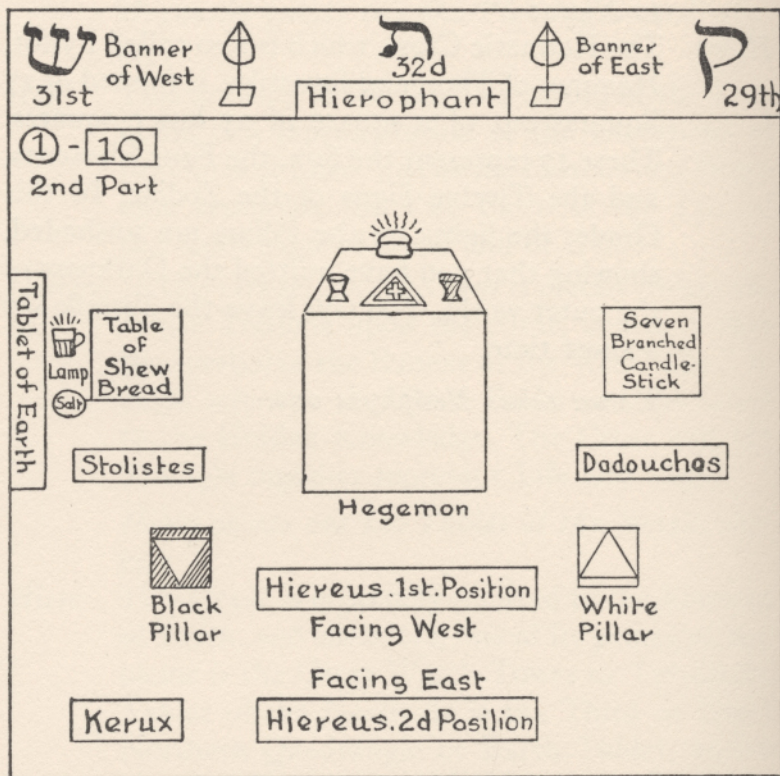
and Spirits ruling the Element of Earth.

Kerux comes forward and hands Fylfot Cross to Hiero:

Hiero The Hermetic Cross, which is also called Fylfot, Hammer of Thor, and Swastika, is formed of 17 Squares out of a square of 25 lesser squares. These 17 represent the Sun, the Four Elements, and the Twelve Signs of the Zodiac. In this Grade, the lights on the Pillars are unshaded, showing that you have quitted the Darkness of the outer world. You will leave the Temple for a short time.

Kerux takes Neophyte out.

SECOND PART



Temple arranged as in Diagram.

Hiero Frater Kerux, when the Neophyte gives the proper alarm, you will admit him. Fraters Stolistes and Dadouchos, assist the Kerux in the reception.

Kerux goes out and instructs Neophyte in the knocks. *Stol.* and *Dad.* take up positions so as to face Neophyte as he enters Hall. *Kerux* opens

door and admits Neo., but does not stand in front of him.

Hiero Frater, as in the Grade of Neophyte, you came out of the World to the Gateway of Hidden Knowledge, so in this Grade you pass through the Gate-way and come into the Holy Place. You are now in the Court of the Tabernacle, where stood the Altar of Burnt Offering, whereon was offered the Sacrifices of animals, which symbolised the Qippoth or Evil Demons who inhabit the plane contiguous to and below the Material Universe.

Dadouchos makes Cross in air with Censer, and censes Neophyte in silence with three forward swings.

Hiero Between the Altar and the entrance into the Holy Place, stood the Laver of Brass wherein the priests washed before entering the Tabernacle. It was the symbol of the Waters of Creation.

Stol. makes cross with water on Neophyte's forehead and sprinkles thrice in silence.

Having made offering at the Altar of Burnt Sacrifice, and having been cleansed at the Laver of Brass, the Priest then entered the Holy Place.

Kerux takes Neophyte behind Pillars to North. Stolistes and Dadouchos return to their places. Hiererus takes his stand between the Pillars (Kerux having removed the chair) facing Neophyte. He guards the path with his Sword and says:

Hiereus Thou canst not pass the Gateway which is between the Pillars, unless thou canst give the Signs and Words of a Neophyte.

Neophyte gives them, and instructed by Kerux, advances to a position between the Pillars. Hiereus returns to his place. Hegemon comes forward, stands East of Pillars, facing Neophyte, and bars the way into the Temple with Sceptre, saying:

Hegemon Thou canst not enter the Holy Place, unless thou canst give the Sign and Grip of a Zelator.

Neophyte gives them. Kerux resumes his seat after handing Neophyte over to charge of Hegemon. Heg. leads Neophyte to North, and says:

Heg To the Northern side of the Holy Place, stood the Table of Shew-bread. The drawing before you represents its occult meaning. On it twelve loaves were laid as emblems of the Bread of life, and it is an image of the Mystery of the Rose of Creation. The 12 circles are the 12 Signs of the Zodiac, while the Lamp in the centre is symbolic of the Sun, which is the source of heat and life. The Four Triangles whose twelve angles each touch one of the 12 circles are those of Fire, Earth, Air, and Water, and allude to the four Triplicities of the Zodiacal Signs. The Triangle inscribed within each of the 12 circles, alludes to the 3 Decanates, or phases of ten degrees of each sign. On one side of each Triangle is the Permutation of the Divine Name Yod Heh Vau Heh, which is referred to that particular sign, while in the opposite side of it is the

name of one of the 12 Tribes which is also attributed to it.

Now the 22 sounds and letters of the Hebrew Alphabet are the foundation of all things. Three Mothers, Seven Double and Twelve Simple. The Twelve Simple letters are allotted to the 12 directions in space, and those diverge to Infinity, and are in the arms of the Eternal. These Twelve Letters He designed and combined, and formed with them the Twelve Celestial Constellations of the Zodiac. They are over the Universe as a King upon his throne, and they are in the revolution of the year as a King traversing his dominions, and they are in the heart of man as a King in warfare.

And the Twelve Loaves are the images of those ideas, and are the outer petals of the Rose; while within are the Four Archangels ruling over the Four Quarters, and the Kerubic emblems of the Lion, Man, Bull and Eagle.

Around the great central Lamp which is an image of the Sun, is the Great Mother of Heaven, symbolised by the letter Heh, the first of the Simple letters, and by its number 5, the Pentagon, Malkah the Bride, ruling in her Kingdom Malkuth, crowned with a crown of Twelve Stars.

These Twelve Circles further represent the 12 Foundations of the Holy City of the Apocalypse, while in Christian Symbolism the Sun and the Twelve Signs are referred to Christ and His Twelve Apostles.

Hegemon leads Neophyte to Hiereus and then returns to his place and is seated. Hiereuc leads Neophyte to the South, and says:

Hiereus On the Southern side of the Holy Place stood the Seven-Branched Candlestick, wherein was burned pure olive oil. It is an image of the Mystery of the Elohim, the Seven Creative Ideas. The symbolic drawing before you represents its occult meaning. The Seven Circles which surround the Heptagram, represent the Seven Planets and the Seven Qabalistic Palaces of Assiah, the Material World — which answer to the Seven Apocalyptic Churches which are in Asia or Assiah — as these again allude to the Seven Lamps before the Throne on another Plane.

Within each circle is a triangle to represent the Three Fold Creative Idea operating in all things. On the right hand side of each is the Hebrew Name of the Angel who governs the Planet; on the left side is the Hebrew Name of the sphere of the Planet itself; while the Hebrew letter beneath the base is one of the duplicated letters of the Hebrew Alphabet which refer to the Seven Planets.

The Seven Double Letters of the Hebrew Alphabet have each two sounds associated with them, one hard, and one soft. They are called “double”, because each letter represents a contrary or permutation, thus: Life and Death; Peace and War; Wisdom and Folly; Riches and Poverty; Grade and Indignity; Fertility and Solitude; Power and Servitude.

These Seven letters point out 7 localities: Zenith, Nadir, East, West, North, South, and the Place of Holiness in the midst sustaining all things. The Archetypal Creator designed, produced, combined and formed with them the Planets of the Universe, the Days of the Week, and in Man, the Gate of the Soul. He has loved and blessed the number 7 more than all things under His Throne. The powers of these 7 letters are also shown forth in the 7 Palaces of Assiah, and the Seven Stars of that Vision are the 7 Archangels who rule them.

He leads Neophyte to W. of Altar, and returns to his place, and is seated. Hierophant comes to E. of Altar, takes censer from Altar, and holding it with chain short, makes cross and three forward swings, replaces it, and says:

Hiero Before the Veil of the Holy of Holies, stood the Altar of Incense, of which this Altar is an image. It was of the form of a double cube, thus representing material form as a reflection and duplication of that which is Spiritual. The sides of the Altar, together with the top and bottom, consist of ten squares, thus symbolising the Ten Sephiroth of which the basal one is Malkuth, the realisation of the rest upon the material plane, behind which the others are concealed. For were this double cube raised in the air immediately above your head, you would but see the single square forming the lowest side, the others from their position being concealed from you. Just so, behind the material Universe, lies the concealed form of the Majesty of God.

The Altar of Incense was overlaid with Gold to represent the highest degree of purity, but the Altar before you is black to represent the terrestrial Earth. Learn then, to separate the pure from the impure, and refine the Gold of the Spirit from the Black Dragon, the corruptible body. Upon the Cubical Altar, were Fire, Water, and Incense, the Three Mother Letters of the Hebrew Alphabet; Aleph, Mem, and Shin. Mem is silent, Shin is Sibilant, and Aleph is the tongue of a balance between these contraries in equilibrium, reconciling and mediating between them. In this is a great Mystery, very admirable and recondite. The Fire produced the Heavens, the Water, the Earth, and the Air is the reconciler between them. In the year, they bring forth the hot, the cold, and the temperate seasons, and in man, they are imaged in the head, the chest, and the trunk.

I now confer upon you the Mystic Title of Periclinus de Faustis, which signifies that on this Earth you are in a wilderness, far from the Garden of the Happy.

And I give you the symbol of ARETZ which is the Hebrew name for Earth, to which the ① — [10] Grade of Zelator is referred. The word Zelator is derived from the ancient Egyptian Zaruator, signifying "Searcher of Athor", Goddess of Nature; but others assign to it the meaning of the zealous student whose first duty was to blow the Athanor of Fire which heated the Crucible of the Alchemist.

Hierophant resumes seat on Dais: Kerux leads new Zelator to seat in North West.

Hiero Frater Kerux, you have my command to declare that our Frater has been duly admitted to the ① — [10] Grade of Zelator.

Kerux comes to N. W. of Hierophant, faces West, raises Wand and says:

Kerux In the Name of ADONAI MELEKH, and by command of the Very Honoured Hierophant, hear ye all that I proclaim that Frater has been duly admitted to the ① — [10] Grade of Zelator, and that he has obtained the Mystic Title of Periclinus (Pericline) de Faustis and the symbol of Aretz.

He returns to his place by E, saluting, and by S. and W.

Hiero In the Zelator Grade, the symbolism of the Tenth Sephirah Malkuth is especially shown, as well as the Tenth Path of the Sepher Yetsirah. Among other Mystic Titles, Malkuth is called SHAAR, the Gate, which by metathesis becomes ASHUR, meaning the number Ten. Also in Chaldee it is called THRAA, The Gate, which has the same number as the Great Name ADONAI, written in full: Aleph, Daleth, Nun, Yod, which both equal 671 in total numeration. It is also called the "Gate of Death", "The Gate of Tears", and the "Gate of Justice", the "Gate of Prayer", and "The Gate of the Daughter of the Mighty Ones". It is also called "The Gate of the Garden of Eden" and the Inferior Mother, and in Christian symbolism, it is connected with

the Three Holy Women at the foot of the Cross. The Tenth Path of the Sepher Yetsirah which answereth to Malkuth is called "The Resplendent Intelligence", because it exalts above every head and sitteth upon the Throne of Binah. It illuminateth the Splendour of all the Lights, (the Zohar ME-OUROTH) and causeth the current of the Divine Influx to descend from the Prince of Countenances, the Great Archangel Metatron.

Frater before you can be eligible for advancement to the next Grade of ② — ⑨, you will be required to pass an examination in certain subjects. A manuscript on these will be supplied to you. When you are well satisfied that you are well informed on these, notify the Officer in charge.

CLOSING

Hiero Fratres and Sorores, assist me to close this Temple in the ① — ⑩ Grade of Zelator.

All rise.

Frater Kerux, see that the Temple is properly guarded.

Kerux (on inner side of the door, knocks. Sentinel knocks.) Very Honoured Hierophant, the Temple is properly guarded.

Hiero Let us adore the Lord and King of Earth.

All face East.

ADONAI ha-ARETZ, ADONAI MELEKH,
Blessed be Thy Name unto the countless ages.
Amen.

Gives Sign. All give sign and face as usual. Hiero. leaves his Throne and passes to the North, standing before the Tablet of the North, Hiereus stands on right of Hiero; Hegemon left; Kerux behind Hiero; Stolistes behind Hiereus, Dadouchos behind Hegemon.

Hiero Let us rehearse the prayer of the Earth Spirits.

O Invisible King, Who, taking the Earth for Foundation, didst hollow its depths to fill them with Thy Almighty Power. Thou Whose Name shaketh the Arches of the World, Thou who causest the Seven Metals to flow in the veins of the rocks, King of the Seven Lights, Rewarder of the subterranean Workers, lead us into the desirable Air and into the Realm of Splendour. We watch and we labour unceasingly, we seek and we hope, by the twelve stones of the Holy City, by the buried Talismans, by the Axis of the Loadstone which passes through the centre of the Earth — O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, unbind and upraise our minds, enlarge our natures.

O Stability and Motion! O Darkness veiled in Brilliance! O Day clothed in Night! O Master who never dost withhold the wages of Thy Workmen! O Silver Whiteness — O Golden Splendour! O Crown of Living and Harmonious Diamond! Thou who wearest the Heavens on Thy Finger like a ring of Sapphire! Thou Who hidest beneath the Earth in the Kingdom of Gems, the marvellous Seed of the Stars! Live,

reign, and be Thou the Eternal Dispenser of the Treasures whereof Thou hast made us the Wardens.

Depart ye in peace unto your abodes. May the blessing of Adonai be upon you. (*Makes Banishing Pentagram of Earth.*) Be there peace between us and you, and be ye ready to come when ye are called.

All return to their places and face as usual.

Hiero In the Name of ADONAI MELEKH, I declare this Temple closed in the Grade of Zelator.

Hiero 1111 1 11 11

Hiereus 1111 1 11 11

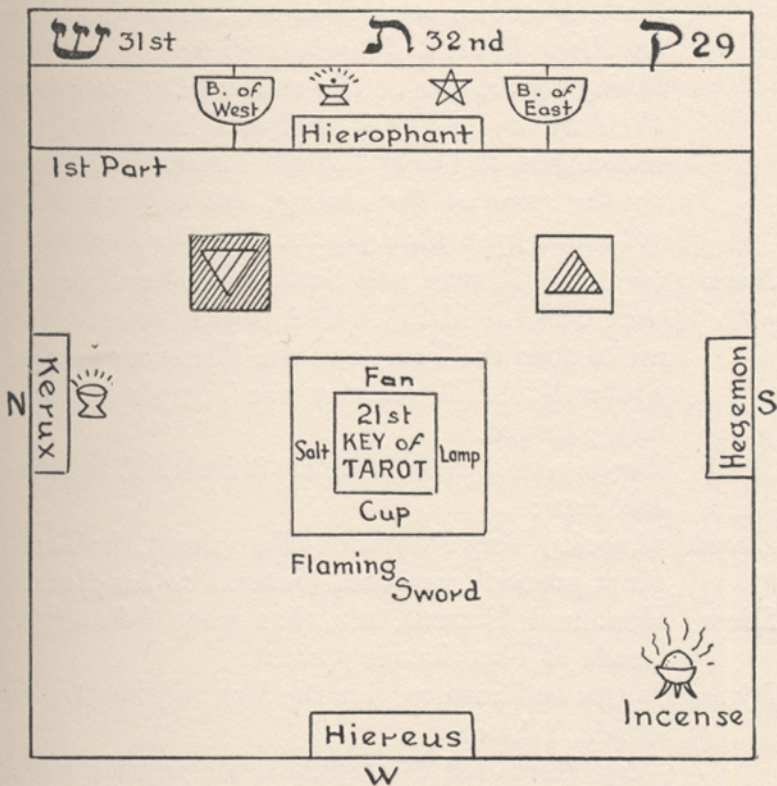
Heg 1111 1 11 11

Candidate is led out by Hegemon.

CEREMONY

OF THE

② = 9 GRADE OF THEORICUS



Requirements:

In the East — Pentacle, Banner of East and West.

On the Altar — Fan, Lamp, Cup, Salt, surrounding the Alter Diagram of the Universe.

For the Zelator — Hood wink, Cubical Cross (1st point); Caduceus (2nd point).

OPENING

Temple arranged as in diagram for the 32nd Path. Members assembled and clothed. Lamp on Altar lighted. Members present, but not taking office, rise at the words "Let us adore the Lord and King of Air" and face East, remaining so to the end of the invocation. They do the same at the closing, but otherwise do not move from their places. (1 = one knock)

Hiero (knocks) Fratres and Sorores of the Order of the STELLA MATUTINA in the Outer, assist me to open the Temple in the Theoricus Grade. Frater KERUX, see that the Temple is properly guarded.

Kerux goes to door, sees that it is closed, knocks, and says:

Kerux (knocks) Very Honoured Hierophant, the Temple is properly guarded. (returns to his place.)

Hiero Honoured Hieres, see that none below the Grade of Theoricus is present.

Hierus Fratres and Sorores, give the Signs of the ② = 9 Grade. (done)

Very Honoured Hierophant, all present have attained the Grade of Theoricus. (Salutes with ② = 9 Sign.)

Hiero Honoured Hegemon, to what particular Element is this Grade attributed?

Heg To the Element of Air.

Hiero Honoured Hiereus, to what Planet does this Grade especially refer?

Hiereus To the Moon.

Hiero Honoured Hegemon, what path is attached to this Grade?

Heg The 32nd Path of TAU.

Hiero Honoured Hiereus, to what does it allude?

Hiereus To the Universe as composed of the Four Elements — to the KERUBIM, the QLIPPOTH and the Astral Plane, and the reflection of the sphere of SATURN.

Hiero (*knocks*) (*All rise and face East.*) Let us adore the Lord and King of Air!

Hierophant makes circle with Sceptre towards E.

Hiero SHADDAI EL CHAI, Almighty and Ever-Lasting — Ever-Living be Thy Name, Ever Magnified in the Life of All. Amen.

All Salute. Hiero remains facing E. Hiereus advances to W. of Altar. Hegemon and Kerux advance and stand at the outer sides of the Pillars. All face E. Hiero makes invoking Pentagrams within a circle before the Air Tablet.

Hiero And the ELOHIM said —“Let us make ADAM in Our Image, after our likeness, and let them have dominion over the Fowl of the Air.”

In the Name YOD HE VAU HE and in the Name of SHADDAI EL CHAI Spirits of Air adore your Creator.

Takes up Pentacle and at the words “Head of

the Man" makes the sign Aquarius before Tablet.

Hiero In the Name of RAPHAEL, the Great Archangel of Air, and in the Sign of the Head of the Man , Spirits of Air adore your Creator!
Makes Cross with Pentacle.

Hiero In the Name and Letters of the Great Eastern Quadrangle, revealed unto ENOCH by the Great Angel AVE, Spirits of Air adore your Creator!

Hiero (*holding Pentacle on High*) In the Three Great Secret Names of God, borne on the Banners of the East, ORO IBAH AOZPI, Spirits of Air adore your Creator! In the Name of BATAI-VAH, Great King of the East, Spirits of Air, adore your Creator!

Replaces Pentacle. All return to places.

Hiero In the Name of SHADDAI EL CHAI, I declare this Temple opened in the ② = 9 Grade of Theoricus.

Hiero 111 111 111

Hiereus 111 111 111

Heg 111 111 111

Ceremony of Advancement in the Path of TAU

Hiero (*knocks*) Fratres and Sorores, our Frater (Soror) having made such progress in the Paths of Occult Knowledge as has enabled him to pass an examination in the requisite knowledge, is now eligible for advancement to the Grade of Theoricus, and I have duly received a dispensation from the Greatly Honoured Chiefs

of the Second Order, to advance him in due form.

Honoured Hegemon, superintend the preparation of the Zelator and give the customary alarm.

Hegemon rises and saluting, quits the Temple. He prepares the Zelator by seeing he is robed and wearing his sash, presents him with Greek Cubical Cross, Hood-winks him and comes to the door, giving the knock.

Kerux meanwhile, places FAN by Hierophant; LAMP by Hegemon; CUP by Hiereus; and SALT by his own place. Kerux, on hearing the alarm, opens the door and allows Hegemon to enter with Zelator, and then closes it.

Heg QUIT THE MATERIAL AND SEEK THE SPIRITUAL.

Hiero Conduct the Zelator to the East.

Zelator is led between the Pillars to Hierophant's Throne, Kerux standing on his right, Hegemon on his left. Kerux takes Cubical Cross from him.

Hiero Give me the Step and Sign of a Zelator. (*done*)
Give me the Grip or Token. (*done*)
Give me the Grand Word. (ADONAI ha-ARETZ) Mystic Title (Periclinus de Faustis) and the Mystic Number (55) of a Zelator. What is the Pass-Word formed from the Mystic Number? (Nun Heh)

(This is done, Hegemon prompting if necessary)

Hiero Frater Periclinus de Faustis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 32nd

Path of the ② = 9 Grade of Theoricus, which you have already sworn to maintain regarding those of the preceding Grades?

Zelator I do. (*Kerux gives back Cross to Zelator.*)

Hiero Then you will stretch out your hand, holding the Cubical Cross towards Heaven and say: "I swear by the Firmament of Heaven."

This is done — Zelator repeating the words.

Hiero Let the hood-wink be removed.

Done. Hegemon returns to his place in the South. Kerux is now in charge of Zelator.

Hiero Stretch forth your right hand, holding the Cubical Cross towards the East, in the position of the Zelator Sign, saying: "Let the Powers of Air witness my pledge." (*done*)

Hiero (*knocks*) Facing you are the Portals of the 31st, 32nd, and 29th Paths leading from the Grade of Zelator to the three other Grades which are beyond. The only Path now open to you, however, is the 32nd, which leads to the ② = 9 of Theoricus, and which you must traverse before arriving at that Grade.

Take in your right hand, the Cubical Cross and in your left the Banner of Light (*gives it to him*) and follow your Guide, Anubis the Guardian, who leads you from the material to the spiritual.

Kerux Anubis the Guardian said to the Aspirant, "Let us enter the Presence of the Lord of Truth. Arise and follow me."

Kerux turns to the right, and leads Zelator round the Hall once slowly, while Hiererus reads. Hier-

*ophant rises with Banner of West in Left Hand
— Fan in right.*

Hiereus The Sphinx of Egypt spake and said: "I am the synthesis of the Elemental Forces. I am also the symbol of Man. I am Life and I am Death. I am the Child of the Night of Time."

As Kerux and Zelator approach the East, Hierophant bars the Way with Banner of the West and FAN.

Hiero The Priest with the Mask of OSIRIS spake and said: "Thou canst not pass the Gate of the Eastern Heaven unless thou canst tell me my Name."

Kerux Thou are NU, Goddess of the Firmament of Air. Thou art HORMAKU, Lord of the Eastern Sun.

Hiero In what Signs and Symbols do ye come?

Kerux In the Letter Aleph. In the Banner of Light, and the symbol of the Equated Forces.

Hierophant stands back and signs Aquarius ☾ before Zelator with FAN.

Hiero In the Sign of the MAN, Child of AIR, thou art Purified. Pass Thou on.

Gives Banner of the West to Kerux who leads Zelator on, and hands the Banner to Hegemon in passing, while Hiereus again reads:

Hiereus I am OSIRIS, the Soul in twin aspect, united to the Higher by purification, perfected by suffering, glorified through trial. I have come where the Great GODS are, through the Power of the Mighty Name.

Kerux and Zelator have now reached Hegemon who bars their way Lamp in right hand — Ban-

ner of West in left hand.

Heg The Priest with the mask of the LION, spake and said: "Thou canst not pass by the Gate of the Southern Heaven unless thou canst tell me my Name."

Kerux MAU the Lion, Very Powerful, Lord of FIRE, is Thy Name. Thou art RA, the Sun in his Strength.

Heg In what Signs and Symbols do ye come?

Kerux In the Letter SHIN; in the Banner of the East, and the Symbol of the Cubical Cross.

Heg (*standing back and signing Leo ♌ before Zelator with Lamp*) In the Sign of the LION, Child of Fire, thou art purified. Pass thou on.

He replaces Lamp and takes the place of Kerux, who returns to his seat in the North. Hegemon leads Zelator past Hiereus, to whom he hands Banner of the West. Meanwhile, Hiereus reads for the third time, Hegemon being careful to lead Zelator slowly round the Temple, returning to Hiereus when the speech is finished.

Hiereus (*as they go round the third time*) I have passed through the Gates of the Firmament. Give me your hands, for I am made as ye, Ye Lords of Truth! For Ye are the formers of the Soul.

Hiereus puts down Sword and stands with CUP in right hand, Banner of West in left, barring the way of Hegemon and Zelator.

Hiereus The Priest with the Mask of the EAGLE spake and said: "Thou canst not pass the Gate of the Western Heaven, unless thou canst tell me my Name."

Heg HEKA, Mistress of HESUR, Ruler of Water, is Thy Name. Thou art TOUM, the Setting Sun.

Hiereus In what Signs and Symbols do ye come?

Heg In the Letter MEM; in the Banner of Light; and the Symbol of the Twenty-two Letters.

Hiereus (*standing back and making Sign of EAGLE  over Zelator with CUP*) In the Sign of the EAGLE, Child of Water, thou art purified. Pass thou on.

He gives Banner of West to Hegemon who continues to circumambulate with Zelator, giving Banner of West to Kerux as he passes him. Hiererus reads as they go round the fourth time, while Kerux rises with SALT in his right hand, the Banner of the West in left.

Hiereus (*as they go round*) O Lord of the Universe — Thou art above all things and Thy Name is in all things; and before Thee, the Shadows of Night roll back and the Darkness hasteth away.

Kerux (*barring the way with SALT and Banner of West*) The Priest with the Mask of the OX, spake and said: "Thou canst not pass the Gate of the Northern Heaven, unless thou canst tell me my Name."

Heg SATEM, in the abode of SHU, the Bull of Earth, is Thy Name. Thou art KEPHRA, the Sun at Night.

Kerux In what Signs and Symbols do ye come?

Heg In the Letters Aleph, Mem, and Shin, and in the symbols of Banner and Cross.

Kerux (*standing back, and signs TAURUS  over Zelator with Salt*) In the Sign of the Head of

the OX, Child of the Elements, thou art purified.
Pass thou on.

Hegemon leads the Zelator to Hierophant between the Pillars, Kerux accompanies them with Banner of West, which he hands to Hierophant to replace on stand. Hegemon now hands up Banner of East which Zelator has been holding. This is also replaced. Hegemon hands Cubical Cross to Hierophant. Kerux collects the Fan, Lamp, Cup and Salt and replaces them in their right places on the Altar, round the Diagram.

Hiero (holding Cubical Cross) The Cubical Cross is a fitting emblem of the equilibrated and balanced forces of the Elements. It is composed of 22 squares externally, thus referring to the 22 letters that are placed thereon. Twenty-two are the letters of the Eternal Voice, in the Vault of Heaven; in the depth of Earth; in the Abyss of Water; in the All-Presence of Fire. Heaven cannot speak their fullness — Earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them in Water. He hath whirled them aloft in Fire. He hath sealed them in the Air of Heaven. He hath distributed them through the Planets. He hath assigned unto them the Twelve Constellations of the Universe.
(Places Cross aside)

The 32nd Path of the Sepher Yetzirah, which answereth unto MALKUTH and the Letter TAU, is called the Administrative Intelligence, and it is so-called because it directeth and associateth in all their operations, the Seven Planets,

even all of them in their own due courses. To it, therefore, is attributed the due knowledge of the Seven Abodes of ASSIAH, the Material World, which are symbolised in the Apocalypse by the Seven Churches.

It refers to the Universe as composed of the Four Elements, to the KERUBIM, to the QLIPPOTH, and to the Astral Plane. It is the Reflection of the Sphere of Saturn. It represents the connecting and binding link between the Material and Formative Worlds, Assiah and Yetsirah, and necessarily passes through the Astral Plane, the Abode of the Elementals and the Shells of the Dead. It is the Rending of the Veil of the Tabernacle, whereon the Kerubim and the Palm Trees are depicted. It is the Passing of the Gate of Eden.

Hierophant rises and leads Zelator to the West of Altar. He draws attention to the Key of the Universe.

These ideas are symbolically resumed in the representation of the Twenty First Key of the TAROT, in front of you. Within the oval formed of the 72 circles, is a female form, nude save for a scarf that floats round her. She is crowned with the Lunar Crescent of ISIS, and holds in her hands, two wands. Her legs form a cross. She is the Bride of the Apocalypse, the Kabbalistic Queen of the Canticles, the Egyptian ISIS or Great Feminine Kerubic Angel SANDAL-PHON on the left hand of the Mercy Seat of the Ark.

The Wands are the directing forces of the positive and negative currents. The Seven Pointed Heptagram or Star alludes to the Seven Palaces of Assiah; the crossed legs to the symbol of the Four Letters of the Name.

The surmounting crescent receives alike the influences of Geburah and Gedulah. She is the synthesis of the 32nd Path, uniting Malkuth to Yesod.

The oval of the 72 smaller circles refers to the SCHEMHAMPORESCH, or Seventy-two fold Name of the Deity. The twelve larger circles form the Zodiac. At the angles are the Four KERUBIM which are the vivified powers of the letters of the Name YOD HE VAU HE operating in the Elements, through which you have just symbolically passed in the preceding Ceremony.

The Fan, Lamp, Cup and Salt represent the four Elements themselves whose inhabitants are the Sylphs, Salamanders, Undines and Gnomes.

Be thou, therefore, prompt and active as the Sylphs, but avoid frivolity and caprice.

Be energetic and strong as the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images, like the Undines, but avoid idleness and changeability; be laborious and patient like the Gnomes, but avoid grossness and avarice.

So shalt thou gradually develop the powers of

thy soul, and fit thyself to command the Spirits of the Elements.

The Altar, as in the preceding degree, represents the Material Universe. On its right is symbolically the Garden of Eden, represented by the station of Hegemon, while on its left is symbolically GEHENNA, the Abode of Shells, represented by the station of Kerux.

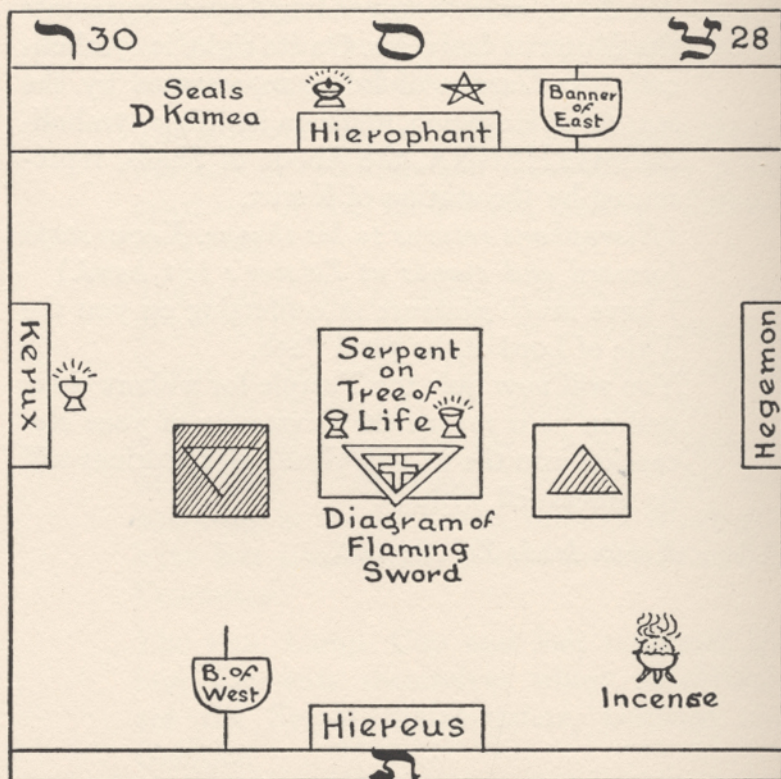
(Hierophant returns to his throne. Kerux steps forward and stands at Zelator's left hand.)

I have much pleasure in conferring on you the Title of Lord of the 32nd Path.

You will now quit the Temple for a short time, and on your return the Ceremony of your Reception into the ② = 9 Grade of Theoricus will be proceeded with.

Kerux leads Zelator out.

SECOND PART



Temple arranged as in diagram.

Kerux takes up CADUCEUS Badge.

Hiero Frater Kerux, you have my commands to instruct the Zelator in the proper alarm, and to present him with the necessary Admission Badge.

Honoured Hegemon, guard the Portal and admit them on giving the proper alarm.

Kerux takes Caduceus Admission Badge and brings Zelator to the door to give the knocks. Hegemon opens the door and leads Zelator in a little way and faces him to Hierophant.

Hiero Frater Periclinus de Faustis, as in the Zelator Grade there were given the symbolical representations of the Tree of the Knowledge of Good and Evil, of the Gate of Eden and of the Holy Place, so in this Grade of Theoricus, the Sanctum Sanctorum with the Ark and the Kerubim is shown, as well as the Garden of Eden with which it coincides; while in the 32nd Path leading hereunto, through which you have just symbolically passed, the Kerubic Guardians are represented, and the Palm Trees, or Trees of Progression in the Garden of Eden. Honoured Hegemon, conduct the Zelator to the West, and place him thus before the Portal of the 32nd Path of TAU by which he has symbolically entered.

(Done. Zelator faced to West, Kerux returns to place.)

Hiereus By what symbol dost thou enter herein?

Heg By the peculiar emblem of the Kerux, which is the Caduceus of Hermes.

Zelator hands it to Hiereus, who turns it towards Zelator, and reads:

Hiereus The Tree of Life and the Three Mother Letters are the Keys wherewith to unlock the Caduceus of Hermes. The upper point of the Wand rests on Kether, and the Wings stretch out to Chokmah and Binah, the Three Supernal Sephiroth.

The lower seven are embraced by the Serpents, whose heads fall upon Chesed and Geburah.

They are the Twin Serpents of Egypt — the currents of the Astral Light. Furthermore, the wings and top of the Wand form the letter Shin, the symbol of Fire; the heads and upper halves of the Serpents form Aleph, the symbol of Air; while their tails enclose MEM, the symbol of Water. The Fire of Life above, the Waters of Creation below, and the Air symbol vibrating between them.

Hierophant comes to the East of Altar. Hegemon directs Zelator to face him from the West of the Altar, and then returns to his place.

Hiero The symbols before you represent alike the Garden of Eden and the Holy of Holies.

Before you stands the Tree of Life formed of the Sephiroth and their connecting Paths. Into its complete symbolism, it is impossible to enter here, for it is the Key of all things when rightly understood. Upon each Sephira are written in Hebrew letters, its Name, the Divine Names and those of Angels and Archangels attributed thereto.

The connecting Paths are twenty-two in number and are distinguished by the Twenty-Two Letters of the Hebrew Alphabet, making with the Ten Sephiroth themselves the Thirty-two Paths of Wisdom of the Sepher Yetsirah.

The course of the Hebrew Letters, as placed on the paths, forms as you see, the Symbol of the Serpent of Wisdom, while the natural succession

of the Sephiroth forms the Flaming Sword, and the course of the Lightning Flash, as shown in the drawing below.

The Cross within the Triangle, Apex downwards, placed upon the Altar at the base of the Tree of Life, refers to the Four Rivers of Paradise, while the angles of the triangles refer to the Three Sephiroth, Netsach, Hod, and Yesod. The Two Pillars, right and left of the Tree are the symbols of Active and Passive, Male and Female, Adam and Eve. They also allude to the Pillars of Fire and Cloud which guided the Israelites in the wilderness, and the hot and moist natures are further marked by the Red Lamp and the Cup of Water.

The Pillars further represent the Two Kerubim of the Ark — the right, Metatron, Male — and the left, Sandalphon, Female.

Above them ever burn the Lamps of their Spiritual Essence, of which they are partakers in the Eternal Uncreated One.

Hierophant stands in the Sign of Theoricus.

Glory be unto Thee, Lord of the Land of Life, for Thy Splendour filleth the Universe.

After a short pause, Hierophant comes to the West of the Altar, and says:

The ② = 9 Grade of Theoricus is referred to YESOD, as the Zelator Grade is to Malkuth. The Path between them is assigned to the Letter TAU, whose portal you now see in the West, and through which you have just symbolically passed.

To this Grade, as to those preceding it, certain Signs and Tokens are attributed. They consist of a Sign, Token, Grand Word, Mystic Number and Pass-word formed therefrom.

The Sign is thus given. Stand with feet together and raise both arms upwards and back, palms up, as if supporting a weight, thus . It represents you in the Path of YESOD, supporting the Pillars of Mercy and Severity. It is the Sign made by the Greek God ATLAS, who supported the Universe on his shoulders and whom Hercules was directed to emulate. It is the ISIS of Nature, supporting the Heavens.

The Grip is that of the First Order which you received in the preceding Grade.

The Grand Word is a name of Seven Letters, SHADDAI EL CHAI, which means the Almighty and Living One.

The MYSTIC NUMBER is 45, and from it is formed the Pass-Word which is MEM HE, the Secret Name of the World of Formation. It should be lettered separately when given.

Unto this Grade and unto the Sephirah YESOD, the Ninth Path of the Sepher Yetsirah is referred. It is called the Pure and Clear Intelligence, and it is so called because it purifieth and maketh clear the Sephiroth, proveth and emendeth the forming of their representation, and disposeth their duties or harmonies, wherein they combine, without mutilation or division. The Distinguishing Badge of this Grade, which you are now entitled to wear is the Sash of the

Zelator, with the addition of a white cross above the triangle and the numbers ② and ⑨ in a circle and square respectively, left and right of its summit — and beneath the triangle, the number 32 between two narrow parallel white lines. The meaning of the Tablet of Earth was explained to you in the preceding Grade.

Hierophant returns to East and sits down. Hegemon guides Zelator to him.

The Three Portals facing you are the Gates of Paths leading from this Grade. That on the right connects with the Grade of Philosophus, that on your left with the Grade of Practicus, while the central one leads to the Portal.

This Grade especially refers to the Element of AIR, and therefore the Great Watch-Tower or Terrestrial Tablet of the East forms one of its principal emblems. It is one of the Four Great Tablets delivered unto Enoch by the Great Angel Ave.

From it are drawn the Three Holy Secret Names of God, ORO IBAH AOZPI, which are borne upon the Banners of the East, and numberless Divine and Angelic Names which appertain unto the Element of Air.

To the MOON, also, is this Grade related. Its Kamea or Mystical Square is shown in the East, with Seals and Names appropriate thereto.

It is also shown inscribed upon the Tree of Life, whereon its crescent in increase represents the side of Mercy — in decrease the side of Severity, while at the full it reflects the Sun of Tiphareth.

Hegemon conducts Zelator to a seat West of the Altar.

I now congratulate you on having attained the Grade of Theoricus and in recognition thereof, I confer upon you the Mystic Title of PORAIOS DE REJECTIS which means "Brought From Among The Rejected", and I give you the Symbol of RUACH, which is the Hebrew name for Air.

(*Knocks*) Frater Kerux, you have my commands to declare that the Zelator has been duly advanced to the Grade of THEORICUS.

Kerux. In the name of SHADDAI EL CHAI, and by command of the Very Honoured Hierophant, hear ye all that I proclaim that our Frater having made sufficient progress in the study of Occult Science, has been duly advanced to the Grade of ② = ⑨ of Theoricus, Lord of the 32nd Path, and that he has received the Mystic Title of PORAIOS DE REJECTIS, and the symbol of Ruach.

Hiero Frater before you are eligible for advancement to the next Grade, you must be perfect in certain subjects, a manuscript of which will be supplied to you.

C L O S I N G

Hiero (*knocks*) Assist me to close the Temple in the Grade of Theoricus.

All rise.

Frater Kerux, see that the Temple is properly guarded. (*done*)

Kerux (knocks) Very Honoured Hierophant, the Temple is properly guarded.

Hiero (knocks) Let us adore the Lord and King of AIR.

All face East. New Theoricus is directed to stand facing East.

A D O R A T I O N

Hiero SHADDAI EL CHAI, Almighty and Everliving, blessed be Thy Name unto the countless ages. Amen.

All salute. Officers form in the East as in Opening. Members stand facing East. Hiereus remains standing just behind new Theoricus.

Hiero (knocks) Let us rehearse the Prayer of the Sylphs or Air Spirits.

SPIRIT OF LIFE! Spirit of Wisdom! Whose breath giveth forth and withdraweth the form of all things:

THOU, before Whom the life of beings is but a shadow which changeth, and a vapour which passeth:

THOU, Who mountest upon the clouds, and Who walkest upon the Wings of the Wind.

THOU, Who breathest forth Thy Breath, and endless space is peopled:

THOU, Who drawest in Thy Breath, and all that cometh from Thee, returneth unto Thee!

CEASELESS MOTION, in Eternal Stability, be Thou eternally blessed!

We praise Thee and we bless Thee in the Change-

less Empire of Created Light, of Shades, of Reflections, and of Images —

And we aspire without cessation unto Thy Im-
mutable and Imperishable Brilliance.

Let the Ray of Thy Intelligence and the warmth
of Thy Love penetrate even unto us!

Then that which is Volatile shall be Fixed; the
Shadow shall be a Body; the Spirit of Air
shall be a Soul; the Dream shall be a Thought.
And no more shall we be swept away by the Tem-
pest, but we shall hold the Bridles of the
Winged Steeds of Dawn.

And we shall direct the course of the Evening
Breeze to fly before Thee!

O SPIRIT of Spirits! O Eternal Soul of Souls!

O IMPERISHABLE Breath of Life! O Cre-
ative Sigh! O Mouth which breathest forth
and withdrawest the life of all beings, in the
flux and reflux of Thine Eternal Word, which
is the Divine Ocean of Movement and of
Truth!

*Hierophant makes with Sceptre the Banishing
Circle and Pentagrams in the Air before the
Tablet.*

Depart ye in peace unto your habitations. May
the blessing of YOD HE VAU HE rest with
ye. Be there peace between us and you, and be
ye ready to come when ye are called.

All return to their places.

In the Name of SHADDAI EL CHAI, I declare
this Temple closed in the ② = 9 Grade of The-
oricus.

Hiero 111 111 111

Hiereus 111 111 111

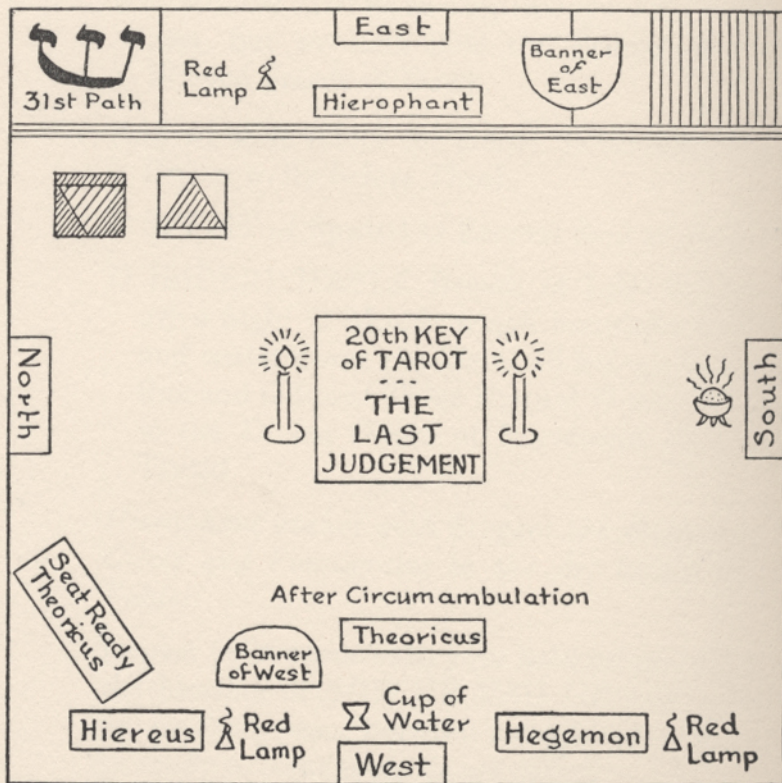
Heg 111 111 111

Kerux leads out new Theoricus.

CEREMONY

OF THE

③ = ⑧ GRADE OF PRACTICUS



Temple arranged for the 31st PATH.

Hiero (*knocks*) Fratres and Sorores of the
Temple of the STELLA MATUTINA in the
Outer, assist me to open the Temple in the Three
equals Eight Grade of PRACTICUS. Hon-
oured Hegemon, see that the Temple is properly
guarded.

This is done.

Heg Very Honoured Hierophant, the Temple is
properly guarded.

Hiero Honoured Hiereus, see that none below the
Grade of Practicus is present.

Hiereus Fratres and Sorores, give the Sign of the Prac-
ticus. (*done*) Very Honoured Hierophant, all
present have attained the Three equals Eight
Grade. (*Salutes*)

Hiero Honoured Hegemon, to what particular Ele-
ment is this Grade attributed?

Heg To the Element of Water.

Hiero Honoured Hiereus, to what Planet does this
Grade especially refer?

Hiereus To the Planet Mercury.

Hiero Honoured Hegemon, what Paths are attached
to this Grade?

Heg The 31st and 30th Paths of SHIN and RESH.

Hiero Honoured Hiereus, to what does the 31st Path
refer?

Hiereus To the Reflection of the Sphere of FIRE.

Hiero Honoured Hegemon, to what does the 30th
Path allude?

Heg To the Reflection of the Sphere of the SUN.
All rise and face East.

Hiero Let us adore the Lord and King of Water.
ELOHIM TZABAOTH — Elohim of Hosts!
Glory be unto the RUACH ELOHIM who
moved upon the Face of the Waters of Crea-
tion, Amen!

*All salute. Hierophant quits his Throne and goes
to the West. He stands before the Tablet of
Water before which a Cup of Water is placed,
He makes in the air over the Tablet the Invoking
Circle and Pentagrams of Water.*

And Elohim said, "Let us make Adam in our
Image, after our likeness and let them have do-
minion over the Fish of the Sea. In the Name of
A L Strong and Powerful, and in the name of
ELOHIM TSABAOTH, Spirits of Water adore
your Creator!

*Takes Cup from before the Tablet and makes
therewith the Sign of the EAGLE  in the
air before it.*

In the Name of GABRIEL, the Great Arch-
angel of Water, and in the Sign of the EAGLE,
Spirits of Water Adore your Creator!

Makes a Cross with the Cup.

In the Name and letters of the Great Western
Quadrangle revealed unto Enoch by the Great
Angel Ave, Spirits of Water adore your Creator!

Holds Cup on high.

In the Three Great Secret Names of God, borne
upon the banners of the West — EMPEH
ARSEL GAIOL — Spirits of Water adore your

Creator! In the Name RA-AGIOSEL, Great King of the West, Spirits of Water adore your Creator!

Hierophant replaces the Cup and returns to his place. All return to their places.

In the name of ELOHIM TSABAOTH, I declare the Temple opened in the Three equals Eight Grade of Practicus.

Hiero 1 111 1 111

Hiereus 1 111 1 111

Heg 1 111 1 111

THE THIRTY FIRST PATH

Hiero Fratres and Sorores, our Frater (or Soror) having made such progress in the Path of Occult Science as has enabled him to pass an examination in the requisite knowledge, is now eligible for advancement to the Grade of Practicus, and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order, to advance him in due form.

Honoured Hegemon, superintend the preparation of the Theoricus and give the customary alarm.

Hegemon rises. He proceeds to leave the Temple, pausing before Hierophant's Throne to salute with the Grade Sign. The Theoricus should be robed and wearing the Sash of his Grade. Hegemon gives him the Badge — The Solid Triangular Pyramid — hoodwinks him, and leads him to the door. Hegemon gives the alarm — 1 111 1 111. Hiereus opens the door, admits them, and returns to his seat.

Heg His Throne was like a Fiery Flame and the Wheels as Burning Fire.

Hegemon conducts the Theoricus to the WEST and takes the Pyramid. Theoricus is faced towards Hiereus who rises.

Hiereus Give me the Sign of the Grade of Theoricus. Give me the Grip. Give the Grand Word. (*This is given, Hegemon prompting if necessary. Shaddai El Chai.*) The Mystic Number (45), and Pass word (*Mem-He*). Give me also the Mystic Title and Symbol you received in that Grade.

Theo Poraïos de Rejectis. Ruach. (*Prompted if necessary.*)

Hiero Poraïos de Rejectis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 31st and 30th Paths of this Grade of Practicus which you have already sworn to maintain respecting those of the preceding Grades?

Theo I do. (*Theoricus is faced West before Tablet by Hegemon.*)

Hiero Then you will stretch forth your hand in the position of the Saluting Sign of a Neophyte and say: "I swear by the Abyss of the Waters." (*Done — Theoricus repeating the words.*)
Let the Hood-wink be removed.

Done. Hegemon places in his hand the cup of Water before the Tablet.

Sprinkle with your hand a few drops of Water towards the Tablet of Water in the West and

say: "Let the powers of Water witness my pledge."

Done. Theoricus repeats the words. Hegemon replaces Cup.

Conduct the Theoricus to the East and place him between the Mystical Pillars. (*done*)

Before you are the Portals of the 31st, 32nd, and 29th Paths. Of these, as you already know, the central one leads to the Grade of Theoricus from that of Zelator. The one on your left hand now opens to you, is the 31st, which leads from the One equals Ten of Zelator to the Three equals Eight of Practicus.

Take in your right hand the Pyramid of Flame, and follow your Guide, AXIOKERSA, the KABIR, who leads you through the Path of FIRE.

Hegemon leads the Theoricus between the Pillars, past Hierophant, making the Saluting Eign of a Neophyte in passing, circumambulates the Hall and halts at Hierophant's Throne. Hierophant rises as they approach, red lamp in hand.

AXIEROS, the FIRST KABIR, spake unto Kasmillos the Candidate, and said: "I am the apex of the Pyramid of Flame. I am the Solar Fire pouring forth its beams upon the lower World — Life-giving, Light-producing. By what symbol dost thou seek to pass by?"

Heg By the symbol of the Pyramid of Flame.

Hiero Hear Thou the voice of AXIEROS, the First KABIR: "The Mind of the Father whirled forth in reechoing roar — comprehending by invinci-

ble Will, ideas omniform, which flying forth from that One Fountain issued. For, from the Father alike were the Will and the End, by which yet they are connected with the Father, according to alternating Life through varying vehicles.

But as they were divided asunder, being by Intellectual Fire distributed into other Intellectuals. For the King of all previously placed before the polymorphous World, by which the Universe shines forth decked with ideas all various, of which the Foundation is One and Alone. From this: the others rush forth distributed and separated through the various bodies of the Universe and are borne in swarms through its vast Abysses, ever whirling forth in Illimitable Radiation.

They are Intellectual Conceptions from the Paternal Fountain, partaking abundantly of the Brilliance of Fire in the culmination of Unresting Time.

But the Primary, Self-Perfect Fountain of the Father pours forth these Primogenial Ideas. These being many, ascend flashingly into the Shining World and in them are contained the Three Supernals — because it is the Operator — because it is the Giver of the Life-bearing Fire — because it filleth the Life-producing Bosom of Hecate — and it instilleth into the Synoches, the enlivening strength of Fire, endowed with Mighty Power.

The Creator of all, Self-operating, formed the World, and there was a certain mass of Fire, and all these self-operating He produced, so that the Cosmic Body might be completely conformed — that the Cosmos might be manifest and not appear membranous.

And He fixed a vast multitude of in-wandering stars, not by a strain laborious and hurtful, but to uphold them with stability, void of movement — forcing Fire forward into Fire.”

Hereunto is the speech of AXIEROS.

Hegemon leads Theoricus to the seat of Hiereus who rises holding his red Lamp. They halt before him.

Hiereus AXIOKERSOS, the Second KABIR, spake to Kasmillos the Candidate and said: “I am the left basal angle of the Triangle of Flame. I am the Fire Volcanic and Terrestrial, flashingly flaming through Abysses of Earth — Fire-rending — Fire penetrating — tearing asunder the curtain of Matter — Fire constrained — Fire tormented — raging and whirling in lurid storm. By what sign dost thou seek to pass by?

Heg By the Symbol of the Pyramid of Flame.

Hegemon returns to his place — signing Theoricus to remain.

Hiereus Hear thou the voice of AXIOKERSOS, the Second KABIR: “For not in Matter did the Fire which is in the Beyond First enclose His Power in acts, but in Mind; for the Former of the Fiery World is the Mind of Mind, Who first sprang from Mind, clothing the one Fire with

the other Fire, binding them together so that He might mingle the fountainous craters while preserving unsullied the brilliance of His own Fire — and thence a Fiery Whirlwind drawing down the brilliance of the Flashing Flame — penetrating the Abysses of the Universe; thence — from downwards all extend their wondrous rays, abundantly animating Light, Fire, Aether and the Universe.

From Him leap forth all relentless thunders, and the whirlwind-wrapped, storm-enrolled Bosom of the All-splendid Strength of Hecate, Father-begotten, and He who encircleth the Brilliance of Fire and the Strong Spirit of the Poles, all fiery beyond.”

Hereunto is the speech of AXIOKERSOS.

Hiereus leads Theoricus round to Hegemon who rises with Lamp.

Heg AXIOKERSA, the Third KABIR, spake to Kasmillos the Candidate, and said: “I am the Right Basal Angle of the Triangle of Flame. I am the Fire astral and fluid, winding and coruscating through the Firmament. I am the Life of beings — the vital heat of existence. By what Sign dost thou seek to pass by?”

Hiereus prompts Theoricus and returns to his place after placing a seat West of the Altar for Theoricus.

Theo By the Symbol of the Pyramid of Flame.

Heg Hear Thou the voice of AXIOKERSA, the Third KABIR: “The Father hath withdrawn Himself but hath not shut up His Own Fire in

His Intellectual Power. All things are sprung from that One Fire, for all things did the Father of all things perfect, and delivered them over to the Second Mind Whom all races of men call First. The Mind of the Father riding on the subtle girders which glitter with the tracings of inflexible and relentless Fire.

The Soul, being a brilliant Fire, by the Power of the Father remaineth immortal and is Mistress of Life, and filleth up the many recesses of the Bosom of the World, the channels being intermixed, wherein she performeth the works of Incorruptible Fire." Hereunto is the speech of AXIOKERSA.

Hegemon places Theoricus in the seat in the West facing Hierophant.

Hiero Stoop not down unto the darkly splendid World wherein continually lieth a faithless Depth, and Hades wrapped in clouds delighting in unintelligible images, precipitous, winding, a black ever-rolling Abyss, ever espousing a Body, un-luminous, formless and void.

Nature persuadeth us that there are pure daemons and that even the evil germs of Matter may alike become useful and good. But these are Mysteries which are evolved in the profound abyss of the Mind.

Such a Fire existeth extending through the rushings of Air or even a Fire formless whence cometh the Image of a Voice, or even a flashing Light, abounding, whirling forth, crying aloud. Also there is the vision of the Fire-flashing Cour-

ser of Light, or of a Child borne aloft on the shoulders of the Celestial Steed, fiery or clothed in gold, or naked and shooting with a bow, shafts of light, and standing on the shoulders of a horse.

But if thy meditation prolongeth itself, thou shalt unite all these symbols in the form of a LION.

Then when no longer are visible to thee the Vault of the Heavens, and the Mass of the Earth; when to Thee, the Stars have lost their light and the Lamp of the Moon is veiled; when the Earth abideth not and around thee is the Lightning Flame — then call not before thyself the Visible Image of the Soul of Nature, for thou must not behold it ere thy body is purged by the Sacred Rites — since, ever dragging down the Soul and leading it from the Sacred Things, from the confines of Matter, arise the terrible Dog-faced Demons, never showing true image unto mortal gaze.

So therefore first the priest who governeth the works of Fire must sprinkle with the lustral water of the Loud, Resounding Sea.

Labour thou around the Strophalos of Hecate. When thou shalt see a terrestrial Demon approaching, cry aloud and sacrifice the Stone MNIZOURIN.

Change not the barbarous Names of Evocation, for they are Names Divine, having in the Sacred Rites a power ineffable. And when, after all the phantoms have vanished, thou shalt see that

Holy and Formless Fire — that Fire which darts and flashes through the Hidden Depths of the Universe, Hear Thou the Voice of Fire.
Hereunto is the speech of Kabir.

Hegemon conducts the Theoricus to the foot of Hierophant's Throne, and taking the Triangular Pyramid, hands it to Hierophant.

The Solid Triangular Pyramid is an appropriate hieroglyph of Fire. It is formed of four triangles, three visible and one concealed, which yet is the synthesis of the rest. The three visible triangles represent Fire, Solar, Volcanic, and Astral, while the fourth represents the latent Heat — AUD, active — AUB, passive — AUR, equilibrated — while ASCH is the name of Fire.
(*Puts Pyramid aside.*)

The Thirty First Path of the Sepher Yetsirah which answereth unto the Letter SHIN is called The Perpetual Intelligence, and it is so-called because it regulateth the proper motion of the Sun and the Moon in their proper order, each in an orbit convenient for it.

It is therefore a reflection of the Sphere of Fire, and the Path connecting the Material Universe as depicted in Malkuth with the Pillar of Severity and the side of Geburah, through the Sephirah HOD.

Hierophant rises. Hegemon steps back and when he has descended from the Dais, indicates to Theoricus to follow him. He leads Theoricus to the West of the Altar, Hegemon follows and

stands on the South Side — Hierophant being on the North.

Before you upon the Altar, is the Twentieth Key of the TAROT, which symbolically represents these ideas. To the uninitiated eye it apparently represents The Last Judgment with an angel blowing a trumpet and the Dead rising from their tombs — but its meaning is far more occult and recondite than this, for it is a glyph of the powers of Fire.

The Angel encircled by the rainbow, whence leap corruscations of Fire, and crowned with the Sun, represents MICHAEL, the Great Archangel, the Ruler of Solar Fire.

The Serpents which leap in the rainbow are symbols of the Fiery Seraphim. The Trumpet represents the influence of the Spirit descending from BINAH, while the Banner with the Cross refers to the Four Rivers of Paradise and the Letters of the Holy Name.

He is also AXIEROS, the first of the Samothracian Kabiri, as well as Zeus and Osiris.

The left hand figure below, rising from the Earth is SAMAEEL, the Ruler of Volcanic Fire. He is also AXIOKERSOS, the Second Kabir, Pluto and Typhon.

The right hand figure below is ANAEEL, the Ruler of Astral Light. She is also AXIOKERSA, the Third Kabir, Ceres and Persephone, Isis and Nephthys. She is, therefore, represented in duplicate form, and rising from the waters. Around both these figures dart flashes of Lightning.

These three principle figures form the Fire Triangle, and further represent Fire operating in the other Three Elements of Earth, Air, and Water.

The central lower figure with his back turned, and his arms in the Sign of the Two equals Nine, is AREL, the Ruler of latent heat. He is rising from the Earth as if to receive the properties of the other three. He is also KASMILLOS, the Candidate in the Samothracian Mysteries, and the Horus of Egypt. He rises from the rock-hewn cubical Tomb and he also alludes to the Candidates who traverses the Path of Fire. The three lower figures represent the Hebrew letter SHIN, to which Fire is especially referred. The seven Hebrew Yods allude to the Sephiroth operating in each of the Planets and to the Schemhamphoresch.

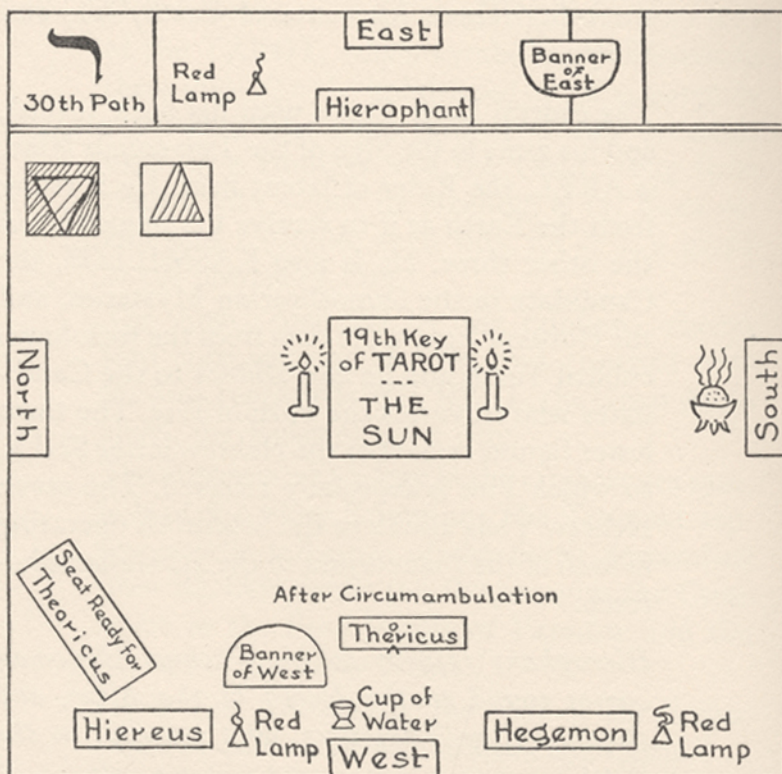
Hierophant returns to his Throne. Hegemon comes round to the North of the Altar, and stands before Theoricus, who remains in the West.

I have much pleasure in conferring on you the Title of Lord of the Thirty First Path.

You will now quit the Temple for a short time, and on your return the ceremony of your passage of the Thirtieth Path will take place.

Theoricus is lead out by Hegemon who makes the Neophyte sign on passing Hierophant's Throne. Theoricus should also do this.

THE THIRTIETH PATH OF RESH



Temple arranged as in Diagram. Portal RESH shown.

Hiero Honoured Hegemon, you have my commands to present the Theoricus with the necessary admission Badge and to admit him.

Hegemon rises and goes to the East where he salutes in the Three equals Eight. He then admits Theoricus after having given him The

Greek Cross of Thirteen Squares. As he brings him in, Hegemon says:

Heg Behold He hath placed His Tabernacle in the Sun.

He leads Theoricus to the North East, and places him facing the Pillars.

Hiero (*knocks*) Frater Porais de Rejectis, before you in the East lie the Portals of the 30th, 25th, and 28th Paths leading from the Two equals Nine Grade of Theoricus to those Grades which are beyond. Of these, the only one now open to you, is the Thirtieth which leads to the Three equals Eight Grade of Practicus. Take in your right hand the Solar Greek Cross, and follow your Guide through the Pathway of the Sun.

Heg Before the Intellectual Whirlings of Intellectual Fire, all things are subservient through the Will of the Father of All.

Hegemon leads Theoricus between Pillars and halts before Hierophant, who rises, red Lamp in hand.

Hiero AXIEROS, the First Kabir, spake unto Kas-millos the Candidate and said: "I am the Sun in greatest elevation, bringing upon Earth the ripening heat — fructifying all things — urging forward the growth of vegetable nature, Life-giving, Light-producing — crowning summer with golden harvest, and filling the lap of plenteous Autumn with the Purple vintage of the Vine."

Thus far the voice of AXIEROS!

Hegemon leads Theoricus to the Seat of Hiereus who rises with red Lamp.

Hiereus AXIOKERSOS, the Second Kabir, spake unto KASMILLOS the Candidate, and said: "I am the Sun in greatest depression beneath the Equator when cold is greatest and heat is least — withdrawing his light in darkening winter, the Dweller in mist and storm."

Thus far the voice of AXIOKERSOS.

Hegemon leads Theoricus to his own seat and taking red Lamp says:

Heg AXIOKERSA, the Third Kabir spake to Kasmillos the Candidate and said: "I am the Sun in Equinox, initiating Summer or heralding Winter — mild and genial in operation, giving forth or withdrawing the vital heat of life."

Thus far the voice of AXIOKERSA!

Hiereus places a seat West of the Altar. Hegemon indicates this to Theoricus. All are seated, facing Hierophant.

Hiero *The Father of All* congregated the Seven Firmaments of the Cosmos, circumscribing the Heaven with convex form. He constituted a Septernary of Wandering Existences, suspending their disorder in well-disposed zones. He made them six in number and for the seventh, he cast into the midst thereof the Fire of the Sun — into that Centre from which all lines are equal — that the Swift Sun may come around that Centre eagerly urging itself towards that Centre of Resounding Light. As rays of light, His locks flow forth, stretching to the confines of Space, and of the Solar Circles, and of the Lunar flashings and of the Aerial Recesses, the Melody of the Aether

and of the Sun and of the Passages of the Moon and of the Air.

The wholeness of the Sun is in the supermundane orders, for therein a Solar World and endless Light subsist. The Sun more true measureth all things by time, for He is the Time of Time, and his disc is in the Starless above the inerratic Sphere, and he is the centre of the Triple World. The Sun is Fire and the Dispenser of Fire. He is also the channel for the Higher Fire.

O Aether, Sun and Spirit of the Moon, ye are the Leaders of Air. And the Great Goddess bringeth forth the vast Sun and the brilliant Moon and the wide Air, and the Lunar Course and the Solar Pole. She collecteth it, receiving the melody of the Aether and of the Sun and of the Moon, and of whatsoever is contained in air. Unwearied doth Nature rule over the Worlds and Works, so that the Period of all things may be accomplished. And above the shoulders of the Great Goddess, is Nature in her vastness exalted.

Thus far the voice of the Kabiri.

Hegemon conducts Theoricus to Hierophant, to whom he hands the Solar Greek Cross.

The Solar Greek Cross is formed of thirteen squares which fitly refer to the Sun's motion through the Zodiac, these Signs being further arranged in the arms of the Cross according to the Four Elements with the Sun in the centre and representing that luminary as the centre of the whole. The Thirtieth Path of the Sepher

Yetzirah which answereth to the Letter Resh is called the Collecting Intelligence, and it is so called because from it the Astrologers deduce the judgment of the Stars, and of the Celestial Signs, and the perfections of their science according to the rules of their resolutions. It is therefore the Reflection of the Sphere of the Sun and the Path connecting YESOD with HOD — Foundation with Splendour.

Hierophant rises. Hegemon and Theoricus step back and follow him to the Altar where he places Theoricus in the West, Hierophant North, Hegemon South.

Before you upon the Altar is the Nineteenth Key of TAROT which symbolically resumes these ideas. The Sun has twelve principal rays which represent the Twelve Signs of the Zodiac. They are alternately waved and salient as symbolising the alternation of the masculine and feminine natures. These again are subdivided into the 36 Decanates or sets of ten degrees in the Zodiac, and these again into 72, typifying the 72 quinances or sets of five, and the 72-fold Name Schemhamphoresch. Thus the Sun embraces the whole creation in its rays.

The seven Hebrew Yods on each side, falling through the air, refer to the Solar influence descending. The Wall is the Circle of the Zodiac, and the stones are its various degrees and divisions.

The two children standing respectively on Water and Earth represent the generating influence

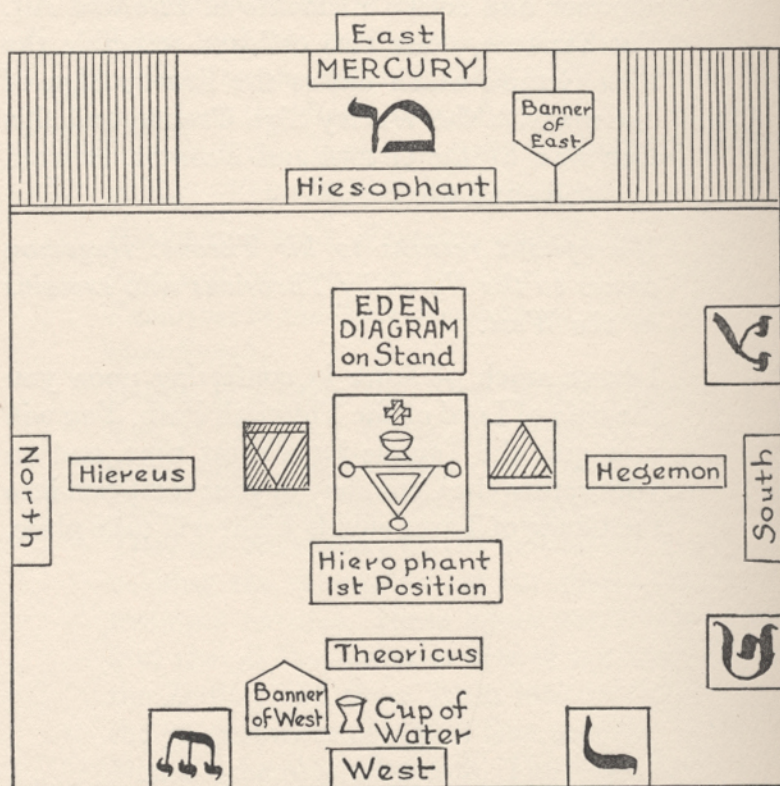
of both, brought into action by the rays of the Sun. They are the two inferior and passive Elements, as the Sun and Air above them are the superior and active Elements of Fire and Air. Furthermore, these two children resemble the Sign Gemini which unites the Earthy Sign of Taurus with the Watery Sign Cancer, and this Sign was, by the Greeks and Romans, referred to Apollo and the Sun.

Hierophant returns to his Throne. Hegemon comes to the North by Theoricus who remains in the West.

I have much pleasure in conferring upon you the title of Lord of the Thirtieth Path. You will now quit the Temple for a short time, and on your return the Ceremony of your reception into the Grade of Three equals Eight will take place.

TEMPLE IN HOD

ARRANGED AS IN DIAGRAM



Hiero Honoured Hegemon, instruct the Theoricus in the proper alarm, present him with the necessary Admission Badge, and admit him.

Hegemon takes the Badge, the Cup of Stolistes, and brings Theoricus, telling him to knock

1 III 1 III

Place the Theoricus before the Portal of the 31st Path by which he has symbolically entered this

Grade from the One equals Ten of Zelator.
(*done*)

Place the Theoricus now before the portal of the 30th Path by which he has symbolically entered this Grade from the Two equals Nine of Theoricus. (*done*)

Hiereus By what Symbol dost thou enter herein?

Heg By the Peculiar Emblem of the Stolistes, the Cup of Water.

Hiereus The Cup of the Stolistes partakes in part of the Symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life, it embraces nine of the Sephiroth, exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like Caduceus, it further represents the Three Elements of Water, Air, and Fire. The Crescent is the Water which is above the Firmament, the Circle is the Firmament, and the Triangle the consuming Fire below, which is opposed to the Celestial Fire symbolised by the upper part of the Caduceus.

Hiereus puts admission badge aside. Hegemon directs Theoricus to Hierophant whose chair should now be moved back towards the West, and placed in readiness for the Candidate at the Closing. Hiereus and Hegemon stand either side of the Altar, facing it.

Before you is represented the symbolism of the Garden of Eden. At the summit is the Supernal Eden, containing the Three Supernal Sephiroth, summed up and contained in Aima Elohim, the

Mother Supernal, the Woman of the twelfth chapter of the Apocalypse, crowned with the Sun and the Moon under her feet, and upon her head the Crown of Twelve Stars, Kether. And whereas the Name, YOD HE VAU HE, is joined to the name Elohim, when it is said Tetragrammaton Elohim planted a Garden Eastward in Eden, so this represents the power of the Father joined thereto in the Glory from the Face of the Ancient of Days. And in the Garden was the Tree of the Knowledge of Good and of Evil, which latter is from Malkuth, which is the lowest Sephirah between the rest of the Sephiroth and the Kingdom of Shells, which latter is represented by the Great Red Dragon coiled beneath, having Seven Heads (the Seven Infernal Palaces) and Ten Horns — (The Ten Averse Sephiroth of Evil, contained in the Seven Palaces).

And a River Naher went forth out of Eden, namely from the Supernal Triad, to water the Garden (the rest of the Sephiroth), and from thence it was divided into Four Heads in Daath, whence it is said "In Daath the Depths are broken up and the clouds drop down dew." The first Head is PISON, which flows into Geburah (whence there is Gold.) It is the River of Fire. The Second Head is GIHON, the River of Waters, flowing into Chesed. The Third is HIDDEKEL, the River of Air, flowing into Tiphareth, and the Fourth which receiveth the virtues of the other three, is PHRATH, Euphrates, which floweth down upon the Earth.

This River going forth out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal proceeding out of the Throne of God and the Lamb, on either side of which was the Tree of Life, bearing Twelve manner of Fruits. And thus do the Rivers of Eden form a Cross, and on that Cross the Great ADAM, the Son who was to rule the Nations with a Rod of Iron, is extended from Tiphareth and his arms stretch out to Gedulah and Geburah, and in Malkuth is Eve, Mother of all, the Completion of all, and above the Universe she supporteth with her hands the Eternal Pillars of the Sephiroth. As it was said to you in the Thirtieth Path, "And above the shoulders of that Great Goddess is Nature in her vastness exalted."

The Three equals Eight Grade of Practicus is referred to the Sephirah Hod and the Thirtieth and Thirty First Paths—those of Resh and Shin are bound thereto.

The Sign of this Grade is given thus. With the hands together, raise the arms till the elbows are level with the shoulders. With the thumbs and fore-fingers make a triangle on your breast thus (*showing it*)—a triangle apex downwards. This represents the Element of Water, to which this Grade is attributed.

The Grip or Token is the general Grip of the First Order. The Grand Word is a Name of ten letters, ELOHIM TSABAOTH, which means Lord of Hosts. The Mystic Number is 36, and from it is formed the Pass-word of this Grade which is ELOAH, one of the Divine Names. It

should be lettered separately when given thus — Aleph, Lamed He. Unto this Grade and unto the Sephirah Hod, the Eighth Path of the Sepher Yetsirah is referred. It is called the absolute or perfect Path, because it is the means of the Primordial, which hath no root to which it may be established, except in the penetralia of that Gedulah (Magnificence) which emanate from the subsisting properties thereof.

The distinguishing badge of this Grade which you are now entitled to wear, is the sash of the Theoricus with the addition of a purple cross above the white cross and the numbers three and eight within a circle and a square respectively, left and right of its summit — and below the number 32, the numbers 30 and 31 in purple between two narrow purple lines.

This Grade is especially referred to the Element of Water and therefore the Great Watch-Tower or Tablet of the West forms one of its principal emblems.

Hierophant and Theoricus turn towards it.

It is known as the Second or Great Western Quadrangle or Tablet of Water, and it is one of the Four Great Tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the Three Holy Secret Names of God — EMPEH ARSEL GAIOL — which are borne upon the Banners of the West, and numberless Divine and Angelic Names which appertain unto the element of Water. The meanings of the Tablets

of Earth and Air were explained to you in the preceding Grades.

Turning to the Altar, Hierophant indicates the Cross and Triangle.

The Cross above the Triangle represents the power of the Spirit of Life rising above the triangle of the Waters and reflecting the Triune therein, as further marked by the Lamps at the angles. While the Cup of Water placed at the junction of the Cross and Triangle represents the maternal Letter MEM.

Hierophant returns to his Throne in the East. Hegemon indicates the seat West of the Altar to Theoricus who sits down. Hegemon comes round the Altar and removes the diagram stand, placing it in the South West, and returns to his place. All are seated.

The Portals in the East and South East are those of the Paths which conduct to higher Grades, while that in the South leads to the Four equals Seven of Philosophus, the highest Grade in the First Order.

This Grade of Practicus is especially related to the Planet MERCURY, whose Kamea, or Mystical Square, together with Seals and Names formed from it, is shown in the East. The Symbol of Mercury when inscribed on the Tree of Life is also shown. It embraces all but Kether. The horns spring from DAATH, which is not properly a Sephira, but rather the conjunction of Chokmah and Binah.

I now congratulate you on having passed through the Ceremony of Three equals Eight of Practicus, and in recognition thereof, I confer upon you the Mystic Title of MONOCRIS DE ASTRIS, which means "Unicorn from the Stars"; and I give you the Symbol of MAIM which is the Hebrew Name for Water. (*knocks*) In the Name of ELOHIM TZABAOTH, I now proclaim that you have been duly advanced to the Grade of Three equals Eight of Practicus, and that you are Lord of the Thirtieth and Thirty First Paths.

C L O S I N G

Hiero (*knocks*) Assist me to close this Temple in the Three equals Eight Grade of Practicus.

All rise. The New Practicus is signed to rise.

Honoured Hegemon, see that the Temple is properly guarded. (*done*)

Heg Very Honoured Hierophant, the Temple is properly guarded.

Hiero Let us adore the Lord and King of Water! (*knock*)

All face East.

Hiero Let ELOHIM TZABAOTH be praised unto the Countless Ages of Time, Amen!

Hegemon removes the seat of Practicus to the North, and leads Practicus to the East of Altar, where he stands facing West. Hierophant goes to the West before the Tablet of Water. All face West — Members arranging themselves in balanced disposition, facing West.

Hiero (*knocks*) Let us rehearse the Prayer of the Undines or Water spirits!

Terrible King of the Sea, Thou who holdest the Keys of the Cataracts of Heaven, and who en-closest the subterranean Waters in the cavernous hollows of Earth. King of the Deluge and of the Rains of Spring. Thou who openest the sources of the rivers and of the fountains; Thou who commandest moisture which is, as it were, the Blood of the Earth, to become the sap of the plants. We adore Thee and we invoke Thee. Speak Thou unto us, Thy Mobile and change-ful creatures, in the Great Tempests, and we shall tremble before Thee. Speak to us also in the murmur of the limpid Waters, and we shall desire Thy love.

O Vastness! wherein all the rivers of Being seek to lose themselves — which renew themselves ever in Thee! O Thou Ocean of Infinite Perfection! O Height which reflectest Thyself in the Depth! O Depth which exhaled into the Height! Lead us into the true life, through intelligence, through love! Lead us unto immortality through sacrifice, that we may be found worthy to offer one day unto Thee, the Water, the Blood and the Tears, for the Remission of Sins! Amen.

Hierophant makes with his Sceptre, the Banishing Circle and Pentagrams in the Air before the Tablet.

Depart ye in peace unto your Habitations. May the blessing of Elohim Tzabaoth be upon you.

Be there peace between us and you, and be ye ready to come when ye are called! (*knock*)

All return to their places — Practicus being directed to West of Altar, facing West.

Hiero 1 111 1 111

Hiereus 1 111 1 111

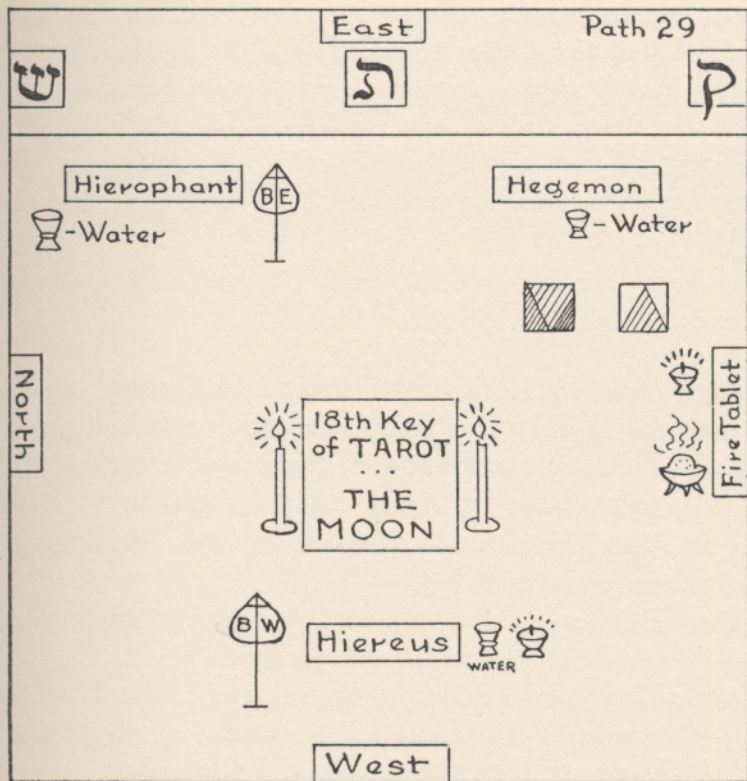
Heg 1 111 1 111

Hegemon leads out the new Practicus. They give the Neophyte Sign as they pass Hierophant.

CEREMONY

OF THE

④ = 7 GRADE OF PHILOSOPHUS



THE OPENING

Arrangement of the Temple for the Opening and for the Path of Qoph.

There are three Officers — Hierophant, Hierews and Hegemon. The Throne of the Hierophant, beside which is a Cup of Water and the Banner of the East, is placed before the Dais N. E. The seat of the Hegemon is before the Dais in the S. E., that of Hierews in the West. Each Officer has a Cup of Water. The Pillars are placed about three feet in front of Hegemon's seat, and behind her is displayed the Letter Qoph. The Altar in the Centre of the Hall is supplied with a candle on either side. On it is the Tarot Key of the Path — THE MOON. The Elemental lights are lit. Incense is burning in the South. This Sign 1 represents one knock. The Grade Knock is 111 111 1.

Members are assembled and clothed. Hierophant knocks. All rise.

Hiero (*knock*) Honoured Fratres and Sorores, assist me to open the Temple in the ④ = 7 Grade of Philosophus. Honoured Hegemon, see that the Temple is properly guarded. (*done*)

Heg Very Honoured Hierophant, the Temple is properly guarded.

Hiero Honoured Hierews, see that none below the Grade of Philosophus is present.

Hiereus Honoured Fratres, give the signs of the ④ = 7. (*done*) Very Honoured Hierophant, all present have attained the Grade of Philosophus.

Hiero Honoured Hegemon, to what particular element is this Grade attributed?

Heg To the Element of FIRE.

Hiero Honoured Hiereus, to what Planet does this Grade especially refer?

Hiereus To the Planet VENUS.

Hiero Honoured Hegemon, what Paths are attached to this Grade?

Heg The 29th, 28th, and 27th Paths of QOPH, TZADDI, and PEH.

Hiero Honoured Hiereus, to what does the 29th Path allude?

Hiereus To the reflection of the Sphere of PISCES.

Hiero Honoured Hegemon, to what does the 28th Path allude?

Heg To the Reflection of the Sphere of AQUARIUS.

Hiero Honoured Hiereus, to what does the 27th Path allude?

Hiereus To the Reflection of the Sphere of Mars.

Hiero (*knock*)

Let us adore the Lord and King of FIRE.

YOD HE VAU HE TZABAOTH. Blessed be Thou — Leader of Armies is Thy Name, Amen!

All salute. Hiero quits his Throne and goes to the South. Hegemon stands behind him in the S. E., Hiereus in the S. W. Hierophant makes the invoking Pentagrams in a circle before the Fire Tablet.

And ELOHIM said, "Let us make Adam in our own Image, after our own likeness, and let them have Dominion."

In the Name of ELOHIM, Mighty and Ruling, and in the Name of YOD HE VAU HE

TZABAOTH, Spirits of FIRE, adore your Creator!

Hierophant takes incense from before Fire Tablet, and makes the sign Leo in the air before it.

In the Name of MICHAEL, the Great Archangel of Fire, and in the Sign of the ♌ Lion, Spirits of Fire, adore your Creator!

Makes Cross with Incense.

In the Names and letters of the Great Southern Quadrangle revealed unto ENOCH by the Great Angel AVE, Spirits of Fire, adore your Creator!

Holds Incense on high.

In the Three Great Secret Names of God borne upon the Banners of the South — OIP TEAA PEDOCE — Spirits of FIRE adore your Creator!

In the Name of EDELPERNA, Great King of the South, Spirits of Fire, adore your Creator!

Replaces Incense and returns to place.

All return to places.

In the name of YOD HE VAU HE TZABAOTH, I declare this Temple opened in the ④ = 7 Grade of PHILOSOPHUS.

Hiero 111 111 1

Hiereus 111 111 1

Heg 111 111 1

THE 29TH PATH OF QOPH

Hiero Fratres and Sorores, our Frater..... having made such progress in the Paths of Occult Science as has enabled him to pass the examination in the requisite knowledge, and further, having

been a Member of the ③ = ⑧ Grade of Practicus for a period of three months, is now eligible for advancement to the Grade of Philosophus and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order, to advance him in due form. Honoured Hegemon, superintend the preparation of the Practicus and give the customary alarm.

Hegemon rises, salutes Hierophant, quits the Temple, and sees that the Practicus is robed and wearing the sash of the ③ = ⑧ Grade. She hoodwinks him and places in his hand the admission badge. She leads him to the Temple door and gives the alarm saying, as they enter:

Heg And the Ruach Elohim moved upon the Face of the Waters.

Hiereus admits them and returns to his place. Hegemon leads Practicus to the South by the Tablet of Fire, faces him East and takes away Cross.

Hiero Give the Hegemon the Signs and Words of this Grade.

Heg Give me the Sign of the ③ = ⑧ Grade. The Grip or Token—the Grand Word (*Elohim Tzabaoth*) The Mystic Number (36) and the Pass-Word (*Aleph Lamed He*) of the Grade of Practicus.

Hiero Give me also the Mystic Title and Symbol you received in that Grade (*Monocris de Astris. Maim.*)

This done, Hegemon faces Practicus to the Fire Tablet.

Frater Monocris de Astris, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 29th, 28th, and 27th Paths and of the ④ = ⑦ Grade of Philosophus which you have already sworn to maintain respecting those of the preceding Grades?

Practicus (prompted if necessary) I do.

Hiero Then you will stretch your arms above your head to their full limit and say: "I swear by the Torrent of FIRE."

Practicus repeats words.

Let the hood-wink be removed.

Done. Hegemon gives Practicus the incense from before the Tablet.

Wave the incense before the Tablet of Fire and say: "Let the Powers of Fire witness my pledge."

Done. Practicus repeats words. Hegemon replaces incense.

Conduct the Practicus to the East and place him between the Mystic Pillars. (*done*) Before you are the Portals of the 31st, 32nd, and 29th PATHS as in the Grade of Zelator. The two former you have already traversed, and the Portal of the 29th PATH leading to the Grade of Philosophus is now open to you. Take in your right hand the Calvary Cross of Twelve Squares and follow your guide through the Path of the Waters.

Hegemon circumambulates Temple once with Practicus, having given him the Calvary Cross to carry. As they approach the East for the

second time, Hierophant rises holding up Cup of Water. Hegemon and Practicus halt.

The priest with the Mask of OSIRIS spake and said: I am Water, stagnant and silent and still, reflecting all, concealing all. I am the Past — I am the Inundation. He who riseth from the Great Water is my Name. Hail unto ye, Dwellers of the Land of Night! For the rending of Darkness is near.

Heg. leads Practicus round to Hiereus who rises cup in hand as they approach. Hegemon and Practicus halt before him.

Hiereus The Priest with the Mask of HORUS spake and said: I am Water, turbid and troubled. I am the Banisher of Peace in the vast abode of the Waters. None is so strong that can withstand the Great Waters — the Vastness of their Terror — the magnitude of their Fear — the Roar of their Thundering Voice. I am the Future, mist-clad and shrouded in gloom. I am the Recession of the Torrent. The storm veiled in Terror is my Name. Hail unto the Mighty Powers of Nature and the Chiefs of the Whirling Storm!

Hegemon takes Practicus round to his own seat, takes up Cup and says:

Heg The Priestess with the Mask of ISIS spake and said: The traveller through the Gates of Anubis is my Name. I am Water, pure and limpid ever flowing on toward the sea. I am the Ever-passing Present that stands in the place of the Past. I am the Fertilised land. Hail unto thee Dwellers

of the Wings of the Morning!

Heg. replaces Cup and leads Practicus to a seat West of the Altar, and returns to place.

Hiero (rising) I arise in the place of the Gathering of the Waters, through the rolled back Cloud of Night. From the Father of Waters went forth the Spirit, rending asunder the veils of Darkness. And there was but a Vastness of Silence and of Depth in the place of the Gathering Waters. Terrible was the Silence of that Uncreated World — Immeasurable the depth of that Abyss. And the Countenances of Darkness half-formed arose — they abode not — they hasted away — and in the Darkness of Vacancy, the Spirit moved and the Lightbearers existed for a space.

I have said Darkness of Darkness — are not the Countenances of Darkness fallen with Kings? Do the Sons of the Night of Time last for ever? and have they not yet passed away? Before all things are the Waters and the Darkness and the Gates of the Land of Night. And the CHAOS cried aloud for the Unity of Form — and the Face of the ETERNAL arose. Before the Glory of that Countenance the Night rolled back and the Darkness hasted away. In the Waters beneath was that Face reflected, in the Formless Abyss of the Void. From those Eyes darted rays of terrible splendour which crossed with the currents reflected. That Brow and those Eyes formed the triangle of the Measureless Heavens — and their reflections formed the triangle of

the Measureless Waters. And thus was formulated the Eternal Hexad — the number of the Dawning Creation.

Hegemon conducts the Practicus to the foot of Hiero's throne — handing to Hiero the Calvary Cross of twelve squares.

The Calvary Cross of Twelve Squares fitly represents the ZODIAC which embraces the Waters of Nu as the ancient Egyptians called the Heavens, the Waters which be above the Firmament. It also alludes to the Eternal River of Eden, divided into four Heads which find their correlations in the four triplicities of the Zodiac.

Places Cross aside.

The 29th PATH of the Sepher Yetsirah which answereth unto the letter QOPH is called the Corporeal Intelligence — and it is so called because it forms the very body which is so formed beneath the whole Order of the Worlds and the increment of them. It is therefore the reflection of the Watery Sign of Pisces and the Path connecting the material universe as depicted in Malkuth with the Pillar of Mercy and the side of Chesed, through the Sephira NETZACH, and through it do the Waters of Chesed flow down.

Hiero, Hegemon and Practicus come to the West of the Altar.

Before you upon the Altar is the 18th Key of TAROT which symbolically resumes these Ideas. It represents the MOON with four Hebrew YODS like drops of dew falling, two dogs, two Towers, a winding Path leading to the Hori-

zon, and, in the fore-ground, Water with a Cray-fish crawling through it to the land.

The Moon is in its increase on the side of Mercy, Gedulah, and from it proceed sixteen principal and sixteen secondary rays, which make 32, the number of the Paths of Yetsirah. She is the Moon at the feet of the Woman of Revelations, ruling equally over the cold and moist natures and the passive elements of Earth and Water. It is to be noted that the symbol of the Sign is formed of two lunar crescents bound together. It thus shows the lunar nature of the Sign. The Dogs are the Jackals of the Egyptian ANUBIS, guarding the Gates of the East and of the West, shown by the two Towers between which lies the Path of all the heavenly bodies ever rising in the East and setting in the West. The Cray-fish is the Sign Cancer and was anciently the Scarabeus or Khephera, the emblem of the Sun below the Horizon as he ever is when the Moon is increasing above. Also, when the Sun is in the Sign Pisces the Moon will be well in her increase in Cancer as shown by the Cray-fish emblem.

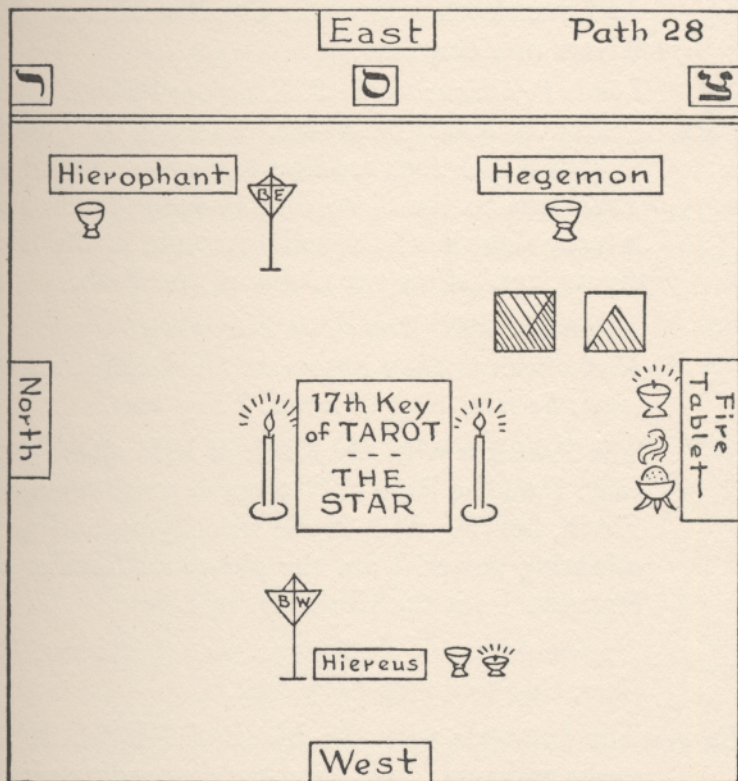
Hiero returns to place. Hegemon remains with Practicus West of Altar.

I have now much pleasure in conferring upon you the title of LORD of the 29th PATH. You will now quit the Temple for a short time, and on your return the Ceremony of your passage of the 28th PATH will take place.

Hegemon conducts Practicus out.

THE PATH OF TSADDI

The arrangement is the same. The Letter TSADDI is substituted for that of QOPH in the S. E. On the Altar is the Tarot Key of THE STAR. Officers seated as before, each with a Cup of Water. Hegemon requires the Admission Badge of the Solid Pyramid of the Elements.



The Temple is symbolically in YESOD, whence the Candidate is taken by the Path of TSADDI to the Gate of NETSACH. Therefore the other paths symbolically in the East are those of RESH in the N. E., and SAMEKH in the East.

Hiero Honoured Hegemon, you have my commands to present the Practicus with the necessary Admission Badge and to admit him.

Hegemon goes out, presents Practicus with the solid pyramid of the Elements, and admits him, saying:

Heg And ever forth from their Celestial Source, the Rivers of Eden flow.

Leads Practicus to the S. E. before Pillars.

Hiero Frater Monocris de Astris, the Path now open to you is the 28th leading from the ② = 9 of Theoricus to the ④ = 7 of Philosophus. Take in your right hand the solid pyramid of the Elements, and follow the Guide of the Path.

Hegemon and Practicus circumambulate the Hall once. As they approach Hiero. the second time, he rises Cup in hand. They halt.

The Priestess with the Mask of ISIS spake and said: I am the Rain of Heaven descending upon Earth, bearing with it the fructifying and germinating power. I am the plenteous Yelder of Harvest. I am the Cherisher of Life.

Hegemon leads Practicus to seat of Hiereus. He rises, Cup in hand. They halt.

Hiereus The Priestess with the Mask of NEPHTHYS spake and said: I am the Dew descending viewless and silent, gemming the Earth with countless diamonds of Dew, bearing down the influence from above in the solemn darkness of Night. *Hegemon leads Practicus to his own seat, takes Cup and says:*

Heg The Priestess with the Mask of ATHOR spake and said: I am the Ruler of Mist and Cloud wrapping the Earth, as it were, in a Garment, floating and hovering between Earth and Heaven. I am the Giver of the Mist-veil of Autumn, the successor of the Dew-clad Night.

Replaces Cup and leads Practicus to a place West of the Altar, facing Hiero. and returns to place.

Hiero Where the Paternal Monad is, the Monad is enlarged and generateth two, and beside Him is seated the Duad and glittereth with Intellectual Sections. Also to govern all things and order everything not ordered. For in the whole Universe shineth the Triad over which the Monad ruleth. This Order is the beginning of all sections.

Hiereus For the Mind of the Father said that all things should be cut into Three. Whose will assented and then all things were divided.

For the Mind of the Eternal Father said, Into Three, governing all things by Mind. And there appeared in it the Triad, Virtue, Wisdom and Multicient Truth. Thus floweth forth the form of the Triad, being Pre-existent, not the first Essence, but that whereby all things are measured.

Heg For thou must know that all things bow before the Three Supernals. The first Course is Sacred — but in the midst thereof another, the third aerial, which cherisheth Earth in Fire, and the Fountain of Fountains and of all Fountains —

the Matrix containing All. Thence springeth forth abundantly the generation of multifarious Matter.

Hegemon conducts Practicus to the foot of Hiero's Throne and hands to Hiero the Solid Pyramid of the Elements.

Hiero This Pyramid is attributed to the Four Elements. On the four triangles are their Hebrew Names: Asch — Fire; Mayim — Water; Ruach — Air; Aretz — Earth. On the Apex is the word ETH composed of the first and last letters of the Alphabet and implying Essence. The square base represents the Material Universe and on it is the word OLAM meaning World.

Hiero puts Pyramid aside.

The 28th PATH of the Sepher Yetzirah which answereth unto the Letter TSADDI is called the Natural Intelligence — and it is so called because through it is consummated and perfected the Nature of every existing being under the Orb of the Sun. It is therefore the reflection of the Airy Sign Aquarius, the Water-bearer, unto which is attributed the Countenance of Man, the ADAM who restored the World.

Hiero, Hegemon, and Practicus come West of the Altar.

Before you upon the Altar is the 17th Key of TAROT which symbolically resumes these ideas.

The large STAR in the centre of the Heavens has seven principal and fourteen secondary rays

and this represents the Heptad multiplied by the Triad. This yields 21 — the Number of the Divine Name EHEIEH which, as you already know, is attached to KETHER.

In the Egyptian sense, it is SIRIUS, the Dog-Star, the Star of Isis-Sothis. Around it are the Stars of the Seven Planets each with its seven-fold counterchanged operation.

The nude female figure with the Star of the Heptagram on her brow is the synthesis of Isis, of Nephthys, and of Athor. She also represents the planet VENUS through whose sphere the influence of Chesed descends. She is Aima, Binah, Tebunah, the Great Supernal Mother — Aima Elohim, pouring upon the Earth the Waters of Creation which unite and form a River at her feet, the River going forth from the Supernal Eden which floweth and faileth not.

Note well, that in this Key she is completely unveiled while in the 21st Key she is only partially so.

The two Urns contain the influences from Chokmah and Binah. On the right springs the Tree of Life, and on the left the Tree of Knowledge of Good and of Evil whereon the Bird of Hermes alights, and therefore does this Key represent the restored World, after the formless and the Void and the Darkness, the New ADAM, the Countenance of the Man which falls in the Sign AQUARIUS. And therefore doth the astronomical ripple of this sign represent, as it were,

Waves of Water — the ripples of that River going forth out of Eden — but, therefore also, is it justly attributed to Air and not unto Water because it is the Firmament dividing and containing the Waters.

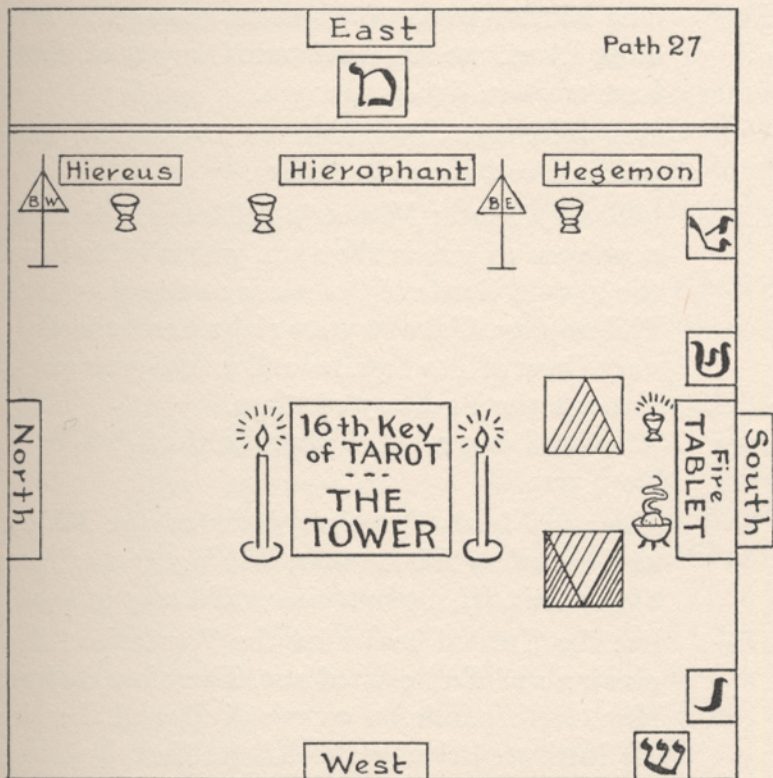
Hierophant returns to his place.

I have much pleasure in conferring upon you the Title of Lord of the 28th Path. You will now quit the Temple for a short time and on your return the Ceremony of your passage of the 27th PATH will take place.

Hegemon leads Practicus out.

THE 27TH PATH OF PEH

The Temple is symbolically in HOD, and the Paths in the East and S. E., leading from it, are those of Mem, Ayin, Peh, Resh, and Shin. Of these, PEH is shown in the South, before which now stand the Pillars. Hiero-



phant returns to his Throne on the Dais, Hiereus with his Banner is seated before the Dais in the N. E., Hegemon in the S. E. The Officers are supplied with Red Lamps. On the Altar is the Tarot Key of THE TOWER. The Admission Badge is the Calvary Cross of Ten Squares.

Hiero Honoured Hegemon, you have my commands to present the Practicus with the necessary Admission Badge and to admit him.

Hegemon goes out, gives the Calvary Cross of Ten Squares to the Candidate and admits him saying:

Heg The River Kishon swept them away, that Ancient River, the River Kishon. O my Soul, thou hast trodden down strength.

Hegemon leads Practicus to the South, and places him before the Pillars.

Hiero (*knocks*) Frater Monocris de Astris, the Path now open to you is the 27th, which leads from the ③ = 8 Grade of Practicus to the ④ = 7 of Philosophus. Take in your right hand the Calvary Cross of Ten Squares and follow your guide through the Pathway of Mars.

Heg The Lord is a man of War; Lord of Armies is his Name!

Hegemon leads Practicus between the Pillars and round to Hierophant, halting at the foot of the Dais. Hierophant rises, red Lamp in hand.

Hiero Ere the Eternal instituted the Formation, Beginning and End existed not. Therefore, before Him, He expanded a certain Veil, and therein He instituted the Primal Kings. And these are the Kings who reigned in Edom before there reigned a King over Israel.

But they subsisted not. When the Earth was formless and void — behold this is the reign of EDOM. And when the Creation was established, lo, this is the reign of Israel. And the Wars of

titanic forces in the Chaos of Creation, Lo, these are the Wars between them.

From a Light-bearer of unsupportable brightness, proceeded a radiating flame, hurling forth, like a vast and mighty Hammer, those sparks which were the Primal worlds. And these Sparks flamed and scintillated awhile, but being unbalanced, they were extinguished. Since lo, the Kings assembled, they passed away together, they themselves beheld, so they were astonished. They feared. They hasted away. And these be the Kings of Edom who reigned before there reigned a King over Israel.

Hegemon takes Practicus round the Temple, and halts before Hiereus who rises with Red Lamp in hand.

Hiereus The Dukes of Edom were amazed, trembling they took hold of the Mighty Moab. Lord, when Thou wentest out of SEIR, when Thou marchedst out of the Field of Edom, the Earth trembled and the Heavens dropped—the Clouds also dropped Water.

Curse ye MEROZ, said the Angel of the Lord — curse ye bitterly, the inhabitants thereof, because they came not to the help of the Lord — to the help of the Lord against the Mighty.

The River Kishon swept them away — that ancient River, the River Kishon. O my Soul, thou hast trodden down Strength!

He bowed the Heavens, also, and came down and the Darkness was under His Feet. At the brightness that was before Him, the thick clouds

passed — Hail-stones and flashings of Fire. The Lord thundered through the Heavens and the highest gave forth His Voice — Hail-stones and flashings of Fire. He sent out His Arrows and scattered them: He hurled forth His Lightnings and destroyed them.

Then the channels of the Waters were seen and the Foundations of the World were discovered. At Thy rebuke, O Lord — at the blast of the Breath of Thy Nostrils, the Voice of Thy Thunder was in the Heavens and Thy Lightnings lightened the World. The Earth trembled and shook. Thy way is in the Sea and Thy Path in the Great Waters and Thy Footsteps are not known.

Hegemon leads Practicus to her own seat before the Dais, takes Lamp and says:

Heg O Lord, I have heard Thy Speech and was afraid. The Voice of the Lord is upon the Waters. The God of Glory thundereth. The Lord is upon many Waters. The Voice of the Lord is powerful. The Voice of the Lord is full of Majesty. The Voice of the Lord breaketh the Cedars of Lebanon. The Voice of the Lord divideth the Flames of Fire. The Voice of the Lord shaketh the wilderness of Kadesh.

Hegemon places Practicus in a seat West of the Altar, facing Hiero; and takes the Calvary Cross. He returns to his place.

Hiero ELOAH came from Teman of EDOM and the Holy One from Mount Paran. His Glory covered the Heavens and the Earth was full of His

praise. His brightness was as the Light. He had KARMAIM in His Hands and there was the hiding of His Power.

Before Him went the pestilence and Flaming Fire went forth at His Feet. He stood and measured the Earth. He beheld and drove asunder the Nations. And the Everlasting Mountains were scattered — the Perpetual Hills did bow. His ways are everlasting. I saw the tents of Cushan in affliction and the curtain of the Land of Midian did tremble.

Was the Lord displeased against the Rivers? Was Thy Wrath against the Sea that Thou didst ride upon Thy horses and Chariots of Salvation? Thou didst cleave asunder the Earth with the Rivers. The Mountains saw Thee and they trembled. The deluge of waters rolled by. The Deep uttered His voice and lifted up His hands on high. The SUN and the MOON stood still in their Habitations. At the Light of Thine arrows they went — at the shining of Thy Glittering Spear. Thou didst march through the Land in indignation. Thou didst thrash the Heathen in Thine Anger. Thou didst march through the Sea with Thy Horses — through the depth of the Mighty Waters.

Hegemon leads Practicus to Hiero and gives Hiero the Calvary Cross.

The Calvary Cross of Ten Squares refers to the Ten Sephiroth in balanced disposition, before which the Formless and the Void rolled back.

It is also the opened out form of the Double Cube and of the Altar of Incense.

Places Cross aside.

The 27th PATH of the Sepher Yetzirah which answereth unto PEH is called the Exciting Intelligence, and it is so called because by it is created the Intellect of all created Beings under the Highest Heaven, and the Excitement or Motion of them.

It is therefore the Reflection of the Sphere of Mars, and the Reciprocal Path connecting Netzach with Hod, Victory with Splendour. It is the lowermost of the three Reciprocal Paths.

Hiero, Heg, and Practicus come to the W. of Altar.

Hiero Before you upon the Altar is the 16th Key of TAROT, which symbolically resumes these ideas.

It represents a Tower struck by a Lightning Flash proceeding from a rayed circle and terminating in a triangle. It is the Tower of Babel struck by the Fire from Heaven. It is to be noted that the triangle at the end of the flash, issuing from the circle, forms exactly the astronomical symbol of Mars.

It is the Power of the Triad rushing down and destroying the Columns of Darkness. Three holes are rent in the walls, symbolising the establishment of the Triad therein and the Crown at the summit of the Tower is falling, as the Crowns of the Kings of Edom fell, who are also symbolised by the men falling headlong. On the right

hand side of the Tower is LIGHT and the representation of the Tree of LIFE by ten circles thus disposed.

On the left hand side is DARKNESS and eleven circles symbolising the QLIPPOTH.

Hierophant returns to his throne. Hegemon and Practicus remain West of Altar.

I have much pleasure in conferring upon you the Title of LORD OF THE 27TH PATH.

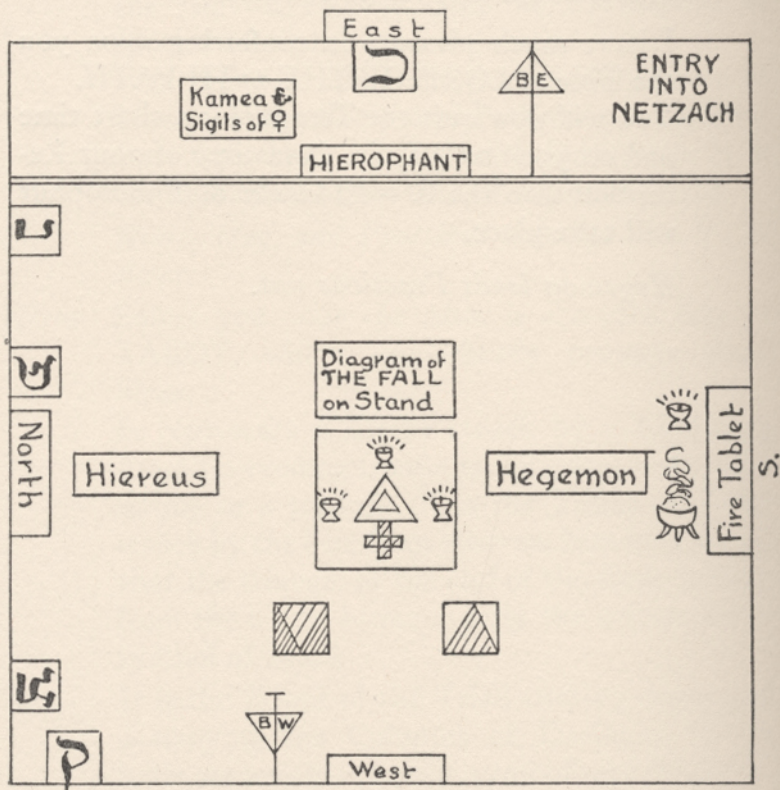
You will now quit the Temple for a short time and on your return, the Ceremony of your Reception into the ④ = 7 Grade of Philosophus will take place.

Hegemon leads Practicus out.

THE ENTRY INTO NETZACH

GRADE OF PHILOSOPHUS

The Pillars are placed on either side of the Altar, North, and South. On the Altar are the Cross and Triangle placed to represent the symbol of Sulphur. At each Angle of the Triangle a red lamp burns. East of the



Altar, suspended from a banner pole, is the Diagram of THE FALL, facing West. The Temple is now symbolically in NETZACH so the Paths which enter it from the East and North are shown: E. CAPH; N. E. corner

NUN; N. PEH; N. W. TSADDI; N. W. corner QOPH. The symbol of VENUS on the Tree of Life is shown in the East. Hierophant is seated in the East; Hiereus and Hegemon North and South of the Altar, respectively, beside the Pillars. Hegemon requires the Sash of the Grade, and Badge of LAMEN of Hegemon.

Hiero Honoured Hegemon, you have my commands to present the Practicus with the necessary Admission Badge and to admit him.

Hegemon instructs Practicus to knock, gives him Lamen, and admits him.

In the North West are the Portals of the 29th and 28th PATHS by which you have symbolically entered this Grade from the ① = ⑩ and the ② = ⑨ Grades respectively, while in the North is the Portal of the 27th PATH by which you have just passed from the Grade of Practicus.

Hegemon leads Practicus to Hiereus.

Hiereus By what symbol dost thou enter herein?

Heg By the peculiar Emblem of the Hegemon which is the Calvary Cross of Six Squares.

Hiereus This Cross embraces, as you see, Tiphareth, Netzach, Hod and Yesod, and rests upon Malkuth. Also, the Calvary Cross of Six Squares forms the Cube, and is thus referred to the Six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod.

Hegemon faces Practicus to the Diagram at the Altar. Hiero comes West of Altar and points to Diagram. Hegemon resumes seat.

Hiero This is the symbolic representation of THE FALL. For, the Great Goddess who, in the ③ = ⑧ Grade was supporting the Columns of the Sephiroth, in the sign of the ② = ⑨ Grade, being tempted by the Tree of Knowledge (whose branches indeed tend upward into the Seven Lower Sephiroth, but also tend downward unto the Kingdom of Shells) reached down unto the Qlipboth, and immediately the Columns were unsupported and the Sephirotic system was shattered, and with it fell ADAM, the MICRO-PROSOPUS.

Then arose the Great DRAGON with Seven Heads and Ten Horns, and the Garden was made desolate, and MALKUTH was cut off from the Sephiroth by his intersecting folds, and linked unto the Kingdom of Shells. And the Seven Lower Sephiroth were cut off from the Three Supernals in DAATH, at the feet of AIMA ELOHIM.

And on the Heads of the Dragon are the Names and Crowns of the Edomite Kings. And because in DAATH was the greatest rise of the Great Serpent of Evil, therefore is there, as it were, another Sephirah, making for the Infernal or Averse Sephiroth, Eleven instead of Ten.

And hence were the Rivers of Eden desecrated, and from the Mouth of the DRAGON rushed the Infernal Waters in DAATH. And this is LEVIATHAN, The Crooked Serpent.

But between the Devastated Garden and the Supernal Eden, YOD HE VAU HE ELOHIM

placed the Letters of THE NAME and THE FLASHING SWORD that the uppermost part of the Tree of Life might not be involved in the Fall of Adam. And thence it was necessary that the SECOND ADAM should come to restore all things and that, as the First Adam had been extended on the Cross of the Celestial Rivers, so the SON should be crucified on the Cross of the Infernal Rivers of DAATH. Yet, to do this, he must descend unto the lowest first, even unto Malkuth and be born of her.

The ④ = 7 Grade of PHILOSOPHUS is referred unto the Sephira NETZACH and the 27th, 28th, and 29th PATHS are bound thereto. The Sign of this Grade is given by raising the hands to the fore-head, and with the thumbs and index fingers forming a triangle, apex up thus This represents the element of FIRE to which this Grade is allotted, and also the Spirit which moved upon the Waters of Creation. The Grip or token is the general Grip of the First Order. The GRAND WORD is a Name of nine letters — YOD HE VAU HE TZABAOTH, which means Lord of Armies.

The Mystic Number is 28 and from it is formed the Pass Word KAPH CHETH, which should be lettered separately when given. It means Power.

Unto this Grade, and unto the Sephira NETZACH, the Seventh Path of the Sepher Yetzirah is referred. It is called the Recondite Intelligence, and it is so called because it is the Reful-

gent Splendour of all the Intellectual Virtues which are perceived by the Eye of the Mind and by the Contemplation of Faith.

The distinguishing Badge of this Grade which you will now be entitled to wear, is the sash of a Practicus, with the addition of a bright green cross above the violet cross and the numbers ④ in a circle and 7 in a square on either side of its summit, and below the number 31, the numbers 27, 28, and 29 in bright green, between narrow bars of the same colour.

This Grade is especially referred to FIRE, and therefore, the Great Watch-Tower or Terrestrial Tablet of the South forms one of its principal Emblems. It is known as the Fourth or Great Southern Quadrangle and is one of the Four Great Tablets delivered unto ENOCH by the Great Angel Ave. From it are drawn the Three Holy Secret Names of God OIP TEAA PEDOCE, which are borne upon the Banners of the South, and numberless Divine and Angelic Names which appertain unto the Element of Fire. The meanings of the other Tablets have already been explained to you.

The Triangle surmounting the Cross upon the Altar represents the Fire of the Spirit surmounting the Cross of Life and of the Waters of Edom. You will note that it thus forms the Alchemical Emblem of Sulphur. The Red Lamps at the angles of the Triangle are the Three-fold form of Fire.

Hiero resumes his seat. Hegemon conducts Practicus to him.

The Portals in the East and North East conduct to higher Grades. The others are those of Paths you have already traversed. This Grade is related to the Planet VENUS, Ruler in NET-ZACH. Its Symbol, when inscribed on the Tree of Life is shown in the East. It embraces the whole of the Sephiroth, and is therefore a fitting emblem of the Isis of Nature; hence, also, its circle is represented larger than that of Mercury.

Hegemon leads Philosophus to a seat West of the Altar, facing East, and removes the diagram of The Fall. He returns to his place.

I now congratulate you Honoured Frater, on having passed through the Ceremony of the ④ = 7 Grade of Philosophus and in recognition thereof, I confer upon you the Mystic Title PHAROS ILLUMINANS, which means Illuminating Tower of Light, and I give you the symbol of ASCH which is the Hebrew Name for Fire.

And, as having attained at length to the highest Grade of the First Order, and being, as it were, the connecting link with the Second Order, I further confer upon you the title of respect "Honoured Frater" and I give you the further symbol of PHRATH or Euphrates, the Fourth River. (*knocks*) In the name of YOD HE VAU HE TSABAOTH, I now proclaim that you have been duly advanced to the ④ = 7 Grade of Philosophus and that you are Lord of the 27th,

Hiereus Honoured Frater, as a Member of this important Grade, you are eligible for the post of Hier-eus when a vacancy occurs. You are furthermore expected, as having risen so high in the Order, to aid to your utmost the Members of the Second Order in the working of the Temple to which you are attached; to study thoroughly the Mysteries which have been unfolded to your view in your progress from the humble position of Neophyte, so that yours may not be the merely superficial knowledge which marks the conceited and ignorant man, but that you may really and thoroughly understand what you profess to know, and not by your ignorance and folly bring disgrace on that Order which has honoured you so far.

Your duty is also to supervise the studies of weaker and less advanced brethren, and to make yourself as far as possible an Ornament, alike to your Temple and to your Order.

CLOSING

Hiero (*knocks*) Assist me to close the Temple in the ④ = ⑦ Grade of Philosophus. Honoured Hegemon, see that the Temple is properly guarded.

Heg Very Honoured Hierophant, the Temple is properly guarded.

Hiero Let us adore the Lord and King of Fire. (*knocks*)
All face East.

Hiero YOD HE VAU HE of Hosts, Mighty and Terri-

ble! Commander of the Etherial Armies art thou! Amen!

All salute. Hiero goes to Fire Tablet. Hiereus stands behind him S. W., Hegemon places Practicus in the North facing South, and goes S. E. Any members present should arrange themselves in balanced formation behind Hiereus and Hegemon.

Let us rehearse the Prayer of the Salamanders or Fire Spirits. (*knocks*)

Immortal, Eternal, Ineffable and Uncreated Father of all, borne upon the Chariot of Worlds which ever roll in ceaseless motion. Ruler over the Etherial Vastness where the Throne of Thy Power is raised, from the summit of which Thine Eyes behold all and Thy Pure and Holy Ears hear all — help us, thy children, whom Thou hast loved since the birth of the Ages of Time! Thy Majesty, Golden, Vast and Eternal, shineth above the Heaven of Stars. Above them art Thou exalted.

O Thou Flashing Fire, there Thou illuminatest all things with Thine Insupportable Glory, whence flows the Ceaseless Streams of Splendour which nourish Thine Infinite Spirit. This Infinite Spirit nourisheth all and maketh that inexhaustible Treasure of Generation which ever encompasseth Thee — replete with the numberless forms wherewith Thou hast filled it from the Beginning.

From this Spirit arise those most holy Kings

who are around Thy Throne and who compose
They Court.

O Universal Father, One and Alone! Father
alike of Immortals and Mortals. Thou hast spe-
cially created Powers similar unto Thy Thought
Eternal and unto Thy Venerable Essence. Thou
hast established them above the Angels who
announce Thy Will to the world.

Lastly, Thou hast created us as a third Order
in our Elemental Empire.

There our continual exercise is to praise and to
adore Thy Desires: there we ceaselessly burn
with Eternal Aspirations unto Thee, O Father!
O Mother of Mothers! O Archetype Eternal of
Maternity and Love! O Son, the Flower of all
Sons! Form of all Forms! Soul, Spirit, Harmony
and Numeral of all things! Amen!

*Hiero makes Banishing Circle and Pentagrams
with sceptre before Tablet.*

Depart ye in peace unto your habitations. May
the blessing of YOD HE VAU HE TSABAOTH
be upon ye! Be there peace between us and you,
and be ye ready to come when ye are called.

*Hiero returns to his place. The others follow.
Hegemon leads Philosophus to his seat.*

In the name of YOD HE VAU HE TSABAOTH,
I declare this Temple closed in the ④ = 7 Grade
of Philosophus.

Hiero 111 111 1

Hiereus 111 111 1

Heg 111 111 1

Hegemon conducts the Philosophus out.

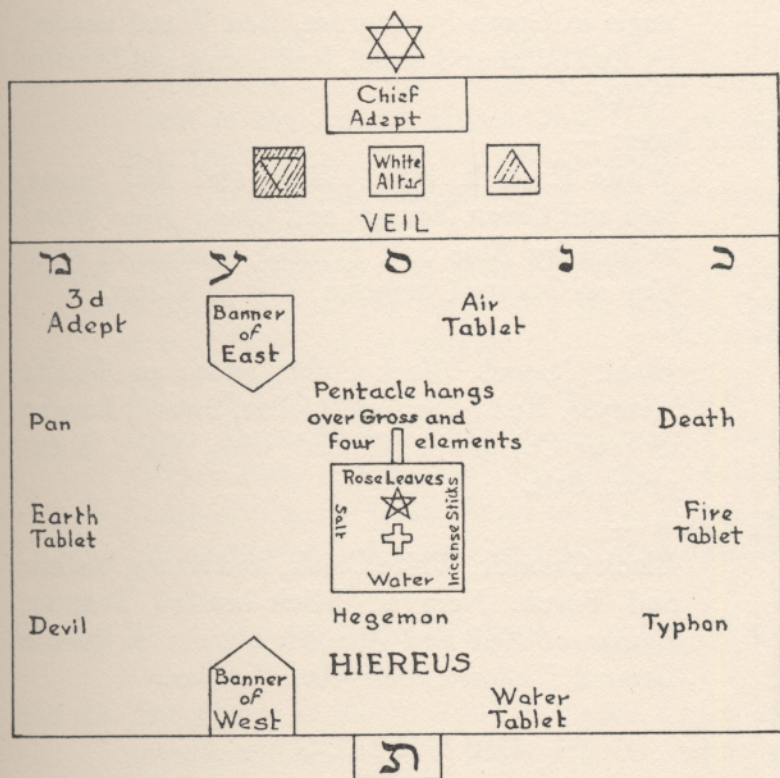
BOOK THREE

RITUALS OF THE INNER ORDER,
THE ROSEAE RUBAE ET AUREAE CRUCIS.

RITUAL OF THE PORTAL

OF THE

VAULT OF THE ADEPTI



CHIEF ADEPT —

White Cassock, Yellow Shoes, Red Cloak of Hierophant, Yellow and White Nemyss, Rose-Cross on Yellow Collar. Sceptre of five Elemental Colours surmounted by Pentagram, White Lamp and Brazier, Candle.

SECOND ADEPT —

White Cassock and Collar, Blue Shoes, Blue and Orange Cloak and Nemyss, Lamén of Red Triangle in Green Pentagram, Red Wand headed by Red Sulphur Symbol, Red Lamp and Incense Sticks.

THIRD ADEPT —

White Cassock, Blue Collar, and Red Shoes, Red and Green Nemyss and Cloak, Blue Wand headed by Blue Salt Symbol, Lamén of Blue Cup on Orange Octagram, Cup of Water.

HIEREUS —

Black Cassock, Black Collar, Black and White Nemyss, Red Shoes and Collar, Sword, Lamén of Four Colours of Malkuth with White Hexagram, Salt.

HEGEMON —

Black Cassock, White Cloak, Red Shoes, Yellow and Purple Nemyss, Mitre-headed Sceptre, Lamén of Red and Blue Hexagram on White Ground, Yellow Collar, Rose Leaves.

O P E N I N G

Chief Adept is behind the Veil in the East, symbolically in Tiphareth — other Officers in their Sephirotic Stations — Third Adept in the North

East, Second Adept in the South East — Hiereus in West, Hegemon East of Altar. The Hall is in Darkness, the Elemental Lamps unlit — no lights except those burning behind the Veil and shaded candles for Officers.

Any Members attending must give the Portal Signs on entering the Temple. Portal Members sit in the North — full ⑤ = ⑥ Members in the South.

2nd Ad. (Knock. All rise.) Very Honourable Fratres and Sorores, assist me to open the Portal of the Vault of the Adepti. Honourable Hiereus, see that the entrance is closed and guarded.

Hiereus Very Honourable Second Adept, the entrance is closed and guarded.

2nd Ad. Very Honourable Fratres and Sorores, in token of our search for the Light, give the Sign of the ☉ = ① Grade of Neophyte.

All turn East and stand in the Sign of the Enterer. From behind the Curtain, the Chief Adept's hand is stretched out, holding a white Lamp or Candle. Chief Adept unseen, gives the Sign of Silence—all repeat Sign as Light is withdrawn.

Ch. Ad. The Light shineth in Darkness, but the Darkness comprehendeth it not.

2nd Ad. The Dukes of Edom ruled in Chaos, Lords of unbalanced force. Honourable Hiereus, what is the Symbol upon the Altar?

Hiereus The Symbol of the equated forces of the Four Elements.

2nd Ad. Banished be the Power of the Dukes of Edom, and let the Power of the Cross be established. Chief Adept signs Cross with lighted candle. Hiereus goes to East, begins Lesser Ban. Ritual of Pentagram. When he returns East all Officers and Members make Qabalistic cross, facing East and repeat words with him. Hiereus returns to place West and makes ① = 10 Sign.

Hegemon in the East makes ② = 9 Sign and knocks.

Third Adept in North makes ③ = 8 Sign and knocks.

Second Adept in South makes ④ = 7 Sign and knocks.

Ch. Ad. The Cross upon the Altar is also a Cross of corrosion, corruption, disintegration and death. Therefore, doth it fall in the Paths of Death and the Devil, unless in Hod, the Glory triumpheth over matter and the Corruptible putteth on incorruption, thus attaining unto the beauty of Tiphareth; unless in Netzach, Death is swallowed up in Victory and the Transformer becometh the Transmuter into Pure Alchemic Gold. 'Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of God.'

What then Very Honourable Third Adept, is the additional Mystic Title bestowed upon a Philosophus as a link with the Second Order?

3rd Ad. Phrath, the Fourth River of Eden.

Hiereus Tau.

Heg Resh

3rd Ad. Peh.

Ch. Ad. Very Honourable Second Adept, what may be added to this Word?

2nd Ad. Kaph (*knock*)

Hiereus Tau (*knock*)

Heg Resh (*knock*)

3rd Ad. Peh (*knock*)

Ch. Ad. The whole Word is Paroketh, which is the Veil of the Tabernacle.

All make Signs of Rending of the Veil.

Ch. Ad. (*knocks*) In and by that Word, I permit the Portal of the Vault of the Adepts to be opened. *Second and Third Adepts draw aside curtains revealing Chief Adept who rises with Pentacle and taper in left hand, Sceptre in right.*

Let us establish the Dominion of the Mystic ETH over the Four Elements.

Chief Adept faces East. All face East. Chief Adept having descended from the Dais and taken his position in front of Air Tablet, Hegemon stands behind Chief bearing Rose Leaves. All make Qabbalistic Cross. Hegemon places Rose Leaves before Air Tablet and stands in the ② = ⑨ Sign. Chief lights the Lamps as he goes round. Chief Adept invokes Air and lights Lamp. Hegemon takes Rose Leaves to Altar and puts them on Air arm of Cross and remains East of Altar facing West.

Chief Adept goes to South. Second Adept comes behind, places sticks of incense before Tablet and stands in ④ = ⑦ Sign.

Chief Adept invokes Fire and lights Lamp as before. Second Adept takes incense to Altar and

places it on Fire arm of the Cross and stands at South of Altar looking North.

Chief Adept goes West lights Lamp. Third Adept stands behind him, places Cup before Tablet and stands in Sign of ③ = [8]. Chief Adept invokes Water. Third Adept takes Cup to Altar, places it on Water arm of Cross and stands in Sign of ③ = [8].

Chief Adept goes North. Lights Lamp, Hiereus stands behind him, places Salt before Tablet and stands in ① = [10] Sign. Chief Adept invokes Earth. Hiereus takes Salt to the Altar, places it on Earth arm of Cross and stands at the North of Altar. Chief Adept completes circle in East, then circumambulates with Sol to West of Altar, having now lit all the Elemental Lamps.

In the Great Name YOD HE VAU HE.

All give ☉ = [0] Signs towards Altar, and then stand in Elemental Signs. Chief Adept makes Invoking Spirit Pentagrams with Deity Names EHEIEH and AGLA closing with the Qabbalistic Cross. He moves round the Altar to East faces West lays Pentacle over Cross. Holds Candle and Wand on high.

May the Cross of the Four Elements become truly purified and planted in Incorruption. Wherefore in the Name of YOD HE VAU HE and in the Concealed Name YEHESHUA, do I add the power of the Pentagram constituting the Glorified Body of Osiris, the Sign of the Microcosmos.

All lights are turned up. Chief Adept lays Pentacle for a moment on Cross then hangs it on hook in centre of Hall, raises Sceptre and Candle on high, and invokes:

OL SONUF VA-ORSAGI GOHO IADA BAL-
ATA. ELEXARPEH COMANANU TABI-
TOM. ZODAKARA, EKA ZODAKARE OD
ZODAMERANU. ODO KIKLE QAA PIAPE
PIAMOEL OD VAOAN.

Chief Adept returns to Dais. Second and Third follow and stand by Pillars. Hiereus and Hegemon face East, North and South of Altar.

Let us adore the Lord and King of Hosts.
Holy art Thou, Lord of the Universe.
Holy art Thou Whom Nature hath not formed;
Holy art Thou the Vast and the Mighty One,
Lord of the Light and of the Darkness.
By the Word Paroketh and in the Sign of the
Rending of the Veil, I declare that the Portal of
the Vault of the Adepti has been opened.

Ch. Ad. १ १ १ १ १

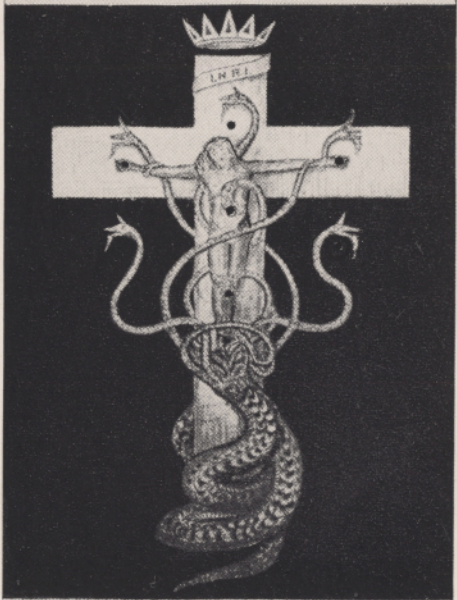
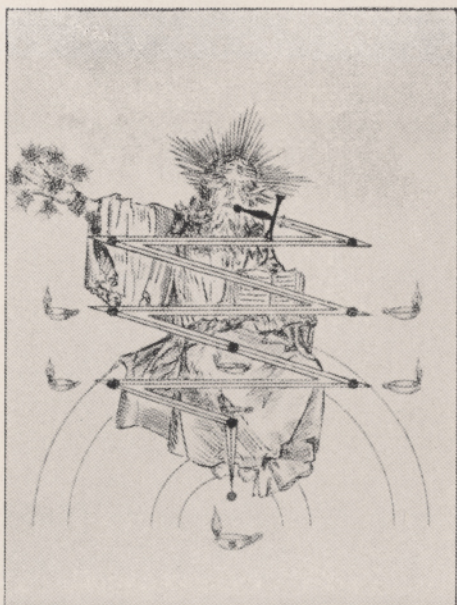
2nd Ad. १ १ १ १ १

3rd Ad. १ १ १ १ १

Hiereus १ १ १ १ १

Heg १ १ १ १ १

He circumambulates once, then returns to seat. All take seats, after the Elements are replaced in Four Quarters by respective Officers.



The Lid of the Pastos

THE RITUAL OF THE CROSS AND FOUR ELEMENTS

Ch. Ad. (Concealed behind the Veil):

The Portal symbolically opened for the Order, is yet closed to the unprepared Candidate.

Elemental Lamps are veiled. Temple in darkness save at East.

2nd. Ad. V. H. Fratres and Sorores, our Honoured Frater.....having been a member of the ④ = 7 *Grade of Philosophus for the space of 7 months and having passed the five-fold examination prescribed for admission to the Second Order, has been duly approved.*

I hold a Dispensation from the G. H. Chiefs of the Second Order to permit him to approach the Portal of the Vault of the Adepti.

V.H. 3rd Adept, see that he is duly prepared by wearing the Sash of the ④ = 7 Grade, admit him, Badge, and having examined him in his knowledge having placed around his neck the Admission of the Grip, Sign, Words, etc. of the ④ = 7 Grade and of the Word Phrath before you instruct him in the necessary knock.

Lights are extinguished. 2nd. Ad. stands before the Veil. Hiereus and Heg. bar the way near the door. 3rd Adept, having prepared Phil. opens door showing Darkness but for faint Light in the East, and brings Phil, just within the door.

Heg. The Realm of Chaos and of Ancient Night, ere ever the Aeons were, when there was neither

Heaven or Earth, nor was there any Sea, when naught was, save the Shape Unluminous, formless and void.

Hiereus. To and fro in the Deeps, swayed the coils of the Dragon with 8 Heads and 11 Horns. Eleven were the curses of Mount Ebal, eleven the Rulers of the Qlipboth, and at their head were the Dual Contending Forces.

Hiereus and Heg. lower weapons and step back.

2nd Ad. (faces East) Then breathed forth Tho-oth out of the Unutterable Abyss the Word! Then stood forth Tho-oth in the Sign of the Enterer, on the Threshold of the Hall of Time as Time was born of the Eternal. (*Gives O-O Sign*). So stood Tho-oth in the Power of the Word, giving forth Light, while the Aeons that were unbegotten unfolded before him.

Phil. directed to give O-O Sign.

2nd Ad. And Elohim said "Let there be Light".

The hand of the Ch. Ad. hands out the Candle. 2nd receives it and gives Sign of Silence. Phil. is directed to make Sign. 3rd Ad. leaves Phil. comes East. Takes Candle and returns with Sol. He holds Candle before Phil. and takes Banner of W. in left hand.

2nd Ad. Honoured Frater, what was the Title you received in the ④ = 7 Grade of Philosophus?

Phil. (unprompted) Pharos Illuminans.

3rd Ad. gives Phil. Candle and takes his station on the left hand of Phil.

2nd Ad. Honoured Frater Pharos Illuminans, we are here assembled to open for you the Portal of the Vault of the Adepti, which admits you to the Sec-

ond Degree and brings you to the Threshold of the Inner or Second Order.

But because of the increased influence over the Members of the Order that such advancement necessarily confers, and because of the increased power for good or evil that will follow if, with steadfast will and aspiration, you take this step in essence as well as in form, it is needful that you take further pledges, which however, as in the previous Degree, contain nothing contrary to your civil, moral or religious duties. Are you willing to take these pledges?

Phil. I am willing.

2nd Ad. Then you will take in your right hand the Banner of the West (*3rd Ad. gives it to him*) and place your left hand in that of the Very Honoured 3rd Adept, who is the living Symbol of the Black Pillar which ruleth in the Outer Order, and touch the corresponding Emblem, the Black Sash of restriction, on your breast, and thus bind yourself while raising the Light which you hold, in witness of your pledge.

Phil. raises right hand holding Banner and Light, while his left hand, held by 3rd Ad. touches Sash.

2nd Ad. Firstly, do you pledge yourself never to reveal the secrets and Mysteries of these Paths and of this Ceremony, either to the outer and uninitiated world, or to a Member of the 1st Order, save in full Temple and with due sanction?

Phil. I do.

2nd Ad. Secondly, do you further solemnly promise to use whatever practical knowledge you may now, or at any future time possess, for a good end alone?

Phil. I do.

2nd Ad. Thirdly, do you also promise to regard all the knowledge imparted to you as a trust, given into your hands, not for your selfish advantage, but for the service of all mankind, that the ancient tradition of Initiation be kept pure and undefiled, and the Light be not lost for those that seek it in this Path?

Phil. I do.

2nd Ad. And lastly, do you solemnly promise to exercise brotherly love, charity and forbearance towards the Members of the Order, neither slandering, back-biting nor reviling them, whether you have cause for the same or not, but uniting with them to form a fabric of mutual confidence and support; and do you further undertake, not to be a stirrer up of strife, of schism, or of opposition to the Chiefs, but rather to uphold their authority in all loyalty?

Phil. I do.

2nd Ad. Then, realising the Cross about your neck, you will lift up your right hand, holding the Banner and the Light and say: —

“I undertake to maintain the Veil between the First and the Second Orders, and may the Powers of the Elements bear witness to my pledges.”

Done. Phil. repeating words as directed. 3rd Ad. leaves Phil. and returns to his place, having replaced Banner of West.

2d Ad. The Symbol of the 1st Grade of Neophyte is © = [O]. To the first O is attached a Circle — to the second, a Square. The union of the circle and the square hath many meanings, of which one must be put before you, for this you must accomplish in

your own person, ere you can advance further. For if in the Mystic sphere of Truth, the way of Initiation may be trodden alone, yet in another Sphere, it hath a three-fold aspect. Part that can be given to man from without — part that can be attained by man himself — part that can only come from the Divine. Now, in the Order, you were given intellectual teaching, and won your Grades in tests of what was taught. Here, you must prove that you have truly attained thus far of your own strength, and after, you may progress by the higher Soul within you.

Round your neck, you wear the Symbol of the Cross of Four Elements, equilibrated and equated. Establish it firmly in the Sphere of your own being and advance with courage.

Hiereus and Heg. bar the way as in 1 — 10.

Hiereus. Give me the Signs and Words of the Grade of Zelator.

Done. Heg. returns to place.

Hiereus. Give me also the Grip of the First Order.

(Done)

He takes Phil, to N. directing him to take up Salt from before Earth Tablet. They face N. Hiereus makes + over Salt with Sword then stands in the ① = 10 Sign while Phil. circumambulates with Sol repeating Earth Names.

Phil. Adonai Ha Aretz. Emor Dial Hectega. Auriel. Ic Zod Heh Chal.

He returns to N. Hiereus makes Earth Pentagram over Salt. Phil. reveals Lamp. Hiereus takes Phil. to Altar and directs him to place Salt at N. side of Altar. Hiereus takes him to diagrams in West.

Hiereus. The Cross of Four Triangles called the Maltese Cross, is a Symbol of the Four Elements in balanced disposition. It is here given in the colours of the King's scale, and is also assigned to the Four Sephiroth ruling the Grades of the Outer — Earth to Malkuth, Air to Yesod, Water to Hod and Fire to Netzach.

It is again, the Cross which heads the Praemonstrator's Wand, who represents the Sephira Chesed, the Fourth Sephira. Four is also the Number of Jupiter, whose Path unites Chesed to Netzach.

The Cross is therefore a fit Emblem for a Philosopher of the Grade of ④ = 7.

In this diagram are represented the Circle, the Point, the Line, the Cross, the Square and the Cube. For the Circle is the Abyss, the Nothingness, the AIN. The Point is Kether. Now, the Point has no dimension, but in moving, it traces the Line. This gives the first number — Unity — yet therein, lies duality unmanifest, for two Points mark its ends. The movement of the line maketh the Plane or Square thus: —(*indicates*). The motion of the Point at angles to its first direction and intersecting it maketh the Cross. So therefore, are the Square and the Cross but one Symbol, deriving from the Circle and the Point.

Below, is shown the Occult Symbol of Malkuth, the Tenth Sephira. It is in Four parts, corresponding to the Maltese Cross. They are Fire of Earth, Water of Earth, Air of Earth, Earth of Earth, as is indicated by the Symbol. They correspond to the Four Grades of the First Order, which in one sense, quit-

teth not Malkuth, being the Grades of the Four Lowest Sephiroth of Malkuth in Assiah. Upon them, is surcharged a white Hexagram in a Circle. The 6 and the 4 make 10, the number of Malkuth on the Tree. The Hexagram is also the Sign of the Macrocosm — of Tiphareth, and of the Six Upper Sephiroth, wherefore here it is white — Spirit ruling over matter. Six is a perfect number, for its whole equals the sum of its parts.

Six are the middle points of the planes bounding a cube, which derives from the square, and from the Cross, if the centre point moves thus (*indicates third direction*).

In these numbers and figures are hid many revelations.

Remember that the whole number of Malkuth is 496 — which is again a perfect number. Malkuth must then be equated and perfected by the 6 ruling the 4: and the link between 6 and 4 is the number of the Pentagram.

2nd Ad. Having achieved the entry into Malkuth, it is needful that you should pass through the Path of Tau, the dark Path of the Astral Plane. Go, therefore, to the Tablet of the East.

Phil. goes to E. Hs. and Heg. bar the way, points of implements downwards and touching. Heg. demands 2 — 9 Sign and Words. Hs. returns to place. Heg. leads Phil. to Tablet, gives Phil. rose leaves, makes Cross over bowl and directs Phil. to circumambulate repeating Names. Heg. stands in 2 — 9 Sign while Phil. traverses Path of Tau in the Names of Shaddai El Chai, Raphael, ORO IBAH AOZPI

and Batawah. Phil. returns to E. Heg. makes invoking Pent. and directs Phil, to uncover Lamp. Heg. takes Phil. to the Altar and directs him to put Rose leaves at East side, then, standing East of the Altar in Yesod, Heg. shows Great Hermetic Arcanum.

Heg. This Symbol represents the Great Hermetic Arcanum. The feet of the Figure rest upon the Earth and the Sea. In the Hand are represented the hot and moist natures, symbolised by the torch and the horn of water. These are further strengthened by the Solar and fiery Emblems of the King and Lion, and the Luna and watery emblems of the Queen and Dolphin. Above the Whole figure rise the wings of the aerial nature, the Reconciler between the Fire and the Water. Compare this Symbol with the Angel described in the 10th Chapter of the Apocalypse of St. John: —“And I saw another mighty Angel come down from Heaven clothed with a cloud; and a rainbow was upon his head, and his face as it were, the Sun, and his feet were as pillars of fire, and he had in his hand a little book open; and he set his right foot upon the Sea and his left foot upon the Earth, and he cried with a loud voice as when a lion roareth, (*the Green Lion, the Path of Leo above Tiphareth, referring to Teth*) and when he cried, seven thunders uttered their voices (*seven Aeons, represented under the regimen of the Planets.*) The Dragon issuing from the cave represents volcanic fires.

Heg. leads Phil. once round, and hands him over to Hiereus in the North and returns to place.

Hiereus. This is the Image of the Vision of Nebuchadnezzar, which was showed you in the passage of

the 27th Path, leading to the ④ = 7 Grade of Philosophus. "Thou, O King, sawest and beheld a great image. This Great Image, whose brightness was excellent stood before thee and the form thereof was terrible. This Image's head was pure gold, his breast and his arms were silver, his belly and his thighs were brass, his legs of iron and his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the Image upon its feet, which were part of iron and part of clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the Gold broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away and no place was found for them; and the stone that smote the Image became a great mountain and filled the whole earth. Thou, O King, art a King of Kings, for the God in heaven hath given unto thee (*makes Qabalistic Cross*) the Kingdom, the Power and the Glory!

Thou art this head of Gold. (*to Phil.*) Thou art this head of Gold! Thy head represents in thee the dominion of the Divine ruling over the rest of the body. The Silver is the world of the heart, the brass is the material passion, the iron is the firm purpose, and the feet, part of iron and part of clay, are the mingled strength and infirmity of the natural man. And the Stone made without hands is the Eternal Stone of the Wise, which will become the Mountain of Initiation, whereby the whole Earth shall be filled with the knowledge of God.

Hiereus takes Phil. to second diagram.

Hiereus. This Tablet shows the Symbolic manner in which certain names have been used by our ancient brethren. You will note that the initials of this sentence make the Latin word Vitriolum, Sulphuric acid. Furthermore, the word Vitriol, Sulphur, and Mercury each consist of seven letters answering to the alchemic powers of the seven Planets. The initials of the following sentence in Latin — (the subtil fluid, the Light of the Earth) make the word S. A. L. T. salt, and further, the four words of the sentence answers to the four Elements — Subtilis, Air; Aqua, Water; Lux, Fire; and Terra, Earth. And the four words united yield 20 letters, that is, the product of four, the number of the Elements, multiplied by Five, the number of the Pentagram. The words Fiat Lux, meaning “Let there be Light,” consist of 7 letters. The letters of Fiat form the initials of Flatis, Air; Aqua, Water; Ignus, Fire; and Terra, Earth. (*Heg. goes to South*). Which four names again yield 20 letters as in the previous case. And the word Lux is formed from the angles of the Cross, L V X.

He leads Phil. once round and then to Heg. who awaits them in the S.

Heg. The Seraphim in the vision of Isaiah are described as having six wings: — “With twain He covered his face, and with twain He covered his feet, and with twain he did fly.” That is, his synthesis is to be found in the Hexagram and in the idea of the Seven, more especially dominating the planetary region. But the Kerubim of Ezekiel have each 4 faces — those of the Lion, the Bull, the Man and the Eagle

counterchanged with each other by revolution, whence the symbolic forms of the wheels beside them, wherein was the Spirit; and with two of the wings they covered their bodies and two were stretched upwards one to another. So the synthesis of the Kerubim is found in the revolving Cross, in the Pentagram, and in the idea of one Spirit dominating the four Elements. But the Kerubim of St. John's vision in the Apocalypse are uncompounded, having single heads, but they have six wings and thus unite the powers of the seven with the four. And their cry is similar to that of the Seraphim of Isaiah: — "Holy, Holy, Holy".

Heg. returns to place. 2nd and 3rd Ad. bar way in S. W. Ask for ③ = 8 Words. 3rd Ad. comes forward and conducts Phil. to W. Gives Phil. cup of Water — directs Phil. to go round repeating the Words while he remains standing in the ③ = 8 Sign. Phil. returns to W. 3rd Ad. makes invoking Pent. of Water over Cup. Phil. removes shade from Light. 3rd Ad. takes him to Altar where he places cup in the W. 2nd Ad. and 3rd Ad. bar way and ask for ④ = 7 Words. 2nd Ad. comes forward and conducts Phil. to S. 3rd remaining at Altar in ③ = 8 Sign, while Hieres and Heg. come to N. and E. of Altar and stand in Grade Signs. 2nd Ad. in S. gives Phil. incense, makes a Cross over it. Phil. walks round repeating ④ = 7 Words while 2nd Ad. stands in ④ = 7 Sign. Phil. returns S. removes shade. 2nd Ad. takes him to Altar, directs him to place Incense at S. He takes Cross from Phil.'s neck and places it in the midst of the Four Elements. Phil. is directed

to stand W. of Altar in ☉ = ☐ Sign, 3rd Ad. behind Phil. The four Officers in Grade Signs.

Hiereus. From the centre outwards, so moveth the point as it traceth the line and the Cross. Equated and equilibrated lie here the Four Elements of the body of Osiris slain.

2nd Ad. May the corrosive Cross return upon itself, from without inward from the Four Quarters to the Center, and become by sacrifice and transmutation, an offering acceptable, a body glorified.

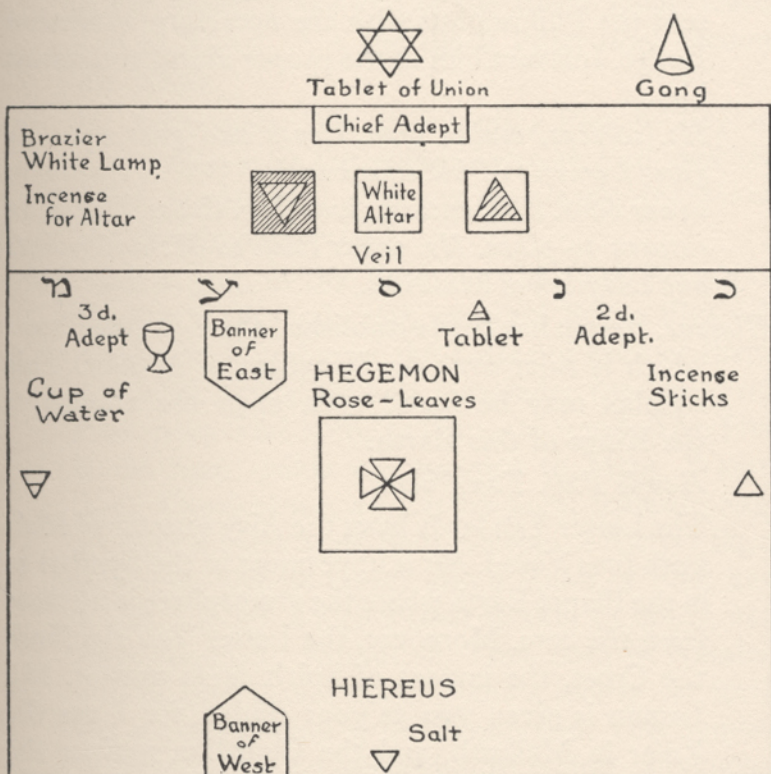
Chief Adept unseen sounds gongs once.

2nd Ad. (to Phil) You will now quit the Temple for a short time, and on your return, the Ceremony of your advance will be proceeded with.

Phil. gives Sign of Silence and is led out by Hiereus.

RITE of the PENTAGRAM and the FIVE PATHS.

Temple arranged as in Diagram. 2nd Ad. sits on Dais at S. E. 3rd Ad. sits on Dais to N. E. Altar in Yesod under hanging Pentagram. On it are the 4 Elemental Emblems — Incense, Cup, Rose leaves



and Salt. In middle, Greek Cross of 5 squares. Heg. W. of Altar facing W. Hs. in W. facing E. Admission Badge, Lamen of Hieruus. Temple lighted as at end of Part One.

2nd Ad. 1

3rd Ad. 1

Heg. 1

Hiereus 1

Ch. Ad. parts curtain, makes Pent. with Torch. knocks and withdraws.

2nd Ad. Hon. Hiereus, you have my permission to present the Philosophus with the necessary admission Badge. Instruct him in the proper alarm and admit him.

Hs. salutes, makes Qab. Cross and goes out. He gives Lamén to Phil. who knocks 1111 1. Hegemon opens door. Phil. enters, gives Qab. Cross. Hegemon returns to place. Hs. takes Phil. to W. and points out Diagram of Malkuth.

Hiereus. Herein has been established the Equated Cross, which is ruler over the Kingdom of Matter. This Symbol may be found even upon the crowns of the Kings of this Earth.

Hands Phil. Tau Portal.

The Letter Tau leads from the Airy quarter of Malkuth into Yesod. Air is uppermost in the Symbol as in the Planet Earth where the atmosphere is furthest from the core. Moreover, the Letter Tau signifieth the Cross, the impact of Spirit upon matter. My Lamén is given you as your Badge, for I am the Ruler in Malkuth, and the Guardian against the underworld. I am also Lord of the Path Tau, the link between the first and second degrees, and also between the Outer and the Inner. This Path of Tau, dark and full of mystery, under the presidency of Saturn and the Tarot Key of The Universe, leads,

as you have learnt in the 2 — 9 Grade, through the Astral Plane. Therefore, in the Ritual of the 32nd Path, you were passed by the Four Kerubic Stations, as a fore-shadowing of the Rites of the Cross, the full completion of the First Order which you have now accomplished.

Having traversed the Path of Tau, the darkness of the Astral Plane and of the Black Pillar, stand firm in Yesod, that the Black Pillar may become the White.

Hs. takes away Tau after leading Phil. to Heg. at Altar. Heg. rises but stands between Phil. and the Altar, so that Phil. does not too clearly apprehend the change of Symbols.

Heg. Before you, in the East, are the Five Portals of the 21st, 24th, 25th, 26th and 23rd Paths. Five will divide the Number of the Letter of each of them, as it will divide without remainder that of every Path from Yod 20th, to Tau, the 32nd. The Five Paths here visible are assigned to Mem, Water; Ayin, Capricornus, an Earthy Sign; Samech, Sagittarius, a Fiery Sign; Nun, Scorpio, a Watery Sign, but in its highest aspect also a Ruler of Fire; and Kaph, Jupiter, which Planet is akin to Spirit, and rules especially Aspiration. Thus both in Number and in significance these Planets jointly set forth the eternal symbol of the Pentagram. This Symbol must now be established — wherefore advancing by the Kerubic Path of Aquarius approach the highest in Netzach.

Heg. leads Phil. to foot of Dais to 2nd Ad. before Kaph and Nun.

2nd Ad. Wherefore do you stand at the base of the White Pillar, being but Lord of the First Degree?

Phil. (prompted) I seek the Path of Kaph, the Path of Aspiration.

Hiereus. (knocks) Beware. Temerity is not courage, Lord of the First Degree. Remember the warning of the Tower struck by Lightning that was revealed in the highest Path you have yet adventured. As a house built upon the Sand cannot endure, so without the strength of Geburah the Height of Chesed cannot be scaled. Stay, therefore, ere your limbs be broken upon the Wheel.

2nd Ad. The Portal of Kaph is barred, yet it is well to aspire, though it may be folly to attempt. This Path is governed by the Wheel of Life and Death, and hard it is to be freed from that Wheel.

Phil. (prompted by Heg.) Let me seek then the Path of Nun.

2nd Ad. It is open to you, unto the limit of your strength.

Heg. returns to Altar. 2nd Ad. guides Phil. to W. Hiereus bars way.

Hiereus. In the Power of Typhon the Destroyer, and of Death the Transformer, stand. (*Knocks*)

2nd Ad. Thus far and no farther is it permitted to penetrate into the Path of Nun. The mysteries may now be partially be revealed unto you.

2nd Ad. takes Phil. to Tarot Key of Death.

2nd Ad. The 13th Key of Tarot represents the figure of a Skeleton, upon which some portions of flesh still remain. In a field he is reaping off with the Scythe of Death the fresh vegetation which springs from corrupting bodies buried therein—fragments of

which — such as hands, heads and feet appear above the soil. Bones also are strewn upon the surface. One of the heads wears a kingly crown; another is apparently that of a person of little note, showing that Death is the equaliser of all conditions. The five extremities, the head, hands and feet, allude to the powers of the number five, the Letter He, the Pentagram — the concealed Spirit of Life and the Four Elements — the originator of all living form. The Sign of Scorpio especially alludes to stagnant and foetid water — that property of the moist nature which initiates putrefaction and decay. The eternal change from life into death through death into life, is symbolised by the grass which springs from and is nourished by putrifying and corrupting carcasses; the herbiage, in its turn affords food to animals and man, which again when dead, nourisheth vegetable life and bring to growth and perfection the living herbige. This is further shown by the figure itself putrifying and decaying as it reaps the grass of the field. “As for man, his days are as grass, as a flower of the field, so he flourisheth.” The top of the scythe forms the Tau Cross of Life, showing that what destroys also renews.

The whole is a representation of the eternal transmutation of the life of nature, which reforms all things into fresh images and similitudes. This symbol represents the corrosive and destructive action of the infernal Fire as opposed to the Celestial — the Dragon of the Waters, the Typhon of the Egyptians, the Slayer of Osiris — which later yet rises again in Horus. The Scorpion, Serpent of Evil, delineated before the figure of Death in the more

ancient form of the Key, refers to the mixed and transforming, therefore deceptive, nature of this emblem. Behind him, is the Symbol of the Nameless One, representing the Seed and its germ, not yet differentiated into Life, therefore incapable of definition. The Scorpion is the emblem of ruthless destruction; the Snake is the mixed and deceptive nature, serving alike for good and evil; the Eagle is the higher and Divine Nature, yet to be found herein, the Alchemical Eagle of distillation, the Renewer of life. As it is said: —“Thy youth shall be renewed like the Eagles.” Great indeed, and many are the mysteries of this terrible Key.

2nd Ad. and Hiereus show Phil. the figure of Typhon.

Hiereus. This drawing represents the symbolic figure of Typhon, the Destroyer. The eleven circles represent the eleven Averse Sephiroth. He stands upon Earth and Ocean, his head lost in the clouds, a colossal image of evil and destruction. The brow denotes the confusion of opposing Elemental Forces in the higher regions of the Air, and confusion of mind and madness in man. The eyes are the devouring flames of lust and violence — the breath is storm, devastation and rage, alike in the Universe which is the greater world, and in Man who is the lesser. The arms and the hands are the swift executors of evil works, the bringers of pestilence and disease. The heart is malice and envy in man, the nourisher of evil in the atmosphere, which later are again symbolised by the numerous and twining serpents.

2nd Ad. The 24th Path of Sepher Yetzirah to which the Tarot Key of Death is referred is the Imaginative Intelligence, and it is so called because it giveth form to all similitudes which are created in like manner similar to its harmonious elegances. For the outward form always follows the Hidden law, thus from Chaos is produced Harmony, just as a beautiful flower is produced from decaying matter. Return now to Yesod, for here no more may be spoken.

2nd Ad. returns to place. Phil. goes to Heg. near Altar.

Heg. Approach now the station of Hod by the Path of Resh, the Sun.

Phil. approaches the 3rd Ad.

3rd Ad. Already the Sash of the Black Pillar is upon you — already you have passed the dark Path of Tau. What more do you seek of me, Lord of the 1st Degree?

Phil. (prompted by Heg.) I seek the Path of Mem, the Path of Sacrifice.

Hs. (knocks) Be warned, O, vainglorious one. Samson broke down the Two Pillars and perished. Having but one Pillar, can you bear up the might of Geburah, can you attain strength without the Life of Tiphareth?

3rd Ad. The Portal of Mem is barred. Yet it is well to be willing for the Sacrifice itself, if as yet, not fully prepared. For in the Path of Men rules the Hanged Man, the power of the Great Waters. Can your tears prevail against the Tide of the Sea, your might against the waves of the storm, your love against the sorrows of all the world?

Phil. (prompted by Heg.) Let me seek then the path of Ayin.

3rd Ad. It is open to you to the limit of your strength.

Heg. returns to Altar. 3rd Ad. descends and leads Phil, with Sol to W. Hiereus going to N. bars their way.

Hs. (knocks) By the Power of Pan and the Goat of Mendes, stand.

3rd Ad. Thus far and no farther are you permitted to penetrate the Path of Ayin, whose mysteries may now be partially revealed to you. The 15th Key of the Tarot represents a goat-headed, satyr-like Demon whose legs are hairy — his feet and claws, standing upon a Cubical Altar. He has heavy bat-like wings. In his left hand, which points downwards, he holds a lighted torch, and in his right, which is elevated, a horn of water. The left hand points downwards to show that it is the infernal and burning, not the celestial and life-giving flame which is kindled in his torch—just as when the Sun is in Capricornus, to which cold and earthy Sign this Key corresponds, Solar light is at its weakest and the natures of cold and moisture triumph over heat and dryness. The cubical Altar represents the Universe — right and left of it, bound thereto by a cord attached to a circle which typifies the centre of the Earth, are two smaller demons, one male and one female. They hold a cord in their hands. The whole figure shows the gross generative powers of nature on the material plane, and is analogous to the Pan of the Greeks and the Egyptian Goat of Mendes (the symbol of Khem). In certain aspects, this Key rep-

resents the brutal forces of nature, which to the unbelieving man only obscure and do not reflect the luminous Countenance of God. It also alludes to the sexual powers of natural generation. Thus therefore the Key fitly balances the symbol of Death on the other side of the Tree of Life. Of the smaller demons, one points downwards and one upwards, answering to the positions of the hands of the central figures. Beneath his feet are Pentagrams on which he tramples (whence comes their title of Wizard's foot) and his head is covered with the evil and reversed Pentagram. As his hands bear the torch and the horn — the symbols of Fire and Water, so does his form unite the Earth in his hairy and bestial aspect, and the Air in his bat-like wings. Thus he represents the gross and materialised Elemental Forces of Nature; and the whole would be an evil symbol, were it not for the Pentagram of Light above his head which regulates and guides his movements. He is the eternal renewer of all the changing forms of Creation in conformity with the Law of the All-Powerful One (Blessed be He) which controlling law is typified by the controlling Pentagram of Light surmounting the whole. This Key is an emblem of tremendous force; many and universal are its mysteries.

Hiereus and 3rd Ad. go to diagram of Pan.

Hiereus. This drawing represents the Symbolic figure of Pan, the Greek God of Nature. He stands upon the Cube of the Universe, holding in his right hand the pastoral staff of rural authority, and in his left the 7 reeded pipe symbolical of the harmony of

the Planetary Spheres. The Nine Circles represent the Sephiroth with the exception of Kether, exactly those which are included in the symbol on the Tree of Life. The ruddy face is the heat of the Earth — the horns are the Rays — the body contains the Elements and the Cube is the firm basis. Observe that the higher part of the figure is human, growing more bestial as it nears the Earth.

3rd Ad. The 26th Path of the Sepher Yetzirah, to which the Tarot Key of the Devil is referred, is called the Renovating Intelligence, because, by it, God the Holy One reneweth all the changing forms which are renewed by the Creation of the World. Return again to Yesod, for here no more may be spoken.

3rd Ad. returns to place. Hs. to Altar. Heg. rises as Phil, comes to Altar. Hs. and Heg. stand on either side of Phil. W. of Altar, facing East.

Hiereus. In guardianship and not in enmity, have I barred your venturing, O Philosophus. Now may it be revealed unto you how that in my Lamén of Office is hidden the Key which you seek. For the Triangle in the Circle is the high symbol of the Holy Trinity, and the first three Sephiroth and of Binah wherein is the Sphere of Saturn, Ruler of the Path Tau. Therefore do I wear it, and therefore, when you entered the Hall of the Neophytes in the o — o, when first the hood-wink was raised, you beheld before you the Sword that barred and the Symbol which overcometh the barrier. The Lamén in its more special attribution to the Hiereus, has the following meanings. In the circle are the Four Sephiroth, Tiphareth, Netzach, Hod and

Yesod. The first three mark the angles of the Triangle inscribed within, while the sides are the Paths of Nun, Ayin and Peh, respectively. In the centre is marked the Letter Samekh indicating the 25th Path.

While the Wheel revolves, the hub is still. Seek ever then the centre, look from without to within. Behold the Key of your Path.

Puts Badge aside.

Heg. Five Paths are before you — four have you attempted and each was guarded by a symbol sinister and dread.

Remember that in the $\boxed{1} = \boxed{10}$ Grade it was told you, that above Malkuth were the Paths Qoph, Shin, Tau, — making Qesheth, the Bow of promise. From the many coloured Bow, is loosed in Yesod, the Arrow of Sagittarius — Samekh, soaring upward to cleave open the Veil unto the Sun in Tiphareth. Thus it is a fit symbol for hope and aspiration, for in the Sign Sagittarius, Jupiter, Ruler of Kaph is Lord. Thus, by this straight and narrow way only, is advance between the dangers that have threatened you, possible.

3rd Ad. descends to North side of Altar.

3rd Ad. But Sagittarius, the Archer, is a bi-corporate Sign — the Centaur, the Man and the Horse combined. Recall what was said unto thee in the passage of the 31st Path of Fire, leading unto the 3 — 8 Grade of Practicus: — “Also there is the vision of the fire flashing Courser of Light, or also a child borne aloft upon the shoulders of the Celestial Steed, fiery or clothed with gold, or naked and

shooting from the bow, shafts of light, and standing on the shoulders of a horse. But, if thy meditation prolongeth itself thou shalt unite all these symbols in the form of a Lion." For thus wilt thou cleave upward by the Path of Sagittarius, through the Sixth Sephira into the Path of Teth, answering to Leo, the Lion — the reconciling Path between Mercy and Severity, Chesed and Geburah, beneath whose centre hangs the glorious Sun of Tiphareth. Therefore, by the straight and narrow Path of Sagittarius, let the Philosophus advance, like the arrow from the centre of Qesheth, the Bow. And as this Sign of Sagittarius lieth between the Sign of Scorpio — Death and Capricornus the devil, so had Jesus to pass through the Wilderness, tempted by Satan.

2nd Ad. descends to South of the Altar.

2nd Ad. Before you, upon the Altar, lie the Four Emblems of your purified body, and over them is the Symbol of the Pentagram, while beneath in the midst is the five-squared Cross of the Four Elements and the Spirit within them. If you are willing, in service and in sacrifice to offer the purified powers of your body, bind about your neck the Cross, and stretch the Light (*gives Phil. light*) you carry over the Four Emblems in prayer and offering. (*Phil. does so.*)

All come East of the Altar. Phil. in middle with candle and Cross on neck. 2nd Ad. right and 3rd Ad. left. Heg. and Hiereus behind. Each take Elemental Emblems — Hs. Salt, Heg. Rose-leaves, 2nd Ad. Incense, 3rd Ad. Water and Phil. Mottc written on paper.

2nd Ad. Honoured Philosophus, what was the additional title given you in the 4 — 7 as a link with the Second Order?

Phil. Phrath. (*All advance to Dais*)

2nd Ad. O Hidden Warden of the Portal of the Vault, here is one who cometh in the Word Phrath.

Ch. Ad. (*knocks gong unseen*) If he would rend the Veil, let him complete the Word.

2nd Ad. Honoured Hiereus, what know you of the word?

Hiereus. Tau, the Letter of Saturn, ruling the Path of Malkuth to Yesod, linked to Earth.

2nd Ad. Honoured Hegemon, what know you of the Word?

Heg. Resh, the Letter of Sol, of the Path joining Yesod to Hod, and it is also the Letter linked with rule over Air as the Sun ruleth the Air in Tiphareth.

Ch. Ad. Very Honoured 3rd Ad. what know you of the Word?

3rd Ad. Peh, the Letter of Mars, of the Path joining Hod to Netzach, which is also a Letter linked to Water, as Mars ruleth Water, and to Fire, as Mars ruleth Fire in Geburah.

2nd Ad. Mars in Peh, linketh the base of the Black Pillar to the Base of the White Pillar, and the converse of Mars is Jupiter — for Jupiter is Lord of Fire, but in Chesed he ruleth Water, balancing Mars in Geburah. Now, the Letter of Jupiter is Kaph, linking Netzach with Chesed; and Kaph continueth the Path Peh to Chesed, and is the highest Path now visible to you. It is the Path of Aspiration and its Planet Jupiter rules also in Sagittarius. Therefore, take the Light of the Highest for Guide, and

thus do I reveal the Letter Kaph unto you and complete the Word: —

3rd Ad. Peh (knocks, gives Sign of Water).

Heg. Resh (knocks, gives Sign of Air).

2nd Ad. Kaph (knocks, gives Sign of Fire).

Hiereus. Tau (knocks, gives Sign of Earth).

All. Paroketh (All make Qabalistic Cross saying the words).

Phil. (prompted by 3rd Ad.) In the Word Paroketh, in the Power of the Cross and the Pentagram, I claim to behold the Portal of the Vault of the Adepts.

Ch. Ad. (unseen, sounds gong) It is the Word of the Veil, the Veil of the Tabernacle, of the Temple, before the Holy of Holies, the Veil which was rent asunder. It is the Veil of the Four Elements of the Body of Man, which was offered upon the Cross for the service of Man. (Ch. Ad. stands) In the Word Phrath, in the Spirit of service and sacrifice draw nigh.

2nd and 3rd Ads. stand at the Veil. 2nd shows Phil. opening Sign.

2nd Ad. This is the Sign of the rending of the Veil, and thus standing, you form the Tau Cross.

Phil. gives the Sign. 2nd and 3rd Ads draw back Veil, revealing Ch. Ad. who stands also in the Sign of Tau, with Sceptre and White Lamp. 2nd and 3rd Ads. and Phil. mount Dais. Phil. if able should stand in Sign during Offering Ritual. Lights turned up. Hs. and Heg. stand behind Phil, who is between the Pillars — 2nd Ad. South and 3rd Ad. North.

Ch. Ad. Freely and of full purpose and with understand-

ing do you offer yourself upon the Altar of the Spirit?

Phil. I do.

As they say their Words, Hiereus and Heg. ascend Dais to drop their emblems into the brazier. Each officer makes his Grade Sign as he does so. Ch. Ad. makes appropriate Pent. holding up White Lamp. Phil. drops in Motto.

Hiereus. In the Letter Tau. (*Salt*)

Ct. Ad. In the Letter Heh. (*Incense*)

Heg. In the Letter Resh. (*Rose leaves*)

Ch. Ad. In the Letter Vau. (*Incense*)

3rd Ad. In the Letter Peh. (*Water*)

Ch. Ad. In the Letter Heh. (*Incense*)

2nd Ad. In the Letter Kaph. (*Incense sticks*)

Ch. Ad. In the Letter Yod. (*Incense*)

All. In the Letter Shin. (*Phil. drops in Motto*)

Ch. Ad. makes Spirit Pentagrams over the whole, then stretching out Sceptre touches Phil. on the breast.

Ch. Ad. May this offering be as the offering of Abel, which ascended unto God. *Phil. lowers his arms. Ch. Ad. sits down.*

Ch. Ad. Stretch out your left hand to touch the Black Pillar (*done*) the Pillar of the First Degree, wherein all was as yet in the darkness of the Path Tau. This was a period of restriction and of groping, as was shown by the black sash, the Sign of the First Degree. Among its symbols were the Cross, upon which meditate, that the mysteries of growth and change may become revealed.

Stretch out now your right hand to touch the White

Pillar (*done*) the Pillar of the Second Degree, wherein is the Fire of the Path Samekh. Its token in our Order, is the White Sash. Standing thus you are in the point of equilibrium, Master of both, Lord of the Second Degree, Lord of the Paths of the Portal of the Vault of the Adepts — wherefore, in recognition of your achievement, I confer upon you the White Sash of Probation. (*3rd Ad. puts on white sash*). The grip of this Degree is the Grip of the First Order, but given with the left hand, and represents the Sephira Chesed, and the White Pillar. The Sign is given thus: — (*gives it*) and symbolises the rending asunder of a curtain or veil. The answering Sign is given by the converse thus. (*gives it*) The Pass-word is, as you have been told, Paroketh, which is the Veil of the Tabernacle, and is exchanged by letter thus: —

Ch. Ad. Peh.

Phil. (prompted) Resh.

Ch. Ad. Kaph.

Phil. Tau.

Ch. Ad. Further, I give you the Word ETH which crowns the Pyramid of the Four Elements in the ④ = 7 Grade, and is one symbol of the Spirit which converts the Cross into the Pentagram. Wherefore, above my Throne is this Tablet (*points to Tablet of Union*) which is called the Tablet of Union, and binds together the Four Tablets into one under the presidency of the Spirit.

Thus far by work of the intellect, and by aid of our Rites, have you come. Now must you labour to establish the Pentagram in yourself. That it be

the Pentagram of Good, upright and balanced, not the evil and reversed Pentagram of the Goat of Mendes; to make yourself truly a Microcosm reflecting the Macrocosm whose symbolic Hexagram of Tiphareth presides above you.

This Degree is in one sense attributed to Yesod, base of the Path of probation, Sagittarius. In Yesod is the Sphere of Luna, who in her fullness reflects the Sun of Tiphareth. The number given to the Moon in the ② = ⑨ is Nine, but in a more esoteric sense the number of Luna is Five, the number of the Pentagram and the Microcosm.

Ch. Ad. rises with Sceptre and white lamp. 2nd Ad. places Tablet of Union on the Altar in readiness. Heg. places two forms of Temperance by Altar W. Ch. Ad. puts white lamp on Altar. Officers replace Elements before their respective Tablets, and return to form a Cross round the Altar.

Ch. Ad. This drawing represents the more ancient form of the 14th Key of Tarot, for which the later and more usual form of Temperance was soon substituted, as better representing the natural symbolism of the Path Sagittarius. The earlier figure was considered not so much a representation of this Path alone, as the synthesis of that and the others conjoined. The later figure, therefore, is better adapted to the more restricted meaning. The more ancient form shows a female figure crowned with the crown of five rays, symbolising the Five Principles of Nature, the concealed Spirit and the Four Elements of Earth, Air, Water and Fire. About her head is a halo of light. On her breast is the Sun of Tiphareth.

eth. The Five-rayed Crown further alludes to the Five Sephiroth Kether, Chokmah, Binah, Chesed and Geburah. Chained to her waist are a Lion and an Eagle, between which is a large cauldron whence arise steam and smoke. The Lion represents the Fire in Netzach — the Blood of the Lion, and the Eagle represents the Water in Hod, the Gluten of the Eagle — whose reconciliation is made by the Air in Yesod, uniting with the volatilised Water arising from the cauldron through the influence of the Fire beneath it. The chains which link the Lion and the Eagle to her waist, are symbolic of the Paths of Scorpio and Capricornus as shown by the Scorpion and the Goat in the background. In her right hand, she bears the Torch of Solar Fire elevating and volatilising the Water in Hod by the fiery influence of Geburah, while with her left hand, she pours from a vase the Waters of Chesed to temperate and calm the Fires of Netzach. This later form is the usual figure of Temperance, symbolising in a more restricted form than the preceding, the peculiar properties of this Path. It represents an Angel with the Solar emblem of Tiphareth on her brow, and wings of the aerial and volatilising nature, pouring together the fluidic Fire and the fiery Water — thus combining, harmonising and temperating those opposing elements.

One foot rests on dry and volcanic land, in the background of which is a volcano whence issues an irruption. The other foot is in the water by whose border springs fresh vegetation, contrasting strongly with the arid and dry nature of the distant land. On her breast is a square, the emblem of rectitude.

The whole figure is a representation of that straight and narrow way of which it is said "few there be that find it" which alone leads to the higher and glorified life. For to pursue that steady and tranquil mean between two opposing forces, is indeed difficult, and many are the temptations to turn aside either to the right or to the left — wherein, remember, are but to be found the menacing symbols of Death and the Devil.

The 25th Path of the Sepher Yetzirah to which the Tarot Key of Temperance is referred, is called the Intelligence of Probation, and it is so called because it is the primary temptation by which the Creator tries all righteous persons. That is, that in it, there is ever present the temptation to turn aside to the one hand or to the other.

2nd and 3rd Ads. give Cup and red lamp to Phil. who holds them in form of Tau Cross.

Ch. Ad. Let this remind you once more, that only in and by the reconciliation of opposing forces is the Path-way made to true occult knowledge and practical power. Good alone is mighty and Truth alone shall prevail. Evil is but weakness and the power of evil magic exists but in the contest of unbalanced forces, which in the end, will destroy and ruin him who hath subjugated himself thereto. As it is said "Stoop not down, for a precipice lieth beneath the Earth — a descent of seven steps; and therein, is established the throne of an evil and fatal force. Stoop not down unto that dark and lurid world. Defile not thy brilliant flame with the earthy dross of matter. Stoop not down, for its splendour is but

seeming, it is but the habitation of the Sons of the Unhappy."

2nd and 3rd Ads. take back red lamp and Cup and restore them to their Tablets. On the Altar is the White Lamp and the Tablets of Union. Phil. is seated West of Altar. 2nd and 3rd Ads. return to places. Hs. goes to N. Heg. to S. Ch. Ad. returns to Throne in E. takes up Banner of the East and Hierophant's Lamén.

Ch. Ad. Seeing that you are now Lord of the Paths of the Portal of the Vault of the Adepts, and are entered into the Second Degree, approaching the Second or Inner Order, it is fitting that you should have the knowledge of these emblems to complete as far as may be, your understanding of the Powers of the Officers of the First or Outer Order. Both refer in natural succession of numbers to the six following the five. Thus all progress is by steps, gradual and secure. The inner revelation may come suddenly to some, even in the twinkling of an eye or it may be after long waiting — a slow and gradual process from the beginning, yet ever the liquid must be prepared to the point of saturation.

The Hierophant's Lamén is a synthesis of Tiphareth, to which the Calvary Cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water, for the reconciling yellow unites with blue in green, which is the complemen-

tary colour to red, and with red in orange which is the complementary colour to blue. The small inner circle placed upon the Cross alludes to the Rose that is conjoined therewith in the symbolism of the Rose and Cross of our Order.

The field of the Banner of the East is White, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number six of Tiphareth, the yellow Cross of Solar Gold, and the cubical stone bearing in its centre the sacred Tau of Life, and having bound together upon it the form of the Macrocosmic Hexagram, the red triangle of Fire and the blue triangle of Water — the Ruach Elohim and the Waters of Creation. The six angles of the Hexagram described upon the Tree of Life will give the Planets referred to it as follows: Daath, Saturn; Chesed, Jupiter; Geburah, Mars; Netzach, Venus; Hod, Mercury; Yesod, Luna — while in the centre is the Sun of Tiphareth.

Upon my breast is a symbol, which, O Lord of the Paths of the Portal of the Adepti, is as yet unknown to you. It is no Symbol of the Order of the Stella Matutina, nor of the First or Outer Order, nor even of your Degree. It is the symbol of the Red Rose and the Cross of Gold, uniting the powers of the 4 and 5 and of the 6 within itself, but to learn its full meaning, it is needful that you be admitted to the fellowship of that other Order to which the Stella Matutina is one of the Veils. Of this matter, you have no right to speak to any below your degree.

Admission further can be earned no more by excellence in intellectual learning alone, though that also

is required of you. In token that all true knowledge cometh of grace, not of right, such admission is granted, not on demand, but at the discretion of the Greatly Honoured Chiefs of the Second Order. Moreover, an interval of nine months must elapse before the Portal is again opened to you. Nine is the number of Luna in Yesod, nine lunar months are the period of gestation before birth; Five is the number of the Pentagram of the Microcosm, the esoteric Luna number — the number of the Spirit and the Four Elements — of the Soul entering the body. Nine multiplied by five yields 45, the number of Yesod, and the supreme number of the Square of Saturn, as the Triad expanded into matter.

CLOSING

Ch. Ad. (knocks) Very Honoured Fratres and Sorores, assist me to close the Portal of the Vault of the Adepti. *All rise.*

Honoured Hiereus see that the entrance is properly guarded.

Hiereus. Very honoured Chief Adept, the entrance is properly guarded.

Ch. Ad. Very Honoured Fratres and Sorores, give the Signs of the Neophyte, Zelator, Theoricus, Practicus and Philosophus. Give the Sign of the Rending of the Veil. Give the Sign of the Closing of the Veil. Very Honoured 2nd Ad. what is the Word?

2nd Ad. Peh.

Ch. Ad. Resh.

2nd Ad. Kaph.

Ch. Ad. Tau.

2nd Ad. The whole Word is Paroketh, which is the Veil of the Tabernacle.

Ch. Ad. In and by that Word, I declare the Portal of the Vault of the Adepti duly closed.

Ch. Ad. draws curtain. Officers take up their stations before Elemental Tablets. Ch. Ad. stands W. of the Altar, facing East. Phil. stands behind him.

Ch. Ad. In the Power of the Name Yod, Heh, Vau, Heh, and in the might of the concealed Name YEHESHUA, in the symbol of the Tablet of Union and by the Word Eth, Spirits of the Five Elements, adore your Creator.

At the word "depart below", each Officer simultaneously makes banishing Pentagram of his own Element before the Tablet, ending with Grade Sign.

Ch. Ad. Depart in peace unto your habitations. May there be peace between us and you, and be ye ready to come when you are called.

Ch. Ad. makes banishing Pent. of Spirit and gives LVX Signs. All face East and make Qab. Cross all saying together: —

All. Unto Thee Tetragrammaton, be ascribed Malkuth, Geburah, Gedulah, unto the Ages, AMEN.

Ch. Ad. 1111 1

3rd Ad. 1111 1

2nd Ad. 1111 1

Hiereus 1111 1

Heg 1111 1

CEREMONY

OF THE

⑤ = ⑥ GRADE OF ADEPTUS MINOR

OFFICERS REQUIRED:

Chief Adept — ⑦ = ④, Merciful Exempt Adept.

Second Adept — ⑥ = ⑤, Mighty Adeptus Major.

Third Adept — ⑤ = ⑥, Associate Adeptus Minor.

Candidate — Hodos Chamelionis.

These Officers should have attained at least these ranks and may be of higher Grade. Men and Women are equally eligible for any of these offices. The Ordinary members are entitled Very Honoured Fratres et Sorores.

This ceremony is divided into Three Points.

ROBES:

Chief Adept — Blue and purple, with winged Sphere.

2nd Adept — Red and Orange, with Phoenix.

3rd Adept — Yellow and Rose Pink, with Lotus.

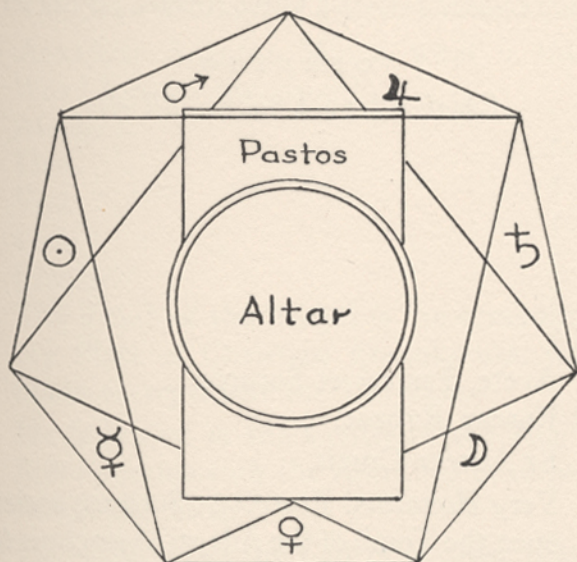
All may wear yellow shoes or shoes to match robes. Candidates should have crossed Sashes, declaration, and recommendation signed by the two Chiefs. Admission Badges; Hiereus Lamén, Sword and Serpent.

LIST OF REQUIREMENTS:

Black Sash and White Sash for Candidates. Black Robe and Cords, Admission Badges. Attestation of Examinations and Recommendations.

On Altar $\frac{3}{4}$ -Cup of Wine, Candle, Crucifix, Chain,

East



N

S

Black



Pillar

White



Pillar

Chief
Adept

Third
Adept

Second
Adept

Cross of
Obligation

W

First Point

< 199 >

Entrance

Dagger, Crook and Scourge. Incense. Cross.
Each Officer carries a Crux Ansata on his left wrist.

O P E N I N G

Chief Adept Knocks. All rise.

Chief 1

Second 1

Third 1

Chief 1

Third 1

Second 1

Chief Avete, Fratres et Sorores.

Second Roseae Rubeae.

Third Et Aureae Crucis.

Chief Very Honoured Fratres et Sorores, assist me to open the Tomb of the Adepti. Associate Adeptus Minor, see that the Portal is closed and guarded.

Third Adept does so and salutes.

Third Merciful Exempt Adept, the Portal of the Vault is closed and guarded.

Chief Mighty Adeptus Major, by what sign hast thou entered the Portal?

Second By the Sign of the Rending Asunder of the Veil.
(*gives it*)

Chief Associate Adeptus Minor, by what sign hast thou closed the Portal.

Third By the Sign of the Closing of the Veil. (*gives it*)

Second Peh.

Third Resh.

Second Kaph.

Third Tau.

Third Which is the Veil of the Sanctum Sanctorum.

Second The Mystic Number of this Grade is 21.

Chief Associate Adeptus Minor, what is the Pass-Word formed therefrom?

Third Aleph.

Chief Heh.

Third Yod.

Chief Heh.

Third Eheieh.

Second The Tomb of the Adepts is the symbolic Burying Place of Christian Rosenkreutz, which he made to represent the Universe.

Third He is buried in the Centre of the Heptagonal Sides and beneath the Altar, his head being towards the East.

Second He is buried in the Centre because that is the point of balanced forces.

Third The Mystic Name of Christian Rosenkreutz signifies the Rose and Cross of Christ; the Fadeless Rose of Creation, the Immortal Cross of Light.

Second This place was entitled by our still more ancient Fratres and Sorores, the Tomb of Osiris Onnophris, the Justified One.

Third The shape of the Tomb is that of an equilateral Heptagon, a figure of Seven sides.

Second The Seven Sides allude to the Seven Lower Sephiroth; the seven Palaces, and the Seven Days of Creation. Seven is the height above. Seven is the depth beneath.

Third The Tomb is symbolically situated in the Centre of the Earth, in the Mountain of the Cav-

erns, the Mystic Mountain of Abiegnus.

Third The meaning of this title of Abiegnus — Abi-Agnus, Lamb of the Father. It is by metathesis Abi-Genos, Born of the Father. Bia-Genos, Strength of our race, and the four words make the sentence: ABIEGNUS ABIAGNUS ABI-GENOS BIA-GENOS. "Mountain of the Lamb of the Father, and the Strength of our Race." I. A. O. YEHESHUA. Such are the words.

All salute with ⑤ = ⑥ *Signs.*

Chief Mighty Adeptus Major, what is the Key to this Tomb?

Second The Rose and the Cross, which resume the Life of Nature, and the powers hidden in the word I. N. R. I.

Third The Emblem which we bear in our left hands is a form of the Rose and the Cross, the ancient Crux Ansata, or Egyptian symbol of Life.

Second It represents the force of the Ten Sephiroth in Nature, divided into a Hexad and a Tetrad. The oval embraces the first Six Sephiroth, and the Tau Cross the lower Four answering to the Four Elements.

Chief Associate Adeptus Minor, what is the Emblem which I bear upon my breast?

Third The complete symbol of the Rose and Cross.

Chief Mighty Adeptus Major, what is its meaning?

Second It is the Key of Sigils and Rituals, and represents the force of the Twenty Two Letters in Nature, as divided into a Three, a Seven, and a Twelve. Many and great are its Mysteries.

Third I bear a simple Wand, having the colours of the

Twelve Signs of the Zodiac between Light and Darkness, and surmounted by the Lotus Flower of Isis. It symbolises the development of Creation.

Second Mine is a Wand terminating in the Symbol of the Binary, and surmounted by the Tau Cross of Life, or the head of the Phoenix, sacred to Osiris. The Seven colours of the Rainbow between Light and Darkness are attributed to the Planets. It symbolises Rebirth and Resurrection from Death.

Chief My Wand is surmounted by the Winged Globe, around which the twin Serpents of Egypt twine. It symbolises the equilibrated force of the Spirit and the Four Elements beneath the everlasting wings of the Holy One.

Associate Adeptus Minor, what are the words inscribed upon the Door of the Tomb? And how is it guarded?

Third Post Centum Viginti annos patebo. After one hundred and twenty years I shall open. The door is guarded by the Elemental Tablets and the Kerubic Emblems.

Chief To the 120 years are referred symbolically the five grades of the First Order, and to the revolution of the powers of the Pentagram. Also the five preparatory examinations for this grade. It is written "His days shall be 120 years." and 120 divided by 5 equals 24, the number of hours in a day, and of the thrones of the Elders in the Apocalypse. Further, 120 equals the number of the Ten Sephiroth multiplied by that of the

Zodiac, whose Key is the working of the Spirit and the Four Elements, typified in the Wand which I bear.

All face East. Chief Adept opens the Door wide, passes to East or head of Pastos of C. R. C., and faces West. Second enters and passes to South facing North. Third enters and passes to North facing South. Other members remain without, but Hodos may enter Vault to form fourth side in making Signs. The Three Officers raise their Wands to form pyramid above altar, Cruces touching below wands.

Chief Let us analyse the Key Word. I.

Second N.

Third R.

All. I.

Chief YOD.

Second NUN.

Third RESH.

All YOD.

Chief Virgo, Isis, Mighty Mother

Second Scorpio, Apophis, Destroyer.

Third Sol, Osiris, Slain and Risen.

All Isis, Apophis, Osiris — I. A. O.

All separate Wands and Cruces, and give Sign of Cross.

All The Sign of Osiris Slain.

Chief L — The Sign of the Mourning of Isis. (*with bowed head*)

Second V — The Sign of Typhon and Apophis. (*with head erect*)

Third X — The Sign of Osiris Risen. (*with head bowed*)

All L V X, the Light of the Cross. (*saluting Sign and head bowed*)

All quit Tomb and return to previous places.

Chief In the Grand Word YEHESHUA, by the Key-Word, I. N. R. I., and through the concealed Word LVX, I have opened the tomb of the Adepti.

All present give LVX Signs.

FIRST POINT

The Tomb is prepared as before, but closed, and curtains drawn. Chief Adept is not seen as such; Second Adept is Principal Officer, 3rd Associate Adept, Introducing Adept — Hodos Chamelionis.

Second Very Honoured Fratres et Sorores, our H. Frater, Lord of the 24th, 25th, and 26th Paths of the Portal of the Vault of the Adepti, is a Candidate for admission to the Second Order, and is waiting without.

V. H. Frater Hodos Chamelionis, prepare the Aspirant and act as his introducer. Associate Adeptus Minor, guard the hither side of the Portal, and admit them in due form.

Aspirant is prepared by making him wear Portal Sash across that of the ④ — ⑦. He carries Lamen of Hiereus, and Recommendation from the Chiefs of his Temple, a certificate of having passed the requisite examinations, and a written out speech.

Third (opening door) Whom bringest thou here with thee?

Aspirant (loudly and firmly) Hear ye all that I, the Honoured Frater..... stand before you, being a member of the ④ = 7 Grade of the First Order, the Highest Grade of the Stella Matutina in the Outer, a Philosophus; one qualified to fill the important post of Hiereus in a Temple of the First Order, one who hath passed the five examinations prescribed between the First and Second Orders, and hath been declared Lord of the 24th, 25th, and 26th Paths in the Portal of the Adepti. I bear a written recommendation from the Chiefs of my Temple guaranteeing my qualifications, honour and fidelity; as also an attestation of my having passed the Pentagonal Examination. By virtue of these honours and dignities, I now come to demand my reception and acknowledgement as an Adeptus Minor of the ⑤ — 6 Grade of the Second Order.

Second O Aspirant! It is written that he who exalteth himself shall be abased, but that he who humbleth himself shall be exalted, and that blessed are the poor in spirit for theirs is the Kingdom of Heaven. It is not by proclamation of honours and dignities, great though they may be, that thou canst gain admission to the Tomb of the Adepti of the Rose of Ruby and the Cross of God, but only by that humility and purity of spirit that befitteth the aspirant unto higher things.

Associate Adeptus Minor, bring unto me the recommendation and attestation which he beareth; and test thou his knowledge ere he be rejected for the sins of presumption and spiritual pride.

Third Thou knowest the arrangement of the Ten Sephiroth on the Tree of Life; now what symbolic weapon doth their natural succession form?

Aspirant answers unprompted.

Third And what symbolic creature is traced by the natural succession of the Paths?

Aspirant answers unprompted.

Second O Aspirant. Let this be a sign unto thee. For the Flaming Sword and the Serpent of Wisdom shall be the symbol which shall procure thee admission. Return thou then, and divest thyself of these ornaments. They are not humble enough to entitle thee to be received. V. H. Frater Hodos Chamelionis, clothe him in the black robe of mourning. Let his hands be bound behind his back, symbolic of the binding force of his obligations, and put a chain about his neck, the emblem of repentance and humility.

Hodos Mighty Adeptus Major, it shall be done.

Hodos Chamelionis salutes and retires with Aspirant, strips him of all ornaments, brings him back to door in plain black robe, roped and carrying diagram of Sword and Serpent. Gives one gentle knock. Third Adept opens door, saying.

Third By the aid of what symbol do ye seek admission?

Hodos (shows diagram) By the aid of the Flaming

Sword, and the Serpent of Wisdom.

Third takes badge, admits them, and recloses door.

Second Whom bringest thou there?

Hodos Mighty Adeptus Major, I bring with me one who has passed the trial of humiliation, and who humbly desireth admission to the Tomb of the Mystical Mountain.

Second Let the Aspirant be assisted to kneel.

Aspirant is brought to curtained door of Tomb between Third Adept and Hodos Chamelionis. All face East, and kneel.

Second From Thine Hand, O Lord, cometh all good. The characters of Nature with Thy Fingers Thou hast traced; but none can read them unless he hath been taught in Thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so our eyes look unto Thee, for Thou alone art our help. O Lord our God, who should not extol Thee. Who should not praise Thee. All is from Thee — All belongeth unto Thee. Either Thy Love or Thy Anger all must again re-enter. Nothing canst Thou lose, for all must tend unto Thy Honour and Majesty. Thou are Lord alone, and there is none beside Thee. Thou dost what Thou wilt with Thy mighty Arm, and none can escape from Thee. Thou alone helpest in their necessity the humble, the meek-hearted and the poor, who submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, unto such

an one Thou art propitious.

Who should not praise Thee, then, O Lord of the Universe, unto whom there is none like? Whose dwelling is in Heaven, and in every virtuous and God-fearing heart. O God the Vast One, Thou art in all things. O Nature, Thou Self from Nothing, for what else can I call Thee? In myself I am nothing. In Thee I am Self, and exist in Thy Self-hood from Nothing. Live Thou in me, and bring me unto that Self which is in Thee. Amen.

Let the hands of the Aspirant be unbound.

This is done, Aspirant remains kneeling. Officers rise.

Third Think not, O Aspirant, that the trial of humility through which thou hast passed, was ordained but to jest with thy feelings. Far from us be any such design. But it was intended to point out to thee that the truly wise man is but little in his own eyes, however great his attainments may appear to the ignorant, and that even the highest intellectual achievements are but as nothing in the sight of the Lord of the Universe, for He looketh at the heart. It is written: "When I consider the Heavens, the work of Thy fingers, the moon and stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that thou visitest him?" And couldst thou even attain unto the height of a God upon this earth, how small and insignificant yet wouldst thou be in the presence of God the Vast One.

Second Rise, then, O Aspirant of the Rose of Ruby and

the Cross of Gold. Rise, glorified by suffering.
Rise, purified by humility.

Aspirant rises.

Second Despise not sadness, and hate not suffering, for they are the Initiators of the heart; and the black robe of mourning which thou wearest is at once the symbol of sorrow and of strength. Boast not thyself above thy brother if he hath fallen, for how knowest thou that thou couldst have withstood the same temptation. Slander not, and revile not. If thou canst not praise, do not condemn. When thou seest another in trouble and humiliation, even though he be thy enemy, remember the time of thy own humiliation when thou didst kneel before the door of the Tomb, clothed in the Robe of Mourning, with the Chain of Affliction about thy neck, and thy hands bound behind thy back, and rejoice not at his fall.

And in thine intercourse with the members of our Order, let thy hand given unto another be a sincere and genuine pledge of fraternity. Respect his or her secrets and feelings as thou wouldst respect thine own. Bear with one another and forgive one another, even as the Master hath said.

V. H. Frater Hodos Chamelionis, what is the symbolic age of the Aspirant?

Hodos His days are an hundred and twenty years.

Second It is written: "My Spirit shall not always strive with man, seeing that he also is flesh, yet his days shall be an hundred and twenty years."

Associate Adeptus Minor, unto what do those 120 years of the Aspirant's symbolic age correspond?

Third To the Five Grades of the First Order through which it is necessary for the Aspirant to have passed before he can enter the Tomb of the Sacred Mountain. For the three months interval between the Grades of Practicus and Philosophus are the Regimen of the Elements; and the seven months between the Philosophus and the Portal symbolise the Regimen of the Planets; while the Elements and the Planets both work in the Zodiac; so that three plus seven multiplied by twelve yieldeth the number 120.

Second O Aspirant, ere thou canst enter the Tomb of the Adepts of the Rose of Ruby and the Cross of Gold, it is necessary to take a solemn Obligation of Secrecy, Fidelity, Fraternity, and Justice. But as in all the previous obligations, there is nothing contained therein contrary to thy civil, moral, or religious duties. Art thou willing to take such a pledge?

Aspirant I am.

Second Let the Aspirant be bound to the Cross of Suffering.

The Aspirant is led to the Cross, and his hands put through the running nooses and cords are bound about his waist and feet. Two Adepts stand on either side to support him, and Third Adept takes his place ready to hand Cup and Dagger to Second Adept who stands in front of and facing Aspirant.

Second Adept holds out Rose Crucifix to Aspirant, saying:

Second The Symbol of Suffering is the symbol of strength. Wherefore bound as thou art, strive to raise this holy symbol in thy hands, for he that will not strive shall not attain.

Aspirant takes Crucifix in both hands, the cords being allowed to run out long enough to allow him to do so.

Second I invoke Thee, the great avenging Angel HUA, in the divine name IAO, that Thou mayest invisibly place Thy hand upon the head of the Aspirant in attestation of his Obligation.

Second Adept raises his hands on high to invoke the force; then lowers them and takes crucifix which is replaced by Third Adept on Altar. Aspirant is now bound more firmly to the cross.

Second Repeat after me your sacramental Name, and say:

OBLIGATION

Kether I, (Christian Rosenkreutz), a member of the Body of Christ, do this day spiritually bind myself, even as I am now bound physically upon the Cross of Suffering. That I will to the utmost lead a pure and unselfish life, and will prove myself a faithful and devoted servant of this Order.

Binah That I will keep secret all things connected with the Order, and its Secret Knowledge, from the whole world, equally from him who is a member of the First Order of the Stella Matutina, as from an uninitiated person, and that I

will maintain the Veil of strict secrecy between the First and Second Orders.

Chesed That I will uphold to the utmost the authority of the Chiefs of the Order, and that I will not initiate or advance any person in the First Order, either secretly or in open Temple, without due authorisation and permission; that I will neither recommend a Candidate for admission to the First Order without due judgment and assurance that he or she is worthy of so great confidence and honour, nor unduly press any person to become a candidate; and that I will superintend any examination of Members of lower Grades without fear or favour in any way, so that our high standard of knowledge be not lowered by my instrumentality; and I further undertake to see that the necessary interval of time between the Grades of Practicus and Philosophus and between the latter Grade and the Portal, be, when possible, maintained.

Geburah Furthermore, that I will perform all practical work connected with this Order in a place concealed and apart from the gaze of the outer and uninitiated world, and that I will not display our Magical Implements, nor reveal the use of the same, but will keep secret this Inner Rosicrucian Knowledge even as the same hath been kept secret through the ages; that I will not make any symbol or Talisman in the Flashing Colours for any uninitiated person without a special permission from the Chiefs of the Order.

That I will only perform any practical magic before the uninitiated which is of a simple and already well-known nature; and that I will show them no secret mode of working whatsoever, keeping strictly concealed from them our modes of Tarot and other Divination, of Clairvoyance, of Astral projection, of the Consecration of Talismans and Symbols, and the Rituals of the Pentagram and Hexagram, and most especially of the use and attribution of the Flashing Colours, and the Vibratory mode of pronouncing the Divine Names.

Tiphereth I further promise and swear that with the Divine Permission I will, from this day forward, apply myself to the Great Work—which is, to purify and exalt my Spiritual Nature so that with the Divine Aid I may at length attain to be more than human, and thus gradually raise and unite myself to my higher and Divine Genius, and that in this event I will not abuse the great power entrusted to me.

Netzach I furthermore solemnly pledge myself never to work at any important symbol without first invoking the highest Divine Names connected therewith, and especially not to debase my knowledge of Practical Magic to purposes of evil and self-seeking, and low material gain or pleasure, and if I do this, notwithstanding this my oath, I invoke the Avenging Angel HUA, that the evil and material may react on me.

Hod I further promise to support the admission of both sexes to our Order, on a perfect equality,

and that I will always display brotherly love and forbearance towards the members of the whole Order, neither slandering nor evil-speaking, nor repeating nor tale-bearing, whereby strife and ill-feeling may be engendered.

Yesod I also undertake to work unassisted at the subjects prescribed for study in the various practical grades from Zelator Adeptus Minor to Adept Adeptus Minor, on pain of being degraded to that of Lord of the Paths of the Portal only.

Malkuth Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him with care before acknowledging him to be such.

Such are the words of this my Obligation as an Adeptus Minor, whereunto I pledge myself in the Presence of the Divine One, and of the Great Avenging Angel, HUA, and if I fail herein — may my Rose be disintegrated and my power in Magic cease.

Third hands Dagger to Second Adept and holds Cup conveniently for him. Second dips point of Dagger in Wine and makes Cross on Aspirant — on brow, feet, right hand and left hand, and heart, saying:

(for brow) There are Three that bear witness in Heaven; the Father, the Word, and the Holy Spirit, and these Three are One.

(for feet) There are Three that bear witness on Earth; the Spirit, the Water, and the Blood, and these Three agree in One.

(*right hand*) Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of Heaven.

(*left hand*) If ye be crucified with Christ, ye shall also reign with Him.

(*He marks heart in silence*) *Then says:*

Second Let the Aspirant be released from the Cross of Suffering. It is written, that he who humbleth himself shall be exalted.

V. H. Frater Hodos Chamelionis, remove from the Aspirant the Chain of Humility and the Robe of Mourning, and re-invest him with the Crossed Sashes.

This is done.

Third Know, then, O Aspirant, that the Mysteries of the Rose and the Cross have existed from time immemorial, and that the Rites were practised, and the Wisdom taught, in Egypt, Eleusis, Samothrace, Persia, Chaldea and India, and in far more ancient lands.

The story of the introduction of these mysteries into mediaeval Europe has thus been handed down to us.

In 1378 was born the Chief and Originator of our Fraternity in Europe. He was of noble German family, but poor, and in the fifth year of his age was placed in a cloister where he learned both Greek and Latin. While yet a youth he accompanied a certain brother P. A. L. on a pilgrimage to the Holy Land, but the latter, dying at Cyprus, he himself went to Damascus. There was then in Arabia a Temple of the Order which was called in the Hebrew tongue

“Damkar” (דמכר), that is “The Blood of the Lamb.” There he was duly initiated, and took the Mystic title Christian Rosenkreutz, or Christian of the Rosy Cross. He then so far improved his knowledge of the Arabian tongue that in the following year he translated the book “M” into Latin, which he afterwards brought back with him to Europe.

After three years he went on into Egypt, where there was another Temple of the Order. There he remained for a time still studying the mysteries of Nature. After this, he travelled by sea to the city of Fessa, where he was welcomed at the Temple there established, and he there obtained the knowledge and the acquaintance of the habitants of the Elements, who revealed unto him many of their secrets. Of the Fraternity he confessed that they had not retained their Wisdom in its primal purity, and that their Kabala was to a certain extent altered to their religion. Nevertheless, he learned much there. After a stay of two years he came to Spain, where he endeavoured to reform the errors of the learned according to the pure knowledge he had received. But it was to them a laughing matter, and they reviled and rejected him, even as the prophets of old were rejected. Thus also was he treated by those of his own and other nations when he showed them the errors that had crept into their religions. So, after five years residence in Germany, he initiated three of his former monastic brethren, Fratres G. W., I. A.,

and I. O., who had more knowledge than many others at that time. And by these four was made the foundation of the Fraternity in Europe.

These worked and studied at the writings and other knowledge which C. R. C. had brought with him, and by them was some of the Magical Language transcribed (which is that of the Elemental Tablets) and a Dictionary thereof made; and the Rituals and part of the Book "M" were transcribed.

For the True Order of the Rose Cross descendeth into the depths, and ascendeth into the heights — even unto the Throne of God Himself, and includeth even Archangels, Angels and Spirits.

These four Fratres also erected a building to serve for the Temple and Headquarters of their Order, and called it the Collegium ad Spiritum Sanctum, or the College of the Holy Spirit. This being now finished, and the work of establishing the Order extremely heavy, and because they devoted much time time to the healing of those sick and possessed, who resorted to them, they initiated four others, viz.: Fratres R. C. (the son of the deceased father's brother of C. R. C.), C. B. a skilful artist, G. C., and P. D., who was to be Cancellarius; all being Germans except I. A., and now eight in number. Their agreement was:

1. That none of them should profess any other thing, than but to cure the sick, and that freely.
2. That they should not be constrained to wear

any distinctive dress, but therein follow the custom of the country.

3. That every year on the day of Corpus Christi, they should meet at the Collegium ad Spiritum Sanctum, or write the cause of absence.

4. Every one should look for some worthy person of either sex, who after his decease might succeed him.

5. The word R.C. to be their mark, seal, and character.

The Fraternity to remain secret for one hundred years. Five of the Fratres were to travel in different countries, and two were to remain with Christian Rosenkreutz.

Second Frater I.O. was the first to die, and then in England where he had wrought many wonderful cures. He was an expert Kabbalist as his book "H" witnesseth. His death had been previously foretold him by C. R. C. But those who were later admitted were of the First Order, and knew not when C. R. died, and save what they learned from Frater A., the successor of D. of the Second Order and from their library after his death, knew little of the earlier and higher Members, and of the Founder, nor yet whether those of the Second Order were admitted to the Wisdom of the highest members. The discovery then of the Tomb wherein that highly illuminated Man of God, our Father C. R. C., was buried occurred as follows.

After Frater A. died in Gallia Narbonensi, there succeeded in his place Frater N. N. He, while

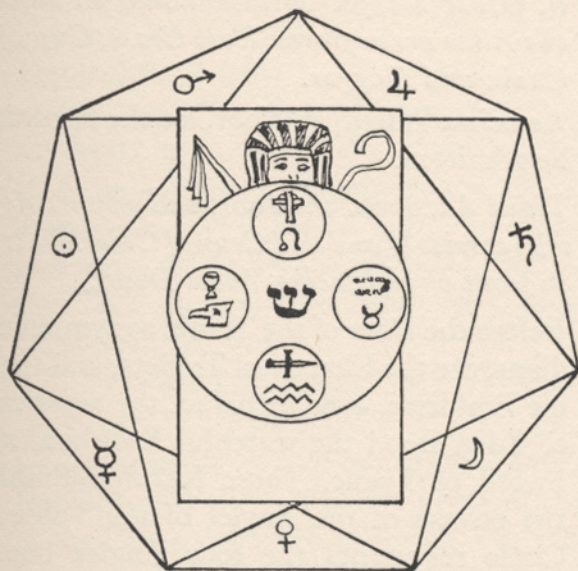
repairing a part of the building of the College of the Holy Spirit, endeavoured to remove a brass memorial tablet which bore the names of certain brethren, and some other things. In this tablet was the head of a strong nail or bolt, so that when the tablet was forcibly wrenched away it pulled with it a large stone which thus partially uncovered a secret door, (*he draws back curtain, revealing door*), upon which was inscribed in large letters "Post CXX Annos Patebo"—After an hundred and twenty years I shall open, with the year of our Lord under, 1484. Frater N. N., and those with him then cleared away the rest of the brickwork, but let it remain that night unopened as they wished first to consult the ROTA.

Third You will now quit the Portal for a short time, and on your return the Ceremony of Opening the Tomb will be proceeded with. Take with you this Wand and Crux Ansata, which will ensure your re-admission.

Aspirant goes out, carrying the Wand and Crux of Chief Adept.

SECOND POINT

Prepare Tomb as in diagram. Chief Adept lies in Pastos on his back to represent G. R. C. He is clothed in full Regalia; on his breast is the complete Symbol of the Rosy Cross suspended from the double Phoenix Collar. His arms are crossed on breast, and he holds Crook and Scourge; between them lies the book "T". Lid



Black



Pillar

3d. Ad.

Aspirant

White



Pillar

2d Ad.

Second Point

of Pastos closed and Circular Altar stands over it. Other Adepts outside Tomb as before. On the Altar are replaced Rose Cross, Cup of Wine, Chain and Dagger.

Second Associate Adeptus Minor, let the Aspirant now be admitted.

Third Ad. opens the door, and admits Aspirant, who carries Wand and Crux of Chief. He is placed in front of and facing Vault Door.

Second Before the Door of the Tomb, as symbolic Guardians, are the Elemental Tablets, and the Kerubic Emblems, even as before the mystical Gate of Eden stood the watchful Kerubim, and the Sword of Flame. These Kerubic Emblem be the powers of the Angles of the Tablets. The Circle represents the four Angles bound together in each Tablet through the operation of the all-pervading Spirit, while the Cross within forms with its spokes the Wheels of Ezekiel's Vision; and therefore are the Cross and the Circle white to represent the purity of the Divine Spirit. And inasmuch as we do not find the Elements unmixed, but each bound together with each — so that in the Air we find not only that which is subtle and tenuous, but also the qualities of heat, moisture and dryness, bound together in that all-wandering Element; and further also that in Fire, Water and Earth we find the same mixture of Nature — therefore the Four Elements are bound to each Kerubic Emblem counterchanged with the colour of the Element wherein they operate; even as in the

Vision of Ezekiel each Kerub had four faces and four wings. Forget not therefore that the Tablets and the Kerubim are the Guardians of the Tomb of the Adepti. Let thy tongue keep silence on our mysteries. Restrain even the thought of thy heart lest a bird of the air carry the matter.

Third Upon more closely examining the Door of the Tomb, you will perceive, even as Frater N. N., and those with him did perceive, that beneath the CXX in the inscription were placed the characters IX thus:

POST CXX ANNOS PATEBO
IX

being equivalent to Post Annos Lux Crucis Patebo — At the end of 120 years, I, the Light of the Cross, will disclose myself. For the letters forming LVX are made from the dismembered and conjoined angles of the Cross; and 120 is the product of the numbers from 1 to 5, multiplied in regular progression, which number five is symbolised in the Cross with four extremities and one centre point.

Second On the following morning, Frater N. N. and his companions forced open the door (*he opens it wide*) and there appeared to their sight a Tomb of Seven Sides and Seven Corners. Every side was five feet broad, and eight feet high, even as the same is faithfully represented before you. *Second Adept enters and passes by North to East of Vault, and turns to face West. Third Adept places Aspirant on North facing South, and takes his place at South facing North.*

Second Although in the Tomb the Sun does not shine, it is lit by the symbolic Rose of our Order in the centre of the first heptagonal ceiling. In the midst of the Tomb stands a circular Altar with these devices and descriptions on it:

A.G.R.C.—Ad Gloriam Roseae Crucis.

A.C.R.G.—Ad Crucis Rosae Gloriam.

Hoc Universal Compendium Unius Mihi
Sepulchrum Feci —

Unto the Glory of the Rose Cross I have constructed this Tomb for myself as a Compendium of the Universal Unity.

Within the next circle is written:

Yeheshua Mihi Omnia — Yeheshua is all things to me.

In the centre are four figures of the Kerubim enclosed within circles surrounded by the following four inscriptions and each distinguished by one of the letters of the Tetragrammaton: —

Yod — Lion — Nequaquam Vacuum —
Nowhere a Void.

Heh — Eagle — Libertas Evangelii —
Liberty of the Gospel.

Vau — Man — Dei Intacta Gloria —
Unsullied Glory of God.

Heh(f) — Ox — Legis Jugum —
Yoke of the Law.

and in the midst of all is Shin, the Letter of the Spirit forming thus the Divine Name Yeheshua, from the Tetragrammaton. Therefore, by God's Grace, having come thus far, let us kneel down together, and say:

All kneel, joining wands above Altar.

Second Unto Thee, Sole Wise, Sole Mighty and Sole Eternal One, be praise and Glory forever, Who has permitted this Aspirant who now kneeleth before Thee to penetrate thus far into the Sanctuary of Thy Mysteries. Not unto us, but unto Thy Name be the Glory. Let the influence of Thy Divine Ones descend upon his head, and teach him the value of self-sacrifice, so that he shrink not in the hour of trial, but that thus his name may be written on high, and that his Genius may stand in the presence of the Holy Ones, in that hour when the Son of Man is invoked before the Lord of Spirits and His Name in the presence of the Ancient of Days.

It is written: "If any man will come after Me, let him take up his cross, and deny himself, and follow Me."

Third Adept hands Chain to Aspirant, and takes Wand and Cross from him.

Second Take therefore this Chain, O Aspirant, and place it about thy neck and say: I accept the Bonds of Suffering and Self-Sacrifice.

2nd and 3rd Adepts rise. Aspirant repeats words as directed.

Second Rise, then, my Frater, in the symbol of self-renunciation and extend thine arms in the form of a cross.

Aspirant rises, feet together, and arms extended.

Second Associate Adeptus Minor, take from the Altar the Dagger of Penance and the Cup of Tribulation, that I may confirm the vow of the

Aspirant forever by marking him afresh with the Stigmata of the Cross.

Second takes Dagger from Third and marks Aspirant anew as at Obligation: brow, feet, right hand, left hand, and heart. Gives Dagger back to Third who replaces it on Altar, and then hands Aspirant the Rose Crucifix.

Second Take that symbol, raise it with both hands above thy head and say: "Thus will I uphold the Sign of Suffering and of Strength." And I heard the voice of the King of Earth cry aloud and say: "He that aideth me in my suffering, the same shall partake with me in my rising." Replace then, O Aspirant, that Cross upon the Altar, and say: "In and by that Sign, I demand that the Pastos of our Founder be opened, for my victory is in the Cross of the Rose." For it is written "If ye be crucified with Christ, ye shall also reign with Him."

Aspirant replaces Crucifix and repeats words as directed. Third gives him back Wand and Crux of Chief Adept. Second and Third Adepts move away Altar revealing upper part of Pastos. They open lid, disclosing Chief Adept within.

Third And the Light shineth in Darkness, and the darkness comprehendeth it not.

Second Touch with the head of thy Wand the Rose and Cross upon the breast of the Form before thee, and say: "Out of the darkness, let the light arise."

Done. Chief, without moving or opening his eyes, says:

Chief Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through Him our Master, O Brother of the Cross and the Rose. Like Him, O Adepts of all ages, have ye toiled. Like Him have ye suffered tribulation. Poverty, torture and death have ye passed through. They have been but the purification of the Gold.

In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the Wise.

Aspirant gives Wand and Crux to Chief Adept who gives in exchange the Crook and Scourge.

Chief Quit then, this Tomb, O Aspirant, with thine arms crossed upon thy breast, bearing in thy right hand the Crook of Mercy and in thy left the Scourge of Severity, the emblems of those Eternal Forces betwixt which the equilibrium of the Universe dependeth; those forces whose reconciliation is the Key of Life, whose separation is evil and death. Therefore thou art inexcusable, whosoever thou art, that judgest another, for in that thou condemnest another, thou condemnest but thyself. Be thou therefore merciful, even as thy Father who is in Heaven is merciful. Remember that tremendous Obligation of rectitude and self-sacrifice which thou hast voluntarily taken upon thyself, and tremble thereat. And let the humble prayer of thy heart be: "God, be merciful to me a sinner, and keep me in the pathway of Truth."

Third Thus, then, did Frater N. N. and his compan-

ions, having moved aside the Circular Altar, and having raised the brazen plate or lid of the Pastos, discover the body of our Founder, with all the ornaments and insignia as here shown before you. Upon his breast was the Book "T", a scroll explaining in full the mystic Tarot; at the end of which was written a brief paragraph concerning Christian Rosenkreutz, beneath which the earlier Fratres had inscribed their names. Following this came the names of the three Highest Chiefs of the Order, viz:

Frater Hugo Alverda, the Phrisian, in the 576th year of his age.

Frater Franciscus de Bry, the Gaul, in the 495th year of his age.

Frater Elman Zata, the Arab, in the 463rd year of his age.

Last of all was written: Ex Deo Nascimur; In Yeheshuah Morimur; Per Spiritum Sanctum Reviviscimus. "In God are we born, in Yeheshuah we die, through the Holy Spirit we rise again."

They re-close the Pastos, and replace Altar.

Second So, then, our Frater N. N. and his companions reclosed the Pastos for a time, set the Altar over it, shut the Door of the Tomb, and placed their seals upon it.

All quit the Vault. Aspirant carries Crook and Scourge; the door is closed, and Aspirant is led out of the Portal. The Tomb is then re-opened and Chief Adept released.

Tomb prepared as in diagram. Door not quite closed. In South East angle is diagram of Minutum Mundum; in N. E. that of Sword and Serpent. Due East, the Mountain. Altar as before with Crook and Scourge added later. Chief stands at East with arms extended. Pastos outside in Portal, head to the East. Lid laid side by side with space between. Second Adept seated at head, Third at Foot of Pastos. Aspirant is admitted, still carrying Crook and Scourge. 2nd and 3rd Adepts discard cloaks.

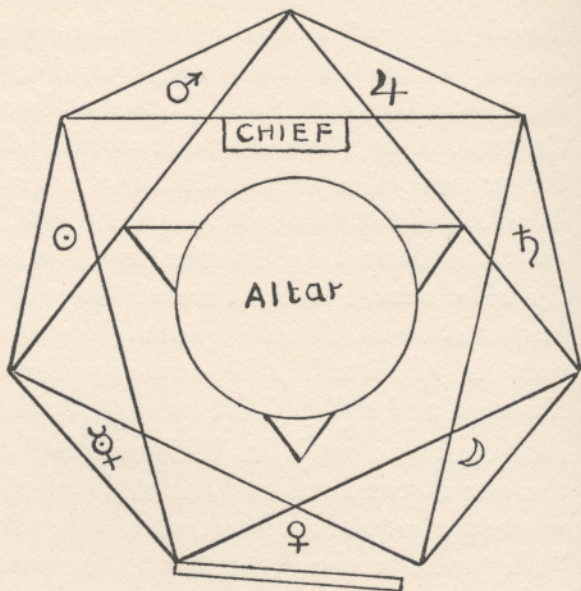
Second And lo, two Angels in White apparel sitting, the one at the head and the other at the foot, where the body of the Master had lain, who said: "Why seek ye the living among the dead?"

Chief I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die.

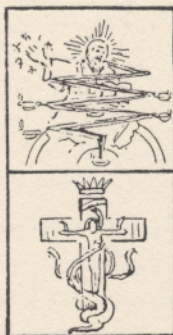
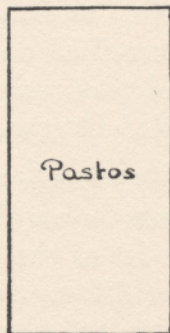
Second Behold the Image (*points to lower half of lid*) of the Justified One, crucified on the Infernal Rivers of DAATH, and thus rescuing Malkuth from the folds of the Red Dragon.

Third points to upper half of lid.

Third And being turned, I saw Seven Golden Light-bearers, and in the midst of the Lightbearers, One like unto the Ben Adam, clothed with a garment down to the feet, and girt with a Golden Girdle. His head and his hair were white as snow, and His eyes as flaming fire; His feet like



2d. Ad



Third Ad

Third Point

< 230 >

unto fine brass, as if they burned in a furnace.
And His voice as the sound of many waters.
And He had in His right hand Seven Stars, and
out of his mouth went the Sword of Flame, and
his countenance was as the Sun in His Strength.

Chief I am the First and I am the Last. I am He that
liveth and was dead, and behold! I am alive for
evermore, and hold the keys of Death and of
Hell.

Second. He that hath an ear, let him hear what the Spirit
saith unto the Assemblies.

*Second and Third Adepts open Door of Tomb,
and lead Aspirant in. They kneel down West
of Altar with heads bent. Chief stands at East
of Altar with arms extended.*

Chief For I know that my Redeemer liveth, and that
He shall stand at the latter day upon the earth.
I am the Way, the Truth and the Life. No man
cometh unto the Father but by Me.

I am the purified. I have passed through the
Gates of Darkness into Light. I have fought
upon earth for Good. I have finished my Work.
I have entered into the Invisible.

I am the Sun in his rising. I have passed through
the hour of cloud and of night.

I am Amoun, the Concealed One, the Opener of
the Day. I am Osiris Onnophris, the Justified
One. I am the Lord of Life triumphant over
Death. There is no part of me which is not of
the Gods.

I am the Preparer of the Pathway, the Rescuer
unto the Light; Out of the Darkness, let that

Light arise.

Aspirant Before I was blind, but now I see.

Chief I am the Reconciler with the Ineffable. I am the Dweller of the Invisible.

Let the White Brilliance of the Spirit Divine descend.

Chief raises his hands invoking the Divine White Brilliance. There is a pause.

Chief (to Aspirant) Arise now as an Adeptus Minor of the Rose of Ruby and the Cross of Gold, in the sign of Osiris Slain.

All rise. Second and Third Adepts raise Aspirant, and extend his arms in a cross. They then recross his arms on his breast and turn him to face West. Chief advances within reach of Aspirant. Third Adept N. W. They both join wands over his head and Cruces a little lower.

All We receive thee as an Adeptus Minor in the Sign Rectitude and Self-Sacrifice.

Still keeping Wands joined over the lower cruces, Chief touching base of brain, Second left temple, Third right temple.

Chief Be thy mind opened unto the higher.
Chief places Crux against spine between shoulder blades. Second Adept against left breast, Third against right breast.

Second Be thy heart a centre of Light.

Chief places Crux at the base of the spine. Second at left hip. Third at right hip.

Third Be thy body the Temple of the Rosy Cross.
Aspirant is faced to East, and Adepts return to

former positions. Crook and Scourge are laid on Altar over Dagger, crossing at yellow bands.

Chief Repeat with us the following words which are the Signs of the Hidden Wisdom of our Order. *Aspirant is made to repeat each word after the Officer.*

Chief I.

Second N.

Third R.

All I.

Chief Yod.

Second Nun.

Third Resh.

All Yod.

Chief Virgo, Isis, Mighty Mother.

Second Scorpio, Apophis, Destroyer.

Third Sol, Osiris, Slain and Risen.

All Isis, Apophis, Osiris, I. A. O.

All separate Wands and given the Sign of Osiris Slain.

All The Sign of Osiris Slain.

Chief L. The Sign of the Mourning of Isis. (*with bowed head*)

Second V. The Sign of Typhon and Apophis (*head erect*)

They give the saluting Sign with heads bowed. A pause.

Chief The Mystic number of this Grade is 21, the Heptad multiplied by the Triad; and from it is derived the Password of this Grade which is EHEIEH, which should be lettered separately when given thus, Aleph.

Aspirant Heh.

Chief Yod.

Aspirant Heh.

Chief The Keyword is I. N. R. I. which is inscribed with its correspondences upon this complete symbol of the Rose and Cross which I bear upon my breast. These letters have been occasionally used as the initials of the following sentences: JESUS NAZARENUS REX JUDECORUM, whence it symbolises the Grand Word of this Grade which is YEHESHUA or the Hebrew Name of Jesus, formed of the Holy letter Shin, representing the Ruach Elohim, placed within the Centre of the Name Tetragrammaton. Also it has been interpreted as: Igne Natura Renovatur Integra; Igne Natura Renovando Integrat; Igne Nitrum Roris Invenitur; Intra Nobis Regnum deI.

Chief (*indicating Diagram of the Minutum Mundum*) Behold the diagram Minutum Mundum sive Fundamental Coloris — the Small Universe or Foundation of Colour. Treasure it in thy heart, and mark it well, seeing that herein is the Key of Nature. It is, as thou seest, the diagram of the Sephiroth and the Paths, with the colours appropriately attributed thereto. See that thou reveal it not to the profane, for many and great are its mysteries.

Kether is the highest of all, and herein scintillates the Divine White Brilliance, concerning which it is not fitting that I should speak more fully. Chokmah is Grey, the mixture of colours.

Binah is darkness, the absorption of colours. And thus is the Supernal Triad completed. In Kether is the root of the Golden Glory, and thence is the yellow reflected into Tiphareth. In Chokmah is the root of Blue, and this is reflected into Chesed; in Binah is the root of Red, and this is reflected into Geburah. And thus is the first reflected Triad completed. The beams of Chesed and Tiphareth meet in Netzach and yield Green. The beams of Geburah and Tiphareth meet in Hod and yield a tawny Orange. The beams of Chesed and Geburah fall in Yesod and yield Purple. And thus is the Third Triad completed. And from the rays of the Third Triad are these three colours shown in Malkuth, together with a fourth which is the synthesis. For from the Orange Tawny of Hod and the Greening Nature of Netzach is reflected a certain Greenish Citrine — Citron; from the Orange Tawny mixed with the Puce of Yesod proceedeth a red russet Brown — Russet; and from the Green and the Puce cometh a certain other darkening green — Olive. The synthesis of all these is blackness and bordereth on the Qlipoth.

But the colours of the 22 Paths are derived from and find their roots in those of the First Reflected Triad of the Sephiroth, the Three Supernals not otherwise entering into their composition, and thus are their positive colours found. Unto the Air is ascribed the Yellow colour of Tiphareth. Unto the Water is ascribed the Blue

Colour of Chesed. Unto the Fire is ascribed the Red Colour of Geburah. The colours are to be found in Malkuth.

Those of the Planets are in the Rainbow scale; thus: Saturn — Indigo; Jupiter — Violet; Mars — Red; Sol — Orange; Mercury — Yellow; Venus — Green; Luna — Blue.

Unto the Signs of the Zodiac are ascribed the following: Aries — Scarlet; Taurus — Red-Orange; Gemini — Orange; Cancer — Amber; Leo — Greenish-Yellow; Virgo — Yellowish-Green; Libra — Emerald; Scorpio — Greenish-Blue; Sagittarius — Blue; Capricornus — Indigo; Aquarius — Purple; Pisces — Crimson. Further, thou wilt observe that the colours of the Paths and the Sephiroth form a mutual balance and harmony on the Tree. Colours are Forces, the Signatures of the Forces; and the Child of the Children of the Forces art thou. And therefore about the Throne of the Mighty One is a Rainbow of Glory, and at His Feet is the Crystal Sea. But there are many other attributions of colour also, seeing that the respective rays meet and blend with each other. And therefore do I greet thee with the Mystic Title of “Hodos Chamelionis”, the Path of the Chameleon, the Path of Mixed Colours, and I give thee the Symbol of Hiddekel, the Third River which floweth towards the East of Assiah.

They return to Altar, and 2nd Adept indicates Crook and Scourge thereon.

Second The colours of the Crook and Scourge are taken from those of the Minutum Mundum Diagram,

and they thus represent the just equilibrium between Mercy and Severity on the Tree of Life. The Crook therefore is divided into the colours symbolic of: Kether, Aleph, Chokmah, Taurus, Chesed, Leo, Tiphareth, Aries, Hod, Capricornus. And the Scourge into those symbolising: Netzach, Scorpio, Tiphareth, Gemini, Binah, Cancer, Geburah. Mem.

Third (*indicates Sword and Serpent*) The colours of the Minutum Mundum are also the key to those which compose the Admission Badge of the Sword and Serpent; and thus by their aid it may be the better examined and comprehended. The one is ascending, the other is descending; the one is fixed, the other is volatile; the one unites the Sephiroth, the other the Paths. Furthermore, in the Serpent of Wisdom is shown the ascending Spiral, and in the Sword the rush of the descending White Brilliance from beyond Kether, differentiated into various shades and colours, darkening more and more as they near Malkuth.

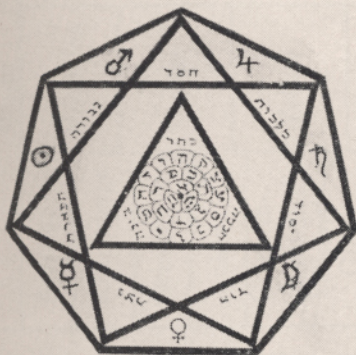
Chief (*indicates Diagram of Mountain*) This is the symbolic Mountain of God in the centre of the Universe, the sacred Rosicrucian Mountain of Initiation, the Mystic Mountain of Abiegnus. Below and around it are darkness and silence, and it is crowned with the Light ineffable. At its base is the Wall of Enclosure and Secrecy, whose sole Gateway, invisible to the profane, is formed of the Two Pillars of Hermes. The ascent of the Mountain is by the Spiral Path of the Serpent of Wisdom. Stumbling on between the

Pillars is a blindfolded figure, representing the Neophyte, whose ignorance and worthlessness while only in that Grade is shown by the $\odot = \square$, and whose sole future claim to notice and recognition by the Order is the fact of his having entered the Pathway to the other Grades, until at length he attains to the summit.

I now proceed to instruct you in the mystic symbolism of the Tomb itself. Let the Altar be moved aside. (*Done*) It is divided into three parts — the Ceiling which is White; the Heptagonal Walls of seven Rainbow colours, and the Floor whose prevailing hue is black; thus showing the powers of the Heptad between the Light and the Darkness.

On the ceiling is a Triangle enclosing a Rose of 22 petals, within a Heptangle formed of a Heptagram reflected from the Seven Angles of the Wall. The Triangle represents the Three Supernal Sephiroth; the Heptagram, the Lower Seven; the Rose represents the 22 paths of the Serpent of Wisdom.

The Floor has upon it also the Symbol of a Triangle enclosed within a Heptagram, bearing the titles of the Averse and Evil Sephiroth of the Qliploth, the Great Red Dragon of Seven Heads, and the inverted and evil triangle. And thus in the Tomb of the Adepti do we tread down the Evil Powers of the Red Dragon (*Chief Adept stamps thrice on diagram*) and so tread thou upon the evil powers of thy nature. For there is traced within the evil Triangle the Res-



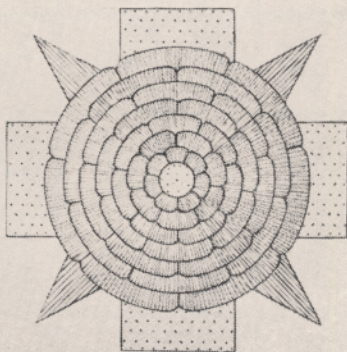
The Ceiling of the Vault



The Floor of the Vault



The Circular Altar



The Rose and Cross
at the Head of Pastos (49 Petals)

White											
Scarlet	Vermilion		Red			Yellow			Blue		
Red-Orange	Orange		Yellow			Green			Blue		
Orange	Amber		Greenish-Yellow			Yellowish-Green			Emerald		
Amber	Greenish-Yellow		Yellowish-Green			Emerald			Green-Blue		
Greenish-Yellow	Yellowish-Green		Emerald			Green-Blue			Blue		
Yellowish-Green	Emerald		Green-Blue			Blue			Indigo		
Emerald	Green-Blue		Blue			Indigo			Violet		
Green-Blue	Blue		Indigo			Violet			Crimson		
Blue	Indigo		Violet			Crimson			Black		

THE SIDE OF THE PASTOS

♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀

THE WALL OF THE VAULT

cuing Symbol of the Golden Cross united to the Red Rose of Seven times Seven Petals. As it is written "He descendeth into Hell." But the whiteness above shines the brighter for the Blackness which is beneath, and thus mayest thou comprehend that the evil helpeth forward the Good.

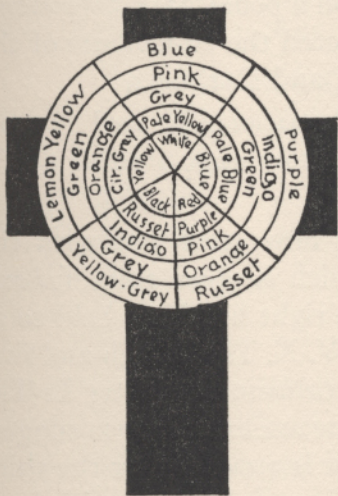
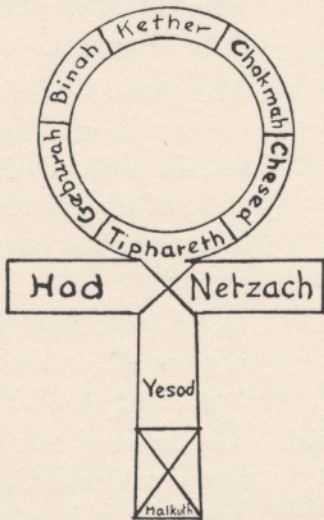
And between the Light and that Darkness vibrate the Colours of the Rainbow, whose crossed and reflected rays, under the Planetary Presidency are shewn forth in these Seven Walls. Remember that thou hast entered by the door of the Planet Venus, whose symbol includes the whole Ten Sephiroth of the Tree of Life. Each Wall of the Tomb is said mystically to be in breadth five feet and in height eight feet, thus yielding forty squares, of which ten are marked and salient, representing the Ten Sephiroth in the form of the Tree of Life, acting throughout the Planet. The remaining squares represent the Kerubim and the Eternal Spirit, the Three Alchemic Principles, the Three Elements, the Seven Planets, and the Twelve Signs, all operating in and differentiating the rays of each planet. Note that in all, the Central Upper square alone remains white and unchanged, representing the changeless Essence of the Divine Spirit, thus developing all from the One, through the Many under the government of One.

The colours of the varying squares may be either represented by the colour of the Planet and the colour of the Force therein mixed together, or



The Gross of Obligation

The Crux Ansata



The Gross of Victory



The Foot of the Pastos

by these colours being placed in juxtaposition, or in any other convenient manner; but the foundation of them all is the Minutum Mundum Diagram.

The symbolism of the Altar was briefly explained to you in the Second point. Upon the Altar stands a black Calvary cross, charged with a Rose of Five times Five petals, representing the interchanging energies of the Spirit and the Elements.

Chief leads Aspirant out of Tomb. Two Adepts replace Altar, and all resume their places as at beginning of Third Point.

Chief The head of the Pastos is white, charged with a golden Greek Cross and Red Rose of 49 Petals. The foot is black with a white Calvary Cross and Circle placed upon a pedestal of Two steps. On the sides are depicted the 22 Colours of the Paths, between Light and Darkness.

Aspirant is placed between Lid and Pastos. Chief stands facing him on opposite side of the Pastos.

Chief Frater (*vel* Soror) I now greet you with the grip of this Grade which is given thus. (*shows it*) The fingers of the right hand are held so as to form the letters L. V. X. The thumb and first fingers are stretched to form the letter L. The first and middle fingers are extended to suggest the V. The little finger is crossed over the third finger to make X. This may be done with both hands, and is always exchanged by placing the hands, with fingers thus arranged, over the wrist

of the Frater or Soror being greeted. You will note that this grip must never be exchanged except across the Pastos. You will also remember that you must observe strict silence in regard to the place where you received this rite.

It is well for you to understand that you are expected to promise that you will never tell anyone when, at what time, or where, or from whom you received this grip, or who was present at your initiation into this Order.

The Signs and Passwords you have already received. Finally, you must understand that you are never permitted to say to anyone not a member of this Order that you are a Rosicrucian. Let the Pastos be replaced within the Vault.

The Adepti replace Pastos as before, and all resume places as at opening of Ceremony.

CLOSING

Chief Adept knocks. All rise.

Chief Knocks.

Second Knocks.

Third Knocks.

Chief Knocks.

Third Knocks.

Second Knocks.

Second Roseae Rubeae.

Third Et Aureae Crucis.

Chief Very Honoured Fratres and Sorores, assist me to close the Tomb of the Adepti. Associate Adeptus Minor, how many Princes did Darius set over his Kingdom?

Third It is written in the Book of Daniel that there were One Hundred and Twenty.

Chief Mighty Adeptus Major, how is that number formed?

Second By the continued multiplication of the first five numbers of the decimal scale.

Chief Post Centum Viginti Annos Patebo. Thus have I closed the Tomb of the Adepti in the Mystic Mountain of Abiegnus.

Chief Adept closes Door of Vault and draws Curtains.

Third Ex Deo Nascimur.

Second In Yeheshua Morimur.

Chief Per Spiritum Sanctum Reviviscimus.

All present make LVX signs in silence. Aspirant signs Inner Roll and is led out. All disrobe and disperse. Aspirant should be directed to make Saluting Sign of ⑤ = ⑥ on entering and leaving.

CEREMONY

OF THE

EQUINOX

This Ceremony is held twice yearly: THE VERNAL EQUINOX about March 21st; The AUTUMNAL EQUINOX about September 21st.

Officers assemble and Robe. Chiefs seat themselves on the Dais. Members gowned and wearing their sashes enter and sit as far as possible by members of the same grade — Inner Members in the East, Philosophi in the South, Practici and Theorici in the West, Zelatores and Neophytes in the North.

The Temple is Opened in the Neophyte Grade. All are seated.

Hiero (knocks) Fratres and Sorores of all Grades of the Stella Matutina in the Temple, let us celebrate the Festival of the VERNAL (Autumnal) EQUINOX.

All rise except Hierophant.

(knocks) Frater Kerux, proclaim the EQUINOX and announce that the Pass-word is abrogated.

Kerux passes to the North East, raises his Wand, and facing West, says:

Kerux In the Name of The Lord of the Universe, Who works in Silence and Whom naught but Silence can express, and by command of the Very Hon-

oured Hierophant, I proclaim that the VERNAL (Autumnal) EQUINOX is here and that the Pass-word is abrogated.

Kerux returns to his place.

Members stand facing towards the Altar and follow the Officers in making the Signs towards it.

Hiero Let us consecrate according to ancient custom the return of the Equinox.

Hiero LIGHT

Hiereus DARKNESS

Hiero EAST

Hiereus WEST

Hiero AIR

Hiereus WATER

Heg (*knocks*) I am the Reconciler between them.
All make Neophyte Signs towards the Altar.

Dad HEAT

Stol COLD

Dad SOUTH

Stol. NORTH

Dad FIRE

Stol EARTH

Heg (*knocks*) I am the Reconciler between them.
All make Signs towards the Altar.

Hiero ONE CREATOR

Dad ONE PRESERVER

Hiereus ONE DESTROYER

Stol ONE REDEEMER

Heg (*knocks*) One Reconciler between them.
All make Signs towards the Altar.

Hierophant goes to the West of the Altar and lays down his Sceptre, saying:

Hiero With the Pass-word I lay down my Sceptre.

Hierophant takes the ROSE from the Altar and returns to his place.

Hiereus passes direct to the Altar and lays down his Sword, saying:

Hiereus With the Pass-word I lay down my Sword.

Hiereus takes the Cup of Wine and returns to place.

Hegemon comes direct to the East of the Altar and lays down Sceptre, saying:

Heg With the Password I lay down my Sceptre.

Hegemon remains standing East of the Altar.

Kerux comes direct to the Altar, hands his Lamp to Hegemon, and lays down his Wand, saying:

Kerux With the Pass-word I lay down my Lamp and Wand.

Kerux returns to his place. Hegemon also returns, taking Lamp of Kerux.

Stolistes comes round by East and South to West of Altar and puts down Cup, saying:

Stol With the Pass-word I lay down my Cup.

Stolistes takes the Paten of Bread and Salt and returns to place. Dadouchos comes direct to the Altar and lays down his Censer, saying:

Dad With the Pass-word I lay down my Censer.

Dadouchos takes the Red Lamp from the Altar and returns with Sun to his place.

Sentinel comes by South to East of the Altar and puts down his Sword, saying:

Sent With the Pass-word I lay down my Sword.

He returns by North and East to his place.

Kerux passes to the North East to begin his Circumambulation. As he reaches each Quarter, and the Prayer is said, Officers and Members face that Quarter and at the end of the Prayer, all make Signs towards the Quarter. Kerux moves to the East and halts before Hierophant, who, holding up the Rose, faces East. All face East.

Hiero Let us adore the Lord of the Universe.

Holy art Thou, Lord of the AIR, Who hast created the Firmament.

Hierophant makes a Cross in the Air with the Rose and salutes. All salute.

Kerux passes to the South and faces Dadouchos, who turns South holding up the Lamp. All face South.

Dad Let us adore the Lord of the Universe.

Holy art Thou, Lord of FIRE, wherein Thou hast shown forth the Throne of Thy Glory.

Dadouchos makes a Cross with the Lamp and salutes. All salute. Kerux passes to West and faces Hiereus, who turns West holding Cup on high. All face West.

Hiereus Let us adore the Lord of the Universe.

Holy art Thou, Lord of the WATERS, whereon Thy Spirit moved at the Beginning.

Hiereus makes a Cross with the Cup, and sa-

lutes. All salute. Kerux passes to the North and faces Stolistes, who turns North, holding Paten on high, and says:

Stol

Let us adore the Lord of the Universe.

Holy art Thou, Lord of the EARTH, which Thou hast made for Thy Foot-stool!

Stolistes makes a Cross with the Paten and salutes. All salute. Kerux passes round the Temple to his place. All face towards the Altar. Hegemon stands East of the Altar, facing West, and holding Kerux's Lamp on high, says:

Heg

Let us adore the Lord of the Universe.

Holy art Thou, Who art in all things—in Whom are all things. If I climb up to Heaven, Thou art there and if I go down to Hell Thou art there also!

If I take the Wings of the Morning and flee unto the uttermost parts of the Sea,

Even there shall Thy hand lead me and Thy right hand shall hold me.

If I say, Peradventure the Darkness shall cover me, even the Night shall be turned Light unto Thee!

Thine is the AIR with its Movement!

Thine is the FIRE with its Flashing Flame!

Thine is the WATER with its Ebb and Flow!

Thine is the EARTH with its enduring Stability!

Hegemon makes a Cross over the Altar with the Lamp. All salute towards the Altar. Hegemon keeps the Lamp. All sit down.

Imperator rises and knocks, and says:

Imperator By the Power and Authority vested in me,
I confer the new Pass-word. It is

Hierophant, taking the Rose, quits his Throne, which is taken by Imperator. Hierophant then goes East of the Altar and lays down the Rose. He returns to the East and lays his Lamens and Cloak at the foot of the Throne, and takes his place in the East as a Member of the Temple. In the same manner, Hierews puts down the Cup, Hegemon the Lamp of Kerux, Stolistes the Paten, Dadouchos the Red Lamp in turn, and lay their Lamens at the foot of the Throne.

Kerux, after Hegemon, and Sentinel last, lay their Lamens at the foot of the Throne and all are seated with Members of their own rank.

Praemonstrator rises to read out the names of the new Officers.

Praemonstrator The Officers appointed to do the Work of the Temple for the ensuing six months are. . .

At the end, he says:

Praemonstrator The Brethren of the Outer Order will now retire for a season.

Kerux gathers up and leads out all who have not attained the White Sash.

There is a pause while the New Officers are provided with Nemysses and Lamens Collars.

Outer Order Members, taking Office, should take these things with them and clothe outside in readiness for their Installation by the New Hierophant now to be appointed.

All Inner Order Members now present assume their Rose-Crosses. Chief takes his place on the

Throne of East. Second on his left; Third on his right. Lesser Officers leave dais and take seats among other Members.

Chief Peace Profound, my Brethren. (*he rises*)

Second Emanuel. (*he rises*)

Third God is with us. (*he rises*)

Chief In Nomine Dei viventis.

Second Et vivificantis.

Chief Qui vivit et regnet in saecula saeculorum.

Third Amen.

Chief Avete, Fratres et Sorores.

Second Rosae Rubae.

Third Et Aureae Crucis.

Chief Very Honoured Fratres et Sorores, seeing that the things which are above do continually lift up unto their high estate the things which are below, and do thence return them after a certain great transfiguration, that the work of Wisdom may continue and that the Grace and Sanctification of the Holy and Glorious Zion may be communicated to the Zion which is on Earth, wherefore the worlds rejoice together and are fulfilled in all completion, I beseech you to join with me in my intention, and to ratify in your hearts, the solemn and sacramental words by which I assume this external and visible Temple of the Stella Matutina into the House not made by hands, builded of Lively Stones — the Company of the Adepts. And it is so assumed accordingly.

Second Cum Potestate et Gloria.

Third Amen!

The Chiefs are seated.

Chief

Fratres et Sorores of the Roseae Rubeae et Aureae Crucis. We know that the Mystic Temple, which was erected of old by Wisdom, as a Witness of the Mysteries which are above the Sphere of Knowledge, doth abide in the Supernal Triad — in the Understanding which transcends Reason, in the Wisdom which comes before Understanding and in the Crown which is the Light of the Supernals. We know that the Shekinah, the co-habiting Glory, dwelt in the Inner Sanctuary, but the first Creation was made void. The Holy Place was made waste and the Sons of the House of Wisdom were taken away into the captivity of the Senses. We have worshipped since then in a house made with hands, receiving a Sacramental Ministration by a derived Light in place of the Co-habiting Glory. And yet, amidst Signs and Symbols the Tokens of the Higher Presence have never been wanting in our hearts. By the Waters of Babylon we have sat down and wept, but we have ever remembered Zion, and that Memorial is a Witness testifying that we shall yet return with exultation into the House of our Father. As a Witness in the Temple of the Heart, so in the Outer House of our Initiation, we have ever present certain Watchers from within, deputed by the Second Order to guard and lead the Lesser Mysteries of the Stella Matutina and those who advance therein, that they may be fitted in due course to participate in the Light which is beyond it. It is in virtue of this connect-

ing link, this bond of consanguinity, that I have assumed the things which are without in the Temple of the Stella Matutina into the things which are within the company of the Second Order at this secret meeting held at the Equinox for the solemn purpose of proclaiming a new Hierophant charged with the Rites of the Temple during the ensuing six months, being a part of the temporary period which intervenes between us and our rest.

Second Let us work, therefore, my Brethren and effect righteousness, because the Night cometh.

Third Wherein no man shall labour.

Chief (*rises*) Fratres and Sorores of the Roseae Rubeae et Aureae Crucis, by the power in me vested, I proceed to the installation and investiture of the Hierophant of the Stella Matutina Temple in the Order of the R. R. et A. C. in the Portal of the Vault of the Adepti.

Second (*rises*) Benedictus qui venit.

Third (*rises*) In Nomine Domini.

The Three Adepti give LVX signs, and seat themselves.

Chief Very Honoured Frater, at the discretion of the Chiefs of the Second Order you have been appointed to the Office of Hierophant of this Temple for the ensuing six months. Are you willing to assume its duties and responsibilities?

Hiero I am.

Chief Then I will thank you to advance to the East, giving the Grand Sign of the Order of the R. R. et A. C. (*done*)

Second Benedictus Dominus deus Noster.

Third Qui dedit nobis hoc Signum (*touches Rose Cross on breast*)

Chief Very Honoured Frater..... standing in the Eastern place of the Temple, I will thank you to give me the secret word of the Order R. R. et A.C. (*done*)

Second Habes Verbum.

Third Et verbum caro factum est, et habitavit in nobis.

Chief (*rises*) Wherefore, Brethren, let us remember that when the Body is assumed by the Word, the Man becomes a living Soul. For which reason we persevere in the Pathway of the Cross as we look for the Assumption of the Rose. The Very Honoured Adeptus Secundus will now deliver the Charge before Installation. (*he sits down*)

Second (*rises*) The high Office to which you have been appointed by the decree of the Chiefs of the Second Order involves duties of a solemn kind and their proper fulfilment is a sacred responsibility which rests for a period upon you. While the rule of the Outer Order is more particularly committed to the Emperor, while the instruction of its members is entrusted to the Praemonstrator above all, and the general business of the Temple devolves especially upon the Cancellarius, amidst the distinction of these services there is still a common ground of interaction which must be maintained by a perfect adjustment to ensure the right conduct and harmony of the whole. In like manner, the Chief Officers

of the Temple are distinct and yet allied; the perfection and beauty of its Ritual depends indeed upon the Hierophant as the Expounder of the Mysteries, but not on him alone. For all must work together to encompass the good of all. I invite you, therefore, not only to take counsel with the Chiefs of the Second Order on all important occasions and to maintain a regular communication with the Guardians of the Outer Temple, but to consult and assist the Lesser Officers so that these Rites which, under the Supreme Authority, are about to be placed in your hands, may, after your term of Office, be restored to the Chief Adept not merely intact in their working but showing an increased beauty and a greater Light of Symbolism. Thus and thus only will you give, when the time comes, a good account of your stewardship. Let me further remind you that the Guardians of the Outer Temple should at all times, in all things, command your respect as the Deputies of the Absolute Power which dwells behind the Veil, directing all things in the two Orders for the attainment of its Divine Ends. Let the memory of these objects abide with you, even as it abides in them and do you assist them in their labour so to direct the Temple that Peace may be maintained with Power.

He sits down. Chief rises.

Chief In the presence of this solemn Convocation of Adepts of the Second Order, seated in this assumed Temple, I again ask you whether you

are prepared in your mind to accept the responsible Office to which you have been appointed?

Hiero I am.

Chief Then you will kneel down, repeat the Sacramental Name by which you are known in the Order and say after me:

I, Frater, in the Name of the Lord of the Universe, and of that Eternal and Unchangeable Unity which I seek in common with my Brethren, do solemnly promise, that I will, to the utmost of my power, fulfil the high Office which has been imposed upon me, and by me accepted freely, for the good of the whole Order; that I will maintain the rites of the Order and observe the duties of my position with conscientiousness and loving care, not alone towards the Temple itself, but every individual Member; that I will co-operate with the Guardians of the Temple; that I will execute the decree of the Chiefs of the Second Order, acting with justice and without fear or favour in accordance with the dictates of my conscience. This I affirm by the Symbol worn upon the breast of the Officiating Adept.

Hiero is directed to stretch out his hand in the direction of the Rose-Cross on Chief Adept's breast.

Arise, Very Honoured Frater and receive at my hand the highest Office I can bestow upon you in this Temple. By the Power in me vested, I now appoint you Hierophant of the Stella Matutina Temple to work and confer the Grades

of the Outer Order, under the dispensation of the Chiefs during the ensuing six months. May the Light which is behind the Veil shine through you from your Throne in the East on the Fratres and Sorores of the Order, and lead them to the Perfect Day.

Second When the Glory of this World passes.

Third And a Great Light shines over the Splendid Sea.
Chief invests Hierophant with Robes assisted by a server.

Chief I clothe you with the Robe of a Hierophant. Bear it unspotted, my brother, during the period of your office. Keep clean your heart beneath it, so shall it sanctify your flesh and prepare you for that great Day when you, who are now clothed by the Power of the Order, shall be unclothed from the body of your death. I invest you also with the Lamen of your Office; may the virtue which it typifies without, be present efficaciously within you, and after the term of your present dignity, may such virtue still maintain you in your search after the White Stone on which a New Name is written which no man knoweth save he who receiveth it. You will now pass to the symbolic Altar of the Universe and assume the Sceptre of the Hierophant.

Hiero goes to West of Altar, raises Sceptre in both hands and says:

Hiero By the Pass-word I claim my Sceptre.
He returns to East. Chief takes him by both hands and enthrones him with the grip of the Second Order.

Chief

By the Power in me vested, I install you Hierophant of the Stella Matutina Temple. May the steps of this Throne lead you to your proper place among the Seats of the Mighty which are above. (*he turns to Members*) Behold my Brethren, him who now stands amongst us, clothed with the attribute of lawful Revealer of the Mysteries for those whom we are leading towards the Light. You are the Adepts of those Mysteries and you can assist him to proclaim them, that those who are still without may be led by loving hands to that which is within. Fratres and Sorores of the R. R. et A. C., I now invite you to join with me in a common act of prayer.

All face East.

We give Thee thanks, Supreme and Gracious God, for the manifestation of Thy Light which is vouchsafed to us, for that measure of knowledge which Thou hast revealed to us concerning Thy Mysteries, for those guiding Hands which raise the corner of the Veil and for the firm hope of a further Light beyond. Keep, we beseech Thee, this man our brother, in the Justice of Thy Ways, in the Spirit of Thy Great Council, that he may well and worthily direct those who have been called from the tribulation of the Darkness into the Light of this little Kingdom of Thy Love; and vouchsafe also, that going forward in love for Thee, through Him and with Him, they may pass from the Desire of Thy house into the Light of Thy Presence.

Second The Desire of Thy House hath eaten me up.

Third I desire to be dissolved and to be with Thee.

Chief God save you, Fratres et Sorores. The work of the Light for which we have assumed this Temple has been accomplished faithfully, and the Temple has received its Hierophant. By the power in me vested, I now remit it into its due place in the Outer World taking with it the Graces and benedictions which at this time we have been permitted to bestow thereon. And it is so remitted accordingly. In Nomine Dei Viventis.

Second Et vivificantis.

Chief Qui vivit et regnet in saecula saeculorum.

Third Amen.

All Adepts give LVX Signs, and resume their proper places in the Temple. They remove Rose Crosses. Praemonstrator goes to the door, opens it and says:

Praem The Brethren of the Outer Order will resume their places in the Temple.

Done. Door closed. Chief rises, and says:

Chief Fratres et Sorores of the Order of the Stella Matutina behold your Hierophant, our Frater who has been regularly installed and enthroned, and by the power in me vested, I proclaim him the Revealer of Mysteries among you for the ensuing six months, being part of that temporal period through which we are conducted into Light. Very Honoured Frater, in the presence of the Children of your Temple, I call upon you to make your Confession.

Hiero (rising) Fratres et Sorores of the Order, seeing that the whole intention of the Lower Mysteries, or of external initiation, is by the intervention of the Symbol, Ceremonial, and Sacrament, so to lead the Soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth; and seeing also, that thus withdrawn, the Soul by true direction must be brought to study of Divine Things, that it may offer the only clean Oblation and acceptable sacrifice, which is Love expressed towards God, Man and the Universe; now, therefore, I confess and testify thereto, from my Throne in this Temple, and I promise, so far as in me lies, to lead you by the Rites of this Order, faithfully conserved, and exhibited with becoming reverence, that through such love and such sacrifice, you may be prepared in due time for the greater Mysteries, the Supreme and inward Initiation.

He sits down.

The installation of the Lesser Officers is now proceeded with.

Cloaks and Lamens are arranged at the foot of the Dais, ready for the Server to hand them to Hierophant. The Ceremony of Installation follows immediately the Confession of the Hierophant. The Outer Members are called in by Praemonstrator and Kerux sees that all have

places. Hierophant reads his Confession, then says:

Hiero In virtue of the power to me committed, I proceed to invest my Officers.

Let the Hiereus come to the East.

Hiereus, standing in the East, is invested with the Cloak by the Server, who also clips the Lamen in place and Hierophant holds the Lamen while saying:

By the power to me committed, I ordain you Hiereus of this Temple for the ensuing six months, and I pray that from your Throne in the West, symbolising the failing light, you also, may lead the Fratres and Sorores of the Order, to the full Light in the end, and that you and they, in the midst of material gloom, will ever remember that the Divine Darkness is the same as the Divine Glory.

Hiereus passes to the East of the Altar and takes up the Sword, saying:

By the Pass-word I claim my Sword.
He goes to his Throne. When he is seated, Hierophant says:

Let the Hegemon come to the East.

Hegemon is given the Cloak and Lamen in the same way, and Hierophant, holding the Lamen, says:

By the power to me committed, I ordain you Hegemon of this Temple for the ensuing six months, and I pray that from between the Pillars, you may lead the Fratres and Sorores into the equilibrium of perfect reconciliation.

Hegemon goes to the East of the Altar, takes his Sceptre, and says:

Heg By the Pass-word I claim my Sceptre.
(*takes his place*)

Hiero Let the Kerux come to the East.

Kerux and other Officers to follow are served with the Lamén which Hierophant holds while addressing them.

By the power to me committed, I ordain you Kerux of this Temple for the ensuing six months, to guard the inner side of the Portal, and to lead all Mystic Processions. I pray that you may ever go before us with the Torch of the Higher Luminaries, uttering the Watch-words of the Day. Thanks be to God, my brother, for the Admirable Light.

Kerux By the Pass-word I claim my Lamp and Wand.

Hiero Let the Stolistes come to the East.

By the power to me committed, I ordain you Stolistes of this Temple for the ensuing six months, to watch over the Cup of Clear Water, and to purify the Hall, the Brethren and the Candidate. May you also, in your own Soul, be sprinkled with Hyssop and be cleansed — may you be washed and made whiter than snow. Thanks be to God, my brother, for the living Water which purifies the whole Creation.

Stol By the Pass-word I claim my Cup.

Hiero Let the Dadouchos come to the East.

By the power to me committed, I ordain you Dadouchos of this Temple for the ensuing six

months, to watch over the Fires of the Temple and to perform the Consecrations by Fire. Remember the sweet odour of the Greater Sanctuary, and the Savour of the Beauty of the House. Thanks be to God, my brother, for the true Incense which hallows our life.

Dad By the Pass-word I claim my Censer.

Hiero Let the Sentinel come to the East.

By the power to me committed, I ordain you Sentinel of this Temple for the ensuing six months. Be thou faithful, keep strict watch without, lest any Evil enter our Sacred Hall.

Sent By the Pass-word I claim my Sword.

Hierophant sits down. All are seated.

Kerux comes forward and arranges the Elements properly upon the Altar.

The Chiefs will now make any announcements.

The Hierophant can address the Temple.

When he has finished, he gives one knock and Kerux comes forward to begin the Closing, which is that of the Neophyte Grade.

THE CONSECRATION CEREMONY

OF THE

VAULT OF THE ADEPTI

*(To be used for a new Vault and on each day
of Corpus Christi.)*

Members assemble and wear Regalia. Three Chiefs robed and seated as in opening of ⑤ = ⑥. Door of Vault closed; Pastos remains inside Vault, but Circular Altar is placed in the Outer Chamber, in the centre. Upon the Altar are the Cross, Cup, Dagger, and Chain as usual; also the crossed Scourge and Crook. Incense burning is also placed over Letter Shin. Water is placed in the Cup.

*Chief Associate Adeptus Minor, see that the Portal of the Vault is closed and guarded. (done)
Chief advances to Altar, lifts his Wand on high, and says:*

HEKAS HEKAS ESTE BEBELOI!

Associate Adeptus Minor, let the Chamber be purified by the Lesser Banishing Ritual of the Pentagram.

Returns to place. Third Adept performs Ritual with black end of Wand, holding it by the White band.

Mighty Adeptus Major, let the place be purified by the Lesser Banishing Ritual of the Hexagram.

Second Adept performs this with black end of

Wand, holding it by the White band. He faces East, Qabalistic Cross, tracing the four forms from right to left, and saying at each quarter, ARARITA. On completing the Circle in the East, he gives the ⑤ = ⑥ Signs, and the analysis of the Keyword INRI.

Chief Adept again advances to Altar without his Wand, taking Cross from Altar, goes to South, raises Cross above head and slowly circumambulates chamber with Sol, repeating:

And when, after all the phantoms are banished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire.

On reaching South, he faces South, and makes with the Cross the Invoking Pentagram of Fire, saying:

OIP TEAA PEDOCE. In the Names and Letters of the Great Southern Quadrangle, I invoke ye, ye Angels of the Watch Tower of the South.

Replaces Cross on Lion. Takes Cup, goes to West, sprinkles Water, and circumambulates with Sol, saying:

So therefore first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the Loud Resounding Sea.

On reaching West, he faces West, and makes the Invoking Pentagram of Water with Cup, saying:

EMPEH ARSEL GAIOL. In the Names and Letters of the Great Western Quadrangle, I in-

voke ye, ye Angels of the Watch Tower of the West.

Replaces Cup on Eagle's head. Takes Dagger and strikes forward with it; then circumambulates with Sol, repeating:

Such a Fire existeth extending through the rushings of Air—or even a Fire formless whence cometh the Image of a Voice, or even a flashing Light, abounding, revolving, whirling forth, crying aloud.

On reaching East, he strikes forward with Dagger, makes invoking Air Pentagram,, and repeats:

ORO IBAH AOZPI. In the Names and Letters of the Great Eastern Quadrangle, I invoke ye, ye Angels of the Watch Tower of the East.

Replaces Dagger on Aquarius. Takes Chain, goes to North, raises it on high, shakes thrice, circumambulates place with:

Stoop not down into the darkly splendid world wherein lieth continually a faithless depth, and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding—a black, ever-rolling Abyss, ever espousing a body, formless, unluminous and void.

Reaches North and facing it, shakes Chain thrice and describes the Invoking Earth Pentagram, saying:

EMOR DIAL HECTEGA. In the Names and Letters of the Great Northern Quadrangle, I invoke ye, ye Angels of the Watch Tower of the North.

Replaces Chain upon Taurus. Takes Incense, goes to West of Altar, faces East, raises it, and describes Equilibrium Spirit Pentagrams.

EXARP BITOM. (*Active Pent.*) HCOMA NANTA. (*Passive Pent.*)

In the Names and Letters of the Mystical Tablet of Union, I invoke ye, ye Divine Forces of the Spirit of Life. I invoke ye, ye Angels of the Celestial Spheres whose dwelling is in the Invisible. Ye are the Guardians of the Gates of the Universe! Be ye also the Watchers of our Mystic Vault. Keep far removed the Evil; strengthen and inspire the Initiates, that so we may preserve unsullied this abode of the Mysteries of the Eternal Gods.

Let this place be pure and holy, so that we may enter in and become partakers of the Secrets of the Divine Light.

He replaces Incense upon Shin and resumes his place, saying:

The Sun daily returning, is the dispenser of Light to the Earth. Let us thrice complete the circle of this place, the abode of the Invisible Sun.

Chief leads, Second follows, then all the others, and Third last. They circumambulate thrice, saluting the East with ⑤ = ⑥ Signs as they pass. Chief extends arms like Cross.

Holy art Thou, Lord of the Universe.

Holy art Thou, Whom Nature hath not Formed.

Holy art Thou the Vast and the Mighty One.

Lord of the Light and the Darkness.

Chief Adept changes place with Third Adept. Third Adept as Hierophant Inductor performs the Ceremony of Opening of Portal. Any other Adept can take the place of Associate Officer in West.

Third 1111 1. Very Honoured Fratres and Sorores, assist me to open the Portal of the Vault of the Adepts. Give the Signs of a Neophyte, Zelator, Theoricus, Practicus, Philosophus. Very Honoured Associate Adept, what is the additional Mystic Title bestowed on a Philosophus as a link with the Second Order.

Assoc. Phrath.

Third To what does it allude?

Hodos To the Fourth River of Eden.

Third What is the Sign?

Hodos The Sign of the Rending Asunder of the Veil.

Third What is the Word?

Hodos Peh.

Third Resh.

Assoc Kaph.

Third Tau.

Hodos The whole word is PAROKETH, meaning the Veil of the Tabernacle.

Third In and by that Word, I declare the Portal of this Vault of the Adepts duly opened. (*makes Qabalistic Sign of Cross*) Unto Thee, O Tetragrammaton, be ascribed Malkuth, Geburah, and Gedulah (*crossing fingers*) unto the ages, Amen.

All make same Sign and say same words.

Replace Altar within Vault, leave Cross, Cup

and Dagger in place outside for use in Obligation. Close door of Vault. Three Adepts take places and open in the ⑤ = ⑥ Grade. The Vault Door is thus opened and may so remain till close of Ceremony.

Second 1

Third 1

Chief 1

Second 1

Chief Ave, Fratres et Sorores.

Second Roseae Rubeae.

Third Et Aureae Crucis.

Chief Very Honoured Fratres et Sorores, assist me to open the Vault of the Adepts. (*knocks*) Very Honoured Hodos Chamelionis, see that the Portal is closed and guarded.

Hodos. (*having done so, saluting*) Merciful Except Adept, the Portal of the Vault is closed and guarded.

Chief Mighty Adeptus Major, by what Sign hast thou entered the Portal?

Third By the Sign of the closing of the Veil. (*gives it*)

Chief Associate Adeptus Minor, by what Sign hast thou closed the Portal?

Third By the Sign of the closing of the Veil. (*gives it*)

Second Peh.

Third Resh.

Second Kaph.

Third Tau.

Second PAROKETH.

Third Which is the Veil of the Sanctum Sanctorum.

Chief Mighty Adeptus Major, what is the Mystic Number of this Grade?

Second Twenty one.

Chief What is the Pass-word formed therefrom?

Third Aleph.

Chief Heh.

Third Yod. . .

Chief Heh.

Third EHEIEH.

Chief Mighty Adeptus Major, what is the Vault of the Adepts?

Second The Symbolic burying place of our Founder Christian Rosenkreutz, which he made to represent the Universe.

Chief Associate Adeptus Minor, in what part of it is he buried?

Third In the centre of the Heptagonal sides and beneath the Altar, his head being towards the East.

Chief Mighty Adeptus Major, why in the centre?

Second Because that is the point of perfect equilibrium.

Chief Associate Adeptus Minor, what does the Mystic Name of our Founder signify?

Third The Rose and Cross of Christ; the Fadeless Rose of Creation — the Immortal Cross of Light.

Chief Mighty Adeptus Major, what was the Vault entitled by our more Ancient Fratres and Sorores?

Second The Tomb of Osiris Onnophris, the Justified One.

Chief Associate Adeptus Minor, of what shape was the Vault?

Third It is that of an equilateral heptagon or figure of seven sides.

Chief Mighty Adeptus Major, unto what do these seven sides allude?

Second Seven are the lower Sephiroth, seven are the Palaces, seven are the days of the Creation; Seven in the Height above, Seven in the Depth below.

Chief Associate Adeptus Minor, where is this Vault symbolically situated?

Third In the centre of the Earth, in the Mountain of Caverns, the Mystic Mountain of Abiegnus.

Chief Mighty Adeptus Major, what is this Mystic Mountain of Abiegnus?

Second It is the Mountain of God in the Centre of the Universe, the Sacred Rosicrucian Mountain of Initiation.

Chief Associate Adeptus Minor, what is the meaning of this title Abiegnus?

Third It is Abi-agnus, Lamb of the Father. It is by metathesis Abi-Genos, born of the Father. Bia-Genos, Strength of our Race, and the Four words make the sentence, Mountain of the Lamb of the Father, and the strength of our race. IAO. Yeheshua. Such are the Words.

All salute with ⑤ = ⑥ *Signs.*

Chief Mighty Adeptus Major, what is the Key to this Vault?

Second The Rose and Cross which resume the Life of Nature and the Powers hidden in the word I N R I.

Chief Associate Adeptus Minor, what is the Emblem which we bear in our left hands?

Third It is a form of the Rose and Cross, the Ancient Crux Ansata or Egyptian symbol of Life.

- Chief* Mighty Adeptus Major, what is its meaning?
- Second* It represents the force of the Ten Sephiroth in Nature, divided into a Hexad and a Tetrad. The oval embraces the first six Sephiroth and the Tau Cross the lower Four, answering to the four Elements.
- Chief* Associate Adeptus Minor, what is the Emblem which I bear upon my breast?
- Third* The complete symbol of the Rose and Cross.
- Chief* Mighty Adeptus Major, what is its meaning?
- Second* It is the Key of Sigils and of Rituals, and represents the force of the twenty two Letters in Nature, as divided into a three, a seven, and a twelve; many and great are its Mysteries.
- Chief* Associate Adeptus Minor, what is the Wand which thou bearest?
- Third* A simple Wand having the colours of the twelve Signs of the Zodiac between Light and Darkness, and surmounted by the Lotus Flower of Isis. It symbolises the development of Creation.
- Chief* Mighty Adeptus Major, thy Wand and its meaning?
- Second* A Wand terminating in the symbol of the Binary and surmounted by the Tau Cross of Life, or the Head of the Phoenix, sacred to Osiris. The seven colours between Light and Darkness are attributed to the Planets. It symbolises rebirth and resurrection from death.
- Chief* My Wand is surmounted by the Winged Globe, around which the twin Serpents of Egypt twine. It symbolises the equilibrated Force of the Spirit and the Four Elements beneath the everlasting Wings of the Holy One. Associate Adep-

tus Minor, what are the Words inscribed upon the door of the Vault, and how is it guarded?

Third "Post Centum Viginti Annos Patebo"—after one hundred and twenty years I shall open—and the door is guarded by the Elemental Tablets and by the Kerubic Emblems.

Chief The 120 years refer symbolically to the 5 Grades of the First Order and to the revolution of the Powers of the Pentagram; also to the five preparatory examinations for this Grade. It is written, "His days shall be 120 years" and 120 divided by 5 yields 24, the number of hours in a day and of the Thrones of the Elders in the Apocalypse. Further 120 equals the number of the Ten Sephiroth multiplied by that of the Zodiac, whose Key is the working of the Spirit and the Four Elements typified in the Wand which I bear.

Chief knocks. All face East. Chief Adept opens the Vault wide, enters, passes to the Eastern end, or place of the head of the Pastos or Coffin of C. R., and then faces West. Second enters and passes to South. Third to North. Other Members remain standing as before. The three Officers, each with a special Wand in his right hand and Crux Ansata in left, then stretch out their Wands to form a pyramid above the Altar and also the Cruces below.

Chief Let us analyse the Key-word. I.

Second N.

Third R.

All I.

Chief Yod.

Second Nun.

Third Resh.

All Yod.

Chief Virgo. Isis. Mighty Mother.

Second Scorpio, Apophis, Destroyer.

Third Sol, Osiris, Slain and Risen.

All Isis, Apophis, Osiris, IAO.

All then simultaneously separate Wands and Cruces, and say:

All The Sign of Osiris Slain. (*gives it*)

Chief (*giving L Sign with bowed head*) L. The Sign of the Mourning of Isis.

Second (*giving V Sign with head erect*) V. The Sign of Typhon and Apophis.

Third (*with bowed head gives X Sign*) X. The Sign of Osiris Risen.

All together with the Saluting Sign and bowed head.

All LVX, LUX, the Light of the Cross.

All quit the Vault and return to previous places.

Chief In the Grand Word YEHESHUAH, by the Keyword I N R I, and through the concealed Word LVX, I have opened the Vault of the Adepts.

All give LVX Signs.

Second Let the Cross of the Obligation be set in its place.

Chief Upon this Cross of the Obligation, I, freely and unasked, on behalf of the Second Order, do hereby pledge myself for the due performance and fulfilment of the respective clauses of the Oath taken by each Member on the Cross of Suffering at his admission to the Grade of Adeptus Minor.

Second It is written: "Whosoever shall be great among you shall be your minister, and whosoever of you will be the chiefest, shall be the servant of all." I therefore, on behalf of the Second Order, do require of you to divest yourself of your robes and insignia as a Chief Adept, to clothe yourself with the black robe of mourning, and to put the chain of humility about your neck.

Chief disrobes, puts on chain and is fastened to the Cross. Second recites Obligation adding after "do this day spiritually bind myself" the words "on behalf of the whole Second Order."

Chief (while still bound) I invoke Thee, the Great Avenging Angel HUA to confirm and strengthen all the Members of this Order during the ensuing Revolution of the Sun — to keep them steadfast in the Path of rectitude and self-sacrifice, and to confer upon them the Power of discernment, that they may choose between the evil and the good, and try all things of doubtful or fictitious seeming with sure knowledge and sound judgment.

Second Let the Chief Adept descend from the Cross of Suffering.

He is released and the Cross removed.

Second Merciful Exempt Adept, I, on behalf of the Second Order, request you to re-invest yourself with the insignia of your high office, which alone has entitled you to offer yourself unto the High Powers as surety for the Order.

Chief Adept reclothes. Three Adepts enter the Vault — roll Altar aside, open lid of Pastos, put

Book "T" upon the table. Chief steps into the Pastos, and stands facing the door. The Three Adepts join Wands and Cruces.

Chief I invoke Thee, HRU, the Great Angel who art set over the operations of this secret Wisdom, to strengthen and establish this Order in its search for the Mysteries of the Divine Light. Increase the Spiritual perception of the Members and enable them to rise beyond that lower self-hood which is nothing, unto that Highest Self-hood which is in God the Vast One.

The Three Adepts disjoin Wands, and lower them into the Pastos, joining them together at the black ends, directing them towards the centre of the floor. They hold Cruces as before.

And now, in the tremendous Name of Strength through sacrifice, YEHESHUA YEHOVASHA, I authorise and charge ye, ye Forces of Evil that be beneath the Universe, that, should a member of this Order, through will, forgetfulness, or weakness, act contrary to the Obligation which he hath voluntarily taken upon himself a this admission, that ye manifest yourselves as his accusers to restrain and to warn, so that ye, even ye, may perform your part in the operations of the Great Work through the Order. Thus therefore, do I charge and authorise ye through YEHESHUA YEHOVASHAH, the name of Sacrifice.

Three Adepts disjoin Wands and Cruces. Chief steps out of Pastos.

Let the Pastos be placed without the Vault as

in the third point of the Ceremony of Adeptus Minor.

Pastos is carried out into the outer chamber. Lid is removed and placed beside it. Chief stands between Pastos and Lid facing door of Vault, his arms crossed. Second stands at head of Pastos, and Third at foot. Other Adepts form a circle round, join Wands over head of Chief, then separate Wands from head and give Signs of ⑤ = 6 Grade.

(slowly and loudly) I am the Resurrection and the Life. He that believeth on Me, though he were dead, yet shall he live. And whosoever liveth and believeth on me shall never die. I am the First and I am the Last. I am he that liveth but was dead, and behold I am alive for evermore, and hold the Keys of Hell and of Death. Chief quits Circle, Second follows, then the other Members, with Third last. All enter the Vault and proceed round the Altar with the Sun. Chief reads the sentences following and all halt in former positions, Chief in centre, others round.

For I know that my Redeemer liveth and that He shall stand at the latter day upon the Earth. I am the Way, the Truth and the Life. No man cometh unto the Father but by Me. I am purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good. I have finished my work. I have entered into the invisible. I am the Sun in his rising. I have passed through the hour of Cloud and

Night. I am AMOUN the Concealed One, the Opener of the day. I am OSIRIS ONNOPHRIS, the Justified One. I am the Lord of Life, triumphant over Death. There is no part of me that is not of the Gods. I am the Preparer of the Pathway, the Rescuer unto the Light! Out of the Darkness, let the Light arise.

At this point, the Chief Adept reaches the Centre point between Pastos and Lid. He faces towards Vault, other Adepts round him. They join Wands over his head. He raises his face and hands and continues:

I am the Reconciler with the Ineffable. I am the Dweller of the Invisible. Let the white Brilliance of the Divine Spirit descend.

Chief lowers face and hands. Other Adepts withdraw their Wands.

(raising his hand) In the Name and Power of the Divine Spirit, I invoke ye, ye Angels of the Watch-towers of the Universe. Guard this Vault during this revolution of the Solar Course. Keep far from it the evil and the uninitiated that they penetrate not into the abode of our mysteries, and inspire and sanctify all who enter this place with the illimitable Wisdom of the Light Divine!

Chef Adept gives Sign of ⑤ = ⑥. All others copy them and take their places as in the opening of the Vault.

Business to be conducted.

CLOSING

Pastos is replaced in Vault. Altar is put over it. Door open.

Chief 1

Second 1

Chief 1

Second 1

Third 1

Chief Ave Fratres.

Second Roseae Rubeae.

Third et Aureae Crucis.

Chief Very Honoured Fratres and Sorores, assist me to close the Vault of the Adepts. Associate Adeptus Minor, how many Princes did Darius set over his Kingdom?

Third It is written in the Book of Daniel that they were 120.

Chief Mighty Adeptus Major, how is that Number found?

Second By the continual multiplication together of the first five numbers of the decimal scale.

Chief Post Centum Viginti Annos Patebo.
Thus have I closed the Vault of the Adepts in the Mystic Mountain of Abiegnus.

Third Ex Deo Nascimur.

Second In Yeheshuah Morimur.

Chief Per Sanctum Spiritum Reviviscimus.

All present give LVX Signs in Silence.

THE SYMBOLISM OF THE SEVEN SIDES

By G. H. FRATER, N.O.M.

Among those characteristics which are truly necessary in the pursuit of magical knowledge and power, there is hardly any one more essential than thoroughness. And there is no failing more common in modern life than superficiality.

There are many who, even in this grade which has been gained by serious study, after being charmed and instructed by the first view of the Vault of Christian Rosencreutz, have made no attempt to study it as a new theme. There are many who have attended many ceremonial admissions and yet know nothing of the attribution of the seven sides, and nothing of the emblematic arrangement of the forty squares upon each side.

Some of you do not even know that Venus is in an astrological sense misplaced among the sides, and not two in five have been able to tell me why this is so, or what is the basis of the arrangement of the seven colors and forces. Many have told me which element out of the four is missing, and others have told me that the sign Leo occurs twice, but very few can tell me why the two forms of Leo are in different colours in each case, and only a few can tell me without hesitation which Three Sephiroth have no planet attached.

And yet even in the ①=10 grade you are told you must analyse and comprehend that Light or Knowledge, and

not only take it on personal authority. Let us then be Adepts in fact, and not only on the surface; let our investigations be more than skin deep. That only which you can demonstrate is really known to you, and that only which is comprehended can fructify and become spiritual progress as distinguished from intellectual gain. Unless you can perceive with the soul as well as see with the eye your progress is but seeming, and you will continue to wander in the wilds of the unhappy.

Let your maxim be *Multum non multa*—Much, rather than many things. And tremble lest the Master find you wanting in those things you allow it to be supposed that you have become proficient in. Hypocrisy does not become the laity; it is a fatal flaw in the character of the occultist. You know it is not only the teacher in this Hall before whom you may be humiliated, but before your higher and divine Genius who can in no wise be deceived by outward seeming, but judgeth you by the heart, in that your spiritual heart is but the reflection of his brightness and the image of his person, even as Malkuth is the material image of Tiphareth, and Tiphareth the reflection of the crowned Wisdom of Kether, and the concealed One.

There is but a couple of pages in the 5-6 Ritual which refer to the symbolism of the seven sides of the Vault. Read them over carefully, and then let us study these things together. First, the seven sides as a group, and then the forty squares that are on each side.

The seven sides are all alike in size and shape and subdivision, and the forty squares on each side bear the same symbols. But the colouring is varied in the extreme, no two sides are alike in tint, and none of the

squares are identical in colour excepting the single central upper square of each wall, that square bearing the Wheel of the Spirit. The Seven walls are under the planetary presidency, one side to each planet. The subsidiary squares represent the colouring of the combined forces of the planet; the symbol of each square is represented by the ground colour, while the symbol is in the colour contrasted or complementary to that of the ground.

Now these planetary sides are found to be in a special order, neither astronomical nor astrological. The common order of the succession of the planets is that defined by their relative distances from Earth, putting the Sun, however, in the Earth's place in the series thus: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Saturn is farthest from the Earth, and the Earth is between Mars and Venus. Beginning with Saturn in the case of the Walls of the Vault, the order is Saturn, Jupiter, Mars, Sun, Mercury, Venus, Moon. Here Mercury and Venus are transposed.

But there is something more than this. For Saturn, the farthest off, is neither the door nor the East, nor anywhere else that is obviously intended. For it is the corner between the South and the South-West sides. Nor is Luna, at the other end of the scale, in any notable position on the old lines.

There is, then, a new key to their order to be found and used, and such as are very intuitive see it at a glance. The planets are in the order of the Rainbow colours, and in colours because this Adeptus Minor grade is the especial exponent of colours. You Adepts are in the Path of the Chamelion — Hodos Chamelionis.

If now you take the planetary colours and affix the planets and arrange them in the order of the solar spectrum and then bend up the series into a ring and make the chain into a Heptagram, and turn the whole about until you get the two ends of the series to meet at the Eastern point, you will have this mysterium:

Violet—Jupiter. Indigo—Saturn. Blue—Moon.
Green—Venus. Yellow—Mercury. Orange—Sun.
Red—Mars.

Science teaches, and has rediscovered a great truth, that however valuable the seven colours of the prism may be, there are rays invisible and so not demonstrated here by space. Beyond the red end of the spectrum begins the violet, and these have a great chemical or Yetsiratic force. These forces, ever present and unseen, are represented by the Chief Adept standing erect at the Eastern angle, the most powerful person in the group, and delegate of the Chiefs of the Second Order, and through them of the mystic Third Order. He it is who has, symbolically, at any rate, passed from death unto life, and holds the Keys of all the creeds. And he it is who may place in our hands the Keys of the locked Palace of the King if we are able to make our knocking heard. Representing the East, coming from the East, he faces the Western world, bringing intuition with him; before him lies the symbolic body of our Master C.R.C., our grand exemplar and founder—or at other times, the empty pastos, from which he has arisen, the Chief Adept.

He has Mars and Geburah at his right hand, and Jupiter and Gedulah at his left hand. He faces Venus in the West, the Evening Star, which represents the

entry of the Candidate who has toiled all day until the evening. At even he enters the Western door of the planet Venus, that sole planet unto whose symbol alone all the Sephiroth are conformed. At "evening time there shall be light," the light of the mixed colours. So the newly admitted Adept comes in contact with totality of the planetary forces for the first time. A great opportunity opens before him; let him see well that he use it worthily. He enters through the green side of the vault. Green is the colour of growth; let him see that he grows.

Upon each side of the vault are forty squares, five vertical series and eight horizontal, the whole being symbolically $5' \times 8'$. Now the published and printed *Fama Fraternitatis* says these forty feet were divided into ten squares. If you are mathematicians you would know that ten similar squares could not alone be placed in such an area and yet fill it. Ten squares alone to fill a rectangle could only be placed in an area of the shape $5' \times 6'$. Hence in the *Fama*, ten squares is a blind which we know to represent "Ten Squares are marked and salient"—they are the Sephiroth.

Besides the Ten Sephiroth, there are the following: There are the Four Kerubim, Three Alchemical Principles, Three Elements, Seven Planets, Twelve Zodiacal Signs, One Wheel of the Spirit—thus 40 in all. The Spirit wheel is on every side and always in the centre, and is always depicted unchanged in black upon white.

Upon the sides there are always the 4 Kerubic emblems—zodiacal, yet different, for the Eagle replaces Scorpio. (Scorpio has three forms, the Scorpion, the Eagle, and the Snake for the evil aspect.)

These Kerubim represent the letters of the name YHVH, and note that they are always arranged in the Hebrew order of the letters. Yod for the Lion, Heh for the Eagle, Vau for the Man, Heh final for the Ox, the Tauric Earth.

Note that these four Zodiacal signs are not in their own colours, but as symbols of the elements have elementary colours. As Zodiacal signs, then, they are found to be compounds of the zodiacal and planet colours; but they are here as Kerubic emblems compounded of the Elemental colour and the Planetary colour of the side.

The Three Principles are composed of the colour of the Principles, and the colour of the Planet of any particular wall. Mercury being fundamentally blue, Sulphur red, and Salt yellow.

The Three Elements have fundamentally the usual three colours, Fire red, Water blue, Air yellow. Note that Earth is missing.

The Seven planets have their colours as are often stated, and note that each of the seven is set beside its appropriate Sephira, so that there are three Sephiroth which have no Planet; Kether, Chokmah, and Malkuth.

The 12 Zodiacal Signs are the lower portion of the sides of the vertical column. The central one has none of the twelve; they are so allotted between the four remaining columns. Further note that they are only three ranks, the 5th, 7th, and 8th; none are in the 6th rank from above.

This arrangement then shows: Four Triplicities and three Quaternaries. Observe well the arrangement; it is complex but not confused.

- | | | |
|----------------------|--------|---------------|
| 1. Kerubic. | Fixed. | Shining Rank. |
| 2. Cardinal. | Fiery. | Solar Rank. |
| 3. Common (mutable). | Airy. | Subtle Rank. |

From above down, or in columns these are: Earthy Signs. Airy Signs. Watery Signs. Fiery Signs.

Rank 5. The Kerubic line shows the signs in the order of Tetragrammaton read in Hebrew.

Rank 7. The Cardinal line shows the signs from the right in the order of astronomical sequence of the solar course; vernal equinox, summer solstice, autumn equinox, winter solstice.

Rank 8. The common line shows the Signs again in a different position. Here the earliest in the year is Gemini on the left of Mem, and passing left to Virgo, you then go round to extreme right to Sagittarius, pass centrewards to Pisces close to Malkuth.

The colouring of each square is dual — a ground colour, and the colour of the emblem. The ground colour is a compound of the colour of the Planet of the side tinting the colour of the Force to which the Square is allotted.

Each side has the Square of its own planet in its own unmixed colour, and with this exception all the coloured grounds are compound. The emblem colour is always complementary to the ground colour.

The ritual of the Adeptus Minor gives the definite colours of each planet and sign which are to be used in this system. There are other allotments of colour to each of these symbols and forces, but these are retained as mysteries yet to be evolved and revealed when you have become familiar with the present simple and elementary system.

CONCERNING THE USE OF THE VAULT

By G. H. FRATER, F. R.

The Vault of the Adepti may be said to represent or symbolise various things; first of course, it is the symbolic burying place of our Founder C. R. C. It is also the mystic Cavern in the Sacred Mountain of Initiation. — Abiegnus; and therefore it is the Chamber of Initiation wherein, after passing through the preliminary training of the Outer, we are received into the Portal of the Vault of the Rose of Ruby and the Cross of Gold.

All who are eligible should use the Vault when it is in its place. When working it is well to be clothed in the White Robe and yellow sash, yellow slippers and yellow and white Nemyss on your head. Rose Cross should be upon the breast. Remember that within the Vault you never use a banishing Ritual. The chamber is highly charged by the Ceremonies which have been held there and the atmosphere thus created should not be disturbed.

At first I do not recommend you to fast as a preliminary. Though later on when you set yourselves to attain some definite point, this may be necessary. Being then clothed, and at peace, you enter the Vault, light the candle, and kindle either a pastile in the small censer or, if you prefer it, some incense in the larger one. Place a chair as near East as you can, and having shut the door stand in the East, facing West, the door by which you entered, the wall bearing the symbol of Venus. Now

cross your hands upon your breast in the Sign of Osiris Arisen, breathe in a fourfold rhythm, regularly, and compose your mind. Then being calm and collected, make the full L V X Signs, repeating the accompanying words, and endeavour to bring down the Divine White Brilliance. Having done this, seat yourself, and give yourself up to meditation, tranquil and without fear. At first try to feel, it may be, or to see the play of the colours as they pass and repass from side to side and from square to square. Then await with serene expectation what message may be vouchsafed to you. When you are used to the place it is well to extinguish the light, for the darker the material atmosphere the better it is. Before leaving the Vault make the L. V. X. Signs, and quit it with arms crossed upon breast in the Sign of Osiris risen.

If you have elected to work in a group of two or three, proceed in the same manner, but take care to place yourselves in balanced disposition. Let me warn you never to argue, even in a friendly manner, while in the Vault. It may often happen that one of you sees more or less differently from the others. In this case make an audible note of the differences but do not go on to discuss it till you have ended the sitting, as any discussion is apt to disturb the delicate currents and so break the thread of your vision. It is permissible to take notes in writing during the sitting, but on the whole it is perhaps more satisfactory to impress everything clearly on your mind and write it down immediately afterward.

The next seven visits should be devoted to a careful study of each side of the Vault in turn, recalling all you know about each *before you begin*, and having your queries defined before you expect replies.

Another time, contemplate the roof, and if you feel strong enough, the floor. But it is best for you to have an advanced Adept with you for the latter. Again you may draw aside the Altar, lift the lid of the Pastos and contemplate the figure you may perceive lying within it. For this you should have a small candle lit on the Altar. Or you may lie down in the Pastos yourself and meditate there. Sometimes you may see the simulacrum of C. R. C. in the Pastos, or it may be your own Higher Self. In every case you should gain knowledge, power, and satisfaction. If you do not, you may be sure you are either acting from a wrong motive, or you are not physically strong enough, or your methods are at fault. No normal person in a good state of mind can possibly spend half an hour in this way without feeling better for it. But if you should happen to be out of harmony with your surroundings or at variance with your neighbours, leave there thy gift before the Altar, and go thy way, first be reconciled.

When more than one person enters the Vault they must all make the L V X Signs together.

THE THREE CHIEFS

By FRATER A. M. A. G.

The first Temple founded in England in 1887-88 under the governance of the Hermetic Order of the Golden Dawn was named very appropriately Isis-Urania. Isis-Urania is Venus, and she is the occult planet which represents the Genius of this Order—Venus, the Evening and the Morning Star, presaging the rising of the Sun of ineffable Light. Venus is also, as Isis, a symbol of the Qabalistic *Shekinah*, the Glory of the Presence Divine, the Holy Spirit. After the Revolt in the Order about 1900, the schismatic sect appropriated as the name of their Order, Stella Matutina, the Morning Star, thus continuing the significance of the enlightening function and purpose for which the Order was founded originally. For, if one may speak of the Order as having a specific purpose, then that sublime motive is to bring each man to the perfection of his own *Kether*, to the glory of his own higher Genius, to the splendour of the Golden Dawn arising within the heart of his soul. And its technique is always encompassed through the uplifting of the heart and mind by a theurgic invocation to Isis-Urania, the symbolic personification of the Sephiroth of the Supernal Light.

It is well known that Venus is a planet peculiarly associated with occult and mystical aspiration. In the *Secret Doctrine* we find Blavatsky stating that “Venus, or Lucifer, the planet, is the light-bearer of our Earth,

in both a physical and mystical sense." And in quoting from the Stanzas of Dzyan, she presents the statement that "Thus Earth is the adopted child and younger brother of Venus." Hence a good deal of wisdom is concealed in the very choice of the name of the Order. To this we will have occasion to refer on a later page.

In the Ritual of the Grade of Adeptus Minor, the Third Adept, reading from the historical account of the origins of the Order, states that "The True Order of the Rose Cross ascendeth into the heights even unto the Throne of God himself." If the reader will well have studied the preliminary knowledge material of the Outer Order, he will remember it is said that the symbol of Venus — a true symbol of growth and development — embraces all the Ten Sephiroth of the Qabalistic Tree of Life. Since the Order is under the presidency of Venus, and in view of the above quotation, it would seem that the Order considered from a variety of viewpoints is allied to the Tree of Life, and vice-versa. Thus the system of grades, and the division of the organisation into Three Separate Orders — the Order of the Golden Dawn in the Outer, the Second Order of the R.R. et A.C., and the unnamed Third Order of Masters, whose Sephiroth obtain above the Abyss — is based upon a natural and a very recondite series of correspondences. "As above so below." So that as the Tree of Life consists of a glyph which represents not only a material physical universe but also a uranography of the invisible and spiritual world, so does the Order consist, in all actuality, of more than an external Order. Concealed within and behind the grade system, is the invisible Order, of true adepts, unknown and, in most cases, unnamed Masters.

At the close of the Second Point of the 5-6 Ceremony, there are named, without further reference, the Names and Ages of the "Three Highest Chiefs of the Order". These Chiefs are Hugo Alverda, whose age is given as 576, Franciscus, who died at the age of 495 years and Elman Zatar, who died at the age of 463. In addition to these three there is Christian Rosencreutz the Founder who died at the age of 106 years.

These enormous ages, unbelievably long in the case of the three chiefs, imply — that is if we accept the history in its obvious and literal sense — that, as Adepts, they had discovered and employed the secret of the Elixir of Life, in order to prolong the period of their usefulness on Earth. And though they have died, that is discarded their purely physical instruments, it is not to be supposed they are cut off from our sphere of activity. Such is not the occult teaching. Apart from the probability that they may have since incarnated voluntarily once more on this plane to continue their work on behalf of mankind in their own silent ways, they would have become what are known in the East as Nirmanakayas. Speaking in the *Secret Doctrine* of one group of Adepts, Blavatsky gives a definition of Nirmanakayas which is distinctly worth quoting: "*Maruts* is, in occult parlance, one of the names given to those Egos of great Adepts who have passed away, and who are known also as *Nirmanakayas*; of those Egos for whom — since they are beyond illusion — there is no Devachan (heaven) and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvana, remain invisible on Earth." Such must therefore be the nature of the divine guardians of our Order. A few lines fol-

lowing the above quotation in the *Secret Doctrine*, Madame Blavatsky further remarks "*Who* they are 'on earth' — every student of Occult science knows." Whether they do or not, at any rate, it is clear that the Order has a little to say on this matter.

There is an enormous amount of significant material in the *Secret Doctrine* which should be very suggestive to the student of the magical wisdom. For the *Secret Doctrine* assists in the comprehension of the Order knowledge, and likewise the Order knowledge makes brilliantly clear what are otherwise highly obscure passages in that colossal monument of Blavatsky's erudition. The only one of these points that I wish to consider at the moment is this question of Adepts in relation to the Order. In the first half of Volume Two of the *Secret Doctrine*, there is a passage or two which I must quote: "Alone a handful of primitive men — in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes — remained the elect custodians of the Mysteries revealed to mankind by the Divine Teachers. There were those among them, who remained in their *Kumaric* (divine purity) condition from the beginning; and tradition whispers, what the secret teachings affirm, namely, that these Elect were the germ of a Hierarchy, *which never died since that period.*" The magical tradition has it too that the Three Chiefs and Christian Rosencreutz were of those who retained their knowledge of their divine origins and spiritual nature, and they have been constantly with us. The student would be well-repaid to study what H. P. B. has to say in the first Volume of the *Secret*

Doctrine about the stem and root of Initiators, that Mysterious Being who, born in the so-called Third Race of our evolutionary era, is called "The Great Sacrifice" and "the tree from which in subsequent ages, all the great historically known Sages and Hierophants . . . have branched off." More cannot be quoted here, but it is all highly significant, and the employment of Order methods corroborates a great deal of what she wrote. But I do intend to quote from what she calls the Catechism of the inner Schools, which deals still further with the theme of the Secret Chiefs of our Order, or the undying Adepts of all Ages. 'The inner man of the first . . . only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvana, spurning Devachan and remaining constantly on Earth for the Salvation of mankind. . . . Out of the seven virgin-men (*Kumara*) four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen they are ever present. When people say of one of them, 'He is dead', behold, he is alive and under another form. These are the Head, the Heart, the Soul, and the Seed of undying knowledge. Thou shalt never speak, O Lanoo, of these great ones before a multitude, mentioning them by their names. The wise alone will understand.'" Though I have little intention to speak of them more clearly, little harm can be done from what is already stated above, for the names used are clearly the pseudonyms or magical mottos of those great beings.

If however, we consider these Chiefs from a wholly different point of view, the results are no less suggestive. Some students of the Order have thought that these

Three Chiefs may be considered as representative of certain principles in Nature or Sephiroth of the Tree of Life, particularly as it is said that the Order of the Rose Cross (the Ankh or the Venus symbol) ascendeth unto the Throne of God himself. How may we discover, then, what principles are involved, and why? Two hints are given in the Adeptus Minor Ritual as to what procedure the student may follow in order to elucidate these obscure mysteries. Almost deliberately the ritual states, in the first place, that Damcar, whither our Father C. R. C. journeyed, may be transliterated into Hebrew, thus yielding דמכר, two words which, if translated mean the "Blood of the Lamb". The Lamb has always been a symbol of the Higher Ego. Secondly, there is the analysis of the Key-word I. N. R. I., whereby the English letters are transliterated into Hebrew, attributed to certain Yetziratic correspondences, Egyptian deities, signs and ideas. This must, then, be our technique with regard to this problem. The Qabalah is the means whereby we may unlock the closed doors of the veiled intimations which abound in the Order rituals.

Through the application of this technique to the Names and Ages of the Chiefs, one may reasonably conclude that, as the historical lection of the Third Adept showed, They represent the Triune Supernal Light, the Divine White Brilliance invoked in the Vault of the Adepti — the letter Shin extended, bursting through the balanced elemental powers of Tetragrammaton to confer the attainment of the Grade. If we transliterate the Names into Hebrew, first, of all, we have the following: —

פראנכיסם = 541 = 10 = 1 = Kether ☸

הוגע = 84 = 12 = 3 = Binah ⊖

חאלמאן = 776 = 20 = 2 = Chokmah ♋

(It may be here remarked that the method of reducing numbers to units as shown above, while often called Theosophical addition, is actually the mode of working called *Aiq Beker*, or the Qabalah of Nine Chambers. This method of working was eliminated from the Order papers issued in one Temple by several high-grade initiates, whose natural stupidity was far in excess of their adeptship. By this method of *Aiq Beker*, the 22 letters and 5 finals of the Hebrew alphabet are grouped together by threes according to units, tens, and hundreds in nine divisions.)

Elman Zata is represented in the Rituals as being an Arab; that is his origins are in the South and East, representing heat and fire, and so the Alchemical Sulphur is a fit attribution. Sulphur is also an attribution of Chokmah, to which also the element of Fire is allocated. Hugo is called the Phrisian. If we refer this place to Frisia in Denmark, the North, then the Alchemical Salt is a proper reference — Binah, and the element of Water, the Great Salt Sea. Franciscus is the Gaul, which country is a point between the North and the South, a temperate zone. Hence, he is the reconciler between them, a mediator, surely the Alchemical Mercury. Thus from this point of view, the Gematria of the Names of the Three Chiefs, allies them with the Light of the Supernal Sephiroth, that Light which ascendeth into the heights, even unto the Throne of God himself.

Leaving, however, the Gematria of their individual Names for a moment, and proceeding to the Qabalah

of the numbers of their Ages, an equally interesting and significant fact is revealed.

Hugo's age is given as 576, which reduces to $18 = 9$.
Franciscus age is given as 495, which reduces to $18 = 9$.
Elman's age is given as 463, which reduces to $13 = 4$.

9 plus 9 plus 4, added together yield 22. 22 is the number of the letters of the Hebrew Alphabet, the totality of the Paths linking the Sephiroth on the Tree of Life. This number also represents, therefore, the Serpent of Wisdom which rises from Malkuth to Kether, the ascending Spiral, the path which the aspirant to the Great Order must tread. In short, the Chiefs represent the Path itself which is to be followed, even as They represent the goal which is at the end thereof. Each initiate, it is the universal tradition of the Mystic path, must not only tread the Way, but must *become*, even as did these Three Chiefs, that Path itself.

By referring the number 22 in a slightly different way to the Qabalah of Nine Chambers, we may obtain 220, which is the Gematria of Kor כר, the Lamb, Abi-Agnus, the Strength of our Race — also the initials of Christian Rosenkreutz. Moreover, 2 plus 2, equals 4, which is the number of *Daleth*, which means a door, referred to Venus, the symbolical figure which embraces the whole Tree of Life, revealing that compassion or love is that fiery force which binds together through an orderly growth and progression the whole Sephirotic Scheme into a Unity. And Daleth and Venus are the attributions of that door into the Tomb of the Justified One, the Vault of the Adepti, even as the reciprocal Path of Venus, Daleth, on the Tree of Life, is the Secret Gate

which leads out from the Garden of Venus into the newer life, the Glory of the Boundless Light. The secret of that Gate abides in the womb of the Great Mother, the intrinsic regenerating nature of the Empress of the Tarot — Isis-Urania.

Again, there are other considerations. At the end of the Order document on the symbolism of the neophyte grade there is the statement that "*Nephesh ha-Mesiach*, the Animal Soul of the Messiah" is "the Shekinah or Presence between the Kerubim." Note that Shekinah represents, as I previously attempted to point out, Aima Elohim, the Supernal Sephiroth as a synthetic Unity, the Divine White Brilliance. Since this is spoken of as *between* the Kerubim, the Middle Pillar of the Tree, which is thus by definition the Path of the Redeemer or Messiah, the path of the Sushumna traversed by the Kundalini serpent is referred to. Now Messiah in Hebrew is spelt משיח and its Gematria is 358. There is another word in Hebrew having precisely the same enumeration, and that word is נחש, Nachash, meaning a Serpent. As we demonstrated above, the ascending Spiral is represented by the Serpent of Wisdom, which is the path of the 22 letters of the Alphabet — and to this Serpent are the ages of the Three Chiefs referred. Thus between the Serpent of Wisdom which represents the Way to the Crown, the Paths of the Tree of Life, and the Power of the Chiefs of the Order, there is seen a *gematria* connection. Interestingly enough, in all ancient systems, the Serpent is also the Tempter, Lucifer — and once again, Lucifer is Venus, the Redeemer.

Thus the Three Chiefs of the Order of the R. R. et A. C. are the symbolic representatives of the Way to

that Land which is beyond "honey, and spice and all perfection", the Way to the Light itself. But they are also the Light at the end of the Way; they have *become* the divine attainment. How significant becomes the statement "I am the Way, the Truth and the Life. No man cometh unto the Father but by me."

There is one last correspondence before closing this paper. The symbolic drama of the Adeptus Minor Ritual has as its goal the union of the aspirant with the divine nature of Christian Rosencreutz. Theoretically, it is assumed that our Father C. R. C. is the type and symbol of spiritual attainment, a man who achieved union with his Higher and Divine Genius, and was brought to the Light of his Kether. He is portrayed as a living man, who symbolically died, and like Osiris of old, was glorified through trial, perfected through suffering, and rose again in a mystical resurrection. Now in the Ritual, he is referred to as "The Light of the Cross" and this latter is pictorially shown as "I, CXX", which is 120. The Light of the Cross, CXX, is of course the LVX, the Light of the Supernals. Now 120 reduces to 12, and it is interesting to note that 12 is also the numeration of the Great Angel HUA who is invoked to overshadow the Aspirant when he is bound to the Cross of Obligation. HUA is, in the Zohar, one of the mystical Titles of Kether, the Crown of the Tree. Analysis of the Name expands the idea considerably. The Name is composed of three letters, Heh, Vau, Aleph. Heh, is 5 in number, the Pentagram which is also the symbol of the microcosm. Vau is 6, the Hexagram, the symbol of the Macrocosm, the Greater World. Aleph, is Unity. Thus the whole name symbolises the union of the microcosm with Macrocosm,

and is a complete synthesis of the nature of the Adeptus Minor Grade itself, the accomplishment of the Great Work. So that the very expression of C. R. C. —‘I, the Light of the Cross’ with the implication of its number, identifies him mystically with the Great Angel HUA. Both become therefore the symbolic representatives of the higher and divine Genius of the Candidate for initiation — giving us the rationale of dramatic ceremonial, that the depicting of the life of a revered personality who at one time in the past attained, may also induce within the heart and mind of the aspirant the overwhelming glory of that same attainment.

It becomes peculiarly significant to trace out, in this slight way, the unity and identical nature of all the symbols employed, and show how by analogous methods and meditation the whole of the Order teaching may be expanded into a profound and highly significant system.

(NOTE: Since there is no need for me to hide behind a cloak of anonymity, this essay was written by me soon after my advancement to the Adeptus Minor Grade. A. M. A. G. are the initials of the motto Ad Majorem Adonai Gloriam which I then employed.—I. R.)

End of Volume Two

THE GOLDEN DAWN

*An Account of the Teachings,
Rites and Ceremonies of the*

ORDER OF THE GOLDEN DAWN

By ISRAEL REGARDIE



VOLUME THREE



THE ARIES PRESS

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THE RITUAL

OF THE

PENTAGRAM

The Pentagram is a powerful symbol representing the operation of the Eternal Spirit and the Four Elements under the divine Presidency of the letters of the Name Yeheshuah. The elements themselves in the symbol of the Cross are governed by Yhvh. But the letter Shin, representing the *Ruach Elohim*, the Divine Spirit, being added thereto, the Name becometh Yeheshuah or Yehovashah — the latter when the letter Shin is placed between ruling Earth and the other three letters of Tetragrammaton.

From each re-entering angle of the Pentagram, therefore, issueth a ray, representing a radiation from the Divine. Therefore is it called the Flaming Pentagram, or Star of Great Light, in affirmation of the forces of Divine Light to be found therein.

Traced as a symbol of good, it should be placed with the single point upward, representing the rule of the Divine Spirit. For if thou shouldst write it with the two points upward, it is an evil symbol, affirming the empire of matter over that Divine Spirit which should govern it. *See that thou doest it not.*

Yet, if there may arise an absolute necessity for working or conversing with a Spirit of evil nature, and that to retain him before thee without tormenting him, thou hast to employ the symbol of the Pentagram reversed — (for, know thou well, thou canst have no right to injure or hurt even evil Spirits to gratify curiosity or caprice) — in such a case, thou shalt hold the blade of thy Magical Sword upon the single lowest

point of the Pentagram, until such time as thou shalt license him to depart. Also, revile not evil spirits — but remember that the Archangel Michael of whom St. Jude speaketh, when contending with Satan, durst not bring a railing accusation against him but said ‘The Lord rebuke thee’.

Now, if thou wilt draw the Pentagram to have by thee as a symbol, thou shalt make it of the colours already taught, upon a black ground. There shall be the sign of the Pentagram, the Wheel, the Lion, the Eagle, the Ox, and the Man, and each hath an angle assigned unto it for dominion. Hence ariseth the Supreme Ritual of the Pentagram, according to the angle from which the Pentagram is traced. The circle or Wheel answereth to the all-pervading Spirit: The laborious Ox is the symbol of Earth; the Lion is the vehemence of Fire; the Eagle, the Water flying aloft as with wings when she is vaporized by the force of heat: the Man is the Air, subtle and thoughtful, penetrating hidden things.

At all times complete the circle of the place before commencing an invocation. The currents leading from Fire to Air and from Earth to Water are those of Spirit — the mediation of the Active and Passive Elements. These two Spirit Pentagrams should precede and close Invocations as the equilibrium of the Elements, and in establishing the harmony of their influence. In closing, these currents are reversed.

Diagram 1

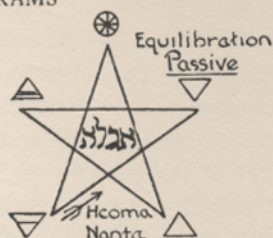


TABLET OF UNION NAMES

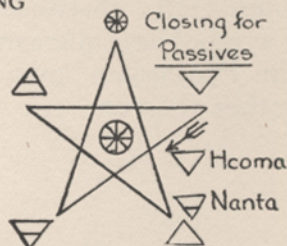
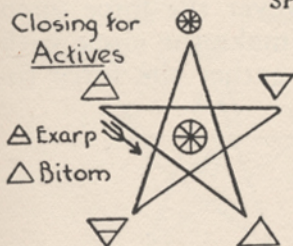
Active—Air Exarp
 Passive—Water . Hcoma
 Passive—Earth .. Nanta
 Active—Fire Bitom

Diagram 2

SPIRIT INVOKING PENTAGRAMS



SPIRIT BANISHING



They are the invoking and banishing Pentagrams of the Spirit; the Sigil of the Wheel should be traced in their centre. In the invoking Pentagram of Earth the current descendeth from the Spirit to the Earth. In the Banishing Pentagram, the current is reversed. The Sigil of the Ox should be traced in the centre. These two Pentagrams are in general use for invocation or banishing, and their use is given to the Neophyte of the first Order of the Golden Dawn under the title of the Lesser Ritual of the Pentagram. This Lesser Ritual of the Pentagram is only of use in general and unimportant invocations. Its use is permitted to the Outer that Neophytes may have protection against opposing forces, and also that they may form some idea of how to attract and to come into communication with spiritual and invisible things. The Banishing Pentagram of Earth will also serve thee for a protection if thou trace it in the Air between thee and any opposing Astral force. In all cases of tracing a Pentagram, the angle should be carefully closed at the finishing point.

The invoking Pentagram of Air commenceth from Water, and that of Water commenceth from the Angle of Air. Those of Fire and Earth begin from the angle of Spirit. The Kerubic sign of the Element is to be traced in the centre. The banishing Signs are the reversing of the current. But before all things, complete the circle of the place wherein thou workest, seeing that it is the key of the rest. Unless you want to limit or confine the force, make *not* a circle round each Pentagram, unless for the purpose of tracing the Pentagram truly. In concentrating however the force upon a symbol or Talisman, thou *shalt* make the circle with the Pentagram upon it so as to gather the force together thereon.

Diagram 3

INVOKING

EARTH

BANISHING

Emor
Dial
Hectega



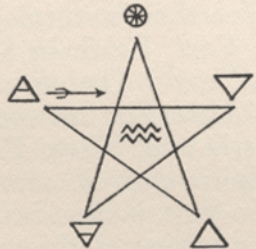
Emor
Dial
Hectega



FIRE



AIR



WATER



RULE: Invoke towards, and banish from, the point to which the Element is attributed.

Air hath a watery symbol , because it is the container of rain and moisture. Fire hath the form of the Lion-Serpent . Water hath the alchemic Eagle of distillation . Earth hath the laborious . Spirit is produced by the One operating in all things.

The elements vibrate between the Cardinal points for they have not an unchangeable abode therein, though they are allotted to the Four Quarters in their invocation in the Ceremonies of the First Order. This attribution is derived from the nature of the winds. For the Easterly wind is of the Nature of Air more especially. The South Wind bringeth into action the nature of Fire. West winds bring with them moisture and rain. North winds are cold and dry like Earth. The S. W. wind is violent and explosive — the mingling of the contrary elements of Fire and Water. The N. W. and S. W. winds are more harmonious, uniting the influence of the two active and passive elements.

Yet their natural position in the Zodiac is: Fire in the East, Earth in South, Air in West, and Water in the North. Therefore they vibrate: Air between West and East. Fire between East and South. Water between North and West. Earth between South and North.

Spirit also vibrateth between Height and Depth.

So that, if thou invokest, it is better to look towards the position of the winds, since the Earth, ever whirling on her poles, is more subject to their influence. But if thou wilt go in the Spirit Vision unto their abode, it is better for thee to take their position in the Zodiac.

Air and Water have much in common, and because one is the container of the other, therefore have their symbols been at all times transferred, and the Eagle assigned to Air and Aquarius to Water. Nevertheless, it is better that they should be attributed as before stated and for the foregoing reason is it that the invoking sign of the one and the banishing sign of the other counterchange in the Pentagram.

When thou dealest with the Pentagram of the Spirit thou shalt give the saluting sign of the ⑤ = ⑥ Grade, and for the Earth the Sign of Zelator, and for Air that of Theoricus, and for Water that of Practicus, and for Fire, Philosophus.

If thou wilt use the Pentagram to invoke or banish the Zodiacal forces, thou shalt use the Pentagram of the Element unto which the Sign is referred, and trace in its centre the usual Sigil of the Sign thus:

Diagram 4

Fiery:
invoking
for Aries.



Watery:
banishing
for Pisces.



And whenever thou shalt trace a Sigil of any nature, thou *must* commence at the left hand of the Sigil or symbol following the course of the Sun.

Whenever thou invokest the forces of the Zodiacal Signs as distinct from the Elements, thou shalt erect an astrological scheme of the Heavens *for the time of working* so that thou mayest know toward what quarter or direction thou shouldst face in working. For the same Sign may be in the East at one time of the day and in the West at another.

Whenever thou shalt prepare to commence any magical work or operation, it will be advisable for thee to clear and consecrate the place by performing the Lesser Banishing Ritual of the Pentagram. In certain cases, especially when working by or with the forces of the Planets, it may be wise also to use the Lesser Banishing Ritual of the Hexagram.

In order that a *Force* and a *current* and a *colour* and a *sound* may be united together in the same symbol, unto each angle of the Pentagram certain Hebrew

divine Names and Names from the Angelic Tablets are allotted. These are to be pronounced with the invoking and banishing Pentagrams so thou mayest see in the foregoing diagrams.

The attributions of the angles of the Pentagram is the key of its Ritual. Herein, during ordinary invocation without the use of the Tablets of the Elements, thou shalt pronounce the Divine Name Al with the Pentagram of Water, and Elohim with Fire, etc. But if thou art working with the Elemental or Enochian Tablets, thou shalt use the Divine Names in the Angelic language drawn therefrom. For Earth, Emor Dial Hectega, etc., and for Spirit the four words: Exarp in the East; Hcoma in the West; Nanta in the North; and Bitom in the South.

In the pronounciation of all these Names, thou shalt take a deep breath and vibrate them as much as possible inwardly with the outgoing breath, not necessarily loudly, but with vibration thus: A-a-a-el-ll. Or — Em-or-r Di-a-ll Hec-te-e-g-ah. If thou wilt, thou mayest also trace the letters or Sigils of these Names in the Air.

To invoke the forces of the Four Elements at once, at the Four Quarters, commence at the East and there trace the equilibrating Pentagram of the Actives and the invoking Pentagram of Air and pronounce the proper Names. Then carry round the point of thy wand to the South and there trace the equilibrating Pentagram for Actives and the invoking Pentagram of Fire and pronounce the proper Names. Thence, pass to the West, trace the Equilibrating Pentagram for Passives and the Invoking Pentagram for Water and pronounce the proper Names; thence to the North, trace the equilibration of the Passives and the invoking Pentagram of Earth, pronounce the proper Names, and then complete the circle of the place.

In the same manner shalt thou banish, unless thou desirest to retain certain of the Forces for a time. All invocations shall be opened and closed with the Qabalistic Sign of the Cross. In certain cases other Names,

as those of Angels and Spirits, may be pronounced towards their proper quarters and their Names and Sigils traced in the Air.

If thou workest with but one Element, thou shalt make — (if it be an active element as Fire or Air) — the equilibrating Pentagram for Actives only and the Element's own invoking Pentagram, and not those of the other Elements. If it be a passive Element — Earth or Water — thou shalt make the Equilibrating Pentagram of the passives only and the invoking Pentagram of the one Element at the Four Quarters. In closing and banishing follow the same law. Also, see that thou pronounce the proper Names with the proper Pentagrams.

SUPREME INVOKING RITUAL

OF THE PENTAGRAM

Diagram 5



Carry Point to South—



Face East. Make Qabalistic Cross.

Make Equilibrated Active Pentagram of Spirit.

Vibrate Exarp in making Pentagram.

Vibrate Eheieh in making Wheel.

Finish with the ⑤=⑥ Signs.

Make the Invoking Pentagram of Air.

Vibrate Oro Ibah Aozpi in making Pentagram.

Vibrate Yhvh in making Aquarius.

Finish with the ②=⑨ Sign.

Make Equilibrated Active Pentagram of Spirit.

Vibrate Bitom in making Pentagram.

Vibrate Eheieh in making Wheel.

Give ⑤=⑥ Signs.

Make the Invoking Pentagram of Fire.

Vibrate Oip Teaa Pedoce in making Pentagram.

Vibrate Elohim in making Leo sigil.

Make the ④=⑦ Sign.

Carry Point to West—



*Make Equilibrated Passive
Pentagram of Spirit.*

Vibrate Hcoma in making
Pentagram.

Vibrate Agla in making
Wheel.

Give ⑤=⑥ Signs.



*Make Invoking Pentagram
of Water.*

Vibrate Empeh Arsel Gaiol
in making Pentagram.

Vibrate Al in making Eagle
Head.

Give the ③=⑧ Sign.

Carry Point to North—



*Make Equilibrated Passive
Pentagram of Spirit.*

Vibrate Nanta in making
Pentagram.

Vibrate Agla in making
Wheel.

Give ⑤=⑥ Signs.



*Make Invoking Pentagram
of Earth.*

Vibrate Emor Dial Hectega
in making Pentagram.

Vibrate Adonai in making
Taurus.

Give ①=⑩ Sign.

Finish in East as in Lesser Pentagram Ritual with
the Four Archangels and Qabalistic Cross.

THE RITUAL

OF THE

HEXAGRAM

The Hexagram is a powerful symbol representing the operation of the Seven Planets under the presidency of the Sephiroth, and of the letters of the seven-lettered Name, Ararita. The Hexagram is sometimes called the Signet or Symbol of the Macrocosm, just as the Pentagram is called the Signet Star or Symbol of the Microcosm.

Ararita is a divine name of Seven letters formed of the Hebrew initials of the sentence:

“One is his beginning. One is his individuality. His permutation is one.”

As in the case of the Pentagram, each re-entering angle of the Hexagram issueth a ray representing a radiation from the divine. Therefore it is called the Flaming Hexagram, or the six-rayed Signet Star. Usually, it is traced with the single point uppermost. It is not an evil symbol with the two points upward, and this is a point of difference from the Pentagram.

Now if thou dost draw the Hexagram to have by thee as a Symbol, thou shalt make it in the colours already taught and upon a black ground. These are the Planetary Powers allotted unto the Angles of the Hexagram.

(*King Scale*) (*Queen Scale*)

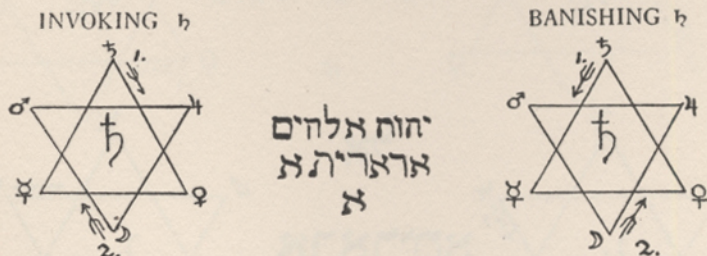
Unto the uppermost.....	♂	..Indigo	Black
Unto the lowermost.....	♂	..Blue	Puce
Unto the right hand upper..	♂	..Violet	Blue
Unto the right hand lower...	♀	..Green	Green
Unto the left hand upper....	♂	..Red	Red
Unto the left hand lower....	♀	..Yellow	Orange
In the centre is the fire of the Sun..Orange...Golden			

The order of attribution is that of the Sephiroth on the Tree of Life. Hence ariseth the Supreme Ritual of the Hexagram according to the Angles from which it is traced.

The uppermost angle answereth also to *Daath* and the lowest to *Yesod*, and the other angles to the remaining angles of the Microprosopus. The Hexagram is composed of the two angles of Fire and Water, and is therefore *not* traced in one continuous line like the Pentagram, but by each Triangle separately. All the invoking Hexagrams follow the course of the Sun in their current, that is from left to right. But the *banishing* Hexagrams are traced from right to left from the same angle as their respective invoking Hexagrams *contrary* to the course of the Sun. The Hexagram of any particular Planet is traced in two Triangles, the first starting from the angle of the Planet, the second opposite to the commencing angle of the first. The Symbol of the Planet itself is then traced in the centre. Thus in the case of the invoking Hexagrams of Saturn, the first triangle is traced from the angle of Saturn, following the course of the Sun, the second triangle from the angle of the Moon.

(Only trace the central Planetary symbol in practice — the others are shown *only* for illustration.)

Diagram 6



But the invoking Hexagram of the Moon is first traced from the angle of the Moon, its second angle being traced from the triangle of Saturn.

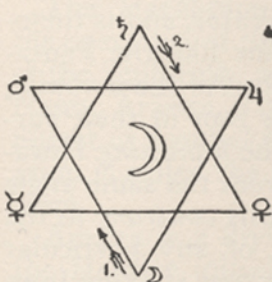
The banishing Hexagram for Jupiter, for example,

is traced from the same angle as the invoking Hexagram, and in the same order, but reversing the current's direction. In all cases the Symbol of the Planet should be traced in the centre.

Diagram 7

INVOKING

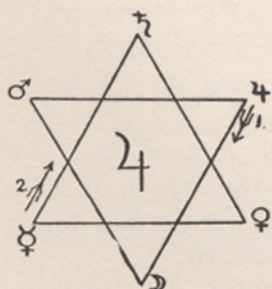
BANISHING



שדי אל חי
ארצות
א



אלהים צבאות
ארצות
ת



אל
ארצות
ר

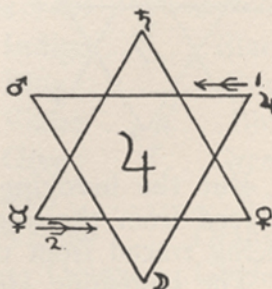
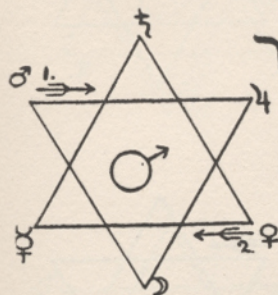


Diagram 8

Invoking

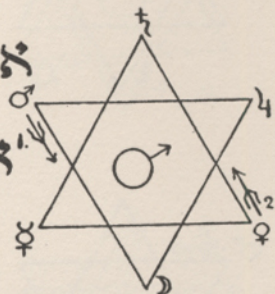
Banishing



אלהים גבור

אראריתא

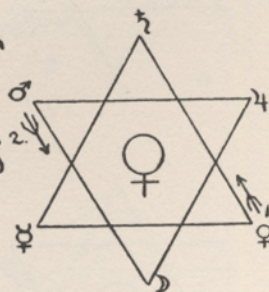
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יחזק צבאות

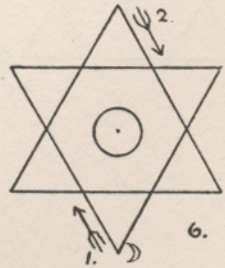
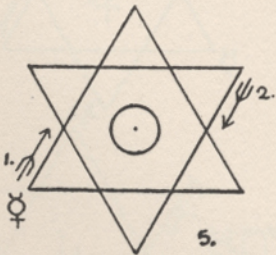
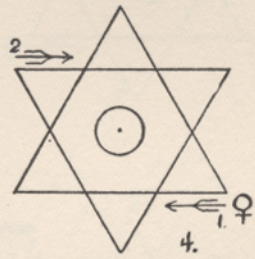
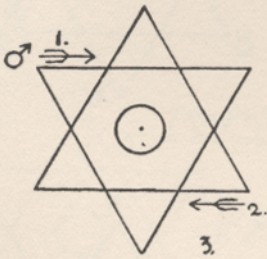
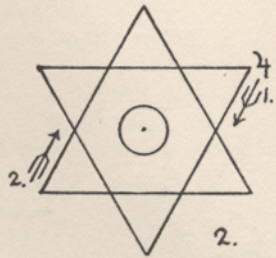
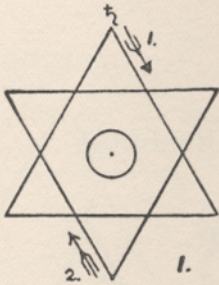
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ל



Invoking

Banishing



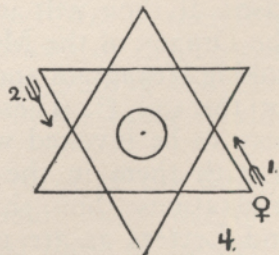
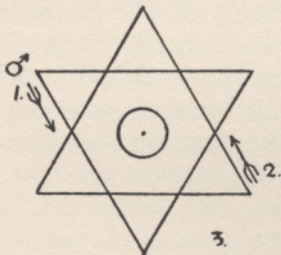
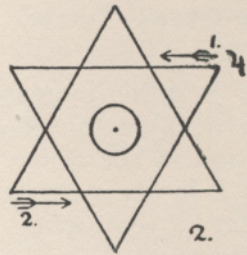
והיה עולה ויורד

Six Invoking Hexagrams for Sol.

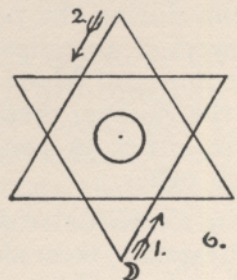
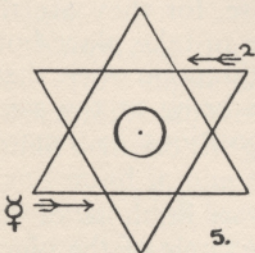
Invoking



Banishing



יהוה אלהי ודעת - ר



Six Banishing Hexagrams for Sol.

But for the Sun *all* six invoking Hexagrams of the Planets should be traced in their regular planetary order and the symbol ☉ traced in the centre. And for his banishing hexagram also, all the six banishing hexagrams of the other Planets should be employed in their regular order, only that the symbol of the Sun should be traced therein.

Remember that the symbol of Luna varieth, and as ♀ in her increase she is favourable. But ♀ is not so favourable for good in her decrease. The symbol of Luna in the centre of the Hexagram should be traced ♀ if in her increase; by ☾ if in her decrease. Remember that ☾ represents restriction and is not so good a symbol as ♀, and at the full Moon exactly it is ☉, but at new Moon a dark circle ●.

The last two forms of Luna are not good in many cases. If thou wilt invoke the Forces of the Head of the Dragon of the Moon thou shalt trace the lunar invoking Hexagram and write therein the symbol ☿, and for the tail ♄. These Forces of ☿ and ♄ are more easy to be invoked when either the Sun or the Moon is with them in the Zodiac in conjunction. In these invocations thou shalt pronounce the same Names and Letters as are given with the Lunar Hexagram. ☿ is of a benevolent character, and ♄ of a malefic, save in a very few matters. And be thou well wary of dealing with these forces of ☿ and ♄ or with those of Sol and Luna during the period of an eclipse, for they are the Powers of an eclipse. For an eclipse to take place both the Sun and Moon must be in conjunction with them in the Zodiac, these two luminaries being at the same time either in conjunction or oppositions as regards each other.

In all Rituals of the Hexagram as in those of the Pentagram, thou shalt complete the circle of the place. Thou shalt *not* trace an external circle round each Hexagram itself unless thou wishest to confine the force to one place — as in charging a Symbol or Talisman.

From the attribution of the Planets, one to each angle of the Hexagram, shalt thou see the reason of the sympathy existing between each superior planet and one certain inferior Planet. That is, that to which it is exactly opposite in the Hexagram. And for this reason is it that the Triangle of their invoking and banishing Hexagrams counter-change. The superior Planets are Saturn, Jupiter, Mars. The inferior Planets are Venus, Mercury, Luna. And in the midst is placed the Fire of the Sun. Therefore the superior Saturn and the Inferior Luna are sympathetic, so are Jupiter and Mercury, Mars and Venus.

In the Supreme Ritual of the Hexagram the Signs of the ⑤ = ⑥ Grade are to be given, but not those of the Grades of the First Order, notwithstanding these latter are made use of in the Supreme Ritual of the Pentagram. And because the Hexagram is the Signet Star of the Macrocosm or Greater World, therefore is it to be employed in all invocations of the Forces of the Sephiroth: though the Signet Star of the Pentagram represents their operation in the Luna World, in the Elements and in Man.

If thou wilt deal with the Forces of the Supernal Triad of the Sephiroth, thou shalt make use of the Hexagrams of Saturn; for Chesed those of Jupiter, for Geburah those of Mars; for Tiphareth those of the Sun, and for Netzach those of Venus, and for Hod those of Mercury, and for Yesod and Malkuth those of the Moon.

Know also that the Sephiroth are not to be invoked on every slight occasion, but only with due care and solemnity. Above all, the forces of Kether and Chokmah demand the greatest purity and solemnity of heart and mind in him who would penetrate their mysteries. For such high knowledge is only to be obtained by him whose Genius can stand in the Presence of the Holy Ones. See that thou usest the Divine Names with all reverence and humility for cursed is he that taketh the Name of the Vast One in vain.

When thou tracest the Symbol of a Planet in the centre of a Hexagram, thou shalt make the same of a proportionable size to the interior of the Hexagram, and thou shalt trace them from left to right generally following the course of the Sun as much as possible. Caput and Cauda Draconis may follow the general rule.

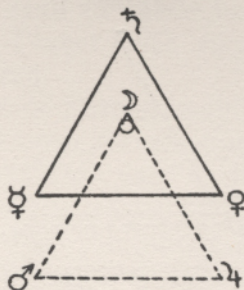
When thou shalt invoke either the Forces of one particular Planet or those of them all, thou shalt turn thyself towards the Quarter of the Zodiac where the Planet thou invokest then is. For owing both to their constant motion in the Zodiac and to the daily movement of the same, the position of a Planet is continually changing, and therefore it is necessary for thee in such a case to erect an Astrological Figure or Scheme of the position of the Planets in the heavens for the actual time of working, so that thou mayest see the direction of each Planet from thee. This is even more necessary when working with the Planets than with the signs of the Zodiac.

When thou shalt desire to purify or consecrate any place, thou shalt perform the Lesser Banishing Ritual of the Hexagram, either in conjunction with, or instead of that of the Pentagram, according to the circumstances of the case. For example, if thou hast been working on the plane of the Elements before, it will be well to perform the Lesser Ritual of the Pentagram before proceeding to work of a Planetary nature, so as thoroughly to clear the places of Forces which, although not hostile or evil of themselves, will yet not be in harmony with those of an altogether different Plane. And ever be sure that thou dost complete the circle of the place wherein thou workest.

THE FOUR FORMS

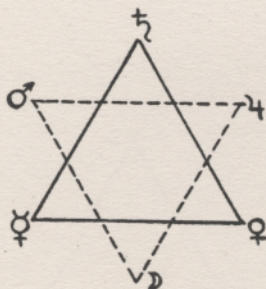
These are the four forms assumed by conjoining the two triangles of the Hexagram on which the Lesser Ritual of the Hexagram is based. The first form is:

Diagram 11



The angles are attributed as in the diagram. Its affinity is with the Eastern Quarter, the position of Fire in the Zodiac. (Note: To form these from the usual Hexagram, lower the inverted triangle, then reverse it by throwing the Lunar angle up to top from being lowest. Mars and Jupiter do not change sides.)

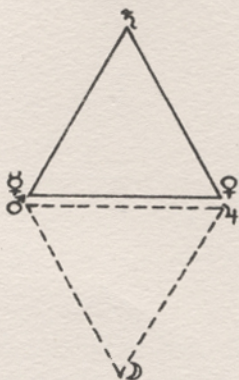
Diagram 12



The second form is the ordinary Hexagram with the attribution of the angles as usual: the affinity being rather with the Southern Quarter, the position of Earth in the Zodiac, and of the Sun at his culmination at noon.

The third form is:

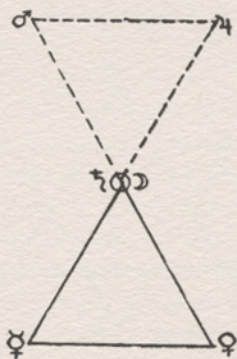
Diagram 13



The angles are attributed as shown and its affinity is with the Western Quarter, the position of Air in the Zodiac.

The fourth form is:

Diagram 14



The angles are attributed as shown and its affinity is with the Northern Quarter, the position of Water in the Zodiac.

With each of these forms the Name Ararita is to be pronounced — seven letters.

Also as in the preceding cases there will be seven modes of tracing each of these four forms, according to the particular Planet with those Forces thou art working at the time.

The Hexagrams of Saturn may be used in general and comparatively unimportant operations, even as the Pentagrams of Earth are used in the Lesser Ritual of the Pentagram. In these four forms of the Hexagram thou shalt trace them beginning at the angle of the Planet under whose regimen thou art working, following the course of the Sun to invoke, and reversing the course to banish. That is to say, working from left to right for the former and from right to left for the latter. Remember always that the symbols of the Elements are not usually traced on Sigils but are replaced by the Kerubic Emblems of Aquarius, Leo, Taurus and the Eagle head.

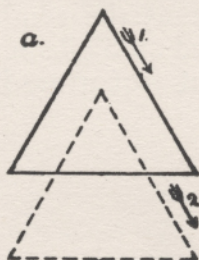
THE LESSER RITUAL

OF THE H E X A G R A M

Commence with the Qabalistic Sign of the Cross as in the Lesser Ritual of the Pentagram, and use what manner of Magical implement may be necessary according to the manner of working, either the Lotus Wand or the Magical Sword.

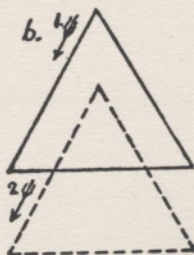
Stand facing East. If thou desirest to *invoke* thou shalt trace the figure thus:

Diagram 15



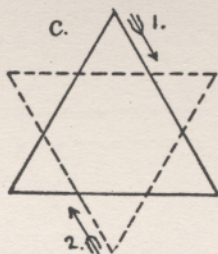
Following the course of the Sun, from left to right and thou shalt pronounce the name Ararita, vibrating it as much as possible with thy breath and bringing the point of the Magical Implement to the centre of the figure.

But if thou desirest to *banish* thou shalt trace it thus:

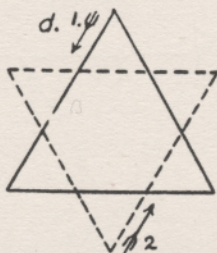


From right to left, and see that thou closest carefully the finishing angle of each triangle.

Carry thy magical implement round to the South,
and if thou desirest to *invoke* trace the figure thus:

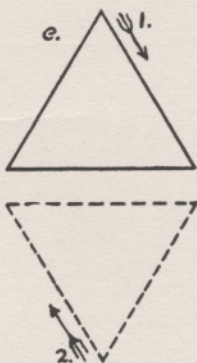


But if to *banish* then from left to right thus:

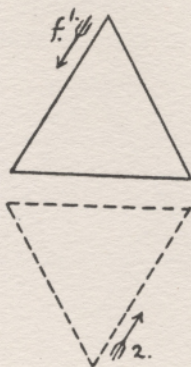


Bring as before the point of thy magical implement
to the centre and pronounce the Name Ararita.

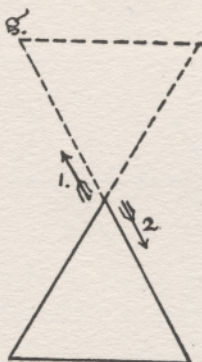
Pass to the West, and trace the figure for *invoking*
thus:



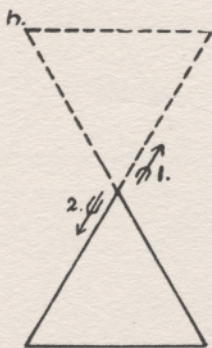
Banishing thus:



Then to the North, Invoking:



Banishing:



Then pass round again to the East so as to complete the circle of the place wherein thou standest, then give the LVX signs and repeat the analysis of the Pass-word INRI of the ⑤ = ⑥ Grade.

A D D E N D U M

Now in the Supreme Ritual of the Hexagram, when thou shalt wish to attract in addition to the forces of a Planet, those of a Sign of the Zodiac wherein he then is, thou shalt trace in the centre of the invoking Hexagram of the Planet, the Symbol of that Sign of the Zodiac beneath his own; and if this be not sufficient, thou shalt also trace the invoking Pentagram of the Sign as it is directed in the ritual of the Pentagram.

In the tracing of the Hexagram of any Planet thou shalt pronounce therewith in a vibratory manner as before taught, both the Divine Name of the Sephira which ruleth the Planet and the Seven-lettered Name Ararita, and also the particular letter of that Name which is referred to that particular Planet.

Now if thou shalt wish to invoke the forces of One particular Planet, thou shalt find in what Quarter of the heavens he will be situate at the time of working. Then thou shalt consecrate and guard the place wherein thou art by the Lesser Banishing Ritual of the Hexagram. Then thou shalt perform the Lesser Invoking Ritual of the Hexagram, yet tracing the four figures employed from the angle of the Planet required, seeing that for each Planet the mode of tracing varieth. If thou dealest with the Sun, thou shalt invoke by all six forms of the Figure and trace within them the Planet Symbol and pronounce the Name Ararita as has been taught.

Then shalt thou turn unto the quarter of the planet in the Heavens and shalt trace his invoking Hexagram and pronounce the proper Names, and invoke what

Angels and Forces of that Nature may be required, and trace their Sigils in the air.

When thou hast finished thy invocation thou shalt in most cases license them to depart and perform the Banishing Ritual of the Planet which shall be the converse of the invoking one. But in cases of charging a Tablet or Symbol or Talisman, thou shalt *not* perform the Banishing Symbols upon it which would have the effect of entirely de-charging it and reducing it to the condition it was in when first made — that is to say dead and lifeless.

If thou wishest to bring the Rays of all or several of the Planets into action at the same time, thou shalt discover their quarter in the Heavens for the time of working, and thou shalt trace the general Lesser Invoking Ritual of the Hexagram, but *not differentiated* for any particular Planet, and then thou shalt turn to the Quarters of the respective Planets and invoke their Forces as before laid down: and banish them when the invocation is finished, and conclude with the Lesser Banishing Ritual of the Hexagram. And ever remember to complete the circle of the place wherein thou workest, following the course of the sun.

DIAGRAM

OF THE

LOTUS WAND

Diagram 16

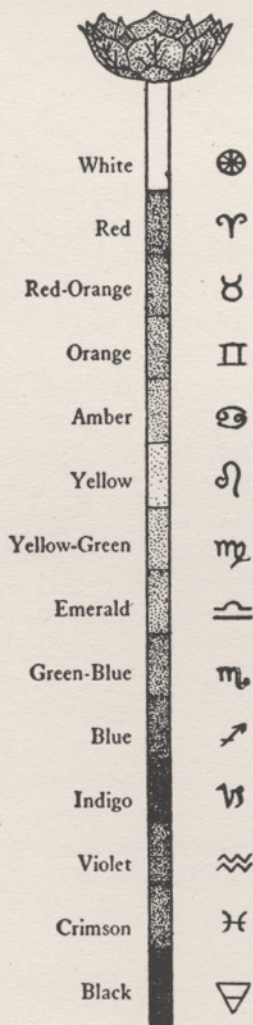
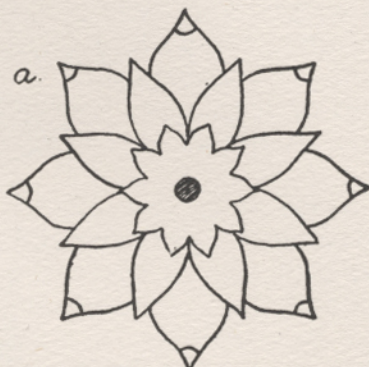
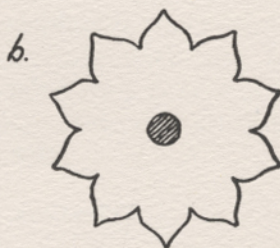


Diagram 17

Lotus Flower from above:
Centre: Orange or gold



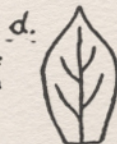
Inmost Petals,
10 in number,
White both sides.



Calyx, 4 Petals,
Coloured orange.



Two whorls of 8 Petals, white inside and olive
green outside, with 5 veins shown on the green



L O T U S W A N D

This is for general use in magical working. It is carried by the Z. A. M. at all meetings of the Second Order at which he has the right to be present. It is to be made by himself unassisted, and to be consecrated by himself alone. It is to be untouched by any other person, and kept wrapped in white silk or linen, free from external influences other than his own on the human plane.

The Wand has the upper end white, the lower black. Between these are the 12 colours referring to the Zodiacal Signs, in the positive or masculine scale of colour. At the upper end of the white is fixed a Lotus flower in three whorls of 26 Petals: the outer 8, the middle 8, and the innermost 10. The calyx has four lobes or sepals of orange colour. The flower centre is orange or gold. The Lotus Wand should be from 24 to 40 inches long, and of wood about half an inch thick. The several bands of white, 12 colours, and black may be painted or enamelled, or formed of coloured papers pasted on.

The length of colours should be such that the white is a little the longest, then the black, while the 12 colours are equal, and smaller than the black. The colours must be clear, brilliant and correct.

They are as follows:

White: Aries—red: Taurus—red-orange: Gemini—orange: Cancer—amber: Leo—lemon-yellow: Virgo—yellow-green: Libra—emerald: Scorpio—green-blue: Sagittarius—bright-blue: Capricornus—indigo: Aquarius—violet: Pisces—crimson: black.

The Lotus flower may be made of sheet metal or card board, in 3 whorls of 8, 8, and 10 petals, white internally and tips curved in a little, olive outside with 5 markings as shown in diagram. The centre is orange, or a brass bolt to keep all together will do.

As a general rule, use the white end in invocation and the black end to banish. The white end may be used to banish by tracing a banishing symbol against an evil and opposing force which has resisted other efforts. By this is meant that by whatever band you are holding the Wand, whether white for spiritual things, by black for mundane, by blue for Sagittarius or by red for fiery triplicity, you are, when invoking, to direct the white extremity to the quarter desired. When banishing, to point the black end to that quarter.

The Wand is never to be inverted, so that when very material forces are concerned, the black end may be the most suitable for invocation, but with the greatest caution.

In working on the plane of the Zodiac, hold the Wand by the Portion you refer to between the thumb and two fingers.

If a Planetary working be required, hold the Wand by the Portion representing the day or night House of the Planet, or else by the Sign in which the Planet is at the time.

♈	Day House—Capricorn	Night House—Aquarius
♊	Day House—Sagittarius	Night House—Pisces
♈	Day House—Aries	Night House—Scorpio
♎	Day House—Libra	Night House—Taurus
♊	Day House—Gemini	Night House—Virgo
Sol ☉ in Leo only		Luna ☾ in Cancer only

For example, if Venus be the Planet referred to, use in the day Libra, and in the night Taurus.

Should the action be with the Elements, one of the Signs of the Triplicity of the Elements should be held according to the nature of the Element intended to be invoked. Bear in mind that the Kerubic Emblem is the most powerful action of the Element in the triplicity. For example, Leo—Violent heat of summer. Aries—Beginning of warmth in spring. Sagittarius, waning of heat in autumn.

Hold the Wand by the white portion for all Divine and Spiritual Matters or for the Sephirotic influences, and for the process of rising in the Planes.

Hold the Wand by the black part only for material and mundane matters.

The 10 upper and inner Petals refer to the Purity of the Ten Sephiroth. The middle 8 refer to the counter-charged natural and spiritual forces of Air and Fire. The lowest and outer 8 refer to the powers of Earth and Water. The centre and amber portion refers to the Spiritual Sun, while the outer calyx of 4 orange sepals shows the action of the Sun upon the life of things by differentiation.

The Wand should never be used inverted.

The Lotus Flower is not to be touched in working, but in Sephirotic and Spiritual Things, the Flower is to be inclined towards the forehead; and to rise in the Planes, the orange coloured centre is to be fully directed to the forehead.

CONSECRATION OF THE LOTUS WAND

1. *Provide a private room, white triangle, red cross of six squares. Incense, a rose, water in a vase, Lamp or vessel of Fire, Salt on a platter, and an astrological figure of the heavens for the time of consecration. If possible a set of astrological symbolic diagrams of the Twelve Signs should be set around the room. Have ready also the Ritual of the Pentagram, New Wand, white silk or linen wrapper, table with black cover for altar.*
2. *Find position of East.*
3. *Prepare an invocation of the Forces of the Signs of the Zodiac.*
4. *Place Altar in centre of room, cover it with black.*
5. *Arrange upon it, the cross and triangle. Incense and Rose in East above Cross and Triangle. Lamp in South. Cup in West. Salt in North.*
6. *Illumine Lamp.*

7. *Stand, holding new Wand at West of Altar, facing East.*
8. *Grasp Wand by black portion and say:*
9. *Hekas! Hekas! Este Bebeloi.*
10. *Perform Lesser Banishing Ritual of the Pentagram.*
11. *Purify room first with Water, then with Fire, as in the ☉ = ☐ Grade, repeating as you do so, these two passages from the Ritual of the 31st Path.*
(with Water) So therefore, first, the Priest who governeth the works of Fire, must sprinkle with lustral water of the loud resounding sea.
(with Fire) And when, after all the Phantoms are vanished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire.
12. *Take up the Wand again, by white portion. Circumambulate the room three times and, at the end, repeat the adoration of the Lord of the Universe as in the Ritual of ☉ = ☐ Grade, saluting at each adoration with the Neophyte Sign, and at "Darkness" giving the Sign of Silence.*
Holy art Thou, Lord of the Universe.
Holy art Thou whom Nature hath not formed.
Holy art Thou the Vast and the Mighty One.
Lord of the Light and of the Darkness.
13. *Perform the Supreme Invoking Ritual of the Pentagram at the 4 Quarters of the Room, tracing the proper Pentagram at each quarter and pronouncing the appropriate Angelic and Divine Names, taking care to give Grade Sign appropriate to Element.*
14. *Stand then in the Eastern Quarter, facing East, hold Wand by white portion, give ☺ = ☐ Signs, look upward, hold Wand on high, and say:*
O Harpocrates, Lord of Silence, Who art enthroned upon the Lotus.

Twenty-Six are the Petals of the Lotus, Flower of thy Wand. O Lord of Creation, they are the Number of Thy Name.

In the name of Yod He Vau He, let the Divine Light descend!

15. *Facing consecutively the quarter where each Sign is according to the Horary Figure for the time of working, repeat in each of the 12 directions the invocation which follows, using the appropriate Divine and Angelic Names and Letters for each specially. Begin with Aries, hold the Wand at the appropriate coloured Band, and in the left hand the Element, from off the Altar, which is referred to the particular Sign and say:*

(This for Aries) The Heaven is above and the Earth is beneath. And betwixt the Light and the Darkness the colours vibrate. I supplicate the Powers and Forces governing the Nature, Place, and Authority of the Sign Aries, by the Majesty of the Divine Name Yod He Vau He, with which, in Earth life and language, I ascribe the letter Heh, to which is allotted the symbolic Tribe of Gad and over which is the Angel Melchidael, to bestow this present day and hour, and confirm their mystic and potent influence upon the Red Band of this Lotus Wand, which I hereby dedicate to purity and to Occult Work, and may its grasp strengthen me in the work of the character of Aries and his attributes.

As this is recited, trace in the Air with the Lotus end, the invoking Pentagram of the Sign required, and hold the corresponding element from the altar in the left hand, while facing in each of the 12 Zodiacal directions.

16. *Lay Wand on the Altar, Lotus end towards the East.*
17. *Stand at West of Altar, face East, raise hands, and say:*

THE INVOCATION TO THE FORCES OF THE

SIGNS OF THE ZODIAC

SIGN	PERMUTATION OF NAME	HEBREW LETTER	TRIBE OF ISRAEL	ANGEL	COLOUR
♈ Aries	Yod Heh Vau Heh	Heh	Gad	Melchidael	Red
♉ Taurus	Yod Heh Heh Vau	Vau	Ephraim	Asmodel	Red-Orange
♊ Gemini	Yod Vau Heh Heh	Zayin	Manasseh	Ambriel	Orange
♋ Cancer	Heh Vau Heh Yod	Cheth	Issachar	Muriel	Amber
♌ Leo	Heh Vau Yod Heh	Teth	Judah	Verchiel	Lemon-Yellow
♍ Virgo	Heh Heh Vau Yod	Yod	Naphthali	Hamaliel	Yellow-Green
♎ Libra	Vau Heh Yod Heh	Lamed	Asshur	Zuriel	Emerald
♏ Scorpio	Vau Heh Heh Yod	Nun	Dan	Barchiel	Green-blue
♐ Sagittarius	Vau Yod Heh Heh	Samech	Benjamin	Advachiel	Blue
♑ Capricorn	Heh Yod Heh Vau	Ayin	Zebulun	Hanael	Indigo
♒ Aquarius	Heh Yod Vau Heh	Tzaddi	Reuben	Cambriel	Violet
♓ Pisces	Heh Heh Yod Vau	Qoph	Simeon	Amnitziel	Crimson

O Isis! Great Goddess of the Forces of Nature, let Thine Influence descend and consecrate this Wand which I dedicate to Thee for the performance of the works of the Magic of Light.

18. *Wrap the Wand in silk or linen.*
19. *Purify the room by Water and by Fire as at first.*
20. *Perform reverse circumambulation.*
21. *Standing at West of Altar, face East, and recite:*
In the Name of Yeheshuah, I now set free the Spirits that may have been imprisoned by this ceremony.
22. *Preferably, perform the Lesser Banishing Ritual of the Pentagram.*

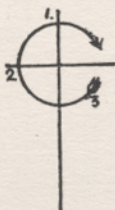
THE RITUAL

OF THE

ROSE CROSS

1. Light a stick of Incense. Go to the South East corner of the room. Make a large cross and circle thus:

Diagram 18



and holding the point of the incense in the centre vibrate the word Yeheshuah.

2. With arm outstretched on a level with the centre of the cross, and holding the incense stick, go to the South West corner and make a similar cross, repeating the Word.

3. Go to the North West Corner and repeat the cross and the Word.

4. Go to the North East Corner and repeat the cross and the Word.

5. Complete your circle by returning to the South East corner and bringing the point of the incense to the central point of the first cross which you should imagine astrally there.

6. Holding the stick on high, go to the centre of the room, walking diagonally across the room towards the North West corner. In the centre of the room, above your head, trace the cross and circle and vibrate the Name.

7. Holding the stick on high, go to the North West and bring the point of the stick down to the centre of the astral cross there.

8. Turn towards the South East and retrace your steps there, but now, holding the incense stick directed towards the floor. In the centre of the room, make the cross and circle towards the floor, as it were, under your feet, and vibrate the Name.

9. Complete this circle by returning to the South East and bringing the point of the stick again to the centre of the Cross.

10. From the centre of this cross, and, raising it as before, walk diagonally across the room towards the North East corner. In the centre of the room, pick up again the cross above your head previously made, vibrating the Name. It is not necessary to make another cross.

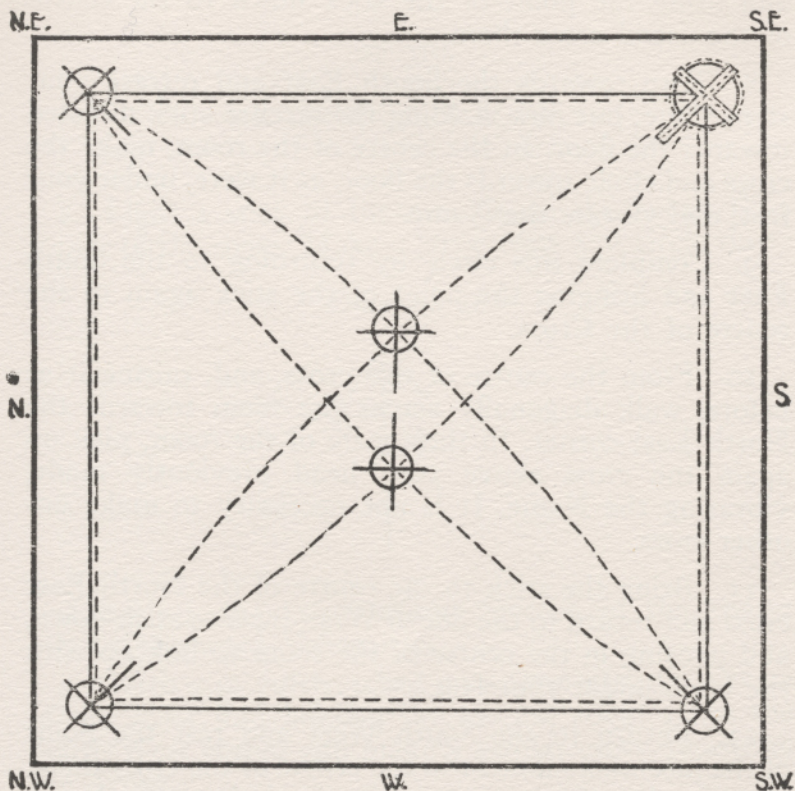
11. Bring the stick to the centre of the North East cross and return to the South West, incense stick down, and pausing in the centre of the room to link up with the cross under your feet.

12. Return to the South West and rest the point of the incense a moment in the centre of the cross there. Holding the stick out, retrace your circle to the North West, link on to the N. W. Cross—proceed to the N. E. cross and complete your circle by returning to the S. E., and the centre of the first cross.

13. Retrace the Cross, but larger, and make a big circle, vibrating for the lower half Yeheshuah, and for the upper half Yehovashah.

14. Return to the centre of the room, and visualise the six crosses in a net-work round you. This ceremony can be concluded by the analysis of the Key-Word given as follows:

Diagram 19



ANALYSIS OF THE KEY-WORD

1. *Stand with arms outstretched in the form of a cross. Face East.*
2. *Vibrate these words:*

I.	N.	R.	I.
Yod	Nun	Resh	Yod

The Sign of Osiris Slain.
3. *Right arm up, left arm down, head bowed towards left hand.*

L.—The Sign of the Mourning of Isis.

4. *Both arms up in a V shape.*
V.—The Sign of Typhon and Apophis.
 5. *Arms crossed on breast, head bowed.*
 6. *Make the signs again as you repeat L. V. X.*
L. V. X. Lux,
 7. *Arms folded on breast, head bowed.*
The Light of the Cross.
 8. *Then arms extended in Sign of Osiris Slain (see 1).*

Virgo	Isis	Mighty Mother
Scorpio	Apophis	Destroyer
Sol	Osiris	Slain and Risen
 9. *Gradually raise arms.*
Isis Apophis Osiris
 10. *Arms above head, face raised.*
I. A. O.
 11. *Except when in the Vault, now vibrate the four
Tablet of Union Names to equilibriate the Light.*
Exarp Hcoma Nanta Bitom
 12. *Aspire to the Light and draw it down over your
head to your feet.*
Let the Divine Light Descend.
- (Note: For diagrams of these signs refer to pages 43 and 44 of Volume II.—I.R.)

THE USE OF THE ROSE CROSS RITUAL

1. It encloses the aura with a protection against outside influences. It is like a veil. The Pentagrams protect, but they also light up the astral and make entities aware of you. They are more positive for magical working. When much distracted, use the Pentagrams to banish and the Rose-cross to maintain peace.

2. It is a call to another mode of your consciousness and withdraws you from the physical. It is a good preparation for meditation and, combined with the Key-Word, a form of invocation of the Higher Wisdom

which is helpful when solving problems or preparing for a difficult interview, or in order to be calm and strong to help another.

3. When you are quite familiar with the Ritual, but most certainly not before, it can be done in imagination while resting or lying down. Part of yourself goes out, and you get all the sensation of walking around your own quiescent body. Used thus, with rhythmic breathing, it will withdraw your mind from pain (if it be not too severe) and release you for sleep. You can do the analysis of the Key-Word standing behind your physical head, and you can call down the Divine White Brilliance, watching it flow over your body and smooth out the tangles in the etheric double, bringing peace and rest.

4. You can do the Ritual with intention to help others in pain or difficulty. For this purpose, you build up an astral image of the person, in the centre of the room, and call down the Light upon him, after surrounding him with the six crosses. When the ceremony is done, command the astral shape you have made to return to the person, bearing with it the peace of Yeheshuah.

5. It is a protection against psychic invasion from the thoughts of others or from disturbed psychic conditions, such as there might be in a place charged with fear, where terrible things had happened.

THE COMPLETE SYMBOL

OF THE

ROSE CROSS

This symbol is to be worn suspended from a yellow collarette of silk, the motto of owner placed on the reverse side, with white sash, and is for general use in Magical working, to be worn at all meetings of Adepts.

It is to be made by each Adept alone, and consecrated by himself and never touched by any other person; and wrapped in white silk or linen when not in use.

It is a complete synthesis of the Masculine, Positive or Rainbow scale of Colour attributions, which is also called "The Scale of the King."

The four ends of the Cross belong to the four Elements, and are coloured accordingly. The white portion belongs to the Holy Spirit and the Planets.

The Twenty-two petals of the Rose refer to the twenty-two Paths. It is the Cross in Tiphareth, the receptacle and the centre of the Forces of the Sephiroth and the Paths.

The extreme centre of the Rose is white, the reflected Spiritual brightness of Kether, bearing upon it the Red Rose of Five Petals and the Golden Cross of Six Squares; four green Rays issuant around the Angles of the Cross, from which the Second Order takes its name. They are the Symbols of the Receiving Force.

Upon the white portion of the Symbol, below the Rose, is placed the Hexagram, with the Planets in the order which is the key of the Supreme Ritual of the Hexagram.

Around the Pentagrams, which are placed one upon each Elemental coloured arm, are drawn the symbols of the Spirit and the Four Elements, in the order which is the key to the Supreme Ritual of the Pentagram. Upon each of the floriated ends of the Cross are ar-

ranged the Three Alchemical Principles, but in a different order for each Element, and as showing their operation therein.

The upmost Arm of the Cross, allotted to Air, is of the yellow colour of Tiphareth. In it the flowing Philosophic Mercurial nature is chief and without hindrance to its mobility; hence the ever moving nature of Air. Its Sulphureous side is drawn from the part of Fire, whence its luminous and electrical qualities. Its Saline side in from the Water, whence result clouds and rain from the action of the Solar Forces.

The lowest Arm of the Cross, allotted to Earth, is of the four colours of Malkuth, the Earth being of the nature of a container and receiver of the other influences. The Citrine answers to its Airy part, the Olive to the Watery, the Russet to the Fire, and the black to the lowest part, Earth. Here also is the Mercurial part chief, but hindered by the compound nature whence its faculty becomes germinative rather than mobile, while the Sulphur and the Salt are respectively from the sides of Water and Fire, which almost neutralize their natural operation and bring about the fixedness and immobility of Earth.

The extremity allotted to Fire is of the scarlet colour of Geburah, and in it the Sulphureous nature is chief, whence its powers of heat and burning. The Salt is from the side of Earth, whence the necessity for a constant substantial pabulum whereon to act, and the Mercury is from the side of Air, whence the leaping, lambent motion of flame especially when acted upon by wind.

The extremity allotted to Water is of the blue colour of Chesed, and in it the Saline side is chief as exemplified in the salt water of the Ocean, to which all waters go; and from whence also is derived the nature of always preserving the horizontal line. The Mercurial part is from Earth, whence the weight and force of its flux and reflux. Its Sulphuric part is from the Air whence the effect of waves and storms. So that the

disposition of these Three Principles forms the key of their Alchemic operation in the Elements.

The White rays issuing from behind the Rose at the inner angles between the Arms, are the Rays of the Divine Light issuing and corruscating from the Reflected Light of Kether in its centre; and the letters and symbols on them refer to the analysis of the Key Word of an Adeptus Minor, I. N. R. I. by which the opening of the Vault is accomplished.

The Twelve letters of the Twelve Petals follow the Order of the Signs of the Zodiac. Uppermost is Heh, the letter of Aries, followed by Vau, Zayin, Cheth, Teth, Yod, while the letter of Libra, which is Lamed is lowermost. Ascending are Nun, Samech, Ayin, Tzaddi, Qoph.

The Seven Double Letters of the middle row are allotted to the Planets in the order of their Exaltations, the planets being wanderers; the Stars are fixed with respect to the Earth. These letters are Peh, Resh, Beth, with Daleth exactly over Libra, followed by Gimel, Caph, Tau.

The Three Mother letters are allotted to the Elements and are so arranged that the Petal of Air should be beneath the Arm of the Cross allotted to Air, while those of Fire and Water are on counterchanged sides, so that the forces of the Arms of the Cross should not too much override the Planetary and Zodiacal forces in the Rose, which might otherwise be the case were the Petal of Fire placed on the same side as the Arm of Fire and that of Water on the side of Water.

The Mode of Sigil Formation from the Rose Petals is taught in the supplement to this Ritual, reproduced in Book Seven in Volume Four.

The back of the Cross bears inscriptions in Latin: "The Master Jesus Christ, God and Man," between four Maltese Crosses which represent the Four Pyramids of the Elements opened out.

This is placed at the upmost part because therein is affirmed a Descent of the Divine Force into Tiphareth,

which is the central point between Supernals and Inferiors.

But at the lowest part is written the motto of the Zelator Adeptus Minor, because therein is the affirmation of the elevation of the Human into the Divine. But this is impossible without the assistance of the Divine Spirit from Kether, whence the space above Malkuth is white upon the front aspect of the Cross, white being the Symbol of the Spiritual rescued from the Material.

In the centre is written in Latin between the Symbols of the Alchemical Principles, of which the outermost is Sulphur, the Purgatorial Fire of Suffering and Self-Sacrifice, "Blessed be the Lord our God who hath given us the Symbol Signum." And this is a word of six letters, thus representing the six Creative Periods in the universe.

The Cross may be cut out of cardboard and the coloured portions may be painted or formed by pasting on portions of coloured papers of the required size and shape. The Colours must be correct, clear and brilliant. If they are not, the Symbol is useless either as a Symbol or Insignium. If this occurs the whole should be destroyed, for faulty colours or shapes in Divine Symbols are a degradation of Divine things and are practical blasphemy, because it is substituting the Evil and disorderly for the Good.

NOTES ON THE ROSE CROSS

It is unfortunate that I have not been able to reproduce the symbol in its colours as painted by the Adeptus Minor. Black and white give no indication of the beauty and impressive quality which this symbol possesses. The reader should therefore make one for himself and colour it according to these directions.

The upper arm, above the Rose, attributed to the Element of Air, is painted in bright yellow. Various lacquer enamels are now available, the use of which

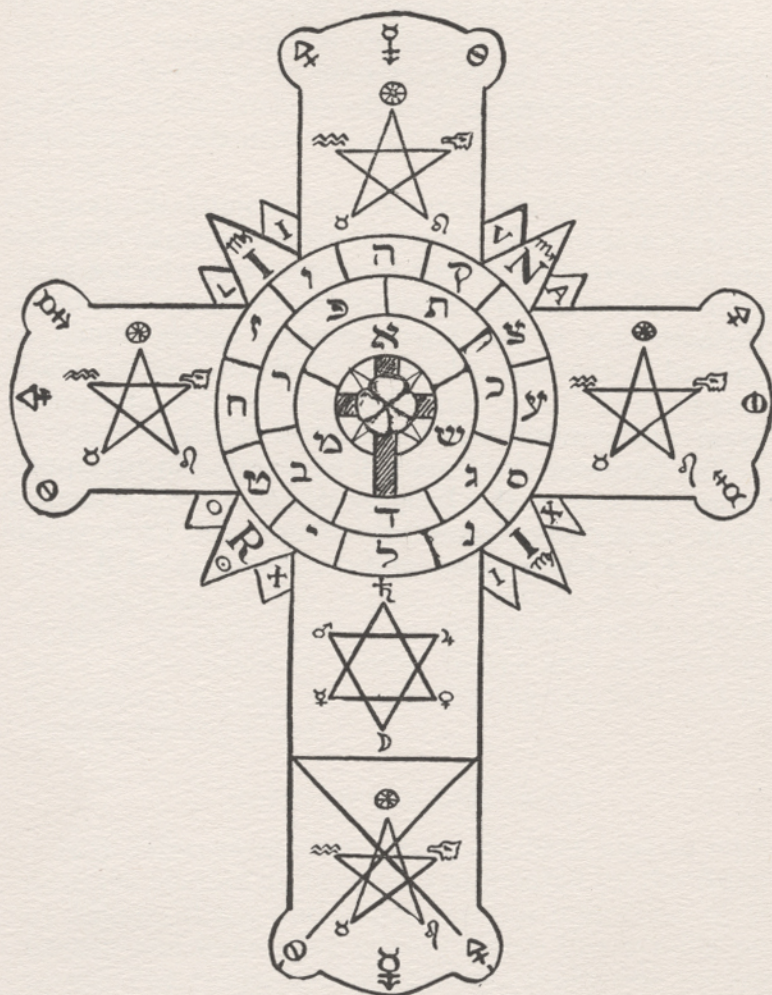
produces just the right kind of brilliance required for these magical symbols and flashing Tablets. Over the yellow should be painted the symbols shown in its direct complement, pale mauve.

The right arm attributed to Water, is blue, and the symbols should be painted thereon in orange. It is difficult to describe the correct tone or depth of colour in these complementaries, but the student will know when he has hit upon the right hue for then the symbols will begin visibly to flash.

The left arm, the Fire arm, is red, and the symbols appear on it in bright emerald green. Beneath the Rose are two sections. The first is white, upon which a hexagram with planetary attributions is painted in black. Beneath this is the Earth section, which should be painted in the four colours of Malkuth, Citrine, Olive, Russet, and Black. Superimposed on this, the pentagram and symbols will be painted in white.

The Petals of the Rose will be painted in the appropriate colours of the King Scale, and the Letters, on them, in the complementary colours, the Cross within is Gold, the barbs green, and the Rose red.—I.R.

Diagram 20



THE ROSE CROSS LAMEN

CONSECRATION

OF THE

ROSE CROSS

CONSECRATION CEREMONY

1. *Arrange a central Altar draped in black.*
2. *Place on it the Triangle and Cross as in the ☉ = ☐ grade.*
3. *Place on it the Rose, Cup, Salt and Fire; but place Cup between Cross and Triangle as in the ☉ = ☐. Rose and Incense East.*
4. *Place the new Rose Cross upon Triangle.*
6. *Take up Lotus Wand in right hand, (black band).*
7. *Repeat: Hekas, Hekas, Esti Bebeloi!*
8. *Perform the Lesser Banishing Ritual of the Pentagram.*
9. *Perform the Lesser Banishing Ritual of the Hexagram.*
10. *Deposit Wand upon the Altar.*
11. *Purify the Chamber with Water in the Four Quarters, repeating the Words:*

“So therefore first the Priest who governeth the Works of Fire, shall sprinkle with the Lustral Water of the loud resounding Sea.”
12. *Consecrate the Chamber with Fire in the Four Quarters, saying:*

“When after all the phantoms are vanished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden

depths of the Universe, hear thou the voice of Fire."

13. *Take up thy wand by the white band.*
14. *Circumambulate with Sun three times.*
15. *Return to place, and repeat Adoration:*
"Holy art Thou, Lord of the Universe!
Holy art Thou Whom Nature hath not Formed.
Holy art Thou, the Vast and the Mighty One.
Lord of the Light and of the Darkness."
Give Sign of Neophyte at each adoration, and Sign of Harpocrates at close.
16. *Perform the Supreme Invoking Ritual of the Pentagram at the four Quarters, using the Angelic Tablet and Divine Names, for each, with proper Grade Signs.*
17. *Stand West of Altar, facing East. Hold Lotus Wand by White band.*
18. *Make over the Rose Cross in the Air, with Lotus Wand, and as if standing on centre of Rose, the Symbol of the Circle and Cross thus $\oplus$, and invoke all the Divine and Angelic Names of Tiphareth by a special form:*
"O Thou most sublime Majesty on High, who art at certain seasons worthily represented by the glorious Sun of Tiphareth, I beseech Thee to bestow upon this symbol of the Rose and the Cross, which I have formed to Thy honour, and for the furtherance of the Great Work, in a spirit of purity and love, the most excellent virtues, by the Divine Name of Yhvh, and the great name of Yhvh Eloah Ve Daath. Deign I beseech Thee to grant that the Great Archangel Raphael, and the Mighty Angel Michael may strengthen this emblem, and through the sphere of the splendid Orb of Shemesh may confer upon

it such Power and Virtue, as to lead me by it towards the solution of the Great Secret."

(*Alternative:*)

"O Thou Most Glorious Light which lightenest every man who cometh into the world. Thou who art in due season shadowed forth by Tiphareth, the Sun of Beauty, I implore Thee to direct Thy Light upon this symbol of the Rose and Cross which I have fashioned in Thine Honour and for the furtherance of the Great Work. By the Divine Name Yhvh, by Thy Name of Wisdom Yhvh Eloah Ve Daath, permit I beseech Thee Thy shining Archangel Raphael, and Thy Strong Angel Michael, so to influence this emblem that it may be mighty for all good so that through the glorious sphere of Shemesh they may bestow upon it such power that in wearing it, I may at length lose and so find myself in that Ineffable Light which I most humbly seek."

Raise the hands and eyes to heaven during the prayer, and lowering them as you finish it.

19. *Repeat these words from Genesis:*

"And a River, Nahar, went forth out of Eden to water the Garden, and from thence it was parted and came into four heads."

20. *Describe over the white portion the Invoking Hexagrams of the Planets, as if standing upon it, repeating the necessary names, holding the Wand by the White part.*

21. *Describe Equilibrating Pentagrams of Spirit with words as laid down.*

Eheieh with Exarp, Bitom.

Hcoma, Nanta, with Aglah.

22. *Then over the four coloured arms in turn describe the Invoking Pentagrams of each Element, using words and Grade Signs, and repeating the verse*

of Gen, II,13,14,15, referring to each, holding the wand by the part allotted to the Kerub Sign of the Element.

23. *Over the Red Fire Arm read:*

“And the Name of the First River is Pison, it is that which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good. There is Bdelium and the Onyx stone.”

Making Invoking Fire Pentagram, holding Wand by Leo — lemon-yellow band, make sign of Philosphus, and vibrate Elohim, Oip Teaa Pedoce.

24. *Over Blue Water Arm, read:*

“And the Name of the Second River is Gihon, the same as that which compasseth the whole land of Ethiopia.”

Make Invoking Water Pentagram, holding Wand by Scorpio band, blue-green, and make Sign of Practicus, and say:

El, Empeh Arsel Gaiol.

25. *Over Yellow Air Arm, read:*

“And the Name of the Third River is Hiddekel, that is it which goeth forth to the East of Assyria.”

Make Invoking Air Pentagram, holding wand by Aquarius band, violet, make Sign of Theoricus, and say:

Yhvh, Oro Ibah Aozpi.

26. *Over dark Earthy Arm read:*

“And the Fourth River is Euphrates.”

Make Invoking Earth Pentagram, and hold wand by Taurus band, red-orange. Make Sign of Zelator, saying:

Adonai, Emor Dial Hectaga.

27. *Lastly, holding wand again by White part, describe a circle from left to right over the outermost*

Twelve Petals of Rose, and pronounce the Name: Adonai, vibrating it as taught.

28. *Describe similar Circle over Seven Middle Petals pronouncing the word: Ararita.*
29. *Describe Circle over Three Innermost Petals, saying: Yhvh.*
30. *Finally, trace a perpendicular line from top to bottom and say: Eheieh.*
31. *Trace a horizontal from left to right and say: Elohim.*
32. *Wrap up Rose Cross in white silk or linen.*
33. *Close the Ceremony by Purification by Water, and Consecration by Fire.*
34. *Reverse Circumambulation three times.*
35. *Stand at West of Altar, face East, and say:*
 "In the Name of Yeheshuah, I now set free any Spirits that may have been imprisoned by this ceremony."
36. *Perform the Lesser Banishing Ritual of the Pentagram.*

T H E

M A G I C S W O R D

It is to be used in all cases where great force and strength are to be used and are required, but principally for banishing and for defence against evil forces. For this reason it is under the Presidency of Geburah and of Mars, whose Names and Forces are to be invoked at its consecration, which should take place in the day and hour of Mars, or else during the course of the Fiery Tattwa.

Any convenient sword may be adapted to this use, but the handle, hilt and guard must be such as to offer surfaces for inscriptions. It should be of medium length and weight.

The motto of the Adeptus should be engraved upon it, or upon the hilt in letters of emerald green, in addition to the mystic devices and names. The hilt, pommel and guard are to be coloured a flame red. The blade should be clean and bright. Pentagrams should be painted on salient portions, because this is the lineal figure of Geburah. The Divine and Angelic Names related to Geburah are then to be added in emerald, and also their Sigils taken from the Rose. The Sword must then be consecrated in due form.

Here again let the Zelator Adeptus Minor remember his Obligation never to use his knowledge of practical Magic for purposes of Evil, and let him be well assured that if he do this, notwithstanding his pledge, the evil he endeavours to bring about will re-act on himself. He will experience in his own person and affairs that very thing which he has endeavoured to bring about for another. So also may he perish and be blotted out from among us.

To obtain real force implanted in any magical weapon, by consecration, the Adept requires to be healthy, pure, strong in mind, free from anxiety and apart from

disturbances. He requires also to have mastered the details of the ceremony and to be familiar with the proper pentagrams and other symbols.

CONSECRATION RITUAL OF SWORD

Prepare: Chamber, central Altar draped in Black, Red Cross and White Triangle, Rose and Incense, Cup and Water, Lamp, Plate and Salt. White Robe, Sash, Consecrated Rose Cross and Lotus Wand, New Sword, Red Cloak and Lamén. An Invocation to Mars and Geburah. An Astrological figure to show position of Mars at the time. In wording and formulating the Invocation to the Forces of Geburah, force and strength are to be specially requested.

1. *Place the Sword upon Altar, hilt to East near Incense, point to West near Water.*
2. *Take up Lotus Wand by Black part.*
3. *Stand at West of Altar, facing East.*
4. *Say:*

Hekas Hekas Esti Bebeloi.

5. *Take up Cup and purify with Water sprinkling to E. S. W. N.*
6. *Saying:*

And first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the loud resounding sea.

7. *Put down Cup on Altar.*
8. *Take up Incense and wave it as you pass round E. S. W. N.*
9. *Saying:*

And when after all the Phantoms are vanished thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the voice of Fire.

10. *Put down Incense. Take up Wand.*
11. *Circumambulate with Sun three times, grasping*

Wand by white band. Return to West, face East, say Adoration:

12. Holy art Thou Lord of the Universe.
Holy art Thou Whom nature hath not Formed.
Holy art Thou the Vast and Mighty One.
Lord of the Light and of the Darkness.
13. *Perform Lesser Invoking Ritual of the Hexagram of Mars, holding Wand by White Band. Give*
⑤ = ⑥ *Signs and analyse Key-Word.*
14. *Return to West of Altar.*
15. *Turn to face the direction in which you have found Mars to be — standing so that the Altar is between yourself and Mars for convenience.*
16. *Describe in the Air the Invoking Pentagram of Sign Mars is in.*
17. *Describe Invoking Hexagram of Mars, saying: Elohim Gibor. Then, still holding Wand by White Band,*
18. *Recite your Invocation to the power of Geburah and the Forces of Mars, tracing the Sigil of each as you read it.*
O Mighty Power who governeth Geburah, Thou strong and terrible Divine *Elohim Gibor*, I beseech Thee to bestow upon this Magic Sword Power and Might to slay the evil and weakness I may encounter. In the Fiery Sphere of *Madim*, may it be welded and tempered to unswerving strength and fidelity. May Thy Great Archangel *Kamael* bestow upon me courage wherewith to use it aright and may The Powerful Angels of the Order of *Seraphim* scorch with their flames the feebleness of purpose which would hinder my search for the True Light.
19. *Then trace in the Air, slowly, above Sword, and as if standing upon it, the Invoking Hexagram of Mars. Do this with the Lotus end, still holding the White Band.*
20. *Next trace over the Sword the letters of the names in the invocation and their several Sigils.*

21. *Put down Wand.*
22. *Take up Cup and purify new Sword with Water, making Cross upon it; put down Cup.*
23. *Take up Incense and wave it over new Sword.*
24. *Take up new Sword and with it perform the Lesser Invoking Ritual of the Hexagram and also trace the Invoking Hexagram of Mars, repeating Ararita and Elohim Gibor.*
25. *Lay down Sword.*
26. *With Cup purify Chamber as before.*
27. *With Incense purify as before.*
28. *Reverse circumambulation three times and say:*
29. *In the Name of Yeheshuah, I now set free all Spirits that may have been imprisoned by this Ceremony.*
30. *Perform with the Sword the Lesser Banishing Ritual of Hexagram.*
31. *Perform Lesser Banishing Ritual of Pentagram.*
32. *Conclude with Qabalistic Prayer.*
33. *Wrap up Sword, white or scarlet silk or linen. Henceforth no one else may touch it.*

T H E F O U R

E L E M E N T A L W E A P O N S

These are the Tarot Symbols of the letters of the Divine Name Yhvh, and of the elements, and have a certain bond and sympathy between them. So that even if only one is to be used the others should be also present, even as each of the Four Elemental Tablets is divided in itself unto Four Lesser Angles representing the other three Elements bound together therewith in the same Tablet. Therefore also let the Z. A. M. remember that when he works with these forces he is as it were dealing with the Forces of the Letters of the Divine Name.

Each Implement must be consecrated, and when this has been done, no one else must touch it.

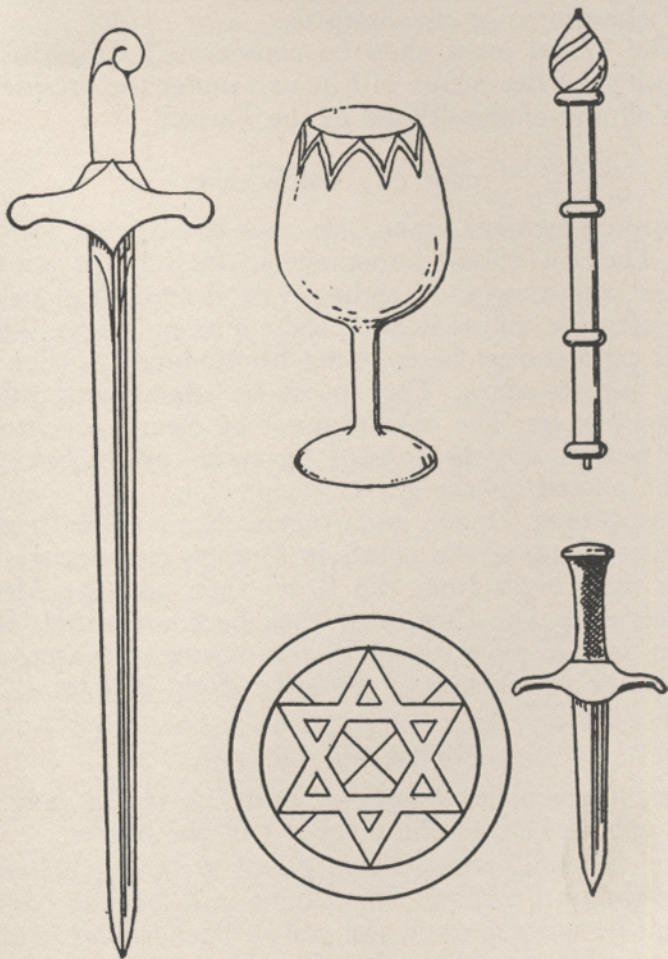
THE WAND FOR FIRE

The staff of the Wand should be of wood, rounded and smooth and perforated from end to end. Within it should be placed a magnetised steel rod, just so long as to project $1/16$ inch beyond each end of the wood. It is often convenient to form the Wand of cane which has a natural hollow through it. If of cane, there should be three natural lengths according to the knots, so that these knots may be placed similarly to the manner in the figure which is such as a turner would produce.

Eighteen inches is an extreme length; (Note: That of the present writer is about ten inches long.—I.R.) The magnet should be a strong one. One end of the wood should be cone-shaped. The North end of the magnet, known by its repelling the so-called North Pole of a compass needle, should be placed at the end of the Wand which is plain.

The whole is coloured flame Scarlet, and is divided into three parts by yellow bands. The cone-shaped end has also painted upon its red surface three wavy flame-

Diagram 21



THE SWORD AND ELEMENTAL WEAPONS

shaped Yods as ornaments, they are painted bright yellow.

The Divine and Angelic Names of the Element of Fire should then be written in bright green paint along the shaft and on the cone. Their Sigils should be added and the motto of the Adeptus.

The Wand must then be consecrated. It is for all workings of the nature of Fire and under the presidency of Yod and of the "Wand of the Tarot."

THE CUP FOR WATER

Any convenient glass Cup may be adapted for this use. The bowl should be somewhat the shape of a crocus flower, and must show eight petals. A smooth glass cup is preferable unless it have eight cuts or ridges. These eight petals must be coloured bright blue; neither too pale nor too dark. They must be edged with bright orange colour. The colours must be clear and correct. The petals may be formed by paint or by coloured paper pasted on the glass.

The proper Divine and Angelic Names are then to be written upon the petals in Orange colour together with their Sigils from the Rose; then add the Motto of Adeptus. The Cup must then be consecrated. It is to be used in all workings of the nature of Water, and under the presidency of the letter Heh, and the "Cup of the Tarot."

THE DAGGER FOR AIR

Any convenient dagger or knife or sword may be adapted to the use; the shorter it is, the better.

The hilt and pommel and guard are to be coloured in bright pure yellow. The Divine and Angelic Names should be written upon the yellow background in purple or violet, together with their Sigils from the Rose, and the motto of the Adeptus.

It is to be used in all work of the Airy Nature, and under the presidency of Vau, and the "Sword of the Tarot."

Let there be no confusion between the Magical Sword and the Air Dagger. The Magical Sword is under Geburah and is for strength and defence. The Air Dagger is for Air, for Vau of Yhvh, and is to be used with the three other Elemental Implements. They belong to different planes and any substitution of one for the other is harmful.

THE PENTACLE FOR EARTH

The Pantacle or Pentacle should be formed of a round disc of wood, about $4\frac{1}{2}$ inches in diameter, and from $\frac{1}{2}$ inch to 1 inch in thickness; nicely polished, and truly circular, and of even thickness.

There should be a circular white border and a white Hexagram on each face of the Disc. The space within the white border should be divided into four compartments by two diameters at right angles. These four compartments are to be coloured: the upper, Citrine; right, Olive-green; left, Russet-brown; lowest, Black.

The Divine and Angelic Names should be written in black round the white border; each name followed by its Sigil taken from the Rose. The motto of the Adeptus to be added.

The Pentacle should be the same on both sides, and should be held in the hand with the citrine uppermost; unless there is any special reason for using one of the other compartments. And in this matter remember that Citrine is the Airy part of Earth; Russet the Fiery; Olive the Watery; Black the Earthy part of Earth.

The Pentacle must then be consecrated.

It is then to be used in all work of the nature of Earth, and is under the presidency of Heh final, and of the "Pentacle of the Tarot."

RITUAL OF CONSECRATION

OF THE

FOUR ELEMENTAL WEAPONS

Provide Altar, Lamp, Cup, Salt, Incense and Rose, White Triangle, and Red Cross.

Four new implements. Fire Wand, Air Dagger, Water Cup, and Earth Pentacle. Magical Sword, Rose Cross, Lotus Wand, White Sash.

Drape and arrange Altar as in ☉ = ☐ Repast. Put on White Robe, Sash, and Rose Cross. Light the Lamp, put Water in the Cup, and kindle the Incense.

Select time for the Ceremony during the course of the appropriate Tatwas.

(Note: The Angelic Names used in these rituals are names from the Angelic or Enochian Tablets. This whole subject is elucidated in the final section of this set of volumes.—I. R.)

1. *Take up the Lotus Wand by the Black portion, and say:*

Hekas Hekas Este Bebeloi.

Put down the Wand and take up the Magic Sword.

2. *Perform the Lesser Banishing Ritual of the Pentagram. Pass to the East to begin. Use Magic Sword.*
3. *Lay down Sword, and purify with Water, saying:*
“So therefore first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the loud-resounding Sea.”
4. *Consecrate with Fire, saying:*
“And when, after all the Phantoms are vanished, thou shalt see that Holy formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire.”

5. *Take up the Lotus Wand by White portion.*
6. *Circumambulate with the Sun three times.*
7. *Repeat the Adoration, salute with the ☉ = ☐ Sign each time.*

“Holy art Thou, Lord of the Universe.

Holy art Thou, whom Nature hath not Formed.

Holy art Thou, the Vast and the Mighty One.

Lord of the Light and of the Darkness.”

8. *Varying with each Implement on different days, or 20 minutes between each commencement, according to Tattwas, perform Supreme Invoking Ritual of the Pentagram of the particular elemental Implement with Lotus Wand, holding it by appropriate band of Kerubic Figure.*
9. *With the Lotus Wand in thy hand, and standing by the Altar and facing the Quarter of the Element whose Implement you are consecrating, describe in the Air over the Implement, as if standing upon it, the Invoking Pentagram of that Implement.*
10. *Invoke the Divine and Angelic Names already graven upon the Implement, making their letters and Sigils in the Air, over the Implement with the Lotus.*

“O Thou, Who art from everlasting, Thou Who hast created all things, and doth clothe Thyself with the Forces of Nature as with a garment, by Thy Holy and Divine Name

For Pentacle	Adonai	אדני
For Dagger	Yhvh	יהוה
For Cup	El	אל
For Wand	Elohim	אלהים

whereby Thou art known especially in that quarter we name

For Pentacle and Earth	Tzaphon	צפון	North
For Dagger and Air	Mizrach	מזרח	East
For Cup and Water	Mearab	מערב	West
For Wand and Fire	Darom	דרום	South

I beseech Thee to grant unto me strength and insight for my search after the Hidden Light and Wisdom.

I entreat Thee to cause Thy Wonderful Archangel

For Pentacle	Auriel	אוריאל	Who governeth the the works of Earth
For Dagger	Raphael	רפאל	Who governeth the the works of Air
For Cup	Gabriel	גבריאל	Who governeth the the works of Water
For Wand	Michael	מיכאל	Who governeth the the works of Fire

to guide me in the Pathway; and furthermore to direct Thine Angel

For Pentacle	Phorlakh	פורלאך
For Dagger	Chassan	חשן
For Cup	Taliahad	טליהד
For Wand	Aral	אראל

To watch over my footsteps therein.

May the Ruler of (*name element*) the Powerful Prince

For Pentacle and Earth	Kerub	כרוב
For Dagger and Air	Ariel	אריאל
For Cup and Water	Tharsis	תרשים
For Wand and Fire	Seraph	שרף

by the gracious premission of the Infinite Supreme, increase and strengthen the hidden forces and occult virtues of this (*name implement*) so that I may be enabled with it to perform aright those Magical operations, for which it has been fashioned. For which purpose I now perform this mystic rite of Consecration in the Divine Presence of

For Pentacle	Adonai	אדני
For Dagger	Yhvh	יהוה
For Cup	El	אל
For Wand	Elohim	אלהים

11. *Lay aside the Lotus Wand.*

12. *Take up the Magic Sword, and read the Invocation to the King, tracing in the Air the Invoking Pentagram of the Element.*

“In the Three Great Secret Holy Names of God borne upon the Banners of the

For Pentacle and Earth	North	Emor Dial Hectega
For Dagger and Air	East	Oro Ibah Aozpi
For Cup and Water	West	Empeh Arsel Gaiol
For Wand and Fire	South	Oip Teaa Pedoce

I summon Thee, Thou Great King of the

For Pentacle	North	Ic Zod Heh Chal
For Dagger	East	Bataivah
For Cup	West	Ra Agiosel
For Wand	South	Edel Pernaa

to attend upon this Ceremony and by Thy presence increase its effect, whereby I do now consecrate this Magical (*name implement*). Confer upon it the utmost occult might and virtue of which Thou mayest judge it to be capable in all works of the nature of (*name element*) so that in it I may find a strong defence and a powerful weapon wherewith to rule and direct the Spirits of the Elements.”

13. *Still with the Sword, trace in the Air over the Implement the Hexagram of Saturn, and read the Invocation to the Six Seniors.*

“Ye Mighty Princes of the (*name Quadrangle*) Quadrangle, I invoke you who are known to me by the honourable title, and position of rank, of Seniors. Hear my petition, oh ye mighty Princes, the Six Seniors of the (*same point*) quarter of the Earth who bear the names of:

▽ Laidrom Alphctga Aczinor Ahmlicv Lzinopo Liiansa
△ Habioro Ahaozpi Aaozaif Avtotar Htmorda Hipotga
▽ Lsrahpm Slgaiol Saiinor Soniznt Laoaxrp Ligdisa
△ Aaetpoi Aapdoce Adoeoet Anodoin Alndvod Arinnap
and be this day present with me. Bestow upon

this (*name weapon*) the Strength and purity whereof ye are Masters in the Elemental Forces which ye control; that its outward and material form may remain a true symbol of the inward and spiritual force."

14. *Then read the Invocations of the Angels governing the Four Lesser Angles. During each, make the Invoking Pentagram of the Element whose implement is being consecrated. Cup, Wand, Dagger, or Pentacle, according to which lesser angle is in Process, making the Pentagram in the air immediately over the Implement with the Sword.*

FIRE WAND

Lesser Angle of Fire. "Oh Thou Mighty Angel Bziza who art Ruler and President over the Four Angels of the Fiery Lesser Quadrangle of Fire, I invoke Thee to impress into this weapon the force and fiery energy of Thy Kingdom and Servants, that by it I may control them for all just and righteous purposes.

With the Sword, trace invoking Fire Pentagram with Lion Kerub.

Lesser Angle of Water: O Thou mighty Angel Banaa, Ruler and President over the Four Angels of Fluid Fire, I beseech Thee to impress into this weapon Thy Magic Power that by it I may control the Spirits who serve Thee for all just and righteous purposes.

With the Cup, trace invoking Fire Pentagram.

Lesser Angle of Air: Oh Thou Mighty Angel Bdopa, Ruler and President over the Four Angels and Governors of the subtle and aspiring Etheric Fire, I beseech Thee to bestow upon this weapon Thy strength and fiery steadfastness, that with it I may control the Spirits of Thy Realm for all just and righteous purposes.

Trace Invoking Fire Pentagram with the Dagger.

Lesser Angle of Earth: O Thou Mighty Angel Bpsac, who art Ruler and President over the Four Angels of

the denser Fire of Earth, I beseech Thee to bestow upon this weapon Thy strength and fiery steadfastness that with it I may control the Spirits of Thy realm for all just and righteous purposes.

Trace Invoking Fire Pentagram with Pentacle.

WATER CUP

Lesser Angle of Fire: O Thou Powerful Angel Hnlrx, Thou who are Lord and Ruler over the Fiery Waters, I beseech Thee to endue this Cup with the Magic Powers of which Thou art Lord, that I may with its aid direct the Spirits who serve Thee in purity and singleness of aim.

With Wand trace invoking Water Pentagram with Eagle Kerub.

Lesser Angle of Water: O Thou Powerful Angel Htdim, Thou who art Lord and Ruler over the pure and fluid Element of Water, I beseech Thee to endue this Cup with the Magic Powers of which Thou art Lord, that I may with its aid direct the Spirits who serve Thee in purity and singleness of aim.

With Sword trace invoking Water Pentagram.

Lesser Angle of Air: O Thou Powerful Angel Htaad, Thou who art Lord and Ruler of the Etheric and Airy Qualities of Water, I beseech Thee to endue this Cup with the Magic Powers of which Thou art Lord, that I may with its aid direct the Spirits who serve Thee in purity and singleness of aim.

With Dagger trace invoking Water Pentagram.

Lesser Angle of Earth: O Thou Powerful Angel Hmagl, Thou who art Lord and Ruler of the more dense and solid qualities of Water, I beseech Thee to endue this Cup with the Magic Powers of which Thou art Lord, that with its aid I may direct the Spirits who serve Thee in purity and singleness of aim.

With Pentacle trace invoking Water Pentagram.

Lesser Angle of Fire: O Thou Resplendent Angel Exgsd, Thou who governest the Fiery Realms of Air, I conjure Thee to confer upon this Dagger, Thy Mysterious and Magical Powers, that I thereby may control the Spirits who serve Thee for such purposes as be pure and upright.

With the Wand trace invoking Air Pentagram with Aquarius as Kerubic emblem.

Lesser Angle of Water: O Thou Resplendent Angel Eytpa, Thou who governest the Realms of Fluid Air, I conjure Thee to confer upon this Dagger, Thy Mysterious Powers that by its aid I may control the Spirits who serve Thee for such purposes as be pure and upright.

With the Cup trace invoking Air Pentagram.

Lesser Angle of Air: O Thou Resplendent Angel Erzla, Thou who rulest the Realms of Pure and Permeating Air, I conjure Thee to confer upon this Dagger the Magic Power of which Thou art Master, whereby I may control the Spirits who serve Thee, for such purposes as be pure and upright.

With the Sword trace invoking Air Pentagram.

Lesser Angle of Earth: O Thou Resplendent Angel Etnbr, Thou who rulest the Denser Realms of Air symbolised by the Lesser Angle of Earth, I conjure Thee to confer upon this Dagger the Magic Powers of which Thou art Master, whereby I may control the spirits who serve Thee, for such purposes as be pure and upright.

With the Pentacle trace invoking Air Pentagram.

EARTH PENTACLE

Lesser Angle of Fire: O Thou Glorious Angel Naaom, Thou who governest the Fiery essences of Earth, I invoke Thee to bestow upon this Pentacle the Magic Powers of which thou art Sovereign, that by its help I may

govern the Spirits of Whom Thou art Lord, in all seriousness and steadfastness.

With Wand over Russet, trace invoking Earth Pentagram with Taurus Kerub.

Lesser Angle of Water: O Thou Glorious Angel Nphra, Thou who governest the moist and fluid essences of Earth, I invoke Thee to bestow upon this Pentacle the Magic Powers of which Thou art Sovereign that by its help I may govern the Spirits, of whom Thou art Lord, in all seriousness and steadfastness.

With Cup over Olive part, trace invoking Pentagram.

Lesser Angle of Air: O Thou Glorious Angel Nboza, Thou who governest the Airy and Delicate Essense of Earth, I invoke Thee to bestow upon this Pentacle the Magic Powers of which Thou art Master, that with its help I may govern the spirits of whom Thou art Lord, in all seriousness and steadfastness.

With Dagger over Citrine part, trace invoking Earth Pentagram.

Lesser Angle of Earth: O Thou Glorious Angel Nroam, Thou who governest the dense and solid Earth, I invoke Thee to bestow upon this Pentacle the Magic Powers of which Thou art Master, that with its help I may govern the spirits of whom Thou art Lord, in all seriousness and steadfastness.

With Sword over Black part, trace invoking Earth Pentagram.

15. *Then take up the newly consecrated Implement and perform with it the Supreme Invoking Ritual of the Pentagram of its Element in the Four Quarters, preceding each Pentagram with the Equilibrating Pentagram suitable, and reciting the Divine Name. Close with Qabalistic Cross and Prayer. When completed each Implement is to be wrapped in silk or linen, white, or suitable colour.*

16. *Purify with water, repeating verse as in opening.*
17. *Consecrate with Fire, repeating the verse as in opening.*
18. *Reverse Circumambulation.*
19. *Stand at West of Altar, and say,*
 "In the name of Yeheshuah, I now set free any
 Spirits that may have been imprisoned by this
 ceremony."
20. *Perform the Lesser Banishing Ritual of Pentagram in 4 Quarters.*
21. *If preferred, the Supreme Banishing Ritual of Pentagram of special element, if one or two or three Implements have been consecrated and not all four at same ceremony.*

(NOTE: When tracing the Pentagrams over the Implement to be consecrated, remember that the same Pentagram is traced but each time with another of the weapons. In the consecration of the Cup, the Water Pentagram is the only one used, but it is traced using the Sword and the other implements. This is mentioned so that, for example, the student will not use different Pentagrams traced with different weapons when consecrating one implement.—I. R.)

BOOK FIVE

(Composed of Golden Dawn Official Documents
Labelled Z.1., Z.2., and Z.3.)

THE ENTERER OF THE THRESHOLD

The General Exordium

The Speech in the Silence:
 The Words against the Son of Night:
 The Voice of Thoth before the Universe in the pres-
 ence of the eternal Gods:
 The Formulas of Knowledge;
 The Wisdom of Breath;
 The Radix of Vibration;
 The Shaking of the Invisible:
 The Rolling Asunder of the Darkness:
 The Becoming Visible of Matter:
 The Piercing of the Coils of the Stooping Dragon:
 The Breaking forth of the Light:
 All these are in the Knowledge of Tho-oth.

The Particular Exordium

At the Ending of the Light: At the Limits of the
 Night: Tho-oth stood before the Unborn Ones
 of Time!

Then was formulated the Universe:
 Then came forth the Gods thereof:
 The Aeons of the Bornless Beyond:
 Then was the Voice vibrated:
 Then was the Name declared.

At the Threshold of the Entrance,
 Between the Universe and the Infinite,
 In the Sign of the Enterer, stood Tho-oth,
 As before him were the Aeons proclaimed.

In Breath did he vibrate them:
In Symbols did he record them:

For betwixt the Light and the Darkness did he
stand.

The complete explanation of the symbolism of, and the Formulae contained in, the ☉ = □ Grade of Neophyte of the Order of the Golden Dawn.

“Enterer of the Threshold” is the name of the ☉ = □ Grade of Neophyte. “The Hall of the Neophytes” is called “The Hall of the Dual Manifestation of Truth,” that is of the Goddess *Thmaah*, whose name has three forms according to the nature of her operation. This is explained under the chapter concerning the Hegemon.

Of the Temple in Reference to the Sephiroth. The Temple, as arranged in the Neophyte Grade of the Order of the Golden Dawn in the Outer, is placed looking towards the Yh of Yhvh in Malkuth in Assiah. That is, as *Y* and *H* answer unto the Sephiroth Chokmah and Binah in the Tree, (and unto Abba and Aima, through whose knowledge alone that of Kether may be obtained) even so, the Sacred Rites of the Temple may gradually, and as it were, in spite of himself, lead the Neophyte unto the knowledge of his Higher Self. Like the other Sephiroth, Malkuth hath also its subsidiary Sephiroth and Paths. Of these Ten Sephiroth, the Temple as arranged in the Neophyte Grade, includeth only the four lower Sephiroth in the Tree of Life, viz: Malkuth, Yesod, Hod, and Netzach, and the *Outer* side of Paroketh, the Veil. Paroketh formeth the East of the Temple. First in importance cometh the symbolism of the East.

The Three Chiefs who govern and rule all things, the Viceroys in the Temple of the unknown Second Order beyond, are the reflections therein of the Powers of Chesed, Geburah and Tiphareth. They represent: the Imperator — Geburah and the Grade ⑥ = ⑤: the Praemonstrator — Chesed and the Grade ⑦ = ④: the Cancellarius — Tiphareth and the Grade ⑤ = ⑥.

Now the Imperator governeth, because in Netzach, which is the highest Grade of the First Order, ④ = 7, is the Fire reflected from Geburah. The Praemonstrator is Second, because in Hod, which is the next highest Grade, ③ = 8, is the Water reflected from Chesed. The Third is the Cancellarius, because in Yesod, ② = 9, is the Air reflected from Tiphareth. Thus the Order is governed by a Triad, one in intention but having different functions: the Imperator to command: the Praemonstrator to instruct: the Cancellarius to record.

The proper mantle of Office of the Imperator is the flame scarlet Robe of Fire and Severity, as on him do the energy and stability of the Temple depend: and if he has sub-Officers to assist him, they partake of his symbolism. His Mantle is the symbol of unflinching Authority, compelling the obedience of the Temple to *all commands* issued by the Second Order; and upon the left breast thereof, is the Cross and Trangle of the Golden Dawn, both white, representing the purification of the Temple in the Outer Order by Fire. He may wear a Lamen similar to that of Hierophant, of the same colours, but depending from a scarlet collar, and he may bear a Sword similar to that of Hiererus. His place in the Temple is at the extreme right of the Dais and at the Equinox he takes the Throne of Hierophant when that Office is vacated.

The proper Mantle of Office of the Praemonstrator is the bright blue Robe of Water, representing the reflection of the Wisdom and Knowledge of Chesed. His duty is that of Teacher and Instructor of the Temple, always limited by his Obligation to keep secret the Knowledge of the Second Order from the Outer Order. He superintends the working of the Outer Order, seeing that in it nothing be relaxed or profaned; and duly issues to the Temple any instruction regarding the Ritual received by him from the Greatly Honoured Chiefs of the Second Order. He is therefore to the Temple the Reflector of the Wisdom beyond. His sub-officers partake of his symbolism. The White Cross and

Triangle on his left Breast on the Robe represents the purification of the Outer Order by Water. He may wear a Lamén like that of Hierophant, but blue upon an orange field and depending from a collar of blue. He may bear a Sceptre surmounted by a Maltese Cross in the Elemental Colours.

The proper Mantle of Office of the Cancellarius is the yellow Robe of Air. Upon him depend the Records of the Temple, the order of its working, the arrangements of its Meetings and the circulation of its manuscripts. He is the Recorder and, more immediately than either of the preceding Chiefs, the Representative of the executive authority of the Second Order over the Outer. His duty is to see that in *no* case knowledge of a Grade be given to a Member who has not properly attained to it. He is the immediate circulator of all *communications* from the Second Order. His sub-officers partake of his symbolism. His White Cross and Triangle represent the purification of the Outer Order by Air. Cancellarius may wear a Lamén like that of Hierophant, but of yellow on a purple field, and depending from a purple Collar; and he may bear a Sceptre surmounted by a Hexagram of amber and gold.

The Sceptres of the Chiefs should be of the same colour as their Mantles, with a gold band to represent Tiphareth, being the first Grade of the Inner Order. The Sword of Imperator should have a plain scarlet hilt, with gold or brass mountings, while the Sceptre of Praemonstrator should be blue with a gold band. The proper seat of the Chiefs is beside the Hierophant, and if desired the Imperator and Cancellarius may be seated to the right and Praemonstrator and Immediate Past Hierophant to his left — the Cancellarius and Immediate Past Hierophant being nearest to the Hierophant on their respective sides. The Chiefs stand before the Veil in the East of the Temple, as the Representatives of the Inner Order and therefore no meeting can be held without one of them. Preferably all Three Chiefs

should be present. The other Officers of the Temple exist only by their authority and permission.

Because the East of the Temple is the outer side of Paroketh, all Members of the Second Order wear the *Crossed Sashes* of a Lord of the Paths of the Portal of the Vault only — no higher Grade being allowed to be shown in a Temple of the First Order. Members of the Second Order should be seated in the East of the Temple when practicable. Any Past Hierophant may wear a Mantle of a Hierophant and a Jewel of that Lamén, but not a large Collar Lamén. Immediate Past Hierophant may have a Sceptre of a Hierophant.

The Chiefs, or Members asked to represent them on the Dais, wear white gowns. The cords and tassels of all Mantles of Chiefs or Officers should be white to symbolise spiritual purity and influence of the Divine and Shining Light. Members of the Outer Order wear a black gown or tunic, with a Sash indicating their Grade across it. The Black Sash crosses from the left shoulder (from the side of the Black Pillar, as they first received it), and the White Sash from the Right shoulder.

Egyptian Head-Dresses, or Nemysses are worn by the Chiefs and Officers, those of the Chiefs being of the Colour of their Mantles striped with the complementary colour; those of the Officers being striped equally black and white. Members may wear similar nemysses in black and white or plain black squares of approved pattern.

The Key to the formation of the tunic and nemyss is the Crux Ansata for the nemyss makes the oval, and the arms and body of the tunic, the cross.

THE SYMBOLISM OF THE TEMPLE

The Bases of the two Pillars are respectively in Netzach and Hod; the White Pillar being in Netzach and the Black Pillar in Hod. They represent the Two Pillars of Mercy and Severity. The bases are cubical and black to represent the Earth Element in Malkuth. The col-

umns are respectively black and white to represent the manifestation of the Eternal Balance of the Scales of Justice. Upon them should be represented in counter-changed colour any appropriate Egyptian designs, emblematic of the Soul.

The scarlet tetra-hedronal capitals represent the Fire of Test and Trial: and between the Pillars is the porch-way of the Region Immeasurable. The twin lights which burn on their summits are "The Declarers of the Eternal Truth." The bases of the tetrahedra, being triangular, that on the white pillar points East, while that on the Black points West. They thus complete the Hexagram of Tiphareth — though separate, as is fitting in "The Hall of the Dual Manifestation of Truth."

The Altar, whose form is that of a double cube, is placed in the Eastern part of Malkuth, as far as the Neophyte is concerned. But to the Adeptus Minor, its blackness will veil on the East citrine, on the South olive, on the North russet, while the West side alone, and the base, will be black, while the summit is of a brilliant whiteness.

The Symbols upon the Altar represent the Forces and Manifestation of the Divine Light, concentrated in the White Triangle of the Three Supernals as the synthesis; wherefore, upon this sacred and sublime Symbol, is the obligation of the Neophyte taken as calling therein to witness the Forces of the Divine Light.

The Red Cross of Tiphareth (to which the Grade of ⑤ = ⑥ is referred) is here placed above the White Triangle, not as dominating it, but as bringing it down and manifesting it unto the Outer Order; as though The Crucified One, having raised the symbol of self-sacrifice, had thus touched and brought into action in matter, the Divine Triad of Light.

Around the Cross are the Symbols of the Four Letters of the Name Jehovah — the Shin of Yeheshuah being only *implied* and not expressed in the Outer Order. At the East is the Mystical Rose, allied by its scent to the Element of Air. At the South is the Red

Lamp, allied by its Flame with the Element of Fire. At the West is the Cup of Wine, allied by its fluid form to the Element of Water. At the North are Bread and Salt, allied by their substance to the Element of Earth.

The Elements are placed upon the Altar according to the Winds.

“For Osiris on-Nophris who is found perfect before the Gods, hath said:

‘These are the Elements of my Body,
Perfected through Suffering, Glorified through
Trial.

For the scent of the Dying Rose is as the repressed
Sigh of my suffering:

And the flame-red Fire as the Energy of mine Un-
daunted Will:

And the Cup of Wine is the pouring out of the
Blood of my Heart:

Sacrificed unto Regeneration, unto the Newer Life:
And the Bread and Salt are as the Foundations
of my Body,

Which I destroy in order that they may be
renewed.

For I am Osiris Triumphant, even Osiris on-
Nophris, the Justified:

I am He who is clothed with the Body of Flesh,
Yet in whom is the Spirit of the Great Gods:

I am The Lord of Life, triumphant over Death.

He who partaketh with me shall arise with me:

I am the Manifestor in Matter of Those Whose
Abode is the Invisible:

I am purified: I stand upon the Universe:

I am its Reconciler with the Eternal Gods:

I am the Perfector of Matter:

And without me, the Universe is not.’”

Technically, the Door is supposed to be situated behind the seat of Hierus in the West; but it may be in any part of the Hall, seeing that the walls represent the Barrier to the Exterior. “The Gate of the Declarers

of Judgment" is its name — and its symbolic form is that of a straight and narrow Doorway, between two Mighty Pylons. "The Watcher against the Evil Ones" is the name of the Sentinel who guards it and his form is the symbolic one of Anubis.

THE STATIONS OF THE OFFICERS

The Hierophant is placed in the East of the Temple, on the outer side of the Veil Paroketh, to rule the Temple under the Presidency of the Chiefs. There he fills the place of a Lord of the Paths of the Portal of the Vault of the Adepts, acting as Inductor to the Sacred Mysteries. The Insignia and Symbols of Hierophant are:

The Throne of the East in the Path of Samekh, outside the Veil.

The Mantle of bright flame scarlet, bearing a white cross on the left breast.

The Lamén suspended from a white Collar.

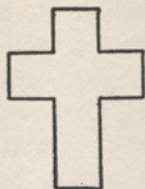
The Crown-headed Sceptre.

The Banner of the East.

The position of the Throne on the Path Samekh is fitting for the Inductor to the Mysteries, as there being placed in that balanced and central position of that Path by which alone is safe entrance to the mystical knowledge of the Light in Tiphareth. Being placed before Paroketh at the point of its rending, it there marks the shining forth of the Light through the Veil; and that translation of the Three Supernals to the Outer Order, which is represented by the red Calvary Cross and the White Triangle upon the Altar. Thus the station of Hierophant's Throne, fitly represents the Rising of the Sun of Life and Light upon our Order.

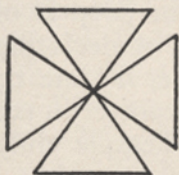
The Robe of scarlet represents the flaming energy of the Divine Light, shining forth into infinite Worlds. Upon the left breast is a White Cross to represent purification unto the Light, and this Cross may be one of the following forms: —

CALVARY:



In which case it alludes either to the cross of six squares of Tiphareth or to the Cross of the Rivers.

PYRAMIDAL:



The Cross of the Elements, to represent the descent of the Divine and Angelic Forces into the pyramid symbol.

EQUILATERAL:



A Cross of the Elements, symbolising their purification through the Light of the Four-lettered Name Yhvh in Tiphareth.

MALTESE:



The Cross of four arrowheads, representing the keen and swift impact of the Light, coming from behind the Veil, through the Elements symbolised by the arrow of Sagittarius in the Path Samekh.

It is indifferent which of the Crosses be employed, seeing that each represents the operation of the Light through the Veil.

The Sceptre represents the forces of the Middle Pillar. It is scarlet with gold bands to represent the places of the Sephiroth Daath, Tiphareth and Yesod, the

pommel being Malkuth. The shaft represents the Paths Gimel, Samekh and Tau. The Grip by which it is wielded, is the path Tau, representing the Universe governed by and attracting the forces of the Light. The Names of Sephiroth and Paths are not marked thereon, but the Hierophant Initiate of the Second Order should remember the sublimity of the symbolism while he wields it. It represents him as touching thereby the Divine Light of Kether and attracting it through the Middle Pillar to Malkuth. It is called "The Sceptre of Power" and invests him with the power of declaring the Temple Open or Closed in any Grade, if time be short, and this is done by saying: "By the power in me vested by this Sceptre, I declare this Temple duly opened (or closed)."

This method of Opening and Closing "by Sceptre" should only be used in great emergency where time presses. It should not be used in a Ceremony where Elemental Spirits have been invoked — especially not in the Closing.

The Lamén is partially explained in the Portal Ceremony thus: "The Hierophant's Lamén is a synthesis of Tiphareth, to which the Calvary cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water. For the reconciling yellow unites with blue in green, which is the complementary colour to red, and with red in orange which is the complementary colour to blue. The small inner circle placed upon the Cross alludes to the Rose that is conjoined therewith in the symbolism of the Rose and Cross of our Order." But in addition to this, it represents the blazing light of the Fire of the Sun bringing into being the green vegetation of the otherwise barren Earth. And also the power of self-sacrifice requisite in one who would essay to initiate into the Sacred Mysteries. So as the

Sceptre represents the Authority and Power of the Light, the Lamen affirms the qualifications necessary to him who wields it, and therefore is it suspended from a white collar, to represent the Purity of the White Brilliance from Kether. Hence it should always be worn by the Hierophant.

The Banner of the East is also partially explained in the Portal: —“The field of the Banner of the East is White, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number of six of Tiphareth, the yellow Cross of Solar Gold, and the cubical stone, bearing in its centre the sacred Tau of Life, and having bound together upon it the form of the Macrocosmic Hexagram, the red triangle of Fire and the blue triangle of Water — the Ruach Elohim and the Waters of Creation.”

In addition to this explanation, it affirms the Mode of Action employed by the Divine Light in its operation by the Forces of Nature. Upon it is the symbol of the Macrocosm so coloured as to affirm the action of the Fire of the Spirit through the Waters of Creation under the harmony of the Golden Cross of the Reconciler. Within the centre of the Hexagram is a Tau cross in White, to represent its action as a Triad; and the whole is placed on a white field representing the Ocean of the Ain Soph Aour. The Banner is suspended from a gold coloured bar by red cords, and the pole and base should be white. The base represents the purity of the foundation — the shaft, the Purified Will directed to the Higher. The golden cross-bar is that whereon the Manifested Law of Perfection rests; the Banner itself, the Perfect Law of the Universe, the red cords and tassels the Divine Self-renunciation, Whose trials and sufferings form, as it were, the Ornament of the Completed Work. The whole represents the ascent of the Initiate into Perfect Knowledge of the Light — therefore in the address of the Hieres the Neophyte hears “Even the Banner of the East sinks in Adoration before Him,” as though that symbol, great and potent though it be,

were yet but an inferior presentment of the Higher, fitted to our comprehension.

“Expounder of the Sacred Mysteries” is the name of the Hierophant, and he is “Osiris” (Aeshoorist) in the Nether World. (St added as a suffix to a name indicates the influence from Kether.)

The Station of Hiereus is at the extreme West of the Temple and in the lowest point of Malkuth where he is enthroned in its darkest part, in the quarter represented black in the Minutum Mundum Diagram. Representing a Terrible and Avenging God at the Confines of Matter, at the borders of the Qlippoth, he is enthroned upon Matter and robed in Darkness, and about his feet are Thunder and Lightning — the impact of the Paths of Shin and Qoph — Fire and Water, terminating respectively in the russet and olive quarters of Malkuth. There, therefore, is he placed as a mighty and avenging Guardian to the Sacred Mysteries. The Symbols and Insignia of Hiereus are:

The Throne of the West in the Black of Malkuth,
where it borders on the Kingdom of Shells,
The Black Robe of Darkness, bearing a white cross
on the left breast;
The Sword of Strength and Severity;
The Lamen suspended from a Scarlet Collar.
The Banner of the West.

The position of the Throne of the West at the limits of Malkuth is fitting for the Avenger of the Gods, for he is placed there in eternal affirmation against the Evil Ones — “Hitherto shall ye come and no further.” The Throne is also placed there as a seat of witness and of punishment decreed against Evil.

The Robe or Mantle is of Darkness, threatening and terrible to the Outer, as concealing an avenging Force ever ready to break forth against the Evil Ones. On the left breast is a white Cross to represent the Purification of Matter unto the Light. The Sword represents

the Forces of the Pillar of Severity as a whole, but the places of the Sephiroth are not necessarily indicated thereon. The guard is Hod and may be of brass; the Grip is the Path of Shin and may be of scarlet, and the pommel, Malkuth, may be black. The grip by which it is wielded, being the Path Shin, represents the Universe governed by the flaming force of Severity, and represents the Hieres as wielding the Forces of Divine Severity. "The Sword of Vengeance" is its name.

The Lamén is partially explained in the Portal thus: "The Outer Circle includes the four Sephiroth, Tiphareth, Netzach, Hod, and Yesod, of which the first three mark the angles of the triangle inscribed within, while the connecting Paths Nun, Ayin, and Peh form its sides. In the extreme centre is the Path Samekh through which is the passage for the Rending of the Veil. It is therefore a fitting Lamén for Hieres as representing the connecting link between the First and Second Orders, while the white triangle established in the surrounding Darkness is circumscribed in its turn by the Circle of Light." In addition to this explanation, the Lamén represents "The Light that shineth in Darkness though the Darkness comprehendeth it not." It affirms the possibility of the Redemption from Evil and even that of Evil itself, through self-sacrifice. It is suspended from a scarlet Collar as representing its dependence on the Force of Divine Severity over-awing the evil. It is a symbol of tremendous Strength and Fortitude, and is a synthesis of the Office of Hieres as regards the Temple, as opposed to his Office as regards the outer world. For these reasons it should always be worn by Hieres.

The Banner of the West completes the symbols of Hieres. It is thus explained in the Zelator Grade: "The White Triangle refers to the three Paths connecting Malkuth with the other Sephiroth; while the red cross is the Hidden Knowledge of the Divine Nature which is to be obtained through their aid. The Cross and Triangle together represent Life and Light." In

addition to this explanation from the Zelator Grade, it represents eternally the possibility of Rescuing the Evil; but in it the Tiphareth cross is placed *within* the White Triangle of the Supernals as thereby representing that Sacrifice as made only unto the Higher. The red Cross may be bordered with gold in this instance, to represent the Perfect Metal obtained in and through the Darkness of Putrefaction. Black is its field which thus represents the Darkness and Ignorance of the Outer, while the White Triangle is again the Light which shineth in the Darkness but which is not comprehended thereby. Therefore is the Banner of the West the symbol of Twilight — as it were the equation of Light and Darkness. The pole and the base are black, to represent that even in the Depths of Evil can that symbol stand. The cord is black, but the transverse bar and the lance-point may be golden or brass and the tassels scarlet as in the case of the Banner of the East, and for the same reasons.

The Banner of the West, *when it changes its position in the Temple*, represents that which bars and threatens, and demands fresh sacrifice ere the Path leading to the Higher be attained.

“Avenger of the Gods” is the name of Hiereus, and he is “Horus in the Abode of Blindness unto, and Ignorance of, the Higher.” Hoor is his name.

The Station of Hegemon is between the Two Pillars whose bases are in Netzach and Hod, at the intersection of the Paths Peh and Samekh, in the symbolic Gateway of Occult Science — as it were, at the Beam of the Balance, at the Equilibrium of the Scales of Justice; at the point of intersection of the Lowest Reciprocal Path with that of Samekh, which forms a part of the Middle Pillar. She is placed there as the Guardian of the Threshold of Entrance and the Preparer of the Way for the Enterer — therefore the Reconciler between Light and Darkness, and the Mediator be-

tween the Stations of Hierophant and Hiereus. The Symbols and Insignia of Hegemon are:

The Robe of Pure Whiteness, bearing on the left breast a Red Cross.

The Mitre Headed Sceptre.

The Lamén suspended from a Black Collar.

The Robe represents the Spiritual Purity which is required in the Aspirant to the Mysteries and without which qualification none can pass between the Eternal Pillars. It represents the Divine Light which is attracted thereby and brought to the aid of the Candidate. It symbolises the Self-Sacrifice that is offered for another to aid him in the attainment of the Light. It also signifies the atonement of error, the Preparer of the Pathway unto the Divine. Upon the left Breast is a Cross, usually the Calvary form, of red to represent the energy of the lower Will, purified and subjected to that which is Higher — and thus is the Office of Hegemon especially that of the Reconciler.

The Mitre-Headed Sceptre is the distinctive ensign of Office of Hegemon. On the Tree of Life it represents the forces of the Pillar of Mercy. It should be of scarlet with gold bands and pommel. The bands represent the places of the Sephiroth Chesed and Netzach—the shaft being formed by the Paths Vau and Kaph, the grip by which it is wielded being the Path Qoph, while the pommel is Malkuth. The Mitre is gold with red mountings and each point terminates in a ball. The mitre is charged with a red calvary cross of Six squares. This Mitre represents the Wisdom of Chokmah as a duplicated aspect of Kether, attracted by the symbol of self-sacrifice. The Sceptre is wielded by the forces of Flux and Reflux, shown by the grip being referred to the Path Qoph, and it represents the attraction into the Universe of the Forces of Divine Mercy. The Sephiroth and Paths are marked only as bands, and owing to its meaning, should be carried by Hegemon in all conducting of the Candidate, as representing to the latter the

attraction of the Forces of his Higher Self. It is called "The Sceptre of Wisdom."

The Lamen is explained in part in the Grade of Philosophus thus: "The peculiar emblem of the Hegemon is the Calvary Cross of Six Squares within a Circle. This Cross embraces Tiphareth, Netzach, Hod and Yesod, and rests upon Malkuth. Also the Calvary Cross of Six Squares forms the cube and is thus referred to the Six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod."

In addition to this explanation, it represents the black Calvary Cross of Suffering as the Initiator by Trial and Self-Abnegation, and the Opener of the Way into the Comprehension of the Forces of the Divine Light. It is therefore suspended from a black Collar to show that Suffering is the Purgation of Evil.

"Before the Face of the Gods in the Place of the Threshold" is the name of Hegemon, and she is the Goddess Thma-Ae-St having the following Coptic forms:

Thma-Ae-St — This as regards the Middle Pillar and the influence from Kether.

Thma-aesh — This more Fiery as regards her influence with respect to the Pillar of Severity.

Thmaa-ett — This more Fluidic with regard to her influence with respect to the Pillar of Mercy.

She is the Wielder of the Sceptre of Dual Wisdom from Chokmah and therefore is the Mitre head split in two and not closed, to indicate the Dual Manifestation of Wisdom and Truth: even as the Hall of the Neophytes is called "the Hall of the Dual Manifestation of the Goddess of Truth."

The Three Inferior Officers do not wear Mantles, but only Lamens suspended from black Collars. The designs are in white on a black field to show that they are Administrators of the Forces of Light acting through the Darkness, under the Presidency of the Superior Officers.

The Lamen of Kerux, is thus explained in the Grade of Theoricus: "The Tree of Life and the Three Mother Letters are the Keys wherewith to unlock the Caduceus of Hermes. The upper point of the Wand rests on Kether and the Wings stretch out to Chokmah and Binah, thus comprehending the Three Supernal Sephiroth. The lower seven are embraced by the Serpents whose heads fall on Chesed and Geburah. They are the twin Serpents of Egypt and the currents of Astral Light. Furthermore, the Wings and the top of the Wand form the letter Shin, the symbol of Fire; the Heads and upper halves of the Serpents form Aleph the symbol of Air; while their tails enclose Mem, the symbol of Water — the Fire of Life above, the Waters of Creation below, and the Air symbol vibrating between them."

In addition to this, the Caduceus of Kerux represents the balanced forces of Eternal Light working invisibly in the Darkness — even as the Light borne before the hood-winked Candidate at his Initiation, is symbolic of the Light which guides him in the darkness of the world though he sees it not nor knows it. This Caduceus is the Rod of Hermes, containing invisible and unsuspected forces, the rules of whose administration may be revealed through meditation. It is the outer form of the Wand surmounted by the Winged Globe below which the Twin Serpents are shown — the Wand of the Chief Adept in the ⑤ = ⑥ Grade.

The Lamen of Stolistes is thus explained in the Grade of Practicus: "The Cup of Stolistes partakes in part of the symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life it embraces nine of the Sephiroth exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like the Caduceus, it further represents the three Elements of Water, Air, and Fire. The crescent is the Water which is above the Firmament; the circle is the Firmament, and the triangle is the consuming Fire below, which is opposed to the Celestial Fire symbolised by the upper part of the Caduceus."

In addition to this explanation, the Cup represents the Receptacle and Collector of the more Fluidic Forces of the Light, and is the symbol of an inexhaustible Bowl of Libation from which Reservoir the Adept may draw the Reserved Forces of the Light — which matter again calls for meditation.

The Lamén of Dadouchos is thus explained in the Grade of Zelator: “The Hermetic Cross, which is also known as Fylfot, Hammer of Thor, and Swastika, is formed of 17 squares taken from a square of 25 lesser squares. These 17 fitly represent the Sun, the Four Elements and, the Twelve Signs of the Zodiac.”

In addition to this, the Lamén has a more extended meaning. The Hermetic Cross, the Bolt of Whirling Flame, which is represented by the cross of Four Axes whose heads may be either double or single and turned in either direction, is a symbol of terrific Strength, and represents the Fire of the Spirit, cleaving its way in all directions through the Darkness of Matter. Therefore is it borne on the Lamén of Dadouchos whose office is that of Purification and Consecration by Fire, and from it also may be drawn by meditation several formulae of strength.

The Kerux is the principal form of Anubis, as the Sentinel is the subsidiary form.

Kerux is *Ano-Oobist Empe-Eeb-Te* — “Anubis of the East.”

Sentinel is *Ano-Oobi Em-Pemen-Te* — “Anubis of the West.”

The Kerux is the Herald, the Guardian and Watcher *within* the Temple, as Sentinel is the Watcher *without* — and therefore is his charge the proper disposition of the furniture and stations of the Temple. He is also the Proclaimer. His peculiar ensigns of Office are:

The Red Lamp to signify the Hidden Fire over which he watches.

The Magic Staff of Power to represent a Ray of the Divine Light which kindles the Hidden Fire.

Two Potions whereby to produce the effect of Blood.

He is the Gurdian of the Inner side of the Portal — the sleepless Watcher of the Gods and the Preparer of the Pathway to Divine Wisdom. "Watcher for the Gods" is the name of Kerux, and he is Ano-Oobist, the Herald before them.

The Stolistes is stationed in the Northern Part of the Hall to the North-West of the Black Pillar whose base is in Hod, and is there as the Affirmer of the powers of Moisture, Water, reflected through the Tree into Hod. The Cup is the Receptacle of this, filled from Hod so as to transmit its forces into Malkuth, restoring and purifying the vital forces therein by Cold and Moisture. "Goddess of the Scale of the Balance at the Black Pillar" is the name of Stolistes and she is "The Light Shining through the Waters upon Earth," Aura-Mo-Ooth, and there is a connection between her and the Aurim or Urim of the Hebrews.

The Dadouchos is stationed towards the midst of the Southern part of the Hall, to the South-West of the White Pillar whose base is in Netzach and is there as the Affirmer of the Powers of Fire, reflected down the Tree to Netzach. The Censer is the Receptacle thereof — the transmitter of the Fires of Netzach to Malkuth, restoring and purifying the vital force therein by Heat and Dryness. "Goddess of the Scale of the Balance at the White Pillar" is the name of Dadouchos and she is "Perfection through Fire manifesting on Earth." Thaum-Aesch-Nia-eth, and there is a connection between her and the Thummim of the Hebrews.

The Stolistes has the care of the Robes and Insignia of the Temple as symbolising by their cleansing and purification the Purging away of the Evil of Malkuth by the Waters of the Spirit.

The Dadouchos has charge of all lights, fires and incense, as representing the purifying and purging of Malkuth by Fire and the Light of the Spirit. These Officers also purify the Temple, the Members and the Candidate by Water and by Fire, as it is written: "I indeed baptise you with Water, but One shall come

after me who shall baptise ye with the Holy Ghost and with Fire."

This completes the names and titles of the Officers of a Temple and they are Seven in number and may all be taken by a Frater or Soror. As they represent powers and not persons, the feminine form of the Greek names is not usually used, for the powers are positive (male) or negative (female) according to the God-form used. Thus Hierophant, Hiereus, and Kerux are more natural offices for Fratres, while Hegemon, Stolistes and Dadouchos are more natural for Sorores — but the office itself carries no implication of sex and sometimes the psychic balance of a ceremony may be better maintained when a Frater is Hegemon and a Soror Hierophant.

The Hierophant must be of the ⑤ = ⑥ Grade and a Zelator Adeptus Minor. The Hiereus must be at least Philosophus, and the Hegemon at least Practicus, and preferably Philosophus. Kerux must be at least Theoricus while Stolistes and Dadouchos must be Zelator — a Neophyte being qualified only for Sentinel. In case the feminine forms of the names of the Officers should wish to be known, they are as follows:

V. H. Hierophant or V. H. Hierophantia
H. Hiereus or H. Hiereia
H. Hegemon or H. Hegemone
Kerux or Kerukaina
Stolistes or Stolistria
Dadouchos or Dadouche
Sentinel or Phulax

OF THE THREE CHIEFS

The Three Chiefs are in the Temple and rule it, yet they are not comprehended in, nor understood by, the Outer Order. They represent, as it were, *Veiled Divinities* sending a form to sit before the Veil Paroketh, and, like the Veils of Isis and Nephthys, impenetrable save to the Initiate. The synthesis of the Three Chiefs may

be said to be in the form of Tho-oth Who cometh from behind the Veil at the point of its Rending. Yet separately, they may be thus referred:

The Imperator, from his relation to Geburah, may be referred to the Goddess Nephthys,

The Praemonstrator, from his relation to Chesed, may be referred to the Goddess Isis,

The Cancellarius, from his property of Recorder, may be referred to the God Thoth:

No ceremony of the Outer Order may take place without a Chief — preferably the Three Chiefs or their Vice-gerants present — and on account of the *Stations* on the Dais, it is well to have these stations filled by an Adept, should a Chief be absent. These Stations and those of the Officers are called the Visible Stations of the Gods, and descriptions of the forms which an Adept Officer builds up as a focus of force are given in another paper.

THE INVISIBLE STATIONS

These are:

1. The Stations of the Kerubim.
2. The Stations of the Children of Horus.
3. The Stations of the Evil One.
4. The Station of Harpocrates.
5. The Stations of Isis, Nephthys, Aroueris.

1. *The Kerubim*: The Stations of the Man, the Lion, the Bull, and the Eagle are at the Four Cardinal Points without the Hall, as invisible Guardians of the limits of the Temple. They are placed according to the winds — beyond the Stations of Hierophant, Dadouchos, Hier-eus, and Stolistes — and in this order do their symbols appear in all Warrants of Temples.

The Kerub of Air formulates behind the Throne of Hierophant. She has a young girl's countenance and form, with large and shadowing wings; and she is a power of the Great Goddess Hathor who unites the powers of Isis and Nephthys. To the Sign Aquarius is she referred as a correlative, which represents Springs

of Water breaking upon Earth; though as a Zodiacal Sign it is referred to Air, the container of Rain. The Egyptian name of the Sign Aquarius is Phritithi.

NOTE: "Thou shalt not confound the Kerubim with their Signs of the Zodiac, notwithstanding that the latter be under the Presidency of the former, seeing that the Kerub representeth a far more Sublime Potency, yet acting by a harmonious sympathy through the particular Sign allotted unto their correspondence."

The Kerub of Fire has the face and form of a Lion with large and clashing wings. He formulates behind the Throne of Dadouchos and he is a power of the Great Goddess Tharpesh or Tharpheshest, the latter syllable being nearly Pasht. The action of the Lion Kerub is through the Flaming Fire of Leo of which the Egyptian name is Labo-Ae.

The Kerub of Water has the face and form of a Great Eagle with large and glistening wings and he formulates behind the throne of Hiereus. He is a power of the Great God Thoomoo, and his operation is by the Sign of Scorpio, which is called in Egyptian Szlae-Ee. (Note: In Egyptological works the name of this God is Tum or Tmu.— I. R.)

The Kerub of Earth has the face and form of a Bull with heavy and darkening wings. He formulates behind the Throne of Stolistes and he is a power of the Great God Ahaphshi and his operation is by the Sign Taurus called Ta-Aur in Egyptian.

2. The Children of Horus: Between the Invisible Stations of the Kerubim are those of the Four Vicegerants of the Elements and they are situated at the Four Corners of the Temple, at the places marked by the Four Rivers of Eden in the Warrant; for the body of a Warrant, authorising the formation and establishment of a Temple, represents the Temple itself — of which the Guardians are the Kerubim and the Vicegerents in the places of the Rivers.

Ameshet (man-headed) is placed in the North East,

between the Man and the Bull. Ameshet or Amesheth. (The spelling is Coptic and differs according to the force intended to be invoked by the letters.)

Tou-mathaph, jackal-headed, is placed in the South East between the Man and the Lion. Toumathph or Tmoumathv.

Ahephi, Ape-faced, is placed in the South West between the Lion and the Eagle. Ahephi or Ahaphix.

Kabexnuv, Hawk-faced, is placed in the North-West, between the Eagle and the Bull. Kabexnuv or Dabexnjemouv.

3. The Station of the Evil One. This station is in the place of Yesod and is called the Station of the Evil One, the Slayer of Osiris. He is the Tempter, Accuser, and Punisher of the Brethren and in Egypt is represented mostly with the head of a Water-Dragon, the body of a Lion or leopard, and the hind-parts of a Water-horse. He is the Administrator of the power of the Evil Triad:

The Stooping Dragon, Apophrassz.

The Slayer of Osiris — Szathan Toophon.

The brutal power of Demonic Force — Bessz.

The Synthesis of this Evil Triad "The Mouth of the Power of Destruction" is called Ommoo-Szathan.

4. The Station of Harpocrates. The Invisible Station of Harpocrates is in the Path of Samekh, between the Station of Hegemon and the Invisible Station of the Evil Triad. Harpocrates is the God of Silence and Mystery, whose Name is the Word of this Grade of Neophyte. He is the younger brother of Horus, Hoor-Po-Krattist.

5. The Stations of Isis and Nephthys. The Stations of Isis and Nephthys are respectively at the Places of the Pillars in Netzach and Hod, and these Great Goddesses are not otherwise shown in the Grade, save in connection with the Praemonstrator and Imperator,

as operating through the Hierophant, seeing that Isis corresponds to the Pillar of Mercy and Nephthys to that of Severity; and therefore the positions of the Pillars or Obelisks are but, as it were, the Places of their feet.

The Station of Aroueris. The Invisible Station of Aroueris (Horus the Elder) is beside the Hierophant as though representing the power of Osiris to the Outer Order — for while the Hierophant is an Adeptus, he is shown only as Lord of the Paths of the Portal — so that, when the Hierophant moves from the Throne of the East, he is no longer Osiris but Aroueris. Yet when the Hierophant is on the Dais the Station of Aroueris is that of the Immediate Past Hierophant who sits on the Hierophant's left. Aroo-ouerist.

This ends the Constitutory Symbolism of a Temple in the ☉ = ☐ Grade of Neophyte. Should a Member have occasion to quit his place, he shall do it moving with the course of the Sun; and as he passes the place of Hierophant, he shall salute with the Sign. And when he enters or quits the Temple, he shall salute the Hierophant's Throne when within the Portal.

THE SYMBOLISM OF THE OPENING

OF THE

◎ = ◻ GRADE OF NEOPHYTE

The Opening Ceremony begins with the Cry of the "Watcher Within" who should come to the right front of Hierophant and raise his Wand. This Symbol of the Ray of the Divine Light from the White Triangle of the Three Supernals thus descends into the Darkness and warns the Evil and uninitiated to retire, so that the White Triangle may be formulated upon the Altar through the combined effect of the formulae of the Opening Ceremony.

Having done this, he sees that the Entrance is properly guarded. And then the Hierophant calls to the Hieres to test the Members by the Signs, the knowledge of which shows that they, though in the Land of Blindness and Ignorance, have yet seen that Triangle of Divine Light from the Three Supernals formulated in Darkness. It is then noted that the names of the three chief Officers begin with the Letter of Breath the Coptic

2. In the name of Osiris the **2** is mute, and silent, and concealed, as it were, by 'H' the Eta. In the name Hórus, it is manifest and violently aspirated, while in the name Thmaest, it is partly one and partly the other, for it is compounded with the Letter 'T' in Θ .

(H "Ae" is attributed to Chesed — **2** to Aries, and Θ to Earth and Saturn. This is intended to affirm the Unknown Life, which is Inspired from the Beyond, sent out to Aries, the commencement of the Spring in the year, the Life which after being Inspired, is breathed forth again; and also the *possible use* of that Breath, between the Inspiration and the Expiration, in the combination between it and the Forces of the Microcosm.)

The whole is a rehearsal of the properties of the re-

flexion of the Element *Air* down through the Middle Pillar of the Sephiroth, representing the reflection of the Air from Kether, through Tiphareth to Yesod, and even to the Citrine part of Malkuth. For the subtle Aether is, in Kether, inspired from the Divine Light beyond; thence reflected into Tiphareth, wherein it is combined with the Reflexes from the Alchemical Principles in that great Receptacle of the Forces of the Tree. In Yesod, it affirms the foundation of a formula and from Malkuth it is breathed forth or reflected back.

And this formula the Adept can use. Standing in his Sphere of Sensation he can, by his knowledge of the Sacred Rites, raise himself unto the contemplation of Yechidah and from thence aspire (in the sense of *Adspire*, *i.e.*, to attract *towards* you in breathing) downwards into himself the Lower Genius as though temporarily to inhabit himself as its Temple.

Another formula of Vibration is here hidden. Let the Adept, standing upright, his arms stretched out in the form of a Calvary Cross, vibrate a Divine Name, bringing with the formulation thereof a deep inspiration into his lungs. Let him retain the breath, mentally pronouncing the Name in his *Heart*, so as to combine it with the forces he desires to awake thereby; thence sending it downwards through his body past Yesod, but not resting there, but taking his physical life for a material basis, send it on into his feet. There he shall again momentarily formulate the Name — then, bringing it rushing upwards into the lungs, thence shall he breathe it forth strongly, while vibrating that Divine Name. He will send his breath steadily forward into the Universe so as to awake the corresponding forces of the Name in the Outer World. Standing with arms out in the form of a cross, when the breath has been imaginatively sent to the feet and back, bring the arms forward in “The Sign of the Enterer” while vibrating the Name out into the Universe. On completing this, make the “Sign of Silence” and remain still, contemplating the Force you have invoked.

This is the secret traditional mode of pronouncing the Divine Names by vibration, *but let the Adept beware that he applies it only to the Divine Names of the Gods*. If he does this thing ignorantly in working with Elemental or Demonic Names, he may bring into himself terrible forces of Evil and Obsession. The Method described is called "The Vibratory Formula of the Middle Pillar."

After noting the Names of the Three Chief Officers, comes the recapitulation of the Stations and duties of the Officers, thus occultly affirming the establishment of the Temple so that the Divine Light may shine into the Darkness. Then follows the purification and consecration of the Hall by Water and by Fire, thus marking the limitation of the Four Cardinal Points at the Four Quarters, and the Equation of the Elements. This is the Baptism of the Place and, as it were, the Preparation of a fitting Shrine for the Forces of the Divine Light. While all this goes forward, especially after the Hierophant's "for by Names and Images are all powers awakened and re-awakened," the Officers become clothed in their God-forms and the Invisible Stations awake.

The Procession of Officers is then formed in the North in readiness for the "Mystic Circumambulation in the Path of Light" (that is to say, none of the partakers is hood-winked). It is formed in the North, beginning from the Station of Stolistes, the symbol of the Waters of Creation attracting the Divine Spirit, and therefore alluding to the Creation of the World by the Spirit and the Waters. The Mystic Reverse Circumambulation forms its Procession in the South, beginning from the Station of Dadouchos, as symbolic of the Ending and Judgment of the World by Fire. But also, the Mystic Circumambulation commences by the Paths of Shin and Resh, as though bringing into action the Solar Fire; while the Reverse Circumambulation commences beside those of Qoph and Tzaddi as though bringing the Watery Reflux into action.

The Order of the Mystic Circumambulation. First comes Anubis, the Watcher within; next Thmaest, the Goddess of the Hall of Truth; then Horus; then the Goddesses of the Scales of the Balance, then Members, if the Hall be large enough, and at the end the Watcher Without, Sentinel. It is as though a gigantic Wheel were revolving, as it is said: "One Wheel upon Earth beside the Kerub." The Name of the Sphere of the Primum Mobile, Rashith ha-Gilgalim, signifies the heads or beginnings of Whirling Motions or Revolutions. Of this Wheel in the Mystic Circumambulation, the ascending side begins from below the Pillar of Nephthys, and the descending side from below the Pillar of Isis; but in the Reverse Circumambulation, the contrary.

Now the nave or axis of this Wheel is about the Invisible Station of Harpocrates — as though that God, in the Sign of Silence were there placed affirming the Concealment of that Central Atom of the Wheel, which alone revolves not.

The Mystic Circumambulation is called symbolic of the Rise of Light and from it is drawn another formula for the circulation of the breath. It is the formula of the Four Revolutions of the Breath (not, of course, of the actual air inspired, but of the subtle Aethers which may be drawn thence and of which it is the Vehicle — the aethers which awaken centres in the subtle body through the formula). This formula should be preceded by that of the Middle Pillar, described previously. By this method, having invoked the Power you wish to awaken in yourself, and contemplated it, begin its circumambulation thus: Fill the lungs and imagine the Name vibrating in the contained Air. Imagine this vibration going down the left leg to the sole of the left foot — thence passing over to the sole of the right foot — up the right leg to the lungs again, whence it is out-breathed. Do this four times to the rhythm of the Four-fold breath. (Note: In this connection read very carefully the section in Volume 4, entitled *The Four*

Serpent Formulae of the Four Aces of the Tarot. Some hint may be there gleaned of the relation of the breath to the Macrocosmic forces.—I.R.)

The Object of the Mystic Circumambulation is to attract and make the connection between the Divine Light above and the Temple. Therefore the Hierophant does not quit his post to take part therein, but remains there to attract by his Sceptre the Light from beyond the Veil. Each member in passing gives the Sign of the Enterer, thus projecting the Light forward on his Path from East to West, as he receives it from the Hierophant's Throne. Horus passes only *once*, for he is the Son of Osiris and inherits the Light by birthright from him. Therefore he goes at once to his station to *fix* the Light there. Thmaest, the Goddess of Truth, passes *twice* because her rule is of the Balance of the Two Scales, and she retires to her Station between the Pillars there to complete the reflex of the Middle Column. The Watcher Within and the rest circumambulate *thrice* as affirming the completion of the Reflection of the Perfecting of the White Triangle of the Three Supernals upon the Altar.

Then follows the Adoration of God the Vast One, the Lord of the Universe — at which again all give the Sign of the Enterer, the Sign of the Projection of the Force of the Light. Then only does the Watcher declare that the Sun has arisen and that the Light shineth in Darkness. Now comes the *Battery* of the ☉ = ☐ Grade — the single knock of Hierophant repeated by Hiereus and Hegemon. This affirms the establishment of the White Triangle and therefore the Completion of the Opening Ceremony. The Mystic Words "Khabs Am Pekht" which accompany the knocks seal the image of the Light. Their significance implies, by various Qabalistic methods of analysis, as well as by a certain reading of the Coptic and Egyptian hieroglyphics, "Light in Extension" or "May Light be extended in Abundance upon you."

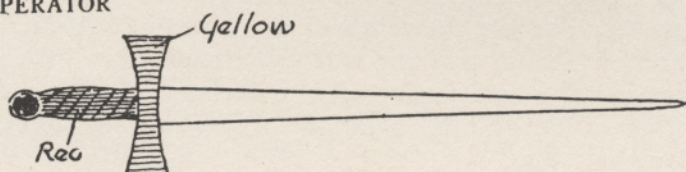
Konx Om Pax is the Greek corrupted pronunciation of this, put here to link it with its right origin.

The Grade of Neophyte has O or the Circle for its Number, as if hiding all things under the negative symbol. This is placed within a circle and a square connected by equal lines, as if affirming the hidden quality of their origin in Kether where all things are One, and the consequent Universal application of the Secret Formulae.

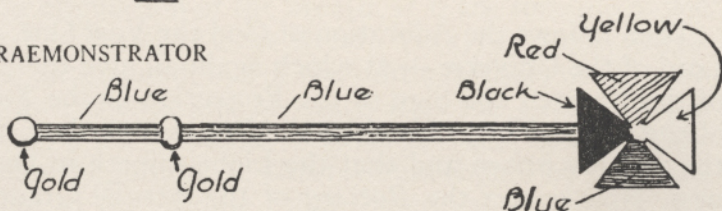
Diagram 22

WANDS OF THE CHIEFS ON DAIS

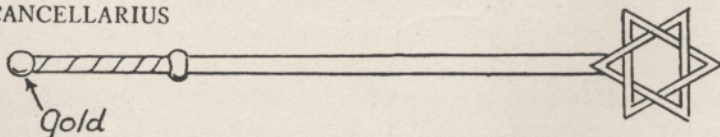
IMPERATOR



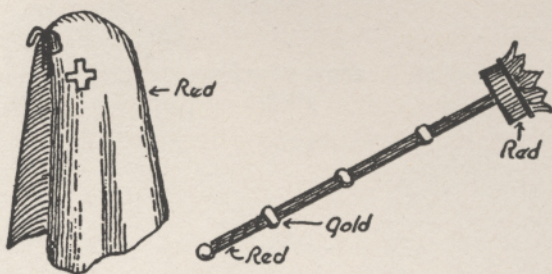
PRAEMONSTRATOR



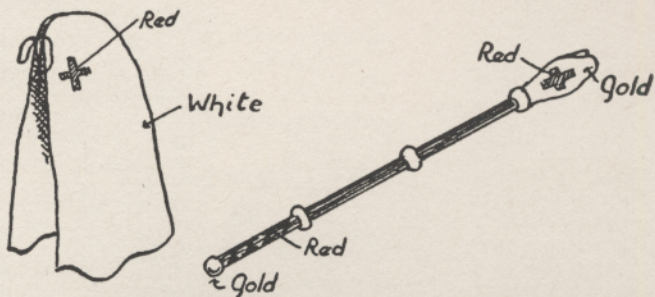
CANCELLARIUS



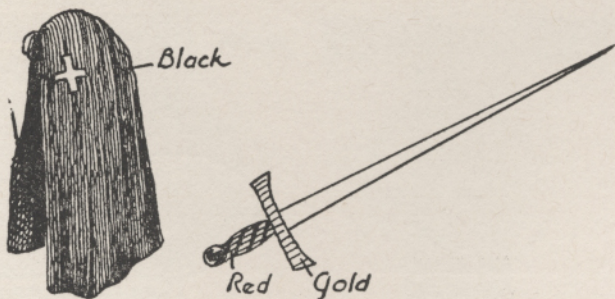
HIEROPHANT'S CLOAK AND WAND



HEGEMON'S CLOAK AND WAND



CLOAK AND SWORD OF HIEREUS



SASH OF GRADES

Head-dress of Officers:
Black and white equal
striped Nemysses.
Members may wear
above or plain ones;
also Black Gown,
Sash of Grade,
Red Shoes.



cross & numbers
-green-

-purple-

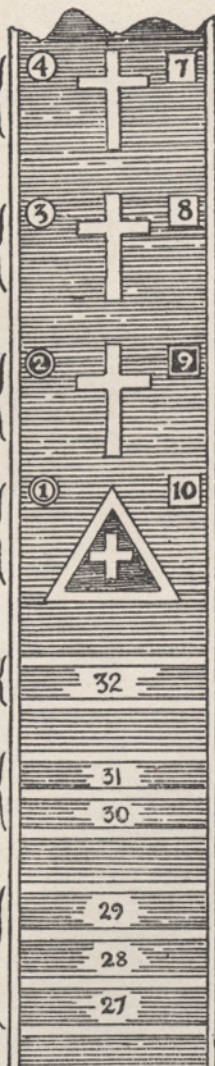
cross white
numbers white
on black

numbers & cross
red
triangle white

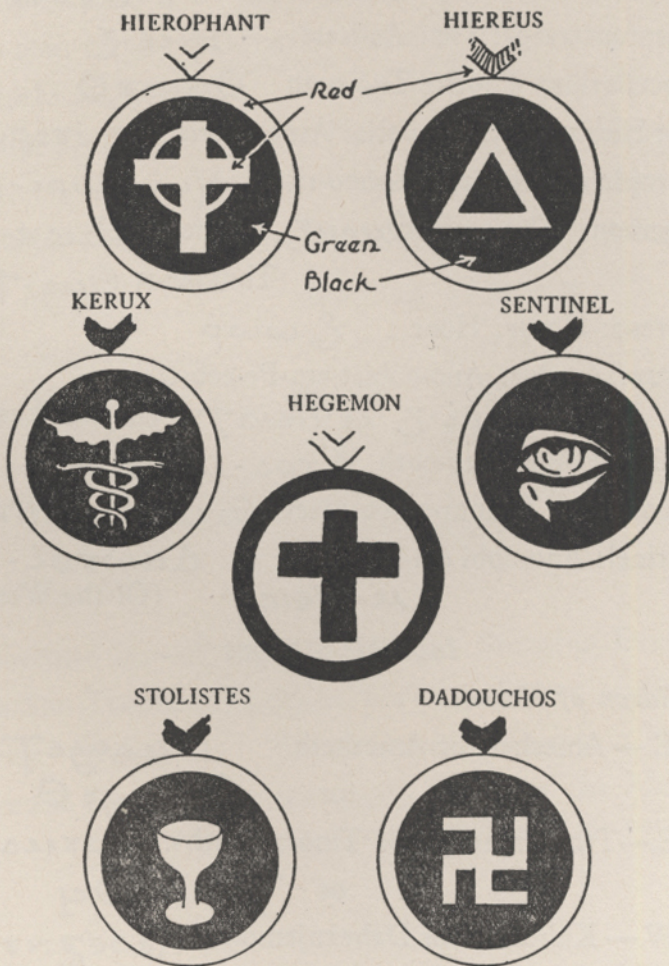
stripes & numbers
white

purple

green



OFFICERS' LAMENS



Visible Stations

Imperator: Nephthys: Neoph-tho-osest. Νεφθησε-Ξ

Praemonstrator: Isis: Ae-isest . Ηισε-Ξ

Cancellarius: Thoth: Tho-ooth Θωοοθ

Past Hierophant: Aroueris: Aroo-ouerist. Αρωτερι-Ξ

Hierophant: Osiris: Ae-shoo-rist. Ησυωρι-Ξ

Hegemon: Thmae-st ΘμανΞ. Thmae-sh. Θμαν-υ
Thmaae-tt Θμα-Τ

Hiereus: Horus: Hoor Ζωωρ

Kerux: Anubis: Ano-oobist-em-Pe-eeb-tte

Ανωοβι-Ξ η-Πειοτ (Of the East)

Stolistes: Aur-a-mo-ooth Αρα-μωοθ

Dadouchos: Thaum-aesch-niaeth. Θαυα-ησυ-Νιηθ

Sentinel: Ano-oobi em-Pementte Ανωοβι-
η-Πειοτ (Of the West)

Invisible Stations

Children of Horus:

N. E.—Ameshett or Amesheth ΑμεσηεΤ
or ΑμεσηεΘ

S. E.—Tto-oumathph or Tmo-oumathv. Ττωμαθφ
or Ττωμαθψ

N. W.—Kabexnuv or Dabexnjemouv Καβεξνηυ
or Καβεξνημου

S. W.—Ahephi or Ahaphix Αζεφι
or Αζαπζιζ

Kerubim:

Kerub

Sign

Ahathoor	Αθαθαωρ	Phritithi	Φριτιθι	≈
Tharpesh	Θαρφε-υ	Labo-ae	λαβω-η	Ω
Tho-oom	Mo-οαθωοτε- εωοτ	Szlae-ee	Σληι	η
Ahapshi	Αθαπυι	Ta-aur	Ταοτρ	δ
Tharpesh can also be spelt Tharpeshest Θαρφευ-ξ				

Cardinal Points:

North	_____	Anmehitt	Νμεζιτ
South	_____	Phraestt	Φρηστ
East	_____	E-eebtt	Ειοτ
West	_____	Emantt	Εμεντ

Harpocrates: Ho-or-Po-Kratt-i St Ζωωρ-πο-
κρatti-ξ

Evil Persona

Apophra-i Ssz	Αποφρασο	Stooping Dragon
Szathan-Toophon	Οαθαν-τοφων	Slayer of Osiris
Bessz	Βεσο	Brutal Power of Demonic Force
Ommoo Szathan	Ομεετ-Οαθαν	Power of the Mouth of the Power of Destruction

THE EGYPTIAN GOD-FORMS

OF THE

NEOPHYTE GRADE

The stations of the God-forms used in our symbolism come under two heads:

1. Visible Stations.
2. Invisible Stations.

The Visible Stations are the places of the Officers, each of whom has a special astral shape suitable to the forces he represents.

On the dais are places for the Three Chiefs, the Past Hierophant and the Hierophant. The order in which they sit (as you face East) is:

Imperator	Cancellarius	Hierophant
Nephthys	Thoth	Osiris
Past Hiero.		Praemonstrator
Aroueris		Isis

The names below are those of the God-forms they represent. The following are the descriptions of the God-forms of the seven Officers of the Neophyte Grade.

Hierophant: Osiris in the Netherland. Expounder of the Mysteries in the Hall of the Dual Manifestation of the Goddess of Truth.

Hierophant is represented by two God-forms, the passive and active aspects of Osiris. Seated on the Dais as Hierophant, he is clothed in the God-form of Osiris. He wears the tall white crown of the South, flanked by feathers striped white and blue. His face is green, the eyes blue, and from his chin hangs the royal beard of authority and judgment, blue in colour and gold tipped. He wears a collar in bands of red, blue, yellow, and black — and on his back is a bundle strapped across

his chest by scarlet bands. He is in mummy wrappings to the feet, but his hands are free to hold a golden Phoenix Wand, a Blue Crook and Red Scourge. The hands are green. His feet rest on a pavement of black and white.

The God-form of Osiris never moves from the Dais. When the Hierophant has to move from the Dais, he is covered by the form of Osiris in action — Aroueris, which is built up by the Past Hierophant, seated on Hierophant's left. If no one is seated as Past Hierophant, then inner Members help the Hierophant to formulate the second God-form.

Aroueris, Horus the Elder, is very lively to look upon — like pure flames. He wears the Double Crown of Egypt, the cone shaped crown in red inside the white crown of the North, with a white plume. His nemyss is purple banded with gold at the edges. His face and body are translucent scarlet. He has green eyes and wears a purple beard of authority. He wears a yellow tunic with a waist cloth of yellow striped with purple, from which depends a lion's tail. In common with all Egyptian Gods, he has a white linen kilt showing like an apron under the coloured waist cloth. His armlets and anklets are of gold. He carries in his right hand, a blue Phoenix Wand and in his left, a blue Ankh. He stands on a pavement of purple and gold.

Hierus: Horus in the Abode of Blindness unto and Ignorance of the Higher. Avenger of the Gods.

He wears the Double Crown of the South and North, red and white, over a nemyss of scarlet banded with emerald green. His face is that of a lively hawk—tawny and black with bright piercing eyes, his throat is white. His body, like that of Aroueris, is entirely scarlet. He wears collar, armlets, and anklets of emerald; a waist cloth of emerald striped red, from which depends a lion's tail and he carries in his right hand an Emerald Phoenix Wand, and in his left a blue Ankh. He stands on a pavement of emerald and scarlet.

Hegemon: Thmaa-Est "Before the Face of the Gods in the Place of the Threshold."

Thmaa-est wears a black nemyss bound at the brow with a purple band from which rises, in front, a tall ostrich feather of green striped with red in equal bands. She wears a banded collar of red, yellow, blue and black. Her tunic is emerald green reaching to the feet where it is banded to match the collar. She has purple and green shoulder straps and a purple girdle also bordered in the colours mentioned above. Her face and body are natural colour — *i.e.*, a light Egyptian red-brown. She wears armlets of emerald and red, and carries a combined form of Lotus and Phoenix Wand. It has an orange flower — a blue stem, and ends in an orange Sign of the Binary. In her left hand she carries a blue Ankh, and she stands on a pavement of yellow and purple, bordered with blocks of red, blue, yellow, black, in succession.

Kerux: Anubis of the East. Watcher of the Gods.

Anubis has the head of a black jackal, very alert, pointed ears well pricked up. His nemyss is purple banded with white; he wears a collar of yellow and purple bands, and a tunic of yellow flecked with tufts of black hair. His body is red. His waist cloth is yellow striped with purple and from it hangs a lion's tail. His ornaments are purple and gold; his Phoenix Wand and Ankh, blue. He stands on a pavement of purple and yellow.

Stolistes: Auramo-ooth. "The Light shining through the Waters upon Earth." "Goddess of the Scales of the Balance at the Black Pillar."

Auramo-ooth is mainly in blue. Her face and body are natural. She wears a blue Crown of the North from which springs a delicate gold plume, over a Vulture head-dress of orange and blue. Her collar is orange and blue, she carries a blue Ankh and a Lotus Wand, having an orange lotus on a green stem. Her plain blue tunic reaches to the feet. She stands on black.

Dadouchos: Thaum-Aesch-Niaeth. "Perfection through Fire manifesting on Earth." "Goddess of the Scales of the Balance at the White Pillar."

Thaum-aesch is mainly in red. Her face and body are natural. She wears a red Crown of the South, flanked by two feathers in green barred black, over a vulture head-dress in red and green. Her collar is red and green and she carries a green Ankh and a Lotus Wand with a red flower and a green stem. Her simple red tunic reaches to the feet and she stands on black.

Sentinel: Anubis of the West.

His form is the same as that of Kerux but his nemyss, ornaments, and dress are black and white. He has a lion's tail and carries a black Phoenix Wand and Ankh. He stands on black.

(Note: If the reader, who is interested, will consult some such text as *The Gods of the Egyptians* by Sir E. Wallis Budge, he will find pictures of the gods referred to. He would be well-advised to make his own tracings or drawings of them with colour as directed by these instructions.—I.R.)

THE THREE CHIEFS

Praemonstrator: Isis.

Nepthys has a face and body of translucent gold. She is crowned with a Cap over a vulture head-dress of black and white, the vulture head being red. Her collar and ornaments are black and white, and she wears a black robe to the feet. It is bordered in black and white. She carries a blue Ankh and a Lotus Wand with a green flower and a blue stem. She stands on black and white pavement.

Demonstator: Isis.

Isis has a face and body of translucent gold. She is crowned with a Throne over a vulture head-dress of blue and orange. The vulture head is red. Her robe is

of blue bordered with gold. Her ornaments are blue and orange, and she carries a blue Ankh and a Lotus wand with a green flower and a blue stem. She stands on blue and orange.

Cancellarius: Tho-oth.

The God-form of Thoth is built up by the Cancellarius or the officer seated on the right of Hierophant. This is his visible station, but during a Neophyte Grade, he also has an invisible station in the East while the Obligation takes place.

He has an Ibis head, black beak and white throat. His nemyss is yellow bordered with mauve. His collar yellow with a middle band of squares in mauve and green. His tunic is mauve with yellow stripes, and he has a lion's tail. His limbs are natural colour, his ornaments are red and green. He carries a blue Ankh, and a stylus and writing tablet. He stands on mauve and yellow.

THE INVISIBLE STATIONS

These fall naturally into four groups given below in order of their importance.

1. Stations in the Path Samekh in the Middle Pillar
— Hathor — Harparkrat — Evil Persona.
2. Kerubim.
3. Children of Horus.
4. The Forty-Two Assessors.

1. *Hathor*: This Great Goddess formulates behind Hierophant in the East. Her face and limbs are of translucent gold. She wears a scarlet Sun Disc, resting between black horns from the back of which rise two feathers in white, barred blue. She has a black nemyss—a collar of blue, red, blue; and blue bands which support her robe of orange, bordered with blue and red. Her ornaments are blue and orange. She carries a blue Ankh and a Lotus Wand with a green flower and a blue stem. She stands on black bordered with blue.

Harpokrat: He formulates in the centre of the Hall between Hegemon and the Altar, where he sits or stands on a Lotus, facing East. His face and body are translucent emerald green. He has blue eyes, and a curl of blue hair, denoting youth, comes round his face on the right side. He wears the double crown, red and white. His collar is yellow and blue; his waist cloth is yellow and blue with a mauve girdle, whence depends a lion's tail. His Lotus has leaves alternately blue and yellow, and rests on a pavement of mauve and orange. He has no insignia. His left forefinger is on his lips.

Omoo-Sathan. Typhon, Apophis, Set. The Evil Persona is a composite figure of the powers arising from the *Clippoth*. It rises from the base of the Altar standing East of the Altar facing West, in the Sign of Typhon. He is black, and has an animal, somewhat lizard-like, head, a black body and tail, and he stands on black. His nemyss is of olive green decorated with russet, his collar of russet and citrine. He has a white apron and a waist cloth of dull red striped with russet. He has no ornaments.

2. *The Kerubim. The Kerub of Air* is formed behind Hathor and she is a power of Hathor, and has the same general colouring. She has a young girl's countenance and behind her are spread large and shadowing wings.

The Kerub of Fire is in the South beyond the seat of Dadouchos. It is a power of the Great Goddess Tharpesh, and has the face and form of a Lion with large and clashing wings. The colouring is very lively and flashing Leo green with ruby and flame-blue and Emerald green.

The Kerub of Water is formed behind Hiereus and is a power of the Great God Toun or Tmu. It has the face and form of a great Eagle with large and glistening wings. The colours are mostly blue and orange with some green.

The Kerub of Earth is in the North behind the Seat of Stolistes. It is a power of the Great God Ahapshi and has the face and form of a Bull with heavy darkening wings, and the colours are black, green, red, with some white.

These forms are not described in detail. We are to imagine them there as great stabilising forces whose forms vary according to circumstances.

3. *The Children of Horus*. These have their invisible stations in the corners of the Hall. They are the guardians of the viscera of the human being — every part of whom comes up for judgment in its right time and place.

Ameshet: The man-faced is in the North East. He has a blue nemyss banded with red, blue and black. His face is red and he has a black ceremonial beard. Round the shoulders of his white mummy shape are bands of red, blue and black, three times repeated. He stands on red, blue and black with a border of green, white and yellow.

Tmoomathph, the Jackal-faced, is in the South East. He has a black face with yellow linings to his pointed ears. He wears a blue nemyss with borders of black, yellow and blue—the same colours appearing three-fold at his shoulders. He has a white mummy shape and stands on blue, yellow and black, with a border of green, yellow, mauve.

Kabexnuv: The Hawk-faced, is in the North West. He has a black and tawny face, and a nemyss of black bordered with red, yellow, black. The same colours appear three fold, at his shoulders. He has a white mummy shape and stands on red, yellow, and black with a border of green, mauve, white.

Ahephi: The Ape-faced, is in the South West. He has a blue nemyss bordered with red, blue and yellow bands. These colours appear on his shoulders in the

same order. His face is red; and he stands on red, blue, and yellow, with a border of green, orange, and mauve.

Note: Tmoomathaph is sometimes written Duamutef. Kabexnuv is sometimes written Qebhsenef. Ahephi is sometimes written Hapi. Ameshet is sometimes written Mesti.

4. *The Forty-Two Assessors.* These are not described at all save to say that they make the Sign of the Enterer as the Candidate is passed by them. They are Witnesses in the Judgment Hall of Osiris.

THE CANOPIC GODS

THE SYMBOLISM OF THE FOUR GENII OF THE HALL OF THE NEOPHYTES

By G. H. FRATRE Sub Spe

In a Temple of the Grade of Neophyte, the Four Gods, Ameshet, Ahephi, Tmoumathph, Kabexnuf, said also to be Vice-gerants of the Elements, and answering to the Rivers of Eden as drawn in the Warrant of the Temple, are said to rule in the four Corners of the Hall between the Stations of the Kerubim.

In Egyptian Mythology, these Gods are also said to be the Children of Horus, and to partake of his symbology. If now, we regard the Neophyte Ceremony as representing the entrance into a new life, Regeneration — *Mors Janua Vitae* — the Egyptian symbology wherein that idea was so clearly and exactly worked out becomes important. Bear in mind that a new life means a new plane or a higher world, a passing, say, from the Kether of Assiah to the Malkuth of Yetzirah.

Now as behind Kether depend the Veils of the Negative Existence, Ain, Ain Soph and Ain Soph Aour, so through Negative Existence must pass the Soul that goes from Assiah to Yetzirah, or vice-versa. This process is illustrated by the Neophyte Ceremony as described in Z-3., and as seen by the clairvoyant eye. In Egyptian mythology, the Dead, when the Ceremonies are complete, the Soul weighed and passed, the Body mummied and preserved from corruption, became one with Osiris, and is called an Osirian. Hence, the Hierophant, who represents Osiris when the Candidate is placed in the North, speaks to him in the character of his Higher Soul — “The Voice of my undying and Secret Soul said unto me” etc.

Osiris, however, is a mummied form, and the body of the Egyptian dead was mummied at this part of the Ceremony. Let us now consider the nature of the

body which is mummied. The body itself may be considered as a vehicle whereby the life forces act, and the medium whereby these life-forces act is what are termed the Vital organs. Withdraw or destroy any of these, and the life ceases to function in that body. Not less important, then, than the body itself, the vehicle of the Soul, are the Organs, the media for the action of organic life, and it is equally important to preserve these from corruption, yet not together with the body. For as the body of Osiris was broken up, so must the body of the Osirian be divided. This is the meaning of the viscera being preserved apart from the body.

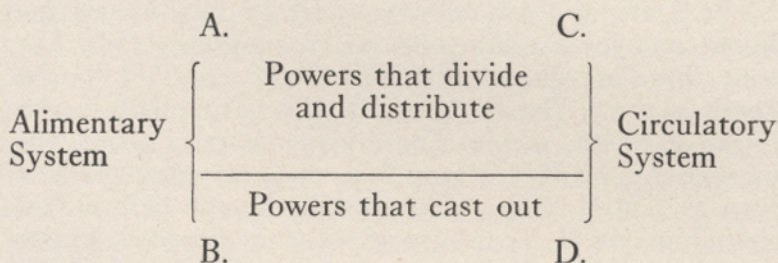
The death and resurrection of Christ has other symbology and the teachings belong to a higher Grade. Let none therefore object that His Body was laid in the Tomb entire. (The Body of Osiris was first laid in the Chest or Pastos whole. The division into 14 parts was subsequent. N. B. $1 + 4 = 5$, the five wounds.) For even as Yod Heh Vav Heh must be known before Yod Heh Shin Vav Heh can be comprehended, and as Moses must precede Christ, so must the Mysteries of Osiris first be known.

Now the Guardian of the Hall and of the Neophytes against the Qlipoth (whose Kether is Thaumiel, the Dual or Two-headed One, the Demons of Corruption and disintegration) is the Hiereus or Horus, and to the Children of Horus, who partake of his symbology, are the viscera committed, to guard them against the demons of disintegration and corruption. As the elements and the forces of the Elements are to the world, so are the vital organs and the Life which animates them to the human body. Appropriately, then, are the vital organs and the life which animates them, placed under the charge of the Vice-gerents of the Elements, the Children of Horus, the Great Gods Ameshet, Ahephi, Ttoumathph and Kabexnuf, who regulate their functions in material life, and guard them after so-called death, when the man that was has become an Osirian.

Consider then, what are these vital organs and their

functions. Broadly they may be divided into the alimentary system and the circulatory system, for in this classification we take no account of the brain or reproductive organs which belong to another classification, and are not Elemental nor concerned in the maintenance of the life of the material body.

Each of these divisions may be further divided into that which divides or distributes to the body — that which is needed for life, and that which casts out from the body and renders to the Qlippoth that which is unnecessary or pernicious. From this arises a four-fold division as in the following diagram:



With this Key, the division becomes easy, for in the Alimentary System, the stomach and the upper intestines divide the food taken into the system by a process called digestion, and by assimilation retain what is necessary. This therefore is “A” in the diagram. But the lower intestines receive and cast out that which is rejected, these therefore will be represented by “B”. In the circulatory system, the heart is the organ which distributes the blood which it receives washed and purified by the lungs. Hence the lungs and heart are represented by “C”. The matter rejected from the circulatory system is rejected and cast forth by the liver and gall-bladder, which therefore will be represented by “D”.

Now as to the treatment of these vital organs in the process of mummification. Seeing that during life they were under the guardianship of the Great Gods mentioned, so in death they were dedicated each to one

of these, who were the four Genii of the Under-world, or the Lesser Gods of the Dead.

These vital organs then, being taken out and separately embalmed, were placed in egg-shaped receptacles, symbolic of Akasa, under the care of Canopus, the Pilot of Menelaus, and the God of the Waters of Creation, the Eternal Source of Being, whose symbol was a jar; and under the especial protection of that one of the Genii of the Underworld or Vice-gerents of the Elements to whom that particular organ was dedicated. Hence each egg-shaped package was enclosed in a jar whose lid was shaped like the head of that especial God.

Now Ameshet was also termed "The Carpenter" for he it is who by the medium of his organ, the Stomach, frames the rough materials and builds up the structure of the body; to him the Stomach and Upper Intestines were dedicated (A).

Ahephi was also termed "The Digger" or "Burier" for he puts out of sight or removes that which is useless or offensive in the body, and to him the Lower Intestines or Bowels were dedicated (B).

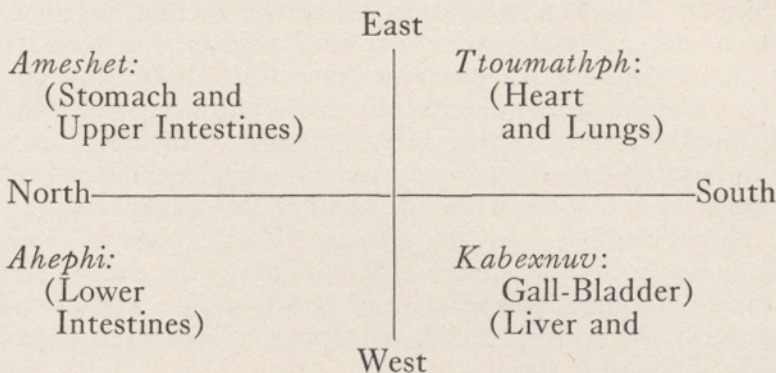
Ttoumathph was also called "The Cutter" or "Divider" for he divides and distributes the blood bearing with it the Prana and the Subtle Ether by the Holy Science of Breath brought into the body, and to him were the lungs or heart dedicated (C).

Kabexnuf was termed "The Bleeder" for as a stream of blood is drawn from the body, so is a stream of impurity drawn from the blood, and cast out into the draught by the action of the Liver and Gall-Bladder, and to him therefore, these organs were dedicated (D).

These jars were called Canopic Jars and were disposed in a certain order round the Mummy. Consider now, the points of the compass to which they would naturally be attributed. Reason itself will insist that the organs of the Alimentary System, the most material and earthy, should be in the North, and the warm and vital heat of the Circulatory System should be to the South, while in the cross division, the Receptive and

distributive organs should be placed to the East, the source of Life and Light, and the organs that purify and cast out should be to the West that borders on the Qlipboth.

This gives us the following arrangement:



Yet this arrangement, would, as it were, symbolise the entire separation of the Alimentary System and the Circulatory System, which is contrary to Nature, for they continually counter-change, and thus arises Life. Wherefore in the Hall of the Two Truths, the portions of Ahephi and Kabexnuf are reversed, and the order becomes.

East — Ameshet.	South — Ttoumathph
North — Kabexnuf	West — Ahephi

Now these, being thus arranged, do partake of the symbology of the elements to which they belong. For Ameshet being to the East, the quarter of Air, has the head of a Man. Ttoumathph, to the South, has the head of a Jackal who is the purveyor of the Lion (for these are the Vice-Gerents of the Elements, while the Kerubim are the Lords thereof); so Ttoumathph is properly a jackal. Kabexnuf in the West, in the region of Water, has the form of a Hawk, the subordinate form to the Alchemic Eagle of Distillation, and the form also, of Horus, the Hiereus, beside whom is his station, and of whose symbology he partakes.

Ahephi in the North, has the head of an Ape. The symbology of the Ape in Ancient Egypt is very complex. Here it may be taken that while Apis, the Bull, represents the Divine Strength of the Eternal Gods, the Ape represents the Elemental Strength which is far inferior and blended with cunning. Ahephi, however, has other symbology and other attributes. For by reason of the fertilising qualities of the Nile and of the fact that what is brought down by the Nile as refuse from the Land of the Sacred Lakes is, to Egypt, its life and the source of its fertility, so there arises a correspondence between the Nile and the lower intestines, and both are under the care of Ahephi (Hapi) who thus was worshipped as Nilus, and in this connection he has for his symbol, a head-dress of Lotus Flowers.

Now, further, the Alimentary System is under the special guardianship of Isis and Nephthys. Isis who conquers by the power of Wisdom and the forces of Nature, guards Ameshet. And Nephthys who hides that which is secret, guards Ahephi—whence also, until recent days, in the fulness of Time, the sacred sources of Ahephi, the Nile, were kept secret from the whole world.

Ttoumathph is under the guardianship of Neith, the Dawn. This is the Celestial Space, who makes the Morning to pass and awakes the Light of a Golden Dawn in the Heart of Him whom the Eternal Gods shall choose, by the Sacred Science of the Breath.

Kabexnuf is guarded by Sekhet, the Sun at the Western Equinox, the Opening of Amenti, who wears the Scorpion on her head—and these guardianships were often painted on the Canopic jars.

When, therefore, the Candidate kneels at the foot of the Altar, or where the Corpse lies on the Bier preparatory to the passing over the River towards the West, and the Soul stands before Osiris, and the Goddesses stand by and watch while the Beam sways and the decision is taken—then, the body of the Candidate is, as it were, broken up as the body of Osiris was

broken, and the Higher Self stands before the place of the pillars, but the lower self is in the invisible station of the evil persona. Then is the Candidate nigh unto death, for then, symbolically, his Spirit passes through the Veils of the Negative Existence, passing from the Kether of Assiah to the Malkuth of Yetzirah. Therefore, unless the Genii of the Underworld were then present and directing their forces on the vital organs, he must inevitably die.

Let their symbols then be represented in all operations and formulae drawn from the symbolism of the Hall of the Two Truths, for they are of the utmost importance, but as their stations are Invisible, so shall their symbols be astral and not material.

Thus shall perfect health of body be preserved, which is of utmost importance in all magical working, and thus shall the lessons of the Hall of the Neophytes be duly carried out in our daily life.

THE SYMBOLISM

OF THE

ADMISSION OF THE CANDIDATE

THE ADMISSION OF THE CANDIDATE

The Candidate is waiting without the Portal under the care of the Sentinel—"The Watcher Without"—That is, under the care of the form of Anubis of the West symbolically that he may keep off the "Dog-Faced Demons," the opposers of Anubis, who rise from the confines where matter ends, to deceive and drag down the Soul. The Ritual of the 31st Path says: "Since ever dragging down the Soul and leading it from sacred things, from the confines of matter arise the terrible Dog-Faced Demons never showing a true image unto mortal gaze."

The Hierophant gives a single knock to announce the just commencement of a vibration in the Sphere of Sensation of the Candidate. He then states that he holds the Dispensation from the G. H. Chiefs of the Second Order, to affirm that the effect of the ensuing Ceremony upon the Candidate is only authorised by the Higher Powers for the purpose of Initiation which shall ultimately lead to the knowledge of his Higher Self. He is admitted to the Grade of Neophyte which has no number, concealing the commencement of all things under the similitude of no thing.

The Hegemon, the representative of the Goddess of Truth and Justice is consequently sent to superintend the preparation, symbolising that it is the Presider of Equilibrium who is to administrate the process of Initiation, by the commencement of the forces of equilibrium in the Candidate himself, through the symbols of

rectitude and self-control. But the actual preparation of the Candidate should be performed by the Sentinel — the “Watcher Without” — to show that this preparation must be accomplished before the establishment of equilibrium can occur. Therefore, does the Hegemon superintend the preparation rather than perform it actually. *A Triple Cord* is bound round the body of the Neophyte, symbolising the binding and restriction of the lower nature. It is triple in reference to the White Triangle of the Three Supernals. Then, also, are the eyes bandaged to symbolise that the light of the material world is but darkness and illusion compared with the radiance of the Divine Light. The preparation also represents a certain temporary binding and restriction of the natural body.

The Hierophant, being a Member of the Second Order and therefore initiated into the Secret Knowledge of the symbolism, shall, together with any Officers and Members also of the Inner Order, remember what tremendous Gods and Goddesses they represent — the Divine Forces of the Eternal in the administration of the Universe. The Ritual should be read in a loud, clear, stern and solemn voice so as to impress the Candidate with the solemnity of the occasion. In this, there should be no foolish nervousness or hesitation, but the Ritual as performed by an initiated Hierophant should become in his hands something more than this.

Thus should he act. Let him remember what particular God he represents. Exalting his mind unto the contemplation thereof, let him think of himself as a vast figure, standing or moving in the likeness of that God, colossal, his head lost in the clouds, with the light flashing round it from the head-dress of the God — his feet resting upon Earth in darkness, thunder and rolling clouds, and his form wrapped in flashes of lightning — the while vibrating the Name of the God. Thus standing, let him endeavour to hear the voice of the God whom he represents and of the God-Forms of the other officers as previously explained.

Let him speak, then, not as if unto an assembly of mortals but as to an assembly of Gods. Let his voice be so directed as to roll through the Universe to the utmost confines of space. Let the Candidate represent unto him, as it were, a world whom he is beginning to lead unto the knowledge of its governing Angel. As it is written "The lightning lighteneth out of the East and shineth even unto the West, even so, shall the coming of the Son of Man be."

The Candidate during the Ceremony is addressed as Child of Earth, as representing the earthly or terrestrial nature of man — he who comes forward from the darkness of Malkuth to endeavour to regain the knowledge of the Light. This is what is meant by the speech of the Hegemon, because the Path of the Initiate is but darkness and foolishness to the natural man. The single knock given by the Hegemon without the door represents the consenting will of the natural man to receive the force formulated by the Hierophant, and is answered by the Kerux within as if a witness were confirming the same. This being done, the Kerux, as a witness, demands authority from the Hierophant to admit the Candidate into the Hall of Truth and Justice. The Hierophant, in granting the permission, seals the Candidate with a new name given to the physical body of the outward man, but signifying the aspirations of his Soul. As a consequence of the affirmation of the Motto as the Name of the Candidate in the Hall of Truth, Osiris at once sends forward the Goddess of the Scales of the Balance to baptise him with Water and the companion Goddess to consecrate him with Fire. As it is written "Unless a man be born of Water and of the Spirit, he shall in no wise enter the Kingdom of Heaven."

The Kerux instantly bars the Candidate's passage to mark that though he has been admitted, the natural man of unpurified desires cannot be a dweller in the Hall of Truth. The Goddesses of the Scales immediately purify and consecrate him, which operation calls into action the forces of the Pillars in his own sphere of

sensation. This is the first of four consecrations because when the Pillars of the Tree are projected onto the Sphere of Sensation there are four pillars, of which the Middle Pillar is the axis. (Note: This idea is elaborated more clearly and at greater length in the Astronomical View of the Tarot, in Book Eight, Volume 4.—I. R.)

At this point of the Ceremony, the astral appearance of the Candidate is that of a form wrapped in darkness as if extinguished thereby, and having unto his right and unto his left the faint semblance of the Two Great Pillars of Fire and of Cloud, whence issue faint rays into the Darkness which covers him. Immediately above his sphere of sensation there will appear a ray of bright light as if preparing to penetrate the darkness covering him. The result of this will be that the Candidate, during the whole of the ceremony of Admission, will usually appear to be somewhat automatic and vague.

The reception and consecration take place symbolically in the darkest part of Malkuth. The moment this is finished, the Candidate is conducted to the foot of the Altar, that is under the citrine part of Malkuth which receives the impact of the Middle Column. Now, the Hegemon throughout the Ceremony acts as guide, prompter and answerer for the Candidate. His office toward the Candidate is analogous to that of his Higher Soul — wherefore also, the Hegemon holds in his hand the mitre-headed sceptre to attract, since it is the sceptre of Wisdom, the Higher Self of the Candidate.

At this moment, as the Candidate stands before the Altar, as the simulacrum of the Higher Self is attracted, so also arises the form of the Accuser in the place of the Evil Triad. This similarly attracts the simulacrum of the Evil Persona of the Candidate — and were it not for the power of the 42 lettered name in the Palaces of Yetzirah (the Gods of which name are usually called the "Great Assessors of Judgment") the actual evil Persona would at once formulate and be able to obsess the Ruach of the Candidate. For, seeing that at this time, the simulacrum of the Higher Soul is attracting

the Neschamah of the Candidate, the human will is not as powerful in the Ruach for the moment, because the Aspirant of the Mysteries is now, as it were, divided. That is, his Neschamah is directed to the contemplation of his Higher Self attracted by the Hegemon. His natural body is bound and blinded, his Ruach threatened by the simulacrum of the Evil Persona attracted by Omoo-Szathan, and a species of shadow of himself thrown forward to the place of the Pillars, where the Scales of Judgment are set. At the same time that the first consecration establishes a semblance of the Pillars to his right and left, it also has drawn forth from him a semblance of himself to the place vacated by the Hegemon between the Pillars. (That is, the ceremony induces a species of schizophrenia so that the initiation may be effected. But see Jung's Commentary to "The Secret of the Golden Flower," and also my book on alchemy "The Philosopher's Stone."—I. R.)

Here then stands the shadow of the Candidate while the Scales of the Balance oscillate unseen. Unseen also and colossal, there is imaged before him Tho-oth, as Mettatron, in the Sign of the Enterer of the Threshold, ready, according to the decision of the human will, to permit or withhold the descent of the Lower Genius of the Candidate.

Meanwhile, the Great Assessors of Judgment examine into the truth of the accusations formulated by the Evil and averse antithesis. The Assessors of Judgment come not under the head of invisible stations, but during the Obligation and circumambulation of the Candidate, until he is brought to the Light, they hover immediately about the limits of the Temple and their evil antithesis immediately below. Therefore, when the Candidate stands before the Altar before the Obligation, is the decision actually taken by the human will of the Candidate. Rarely in his life has he been nearer death, seeing that he is, as it were, disintegrated into his component parts. The process of symbolic judgment takes place during the speech of the Hierophant to the Candi-

date, the answer of the Hegemon and his consent to take the Obligation.

The moment the Candidate thus consents, the Hierophant advances between the Pillars as if to assert that the Judgment is concluded. He advances by the invisible station of Harpocrates to that of the Evil Triad, which he symbolically treads down, so that as Aroueris he stands upon the Opposer. He then comes to the East of the Altar, interposing between the place of the Evil Triad and the Candidate. At the same time, the Hiereus advances on the Candidate's left, the Hegemon on his right, thus formulating about him the symbol of the Higher Triad before he places his hand upon the symbol of the Three Supernals upon the Altar. Again, before doing so, he has been bidden to kneel in adoration of that symbol, as if the natural man abrogated his will before that of the Divine Consciousness.

As he kneels in the presence of the Triad of Aroueris, Thmaa-est and Horus, he places his left hand in that of his Initiator as affirming his passive reception of the Ritual, but his right hand is on the white triangle as symbolising his active aspiration towards his Higher Self. His head is bowed as representing the voluntary submission of the human will to the Divine — and for this latter reason he repeats in the Obligation his name in the outer world.

The Hierophant gives one knock, affirming that the submission unto the higher is perfect. Only at this moment, does the invisible and colossal figure of Tho-oth cease to be in the Sign of the Enterer and give the Sign of Silence, permitting the first real descent of the Genius of the Candidate, who descends to the invisible station of Harpocrates as a witness of the Obligation.

The Hiereus and the Hierophant return to their Thrones, and therefore it is not Aroueris, but Osiris himself that addresses the speech to the Candidate — "The Voice of my Higher Self," etc., which confirms the link established between the Neschamah and the Genius by formulating the conception thereof into the Ruach.

For this, Osiris speaks in the character of the Higher Soul, the symbolic form of which is standing between the columns before him. The affirmation of the Higher Soul as the God of the man does not mean that this is the only God, but rather that it is the only presentment of him which the natural man can grasp at all. Neither is it just to say that the Higher Soul is one with God, seeing that the part is by no means the whole, nor can the whole be accurately and sufficiently described as an assemblage of parts. Let not the reverence for the God of thy self cause thee by a misconception to lose thy reverence for the Gods who live for ever — the Aeons of Infinite Years. Herein is a great error and one which may, in its ultimatum bring about the fall of the Genius, a sin which entails none the less terrible consequences because it is a sign of the higher plane where the choice is not between good and evil but between the higher and the lower forms of good.

Therefore is the Mystic Circumambulation in the Path of Darkness led by the Kerux with the symbolic light, as formulating that the Higher Soul is not the *only* Divine Light but rather a spark from the Ineffable Flame — and the Kerux, in his turn, is but the Watcher of the Gods. After the Kerux comes the Hegemon, the translator of the Higher Self, leading the Candidate; and then come the Goddesses of the Scales of the Balance, the Stolistes and the Dadouchos. They move once round; the formation in darkness of the Binah angle of the White Triangle of the Three Supernals. The Hierophant knocks once as they pass him in affirmation of Mercy — the Hiereus in affirmation of Severity; and the invisible Assessors each give the Sign of the Enterer as the Candidate passes on his way. At the second passing of the Hierophant, the knock affirms the commencement of the angle of Chokmah.

The Kerux bars the Candidate's approach to the West to mark that the natural man cannot obtain the understanding of even the Son of Osiris unless by purification and equilibrium. Again is the Candidate puri-

fied and consecrated, the Pillars about his Sphere of Sensation being rendered more manifest. After this second consecration, the Candidate is allowed to approach the place of "The Twilight of the Gods" and for a brief space the hood-wink is slipped up, to present a glimpse, but a glimpse only, of the Beyond. In the challenge of the Hiereus to know the Name is signified the knowledge of the formula. For if the formula of Horus be not with the Candidate, that of Osiris cannot be grasped. But to the Candidate the power of Horus as yet can only appear as a terrible and incomprehensible force — "The Force of the Avenger of the Gods", whence the speech of the Hegemon for him. The Candidate cannot as yet comprehend that before Mildness can be exercised rightly, the forces of Severity and Mercy must be known and wielded, but to accomplish this the greatest courage and energy is required and not hysterical weakness and absence of resolution in action. Hence in the answer of the Hiereus is an affirmation of the necessity of courage and of the danger of fear, and he gives one knock to seal the vibration of that force imaged in the Candidate's sphere of sensation.

The next barring and consecration of the Candidate is an extension of the previous one and the commencement of the formulation of the angle of Kether. The hood-wink is again slipped up giving a still further glimpse of the nature of the Divine Light, though to the mind of the Candidate, an imperfect one. Therefore it is to him, as expressed in the answer of the Hegemon, a light dimly seen through the Darkness, yet heralding a Glory beyond. The speech of the Hierophant formulates the forces of the hidden central pillar. After this, the Candidate passes to the Altar of the Universe, which receives the influences of the three Pillars, as though then the Ray from the Divine would descend into the darkness of the mind, for then, but not till then, is he fitted to realise what are the first things necessary to the "Search for the Shining Light."

The Hierophant now leaves his Throne and passes

between the Pillars, either halting there during the prayer or halting at the place of Harpocrates, or that of the Evil Triad, or East of the Altar. It does not particularly matter which, but one of them may seem more appropriate to a particular candidate than another and the Hierophant will usually find that he halts at the right place instinctively.

The Hiereus stands on the left of the Candidate, the Hegemon on his right, thus forming the Triad of the Supernals. The Kerux, Stolistes and Dadouchos represent an inferior and supporting Triad behind him as if they affirmed that he has passed the Judgment of the Balance. It is best, though not absolutely necessary, that the Hierophant and the Hiereus should hold their Banners. In any case, it should be done astrally.

The Higher Self of the Candidate will be formulated in the invisible station of Harpocrates behind the Hierophant, who in his present position is Aroueris. The Hierophant gives a single knock to seal the matter and then invokes the Lord of the Universe. Then only is the hood-wink removed definitely.

The Hierophant, Hiereus, and Hegemon join sceptres and sword above the Candidate's head, thus formulating the Supernal Triad, and assert his reception into the Order. They recite the mystic words to seal the current of the Flowing Light.

The Higher Self remains in the station of Harpocrates, and at this point, the spirit-vision should see a gleaming white triangle formulated over the Candidate's head.

The Hierophant now calls forward the Kerux, cautioning the Candidate that the Light has preceded him without his knowledge. It represents to him here, a vague formulation of ideas which as yet he can neither grasp nor analyse. This Light is not a symbol of his Higher Self, but a Ray from the Gods to lead him thereto.

Only after having thus been brought to the Light is the Candidate led to the East of the Altar — the place

of the station of the Evil Triad — to affirm that with this Light he will be able to cast out and trample on his own Evil Persona which, when it has been put in its place, will then become a support to him. It is to the Hiereus, "The Avenger of the Gods" therefore, that the duty of entrusting the Candidate with the secret signs, etc., is delegated. It is he who places him for the first time between the Pillars and superintends his final consecration — thus bringing the peculiar force in matter of the Hiereus to the aid of the Candidate, so that he may more safely and resolutely combat the temptations of the Evil Persona.

The Hierophant has returned to his Throne while the Hegemon holds the insignia of the Hiereus while he confers the Signs, etc. She thus affirms the necessity of the force represented by the Hiereus to the Candidate.

The Hierophant on the Throne, the Hiereus East of the Black Pillar and the Hegemon East of the White Pillar again form a Triad which here represents the reflection of the Three Supernals. The Higher Soul is formulated between the Pillars in the Place of Equilibrium. The Candidate is in the place of the Evil Triad and the Hiereus now advances to the place of Harpocrates between the Pillars to give the words.

After the giving of the words and signs, the Hiereus draws the Candidate forward between the Pillars and for the second time in the Ceremony, the Higher Soul stands near and ready to touch him. The Hiereus returns to his place East of the Black Pillar so that the Three Chief Officers may formulate and draw down to the Candidate, by their insignia, and the influence of their symbols, the forces of the Supernal Triad. It is important, therefore, that at this point, they should be in these places.

The Candidate now stands between the Pillars, bound with a rope like the mummied form of Osiris, between Isis and Nephthys. The final Consecration now takes place by the Goddesses of the Scales of the Balance. The Candidate stands for the first time during the Cere-

mony at the point representing the equilibrium of the balance. Meanwhile, the Kerux goes to the North, ready for the circumambulation so as to link that with the final Consecration of the Candidate. The final Consecration is also demanded by the Hiereus — Horus, the powerful Avenger of Osiris, as still menacing the Evil Persona of the Candidate. Its effect is to seal finally, in balanced formation, the Four Pillars in the Sphere of Sensation of the Candidate. This does not imply that they were not naturally there before. But in the natural man, the symbols are unbalanced in strength — some being weaker and some stronger. The effect of the Ceremony is to strengthen the weak, to purify the strong, and so begin to equilibrate them and at the same time make a link between them and the corresponding forces of the Macrocosm.

This being done, the Hierophant commands the removal of the Rope which has hitherto been purposely retained, symbolically to restrain the actions of the natural man, whose temptation is towards the Evil Persona.

The Four Pillars being thus firmly established, the Candidate is invested with the Badge of the White Triangle of the Three Supernals formulating in Darkness. Now, also, the Higher Self is enabled in reality to form a link with him, if the human will of the natural man be *in reality* consenting thereto. The free-will of the natural man is never obsessed either by the Higher Soul or by the Ceremony, *but, the will consenting, the whole of the Ceremony is directed to strengthening its action.* As the badge is placed upon him, it is as if the two Great Goddesses, Isis and Nephthys, stretched forth their wings over Osiris to restore him again to life.

The Mystic Circumambulation follows in the Path of Light to represent the rising of Light in the Candidate, through the operation of self-sacrifice. As he passes the Hierophant's throne the red Calvary Cross is astrally formed above the astral White Triangle on his fore-head, so that so long as he belongs to the Order,

he may bear that potent and sublime symbol as a link with his Higher Self and as an aid in searching out the forces of the Divine Light — if he will.

The Higher Soul or Genius now returns to the invisible station of Harpocrates, the place of the hidden Centre, yet continuing to retain the link formed with the Candidate. The address of the Hierophant is intended simply to effect the distinct formulation of the symbols of the ☉ = ☐ Grade of Neophyte in the Candidate, and it is therefore only when this is finished that the Watcher Anubis announces that the Candidate has been duly admitted as an initiated Neophyte.

The Hiereus is charged with a warning address as again confirming the will of the Candidate and addressing a final menace to the Evil Persona. The Hierophant then states clearly what the Candidate must begin to study. He affirms that the symbols must be equilibrated in the sphere of sensation before a link can be formulated between them and the Forces of the Macrocosm. The necessity of examination is insisted upon so that this may be completely done.

The Kerux then pours out the two fluids to make the semblance of blood. This is to fix in the Candidate's sphere the symbols of the forces of transmutation in Nature and also to make an astral link between these and the Candidate's physical life, as a guard of the secrecy of the Mysteries. This particular form of transmutation is used as showing the effect of a mixture of forces as producing a third appearance totally different from them. The red colour is symbolic of the blood of the Candidate. In the Ancient Mysteries, the Candidate's blood was actually drawn at this time and preserved as an avenging link in case of his proving unworthy. Yet our transmutation effects the matter quite as well, seeing that the astral link is firmly established.

The final speech of the Hierophant is further intended besides its apparent meaning, to affirm that a person only partially initiated is neither fitted to teach nor to instruct even the outer and more ignorant in

Sublime Knowledge. He is certain, through misunderstanding the principles, to formulate error instead of truth.

C L O S I N G

The greater part of the closing ceremony is explained by the opening. The Reverse Circumambulation, however, is intended to formulate the withdrawal of the Light of the Supernal Triad from the Altar, so that it may not be profaned by abiding without due guard. Not that the Divine Light would suffer thereby, but because it might initiate an Avenging Current if profaned. This is what is implied by the Law of Moses in the prohibition about offering unconsecrated Fire either before or within the Veil of the Tabernacle. As a vibratory formula, the reverse Circumambulation represents the reversal of the current and the restoration of the Operator to his ordinary condition.

The Mystic Repast then follows. It is a communion in the Body of Osiris. Its Mystic Name is "The Formula of the Justified One," and it is sufficiently explained in the section concerning the Altar.

The Kerux, in finishing, inverts the Cup, as the Watcher of the God, to show that the symbols of self-sacrifice and of regeneration are accomplished. The proclamation is confirmed by the Hierophant and the Chief Officers giving the three strokes, emblematic of the Mystic Triad, and they repeat the Mystic Words.

The Hierophant, in his final speech, seals the link first formulated between the Members and the Supernal Triad for each one present that it may prove to him or her, a guide for the ultimate attainment of the Supreme Initiation — if he will.

THE SYMBOLISM AND MEANING OF THE STEP, SIGNS, GRIP OR TOKEN, AND THE WORDS

They have this three-fold interpretation:

1. Apparent meaning.
2. Spiritual or mystical reference.
3. Practical application.

Each is therefore considered under three heads.

The Step. (1) The foot is advanced about six inches representing the foot on the side of *Chesed* put forward and taking a hesitating step in darkness—the left foot, to represent the power of Isis or the beginning of action rather than Nephthys as the end thereof. The term 6 inches is employed here only to render it more intelligible to English Initiates. It means a convenient measure of 6, and preferably 6 times the measure of the Phalanx of the thumb — Spirit and Will.

2. It symbolises the beginning of the stamping down of the Evil Persona. The foot is advanced 6 metrical distances answering to the number 6 of *Tiphareth* — Osiris — alluding therefore to the self-sacrifice necessary to accomplish this.

3. It represents the practical application of the beginning of a magical force. Let the Adept, in using the Sign of the Enterer, give the step as he commences the Sign and let him imagine himself colossal, clothed with the form of the God or Goddess appropriate to the work — his head reaching to the clouds — his feet resting upon Earth. And let him take the step as if he stamped upon the Earth and the Earth quaked and rocked beneath him. As it is said “Clouds and Darkness are round about Him — lightnings and thunders are the habitation of His feet.” Its secret name is “The Step of the Avenger.”

THE SALUTING SIGN

1. That of groping forward in search of truth.

2. It represents the involution and bringing forward of the Light into the material to aid the will of the Candidate in his search for and aspiration towards the Higher.

3. Standing as before described, in the form of the God, and elevating the mind to the contemplation of *Kether*, take the step like a stroke with the foot, bring the arms up above the head as if touching the *Kether*,

and as the step is completed bring the hands over the head forwards. Thrust them out direct from the level of the eyes horizontally — arms extended, fingers straight, palms downwards, the hands directed towards the object it is wished to charge or to affect. At the same time, sink the head till the eyes look exactly between the thumbs. In this way, the rays from the eyes, from each finger and from the thumbs, must all converge upon the object attacked. If any of them disperse, it is a weakness.

Thus performed, this Sign is a symbol of tremendous attacking force and of projection of will power, and it should be employed in all cases where force of attack is required — especially in charging of Talismans and the like. Generally, it is best to have the thumbs and all the fingers extended — but if a particular effect is desired, you may extend only the fingers appropriate thereto, keeping the rest folded back in the hand. Herewith also, may be combined the attribution of the Planets to the head: (Mars to the right nostril, Mercury to the Mouth, etc., as explained in the Microcosm Lecture), sending at the same time an imaginary ray of colour of the Planet desired from the part of the head attributed to it. But, when finished, be careful to withdraw the rays again or they will remain like so many outlets of astral force and thus exhaust you. The best way to protect yourself against this is to give the Sign of Silence immediately. For the first Sign should always be answered by the second. The secret names of the Saluting Signs are “The Attacking Sign” or “The Sign of the Enterer of the Threshold.”

THE SIGN OF SILENCE

1. This is simply that of secrecy regarding the Mysteries.

2. It is the affirmation of the station of Harpocrates, wherein the Higher Soul of the Candidate is formulated in part of the admission Ceremony. It is the sym-

bol of the Centre and of the "Voice of the Silence" which answers in secret the thought of the heart.

3. The Sign of Silence withdraws the force put out by the Sign of the Enterer. Take upon thyself as before taught the colossal form of the God Harpocrates. Bring the left foot sharply back, both heels together — beat the ground once with the left foot as it is placed beside the right. Bring the left hand to the mouth and touch the centre of the lower lip with the left fore-finger. Close the other fingers and thumb, and drop the right hand to the side. Imagine that a watery vapor encircles and encloses you. This is the reflux of the current.

This Sign is also used as a Protection against attack. The Sign represents a concentration of astral light about the person. Having given the Sign as above, it is a protection against all attack and danger of obsession. To make it yet stronger, the form of the God should be taken. If Spiritual force is required, formulate as if standing on a Lotus or rising from it. For force in contemplation and meditation, formulate as if seated upon a Lotus. But for more material force, as if standing upon a Dragon or a Serpent like some statues of Harpocrates. As a defence and protection, the Sign is as strong as the Banishing Pentagram, though of a different nature. And as the Sign of the Enterer represents attack, so does this sign represent defence thereto, as a shield is a defence against the Sword. From this Sign is a formula of invisibility derived. (See Ritual in Part Six.—I. R.)

The Secret Names of this Sign are: "The Sign of the God of Silence" or the "Sign of Defence or Protection." It may be performed with any finger of either hand, but it is most protective when the left forefinger is used, the Water of Chesed, for the fingers of the right hand represent more violent action, and those of the left more watery action. (If you have not a convenient implement, a Sigil or a Pentagram may be traced with any finger of any hand according to the correspondence required.)

It may here be remarked that the so-called Christian Sign of Benediction, consisting of the thumb and first two fingers only, projected, is the affirmation of Osiris, Isis and Nephthys — or Spirit, Fire, and Water.

With regard to taking on mentally the forms of the Gods, it may here be noted that the process is of great assistance and use in all magical working, whether of invocation or of evocation, contemplation, meditation, skrying in the spirit vision, alchemy, etc. For the forms of the Gods do here represent a certain symbolic material action of the Divine Forces.

THE GRIP AND THE PASSWORD

1. The steps are taken and the Grip exchanged simultaneously. They mean seeking guidance in the darkness and silence of the Mysteries.

2. It shows that a steady and resolute will, acting in union with good, will accomplish what it desires, no matter how often it fail at first. It inculcates the necessity for harmony and brotherly love — of doing away with pettiness and of too much self-concentration — for allowances for the weaknesses of others within limits — of shunning resolutely anything in the nature of slander. So that in the grip of the Neophyte the Initiates meet hand to hand and foot to foot in the true greeting of a brother or sister, and not in the veiled hostility of an enemy. For, in the working of the Inner, where all invoke the same forces in the same manner, he or she becomes unsympathetic with the rest, separates himself or herself from them, and though he weakens the combination of working, yet he still more certainly attracts upon himself a reflex current from the Avengers of Evil.

The Name of the God of Silence which is the Grand Word of this Grade also represents the silence of the Sacred Mysteries to be observed towards the Outer Order. It shows also the necessity for respect towards the secrets of any Frater or Soror committed to your

care, not endeavouring to search them out for purposes of curiosity nor repeating them when discovered, nor in any way referring to them so as to wound the other, nor in any way employing them as a means of causing humiliation, but to keep them as a sacred trust and not to be deflected by them from acting justly and harmoniously together.

3. In any magical ceremony, or other working, if more than one member be taking part, all present, putting themselves into the form of the God as taught, should exchange Sign, Grip and Words, so as to establish a current of harmony and the affirmation of a mutual direction of will towards the same object.

THE PASSWORD

1. Merely to guard the Secrets of the Order against any Members resigned or not working; hence changed each Equinox.

2. It is an affirmation of the different spiritual as well as the different physical constitutions of the Candidates — that all natures cannot be the same without evil and injury resulting thereby — but that each nature should be brought to its own Kether — the best of its kind. This too, may be done in all things. It is the basis of Alchemy.

3. It should be pronounced as if attracting the Solar Force — the Light of Nature, during the 6 months following the Equinox at which it is issued, as a link with the Solar Force, between that and the Order. This password, therefore, may also be used in a magical ceremony as attracting the support of the Light of Nature acting upon natural forces.

THE CEREMONY OF THE EQUINOX

The whole formulae of the Ceremony of the Equinox are intended to create a magical link between the Sun, as the Light of Nature, and the Order; and it should be celebrated within 48 hours at least of the Sun's actual entry into Aries or Libra. The single knock given by the Hierophant heralds the initiation of a fresh cur-

rent. The Password, as already explained, is the symbol of the connecting link of the purpose of the Ceremony and therefore, before beginning fresh operation to attract a fresh current, the Kerux proclaims that the former password is abrogated. In the whole Ceremony, save at the exchange of Insignia, the Hierophant, Hier-eus, Hegemon, Stolistes and Dadouchos remain in their places — the Kerux, or Watcher of the Gods being the only one who moves.

First comes the establishment of a vertical current in the direction of the middle column by the exchange of words between the Hierophant and the Hier-eus, while the Hegemon, who is in the whole Ceremony of the Equinox the important Officer, by reason of his insignia, seals and arrests the current in the centre by a single knock and the words "I am the Reconciler between them." Then follows the cross current established between the Stolistes and Dadouchos—again fixed and sealed by the Hegemon, thus symbolising the equilateral cross of the Elements (of which the centre would naturally be about the invisible station of Harpocrates) but is arrested by the Hegemon between the Columns. The cross currents are thus thrown into the image of the Calvary Cross of the Rivers to ally it with the symbolism of Tiphareth and of the Sephiroth.

Then the Hierophant, Dadouchos, Hier-eus and Stolistes formulate a circle enclosing the symbol, which is again sealed by the Hegemon. Then the Officers, being careful to follow the course of the Sun deposit in turn, their Insignia upon the Altar, taking therefrom instead the mystical symbols of the Body of Osiris corresponding to their Cardinal Points. The Hegemon takes the Lamp of Kerux. The Kerux then circumambulates, halting at the Cardinal Points and facing them, representing the course of the Sun through the Zodiac in order to attract the Solar Ray, but under the control of its Superior, the Light of Osiris, and the adorations are performed at the Stations of the Kerubim to mark the limits of the Circle.

This time, it is with the Lamp of the Watcher of the Gods and with the Sign of the Calvary Cross of Tiphareth that the Hegemon seals in the centre the Solar Light. The formal assertion of the entry of a new current of Light is proclaimed, and the Mystic Words are recited to close the ceremony.

From this Ceremony there are many practical formulae derivable which will be easily comprehended by the Z. A. M. who has mastered the whole of this lecture. Only let him remember that the formulae of the Ceremony of the Equinox represents *the sudden attraction and sealing of a Force in Nature then in operation* — rather than a continuous and graduated ceremony to build up the same. Consequently also, it is well to use the password then in being as an adjunct to the other Names employed in magical ceremonies as bringing into operation the link with the Solar Light.

NOTES ON THE OPENING EXORDIUM OF “Z”

The Great Tho-oth is the highest aspect of the Hermes of the most ancient Egyptian Mysteries, and corresponds almost to the Great Angel Metatron. It is the Archangel of Kether in the Briatic World. The Mercury of the Romans must not be confused with this Great Hermes.

The doctrines of Gnosticism and of Valentinus approached those of the pure Qabalah. In them we find Speech and Silence. Across the Abyss of Silence comes the Primal Speech. The Divine Ones here referred to are the Aeons in the Atziluthic World. These formulae of knowledge are designed in terms cognizable to us in the lower world.

Eheieh — implicit and explicit sound. “Every being pronounces all its existence, the Name of the Lord of Life, by inspiration and expiration.”

Macroprosopus is Aima and Abba, Mother—Father. The two nostrils pass up and down the two breaths, as through the two Great Pillars. These throw all things into vibration; compare the Rashith ha-Gilgalim. Pierc-

ing of the Dragon's Coils suggests the freeing of Malkuth, which is also referred to as the Washing of the Garments of the Queen, the Inferior Mother. Then comes the Breaking Forth of the Light. Over Malkuth as Guardians are Metatron and Sandalphon as the Two Pillars, and Nephesch ha-Messiah, the animal soul of Messiah, the Shekinah or Presence between the Kerubim.

THE PARTICULAR EXORDIUM

The Bornless Ones of Time referred to are those Corruscations of the Divine Light which are above Kether of Atziluth. In such Supernal Realms, the Ain Soph, though negative to us, is there intensely positive. Thence came forth the Gods, the Voice, the Aeons, and the Name.

The Egyptian Gods are generally most differentiated by their Crowns: Amen-Ra by the high feathers, Mo-ooth (Maut) has the same headdress as Horus. She corresponds to Aima Elohim. The high Hermes-Tho-oth has the same headdress as Amoun Kneph, the Sacred Spirit. Remember that Tho-oth, Truth, has two aspects — the higher and the lower. The higher is Absolute, the lower is suitable to human comprehension. To tell the higher form of a truth to one who cannot understand it is to lie to him because, though correctly formulated, it will not be correctly received.

The Forms of Thmaah. There are four forms of spelling for the Goddess Thma-Est whereby she is attributable to the Four Letters of the Name, and therewith to the Elements and the Tree.

Water. Binah. Heh.	Fire. Chokmah. Yod.
Thma-oe-Tt	Thma-oe-Sh
Air. Tiphareth. Vau.	Earth, Malkuth, Heh
Thm-a-oe-St	(final) Thm-a-Oe
(The Middle Pillar)	

In the Equinox Ceremony, the Hegemon is Air, Spirit, and the principal officer. She reconciles from East to West, and from North to South, and in a circular formulae.

THE FORMULAE OF THE MAGIC OF LIGHT

AN INTRODUCTION TO THE PRACTICAL
WORKING OF THE Z. 2 FORMULAE*By G. H. FRATER S. R. M. D.*

In the Ritual of the Enterer are shadowed forth symbolically, the beginning of certain of the Formulae of the Magic of Light. For this Ritual betokeneth a certain Person, Substance or Thing, which is taken from the dark World of Matter, to be brought under the operation of the Divine Formulae of the Magic of Light.

Also herein are contained the commencements of all formulas of Evocation, the development of which is further shown in the Inner knowledge of the succeeding grades of the Outer Order. In the true knowledge of the application of the Symbolism of the "Enterer" lies the entrance to the knowledge of Practical Magic: and therefore are all the Formulae drawn from the Ritual classed under Five several heads, according unto the Letters of the name Yeheshuah.

For to the Letter Yod ך and the element of Fire belong the works of Ceremonial Magic, as the evocations of the Spirits of the Elements, etc.

Unto the First Heh ה the consecration and charging of Telesmata, and the production of Natural Phenomena, as storms, earthquakes, etc.

Unto the Great Holy Letter Shin ש are allotted Three classes of works. Spiritual development, transformations and invisibility.

Unto the Letter Vau ץ Divination in all its branches; and the art of making the Link between the subject of the work and the process of divination.

And to the Final Heh ה the works and operations of the Art of Alchemy, the order of its processes and Transmutation.

FOREWORD

By FRATER A. M. A. G.

This document, which was presented to advanced members of the Zelator Adeptus Minor grade, lists under the name of the Pentagrammaton several modes of magical working. It comprises, altogether, seven formulae. For the first five of these, I have provided herewith examples of the appropriate kind of Ritual in order to enable the reader or student to form some notion of their nature. They are not produced here that they may be slavishly followed, since they are purely personal productions. My motive in including them is only to assist the student as showing him a completed type of ceremony. The formula for Spiritual Development so-called, is represented by two distinct rituals each quite different in structure, yet equally efficacious in its own especial way. The Bornless Ritual, the second of the two, was reproduced in rudimentary form in my *Tree of Life*. Because of the excellent dove-tailing of certain Order formulae and speeches with the barbarous words of the older Ritual, rendering it in practice a magnificent and inspiring ceremony, I have decided to republish it here so that interested students may observe how older fragments may be treated.

So far as the writer is concerned, the section on Divination never acquired much meaning, but it was thought advisable to retain it in the event that significance may be seen in it by others. As an example of the first stages of that mode of operation, there is given an experience recorded many years ago by G. H. Frater Sub Spe, and to some it may prove suggestive. The section on Alchemy remains quite obscure since the subject does not interest me; and I regret that I have not been able to acquire a record of an operation based on it. (N. B. Since this was written, my book entitled *The Philosopher's Stone* has been published.

It is a fairly protracted survey and analysis of alchemical ideology.—I. R.)

The Requiem Ritual is an original contribution, though based on fundamental formulae, and I hope it will be found useful.

So far as the first sections on actual Ceremonial Magic are concerned a few remarks may seem appropriate. Let it be noted first of all that a formal Circle and Triangle are required only in that type of operation called Evocation. It is preferable to paint the circle and divine names on the floor or on canvas, or on a neutral coloured sheet of linoleum so that the circle and names appear brilliant and clear cut. But for convenience' sake, and for quicker working, it is useful to lay out a circle in coloured tapes. The colour naturally will depend on the nature of the ceremony. At the appropriate angles or quarters of this taped circle, pentacles or flashing Tablets of the requisite Divine Names or symbols may be placed.

The other ceremonies, Consecration and Invisibility for example, require no such device, for the performance of the Banishing Rituals of the Pentagram and Hexagram followed by the Consecrations — either as in the Neophyte Ceremony or as in the Opening by Watch-Tower — clears a space for working which is amply protected. This procedure suffices for most operations, though in Evocation the greatest precautions and protections are necessary, and these are afforded by the presence of the Circle and Divine Names.

A great deal of attention should be paid to that part of the ceremony demanding the Invocation of the Higher. Success herein spells success for the entire ceremony. That is, there should be a clear consciousness of the presence of the divine force coursing through the operator. He should become aware of the awakening of a titanic force within him. It is an unmistakable sensation. So strong and powerful can this become, that at times it may almost seem to be a physical one. If this Invocation is slurred over or inconsequentially per-

formed, then a great deal of power must be expended unnecessarily on the remaining parts of the ritual in order to redeem the entire operation from failure. And the operation would suffer from the disadvantage of having been effected by the human part of the magician, instead of by his own Higher Genius. If the Vibratory formula of the Middle Pillar is very powerfully employed, using the name appropriate to the operation on hand, and if the force thus invoked is distributed throughout the Sphere of Sensation by the formulae of the Mystic Circumambulation — both of which are fully described in Z. 1, Book Five — then the chances of success are great. It is imperative to stress this point for it is my belief that the greater number of the cases of failure in, let us say, evocation are due solely to hastening past this important stage to the actual and stated purpose of the ceremony. This haste causes failure. Failure brings about disappointment in the formula as a whole. This is why so little work has been done on this particular system of Magic.

In passing, may I say that before the Vibratory Formula of the Middle Pillar can be at all successfully employed, the student should have put in a great deal of work on the exercise called the Formulation of the Middle Pillar. This exercise, described in the Portal paper reprinted in Part One and at great length in my book *The Middle Pillar*, awakens the magical centres in the psycho-spiritual make-up of the student. Needless to say, that without the power derived, directly or indirectly, from these Sephirotic centres or chakras, there can be no successful Magic. When a certain amount of success has been obtained in this formulation, then the vibratory formula should be assiduously practised. Its results are salutary — and quite apart from the spiritual and psychic effect, which is that to be aimed at, its reaction incidentally on the physical health and vitality is so marked as almost to be miraculous.

The two important adjuncts to success in Ceremonial Magic are briefly the God-form and the Vibration

of the Divine Name. The assumption of the appropriate form of the Egyptian God—or the Telesmatic Image especially built up by the imagination based upon the signification of the letters of the Name—and the powerful vibration of the Name itself by the Vibratory Formula of the Middle Pillar are bound, if all other conditions are complied with, to yield salutary results. The symbolic God-form held firmly in the imagination, the Name vibrated with great force—then the subsequent invocations, and the gradual materialisation or other manifestation of the force, require practically no effort. The most frequent mistake, and of course a natural one, is to concentrate upon the stated purpose of the operation.

The type of Invocation of the Higher employed in most of the ceremonies shown here has no authority obtaining within the Order. It is fundamentally the result of my own spiritual bias. The Higher invocations more usually employed within the Order approximate to the nature of ordinary prayers. These, for many reasons into which I do not wish to enter, do not please me.

The procedure delineated above should of course be followed in all other types of ceremonial—for the consecration of Flashing Tablets and Talismans; and especially in operations striving towards invisibility or transformation is the successful invocation of the divine force necessary.

One final word as to these ceremonies. The student is not to assume that these operations in themselves are important. That is, from the spiritual point of view, the fact that the Magician can attain invisibility or effect a transformation or a materialisation is relatively unimportant. What does matter however, is that these operations comprise a discipline and a type of training which is almost indispensable in the serious labours of spiritual development. The student who has struggled with these formulae, and who has kept his aspiration to the divine keen and untarnished, has a disciplined and a powerful instrument at his command.

*Index for general reference to the Enterer Ceremony
of the ☉ = ☐ Grade*

1. A—The Ceremony itself. The place of the Temple.
2. B—The Hierophant.
3. C—The Officers.
4. D—The Candidate.
5. E—The Ceremony of Opening.
6. F—Hierophant states that he has received a Dispensation from Second Order, and commands Hegemon to prepare Candidate. Candidate prepared. Speech of Hegemon.
7. G—Admission of Candidate. First barring by Kerux. First baptism of the Candidate with Water and Fire.
8. H—The Candidate is conducted to the foot of the Altar. Hierophant asks "Wherefore hast thou come, etc." Candidate replies "I seek the hidden Light, etc."
9. I—Candidate is asked whether he is willing to take the Obligation. He assents; and is instructed now to kneel at the Altar.
10. J—Administration of the Obligation, and raising the Neophyte from the kneeling position.
11. K—Candidate is placed in the North. Oration of the Hierophant, "The Voice of my Higher Self, etc." Hierophant commands the mystic circumambulation in the Path of Darkness.
12. L—Procession. Candidate barred in South. Second Baptism of Water and Fire. Speech of Hegemon. Allowing the Candidate to proceed.
13. M—Hoodwink slipped up. Challenge of Hiereus. Speech of Hegemon. Speech of Hiereus. Candidate re-veiled and passed on.
14. N—Circumambulation. Barred in North. Third

Baptism. Speech of Hegemon allowing Candidate to approach unto the Gate of the East.

15. O—Hoodwink slipped up for the second time. Hierophant challenges. Hegemon answers for Candidate. Speech of Hierophant. Candidate passes on.
16. P—Candidate led to West of Altar. Hierophant advances by the Path of Samech. Officers form the Triangle. Prayer of Hierophant.
17. Q—Candidate rises. Hierophant addresses him, "Long hast thou dwelt in darkness. Quit the Night and seek the Day." Hoodwink finally removed. Sceptres and Swords joined. "We receive thee, etc." Then the Mystic Words.
18. R—Hierophant indicates Lamp of Kerux. He commands that the Candidate be conducted to the East of the Altar. He orders Hiereus to bestow signs, etc. Hiereus places Candidate between Pillars. Signs and words. He orders the fourth and final consecration to take place.
19. S—Hegemon removes rope and invests Candidate with his Insignia. Hiereus then ordains the Mystic Circumambulation in the Path of Light.
20. T—Hierophant lectures on the Symbols. Proclamation by Kerux.
21. U—Hierophant commands Hiereus to address Candidate.
22. V—Hierophant addresses Neophyte on subject of study.
23. W—Blood produced. Speech of Kerux. Hiereus' final caution.
24. X—The closing takes place.

E V O C A T I O N

A—The Magic Circle.

B—The Magician, wearing the Great Lamén of the Hierophant; and his scarlet Robe. A Pentacle, whereon is engraved the Sigil of the Spirit to be invoked, has painted on the back of it the circle and cross as shown on the Hierophant's Lamén.

C—The Names and Formulae to be employed.

D—The Symbol of the whole evocation.

E—The Construction of the circle and the placing of all the symbols, etc., employed, in the places properly allotted to them; so as to represent the interior of a G. D. Temple in the Enterer, and the purification and consecration of the actual piece of ground or place, selected for the performance of the Evocation.

F—The Invocation of the Higher Powers. Pentacle formed of three concentric bands, name and sigil therein, in proper colours, is to be bound thrice with a cord, and shrouded in black, thus bringing into action a Blind Force to be further directed or differentiated in the Process of the Ceremony. Announcement aloud of the Object of the working; naming the Spirit or Spirits, which it is desired to evoke. This is pronounced standing in the centre of the Circle and turning towards the quarter from which the Spirit will come.

G—The Name and Sigil of the Spirit, wrapped in a black cloth, or covering, is now placed within the circle, at the point corresponding to the West, representing the Candidate. The consecration of Baptism by water and fire of the Sigil then takes place, and the proclamation in a loud and firm voice of the spirit (or spirits) to be evoked.

H—The veiled Sigil is now to be placed at the foot of the Altar. The Magician then calls aloud the

Name of the Spirit, summoning him to appear, stating for what purpose the spirit is evoked: what is desired in the operation; why the evocation is performed at this time, and finally solemnly affirming that the Spirit *shall* be evoked by the Ceremony.

I—Announcement aloud that all is prepared for the commencement of the actual Evocation. If it be a good spirit the Sigil is now to be placed *within* the White Triangle on the Altar, the Magician places his left hand upon it, raises in his right hand the magical Implement employed (usually the Sword) erect; and commences the Evocation of the Spirit N., to visible appearance. The Magician stands in the Place of the Hierophant during the Obligation, irrespective of the particular quarter of the Spirit.

But if the nature of that Spirit be evil, then the Sigil must be placed *without* and to the West of the White Triangle and the Magician shall be careful to keep the point of the Magical Sword upon the centre of the Sigil.

J—Now let the Magician imagine himself as clothed *outwardly* with the semblance of the form of the Spirit to be evoked, and in this let him be careful *not to identify himself* with the spirit, which would be dangerous; but only to formulate a species of mask, worn for the time being. And if he knows not the symbolic form of the Spirit, then let him assume the form of an Angel belonging unto the same class of operation, this form being assumed. Then let him pronounce aloud, with a firm and solemn voice, a convenient and potent oration and exorcism of the Spirit unto visible appearance.

At the conclusion of this exorcism, taking the covered sigil in his left hand, let him smite it thrice with the flat blade of the Magic Sword. Then let him raise on high his arms to their

utmost stretch, holding in his left hand the veiled sigil, and in his right the Sword of Art erect. At the same time stamping thrice upon the ground with his right foot.

K—The veiled and corded sigil is then to be placed in the Northern part of the Hall at the edge of the Circle, and the Magician employs the oration of the Hierophant, from the throne of the East, modifying it slightly, as follows: "The voice of the Exorcism said unto me, Let me shroud myself in darkness, peradventure thus may I manifest myself in Light, etc." The Magician then proclaims aloud that the Mystic Circumambulation will take place.

L—The Magician takes up the Sigil in his left hand and circumambulates the Magic Circle once, then passes to the South and halts. He stands (having placed the sigil on the ground) between it and the West, and repeats the oration of the Kerux. And again consecrates it with Water and Fire. Then takes it in his hand, facing westward, saying, "Creature of, twice consecrate, thou mayest approach the gate of the West."

The Magician now moves to the West of the Magical Circle, holds the Sigil in his left hand and the sword in his right, faces South West, and again astrally masks himself with the form of the Spirit, and for the first time partially opens the covering of the Sigil, without however entirely removing it. He then smites it once with the flat blade of the sword, saying, in a loud, clear, and firm voice: "Thou canst not pass from concealment unto Manifestation, save by the virtue of the Name Elohim. Before all things are the Chaos and the Darkness, and the Gates of the Land of Night. I am He Whose Name is darkness. I am the Great One of the Path of the Shades. I am the Exorcist in the midst of the Exorcism. Appear thou therefore without fear

before me, so pass thou on." He then reveals the Sigil.

N—Take the Sigil to the North, circumambulating first, halt, place Sigil on the ground, stand between it and the East, repeat the oration of the Kerux, again consecrate with Fire and Water. Then take it up, face North, and say "Creature of thrice consecrate, thou mayest approach the Gate of the East."

O—Repeat Section M in North East. Magician then passes to East, takes up Sigil in left and Sword in right hand. Assumes the Mask of the Spirit form, smites the Sigil with the Lotus Wand or Sword, and says, "Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the Formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in the Darkness. I am the Exorcist in the midst of the exorcism. Appear thou therefore in visible form before me, for I am the Wielder of the Forces of the Balance. Thou hast known me now, so pass thou on to the Cubical Altar of the Universe!"

P—He then recovers Sigil and passes to Altar, laying it thereon as before shown. He then passes to the East of the Altar, holding the sigil and sword as already explained. Then doth he rehearse a most potent Conjunction and invocation of the Spirit unto visible appearance, using and reiterating all the Divine, Angelic, and Magical Names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures and the like from that conjunction.

Q—The Magician now elevates the covered Sigil towards heaven, removes the veil entirely, leaving it yet corded, crying with a loud voice, "Creature of long hast thou dwelt in darkness. Quit the Night and seek the Day." He then replaces

it upon the Altar, holds the Magical Sword erect above it, the pommel immediately above the centre thereof, and says, "By all the Names, Powers, and Rites already rehearsed, I conjure thee thus unto visible appearance." Then the Mystic Words.

R—Saith the Magician, "As Light hidden in the Darkness can manifest therefrom, *so shalt thou become manifest from concealment unto manifestation.*"

He then takes up the Sigil, stands to East of Altar, and faces West. He shall then rehearse a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, *that they shall force him to manifest himself unto visible appearance.*

He then places the Sigil between the Pillars, himself at the East facing West, then in the Sign of the Enterer doth he direct the whole current of his will upon the Sigil. Thus he continueth until such time as he shall perceive his Will power to be weakening, when he protects himself from the reflex of the current by the sign of silence, and drops his hands. He now looks towards the Quarter that the Spirit is to appear in, and he should now see the first signs of his visible manifestation. If he be not thus faintly visible, let the Magician repeat the conjuration of the Superiors of the Spirit, from the place of the Throne in the East. And this conjuration may be repeated thrice, each time ending with a new projection of Will in the sign of the Enterer, etc. But if at the third time of repetition he appeareth not, then be it known that there is an error in the working.

So let the Master of Evocations replace the Sigil upon the Altar, holding the Sword as usual: and thus doing, let him address a humble prayer unto the Great Gods of Heaven to grant unto

him the force necessary to correctly complete that evocation. He is then to take back the Sigil to between the Pillars, and repeat the former processes, when assuredly that Spirit will begin to manifest, but in a misty and ill-defined form.

(But if, as is probable, the Operator be naturally inclined unto evocation, then might that Spirit perchance manifest earlier in the Ceremony than this. Still, the Ceremony is to be performed up to this point, whether he be there or no.)

Now as soon as the Magician shall see the visible manifestation of that Spirit's presence, he shall quit the station of the Hierophant, and consecrate afresh with Water and with Fire, the Sigil of the evoked spirit.

S—Now doth the Master of Evocations remove from the Sigil the restricting cord, and holding the freed Sigil in his left hand, he smites it with the flat blade of his sword, exclaiming, "By and in the Names of I do invoke upon thee the power of perfect manifestation unto visible appearance." He then circumambulates the circle thrice holding the sigil in his Right hand.

T—The Magician, standing in the place of the Hierophant, but turning towards the place of the Spirit, and fixing his attention thereon, now reads a potent Invocation of the Spirit unto visible appearance, having previously placed the sigil on the ground, within the circle, at the quarter where the Spirit appears.

This Invocation should be of some length; and should rehearse and reiterate the Divine and other Names consonant with the working.

That Spirit should now become fully and clearly visible, and should be able to speak with a direct voice, if consonant with his nature. The Magician then proclaims aloud that the Spirit

N. hath been duly and properly evoked in accordance with the sacred rites.

U—The Magician now addresses an Invocation unto the Lords of the plane of the Spirit to compel him to perform that which the Magician shall demand of him.

V—The Magician carefully formulates his demands, questions, etc., and writes down any of the answers that may be advisable. The Master of Evocations now addresses a Conjunction unto the Spirit evoked, binding him to hurt or injure naught connected with him, or his assistants, or the place. And that he deceive in nothing, and that he fail not to perform that which he hath been commanded.

W—He then dismisses that Spirit by any suitable form, such as those used in the higher grades of the Outer. And if he will not go, then shall the Magician compel him by forces contrary to his nature. But he must allow a few minutes for the Spirit to dematerialise the body in which he hath manifested, for he will become less and less material by degrees. And note well that the Magician (or his companions if he have any) shall never quit the circle during the process of evocation, or afterwards, till the Spirit hath quite vanished.

Seeing that in some cases, and with some constitutions, there may be danger arising from the Astral conditions, and currents established, and without the actual intention of the Spirit to harm, although if of a low nature, he would probably endeavour to do so. Therefore, before the commencement of the Evocation, let the operator assure himself that everything which may be necessary, be properly arranged within the circle.

But if it be actually necessary to interrupt the Process, then let him stop at that point, veil and re-cord the Sigil if it have been unbound or uncovered, recite a License to Depart or a Banishing Form-

ula, and perform the Lesser Banishing Rituals both of the Pentagram and Hexagram. Thus only may he in comparative safety quit the circle.

Note—Get the Spirit into a White Triangle outside the midheaven, then shall he speak the truth of necessity.

II. π

CONSECRATION OF TALISMANS

A—The place where the operation is done.

B—The Magical Operator.

C—The Forces of Nature employed and attracted.

D—The Telesma or material basis.

E—In Telesmata, the selection of the Matter to form the Telesma; the preparation and arrangement of the place. The drawing and forming of the body of the Telesma. In Natural Phenomena the preparation of the operation; the formation of the Circle, and the selection of the material basis, such as a piece of Earth, a cup of Water, a Flame of Fire, a Pentacle, or the like.

F—The invocation of the highest divine forces, winding a black cord round the Telesma or material basis, covering the same with a black veil, and initiating the blind force therein. Naming aloud the *Nature* of the Telesma or Operation.

G—The Telesma or material Basis is now placed towards the West, and duly consecrated with Water and Fire. The purpose of the operation, and the effect intended to be produced is then to be rehearsed in a loud and clear voice.

H—Placing the Talisman or material basis at the foot of the Altar, state aloud the object to be attained, solemnly asserting that it will be attained, and the reason thereof.

I—Announcement aloud that all is prepared and in readiness, either for charging the Telesma, or for the Commencement of the Operation to induce

the natural Phenomena. Place a good Telesma or Material Basis within the White Triangle on the Altar. Place bad to the West of same, holding the sword erect in the right hand for a good purpose, or its point upon the centre of the Triangle for evil.

J—Now follows the performance of an Invocation to attract the desired spirit to the Telesma or material basis, describing in the air above it the lineal figures and sigils, etc., with the appropriate instrument. Then, taking up the Telesma in the left hand, let him smite it thrice with the flat of the blade of the Sword of Art. Then raise it in the left hand (holding erect and aloft the Sword in the right hand stamping thrice upon the Earth with the right foot).

K—The Talisman or Material basis is to be placed towards the North, and the Operator repeats the Oration of the Hierophant to the candidate. "The voice of the Exorcism said unto me, Let me shroud myself in darkness, peradventure thus shall I manifest myself in light. I am the only being in an abyss of Darkness. From the Darkness came I forth ere my birth, from the silence of a primal sleep. And the Voice of Ages answered unto my soul, Creature of Talismans, the Light shineth in the darkness, but the darkness comprehendeth it not. Let the Mystic Circumambulation take place in the path of Darkness with the symbolic light of Occult Science to lead the way."

L—Then, taking up the Light (not from the Altar) in right hand, circumambulate. Now take up Telesmata or M. B., carry it round the circle, place it on the ground due South, then bar it, purify and consecrate with Water and Fire afresh, lift it with left hand, turn and facing West, say,

“Creature of Talismans, twice consecrate, thou mayest approach the gate of the West.”

M—He now passes to the West with Telesmata in left hand, faces S. E., partly unveils Telesmata, smites it once with the flat blade of the Sword, and pronounces, “Thou canst not pass from concealment unto manifestation, save by virtue of the name *Elohim*. Before all things are the Chaos and the Darkness, and the gates of the land of Night. I am He whose Name is Darkness. I am the great One of the Paths of the Shades. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation without fear before me, for I am he in whom fear is Not. Thou hast known me so pass thou on.” This being done, he replaces the veil.

N—Then pass round the Circle with Telesmata, halt due North, place T. on ground, bar, purify, and consecrate again with Water and with Fire, and say, “Creature of Talismans, thrice consecrate, thou mayest approach the Gate of the East.” (Hold Talisman aloft.)

O—Hold Telemata in left hand, Lotus Wand in right, assume Hierophant’s form. Partly unveil Tal, smite with flat of sword, and say, “Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in darkness. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation before me, for I am the wielder of the forces of the Balance. Thou hast known me now so pass thou on unto the Cubical Altar of the Universe.”

P—He then recovers Tal. or M. B., passes on to the Altar, laying it thereon as before shewn. He then passes to East of Altar, hold left hand over Tal-

isman, and sword over it erect. Then doth he rehearse a most potent conjuration and invocation of that Spirit to render irresistible this Telesmata or M. B., or to render manifest this natural phenomenon of, using and reiterating all the Divine, Angelic, and Magical Names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures, and the like from that conjuration.

Q—The Magician now elevates the covered Telesma or Material Basis towards Heaven, then removes the Veil entirely, yet leaving it corded, crying with a loud voice. "Creature of Talismans, (or M. B.), long hast thou dwelt in darkness. Quit the Night and seek the Day."

He then replaces it in the Altar, holds the Magical Sword erect above it, the Pommel immediately above the centre thereof, and says, "By all the Names, Powers, and rites already rehearsed, I conjure upon thee power and might irresistible." Then say the Mystic Words, Khabs Am Pekht, etc.

R—Saith the Magician, "As the Light hidden in darkness can manifest therefrom, so shalt thou become irresistible." He then takes up the Telesmata, or the M. B., stands to East of the Altar, and faces West. Then shall he rehearse a long conjuration to the Powers and Spirits immediately superior unto that one which he seeks to invoke, to make the Telesmata powerful. Then he places the T. or M. B. between the Pillars, himself at the East, facing West, then in the sign of the Enterer, doth he project the whole current of his Will upon the Talisman. Thus he continueth until such time as he shall perceive his will power weakening, when he protects himself by the Sign of Silence, and then drops his hands. He now looks toward the Talisman, and

a flashing Light or Glory should be seen playing and flickering on the Talisman or M. B., and in the Natural Phenomena a slight commencement of the Phenomena should be waited for. If this does not occur, let the Magician repeat the Conjururation of the Superiors from the place of the Throne of the East.

And this conjuration may be repeated thrice, each time ending with a new projection of Will in the Sign of the Enterer, etc. But if at the third time of repetition the Talisman or M. B. does not flash, then be it known that there is an error in the working. So let the Master of Evocations replace the Talisman or M. B., upon the Altar holding the Sword as usual, and thus doing, let him address an humble prayer unto the Great Gods of Heaven to grant unto him the force necessary to correctly complete the work. He is then to take back the Talisman, to between the Pillars, and repeat the former process, when assuredly the Light will flash.

Now as soon as the Magician shall see the Light, he shall quit the station of the Hierophant and consecrate afresh with water and with fire.

S—This being done, let the Talisman or M. B. have the cord removed and smite it with the Sword and proclaim “By and in the Names of, I invoke upon thee the power of” He then circumambulates thrice, holding the Talisman or M. B. in his right hand.

T—Then the Magician, standing in the place of the Hierophant, but fixing his gaze upon the Talisman or M.B. which should be placed on the ground within the Circle, should now read a potent invocation of some length, rehearsing and reiterating the Divine and other Names consonant with the working. The Talisman should

now flash visibly, or the Natural Phenomena should definitely commence.

Then let the Magician proclaim aloud that the Talisman has been duly and properly charged, or the Natural Phenomena induced.

U—The Magician now addresses an Invocation unto the Lords of the plane of the Spirit to compel him to perform that which the Magician requires.

V—The Operator now carefully formulates his demands, stating clearly what the Talisman is intended to do, or what Natural Phenomena he seeks to produce.

W—The Master of Evocations now addresses a conjuration unto the Spirit, binding him to hurt or injure naught connected with him, or his assistants, or the place. He then dismisses the Spirits in the name of Jehovashah and Jeheshua, but wrap up Talisman first, and no Banishing Ritual shall be performed, so as not to discharge it, and in the case of Natural Phenomena it will usually be best to state what duration is required. And the Material Basis should be preserved wrapped in white linen or silk all the time that the Phenomena is intended to act.

And when it is time for it to cease, the M. B. —if water, is to be poured away; if Earth, ground to powder and scattered abroad; if a hard substance as a metal, it must be decharged, banished and thrown aside; if a flame of fire, it shall be extinguished; or if a vial containing air, it shall be opened and after that well rinsed out with pure water.

III. ♀

8 — INVISIBILITY

A—The Shroud of Concealment.

B—The Magician.

C—The Guards of Concealment.

D—The Astral Light to be moulded into the Shroud.

E—The Equation of the Symbols in the Sphere of Sensation.

F—The Invocation of the Higher; the placing of a Barrier without the Astral Form; the clothing of the same with obscurity through the proper invocation.

G—Formulating clearly the idea of becoming Invisible. The formulating of the exact distance at which the shroud should surround the Physical Body. The consecration with Water and Fire, so that their vapour may begin to form a basis for the shroud.

H—The beginning to formulate mentally a shroud of concealment about the operator. The affirmation aloud of the reason and object of the working.

I—Announcement that all is ready for the commencement of the operation. Operator stands in the place of the Hierophant at this stage, placing his left hand in the centre of the white triangle and holding in his right the Lotus Wand by the black end, in readiness to concentrate around him the shroud of Darkness and Mystery.

(N. B. In this operation as in the two others under the dominion of Shin, a Pentacle or Telesma suitable to the matter in hand, *may* be made use of, the which is treated as is directed for Telesmata.)

J—The Operator now recites an Exorcism of a Shroud of Darkness to surround him and render him invisible, and, holding the Wand by the black end, let him, turning round thrice completely, formulate a triple circle around him, saying, "In the Name of the Lord of the Universe, etc., I conjure thee, O Shroud of Darkness and of Mystery, that thou encirclest me so that I may become invisible, so that seeing me, men see me not, neither understand, but that they may see

the thing that they see not, and comprehend not the thing that they behold! So mote it be."

K—Now move to the North, face East, and say, "I have set my feet in the North, and have said 'I will shroud myself in Mystery and concealment.'" Then repeat the Oration, "The Voice of my Higher Soul, etc.," and then command the Mystic Circumambulation.

L—Move round as usual to the South, Halt formulating thyself as shrouded in darkness, on the right hand the Pillar of Fire, and on the left the Pillar of Cloud, but reaching from Darkness to the Glory of the Heavens.

M—Now move from between the Pillars thou hast formulated to the West, face West, and say, "Invisible I cannot pass by the Gate of the Invisible save by the virtue of the name of 'Darkness.'" Then formulating forcibly about thee the shroud of Darkness, say, "Darkness is my Name, and concealment. I am the Great One Invisible of the Paths of the Shades. I am without fear, though veiled in Darkness, for within me, though unseen, is the Magic of Light."

N—Repeat process in L.

O—Repeat process in M but say, "I am Light shrouded in darkness. I am the wielder of the forces of the balance."

P—Now, concentrating mentally about thee the Shroud of Concealment, pass to the West of the Altar in the place of the Neophyte, face East, remain standing, and rehearse a conjuration by suitable Names for the formulating of a shroud of Invisibility around and about Thee.

Q—Now address the Shroud of Darkness, thus: "Shroud of Concealment. Long hast thou dwelt concealed. Quit the Light, that thou mayest conceal me before men." Then carefully formulate the shroud of concealment around thee and

say, "I receive thee as a covering and as a guard." Then the Mystic Words.

R—Still formulating the shroud, say, "Before all Magical manifestation cometh the knowledge of the hidden light." Then move to the pillars and give the signs and steps, words, etc. With the Sign of the Enterer, project now thy whole will in one great effort to realise thyself actually fading out, and becoming invisible to mortal eyes; and in doing this must thou obtain the effect of thy physical body actually gradually becoming partially invisible to thy natural eyes, as though a veil or cloud were formulating between it and thee (and be very careful not to lose thy self-control at this point.) But also at this point is there a certain Divine Exstasis and an exaltation desirable, for herein is a sensation of an exalted strength.

S—Again formulate the shroud as concealing thee and enveloping thee, and thus wrapped up therein, circumambulate the circle thrice.

T—Intensely formulating the Shroud, stand at the East and proclaim, "Thus have I formulated unto myself a shroud of Darkness and of Mystery, as a concealment and guard."

U—Now rehearse an invocation of all the Divine Names of Binah, that thou mayest retain the Shroud of Darkness under thy own proper control and guidance.

V—State clearly to the shroud what it is thy desire to perform therewith.

W—Having obtained the desired effect, and gone about invisible, it is required that thou shouldst conjure the Powers of the Light to act against that shroud of Darkness and Mystery so as to disintegrate it, lest any force seek to use it as a medium for an obsession, etc. Therefore rehearse a conjuration as aforesaid, and then open the

shroud and come forth out of the midst thereof, and then disintegrate that shroud, by the use of a conjuration to the forces of Binah to disintegrate and scatter the particles thereof, but affirming that they shall again be readily attracted at thy command.

But on no account must that shroud of awful Mystery be left without such disintegration, seeing that it would speedily attract an occupant which would become a terrible vampire praying upon him who had called it into being.

And after frequent rehearsals of this operation, the thing may almost be done "per Motem."

TRANSFORMATIONS

A—The Astral Form.

B—The Magician.

C—The Forces used to alter the Form.

D—The Form to be taken.

E—The Equation of the Symbolism in the Sphere of Sensation.

F—Invocation of the Higher. The definition of the Form required as a delineation of blind forces, and the awakening of the same by its proper formulation.

G—Formulating clearly to the mind the Form intended to be taken. The Restriction and Definition of this as a clear form and the actual baptism by Water and by Fire with the Order Name of the Adept.

H—The Actual Invocation aloud of the form desired to be assumed to formulate before you, the statement of the Desire of the Operator and the reason thereof.

I—Announcement aloud that all is now ready for the operation of the Transformation of the Astral Body. The Magician mentally places the form as nearly as circumstances permit in the position of the Enterer, himself taking the place of the

Hierophant, holding his Wand by the black portion ready to commence the Oration aloud.

J—Let him now repeat a powerful exorcism of the shape into which he desires to transform himself, using the Names, etc., belonging to the Plane, Planet, or other Eidolon, most in harmony with the shape desired. Then holding the Wand by the black End, and directing the flower over the head of the form, let him say, "In the name of the Lord of the Universe, Arise before me, O Form of, into which I have elected to transform myself. So that seeing me men may see the thing that they see not, and comprehend not the thing they behold."

K—The Magician saith, "Pass toward the North, shrouded in darkness, O Form of, into which I have elected to transform myself." Then let him repeat the usual Oration from the Throne of the East. Then command the Mystic circumambulation.

L—Now bring the Form around to the South, arrest it, and formulate it there, standing between two great Pillars of Fire and Cloud. Purify it with Water and by Fire, by placing these elements on either side of the Form.

M—Passes to West, face South East, formulate the form before thee, this time endeavouring to render it physically visible. Repeat speeches of Hiereus and Hegemon.

N—Same as L.

O—Same as M.

P—Pass to the East of Altar, formulating the Form as near in the position of the Neophyte as may be. Now address a solemn invocation and conjuration by Divine, etc., Names appropriate to render the form fitting for thy Transformation therein.

Q—Remain East of Altar, address the Form "Child of Earth, etc.," endeavouring now to see it phys-

ically. Then at the words, "We receive Thee, etc." he draws the form towards him so as to envelop him, being careful at the same time to invoke the Divine Light by the rehearsal of the Mystic Words.

R—Still keeping himself in the form of the Magician say, "Before all Magical Manifestation cometh the knowledge of the Divine Light." He then moves to the Pillars and gives Signs, etc., endeavouring with the whole force of his Will to feel himself *actually* and *physically* in the shape of the Form desired. And at this point he must see as if in a cloudy and misty manner the outline of the form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the two vast Pillars of Fire and Cloud.

S—He now again endeavours to formulate the Form as if visibly enshrouding him; and still, astrally, retaining the form, he thrice circumambulates the place of working.

T—Standing at the East, let him thoroughly formulate the shape, which should now appear manifest, and as if enshrouding him, even to his own vision; and then let him proclaim aloud, "Thus have I formulated unto myself this Transformation."

U—Let him now invoke all the Superior Names, etc., of the Plane appropriate to the Form that he may retain it under his proper control and guidance.

V—He states clearly to the Form what he intends to do with it.

W—Similar to this W section of Invisibility, save that the conjurations, etc., are to be made to the appropriate plane of the form instead of to Binah.

- A—The Sphere of Sensation.
 - B—The Augoeides.
 - C—The Sephiroth, etc. employed.
 - D—The Aspirant, or Natural Man.
 - E—The Equilibration of the Symbols.
 - F—The Invocation of the Higher. The limiting and controlling of the lower and the closing of the material senses, to awaken the spiritual.
 - G—Attempting to make the Natural Man grasp the Higher by first limiting the extent to which mere Intellect can help him herein; then by purification of his thoughts and desires. In doing this let him formulate himself as standing between the Pillars of Fire and Cloud.
 - H—The Aspiration of the whole Natural Man towards the Higher Self, and a prayer for Light and guidance through his higher Self, addressed to the Lord of the Universe.
 - I—The Aspirant affirms aloud his earnest prayer to obtain Divine Guidance, kneels at the West of the Altar; in the position of the Candidate in the Enterer, and at the same time astrally projects his consciousness to the East of the Altar, and turns, facing his body, to the West, holding astrally his own left hand with his astral left. And he raises his Astral right hand holding the presentment of his Lotus Wand by the White portion thereof, and raised in the Air erect.
 - J—Let the aspirant now slowly recite an oration unto the Gods and unto the Higher Self (as that of the Second Adept in the entering of the Vault) but as if with his Astral Consciousness, which is projected to the East of the Altar.
- (Note: If at this point the Aspirant should feel a sensation as of faintness coming on, let him at once withdraw the projected Astral and properly master himself before proceeding any further.)

Now let the Aspirant, concentrating all his intelligence in his body, lay the blade of his Sword thrice on the Daath point of his neck, and pronounce with his whole will, the words "So help me, the Lord of the Universe and my own higher soul."

Let him then rise, facing East, and stand for a few moments in silence, raising his left hand open, and his right holding the Sword of Art, to their full length above his head; his head thrown back, his eyes lifted upwards. Thus standing let him aspire with his whole will towards his best and highest Ideal of the Divine.

K—Then let the Aspirant pass unto the North, and facing East solemnly repeat the Oration of the Hierophant, as before endeavouring to project the speaking conscious self to the place of the Hierophant (in this case to the Throne of the East.) Then let him slowly mentally formulate before him the Eidolon of a Great Angel Torch-bearer, standing before Him as if to lead and light the way.

L—Following it, let the Aspirant circumambulate, and pass to South, then let him halt, and aspire with his whole will, first to the Mercy side of the Divine Ideal, and then to the Severity thereof. And then let him imagine himself as standing between two great Pillars of Fire and Cloud, whose bases indeed are buried in black ever rolling clouds of darkness, which symbolises the chaos of the World of Assiah, but whose summits are lost in glorious light undying, penetrating unto the White Glory of the Throne of the Ancient of Days.

M—Now doth the Aspirant move unto the West, faces S. E., and repeats alike the speeches of Hierous and Hegemon.

N—After another circumambulation, the Adept aspi-

rant halts at the South and repeats the meditation in L.

O—And so he passes unto the East, and repeats alike the words of the Hierophant and the Hegemon.

P—And so let him pass to the West of the Altar, ever led by the Angel Torchbearer. And he lets project his Astral, and he lets implant therein his consciousness, and his body kneels what time his soul passes between the Pillars. And he prayeth the Great Prayer of the Hierophant.

Q—And now doth the Aspirant's Soul re-enter unto his gross-form; and he dreams in Divine Ecstasy of the Glory Ineffable which is in the Bornless beyond; and so meditating doth he arise, and lifts to the Heavens, his hands, and his eyes, and his hopes, and concentrating his Will on the Glory, low murmurs he the Mystic Words of Power.

R—So also doth he presently repeat the words of the Hierophant concerning the Lamp of the Kerux, and so also passeth he by the East of the Altar unto between the Pillars; and standing between them (or formulating them if they be not there as it appears unto him) so raises he his heart unto the Highest Faith, and so he lets meditate upon the highest Godhead he can dream of. Then let him grope with his hands in the darkness of his ignorance, and in the Enterer sign invoke the Power that it remove the darkness from his spiritual vision. So let him then endeavour to behold before him in the Place of the Throne of the East, a certain light or Dim glory, which shapeth itself into a Form.

(Note: And this can be beholden only by the mental vision. Yet, owing unto the spiritual exaltation of the Adept, it may sometimes appear as if he beheld it with mortal eye.)

Then let him withdraw awhile from such con-

templation and formulate for his equilibration once more the Pillars of the Temple of Heaven.

S—And so again doth he aspire to see the Glory conforming — and when this is accomplished, he thrice circumambulates, reverently saluting with the Enterer the Place of Glory.

T—Now let the Aspirant stand opposite unto the Place of that Light, and let him make deep meditation and contemplation thereon. Presently also imagining it to enshroud and envelope him, and again endeavouring to identify himself with its glory. So let him exalt himself in the likeness or eidolon of a colossal Being, and endeavour to realise that this is the only True Self, and that the Natural Man is as it were the base and throne thereof, and let him do this with due and meet reverence and awe.

And therefore he shall presently proclaim aloud “Thus at length have I been permitted to begin to comprehend the form of my Higher Self.”

U—Now doth the Aspirant make entreaty of that Augoeides to render comprehensible what things may be necessary for his instruction and comprehension.

V—And he consults It in any matter he may have especially sought for guidance from the Beyond.

W—And lastly, let the Aspirant endeavour to formulate a link between the Glory and his self-hood; and let him renew his obligation of purity of mind before it, avoiding in this any tendency to fanaticism or spiritual pride.

(And let the Adept remember that this process here set forth is on no account to be applied to endeavouring to come in contact with the higher soul of Another. Else thus assuredly will he be led into error, hallucination, or even madness.)

DIVINATION

- A—The Form of Divination.
- B—The Diviner.
- C—The Forces acting in the Divination.
- D—The subject of the Divination.
- E—The preparation of all things necessary, and the right understanding of the process so as to formulate a connecting-link between the process employed and the Macrocosm.
- F—The Invocation of the Higher; arrangement of the scheme of divination and initiation of the forces thereof.
- G—The first entry into the matter. First assertion of limits and correspondences: beginning of the working.
- H—The actual and careful formulation of the question demanded; and consideration of all its correspondences and their classifications.
- I—Announcement aloud that all the correspondences taken are correct and perfect; the Diviner places his hand upon the instrument of Divination; standing at the East of the Altar, he prepares to invoke the forces required in the Divination.
- J—Solemn invocation of the necessary spiritual forces to aid the Diviner in the Divination. Then let him say, "Arise before me clear as a mirror, O magical vision requisite for the accomplishment of this divination."
- K—Accurately define the term of the question; putting down clearly in writing what is already *known*, what is *suspected* or *implied*, and what is sought to be known. And see that thou verify in the beginning of the judgment that part which is already known.
- L—Next let the Diviner formulate clearly under two groups or heads (a) the arguments for, (b) the arguments against, the success of the subject

of one divination, so as to be able to draw a preliminary conclusion therefrom on either side.

M—First formulation of a conclusive judgment from the premises already obtained.

N—Same as section L.

O—Formulation of a second judgment, this time of the further developments arising from those indicated in the previous process of judgment, which was a preliminary to this operation.

P—The comparison of the first preliminary judgment with one second judgment developing therefrom, so as to enable the Diviner to form an idea of the probable action of forces beyond the actual plane, by the invocation of an angelic figure consonant to the process. And in this matter take care not to mislead thy judgment through the action of thine own preconceived ideas; but only relying, after due tests, on the indication afforded thee by the angelic form. And know, unless the form be of an angelic nature its indication will not be reliable, seeing, that if it be an elemental, it will be below the plane desired.

Q—The Diviner now completely and thoroughly formulates his whole judgment as well for the immediate future as for the development thereof, taking into account the knowledge and indications given him by the angelic form.

R—Having this result before him, let the Diviner now formulate a fresh divination process, based on the conclusions at which he has arrived, so as to form a basis for a further working.

S—Formulates the sides for and against for a fresh judgment, and deduces conclusion from fresh operation.

T—The Diviner then compares carefully the whole judgment and decisions arrived at with their conclusions, and delivers now plainly a succinct and consecutive judgment thereon.

- U—The Diviner gives advice to the Consultant as to what use he shall make of the judgment.
- V—The Diviner formulates clearly with what forces it may be necessary to work in order to combat the Evil, or fix the Good, promised by the Divination.
- W—Lastly, remember that unto thee a divination shall be as a sacred work of the Divine Magic of Light, and not to be performed to pander unto thy curiosity regarding the secrets of another. and if by this means thou shalt arrive at a knowledge of another's secrets, thou shalt respect and not betray them.

V. ▯

A L C H E M Y

- A—The Curcumbite or the Alembic.
- B—The Alchemist.
- C—The processes and forces employed.
- D—The matter to be transmuted.
- E—The selection of the Matter to be transmuted, and the formation, cleansing and disposing of all the necessary vessels, materials, etc., for the working of the process.
- F—General Invocation of the Higher Forces to Action. Placing of the Matter within the curcumbite or philosophic egg, and invocation of a blind force to action therein, in darkness and silence.
- G—The beginning of the actual process. The regulation and restriction of the proper degree of Heat and Moisture to be employed in the working. First evocation followed by first distillation.
- H—The taking up of the residuum which remaineth after the distillation from the curcumbite or alembic; the grinding thereof to form a powder in a mortar. This powder is then to be placed again in the curcumbite. The fluid already distilled is to be poured again upon it. The curcumbite or philosophic egg is to be closed.

I—The curcubite or Egg Philosophic being hermetically sealed, the Alchemist announces aloud that all is prepared for the invocation of the forces necessary to accomplish the work. The Matter is then to be placed upon an Altar with the elements and four weapons thereon; upon the white triangle and upon a flashing Tablet of a general nature, in harmony with the matter selected for the working. Standing now in the place of the Hierophant at the East of the Altar, the Alchemist should place his left hand upon the top of the curcubite, raise his right hand holding the Lotus Wand by the Aries band (for in Aries is the beginning of the life of the year), ready to commence the general invocation of the forces of the divine Light to operate in the work.

J—The pronouncing aloud of the Invocation of the requisite general forces, answering to the class of alchemical work to be performed. The conjuring of the necessary Forces to act in the curcubite for the work required. The tracing in the air above it with appropriate weapon the necessary lineal figures, signs, sigils and the like. Then let the Alchemist say: "So help me the Lord of the Universe and my own Higher Soul." Then let him raise the curcubite in the air with both hands, saying: "Arise herein to action, O ye forces of the Light Divine."

K—Now let the matter putrefy in the Balneum Mariae in a very gentle heat, until darkness beginneth to supervene; and even until it becometh entirely black. If from its nature the mixture will not admit of entire blackness, examine it astrally till there is the astral appearance of the thickest possible darkness, and thou mayest also evoke an elemental form to tell thee if the blackness be sufficient. But be thou sure that in this latter thou art not deceived, seeing that the nature of such an elemental will be deceptive from the

nature of the symbol of Darkness, wherefore ask thou of him nothing *further* concerning the working at this stage but only concerning the blackness, and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe. (Note, for this evocation, use the names, etc., of Saturn.)

When the mixture be sufficiently black, then take the curcubite out of the Balneum Mariae and place it to the North of the Altar and perform over it a solemn invocation of the forces of Saturn to act therein; holding the wand by the black band, then say: "The voice of the Alchemist" etc. The curcubite is then to be unstopped and the Alembic Head fitted on for purposes of distillation. (Note: In all such invocations a flashing tablet should be used whereon to stand the curcubite. Also certain of the processes may take weeks, or even months to obtain the necessary force, and this will depend on the Alchemist rather than on the matter.)

L—Then let the Alchemist distil with a gentle heat until nothing remaineth to come over. Let him then take out the residuum and grind it into a powder; replace this powder in the curcubite, and pour again upon it the fluid previously distilled.

The curcubite is then to be placed again in a Balneum Mariae in a gentle heat. When it seems fairly re-dissolved (irrespective of colour) let it be taken out of the bath. It is now to undergo another magical ceremony.

M—Now place the curcubite to the West of the Altar, holding the Lotus Wand by the black end, perform a magical invocation of the Moon in her decrease and of Cauda Draconis. The curcubite is then to be exposed to the moonlight (she being in her decrease) for nine consecutive

nights, commencing at full moon. The Alembic Head is then to be fitted on.

N—Repeat process set forth in section L.

O—The curcumbite is to be placed to the East of the Altar, and the Alchemist performs an invocation of the Moon in her increase, and of Caput Draconis (holding Lotus Wand by white end) to act upon the matter. The curcumbite is now to be exposed for nine consecutive nights (ending with the Full Moon) to the Moon's rays. (In this, as in all similar exposures, it matters not if such nights be overclouded, so long as the vessel be placed in such a position as to receive the direct rays did the cloud withdraw.)

P—The curcumbite is again to be placed on the white triangle upon the Altar. The Alchemist performs an invocation of the forces of the Sun to act in the curcumbite. It is then to be exposed to the rays of the sun for twelve hours each day; from 8:30 a.m. to 8:30 p.m. (This should be done preferably when the sun is strongly posited in the Zodiac, but it can be done at some other times, though *never* when he is in Scorpio, Libra, Capricornus, or Aquarius).

Q—The curcumbite is again placed upon the white triangle upon the altar. The Alchemist repeats the words: "Child of Earth, long hast thou dwelt, etc." then holding above it the Lotus Wand by the white end, he says: "I formulate in thee the invoked forces of Light," and repeats the mystic words. At this point keen and bright flashes of light should appear in the curcumbite, and the mixture itself (as far as its nature will permit) should be clear. Now invoke an Elemental from the curcumbite consonant to the Nature of the Mixture, and judge by the nature of the colour of its robes and their brilliancy whether the matter has attained to the right condition. But if the flashes do *not* appear, and if the robes of

the elemental be not brilliant and flashing, then let the curcubite stand within the white triangle for seven days; having on the right hand of the Apex of the triangle a flashing tablet of the Sun, and in the left one of the Moon. Let it not be moved or disturbed all those seven days; but not in the dark, save at night. Then let the operation as aforementioned be repeated over the curcubite, and this process may be repeated altogether three times if the flashing light cometh not. For without this latter the work would be useless. But if after three repetitions it still appear not, it is a sign that there hath been an error in the working, such being either in the disposition of the Alchemist or in the management of the curcubite. Wherefore let the lunar and the solar invocations and exposures be repeated, when without doubt, if these be done with care (and more especially those of Caput Draconis and Cauda Draconis with those of the Moon as taught, for these have great force materially) then without doubt shall that flashing light manifest itself in the curcubite.

R—Holding the Lotus Wand by the white end, the Alchemist now draws over the curcubite the symbol of the Flaming Sword as if descending into the mixture. Then let him place the curcubite to the East of the Altar. The Alchemist stands between the pillars, and performs a solemn invocation of the forces of Mars to act therein. The curcubite is then to be placed between the Pillars (or the drawn symbols of these same) for seven days, upon a flashing tablet of Mars. After this period, fit on the Alembic Head, and distil first in Balneum Mariae, then in Balneum Arenae till what time the mixture be all distilled over.

S—Now let the Alchemist take the fluid of the distillate and let him perform over it an invocation

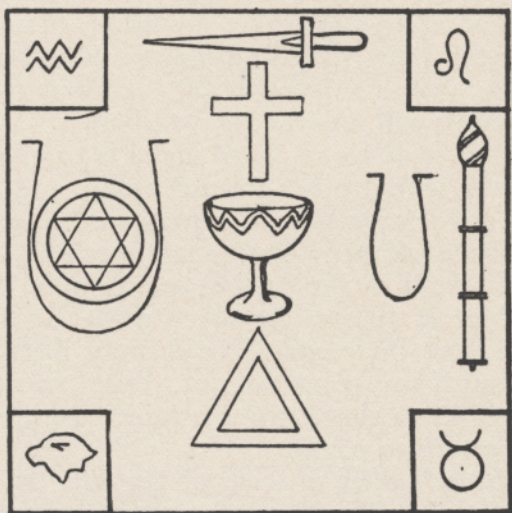
of the forces of Mercury to act in the clear fluid, so as to formulate therein the alchemic Mercury, even the Mercury of the philosophers. (The residuum of the dead head is not to be worked with at present, but is to be set apart for future use.) After the invocation of the Alchemic Mercury a certain brilliance should manifest itself in the whole fluid, that is to say, it should not only be clear, but also brilliant and flashing. Now expose it in an hermetic receiver for seven days to the light of the Sun; at the end of which time there should be distinct flashes of light therein. (Or an egg philosophic may be used; but the receiver of the Alembic if close stopped will answer this purpose.)

T—Now the residuum or Dead Head is to be taken out of the curcubite, ground small and replaced. An invocation of the Forces of Jupiter is then to be performed over that powder. It is then to be kept in the dark standing upon a flashing Tablet of Jupiter for seven days. At the end of this time there should be a slight flashing about it, but if this come not yet, repeat this operation up to three times, when a faint flashing of Light is *certain* to come.

U—A flashing Tablet of each of the four Elements is now to be placed upon an altar as shown in the figure, and thereon are also to be placed the magical elemental weapons, as is also clearly indicated. The receiver containing the distillate is now to be placed between the Air and Water Tablets, and the curcubite with the Dead Head between the Fire and Earth Tablets. Now let the Alchemist perform an invocation using especially the Supreme Ritual of the Pentagram, and the lesser magical implement appropriate. First, of the forces of Fire to act in the curcubite on the dead head. Second of those of Water to act on the distillate. Third, of the forces of the Spirit

to act in both (using the white end of Lotus Wand). Fourth, of those of the Air to act on the distillate; and lastly, those of the Earth to act on the Dead Head. Let the Curcubite and the receiver stand thus for five consecutive days, at the end of which time there should be flashes manifest in both mixtures. And these flashes should be lightly coloured.

Diagram 25



V—The Alchemist, still keeping the vessels in the same relative positions, but removing the Tablets of the elements from the Altar, then substitutes one of Kether. This must be white with golden charges, and is to be placed on or within the white triangle between the vessels. He then addresses a most solemn invocation to the forces of Kether; to render the result of the working that which he shall desire, and making over each vessel the symbol of the Flaming Sword.

This is the most important of all the Invoca-

tions. It will only succeed if the Alchemist keepeth himself closely allied unto his Higher Self during the working of the invocation and of making the Tablet. And at the end of it, if it have been successful, a keen and translucent flash will take the place of the slightly coloured flashes in the receiver of the curcumbite; so that the fluid should sparkle as a diamond, whilst the powder in the curcumbite shall slightly gleam.

W—The distilled liquid is now to be poured from the receiver upon the residuum of the Dead Head in the curcumbite, and the mixture at first will appear cloudy. It is now to be exposed to the Sun for ten days consecutively (ten is Tiphareth translating the influence of Kether.) It is then again to be placed upon the white triangle upon the Altar, upon a flashing Tablet of Venus, with a solemn invocation of Venus to act therein. Let it remain thus for seven days, at the end of which time see what forms and colour and appearance the Liquor hath taken, for there should now arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition. When this softer flash is manifest, place the curcumbite into the Balneum Mariae to digest with a very gentle heat for seven days. Place it then in the Balneum Mariae to distil, beginning with a gentle, and ending with a strong heat. Distil thus till nothing more will come over, even with a most violent heat. Preserve the fluid in a closely stoppered vial, it is an Elixir for use according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment. The residuum thou shalt place without powdering into a crucible, well sealed and luted. And thou shalt place the same in thine Athanor, bringing it first to a red, and then to a white

heat, and this thou shalt do seven times in seven consecutive days, taking out the crucible each day as soon as thou hast brought it to the highest possible heat, and allowing it to cool gradually.

And the preferable time for this working should be in the heat of the day. On the seventh day of this operation thou shalt open the crucible and thou shalt behold what *Form* and *Colour* thy Caput Mortuum hath taken.

It will be like either a precious stone or a glittering powder. And this stone or powder shall be of Magical Virtue in accordance with its nature.

Finished is that which is written concerning the Formulae of the Magic of Light.

(Note: Instances of Rituals based upon these formulae will be found in the next section, Book Six.—I.R.)

BOOK SIX

(Rituals based upon the Golden Dawn Formulae
of Z.3 in Book Five.)

CEREMONIAL MAGIC

EVOCATION

The Temple is arranged as in the Neophyte Grade. There is a circle about ten feet in diameter, formed by coloured tapes. Pantacles, bearing the divine Names, are placed at the four quarters on the rim of the circle. Adonai ha-Aretz, Adonai Melekh, and Agla are written in Hebrew lettering; and Emor Dial Hectega, in Enochian characters, on the Pantacles. About a foot outside the Circle, and towards the North is a Triangle formed by white tapes. The letters of Nephesch ha-Messiach in Hebrew are written about its angles. In the Triangle is a Pantacle bearing the Sigil of Axir, based upon the letters of the Rose. The same Sigil is painted on the back of the Hierophant's Lamen worn by the Magus, and it is also painted on another Pantacle which is carried by the Magus, later to be veiled, and bound; it is upon this latter that he works.

A heavy-bodied incense should be used, and copiously. Dittany of Crete is probably the best — or any other fairly stable and harmonious incense. When all is ready, announce from the Altar, holding the Lotus Wand

Hekas, Hekas Este Bebeloi

Then, taking the Sword, perform the Lesser Banishing Rituals of the Pentagram and Hexagram, closing with the L.V.X. Signs.

Pass to Altar without either Wand or Sword, take up the Fire Wand, go South, raise Fire Wand above head, attract the Light and circumambulate slowly with the Sun, saying:

And when, after all the phantoms have vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of Fire.

On reaching the South, face the quarter, trace Fire Pentagram, with Leo in centre, and say:

Oip Teaa Pedoce. In the names and letters of the Great Southern Quadrangle, I invoke ye, ye Angels of the Watch-tower of the South.

Replace Wand. Take Cup to West, sprinkle Water, raise Cup, circumambulate with Sol, saying:

So therefore first the priest who governeth the works of Fire must sprinkle with the lustral water of the loud resounding sea.

On reaching the West, face West, sprinkle Water, and make with the Cup the Pentagram of Water, Eagle Kerub in centre.

Empeh Arsel Gaiol. In the names and letters of the Great Western Quadrangle, I invoke ye, ye Angels of the Watch-tower of the West.

Replace, Cup, take dagger, past to East, face East, and strike air thrice, circumambulate, saying:

Such a Fire existeth, extending through the rushings of Air. Or even a Fire formless whence cometh the image of a voice. Or even a flashing Light, abounding, revolving, whirling forth, crying aloud.

Reaching East, face West, strike Air with dagger, and make Invoking Air Pentagram with Aquarius in centre, and say:

Oro Ibah Aozpi. In the names and letters of the Great Eastern Quadrangle, I invoke ye, ye Angels of the Watch-tower of the East.

Replace Dagger. Take Pantacle, go North, face North, circumambulate, after shaking Pantacle thrice.

Stoop not down into the darkly splendid world wherein continually lieth a faithless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding; a black ever-rolling abyss ever espousing a body unluminous, formless and void.

Reaching North, shake Pantacle, make Earth Pentagram, with Taurus in centre, and say:

Emor Dial Hectega. In the names and letters of the Great Northern Quadrangle. I invoke ye, ye angels of the Watch-tower of the North.

Replace Pantacle. Go West of Altar, face East, raise the Censer and describe invoking Pentagrams of Spirit both Active and Passive, saying:

Exarp. Bitom. Nanta. Hcoma. In the names and letters of the mystical Tablet of Union, I invoke ye, ye divine forces of the Spirit of Life.

Replace Censer. Make the Portal Sign of the Rendering of the Veil.

I invoke ye, ye Angels of the celestial spheres whose dwelling is in the invisible. Ye are the guardians of the Gates of the Universe, be ye also the guardians of this mystic sphere. Keep far removed the evil and the unbalanced. Strengthen and inspire me so that I may preserve unsullied this abode of the mysteries of the Eternal Gods. Let my sphere be pure and holy so that I may enter in and become a partaker of the secrets of the Light Divine.

Circumambulate three times to draw down the Light. Return to altar, face East, and utter the Adoration:

Holy Art Thou Lord of the Universe.

Holy Art Thou, Whom Nature hath not Formed.

Holy Art Thou, the Vast and the Mighty One.

Lord of the Light and of the Darkness.*

*Hereafter, this form of opening the Temple, up to the Adoration, will be referred to as the *Formula of Opening by Watchtower*. It is an ideal method of preparing any chamber for practical work, and even as a complete ceremony by itself has much to commend its very frequent use. As preparation for serious meditation, for skrying, for difficult magical works, it is as fine a preliminary as could be wished for.

Pause. Then take up the Lotus Wand, and pass between the Pillars. Make the Zelator Sign, and say:

Let us adore the Lord and King of Earth. Adonai ha-Aretz. Adonai Melekh. Unto thee (*make the Qabalistic Cross*) be the Kingdom, the Power, and the Glory. Malkuth, Gevurah, Gedulah, Amen. (*Trace the Cross*

and Circle in air with Wand.) The Rose of Sharon and the Lily of the Valley. Amen.

Pass round the Temple to the Earth Tablet in the North. Make the Invoking Pentagrams of Spirit, Active and Passive, and the Invoking Earth Pentagram with Taurus symbol in centre.

And the Elohim said: Let us make Adam in our own Image after our likeness, and let them have dominion over all the earth. In the name of Adonai Melekh, and in the name of the Bride and Queen of the Kingdom, Spirits of Earth, adore Adonai.

Trace Taurus Kerub in Air; also Sigil of Auriel.

In the name of Auriel, the Great Archangel of Earth, and by the Sign of the head of the Ox, Spirits of Earth, adore Adonai.

Make Cross in Air.

In the names and letters of the Great Northern Quadrangle, spirits of Earth, adore Adonai.

Hold Wand on high.

In the Three Great Secret Names of God borne upon the Banners of the North, Emor Dial Hectega, and in the name of Ic Zod Heh Chal, Great King of the North, Spirits of Earth, adore Adonai.

Go to East to commence the Supreme Invoking Ritual of the Earth Pentagram, beginning and closing with the Qabalistic Cross. Then return to North, and vibrate very powerfully the Enochian Key. (Footnote: For these, and the other Enochian Rituals, their translations, and directions for use, see Volume 4.)

Sapah Zimii duiv, od noas ta Qanis Adroch, dorphal coasg od faonts piripsol ta blior. Casarm am pizi nazarth af, od dlugar zizop zlida caosgi tol torgi, od z chis e siasch l ta vi u, od iaod thild ds hubar *peoal*, soba cormfa chis ta la, vls, od q cocasb. Eca niis od darbs qaas. F etharzi od blior. Ia-ial ed nas cicles. Bagle? Ge-iad I L.

Go to the South of the Altar, and face the North. Draw the Hebrew letters of Adonai ha-Aretz in

the Air before you. Also the Sigil. Then imagine both in the heart. Vibrate the name several times by the Vibratory Formula of the Middle Pillar until the whole body throbs and pulses with the divine power.

Adonai ha-Aretz. O Thou who art the King of Earth, taking the earth for thy footstool, I invoke Thee and adore Thee. Dwell thou within my heart, I beseech thee, to awaken that which shall prove a true channel for the working of thy divine power. May this ceremony for the Evocation of the Earth Angel Axir which I am about to perform, be a focus for the ray of thy illuminating power. To the end that I may use this consecration to progress further in the Great Work, and thereby help others who may come within my sphere of influence.

Trace the Earth Pentagram and in it the Sigil and Hebrew Letters of Auriel. Picture the Name in the lungs, and vibrate it several times by the vibratory formula, circulating the force thereafter.

Grant unto me the presence and power of thy Archangel Auriel who governeth the spirits of Earth, that he may guide me in my quest for the hidden stone.

Trace the Sigil and letters of Phorlach in the air. Then in the heart, and vibrate.

Direct thy Angel Phorlach to watch over my footsteps in this Path of Light. O thou mighty Angel of Earth, I conjure thee by the divine Names that thou permeate my mind now in this Temple, to aid me with thy power, that I may truly evoke to visible manifestation the Angel Axir of the Lesser Angle of Earth of the Northern Quadrangle.

Trace the Sigil and letters of Kerub and vibrate. May the ruler of Earth, by the permission of Adonai Melekh, extend his power so that, divinely, I may be aided to perform aright this magical evocation and bring it to successful culmination, even as Malkuth is the throne of the Ten Sephiroth.

Pause. Contemplate the Kether above the head, and endeavour to bring down its light.

In the names of Sandalphon, Metatron and Nephesch ha-Messiach, the three Kerubim ruling over Malkuth, and by the power of the choir of Angels who art set over the governance of the Kingdom, (*Trace Sigils of all these Names and vibrate very powerfully*), the Aschim, the holy Souls of Fire, let it be known that I, Ad Majorem Adonai Gloriam, Neophyte of the Golden Dawn, and Frater R. R. et A. C. have summoned the powers of Earth to my presence. Let there be formed a true and potent link between my human soul on the one hand, and all those divine powers of Malkuth which receive the influx from on high. To this end, I propose to evoke unto physical manifestation, the Great Angel Axir of the Third Lesser Angle of the Watch-tower of the North in the name of Adonai ha-Aretz and by the divine aid of Emor Dial Hectega.

Bind and veil Sigil with white cord and black cloth.

Place it without the Circle at the West, and say:

Hail unto ye, Lords of the Land of Life, hear ye these my words for I am made as ye are, who are the formers of the soul, with the divine aid, I now purpose to call forth this day and hour from the dark depths of my sphere of sensation the Angel Axir of the Lesser Earthy Angle of the Northern Quadrangle, whose magical seal I now bind with this triple cord of bondage, and shroud in the black darkness of concealment. Even as I have bound about this Sigil this cord so let Axir be bound in his abode and habitation, that he move not therefrom save to manifest unto the Light before me. Even as with this veil of black I shroud the Light of Day from this Sigil, so do I render him in his place, blind and dumb, that he may in no wise move except unto manifestation and appearance before me. And the reason of this my working is to obtain from that Angel the true knowledge of Earth, how I may securely fix within my being the secret philosophical stone of creation whereon is a hidden name inscribed. To this end,

I implore the divine assistance in the names of Adonai ha-Aretz, Auriel, Phorlach; Emor Dial Hectega, and Ic Zod Heh Chal.

Draw the Pantacle into the circle with the point of Sword.

Creature of Sigils, enter thou within this sacred Circle that the Angel Axir may pass from concealment unto manifestation.

Consecrate immediately with Fire and with Water at the West of the Circle.

Creature of Sigils, purified and made consecrate, enter thou the Pathway of Evil.

Hold Sigil aloft and move in a N. E. direction. Stop at the N. E. of Altar, strike Sigil with flat of sword, saying:

The great Angel Samael spake and said. I am the Prince of Darkness and of Night. The foolish and rebellious gaze upon the face of the created world, finding therein naught but terror and obscurity. To them it is the terror of darkness, and they are but as drunken men stumbling in the darkness. Return, thou creature of Sigils; not as yet canst thou pass by.

Return to West. Then move S. E. Strike Sigil as before.

The great Angel Metatron spake and said. I am the Angel of the Presence Divine. The wise gaze upon the created world and behold therein the dazzling image of the Creator. O creature of Sigils, not as yet canst thine eyes behold that dazzling image of Adonai. Return. Thou canst not pass by.

Return with Sigil to West, and this time go straight forward to the Altar. Smite upraised Sigil with the flat of sword.

The great Angel Sandalphon spake and said. I am the Reconciler for Earth, and the Celestial Soul therein. Form is invisible alike in darkness and in blinding light. I am the angel of Paphro-Osoronophris — and I prepare the way to manifestation unto the Light. Prepare

thou, therefore, to manifest thyself unto visible appearance.

Place Sigil at foot of Altar, and say:

O thou mighty and powerful Angel Axir, I bind and conjure thee in the name of Sandalphon who thus prepares the way for thee, that thou appear in visible form before me in the triangle without this Circle of Art. In the name of Emor Dial Hectega, I command that thou shalt speedily come hither from thy darkened abodes in the land of Ophir, to appear before me in a physical form. And I further command, by all the names divine, that thou teach me how best the great creative work may be pursued, and how I may find the hidden stone of the wise whereby I may fix within a purified body my Higher Self. And, in this hall of the Dual manifestation of Truth, in the presence of Adonai ha-Aretz and all the powers of Malkuth, I invoke and charge thee, that even as within me is concealed the knowledge of the magic of the light divine, so *shalt* thou pass from concealment unto manifestation visibly in this triangle placed without this Circle of Art.

Place Sigil on Altar on the White Triangle. Stand East, face West, place left hand on Sigil, hold Sword aloft, and over it trace appropriate Sigils of the Names as they are rehearsed.

O Invisible King, who taking the Earth for foundation, didst hollow its depth to fill them with thy almighty power. Thou whose name shaketh the Arches of the World, thou who causest the seven metals to flow in the veins of the rocks, King of the seven lights, rewarder of the subterranean workers, lead us into the desirable air and into the realm of Splendour. We watch and we labour unceasingly. We seek and we hope, by the twelve stones of the holy City, by the buried talismans, by the axis of the lodestone which passes through the centre of the Earth. Adonai. Adonai. Adonai. (*Vibrate by formula of the Middle Pillar and circumambulate it.*) Have pity upon those who suffer, expand our hearts, unbind and upraise our minds, enlarge our natures!

O Stability and Motion! O Darkness veiled in brilliance! O Day clothed in Night! O Master Who never dost withhold the wages of thy workmen! O Silver Whiteness! O Golden Splendour! O Crown of Living and Harmonious diamond! Thou who wearest the heavens on thy finger like a ring of sapphire! Thou who hidest beneath the earth in the kingdom of gems, the marvellous seed of the stars. Live, reign and be thou the eternal dispenser of the Treasures whereof thou hast made us the wardens.

Trace Invoking Earth Pentagram over Sigil, and say:

In the three great Secret Holy Names of God borne upon the banners of the North, Emor Dial Hectega (*Vibrate by the Middle Pillar and circumambulate*) I invoke thee, Thou great King of the North, Ic Zod Heh Chal (*trace a whirl with sword over Sigil*) to be present here by me this day, and to grant Thy protection and power unto me, to enable me to evoke Axir, an Angel subservient to the lesser Angle of Earth of the Northern Quadrangle, unto visible manifestation.

Trace Saturn Hexagram over Sigil, but using the Taurus Symbol of the Kerub.

I invoke ye, ye great princess of the Northern Quadrangle, who are known by the title and honourable office of Seniors. Hear ye my petition, ye celestial Seniors who rule over the Earth in the North Quadrangle, and who bear the names of Laidrom, Alhectega, Aczinor, Ahmbicv, Lzinopo, Liansa. Be this day present with me, so that the Angel Axir may be caused to manifest physically unto me in this Temple, to the end that he may teach me the creative art, and how I may divinely fix the Higher Self within a purified body, and how I may find the hidden stone of the philosophers, that stone whereon is a new name written.

O thou Angel, Axir, subservient in the Lesser Angle of Earth, in the Great Northern Quadrangle, I do invoke and conjure Thee, being armed with divine power. By the name of Ic Zod Heh Chal and by the spirit

name of Nanta, I conjure thee. By the name of Cabalpt and Arbiz the holy names of God, and by the name of Nroam that great Archangel who governeth thy lesser Angle of the Watch-tower situate in the North, and by Taxir, the Angel who is thy immediate superior, I do invoke Thee, and by invoking, do conjure thee. And being armed with the power of Adonai, I do strongly command Thee by Him who spake and it was done, and unto whom all creatures of the earth are obedient. And I, being made after the image of the Elohim, and endued therefore with the power of the Holy Spirit, created also unto divine will, do evoke thee by the name of Adonai ha-Aretz. (*Vibrate by the Middle Pillar and circumambulate*). I conjure thee in the name of Adonai Melekh, (*Vibrate by Middle Pillar, etc.*) the Lord and King of Earth. And I conjure ye powerfully by the three holy Archangels of the Kingdom, Metatron, Sandalphon, and Nephesch ha-Mesiach, and by those powerful Souls of Fire, the Aschim. And I command thy manifestation in the name and power of Auriel the Great Archangel of Earth. By these names do I evoke and conjure thee that thou dost forthwith leave thine abodes in the kingdom of Earth and appear unto me here, visibly and in material form before me in the magical triangle without this circle, in fair shape and true. And by all these divine Names do I command and conjure thee to manifest thyself.

Wherefore come now, thou Angel Axir. Come! Manifest thyself in visible and material form before me, and without delay, from wherever thou mayest be, and make true and faithful answer unto those things I shall have cause to demand of thee. Come thou peaceably, visibly, and affably, and without delay, manifesting that which I desire. Come, I command ye, by all the holy names, by the Archangels above thy kingdom, and by the rulers of thy realm. Come, Axir, come!

Take up Sigil, smite it thrice with Sword. Raise it in left hand, stamping thrice with right foot.

Place veiled Sigil in North, and say, as though from the throne of the East.

The Voice of the Exorcist said unto me. Let me shroud myself in darkness, peradventure thus may I manifest myself in Light. I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the darkness of a primal sleep. And the Voice of the Exorcist said unto me, "Creature of Sigils, the Light shineth in darkness, but the darkness comprehendeth it not."

Pick up Sigil in left hand and circumambulate once, attracting the Light. Pass to South, and bar Sigil with the Sword.

Unpurified and Unconsecrate, thou mayest not approach the gate of the West.

Purify with Water and consecrate with Fire, as in Neophyte ceremony. Then lift Sigil aloft, and say: Creature of Sigils, twice consecrate and twice purified, thou mayest approach the gate of the West.

Pass to West with Sigil in left hand. Partially unveil it, and assume the astral mask of Axir. Smite the Sigil once with flat of blade, and say:

Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the Chaos, the Darkness and the Gates of the Land of Night. I am He whose Name is Darkness. I am the Great One of the Paths of the Shades. I am the Exorcist in the midst of the Exorcism. Appear thou therefore without fear before me. For I am he in whom fear is not. Thou hast known me now, so pass thou on.

Reveil the Sigil. Circumambulate once more attracting the Light. Then halt at the North. Place Sigil on the ground, purify and consecrate it as before, then pass to the East. Partially unveil the Sigil, smite it once with the flat of sword, and assume the astral mask of the Spirit.

Thou canst not pass from concealment unto manifestation, save by virtue of the name Yhvh. After the Formless and the Void and the Darkness, then cometh the

knowledge of the Light. I am that Light which riseth in Darkness. I am the Exorcist in the midst of the Exorcism. Appear thou therefore in visible form before me, for I am the wielder of the forces of the balance. Thou hast known me now, so pass thou on to the cubical altar of the universe.

Recover Sigil, and return to Altar. Stand at East, face West. Sword is held in right hand over Sigil, left hand is placed flat over Sigil on the White Triangle. Invoke powerfully, and re-trace all Sigils and Pentagrams as may be required.

Thou who art the Lord and King of Malkuth, having taken the Earth for thy footstool, Adonai ha-Aretz and Adonai Melekh, grant unto me the power and help of the Great Archangel Auriel that he may command unto my assistance the Angel Phorlach and his Ruler Kerub, that they working through me may cause to appear visibly and physically before me in this Temple the Angel Axir of the Third Lesser Angle of the Great Northern Quadrangle. Cause him to come swiftly from his abode in the darkling splendours of the hidden Earth to manifest himself in the triangle without this circle.

Emor Dial Hectega, thou secret of secrets in the vast kingdom of earth, grant unto me the presence and power of Ic Zod Heh Chal, the mighty King of the North, that he may aid and guard me in this work of Art. (*Trace Saturn Hexagram.*) O ye six mighty Angelical Seniors who keep watch over the Northern Quadrangle, I invoke ye by your names, Laidrom. Alhectega. Aczinor. Ahmbicv. Lzinopo. Liiansa. that ye be present this day with me. Bestow upon me the firmness and stability whereof ye are masters in the element of Aretz, that I may evoke unto visible appearance in the triangle at the North of this Circle the Earthy Angel Axir from the Third Lesser Angle of the Northern Quadrangle.

Thahaaothe, thou great Governor of the Northern Watch-tower, I do invoke thee to send hither the Angel

Axir that in accordance with these sacred rites he may manifest unto me. Let him be for me a solid and tangible link, true and perfect, with all the powers of stability, majesty, and sanctity which rise rank upon rank from the feet of Malkuth even unto the throne of Aimah Elohim. To the end that the Wisdom and Light of the Divine Ones may descend upon my head; and through this creature of Evocations, manifest unto me the perfect purity and the unsullied vision and perfect consecration of the hidden philosophical stone. That by its assistance I may ever pursue the Great Work in the pathway of Light, and thus be the better able to help and teach my fellow men.

Therefore in the name of Cabalpt, I invoke thee, Axir. In the name of Arbiz, I powerfully command thy presence and physical manifestation before me. Come forth! Come forth! Manifest thou in visible form before me, O Angel Axir. I conjure thee anew. Accept of me these magical sacrifices which I have prepared to give thee body and form. Herein are the magical elements of the Holy Kingdom, the foundation and throne of the Tree of Life. For these rose petals are the symbols of the gentle breezes wafting through the land of Ophir. And this oil is the fire thereof which shall accomplish thy salvation. This wine is the symbol of the waters which are, as it were, the blood of the earth, the water of thy purification. This bread and salt are types of Earth, thy body which I destroy by fire that it may be renewed in manifestation before me. And the fire which consumes all is the magical flame of my will and the power of these ineffable and sacred rites.

As each element is mentioned cast it on the charcoal block or the censer.

Come, therefore, Axir. Manifest thyself in power and presence, in comely and pleasing form, before me in the triangle placed without my magic circle. I command ye by all the names of God whose footstool is the realm of thy abode. For the Spirit of the Godhead is within me, and above me flames the glory of Adonai,

and my feet are planted firmly by the might of Emor Dial Hectega. Come, therefore, come!

Elevate covered sigil. Remove the black cloth, leaving the cord on, and say:

Creature of Earth, long hast thou dwelt in darkness. Quit the night and seek the Day.

Replace Sigil on Altar, hold Sword above it, and say:

By all the names, powers and rites already rehearsed. I conjure thee unto visible appearance.

Khabs Am Pekht. Konx Om Pax. Light in Extension. As the Light hidden in Darkness can manifest therefore, so *shalt* thou become manifest from concealment unto manifestation.

Hold Sigil in left hand, standing East of Altar, face West, and recite the long conjuration as follows:

Taxir, thou Angel of God, in the name of Emor Dial Hectega, and by the very powerful names of Cabalpt and Arbiz, I conjure thee to send unto me this Angel Axir. Do thou cause him to manifest before me without this circle of Art. Taxir, in the name of Adonai ha-Aretz, send thou unto me in a form material and visible this Angel Axir. In the name of the Great Archangel of Earth, Auriel (*vibrate the name and trace Sigils*) send thou unto me in material form the Angel Axir. In the name of Ic Zod Heh Chal, I command thee to come unto me, thou Angel Axir. By the power of Thahaaothe, come unto me in visible form. In the divine names Nroam and Roam who are thy immediate superiors, come unto me thou Angel Axir. O Taxir, Taxir, thou mighty Angel of the Earth Angle of the Northern Quadrangle, in all the mighty names and seals and symbols here employed and displayed, I conjure thee in the name of the Highest, to cause this Spirit Axir to make a visible manifestation before me in the great triangle without this circle of art.

Take up Sigil. Place it between Pillars. Stand at the East before it and charge with the Will power-

fully in the Sign of the Enterer. Protect with the Sign of Silence. Manifestation should begin in the North. If not, repeat the invocation to Taxir in the East until it has been said three times, and then charge with will as before. If at the third invocation and charging no manifestation commences, replace the Sigil on Altar, and address a prayer to the Gods.

O ye great Lords of the Holy Kingdom which is the throne of the Holy Spirit, ye Spirits of life who preside over the weighing of souls in the place of judgment before Aeshoorist, Lord of Life Triumphant over death. Give me your hands, for I am made as ye, who are the formers of the soul. Give me your hands and your magic power, that I may have breathed into my spirit the power and might irresistible to compel this Angel Axir, of the Northern Quadrangle of Earth, to appear before me, that I may accomplish this evocation of Magical art, according to all my words and aspirations. In myself, O Adonai, I am nothing. In thee, thou great Lord of Malkuth whose footstool is the earth, I am Self and exist in the Spirit of the Mighty to Eternity. O Thoth, who makest victorious the word of Osiris against his foes, make thou the words of me, who also am Aeshoorist, triumphant and victorious over this Angel Axir, and thus rooted in a true foundation.

Return to Pillars and charge. If manifestation commences consecrate Temple and Sigil anew with Fire and Water. This done, remove the cord, and hold Sigil aloft, saying:

By and in the name of Adonai ha-Aretz and Adonai Melekh, I do conjure upon thee the power of perfect manifestation unto visible appearance.

Smite the Sigil with flat of blade, and circumambulate thrice with Sigil aloft in right hand. Go to East, after having placed Sigil on the ground at the quarter where the Spirit manifests, and utter a potent invocation to visible appearance.

Behold, thou great and mighty Angel Axir I have conjured thee hither at this time to demand of thee certain matters relative to the secret magical knowledge which shall be conveyed to me through thee from thy lord Emor Dial Hectega. But prior to my further proceeding, it is necessary that thou assume a shape and form distinctly material and visible. Therefore in order that thou mayest appear more fully tangible, know then that I am possessed of the means, rites, and powers of evoking thee. Thus do I rehearse before thee yet again the mighty words, names and Sigils of great Efficacy. Wherefore, make haste, thou mighty Angel Axir, and appear visibly before me in the triangle without this Circle of Art.

Burn large quantities of heavy incense at this juncture. Then repeat the long invocation beginning on pages 203 - 204. If necessary repeat it. Trace all seals, symbols, and sigils anew. Pass to between the Pillars, holding Sword and say:

Hear me, ye Guardians of the Tenth Sephirah, Malkuth. Hear me, ye immortal powers of the Magic of Light, that this Angel Axir hath been duly and properly evoked in accordance with the sacred rites.

O ye great Lords of the Royal Kingdom, ye powers of Malkuth which receives the wisdom and power of the Ten Sephiroth, ye I invoke and conjure. Cause this mighty Angel Axir to perform all my demands; manifest ye through him the majesty and radiance of your presence, the divinity of your knowledge that I may be led one step nearer the fulfilment of the Great Work, that I may be taught how to purify my earthly self, and fix therein the glory of my higher and divine genius, and how I may find the hidden stone whereon the new spiritual name shall be written. And that in so doing, the being of this Angel Axir may become more glorified and enlightened, and more responsive to the influx of that Divine Spirit which abides eternally in the heart of God and Man.

Turn now to the Triangle and address Axir.

O thou mighty Angel, I do command and conjure thee not in my name but by the majesty of Adonai ha-Aretz and Emor Dial Hectega, the Lord and King of Earth, and ruler over Malkuth, that thou formulate between thy kingdom and my soul a true and potent link. That thou teach me the mystery of the earthly self of man, and how it may be made creative. Teach me in what manner it may be purified, and fix therein the hidden stone of the Philosophers, that stone whereon is written the new name of redemption. And finally swear thou by the mighty magic Seal which in my hand I hold that thou wilt always speedily appear before me, coming whensoever I call thee by word or will, or by a magical ceremony. To the end that thou mayest be a perpetual link of communication between the Lords of Malkuth and my human soul therein.

When all is fulfilled and prior to his banishing, say:
Inasmuch as thou hast obeyed my wish, I now conjure thee, Axir, that thou hereafter harm me not, nor this place, my companions, or aught pertaining unto me, that thou faithfully perform all these things as thou hast sworn by the names of God, and that thou deceive in naught. Therefore do I burn, and feel thou, these grateful odours of the incense of my magic art which are agreeable unto thee.

Burn much incense. Also perform the L.V.X. Signs and draw down the Light on the manifestation.

And now I say unto thee, Axir, depart in peace in the name of Adonai ha-Aretz unto thine abodes and habitations. Let there ever be peace between me and you, and be ye ready to come when thou art called. May the blessing and light of Yeheshuah the Redeemer be with ye, and inspire thee, and lead thee unto the ways of everlasting peace.

Pause for a few minutes. Reverse Circumambulation. Reconsecration of Temple with Fire and Water. Then powerful banishing rituals of Pentagram and Hexagram.

CONSECRATION CEREMONY FOR JUPITER TALISMAN

Temple furniture arranged as for the Grade of Neophyte. Banishing Rituals of both Pentagram and Hexagram. Open the Temple by the Ceremony of the Watch-towers. After Adoration, perform the Invoking Hexagram Ritual of the Supernals, using Eheieh and Ararita. Employ the Vibratory Formula of the Middle Pillar to invoke Kether, and do not proceed until the sensation of the divine force is present in every vein and nerve. Then contemplate the higher and divine Genius, and utter the following prayer.

Unto Thee Sole Wise, Sole Eternal, and Sole Merciful One, be the praise and glory for ever. Who hath permitted me, who now standeth humbly before Thee, to enter thus far into the sanctuary of thy mystery. Not unto me, Adonai, but unto thy name be the glory. Let the influence of thy divine ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial. But that thus my name may be written on high, and my Genius stand in the presence of the Holy One. In that hour when the Son of Man is invoked before the Lord of Spirits and his Name before the Ancient of Days.

Pause. Then formulate Pillars. Stand between them and make Sign of Practicus.

Let us adore the Lord and King of Water. Holy art thou Lord of the Mighty Waters, whereon thy spirit moved in the beginning. Elohim Tzabaoth. Glory be unto thee Ruach Elohim whose spirit hovered over the Waters of Creation.

Go to the West. Before the Water Tablet make Active and Passive Spirit Pentagrams and Invoking Water Pentagram with Eagle Kerub in the Centre, using Lotus Wand.

And the Elohim said, Let us make Adam in our own

image, after our likeness, and let him have dominion. In the name Al strong and mighty, Spirits of Water, adore your creator.

Sign the Eagle Kerub with Water Cup.

In the Sign of the Head of the Eagle, and in the name of Gabriel, Great Archangel of Water, Spirits of Water, adore your Creator.

Make Cross with Cup.

In the names and letters of the Great Western Quadrangle, Spirits of Water, adore your creator.

Hold Lotus Wand on high.

In the Three great secret holy Names of God borne upon the banners of the West, Empeh Arsel Gaiol, and in the name of Ra-Agiosel, Great King of the West, Spirits of Water, adore your creator.

Still facing West, vibrate very powerfully the Fourth Enochian key invoking the line Hcoma from the Tablet of Union. Formulate an astral banner of the East surrounding one.

In the name of Elohim Tzabaoth and in the name of Al, I command ye, O ye dwellers in the realm of Water that ye fashion for me a magical base in the Astral Light wherein I may invoke the divine forces to charge this Talisman of Tzedek.

Go East, to begin the Supreme Invoking Ritual of the Jupiter Hexagram. Precede with Qabalistic Cross, closing with Key-word. Return to Altar, so that the latter is between the operator and the previously ascertained position of Jupiter. The Magus should wear, in addition to his Rose Cross lamen, a seal of Jupiter in proper colours.

O thou Divine One who dwellest in the Majesty and Love of Chesed, the Fourth Sephirah; Al, source of the River Gihon, Lord of Fire, look upon me I beseech thee as I perform this consecration ceremony. Let a ray from thy perfection descend upon me, to awaken within my being that which shall prove a channel for the working of thine abundant power. May this Jupiter talisman which I have made be a focus of thy light and

life and love so that it may awaken within my soul a clear vision and a stronger aspiration to the Light.

Draw the letters Al in Hebrew, and its Sigil, in the heart, and vibrate it several times. Trace Sigil and Letters in the Air first.

Grant unto me thou great and merciful King of Chesed, the presence and power of thy holy Archangel Tzadkiel that he may aid me with his power.

Draw the Invoking Hexagram of Jupiter and in it the Sigil of Tsadkiel. Vibrate the name strongly.

O ye brilliant Ones of Chesed, I conjure ye by the mighty name of Al strong and mighty, and by the name of Tsadkiel whose throne and seat ye are. Chashmalim, come unto me now. Manifest yourselves through me, and fill my sphere with your magic power to accomplish this work of art.

Draw the Sigil of Chashmalim, and vibrate the name.

Command unto me the presence of Sachiel, the Angel of Jupiter, and his Intelligence, Yohphiel, that they may consecrate this most powerful symbol. Yohphiel (*vibrate several times*) I conjure ye potently to make manifest your presence within my soul that this talisman of Jupiter may be charged. Come, now, O all ye powers and forces of the realm of Chesed, obey ye now the name of Al, the divine ruler of your kingdom, and Tsadkiel, your Archangelic ruler and the mighty powers of the Brilliant Ones of Tzedek.

Place Talisman outside the circle, to West, and then draw it within with the point of Sword.

Creature of Talismans. Enter thou within this sacred circle that thou mayest become a dwelling place of Yohphiel, the Intelligence of Jupiter, a body for the manifestation of the majesty of Chesed.

The Talisman, which previously had been wrapped in black cloth, and bound thrice with cord, should be purified with water and consecrated with fire.

In the Name of Al, I proclaim, all ye powers and forces now invoked that I, Ad Majorem Adonai Gloriam,

Neophyte of the Stella Matutina, and Frater R. R. et A. C. have invoked ye in order to form a true and potent link between my human soul and that spirit of abundance and love and graciousness summed up in the name of Chesed. To this end I have formed and perfected a Talisman bearing upon one side the Sigil of Yohphiel the Intelligence of Tzedek, and the geomantic symbols and sigils pertaining to Jupiter. On the other side is a Seal referred to Jupiter, represented in flashing colours. This is now covered with a black veil, and bound thrice with a cord, so that Yohphiel shall not see the light nor move until he manifest unto me. I proclaim that this Talisman *shall* be charged by the Intelligence Yohphiel, in order that spiritual vision may be mine, and that it may assist me to overcome all obstacles of both a spiritual and a material nature so that I may be enabled to perform the Great Work.

Pick up the Talisman and place it at foot of Altar. I, Frater Ad Majorem Adonai Gloriam, do solemnly pledge myself in the name of Al, to consecrate in due ceremonial form this Jupiter Talisman. And I assert that with divine aid I shall invoke the Intelligence Yohphiel from his abode in Tsedek that life and power may be imparted to this Talisman. To the end that I may be assisted to perform the Great Work, and that I may be the better able to assist my fellow men. May the powers of Chesed witness this my solemn pledge.

Place Talisman on the white triangle on Altar.
Stand West of Altar, face East.

Ye powers of Chesed which I have invoked to this Temple, know that all is now in readiness to consecrate this Talisman. Aid me with your power that I may cause the great Angel Yohphiel to give life and strength to this creature of Talismans in the name of Al Ab.

Go to East of Altar, face West. Place left hand on Talisman, and hold Sword erect over it, and say, making over the talisman such lineal figures, seals, sigils and letters as may be named.

Abba, Father of all fathers, thee I invoke by thy name

Al. Descend, I beseech Thee, through my being to manifest unto me the wisdom and love and that prodigality of spirit which are the characteristics of Tzedek. So that in the enhancement of my true spiritual nature I may continually aspire unto thy glory and grace. Grant unto me the power and help of thy great Archangel Tzadkiel who is the righteousness of thy sphere. Tzadkiel, command I beseech thee to my assistance thy Brilliant Ones, the Chashmalim, that they may bind into this Talisman the magnificence and mercy of Tzedek and all the powers of Chesed. Chashmalim, O ye Brilliant Ones of Jupiter, assist me in this my invocation of Sachiel. Sachiel, Thou great Angel of Tzedek ruling therein by the virtue of Al Ab, whose name thou must obey, and in the name of Tzadkiel, your most potent Archangel, I command ye to send hither thine Intelligence, the Angel Yohphiel that he may concentrate and bind into this Talisman his life and power. In taking it for his body, let him thereby form a true and wonderful link for me with all those powers of love and wisdom, grace, abundance and benignity which rise rank upon rank to the feet of the Holy Spirit. O ye divine powers of Chesed, manifest yourselves through this intelligence Yohphiel, to show forth the majesty of your realm, the love and the magnificence of your Godhead, so that through this creature of Talismans I may ever pursue the Great Work and assist in the initiation of my fellow men. And in so doing, grant that unto Yohphiel who shall charge this Talisman, shall be given a great reward in that day when the crown of the glory of my Genius shall be placed upon my head, and that his nature may become more illumined and glorified, more capable of receiving that divine influx which abides in the heart of God and Man.

Lift Talisman in left hand, smite it thrice with Sword, and raise both it and sword aloft, stamping three times. Then take the Talisman to North, and repeat:

The Voice of the Exorcism said unto me: Let me shroud

myself in darkness, peradventure thus shall I manifest myself in light. I am the only being in an Abyss of Darkness. From the Darkness came I forth ere my birth, from the silence of a primal sleep. And the voice of Ages answered unto my Soul, Creature of Talismans, the Light shineth in the darkness, but the darkness comprehendeth it not. Let the mystic circumambulation take place.

Take the Talisman, and circumambulate. After going round once, stop in the South, and place it on ground.

Unpurified and unconsecrated, thou canst not enter the gate of the West.

Purify the Talisman with Water and consecrate with Fire. Lift it with left hand, face towards West, and say:

Creature of Talismans, twice purified and twice consecrated, thou mayest approach the gateway of the West.

Pass to West with Talisman in left hand. Partly unveil it, smite it once with Sword, and say:

Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the Chaos and the Darkness and the gates of the land of Night. I am He whose name is darkness. I am the great One of the Path of the Shades. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation before me without fear. For I am he in whom fear is not. Thou hast known me, so pass thou on.

Reveil Talisman, and carry it once more round the Circle. Then halt in the North, place it on ground.

Bar, purify, and consecrate as before, and after so doing, pass towards the East. Strike it, after unveiling it partly, and say:

Thou canst not pass from concealment unto manifestation save by virtue of the name Yhvh. After the formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which ariseth in darkness. I am the Exorcist in the midst of the Exor-

cism. Take on therefore manifestation before me for I am the wielder of the forces of the Balance. Thou hast known me now. Pass Thou on unto the cubical altar of the Universe.

Reveil the Talisman, pass to Altar, place it on white triangle, and stand East, facing West, with left hand on Talisman, and sword held over it with right hand. Retrace all Sigils, etc.

Thou Intelligence of Tzedek named Yohphiel, I invoke thee in the divine name of Al. O Thou, who art the father of all things, source of the mighty waters, lord of fire, thou whose heart is mercy, and whose being love, lift me up, I beseech thee, and manifest through thy power and grace and thy generosity of spirit. Grant unto me the mighty power and help of the Archangel Tsadkiel who rules over the divine realm of Chesed, that he may command to my assistance the Choir of Angels, those Brilliant Ones, the Chashmalim, that they may consecrate with power this Talisman which lieth before thee. O ye brilliant Ones of Jupiter, command unto me the Angel of Tsedek, Sachiël, that he may cause Yohphiel, his intelligence, to come unto me. Yohphiel, thou great Angel of Jupiter, thou divine Intelligence of Tsedek, I invoke thee by the knowledge of thy name. I call thee by thy Sigil, and the symbol of Jupiter which I bear upon my breast. Come unto me now, I conjure thee to give me of thy substance so that this creature of Talismans may have power and life and love to assist me in the great work. Come! I invoke thee to make a divine link with all those powers of love and majesty and graciousness summed up in the holy name of Chesed. I invoke thee powerfully by the name of Al (*vibrate by formula of Middle Pillar and mystical circumambulation*). Thus do I potently conjure and exorcise thee, to charge this talisman, thou Intelligence Yohphiel.

Lift the Talisman, remove the veil, leaving the cord underneath, and cry:

Creature of Talismans, long hast thou dwelt in darkness. Quit the night and seek the day.

Replace it on the Triangle upon Altar, hold the pommel of the Sword immediately over it, and say:
By all the names, powers, and rites already rehearsed, I conjure upon thee power and might irresistible. Khabs Am Pekht, Konx om Pax, Light in extension. As the Light hidden in darkness can manifest therefrom, so shalt thou become irresistible.

Pause and then invoke Amoun as follows, also using the Amoun God-form:

O Thou the concealed One, the Opener of the Day, Thee, Thee do I invoke. Amoun (*vibrate by Middle Pillar*). O thou Circle of stars whereof my Genius is but the younger brother, marvel beyond imagination, soul of Eternity before whom time is ashamed, the Ruach bewildered, and the Neschamah dark, not unto thy majesty may I attain unless thine image be love. Therefore by seed and root, and by bud and leaf, and by flower and fruit of my entire being, do I invoke thee, whose name and power is love. (*Assume God-form of Amoun.*) O secret of secrets that art hidden in the being of all that lives, lord secret and most holy — source of light, source of life, source of love, source of liberty, be thou ever constant and mighty within me that I may for ever remain in thine abundant joy, Amoun (*vibrate and circumambulate by Middle Pillar*), thou Father of all the great Gods above, whose name is strength, whose being is love, whose nature is benign, thee do I invoke. Amoun. Mighty, merciful, magnificent, thee do I invoke. Thou whose Sephirah is Chesed, whose lordship is the realm of whirling fire and raging storm, thee, thee do I invoke. O thou whose head is of amethystine blue, whose heart is pitiful, and whose judgment just, where the Rose Dawn shines out amid the gold, thee do I invoke.

O Amoun (*vibratory formula of Middle Pillar*) before thee have I covered my face. Arise, great King, arise and shine in me, for I have hidden myself and stand

humbly before the glory of thy face. In the chariot of life eternal is thy seat, and thy steeds course the firmament of Nu. Behold! Thou didst lift up thy voice, and the hills were shaken! Thou didst cry aloud, and the everlasting hills did bow. O my father, my father; the chariots of Israel and the horsemen thereof. The sound of thy voice was freedom. Thy lightnings were kindled and lighted. Thy thunder was heard on the deep. The stars with thy fear shook and whitened, while the voice of the Lord was uplifted. The wilderness also obeys. For the flames of thy fire are rifted, and the waves of the Sea know thy ways. They did hear thee, the cedars of Lebanon; and the desert of Kadesh hath known. O Amoun (*vibratory formula*) thou Spirit of Illimitable Light and Life and Love. Thou with the plume and the Wand, is thy path in the Waters? The marvellous deeps of the Sea? To that abyss of waters do I raise my soul to receive thy truth. Amoun; (*vibratory formula*) I invoke thee; exalt my soul to the feet of thy glory. Hear me and manifest in splendour to him who worships at thy throne.

(*Pause, while circumambulating the force within.*) This is the Lord of the Gods! This is the Lord of the Universe! This is He whom the Winds fear. This is He, who having made voice by his commandment is Lord of all things, King, ruler, and helper. I am He, the Bornless Spirit having sight in the feet, strong and immortal fire. I am he the Truth. I am he who hate that evil should be wrought in the world. I am he that lighteneth and thundereth. I am he from whom is the shower of the life of Earth. I am He whose mouth ever flameth. I am He, the begetter and manifester unto the Light. I am He, the Grace of the World, the Heart girt with the Serpent is my name. I am the Sun in his rising passed through the hour of cloud and of Night. I am Amoun the concealed One, the Opener of the Day. I am Osiris Onnophris the Justified One, Lord of Light, triumphant over death. There is no part of me which is not of the Gods. I am the Preparer of the Pathway,

the Rescuer unto the Light. Let the white brilliance of the divine spirit descend.

Therefore with the light of the Godhead above and within me do I invoke Tzadkiel, the Archangel of Chesed, to command unto me the Chashmalim, the brilliant Ones of Tzedek. Come unto me, ye brilliant ones, that the Angel of Jupiter, Sachiel, may cause his Intelligence, Yohphiel, to make powerful this consecrated Telesmata. Cause him to take this for his body that a true and sacred link may be formulated between the Spirit of the Godhead in Chesed and the human soul of the exorcist.

Lift the Talisman and place it between Pillars. Go East, face West, and in the Sign of the Enterer project the whole current of will upon the talisman. Protect with the Sign of Harpocrates. A light should play about the talisman. If not repeat the above invocation from the Throne of the East. As soon as the Light is seen, quit the East and repurify and reconsecrate the Talisman with water and fire.

This done, remove the cord from talisman, lift it high, and smite it three times with sword, and proclaim:

By and in the names of Amoun the concealed One, and Al strong and mighty I invoke upon thee the power of Jupiter, bestower and receiver.

Circumambulate three times with Talisman in right hand. Return to the Throne of the East, place the Talisman upon the ground between the Pillars, and repeat the invocation on page 215. Alternate it with this conjuration.

I heard the voice of the Holy One proclaim, "Thou art my Son. This day have I begotten thee. Thou shalt rule the nations with a rod of iron. Thou shalt break them in pieces as a potter's vessel." Let therefore the elements obey the voice of Yhvh. O ye spirits of flashing fire, and air, Spirits of water and earth, even ye legions of demons who dwell in the land of twilight, recognise

in me your master, and in this creature of Talismans one whom ye are powerless to hurt or touch. Turn ye, O ye creatures of night and the darkness; come and obey my will; serve and fear me. I bind even ye to help me in the works of the magic of light. I bind ye by the curse of Elohim Gibor and by the power of Kamael, and by the overwhelming powers of Geburah. By the awful curse of Paschal, and the Fire of the letter Shin. I summon and command ye all to do my will in the cause of this magical art, to the glory of the ineffable name. Look ye now upon this Jupiter Talisman and tremble, for the powers of the divine ones are in it. Look ye now upon the Exorcist, for the crown of the Godhead is over him. Empty are your places in the world above. Your habitations are beneath my feet. Elohim, let there be unto the void restriction! Yehe-shuah, where are now their Gods?

O my Father, I saw Thee when thou camest forth from Edom, when Thou wentest out of the field of Seir. Why were Thy garments red, O mighty one? What were the sounds that behind thee rose from hell? A crying and a groaning, a wail as of pain! For the power of the mighty ones is shattered. Red are Thy robes, my Father, for their blood is spilt. Broken is the strength of hell. Fallen are its walls of adamant; heaped in ruins are its walls of deception.

I came—and the Lord smote the warriors of ignorance. I came — and the thrones of the Ghogiel were empty. I came, and around me hovered the Auphanim, with Ratziel at their head, the Lord of Knowledge. O my Father, there are the wheels of thy chariot. Al Ab blessed be thy name. Broken is thy strength O concealer, and fallen are the powers wherein ye have trusted. Shaken are your fenced cities to their unseen foundations.

He shall hide me under the shadow of his wings. His truth shall be for ever more in the name of this Creature of Talismans, because I have called upon the most High, even Amoun have I called my habitation. I shall

tread upon the lion and adder. The young lion and dragon shall I trample under foot, because he hath set his love upon me. He will set me upon high, for I am He even as He is in me. Lift up your heads, O ye gates. Be ye opened, ye everlasting doors, that the King of Glory may come in. (*Make over Talisman the Sign of the Rending of the Veil, and say*) Let the white brilliance of the divine Spirit descend upon this creature of Talismans, to fill it with the glory of thy majesty, that for ever it may be unto me an aid to aspire to the Great Work.

Draw Flaming Sword over Talisman and say:
Glory be unto thee, Lord of the Land of Life, for thy splendour flows out rejoicing, even unto the ends of the earth.

Take up Talisman, pass to between Pillars, formulate an astral Banner of the East about it, and say:
Behold ye powers and forces of Chesed which I have invoked. Take witness that I have duly consecrated this Creature of Talismans with the aid of Yohphiel, the intelligence of Tzedek, that it may aid me to overcome all spiritual and material obstacles, and by the exaltation of my higher nature assist me in my Path to the Light Divine.

Wrap Talisman in silk or linen, put it away, and announce:

In the name of Yeheshuah the redeemer, I do now suffer all spirits bound by this ceremony, no longer needed in the service of this Telesmata, to depart in peace unto their places. May the blessing of Yeheshuah Yehovashah be with you now and forever more, and let there be peace between me and you.

APPENDIX TO THE JUPITER TALISMAN RITUAL

The foregoing is a fairly good example of a Ritual for the Consecration of a Talisman employing the formulae of the Neophyte Ceremony described in the document Z.2. Properly performed, it takes about one and

a half hours. There is a slight variation of this which can be employed, using the formula of the Rite of the Kerubic Stations from the Theoricus grade ceremony. If this is added, and the student should certainly experiment with its employment since it produces an astonishingly powerful effect, the total time taken by the ceremony will be around two hours. The result of this addition is to build up more deliberately an astral body of incarnation for the invoked spiritual force.

The best place for the insertion of this phase of the ceremony is after the three circumambulations, when the operator has projected the entire force of his will upon the talisman which is placed between the two Pillars. In this instance, the following appendix is added to page 218, just prior to the invocation repeated from page 215. I will repeat part of the rubric.

Circumambulate three times with Talisman in right hand. Return to the Throne of the East, and holding the Talisman aloft, proclaim:

Behold the Exorcist in the midst of the Exorcism. And the power of the Exorcist said unto the Talisman, Let us enter the presence of the Ancient of Days. Arise, and come with me.

Still holding Talisman aloft, attract the light as you pass between the Pillars. Circumambulate, saying:

Amoun the Concealed One spake and said: I am the Secret of Secrets hidden in the heart of all things. I am the Grace of the majesty divine. I am the Lord of perfected work.

Having circumambulated once, stop in the East, face East, saying:

Before thou canst be a means for the manifestation of the divine light thy body must be formed from the swift-flowing air.

Place Talisman before the Air Tablet, and make round it the invoking circle and Pentagram of Active Spirit with Wheel, and Air Pentagram with Aquarius Kerub:

In the name of Yhvh, and in the name of Shaddai El Chai, and in the name of Raphael, your archangel, Spirits of Air, ye I command. Bind unto this Creature of Talismans the substance of your element of Air. (*Make Cross.*) In the Three Great Secret Holy Names of God borne upon the banners of the East, Oro Ibah Aozpi, spirits of Air, give unto me the substance of your realm that it may be mine for ever, binding it unto this Creature of Talismans which I have created. (*Make Invoking Circle*) In the name of Bataivah, Great King of the East, Spirits of Air, concentrate upon this creature of Talismans the substance of your realm, so that the all-potent forces may descend and dwell therein as in a perfect body of manifestation. To the end that this Creature of Talismans may perform that for which it has been created. Creature of Talismans, I have bound unto thee the Air of life, that thy body may be truly formed. So pass we on.

Take up Talisman in left hand, pass round again endeavouring to formulate about it a sphere of light. Say:

Yohphiel spake unto the Exorcist: I am the aspiration to the throne of Chesed. I am the Intelligence of the Sphere of Tzedek. I have entered the presence of the Majesty divine through the power of the Mighty Name.

Having gone completely round, stop before Fire Tablet in South.

Before thy body can be filled with the glory of the Divine Ones in Wisdom, it must be potent with the Fire of life.

Place Talisman before Fire Tablet, make about it the invoking Circle and Pentagram of Actives, and Fire Pentagram with Leo Kerub in centre, invoking:

In the name of Elohim and in the name of Yhvh Tzaboath, and by the name of Michael, your Ruler, Spirits of Fire, ye I command. Bind into this creature of Talismans the substance of your fiery realm. (*Make Cross*) In the Three great Secret Holy Names of God

borne upon the banners of the South, Oip Teaa Pedoce, Spirits of Fire, give unto me of the substance of your realm that it may be mine for ever. Bind it unto this Creature of Talismans which I have created. (*Invoking Circle.*) In the name of Edelpernaa, Great King of the South, Spirits of Fire, ye I command. Concentrate upon this Talisman the substance of your realm, so that the all-potent forces descending may impart unto it a tireless strength, and an all prevailing energy. So that unto me it may be a Talisman ever helping me to aspire unto the Divine with the extended flame of an all-penetrant vision. Creature of Talismans, thou hast the fire of life. So pass we on.

Take up Talismans, and pass round completely, holding the Talisman aloft, and attracting the Light.

I have passed through the Gates of Wisdom and come unto the palace of Peace. Give me your hands, O ye Lords of Truth, for I am made as ye. Ye are the teachers of the soul.

Go to West, face quarter, place Talisman before Water Tablet, saying:

Before thou canst have a body fitted for the incarnation of the divine, thou must receive the water, the blood, and the tears for the remission of sins.

Make Invoking Circle and Pentagram of Passives, with Wheel; and Invoking Water Pentagram with Eagle Kerub.

In the name of Al mighty and powerful, and in the name of Elohim Tzabaoth, and by the name of your Archangel Gabriel, Spirits of Water ye I command. Infuse ye into this Creature of Talismans the substance of the Waters. (*Make Cross.*) In the Three Great Secret Holy Names of God borne upon the banners of the West Empeh Arsel Gaiol, Spirits of Water, ye I command. Give unto me of the substance of your realm that it may be mine forever. Bind it unto this Creature of Talismans which I have created. (*Make Invoking Circle.*) In the name of Ra-agiosel, great King of the

West, spirits of Water ye I command. Concentrate upon this creature of Talismans the substance of your realm so that it may have a body firm and substantial, manifesting unto me as a solid in the Astral Light that through it the powers of Tzedek may manifest unto me. Creature of Talismans I have bound unto thee the Water. So pass we on.

Take up Talisman, raise it aloft again attracting the Light, circumambulate, saynig:

O Lord of the Universe, thou art in all things, and thy name is in all things. Before thee the shadows of the Night roll back and the darkness hasteth away.

Pass on to North. Face Earth Tablet, and say: Creature of Talismans, before the mercy of Chesed can manifest in thy being, the elements of thy body must have an enduring stability.

Place Talisman before Earth Tablet, make invoking Circle round it and Pentagram of Passive Spirit with Wheel, and Invoking Earth Pentagram with Taurus Kerub, saying:

In the name of Adonai ha-Aretz and Adonai Melekh, Spirits of Earth adore your creator. In the name of the Bride and the Queen of the Kingdom, and by the name of your Archangel Auriel, Spirits of Earth ye are mine to command. Bind unto this creature of talismans the substance of your realm .(*Make Cross.*) In the Three Great Secret Holy Names of God borne upon the banners of the North, Emor Dial Hectega, Spirits of Earth give unto me of the substance of your realm that it may be mine for ever. Bind it unto this creature of Talismans which I have created. (*Make Invoking Circle.*) In the name of Ic Zod Heh Chal, great king of the North, Spirits of Earth, concentrate unto this creature of Talismans the substance of your realm, that the all-potent forces may descend and rest upon it, even the grace and mercy of Tzedek. Creature of Talismans, I have bound unto thee the element of enduring stability. So pass we on.

Take up Talisman, and pass between Pillars. Place it on the ground between them, and strongly formulate around it sphere of sensation.

Creature of Talismans, that the power of Amoun the concealed One may manifest through thee, I give thy body the soul of Spirit.

Make Passive and Active Spirit Pentagrams. Also the Rose Cross Symbol. Vibrate powerfully the Enochian Exhortation used in the Portal Ceremony.

In the name of Eheieh and Agla, and by all the names and letters of the Mystical Tablet of Union, I command ye, O ye forces of Eth. I invoke ye, ye Angels of the Celestial Sphere, whose dwelling is in the invisible, to give me of your light for ever. Bind unto this Creature of Talismans the ethereal splendour of your realm so that it may become a living creature, well fitted to receive the incarnation of the divine. Give it life and energy, I beseech thee, so that always it may manifest unto me the glorious quality of Chesed.

Make the Sign of the Rending of the Veil. Then repeat the invocation on page 215, beginning:

Abba, Father of all fathers, thee I invoke by Thy Name Al, etc.

INVISIBILITY

Temple as in ☉ = ☐ Grade. Banish thoroughly with Lesser Ritual of the Pentagram and Hexagram, using Qabalistic Cross and Key-word. Purify with Fire and Water. Circumambulate three times. Return to Altar for Adoration.

Or open by the Formula of the Watch-Towers.

Invoke the forces of the Tablet of Union by means of Supreme Ritual of Pentagram, with Active and Passive Spirit, with Eheieh and Agla. Return to Altar, and recite the following Enochian Spirit Invocation:

Ol Sonuf Vaorsag Goho Iad Balt, Lonsh Calz Vonpho.
Sobra Z-ol Ror I Ta Nazps, od Graa Ta Malprg. Ds
Hol-q Qaa Nothoa Zimz, Od Commah Ta Nobloh Zien.
Soba Thil Gnonp Prge Aldi. Ds Vrbs Oboleh G Rsam.
Casarm Ohorela Taba Pir Ds Zonrensg Cab Erm
Iadnah. Pilah Farsm Znrza Adna Gono Iadpil. Ds Hom
Od Toh. Soba Ipam Lu Ipamis. Ds Loholo Vep Zomd
Poamal Od Bogpa Aai Ta Piape Piaomel Od Vaoan.
Zacare Eca Od Zamran. Odo Cicle Qaa. Zorge Lap
Zirdo Noco Mad. Hoath Iaida.

Adgt Vpaah Zong Om Faaip Sald, Vi-i-vl, Sobam Ialprg
Izazaz Pi Adph, Casarma Abramg Ta Talho Paracleda,
Q Ta Lorslq Turbs Ooge Baltoh. Givi Chis Lusdi Orri,
Od Micalp Chis Bia Ozongon. Lap Noan Trof Cors Ta
Ge O Q Manin Iaidon. Torzu Gohe L. Zacar Eca Ca
Noquod. Zamran Micalzo Od Ozazm Vrelp. Lap Zir
Io-Iiad.

Pause and feel the invoked force.

In the name of Yeheshuah, Yehovashah, I invoke the power of the Recording Angel. I adjure thee, O Light invisible, intangible, wherein all thoughts and deeds of all men are written. I adjure Thee by Thoth, Lord of Wisdom and Magic who is thy Lord and God. By all the symbols and words of power; by the light of my Godhead in thy midst. By Harpocrates, Lord of Silence

and of Strength, the God of this mine Operation, that thou leave Thine abodes and habitations to concentrate about me, invisible, intangible, as a shroud of darkness, a formula of defence; that I may become invisible, so that seeing me men see not, nor understand the thing that they behold.

Go to East and perform invoking Hexagram Ritual of Binah, tracing Saturn Hexagram with Yhvh Elohim and Ararita. Close with I.N.R.I. Return to Altar.

Lady of Darkness who dwellest in the Night to which no man can approach, wherein is Mystery and Depth unthinkable and awful silence. I beseech Thee in thy name Shekinah and Aimah Elohim, to grant thine aid unto the highest aspirations of my Soul, and clothe me about with thine ineffable mystery. I implore Thee to grant unto me the presence of Thy Archangel Tzaphkiel, the great Prince of Spiritual initiation through suffering, and of spiritual strife against evil, to formulate about me a shroud of concealment. O ye strong and mighty ones of the Sphere of Shabbathai, ye Aralim, I conjure ye by the Mighty name of Yhvh Elohim, the divine ruler of Binah, and by the name of Tzaphkiel, your Archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and material world. Clothe me with a veil woven from that silent darkness which surrounds your abode of eternal rest in the sphere of Shabbathai.

Pause.

Come unto me, O Thmaah. Goddess of Truth and Justice, who presidest over the Eternal balance in this Hall of Dual Manifestation of Truth. Auramooth, come unto me, thou Lady of the Purifying Waters of Life. Thaum-aesh-Neith, Come unto me, Lady of the Consuming Fire, purify me and consecrate me who am Aeshoorist, the Justified One, Lord of Life, triumphant over death. Upon my brow are arrayed the twelve stars of light. Wisdom and understanding are balanced in

my Neschamah. Geburah and power on my right hand, and the thunderbolts of Mars! Chesed on my left hand and the sweet fountains of magnificence. In my heart is Yeheshuah, the Reconciler, who is the symbol of golden harmony. My two thighs are as mighty pillars on the right and on the left supporting me; Splendour and Victory, for they cross with the currents reflected from the supernal light. I am established as an eternal Rock of Righteousness, for Yesod is the foundation of the Righteous. The sphere of my Nephesch, and the seven palaces of Malkuth are cleansed and consecrated, balanced and pure, in the might of Thy Name, Adonai, to whom be Malkuth, Gedulah, Gevurah, the Rose of Sharon and the Lily of the Valley.

Vibrate the names in the following invocation by the formula of the Middle Pillar, and circulate it through the body. Proceed slowly to make certain the power is invoked.

Hoor-po-krat-ist, Thou Lord of the Silence. Hoor-po-krat-ist, Lord of the Sacred Lotus. O Thou Hoor-po-krat-ist (*pause a moment or two to contemplate the force invoked*) Thou that standest in victory on the heads of the infernal dwellers of the waters wherefrom all things were created. Thee, Thee I invoke, by the name of Eheieh and the power of Agla.

O Thou divine Babe in the Egg of Blue, Lord of defence and silence, Thou that bearest the Rose and Cross of Life and Light! Thee, thee I invoke for my exaltation to that Light.

Behold! It is written: I am a circle on whose hands stands the twelvefold kingdom of my godhead. I am the Alpha and the Omega, the first and the last, for my life is as the circle of infinite heaven. I change, but death does not come nigh me. O ye divine birds of Resurrection who are the hope of men's mortality, come unto me and aid me. Depart from me, ye workers of evil before the light of Aeshoorist.

Behold! He is in me and I in him. Mine is the Lotus, as I rise as Harpocrates from the firmament of waters.

My throne is set on high. My light is as that of Ra in the firmament of Nu. I am the centre and the shrine, the silence and the eternal light of Godhead. Beneath my feet they rage in dumb impotence. For I am Hoor-po-krat-ist, the Lotus-throned Lord of Silence. Were I to say, Come up upon the mountains, the celestial waters would flow at my word, and the celestial fires would surge forth in torrents fierce of flame. For I am Ra enshrouded, Khephra unmanifest to man. I embody my father Hoor, the might of the avenging God, and my mother Isis, eternal wisdom veiled in eternal beauty and love.

Therefore I say unto Thee, bring me unto thine abode in the Silence unutterable, all-Wisdom, all-light, all-power. Hoor-po-krat-ist, Thou nameless child of Eternity. Bring me to Thee, that I may be defended in this work of art. Thou, the Centre and the Silence; Light shrouded in darkness is thy name. The Celestial Fire is thy father. Thy mother the heavenly sea. Thou, the Air of Life, art the harmony of all, and Lord against the face of the dwellers within the waters! Bring me, I say, bring me to thine abode of everlasting silence, that I may awake to the glory of my godhead, that I may go invisible, so that every spirit created, and every soul of man and beast, and everything of sight and sense, and every spell and scourge of God, may see me *not* nor understand!

And now, in the name of Elohim, let there be unto the void a restriction! Yeheshuah, where are now their Gods. Oh my father, my father; there are the wheels of thy chariot! Lift up your heads, O ye Gates! Be ye opened, ye everlasting doors, that the King of Glory and of Silence and of Night may come in!

Thus do I formulate a barrier without mine astral form that it may be unto me a wall and as a fortress, and as a sure defence. And I now declare that it *is* so formulated, to be a basis and receptacle for the Shroud of Darkness, the Egg of Blue with which I shall presently girdle myself.

Trace Active and Passive Spirit Pentagrams and vibrate the Enochian invocation of Portal Grade.

And unto ye, O ye forces of the Spirit of Life whose dwelling is in the invisible, do I now address my will. In the great names of your ruling Angels Elexarph, Comananu, Tabitom, and by all the names and letters of the holy Tablet of Union, by the mighty names of God, Eheieh, Agla, Yhvh Elohim, and by the Great Lord of Silence, Hoor-po-krat-ist, by your deep purple darkness, and by the white and brilliant light of the Crown above my head, do I conjure ye. Collect yourselves about me, and clothe this my astral form with an egg of blue, a shroud of darkness. Gather yourselves, ye flakes of Astral Light, and shroud my form in your substantial night. Clothe me and hide me but at my control. Darken man's eyes that he see me not. Gather at my word divine, for ye are the watchers, and my soul is the shrine.

Invoke the highest by Qabalistic Cross and I.N.R.I. Formulate the black egg around you, the idea of becoming invisible. Imagine the results of success, then say:

Let the shroud of concealment encircle me at a distance of eighteen inches from the physical body.

Let the Egg be consecrated with fire and water.

Place fire and water on either side of you.

O Auramo-oth and Thaum-Aesh-Neith, ye Goddesses of the scales of the Balance, I invoke and beseech you, that the vapours of this magical water and this consecrating fire be as a basis on the material plane for the formation of this shroud of Art.

Formulate mentally the shroud.

I. A.M.A.G., Frater of the Order of the G. D. and a ⑤ = ⑥ of the R.R. et A.C., a Lord of the Paths in the Portal of the Vault of the Adepti, do hereby formulate to myself the blue-black egg of Harpocrates as a shroud of concealment that I may attain unto knowledge and power for the accomplishment of the Great Work, and to use the same in the service of the Eternal Gods, that

I may pass unseen among men to execute the will of my Genius. And I bind and obligate myself, even as I was bound to the Cross of Obligation, and do spiritually swear and affirm that I will use this power to a good purpose only, to help me eventually to aid and serve my fellow man.

And I declare that with the divine Aid in this Operation I *shall* succeed, that the Shroud *shall* conceal me alike from men and spirits, that it shall be under my control, ready to disperse and to re-form at my command. And I declare that all is now ready for the due fulfillment of this ceremony of the Magic of Light.

Go to East of Altar, facing West, left hand on triangle, right hand holding black band of Lotus Wand upright.

Come unto me, O shroud of darkness and of night, by the power of the name Yeheshuah, Yehovashah. Formulate about me, thou divine egg of the darkness of spirit. I conjure ye, O particles of astral darkness, that ye enfold me as a guard and shroud of utter silence and of mystery in and by the name Eheieh, and the name Agla, the names of the centre of infinite Light. In and by the name Exarp. In and by the name Hcoma. In and by the name Nanta. In and by the name Bitom, those holy names of the sacred Tablet of Union. In the name of Yhvh Elohim which rules the divine darkness. In and by the name of Hoor-po-krat-ist, I conjure and invoke this shroud of concealment. By your deep purple darkness, and by the white brilliance of the Genius about and within me, I invoke ye and conjure ye. I exorcise ye potently. I command and constrain ye. I compel ye to absolute, instant, and complete obedience, and that without deception or delay. For the Light of my Genius is upon me, and I have made Yhvh my hope. Gather, ye flakes of Astral Light, to shroud my form in your substantial night. Clothe me and hide me in an egg of blue. Darken man's eyes, and blind him in his soul, so that he see me not. Gather,

O gather at my word divine, for ye are the Watchers,
my soul the shrine.

*Turn around three times. Resume former position
and say:*

In the name of the Lord of the Universe, and by the
power of my Augoeides, and by the aspiration of thine
own higher Soul. O shroud of darkness and of mystery,
I conjure Thee, that thou encirclest me, so that I may
become invisible. So that seeing me men may see me
not, neither understand. But that they may see the
thing that they see not, and comprehend not the thing
that they behold. So mote it be!

Pass to North, face East, and say:

I have set my feet in the North, and have said: I will
shroud myself in mystery and concealment. The Voice
of my Higher Soul said unto me, Let me enter the
path of darkness, peradventure thus may I attain the
Light. I am the only being in an Abyss of Darkness;
from the Darkness came I forth ere my birth, from
the silence of a primal sleep. And the Voice of Darkness
answered unto my soul, I am He that formulates in
darkness, the light that shineth in darkness, but the
darkness comprehendeth it not. Let the Mystic Cir-
cumambulation take place in the Place of Darkness.

*Go round, knock when passing East and West and
East again. Pass to the South, halt, formulate the
Pillars of Fire and Cloud, reaching from darkness
to the Heavens. Formulate shroud between them,
and pass to the West.*

Invisible, I cannot pass by the Gate of the Invisible
save by virtue of the Name of darkness.

Formulate forcibly the egg of dark blue-black.

Darkness is my Name, and Concealment. I am the
Great One Invisible of the Paths of the Shades. I am
without fear, though veiled in darkness, for within me,
though unseen, is the Magic of the Light divine.

*Go round, knock as before, halt in North, formu-
late Pillars, and the blue-black egg between them.
Then pass to East.*

Invisible, I cannot pass by the Gate of the Invisible, save by virtue of the Name of Light.

Formulate shroud forcibly.

I am Light shrouded in darkness. I am the wielder of the forces of the balance.

Concentrate shroud mentally. Go West of the Altar, remain standing, and say:

O thou divine egg of the creative darkness of Spirit, formulate thou about me. I command thee by the name of Yeheshuah. Come unto me, Shroud of darkness and of night. I conjure ye, O particles of spiritual darkness, that ye enfold me as an unseen guard and as a shroud of utter silence and of mystery. In and by the names Eheieh, Agla, and Yhvh Elohim, I conjure thee. In and by the holy names Exarp, Bitom, Hcoma, Nanta, I invoke thee. In and by the names Elexarpeh, Comanenu, Tabitom, I constrain thee. By the name of Hoorpo-krat-ist. I invoke this shroud of concealment. By the deep purple darkness of the eternal Spirit of Life, and by the white brilliance of the Genius within me, I invoke ye and conjure ye to absolute and instant obedience, without deception or delay. For the Crown of my Father is upon me, and in Yhvh is my trust. Gather, ye flakes of astral Light, and shroud my form in your substantial night. Clothe me, and hide me in an egg of blue, so that seeing me, men may see me *not*, neither understand. But that they may see the thing that they see not, and comprehend not the thing that they behold. For ye are the Watchers, my soul the shrine.

Egg of divine darkness, shroud of concealment, long hast thou dwelt concealed. Quit the Light, that thou mayest conceal me before men!

Carefully formulate shroud about you.

I receive Thee as a covering and a guard. Khabs Am Pekht. Konx Om Pax. Light in Extension.

Before all magical manifestation cometh the knowledge of the hidden Light.

Go to the Pillars. Face West and give the Signs,

steps, words, etc., and with the Sign of the Enterer project your whole Will so as to realize the self fading out. The effect should be that the physical body will become gradually and partially invisible, as though a veil or cloud were coming between it and Thee. Divine ecstasy may follow, but guard against loss of self-control. Make Sign of Silence forcibly, and vibrate with power the name Hoor-po-krat-ist.

Reformulate shroud, and circumambulate thrice. Intensely formulate Shroud, stand at East, and say:

Thus have I formulated unto myself this shroud of Darkness and of Mystery as a concealment and a guard.

Supernal Splendour which shinest in the sphere of Binah, Yhvh Elohim, Aima, Shekinah, Lady of Darkness and of Mystery, Thou High Priestess of the Concealed Silver Star, Divine Light that rulest in thine own deep darkness. Come unto me, and dwell within my heart, that I also may have power and control, even I, over this shroud of darkness and of Mystery. And now I conjure thee, O shroud of Darkness and of Mystery, that thou conceal me from the eyes of all men, from all things of sight and sense, in this my present purpose, which is to remain invisible for the space of one hour, and to receive therein the holy mysteries of the Lord of Silence enthroned upon his Lotus, Hoor-po-krat-ist.

When it is wished to banish the shroud, make very forcibly the Qabalistic Cross, to bring down the Light, and then analyse the Key-Word, invoking the Divine White Brilliance. Then say:

In the name of Yhvh Elohim, I invoke thee, who art clothed with the Sun, who standest upon the Moon, and art crowned with the crown of twelve stars. Aima Elohim, Shekinah, Who art Darkness illuminated by the Light divine, send me thine Archangel Tzaphkiel, and thy legions of Aralim, the mighty Angels of the

sphere of Shabbathai, that I may disintegrate and scatter this shroud of darkness and of mystery, for its work is ended for the hour.

I conjure Thee, O shroud of darkness and of Mystery, which has well served my purpose, that thou now depart unto thine ancient ways. But be ye, whether by a word or will, or by this great invocation of your powers, ready to come quickly and forcibly to my behest, again to shroud me from the eyes of men. And now I say unto ye, Depart ye in peace, with the blessing of God the Vast and Shrouded One, and be ye very ready to come when ye are called!

Lesser Banishing Ritual of Pentagram and Hexagram. Stand in Astral Banner of East.

TRANSFORMATION

Open the Temple arranged as for ☉ = ☐ by usual banishings, and the Ceremony of the Watchtowers. After the Adoration, face East, and invoke the name Eheieh by the vibratory and circumambulation formula of the Middle Pillar. Do not proceed until the physical sensation of the invoked force is experienced. Then contemplate the higher genius for some little while. Lift both hands on high.

In the divine name Iao, I invoke Thee thou great and holy Angel Hua. Lay thy hand invisibly upon my head in attestation of this my solemn aspiration to the Light. Aid and guard me I beseech thee, and confirm me in this path of truth and rectitude, for the glory of the ineffable name.

Lower arms, and quietly utter:

Unto Thee sole Wise, sole Eternal and sole Merciful One, be the praise and glory for ever, who hath permitted me, who now standeth humbly before thee, to enter thus far into the sanctuary of thy mystery. Not unto me, Adonai, but unto Thy Name be the glory. Let the influence of thy divine ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial, but that thus my name may be written on high and my genius stand in the presence of the Holy One. In that hour when the Son of Man is invoked before the Lord of Spirits and his Name before the ancient of Days.

Formulate the Pillars, and make ② = ⑨ Sign, between them.

Let us adore the Lord and King of Air.

Go forward to Air Tablet. Make Active and Passive Spirit Pentagrams, and Invoking Air Pentagram with Aquarius.

And the Elohim said, "Let us make Adam in our own image, after our likeness, and let them have dominion

over the fowl of the air." In the name Yhvh and in the name Shaddai El Chai, Spirits of Air, adore your creator!

Make the Aquarius Kerub before Tablet with Air Dagger.

In the Sign of the Head of the Man, and by the name of Raphael Great Archangel of Air, Spirits of Air adore your creator.

Make Cross with Rose or the Censer.

In the names and letters of the Great Eastern Quadrangle, Spirits of Air adore your creator.

Hold Lotus Wand on high.

In the three great secret holy names of God borne upon the banners of the East, Oro Ibah Aozpi, Spirits of Air, adore your creator.

Trace whorl in front of Air Tablet, with Lotus Wand.

In the name of Bataivah, Great King of the East, Spirits of Air adore your creator.

Still facing East, vibrate powerfully the Third Enochian Key invoking the line Exarp from the Tablet of Union. Then formulate an astral Banner of the East about one.

In the name of Shaddai El Chai, and in the name of Yhvh, I command ye, ye dwellers in the realms of Air, that ye fashion for me a powerful magical base in the Astral Light whereon I may build a true body of transformation.

Perform Supreme Invoking Ritual of the Luna Hexagram, Precede with Qabalistic Cross, closing with Key-word. Return to Altar, face East, and say:

Crowned with star-light, and clothed with the Sun, I invoke Thee who art the ultimate root of all things, for thy righteousness and love are the foundations of the universe. Look upon me as I perform this ceremony, and, I beseech thee, let a ray of thy power descend here and now to awaken within my soul that power which shall prove a true channel for the work-

ing of the divine strength. May this ceremony to form a body of Transformation of the holy goddess Isis, enable me to progress in the Great Work, clarifying my spiritual vision, and illuminating me so that I may be the better able to help my fellow men.

Draw the name Shaddai El Chai and Sigil in heart, while facing East, and vibrate it several times by the vibratory formula of the Middle Pillar. Then trace Sigil and Hebrew letters of the Name in the Air with the Lotus Wand.

Grant unto me the presence, I beseech Thee, of thy Great Archangel of the sphere of Yesod, that he may aid me at this time, even Gabriel, the Archangel of strength and power.

Draw the Invoking Hexagram of Luna and in it the Sigil and letters of Gabriel. Vibrate it similarly several times.

O ye mighty ones of the sphere of Yesod, I invoke ye by the mighty name of Shaddai El Chai, whose seat and throne ye are, and by the name of Gabriel, your Archangel. Come unto me now, and let the magical force of Yesod flow through me so that I may accomplish this work of transformation.

Draw Sigil of Kerubim in the Hexagram. Pause for some while, formulating the God-form of Isis.

In the name of Shaddai El Chai, I proclaim all ye powers and forces of Yesod, that I Ad Majorem Adonai Gloriam, Neophyte of the Golden Dawn, and a Frater Roseae Rubeae et Aureae Crucis, have summoned ye to my presence for the forming of a true and potent link between my human soul in Malkuth and the great goddess Isis, whose true abode is in the Supernals, yet reflected in Yesod, the eternal foundation of all things. To this end I now formulate a magical image of Isis in the Astral Light, so that by its assumption and with the divine aid I may be transformed from corruption into incorruption, and putting aside mortality become divinity itself through the descent of that Supernal Light which cometh with healing in its wings. And I

solemnly pledge myself to use this body of Transformation of the goddess Isis, for the forwarding of the highest aspirations of my soul, and for the pursuit of the Great Work, that it may in very truth become a perfect body of transmutation. Formulate before me now in the evoked elements of Air, O ye powers of Yesod, a true and tangible form of Isis, that through its assumption, my own inner being may be wholly dissolved as though eaten up by the Airs of the Spirit, and transformed into a divine transfiguration. To the end that by the descent of the Shekinah and my assumption into the Holy Spirit, I may become the embodiment of the true Magic of Light, and acquire more perfect knowledge to help my fellow men.

And I now declare that all is in readiness for this magical operation, devoted to the formulation of a body of transformation of the Goddess Isis.

Pass to the West of the Temple with Fire and Water, and place them either side of the formulation of Isis, saying:

O form of Isis I formulate thee in the name Ad Majorem Adonai Gloriam, that thou mayest become a living body for the manifestation of the wisdom of God-head. And in the holy names of the Goddesses of the Scales of the balance, I purify thee with water and consecrate thee with fire, that from the vapours of these elements a basis may be formed for thee in the Astral Light.

Pass to the East of the Altar, facing West. In the West, kneeling at the altar where in the Neophyte ceremony the newly-admitted aspirant would be, formulate the god-form of Isis. Imagine that your left hand holds the left hand of the form. Hold the black section of the Lotus Wand in the right hand, tracing over the form such letters, sigils, and lineal figures as may occur in the following Oration.

In the divine name Shaddai El Chai, I invoke Thee, thou great goddess of Nature who clothest thyself with the forces of life as with a garment. O thou who art

Isis, the High Priestess of the Silver Star, the perfect purity and illumination of the divine Presence of the Supernal Light, whose sphere is Yesod reflecting the Light and Air from the Crown. Lift me up, I beseech thee, through the path of Tau, and manifest unto me a body of transformation, showing forth thy love and power and stability. Grant unto me the mighty power and help of the Archangel Gabriel who rules over the fundamental strength of Yesod, that he may command to my assistance the Choir of Angels the Kerubim that they may formulate with power this form of Isis. Let them give life and vitality unto this form of transmutation before me. Let them bind therein the reflection of the Light of the Supernals so that by my assumption of it, the body of transformation may become a solid link, tangible and unbreakable with all those powers of love and understanding which rise rank upon rank to the feet of the Holy Spirit. Grant that the Wisdom and Light of the Divine Ones may descend and through this form, manifest unto me the true holiness and unsullied vision of the Light.

Vibrate and circumambulate Isis by the vibratory formula of the Middle Pillar. Holding Lotus Wand by black end, directing flower over the head of form, say:

In the name of the Lord of the Universe, arise before me, O form of Isis into which I have elected to transform myself, so that seeing me, men may see the thing they see not, and comprehend not the divine form that they see.

Leave Altar, and move slowly towards the North. Pass towards the North shrouded in darkness, O form of Isis into which I have elected to transform myself. The Voice of the Transformer said: Let me enter the path of darkness, peradventure thus may I manifest the Light. I am the only being in an abyss of darkness, from the darkness came I forth ere my birth, from the silence of a primal sleep. And the Voice of the Transformation said unto me, Child of Earth, the light

shineth in darkness, but the darkness comprehendeth it not. Let the Mystic circumambulation take place.

Pass round once leaving the form. Formulate it in the South between two Pillars, and place Fire and Water on either side. Pass to West, endeavouring to visualise the form strongly.

Thou canst not pass from concealment unto manifestation save by virtue of the name of Elohim. Before all things are the chaos, the darkness, and the gates of the land of Night. I am He whose name is darkness. I am the great one of the Paths of the Shades. I am the transformer in the midst of the transformation. Formulate thou without fear before me as a firm body of transformation, for I am he in whom fear is not. Thou hast known me, O thou form of Isis, pass thou on.

Pass round once. Bring it to North, between Pillars, and place Fire and Water on either side. Then go East, visualising Isis.

Thou canst not pass from concealment unto manifestation save by virtue of the name Yhvh. After the formless, the void and the darkness, then cometh the knowledge of the Light. I am that Light arising in Darkness. I am the Transformer in the midst of the transformation. Manifest thou therefore as a tangible body of transformation, for I am the Wielder of the Forces of the Balance. Thou hast known me now, O form of Isis, so pass thou on unto the cubical altar of the Universe.

Pass to East of Altar, formulating Isis as standing West in the place of the Candidate.

And I beheld a great wonder in Heaven. A woman clothed with the Sun, with the Moon at her feet, and on her head was the diadem of the Twelve Stars. O thou Queen of Love and Mercy, thou crowned with the Throne, horned as the Moon, whose countenance is mild and glowing, hear me, O Isis, hear and save. Isis (*vibrate by Middle Pillar.*) Thou who art in matter manifest, Mother, Queen, and Daughter of the Justified One, thee, thee do I invoke. O Virgin Glory of

the Godhead unspeakable, immortal Queen of the Gods, I invoke Thee. Isis (*circumambulate within*). By this Lotus, the sacred flower of thy Life, I invoke thee, I who dwell in the vast hall of living death, crying as thy child Horus towards the Golden Dawn. Isis (*vibrate*) Bid me awake, O mother, from the darkness of this earthy tomb, that I may as the living Osiris speak back to thee. O Isis, thou form of the Holy Spirit, from the marble halls of life, the immeasurable deep of Yesod, the sea of the sacred love, I invoke thee. Isis, (*circumambulate within*) descend from thy Palace of the Stars.

O Mother. O Archetype Eternal of Maternity and Love. O Mother, the flower of all Mothers, whose voice all Amenti hears. Speak unto me and manifest about me that I may rise from the chaos, from the world of shapeless and illusory forms, of dead men's husks, and unsubstantial things. O Isis, great queen of Heaven, supernal splendour which dwellest in that Light to which no man approach, wherein is Mystery and awful silence, come unto me, and make open the gates of bliss. Hail unto Thee, O thou mighty mother. Isis, unveil thou, O Soul of Nature, giving life and energy to the Universe. From thee all things do proceed. Unto Thee all must return. Thou springest from the Sun of splendour, shrouded from all. Lead me to the truth, bright maiden of the Night, and guide me in all my wanderings in darkness, as I travel upwards and onwards to the Light of the Eternal Crown. Come forth, O gracious Mother. Come unto me and dwell within my heart, Thou who art crowned with Starlight, who shineth amongst the Lords of Truth; whose place is in the abode of the Light of Heaven. Isis (*vibrate and circumambulate.*)

Now address the body of Isis as though it were physically visible before you at the Altar.

Child of Earth, long hast thou dwelt in Darkness. Quit the Night and seek the Day.

Draw the form towards you, so that it envelopes you.

I receive thee as a true body of Isis, a body of transformation. Khabx Am Pekht. Konx om Pax. Light in Extension.

Analyse Key-word and make the L.V.X. Signs.

Before all magical manifestation cometh the knowledge of the Light divine.

Move forward to the Pillars, face West. Endeavour to feel the form of Isis as almost physical. Then make the ☉=☐ Signs powerfully, and to feel actually in the shape desired. The form should seem as a cloud of mist enveloping you, but not yet wholly visible. When this occurs, but not before, formulate the Pillars standing on either side. If not, repeat the conjuration, and then return to Pillars. Circumambulate the Temple three times, completely enshrouded by form. Then say:

Thus have I formulated unto myself this transformation.

Still in the East, utter the following conjuration. Shaddai El Chai, almighty and ever living One, blessed be thy Name, ever magnified in the life of all. (Vibrate the Name by the Middle Pillar, and mystic circumambulation.) Grant unto me the power and presence of the Archangel of Yesod, Gabriel, who rules over the Kerubim, that they may vitalise and make strong this form of the God-head, so that it may be moulded as upon a firm and stable foundation, and inspired as a living body of Isis. Grant also unto me that this form of Isis which I have formulated may remain clear and strong so long as I shall have need of it, and that I may retain it under proper control and guidance until it shall have accomplished the work of transformation.

Return to Altar, addressing the form.

O thou form of Isis, which I have created to envelope and transform me, be thou in truth open to the divine Presence, the Understanding and Love of the Super-

nals. Be thou open to the wisdom and glory of the Goddess Isis so that thou mayest be a living Soul within me, and to prove my transfiguration, a body and soul of Resurrection. For the desire of the heavenly house hath eaten me up, and I desire to be with thee, O Isis. Implant within me the seeds of Love and Understanding, so that I may prosper in the Great Work, and assist others to its glory.

Before leaving the Temple with the god-form, say:
In the name of Yeheshuah, the Redeemer, I do now suffer all Spirits who may have been bound by this ceremony, and who are not now needed in the work of transformation, to depart unto their abodes and habitations, with the blessing of Yhvh.

Having obtained the desired effect, and when the form no longer is needed, return to Temple, and shatter the form with the conjuration.

In and by the name Shaddai El Chai, with the Aid of Gabriel, Great Archangel of Yesod, and the Kerubim, I do now banish the powers of Yesod, and all the Spirits of Air from this form. Disintegrate it, I command ye, by all the divine names, and depart ye in peace unto your habitations, and let there ever be peace between me and you. Dissipate every vestige of this form, and let its elements return into their component parts. I now cast it forth. Let it cease to be.

In the name Shaddai El Chai, I now declare this Temple closed.

Perform the Banishing Rituals of Pentagram and Hexagram.

SPIRITUAL DEVELOPMENT

Hekas Hekas Este Bebeloi.

Face East, make Qabalistic Cross, and perform the Lesser Banishing ritual of the Pentagram, with the black end of the Lotus Wand, holding it by the white band. Then perform the Lesser Banishing Ritual of the Hexagram.

Make the full LVX Signs.

Advance to Altar without Wand and take therefrom the Fire Wand. Face South, raise the Wand above thy head, and slowly circumambulate with Sol, saying:

And when, after all the phantoms have vanished, thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the universe, hear thou the Voice of Fire.

On reaching South, making the invoking Fire Pent, and say:

Oip Teaa Pedoce. In the Names and Letters of the Great Southern Quadrangle, I invoke ye, ye Angels of the Watch-tower of the South.

Replace Wand on Altar, take Cup and go West. Sprinkle to West and circumambulate Temple with Sol, saying:

So therefore, first, the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the Loud resounding Sea.

On reaching West sprinkle with Water, make Invoking Water Pent and the Sign of Eagle's head, and say:

Empah Arsel Gaiol. In the Names and Letters of the Great Western Quadrangle, I invoke ye, ye Angels of the Watch-tower of the West.

Replace Cup, take Dagger, strike towards East, and circumambulate with Sol, saying:

Such a Fire existeth, extending through the rushings

of Air, or even a Fire Formless, whence cometh the image of a Voice; or even a Flashing Light, abounding, revolving, whirling forth, crying aloud.

On reaching East, strike forward with Dagger, and make invoking Air Pentagram, saying:

Oro Ibah Aozpi. In the Names and Letters of the Great Eastern Quadrangle, I invoke ye, ye Angels of the Watch-tower of the East.

Replace Dagger. Take Pentacle, go North, shake thrice, and circumambulate with Sol, saying:

Stoop not down into the darkly splendid world wherein lieth continually a faithless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding; a black, ever-rolling abyss, ever espousing a body, unluminous, formless and void.

Reaching the North. Shake Pentacle thrice and with it make Invoking Earth Pentagram, saying:

Emor Dial Hectega. In the Names and Letters of the Great Northern Quadrangle I invoke ye, ye Angels of the Watch-tower of the North.

Replace Pentacle. Take Incense, go West of Altar, Face East, raise it, describing Active equilibrating Spirit Pent, saying:

Exarp Bitom.

Describe Passive Equilibrating Spirit Pentagram, saying:

Hcoma Nanta. In the Names and Letters of the Mystical Tablet of Union, I invoke ye, Angels of the Celestial Spheres, whose dwelling is in the Invisible. Ye are the Guardians of the Gates of the Universe; be ye also the Watchers of my Mystic Sphere. Remove and banish far the evil; strengthen and inspire me that I may preserve unsullied this my body, as the abode of the Mysteries of the Eternal Gods. Let my sphere be pure and holy so that I may be able to enter into the centre of my being, and become a partaker of the secrets of the Divine Light.

Pass to the North. Take Lotus Wand and say:

The visible Sun is the dispenser of Light to the Earth. Let me therefore form a vortex in this chamber that the Invisible Sun of the Spirit may shine thereinto from above.

Circumambulate with Sol thrice, saluting with
⑤ = ⑥ *Signs as you pass the East. Go West of*
Altar, face East, and extend arms in the form of
a cross, say:

Holy art Thou Lord of the Universe,
Holy art Thou whom Nature hath not Formed.
Holy art Thou the Vast and the Mighty One.
Lord of the Light and the Darkness.

Take Lotus Wand by White Band, perform Invok-
ing Hexagram Ritual of the Supernals, and Penta-
gram Ritual of Spirit, and say:

Supernal Splendour which dwellest in the Light to which no man can approach, wherein is Mystery, and Depth unthinkable, and awful Silence. I beseech Thee, who art Shekinah and Aimah Elohim, to look upon me in this Ceremony which I perform to Thine Honour and for my own Spiritual development. Grant thine aid unto the highest aspirations of my Soul, in thy Divine Name Yhvh Elohim, by which Thou dost reveal thyself as the perfection of creation, and the Light of the World to come.

I implore Thee to grant unto me the presence of Thy Archangel Tzaphkiel. (*Trace Sigils as required and vibrate powerfully.*) O Tzaphkiel, Thou Prince of Spiritual Initiation through suffering, and of spiritual strife against evil, aid me I beseech Thee to conquer the evil that is in me, by the binding and controlling of my mortal parts and passions.

O ye strong and mighty ones of the sphere of Shabbathai, O ye Aralim, Aralim, I conjure ye by the mighty name of Yhvh Elohim, the divine ruler of your realm, and by the name of Tzaphkiel, your Archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and lower

world. Let it be a veil woven from that silent darkness which surrounds your abode of eternal rest in the sphere of Shabbathai, that in this chamber of the Divine Mystery, I may hear nothing that comes not from on high, and see naught that may distract my vision from the Glory of the eternal Crown. That I may behold only the holy vision that descends from that Divine Brilliance, the scintillation and corruscation of the Divine Glory. That Divine Brilliance, that Light which lighteth the universe, that Light which surpasseth the Glory of the Sun, beside which the Light of mortals is but darkness. That in the closing of my physical senses to the vibrations of the outer and the lower, I may learn to awaken those spiritual faculties by which I may attain at length to perfect union with divine and unalterable being.

Consider the Divine ideal, and say slowly:

From Thine hands, O Lord, cometh all good. From Thine hands flow down all grace and blessing. The characters of Nature with Thy finger Thou hast traced, but none can read them unless he hath been in thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so do our eyes look up unto Thee, for Thou alone art our help, O Lord of the Universe. All is from Thee, all belongeth unto Thee. Either Thy love or Thine Anger all must again re-enter. Nothing canst thou lose, for all must tend to Thine honour and majesty. Thou art Lord alone, and there is none beside Thee. Thou doest what Thou wilt with Thy Mighty Arm and none can escape from Thee. Thou alone helpest in their necessity the humble and meek-hearted and poor who submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, unto such a one art Thou propitious. Who should not praise Thee, O Lord of the Universe, unto whom there is none like, whose dwelling is in the Heavens and in every virtuous and god-fearing heart.

O God, the Vast One, Thou art in all things. O Nature, Thou Self from nothing, for what else can I call Thee. In myself, I am nothing, in Thee I am Self, and exist in Thy Selfhood from Nothing. Live Thou in me and bring me unto that Self which is in Thee, Amen.

I desire the attainment of the knowledge and conversation of my higher and Divine Genius, the summum bonum, true wisdom and perfect happiness, the power of the great transformation.

Kneel West of the Altar, and say, whilst aspiring strongly:

In the divine name Iao I invoke Thee, Thou Great Avenging Angel Hua, to confirm and strengthen me in the path of the Light. O messenger of the beloved One, let thy shadow be over me. Thy name is death, it may be, or shame or love. So thou bringest me tidings of the beloved one I shall not ask thy name. Keep me steadfast in the path of rectitude and self-sacrifice. Confer upon me the power of discernment that I may choose between the evil and the good, and try all things of doubtful and fictitious seeming with sure knowledge and sound judgment.

Rise, project the Astral to the East of the Altar. Hold the Lotus Wand in the right hand, turn, face your body, take the left hand in the left hand of the Astral, and in both astral and physical say:

Eheieh. Eheieh. Eheieh. Eheieh. (*Vibrate and circumambulate by Formula of the Middle Pillar.*) Thou who dwellest in the Boundless Light, in whom only is Being, who alone can say I Am, Beginner of movement, bestower of the gift of life in all things, Thou who fillest the limitless universe with Thy essence, grant unto me the presence of the Prince of Countenances, the great Angel Metatron, He who bringeth others before the face of God. Let him lead me in my aspirations after that divine and only selfhood which is in Thee, that I may be enabled so to live that by the absolute control and purification of my natural body and soul, I having

no other desire, may become a fit dwelling for my higher Genius. For the desire of Thy house O Adonai hath eaten me up, and I desire to be dissolved and be with Thee. May my human nature, becoming as the perfect Malkuth, the resplendent intelligence, be thus exalted above every head and sit on the throne of Binah, and being clothed with the Sun, illuminate the darkness of my mortal body. Cause the Divine influx to descend from that great Archangel Metatron, to rend away the veils of darkness from my mortal vision, that I may know Thee, Adonai, the only true Self, and Yeheshuah Yehovashah, Thy perfect Messenger, the Guardian Angel in me, my only hope of attainment to the eternal Glory.

Place aside the astral Lotus. Return into the physical body, place Sword on neck, and say:

So help me, the Lord of the Universe and my Higher Soul.

Rise, holding Sword in right hand. Raise both arms on high. Contemplate with imagination and aspire unto the Ideal, and say:

I invoke Thee, Hru, thou great Angel who art set over the operations of this Secret Wisdom. Strengthen and establish me in my search for the Mysteries of the Divine Light. Increase my spiritual perception and assist me to rise beyond that lower selfhood which is nothing unto the highest selfhood which is in God the Vast One.

Pass to the North. Project the Astral to the throne of the Hierophant in the East, and facing your body, say:

The voice of my Higher Self said unto me "Let me enter the Path of Light, peradventure I may be prepared to dwell there. I am the only being in this glory of the Ineffable. From the divine Brilliance came I forth at my birth, from the splendour of the infinite Light."

Return to body. Circumambulate with Sol, saying, while drawing down the divine brilliance into

the vortex, having formulated an Angel Torch-bearer who lights and leads the way.

I am Osiris, the Sun veiled by night, united to the Higher by purification, perfected through suffering, glorified through trial. I have come where the Great Gods are, through the power of the Mighty Name. Yhvh. Tzaphkiel.

Then pass round again following the Angelic Kerux. I have passed through the Gates of the Firmament. Give me your hands, O ye Lords of Truth, for I am made as ye. Hail unto ye, for ye are the formers of the Soul. Yod He. Ratziel.

Pass on and halt in South. Formulate the Two Pillars, and aspire to the Genius. Pass to the West, and say:

Before all things are the Chaos, the Darkness and the Gates of the Land of Night. Therefore in the place of the Guardian of the Gate of the West, I tread Thee down beneath my feet, O form of darkness and of fear. For fear is failure, and except I be without fear, I cannot cast out the evil ones into the Earth. I have conquered Thee, so I pass on.

Go round, saying:

O Lord of the Universe, Thou art above all things, and Thy Name is in all things, and before Thee the shadows of the Night roll back and the darkness hasteth away. Eheieh. Metatron.

Thus have I formulated the white Triangle of the Light Divine that, rising and expanding, may shine within my heart, a centre of the Supernal splendour.

Stop in the North, form the Pillars, aspire. Pass East, Say:

After the formless and the void and the Darkness, then cometh the knowledge of the Light. So in the place of the Guardian of the Gate of the East, I draw thee into my heart, O vision of the Rising Sun. Thou dwellest in the place of the balance of the forces, where alone is perfect justice. Unbalanced mercy is but weakness,

and unbalanced severity is cruelty and oppression. Therefore, in the name of the Motionless Heart, I pass on unto that great Altar whereon is sacrificed the body of my higher Genius.

Pass to Cauldron on the Altar. Stand at East of Altar, facing West, and as you read, place the ingredients into the Cauldron.

O Adonai, thou mighty and secret Soul that is my link with the infinite Spirit, I beseech Thee in the name of Eheieh and in the tremendous Name of strength through sacrifice Yeheshua Yehovashah, that thou manifest in me. Manifest thou unto me, I beseech Thee my Angel, for my assistance in the Great Work so that I, even I, may go forward from that lower selfhood which is in me, unto that highest selfhood which is in God the Vast One. That thou mayest be able to manifest thyself unto me, in me, and by a material manifestation I do here offer unto Thee the elements of the Body of Aeshoorist upon the place of Foundation.

For Osiris Onnophris hath said, These are the elements of my Body perfected through suffering and glorified by trial. For the scent of the dying rose is as the suppressed sigh of my suffering. And the flame red fire as the strength of mine undaunted will. The Cup of Wine is as the pouring forth of the blood of my heart, sacrificed unto regeneration, unto the newer life. And the bread and salt is as the foundation of my body which I destroy in order that it may be renewed.

Wherefore behold! Into this brazen cauldron I cast this Wine, this Bread and Salt, and finally this Rose, that their essences may be volatilised by the Fire which is beneath. Accept now these elements thus volatilised by the Fire, and from them form a body by me and in me, that thou my Genius, the spirit of my soul, mayest manifest thyself physically unto me, for my assistance in the Great Work.

Pass West of Altar. Kneel, project Astral to Pillars, say:

Father of all Beings, and of the Spaces, I invoke Thee and I adore Thee. Look with favour upon my higher aspirations, and grant unto me that my Genius may manifest unto me, and in me, and through me, with a physical manifestation. Khabs Am Pekht. Konx Om Pax. Light in Extension.

Return to body. Rise and go East of Altar, face East.

And now, in the tremendous name of strength through suffering, Yeheshuah Yehovashah, do I crush ye down, O ye forces of evil that be beneath the universe in me, and thus do I transmute ye, that ye also may become a base and a foundation unto my higher Soul, that my Genius may manifest unto me physically, in me and by me, and thus also ye shall help forward the Great Work.

Pass forward to between the Pillars. Arms in the form of a Cross, attracting Genius from above, and say:

O Mighty Being, the locks of whose head are formed from the divine white Brilliance of the eternal Crown, Who art clothed with the Garment of purity, and girt with the golden girdle of the Sun of Beauty, in whose right hand are grasped with an absolute rule the Seven mighty Archangels who govern the seven states of mortal man, grant unto me the power, I beseech Thee, to rise above the planetary darkness wherein I must live, here on Earth, until my regeneration is accomplished. Out of the darkness may Light arise for me.

O Thou, from whose mouth cometh the sword of flame, rend I beseech Thee with that Sword the veils of darkness which hide from my spirit's vision, that Golden Light wherein Osiris dwells, that I being thus enabled to enter the secret chamber of my own Soul, may behold the Glory of the Eternal Crown, and beholding that great Light be willing to forego all that Earth can offer, that I may attain unto that Supernal and only Self, united in the glory of Ain Soph Aour. Let me dwell in that land which far-off travellers call

Naught. O land beyond honey and spice and all perfections. I will dwell therein with my Lord Adonai for ever.

Visualise and attract Genius from above by aspiration. Vibrate the name Eheieh by the formula of the Middle Pillar, and circumambulate, and strive by all the power of the human will to exalt yourself unto the Genius. Then circumambulate three times. Then return to Pillars, face East, and invoke:

I am the Resurrection and the Life. He that believeth on me, though he were dead, yet shall he live; and whomsoever liveth and believeth on me shall never die. I am the First and the Last. I am He that liveth and was dead, and behold I am alive for evermore, and hold the keys of Hell and of Death.

For I know that my Redeemer liveth and that He shall stand at the latter day upon the Earth. I am the Way, the Truth, and the Life. No man cometh unto the Father but by me. I am the Purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good, and have finished my work. I have entered into the invisible.

Circumambulate slowly once with Sol, saying as you pass round:

I am the Sun in his rising, passed through the hour of cloud and of Night. I am Amoun the concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One, Lord of Life, triumphant over death. There is no part of me that is not of the Gods. I am the Preparer of the Pathway, the Rescuer unto the Light. Out of the darkness, let the Light arise.

At this point, reach the pillars again, and facing East, raise hands and eyes, and say:

I am the Reconciler with the Ineffable. I am the Dweller of the Invisible. Let the White Brilliance of the Divine Spirit descend.

In the Name and Power of that Divine Spirit, I invoke Thee, O my divine Genius that thou manifest Thyself to me and in me, to help me to purify my lower self,

to teach me and assist me to unite myself unto thee in divine perfection, so that I also may be built into the living rock, a pillar of the Temple of my God. That I may no more come out to dwell on Earth as mortal man, but that I may be as Osiris going forth to seek and to save the lost ones of the race of Man.

After contemplating.

Thus at length have I been enabled to begin to comprehend the form of my higher Self.

Return to West of Altar, facing East.

And now in the Name and Power of the Divine Spirit, I invoke ye, ye Angels of the Watch-towers of the Universe, and charge ye to guard this my sphere. Keep far from me the evil and the unbalanced, that they penetrate not into my abode of the Mysteries. Inspire and sanctify me that I may enter in to the centre of my being, and there receive the illimitable wisdom of the light divine.

Give the Signs of the ⑤ = ⑥.

Close by purifying with water and consecrating with Fire. Reverse circumambulation, adoration to East, and say:

Nothing now remains but to partake of the sacred repast composed of the elements of the body of Osiris. For Osiris Onnophris hath said: These are the elements of my Body, perfected through suffering, glorified by trial. The scent of the dying Rose is as the suppressed sigh of my suffering. And the flame red fire as the strength of mine undaunted will. And the Cup of Wine is as the pouring forth of the blood of my heart, sacrificed unto regeneration, unto the newer life. And the bread and salt is as the foundation of my body which I destroy that it may be renewed.

Take Elements astrally. Then say:

In the name of Yhshvh the Redeemer, I now set free any spirits that may have been imprisoned by this ceremony.

Conclude with LVX Signs.

THE BORNLESS RITUAL FOR THE INVOCATION OF THE HIGHER GENIUS

Temple arranged with Banners of East and West, Four Enochian Tablets, with a Tablet of Union on altar with the elements arranged over it. Cross and triangle in centre. The whole ritual to be performed either with the Hierophant's Sceptre or Lotus Wand. Z.A.M. to be clothed in white, wearing yellow slippers, white sash and consecrated Rose Cross.

Standing West of Altar, face East, and cry:
Hekas Hekas Esti Bebeloi.

Purify the Temple with Water as in the ☉ = ☐ Grade.

Consecrate the Temple with Fire, saying appropriate versicles.

Holding Lotus Wand by White band, circumambulate Temple three times.

Standing West of Altar, face East for Adoration:
Holy art Thou Lord of the Universe,
Holy art Thou Whom Nature hath not formed.
Holy art Thou the Vast and the Mighty One,
Lord of the Light and of the Darkness.

Still facing East, perform the Qabalistic Cross, formulating Kether very strongly above one's head, equilibrating it in the form of a cross. Then, aspiring to the higher Genius, say:

Thee I invoke the Bornless One.
Thee that didst create the Earth and the Heavens.
Thee that didst create the Night and the Day.
Thee that didst create the Darkness and the Light.
Thou art Osorronophris, whom no man hath seen at any time.
Thou art Iabas. Thou art Iapos.
Thou hast distinguished between the Just and the Unjust.

Thou didst make the female and the male.
Thou didst produce the Seed and the fruit.
Thou didst form men to love one another and to hate
one another.

I am (*here insert sacramental name and Grade*) of
the Order of the R.R. et A.C., thy Prophet unto whom
Thou didst commit Thy Mysteries, the ceremonies of
the Magic of Light. Thou didst produce the moist and
the dry and that which nourisheth all created things.
Hear me Thou. For I am the Angel of Paphro Osor-
onophris. This is Thy true Name, handed down to the
Prophets of the Sun.

*Pause a while to formulate about you the Banner
of the East. Then make Rose Cross over Altar,
vibrating Yhshvh by the Formula of the Middle
Pillar.*

*Still facing East, but expanding the astral form
to the limit of one's power, say:*

The Voice of my Higher Self said unto me, "Let me
enter the Path of Darkness, and peradventure there
shall I find the Light. I am the only being in an Abyss
of Darkness; from an Abyss of Darkness came I forth
ere my birth, from the silence of a Primal Sleep. And
the Voice of Ages answered unto my Soul: "I am He
who formulates in Darkness, the Light that shineth
in Darkness, yet the Darkness comprehendeth it not."

*Pass by North to the East of Temple. Face quar-
ter, and trace the Spirit Pentagram of Actives and
Invoking Pentagram of Air using names as in the
Supreme Ritual of Pentagram. At the same time,
imagine yourself clothed with the colossal form of
the God Aroueris, and that the words of the Invo-
cation travel out infinitely to the ends of the quar-
ter. Also imagine that the elements evoked by the
pentagrams surge through the God-form, elimi-
nating all impurities.*

Hear me: Ar; Thiao; Rheibet; Atheleberseth; A;
Blatha; Ebeue; Phi; Thitasoe; Ib; Thiao. Hear me, and
make all Spirits subject unto me, so that every Spirit

of the Firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air, and of Rushing Fire, and every Spell and Scourge of God the Vast One may be obedient unto me.

Make one complete circumambulation deosil, to formulate the Angle of Kether in the Supernal Triangle of the Genius. Pass to the South, assume the astral God-form of Horus, and that as the invocation proceeds the Fire purges you of all blemish. Use Spirit Pentagram of Actives and Invoking Pentagram of Fire.

I invoke Thee, the Terrible and Invisible God Who dwellest in the void place of the Spirit. Arogogorobrao. Sothou. Modorio. Phalarthao. Doo. Ape. The Bornless One. Hear me and make all Spirits subject unto me, so that every Spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

Make one complete circumambulation to formulate the Angle of Chokmah. Pass to West, assume form of the Goddess Isis, and imagine after invocation that the element flows in waves through you. Make Passive Pentagram of Spirit and Invoking Pentagram of Water.

Hear me: Roubriao. Mariodam. Balbnabaoth. Assalonai. Aphnaio. I. Thoteth. Abrasar. Aeouu. Ischure, Mighty and Bornless One.

Hear me, and make all spirits subject unto me, so that every Spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air, and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

Circumambulate again, forming the Binah angle. Pass to North, assume God-form of Nephthys, and

after invocation imagine that the Earth cleanses you. Make passive Pentagram of Spirit, and Invoking Pentagram of Earth.

I invoke Thee. Ma. Barraio. Ioel. Kotha. Athorebalo. Abraoth. Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air, and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

Go direct to East without circumambulation. Perform Qabalistic Cross.

Atoh Malkuth, ve Geburah, ve Gedulah, le Olam, Amen. Before me Raphael, Behind me Gabriel, on my Right Hand Michael, on my left hand Auriel. Before me flames the Pentagram, and behind me shines the six rayed Star.

Atoh Malkuth ve Geburah, ve Gedulah, le Olahm, Amen.

Pass to the West of Altar, and face East. Imagine yourself as clothed in the God-form of Thoth. Make the Sign of the Rending of the Veil, and use the Exhortation of the Portal:

Ol Sonuf Vaorsagi Goho Iad Balata. Elexarpeh. Comanenu. Tabitom. Zodacara Eka Zodacare Od Zodameranu. Odo Kikale Qaa, Piape Piamoel Od Vaoanu.

Make the Invoking Pentagram of Spirit Active over the Altar, vibrating: Exarp, Bitom, and Eheieh, and say:

Hear me: Aoth. Abaoth. Basum. Isak. Sabaoth. Isa! This is the Lord of the Gods. This is the Lord of the Universe. This is He whom the Winds Fear. This is He, who having made voice by his commandment is Lord of all things, King, Ruler and Helper.

Hear me, and make all spirits subject unto me, so that every spirit of the Firmament and of the Ether, upon the Earth and under the Earth, on dry land, and in the Water, of Whirling Air, and of Rushing Fire, and

every spell and scourge of God may be made obedient unto me.

Pass to the East. Pause, then make the Passive Spirit Pentagram, with Hcoma, Nanta, and Agla. While vibrating the following words, let the Z.A.M. imagine that, standing between the Pillars, he is formulated as a black Egg of Akasa, and that from the dark centre of that Egg, its Tiphareth, extends upwards into the heights an astral semblance of his Wand. As each word is vibrated let this Sceptre shoot higher and higher towards the Kether of the Universe. The conception should be of the formation of an astral Middle Pillar, down the centre of which the Divine White Brilliance may descend.

Hear me, Ieou. Pur. Iou. Pur. Iaeo. Ioou. Abrasar. Sabrium. Do. Uu. Adonai. Ede. Edu. Angelos Ton Theon. Anlala Lai. Gaia. Ape. Diathana Thorun.

Above the Lotus of the Sceptre, the Z.A.M. should now see the Divine White Brilliance clearly, formulated as a flashing angelic figure descending upon the black egg. Say:

He comes in the Power of the Light.

He comes in the Light of Wisdom.

He comes in the Mercy of the Light.

The Light hath healing in its wings.

Aspiring, and imagining the while that the Flower at the top of the Wand grows and opens wider that the Genius may enter, make LVX Signs in Silence, and say very slowly:

I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die. I am the First and I am the Last. I am He that liveth and was dead, and behold, I am alive for evermore, and hold the Keys of Hell and of Death.

For I know that my Redeemer liveth and that he shall stand at the latter day upon the Earth. I am the Way, the Truth, and the Life. No man cometh unto the

Father but by Me. I am the Purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good, and have now finished my work. I have entered into the invisible.

I am the Sun in his rising, passed through the hour of cloud and of night. I am Amoun, the concealed one, the Opener of the Day. I am Osiris Onnophris, the Justified One, Lord of Life triumphant over death. There is no part of me that is not of the gods. I am the preparer of the Pathway, the Rescuer unto the Light.

Now let the Z.A.M. formulate the descent of the Light into the Flower. Then pause, and say this prayer:

Unto Thee, Sole Wise, Sole Mighty, and Sole Eternal One, be praise and glory forever, who hath permitted me, who now kneeleth humbly before Thee, to penetrate thus far into the Sanctuary of Thy Mysteries. Not unto me, but unto Thy Name be the Glory. Let the influence of Thy Divine Ones descend upon my head, and teach me the value of self-sacrifice, so that I shrink not in the hour of trial, but that my name may be written on high, and that my Genius may stand in the presence of the Holy Ones, in that hour when the Son of man is invoked before the Lord of Spirits and his Name in the presence of the Ancient of Days.

After this prayer, circumambulate three times, and then formulate the flashing descent of the Supernal Light down the Astral shaft into the Tiphareth centre, and that the Black Egg surrounding the Z.A.M. gradually becomes illumined, until it changes into white.

Out of the Darkness, let that Light arise. Before I was blind, but now I see. I am the Dweller in the Invisible, the Reconciler with the Ineffable.

Let the Z.A.M. make the L.V.X. Signs as described in the Rose Cross Ritual, so that as he makes, finally, the X Sign, he calls down the Light.

Let the White Brilliance of the Divine Spirit Descend.

When the Z.A.M. has felt the Brilliance, and perceived the radiance of the Egg, let him withdraw the Shaft into his heart, and say:

I am He, the Bornless Spirit, having Sight in the Feet, Strong, and the Immortal Fire. I am He, the Truth. I am He who Hate that Evil should be wrought in the world.

I am He that lighteneth and thundereth.

I am He from whom is the shower of the Life of Earth.

I am He, whose mouth ever flameth.

I am He, the Begetter and Manifester unto the Light.

I am He, the Grace of the World.

The Heart Girt with a Serpent is my Name.

Come Thou forth and follow me and make all spirits subject unto me so that every spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land, and in the Water of whirling Air, and of rushing Fire, and every spell and scourge of God the Vast One may be made obedient unto me. Iao. Sabao. Such are the Words.

After contemplating that glory for some while go to West of Altar and face East.

Be my mind open to the Higher.

Be my heart a centre of the Light.

Be my body a Temple of the RosyCross.

Then banish by Pentagram Ritual or:

“In the name of Yhshvh, I now set free any spirits that may have been imprisoned by this ceremony.”

REQUIEM

Arrangement of the Temple as in Neophyte Grade. Opening by Watchtower Ceremony. Circumambulation thrice, and then the Adoration.

Go to the East. Lotus Wand, held by white band, and perform the Invoking Ritual of the Supernals by the Hexagram. Trace Sigils in the air as they are vibrated.

Supernal Splendour which dwellest in the Light to which no man can approach, wherein is Mystery and depth Unthinkable, and awful Silence. I beseech Thee who art Shekinah and Aimah Elohim, to look down upon me in this Ceremony which I perform to thine honour, and for the assistance of those who have passed through the veil. Grant thine aid unto the highest aspirations of my Soul, in thy Divine Name Yhvh Elohim by which thou dost reveal thyself as the perfection of Creation and the Light of the World to Come.

I implore thee to grant unto me the presence of thine Archangel Tzaphkiel. O Tzaphkiel, thou prince of spiritual initiation through suffering and of strife against evil, aid me I beseech thee to transcend the evil that is in me, so that I may be enabled to perform a higher and diviner work.

O ye strong and mighty ones of the sphere of Shabbathai, O ye Aralim, Aralim, I conjure ye by the mighty name of Yhvh Elohim, the divine ruler of your realm, and by the name of Tzaphkiel, your Archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and lower world. Let it be a veil woven from that silent darkness which surrounds your abode of eternal rest, that in this chamber of the divine mystery, I may hear nothing that comes not from on high, and see naught that may distract my vision from the ineffable glory of the Supernals. Grant unto me, I beseech thee, the power of the spirit to bring the brilliance of the eternal splendour to one who has now entered the invisible.

Lift me, I beseech thee, lift me up so that I may be made a divine messenger bearing the peace and harmony of higher spheres to whose death to this earthly plane we do now commemorate. Wherever he may now be, and on whatever plane he may now pursue his ideal, let him be blessed with a diviner rest and an utter cessation from strife.

Trace Saturn Hexagram with Sigil in centre.

Term of all that liveth, whose name is Death and inscrutable, be thou favourable unto us in thine hour. And unto him, from whose mortal eyes the veil of physical life hath fallen, grant that there may be the accomplishment of his True Will. Should he will absorption in the Infinite, or to be united with his chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any star, or aught else, unto him may there be granted the accomplishment of his true will.

Go to Altar, visualise deceased at the East facing West, and invoke:

I invoke thee by the divine name Iao, thou great Angel Hru, who art set over the operations of this Secret Wisdom. Strengthen and establish in his search for the divine Light. Increase his spiritual perception so that he may accomplish his True Will, and that thus he may be enabled to rise beyond that lower selfhood which became as nothing unto that highest selfhood which is the Clear Light of the Spirit.

Go to East of Altar. Make Rose Cross over the Elements vibrating the Enochian Spirit invocation. Make Qabalistic Cross.

For Osiris Onnophris who is found perfect before the Gods hath said: These are the elements of my Body perfected through suffering, glorified through trial. The scent of the dying Rose is as the repressed sigh of my Suffering. And the flame-red Fire as the energy of mine undaunted Will. And the Cup of Wine is the pouring out of the blood of my heart, sacrificed unto Regenera-

tion, unto the newer life. And the bread and salt are as the foundations of my body, which I destroy in order that they may be renewed.

For I am Osiris Triumphant. Even Osiris Onnophris the Justified One. I am He who is clothed with the body of flesh yet in whom flames the spirit of the eternal Gods. I am the Lord of Life. I am triumphant over Death, and whosoever partaketh with me shall with me arise. I am the manifester in Matter of Those whose abode is the Invisible. I am the purified. I stand upon the Universe. I am its Reconciler with the eternal Gods. I am the Perfector of Matter, and without me the universe is not.

Pause for a moment or two, visualising Kether as a brilliance above the head.

Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through him our Master, O thou dweller of the invisible. Like him, thou pilgrim of the ages, hast thou toiled. Like him hast thou suffered tribulation. Poverty, torture, and death hast thou passed through. They have been but the purification of the gold. In the alembic of thine heart, through the Athanor of Affliction, seek thou the true Stone of the Wise.

Pass from the Altar to the East.

Come in peace, O beautiful and divine one, to a body glorified and perfected. Herald of the Gods, knowing his speech among the living! Pass thou through every region of the invisible unto the place wherein thy Genius dwelleth, because thou comest in peace, provided with thy wealth. Dwell thou in that sacred land that far-off travellers call naught. O land beyond honey and spice and all perfection! Dwell therein with thy Lord Adonai for ever.

Turn and look westwards, raising eyes.

O Lord of the Universe, the vast and the mighty one, ruler of the light and the darkness, we adore thee and we invoke thee, Look thou with favour upon this pilgrim who is now before thee, and grant thine aid unto

the highest aspirations of his soul, to the glory of the ineffable Name.

Slowly walk to the altar, visualising the brilliance descend upon the image of the deceased in the place of the Neophyte.

I come in the power of the Light. I come in the light of Wisdom. I come in the mercy of the Light, the Light hath healing in its wings. (name deceased) I tell thee that as the light can manifest from the darkness so by these rites shall the Light descend unto thee. Long hast thou dwelt in darkness. Quit the darkness and seek the Light.

Return to between the Pillars, and visualise the descent of the brilliance above.

I am the resurrection and the life. Whosoever believeth on me though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never die. I am the First, and the Last. I am he that liveth and was dead, and behold I am alive for evermore, and hold the keys of hell and of death. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. I am the Way, the Truth and the Life. No man cometh unto the Father but by me. I am the Purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good, and have finished my work. I have entered into the invisible.

Vibrate Yeheshuah by the vibratory formula of the Middle Pillar. Also the mystical circumambulation. Then, walk round slowly whist saying:

I am the Sun in his rising, passed through the hour of cloud and of night. I am Amoun the concealed one, the Opener of the day. I am Osiris Onnophris the Justified One, Lord of Life triumphant over death. There is no part of me which is not of the Gods. I am the preparer of the pathway, the rescuer unto the Light. Out of the darkness, let the Light arise.

Pass between the Pillars, face East.

I am the reconciler with the Ineffable, the dweller of

the invisible. Let the white brilliance of the divine spirit descend.

Visualise the deceased now standing well in front in the East, and address him thus:

..... whoever thou art in reality, and wheresoever thou now mayest be, by the power of the Spirit devolving upon me by this ceremony, I do project unto thee this ray of the divine white Brilliance that it may bring thee peace and happiness and rest.

Make the Sign of the Enterer three times to project the Light.

Be thy mind open unto the higher. Be thy heart a centre of the Light. Be thy body, whatsoever its nature, a Temple of the holy Spirit.

Pause. Make Qabalistic Cross.

Unto thee, sole Wise, sole Eternal and Sole Merciful One be the praise and the glory forever, who has permitted, who now standeth invisibly and humbly before thee to enter thus far into the sanctuary of thy mystery. Not unto us but unto thy name be the glory. Let the influence of thy divine ones descend upon his head, and teach him the value of self-sacrifice so that he shrink not in the hour of trial. But that thus his name may be written upon high and his Genius stand in the presence of the holy Ones in that hour when the Son of Man is invoked before the Lord of Spirits and his name in the presence of the Ancient of Days.

Go to Altar.

And now in the name and power of the Divine Spirit, I invoke ye, ye Angels of the Watchtowers of the Universe, and charge ye by the divine names Yeheshuah Yehovashah to guard this sphere of Keep far from him all evil and the unbalanced that they penetrate not into his spiritual abode. Inspire and sanctify him so that he may enter in to the centre of his being and there receive the vision of the Clear Light, and thus accomplish his True Will.

Pause for some while for meditation. Then close by usual formulae.

PRACTICAL Z. PREPARATION FOR DIVINATION

By G. H. FRATER Sub Spe

The Preparation for Divination — Opening Ceremony of ☉ = [9]. The Temple is the Aura or Sphere of Sensation. The Hierophant is the Diviner, the positive active will which manipulates and controls all the other bodily functions, and all the forces operating in the Aura.

Sitting in as comfortable position as possible, close the eyes, and begin to fix attention on the Pole Star and circumpolar constellations, endeavouring to visit each prominent star and then to pass from one to another. Then, in the same way to visit the South Polar constellations. Then to be conscious of both simultaneously as one might be of head and feet. In this way the astral grew gradually colossal, and the sensation arose of being outside of, and in fact *containing* the whole starry universe. The earth had become a mere insignificant speck. The sense of human form was wholly lost, but there was a sense of up and down, and of the pole of a spherical aura. Endeavoured to place this so as to correspond with the centre of Draco, the Kether of the Starry Sphere. This caused a more definite idea of the sphere and of the Sephiroth and Paths therein, and the belt of the Zodiac coloured of a hollow sphere or magic circle, wherein a blinding white light was in the place of Kether, and thick darkness on Malkuth. Stood immediately in front of Kether and realised that the blackness of Malkuth guarded the sphere from evil and sub-human forces, the Qlipoth, or on this spiritual plane, the bondage to the material. Endeavoured to formulate this Black Darkness into a giant Guardian, realising also that it was my own negative will saying "Thus far, and no further."

In front of this Guardian which I perceived, was the reflection of my own material universe, *i.e.*, everything I was or could possibly be conscious of in the body, "All thoughts, all passions, all delights — whatsoever stirs this mortal frame," but only the reflection thereof as in a mirror, and having therefore no power to move the spiritual consciousness. The form was a square of earth cast in the form of a double cube answering to the Tenth Sephirah, for every possible thought or emotion of the body, however lofty, was represented there, even to the highest spiritual aspirations, all dominated by the white triangle of the Triune God and the Red Cross of self-sacrifice.

I then realised that even the reflection of my own universe, including my very thoughts and aspirations in the body, stood without a colossal portal of a Temple, my Spiritual Will being within, and the shadowy Portal grew up between the perceiving consciousness and the perceived Universe. Two vast pillars of positive and negative, the eternal contraries, were the Gateway; and the pure white of equilibrium and eternal silence was between them. My spiritual conscious Will now advanced as it were below the centre of its sphere, near to that point of equilibrium so as to survey through the portal of the Pillars the reflection of my own universe.

Fixing myself there as immovable — because eternally right, being dominated only by the forces of the Eternal God, my lower nature lay before me as it were, mapped out. In front the Great Portal shutting out all that had not attained to, and retained, perfect equilibrium, beyond and as far distant from the point of equilibrium as my own consciousness, was my evil self, the root of all evil. And I was now conscious in that past which was the root of all good. And thus again an equilibrium was preserved between the Pillars. At an equal distance again beyond this evil self, were the reflection of the perceived universe, formulated

as the cubical altar whereon were the symbols of the elements and the triangle and cross, and beyond this the dark and threatening black figure of the Great Guardian of the West. Furthermore, from my right hand came the cool influence of moisture, from my left the warmth of fire, and from the moist warmth at the point of equilibrium sprang the idea of generation, birth, rebirth, growth and development which forces were directed upon the Cubical Altar, bringing the forces of Life into my universe.

Yet — all this was *myself*. I realised that far beyond the possibilities of bodily thought there were in myself forces, powers and knowledge far transcending all that the body can ever perceive or imagine in its loftiest flights. In this manner I was able to order and direct the forces of the intellectual brain — the Kerux, Anubis, the “Watcher without” being the conscious intellectual brain which thinks and acts in the material body.

The Watcher within, the higher intuitive intellect whose workings are mostly unconscious to the material man. Recognising now the importance of maintaining this exalted attitude and preventing the entrance of any material and mundane thoughts, my spiritual will ordered the logical intellect, by will-force rather than definite thought, to clear the Temple, and the intellect bearing a ray of white light from the supreme and lighted by the lamp of wisdom commanded all material things to stand aloof. Then and not till then the Spiritual Will which now seemed to be *myself*, began to function. It initiated a current of force and commanded the higher intuitional intellect to see that the sphere was properly closed against material thoughts. This was accomplished by a communication between the intuitional intelligence and the physical logical brain, the latter keeping guard over the material body (by this time almost forgotten, its cerebrations having become unconscious).

The Spiritual Will now directs the Guardian of the West to make sure that all forces operating are forces of good, and in obedience to the Spiritual Will, whose controlling force is the ineffable Power of God Himself. This is done by every force treading down the the evil, and invoking and bringing forward the light into the material. The sensation here should be that every force in the sphere of sensation is in unity and affirming the Will of God.

A certain equilibrium having thus been established the whole sphere of Sensation should be vitalised by the Vibratory formula of the Middle Pillar. The sensation is that the consciousness which is in the spiritual will draws in a deep inspiration of divine power from the supreme hierarchy, and by an effort of Will sends it down to the Guardian of the West, whence it rushes forth in strength and power, vitalising the Genius of equilibrium between the Pillars, and thence the whole sphere. The attention is then fixed on each force in turn, now alive and clothed with a definite symbolic form. In this it is desirable to use the forms of the Gods of Egypt, so as to avoid the chance of illusion through memory creeping in by the appearance of the human officers one is accustomed to see. Each of this considered in detail assumes a symbolic form. Note, that as the present purpose is to examine the reflection of some earthly event or force, the symbology is particularly regarded with reference thereto. Thus the Hiereus specially guards against the intrusion of any material wish or thought or emotion which might disturb the perfect calm of the divining mind. The Dadouchos is not alone the power of heat and dryness but of energy, fire, passion, impetuous zeal; and Stolistes is not alone cold or moisture, but pleasure, love, luxury, etc. In fact the forces of Wands and Cups. The fiery zeal prepares the way for the prayer which rises from the soul like incense, this prayer being related also to the suffering which is the purification by Fire.

The receptive and negative forces of the Cup are those which develop the perception of the symbology of the various forces. The intuitive intellect (Anubis, the Watcher within) regulates the imaginative forming of the sphere of sensation itself—guides the formulated movements thereof—keeps alive the light of occult science and grasps the ray of Divine Wisdom. So the genius of equilibrium, Thmaah, must introduce the question to be investigated, for unless this be done by perfect equilibrium no good result can be attained.

I now felt every force moved by my own higher intuition, directed by the Spiritual Will. All thoughts of earth were lost altogether, and only the great forces were perceived, which *might* produce a material result, but that result was not perceptible. Unless this result is attained at this stage, I have found it useless to go further. I next endeavoured to mark the limits of the sphere of sensation by the consecrations of fire and water. Now a complete establishment of calm and passive equilibrium in the Sphere was required, and the formulation of a vortex, to draw in the highest spiritual influences. I therefore, directed as in the $\odot = \boxed{0}$, the circumambulation of these mighty forces, as it were, a great wheel which set revolving, whose centre was the point of silence, the Throne of Harpacrat. The whole sphere then adored the Lord of the Universe.

At this stage I found that I could formulate the figure of a terrestrial globe in the place of the Altar, and fixing the attention on any point of the surface, get a mental picture of what was transpiring there, recognising at the same time that it took place by the action and reaction of the great forces which moved by the Will of God and were therefore in all things perfectly good. This rendered impossible any feeling of joy or sorrow at any event, any hope or any fear, any affection for any individual, or any antipathy. The desire to know became simply a desire to be asso-

ciated in the knowledge of God and therefore so far united to Him.

Unless this stage is reached at this point, earthly thoughts have intruded, the Temple has not been properly cleansed and guarded, and according to my experience no true results can be expected. If this result is attained the process may then be sealed, and the divination may proceed.

End of Volume Three

THE GOLDEN DAWN

*An Account of the Teachings,
Rites and Ceremonies of the*
ORDER OF THE GOLDEN DAWN

By ISRAEL REGARDIE



VOLUME FOUR



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B O O K S E V E N
CLAIRVOYANCE
TALISMANS
SIGILS
ETC.

CLAIRVOYANCE

(Note: this paper is compiled from several unofficial documents which were not sufficiently interesting to publish in unabridged form by themselves. Also several pieces of oral instruction are here included. I have kept rigidly to the technique as taught and practised in the Order—I.R.)

"The subject of clairvoyance must always be in the highest degree interesting to all who are aspiring after Adeptship even in its lowest grades . . . We frequently meet with two opposite attitudes towards the subject, both in the outer world and amongst our junior members. Both these attitudes are hindrances to its proper study, and therefore I shall preface my remarks by a few words concerning each of them.

"The first is fear of clairvoyance. And the second is a disproportionate estimate of its value.

"Both of these attitudes arise from a misunderstanding of its true character. People imagine that somehow the power of clairvoyance is obtained secondhand from the powers of evil; or that its exercise will bring those who practice it under their influence. Or, on the other hand, they imagine that the power of clairvoyance will save them a great deal of trouble, and give them a short and easy path to the information and guidance they desire. In fact, that these may almost be attained at will. Nay more, would such a power not fully satisfy that curiosity which is one of the pitfalls of the superficial student?

"The properly trained clairvoyant need have no fear that he will thereby expose himself to the powers of evil. It is the *untrained natural* clairvoyant who is in danger. Training will give him knowledge, discipline

and protection, such as will protect him from the onslaught of the averse powers.

“On the other hand, let him who desires to save himself trouble and to gain knowledge to which he has no claim, be very well assured that only ‘in the sweat of his brow’ can he obtain this power and exercise it in security. And that he who seeks to gratify his curiosity will either be mortified by disappointment or distressed by discoveries he would much prefer not to have made. Trained, humble, and reverent clairvoyance is a great gift, opening up new worlds and deeper truths, lifting us out of ourselves into the great in-pouring and outpouring of the heart of God.” (G. H. Fratre F.R.’s notes.)

The earliest experiments in clairvoyance as taught by the Order are with the Tattwa symbols. These, with their traditional names, significances, symbols and colours are:

Akasa—Ether or Spirit.	Symbol: black or indigo egg.
Vayu—Air.	Symbol: a sky-blue disc or circle.
Tejas—Fire.	Symbol: Red equilateral triangle.
Apas—Water.	Symbol: a silver crescent.
Prithivi—Earth.	Symbol: a yellow square or cube.

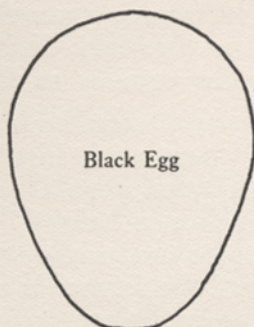
In brief, the traditional occult concept of the Tattwa is that of a vital current of ether or force—the Hindu Pranas—which issues in a steady stream from the Sun. That stream is five-fold, and flows around our earth, vitalising its astral substance or its sphere of Sensation. In short, they are the currents or sub-planes of the Astral Light. The theory has it that the Element of Akasa is strongest at dawn, when the Sun rises, and its power continues for the space of two hours, when its force subsides and glides into Vayu, Air. This also persists or is in course for the same period. Each Tattwa



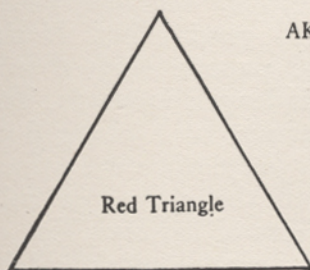
PRITHIVI—EARTH



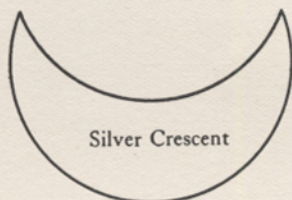
VAYU—AIR



AKASA—SPIRIT



TEJAS—FIRE



APAS—WATER

TATTWA SYMBOLS

or current of force is believed to exist strongly for this length of time, each merging at the end into the succeeding Tattwa in the order given above. After the current of Prithivi is exhausted, the cycle recommences with Akasa, and continues in the same order again and for the same periods.

As no element on our plane can exist in an unmixed

form, but contains within itself the constituents of all the others, or possesses several grades or planes of its own substance, so each Tattwa is subdivided into five divisions, currents or planes. Akasa of Akasa, Spirit of Spirit, would be the most tenuous and purest form of that element, the integral nature of Spirit—its highest essence. Vayu of Akasa would refer to its airy quality; Tejas of Akasa to its fiery and dynamic aspect; Apas of Akasa, its fluidic and watery phase, while Prithivi of Akasa, its most terrestrial phase, or that aspect of its power which more nearly than the others contacts the earth. The same five-fold division, in the same five-fold order, applies equally to the other elements.

The student is strongly urged to make these symbols, and have a set of them with him for working. The primary or simple Tattwa should be made about two or two and a half inches in height. It is recommended that coloured papers be used rather than water colours, since the brilliance of the former is much greater than the latter. The lacquer paints which are now easily obtainable may also be used to good effect. If the symbols are cut from coloured papers, they should be pasted on clean unused cards length upwards. The method of indicating a sub-Tattwa, or a charged or compound Tattwa, is to paint or paste upon the principal symbol a smaller symbol of the charge or sub-element. Thus, in the case of Tejas of Prithivi, Fire of Earth, Prithivi which is the major symbol should be made about two and a half inches square, whilst the red triangle, each angle about half an inch long, should be pasted in the centre of the larger symbol. It is a useful preliminary also to write on the back of the card the appropriate Divine and Angelic Names.

The method of using these Tattwa symbols for clairvoyance is a simple one. My remarks in the following example will refer to the element of Prithivi, Earth, the yellow square, and what is said of this will apply equally well to the remaining symbols. Though the

method is simple, it is far from fool-proof, and the description of it should be read several times.

The student should be calm and quiet, and, sitting in his chair, take the card bearing the symbol of the yellow square in his hand, and gaze intently at it for about twenty seconds. Quickly transferring his attention from the symbol to any white surface, such as the ceiling, or a sheet of paper at his side especially provided for the purpose, he will see, by reflex optical action, the same shape but in a direct complementary colour. This will be a sort of luminous lavender-blue, or pale translucent mauve. The actual tint of this complementary colour will depend wholly on the depth of the yellow used in the first place, as well as upon the lighting conditions prevailing at the time of the experiment.

Immediately this mauve square is seen, the student should close his eyes, and endeavour to visualize in imagination this mauve square as standing before him. This clearly perceived by the mind's eye, let the student at once imagine that it enlarges itself, becoming an object large enough for him to pass through. The next step is to imagine that he is actually passing through this square, as though it were a door. The best method of doing this is to employ the Neophyte sign, the Sign of the Enterer, which is that of "groping for light." It is essentially a projecting sign, and the effect should be of having projected himself through this door or gateway. It is recommended that the student rise to his feet at this juncture and, still visualizing the enlarged square with closed eyes of course, perform this Sign of Horus physically, and believing himself through it, sit down ready to commence the vision.

One of the other instructions puts it thus: "First meditate on the element selected, soak yourself in it till, if it be Fire, you feel hot; if Water, wet, and so on, all the time co-ordinating the symbol with your sensations. Then, laying aside the symbol, and closing your eyes, endeavour to project and enlarge that symbol

before you, regarding it as a gateway through which you are to pass . . . Deliberately will to pass through the gateway. Let him imagine that he can hear it close behind him."

Yet another version, this time written by D.D.C.F. says: "Keep up the design, form and colour in the Akasic Aura, as clearly as they appeared in material form to the outward seeing. Transfer the vital effort from the optic nerve to the mental perception, or thought-seeing as distinct from the seeing with the eye. Let one form of apprehension glide on into the other. Produce the reality of the dream vision by positive will in the waking state . . . Then maintaining your abstraction from your surroundings, still concentrated upon the symbol and its correlated ideas, you are to seek a perception of a scene or panorama or view of the plane. This may also be brought on by a sense of tearing open, as a curtain is drawn aside, and seeing the 'within' of the symbol before you."

The principal idea is to imagine the symbol, in its complementary colour, as a door and to pass through it. Having imagined that there has been a passing through the door, and clearly realising, in this instance, the mauve Square *behind* him, the seer should make an effort to look about him. Let him endeavour to see objects, entities, or some sort of landscape. Most always these take the form of pale stilled pictures, seen as it were with the mind, or the eye of imagination. Hillocks, meadows, rocks, vast brown boulders may be seen, and what is most important, there should be a strong sense of being *within* the element; the seer should understand, as he has never quite realised before, the true nature, the 'feel' of Earth.

Before aught else occurs, the Divine Names appropriate to that element should now be vibrated, beginning with the Deity Name. The student should vibrate each slowly and audibly several times. Thus, he would vibrate *Adonai ha-Aretz*, three or four times, then the name of *Auriel* the Archangel of Earth, followed by the

name of *Phorlakh* the Angel of Earth. These will usually suffice though the Hebrew name of the element and cardinal quarter may also be employed. Various changes may now be perceived to occur to the landscape; it will become alive, vivified and dynamic, and the sense of the element should become even more clearly and vividly defined. Also a being may appear, one whose characteristics pertain to the element of Earth, and his garments, their colours, and his other ornaments should be in the appropriate colours. Under *no* circumstances should the Seer wander from his doorway *alone*; he should always wait until one of these elemental beings or "guides" appears, and he should continue vibrating the names until one does appear, or until he obtains the sense that one is present. Sometimes, and with some students, there is no clear vision of these occurrences or beings, but only a sense or intuition or powerful instinct that such and such a thing is happening, and that such a type of being has appeared. This often is more trustworthy than the use of sight or other sense.

The guide having made his appearance, he is to be tested by every means at the Seer's disposal. First of all, it is well to assume the Sign of the Grade to which that element is referred. In this instance, the Sign of the Zelator should be made, by *physically* as well as astrally raising the right arm to an angle of forty-five degrees. The guide should answer this with the same Sign or another which is unmistakeable proof that he belongs to the element and has been *sent* to act as guide. If there is deception, these signs will cause him distress, or at once the vision will break up, or the false guide will disappear. He should also be asked clearly and deliberately whether he comes to act as guide in the name of the appropriate Deity Name. If all this strikes the Seer as satisfactory, and his doubts settled, let him follow the guide to wherever he is being led, carefully noting whither he goes, and asking questions about the element or whatever he sees.

A very important thing is here to be noted. On these subtler planes, or within the realms of these symbols, form takes on symbolic implication which we, on earth, have obscured if not lost. It is only human beings who swathe themselves in garments whose shape and colour bear no relation to their true character. "Even on our own plane, the clothing of animals is pregnant with meaning, and on the astral plane this is far more emphatically the case. An elemental may, for some purpose of its own, masquerade for a time in alien garb, but we are given a certain definite procedure to follow in dealing with them."

The Signs of the elemental Grades, the vibration of divine and angelic names, and the tracing of appropriate pentagrams are symbols which powerfully affect these elemental inhabitants of the astral, and prevent or disclose deception. It is but rarely that there will be necessity to resort to anything so drastic as the Pentagrams in these tattwa visions, for the vibration of the Hebrew name either of the element, or of the Archangel will restore order and harmony. The true form, colour, clothing, even adornments such as jewels and embroideries are consonant to the element and character of the beings under discussion. And unless they are, the Seer may be sure he is being imposed on, and should act accordingly—at once. In a short while, after only a few astral experiences, these symbolic ideas will have been sufficiently familiar to the student to enable him at once to detect error or imposition.

In the event of employing a charged or compound Tattwa such as let us assume, Fire of Earth, indicated by a Red Triangle within a larger Yellow square, it may happen that the seer may find himself being escorted from one guide to another, and passed from one plane to another. The same test should be applied, and not the slightest loophole should be left for the entry of even the smallest incongruous item. The divine names of the secondary Tattwa should be vibrated, and the grade Sign attributed to it should be assumed.

Only when fully satisfied, and he must never permit himself to be easily satisfied, should the Seer proceed. If the first guide be left behind, he must be accorded courtesy of farewell. "*Always* treat these beings with courtesy and in accord with their rank. Pay deference to the superior orders, the Archangels, Angels and Rulers. To those of lower rank, bear yourself as an equal; and to those lower still, as to servants whom you treat politely, but do not allow familiarity. Elementals pure and simple, such as fairies, gnomes and so on, must be treated with firmness and decision, as they are often mischievous and irresponsible, even though free from malice." It is also said to be a good practice, since form is symbolic in these regions, to imagine yourself as large as possible, always taller than the being confronting you; and under every circumstance maintain self-control and fearless demeanour.

At first, and for the first half-a-dozen experiments, the student should be content with the simple observation of the landscape and, if possible, the type of guide who appears in answer to the Names. At the beginning it is more important to acquire facility in passing through these symbolic doors than in acquiring impressive visions. The Seer will find himself on the right track if he is content, for quite some little time, with a glimpse of a hill, a cave, an underground hall, or an Angel of the Element, and so on, returning after the brief visit. With facility acquired, he may stay in the vision for a longer period, which should be relatively full of incident and action, and should impart no little knowledge.

The method of leaving the Tattwa and returning to Earth is the precise reversal of the initial process. After thanking the guide and bidding him farewell, the Seer should retrace his footsteps to the symbolic Door—the purple or lavender-blue square. It is insisted that this return should be made as definite as possible. That is, there should be no sudden departure from the place and finding oneself back in one's normal state of mind.

The Seer will be wise if he carefully follows the passage he has walked through, even if it has been a very long way, the reason being that it is well to keep the two states of consciousness, the two planes, quite distinct from one another. There should be no merging of the elemental plane into the plane of everyday consciousness, and the best way of ensuring this is to make both coming and going follow a definite and distinct technique. After having found your way back to the door, you pass through it, again with the Sign of the Enterer, and return to your body. At once stand up, and make physically and firmly the Sign of Silence, raising the left forefinger to the lips, and stamping with the right foot. Always note that the first Sign of the Enterer is answered and followed by the Sign of Silence.

It is not well to repeat these experiments too frequently at first; some advise an interval of several days between them, for the first few months of one's efforts in this direction. But when performed, the seer should make every effort to avoid self-delusion and deception. He should be alert the whole time, and never embark on these experiments when tired or not physically well. At the least threat of incoherence, or the entry of incongruous symbols or elements into the vision, the names, signs, and symbols should be repeated. Thus and thus alone may he hope to avoid delusion. These planes are a source of untold danger to whosoever is not able to take them with the proverbial grain of salt. Flattery, which is one of the most frequent types of delusion encountered, and the most common source of trouble, should be avoided like the plague. Madness lies that way and I cannot stress too strongly that vanity should be wholly discarded, and flattery eschewed.

During his adventures, the Seer should endeavour to describe carefully and in full detail the landscape of the vision. He should discover if possible the special attributes and nature of that plane, the type of its inhabitants—spiritual, elemental and so on; the plants,

animals and minerals which would correspond to its nature; the operation of its influence upon Man, animals, plants and minerals here.

The process of working by placing the symbol upon the forehead, instead of imaginatively passing through it, is not a good practice. S.R.M.D. claims that it is liable to derange the brain-circulation and cause mental illusions and disturbance, headache and nervous exhaustion. It is also necessary to avoid self-hypnotism, for this would dispose towards mediumship and make the Seer the playground of forces. The Seer at all costs must control, and not permit himself to be controlled. If in danger at any time, or should he feel that he cannot accomodate the forces of the vision to his will, or that his self-control is breaking, he should resort to the vibration of the Names, and then retire from the vision.

By continuing these practices for a long period of time, the inner clairvoyance will develop, and with perseverance the visions will grow from vague indeterminate pictures, hardly distinguishable from imaginative concepts, to vivid powerful experiences. But even when these do occur he should under no circumstances accept them on their face value or neglect his tests, for the whole astral plane, apparently, seeks to delude the Seer and if he opens himself, by neglecting the tests, he is lost. With considerable practice, too, the symbols may be discarded for they will not be required to give entrance to the planes, though for the beginner *no* attempt should be made to work without the use of the actual material symbol. It will be found wisest to keep as much to the physical plane as possible, by employing the physical symbols, and by making the appropriate signs and steps with the physical body, as well as by speaking audibly and describing the vision as it proceeds.

When the student has become fairly proficient with the use of simple Tattwas, he should experiment with the compound Tattwas, and not be satisfied with his

ability to skry until he is perfectly familiar with every part of the planes represented by those symbols. Then he can devise further experiments with other symbols. The use of the element Akasa, the indigo egg, was in the Order usually postponed until entry had been obtained into the Second Order. The reason for this was that no traditional Names are provided for use with this symbol as with the other four, and the student must discover or devise his own. As has already been described at length the entrance into these subtle planes is obtained by means of the Divine Names; the rule being to invoke the highest Names known by the Seer. Any student who has studied the Adeptus Minor Ceremony, and the Ritual of the Pentagram will realise what Names are required for use with this symbol of Akasa. *Eheieh*, *Agla*, *Yeheshuah*, and *Eth* will be the general Names for the simple Tattwa, and the compound or charged Akasa cards will demand the use of the Names from the Enochian Tablet of Union.

It will be found a good plan to prepare cards of the Geomantic symbols painted in their appropriate colours, for these make perfect "doors" through which the Seer can pass. And while these symbols are also attributed to the elements, the vision acquired from the Geomantic symbols using the names of the appropriate Rulers and genii will be quite distinct in character from those of the Tattwa cards. The Hebrew letters, the Tarot cards and Sigils, the planetary and zodiacal Signs, and Sigils of every description may be used to yield the symbolic door to a subtle plane. A vast new field of knowledge is thus opened up. The names appropriate to each of these symbols are given in these papers, which should be carefully studied by the student. And he should remember that the formula of the employment of the divine Names and signs applies equally to these other symbols as they did to the Tattwa cards.

There was a good deal of glib parlance within the Order as to "astral vision" and "etheric vision." The

former was described as the ordinary Tattwa vision, in which objects and landscapes, though vivid and alive, are yet "flat" as though reflected on a mirror. Rather like a cinematograph film. "In this form of descrying, note that you see objects reversed, as to right and left, for which suitable allowance must be made." The use of the phrase "mirror-like vision" is actually a very adequate description. Yet this is capable, as development proceeds, of merging into another type of vision—a full-blooded clairvoyance, in which things and people are seen in three dimensions, and as though the seer were not merely watching the scene, but were actually in it. Some explained that as "etheric vision" although the actual Order documents describe this as the clairvoyance ensuing from astral projection. Greatly Honoured Fratre D.D.C.F. states: "If instead of this simple vision a ray of yourself is sent out and actually goes to the place (astral projection) there is not necessarily the sense of reversal of objects . . . Scenes, things, instead of being like pictures, have the third dimension, solidity; they stand out like bas-relief, then haut-relief, then you see as from a balloon, as it is said, by a birds-eye view. You feel to go to the place, to descend upon it, to step out upon the scene, and to be an actor there." The same rules laid down for the simpler method of skrying should be followed here, and always the highest divine names should be used, and constant tests applied. The paper which follows this, dealing with Skrying and Astral Projection by V.N.R. will explain the process a little more fully by means of setting forth an example of its working.

Another technique, making use of this faculty, was described in a paper recording a lecture by Fratre Sub Spe. The idea was to re-read the rituals, and then endeavour to re-tread the Paths astrally. One example given, was that the Seer should formulate in imagination a vast pylon, and within its gates he should visualise the Hebrew Letter Tau, the 32nd Path. This should be preceded by a study of the Ritual of the Theoricus

Grade, especially of the Rite of the Kerubic Stations. Then, imagining himself passing through this Letter Tau, and entering the Pylon, he should proceed to make the appropriate Pentagrams and Hexagrams, and vibrating the Divine Names appropriate to that plane. The resulting vision should be similar to the passage of the Path in the ceremony, but whereas this latter was purely symbolic, the former may be real and dynamic, and may develop into an initiation in the true sense of the word. The same technique may be applied to every Path and to every Sephirah.

Developing still further from this, there is another practice which passes beyond mere clairvoyance, though making use of it. This is called Rising on the Planes, and is a spiritual process after spiritual conceptions and higher aims. "By concentration and contemplation of the divine, you formulate a Tree of Life passing from you to the spiritual realms above and beyond yourself. Picture to yourself that you stand in Malkuth, then by the use of the Divine Names and aspiration, you strive upwards by the Path of Tau towards Yesod, neglecting the crossing rays which attract you as you pass up. Look upwards to the Divine Light shining downward from Kether upon you. From Yesod, leads upward the Path of Samekh, Temperance; the Arrow, cleaving upwards, leads the way to Tiphareth, the great central Sun." D.D.C.F. also suggests that, having risen to Tiphareth, the Adept skryer should formulate to himself that he is bound to a Cross, exactly as occurred in the Adeptus Minor Ceremony, and by invoking the Great Angel HUA beseech help and guidance in the pathway of Light. By this method, he may more easily ascend the planes which lead to the glory of the Crown. Thus formulating in the imagination the different parts of the Tree of Life, and vibrating the God-names appropriate to the Sephiroth or Paths, the Seer may find himself, if his aspiration is sincere and keen, rising towards the Spiritual Light,

bathed in that golden glory of effulgence which is continuously shed from above.

Though it may seem rather out of place to quote Aleister Crowley here, yet he has written things in his *Magick* on this subject that are so very important that I am impelled to quote them here for the benefit of the student. The important drill practises, in his belief, are:

“1. The fortification of the Body of Light by the constant use of rituals, by the assumption of God-forms, and by the right use of the Eucharist.

“2. The purification and consecration and exaltation of that Body by the use of rituals of invocation.

“3. The education of that body by experience. It must learn to travel on every plane; to break down every obstacle which may confront it.”

In a footnote to the above, he has appended a footnote which I reproduce herewith:

“The Aspirant should remember that he is a Microcosm. ‘Universus sum et Nihil universi a me alienum puto’ should be his motto. He should make it his daily practice to travel on the Astral Plane, taking in turn each of the most synthetic sections, the Sephiroth and the Paths. These being thoroughly understood, and an Angel in each pledged to guard or to guide him at need, he should start on a new series of expeditions to explore the subordinate sections of each. He may then practice Rising on the Planes from these spheres, one after the other in rotation. When he is *thoroughly* conversant with the various methods of meeting unexpected emergencies, he may proceed to investigate the regions of the Qliphoth and the Demonic Forces. It should be his aim to obtain a comprehensive knowledge of the entire Astral Plane, with impartial love of truth for its own sake; just as a child learns the geography of the whole planet though he may have no intention of ever leaving his native land.”

The clairvoyance thus obtained may be used to watch the progress of Ceremonies, when it becomes a

highly useful gift, sometimes a necessity; and also in observing what occurs astrally when certain Sigils or Pentagrams are traced or Names vibrated.

There are several methods of testing and protection, in addition to those already mentioned. The supreme method of protection—though it is infinitely more than a technical means of banishing—is through the assumption of the God form Harpocrates. The astral image should be formulated either as rising from a Lotus, or else standing erect over two crocodiles. Little need be said about this technique; it is adequately described elsewhere, in Z.I. Incidentally, this is an excellent preparation for meditation or vision, to formulate the form about and around one, and to identify oneself with it.

In the event, during any vision, that the Seer is approached by entities, as to whose integrity or true character he has some doubts, the simplest form of testing is to formulate between the Seer and the approaching entity the Banner of the West. As described in the document about the symbolism of the Neophyte Ceremony, this Banner is that which bars and threatens. It is one of the insignia of the Hieres, whose throne is in the West of the Temple, and his office is that of "the Avenger of the Gods," so situated as to represent a seat of witness and of punishment decreed against evil. And all his insignia partake of this symbolism. Thus, should the being be of an evil nature—"thus far and no farther" is the message indicated to it by the Banner. The interposition of the Banner would be immediately efficacious, by causing it to disappear instantaneously. If, however, the entity is well-intentioned and not evil, no harm will have been done by that formulation. No balanced force, no power of good, will object or resent legitimate forms of testing its integrity.

Since, likewise, the Banner of the East, one of the insignia of the Hierophant in the East of the Temple, "represents the ascent of the Initiate unto perfect

knowledge of the light," it may assist to formulate this Banner about his own being. The Central Cross of the Banner will suggest his own form with outstretched arms—a true calvary cross. About him, the Seer will visualise vividly the interlaced red and blue triangles of the Tiphareth hexagram, at the same time imagining that the white triangle of the Supernals has descended into his heart. The alternate and occasionally simultaneous use of these Banners is a powerful means of banishing the evil, and invoking balanced power to one's aid. In the rubrics of certain rituals, the injunction occurs to formulate this Banner about talismans or flashing Tablets that are being consecrated, as this process assists the descent or the incarnation of the Light, or the invoked force, into the symbol.

The employment of the Rose-Cross together with the vibration of the Pentagrammaton, YHShVH is likewise another method of ensuring protection and of banishing evil. Usually, as previously stated, any threat of danger on the elemental planes represented by the Tattwa symbols may be met simply by the vibration of the appropriate divine names, and, though very rarely necessary, by the banishing Pentagrams traced in the air. The Rose Cross and the Pentagrammaton will apply more to planes above or more powerful than those of the Tattwas. Experience combined with a sound instinct will dictate to the Seer when such symbols should be used. He will find it occasionally of great assistance to commence his experiments by the preliminary use of the Banishing Rituals and by burning some incense.

In the Outer Order of the Stella Matutina, or the Golden Dawn, formal dress for this type of work as for Temple ceremonies consisted of a black gown, red slippers, and a black and white nemyss; the sash of the grade could also be worn. In the Order of the R.R. et A.C., it was customary to wear a white gown, yellow or gold slippers, a nemyss of white and yellow stripes, and the Rose-Cross lamen on one's breast. The Lotus

Wand should be employed and held in the hand whilst skrying, and the Four Elemental Weapons—Fire Wand, Water Cup, Air Dagger, and Earth Pentacle, should be placed before one. If there is a small table convenient, this should be covered with a black cloth, and the implements grouped on this as upon the Altar, while the Cross and Triangle of the Order should be put in the centre. Sometimes, a sympathetic projection into the elements may be encompassed by the preliminary use of the appropriate Prayer of the Elements provided in the grade rituals.

OF SKRYING AND TRAVELLING IN THE SPIRIT-VISION

By V. H. SOROR, V.N.R.

Having acquired the general rules, it is probable that the student will discover for himself particular methods more or less suited to his own particular temperament. But it may prove useful to some for me to write in some detail the mode of skrying and of astral projection which I have proved likely to bring successful results, and which by reasons of its continual tests would tend to lessen the many chances of illusion. Before proceeding further it may be well to refer to the Microcosm Lecture (in Volume One) regarding the theory of skrying and astral projection.

The rules for skrying and astral projection being almost similar, the two subjects can be studied together, the one being taken as the complement of the other.

You can commence the operation "skrying" simply. That is to say, not projecting the astral beyond the sphere of Sensation into the Macrocosmos, but retaining it and perceiving some scene in the Universe reflected in the symbol which you hold, this latter being to you as a mirror which shall reflect to you some scenes not within your range of sight. And secondly, you can continue the operation by using the same symbol, and by passing through it project yourself to the scene in question, which before you had only perceived as a reflection. The latter process will probably appear more vivid to the perception than the prior one, just as in material vision one is less likely to be deceived by going to a place and actually examin-

ing it, than by obtaining knowledge of it from a mere reflection in a mirror.

For example, in the room in which I am now, I see reflected in a mirror a portion of the garden. I obtain an impression of all within my range of sight, but not nearly so powerful a one as when I step out into the garden to the spot in question, and examine all the objects therein, feel the atmosphere, touch the ground, smell the flowers, etc.

But it is well to practise both methods. The latter will probably be found to be more instructive though far more fatiguing, since you will, when projecting the astral, have to supply it with much vitality, drawn mostly from the Nephesh.

In both skrying and astral projection, then, the key of success would appear to be, alternately to employ Intuition and Reason, firstly by permitting each thought-picture to impress itself on the brain in the manner comprehended generally by the word 'inspiration,' followed by the reason applying its knowledge of correspondences to an affirmation or correction of the same.

You must be prepared to receive impressions of scenes, forms and sounds as vivid thought forms. "Thought forms" I use for want of a better word. There are distinctly in these experiences, things heard, things felt as well as things seen, which would prove that the qualities that we are here using are really the sublimated senses. That the faculty of clairvoyance, etc. exists is easily provable after a little patient exercise with one of the first methods given unto us for the practice of skrying.

Take the Tattwa cards, and from them choose one at random, without looking to see what symbol it may represent, and lay it down on a table face downwards. Then try mentally to discover the symbol. To do this make your mind a blank as much as possible (yet always keeping control over the same) chasing therefrom, for the time being, the reasoning element,

memory, etc. You will find that after a few moments of gazing attentively at the back of the card, that it will seem as though the thought form of the Tattwa appeared to enter the mind suddenly, and later, when more practised, it will probably appear to you as if the Tattwa symbol were trying to precipitate itself materially through the back of the card. (1) But sometimes, especially if the cards have been long kept together in the pack in the same order, we may find that the back of the card in question is charged astrally *not* with the symbol upon its face, but with that upon the card whose face has been next its back in the order of the pack.

Some may find it easier to turn the card over astrally, that is in imagination, and in imagination endeavour to perceive what flashes into the mind at that moment.

As it is with the Tattwas that our first experiences are made, I will choose one to illustrate the following rules, preferably one that shall be in harmony with the time that I commence my working. (2).

RULES FOR SKRYING. Work if possible in an especially prepared magical room, S. M. altar in the centre, on which stand the four elements and the Cross and Triangle, incense burning, lamp lighted, water in the cup, (3), bread and salt. As well as these, place on the Altar your four magical implements. Clothe yourself in your White Robe, and 5 = 6 sash, wearing on breast your Rose-Cross.

Have by you your Sword and Lotus Wand. Sit at the side of the Altar facing the Quarter of the Element, Planet or Sign with which you are working. Should any other Frater or Soror be with you, arrange that they shall sit in balanced disposition (5) around the Altar. That is, if the forces with which you work be in the West, your place is East of the Altar facing West across it. Should it be inconvenient for you to have your own consecrated room, or to have all or any of your implements for your experiment, do your utmost to imagine them as astrally existing about you, and in any case

in astral projection wear the garments and insignia astrally all through the experience. In fact, after constant, most constant, practice you will not probably find the absolute physical so necessary. Yet remember, that though the material in magical working is the least important of the planes in one sense, yet in another it is of the utmost importance for it crystallises the astral plane and completes it. And also have before you the exact correspondences of certain universal formulae (for in the aforesaid insignia and implements you hold a perfect representation of the Universe (6), the contemplation of which should in itself tend to prevent your mind dwelling on irrelevant subjects, but on the contrary compel your attention to the sublime studies of the mysteries of the Macrocosm.) Also do these Insignia, which have been consecrated, give you a certain power through their having attracted rays of force from the Infinite Invisible more or less potent in proportion to your development.

The importance of using the implements on every occasion would appear to be great. For the implement assists the invoking of a ceremony, and the latter should help the implement, and therefore every voyage, for example, to the realms of Fire or Water should add a flame to the Wand and moisture to the Cup.

Next purify the room with Fire and Water and the Lesser Banishing Ritual of the Pentagram. Imagine that we have chosen as a Tattwa, Apas-Prithivi. For this symbol naturally, use the correspondences of Water and Earth, but bear in mind that the World of Water is here chiefly expressed, the Earth being secondary. Therefore in this particular example, it is well to use principally the Cup, the Pentacle only in a minor sense. To imply this, use the Cup to make even many of the Earth symbols, and only occasionally employ the Pentacle in working the particular symbol.

In this suppositious case of  , thoroughly to fill

your Sphere with the idea of this Tattwa, draw with the Cup around your Room the Greater Invoking Ritual of the Pentagram both of Water and of Earth. Then return to your seat, and for Process One, Skrying, do the following. Place the Tattwa card before you on the Altar, take the Cup in the right hand and the Pentacle in the left, and look at the symbol long and steadily until you can perceive it clearly as a thought vision when you shut your eyes. Vibrate the Names of Water and of Earth (Empeh Arsel, etc.) and try to realise the mental union more and more. It may help you to perceive it as a large crescent made of blue or silvery water containing a cube of yellow sand. Continue trying to acquire a keen perception of the Tattwa until the Element and its shape and its qualities shall seem to have become a part of you, and you should then begin to feel as though you were one with that particular Element, completely bathed in it, and as if all other Elements were non-existent. If this be correctly done, you will find that the thought of any other Element than the one with which you are working will be distinctly distasteful to you.

Having succeeded in obtaining the thought vision of the symbol, continue vibrating the Divine Names with the idea well fixed in your mind of calling before you on the card a brain picture of some scene or landscape. This, when it first appears, will probably be vague, but continue to realise it more and more of whatever nature (imagination or memory, etc. (8)), you may believe it to be—remembering that this is a passive state of the mind, and not yet is the time to test or reason (9). Only when the thought picture shall have become sufficiently tangible and vivid, and you find that you are beginning to lose the sense of confusion and vagueness should you begin to apply tests. Before this period, all reasoning, all doubting, is destructive to the experiment.

In all probability, the thought picture may become so clear to you (though this may be a matter of time

and much practice) that it will seem as though the picture were trying to precipitate through the symbol. In such a case as this there can be no difficulty, for the vision will be nearly as clear to the perception as a material one might be. But you can arrive at a great deal by merely receiving the impression of the landscape as a thought. For example, I perceive appearing an expanse of sea, a slight strip of land—high grey rocks or boulders rising out of the sea. To the left a long gallery of cliffs jutting out some distance into the sea (10). This appears sufficiently vivid, so I begin my tests. I suspect my memory chiefly, so I draw in front of the picture on the card, with the Lotus Wand, a large TAU in light. Then, believing that I may have constructed the scene in imagination, I now formulate on the card a large Caph. In this case, neither of these symbols banish or dim the scene in any way, so I continue. (But if the scene vanishes or changes or becomes blurred, it is well to banish with a Pentagram whatever may remain on the card, and simply recommence the process at the point where you are endeavouring to attract a picture on the card.)

I now draw over the picture with the Cup the water Pentagram, and with the Pentacle the Earth Pentagram (11) using the correct vibration. This intensifies the picture, and I now perceive flung into it many figures, principally of the Water spirit type. On gazing further, and repeating the vibration, I perceive a much larger figure than the elementals, overshadowing them, clothed in blue and white, with some glimmering of silver. To obtain detail I must work for some time longer, and must continue invoking with my water and earth Symbols, and look and test alternately.

Believing that sufficient has been herein explained to enable a student to understand the general method of this process of skrying, I will proceed further to the rules for astral projection, but be it remembered that it is possible to carry this vision very far indeed, and

that the student should by no means stop where I have done.

ASTRAL PROJECTION. (12). Therefore you will follow the rules given in the preceding pages for Skrying, until the point where the symbol of the Tattwa has become perfectly vivid to the perception and when you feel as though you were almost one with the Element. You may modify the earlier stages of the working by so enlarging the symbol astrally that the human being can pass through it. When very vivid, and not until then, *pass, spring or fly through it*, and do not begin to reason till you find yourself in some place or landscape (13). And as before, only test when the landscape shall have become a tangible and somewhat complete picture. If you have made your mind a blank as much as possible, the first idea that enters your mind (that is to say vividly) after you have traversed the symbol should be a correct correspondence of the Tattwa in question.

Having already, by the process of skrying, obtained a vision of , in this particular case I will use the same symbol, on which I still perceive the reflected picture, and will leap through it, and go astrally to the scene in question. I therefore astrally fly or leap through it.

My first impression is to find myself standing on a boulder slightly out at sea, which I had noted as an important point in the picture. I realise that I am standing clothed in my 5 = 6 insignia and white robe, on this rock, facing the shore. Turning to the right I am conscious of the gallery of cliffs, and to the left and back of me the sea, everywhere.

(On the planes, it would appear well to act exactly as one would in a physical experience or a landscape, realising each step as one goes, *not trying to look on both sides at once or at the back of one's head*, but

turning first to the right hand and examining that, and then to the left, then turning right around, and so on. It is better as much as possible to remain in one spot (until very experienced) to avoid reflexes. In fact, the more practically the experiences are worked, the more chance of success.)

I have an impression that the air is very cold. I stoop down and feel the rock, which I find is of a coral nature. I have already tested this vision in process One (skrying), but it is well to repeat the same, to see if I am sufficiently in touch with the landscape. I therefore trace with my astral Lotus Wand the symbols I evoked before, the TAU and the CAPH, in white light, making them very forcibly. In fact, I do not cease tracing them until I actually perceive them as vividly as I do the landscape. Seeing that the scene does not vanish or become dim (14) I now with my Astral Cup and Pentacle, draw in Light very large Water and Earth Pentagrams, standing on the sea. These, even more than the former symbols should be continued and accentuated until they become to the impression of the mind as living entities as the landscape itself. If these latter be correctly drawn and sufficiently realised, there will be little chance of illusion during the rest of the experience.

The drawing of these Pentagrams standing above the sea appears at once to increase the vitality of the scene, for the rather intangible Elementals and Angelic Being that I had perceived in the reflected picture became more and more real to the impression.

Had I commenced at once with astral projection without the introduction of my Skrying experience, I should have had probably to evoke these figures. In such a case, using the Invoking Pentagrams of Water, I should continue vibrating the Deity Names, etc. of these Elements (employing as well as the names before mentioned, those of the Angels and Rulers, such names as Tharsis, Kerub, etc., being very potent) and would call upon a force by right of these names and symbols

to manifest, and I should continue this process until some forms appeared.

After careful examination, by first receiving the impression and then testing it, I can describe the following. The Angelic being, feminine in type, pale brown hair and light grey-green eyes, is draped in blue and white, draperies heavy in nature, and wears a crown formed of crescents. She holds in the left hand a curious cup, heavy, and with a squarish base, and in the right a wand with a symbol much much like the positive element of Water.

The Elementals vary in type, the majority being of the mermaid and merman nature, but again many tending to the Earth and Air nature.

Turning to the Angelic Being, I make the 5 = 6 Signs and LVX Signs, and to the Elementals the 3 = 8 and 1 = 10 Signs, and by right of these (that is to say by the knowledge of the central spirit, and, in their instance of that of water and earth) I ask to have explained some of the secrets of the working of the plane of ☞

The Angel having answered my signs by similar ones, gives the impression that she is willing to instruct me. (This can enter the mind as an extraneous thought, or may be heard (15) clairaudiently.) She shows how even the work on this particular spot is varied, and according to the types of the Elementals is the labour allotted. Some of the Elementals tending to the gnome type are digging in the cliffs, with spiky instruments, and boring holes therein, thereby permitting the water to enter freely. (This may explain the spongy rather than broken aspect of the rock). The mermaid and merman Elementals, which are in the large majority, I think, receive some of the dust, which they carry into the sea. (Some of this may go to form islands.) Others also are bringing earth and weeds and such-like from the depths, also probably to form land. There are also

figures holding funnel-like Cups who rise from the sea, and having drawn air into them, dive again, carrying that element into the sea. (16)

It can be understood how these investigations can be carried to very great detail, but to be as brief as possible I ask if I may be shown the effect of this Ray of ☺ on the Universe generally and on this Planet in particular.

I understand that the effect of the Ray is generating and fructifying generally, and on the whole beneficent, though everything would depend on the Force with which it was united. Its correlative would be thick rich water, containing such substance. I ask for its influence on the Earth. (To do this I can show as a thought-picture this planet of ours, with its continents, seas, etc., drawn thereon, and pray this Angel to send a ray first to one spot and then to another.) In answer I perceive the ray falling right through the water of the Earth, as if the affinity lay with all land under water. "The Lifter of Earth in the Waters is its Name" does the Angel say. Nearly all vegetation attracts this ray, but very especially water plants, most of all those growing under water. The Zoophyte only partially attracts it, this latter seeming rather largely composed of some active element, Fire, I think. Among animals the Ray appears to fall on the seal and hippopotamus, and has a general affinity for most amphibious animals. With fish, the link seems to be small, a tortoise, a frog, and a snail are shown me, and *some* water-fowl of the duck type, very few actual birds, a sea fowl to an extent.

Falling on man, on the savage it would appear to be beneficial to health generally, to give a feeling of well-being, and would also govern to some extent generation. Its tendency would be to accentuate sensuality and laziness. On the intellectual man it increases intuition, with some desire to clothe idea with form, there-

fore the first vague development of form in the mind of the artist. (As before remarked, these experiences can be carried very far indeed, but as this experience has already become rather voluminous I will cease at this point—believing that sufficient is here expressed to suggest the manner of working these astral experiences generally.)

I salute therefore the Angel with the LVX Signs and the Elementals by the 3=8 and 1=10 Signs, and banish astrally the Pentagram and other symbols that I have traced upon the scene. The more powerfully the symbols have been evoked, the more powerfully should they be banished.

If you should be feeling a sensation of fatigue, as I before mentioned, make towards the symbols the sign of the Enterer indrawing their vitality into yourself again by the sign of Harpocrates. Then return by the way in which you came, that is through the symbol, and back into your room. (17) Once in your room, perform the Banishing Ritual of the Pentagrams (Supreme) that you have evoked; supposing a scene to remain on the symbol of the Tattwa banish that also. When you have had considerable practise it is probable that such detailed care as is herein indicated will not be necessary. Should the operation be too complicated to accomplish at one sitting it would be possible to divide it into parts. It is certain that you will find that you have practised your spiritual vision and acquired more knowledge in one experience carefully worked and tested than in a hundred careless and vague experiments which simply strengthen mental deception.

NOTES

1. This experiment is very good for the practice of Spiritual Sight, and in this manner you can easily prove correctness of vision. Also for this kind of simple experience you need not prepare yourself spiritually to such an extent as with further working, so that you can

have your cards if you wish continually with you, and practise with them when you will, at odd moments.

2. To find Tattwa when in course, note time of sunrise. Akasa always begins with sunrise and lasts 24 minutes, followed by Vayu 24 minutes, Tejas 24 minutes, Apas 24 minutes, Prithivi 24 minutes.

3. Placed at junction of Cross and Triangle, the incense, lamp etc., should be at angles of arms of Cross.

4. All 5 = 6 members who are Zel. Ad. Min. have the right to wear the white robe and yellow girdle of the 3rd Adept, but not his cloak or Nemyss.

5. If 2 persons, one should be opposite the other.

If 3 persons, form a triangle.

If 4 persons, form a square.

If 5 persons, a pentagram, etc.

6. The G. D., Altar, the most synthetical of the symbols. Material universe ruled by the Spirit and Four Elements. The Rose-Cross contains the affirmation of the principal divisions of the Universe, synthetical like the Altar, but particular in the sense that it is attributed to the Sephira Tiphareth, the central Sun, and is therefore the symbol for the Microcosm—Man, the Adept, he to whom perfection of the Microcosm means a certain conscious union with the Macrocosm.

The white robe and yellow girdle imply Purity—Kether, Harmony—Gold, Tiphareth. Lotus Wand—Mercy. Sword—Severity.

7. Imagination (eidolon) means the faculty of building an Image. The imagination of the artist must lie in the power, which he possesses more or less in proportion to his sincerity, and his intuition, of perceiving forces in the Macrocosm, and allying or attuning himself thereto, his talents naturally and his artificial training permitting him to formulate images which shall express those forces.

8. During this process, it is more than likely that

you will be believing that the picture is one of memory, of imagination, of construction, etc. All these qualities being analogous to the faculty that you are employing, and the probability of their arising at this moment will be great.

9. Let it be remembered that this can only be a *part* of the plane of the Symbol expressed by 

10. Employ the "Lords who Wander" (the 7 Planets), the planetary Tarot trumps, as important test symbols.

For Memory	♄ ♄	Lord of the Night of Time.
For Construction	♌ ♌	
For Anger, Impatience	♈ ♈	
For Vanity	♊ ♊	
For Pleasure	♍ ♍	
For Imagination	♎ ♎	
For Wandering Thoughts	♏ ♏	

11. Use occasionally the Pentacle, so as not to ignore to too great an extent the part that Earth plays herein.

12. In the case of starting the entire experience with Astral Projection only, you will understand that you ignore the portion of the process which attracts the picture to the card, but simply go forward through the symbol when once the latter is realised.

13. If working with correct correspondences, you are bound to arrive at some place answering to the same, if you project your astral sufficiently.

14. If after these repeated tests the Vision becomes diminished or changes very much, banish with the Astral implement, and return in the way you came, through the symbol, and start again freshly. If you feel you have expended too much force in the symbols which you traced in the scenes, redraw some of the force spent into yourself again by the formula of the signs of Horus and Harpocrates. Extend towards the

symbols in the sign of Hoor, redrawing them into yourself by the sign of Hoorpokraat.

15. Sometimes it seems as though one had to find the words to translate the impression; sometimes the words appear to be found already, for one believes that one has heard them.

16. The symbol shows the potency of the whorl-formation.

17. Some students, I believe, have great difficulty in returning. In such a case one can do so gradually by first flying into space, thinking of this Planet, fixing the thoughts on the particular country, then on the particular spot therein, then on the House, and lastly on the room and entering therein. But in most cases this would be unnecessarily complicated.

TATTWA VISIONS

Here follow two Tattwa visions by Soror Vestigia. These are provided as simple examples of the technique, and the procedure to be followed. The first of them is the fiery sub-element of Earth, Tejas of Prithivi.

Vestigia states that she found herself, after going through the imagined symbols, "in a volcanic district. No fire is to be seen, but the type of land is volcanic. Hill and mountains, hot air, and sunny light. Using a Pentacle, and calling on the Earth Names, I see before me a species of Angelic King Elemental. On testing him, I find that he gives me the Neophyte Saluting Sign, and the Philosophus (Fire) Sign. He bows low to the symbols that I give him, and says that he is willing to show me some of the working of the plane. He has a beautiful face, somewhat of the Fire type, yet sweet in expression. He wears a Golden Crown, and a fiery red cloak, opening on to a yellow tunic, over which being a shirt of mail. In his right hand he bears a wand, the lower end or handle being shaped somewhat as the Pentacle implement, and the staff and upper end being as the Fire Wand. In his left hand (but this I do not clearly see) he bears a Fire Wand; I think that the right hand points upwards and the left downwards, and is a symbol to invoke forces. Little figures of the gnome type come at his call. When commanded some broke the rocky parts of the Mountain with pick-axes which they carry. Others appear to dig in the ground. In breaking off these rocky pieces, there fall away little bits of bright metal or copper. Some of these Gnomes collected the bits of metal and carried them away in little wallets slung by a baldrick from their shoulders. We followed them and came to some mountainous peaks. From these peaks issued some large and fierce,

some hardly perceivable, fires. Into cauldrons or bowls placed above these fires, the collected pieces of metal were placed. I was told that this was a lengthy process, but asked that I might see the result of what appeared to be a gradual melting of this metal. I was then shown some bowls containing liquid gold, but not I imagine, very pure metal. I again followed my guide, the Angelic King Elemental Ruler, who gave me his name as Atapa, and followed by some gnomes bearing the bowl of liquid gold, we came, after passing through many subterranean passages cut in the mountains, to a huge cavern of immense breadth and height. It was like a Palace cut out of the rock. We passed through rudely cut passages, until we reached a large central hall, at the end of which was a Dais on which were seated the King and Queen, the courtier gnomes standing around.

"This Hall seemed lighted by torches, and at intervals were roughly cut pillars. The Gnomes who accompanied us presented to the King and Queen their gold. These latter commanded their attendants to remove this to another apartment. I asked the King and Queen for a further explanation, and they appointing substitutes in their absence, retire to an inner chamber which appeared more elevated than the rest. The architecture here seemed to be of a different kind. This small hall had several sides, each with a door, draped by a curtain. In the center of the Hall was a large tripod receiver containing some of the liquid gold such as that we had brought with us. The King and Queen who before had worn the colours of Earth now donned, he the red, and she the white garments. They then with their Earth-Fire Wands invoked and joined their wands over the Tripod. There appeared in the air above, a figure such as Atapa, he who had brought me here. He, extending his wand, and invoking, caused to appear from each door a figure of a planetary or zodiacal nature. These each in turn held out his wand over the gold, using some sigil which I can but dimly follow. The gold each time appearing to undergo a change. When these

last figures have retired again behind the curtains, the King and Queen used a species of ladle and compressed together the gold, making it into solid shapes and placing one of these at each of the curtained doors. Some gold still remained in the bowl. The King and Queen departed, and it seemed to me that I saw a figure again appear from behind each curtain and draw away the pieces of gold."

The second one I shall quote is a vision of Spirit of Water, Akasa of Apas, also by Vestigia.

"A wide expanse of water with many reflections of bright light, and occasionally glimpses of rainbow colours appearing (perhaps symbolising the beginning of formation in Water). When divine and other names were pronounced, elementals of the mermaid and merman type appear, but few of other elemental forms. These water forms are extremely changeable, one moment appearing as solid mermaids and mermen, the next melting into foam.

"Raising myself by means of the highest symbols I have been taught, and vibrating the names of Water, I rose until the Water vanished, and instead I beheld a mighty world or globe, with its dimensions and divisions of Gods, Angels, elementals, demons—the whole universe of Water (like the tablet ruled by EMPEH ARSEL GAIOL), I called on this latter name, and the Universe seemed to vivify more and more. I then called on HCOMA, and there appeared standing before me a mighty Archangel (with four wings) robed in glistening white, and crowned. In one hand, the right, he held a species of trident, and in the left a Cup filled to the brim with an essence which appeared to be derived from above. This essence, brimming over, poured down below on either side. From the overflowing or over-running of this Cup, which derives its essence from Atziluth, apparently the cup being in Briah, the World of Yetzirah obtains its moisture. It is there differentiated into its various operative forces.

"These operative forces are represented by Angels

each with their respective office in the world of moisture. These forces working in Yetsirah, when descending and mingling with the Kether of Assiah, are initiating the force of that which we as human beings call Moisture."

THE VISION OF THE UNIVERSAL MERCURY

"We stood upon a dark and rocky cliff that overhung the restless seas. In the sky above us was a certain glorious sun, encircled by that brilliant rainbow, which they of the Path of the Chamelion know.

"I beheld, until the heavens opened, and a form like unto the Mercury of the Greeks (1) descended, flashing like the lightning; and he hovered between the sky and the sea. In his hand was the staff (2) wherewith the eyes of mortals are closed in sleep, and wherewith he also, at will, re-awakeneth the sleeper; and terribly did the globe at its summit dart forth rays. And he bare a scroll whereon was written:

Lumen est in Deo,
 Lux in homine factum,
 Sive Sol,
 Sive Luna,
 Sive Stelloc errantes,
 Omnia in Lux,
 Lux in Lumine
 Lumen in Centrum,
 Centrum in Circulo,
 Circulum ex Nihilo,
 Quid scis, id eris. (3)
 F.I.A.T. (4)
 E.S.T. (5)
 E.S.T.O. (6)
 E.R.I.T. (7)

In fidelitate et veritate universas ab aeternitate. (8)
 Nunc Hora.
 Nunc Dies.

Nunc Annus,
Nunc Saeculum,
Omnia sunt Unum,
et Omnia in Omnibus.

A.E.T.E.R.N.I.T.A.S. (9)

Then Hermes cried aloud, and said:

"I am Hermes Mercurius, the Son of God, the messenger uniting Superiors and Inferiors. I exist not without them, and their union is in me. I bathe in the Ocean. I fill the expanse of Air. I penetrate the depths beneath."

And the Frater who was with me, said unto me:

"Thus is the Balance of Nature maintained, for this Mercury is the beginning of all movement. This He, (10) this She, this IT, is in all things, but hath wings which thou canst not constrain. For when thou sayest 'He is here' he is not here, for by that time he is already away, for he is Eternal Motion and Vibration."

Nevertheless in Mercury must thou seek all things. Therefore not without reason did our Ancient Fratres say that the Great Work was to "Fix the Volatile." There is but one place where he can be fixed, and that is the Centre, a centre exact. "Centrum in trigono centri." (11) The Centre in the triangle of the Centre.

If thine own soul be baseless how wilt thou find a standing point whence to fix the soul of the Universe?

"Christus de Christi,
Mercury de Mercurio,
Per viam crucis,
Per vitam Lucis
Deus te Adjutabitur!" (12)

TRANSLATION OF AND NOTES ON DOCUMENT M

By G. H. FRATER, S.R.M.D.

1. Hermes is Greek, Mercury is Roman.
2. Compare with v. 47 ODYSSEY: "Him promptly obeyed the active destroyer of Argus. Forth sped he, and under his feet he bound his ambrosial sandals. Then, taking his staff wherewith he the eyes of mortals closeth at will, and the sleeper at will reawakens."
3. Translation: The Light is in God, the LVX hath been made into Man. Whether Sun, or Moon, or Wandering Stars, all are in Lux, the Lux in the Light, the Light in the Centre, the Centre in the Circle, the Circle from the Nothingness (Negative or Ain 𐤀𐤍) What thou mayest be (i.e. what thou hast in thyself, the capability of being) that shalt thou be (or become).
4. Flatus. Ignis. Aqua. Terra. Air. Fire. Water. Earth.
5. Ether. Sal. Terrae. Ether, the Salt of the Earth.
6. Ether. Subtilis. Totius. Orbis. The subtle Ether of the whole universe.
7. Ether. Ruens. In. Terra. The Ether rushing into the Earth.
8. Let it be (or become). It is. Be it so. It shall be (or endure). In Universal faithfulness and truth from eternity. Now an hour, Now a day, Now a year, Now an age, all things are One, and All in All. ETERNITY.
9. These ten letters are Notaricons of: Ab Kether. Ex Chokmah. Tu Binah. Ex Chesed. Regina Geburah. Nunc Tiphareth. In Netzach. Totius Hod. Ad Yesod. Saeculorum Malkuth. "From the Crown, out of Wisdom—Thou, O Understanding art Mercy, Queen of Severity. Now the perfect Beauty, in the Victory, of all Splendour, for the Foundation, of the Ages of the Universe.
10. Probably alludes to the Three Principles.
11. This was, I believe, but am not certain, the motto of our Frater Count Adrian a Meynsicht, otherwise known as Henricus Madathanus.

12. The Christ from the Christ. The Mercury from the Mercury, Through the Path of the Cross, Through the life of the Light, God shall be Thy Help.

(Note: An illustration accompanying this manuscript depicted a conventional nude figure of Mercury, winged helmet and sandals, diving into the sea. In the right hand was the Caduceus, and the left bore a scroll showing the words described in the text.—I.R.)

TALISMANS

THE FORMATION OF TALISMANS AND FLASHING TABLETS

A TALISMAN is a magical figure charged with the force which it is intended to represent. In the construction of a Talisman, care should be taken to make it, as far as is possible, so to represent the Universal Forces that it should be in exact harmony with those you wish to attract, and the more exact the symbolism, the more easy it is to attract the force—other things coinciding, such as consecration at the right time, etc.

A SYMBOL should also be correct in its symbolism, but it is not necessarily the same as a Talisman.

A FLASHING TABLET is one made in the complementary colours. A flashing colour, then, is the complementary colour which, if joined to the original, enables it to attract, to a certain extent, the Akasic current from the atmosphere, and to a certain extent from yourself, thus forming a vortex which can attract its flashing light from the atmosphere. Therefore, to make anything of this description which shall be really operative, so does it proportionately tire you.

The complementary colours are:

White		complementary to Black and Grey
Red		complementary to Green
Blue		complementary to Orange
Yellow		complementary to Violet
Olive		complementary to Red-Orange
Blue Green	...	complementary to Russet
Violet		complementary to Citrine
Reddish Orange		complementary to Green Blue
Deep Amber	...	complementary to Indigo
Lemon Yellow		complementary to Red Violet
Yellow Green	..	complementary to Crimson

The other complementaries of other mixed colours can easily be found from this scale.

Coming now to the nature and method of formation of the Talisman, the first thing to be remembered is that it is not always a just and right thing to form a Talisman with the idea of completely changing the current of another person's Karma. In any case you could only do this in a certain sense. It will be remembered that the words of the CHRIST which preceded His cures were "Thy sins be forgiven thee," which meant that the Karmic action was exhausted. Only an Adept who is of the nature of a God can have the power, even if he have the right, to take upon himself the Karma of another. That is to say, that if you endeavour to change completely, (I am not now speaking of adapting and making the best of a person's Karma), the life current, you must be of so great a force that you can take this Karma from them by right of the Divine Power to which you have attained—in which case you will only do it in so far as it does not hinder their spiritual development.

If, however, this is attempted on a lower plane, it will usually be found that what you are endeavouring to bring about is in direct opposition to the Karma of the person concerned. It will not work the required effect and will probably bring a current of exhaustion and trouble on yourself. Without doing much good you will have attracted his own Karma into your own atmosphere and, in fact, brought it on yourself.

These remarks only apply to an attempted radical change in the Karma of another, which is a thing you have no right to do until you have attained the highest adeptship.

The formation or adaptation of Talismans in ordinary matters should be employed with great discernment. What may assist in material things is often a hindrance spiritually, seeing that for a force to work, it must attract elemental forces of the proper descrip-

tion, which may thus, to an extent, endanger your spiritual nature.

Also, in making Talismans for a person, you must endeavour to isolate yourself entirely from him. You must banish from your mind any feeling of love or hate, irritation, etc., for all these feelings operate against your power.

It is but rarely that a Talisman for the love of a person is a right and justifiable thing to construct. Pure love links us to the nature of the Gods. There is a perfect love between the Angels and the Gods because there is perfect harmony among them, but that is not the lower and earthly love. Thus a Talisman made for terrestrial love would be sealed with the impress of your own weakness, and even if successful, would react on you in other ways. The only way in which real power can be gained, is by transcending the material plane and trying to link yourself to your Divine and Higher Soul. That is why trouble is so great an initiator, because trouble brings you nearer spiritual things when material things fail.

Therefore, a Talisman as a rule is better made for one in whom you have no interest. In the work of actual consecration, it is always a good thing to purify the room and use the Banishing Ritual of the Pentagram. All these are aids which the Adept, when sufficiently advanced, will know when to use and when not to do so. It is better, if possible, to finish a Talisman at one sitting, because it is begun under certain conditions and it may be difficult to put yourself in the same frame of mind at another time.

Another point that beginners are apt to run away with, is that Talismans can be made wholesale. Suppose a dozen Talismans were made to do good to as many different people, a ray from yourself must charge each Talisman. You have sent out a sort of spiral from your aura which goes on to the Talisman and attracts a like force from the atmosphere—that is, if you have learned to excite the like force in yourself at the moment of

consecration. So that, in the case supposed, you would have a dozen links connecting with you, like so many wires in a telegraph office, and whenever the force which any of these Talismans was designed to combat becomes too strong for the force centred therein, there is an instantaneous communication with you—so that the loss of force to which you would be continually liable might be such as to deplete you of vitality and cause you to faint.

In cases where Talismans and symbols have done their work, they should be carefully de-charged, and then destroyed. If this is not done, and you take a symbol, say of water, still charged and throw it into the fire to get rid of it, you are inflicting intense torment on the Elemental you have attracted, and it will re-act on you sooner or later. Also, if you throw away a still charged Talisman, thus desecrating it, it will become the property of other things, which, through it, will be enabled to get at you. It is for these reasons that the Talisman should be de-charged with the Pentagram and Hexagram according as it partakes of the planetary or zodiacal nature—and these remarks apply equally to Flashing Tablets.

If a Talisman is given to a person who goes away, and does not return it, you can render it inoperative by invoking it astrally and then de-charging it with great care and force.

A FLASHING TABLET should be carefully made, charged, and consecrated, and then each morning the Adeptus should sit before it and practise clairvoyance, endeavouring to go through it to the plane it represents, and then to invoke the power and ask for strength to accomplish the matter desired, which will be granted if it be a lawful and laudable operation.

Any Flashing Tablet of two colours should be as nearly balanced in proportion of the extent of colour as possible—the ground one colour, and the charge another. There is also a mode in which three colours can be used in a planetary talisman. This is done by

placing the seven colours on the Heptagram, and drawing two lines to the points exactly opposite, which will thus yield two flashing colours. This properly drawn, will give the effect of a flashing light playing on the symbol, partly visible physically and partly clairvoyantly, i.e., if properly charged. An advanced Adept should be able to charge his Tablet to a certain extent as he constructs it.

The radical colour of the Planet is symbolical. But a Talisman for harmony of idea say, could be well represented by the TIPHARETH of VENUS—a beautiful yellow-green, and so on.

The Lion Kerub of VENUS would represent spiritual fire and thus symbolises the inspiration of the poet—the colour being a soft and beautiful pearl grey, and the charges should be white. The Watery part of Venus would represent the reflective faculty and answer to spiritual beauty, colour a bluish-green. The Vault contains a perfect scale of Talismans of every description of Planet, and shows how a planetary man will look at everything according to the colour of his aura, due to the planet under which he is born. The real Adept comes forth from the sides to the centre. He is no longer under the dominion of the Stars.

Having made a Magical Talisman, you should use some form of charging and consecrating it, which is suitable to the operation. There are certain words and Letters which are to be invoked in the charging of a Tablet, the Letters governing the Sign under which the operation falls, together with the Planet associated therewith (if a planetary Talisman). Thus in Elemental operations, you take the Letters of the appropriate zodiacal triplicity, adding AL thereto, thus forming an Angelic Name which is the expression of the force. Hebrew Names as a rule, represent the operation of certain general forces, while the names on the Enochian or Angelical Tablets represent a species of more particular ideas. Both classes of Names should be used in these operations.

After preparing the room in the way laid down for the consecration of lesser magical implements, supposing this to be an Elemental Talisman, first formulate towards the Four Quarters the Supreme Ritual of the Pentagram as taught. Then invoke the Divine Names, turning towards the quarter of the Element.

Let the Adeptus then, being seated or standing before the Tablet, and looking in the requisite direction of the force which he wishes to invoke, take several deep inspirations, close the eyes, and holding the breath, mentally pronounce the letters of the Forces invoked. Let this be done several times, as if you breathed upon the Tablet pronouncing them in the vibratory manner. Then, rising, make the sign of the Rose and Cross over the Tablet, and repeating the requisite formula, first describe round the Talisman, a circle, with the appropriate magical implement, and then make the invoking Pentagrams five times over it, as if the Pentagrams stood upright upon it, repeating the letters of the Triplicity involved with AL added. Then solemnly read any invocation required, making the proper sigils from the Rose as you pronounce the Names.

The first operation is to initiate a whirl from yourself. The second, to attract the force in the atmosphere into the vortex you have formed.

Then read the Elemental Prayer as in the Rituals, and close with the Signs of the circle and the cross (that is the Rose-Cross) after performing the necessary Banishing.

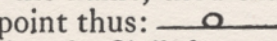
Be careful, however, not to banish over the newly consecrated Talisman, as that would simply decharge it again and render it useless. Before Banishing, you should wrap the charged Talisman in clean white silk or linen.

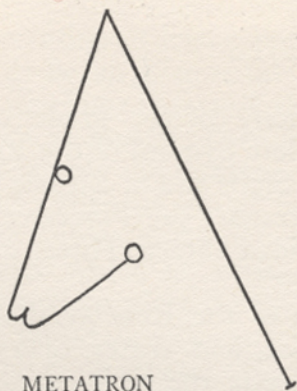
SIGILS

In the Opening Ceremony of the grade of 5=6 Adeptus Minor, the Complete Symbol of the Rose and Cross is called the "Key of Sigils and of Rituals," and it is further said that it represents the Forces of the 22 Letters in Nature, as divided into a Three, a Seven, and a Twelve.

The inner Three Petals of the Rose symbolise the active Elements of Air, Fire, and Water, operating in the Earth, which is as it were the recipient of them, their container and ground of operation. They are coloured, as are all the other petals, according to the hues of the Rainbow in the masculine (positive) scale. The seven next Petals answer to the Letters of the Seven Planets, and the Twelve Outer to the Twelve Signs of the Zodiac.

Now if thou wilt trace the Sigil of any word or name either in the Air, or written upon paper, thou shalt commence with a circle at the point of the initial letter on the Rose, and draw with thy magical weapon a line from this circle unto the place of the next letter of the name. Continue this, until thou hast finished the word which the letters compose. If two letters of the same sort, such as two Beths or Gimels, come together, thou shalt represent the same by a crook or wave in the line at that point.

And if there be a letter, as Resh in Metraton, through which the line passeth to another letter and which yet formeth part of the name, thou shalt make a noose in the line at that point thus:  to make the same. If thou art drawing the Sigil thou mayest work it in the respective colours of the letters and add these together to form a synthesis of colour. Thus the Sigil of Metraton shall be: blue, greenish-yellow, orange, red-orange, and greenish-blue: the synthesis will be a red-dish-citron.



(Note: If the reader will draw a Rose, copied from the complete symbol of the Rose-Cross, about three-and-a-half to four inches in diameter, and trace the above Sigils on a piece of fairly transparent paper placed over the Rose, he will learn for himself how these Sigils are drawn. He should experiment tracing half a dozen or so of these.—I.R.)

Now we will trace, for example, the Sigils of the Forces under Binah, the Third Sephirah. Incidentally, the Sigils for the plane of a Sephirah are always worked out on this system in this order:

First. Sigil of the Sephirah—Binah.

Second. Sigil of the Divine Name, representing the force of the Sephirah in the World of Atziluth. For Binah, YHVH ELOHIM.

Third. The Sigil of the Archangel, representing the force of the Sephirah in Briah—Tzaphkiel.

Fourth. Sigil of the Choir of Angels, representing the force of the Sephirah in Yetzirah—Aralim.

Fifth. The Sigil of the Sphere of the Planet representing the force of the Sephirah in Assiah—Shabbathai.

Finally, the Sigils of any other names whose numbers have some relation to the powers of the Sephirah or its Planet.

Yet these latter (the Sigils of the Intelligence and

1. SEPHIRAH



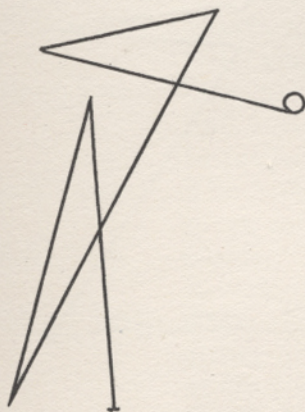
BINAH

2. ATZILUTH



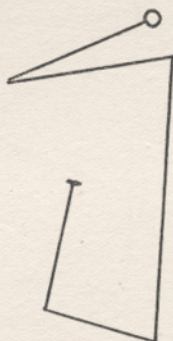
YHVH ELOHIM

3. BRIAH



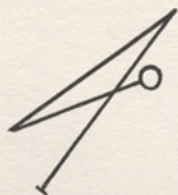
TZAPHQIEL

4. YETZIRAH



ARALIM

5. ASSIAH

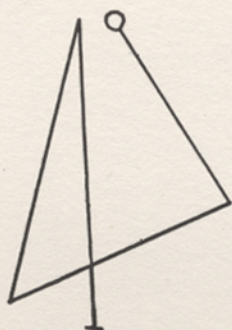


SHABBATHAI

6. OTHER SIGILS



YOD HE VAU HE (45)



AGIEL (45)



ZAZEL (45)

Spirit) are more usually taken from the Magical Kamea or Square of the Planets according to a slightly different system as will be shown hereafter.

TELESMATIC FIGURES

Now there is also a mode whereby, combining the letters, the colours, the attributions and their Synthesis, thou mayest build up a telematic Image of a Force. The Sigil shall then serve thee for the tracing of a Current which shall call into action a certain Elemental Force. And know thou that this is not to be done lightly for thine amusement or experiment, seeing that the Forces of Nature were not created to be thy plaything or toy. Unless thou doest thy practical magical works with solemnity, ceremony and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself.

Know, then, that if thou essay in the imagination to form an astral image from the Names, the first letter shall be the head of the Figure or Form, and the final letter shall be its feet. The other letters shall be, and represent in their order, its body and members.

AGIEL, for example, shall give thee an Angelic Form of the following nature and appearance:

- Aleph*, Air. The head winged, and of a golden colour, with long floating golden hair.
- Gimel*, Luna. Crowned with blueish silver crescent, and with a face like that of a grave and beautiful woman, with a blueish halo.
- Yod*, Virgo. The body of a maiden clothed in grass green robe.
- Aleph*, Air. Golden wings of a large size, partly covering the lower part of the figure.
- Lamed*, Libra. Feet and limbs well-proportioned and, either in the hand of the figure or lying at its feet, the sword and scales of Justice in bright green.

Playing round the figure will be a greenish light, the colour of its synthesis. The Keys of the Tarot may help thee in the form.

See well also that thou makest the Image as pure and beautiful as possible, for the more impure or common the figure, the more dangerous is it unto thee. Write upon the breast its Sigil, upon the girdle its Name, and place clouds below the feet. And when thou hast done this with due solemnity and rigid correctness of symbolism, shunning as thou wouldst shun death any suggestion of coarseness or vulgarity in an Angelic symbol, then hear what it shall say unto thee.

Seraphim will give thee an Angelic Figure like a Warriress with Flame playing about her, and a countenance glorious like the Sun, and beneath her feet the stormy Sea and thunder clouds, and lightning about her, and a glow as of Flame. She has a triangular helmet or head-dress of Flame like the symbol of Fire.

Gaphael will give thee a Great Angel like a Female Warrior with a most glorious countenance, crowned with the Crescent and flashing with Light, and surrounded by Flame and Lightning and with Four Wings.

The termination EL *always* gives to Angelic Forms the Wings and Symbols of Justice. The ending YAH will make the Figures like enthroned Kings or Queens, and with flaming glory at their feet.

THE VIBRATORY MODE OF PRONOUNCING THE DIVINE NAMES

In vibrating the Divine Names, the Operator should first of all rise as high as possible towards the idea of the Divine White Brilliance in KETHER—keeping the mind raised to the plane of loftiest aspiration. Unless this is done, it is dangerous to vibrate only with the astral forces, because the vibration attracts a certain force to the operator, and the nature of the force attracted rests largely on the condition of mind in which the operator is.

The ordinary mode of vibrating is as follows: Take a deep and full inspiration and concentrate your con-

sciousness in your heart, which answers to Tiphareth. (Having first, as already said, ascended to your Kether, you should endeavour to bring down the white Brilliance into your heart, prior to centering your consciousness there.)

Then formulate the letters of the Name required in your heart, in white, and feel them written there. Be sure to formulate the letters in brilliant white light, not merely in dull whiteness as the colour of the Apas Tattwa. Then, emitting the breath, slowly pronounce the Letters so that the sound vibrates within you, and imagine that the breath, while quitting the body, swells you so as to fill up space. Pronounce the Name as if you were vibrating it through the whole Universe, and as if it did not stop until it reached the further limits.

All practical occult work which is of any use, tires the operator or withdraws some magnetism, and therefore, if you wish to do anything that is at all important, you must be in perfect magnetic and nervous condition, or else you will do evil instead of good.

When you are using a Name and drawing a Sigil from the Rose, you must remember that the Sephirah to which the Rose and Cross are referred, is Tiphareth, whose position answers to the position of the heart, as if the Rose were therein. It is not always necessary to formulate before you in space the telesmatic angelic figure of the Name. As a general rule, pronounce the Name as many times as there are letters in it.

FURTHER ON TELESOMATIC FIGURES

As before taught the Names of all Angels and Angelic Forces terminate, with few exceptions, in either AL or YAH. The Divine Name AL belongs to Chesed and it represents a good, powerful, and mighty force, but of somewhat milder operation than the Name YAH. Since not only the Angels but even devils are said to draw their force and power directly from the prolific source of the divine energies, therefore frequently to the names of evil spirits, is AL added. The Name YAH is added to the name of an Angel or Spirit who exercises only a good and somewhat beneficent office.

This being understood, these two terminations being rather in the nature of incidental attributions than of essential distinction, they need not be taken too much notice of in the construction of a telesmatic image.

In building up such an image, you can either imagine it astrally before you, or paint the actual resemblance. Care should however be taken to pronounce the Divine Names belonging to the world under which the telesmatic image under course of construction would fall. Thus to ATZILUTH are allotted Deific Names. To BRIAHH, Archangelic and so on. It is also useful to employ the Sephirotic Names which are comprised in the special world to which the Telesmatic Image is allotted.

It is well to note that the four Worlds themselves formulate the Law involved in the building up or expression of any material thing. The world of ATZILUTH is purely archetypal and primordial, and to it, as before said, Deific Names are applied. BRIAHH is creative and originative, and to it certain Great Gods called Archangels are allotted. YETZIRAH is formative and Angelic Orders are allotted thereunto. ASSIAH which is the material world consists of the great Kingdoms of the Elementals, human beings, and in some

cases of the Qlipboth—though these latter really occupy the planes below Assiah.

From these remarks it will be seen that a Telesmatic Image can hardly apply to Atziluth; that to Briah it can only do so in a restricted sense. Thus a Telesmatic Image belonging to that world would have to be represented with a kind of concealed head, possessing a form shadowy and barely indicated. Telesmatic Images, then, really belong to YETZIRAH. Therefore it would be impossible to employ the telesmatic image of a Divine Name in Atziluth, for it would not represent that in the world of Atziluth, but rather its correlation in Yetzirah. In Assiah you would get Elemental forms.

The sex of the figure depends upon the predominance of the masculine or the feminine in the whole of the Letters together, but a jumble of the sexes should be avoided in the same form. The image built up should be divided into as many parts as there are letters, commencing at the upper part and so on in order. In addition to this method of determining the sex of the Telesmatic Image of a Name, certain Names are inherently masculine, others feminine, and some epicene, irrespective of the mere testimony of the Letters.

SANDALPHON, for instance is thus analysed:

SAMEKH	Male	PEH	Female
NUN	Male	VAU	Male
DALETH	Female	NUN	Male
LAMED	Female		

Therefore masculine predominates, and if it were an ordinary Name you would make a masculine Form out of it. But as this Name is especially applied to the feminine Kerub, it is an exception to the rule; it is an Archangelic Name, belonging to the Briatic World and not merely an Angelic Name relating to Yetzirah. SANDALPHON is also called *Yetzer*, meaning "left," and its letters are: female, female and male, so that, in this case, it may be any of these.

The Seven Letters composing the Name SANDAL-PHON are thus adapted to the Telesmatic Image.

SAMEKH	Head. Would represent a beautiful and active face rather thin than fat.
NUN	Neck, would be admirably full.
DALETH	Shoulders of a beautiful woman.
LAMED	Heart and chest, the latter perfectly proportioned.
PEH	Hips strong and full.
VAU	Legs massive.
NUN	Feet sinewy and perhaps winged.

If it be desired to build up an elemental form out of this Name a very peculiar figure would result.

SAMEKH	Head fierce, but rather beautiful.	Blue
NUN	Neck with eagle's wings from behind.	Blue-green
DALETH	Shoulders feminine, rather beautiful.	Green-blue
LAMED	Chest of a woman.	Emerald
PEH	Strong and shaggy hips and thighs.	Red
VAU	Legs of a Bull.	Red-orange
NUN(final)	Feet of an Eagle.	Green-blue

This it will be seen, is almost a synthetical Kerubic Figure. This figure may be represented, as it were, with its feet on the Earth, and its head in the clouds. The colours in the scale of the King would synthesize as a delicate and sparkling green.

The uncovered parts of the body would be blue, the countenance belonging to Sagittarius would be almost that of a horse. The whole form would be like that of a goddess between ATHOR and NEITH holding a bow and arrows, that is if represented as an Egyptian symbol.

If again, we endeavour to translate this Name into

symbols on a Tattwic Plane, we get the following:

SAMEKH	comes under	FIRE
NUN	comes under	WATER
DALETH	comes under	WATER OF EARTH
LAMED	comes under	AIR
PEH	comes under	FIRE
NUN	comes under	WATER.

These would be synthesized thus: A silver crescent on a red triangle placed over a yellow square. All three would be charged and enclosed within a large silver crescent.

Now, taking an example, the Telesmatic Image appertaining to the Letter ALEPH. This on the Briatic Plane, would be rather masculine than feminine and would be resumed by a spiritual figure hardly visible at all, the head-dress winged, the body cloud-veiled and wrapped in mist, as if clouds were rolling over and obscuring the outline, and scarcely permitting the legs and feet to be seen. It represents the Spirit of Ether. In the Yetziratic World, it would be like a Warrior with winged helmet, the face angelic but rather fierce, the body and arms mailed and bearing a child—the legs and feet with mailed buskins and wings attached to them.

In ASSIAH, this same letter ALEPH is terrific energy and represents, as it were, mad force (the shape of the Letter is almost that of a Swastika). On the human plane, it would represent a person who was a lunatic and at times given to frightful fits of mania. Translated to the elemental plane, it would represent a form whose body fluctuated between a man and an animal, and indeed, the Assiatic form would be a most evil type with a force something like that compounded of that of a bird and that of a demon—an altogether horrible result. The Letter ALEPH represents spirituality in high things, but when translated to the plane contiguous to or below Assiah is usually something horrible and unbalanced, because it is so opposed to

matter that the moment it is involved therein, there is no harmony between them.

Radiating forces of Divine Light, otherwise called Angelic Forms, have not gender in the grosser acceptance of the term, though they can be classed according to the masculine and feminine sides. As, for example, in the human figure, sex is not so strongly marked in the upper part, the head, as in the body, while yet the countenance can be distinctly classed as of a masculine or a feminine type. So, also, on quitting the material plane, sex becomes less marked, or rather appreciable in a different manner, though the distinction of masculine or feminine is retained. And herein is the great error of the Phallic Religions—that they have transferred the material and gross side of sex to Divine and Angelic planes, not understanding that it is the lower that is derived from the higher by correlation in material development, and not the higher from the lower. Gender, in the usual meaning of the term, belongs to the Elemental Spirits, Kerubic Forms, Fays, Planetary Spirits and Olympic Spirits—also to the Qlippoth in its most exaggerated and bestial aspects, and this is a ratio increasing in proportion to the depths of their descent. Also, in certain of the evil Elemental Spirits, it would be exaggerated and repulsive.

But, in the higher and angelic natures, gender is correlated by forms, either steady and firm, or rushing. Firmness like that of a rock or pillar is the nature of the feminine; restlessness and movement, that of the Masculine. Therefore, let this be clearly understood in ascribing gender to angelic forms and images. Our tradition classes all forces under the heads of vehement and rushing force, and firm and steady force. Therefore a figure representing the former would be a masculine and that representing the latter, a feminine form.

But for convenience in the formation of Telesmatic images of ordinary occult names and words, the letters are arranged in masculine and feminine classification. This classification is not intended to affirm that the

letters have not in themselves both natures (seeing that in each letter as in each Sephirah is hidden the dual nature of masculine and feminine) but shows more their *tendency* as regards the distinction of force before-mentioned.

Those, then, are rather masculine than feminine to which are allotted forces more rapid in action. And those, again, are rather feminine than masculine which represent a force more firm and steady whence all letters whose sound is prolonged as if moving forward are rather masculine than feminine. Certain others are epicene, yet incline rather to one nature than to another.

TELESMATIC ATTRIBUTIONS OF THE LETTERS OF THE HEBREW ALPHABET

ALEPH.	Spiritual. Wings generally, epicene, rather male than female, rather thin type.
BETH.	Active and slight. Male.
GIMEL.	Grey, beautiful yet changeful. Feminine, rather full face and body.
DALETH.	Very beautiful and attractive. Feminine. Rather full face and body.
HEH.	Fierce, strong, rather fiery; feminine.
VAU.	Steady and strong. Rather heavy and clumsy, masculine.
ZAYIN.	Thin, intelligent, masculine.
CHETH.	Full face, not much expression, feminine.
TETH.	Rather strong and fiery. Feminine.
YOD.	Very white and rather delicate. Feminine.
CAPH.	Big and strong, masculine.
LAMED.	Well-proportioned; feminine.
MEM.	Reflective, dream-like; epicene, but female rather than male.
NUN.	Square determined face, masculine, rather dark.
SAMEKH.	Thin rather expressive face; masculine.

AYIN.	Rather mechanical, masculine.
PEH.	Fierce, strong, resolute, feminine.
TZADDI.	Thoughtful, intellectual, feminine.
QOPH.	Rather full face, masculine.
RESH.	Proud and dominant, masculine.
SHIN.	Fierce, active, epicene, rather male than female.
TAU.	Dark, grey, epicene; male rather than female.

(These genders are only given as a convenient guide.)

SUMMARY

In the vibration of Names concentrate first upon the highest aspirations and upon the whiteness of Kether. Astral vibrations and material alone are dangerous. Concentrate upon your Tiphareth, the centre about the heart, and draw down into it the White Rays from above. Formulate the letters in White Light in your heart. Inspire deeply, and then pronounce the Letters of the Name, vibrating each through your whole system—as if setting into vibration the Air before you, and as if that vibration spread out into space.

The Whiteness should be brilliant.

The Sigils are drawn from the lettering of the Rose upon the Cross, and these are in Tiphareth, which corresponds to the heart. Draw them as if the Rose were in your heart.

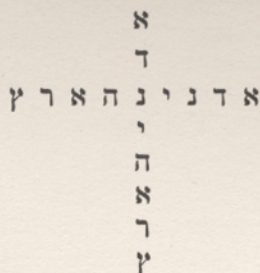
In vibrating any Name, pronounce it as many times as it has letters. This is the Invoking Whirl.

Example: The Vibration of Adonai ha-Aretz.

Perform the Banishing Ceremony of the Pentagram in the four quarters of your room, preceded by the Qabalistic Cross. Then in each quarter perform the Signs of the Adeptus Minor, saying IAO and LVX, making the symbol of the Rose-Cross as taught in the paper describing the Rose-Cross Ritual in Volume III.

Pass to the centre of the Room, and face East. Then formulate before you in brilliant white flashings the Letters of the Name in a Cross—i.e. both perpendicu-

larly and horizontally as a picture before you extrinsically:



Formulate the perception of Kether above you, and draw down the White Light about this cross. Then, taking a deep inspiration, pronounce and vibrate the Letters of the Name. Flashing brilliant White Light should hover round them. This is the *Expanding Whirl* in the Aura.

Having gained the whiteness, then form the Telematic Image, not in your heart but before you, extending it and encouraging the ideal figure to expand and fill the Universe. Then immerse yourself in its rays—and absorbing, also be absorbed by, the brightness of that Light, until your Aura radiates with its brightness.

These, then, are two processes: The INVOKING WHIRL related to the Heart. The EXPANDING WHIRL related to the Aura.

ADNI makes the figure from head to waist; HAARTZ from waist to feet. The whole Name is related to Malkuth, Matter, and Zelatorship.

ALEPH. Winged, white, brilliant, radiant Crown.

DALETH. Head and neck of woman, beautiful but firm, hair long, dark and waving.

NUN. Arms bare, strong, extended as a cross. In the right hand are ears of corn, and in the left a golden Cup.

Large dark spreading wings.

YOD. Deep yellow-green robe covering a

strong chest on which is a square lamen of gold with a scarlet Greek Cross—in the angles four smaller red crosses.

In addition a broad gold belt on which ADONAI HA ARETZ is written in Theban or Hebrew characters.

The feet are shown in flesh colour with golden sandals. Long yellow green drapery rayed with olive reaches to the feet. Beneath are black lurid clouds with patches of colour. Around the figure are lightning flashes, red. The crown radiates White Light. A Sword is girt at the side of the figure.

FURTHER CONCERNING THE FORMATION OF TELESMATIC IMAGES

(Note: This is a precis of the document numbered "M"—Lecture on the Lineal Forms of the Names of the Sephiroth.—I.R.)

Translate the letters of the Name of each Sephirah into the numerical equivalents which will be yielded by reference to the Qabalah of Nine Chambers. If these letters and numbers are again translated into their Yetziratic attributions and combined with the lineal figures represented by the numbers, an analysis of the name is obtained compounded of two scales of interpretation.

For instance, in the case of Kether, the letters are Kaph, Tau, Resh. Caph is referred in the Sepher Yetzirah to Jupiter, Tau to Saturn, and Resh to the Sun. Again, the lineal figure of Caph, which reduces to the number 2 by Aiq Bkr or the Qabalah of Nine Chambers, will be the Cross. Tau reduces to 4, whose lineal figure is the square. Resh reduces also to 2, symbolised likewise by the Cross. There are three letters in the name Kether—which itself, as a whole, may be symbolised by a triangle. If the above symbolic lineal figures are placed within the lineal figure of the whole Name, the Triangle, "a species of Hieroglyphic form of each Sephirah will result. This may again be repre-

sented by a cognate Angelic form, as taught in the Formation of Sigils from the Rose." The Yetziratic attributions will yield the information as to what colours, symbols, etc. are to be used in formulating the Image.

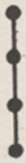
The same principle applies to the remaining Sephirotic names.

TALISMANS AND SIGILS

There are innumerable methods of forming Sigils for use in connection with Talismans and their construction. One method, using the Rose of the Zelator Adeptus Minor, has previously been described. In the Order this was the method most often used. Herein, will be found methods of forming talismanic emblems and sigils from the Kameas of the Planets, or their Magical Squares, and also from the Geomantic points and symbols.

So far as the Geomantic symbols are concerned, the student will do well to become acquainted with the instruction on Geomancy in the section on Divination. After having become fully acquainted with the names of the symbols, and their forms, as well as having obtained some experience of divination by that method, let him note that Geomantic sigils or Talismanic emblems, as they are sometimes called, are formed from the Geomantic figures by drawing various lines from point to point. These characters are then attributed to their ruling planets and ideas. The simplest forms of each will be found on page 73.

Innumerable more sigils, and a host of other designs may be formed from the fundamental Geomantic symbols. As many as ten or a dozen different emblems may be derived from two or three of the symbols. If the student uses a little ingenuity and imagination in this matter, he will discover quite a lot as to the nature and import of Sigils. The significance of the emblems may be divined, from one point of view, by employing them as "doors" through which to skry in the spirit-vision. More can be learned this way concerning the real implication of Sigils than almost by any other method.

Puer	Amissio	Albus	Populus
			
Via	Fort. Maj.	Fort. Min.	Puella
			
Rubeus	Acquisitio	Carcer	Trist.
			
Laetitia	Conjunctio	Caput Drac.	Cauda Drac.
			

The signatures and Seals of the Angels and Genii who rule over each of the symbols may be found in the full instruction on Geomancy. Those seals and sigils are highly important, and some place should be found for them on the Talisman.

The student should make a number of experiments drawing harmonious and balanced talismans, even

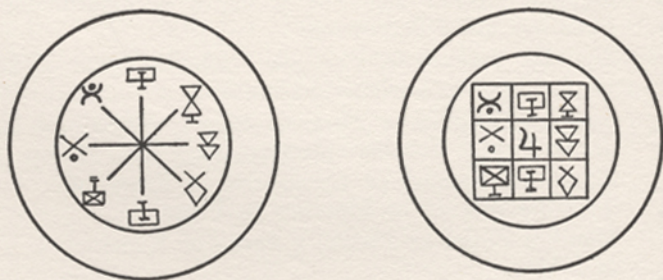
when it is not his intention to use and consecrate them. After drawing a half a dozen rough sketches, he will almost as though by accident stumble upon the "knack" or drawing the "right" kind of talisman. In the *Key of King Solomon*, translated by McGregor Mathers, may be found samples of about forty different types of talismans, attributed to the Planets. These should be consulted, for they will convey quite a little as to how symbols should be drawn. But they should not be followed or copied. Talismans should be personal things, made for personal ends, and based upon individual needs and conceptions.

The following important characters—letters of the Angelic or Enochian Alphabet—are attributed to the Seven Rulers in the Twelve Signs and the Sixteen Figures in Geomancy.

- 
 Signifies Muriel and *Populus*, a figure of Chasmodai or Luna in Cancer increasing.
- 
 Signifies Muriel and *Via*, a figure of Chasmodai and Luna in Cancer decreasing.
- 
 Signifies Verchiel or *Fortuna Major*, a figure of Sorath or the Sun in Northern declination.
- 
 Signifies Verchiel or *Fortuna Minor*, a figure of Sorath or the Sun in Southern declination.
- 
 Signifies Hamaliel or *Conjunctio*, a figure of Taphthartharath or Mercury in Virgo.
- 
 Signifies Zuriel or *Puella*, a figure of Kedemel or Venus in Libra.
- 
 Signifies Barchiel or *Rubeus*, a figure of Bartzabel or Mars in Scorpio.
- 
 Signifies Advachiel or *Acquisitio*, a figure of Hismael or Jupiter in Saggitarius.
- 
 Signifies Hanael or *Carcer*, a figure of Zazel or Saturn in Capricorn.
- 
 Signifies Cambriel or *Tristitia*, a figure of Zazel or Saturn in Aquarius.
- 
 Signifies Amnitzel or *Laetitia*, a figure of Hismael or Jupiter in Pisces.
- 
 Signifies Zazel and Bartzabel in all their ideals, being *Cauda Draconis*.
- 
 Signifies Hismael and Kedemel in all their ideas, being a figure of *Caput Draconis*.
- 
 Signifies Melchidael or *Puer*, a figure of Bartzabel or Mars in Aries.
- 
 Signifies Asmodel and *Amissio*, a figure of Kedemel or Venus in Taurus.
- 
 Signifies Ambriel or *Albus*, a figure of Taphthartharath or Mercury in Gemini.

A mode of using the Talismanic forms drawn from the Geomantic Figures is to take those yielded by the Figures under the Planet required and to place them

at opposite ends of a wheel of eight radii as shown below. A versicle suitable to the matter may then be written within the double circle. Occasionally, a square of any convenient number of compartments may be substituted for the wheel or one form may be used for the obverse and the other for the reverse of the Talisman.



Another very important mode of forming Sigils anciently was through the medium of the Kameas of the Planets, or the Magical squares. Magical squares are arrangements of numbers so arranged as to yield the same number when added horizontally, vertically, or diagonally. Also the sum of the total of all the numbers in the square is a number of special significance to the planet to which that square is referred.

The method of forming Sigils from these is very simple. The knowledge of how this was done, however, had, during the time of my membership in the Order, completely faded from memory, and none of the members or the Chiefs of the Temple could give any information. Yet this was the principal method employed by the traditional authorities in obtaining Sigils. The method of using the Rose-Cross is an anachronism, and while in certain instances it is very useful or perhaps the most *convenient* mode, it has no root in antiquity. Not only had the knowledge of Sigils from the Kameas faded from the Order, but the Chiefs even eliminated the magical squares from the knowledge lectures. It was claimed that a number of mistakes had

crept into the numbers on the squares. Had they known it, the method and the correct form of the Squares were in certain books and manuscripts in the British Museum. None of them, however, made the least attempt to recover the true or accurate form of the Kameas.

The sole requisite to tracing Sigils of the Planetary names are formed from the Kameas is *Aiq Beker*, or the Qabalah of Nine Chambers. (Incidentally, this too was eliminated from the knowledge lectures.) By this method, the letters of the Hebrew Alphabet are grouped together according to the similarity of their numbers. Thus in one Chamber, Gimel, Lamed and Shin are placed; their numbers are similar—3, 30, and 300. The same rule applies to the others. The name of the method obtains from the letters placed in the first two chambers. In the first chamber are Aleph, Yod, and Qoph, whose numbers are 1, 10, and 100, while in the second chamber are Beth, Caph, Resh—2, 20, and 200—thus *Aiq Bkr*. The usual form is given below; while there is another method of using the same grouping of letters and numbers but placing them in chambers referred to the Sephiroth.

300	30	3	200	20	2	100	10	1
ש	ל	ג	ק	כ	ב	ק	י	א
600	60	6	500	50	5	400	40	4
ם	ם	ו	ך	נ	ה	ת	מ	ד
900	90	9	800	80	8	700	70	7
ץ	צ	ט	ף	פ	ח	ן	ע	ז

Now in order to find the Sigil of a Name by using the Kamea, it is necessary to reduce those letters and their numbers to tens or units by means of the above quoted scheme. For example, in the case, say, of *Zazel*, the Spirit of Saturn, the letters are Zayin 7, Aleph 1, Zayin 7, and Lamed 30. The only letter which requires reduction in this instance will be Lamed which reduces to 3. The next step is to trace a line on the square following the succession of numbers. Thus, in the name

of *Zazel*, the line will follow the numbers 7, 1, return to 7 again, and then to 3. A little circle should be placed on the first letter of the Sigil to show where the name begins.

The so-called Seal or Sigil of the Planet is a symmetrical design so arranged that its lines pass through every number on the square. The Seal thus becomes an epitome or synthesis of the Kamea.

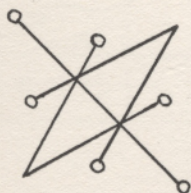
Below are given the Kameas of the seven planets together with the traditional Seals of their Planets, Intelligences, and Spirits. The student will do well to attempt to work these out himself. I shall give one more example of a more difficult kind, in order that no misunderstanding may exist about the method of Sigil formation.

The name *Taphthartharath* is the Spirit of Mercury, and his Sigil would be traced upon the magical Square having 64 squares, 8 on each side. The attribution of Squares to planets follows the attribution of the Sephiroth on the Tree of Life; thus Mercury is referred to the eighth Sephirah HOD. Now *Taphthartharath* is composed of seven letters, Tau 400, Peh 80, Tau 400, Resh 200, Tau 400, Resh 200, and Tau 400. This will reduce by *Aiq Beker* to 40, 8, 40, 20, 40, 20, 40. A continuous line will be traced beginning with a circle in the square of 40, and moving to each of the numbers quoted. All the other Sigils follow this same rule.

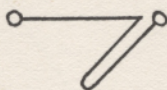
There are also appended the Sigils and attributions of the Olympic Planetary Spirits. Nothing was known in the Order about them, and they too were extirpated from the papers. More information may be found in the *Heptameron* of Pietro de Abano. These Sigils should be used for skrying as a means of acquiring knowledge as to their nature, using the appropriate planetary divine Names.

KAMEA OF SATURN

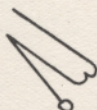
4	9	2
3	5	7
8	1	6



Seal of the Planet



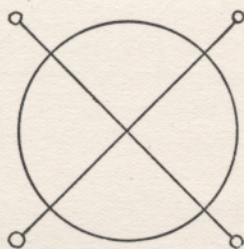
Spirit: ZAZEL



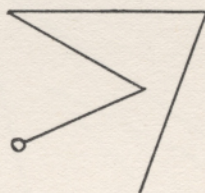
Intelligence: AGIEL

KAMEA OF JUPITER

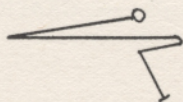
4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13



Seal of the Planet



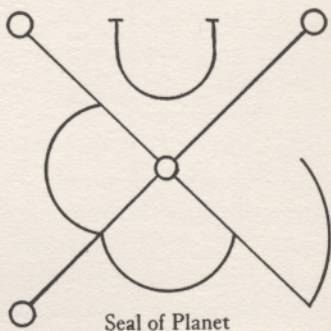
Spirit: HISMAEL



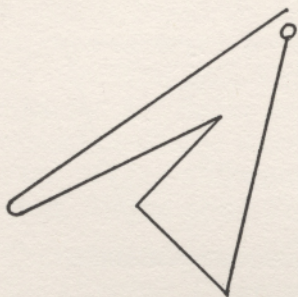
Intelligence: YOPHIEL

KAMEA OF MARS

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15



Seal of Planet



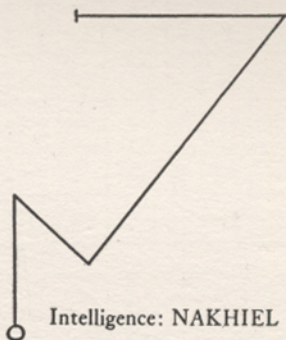
Intelligence: GRAPHIEL



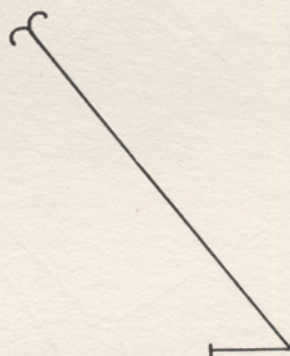
Spirit: BARTZABEL

KAMEA OF SOL

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31



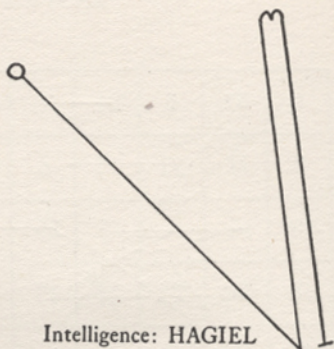
Seal of Planet



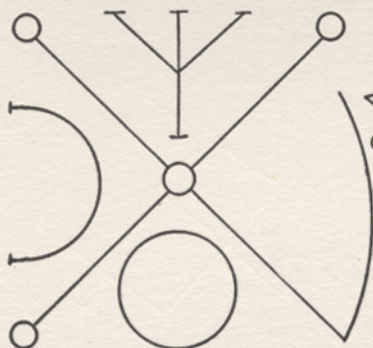
Spirit: SORATH

KAMEA OF VENUS

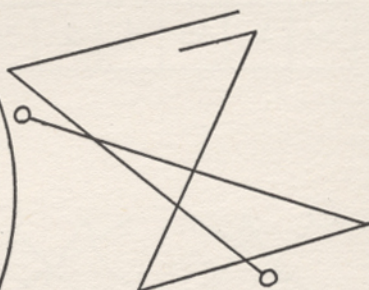
22	47	16	41	10	35	4
5	23	43	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28



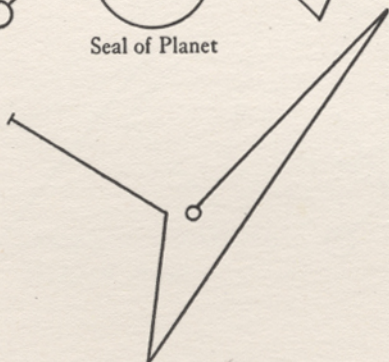
Intelligence: HAGIEL



Seal of Planet



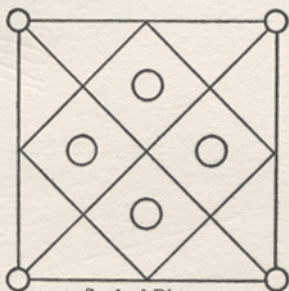
Intelligence: (Choir of Angels)
BENI SERAPHIM



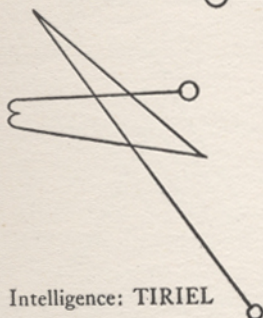
Spirit: KEDEMEL

KAMEA OF MERCURY

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	48	19	18	45
32	34	38	29	25	35	39	28
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57



Seal of Planet



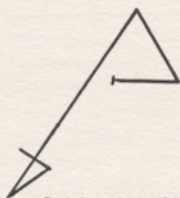
Intelligence: TIRIEL



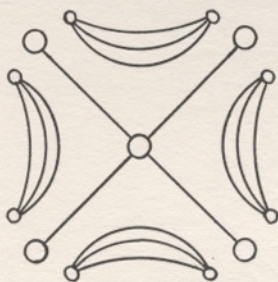
Spirit: TAPHTHARTHARATH

KAMEA OF LUNA

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45



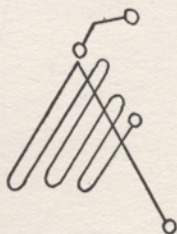
Spirit: CHASHMODAI



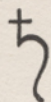
Seal of Planet



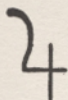
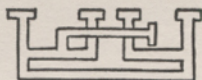
Spirit of the Spirits of the Moon:
SHAD BARSCHEMOTH HA-
SCHARTATHAN



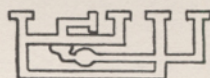
Intelligence of the Intelligences of the Moon: MALCAH
BETARSHISIM VE-AD RUACHOTH HA-SCHECHALIM



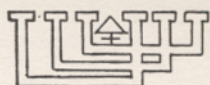
ARATHOR



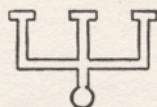
BETHOR



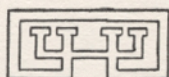
PHALEGH



OCH



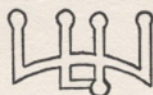
HAGITH



OPHIEL



PHUL



NAMES AND SIGILS OF OLYMPIC PLANETARY SPIRITS

So far as concerns the foregoing Sigils, tradition has it that the Spirits are evil, the Intelligences good. The Seals and Names of the Intelligences should be used on all Talismans for a good effect. Those of the Spirits of the Planets serve for evil, and should therefore *not* be used in any operation of a beneficial kind. The tradition however implies usually by an evil force, such as the Spirits of the planets, a *blind force*, which contrary to popular notion can be used to good and beneficial ends

when employed *under* the presidency of their immediate superiors, the good Intelligences. Thus to make use of, when it is absolutely necessary to do so, the Sigils of the Spirits, the Seals and Names of the Intelligences should be inscribed on the same Talisman as well.

In addition to the Seals, Sigils and Emblems, it is customary to inscribe on Talismans and Pentacles the appropriate lineal figures. In the formation of a magical Talisman or Pentacle, consider first of all under what Planet, Sign, or Element the matter falls. The next step is to collect all the Names of the Sephirah to which it is attributed, as well as those of its Archangels, Angels, Intelligences, etc. Also the Seals, Sigils, Numbers, Lineal Figures, Geomantic characters, etc., thereto belonging. Then, with all this material before you, classify and arrange.

The following notes are an abridged version of "Polygons and Polygrams" a highly illuminating document circulated in the Outer Order. It should be closely studied, for it throws great light not only on the matter of lineal figures but on the whole abstruse number philosophy of the Qabalah.

POLYGONS AND POLYGRAMS

The Point within the Circle represents the operation of Kether in general, and *the Cross within the Circle* that of Chokmah, for therein are the roots of Wisdom. In using these lineal figures in the formation of Talismans under the Sephiroth, remember that:

The Point within the Circle = Kether

The Cross within the Circle = Chokmah

The Triangle within the Circle = Binah

The Square within the Circle = Chesed,

and that the remaining Sephiroth should have the double, treble or quadruple forms of their lineal figures bound together in their Talismans. For example, in the Heptangle for Netzach, the Heptagon and the two forms of the Heptagram should be united in the same Talisman, the extremities of the angles coinciding.

The Endekangle is attributed to the Qlippoth, the Dodekangle to Zodiacal Forces in Malkuth. Kether hath the Primum Mobile, Chokmah the Sphere of the Zodiac in command, and Malkuth that of the elements.

And many other meanings are bound together in the lineal figures besides those which are given in this book. Two or more different lineal figures may be bound together in the same Talisman.

The Triangle is the only lineal figure into which all surfaces can be reduced, for every Polygon can be divided into triangles by drawing lines from its angles to its centre; and the triangle is the first and simplest of all lineal figures. It refers to the Triad operating in all things, to the Three Supernal Sephiroth and to Binah, the Third Sephirah, in particular.

Among the Planets it is especially referred to Saturn, and among the Elements to Fire, and, as the colour of

Saturn is black, and that of Fire red, the black Triangle will represent Saturn, and the red, Fire.

The Three Angles also symbolise the three alchemical Principles of Nature: Salt, Sulphur and Mercury.

The Square is an important lineal figure, which naturally represents stability and equation. It includes the idea of surface and superficial measurement. It refers to the Quarternary in all things, and to the Tetrad of the Holy Name YHVH operating through the four Elements of Fire, Water, Air and Earth. It is allotted to Chesed, the 4th Sephirah, and among the Planets to Jupiter. And as representing the Four Elements, it represents their ultimatum in the Material Form.

The Pentangle can be traced in two ways: reflected from every second point, when it is called the Pentagon; and reflected from every third point when it is called the Pentagram. The Pentangle as a whole is referred to the Fifth Sephirah, Geburah. The Pentagon naturally represents the power of the Pentad, operating in Nature by the *dispersal* of the Spirit and the four Elements through it.

The Pentagram with a single point upwards is called the "Sign of the Microcosm," and is a good symbol, representing man with his arms and legs extended adoring his Creator, and especially the dominion of the Spirit over the four Elements, and consequently of reason over matter.

But with the single point downwards it is a very evil symbol. The Head of the Goat, or Demon's Head, representing the abasement of reason beneath the blind forces of matter, the elevation of anarchy above order, and of conflicting forces driven by chance above God.

It represents the concentrated force of the Spirit and the four Elements governed by the five letters of the Name of the Restorer of all things YHSHVH, and it is especially attributed to the Planet Mars. It also shows the Kerubim and the Wheel of the Spirit.

It is a symbol of tremendous force, and of HEH, the letter of the Great Supernal Mother AIMA.

The Hexangle can be traced in two ways as a complete symbol: viz, reflected from every 2nd point, when it is called the Hexagon, and reflected from every 3rd point when it is called the Hexagram. The Hexangle as a whole is referred to the 6th Sephirah Tiphareth. The Hexangle naturally represents the powers of the Hexad operating in Nature, by the dispersal of the rays of the Planets, and of the Zodiac emanating from the Sun. The number of degrees of a great circle cut off between its angles is sixty, forming the astrological sextile aspect, powerful for good. It is not so consonant to the Sun nature as the Hexagram, and remember thou, that *the 'Gon signifieth dispersion, distribution, and radiation of a force; but the 'Gram concentration.* Hence use thou the 'Gon for spreading, and the 'Gram for concentration and sealing; and when there is need, thou canst compare, interpose and combine them; but the 'Gon *initiateth the whirl.*

The Hexagram with a single point uppermost is called the "Sign of the Macrocosm," or greater world, because its six angles fitly represent the six days or periods of Creation evolved from the manifestation of the Triune; while its synthesis forms the seventh day, a period of rest, summed up in the hexagonal centre.

It represents especially the concentrated force of the Planets, acting through the Signs of the Zodiac, and thus sealing the Astral Image of Nature under the presidency of the Sephiroth; and also the 7 Palaces of the same. It is especially attributable to the Sun.

It is a symbol of great strength and power, forming with the Cross and the Pentagram, a triad of potent and good symbols, which are in harmony with each other.

The Heptangle as a whole is referred to the 7th Sephirah, Netzach.

The Heptagon naturally represents the dispersal of the powers of the seven planets through the week, and

through the year. It alludes to the power of the Sep-tenary acting through all things, as exemplified by the seven colours of the rainbow.

The Heptagram reflected from every 3rd point yieldeth 7 triangles at the apices thereof; fitly representing the Triad operating in each Planet, and the Planets themselves in the week and the year.

The Heptagram is the Star of Venus, and is especially applicable to her nature.

And as the Heptagram is the lineal figure of the Seven Planets, so is Venus as it were their Gate or entrance, the fitting symbol of the Isis of Nature, and of the seven lower Sephiroth of the Bride.

The Octangle as a whole is referred to the Eighth Sephirah, Hod. The Octangle naturally represents the power of the Ogdoad, and the Octagon showeth the Ogdoad operating in Nature by the dispersal of the rays of the Elements in their dual aspect under the presidency of the 8 letters of the name.

The Octagram reflected from every 3rd point yielded 8 triangles at the apices thereof; fitly representing the Triad operating in each element in its dual form, i.e. of Positive and Negative, under the powers of the Name YHVH ADONAI or as it is written bound together IAHDONHI.

This Octagram reflected from every fourth point is the Star of Mercury, and is especially applicable to his nature.

It is further a potent symbol, representing the binding together of the concentrated Positive and Negative Forces of the Elements under the Name of IAHDONHI.

And forget not that ADONAI is the key of YHVH.

The Enneangle as a whole is referred to the 9th Sephirah Yesod. It naturally representeth the power of the Ennead, and the Enneagon showeth the Ennead operating in Nature by the dispersal of the rays of the seven Planets and of the Head and Tail of the Dragon of the Moon.

The Enneagram reflected from every 3rd point representeth the Triple Ternary operating both in the 7 Planets with the Caput and Cauda Craconis of the Moon, and with the Alchemical principles counter-changed and interwoven.

It is not so consonant with the Nature of Luna as the Enneagram reflected from every 5th Point.

The Enneagram is the Star of Luna, and is especially applicable to her nature. It represents her as the administratrix to the Earth of the virtues of the Solar System under the Sephiroth.

The Enneagram reflected from every fourth point is composed of three triangles united within a circle, and alludes to the Triple Ternary of the three alchemical principles themselves. It is not so consonant with the nature of Luna as the next Form.

The Dekangle as a whole is referred to the Tenth Sephirah—Malkuth.

The Dekangle naturally represents the power of the Dekad, and the Dekagon showeth the Dekad operating in nature by the dispersal of the rays of the 10 Sephiroth therein. The number of degrees of a Great Circle cut off between its angles is 36, the half of the Quintile astrological aspect.

The Dekagram reflected from every 3rd point is especially consonant with Malkuth, and shows the Triad operating through the angle of the two Pentagons within a circle, of which it is composed. It alludes to the combination of the three Alchemical Principles with the Spirit and the Four Elements in their Positive and Negative form, under the presidency of the Ten Sephiroth themselves.

The Dekagram reflected from every 5th point is composed of two Pentagrams within a circle. It shows the operation of the duplicated Heh of the Tetragrammaton, and the concentration of the Positive and Negative forces of the Spirit and of the four Elements under the presidency of the potencies of the Five in Binah;

the Revolutions of the Forces under Aimah the Great Mother.

The Endekagram as a general rule is referred to the Qlippoth: of its forms however, the one reflected from every 4th point represents their restriction, and therefore it is not altogether to be classed with those that represent their operations in Nature. The Endekangle naturally represents the evil and imperfect nature of the Endekad, and the Endekagon represents the dispersal of the eleven curses of Mount Ebal through the Universe (Deut. XXVII).

(Though they are paraphrased as 12 in the English Bible, in the Hebrew version they are paragraphed as eleven, two being classed together.)

The Dodekangle as a general rule is referred to the Zodiac, and naturally represents the power of the Dodekad.

The Dodekagon shows the *dispersal* of the influence of the Zodiac through nature, the Dodekagram its *concentration*. The number of degrees of a Great Circle cut off between its angles is 30, forming the weak astrological semi-Sextile aspect, good in nature and operation.

THE GRADE OF PHILOSOPHUS

ADDITIONAL LECTURE ON THE TATTWAS OF THE EASTERN SCHOOL

(Note: This paper dealing with the Hindu Tattwa system was withdrawn from circulation in that branch of the Order of which I happened to be a member. The copy from which I have reproduced the following was properly labelled and dated August, 1894, and is therefore as clearly authoritative as any of the Order papers could be, indicating that it was formally and officially issued to all members of the grade of Philosopher. It has also been conveyed to me that the American temples, under the Mathers and Brodie Innes jurisdiction, circulated this document.

As to whether it accords with the general content of the rest of the Order system must be left to the discrimination of the individual student. That it has several points of value will be doubted by none, though few will care to subscribe to the paper in its entirety. Personally, I feel it to be definitely an alien system, which touches the Order teaching in but very few places. The mode of skrying in the Spirit-vision using the Tattwa symbols is sound enough, and has been described elsewhere. But other aspects suggest that the two systems are not likely to mix particularly well.

Some students who are familiar with early Theosophical literature will recall a book "Nature's Finer Forces, or the Science of Breath," by Rama Prasad, and it may occur to them that this *Additional Lecture on the Tattwas of the Eastern School* is in reality a précis of that book. This has been observed by quite a number of the early Order people, and I understand

that because of this, and because of the fact that no acknowledgement of the book was made in the document, Fratre Sub Spe withdrew the document.

I have decided to issue it here, with the other Order manuscripts, as it may convey for some minds a special message which may be absent in the others. In any event, it seems to me that I have no right to extirpate from an account of Order teaching a paper which was considered highly important by some of the early Order Adepts.—I.R.)

General Observation. There are five Tattwas or Principles:

1. Akasa—Ether.
2. Vayu—the Aerial principle.
3. Tejas—the Principle of Light and Heat.
4. Apas—Watery Principle.
5. Prithivi—the Earthly Principle.

But the first Cause of these is the Great Controller of all things, the One Light, the Formless. From Him first came into appearance Ether; thence the Air, the motion producing Ether waves which causes Light and Heat, and so on in the above order.

The Yogi comes to know the principle of these five Tattwas, their Sukshma Sharira, but how? Further on you will see how. The Astrologer who has no knowledge of the Swara is as worthless as a man without a wife. It is the soul itself; it is the Swara, the Great Controller of all, who creates, preserves, and destroys, and causes whatsoever is in this World. Experience and Tradition both say no knowledge is more precious than this knowledge of the Swara. None else lays bare the workings of the machinery of this world, or the secret workings of this world.

By the power of Swara may be destroyed an enemy. Power, wealth, and pleasure, all these can be commanded by Swara. The beginner in our Science must be

pure and calm in mind and in thought, virtuous in actions, and having unmingled faith in his spiritual teacher. He must be strong in his determination, and grateful.

Swara in the Body. Ten manifestations of this Swara are in the body. But before the Neophyte is told this, he must gain a thorough knowledge of the nervous system. This is very important, and according to his knowledge of this science, the Neophyte gains success. To give a rough outline of the parts we have chiefly to deal with in our endeavour to explain the elementary treatise: There are ten principal nerves, this includes the tubes, etc. It is in the ten manifestations of Swara that the ten so-called Vayus move. We mean by this ten forces which perform ten different functions. The three most important nerves are the following, as the beginner has only to deal with these:

1. Ida—the left bronchus.
2. Pingala—the right bronchus.
3. Sushumna—in the middle.

The ten Vayus are:

1. Prana, in the breast.
2. Apana, about the excretory organs.
3. Samana, in the navel.
4. Undana, middle of the throat.
5. Vyana, pervading the whole body.
6. Kurmana, the eyes, helping them open.
7. Kirkala, in the stomach, producing hunger.
8. Nag, whence comes vomiting.
9. Devadatta, causes yawning.
10. Dhananjaya, that which doth not leave the body after death.

These ten vayus, or forces, have their play in the ten principal nerves, not one in each. They are the regulators of the body of man. If they go on working properly, a man remains perfectly healthy; if not, different kinds of diseases spring up.

A Yogi keeps them always working, and consequently diseases never come to him. The key to all these nerves lies in the working of the Prana Vayu, or vital principle drawing the air through the Ida, the Pingala, and the Sushumna. When the Air is drawn through the Ida it is felt coming out or going in through the left nostril. When through the Pingala, in the right nostril. When through the Sushumna it is felt through both nostrils simultaneously. The air is drawn or felt through either or both of the nostrils at certain appointed times. Whenever in any given time, the Breath goes in and comes out of the wrong nostril it is a sure sign some sort of disease is coming on.

The Ida is sometimes called the Chandra Nadi, or the Moon Nerve. The Pingala, the Surya Nadi or Sun nerve. These are called, the former, the Chandra Swara and the latter the Surya Swara.

The reason is that when the breath is in the Ida it gives coolness to the body, and that when in the Pingala it gives heat to the body. The Ancient Magi used to say the place of the Moon in the human body was in Ida, and the Sun in Pingala.

The Course of the Breath. The Lunar month, it is well known, is divided into two parts, the fortnight of the Waxing and the fortnight of the Waning. On the first fortnight, or the Bright Fortnight, just at Sunrise of the first day the Breath must come into the left nostril and must be so for three days successively. At the beginning of the 4th day the Breath must come through the right nostril and must do so for the three succeeding days, when again the 7th day must begin with the Moon breath, and so on in the same order. Thus we have said that such and such days begin with such and such a breath.

But how long is our breath to remain in one nostril? For five Gharis, or 2 hours. Thus when the first day of the Bright fortnight begins with the Moon Breath, after five Gharis, the Sun Breath must set in, and this again

must change into the Moon Breath after the same interval of time. So on for every day.

Again, the first day of the dark fortnight must begin with the Sun Breath, and proceed in the same way, changing after five Gharis and the three succeeding days. It will be seen that all the days of the month have been divided into the Ida and the Pingala. In the Sushumna, the Swara flows only when it changes, either in its natural course or in certain other conditions to be afterwards mentioned. This is the course of Nature. But a Yogi commands Nature. He turns everything into his own way. Rules for this will be given in the proper place.

COURSE OF THE TATTWAS

For five Gharis, as we have above said, the breath flows through our nostrils. In these 5 Gharis, or two hour periods, the Tattwas have their course. In the first we have Akasa, in the second Vayu, in the third Tejas, in the fourth Apas, in the fifth Prithivi. Thus in one night and day, or 60 Gharis, we have twelve courses of these 5 Tattwas each remaining one Ghari and returning again in two hours. There are again further five subdivisions of each Tattwa in a Ghari. Thus, Akasa is subdivided into Akas-Akasa; Akas-Vayu; Akas-Tejas; Akas-Apas; Akas-Prithivi—and similarly with the other four.

How to know which of the Tattwas is at a certain time in course, not merely by a mathematical calculation but with the certainty of an eye witness, is of the greatest importance in the practical part of this science. We shall come to it further on.

The Ida. When the Breath is in Ida, that is in the left Nostril, then only is it well to perform the following actions. Stable works such as erecting a building, or the construction of a well or tank, going on a distant journey, entering a new house, collection of things, giving gifts, marriage, making jewels or clothes, taking medicines and tonics, seeing a superior or master for any purpose of trade, amassing of wealth, sowing of

seed in a field, negotiations, commencement of trade, seeing of friends, works of charity and faith, going home, buying of animals, doing work for the benefit of others, placing money on security, singing, dancing, taking up abode in any village or city, drinking or making water at the time of sorrow, pain, fever, etc. All these acts should be done when the Swara is in Ida. It must however be kept in mind that the Tattwas Vayu and Tejas are to be excluded from these actions, likewise Akasa.

During the Tattwas Prithivi and Apas only, are these actions to be done. In a fever, the Yogi keeps his Chandra Swara going, and brings the Apas or Water Tattwa in course, so the fever is all over in a very short time. How mastery is gained over the Tattwas will come further on.

The Pingala. In the Surya Swara only, are the following actions to be done. Reading and teaching hard and difficult subjects of knowledge, sexual intercourse, shipping, hunting, mounting a hill or fort, riding a donkey, camel or horse, swimming over a powerful stream or river, writing, painting, buying and selling, fighting with swords or hands, seeing a king, bathing, eating, shaving, bleeding, sleeping—and such like. All these secure success and health, as the case may be, if done in the Surya Swara.

The Sushumna. When the Breath comes not out of both nostrils at the same time, it is flowing in the Sushumna. Nothing ought to be done under these conditions, for everything turns out badly. The same is the case when the Breath is now in one and now in the other nostril. When this is the case, sit down and meditate upon or over the Sacred Hansa. This joining of the Breath is the only time for Sandha, meditation.

NOTE. Zanoni secured success in gaming for Cetosa and overcame the effects of the poisoned wine of the Prince di D———— as follows. In the first place, he changed his breath to the right nostril, and threw an envelope of the Akasa Tattwa over his antagonist, who

consequently became all empty, the money in gaming flowing towards the Surya Swara. In the latter case he brought the Water, Apas, Tattwa into course, directed it with the full force of his trained will towards the poisoned wine, and consequently the burning heat of the poison was counteracted for a very long time, and before it could recover strength enough to act on the system, it was there no longer. S. R. M. D.

THE TATTWAS

To each of the five Tattwas a special colour has been assigned. Akasa—Black; dark; or no colour really. Vayu—Green (blue by some). Tejas—Red. Apas, White or really all colours. Prithivi—Yellow. It is by these colours that a practical man finds on the spur of the moment which Tattwa is at the time in course. Besides, these Tattwas have different shapes and tastes. These figures are seen by taking a bright mirror and letting the breath fall upon it, as it comes out of the Nose. The divided part takes one of the following forms according to the Tattwa then in course. Prithivi—a figure having four Angles. Apas, a half moon, or crescent. Tejas, triangular. Vayu, spherical. Akasa, oval like a human ear. To sum up their qualities:

Prithivi—moves always in the middle of the Paths of Air and Water. Apas—downwards, straight through the nose. Tejas—upwards. Vayu—obliquely towards the right or left arm, as the case may be. Akasa—transversely always.

Tattwa	Colour	Form	Taste	Distance of Breath below Nose	Natural Principle
Prithivi	Yellow	Having 4 Angles	Sweet	12 fingers	Bulky
Apas	White or all colours	Half Moon	Astringent	16 fingers	Cold
Vayu	Green or Blue	Sphere	Acid	8 fingers	Always in motion
Tejas	Red	Triangle	Hot tastes such as pepper, etc.	4 fingers	Hot
Akasa	Black, Dark, or no colour	Human ear, oval, egg	Bitter	Upwards	Universally pervading

Tests of the Tattwas. For practice, let a man take five little bullets or counters coloured: red, yellow, green or blue, white or silver, and black. And place or carry them in his pocket. Now let him close his eyes and take one of them out of his pocket. The colour of the bullet will be that of the Tattwa then in course. Whilst still keeping the eyes closed, let him see if the colour of the bullet floats before them.

He must not suppose he will be correct all at once. By and by the confusion will disappear, and colours well-defined, staying for the proper length of time, will begin to come before him, and the colour of the bullet will be the same as that seen before his eyes. And then he will have gained the power of knowing which of the Tattwas is in course, and can at pleasure find them.

There is a particular method of concentrating the mind and practising the eyes for this purpose, which will come with practise.

Let him ask any of his friends to imagine one of the five colours, say a flower. He will only have to shut his eyes to find the Tattwa then in course, and he can astonish his friends by naming the colour. Again, if a man sitting amongst his friends finds the Vayu Tattwa set in, let him be sure that those of his friends who are in perfect health and in a normal state both of body and mind, wish to go away. Let him ask them to say frankly, and they will answer "yes."

In what way other Tattwas affect both the body and mind of man will be stated in another place. Some higher secrets are purposely reserved for those who safely and honestly pass the elementary stage. When the man has reached the stage of finding at will any of the Tattwas, let him not imagine he has become perfect.

If he goes on practising, his inward sight becomes keener, and he will recognise the five subdivisions of the Tattwas. On and on let him go with his meditation, and innumerable shades of color will be recognised according to the different proportions of the Tattwas. Whilst during these intervals he is trying to distinguish

between the different shades of the colours, his work will be for a time very tedious. We say tedious at first, because when the thousand shades of colour become fixed and defined in his eyes by perseverance and practice, he will have before his eyes an everchanging prospect of colour of the most beautiful shades, and this for a time will be sufficient food for his mind.

To avoid the tediousness, let him meditate upon his breath, as is laid down in the chapter of meditation of the Tattwas.

Action to be done during the different Tattwas. Actions of a sedate and stable nature are those of the sort enumerated under the Chandra Swara, to be done when Prithivi the Earthy Principle is in course. Those of a fleeting nature, which are to be done and gone through very soon are to be done during Apas. Actions of a hard nature, those in which a man has to make violent struggle to hold his own, are to be done during Tejas. If a Yogi wishes to kill a man he must try to do so with the Vayu Tattwa. In the Akasa, nothing should be done but meditation, as works begun during this always end badly. Works of the above nature only prosper in the Tattwas specified; and those whose actions prosper may see this by experiment.

MEDITATION AND MASTERY OVER THE TATTWAS

We have previously given summary rules for distinguishing the various colours of the different Tattwas which are of great use to the beginner. But now we are going to explain the final method of mastering the Tattwas, and of practising. This is a secret which was only imparted to the most promising Adepts of Yoga. But a short practise will fully show the important results to be gained by this practice.

The student will by degrees become able to look into futurity at will, and have all the visible world before his eyes, and he will be able to command Nature.

During the day, when the sky is clear, let him once or twice for about an hour or two withdraw his mind

from all external things; and sitting on an easy chair, let him fix his eyes on any particular part of the blue sky, and go on looking at it without allowing them to twinkle. At first he will see the waves of the water, this is the watery vapour in the atmosphere which surrounds the whole world. Some days later, as the eyes become practised, he will see different sorts of buildings and so on in the air, and many other wonderful things as well. When the Neophyte reaches this stage of practise, he is sure of gaining success.

After this he will see different sorts of mixed colours of Tattwas in the sky, which will after a constant and resolute practice show themselves in their proper and respective colours.

To test the truth of this, the Neophyte during the practice should occasionally close his eyes and compare the colour floating in the sky with that which he sees inwardly. When both are the same the operation is right. Other tests we have given before, and other wonders resulting from this will of themselves present themselves to the Yogi. This practice is to be done in the daytime.

For the night, let the student rise about two o'clock in the morning, when everything is calm, when there is no noise, and when the cold light of the stars breathe holiness, and a calm rapture enters into the soul of man. Let him wash his hands, feet, the crown of his head, and the nape of his neck with cold water. Let him put his shin bones on the ground, and let the back of his thighs touch his calves, and let him put his hands upon his knees, the fingers pointing towards the body. Let him now fix his eyes on the tip of his nose. To avoid this tediousness, he must always, especially during the meditation, meditate upon his breath, coming in and going out.

Besides the above, this has many other advantages given elsewhere. It may here be said that by constant practice of this meditation over his breath, the man is to develop two distinct syllables in his thought. It is

evident that when a man draws his breath in, a sound is produced which is imitated in Han. When out, the sound Sa. By constant practice, the going in and coming out of the breath is so much connected with these sounds that without any effort the mind understands Han-sa with the production of these sounds. Thus we see that one full breath makes Han-Sa, this is the Name of the Ruler of the Universe, together with his powers. They are exerted in the working out of natural phenomena. At this stage of perfection, the Yogi should commence as follows:

Getting up at two or three in the morning, and washing himself in the aforementioned manner, let him know and fix his mind upon the Tattwa then in course. If the Tattwa in course be then Prithivi, let him think of it as something having 4 angles, a good yellow colour, sweet smelling, small in body, and taking away all diseases. Let him at the same time repeat the word LAM. It is very easy to imagine such a thing.

If it be the Apas Tattwa, let him imagine something of the shape and brightness of the half moon, putting down heat and thirst, and that he is immersed in the ocean of Water. Let him at that time repeat the word VAM.

If the Tattwa be Tejas, let him imagine it as something triangular in shape, shedding a red glare, consuming food and drink, burning away everything, and thus making itself unbearable. At the same time let him repeat RAM.

If the Tattwa be Vayu, let him imagine it as something of a spherical shape, of a colour Green, or Blue, like the green leaves of a tree after rain, and carrying him with a mighty power away from the ground and flying in space like the birds. And let him repeat the syllable PAM.

If the Tattwa be Akasa, let him imagine it as having no shape but giving forth a brilliant light, and let him repeat the syllable HAM.

By diligent practice, these syllables uttered by the

tongue of a Yoga become inseparable from the Tattwas. When he repeats any of these, the special Tattwa appears with as much force as he may will, and thus it is that a Yogi can cause whatever he likes, lightning, rain, wind, and so forth.

CURE OF DISEASES

Every disease causes the breath to flow out of the wrong nostril, and the wrong Tattwa to come into course. When the breath therefore is restored to the proper nostril, and the proper Tattwa has been brought into course, let not anyone expect that all that is necessary has been done. If the disease be obstinate and the attack a very violent one, the man will have to persevere in battle a very long time before he conquers.

If a beginner cannot succeed very soon, let him aid the power of his breath by a suitable medicine, and Swara will be restored very soon.

It may be noticed that the Chandra Swara is generally the best for all diseases. Its flow is an indication of the soundness of Health. In cold, cough, and other diseases, this breath ought to flow.

Of the Tattwas as well as of the Swaras, no one causes pain if it goes on properly. In this state it ought not generally to be meddled with. But when anyone gains an undue predominance and causes diseases, it ought to be at once changed. Experience shows that the Apas and the Prithivi Tattwas are the only ones generally good for health, and indeed, the fact that during the course of the Apas Tattwa the breath is felt 16 fingers breadth below the nose, and during the Prithivi 12 fingers, argues at those times a more sound and powerful working of the functions of the body, than when it is felt only 8, or 4, or no finger-breadth below the nose.

Akasa therefore is the worst for health, and in a state of ill-health, a man will generally find in course, either Akasa, Vayu, or Tejas.

Let him therefore, when need be, proceed in the following manner. After having changed his Breath, from the wrong nostril to the proper one, generally the Left, and pressing the opposite side by a cushion so that it may not change again, let the man sit on an easy chair and bind his left thigh a little above the knee joint with his handkerchief. In a short time, whose length, varies inversely as the deficiency of practice, and directly as the violence of the disease, he will perceive that the Tattwa changes to the one immediately below it and so on; and then the next, and so forth. If he be an acute observer of the conditions of his body, he will perceive that slowly his mind is becoming more and more easy. Let him tighten his bandage still more if need be. When at last he reaches the Prithivi Tattwa, he will find in the state of his health a great change for the better. Let him preserve in this state, or, still better, the Apas Tattwa for some time, and return to it occasionally for some days, even after the attacks of the disease have ceased. He will no doubt be cured.

FORECAST OF FUTURITY

Although a Yogi obtains the power of knowing everything that is, has been, or is to be, beyond the reach of the senses, yet generally he becomes indifferent to such knowledge, forgetting himself, as he does, in his eternal presence before the Light which breathes beauty into all we see in the world. We shall therefore represent him here revealing if not all his knowledge of futurity, only on questions being put to him by others. But our Neophytes may as well put the questions themselves, and then answer them according to the laws here laid down.

When a man comes and says to the Yogi that he has a question to ask, let him:

- (a) see which of the Tattwas is in course. If the Tattwa be Prithivi, the question is about some root, something belonging to the vege-

table kingdom, or something in which the Earthy nature is predominant.

- (b) If it be Apas, it is about some Life, birth, death, etc.
- (c) If Tejas, the question is of metals, gain, or loss, etc.
- (d) If Akasa, he means to ask nothing.
- (e) If Vayu, about some journey.

These are but elementary things. The practical Yogi who can distinguish between the mixture of the Tattwas can name the particular things.

Now let him see through which of his nostrils the Breath is flowing, which is the fortnight then in course of passing, which the days, and what direction of himself, the enquirer.

If the breath comes through the Left nostril, to secure complete success in the work which makes the subject of the question, and which will be of the sort specified under Ida, he must have the following coincidences. The fortnight must be bright, that is of the Waxing Moon. The day must be even, 2, 4, 6, and so on; the direction must be East or North. If these things coincide the man will get what he wants.

Again, if the Surya and Swara coincide with the dark fortnight, the day odd, the direction South and West, the same result may be predicted but not so thoroughly. The action will be of the sort prescribed under Pingala.

According as any of these do not coincide, will the success be more or less imperfect. It must be remembered that the breath at the time must not be flowing through the wrong nostril. This has many bad consequences; we only just touch the subject.

Of the Wrong Swara. If at the commencement of the day the wrong Swara arises, the Luna for the Solar, and vice versa, a man may expect something wrong. If it happens the first day, there is sure to be some sort of mental uneasiness. If the second, some loss of

wealth. If the third, a journey will come. If the fourth, some dear object will be destroyed. If the fifth, loss of kingdom. If the sixth, loss of everything. If the seventh, illness and pain sure to come. If the eighth, death.

If the Sun breath flows in the morning and at noon and the Moon in the evening, a sad discomforture will be the result, the reverse being a sign of Victory.

If a man, going to travel, raises his foot which coincides in direction with the empty nostril at the time being, he will not get what he desires from his travels.

BOOK EIGHT
DIVINATION

GEOMANCY

CHAPTER ONE

The figures of Geomancy consist of various groupings of odd and even points in 4 lines. Of these the greatest possible number of combinations is 16. Therefore these sixteen combinations of odd and even points arranged on four lines are the sixteen figures of Geomancy. These are again classed under the heads of the Elements, the Signs of the Zodiac, and the Planets ruling these. Two figures are attributed to each of the Seven Planets, while the remainder are attributed to Caput and Cauda Draconis—the Head and Tail of the Dragon, or the North and South Nodes of the Moon. Furthermore, to each Planet and Sign certain ruling Genii are attributed, as shown on pages 110 and 111.

CHAPTER TWO

Roughly speaking, the mode of obtaining the first four Geomantic figures, from which the remainder of the Divination is calculated, is by marking down at random on paper with a pencil held by a loosely tensed hand 16 lines of points or dashes, without counting the number placed in each line during the operation. And all the time thinking fixedly of the subject of the demand. When the 16 lines are completed, the number of points in each line should be added up, and if the result be odd a single point or cross should be made in the first of the three compartments to the right of the paper. If even, two points or crosses. These 16 lines will

GEOMANTIC

Sigil of Ruler	Name of Ruler	Planet which rules	Answer	Sign of Zodiac
☿	Bartzabel	Mars	♂	♈ Aries
♀	Kedemel	Venus	♀	♉ Taurus
☿	Taphthartharath	Mercury	♂	♊ Gemini
♄	Chasmodai	Luna	♄	♋ Cancer
♌	Sorath	Sol	☉	♌ Leo
☿	Taphthartharath	Mercury	♂	♍ Virgo
♀	Kedemel	Venus	♀	♎ Libra
♂	Bartzabel	Mars	♂	♏ Scorpio
♃	Hismael	Jupiter	♃	♐ Sagittarius
♄	Zazel	Saturn	♄	♑ Capricorn
♄	Zazel	Saturn	♄	♒ Aquarius
♃	Hismael	Jupiter	♃	♓ Pisces
♄	Zazel and Bartzabel	Saturn and Mars	♄ ♂	♏ Cauda Draconis
♀	Hismael and Kedemel	Venus and Jupiter	♀ ♃	♏ Caput Draconis
♌	Sorath	Sol	☉	♌ Leo
♄	Chasmodai	Luna	♄	♋ Cancer

(Note: When attributing the above Geomantic figures to the Tree of Life, the two Saturnian figures represent the Three Supernals. The Planetary figures are placed on the appropriate

A T T R I B U T I O N S

Element	Geomantic Figure	Name and Meaning of Figure
Fire		PUER (a boy, yellow, beardless.)
Earth		AMISSIO (loss, comprehended without.)
Air		ALBUS (white, fair.)
Water		POPULUS (People, congregation.)
Fire		FORTUNA MAJOR (Greater fortune and aid; safeguard, entering.)
Earth		CONJUNCTIO (Assembly, conjunction.)
Air		PUELLA (a girl, beautiful.)
Water		RUBEUS (red, reddish.)
Fire		ACQUISITIO (obtaining, comprehended within.)
Earth		CARCER (a Prison; bound.)
Air		TRISTITIA (sadness, damned, cross.)
Water		LAETITIA (joy, laughing, healthy, bearded.)
Fire		CAUDA (the lower threshold, DRACONIS going out.)
Earth		CAPUT (Heart, upper threshold; DRACONIS entering.)
Fire		FORTUNA MINOR (lesser fortune; and aid; safeguard going out.)
Water		VIA (way, journey.)

Sephiroth, while the Caput and Cauda Draconis signify Malkuth.—I.R.)

then yield four Geomantic figures. The results, odd and/or even, of lines 1 to 4 inclusive comprise the first figure. Of lines 5 to 8 the second figure; of lines 9 to 12 the third; of lines 13 to 16, the 4th figure, as shown in the diagram on page 113.

The symbol of a Pentagram either within or without a circumscribed circle should be made at the top of the paper on which the dashes are made. The paper itself should be perfectly clean and should have never been previously used for any other purpose. If a circle be used with the Pentagram, it should be drawn before the latter is described. The Pentagram should always be of the "invoking" type, as described in the Pentagram Ritual. Since the Pentagram concerns the element of Earth, it should therefore be drawn beginning at the top descending to the lower left hand point, carefully closing the angle at the finish. Within the centre of the Pentagram, the Sigil of the "Ruler" to which the matter of the question specially refers, should be placed.

If the question be of the Nature of Saturn,, such as agriculture, sorrow, death, etc., the Sigil of Zazel should be placed in the Pentagram. If of Jupiter, concerning good fortune, feasting, church preferment, etc., the Sigil of Hismael. If of Mars, war, fighting, victory, etc., the Sigil of Bartzabel. If of the Sun, power, magistracy, success, etc., the Sigil of Sorath. If of Venus, love, music, pleasure, etc., the Sigil of Kedemel. If of Mercury, such as science, learning, knavery, etc., the Sigil of Taphthartharath, etc. If of travelling, fishing, etc., under Luna, then the Sigil of Chasmodai. In the diagram appended the Sigil of Hismael is employed.

During the marking down of the points, the attention should be fixed upon the Sigil within the Pentagram, and the mind should carefully consider the question proposed. (Note: A common practice is to repeat audibly the name of the Ruler as though to invoke him, followed by a short sentence concerning the matter of the divination.—I. R.). The hand should not

PLAN OF GEOMANTIC DIVINATION



15 points odd
 15 points odd
 16 points even
 14 points even

15 points odd
 16 points even
 15 points odd
 14 points even

12 points even
 6 points even
 9 points odd
 7 points odd

10 points even
 11 points odd
 10 points even
 10 points even

*
 *
 * *

Fortuna Minor

*
 * *
 *
 * *

Amissio

* *
 * *
 *
 *

Fortuna Major

* *
 *
 * *
 * *

Rubeus

be moved from the paper until the 16 lines of points are completed. A pencil is therefore preferable to a pen for this purpose—unless, of course, a very reliable fountain pen is employed. It is practically more convenient to draw or rule four lines across the paper beforehand to mark off the space for such four lines composing a Geomantic Figure as shown on the previous page. The first four Geomantic figures formed directly from the 16 lines of points are called *The Four Mothers*. It is from them that the remaining figures necessary to complete the Geomantic scheme of direction are derived.

These should now be placed in a row from right to left, for the greater convenience of the necessary calculations—though much practice may render this unnecessary. The first figure will be attributed to the South, the Second to the East, the Third to the North, and the Fourth to the West.

The Four Mothers

4th West	3rd North	2nd East	1st South
* *	* *	*	*
*	* *	* *	*
* *	*	*	* *
* *	*	* *	* *
Rubeus	Fort. Major	Amissio	Fort. Minor.

From these Four Mothers, four resulting figures called the *Four Daughters* are now to be derived, thus: The uppermost points of the First Mother will be the uppermost points of the First Daughter. The corresponding, that is the first line of, points of the Second Mother will be the second points of the First Daughter. The same line of points of the Third Mother will constitute the third points of the First Daughter. The same point of the Fourth Mother will be the fourth point of the First Daughter. The same rule applies to all the figures. The second line of points of the four Mother figures will comprise the Second Daughter. The third

line of points of the Four Mothers will comprise the Third Daughter, and the fourth line of points of the Four Mothers will comprise the Fourth Daughter.

	Mothers			
	4th	3rd	2nd	1st
First Daughter, 4 uppermost points	* *	* *	*	*
Second Daughter, 4 next points	*	* *	* *	*
Third Daughter, 4 next points	* *	*	*	* *
Fourth Daughter, 4 last points	* *	*	* *	* *
	Rubeus	Fort Major	Amis- sio	Fort. Minor.

Applying the above rule throughout, the following will represent the Four Daughters:

4th	3rd	2nd	1st
* *	* *	*	*
* *	*	* *	*
*	*	* *	* *
* *	* *	*	* *
Albus	Conjunctio	Carcer	Fortuna Minor.

These, again for the convenience of the beginner, are now to be placed on the left hand of the Four Mothers in a single line from right to left.

Four Daughters				Four Mothers			
8th	7th	6th	5th	4th	3rd	2nd	1st
* *	* *	*	*	* *	* *	*	*
* *	*	* *	*	*	* *	* *	*
*	*	* *	* *	* *	*	*	* *
* *	* *	*	* *	* *	*	* *	* *
Albus	Con- junctio	Carcer	Fort. Minor	Rubeus	Fort. Major	Amissio	Fort. Minor

From these eight figures, four others are now to be calculated which may be called the *Four Resultants*,

or the Four Nephews. These will be the 9th, 10th, 11th, and 12th figures of the whole scheme. The Ninth figure is formed from the points of the first and second figures compared together. The Tenth from the 3rd and 4th figures; the 11th from the 5th and 6th figures, the 12th from the 7th and 8th figures. The rule is to compare or add together the points of the corresponding lines. If, for instance, the first line of the First Mother consists of one point, and the first line of the Second Mother also consists of one point, these two are added together, and since they are an even number two points are marked down for the first line of the Resultant. If the added points are odd, only one point is marked for the resulting figure. The Ninth figure is thus formed:

2nd Fig. 1st Fig.

* *	Uppermost	points added equals 2:-	* *
* * *	Second	points added equals 3:-	* *
* * *	Third	points added equals 3:-	* *
* * * *	Lowest	points added equals 4:-	* *

Conjunctio

The other Resultants are calculated in precisely the same way:

Four Daughters

Four Mothers

8th	7th	6th	5th	4th	3rd	2nd	1st
* *	* *	*	*	* *	* *	*	*
* *	*	* *	*	*	* *	* *	*
*	*	* *	* *	* *	*	*	* *
* *	* *	*	* *	* *	*	* *	* *
Albus	Con- junctio	Carcer	Fort. Minor	Rubeus	Fort. Major	Amis- sio	Fort. Minor

In this way are yielded the four Resultants:

12th	11th	10th	9th
* *	* *	* *	* *
*	*	*	*
* *	* *	*	*
* *	*	*	* *
Rubeus	Acqui- sitio	Caput Drac.	Con- junctio

And thus the Twelve Principal Figures of the Geo-

mantic scheme of Divination are completed. These again correspond to the 12 Astrological Houses of Heaven, with which they will later on be compared.

CHAPTER THREE

For the greater assistance of the Diviner in forming a judgment upon the general condition of the scheme of 12 figures thus far obtained, it is usual to deduce from them three other subsidiary figures. These three are of less importance than the twelve previous figures, and are not to be considered at all in the light of component figures of the scheme, but only as aids to the general judgment. These other figures are known as the Right Witness, Left Witness, and the Judge.

The two witnesses are without significance in the divination, except as they are the roots from which the figure known as the Judge is derived. The Right Witness is formed from the 9th and 10th figures by comparing the points in the manner before shown in the formation of the Resultants. That is the corresponding lines of points in the two figures are compared together, and the addition, whether odd or even, comprises the points of the Witness. The Left Witness represents the combination in a similar manner of the 11th and 12th figures. The Judge again is formed in precisely the same way from the Two Witnesses, and is therefore a synthesis of the whole figure. If he be good, the figure is good and the judgment will be favourable; and vice versa. From the nature of the formation of the 15th figure, the Judge, it should always consist of an even number of points, and never of odd. That is, in adding together the four lines of points comprising the Judge, the result should be an even number. For if the Judge were a figure of odd points it would show that a mistake had been made somewhere in the calculations.

The Reconciler is a 16th figure sometimes used for adding the Judgment by combining the Judge with the Figure in the Particular House signifying the thing demanded. Thus, in the preceding scheme, the Judge

formed is Populus, and the Second Figure, being Amissio, their combination also yields Amissio.

In order to discover where $\oplus$ The Part of Fortune will fall, add together all the points of the first twelve figures. Divide that number by twelve, and place the Part of Fortune with the figure answering to the remainder. If there is no remainder it will fall on the 12th figure. The Part of Fortune is a symbol of ready money, money in cash belonging to the Querent, and is of the greatest importance in all questions of money.

CHAPTER FOUR

The following is the signification of the 12 Houses of Heaven, in brief:

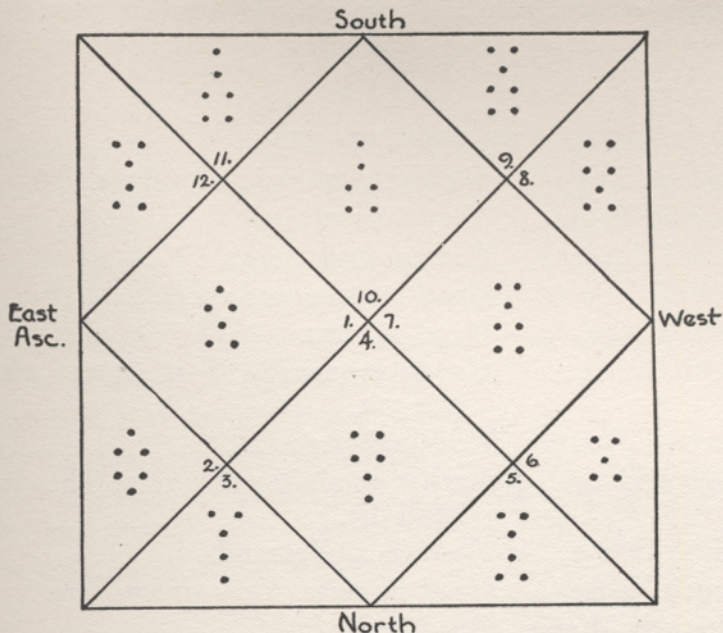
First House (Ascendant)	Life, health, querent, etc.
Second House	Money, property, personal worth.
Third House	Brothers, sisters, news, short journeys, etc.
Fourth House	Father, landed property, inheritance. The grave, the end of the matter.
Fifth House	Children, pleasure, feasts, speculation.
Sixth House	Servants, sickness, uncles and aunts, small animals.
Seventh House	Love, marriage, husband or wife. Partnerships and associations, public enemies, law suits.
Eighth House	Deaths, wills, legacies; pain, anxiety. Estate of deceased.
Ninth House	Long journeys, voyages. Science, religion, art, visions, and divinations.
Tenth House	Mother. Rank and honour, trade or profession, authority, employment, and worldly position generally.
Eleventh House	Friends, hopes and wishes.

Twelfth House Sorrows, fears, punishments, enemies
 in secret, institutions, unseen
 dangers, restriction.

The Twelve Figures of the Geomantic Scheme as previously calculated are to be thus attributed to a map of the Twelve Houses of Heaven, and are placed therein.

The First figure goes with the Tenth House.
The Second figure goes with the First House.
The Third figure goes with the Fourth House.
The Fourth figure goes with the Seventh House.
The Fifth figure goes with the Eleventh House.
The Sixth figure goes with the Second House.
The Seventh figure goes with the Fifth House.
The Eighth figure goes with the Eighth House.
The Ninth figure goes with the Twelfth House.
The Tenth figure goes with the Third House.
The Eleventh figure goes with the Sixth House.
The Twelfth figure goes with the Ninth House.

Thus the figures derived by the calculations provided in the example given previously would occupy a Geomantic map as follows:



CHAPTER FIVE

(Note: I here omit a series of interpretations based upon the use of the Two Witnesses and the Judge. I have found these most untrustworthy, giving answers in utter contradiction to the proper divination worked out by the readings which follow. The mediaeval origin of the present omission is clearly shown, and are not a credit to the system. The following facts, which should be very carefully studied, will provide the fundamental authoritative data to enable the student to divine correctly.—I. R.).

Herein follows a set of general Tables of the Sixteen figures in the Twelve Houses for the better convenience of forming a general judgment of the Scheme. Under the head of each figure separately is given its general effect in whatever House of the Map of the Heavens it may be located.

Thus, by taking the House signifying the end or result of the matter, the Fourth House, etc., and by

noting what figures fall therein, the student may find by these tables the general effect in that position.

ACQUISITIO

Generally good for profit and gain.

Ascendant	Happy, success in all things.
Second House	Very prosperous.
Third House	Favour and riches.
Fourth House	Good fortune and success.
Fifth House	Good success.
Sixth House	Good—especially if it agree with the 5th.
Seventh House	Reasonably good.
Eighth House	Rather good, but not very. The sick shall die.
Ninth House	Good in all demands.
Tenth House	Good in suits. Very prosperous.
Eleventh House	Good in all.
Twelfth House	Evil, pain and loss.

AMISSIO

Good for loss of substance and sometimes for love; but *very bad* for gain.

Ascendant	Ill in all things but for prisoners.
Second House	Very ill for money, but good for love.
Third House	Ill end—except for quarrels.
Fourth House	Ill in all.
Fifth House	Evil except for agriculture.
Sixth House	Rather evil for love.
Seventh House	Very good for love, otherwise evil.
Eighth House	Excellent in all questions.
Ninth House	Evil in all things.
Tenth House	Evil except for favour with women.
Eleventh House	Good for love, otherwise bad.
Twelfth House	Evil in all things.

FORTUNA MAJOR

Good for gain in all things where a person has hopes to win.

Ascendant	Good save in secrecy.
Second House	Good except in sad things.
Third House	Good in all.
Fourth House	Good in all, but melancholy.
Fifth House	Very good in all things.
Sixth House	Very good except for debauchery.
Seventh House	Good in all.
Eighth House	Moderately good.
Ninth House	Very good.
Tenth House	Exceedingly good. Go to superiors.
Eleventh House	Very good.
Twelfth House	Good in all.

FORTUNA MINOR

Good in any matter in which a person wishes to proceed quickly.

Ascendant	Speed in victory and in love, but choleric.
Second House	Very good.
Third House	Good—but wrathful.
Fourth House	Haste; rather evil except for peace.
Fifth House	Good in all things.
Sixth House	Medium in all.
Seventh House	Evil except for war or love.
Eighth House	Evil generally.
Ninth House	Good, but choleric.
Tenth House	Good, except for peace.
Eleventh House	Good, especially for love.
Twelfth House	Good, except for alteration, or for suing another.

LAETITIA

Good for joy, present or to come.

Ascendant	Good, except in war.
Second House	Sickly.
Third House	Ill.
Fourth House	Mainly good.
Fifth House	Excellently good.
Sixth House	Evil generally.
Seventh House	Indifferent.
Eighth House	Evil generally.
Ninth House	Very good.
Tenth House	Good, rather in war than in peace.
Eleventh House	Good in all.
Twelfth House	Evil generally.

TRISTITIA

Evil in almost all things.

Ascendant	Medium, but good for treasure and fortifying.
Second House	Medium, but good to fortify.
Third House	Evil in all.
Fourth House	Evil in all.
Fifth House	Very evil.
Sixth House	Evil, except for debauchery.
Seventh House	Evil for inheritance and magic only.
Eighth House	Evil, but in secrecy good.
Ninth House	Evil except for magic.
Tenth House	Evil except for fortifications.
Eleventh House	Evil in all.
Twelfth House	Evil. But good for magic and treasure.

PUELLA

Good in all demands, especially in those relating to women.

Ascendant	Good except in war.
Second House	Very good.
Third House	Good.
Fourth House	Indifferent.
Fifth House	Very good, but notice the aspects.
Sixth House	Good, but especially so for debauchery.
Seventh House	Good except for war.
Eighth House	Good.
Ninth House	Good for music. Otherwise only medium.
Tenth House	Good for peace.
Eleventh House	Good, and love of ladies.
Twelfth House	Good in all.

PUER

Evil in most demands, except in those relating to War or Love.

Ascendant	Indifferent. Best in War.
Second House	Good, but with trouble.
Third House	Good fortune.
Fourth House	Evil, except in War and love.
Fifth House	Medium good.
Sixth House	Medium.
Seventh House	Evil, save in War.
Eighth House	Evil, save for love.
Ninth House	Evil except for War.
Tenth House	Rather evil. But good for love and
Eleventh House	War. Most other things medium.
Twelfth House	Medium; good favour. Very good in all.

RUBEUS

Evil in all that is good and Good in all that is evil.

Ascendant	Destroy the figure if it falls here! It makes the judgment worthless.
Second House	Evil in all demands.
Third House	Evil except to let blood.
Fourth House	Evil except in War and Fire.
Fifth House	Evil save for love, and sowing seed.
Sixth House	Evil except for blood-letting.
Seventh House	Evil except for war and fire.
Eighth House	Evil.
Ninth House	Very evil.
Tenth House	Dissolute. Love, fire.
Eleventh House	Evil, except to let blood.
Twelfth House	Evil in all things.

ALBUS

Good for profit and for entering into a place or undertaking.

Ascendant	Good for marriage. Mercurial. Peace.
Second House	Good in all.
Third House	Very good.
Fourth House	Very good except in War.
Fifth House	Good.
Sixth House	Good in all things.
Seventh House	Good except for War.
Eighth House	Good.
Ninth House	A messenger brings a letter.
Tenth House	Excellent in all.
Eleventh House	Very good.
Twelfth House	Marvellously good.

CONJUNCTIO

Good with good, or evil with evil. Recovery of things lost.

Ascendant	Good with good, evil with evil.
Second House	Commonly good.
Third House	Good fortune.
Fourth House	Good save for health; see the 8th.
Fifth House	Medium.
Sixth House	Good for immorality only.
Seventh House	Rather good.
Eighth House	Evil; death.
Ninth House	Medium good.
Tenth House	For love; good. For sickness, evil.
Eleventh House	Good in all.
Twelfth House	Medium. Bad for prisoners.

CARCER

Generally evil. Delay, binding, bar, restriction.

Ascendant	Evil except to fortify a place.
Second House	Good in Saturnine questions; else evil.
Third House	Evil.
Fourth House	Good only for melancholy.
Fifth House	Receive a letter within three days. Evil.
Sixth House	Very evil.
Seventh House	Evil.
Eighth House	Very evil.
Ninth House	Evil in all.
Tenth House	Evil save for hidden treasure.
Eleventh House	Much anxiety.
Twelfth House	Rather good.

Good with good; evil with evil. Gives a good issue for gain.

Ascendant	Good in all things.
Second House	Good.
Third House	Very good.
Fourth House	Good save in war.
Fifth House	Very good.
Sixth House	Good for immorality only.
Seventh House	Good especially for peace.
Eighth House	Good.
Ninth House	Very good.
Tenth House	Good in all.
Eleventh House	Good for the church and ecclesiastical gain.
Twelfth House	Not very good.

CAUDA DRACONIS

Good with evil, and evil with good. Good for loss, and for passing out of an affair.

Ascendant	Destroy figure if it falls here! Makes judgment worthless.
Second House	Very evil.
Third House	Evil in all.
Fourth House	Good especially for conclusion of the matter.
Fifth House	Very evil.
Sixth House	Rather good.
Seventh House	Evil, war, and fire.
Eighth House	No good, except for magic.
Ninth House	Good for science only. Bad for journeys. Robbery.
Tenth House	Evil save in works of fire.
Eleventh House	Evil save for favours.
Twelfth House	Rather good.

Injurious to the goodness of other figures generally, but good for journeys and voyages.

Ascendant	Evil except for prison.
Second House	Indifferent.
Third House	Very good in all.
Fourth House	Good in all save love.
Fifth House	Voyages good.
Sixth House	Evil.
Seventh House	Rather good, especially for voyages.
Eighth House	Evil.
Ninth House	Indifferent. Good for journeys.
Tenth House	Good.
Eleventh House	Very good.
Twelfth House	Excellent.

POPULUS

Sometimes good and sometimes bad; good with good, and evil with evil.

Ascendant	Good for marriage.
Second House	Medium good.
Third House	Rather good than bad.
Fourth House	Good in all but love.
Fifth House	Good in most things.
Sixth House	Good.
Seventh House	In war good; else medium.
Eighth House	Evil.
Ninth House	Look for letters.
Tenth House	Good.
Eleventh House	Good in all.
Twelfth House	Very evil.

CHAPTER SIX

By essential dignity is meant the strength of a Figure when found in a particular House. A figure is, therefore, *strongest* when in what is called its house, *very strong* when in its exaltation, *strong* in its Triplicity, *very weak* in its Fall; *weakest* of all in its detriment. A figure is in its fall when in a House opposite to that of its exaltation, and in its *detriment* when opposite to its own house.

The Geomantic figures, being attributed to the Planets and Signs, are dignified according to the rules which obtain in Astrology. That is to say they follow the dignities of their Ruling Planets, considering the Twelve Houses of the scheme as answering to the Twelve Signs. Thus, the Ascendant or First House answers to Aries, the Second House to Taurus, the Third House to Gemini, and so on to the Twelfth answering to Pisces. Therefore the figures of Mars will be strong in the First House, but weak in the Seventh House, and so forth.

Name of Sign	Ruler	Element	Exaltation	Fall	Detriment	Strong
Aries	Mars	Fire	Sun	Saturn	Venus	Jupiter
Taurus	Venus	Earth	Luna	—	Mars	Jupiter
Gemini	Mercury	Air	—	—	Jupiter	Saturn
Cancer	Luna	Water	Jupiter	Mars	Saturn	Mercury
Leo	Sol	Fire	—	—	Saturn	Mars
Virgo	Mercury	Earth	Mercury	Venus	Jupiter	Saturn
Libra	Venus	Air	Saturn	Sol	Mars	Jupiter
Scorpio	Mars	Water	—	Luna	Venus	Sun
Sagittarius	Jupiter	Fire	—	—	Mercury	Venus
Capricorn	Saturn	Earth	Mars	Jupiter	Luna	Mercury
Aquarius	Saturn	Air	—	—	Sol	—
Pisces	Jupiter	Water	Venus	Mercury	Mercury	—

Caput Draconis is strong in the dignities of Jupiter and Venus.

Cauda Draconis is strong in the dignities of Saturn and Mars.

Remember always that if the figures Rubeus or Cauda Draconis fall in the Ascendant, or first house, the figure is not fit for Judgment and should be destroyed without consideration. Another figure for the question should not be erected before at least two hours have elapsed.

Your figure being thoroughly arranged as on a Map of the heavens, as previously shown, note first to what House the demand belongs. Then look for the Witnesses and the Judge, as to whether the latter is favourable or otherwise, and in what particular way. Put this down.

Note next what Figure falls in the House required. Also whether it passes or springs—that is whether it is also present in any other House or Houses. These should also be considered—as for example in a question of money stolen, if the figure in the second House be also found in the sixth House, it might also show that the thief was a servant in the house.

Then look in the Table of Figures in the Houses and see what the Figure signifies in the special House under consideration. Put this down also. Then look in the Table for the strength of the figures in that House. Following this, apply the astrological rule of aspects between houses, noting what houses are Sextile, Quintile, Square, Trine, etc. Write the “Good” one side and the “Evil” on the other, noting also whether these figures also are “strong” or “weak,” “friendly” or “unfriendly” in nature to the figure in the House required. Note that in looking up the aspects between houses, there are two directions, Dexter and Sinister. The Dexter aspect is that which is *contrary* to the natural succession of the houses; the Sinister is the reverse. The Dexter aspect is more powerful than the Sinister.

Then add the meaning of the figure in the Fourth House, which will signify the end of the matter. It may also assist you to form a Reconciler Figure from the

Figure in the house required and the Judge, noting what figure results and whether it harmonises with either or both by nature. Now consider all you have written down, and according to the balance of "good" and "evil" therein form your final judgment.

Consider also in "money" matters where the Part of Fortune falls.

For example, let us consider the figure previously set up and form a judgment for "Loss of money in business" therefrom.

Populus is the Judge, and we find that in questions of money, which concern the Second House, it signifies "medium good." The question as a whole is of the nature of the Second House, where we find Carcer. We then discover that Carcer here is "evil," as showing obstacles and delays. The Part of Fortune is in the Ascendant with Amissio, signifying loss through Querent's own mistake, and loss through Querent's self.

The figure of Amissio springs into no other house, therefore this does not affect the question. "Carcer" in the Second House is neither "strong" nor "weak"; its strength for evil is medium. The figures Sextile and Trine of the Second are Conjunctio, Fortuna Major, Fortuna Minor, and Acquisitio, all "good" figures, helping the matter and "friendly" in nature. This signifies well intentioned help of friends. The figures square and opposition of the Second are Fortuna Minor, Conjunctio, Fortuna Major which are not hostile to Carcer, therefore showing "opposition not great."

The figure in the Fourth House is Fortuna Major which shows a good end but with anxiety. Let us now form a Reconciler between the figure of the Second House which is Carcer and the Judge, Populus, which produces Carcer again, a sympathetic figure, but denoting delay—delay, but helping the Querent's wishes. Now let us add all these together:

1. Medium.
2. Evil and Obstacles, delay.

3. Loss through querent's self.
4. Strength for evil, medium only.
5. Well-intentioned aid of friends.
6. Not much opposition from enemies.
7. Ending—good; but with anxiety.
8. Delay, but helping Querent's wishes.

And we can formulate the final judgment:

That the Querent's loss in business has been principally owing to his own mismanagement. That he will have a long and hard struggle, but will meet with help from friends. That his obstacles will gradually give way, and that after much anxiety he will eventually recoup himself for his former losses.

SUMMARY OF STAGES IN GEOMANTIC DIVINATION:

1. If Rubeus or Cauda Draconis in Ascendant destroy the figure.
2. Note the House to which the question belongs. See if the figure there springs into another house.
3. Form the Judge from the two witnesses.
4. Part of Fortune—that is, if money question.
5. See if Figure in House concerned is "strong" or "weak." If it pass or spring into any other house.
6. See figures Sextile and Trine, Square and Opposition.
7. Friendly or unfriendly.
8. Note the figure in Fourth House, signifying the end or outcome.
9. Form a Reconciler from Judge and the figure in House to which the demand appertains.

(Note: Although this whole instruction on Geomancy describes the process as being performed throughout on paper with a pencil, yet it should be remembered that this description is but a makeshift for the convenience of the unenterprising student. By definition, Geomancy is a scheme of divination by and through the Element of Earth. Therefore the student with initiative, to whom this method appeals, should act accordingly. Let him therefore prepare a quantity of

clean and dry black earth—or desert sand, if possible, but not that taken from the sea-shore—and also a tray or wooden box which is to be reserved solely for the purpose of housing this consecrated earth. The outside of the box might be decorated with sigils or symbolic paintings in harmony with the general idea, and painted in the four Malkuth colours. A small slender wand, pointed to make clean sharp holes or markings, should be prepared since it will be with this instrument that the sixteen lines of dots or holes in the earth will be made. When all has been duly prepared, the box of Earth should be given a ceremonial consecration; the student who has studied the general formulae of consecration will know exactly what should be done.

In actual divinatory practice, the invoking Earth Pentagram enclosing the Sigil, and the sixteen rows of dots from which the Four Mothers will be formed, can be quickly marked on the Earth with this special wand or pointer. Then, for convenience' sake, the student can transfer these four primary figures to paper, calculate the remaining eight figures to be placed on the Map and proceed to judgment exactly as this instruction lays down. Experience shows that the actual use of Earth as a means of forming the fundamental magical link between the initiated diviner and the Geomantic divinatory Genii is psychologically more valid and effectual than with paper and pencil, besides yielding far more satisfactory results.—I. R.).

BOOK ‘‘T’’—THE TAROT

(Comprising Manuscripts
N, O, P, Q, R, and an
Unlettered T.A.M. Instruction.)

“What thou seest write in a Book, and send it unto the Seven Abodes that are in Assiah.”

“And I saw in the right hand of Him that sat upon the Throne a book sealed with Seven Seals.” “And I saw a strong Angel proclaiming with a loud voice, ‘Who is worthy to open the Books and to loose the seals thereof.’”

H. R. U.
THE GREAT ANGEL IS SET OVER THE
OPERATION OF
THE SECRET WISDOM

THE TITLES OF THE TAROT SYMBOLS

1. Ace of Wands is called the Root of the Powers of Fire.
2. Ace of Cups is called the Root of the Powers of Water. ~~Swords~~
3. Ace of ~~Cups~~ is called the Root of the Powers of Air.
4. Ace of ~~Cups~~ is called the Root of the Powers of Earth. ~~Pentacles~~
5. The Knight of Wands is called the Lord of Flame and Lightning. The King of the Spirits of Fire.
6. The Queen of Wands is The Queen of the Thrones of Flames.
7. The King of Wands is The Prince of the Chariot of Fire.

8. The Knave of Wands is The Princess of the Shining Flame, and The Rose of the Palace of Fire.
9. The Knight of Cups is The Lord of the Waves and the Waters, and The King of the Hosts of the Sea.
10. The Queen of Cups is The Queen of the Thrones of the Waters.
11. The King of Cups is The Prince of the Chariot of the Waters.
12. The Knave of Cups is The Princess of the Waters and the Lotus.
13. The Knight of Swords is The Lord of the Wind and the Breezes, The Lord of the Spirits of the Air.
14. The Queen of Swords is The Queen of the Thrones of the Air.
15. The King of Swords is The Prince of the Chariots of the Wind.
16. The Knave of Swords is The Princess of the Rushing Winds, The Lotus of the Palace of Air.
17. The Knight of Pentacles is The Lord of the Wide and Fertile land, King of the Spirits of the Earth.
18. The Queen of Pentacles is The Queen of the Thrones of Earth.
19. The King of Pentacles is The Prince of the Chariot of Earth.
20. The Knave of Pentacles is The Princess of the Echoing Hills, The Rose of the Palace of Earth.

No.	Card	Lord of	Decan	In
21	5 of Wands	Strife	♂	♂
22	6 of Wands	Victory	♂	♂
23	7 of Wands	Valour	♂	♂
24	8 of Pentacles	Prudence	☉	♂
25	9 of Pentacles	Material Gain	♀	♂
26	10 of Pentacles	Wealth	♀	♂
27	2 of Swords	Peace Restored	☽	♂
28	3 of Swords	Sorrow	♂	♂
29	4 of Swords	Rest from strife	♂	♂
30	5 of Cups	Loss in Pleasure	♂	♂

No.	Card	Lord of	Decan	In
31	6 of Cups	Pleasure	⊙	♎
32	7 of Cups	Illusionary success	♀	♎
33	8 of Wands	Swiftness	♂	♊
34	9 of Wands	Great Strength	☾	♊
35	10 of Wands	Oppression	♌	♊
36	2 of Pentacles	Harmonious Change	♃	♊
37	3 of Pentacles	Material Works	♂	♊
38	4 of Pentacles	Earthy Power	⊙	♊
39	5 of Swords	Defeat	♂	♊
40	6 of Swords	Earned Success	♂	♊
41	7 of Swords	Unstable Effort	☾	♊
42	8 of Cups	Abandoned Success	♌	♊
43	9 of Cups	Material Happiness	♃	♊
44	10 of Cups	Perpetual Success	♂	♊
45	2 of Wands	Dominion	♂	♊
46	3 of Wands	Established Strength	⊙	♊
47	4 of Wands	Perfected Work	♀	♊
48	5 of Pentacles	Material Trouble	♂	♊
49	6 of Pentacles	Material Success	☾	♊
50	7 of Pentacles	Success Unfulfilled	♌	♊
51	8 of Swords	Shortened Force	♃	♊
52	9 of Swords	Despair and Cruelty	♂	♊
53	10 of Swords	Ruin	⊙	♊
54	2 of Cups	Love	♀	♊
55	3 of Cups	Abundance	♂	♊
56	4 of Cups	Blended Pleasure	☾	♊

No.	Letter	22 Keys of the Book	Let- ter	Attri- bution
57	Fool	The Spirit of Ether.	⋈	♈
58	Magician	The Magus of Power.	♂	♂
59	High Priestess	The Priestess of the Silver Star.	♌	☾
60	Empress.	Daughter of the Mighty Ones.	♌	♀
61	Emperor	Son of the Morning, Chief among the Mighty.	♌	♊
62	Hierophant	Magus of the Eternal Gods.	1	♊

No.	Letter	22 Keys of the Book	Let- Attri- ter bution
63	Lovers	Children of the Voice Divine, The Oracles of the Mighty Gods.	י ♄
64	Chariot	Child of the Power of the Waters, Lord of the Triumph of Light.	π ☿
65	Fortitude	Daughter of the Flaming Sword, Leader of the Lion.	♂ ♌
66	Hermit	The Magus of the Voice of Light, The Prophet of the Gods.	י ♄
67	Wheel of Fortune	The Lord of the Forces of Life.	כ ♄
68	Justice	Daughter of the Lord of Truth, The Holder of the Balances.	ז ⚖
69	Hanged Man	The Spirit of the Mighty Waters.	ח ♎
70	Death	The Child of the great Trans- formers, Lord of the Gates of Death.	נ ♄
71	Temperance	Daughter of the Reconcilers, The Bringer Forth of Life.	ס ♊
72	Devil	Lord of the Gates of Matter, Child of the Forces of Time.	ע ♄
73	Blasted Tower	Lord of the Hosts of the Mighty.	פ ♂
74	The Star	Daughter of the Firmament, Dweller between the Waters.	צ ⚡
75	The Moon	Ruler of Flux and Reflux, Child of the Sons of the Mighty.	ק ♄
76	The Sun	Lord of the Fire of the World.	ר ☉
77	Judgment	The Spirit of the Primal Fire.	ש ⚡
78	Universe	The Great One of the Night of Time.	ת ♄

THE DESCRIPTIONS OF THE 78 TAROT SYMBOLS TOGETHER WITH THEIR MEANINGS

OF THE ACES

First in order and appearance are the four Aces, representing the force of the Spirit acting in, and binding together the four scales of each element and answering to the Dominion of the Letters of the Name in the *Kether* of each. They represent the Radical or Root-Force. The Four Aces are said to be placed on the North Pole of the Universe, wherein they revolve, governing its revolution, and ruling as the connecting link between Yetsirah and the Material Plane of Universe.

I. The Root of the Powers of Fire.

ACE OF WANDS

A white radiating angelic Hand issuing from Clouds and grasping a heavy Club which has three branches in the colours and with the Sigils of the Scales. The right and left hand branches end respectively in three Flames and the centre one in four Flames, thus yielding Ten the number of the Sephiroth. Two and Twenty leaping Flames or Yods surround it, answering to the Paths of these. Three fall below the right branch for Aleph Mem and Shin. Seven above the central branch for the double letters. And between it and that on the right, twelve—six above and six below—about the left hand Branch. The whole is a great and Flaming Torch. It symbolises Force, strength, rush, vigour, energy, and it governs according to its nature various works and questions. It implies natural as opposed to Invoked Force.

II. *The Root of the Powers of the Waters.*

ACE OF CUPS OR CHALICES

A Radiant white Angelic Hand issuing from clouds and supporting on the palm thereof a cup, resembling that of the Stolistes. From it rises a fountain of clear and glistening Water; and spray falling on all sides into clear calm water below, in which grow Lotus and water lilies. The great letter Heh of the Supernal Mother is traced in the spray of the Fountain. It symbolises Fertility, Productiveness, Beauty, Pleasure, Happiness, etc.

III. *The Root of the Powers of Air.*

ACE OF SWORDS

A white radiating Angelic Hand, issuing from clouds, and grasping the hilt of a Sword, which supports a white radiant celestial Crown from which depend, on the right, the olive branch of Peace, and on the left, the Palm branch of suffering. Six Vaus fall from its point.

It symbolises *invoked* as contrasted with natural Force; for it is the Invocation of the Sword. Raised upward, it invokes the Divine Crown of Spiritual Brightness. But reversed it is the invocation of demoniac force, and becomes a fearfully evil symbol. It represents therefore very great power for good or evil, but *invoked*. And it also represents whirling force, and strength through trouble. It is the affirmation of justice, upholding Divine authority; and it may become the Sword of Wrath, Punishment and Affliction.

IV. *The Root Powers of the Earth.*

ACE OF PENTACLES

A white radiant Angelic Hand, holding a branch of a rose Tree, whereon is a large Pentacle, formed of five concentric circles. The innermost Circle is white, charged with a red Greek cross. From this white centre 12 rays, also white, issue. These terminate at the cir-

cumference, making the whole something like an astrological figure of the Heavens.

It is surmounted by a small circle, above which is a large Maltese Cross, and with two white wings; four roses and two buds are shewn. The hand issueth from the clouds as in the other three cases. It representeth materiality in all senses, good and evil, and is therefore in a sense illusionary. It shows material gain, labour, power, wealth, etc.

The Sixteen Court or Royal Cards.

THE FOUR KINGS

The Four Kings or Figures mounted on Steeds represent the *Yod* forces of the Name in each suit, the Radix, Father, and commencement of Material Forces. A Force in which all the others are implied and of which they form the development and completion. A force swift and violent in action, but whose effect soon passes away, and therefore symbolised by a figure on a steed riding swiftly, and clothed in complete armour.

Therefore is the knowledge of the scale of the King so necessary for the commencement of all magical working.

THE FOUR QUEENS

Are seated upon Thrones, representing the Forces of *Heh* of the Name in each suit, the Mother, and bringer forth of material Force, a Force which develops, and realises the Force of the King. A force steady and unshaken, but not rapid though enduring. It is therefore symbolised by a figure seated upon a Throne but also clothed in armour.

THE FOUR PRINCES

These Princes are figures seated in chariots, and thus borne forward. They represent the *Vau* Forces of the Name in each suit; the Mighty son of the King, and the Queen, who realises the Influence of both scales of Force. A prince, the son of a King and Queen, yet a Prince of Princes, and a King of Kings. An Emperor,

whose effect is at once rapid (though not so swift as that of a king) and enduring (though not as steadfast as that of a Queen). It is therefore symbolised by a figure borne in a chariot, and clothed with armour. Yet is his power illusionary, unless set in motion by his Father and Mother.

THE FOUR PRINCESSES

Are the Knaves of the Tarot Pack. The Four Princesses or Figures of Amazons standing firmly by themselves, neither riding upon horses, nor seated upon Thrones, nor borne on Chariots. They represent the forces of *Heh* Final of the Name in each suit, completing the influences of the other scales. The mighty and potent daughter of a King and Queen: a princess powerful and terrible. A Queen of Queens, an Empress, whose effect combines those of the King, Queen and Prince. At once violent and permanent, she is therefore symbolised by a figure standing firmly by itself, only partially draped and having but little armour. Yet her power existeth not save by reason of the others, and then indeed it is mighty and terrible materially, and is the Throne of the Forces of the Spirit. Woe unto whomsoever shall make war upon her when thus established!

The Sphere of Influence of the Court Cards of the Tarot Pack.

The Princesses rule over the Four Parts of the Celestial Heavens which lie around the North Pole, and above the respective Kerubic Signs of the Zodiac, and they form the Thrones of the Powers of the Four Aces.

The Twelve Cards, 4 Kings, 4 Queens, and 4 Princes, rule the Dominions of the Celestial Heavens between the realm of the Four Princesses and the Zodiac, as is hereafter shewn. And they, as it were, link together the signs.

WANDS

V. The Lord of the Flame and the Lightning.

King of the Spirits of Fire.

KNIGHT OF WANDS

A winged Warrior riding upon a black horse with flaming mane and tail. The Horse itself is not winged. The Rider wears a winged Helmet (like an old Scandinavian and Gaulish Helmet) with a royal Crown. A corselet of scale-mail and buskins of the same, and a flowing scarlet mantle. Above his Helmet, upon his cuirass, and on his shoulder pieces and buskins he bears, as a crest, a winged black Horse's head. He grasps a Club with flaming ends, somewhat similar to that in the symbol of the Ace of Wands, but not so heavy, and also the Sigil of his scale is shewn.

Beneath the rushing feet of his steed are waving flames of Fire. He is active, generous, fierce, sudden and impetuous. If ill-dignified he is evil-minded, cruel, bigoted, brutal. He rules the celestial Heavens from above the 20th degree of Scorpio to the First two Decans of Sagittarius and this includes a part of the constellation Hercule (who also carries a club).

Fire of Fire. King of the Salamanders.

VI. Queen of the Thrones of Flame.

QUEEN OF WANDS

A crowned Queen with long red-golden hair, seated upon a Throne, with steady Flames beneath. She wears a corselet and buskins of scale mail, which latter her robe discloses. Her arms are almost bare. On cuirass and buskins are leopards' heads winged. The same symbol surmounteth her crown. At her side is a couchant leopard on which her hands rest. She bears a long Wand with a very heavy conical head. The face is beautiful and resolute.

Adaptability, steady force applied to an object. Steady rule; great attractive power, power of command, yet liked notwithstanding. Kind and generous

when not opposed. If ill-dignified, obstinate, revengeful, domineering, tyrannical and apt to turn suddenly against another without a cause. She rules the Heavens from above the last Decan of Pisces to above the twentieth degree of Aries, including a part of Andromeda.

Water of Fire. Queen of the Salamanders or Salamandrines.

VII. The Prince of the Chariot of Fire.

KING OF WANDS

A Kingly figure with a golden winged Crown, seated on a Chariot. He has large white wings. One wheel of his chariot is shewn. He wears corselet and buskin of scale armour, decorated with winged Lions' heads, which symbol also surmounts his crown. His chariot is drawn by a lion. His arms are bare, save for the shoulder pieces of the corselet, and he bears a torch or firewand, somewhat similar to that of the Z. A. M. Beneath the Chariot are flames, some waved, some salient.

Swift, strong, hasty, rather violent, yet just and generous, noble and scorning meanness. If ill-dignified, cruel intolerant, prejudiced, and ill-natured. He rules the Heavens from above the last decan of Cancer to the 2nd decan of Leo. Hence he includes most of Leo Minor.

Air of Fire. Prince and Emperor of Salamanders.

VIII. Princess of the Shining Flame.

The Rose of the Palace of Fire.

KNAVE OF WANDS

A very strong and beautiful woman, with flowing red-golden hair, attired like an Amazon. Her shoulders, arms, bosoms and knees are bare. She wears a short kilt, reaching to the knees. Round her waist is a broad belt of scale mail, narrow at the side, broad in the front and back, and having a winged tiger's head in front. She wears a Corinthian shaped Helmet, and crown, with a long plume. It also is surmounted by a tiger's head, and the same symbol forms the buckle of her scale-mail buskins.

A mantle lined with Tiger's skin falls back from her shoulders. Her right hand rests on a small golden or brazen Altar, ornamented with Ram's heads, and with Flames of Fire leaping from it. Her left hand leans on a long and heavy club, swelling at the lower end, where the sigil is placed. It has flames of fire leaping from it the whole way down, but the flames are ascending. This Club or torch is much longer than that carried by the King or Queen. Beneath her firmly placed feet are leaping Flames of Fire.

Brilliance, courage, beauty, force, sudden in anger, or love, desire of power, enthusiasm, revenge.

Ill-dignified, superficial, theatrical, cruel, unstable, domineering. She rules the heavens over one quadrant of the portion round the North Pole.

Earth of Fire. Princess and Empress of the Salamanders. Throne of the Ace of Wands.

C U P S

*IX. Lord of the Waves and the Waters.
King of the Hosts of the Sea.*

KNIGHT OF CUPS

A beautiful youthful winged Warrior, with flying hair, riding upon a white Horse, which latter is not winged. His general equipment is similar to that of the Knight of Wands, but upon his helmet cuirass and buskins is a peacock with opened wings. He holds a Cup in his hand, bearing the sigil of the Scale. Beneath his horses' feet is the sea. From the cup issues a crab.

Graceful, poetic, venusian, indolent, but enthusiastic if roused. Ill-dignified, he is sensual, idle, and untruthful. He rules the heavens from above 20° of Aquarius to 20° Pisces including the greater part of Pegasus.

Fire of Water. King of Undines and of Nymphs.

X. Queen of the Thrones of the Waters.

QUEEN OF CUPS

A very beautiful fair woman like a crowned Queen, seated upon a Throne, beneath which is flowing water,

wherein Lotuses are seen. Her general dress is similar to that of the Queen of Wands, but upon her Crown, Cuirass and Buskins is seen an Ibis with opened wings, and beside her is the same Bird, whereon her hand rests. She holds a Cup, wherefrom a cray fish issues. Her face is dreamy. She holds a Lotus in the hand upon the Ibis.

She is imaginative, poetic, kind, yet not willing to take much trouble for another. Coquettish, good-natured, underneath a dreamy appearance. Imagination stronger than feeling. Very much affected by other influences, and therefore more dependent upon good or ill-dignity than upon most other symbols. She rules from 20° Gemini to 20° Cancer.

Water of Water. Queen of Nymphs and Undines.

XI. Prince of the Chariot of the Waters.

KING OF CUPS

A winged Kingly figure with a winged crown, seated in a chariot drawn by an Eagle. On the wheel is the symbol of a Scorpion. The Eagle is borne as a crest upon his crown, cuirass and buskins. General attire like King of Wands. Beneath his chariot is the calm and stagnant water of a Lake. His scale armour resembles feathers more than scales. He holds in one hand a Lotus, and the other a Cup, charged with the Sigil of his scale. A serpent issues from the Cup, and has its head tending down to the waters of the Lake.

He is subtle, violent, crafty and artistic. A fierce nature with calm exterior. Powerful for good or evil, but more attracted by the evil, if allied with apparent Power or Wisdom. If ill-dignified he is intensely evil and merciless. He rules from 20° of Libra to 20° Scorpio.

Air of Water. Prince and Emperor of Nymphs and Undines.

XII. Princess of the Waters and Lotus of the Palace of the Floods.

KNAVE OF CUPS

A beautiful Amazon-like figure, softer in nature than the Princess of Wands. Her attire is similar. She stands on a sea with foaming spray. Away to her right is a Dolphin. She wears as a crest on her Helmet, belt and buskins, a Swan with opening wings. She bears in one hand a Lotus, and in the other an open cup from which a Turtle issues. Her mantle is lined with swans-down, and is of thin floating material.

Sweetness, poetry, gentleness, and kindness. Imagination, dreamy, at times indolent, yet courageous if roused. Ill-dignified she is selfish and luxurious. She rules a quadrant of the Heavens around Kether.

Earth of Water. Princess and Empress of Nymphs and Undines. Throne of the Ace of Cups.

S W O R D S

XIII. Lord of the Winds and Breezes. King of the Spirit of Air.

KNIGHT OF SWORDS

A winged Warrior with crowned and winged Helmet, mounted upon a brown steed, his general equipment is as that of the Knight of Wands, but he wears as a crest a winged six-pointed star, similar to those represented on the heads of Castor and Pollux, the Dioscuri, the Twins—Gemini (a part of which constellation is included in his rule). He holds a drawn sword with the Sigil of his Scale upon its pommel. Beneath his Horse's feet are dark, driving, stratus clouds.

He is active, clever, subtle, fierce, delicate, courageous, skillful, but inclined to domineer. Also to over-value small things, unless well-dignified. Ill-dignified, deceitful, tyrannical and crafty. Rules from 20° Taurus to 20° Gemini.

Fire of Air. King of Sylphs and Sylphides.

XIV. Queen of the Thrones of Air.

QUEEN OF SWORDS

A graceful woman with curly waving hair, like a Queen seated upon a Throne, and crowned. Beneath

the Throne are grey cumulous clouds. Her general attire is similar to that of the Queen of Wands. But she wears as a crest a winged child's head (like the head of an infantile Kerub, seen sculptored on tombs.) A drawn sword in one hand, and in the other a large bearded newly-severed head of a man.

Intensely perceptive, keen observation, subtle, quick, confident, often perseveringly accurate in superficial things, graceful, fond of dancing and balancing. Ill-dignified, cruel, sly, deceitful, unreliable, though with a good exterior. Rules from 20° Virgo to 20° of Libra.

Water of Air. Queen of the Sylphs and Sylphides.

XV. Prince of the Chariots of the Winds.

KING OF SWORDS

A Winged King with a winged Crown, seated in a chariot drawn by Arch Fays, archons, or Arch Fairies, represented as winged youths very slightly draped, with butterfly wings, heads encircled with a fillet with Pentagrams thereon, and holding wands surmounted by Pentagram-shaped stars. The same butterfly wings are on their feet and fillet. General equipment is that of the King of Wands, but he bears as a crest, a winged Angelic Head, with a Pentagram on the Brow. Beneath the chariot are grey rain clouds or nimbi. His hair long and waving in serpentine whirls, and whorl figures compose the scales of his armour. A drawn sword in one hand, a sickle in the other. With the sword he rules, with the sickle he slays.

Full of ideas and thoughts and designs, distrustful, suspicious, firm in friendship and enmity, careful, slow, over-cautious. Symbolises Alpha and Omega, the Giver of Death, who slays as fast as he creates. Ill-dignified: harsh, malicious, plotting, obstinate, yet hesitating and unreliable. Ruler from 20° Capricorn to 20° Aquarius.

Air of Air. Prince and Emperor of Sylphs and Sylphides.

XVI. Princess of the Rushing Winds.

Lotus of the Palace of Air.

KNAVE OF SWORDS

An Amazon figure with waving hair, slighter than the Rose of the Palace of Fire (Knave of Wands). Her attire is similar. The feet seem springy, giving the idea of swiftness. Weight changing from one foot to another, and body swinging round. She resembles a mixture of Minerva and Diana, her mantle resembles the Aegis of Minerva. She wears as a crest the head of Medusa with Serpent hair. She holds a sword in one hand and the other rests upon a small silver altar with grey smoke (no fire) ascending from it. Beneath her feet are white cirrus clouds.

Wisdom, strength, acuteness, subtleness in material things, grace and dexterity. If ill-dignified, she is frivolous and cunning. She rules a quadrant of the Heavens around Kether.

Earth of Air. Princess and Empress of the Sylphs and Sylphides. Throne of the Ace of Swords.

PENTACLES

XVII. Lord of the Wild and Fertile Land.

King of the Spirits of Earth.

KNIGHT OF PENTACLES

A dark winged Warrior with winged and crowned helmet; mounted on a light brown horse. Equipment as of the Knight of Wands. The winged head of a stag or antelope as a crest. Beneath the horse's feet is fertile land, with ripened corn. In one hand he bears a sceptre surmounted with a hexagram, in the other a pentacle like a Z. A. M.'s.

Unless very well dignified, he is heavy, dull, and material. Laborious, clever and patient in material matters. If ill-dignified he is avaricious, grasping, dull, jealous, not very courageous, unless assisted by other symbols. Rules from above 20° of Leo to 20° of Virgo.

Fire of Earth. King of the Gnomes.

XVIII. Queen of the Thrones of Earth.

QUEEN OF PENTACLES

A woman of beautiful face with dark hair, seated upon a throne, beneath which is dark sandy earth. One side of her face is dark, the other light, and her symbolism is best represented in profile. Her attire is similar to that of the Queen of Wands. But she bears a winged goat's head as a crest. A goat is by her side. In one hand she bears a sceptre surmounted by a cube, and in the other an orb of gold.

She is impetuous, kind, timid, rather charming, great-hearted, intelligent, melancholy, truthful, yet of many moods. Ill-dignified, she is undecided, capricious, foolish, changeable. Rules from 20° Sagittarius to 20° Capricorn.

Water of Earth. Queen of Gnomes.

XIX. Prince of the Chariot of Earth.

KING OF PENTACLES

A winged kingly figure seated in a chariot drawn by a bull. He bears as a crest the symbol of the head of a winged bull. Beneath the chariot is land with many flowers. In one hand he bears an orb of gold held downwards, and in the other a sceptre surmounted by an orb and cross.

Increase of matter, increase of good and evil, solidifies, practically applies things, steady, reliable. If ill-dignified, animal, material, stupid. In either slow to anger, but furious if roused. Rules from 20° Aries to 20° of Taurus.

Air of Earth, Prince and Emperor of the Gnomes.

XX. Princess of the Echoing Hills.

Rose of the Palace of Earth.

KNAVE OF PENTACLES

A strong and beautiful Amazon figure with red brown hair, standing on grass and flowers. A grove of trees near her. Her form suggests Here, Ceres, and Proserpine. She bears a winged ram's head as a crest,

and wears a mantle of sheep's skin. In one hand she carries a sceptre with a circular disc, in the other a pentacle similar to that of the Ace of Pentacles.

She is generous, kind, diligent, benevolent, careful, courageous, preserving, pitiful. If ill-dignified, she is wasteful and prodigal. Rules over one Quadrant of the Heavens around the North Pole of the Ecliptic.

Earth of Earth. Princess and Empress of the Gnomes. Throne of the Ace of Pentacles.

Herein are resumed the special characteristics of the 4 Court Cards of the suit:

Suit	Card	Crest	Symbols	Hair	Eyes
Wands	King	Winged black horse's head	Black horse, waving flames. Club. Scarlet cloak.	Red-gold	Grey or Hazel
	Queen	Winged leopard	Leopard. Steady flames. Wand with heavy head or end.	Red-gold	Blue or Brown
	Prince or Knight	Winged lion's head	Wand and salient flames. Fire wand of Z. A. M.	Yellow	Blue Grey
	Princess or Prince	Tiger's head	Tiger, leaping flames. Gold Altar, long club, largest at bottom.	Red-gold	Blue
Cups	King	Peacock with open wings	White horse, crab issuing from cup. Sea.	Fair	Blue
	Queen	Ibis	Crayfish is issuing from River.	Gold-brown	Blue
	Prince	Eagle	Scorpion, Eagle-serpent is issuing from lake.	Brown	Grey or Brown
	Princess	Swan	Dolphin, Lotus. Sea with spray, turtle from cup.	Brown	Blue or Brown
Swords	King	Winged Hexagram	Winged brown horse, driving clouds, drawn Sword.	Dark Brown	Dark
	Queen	Winged Child's head	Head of man severed. Cumulous Clouds. Drawn sword.	Grey	Light Brown
	Prince	Winged Angel's head	Arch-Fairies winged. Clouds. Nimbi. Drawn Swords.	Dark	Dark
	Princess	Medusa's head	Silver Altar. Smoke. Cirrus Clouds. Drawn sword.	Light Brown	Blue
Pentacles	King	Winged stag's head	Light brown horse. Ripe corn land. Sceptre with Hexagram as Z. A. M.	Dark	Dark
	Queen	Winged goat's head	Barren land. Face light one side only. Sceptre with orb of gold.	Dark	Dark
	Prince	Winged bull's head	Flowery land. Bull; sceptre with orb and cross. Orb held downwards.	Dark Brown	Dark
	Princess	Winged ram's head	Grass. Flowers, grove of trees. Sceptre with disk. Pent. as all.	Rich Brown	Dark

THE THIRTY-SIX DECANS

Here follow the descriptions of the smaller cards of the 4 Suits, thirty-six in number, answering unto the 36 Decans of the Zodiac.

There being 36 Decanates and only seven Planets, it follows that one of the latter must rule over one more decanate than the others. This is the Planet Mars which is allotted the last decan of Pisces and first of Aries, because the long cold of the winter requires a great energy to overcome it and initiate spring.

The beginning of the decanates is from the Royal King Star of the Heart of the Lion, the great star Cor Leonis, and therefore is the first decanate that of Saturn in Leo.

Here follow the general meanings of the small cards of the Suits, as classified under the Nine Sephiroth below Kether.

CHOKMAH

The Four Deuces symbolise the Powers of the King and Queen; first uniting and initiating the Force, but before the Prince and Princess are thoroughly brought into action. Therefore do they generally imply the initiation and fecundation of a thing.

BINAH

The Four Threes, generally, represent the realisation of action owing to the Prince being produced. The central symbol on each card. Action definitely commenced for good or evil.

CHESED

The Four Fours. Perfection, realisation, completion, making a matter settled and fixed.

GEBURAH

The Four Fives. Opposition, strife and struggle; war, obstacle to the thing in hand. Ultimate success or failure is otherwise shown.

TIPHARETH

The Four Sixes. Definite accomplishment, and carrying out of a matter.

NETZACH

The Four Sevens. Generally shows a force, transcending the material plane, and is like unto a crown which is indeed powerful but requireth one capable of wearing it. The sevens then show a possible result which is dependent on the action then taken. They depend much on the symbols that accompany them.

HOD

The Fours Eights. Generally show solitary success; i.e., success in the matter for the time being, but not leading to much result apart from the thing itself.

YESOD

The Four Nines. Generally they show very great fundamental force. Executive power, because they rest on a firm basis, powerful for good or evil.

MALKUTH

The Four Tens. Generally show fixed culminated completed Force, whether good or evil. The matter thoroughly and definitely determined. Similar to the force of the Nines, but ultimating it, and carrying it out.

These are the meanings in the most general sense.

Here follow the more particular descriptions and meanings. *Decan cards are always modified by the other symbols with which they are in contact.*

Saturn in Leo, 1°—10°. XXI. The Lord of Strife.

5 OF WANDS

Two white radiant angelic hands issuing from clouds right and left of the centre of the card. They are clasped together as in the grip of the first Order, and they hold at the same time by their centres Five Wands, or torches, which are similar to the wand of a Z. A. M. Four Wands cross each other, but the Fifth is upright in the centre. Flames leap from the point of junction. Above the central Wand is the symbol Saturn and below it that of Leo representing the Decanate.

Violent strife and contest, boldness, rashness, cruelty, violence, lust and desire, prodigality and generosity, depending on well or dignified.

Geburah of Yod. (Quarrelling and fighting.) This decan hath its beginning from the Royal Star of Leo, and unto it are allotted the two Great Angels of the Schemhamephoresch, Vahaviah and Yelayel. (Note: the Hebrew spellings of these Angelic Names are provided in Volume One, with the preliminary knowledge material.—I.R.)

Jupiter in Leo, 10°—20°. XXII. Lord of Victory.

6 OF WANDS

Two hands in grip, as in the last, holding six Wands crossed, 3 and 3, Flames issuing from the point of junction. Above and below are two short wands with flames issuing from a cloud at the lower part of the card, surmounted respectively by the symbols of Jupiter and Leo, representing the Decanate.

Victory after strife, success through energy and industry, love, pleasure gained by labour, carefulness, sociability and avoiding of strife, yet victory therein. Also insolence, pride of riches and success, etc. The whole depending on dignity.

Tiphareth of Yod. (Gain.) Hereunto are allotted the Great Angels from the Schemhamephoresch, Saitel and Olmiah.

Mars in Leo, 20°—30°. XXIII. Lord of Valour.

7 OF WANDS

Two hands holding by grip, as before, 6 Wands, three crossed by three, a third hand issuing from a cloud at the lower part of the card holding an upright wand, which passes between the others. Flames leap from the point of junction. Above and below the central wand are the symbols Mars and Leo, representing the Decan.

Possible victory, depending upon the energy and courage exercised; valour, opposition, obstacles, difficulties, yet courage to meet them, quarrelling, ignorance, pretence, wrangling and threatening, also victory in small and unimportant things, and influence over subordinate. Depending on dignity as usual.

Netzach of Yod. (Opposition yet courage.) Herein rule the two great Angels Mahashiah and Lelahel.

Sun in Virgo, 1°—10°. XXIV. Lord of Prudence.

8 OF PENTACLES

A white radiating Angelic hand issuing from a cloud and grasping a branch of a rose tree, with four white roses thereon which touch only the four lowermost pentacles. No rosebuds seen, but only leaves touch the four uppermost disks. All the Pentacles are similar to that of the Ace, but without the Maltese cross and wings. These are arranged as the figure Populus:

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Above and below them are the symbols Sol and Virgo for the Decan.

Over-careful in small things at the expense of the great. "Penny-wise and pound-foolish." Gain of ready

money in small sums. Mean, avariciousness. Industrious, cultivation of land, hoarding, lacking in enterprise.

Hod of Heh. (Skill, prudence, cunning.) There rule those mighty angels Akaiah and Kehethel.

Venus in Virgo, 10° to 20°.

XXV. Lord of Material Gain.

9 OF PENTACLES

A white radiating angelic hand as before holding a Rose branch with nine white roses, each of which touches a Pentacle arranged thus:

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* *
* *

and then are more buds arranged on the branches as well as flowers. Venus and Virgo above and below.

Complete realisation of material gain, inheritance, covetousness, treasuring of goods and sometimes theft, and knavery. All according to dignity.

Yesod of Heh. (Inheritance, much increase of goods.) Herein rule the might angels Hazayel, and Aldiah.

Mercury in Virgo, 20°—30°. XXVI. Lord of Wealth.

10 OF PENTACLES

An angelic hand holding a branch by the lower extremity, whose roses touch all the pentacles. No buds however are shown. The symbols of Mercury and Virgo are above and below Pentacles thus:

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* *

Completion of material gain and fortune, but nothing beyond. As it were, at the very pinnacle of success. Old age, slothfulness, great wealth, yet sometimes loss in

part, and later heaviness, dullness of mind, yet clever and prosperous in money transactions.

Malkuth of Heh. (Riches and wealth.) Herein rule the Angels Hihaayah and Laviah.

Moon in Libra, 1°—10°.

XXVII. Lord of Peace Restored.

2 OF SWORDS

Two crossed swords, like the air dagger of Z. A. M., each held by a white radiating angelic hand. Upon the point where the two cross is a rose of five petals, emitting white Rays, and top and bottom of card are two small daggers, supporting respectively the symbols of Luna (in horizontal position) and Libra, representing the Decan.

Contradictory characteristics in the same nature. Strength through suffering. Pleasure after pain. Sacrifice and trouble yet strength arising therefrom symbolised by the position of the rose, as though the pain itself had brought forth the beauty. Peace restored, truce, arrangement of differences, justice. Truth and untruth. Sorrow and sympathy for those in trouble, aid to the weak and oppressed, unselfishness. Also an inclination to repetition of affronts if once pardoned, of asking questions of little moment, want of tact, often doing injury when meaning well. Talkative.

Chokmah of Vav. (Quarrels made up, but still some tension in relationships. Actions sometimes selfish and sometimes unselfish.) Herein rule the great Angels, Yezalel and Mebahel.

Saturn in Libra, 10°—20°. XXVIII. Lord of Sorrow.

3 OF SWORDS

Three white radiating angelic hands issuing from clouds and holding three swords upright (as if the central sword had struck apart from the two others which were crossed in the preceding symbol.) The central sword cuts asunder the Rose of Five Petals (which in the preceding symbol grew at the junction of the swords),

its petals are falling, and no white rays issue from it. Above and below the central Sword are the symbols of Saturn and Libra, referring to the Decanate.

Disruption, interruption, separation, quarrelling, sowing of discord and strife, mischief-making, sorrow, tears, yet mirth in evil pleasures, singing, faithfulness in promises, honesty in money transactions, selfish and dissipated, yet sometimes generous, deceitful in words and repetition. The whole according to dignity.

Binah of Vau. (Unhappiness, sorrow, tears.) Therein rule the Angels Harayel and Hoqmiah.

Jupiter in Libra, 20°—30°.

XXIX. The Lord of Rest from Strife.

4 OF SWORDS

Two white angelic radiating hands, each holding two swords, which four cross in the centre. The rose of five petals with white radiations is reinstated on the point of intersection. Above and below, on the points of two small daggers are the symbols of Jupiter and Libra representing the Decan.

Rest from sorrow, yet after and through it. Peace from and after War. Relaxation of anxiety. Quietness, rest, ease and plenty, yet after struggle. Goods of this life, abundance. Modified by the dignity as in the other cases.

Chesed of Vav. (Convalescence, recovery from sickness, change for the better.) Herein rule Laviah and Kelial.

Mars in Scorpio, 1°—10°.

XXX. Lord of Loss in Pleasure.

5 OF CUPS OR CHALICES

A white radiating angelic hand as before holding Lotuses or water lilies of which the flowers are falling right and left. Leaves only and no buds surmount them. These lotus stems ascend between the cups in the manner of a fountain, but no water flows therefrom, neither is there water in any of the Cups, which are

somewhat of the shape of the magical implement of the Z. A. M. Above and below are the symbols of Mars and Scorpio, representing the decan.

Death or end of pleasures. Disappointment. Sorrow and loss in those things from which pleasure is expected. Sadness, deceit, treachery, ill-will, detraction, charity and kindness ill-requited. All kinds of anxieties and troubles from unexpected and unsuspected sources.

Geburah of Heh. (Disappointments in love, marriage broken off, unkindness from a friend, loss of friendship.) Therein rule Livoyah and Pehilyah.

Sun in Scorpio, 10°—20°. XXXI. Lord of Pleasure.

6 OF CUPS

An angelic hand as before, holds a group of stems of Lotuses or water lilies from which six flowers bend, one over each cup. From these flowers a white glistening water flows into the cup as from a fountain, but they are not yet full. Above and below are the symbols of Sun and Scorpio, representing the Decanate.

Commencement of steady increase, gain and pleasure, but commencement only. Also affront, defective knowledge, and in some instances, contention and strife, arising from unwarranted self-assertion and vanity. Sometimes thankless and presumptuous. Sometimes amiable and patient, according to dignity.

Tiphareth of Heh. (Beginning of wish, happiness, success or enjoyment.) Therein rule Nelokhiel and Yeyayel.

Venus in Scorpio, 20°—30°.

XXXII. Lord of Illusionary Success.

7 OF CUPS

The Seven of Cups are thus arranged:

V V V
V
V V V

A hand as usual holds the lotus stems which arise from

the central lower cup. The hand is above this cup and below the middle one. With the exception of the central lower cup, each is overhung by a lotus flower, but no water falls from them into cups which are quite empty. Above and below are the symbols of the decanate, Venus and Scorpio.

Possibly victory, but neutralized by the supineness of the person. Illusionary success. Deception in the moment of apparent victory. Lying error, promises unfulfilled. Drunkenness, wrath, vanity, lust, fornication, violence against women. Selfish dissipation. Deception in love and friendship. Often success gained, but not followed up. Modified by dignity.

Netzach of Heh. (Lying. Promises unfulfilled. Illusion. Error. Deception, slight success at outset, but want of energy to retain it.) Therein rules Melchel and Chahaviah.

Mercury in Sagittarius, 1°—10°.

XXXIII. The Lord of Swiftmess.

8 OF WANDS

Four white Angelic Hands radiating: (two proceeding from each side) issuing from clouds, clasped in two pairs in the centre with the grip of First Order. They hold 8 wands crossed four and four. Flames issue from the point of junction. Surmounting two small wands with flames issuing down them. Placed in the centre at top and bottom of card are the symbols of Mercury and Sagittarius, representing the Decan.

Too much force applied too suddenly. Very rapid rush, but too quickly passed and expended. Violent but not lasting. Swiftmess. Rapidity. Courage, boldness, confidence, freedom, warfare. Violence, love of open air, field sports, garden, meadows. Generous, subtle, eloquent, yet somewhat untrustworthy. Rapacious, insolent, oppressive. Theft and robbery, according to dignity.

Hod of Yod. (Hasty communication and messages. Swiftmess.) Therein rule Nithahiah and Haäyah.

Moon in Sagittarius, 10°—20°.

XXXIV. The Lord of Great Strength.

9 OF WANDS

Four Hands as in the previous symbol holding eight wands crossed four and four, but a fifth hand at the foot of the card holds another wand upright, which traverses the point of junction with the others. Flames leap therefrom. Above and below the symbols Luna (depicted horizontally) and Sagittarius.

Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes scientifically applied. Great success, but with strife and energy. Victory preceded by apprehension and fear. Health good and recovery, yet doubt. Generous, questioning and curious, fond of external appearances, intractable, obstinate.

Yesod of Yod. (Strength, power, health. Recovery from sickness.) Herein rule Yirthiel and Sahiah.

Saturn in Sagittarius, 20°—30°.

XXXV. The Lord of Oppression.

10 OF WANDS

Four hands upholding 8 wands crossed as before. A fifth hand at foot of card holding two wands upright which traverse the junction of the others. Above and below the symbols Saturn and Sagittarius. Flames issue therefrom.

Cruel and overbearing force and energy, but applied only to selfish and material ends. Sometimes shows failure in a matter, and the opposition too strong to be controlled arising from the person's too great selfishness at the beginning. Ill-will, levity, lying, malice, slander, envy, obstinacy, swiftness in evil, if ill-dignified. Also generosity, self-sacrifice, and disinterestedness when well-dignified.

Malkuth of Yod. (Cruelty, malice, revenge and injustice.) Therein rule Reyayel and Avamel.

Jupiter in Capricorn, 1°—10°.

XXXVI. Lord of Harmonious Change.

2 OF PENTACLES

Two wheels, discs or Pentacles similar to that of the Ace. They are united by a green and gold Serpent, bound about them like a figure of Eight. It holds its tail in its mouth. A white radiant angelic hand (grasps the centre or) holds the whole. No roses enter into this card. Above and below are the symbols Jupiter and Capricorn. It is a revolving symbol.

The harmony of change. Alternation of gain and loss, weakness and strength, ever varying occupation, wandering, discontented with any fixed condition of things; now elated, now melancholy, industrious yet unreliable, fortunate through prudence of management, yet sometimes unaccountably foolish. Alternately talkative and suspicious. Kind yet wavering and inconsistent. Fortunate in journeying. Argumentative.

Chokmah of Heh final. (Pleasant change, visit to friends.) Herein rule Lekabel and Veshiriah.

Mars in Capricorn, 10°—20°.

XXXVII. The Lord of Material Works.

3 OF PENTACLES

A white rayed angelic hand as before, holding a branch of a rose-tree, of which two white rose-buds touch and surmount the topmost pentacle. The latter are arranged in a Triangle thus:

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Above and below are symbols of Mars and Capricorn. Working and constructive force, building up, erection, creation, realisation, and increase of material things, gain in commercial transactions, rank, increase of substance, influence, cleverness in business, selfishness, commencement of matter to be established later. Narrow and prejudiced, keen in matter of gain. Modified by

dignity. Sometimes given to seeking after the impossible.

Binah of Heh final. (Business, paid employment, commercial transactions.) Therein rule Yechavah and Lehachiah.

Sun in Capricorn, 20°—30°.

XXXVIII. The Lord of Earthly Power.

4 OF PENTACLES

A hand holding a branch of a rose-tree, but without flowers or buds, save that in the centre is one fully blown white rose. Four pentacles thus, with Sun and Capricorn above and below:

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Assured material gain, success, rank, dominion, earthly power completed, but leading to nothing beyond. Prejudiced, covetous, suspicious, careful and orderly, but discontented. Little enterprise or originality. Altered by dignity as usual.

Chesed of Heh final. (Gain of money or influence. A present.) Therein rule Keveqiah and Mendial.

Venus in Aquarius, 1°—10°.

XXXIX. The Lord of Defeat.

5 OF SWORDS

Two rayed hands each holding two swords nearly upright, but falling apart from each other, right and left of card. A third hand holds a sword upright in centre as if it had disunited them. The petals of the rose (which in the four of Swords had been re-instated in the centre) are torn asunder and falling. Above and below the symbols of Venus and Aquarius.

Contest finished, and decided against the person, failure, defeat, anxiety, trouble, poverty, avarice. grieving after gain, laborious, unresting, loss and vileness of nature. Malicious, slandering, lying, spiteful and tale-bearing. A busybody and separator of friends, hating to

see peace and love between others. Cruel yet cowardly, thankless, and unreliable. Clever and quick in thought and speech. Feelings of pity easily roused but unenduring. As dignity.

Geburah of Vav. (Defeat, loss, malice, spite, slander, evil-speaking.) Herein rule Aniel and Chaamiah.

Mercury in Aquarius, 10°—20°.

XL. The Lord of Earned Success.

6 OF SWORDS

Two hands as before, each holding three swords which cross in centre. Rose re-established hereon. Mercury and Aquarius above and below, supported on the points of two short daggers or swords.

Success after anxiety and trouble. Selfishness, beauty, conceit, but sometimes modesty therewith, dominion, patience, labour, etc., according to dignity.

Tiphareth of Vav. (Labour, work, journey by water.) Herein rule Rehaayal and Yeyeziel.

Moon in Aquarius, 20°—30°.

XLI. The Lord of Unstable Effort.

7 OF SWORDS

Two hands as before, each holding swords. A third hand holds a single sword in the centre. The points of all the swords do just touch one another, the central sword not altogether dividing them. The rose of the previous symbols of this suit is held by the hand which holds the central Sword, as if the Victory were in its disposal. Above and below Luna and Aquarius. (In the small cards, the Lunar Decans are always represented by a crescent on its back.)

Partial success, yielding when victory is within grasp, as if the last reserves of strength were used up. Inclination to lose when on the point of gaining through not continuing the effort. Love of abundance, fascinated by display, given to compliment, affronts and insolences, and to detect and spy on another. Inclined to betray confidences, not always intentional. Rather vacillating

and unreliable, according to dignity as usual.

Netzach of Vav. (Journey by land, in character untrustworthy.) Herein rule Michael and Hahihel.

Saturn in Pisces, 1°—10°.

XLII. The Lord of Abandoned Success.

8 OF CUPS

A hand holding a group of stems of Lotuses or water lilies. There are only two flowers shown which bend over the two centre cups pouring into them a white water. The Cups are not yet filled.

Y Y Y
Y Y
Y Y Y

The three upper cups are empty. At top and bottom Saturn and Pisces.

Temporary success, but without further result. Things thrown aside as soon as gained. No lasting even in the matter in hand. Indolence in success. Journeying from place to place. Misery and repining without cause. Seeking after riches. Instability according to dignity.

Hod of Heh. (Success abandoned, decline of interest in anything.) Herein rule Vavaliah and Yelahiah.

Jupiter in Pisces, 10°—20°.

XLIII. The Lord of Material Happiness.

9 OF CUPS

Hand from cloud holding Lotuses or water lilies, one flower of which overhangs each cup, and from which water pours.

Y Y Y
Y Y Y
Y Y Y

All the cups are full and running over. Above and below are the symbols of Jupiter and Pisces representing the Decan.

Complete and perfect realisation of pleasure and happiness almost perfect. Self-praise, vanity, conceit,

much talking of self, yet kind and lovable, and may be self-denying therewith. Highminded, not easily satisfied with small and limited ideas. Apt to be maligned through too much self-assumption. A good, generous, but, maybe, foolish nature.

Yesod of Heh. (Complete success, pleasure, happiness, wish fulfilled.) Therein rule Saliah and Aariel.

Mars in Pisces, 20°—30°.

XLIV. The Lord of Perfected Success.

10 OF CUPS

Hand holding bunch of Lotuses or water-lilies whose flowers pour a pure white water into *all* the cups, which *all run over.*

Y Y Y
Y Y Y
Y Y Y

The top cup is held sideways by a hand and pours water into top left hand cup. A single lotus flower surmounts top cup and is the source of the water that fills it. Above and below Mars and Pisces.

Permanent and lasting success, happiness because inspired from above. Not sensual as Nine of Cups, "The Lord of Material Happiness," yet almost more truly happy. Pleasure, dissipation, debauchery. Pity, quietness, peacemaking. Kindness, generosity, wantonness, waste, etc., according to dignity.

Malkuth of Heh. (Matters definitely arranged as wished, complete good fortune.) Herein rule Aasliah and Mihal.

Mars in Aries, 1°—10°.

XLV. The Lord of Dominion.

2 OF WANDS

Hand grasping two Wands crossed. Flames issue from the point of junction. On two small wands, above and below, with flames issuing from them, are Mars and Aries.

Strength, dominion, harmony of rule and justice.

Boldness, courage, fierceness, shamelessness, revenge, resolution, generous, proud, sensitive, ambitious, refined, restless, turbulent, sagacious withal, yet unforgiving and obstinate, according to dignity.

Chokmah of Yod. (Influence over others. Authority, power, dominion.) Rule therein Vehooel and Deneyal.

Sun in Aries, 10°—20°.

XLVI. The Lord of Established Strength.

3 OF WANDS

Hand issuing from clouds holds three wands in centre. Two crossed and one upright. Flames from point of junction. Above and below Sun and Aries.

Established force and strength. Realisation of hope. Completion of labour, success of the struggle. Pride, nobility, wealth, power, conceit. Rude self assumption and insolence. Generosity, obstinacy according to dignity.

Binah of Yod. (Pride, arrogance and self-assertion.) Herein rule Hechashiah and Aamamah.

Venus in Aries, 20°—30°.

XLVII. Lord of Perfected Work.

4 OF WANDS

Two hands as before, issuing from clouds each side of card, and clasped in centre with First Order grip, holding four wands crossed. Flames issue at point of junction. Above and below on two small flaming wands are Venus and Aries, representing the Decan.

Perfection, a completion of a thing built up with trouble and labour. Rest after labour. Subtlety, cleverness, beauty, mirth, success in completion. Reasoning faculty, conclusions drawn from previous knowledge. Unreadiness, unreliable, and unsteady, through over anxiety and hurriedness of action. Graceful in manners. At times insincere, etc.

Chesed of Yod. (Settlement, arrangement, completion.) Herein rule Nanael and Nithal.

Mercury in Taurus, 1°—10°.

XLVIII. Lord of Material Trouble.

5 OF PENTACLES

Hand holding a branch of White Rose Tree, from which roses are falling, leaving no buds behind. Five pentacles similar to Ace. Mercury and Taurus for Decan.

Loss of money or position. Trouble about material things. Toil, labour, land cultivation, building, knowledge and acuteness of earthly things, poverty, carefulness. Kindness, sometimes money regained after severe toil and labour. Unimaginative, harsh, stern, determined, obstinate.

Geburah of Heh final. (Loss of profession, loss of money, monetary anxiety.) Therein rule Mibahiah and Pooyal.

Moon in Taurus, 10°—20°.

XLIX. Lord of Material Success.

6 OF PENTACLES

Hand holding a rose branch with white roses and buds, each of which touch a pentacle, arranged thus:

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Above and below Luna and Taurus represent the Decanate.

Success and gain in material undertakings, power, influence, rank, nobility, rule over the people. Fortunate, successful, just and liberal. If ill-dignified, may be purse-proud, insolent from success, or prodigal.

Tiphareth of Heh final. (Success in material things. Prosperity in business.) Herein rule Nemamah and Yeyelal.

Saturn in Taurus, 20°—30°.

L. The Lord of Success Unfulfilled.

7 OF PENTACLES

Hand from a cloud holding rose branch of seven

pentacles thus arranged:



Only five of which overhang but do not touch the five upper pentacles. No other buds shown, and none are near or touch the two lower pentacles. Above and below Saturn and Taurus.

Promises of success unfulfilled. (Shown in the symbolism of the rosebuds, which do not as it were come to anything.) Loss of apparently promising fortune. Hopes deceived and crushed. Disappointment. Misery, slavery, necessity and baseness. A cultivator of land, and yet is loser thereby. Sometimes it denotes slight and isolated gains with no fruits resulting therefrom, and of no further account, though seeming to promise well. According to dignity.

Netsach of Heh. (Unprofitable speculation and employment. Little gain for much labour.) Therein rule Herochiel and Mitzrael.

Jupiter in Gemini, 1°—10°.
LI. Lord of Shortened Force.

8 OF SWORDS

Four hands as usual, each holding two swords, points upwards, touching near top of card, two hands lower on left, two on right of card. The rose of other sword symbols re-established in centre. Above and below Jupiter and Gemini.

Too much force applied to small things, too much attention to detail, at expense of principle and more important points. Ill-dignified, these qualities produce malice, pettiness, and domineering qualities. Patience in detail of study, great ease in some things, counter-balanced by equal disorder in others. Impulsive, equally fond of giving or receiving money, or presents. Generous, clever, acute, selfish, and without strong feeling of

affection. Admires wisdom, yet applies it to small and unworthy objects.

Hod of Vav. (Narrow, restricted, petty, a prison.) Herein rule Vemibael and Yehohel.

Mars in Gemini, 10°—20°.

LII. The Lord of Despair and Cruelty.

9 OF SWORDS

Four hands (somewhat as in preceding symbol) hold eight swords upright but with the points falling away from each other. A fifth hand holds a ninth sword upright in the centre, as if it had disunited them, and struck them asunder. No rose at all is shown (as if it were not merely cut in pieces but completely and definitely destroyed). Above and below Mars and Gemini.

Despair, cruelty, pitilessness, malice, suffering, want loss, misery. Burden, oppression, labour, subtlety and craft, lying, dishonesty, slander. Yet also obedience, faithfulness, patience, unselfishness, etc., according to dignity.

Yesod of Vav. Therein rule Aaneval and Mochayel.

Sun in Gemini, 20°—30°. LIII. Lord of Ruin.

10 OF SWORDS

Four hands (as in previous symbol) hold eight swords with points falling away from each other. Two hands hold two swords crossed in the centre (as if their junction had disunited the others). No rose, flower or bud is shown. Above and below Sun and Gemini.

(Almost a worse symbol than Nine of Swords.) Undisciplined warring force, complete disruption and failure. Ruin of all plans and projects. Disdain, insolence and impertinence, yet mirth and jolly therewith. A Marplot, loving to overthrow the happiness of others, a repeater of things, given to much unprofitable speech, and of many words, yet clever, acute, and eloquent, etc., depending on dignity.

Malkuth of Vav. (Ruin, death, defeat, disruption.) Herein rule Dambayah and Menqal.

Venus in Cancer, 1°—10°.

LIV. Lord of Love.

2 OF CUPS

Hand at lower part from cloud holds lotuses. A Lotus flower rises above water, which occupies the lowest part of card, and rises above the hand holding the Lotus. From this Lotus flower a stem rises, terminating nearly at the top of the card in another Lotus or water-lily flower, from which a white water gushes like a fountain. Crossed on the stem just beneath are two Dolphins, gold and silver; on to which the water falls and from which it pours in full streams, like jets of gold and silver, into two cups, which in their turn overflow, flooding the lower part of the card. Above and below Venus and Cancer.

Harmony of masculine and feminine united. Harmony, pleasure, mirth, subtlety, sometimes folly, dissipation, waste, and silly action, according to dignity.

Chokmah of Heh. (Marriage, home, pleasure.) Herein rule Ayoel and Chabooyah.

Mercury in Cancer, 10°—20°.

LV. Lord of Abundance.

3 OF CUPS

Hand as before holds group of Lotuses or Water-lilies, from which two flowers rise on either side of, and overhanging the top cup, pouring into it the white water. Flowers in the same way pour water into the lower cups. All the cups overflow, the topmost into the two others, and these upon the lower part of the card. Above and below Mercury and Cancer.

Y

Y Y

Abundance, plenty, success, pleasure, sensuality, passive success, good luck and fortune. Love, gladness, kindness and bounty. According to dignity.

Binah of Heh. (Plenty, hospitality, eating and drinking, pleasure, dancing, new clothes, merriment.) Herein rule Rahael and Yebomayah.

Moon in Cancer, 20°—30°.

LVI. The Lord of Blended Pleasure.

4 OF CUPS

Four cups, the two upper overflow into the two lower, which do not overflow. A hand grasps a bunch of lotuses from which ascends a stem bearing one flower at the top of the card, from which water issues into two top cups. From the centre two leaves pass right and left, making as it were a cross between the four cups. Luna and Cancer above and below.

Success or pleasure, approaching their end. A stationary period in happiness which may or may not continue. It does not show marriage and love so much as the previous symbol. It is too passive a symbol to represent perfectly complete happiness. Swiftmess, hunting and pursuing. Acquisition by contention; injustice sometimes. Some drawbacks to pleasure implied.

Chesed of Heh. (Receiving pleasure, but some slight discomfort and anxieties, therewith. Blended pleasure and success.) Therein rule Hayayel and Mevamayah.

NOTE

Here finishes the description of the 36 smaller cards, referring to the 36 Decanates of the Zodiac. Although the Angels of the Schem ha-Mephoresch have been linked with the Decanates, yet their dominion is far more exalted, extended, and important than this would at first sight seem to imply. In all of this I have not only transcribed the symbolism, but have tested, studied, compared, and examined it both clairvoyantly and in other ways. The result of these has been to show me how *absolutely* correct the symbolism of the Book T is, and how exactly it represents the occult Forces of the Universe.

S. RIOGHAIL MA DHREAM.

TAROT DIVINATION

This form is especially applicable to Divination concerning the ordinary material events of daily life.

It is a mode of placing the cards based upon the scheme of the dominion of the Tarot Symbols. The more rigidly correct and in harmony with the scheme of the Universe is any form of Divination, so much the more is it likely to yield a correct and reliable answer to the enquirer. For then and then only is there a firm link, and bond of union, established between it and the Occult forces of Nature. The moment the correct correspondence of the Symbols employed ceases to be observed, the link between them and the inner Occult forces is strained, and in some cases broken. For this cause, therefore, is it that the same mode of Divination will sometimes yield a true and sometimes false answer, and at other times a partly true and partly false; because the correspondences are either not rigidly observed or else made use of by an ignorant and uninitiated person.

Therefore the Diviner should enter upon the Divination with a mind clear and unprejudiced, neither disturbed by anger, fear, nor love, and with a sound knowledge of the correspondences of the symbols which he employs. Also he should be able to employ his clairvoyant and intuitive faculties therein when necessary and should avoid as much as possible a warped or strained decision. Also it is not well to divine *repeatedly* concerning the same matter; and the Diviner should also recognise that even the material occult forces do not act as the instruments of a blind fatality, but rather in accordance with the will of the more spiritual powers which are behind them.

Also it may be well for the Diviner to put on his insignia, and make over the pack any invoking hexagram or pentagram, either with the hand alone, or with

convenient magical instruments. And it may also be advisable in some instances to invoke an elemental force consonant with the matter, to aid in the divination.

And let it not be forgotten that in working with the lesser magical implements all the four should be at hand, even though only one be actually employed. For if this be not done, it will give undue force to the suit corresponding to the Element invoked, and instead of being an aid in the matter, it will be a hindrance to correct reading.

(A formula which may be found useful to assist concentration, and to formulate a link between the Diviner and the intelligences referred to the Tarot, is to take the pack in the left hand, and with the right hand hold the Wand or any lesser instrument. Then say: "In the divine name IAO, I invoke Thee thou Great Angel HRU who art set over the operations of this Secret Wisdom. Lay thine hand invisibly on these consecrated cards of art, that thereby I may obtain true knowledge of hidden things, to the glory of the ineffable Name. Amen."—I.R.)

THE OPENING OF THE KEY

The mode of performing the Divination called "The Opening of the Key" is by five consecutive operations of laying out the cards, they having been previously well shuffled, and, in addition in the first and fourth cases, having been cut as well, and in a certain manner. These five operations answer respectively, the first to the Dominion of the Four Princesses under the presidency of the Four Aces; the Second to that of the Kings, Queens and Princes, referred to the Twelve Houses; the Third to that of the Twelve Keys attributed to the Signs; the Fourth to that of the smaller cards answering to the 36 Decanates; and the Fifth and last to the rule of the Sephiroth in the Celestial Heavens.

These are five distinct operations, consecutively executed from the mode of Operation called the "Opening of the Key," which, as has been before said, is especially applicable to the daily events of life. The first of these methods shows the opening of the matter as it then stands. The 2nd, 3rd, 4th, its consecutive development, and the 5th its termination.

Before commencing the Divination, one of the sixteen court cards should be selected to represent the significator of the enquirer, and should answer as nearly to his description.

WANDS generally — very fair-haired and red-haired persons with fair complexion.

CUPS generally—moderately fair persons.

SWORDS generally—dark persons.

PENTACLES generally—very dark persons.

KINGS—Generally men.

QUEENS—Generally women.

PRINCES (KNIGHTS)—Generally young men.

PRINCESSES (KNAVES) — Generally young women.

Of these the Queens and Princes in reading the cards during the processes almost always represent persons connected with a matter under consideration. The Kings, if looking *against* the direction of the reading, or if meeting it, represent the coming of a person or event, or phase of an event, but if looking *with* the direction of the reading represent the departure of a person or the going off or wane of some event.

The Princesses (Knaves) if looking *with* the direction of the reading, represent general opinion in harmony with, and approving of the matter; but if looking *against* the direction of the reading the reverse.

If the Diviner be performing the Divination for a person at a distance and of whose general description he is ignorant, he can select the significator by cutting the pack, and taking one of the court cards of that suit,

cut to represent him, of course earnestly thinking of the person at the time.

It is usually much better for the *Enquirer* to shuffle or cut the cards himself; but if the Diviner should have to do this himself, he must, while doing so, earnestly think of the person enquiring, or concerning whom the Divination is performed. In all cases of shuffling and cutting, the person doing so should *think earnestly* of the matter in hand. In cutting, if a false cut be made, that is to say if one or more cards should drop in the process, the cards should be at once reshuffled, and again cut clearly, otherwise it is probable that the answer will be unreliable.

(Note: If the matter be important, he should wait twelve hours before reshuffling.)

In the laying out of the Cards, if any are inverted, they must remain so and must not be turned round, as that would alter the direction in which they would be looking. A card has the same meaning and forces, whether right or inverted, so that no particular attention need be paid to the circumstances.

The *order* of the cards as laid down must also *not* be interfered with. In the reading of the cards when laid out, the Significator of the Enquirer is *the starting point*, and reading proceeds by counting over certain cards *in the direction* in which the face of the Court card chosen as Significator of the Enquirer is turned.

The mode of counting is as follows, recognising the card from which one starts as the No. 1.

From every Ace—Five cards (spirit and four elements).

Princess (Knave)—Seven cards (seven palaces of Malkuth).

King, Queen, Prince — Four cards, (letters of Tetragrammaton).

Smaller cards—Its own number (a sephirah).

Key of *Aleph Mem Shin*—Three cards (number of the Mother letters).

Key of duplicated letters—Nine cards (number of planets and Caput and Cauda Draconis).

Key of single letters Twelve (number of signs).

The counting is continued till one alights on a card which has already been read.

Thus, in the following example, we will suppose that the significator is the *Queen of Cups*, and that she is looking to the left. We should read as follows: *Queen of Cups*—a fair woman; counting four, we come to *Five of Pentacles*, i.e. “Loss of money” and as it has on one side the Moon and on the other a card of *Pentacles*, it shows that it is through deception in business matters,) we then count 5, the number of the card, from the 5 of *Pentacles*, which falls on the 6 of *Cups* “Success.” But as this has on one side the *Foolish Man*, and on the other the *Ace of Wands*, this will not be great owing to unwise conduct. Then we count six from the 6 of *Cups*, still going in the same direction which brings us to the *Queen of Cups*, a card we have already read, so we finish there.



SIGNIFICATOR—QUEEN OF CUPS

Thus the reading will be “A rather fair woman has lost money through some cheating in business, and though she is again beginning to succeed, this success is liable to be damaged by unwise conduct on her part for which she will have herself to thank.

If the significator were the *Knave of Wands*, and (looking towards the right) we should count seven to the 2 of *Pentacles*, then two from that to the 5 of *Pentacles*; then five from that to the *Hierophant*, twelve from that to the *Queen of Cups*, four from that to the *King of Pentacles*; then four to the *Foolish Man*,

and thence three to the 2 of Pentacles, where we stop, having read that card already. "A young woman is just making a change in her business, which brings her loss of money through some deceit on the part of a fair woman, and a dark man whose foolish advice has led to the change." The cards would then be paired two by two, from opposite ends as hereafter shown: thus: Moon and Tower, "The deceit is discovered." 3 of Pentacles and Queen of Cups, "On the part of this person who has brought about her loss." 2 of Pentacles and Hierophant, "by advising the change." Knight of Cups and Knight of Wands, "for the young woman meets an older man," King of Pentacles and Fool "who counteract the foolish advice of the dark man." Ace of Wands and 6 of Cups "and she in consequence succeeds better, but only by the dint of energy and hard work."

The scheme of Divination called "The Opening of the Key" is worked out in the following manner. I adjoin an example carried carefully through the five stages for the instruction of the Z.A.M. The complete pack of 78 cards is employed.

FIRST OPERATION

Representing the Opening of the Question

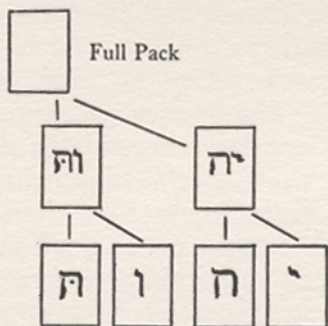
The significator being chosen, the enquirer shuffles the cards, thinking earnestly of the matter under consideration. He then places the cards in a single packet on the table before him, face downwards. This represents the Name YHVH, which is now to be separated into the component letters. He therefore is to cut the pack as nearly in the middle as his eye can direct, and to face the uppermost portion to the right of the lowermost; the former will represent YH and the latter VH (final). He again is to cut the packet to the right hand into two parts, as nearly in the centre as he can, and place the uppermost part to the right again. This will represent Y and the lower part the remaining H. He is now to cut the packet to the left, its uppermost part

will represent V and its lower part H (final). So that he will now have four packets nearly equal in size, answering from right to left to the name YHVH—יהוה under the presidency of the Four Princesses (knaves) and through them to the four radical forces (Aces). These four packets are then turned face upwards without altering their relative position, and the meaning of their four bottom cards thus shown *may* be read as an indication of the matter. Each packet is now examined to find in which the Significator of the Enquirer is, being careful not to alter the order of the Cards. The packet containing the Significator is retained for reading, and the others are put aside and not used in this particular reading (operation). Carefully note to which of the Four letters the packet containing the significator of the Enquirer corresponds. If to Y and Wands, energy and strife. If to H and Cups, pleasure. If to V and Swords, sickness and trouble. If to H final and Pentacles, business and money. The packet containing the significator is now spread out face upwards in the form of a horseshoe (count in the way the Significator looks) and its meaning is read in the manner previously described. First by counting to certain cards until one is alighted upon which has been previously read; and then by pairing them together in succession from opposite ends of the horseshoe. (You do not miss the significator.)

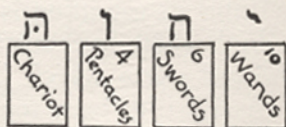
Before commencing counting from the Significator, the Diviner should first notice what suit predominates in the number of cards. In this a majority of Wands would signify energy, quarrelling, opposition. Of Cups, pleasure and merriment. Of Swords, trouble and sadness, sometimes sickness and death. Of Pentacles, business, money, possession, etc. Also if in the cards laid out there should be either three or four cards of a sort, such as 3 Aces, 4 Fives, etc., their meaning should be noted according to the table hereafter given. A majority of the *Keys* shows forces beyond one's control.

EXAMPLE

Supposing that a young man asks the question "Shall I succeed in my present affairs?" His complexion is fair, and his hair light brown. The Diviner therefore takes the Prince of Cups for Significator. (Had he been an older man he would have selected the King of the same suit instead) and requests Enquirer to carefully shuffle the pack and place it face downwards on the table before him. He then instructs him to cut the pack as nearly in the centre as possible, and to place the uppermost half well to the right, and then to cut each of the packets as nearly in the centre as possible, putting each uppermost half to the right of and beside the lower half, thus yielding four packets of nearly equal dimensions.



These four packets are now turned face upwards and we find them thus placed as regards the four bottom cards.



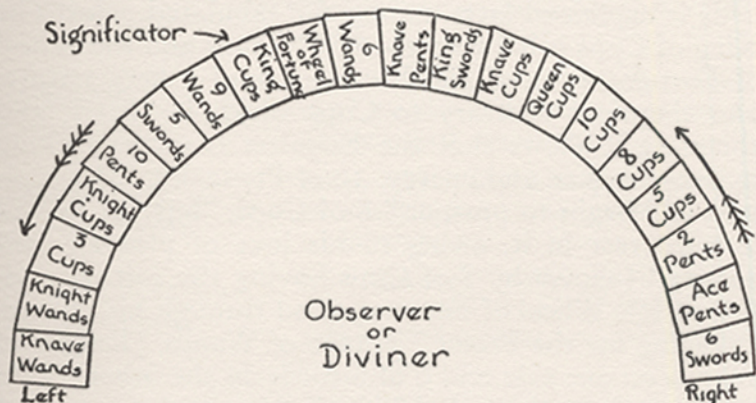
Whoever cuts, cuts to his own right

Here the 10 of Wands is strong, being in the place of Yod which governs Wands—Fire. The Six of Swords is moderately strong, being in the place of Heh which rules Cups—Water, which is not a hostile and contrary element to Air; the 4 of Pentacles is weak because it is in the place of Vau which rules the contrary element to Earth, viz. Air; and the Chariot—Cancer, a watery sign, is fairly strong, being in the place of Heh final, which rules Earth, a friendly element to Water.

The Diviner then reads these 4 Cards as a preliminary thus: "The Enquirer works very hard and gains but little money, yet matters are beginning to im-

prove." Because the 10 of Wands shows cruelty, harshness, etc. 6 of Swords, labour and work. 4 of Pentacles, gain of money, and the Chariot, success.

The Diviner then examines the Four Packets to find in which one the Significator is. It proves to be in the one of which the 6 of Swords is the bottom card. This is in the place answering to the letter Heh, which represents pleasure and rules Cups. This is so far a good omen, as it shows society and merriment. This pack of cards is retained for reading, the others are put aside as not bearing on the question. Let us suppose that this packet consists of 20 cards, and that they are in the following order. The Diviner spreads them out in the form of a horseshoe:



The suit of Cups is distinctly in the majority—pleasure, visiting friends, love-making, etc. There are 3 Knaves which indicates Society of the young. From which the Diviner reads that the Enquirer is fond of young people and of flirting, etc. There being no other set of 3 or 4 cards of a sort, the Diviner proceeds to read by counting from the Significator, whose face is turned towards the 9 of Wands.

The counting therefore proceeds in the direction of the arrow, thus: 4 from the King of Cups, 10 of Pentacles. 10 from this, 8 of Cups. 8 from this, Wheel of Fortune. 9 from this, Knave of Wands, 7 from this,

10 of Cups. 10 from this, 5 of Wands. 5 from this, Knight of Wands. 4 from this, Ace of Pentacles. 5 from this, 10 of Cups. And as this card has already been taken, this form of reading finishes here.

In this reading as hereafter explained, each card is modified by the card in either side of it; if it be an end card, such as the 6 of Swords, in this case it is modified not only by the card next to it, Ace of Pentacles, but also by the card at the opposite end, Knave of Wands.

If these cards are of a contrary element to the card itself, they very much weaken and neutralize its force, but if the contrary element is only in one card, and the other is of a connecting nature, it does not much matter. This is explained later among the tabulated rules. The King of Cups is between the 9 of Wands and the Wheel of Fortune, both of which cards are of a fiery nature, and therefore contrary to Cups which is Water, and therefore it shows that the Enquirer is rather lacking in perseverance and energy. 10 of Pentacles, "His business will begin to prosper," 8 of Cups, "but yet he will lose interest in it, owing to his love of pleasure and society" (shown by 8 of Cups having the suit on each side of it). Wheel of Fortune, "and through his fortune changing for the better." Knave of Wands (Knight of Wands on one side and 6 of Swords on the other), "He yet is anxious through falling in love with a graceful and sprightly girl with chestnut hair and fair complexion whom he has recently met" (shown by Knight of Wands turned contrary to the course of the reading). 10 of Cups, "His suit is at first favourably received," 5 of Swords, "but some slanderous reports and mischief making" (not altogether without foundation) "come to her knowledge." Ace of pentacles, "though his increasing prosperity in business," 10 of Cups, "had lead her to regard him with favour."

The Diviner now pairs the cards from opposite ends of the horseshoe, thus:

Knave of Wands
6 of Swords

"She is anxious about this."

Knight of Wands
Ace of Pentacles

"And he begins to neglect his business which yet is fairly good."

3 of Cups
2 of Pentacles

"And instead throws aside his business for pleasures."

Knight of Cups
5 of Cups

"The consequence of this is that the engagement between them is broken off, shown by knight being turned in opposite direction."

10 of Pentacles
8 of Cups

"Still his business does fairly well though he is losing interest in it."

5 of Swords
10 of Cups

"The matter is the subject of much gossip."

9 of Wands
Queen of Cups

These two cards of contrary suits and therefore of little importance. "Among their acquaintances."

King of Cups
Knave of Cups

"He moreover, begins to pay attention to another girl of not quite so fair complexion"

Wheel of Fortune
King of Swords

"who, however, prefers a dark man, who is much admired by the fair sex (shown by his being next two Knaves and a Queen.)"

6 of Wands
Knave of Pentacles

"But he has already gained the affections of a girl with dark brown eyes and hair." (This description is obtained by mixing the effect of the Wands with Pents.)

This concludes the reading in the First Operation, which may be thus resumed:

"The enquirer is a fair young man who works very hard, and has hitherto gained but little money, yet matters are beginning to improve. He is fond of society, and of visiting friends. He is rather lacking in perseverance and energy, though notwithstanding this, his

business and money transactions will begin to prosper. But yet he will lose interest in it owing to his love of pleasure and society, and though his fortune is changing for the better he has yet much anxiety through falling in love with a graceful and sprightly girl with chestnut hair and fair complexion whom he has recently met. His suit is at first favourably received, but some slanderous tales and mischief-making not altogether without foundation, come to her knowledge, though his increasing prosperity in business has led her to regard him with favour. She is made anxious by this, and he begins to neglect his business which yet is fairly good, and instead abandons it for pleasure and merry-making."

"The consequence of this is that the engagement is broken off. Still his business does fairly well though he has lost interest in it. The whole affair is the subject of much gossip among their mutual acquaintances. (One of the chief mischief-makers is a fair middle-aged woman shown by the Queen of Cups.) He, however, soon begins to pay attention to another girl of not quite so fair a complexion. She, however, prefers a dark young man who is much admired generally by the fair sex, but he has already gained the affection of a young woman with dark brown hair and blue eyes."

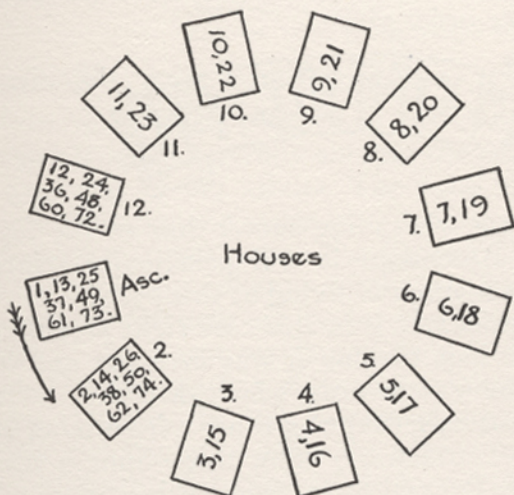
SECOND OPERATION

(Representing the development of the Matter.)

The Enquirer again carefully shuffles the cards, and places the Pack on the table face downwards, but is *not* to cut them. The Diviner now takes the Pack and deals it round card by card in 12 Packets face downwards in rotation as in the following diagram: (Deal and read in order of Houses against the direction of the Sun.) So that the first packet answering to the Ascendant will consist of the 1st, 13th, 25th, 37th, 49th, 61st, 73rd cards, as shown, and so on.

This Operation is under the presidency of the Court Cards, whose dominion in the Celestial Heavens falls

immediately between that of the 4 Knaves and that of the Keys answering to the 12 Signs of the Zodiac. It represents the 12 Astrological Houses of Heaven, as shown. Without altering the relative order of the packets, or of the cards in the packets, the Diviner examines each in succession, till he finds the one which contains the Significator. This he retains for reading, noting carefully to which astrological house it corresponds and gathers up the other packets, and puts them aside, as they are not of any further use in this operation.



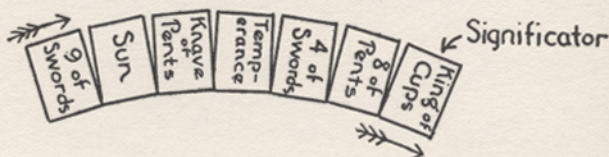
As before, the Diviner reads the packet containing the Significator, by spreading them out in the form of a horseshoe, first reading by counting the cards in order from the Significator in the direction in which the face of the figure on the card is turned, and next by pairing the cards together from the opposite ends of the horseshoe. It is hardly likely that in so small a packet there will be either 3 or 4 cards of a sort, but if there be, the Diviner takes note of the same, and also observes which suit predominates. I now continue the examples commenced in the previous operation. I must here observe that the example is purely of my own invention, and

of course is not contained in the Book T, wherein only the mode of working is given. I have purposely taken a commonplace, trivial, and material question for elucidation. (S.R.M.D.)

EXAMPLE

(Cont.)

We will suppose the Enquirer to have duly and carefully shuffled the Cards, thinking of his affairs, and that the Diviner has dealt them round into 12 packets as above shown. The packet containing the Significator is located in the Ascendant, and it contains the following cards in the order given.



This mode of reading shows that as the Significator is in the Ascendant it will principally relate to the Enquirer's manner of living at this point.

The Significator is in this case right way up, whereas in the previous reading it was inverted and is looking towards the 9 of Swords, which direction therefore the reading proceeds, counting thus: 4 from King of Cups—Knave of Pentacles; 7 from this—Sun; 9 from this—Knave of Pentacles; 7 from this—Sun; where the reading ends.

Kings of Cups

Knave of Pentacles

“The enquirer is unhappy” (looking to 9 of Swords) “and makes the acquaintance of the girl with the dark hair and blue eyes with whom the dark young man (his rival) is in love. (She is artistic and well-mannered, and hopes to carry out her wishes, i.e. to marry the dark man with whom the fair girl, to whom the Enquirer has transferred his affection, is now in love.) For she is beginning to be apprehensive regarding her success, and is jealous in consequence.”

Pairing the cards from opposite ends of the horse-shoe the Diviner proceeds:

King of Cups	"The Enquirer is anxious, and his
9 of Swords	health begins to suffer.
8 of Pentacles	"but hopes ultimately to succeed
Sun	through skillful action in the matter."
4 of Swords	"He therefore endeavours to make a
Knave of Pentacles	friend of the dark girl."
Temperance	"As he expects to realize his wishes by
	her means in the end." (This is shown
	by the card being single in the end.)

THIRD OPERATION

(Continuing the Development of the Question)

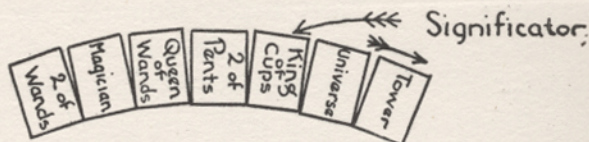
The Enquirer again carefully shuffles the cards, while thinking earnestly of her affairs. The pack is not cut. The Diviner deals out the cards into 12 Packets in precisely the same manner as in the Second Operation. Only instead of being referred to the 12 Astrological Houses, these 12 Packets are under the presidency of the 12 Keys of the Tarot attributed to the 12 Signs of the Zodiac. The first packet, Emperor—Aries, the 2nd, Hierophant—Taurus, the 3rd, Lovers—Gemini, and so on. As before the Diviner selects the packet which contains the Significator for reading, and rejects the rest. He notes also the meaning of the Key answering to the Sign of the Zodiac, under which the Packet falls. He spreads the cards out in the form of a horseshoe, exactly as before. I now continue the example before commenced:

EXAMPLE

We will suppose that the Packet containing the King of Cups is that whose position answers to the Hierophant—Taurus and that it consists of the following cards, arranged as in the diagram on page 188.

The Hierophant and the majority of the cards in this packet being Keys alike show that the forces at present

at work are ceasing to be under the control of the Enquirer. The reading proceeds according to the usual order of counting, as follows: King of Cups, 2 of Wands. Magician—Queen of Wands; Universe—Tower; 2 of Wands again. It may be mentioned that supposing a



packet to consist of six cards, and the Significator to be a Knave, or counting 7 from it, it would come back to the Knave again, this would show that the Enquirer would act according to his own ideas in this point of the question, and would not let his line of action be influenced by the opinion of others. (The reading would then proceed by the pairing of the cards as usual:)

King of Cups
2 of Wands

"Though anxious concerning several matters, he (the Enquirer) is beginning to succeed better by this line of action."

Magician
Queen of Wands

"which seems to be quite the best. But the older woman (who previously made mischief and was represented by the Queen of Cups in the 1st Operation) who is artful and a gossip."

Universe—Tower
2 of Wands

"again injures the matter because she wishes to get an influence over the Enquirer herself."

Pairing the cards, the Diviner proceeds:

2 of Wands
Tower

"her influence cunningly exercised, brings about a complete disruption of the whole matter."

Universe
Magician

"The entire matter becomes invested with trickery and glamour."

Queen of Wands
King of Cups

"as she herself pays him a good deal of attention and sympathy,"

2 of Pentacles

"which furthers her plans by bringing about a friendship between them."

(The further development of the Question)

As before the Enquirer is instructed to shuffle the pack and place it on the table but not to *cut* it.

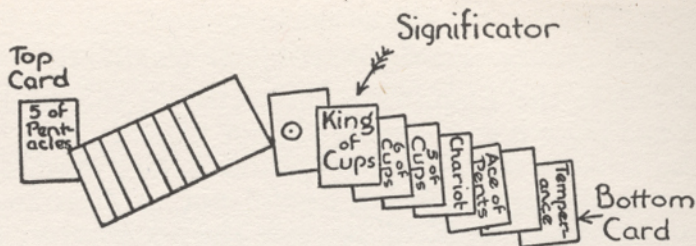
The Diviner takes the Pack, turns it face upwards, and goes through it, being careful not to disarrange the order of the cards, till he finds the Significator; at this point he cuts the Pack, that is to say, he takes the Significator and the cards which had been beneath it and places them on the top of the remainder, turning the whole face downwards again, ready for dealing out. (Very careful here: S.A.)

The consequence of this Operation is that the Significator becomes the top card of the pack (bottom, really; face on table.) The Diviner takes off the Significator, places it face upwards on the middle of the table and then the following 36 Decanates—36 cards out in the form of a circle round it, face upwards, answering to the 36 Decanates of the Zodiac, and showing the further development of the Question. These are dealt round in the order and direction of dealing as the 12 packets in the two previous operations.

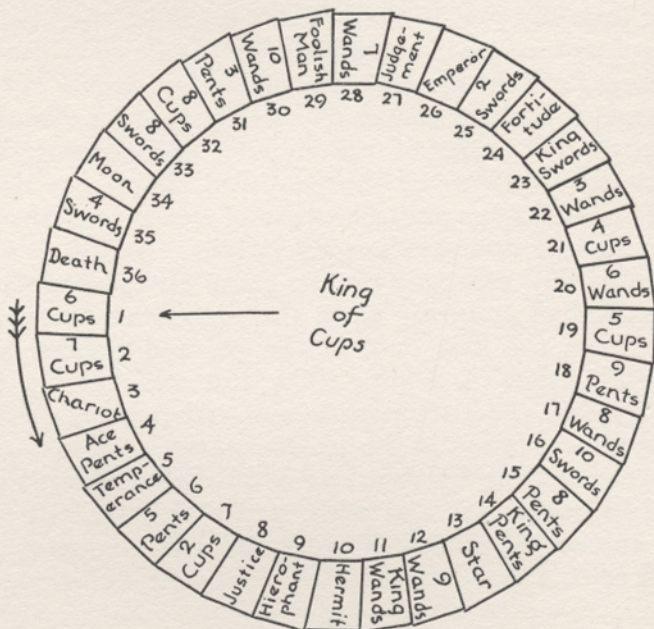
The reading proceeds by the same law of counting, but instead of counting from the Significator itself, it begins from the first card of the 36, and always goes in the direction of dealing. The suit which is in the majority and the circumstances of either 3 or 4 cards of a sort being found in the 36 Decanates are also noted. When the reading by counting is finished the cards are paired together: 1st and 36th; 2nd and 35th; 3rd and 34th; and so on, placed in order successively upon the Significator. I now continue the example before commenced:

EXAMPLE

We will suppose the Enquirer to have shuffled the pack, and that the Diviner takes it in his hands, and in turning it up finds the bottom card to be Temperance. On going through it he comes to the Significator, thus:



He therefore takes the cards from King of Cups to Temperance included and places them above (or behind, S.A.) the 5 of Pentacles, being careful not to disturb their relative order. This has really the effect of cutting the pack between the Queen of Wands and the King of Cups and of course when he again turns



them face downwards ready for dealing, the King of Cups will necessarily be the top card and the Queen of Wands the bottom card; Temperance being immediately above the 5 of Pentacles, the *former* top card. The Diviner takes the top card, the Significator and places

it face upwards in the centre, and then deals round in succession 36 cards, face upwards in the order shown in the Diagram on page 190.

Let us suppose them to be thus arranged. The reading always proceeds in the same direction as the dealing in this form of operation, commencing the counting from the 1st card dealt.

We here find 12 out of the 22 keys; 7 of Wands; 7 of Cups; 5 of Swords; 6 of Pentacles; total 37 including Significator. The preponderance of the Keys represent "Influences beyond the control of the Enquirer." There are four Princes (Kings)—"Meetings with influential persons," and four Eights, "Much news and correspondence."

The counting proceeds as follows from the first card dealt. Kings of Cups—Six of Cups—5 of Pentacles—Hermit — 4 of Cups — Fortitude — 4 of Swords — 7 of Cups—Justice—5 of Cups—King of Swords—Emperor—6 of Cups again.

King of Cups	"The Enquirer's love of pleasure-going."
6 of Cups	
5 of Pentacles	"brings about loss of money and business."
Hermit	"and he is forced to be more prudent,"
4 of Cups	"and not go into the society of others so much, which has already brought him anxiety (shown by 4 Cups between 2 Wands, contrary element weakening effect on this card.)"
Fortitude	"He works more closely."
4 of Swords	"and begins to get better."
7 of Cups	"Yet he has not sufficient energy in his nature to stick to work for long."
Justice	"The retributive effect of this is"
5 of Cups	"that he loses his friends."

King of Wands

"And his former rival who, though rather a vain man, is energetic and hard working."

Emperor
6 of Cups

"replaces him in popularity and esteem."

Pairing them now, the Diviner proceeds:

King of Cups
Death
6 of Cups

"The Enquirer loses pleasure in consequence.

4 of Swords
7 of Cups

"and becomes less energetic even than before, and more anxious for pleasure-going than ever.

Moon
Chariot

"yielding to the temptation of idleness and vanity by means of fraud.

8 of Swords
Ace of Pentacles

"He embezzles the money of his employer, and sees prison staring him in the face."

8 of Cups
Temperance

"The result of this is the loss of good name.

3 of Pentacles
5 of Pentacles

"and of his situation of trust.

10 of Wands
2 of Cups

"His former friends and admirers turn a cold shoulder to him.

Foolish Man
Justice

"And the result of his folly is that he is arrested and brought before a court of law.

7 of Wands
Hierophant

"The decision is adverse.

Judgment
Hermit

"And judgment very justly given against him.

Emperor
King of Wands

"But his employer, though stern, is a kind-hearted man,"

2 of Swords
9 of Swords

"offers to take him back and overlook the past

Star Fortitude	"As he hopes this will have proved a lesson to him,
King of Swords King of Pentacles	"and points out to him that his former rival,
3 of Wands 8 of Pentacles	"though perhaps vain, was yet a hard-working and good man of business.
4 of Cups 10 of Swords	"The Enquirer in consequence of this determines to completely give up his former mode of life which had brought him to the brink of ruin, and becomes a steady man.
8 of Wands 6 of Wands	"After this he suddenly receives a hasty message which gives him much pleasure,
3 of Cups 9 of Pentacles	"stating that owing to the loss of a relative he is the inheritor of a legacy."

This concludes the Fourth Operation.

It is always necessary for the Diviner to employ his intuition in reading, and sometimes he may have to clairvoyantly "go through" a card of doubtful signification. Thus in the reading just given it is only the circumstance of the Moon, Chariot, 8 of Swords, Ace of Pentacles being followed by other conformative cards which justifies such an evil meaning of them.

FIFTH OPERATION

(Conclusion of the Matter)

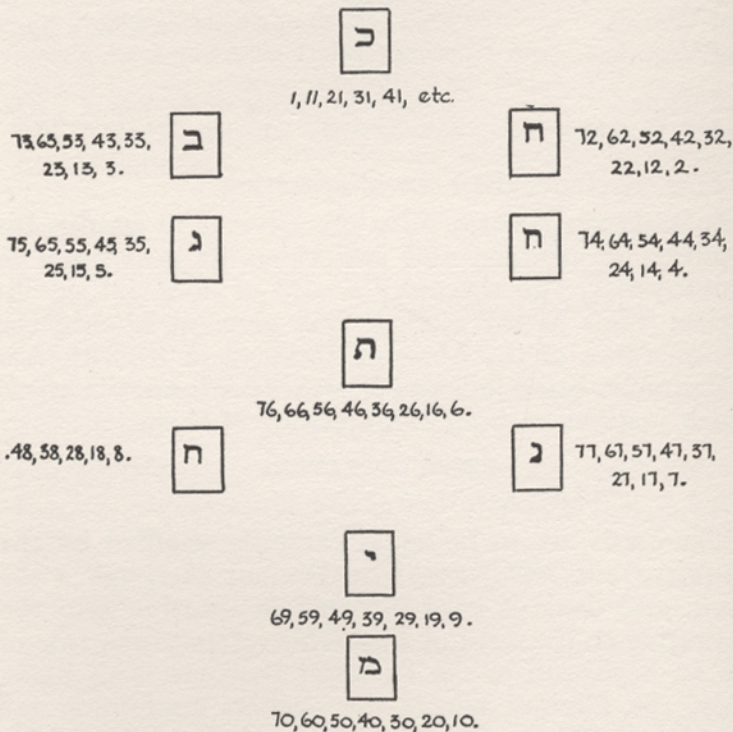
The cards are to be again carefully shuffled by the Enquirer but NOT cut. The Diviner then takes the Pack, and deals it card by card in rotation into ten answering to the Tree of Life. This refers to the rule of the 10 Sephiroth in the Celestial Heavens. This being done, the Diviner selects the packets containing the Significator for reading, noting carefully under which Sephira it falls, and taking this as a *general* indication in the matter. This packet is then spread out in a horseshoe form, and read in the usual way, counting from the Significator and this time in the direction in

which the face of the figure looks. The cards are finally paired together as in the previous Operation. This completes the Mode of Divination called "The Opening of the Key." I now give the conclusion of the example.

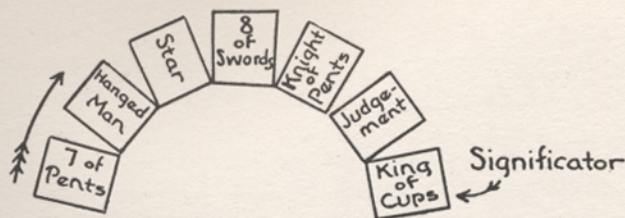
EXAMPLE

(Cont.)

We will suppose that the cards have been shuffled and dealt in the following manner into 10 Packets answering to the Sephiroth in the Tree of Life:



The packet containing the Significator falls under Binah, containing the 3, 13, 23, 33, 43, 53, 63, and 73rd cards dealt. This is an argument of sadness and trial. The cards are spread as follows:



The counting proceeds as follows: King of Cups—Star—Judgment—King of Cups again. Evil cards are in the majority, another argument of loss and trouble.

King of Cups
Star
Judgment

“He has hopes of thus re-establishing his fortunes and that a favourable result will ensue for him.”

The Diviner then pairs them thus:

King of Cups
7 of Pentacles

“He plunges therefore into speculation by which he loses heavily (7 Pent. is near Hanged Man.)

Knave of Cups
Hanged Man

“and his love affair comes to nothing.

Star
Judgment

“All his expectations are disappointed.

Knight of Pentacles
8 of Swords

“and his life for a time is arduous, petty, and uninteresting.

(The coming of trouble is here shown by the Knight of Pentacles looking *against* the direction of the reading. If it were turned the other way it would show that his troubles were quitting him and that matters would improve.) This completes the operation, and shows the general development and result of the question.

TABULATED RULES

1. *Shuffling, Cutting, Dealing and Examining.*

In shuffling, the mind of the Enquirer should be earnestly fixed on the matter concerning which he desires information. If any cards fall in the process, they should be taken up without being noticed and the shuffling resumed. The shuffling being concluded, and the pack placed upon the table, if any cards fall to the ground, or become turned in a different direction, the shuffling should be done again.

A cut should be clean and decided. If any cards fall from the hand in the performance, the operation of shuffling should be repeated before they are again cut. In dealing, care should be taken not to invert the cards, and their relative order should be strictly observed. In examining a pack of cards, their relative order should be rigidly maintained, as without care in this respect, one may be easily pushed under or over another, which would of course have the effect of completely altering the counting in the Reading.

2. *Of the Selection of the Significator, and of the Complexion assigned to the Court Cards.*

Wands generally—fair and red-haired person.

Cups generally—moderately fair.

Swords generally—moderately dark.

Pentacles generally—very dark.

The Kings—Men.

Queens—Women.

Princes—Young Men.

Princesses (Knives)—Young women.

Therefore the Significators are to be thus selected. For example, a dark complexioned middle-aged man, King of Pentacles. A fair young woman, Princess (Knave) of Cups, etc.

In the actual reading of the cards, these descriptions can be modified by those which are on either side of

them, thus: The Queen of Cups, which indicates a fair woman with golden brown hair, if between cards of the suits of Swords and Pentacles, would show a woman with rather dark brown hair and dark eyes. As before stated, the Princes and Queens almost invariably represent actual men and women connected with the subject in hand. But the Kings sometimes represent either the coming on or going off of a matter; arrival, or departure, according to the way in which they face. While the Princesses (Knives) show opinions, thoughts, or ideas, either in harmony with or opposed to the subject.

3. *Of the General signification of the Majority of a particular suit and of the particular signification of either 3 or 4 cards of a sort in a reading:*

A majority of Wands—Energy, quarrelling, opposition.

A majority of Cups—Pleasure and merriment.

A majority of Swords—Trouble and sadness, sometimes sickness and even death.

A majority of Pentacles—business, money, possessions, etc.

A majority of Keys—Forces of considerable strength, but beyond the Enquirer's control.

A majority of Court Cards—Society, meeting with many persons.

A majority of Aces—Strength generally; the aces are always strong cards.

4 Aces—Great power and Force.

3 Aces—Riches and Success.

4 Kings—Great swiftness and rapidity.

3 Kings—unexpected meetings.

Kings generally show news.

4 Queens generally—Authority and influence.

3 Queens generally—Powerful and influential friends.

4 Princes or Knights—Meetings with the great.

3 Princes or Knights—Rank and honour.

4 Princesses (Knives)—New ideas and plans.

3 Princesses (Knives)—Society of the young.

4 Tens generally—Anxiety and responsibility.

- 3 Tens generally—Buying, selling, commercial transactions.
- 4 Nines generally—Added responsibility.
- 3 Nines generally—Much correspondence.
- 4 Eights generally—Much news.
- 3 Eights generally—Much journeying.
- 4 Sevens generally—Disappointments.
- 3 Sevens generally—Treaties and compacts.
- 4 Sixes generally—Pleasure.
- 3 Sixes generally—Gain and Success.
- 4 Fives generally—Order, regularity.
- 3 Fives generally—Quarrels, fights.
- 4 Fours generally—Rest and Peace.
- 3 Fours generally—Industry.
- 4 Threes generally—Resolution and determination.
- 3 Threes generally—Deceit.
- 4 Deuces generally—Conference and conversations.
- 3 Deuces generally—Reorganization and recommencement of a thing.

The Keys are *not* noticed as above, by threes and fours.

4. *Extra, and brief meaning of the 36 smaller cards.*

WANDS

- Deuce—Influence over another. Dominion.
- Three—Pride and arrogance. Power sometimes.
- Four—Settlement. Arrangement completed.
- Five—Quarrelling. Fighting.
- Six—Gain and success.
- Seven—Opposition; sometimes courage therewith.
- Eight—A hasty communication, letter or message. Swiftmess.
- Nine—Strength. Power. Health. Energy.
- Ten—Cruelty and malice towards others. Overbearing strength. Revenge. Injustice.

CUPS

- Deuce—Marriage, love, pleasure. Warm friendship.

- Three—Plenty. Hospitality, eating, drinking. Pleasure, dancing, new clothes and merriment.
- Four—Receiving pleasures or kindness from others, yet some discomfort therewith.
- Five—Disappointment in love. Marriage broken off, etc. Unkindness from friends. (Whether deserved or NOT is shown by the cards with it, or counting from or to it.) Loss of friendship.
- Six—Wish, happiness, success, enjoyment.
- Seven—Lying, deceit, promises unfulfilled, illusion, deception. Error, slight success, but not enough energy to retain it.
- Eight—Success abandoned, decline of interest in a thing. Ennui.
- Nine—Complete success. Pleasure and happiness. Wishes fulfilled.
- Ten—Matters definitely arranged and settled in accordance with one's wishes. Complete good-fortune.

SWORDS

- Deuce—Quarrel made up, and arranged. Peace restored, yet some tension in relations.
- Three—Unhappiness, sorrow, tears.
- Four—Convalescence, recovery from sickness, change for the better.
- Five—Defeat, loss, malice. Slander, evil-speaking.
- Six—Labour, work; journey, probably by water. (Shown by cards near by.)
- Seven—In character untrustworthy, vacillation. Journey probably by land (shown by cards near, etc.)
- Eight—Narrow or restricted. Petty. A prison.
- Nine—Illness. Suffering. Malice. Cruelty. Pain.
- Ten—Ruin. Death. Failure. Disaster.

PENTACLES

- Deuce—Pleasant change. Visit to friends, etc.
- Three—Business, paid employment. Commercial transactions.
- Four—Gain of money and influence. A present.

Five—Loss of profession. Loss of money. Monetary anxiety.

Six—Success in material things; prosperity in business.

Seven—Unprofitable speculations, employments; also honorary work undertaken for the love of it, and without desire of reward.

Eight—Skill, prudence, also artfulness, and cunning. (Depends on cards with it.)

Nine—Inheritance. Much increase of money.

Ten—Riches and wealth.

5. *Brief Meanings of the 22 Keys.*

o. *Foolish Man.* Idea, thought, spirituality, that which endeavours to rise above the material. (That is, if the subject which is enquired about be spiritual.) But if the Divination be regarding a material event of ordinary life, this card is not good, and shows folly, stupidity, eccentricity, and even mania, unless with very good cards indeed. It is too ideal and unstable to be generally good in material things.

1. *Magician or Juggler.* Skill, wisdom, adaptation. Craft, cunning, etc., always depending on its dignity. Sometimes occult Wisdom.

2. *High Priestess.* Change, alteration, Increase and Decrease. Fluctuation (whether for good or evil is again shown by cards connected with it.) Compare with Death and Moon.

3. *Empress.* Beauty, happiness, pleasure, success, also luxury and sometimes dissipation, but only if with very evil cards.

4. *Emperor.* War, conquest, victory, strife, ambition.

5. *Hierophant.* Divine Wisdom. Manifestation. Explanation. Teaching. Differing from, though resembling in some respects, the meaning of The Magician, The Prophet, and The Lovers. Occult Wisdom.

6. *The Lovers.* Inspiration (passive and in some cases mediumistic, thus differing from that of the Hierophant and Magician and Prophet.) Motive, power, and action, arising from Inspiration and Impulse.

7. *The Chariot*. Triumph. Victory. Health. Success though sometimes not stable and enduring.

II. *Fortitude*. (At one time 8 *Justice* and II *Fortitude* were transposed.) Courage, Strength, Fortitude. Power not arrested as in the act of Judgment, but passing on to further action, sometimes obstinacy, etc. Compare with 8—Justice.

9. *The Hermit, or Prophet*. Wisdom sought for and obtained from above. Divine Inspiration (but active as opposed to that of the Lovers). In the mystical titles, this with the Hierophant and the Magician are the 3 Magi.

10. *Wheel of Fortune*. Good fortune and happiness (within bounds), but sometimes also a species of intoxication with success, if the cards near it bear this out.

8. *Justice*. Eternal Justice and Balance. Strength and Force, but arrested as in the act of Judgment. Compare with II—Fortitude. Also in combination with other cards, legal proceedings, a court of law, a trial at law, etc.

12. *Hanged Man or Drowned Man*. Enforced sacrifice. Punishment, Loss. Fatal and not voluntary. Suffering generally.

13. *Death*. Time. Ages. Transformation. Change involuntary as opposed to The Moon, XIX. Sometimes death and destruction, but rarely the latter, and the former only if it is borne out by the cards with it. Compare also with High Priestess.

14. *Temperance*. Combination of Forces. Realisation. Action (material). Effect either for good or evil.

15. *Devil*. Materiality. Material Force. Material temptation; sometimes obsession, especially if associated with the Lovers.

16. *Tower*. Ambition, fighting, war, courage. Compare with Emperor. In certain combinations, destruction, danger, fall, ruin.

17. *Star*. Hope, faith, unexpected help. But sometimes also dreaminess, deceived hope, etc.

18. *Moon*. Dissatisfaction, voluntary change (as opposed to 13—Death). Error, lying, falsity, deception. (The whole according whether the card is well or ill-dignified, and on which it much depends.)

19. *Sun*. Glory, Gain, Riches. Sometimes also arrogance. Display, Vanity, but only when with very evil cards.

20. *Judgment*. Final decision. Judgment. Sentence. Determination of a matter without appeal on its plane.

21. *Universe*. The matter itself. Synthesis. World. Kingdom. Usually denotes the actual subject of the question, and therefore depends entirely on the accompanying cards.

6. *On the Signification of the Cards*.

A card is strong or weak, well-dignified or ill-dignified, according to the cards which are next to it on either side. Cards of the same suit on either side strengthen it greatly either for good or evil, according to their nature. Cards of the suits answering to its contrary element, on either side, *weaken* it greatly for good or evil. Air and Earth are contraries as also are Fire and Water. Air is friendly with Water and Fire, and Fire with Air and Earth.

If a card of the suit of Wands falls between a Cup and a Sword, the Sword modifies and connects the Wand with the Cup, so that it is not weakened by its vicinity, but is modified by the influence of both cards; therefore fairly strong. But if a card pass between two which are naturally contrary, it is not affected by either much, as a Wand between a Sword and a Pentacle which latter, being Air and Earth, are contrary and therefore weaken each other.

Here the question being of the Wand, this card is not to be noticed as forming a link between the Sword and Pentacle.

A FEW EXAMPLES GIVEN BY S.R.M.D.

9	10	5
Sw.	Sw.	Sw.

Very strong and potent in action. Very evil.

10	10	2	Not quite so strong. Ruin checked and perhaps overcome.
W.	Sw.	W.	
6	10	10	Rather good than otherwise. It is bounty overcoming loss, like a piquant sauce which adds to pleasure.
C.	Sw.	C.	
9	10	10	Very weak, evil, slight loss in material things, but more anxiety than actual loss.
P.	Sw.	C.	
5	2	9	Moderately strong. Rashness which brings evil in its train. Evil.
Sw.	W.	Sw.	
9	2	6	Fairly strong. Good. Considerable gain and victory.
P.	W.	P.	
10	2	6	Weak, evil. Victory which is perverted by debauchery and evil living. But other cards may mitigate the judgment.
C.	W.	C.	
9	10	5	Medium strong. Evil. Sorrow arising from pleasure and through one's own pleasures.
Sw.	C.	Sw.	
9	10	6	Perfect success and happiness.
P.	C.	P.	
10	10	5	Rather evil. Pleasure that when obtained is not worth the trouble one has had in obtaining it.
W.	C.	Sw.	
10	6	9	Fairly strong and good. The Sw. and P. being opposite elements counteract each other. Therefore is it as if they were not there.
Sw.	C.	P.	
10	6	10	Fairly good. Some trouble, but trouble which is overcome. If 6 C. were a bad card the evil would carry the day.
Sw.	C.	W.	
	D		
	e		
9	a	3	Death accompanied by much pain and misery.
Sw.	t	Sw.	
	h		
9	9	High	Recovery from sickness.
W.	Sw.	Priestess	
6	Q.	King	An active woman, courageous and reliable with dark chestnut hair, and open fearless expression.
Sw.	W.	P.	
7	King	5	A rather fair man but very deceitful and malicious.
C.	C.	Sw.	

7. *On pairing the Cards together in reading.*

On pairing the cards each is to be taken as of equal force with the other. If of opposite elements they

mutually weaken each other. If at the end of the pairing of the cards in a packet, one card remains over, it signifies the partial result of that particular part of the Divination only. If an evil card and the others good, it would modify the good.

If it be the Significator of the Enquirer, or of another person, it would show that matters would much depend on the line of action taken by the person represented. The reason of this importance of the single card is, that it is alone, and not modified. If two cards are at the end instead of a single one, they are not of so much importance.

8. *On the Exercise of Clairvoyance and Intuition.*

The Diviner should, in describing any person from a Significator in the actual reading, endeavour, by Clairvoyance and using the card in question as a symbol, to see the person implied using the rules to aid, and restrict, his vision. In describing an event from the cards in the reading, he should employ his intuition in the same manner. Personal descriptions are modified by the cards next them; e.g., the Knave of Wands represents usually a very fair girl, but if between cards of the suit of Pentacles, she might be even quite dark, though the Wands would still give a certain *brightness* to hair, eyes, and complexion.

9. *On counting in the Reading.*

In all cases of counting from the card last touched, the card itself is 1, that next it is 2, and so on.

From every Ace—5 is counted.

From every Princess (Knave)—7 is counted.

From every other Court card—4 is counted.

From every small card—the number of its pips.

From every Key answering to an Element—3 is counted.

From every Key answering to a Sign—12 is counted.

From every Key answering to a Planet—9 is counted.

THE TAROT TRUMPS

By G. H. SOROR, Q.L.

The cards of the Lesser Arcana present to us the vibrations of Number, Colour and Element—that is, the plane on which number and colour function. Thus, in the Ten of Pentacles we have the number Ten and tertiary colours, citrine, olive, and russet, working in Malkuth, the material plane. Whereas in the Ten of Wands we have the number Ten and the tertiaries working in pure energy. In these cards, the Sephirah is indicated by the colouring of the clouds; the plane by the colouring of the symbols.

The four honours of each suit taken in their most abstract sense may be interpreted as:

Potential Power.....	The King
Brooding Power.....	The Queen
Power in action.....	The Prince
Reception and Transmission....	The Princess

All these cards are coloured according to their elements plus the Sephirah to which they are attributed. With the Greater Arcana, the Trumps, however, we are given the Keys to divine manifestation, each one an individual force to be considered independently. It must never be forgotten that the Trumps are, intrinsically, glyphs of cosmic not human forces.

o. *The Foolish Man*. This card as usually presented shows a man in motley striding along, heedless of the dog which tears his garments and threatens to attack him. In this is seen only the lower aspect of the card, giving no hint to the Divine Folly of which St. Paul speaks. But in the Order pack, an effort is made to reveal the deeper meaning. A naked child stands beneath a rose-tree bearing yellow roses—the golden Rose of Joy as well as the Rose of Silence. While reaching up

to the Roses, he yet holds in leash a grey wolf, worldly wisdom held in check by perfect innocence. The colours are pale yellow, pale blue, greenish yellow—suggestive of the early dawn of a spring day.

I. *The Magician*. It represents the union and balance of the elemental powers controlled by mind. The Adept dedicating the minor implements on the Altar. The paths of Beth and Mercury link Kether the Crown with Binah, the Aimah Elohim. The Magician, therefore, is reflected in the Intellect which stores and gathers up knowledge and pours it into the House of Life, Binah. The number of the Path, 12, suggests the synthesis of the Zodiac, as Mercury is the synthesis of the planets. The colours yellow, violet, grey and indigo, point to the mysterious astral light surrounding the great Adept. It is a card linked with the name Tahuti and Hermes as the previous one is with Krishna and Harparkrat or Dionysius.

II. *The High Priestess*. The High Priestess rules the long path uniting Kether to Tiphareth, crossing the reciprocal Paths of Venus and Leo. She is the great feminine force controlling the very source of life, gathering into herself all the energising forces and holding them in solution until the time of release. Her colours, pale blue, deepening into sky blue, silvery white, and silver, relieved by touches of orange and flame, carry out these ideas.

III. *The Empress*. She is an aspect of Isis; the creative and positive side of Nature is suggested here. The Egyption trilogy, Isis, Hathor and Nephthys, symbolised by the crescent, full moon, and gibbous moon are represented in the Tarot by the High Priestess, Hathor. The Empress, Isis, takes either the crescent moon or Venus as her symbol. Justice, Nephthys, takes the gibbous moon.

Isis and Venus gives the aspect of Love, while Hathor is rather the Mystic, the full moon reflecting the Sun of Tiphareth while in Yesod, transmitting the rays of the Sun in her path Gimel. In interpreting a practical

Tarot it is often admissable to regard the Empress as standing for Occultism. The High Priestess for religion, the Church as distinguished from the Order.

The Empress, whose letter is Daleth, is the Door of the inner mysteries, as Venus is the door of the Vault. Her colours are emerald, sky-blue, blue-green and cerise or rose-pink.

IV. The Emperor. Here we have the great energising forces as indicated by the varying shades of red. It may be noted here that the red paths remain red in all planes, varying only in shade. Thus Aries, the Emperor, the Pioneer, the General, is blood and deep crimson, red, pure vermillion or glowing fiery red. He is *Ho Nike*, the Conqueror, hot, passionate, impetuous, the apotheosis of Mars, whether in love or in war. He is the positive masculine as the Empress is the positive feminine.

V. Hierophant. The High Priest is the counterpart of the High Priestess. As Aries is the house of Mars and the exaltation of the Sun, so Taurus is the house of Venus and the exaltation of the Moon. He is the reflective or mystical aspect of the masculine. He is the thinker as the Emperor is the doer.

His colours unlike those of the Emperor, vary considerably. Red, orange, maroon, deep brown, and chestnut brown, suggest veiled thought, interior power, endurance, contemplation and reconciliation. This card frequently indicates the hidden guardianship of the Masters.

VI. The Lovers. The impact of inspiration on intuition, resulting in illumination and liberation—the sword striking off the fetters of habit and materialism, Perseus rescuing Andromeda from the Dragon of fear and the waters of Stagnation. (Note: Incidentally note that this is the design of the Order card. Andromeda is shown manacled to a rock, the dragon rising from the waters at her feet. Perseus is depicted flying through the air to her assistance, with unsheathed sword. The design is wholly different from that of the Waite pack.—I.R.)

The colours are orange, violet, purplish grey and pearl grey. The flashing colour of orange gives deep vivid blue while the flashing colour for violet is golden yellow. The flashing colours may always be introduced if they bring out the essential colour meaning more clearly. In practise this card usually signifies sympathetic understanding.

VII. The Chariot. Here we have a symbol of the spirit of man controlling the lower principles, soul and body, and thus passing triumphantly through the astral plane, rising above the clouds of illusion and penetrating to the higher spheres.

The colours amber, silver-grey, blue-grey, and the deep blue violet of the night sky elucidate this symbol. It is the sublimation of the Psyche.

VIII. Strength. This also represents the mastery of the lower by the higher. But in this case it is the soul which holds in check the passions, although her feet are still planted on earth, and the dark veil still floats about her head and clings around her. The colours, pale greenish yellow, black, yellowish grey and reddish amber, suggest the steadfast endurance and fortitude required, but the deep red rose which is the flashing colour to the greenish yellow, gives the motive power.

IX. The Hermit. Prudence. These three trumps should be collated in studying them for they represent the three stages of initiation. The man wrapped in hood and mantle, and carrying a lantern to illuminate the Path and a staff to support his footsteps, He is the eternal seeker, the Pilgrim soul. His hood and mantle are the brown of earth, and above him is the night-sky. But the delicate yellow-greens and bluish greens of spring are about him, and spring is in his heart.

X. Wheel of Fortune. In the Etz Chayim, or the Tree of Life, the Wheel is placed on the Pillar of Mercy, where it forms the principal column linking Netzach to Chesed, Victory to Mercy. It is the revolution of experience and progress, the steps of the Zodiac, the revolving staircase, held in place by the counter-

changing influence of Light and Darkness, Time and Eternity—presided over by the Plutonian cynocephalus below, and the Sphinx of Egypt above, the eternal Riddle which can only be solved when we attain liberation. The basic colours of this Trump are blue, violet, deep purple, and blue irradiated by yellow. But the zodiacal spokes of the wheel should be in the colours of the spectrum, while the Ape is in those of Malkuth, and the Sphinx in the primary colours and black.

XI. Justice. Nephthys, the third aspect of Luna, the twin sister of Isis. Justice as distinguished from love. Her emblems are the Sword and the Scales. Like her sister, she is clothed in green, but in a sharper colder green than the pure emerald of Isis. Her subsidiary colours are blue, blue-green, pale green. It is only by utilising the flashing colours that we can find the hidden warmth and steadfastness.

XII. The Hanged Man. An elusive, because a profoundly significant symbol. It is sacrifice—the submergence of the higher in the lower in order to sublimate the lower. It is the descent of the Spirit into Matter, the incarnation of God in man, the submission to the bonds of matter that the material may be transcended and transmuted. The colours are deep blue, white and black intermingled but not merged, olive, green and greenish fawn.

XIII. Death. The sign of transmutation and disintegration. The skeleton which alone survives the destructive power of time, may be regarded as the foundation upon which the structure is built, the type which persists through the permutations of Time and Space, adaptable to the requirements of evolution and yet radically unchanged; the transmuting power of Nature working from below upwards, as the Hanged Man is the transmuting power of the spirit working from above downwards. The colours are blue-green, both dark and pale, the two dominant colours of the visible world, and the flashing colours of orange and red-orange.

XIV. Temperance. This is the equilibrium not of the balance of Libra but of the impetus of the Arrow, Sagittarius, which cleaves its way through the air by the force imparted to it by the taut string of the Bow. It requires the counterchanged forces of Fire and Water, Shin and Qoph, held by the restraining power of Saturn, and concentrated by the energies of Mars to initiate this impetus. All these are summed up in the symbolism of the figure standing between Earth and Water, holding the two amphorae with their streams of living water, and with the volcano in the background. The colours are bright-blue, blue-grey, slate-blue, and lilac-grey.

XV. The Devil. This card should be studied in conjunction with No. 13. They are the two great controlling forces of the Universe, the centrifugal and the centripetal, destructive and reproductive, dynamic and static. The lower nature of man fears and hates the transmuting process; hence the chains binding the lesser figures and the bestial forms of their lower limbs. Yet this very fear of change and disintegration is necessary to stabilise the life-force and preserve continuity. The colours are indigo, livid brown, golden brown and grey.

XVI. The Tower. As always red remains persistent throughout the four planes, although modified in tone. Thus we find vivid scarlet shading into deep sombre red and vermillion shot with amber. The contrasting shades of green serve to throw the red into relief. The tremendous destructive influence of the lightning, rending asunder established forms to make way for new forms to emerge, revolution as distinguished from transmutation or sublimation, the destructive as opposed to the conservative, energy attacking inertia, the impetuous ejection of those who would enclose themselves in the walls of ease and tradition.

XVII. The Star. This shows the seven-pointed Star of Venus shining above the Waters of Aquarius, the guiding force of love in all its forms and aspects, illuminates the soul during her immersion in Humanity,

so that the bonds of Saturn are dissolved in the purified Waters of Baptism. The dove of the Spirit hovers above the Tree of Knowledge giving the promise of ultimate attainment—and on the other side gleams of the Tree of Life.

Pale colours suggest dawn and the morning Star—amethyst, pale grey, fawn, dove colour and white, with the pale yellow of the Star.

XVIII. The Moon. Here also is a river but it is the troubled waters of Night, wherein is to be described a crayfish, counterpart of the Scarabeus. From the water's edge winds the dark path of toil, effort and possible failure. It is guarded by the threatening watchdogs, seeking to intimidate the wayfarers, while in the distance the barren hills are surmounted by the frowning fortresses still further guarding the way to attainment. It is the path of blood and tears in which fear, weakness, and fluctuation must be overcome. The colours are dark crimson, reddish brown, brownish crimson and plum colours—but their sombre hues are lightened by the translucent faint greens and yellows to be found in their counterparts.

XIX. The Sun. The Watery Paths of trial and probation are counterbalanced by the fiery paths of Temptation, Judgment, and Decision. In violent contrast to the sombre colouring of Aquarius and Pisces, we are confronted by the flaring hues of the Sun and Fire. The too-aspiring Icarus may find his waxen wings of Ambition and Curiosity shrivelled and melted by the fiery rays of the Sun and the heat of Fire, but approached with humility and reverence, the Sun becomes the beneficent source of life.

Protected by an enclosing wall, standing by the Waters of repentance, the Pilgrim may submit himself humbly but without fear to the searching Light and absorb warmth and vitality from it for the struggle before him. The colours are clear-orange, golden-yellow, amber shot with red, and the contrasting blue and purple.

XX. The Last Judgment. The three trumps attributed to the Elemental Paths are perhaps the most difficult to understand. They represent the action of forces exterior to the experience of humanity, not the influence of environment but the impact of the Supernals upon the sublunary.

In the Air we have pure spirit holding in leash the lust of the flesh. In water, the sublimating power of sacrifice. Here in Fire, we are shown the cosmic forces concentrating on the pilgrim from all sides. Judgment is pronounced upon him. He is not the judge nor does decision rest in his hands. Lazarus cannot emerge from the Sepulchre until the voice cries out, "Come forth!" Nor can he cast aside the conflicting grave-clothes until the command, "Loose him!" is given. Man of himself is helpless. The impulse to ascend must come from above, but by its power he may transcend the sepulchre of environment and cast aside the trammels of desire. Here once more, the fiery energy of red burns through the planes. Fiery scarlet, glowing crimson, burning red are emphasized by the passive greens.

XXI. The Universe. Observe that this represents not the World but the Universe. It should be remembered that to the ancients, Saturn represented the confines of the Solar system. They had no means of measuring either Uranus or Neptune. To them, therefore, Saturn passing through the spiral path of the Zodiac, marked at its cardinal points by the symbols of the Kerubim forming the Cross, was a comprehensive glyph of the whole.

Thus, in this card we find a synthesis of the whole Taro or Rota. The central figure should be taken as Hathor, Athor, or Ator, rather than Isis, thus indicating the hidden anagram which may perhaps be translated thus: ORAT—man prays. ATOR—to the Great Mother. TARO—who turns. ROTA—the wheel of Life and Death.

The colours like those of the Wheel of Fortune include the colours of the Spectrum and those of the

elements, but they are placed against the indigo and black of a Saturn, with the white gleam of the Stars shining in the darkness and the misty figure of the Aimah Elohim in the midst. In the practical Tarot, this card is taken to signify the matter in hand, that is the subject of any question that has been asked.

Having now revised the 22 Atous or Trumps in succession, it will be wise for the Student to reverse the process and seek to follow the Path of the Pilgrim from below upwards, thus seeking to comprehend the interior process of Initiation and Illumination. It is a process in which the whole Universe does not disdain to take part, for Man is himself the Microcosm of the Macrocosm and the Child of the Gods. And again, the Macrocosm must itself be undergoing a corresponding process in which the experience not only of humanity but of each individual must be an integral part. The fragments are gathered up into the baskets, that nothing may be lost; and from the feeding of the multitude there remains not less but more than the unbroken bread and fish—fit emblems of Earth and Water.

Cease not to seek day and night the Purifying Mysteries.

(Note: This paper on the Trumps is not an official document. It should be conceived rather in the nature of a so-called Side Lecture of Flying Roll. That is not to say that it is unimportant, or that there is little of interest therein. On the contrary, certain aspects of this interpretation are not without high significance. Moreover, it should be carefully studied as well as the preceding official Tarot instructions in conjunction with the description of certain of the Trumps in the grade rituals of the First Order.—I.R.)

THE TREE OF LIFE AS PROJECTED IN A SOLID SPHERE

NOTE BY S.R.M.D.

The Planets' sphere which illustrates this manuscript, a part of the Z.A.M.'s Abstract of the Tarot, has been drawn by S.R.M.D. as instructed. It represents the Heavens polarized on the plane of the Ecliptic, *not* on the plane of the Equator of our Earth, so that its North Pole is the veritable North Pole of our Heavens and not merely that part of them to which the North Pole of our Earth now points.

Another very important difference is that, throughout the true Tarot, the teaching assigns the commencing Point of the Zodiac to the bright Star "Regulus" which is in Leo. And it measures Right Ascension and Longitude from that point, and not from a suppositious point divided by the Equinox and *called* the 0° of Aries (though in reality now far removed from the constellation of that name), which has been adopted by modern or western astronomy and astrology.

By this now usual way of reckoning, and the Procession of the Equinoxes, it has gradually come to pass that the signs (or divisions, each of 30° , of the Zodiac) no longer coincide with the constellations of the same name, and each decade of years shows them slowly but surely receding.

But the Tarot method of reckoning from the star named Regulus has, it will be seen, the effect of making the Signs and the Constellations coincide.

"Regulus" is also named Cor Leonis—"The Heart of the Lion." "Regulus" means "Star of the Prince." "Regulus" coincides with the position of the "heart" in the figure of Leo upon the Star Maps.

(Note: The principia or fundamental ideas of this astronomical view of the Tarot may be found, at least in its essential form, in the astronomical writings of Claudius Ptolemy of Alexandria. Naturally, this reference only concerns the signs; constellations and other astronomical divisions noted. The expansion of this scheme, and its allocation to other forms of universal



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symbolism, such as the Tarot cards, Hebrew letters, and Enochian Tablets, has its roots in the synthetic genius of the Golden Dawn. The idea of projecting the Tree of Life into a solid sphere, having application among other things to the starry heavens and the constellations, certainly is peculiar to this system alone.

Most of the fundamentals inhering in the other aspects of the Golden Dawn teaching may be found in exoteric occult literature of past centuries. But, as again I must insist, the peculiar practical application of them as exemplified in the Golden Dawn routine can nowhere else be found, save, of course, in other authentic esoteric systems. The student is urged to study this whole sec-



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tion very thoroughly; it is well worth it. In the early days of the Order there was a special group which devoted its time and energies to the study and application of the principles involved herein. Incidentally, may I point out how much light this particular instruction throws on innumerable passages in Blavatsky's "Secret Doctrine"—especially in Volume II.—I.R.)

Tabular View of the Dominion of the Symbols of Book T in the Celestial Heavens, and of the Operation, and Rule of The Tree of Life in the same as Projected on a Solid Sphere. (Abridged Treatise arranged for the use of the Z.A.M.'s in Anglia by S.R.M.D.)

The Zelator Adeptus Minor shall know that the great "King Star" or "Heart of the Lion," which is in Leo upon the path of the Ecliptic and one of the "Four Tiphareth Points" (see later) of the Celestial Heavens, is the commencement and Ruler of all our reckoning of Longitude (or Ecliptic). The Path of the Sun itself is the commencement of our reckoning of the Latitude in the searching out of our Hidden Wisdom.

Also the Dragon, the constellation Draco, surroundeth the Pole *Kether* of our Celestial Heavens.

But the Northern Pole and Kether of the Material Planet (even of our Erthe, earth) looketh constantly unto Binah, for as much as she is under sorrow and suffering. When, oh Lord of the Universe, shall she turn from her evil ways so that she shall again behold Kether? Wherefore she is now a place of trial. For each thing in this world of Assiah looketh towards that which is its Natural Governor, and to what part of the Celestial Heavens the Kether of a Planet constantly looketh, by that part is that Planet ruled. For in all things shine the Sephiroth even as hath been sufficiently said.

The Four Knaves (Princesses) rule the celestial Heavens from the North Pole of the Zodiac to the 45° of Latitude North of the Ecliptic. They form the Thrones of the Four Aces, who rule in Kether. The Four Kings, 4 Queens, 4 Princes rule the Celestial Heavens from the 45° of North Latitude down to the Ecliptic. The 12 Tarot Keys attributed to the 12 Signs of the Zodiac form the Celestial Heavens from the Ecliptic, down to the 45° of South Latitude. The 36 smaller cards of the Suits (from two to ten) rule the Celestial Heavens from the 45° South of the Ecliptic to the South Pole, or the Malkuth place therein. And all cal-

culatation arises from the Star "Regulus," the 0° of our Leo.

SYMBOLS

These Four revolve in Kether, their Thrones are the central portion (of 45° of Longitude in extent) in the dominions of the Knaves of their respective suits.

- | | |
|-----------------|---------------------|
| 1. Ace of Wands | 3. Ace of Swords |
| 2. Ace of Cups | 4. Ace of Pentacles |

STAR GROUPS

(Corresponding to above)

1. A part of the tail of Draco, fore-feet of Ursa Major, tail of Ursa Major, and of the Northern dog of Canis Venatici.
2. Head of Draco, body and legs of Hercules.
3. Body of Draco. Right arm of Orpheus, head and body of Lacerta. Body of Cygnus.
4. Body of Draco. Legs of Cepheus. Tail of Ursa Minor, and the Pole Star. Legs of Cassiopeia. Head and neck of Camelopardus.

8. *Princess (Knave) of Wands.* Rules from North Pole to 45° and from 0° of Cancer to 30° of Virgo, the end of Virgo. The Throne of the Ace of Wands extends 45° from $22^{\circ}-30'$ of Cancer to $7^{\circ}-30'$ of Virgo within the limits of 45° Latitude.

Star groups corresponding to above. Tail of Draco. Head and forepart of Ursa Minor, left arm and part of head and chest of Bootes. The greater part of the Northernmost dog of Canis Venatici. Tail and back of Ursa Major, (ancient Italian name was *Septemtriones*, the 7 Ploughing Oxen). This includes the celebrated Seven stars of the constellation called "Charles Wain" by the English; "Seven Rishis" by the Hindus, and in the Egyptian Book of the Dead, Ch. XVII, "The Seven bright ones who follow their Lord, the Thigh of the Northern Heaven." (Note: In the Zodiac of Denderah,

and in the Tablet of Edfus, that Ursa Major is represented as the thigh of an Ox.—S.R.M.D.)

12. *Princess (Knave) of Cups*. Rules from North Pole to 45° of Latitude and from 0° of Libra to 30° of Sagittarius in Longitude. The Throne of the Ace embraces from 22° - $30'$ of Libra to 7° - $30'$ of Sagittarius within the above limits of Latitude.

Star Group. Head of Draco. Left arm, body and legs of Hercules, part of head, right shoulder and club of Boötes.

16. *Princess (Knave) of Swords*. Rules from North Pole to 45° Latitude and from 0° of Capricorn to 30° of Pisces Longitude. The Throne of the Ace extends from 22° - $30'$ of Capricorn to 7° - $30'$ of Pisces as before.

Star Group. Body of Draco, part of Lyra. Head, body and right arm of Cepheus, the King and Father of Andromeda, the whole of Cygnus, head and body of Lacerta, back and part of head of Vulpecula the Fox.

20. *Princess (Knave) of Pentacles*. Rules from North Pole to 45° Latitude, and from 0° of Aries to 30° of Gemini Longitude. The Throne of the Ace embraces from 22° - $30'$ of Aries to 7° - $30'$ of Gemini within the Latitude as above.

Star Group. Body of Draco, legs and part of right arm, and Sceptre of Cepheus, tail and hind quarters of Ursa Minor, with the Pole Star of our Earth, head and neck of Camelopardalis (Giraffe), body and right arm, throne and legs of Cassiopeia, the Queen of Cepheus and Mother of Andromeda, head of Ursa Major.

7. *Prince of Wands*. Rules from Ecliptic to 45° North Latitude and from 20° Cancer to 20° Leo in Longitude.

Star Group. Head, body, and tail of Leo, body and tail of Leo Minor, hind quarters and legs of Ursa Major, head and fore-quarters of Southern dog of Canis Venatici.

King of Pentacles. Rules from Ecliptic to 45° North Latitude and from 20° of Leo to 20° of Virgo.

Star Group. Head and body of Virgo, left arm of Bootes, hair of Berenice. Body and hind quarters of Southern dog of Canes Venatici, hind feet of Northern dog of Canis Venatici.

14. *Queen of Swords.* Rules from Ecliptic to 45° and from 20° of Virgo to 20° of Libra.

Star Group. Right leg of Virgo, body and right arm, and right leg of Bootes. Beam and part of Scales of Libra.

11. *Prince of Cups.* Rules from Ecliptic to 45° and from 20° of Libra to 20° to Scorpio.

Star Group. Part of Scales of Libra, left claws of Scorpio, body and legs of Ophiucus, the holder of the Serpent. Front half of Serpent's head, right arm and club of Hercules.

5. *The King of Wands.* Rules from Ecliptic to 45° North Latitude and from 20° of Scorpio to 20° of Capricorn.

Star Group. Top of head and bow of Sagittarius, head and right arm of Ophiucus, near half of Serpent.

18. *Queen of Pentacles.* Rules from Ecliptic to 45° North Latitude and from 20° of Sagittarius to 20° of Capricorn.

Star Group. Top of head, neck and horns of Capricorn, left hand of Aquarius, the man who carries the Water, the whole of Aquila, the Eagle, the greater part of Delphinus, whole of Sagitta, the Arrow, forefeet and body of Vulpecula the Fox, and the tail of the Cygnet which he seizes.

15. *Prince of Swords.* Rules from Ecliptic to 45° North Latitude, and from 20° of Capricorn to 20° of Aquarius.

Star Group. Tail of Capricornus, head and body of Aquarius, head and forelegs of Pegasus, the winged horse who sprang from the blood of Medusa, near the sources of the ocean, the whole of Equilaus, the lesser horse, part of head of Dolphin, tail and hind quarters of Vulpecula, part of wing of Cygnus, the swan, part of head of Pisces.

9. *King of Cups*. Rules from Ecliptic to 45° of North Latitude and from 20° of Aquarius to 20° of Pisces.

Star Group. Body and tail of one of the Pisces, and part of the band. Body and wings of Pegasus, head and arms of Andromeda, chained to the rock-tail of Lacerta.

6. *Queen of Wands*. Rules from Ecliptic to 45° North Latitude and from 20° of Pisces to 20° of Aries.

Star Group. The other Fish and part of Band of Pisces, head and back of Aries, body and legs of Andromeda, the Triangle, hand left arm of Cassiopea, the winged instep of Aries.

19. *Prince of Pentacles*. Rules from Ecliptic to 45° North Latitude and from 20° of Aries to 20° of Taurus.

Star Group. Tail of Aries, one horn and shoulder and back of Taurus, whole of Perseus, and the head of Medusa, hind quarters and legs of Camelopardalis, left leg of Auriga, Charioteer, and part of Capella, the she-goat which bears kids in her arms.

13. *King of Swords*. Rules from Ecliptic to 45° North Latitude from 20° of Taurus to 20° Gemini in Longitude.

Star Group. Head and body of Castor, one of the Gemini, greater part of Auriga and Capella, head and forepart of Lynx, forefeet of Camelopardalis.

10. *Queen of Cups*. Rules from Ecliptic to 45° North Latitude, and from 20° Gemini to 20° of Cancer in Longitude.

Star Group. Head and body of Pollux, the other of the Gemini; greater part of Cancer, crab; face of Leo; head and face of Ursa Major.

THE FOLLOWING TWELVE KEYS GOVERN
THE CELESTIAL HEAVENS

FROM THE ECLIPTIC TO 45° OF SOUTH LATITUDE

65. *Fortitude*. Rules the whole of Leo, from the point of Regulus or Cor Leonis.

Stars. The fore-legs and hind-feet of Leo, greater part of the Sextans and of Crater, the cups, part of the body of Hydra, the great Water serpent, greater part

of Antlia Pneumatica, the air Pump, greater part of Pisces Nautica, a small part of the ship Argo.

66. *Hermit or Prophet.* Rules the whole of Virgo.

Stars. Left arm, hand, and arm of Virgo, and her ear of Corn; part of the body of Hydra, Corvus, the Crow, part of Crater, tail and right hand of Centaurus, the man-horse, small part of Air-Pump and of Argo.

68. *Justice.* Rules the whole of Libra.

Stars. Part of the South Scale of Libra, tail of Hydra, head, body, arms and forefeet of Centauri. Legs, body and tail of Lupus, the Wolf which he is killing. Right claw of Scorpio.

70. *Death.* Rules the whole of Scorpio.

Stars. Body and tail of Scorpio, head and neck of Lupus, whole of Ara—Altar, two feet of Ophiucus, point of arrow of Sagittarius, part of Norma, Mason's square.

71. *Temperance.* Rules the whole of Sagittarius.

Stars. The whole of Sagittarius, the Archer, except right hind leg, the tail, the crown of the head, extreme points of Bow and Arrow, Corona Australis, Telescope, Pavo—Peacock.

72. *The Devil.* Rules the whole of Capricorn.

Stars. Whole lower half of Capricornus, the he-Goat, part of Piscis Australis, Southern Fish, Microscope Part of Grus, the Crane. Part of Indus.

74. *The Star.* Rules the whole of Aquarius.

Stars. Legs of Aquarius, and the issuant water head of Piscis Australis, part of Grus, part of Phoenix, part of apparatus Sculptorum, part of Cetus.

75. *The Moon.* Rules the whole of Pisces.

Stars. The connecting band of Pisces, the body of Cetus, the sea Monster to which Andromeda was exposed, part of Apparatus Sculptorum. Part of Phoenix, part of Fornax.

61. *The Emperor.* Rules the whole of Aries.

Stars. Legs of Aries, part of body of Taurus, head and fore-part of Cetus, part of Fornax and of Eridanus.

62. *The Hierophant.* Rules the whole of Taurus.

Stars. Head and forepart of Taurus the Bull. The Bull sent by Neptune to frighten the horses of Sol and those of the Hipolytus. The greater part of Orion the Giant, and hunter. The beginning of the River Eridanus into which Phaeton was hurled when attempting to drive the horses of the Sun, greater part of Lepus, the Hare.

63. *The Lovers.* Rule the whole of Gemini.

Stars. Legs of Castor and Pollux, the Gemini, Canis Minor, a small part of Cancer. The whole of Monoceros, the Unicorn, except the hind-quarters. Head and forepart of Canis Major, the greater Dog.

64. *The Chariot.* Rules the whole of Cancer up to Regulus in Leo.

Stars. One claw and part of the body of Cancer, forepaws of Leo, head and part of Hydra, part of Sextans, part of Pisces Nautica, hind legs and tail of Monoceros, part of the mast, rigging, and prow of the ship Argo.

NOTE: The Keys answering unto the Seven Lords who wander (planets) and the Three Spirits (the elements) are not assigned any fixed dominion. The following 36 small cards (2's to 10's) rule the decans of the signs in the Celestial Heavens and their Dominion extendeth from 45° South of the Ecliptic unto Malkuth at the Southern Pole.

21	5 of Wands	0°-10° of	♋	♄	Part of Argo, part of Pisces Volcun.
22	6 of Wands	10°-20° of		♅	Part of Argo, part of Pisces Volcun.
23	7 of Wands	20°-30° of		♆	Part of Argo, part of Pisces Volcun.
24	8 of Pentacles	0°-10° of	♎	♁	Part of Argo, part of Pisces Volcun.
25	9 of Pentacles	10°-20° of		♂	Hind feet of Centauri, part of Pisces Volcun.
26	10 of Pentacles	20°-30° of		♂	Hind legs of Centauri, pt. Chameleon.
27	2 of Swords	0°-10° of	♏	♂	Hind legs of Centauri, pt. Crux, pt. Musea and Chameleon.
28	3 of Swords	10°-20° of		♄	Pt. of Crux, Musea and Chameleon.
29	4 of Swords	20°-30° of		♅	Pt. of Musea, Circinus, Compasses, and Chameleon.

30	5 of Cups	0°-10° of	♎	♂	Pt. Circinus, Chameleon and of Triangulum Australis.
31	6 of Cups	10°-20° of	☉		Pt. Triangulum Australis, Apus the Swallow and Octano.
32	7 of Cups	20°-30° of	♀		Part of Pavo, Apus, Octano.
33	8 of Wands	0°-10° of	♂	♂	Part of Pavo, Apus, Octano.
34	9 of Wands	10°-20° of	☾		Part of Pavo, Apus, Octano.
35	10 of Wands	20°-30° of	♏		Pt. of Pavo, Pt. Hydra, watersnake.
36	2 of Pentacles	0°-10° of	♏	♂	Part of Pavo, Part of Hydra.
37	3 of Pentacles	10°-20° of	♂		Part of Toncan, Part of Hydra.
38	4 of Pentacles	20°-30° of	☉		Part of Toncan, Part of Phoenix.
39	5 of Swords	0°-10° of	♏	♀	Part Phoenix, end of Eridanus.
40	6 of Swords	10°-20° of	♏	♂	Parts Hydrus, Reticulus, Rhombus.
41	7 of Swords	20°-30° of	☾		Parts Phoenix, Hyrda, Reticulum and Eridanus.
42	8 of Cups	0°-10° of	♏	♏	Part Phoenix, Eridanus, Reticulum.
43	9 of Cups	10°-20° of	♏		Part Phoenix, Eridanus, Reticulum.
44	10 of Cups	20°-30° of	♂		Part Phoenix, Dorado, Reticulum.
45	2 of Wands	0°-10° of	♏	♂	Part Phoenix and Dorado.
46	3 of Wands	10°-20° of	☉		Part Coelum Sculptori, and Dorado.
47	4 of Wands	20°-30° of	♀		Part Coelum Sculptori (Engravers Burin).
48	5 of Pentacles	0°-10° of	♏	♏	Part Eridanus, Columba, Naochi, Dorado, Equilaus, Pictoris.
49	6 of Pentacles	10°-20° of	☾		Forepart of Lepus, Tail and Wing of Columba, part of Equilaus.
50	7 of Pentacles	20°-30° of	♏		Part Equilaus and Lepus, Body of Columba.
51	8 of Swords	0°-10° of	♏	♏	Feet of Canis Major, Prow Argo, part Equilaus Pictoris.
52	9 of Swords	10°-20° of	♂		Legs of Canis Major. Part of Prow of Argo.
53	10 of Swords	20°-30° of	☉		Hind quarters of Canis Major, part of Prow of Argo.
54	2 of Cups	0°-10° of	♏	♀	Prow Argo. Tail Canis Major.
55	3 of Cups	10°-20° of	♀		Prow of Argo.
56	4 of Cups	20°-30° of	☾		Prow of Argo.

NOTE: That while the greater number of the Northern Constellations are connected with classical mythology, the titles of many of the Southern Constellations, and especially of those near the South Pole, are of more

or less recent nomenclature, and bear witness to absence of reference to Occult Knowledge; such names for instance as Reticulum, and Coelum Sculptores, Octanus, etc.—S.R.M.D.

RECAPITULATION

In the dominion of the various forces, the rule of each may be divided into three portions. The centre is the most pronounced in its accord with the nature of its Ruler, and the two outer portions are tinged with the nature of the Ruler of the dominion bordering thereon. For example, in the case of Leo, the Dominion of Fortitude, the central 10 degrees will have most of this nature. For the beginning ten degrees are tinged with the nature of Cancer, and the last ten degrees with the nature of Virgo, the nature of Leo however predominating the mixture.

The whole Heavens then, are thus divided into Four Great Belts or Zones:

The Uppermost being the Dominion of the Knaves like a Cross within a Circle.

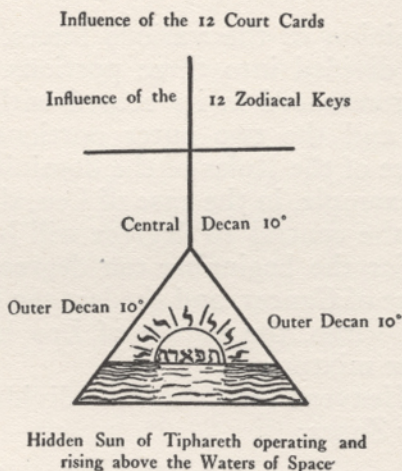
The Second Belt under the Dominion of the other Court cards represents a Belt of Influence descending vertically.

The Third Belt under the Dominion of the 12 Keys related to the Signs of the Zodiac, represents a Belt of Influence acting horizontally. This Zone in union with the second Belt will therefore yield a great Zone of 12 Crosses encircling the heavens.

The Fourth Belt consists of 36 Decans under the Dominion of the 36 small cards of the four suits, the numbers 2—10 of each suit. In each of these sets of 3 parts of a Sign, the central one will be more pronounced in effect than the lateral parts.

Therefore the 3 Decanates of each of the Signs will be symbolised by a triangle. Thus are yielded twelve

Triangles surrounding the lower heavens, and therefore there will ultimate twelve Crosses surmounting 12 Triangles surrounding the heavens. In other words, the symbol of the G.D. in the Outer, 12 times repeated.



And the central Rising Sun will represent the hidden influence of Tiphareth in the centre of the Sphere, as will be hereafter explained, rising above the waters of Space (the ethereal expanse of the Sky called by the Egyptians "The Waters of Nu which are the parents of the Gods," The Shoreless Ocean of Space).

But in the Golden Dawn initiation, the Cross surmounting the Triangle is preferably represented by a Calvary Cross of 6 Squares, as still more allied to Tiphareth.

OF THE OPERATION AND RULE OF
THE TREE OF LIFE
IN THE CELESTIAL HEAVENS PROJECTED AS IF IN
A SOLID SPHERE

When the Tree of Life is considered not as being a plane but as a solid figure, and when it is projected *in* the Sphere, the North Pole of the Sphere will coincide with Kether, and the South Pole with Malkuth.

And as we have before sufficiently learned the Ten Sephiroth are repeated not alone, in each whole figure, but also in the parts therefore, so that every material thing created, will have its own Sephiroth and Paths.

Now as the North Pole corresponds with *Kether*, and the South Pole corresponds with *Malkuth*, the central Pillar of the Sephirotic Tree will form the invisible Axis of the Sphere, the Central point coinciding with Tiphareth. This latter Sephirah together with that of Yesod will be completely hidden from view, so that Tiphareth will be the exact centre of the Sphere.

Also the Sephiroth Chokmah, Binah, Chesed, Geburah, Netsach and Hod will be duplicated. As also the Paths, Aleph, Beth, Gimel, Vau, Cheth, Caph, Mem, Qoph, and Shin, and so many of the others will be even quadrupled. But although Tiphareth and Yesod will be concealed, there will be four especial points where the influence of each will be indicated.

As projected in the before-described Celestial Sphere, *Kether* will govern a Radius of 10° around the North Pole, thus embracing the whole body of the Constellation Draco.

Chokmah will be on the 60° North Latitude; embracing a radius of 10° , the right foot of Hercules; the left arm, hand, and part of head of Boötes. Also on the other side of the Heavens, a radius of 10° including the head and shoulders of Cephus, and the head of Lacerta.

Binah, has a similar radius and is posited on the same parallel of Latitudes, and includes the pole Star

of the Earth, the head of Camelopardelus, the tip of the tail of Draco; also Lyra and left knee of Hercules in the opposite side of the Heavens.

Chesed with a similar radius, and posited in the 30° of North Latitude, will include part of Coma Berenices, of Boötes, and of Virgo, and parts of Andromeda and of Pegasus.

And so with the other Sephiroth of the outer Pillars, each being 30° distant from the line of the Sephiroth above and below it, and having a radius of 10° .

The central line of the Two Pillars of Mercy and Severity will respectively traverse, that of Mercy the 15° of Virgo and 15° of Pisces; that of Severity the 15° of Gemini and the 15° of Sagittarius. The four Yesod points will be on the line of the 60° of South Latitude, and at similar Zodiacal points. From which circumstances the path of Influence or nature of the Sun will be along the line of the Ecliptic, coinciding with Tiphareth, and that of the Moon will be on the 60° of South Latitude answering to the Yesod points on that line.

S. A.'s KEY PLAN OF SEPHIROTH



Northern Hemisphere

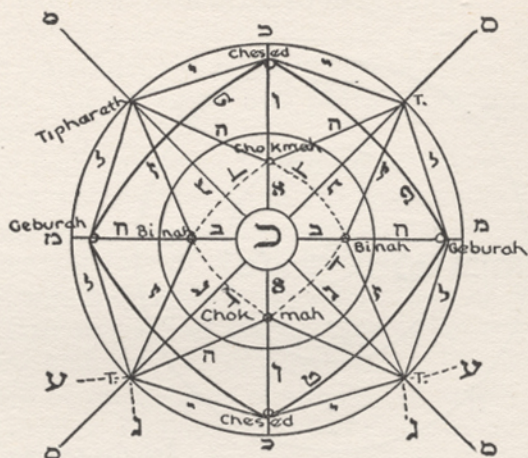
Ecliptic circle of Tiphereth with 4 points.



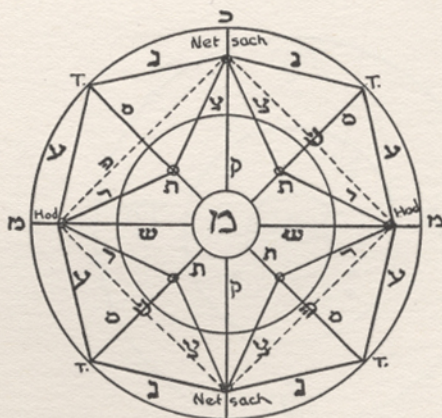
Southern Hemisphere

4 points where Yesod influence acts.

S. A.'s KEY PLAN OF THE PATHS

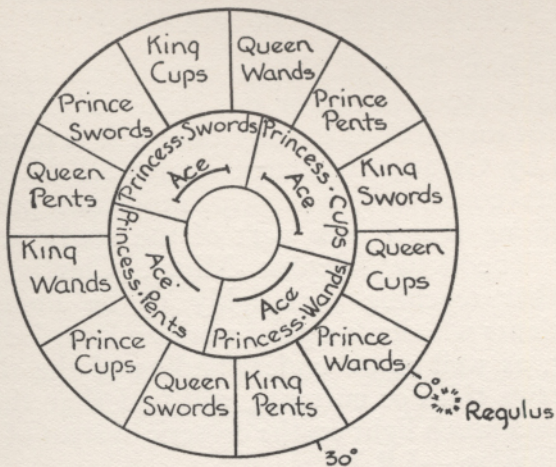


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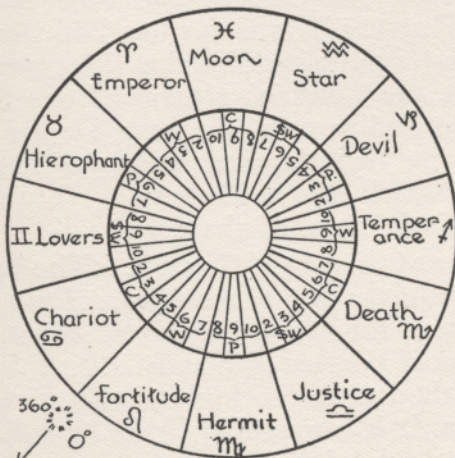


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S. A.'s KEY PLAN OF THE TAROT



Northern Hemisphere



Southern Hemisphere

THE LAW OF THE CONVOLUTED REVOLUTION OF THE FORCES SYMBOLISED BY THE FOUR ACES ROUND THE NORTHERN POLE

(Note: Though this is not official to the grade of Zelator Adeptus Minor, nor included within the general Tarot instructions usually issued, it is manifestly written by Greatly Honoured Frater S.R.M.D. Some students consider it a highly important piece of work, claiming that it was part of the study prescribed for the Theoricus Adeptus Minor. Clearly, it requires further teaching thoroughly to be understood, but students who have a good working knowledge of Astrology, as well as an understanding of the theory of the Tattwa tides or currents, will find that this document throws much light on the esoteric system of Astrological divination.—I.R.)

In the Book "T," it is written: "Also the Dragon (i.e. Draco, the constellation at the Northern pole of the Heavens) surroundeth the Pole Kether of the Celestial Heavens." It is further laid down that the Four Aces, (symbolised by the Princesses and Amazons), rule the Celestial Heavens from the Northern Pole of the Zodiac unto the 45th Degree of Latitude North of the Ecliptic, and from the Thrones of the Four Aces which rule in Kether.

And again it is stated that:

The Throne of the Ace of Cups. The head of Drago
The Throne of the Ace of Swords. . . . Fore part of body
The Throne of the Ace of Pentacles. . Hind part of body
The Throne of the Ace of Wands. Tail of Draco

Regard thou then the form of this Constellation of the Dragon. It is convoluted in the four places answering unto the rule of the Aces.

Head, First convolution. Ace of Cups
Second convolution. Ace of Swords
Third convolution. Ace of Pentacles
Fourth convolution. Ace of Wands

And this convoluted course will represent the Law of the Aces.

Now in the Four Faces of YHVH, Fire and Water be contrary, and also Earth and Air be contrary. And the throne of the Element will attract and seize, as it were, the Force of that element, so that herein be the Forces of Antipathy and of Sympathy, or what are known chemically as attraction and repulsion.

Recall also the allotment of the Triplicities:

Aries, Leo, Sagittarius = Fire = Wands of the Tarot.
 Cancer, Scorpio, Pisces = Water = Cups of the Tarot.
 Gemini, Libra, Aquarius = Air = Swords of the Tarot.
 Taurus, Virgo, Capricorn = Earth = Pentacles of the Tarot.

Now, the order of the Princesses, and consequently of the Thrones, is formed from right to left thus:

Heh (final)	Vau	Heh	Yod
Princess	Princess	Princess	Princess
of	of	of	of
Pentacles	Swords	Cups	Wands
Taurus	Aquarius	Scorpio	Leo
Earth	Air	Water	Fire

While that of the Aces is formed from left to right, though their motion is from right to left:

Yod	Heh	Vau	Heh (final)
Ace	Ace	Ace	Ace
of	of	of	of
Wands	Cups	Swords	Pentacles

This, then will be the order of their movement. Let us first suppose the aces on the following stations:

Station 2	Station 1	Station 12	Station 11
Ace of	Ace of	Ace of	Ace of
Wands	Cups	Swords	Pentacles

Now the Station 2 is the Throne of the Ace of Wands, while the movement of the Aces is steadily from right to left in the direction of the numbering of the stations. In the ordinary course the Ace of Wands would pass to Station 3; the Ace of Cups to Station 2; the Ace of Swords to Station 1; the Ace of Pentacles to Station 12.

But the Station 2, being the Throne of the Ace of Wands, attracts and arrests the movement of that Force so that instead of passing into Station 3, it remains on Station 2 until the other Aces have passed over it in turn.

Ace of Wands remains on Station 2,
Ace of Cups passes also on to Station 2,
Ace of Swords passes on to Station 1,
Ace of Pentacles passes on to Station 12.

Again,

Ace of Cups passes to Station 3,
Ace of Wands remains at Station 2,
Ace of Swords passes also on to Station 2,
Ace of Pentacles passes also on to Station 1.

Again,

Ace of Cups passes on to Station 4,
Ace of Swords passes on to Station 3,
Ace of Wands remains at Station 2,
Ace of Pentacles passes also on to Station 2.

Again,

Ace of Cups passes to Station 5,
Ace of Swords passes to Station 4,
Ace of Pentacles passes on to Station 3,
Ace of Wands still remains on Station 2.

But Station 5 is the Throne of the Ace of Cups. Therefore it attracts and arrests that Force, in the same manner that the Throne of the Ace of Wands acted previously in attracting and arresting the Ace of Wands, the result of which has been to make that Force which previously was leading become the last of the Four.

Again,

Ace of Cups remains on Station 5,
Ace of Swords passes also on to Station 5,
Ace of Pentacles passes also on to Station 4,
Ace of Wands, now at last passes into Station 3.

For it has now become the last of the Four, and the Ace of Cups has commenced to act through its Throne, and the Ace of Pentacles, moving to Station 4, a hiatus

would occur in the movement of the Aces, if the Ace of Wands did not move forward to Station 3, and also there is the attraction of the motion of those Aces in front of it. Wherefore all these Forces combining, at length cause it to move forward.

The movement then continues, thus:

The Ace of Swords passes on to Station 6,
 The Ace of Cups remains on Station 5,
 The Ace of Pentacles passes also on to Station 5,
 The Ace of Wands passes also on to Station 4.

Again,

The Ace of Swords passes on to Station 7,
 The Ace of Pentacles passes on to Station 6,
 The Ace of Cups still remains on Station 5,
 The Ace of Wands passes also on to Station 5.

Again,

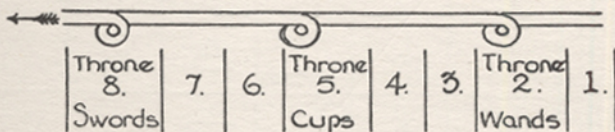
The Ace of Swords passes on to Station 8, its Throne,
 The Ace of Pentacles passes on to Station 7,
 The Ace of Wands passes on to Station 6,
 The Ace of Cups still remains on Station 5.

Again,

The Ace of Swords remains on Station 8,
 The Ace of Pentacles passes also on to Station 8,
 The Ace of Wands passes on to Station 7,
 The Ace of Cups now at length passes on to Station 6, and so on.

The movement of the Aces will be very similar to the convolutions of Draco thus:

The Course of the Aces:



And will imply a much more sustained exercise of force through the Thrones than elsewhere. So that the generic effect of the Thrones will be that of the seasons, while the other stations will give the variations thereof

Table showing the Order of the Passage of the 4 Aces,
above the Signs, in the dominion of the Princesses.

	Sign	Throne of	First in order	Second in Order	Third in Order	Fourth in Order
Moveable	♈		▽	△	▽	△
Fixed	♉	Ace of Pentacles	▽	△	▽	△
Common	♊		△	▽	△	▽
M.	♋		△	▽	△	▽
F.	♌	Ace of Wands	△	▽	△	▽
C.	♍		▽	△	▽	△
M.	♎		▽	△	▽	△
F.	♏	Ace of Cups	▽	△	▽	△
C.	♐		△	▽	△	▽
M.	♑		△	▽	△	▽
F.	♒	Ace of Swords	△	▽	△	▽
C.	♓		▽	△	▽	△

in accordance with their natures and with the order of the movement of the aces in them.

And as Kether acted directly upon Tiphareth which is, as it were, the centre and focus of the Sephiroth when projected in a sphere, so do the Aces act upon the Sun as the centre and focus of the Solar System. So that the Sun, according to his position with regard to the Equinox and the Earth's surface will translate the effect of the seasons, he being the translator of the force of heat thereto, whether the then position of the Equinoctial points coincide with what we call 0° Aries, and 0° Libra (reckoning from Regulus) or not. So that his effect North of the Equator shall produce when just leaving the Equinoctial point, the effect of Aries, whether he be with that constellation actually in the heavens or not.

Conversely also, for the South of the Equator (as in the country of Australia) his quitting the Equinoctial point southward will translate the same effect of Aries.

But this rule shall not for one moment affirm that Aries and Libra are identical in nature. Nor that the Zodiac proper is inoperative. Nor that the nature of the Sun is not modified by the constellation in which he is. But only that the direct effect of the physical impact of his rays falling upon a certain portion of the earth's surface, will be in proportion to the duration of their action, in the excitement they produce in the terrestrial forces.

And now as the Forces symbolized by these Aces, pass in succession over these stations, so will they awake certain terrestrial action according unto the sign of the division of the Zodiac above which they pass in the domain of the Knives of Princesses, and according unto the nature thereof. Nevertheless, the force roused by the Ace when on its Throne will be of longer duration than at other points.

And hence it is that the Signs of the Zodiac be divided into Fixed or Kerubic, Moveable or changing, and Common or fluctuating, according unto the nature

of the power which can be awakened therein. And again, these will be varied according unto their Elements, for the Elements have a various classification.

NOTE BY S.R.M.D.

I think it is here advisable to transcribe the following from Cornelius Agrippa:

“Of The Four Elements and Their Natural Qualities:

“It is necessary that we should know and understand the nature and quality of the Four Elements, in order to our being perfect in the principles and groundwork of our studies in the Talismanic or Magical Art.

“Therefore, there are four Elements, the original grounds of all corporeal things, viz.: Earth, Air, Fire, and Water, of which elements all inferior bodies are compounded, not by way of being heaped up together, but by transmutation and union; and when they are destroyed, they are resolved into elements.

“But there are none of the sensible elements that are pure. But they are more or less mixed, and apt to be changed the one into the other, even as earth being moistened and dissolved becomes water, but the same being made thick and hard becomes earth again, and being evaporated through heat it passes into air, and that being kindled into fire; and this being extinguished into air again; but being cooled after burning becomes water again, or else stone or sulphur, and this is clearly demonstrated by lightning.

“Now every one of these Elements has two specific qualities: the former whereof it retains as proper to itself; in the other as a mean, it agrees with that which comes directly after it. For Fire is hot and dry; Water cold and moist; and Air hot and moist; and so in this manner, the Elements, according to two contrary qualities are opposite one to the other, as Fire to Water, and Earth to Air.

“Likewise the Elements are contrary one to the other on another account. Two are heavy, as Earth and Water; and the others are light, as Fire and Air. There-

TABLE SHOWING QUALITIES OF ELEMENTS

- △ Heat, dryness, excessive lightness, brilliance,
excessive subtlety, motion rapid.
- ▽ Cold, moisture, weight, obscurity,
solidity, motion.
- △ Heat, moisture, lightness, slight obscurity,
subtlety, excessive motion.
- ▽ Cold, dryness, excessive weight, excessive
obscurity, excessive solidity, rest.

TABLE SHOWING THE QUALITIES OF THE ELEMENTS WHEN MIXED IN PAIRS

- △ & ▽ Slight weight, some subtlety, intense and
rapid motion.
- △ & △ Great heat, intense lightness, slight brilliance,
intense subtlety, intense motion.
- △ & ▽ Great dryness, slight obscurity.
- ▽ & △ Great moisture, intense motion.
- ▽ & ▽ Great cold, intense weight, intense obscurity,
intense solidity.
- △ & ▽ Some weight, intense obscurity, little solidity,
little motion.

fore the stoics called the former 'passives,' but the latter 'actives.' And Plato distinguishes them after another manner, and assigns to each of them three qualities, viz.: To the Fire brightness, thinness and motion. To the Earth, darkness, thickness, and quietness. And according to these qualities the Elements of Fire and Earth are contrary. Now the other Elements borrow their qualities from these, so that the Air receives two qualities from the Fire, thinness and motion, and from the Earth one, darkness. In like manner, Water receives two qualities from the Earth, darkness and thickness; and from the Fire one, motion. But Fire is twice as thin as Air, thrice more moveable, and four times lighter. The Air is twice more bright, thrice more thin, and four times more moveable than Water. Therefore, as Fire is to Air, so is Air to Water, and Water to Earth. And again, as the Earth is to the Water, so is Water to Air, and Air to Fire. And this is the root and foundation of all bodies, natures, and wonderful works. And he who can know and thoroughly understand these qualities of the Elements and their mixtures shall bring to pass wonderful and astonishing things in Magic.

"Now each of these Elements has a threefold consideration, so that the number of four may make up the number of twelve; and by passing by the number of seven into ten, there may be a progress to the Supreme Unity upon which all virtue and wonderful things do depend. *Of the first Order*, are the pure Elements, which are neither compounded, changed, nor mixed, but are incorruptible and not of which but *through* which the virtues of all natural things are brought forth to act. No man is fully able to declare their Virtues, because they can do all things upon all things. He who remains ignorant of these, shall never be able to bring to pass any wonderful matter.

"Of the *second order* are Elements that are compounded, changeable and impure, yet such as may, by art, be reduced to their pure simplicity, whose virtue, when they are thus reduced, doth above all things,

perfect all occult and common operations of Nature; and these are the foundations of the whole of natural Magic.

“Of the *third Order* are those elements which originally and of themselves are not elements, but are twice compounded, various, and changeable unto another. These are the infallible medium, and are called the Middle Nature, or *Soul of the Middle Nature*; very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers, degrees and orders, the perfection of every effect in what thing soever, whether *natural*, celestial, or *super-celestial*. They are full of wonders and mysteries, and are operative in Magic, natural or divine. For, from these, through them, proceeds the binding, loosing, and transmutation of all things—the knowledge and foretelling of things to come, also the expelling of evil and the gaining of Good Spirits. Let no one, therefore, without these three sorts of Elements, and the true knowledge thereof, be confident that he can work anything in the occult science of Magic and Nature.

“But whosoever shall know how to reduce those of one order into another, impure into pure, compounded into simple, and shall understand distinctly the *nature*, *virtue*, and *power* of them, into number, degrees and order, without dividing the substance, he shall easily attain to the knowledge and perfect operation of all natural things, and celestial secrets likewise; and this is the perfection of the Qabalah, which teaches all these before mentioned; and by a perfect knowledge thereof, we perform many rare and wonderful experiments. In the original and exemplary world all things are all in all. So also in this corporeal world. And the elements are not only in these inferior things; but are in the Heavens, in stars, in devils, in angels, and likewise in God Himself, the maker and original example of all things.

“Now it must be understood that in these inferior bodies the elements are gross and corruptible, but in

the heavens they are, with their natures and virtues, after a celestial and more excellent manner than in sublunary things. For the firmness of the celestial earth is there without the grossness of water, and the agility of Air without exceeding its bounds. The heat of fire without burning, only shining, giving light and life to all things by its celestial heat."

End of transcription.

Now the successive effect of the passage of the Aces over the Stations above the place of a Sign in the excitement of the Forces of that Sign may be readily calculated by the tables of the qualities of the elements simple and mixed, always being careful to take also into account the effect of the Throne upon the Season as well, and the nature of the Sign.

It is said that Kether is in Malkuth, and again, that Malkuth is in Kether but after another manner.

For downwards through the Four Worlds the Malkuth of the less material will be linked unto the Kether of the more material. From the Synthesis of the Ten corruscations of the AOUR (Light) proceedeth the influence unto EHEIEH, the Kether of Atziluth. And the connecting thread of the AIN SOPH is extended through the worlds of the Ten Sephiroth and is in every direction. As the Ten Sephiroth operate in each Sephiroth, so will there be a KETHER in every MALKUTH, and Malkuth in every Kether. Thus:

ADONAI MELEKH will be the MALKUTH of
ATZILUTH,

METATRON will be the KETHER of BRIAH.

SANDALPHON

METRATON will be the MALKUTH of
NEPHESCH ha- BRIAH.

MESSIAH

CHAIOTH ha QADESH will be the KETHER of
YETZIRAH.

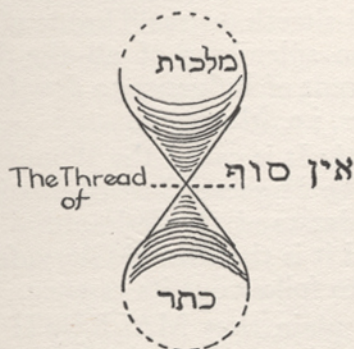
ASCHIM will be the MALKUTH of YETZIRAH.

RASHITH ha GILGALIM, the KETHER of ASSIAH.

CHOLEM YESODOTH, the MALKUTH of ASSIAH.

THAUMIEL, the KETHER of the QLIPPOTH.

The symbol of the connection between MALKUTH of YETSIRAH and KETHER of ASSIAH will be of a form somewhat resembling that of an hour glass. The thread of the AIN SOPH before alluded to, traversing the centre thereof, and forming the AIN SOPH connection between the Worlds:



So that the symbol of the connection between the two planes is this. And also the modus operandi of the translation of force from one plane into another is in this, and hence doth the title of the Sphere of Kether of Assiah signify the commencement of a whirling motion.

Now also, in the diagram of Minutum Mundum, there be four colours attributed unto Malkuth. Citrine, russet, olive, and black. And if we consider them as in a vertical sphere, we shall find citrine uppermost and horizontal, russet and olive midmost and vertical, black lowermost and horizontal.

And again, these four represent in a manner the operation of the four elements in Malkuth; for example:

Citrine—Air of Earth	Russet—Fire of Earth
Olive—Water of Earth	Black—Earth of Earth

From the diagram of the hour glass symbol it will be manifest then that MALKUTH of YETZIRAH will be the transmitter of the Yetsiratic forces unto KETHER of ASSIAH, and that the latter will be the recipient thereof, and that the Hour-glass symbol or double cone, will be the translator from the one plane unto the other. Here, therefore, let us consider the Yetsiratic nomenclature of the *Tenth Path* answering unto Malkuth, and of the *First Path* answering unto Kether.

The Tenth Path: It is called the Resplendent Intelligence and it is so-called because it is exalted above every head, and sitteth on the Throne of Binah, and it illuminateth the splendour of all the Lights, and it causeth the current of Influence to flow from the Prince of Countenances, i.e. Metatron.

The First Path: It is called the Wonderful or Hidden Intelligence (The Highest Crown) for it is the Light to cause to understand the Primordial without commencement, and it is the Primal Glory, for nothing created is worthy to follow out its essence.

Whence it is plain that MALKUTH is, as it were, the collector together and synthesis of all the forces in its plane or world. While KETHER being superior unto all else in its plane or world, will be the recipient and arranger of the forces from the plane beyond, so as to distribute them unto its subordinate Sephiroth in a duly ordered manner.

And therefore any force of the multitudinous and innumerable forces in Malkuth may act through the upper cone of the hourglass symbol, and by means of the lower one translate its operation into KETHER below, but its mode of transmission will be through the cones by the thread of the Ain Soph, or of the Unformulated.

So that in the transmission of force between two worlds the Formulate must first become Unformulate, ere it can *reformulate* in new conditions. For it must be

plain that a force *formulated* in one world, if translated into another will be *unformulated*, according to the laws of a plane different in nature. Even as water in its fluid state will be subject to different laws to those governing it when in the conditions of either ice or steam.

And as before said, there being in the Minutum Mundum diagram four chief elemental divisions of the Sephira MALKUTH, each of these will have its correlative formula of transmission unto the succeeding Kether. Hence also in the Order Tarot teaching is there the Dominion of the four Knaves or Princesses of the Tarot pack around the North Pole. Why then is it that it is the Four Amazons or Knaves, answering unto the final Heh of YHVH, that are here placed, rather than the Four Kings, Queens or Princes, or one of each nature?

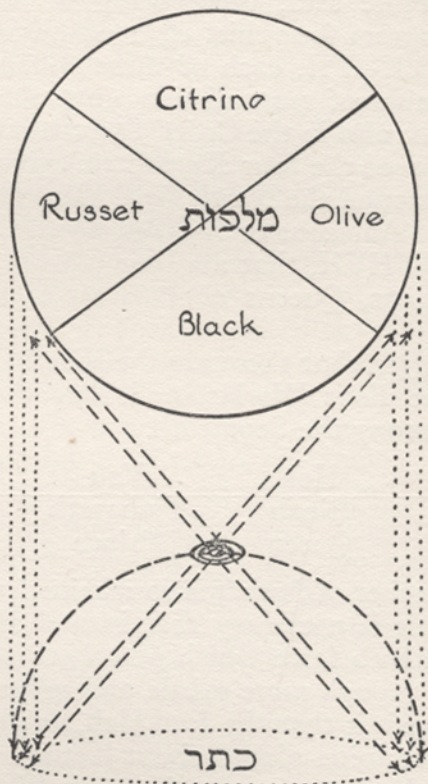
We are taught that these are the Vice Regents of the Name in the Four Worlds, and that they are thus attributed among the Sephiroth.

Yod	Heh	Vau	Heh (final)
Chokmah	Binah	Tiphareth	Malkuth
King	Queen	Prince	Princess

Now as Kether of Assiah is to *receive* from Malkuth of Yetsirah, it is necessary that in and about Kether there should be a force which partaketh of the *nature* of Malkuth, though more subtle and refined in nature. And therefore is it that the final Heh, or Princess force, have their dominion placed about Kether. They are so placed that they may attract from the Malkuth of the Higher and form the basis of action for the Aces. So that a refined matter may attract its like, and the spiritual forces may not lose themselves in the void, to produce but a mistaken and whirling destruction for want of a settled basis. And herein is the mutual formula in all things, of a *spirit* and of a *body*, seeing that each supplies unto each that wherein the other is lacking, yet herein also must there be a certain con-

dition, otherwise the harmony will not be perfect. For unless the *body* be refined in nature, it will hinder the action of a *spirit* cognate unto it. And unless the *spirit* be willing to ally itself unto the body, the latter will

Diagram showing the convoluted transmission of the 4 forces from Malkuth to Kether



Dotted lines show the natural lines at transmission of the Forces, were both Sephiroth in the same World. Lines of dashes show the mode in which these lines are caught and convoluted by the Hour-Glass symbol

be injured thereby and each will mutually react on the other.

Therefore, also, let the Adeptus Minor understand that there may be fault of the *spirit* as well as of the

body, and that there is little difference between the material and sensuous person, and the envious, malicious and self-righteous person—save that from their being more subtle and less evident, the sins of the latter are more insidious than those of the former, though both are alike evil. But it is as necessary to govern the Spirit as to refine the body, and of what use is it to weaken the body by abstinence, if at the same time uncharitableness and spiritual pride are encouraged! It is simply translating one sin into another.

And therefore are the final Heh forces so necessary in Kether, as it is said in the Tenth Path of the Sepher Yetsirah: "It is so called because it is exalted above every head, and sitteth on the Throne of Binah." Now, in the Tree, the two Sephiroth, Chokmah and Binah, are referred unto the Briatic World which is also called the Throne or vehicle, that is of the Atzilutic World unto which latter Kether is referred on the Tree. And referring unto the dominions of the Four Princesses, thou shalt find that in the sphere they include Chokmah and Binah as well as Kether.

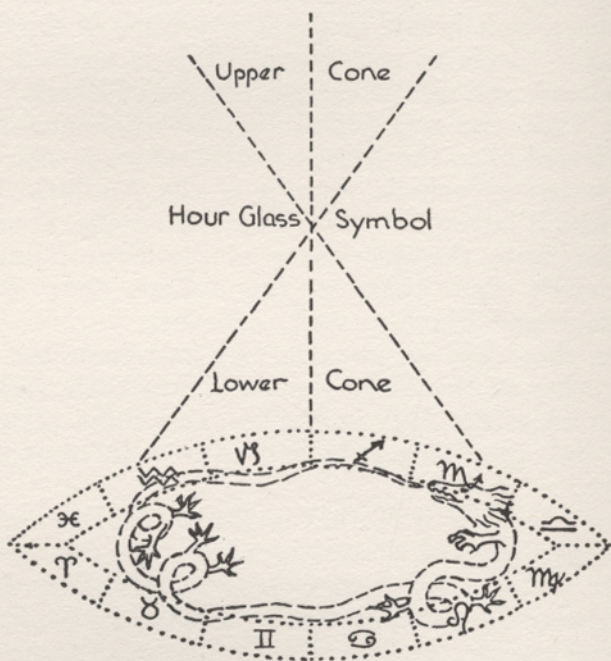
Now there will be, not one, but four formulae of the application of the Four Forces of Malkuth, unto the revolution of the Aces in Kether, and these acting not singly but simultaneously and with a different degree of force.

Were Malkuth or Kether in the same plane or world the transmission of these forces from the one unto the other would proceed *more or less in direct lines*. In this case, *seeing that Malkuth and Kether be in different planes or worlds*, the lines of transmission of these forces are caught up and whirled about by the *upper cone* of the hour glass symbol into the *vortex* where through passeth the thread of the *unformulated*, i.e. the Ain Soph. Thence they are projected in a whirling convolution (yet according unto their nature) through the lower cone of the hourglass symbol unto Kether.

Whence it resulteth that these formulae are of the nature of the Dragon, that is to say, moving in con-

volutions, and hence they are called the *Dragon or Serpent Formulae*.

Now imagining MALKUTH of Yetzirah to be in a vertical position above Kether of Assiah, it will be plain that the whole of the black part of Malkuth will be towards Kether, but only a portion of the russet and olive parts, and that the citrine parts will be entirely removed and on the further side. Wherefore the natural operation of these four forces towards Kether will be: black, rather horizontal than vertical, and act-



DIRECT OR CREEPING FORMULA

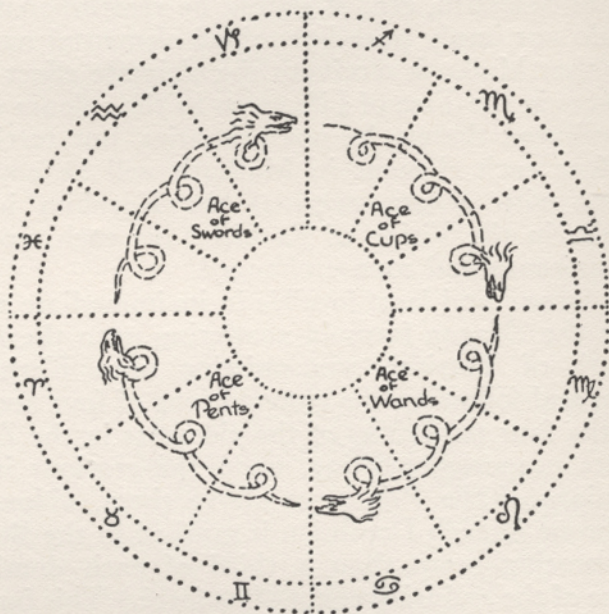
ing fully. Citrine rather horizontal than vertical but acting at the edge of the circumference of Kether, and slightly rather than strongly. Russet and olive rather vertical than horizontal, and acting moderately. Now these four formulae will imply four simultaneous

movements in the revolution of the forces symbolised by the four aces round the Northern Pole.

The *first* and *most forcible* in its immediate action will be that answering unto the Earth of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of the Constellation Draco. It is called the *Direct* or *Creeping Formula* and for this reason the Dragon may be wingless and footed as regards its symbolic representation. This formula has been thoroughly explained in the beginning of this section on the revolution of the Aces. In the expressions Earth of Malkuth, etc., it should be remembered that these do not imply pure but mixed elemental natures, seeing that Malkuth receiveth the ultimate effect of all the forces in the Tree of Life, even as the colours which be attributed thereto be not primaries, but tertiaries. Therefore each element in Malkuth will be counterchanged with others, even as the Kerubim in the Vision of Ezekiel have each, not one but four heads and counterchanged.

The *second* and *least forcible* in its immediate action will be the Dragon formula answering unto the Air of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of four serpents upon the four triplicities of the elements in the Zodiac or more properly speaking, upon the stations in the Dominions of the Princesses above them. (Now also the Throne in each Dominion is marked in the Book T as embracing more than a third of each dominion, because of the enduring effect of its force.) This formula is also called the *looped* or *Flying Formula*, and hence the serpents may be represented footless, but winged. Its action is more round the circumference at its edge, than that of the other formulae. This formula of operations will be readily understood on reference to the diagram thereof, but more especially from the four diagrams showing the change of order and course of the aces. In this formula the heads of the four serpents will be above the four cardinal signs.

The *Third Dragon Formula*, moderately forcible in its immediate action, is that answering unto the Fire of Malkut hof Yetzirah, transmitting unto Kether of Assiah, and following the law of the attraction and repulsion of the elements of the triplicities of the Zodiac. This is also called the *Leaping or Darting Formula*, and its serpents may be represented both footed and winged—footed to represent the attraction of the elements, winged to represent the repulsion by the contrary elements. This formula is more vertical in action, while the preceding two are more horizontal



LOOPED OR FLYING FORMULA

as before shown. This formula will be readily understood from the four diagrams thereof and also from those showing the change of order in the course of the Aces. As before the heads of the serpents rest upon the Stations above the Cardinal Signs.

The explanation of the course of one of the four serpents will be sufficient to explain the whole. Let us

take that of Fire:

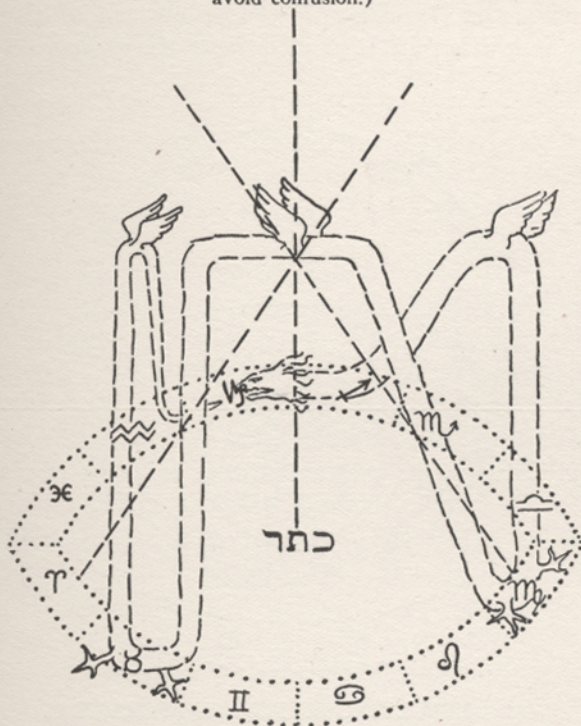
Fire is strongly attracted by the Station above
Fire,

Fire is strongly repelled by the Station above
Water,

Fire is slightly attracted by the Station above Air,

Fire is slightly repelled by the Station above Earth.

(The attraction and repulsion of the Serpent of the
Earth Triplicity only, is shown in this diagram to
avoid confusion.)



LEAPING FORMULA

The Head rests on the Station above Aries.

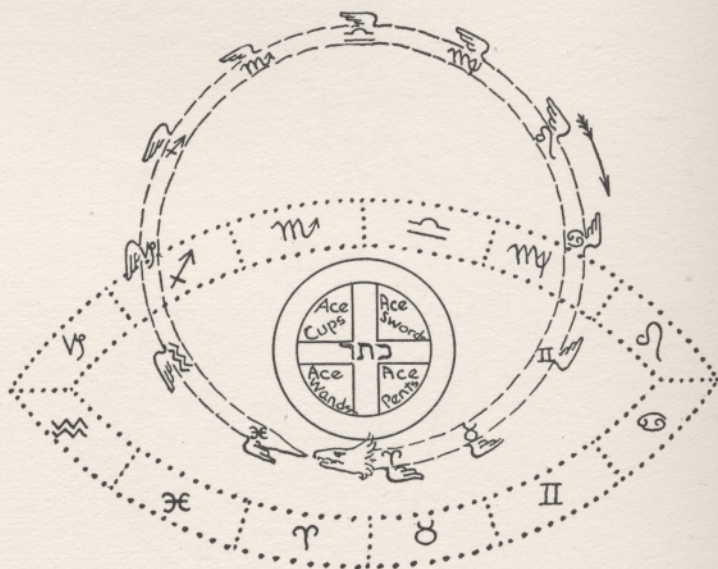
The Serpent is repelled into the lower Cone by
Pisces,

The Serpent is slightly attracted by Aquarius,

The Serpent is slightly attracted by Capricorn,

The Serpent is strongly attracted by Sagittarius,
 The Serpent is strongly repelled by Scorpio,
 The Serpent is slightly attracted by Libra,
 The Serpent is slightly attracted by Virgo,
 The Serpent is strongly attracted by Leo,
 The Serpent is strongly repelled by Cancer,
 The Serpent is slightly attracted by Gemini and
 Taurus.

The tail is strongly attracted by Aries, where it is
 united with the head again. (The course of the Four
 Serpents is shown in four different diagrams to avoid
 confusion.)



REVOLVING OR FLOWING FORMULA

The *fourth Dragon Formula* and *moderately forcible*,
 is that answering unto the Water of MALKUTH of
 Yetsirah, transmitting into the Kether of Assiah, and
 following the Law of the Zodiacal succession of the
 Signs in gradual Order. This is also called the *Revolving*
 or *Flowing Formula*, and its serpent may be repre-
 sented neither winged nor footed, but with fins to

symbolise its flowing movement. This formula will be more vertical in action, and can be readily understood from the diagram thereof, and from those showing the change of order in the course of the Aces.

This formula may be best symbolically represented by the four Aces revolving as in a smaller wheel upon a great circle whose body is composed of the powers of the twelve Signs, so that this latter in its turn revolves upon the stations above the Zodiac. The effect of the revolution of the Wheel of the Aces will be to excite by the Ace of Wands the Fiery Signs, by the Ace of Cups the Watery Signs, by the Ace of Swords the Airy Signs, and by the Ace of Pentacles the Earthy Signs. Yet through the forces of the revolution of the Serpent as well, the forces of the Aces will be in their turn modified by the zodiacal natures in the body of the Serpent.

And as before said the action of these formulae will be simultaneous though differing in degree, and of them all that first explained which followeth the convolutions of the Constellation Draco is the strongest in operation. And it is to be noted that in two of these formulae, the heads of the Serpents are with the Order of the Signs, and in the other two against the natural order of succession of them in the Zodiac.

Also the action of the Spirit of Malkuth of Yetsirah transmitting unto Kether of Assiah will equal that of continued vibratory rays, acting from the centre to the circumference, and thus bringing into action the force from the "Thread of the Unformulate" MEZLA.

Recall that which is written in the Chapter of the Chariot—(Ezekiel, i. 45.)

"And I beheld, and lo! a tempestuous whirlwind came out from the North, a mighty cloud, and a fire violently whirling upon itself, and a splendour revolving upon itself, and from the midmost as an eye of brightness from the midst of the fire. And from the midmost the forms of the Four Chaioth."

BOOK NINE

THE
ANGELIC
TABLETS

INTRODUCTION

TO THE

ENOCHIAN SYSTEM

By FRATRE AD MAJOREM ADONAI GLORIAM

To the First Order of the Golden Dawn little was said of the Angelic Tablets or Watch Towers. They were mentioned in the Grade Rituals but their subject matter did not enter into the Knowledge Lectures directly. But the detailed study of the Tablets and the method of using them with the Enochian invocations for skrying in the Spirit-Vision formed a definite part of the course of work prescribed for the Adeptus Minor of the R.R. et A.C., though I have never met anybody who had done it with any degree of thoroughness.

There was a considerable mass of detailed and highly complex instruction on this subject, contained in a number of documents. There are in my possession manuscripts totalling at least 70,000 words, besides some large charts, diagrams and coloured boards. Therefore it has been found necessary to provide a paper which attempts to cover the whole ground in logical sequence giving quotations where necessary from the original documents of G.H. Frater D.D.C.F. This probably will be of more general use than reproducing the whole rather disconnected mass of Enochian literature, which in many cases is simply a development of the fundamentals, and thus can be worked up by each individual reader who studies this book.

At the outset, let it be said that a good deal of systematic study will be required to appreciate the value and subtle significance of this system. It is one of the most amazing magical schemes that I have ever encountered, since it provides a thorough-going and comprehensive synthesis of the entire magical system of the Golden Dawn. Every important item of knowledge and practice found itself incorporated within the scope of these Angelic Tablets| Every worth-while technical form of Magical procedure and all branches of ritualistic work find themselves represented in a single noble system.

Therefore, because it is a synthetic amalgamation of all the Order Work, the student will find it necessary and imperative to have made himself thoroughly familiar with all the other items of knowledge taught by the Golden Dawn. He must know his Tarot and Geomantic attributions so well that the names, symbols and ideas are all at his finger tips—this, naturally, in addition to the basic knowledge items of the Hebrew Alphabet, Tree of Life, and the Qabalah generally. The formulae of practical Magic derived from the Z documents, dealing with the symbolism of the Candidate, the Temple, and the Ceremony of the Neophyte Grade, will require to be not only memorised and known, but understood. The student will need to be perfectly acquainted with the Pentagram and Hexagram Rituals, the formulae of the Consecration Ceremonies, the general art of invocation, and formulating Telesmatic images, and drawing Sigils. The Tablets are excellent instances of Talismans and Flashing Tablets.

D. D. C. F. says in his *Notanda* to the Book of the Concourse of the Forces, that “the tablets of Enoch require in truth many years of study, and will repay such an expenditure of time and energy. The knowledge embodied in this manuscript is very superficial and elementary, and entirely fails to do justice to the Enochian scheme. You must take it as only a feeble attempt to provide what is seen at first glance, by the

intellect, and as having no relation to the world of Spiritual truth which the Tablets enshrine and which a high Adept can make them give out."

Very little is known about the origin of these Tablets and the invocations that accompany their use. Practically nothing was said in the Order which explained this matter, though in the Adeptus Minor Ritual it is said that Christian Rosenkreutz and his immediate colleagues, whose supposed date is *circa* 1400 A.D., transcribed some "of the magical language, which is that of the Elemental Tablets." So far as we are able to make out, however, the System originated by means of the ceremonial skrying of Dr. John Dee and Sir Edward Kelly towards the close of the 16th century. The original diaries of Dr. John Dee, recording the development of the system, may be found in Sloane Manuscripts 3189-3191 in the British Museum. But this stands out very clearly, that in these diaries is a rudimentary scheme which bears only the most distant relation to the extraordinarily developed system in use by the Order. Whoever was responsible for the Order scheme of the Angelic Tablets—whether it was Mathers and Westcott or the German Rosicrucian Adepts from whom the former are supposed to have obtained their knowledge—was possessed of an ingenuity and an understanding of Magic such as never was in the possession either of Dee or Kelly.

Some of the Order clairvoyants have claimed that Dee and Kelly in some way obtained access to the construction of the Enochian system whilst they were in Central Europe. It is claimed that numerous Rosicrucian centres existed in Germany, Austria, and Bohemia, and both Dee and Kelly were received therein. Whilst this may be a plausible theory, there is not the least vestige of objective evidence for this assumption. Still others have believed that it represents a revival of certain species of Atlantean Magic, though those who press this theory do not explain the Dee

diaries, nor his account of the method he and Edward Kelly employed to acquire the roots of this system.

Roughly, the facts which are concerned with the origins of the system are these. Over one hundred large squares filled with letters were obtained by Dee and Kelly in a manner which we cannot quite determine. When working, Dee, for example, would have before him on a writing table one or more of these Tables, as a rule 49" x 49", some full while others were lettered only on alternate squares. Then Sir Edward Kelly would sit down at what they called the Holy Table on which were various magical pentacles, and which also rested on wax seals. On this Table was a large Crystal or Shewstone, in which, after a while, he reported to see an Angel who would point with a wand to letters on certain charts in succession. Kelly would thereupon report to Dee that the Angel pointed, for example, to column 4, rank 29, of one of the many charts, and so on, apparently not mentioning the letter, which Dee would then find on the table before him, and write it down. When the Angel had finished his instruction, the message—when it concerned certain of the major invocations or Calls—was rewritten backwards. It had been dictated the wrong way round by the Angel since it was considered too dangerous to communicate in a straightforward manner, each word being so powerful a conjuration that its direct pronunciation or dictation would have evoked powers and forces not desired at that moment.

Regardless of their origin, these Tablets and the whole Enochian system do represent realities of the inner planes. Their value is undoubted, as only a little study and application prove. Whilst it may seem, at first sight, that their governance is solely in the world of the elementals, that is the Astral plane, there is much to indicate that they extend to planes which are spiritual and divine in nature. In any event the magical conception of the Elements is rather different from that which obtains in most so-called occult philosophies.

Perhaps a word or two of caution might be added. Undoubtedly prudence is required in this matter. It is a very powerful system, and if used carelessly and indiscriminately will bring about disaster and spiritual disintegration. The warnings given in connection with the Invocations are not to be regarded as conventions or as platitudinous moralisings. They represent a knowledge of true facts, and the student will do well to take cognisance thereof. Let him study the theory first of all, so that he has a thorough knowledge of the construction of the squares and pyramids. This must be so ingrained within his mind, that a glance at the Tablets will automatically start an associative current which will bring up without delay the attributions of any given letter or square which strikes the eye. Only when this has been accomplished, dare he venture to the actual use of the Pyramids with the God-forms, or to the employment of the Invocations in ceremonial.

At this juncture, also, let me record one or two facts about the Angelic language in which the invocations are couched. The Outer Order rituals state, when the Tablets are pointed out in the Temple to the Candidate, that they are written "in what our tradition calls the Angelic Secret Language." The Tablets in use in the Temples, as well as those reproduced herein, are lettered in English. These, however, are a translation or, more accurately, a transliteration of characters belonging to the Enochian Alphabet. These letters will be found reproduced on a later page. It is said that these Letters are not simple in character, but partake of the nature of Sigils. In the section on Talismans, it will have been noticed that certain Geomantic emblems and Astrological symbols are referred to these letters.

This Angelic Secret language, whatever its origin, is a true language. It has, quite clearly, a syntax and grammar of its own, and the invocations in that language are not mere strings of words, but sentences which can be translated, not simply transliterated into English. For instance, the Invocation of the three

Archangels ruling over the Spirit Tablet, employed in the opening of the Portal Grade reads: "Ol Sonuf Vaorsagi Goho Iada Balata. Lexarph, Comanan, Tabitom. Zodakara, eka; zodakare od zodamran. Odo kikle qaa, piape piaomoel od vaoan." This, translated, means "I will reign over you, saith the God of Justice. Lexarph, Comanan, Tabitom, move, therefore. Show yourselves forth and appear. Declare unto us the mysteries of your creation, the balance of righteousness and truth."

In a First Order side-lecture issued to newly-initiated Zelatores by G. H. Fratre Sub Spe, there is this note on the Enochian system and language which might be worth reproducing:

"One more point is shown you in this first part of the 1 = 10 Grade, and that is the Great Terrestrial Watch-Tower or Tablet of the North. At present it will probably be to all of you who are here present, with the exception of those who have passed into the Second Order, an absolute sea of mystery. It appears a curious arrangement of squares and letters in different colours, and perhaps you may wonder to see English and not Hebrew letters upon it, seeing that it is one of the most ancient symbols in the world. I may tell you, without betraying any knowledge which is beyond you, that these letters are transliterated for convenience. I do not think there is any one present, except myself, who could read the original language in which they are written. But I may tell you that it is a great curiosity merely from the linguistic point of view, because that language and those characters in which it is written, are a perfect language which can be translated, and yet there is no record, so far as I am aware that that language was ever spoken, or those characters were ever used by mortal man. Now that Müller and other great philologists have said that it is impossible that any human being should invent a language, here is a language which has existed for as far back as we are able to trace. We find traces of it on rock-cut pillars and on

temples, apparently as old as the world. We find traces of it in the sacred and secret mysteries of some of the oldest religions in the world, but we find no trace of it ever having been used as a living language, and we hold the tradition that it is the Angelic secret language. Only one instance of this I may perhaps be allowed to give. The high priest of Jupiter in the earliest days of Rome was called *Flamen Dialis*, and you will find that the most learned are utterly ignorant as to whence came the word *Dialis*. They will tell you that it is ancient Etruscan, but beyond that they can tell you nothing. It is not the genitive of any known nominative. On that Tablet (Earth) you will see that the second of the Three Holy Secret Names of God is *Dial*."

Although no philologist, and without the least scientific knowledge of comparative languages, yet I have found the study of this Angelical or Enochian language an absorbing interest. Going through the invocations with the intention of compiling a dictionary of the extant words has convinced me personally that we have here fragmentary pieces of a very ancient tongue—a language which is far older even than the Sanskrit. It must have been a living tongue at one time, though many thousands of years ago, and it may therefore be claimed for Enochian that the fragments we do have are in the oldest language of which we have any knowledge. In short, though as pure speculation, it is believed that the language in which these invocations are written are remnants of the tongue of the age-old Atlanteans. True, there are no means for the time being of proving this speculation, or of bringing forward the least convincing item of corroboration other than that it is an instinctive or intuitive conviction. In the quotation rendered above, *Fratre Sub Spe* does give one example of an Enochian word appearing in antiquity, and this to some may prove suggestive. If only we knew it, there probably are hordes of words similar to the case quoted, and these may come to light when expert attention is given to the subject.

Since writing the above, another instance of an Enochian word has come to my attention. Reading Charles Johnson's translation of, and Theosophical commentary upon, the great Upanishads of India, I find reference to a certain character of legend, Uma Haimavati. The Kena Upanishad speaks of her as the daughter of the Snowy Mountain, and she is, interprets Mr. Johnson, a symbol of the hidden Wisdom personified as the child of the Himalaya who reveals the Eternal. And Charles Johnson then proceeds, "Curiously, while the inner significance of the name of this woman greatly radiant is lost in Sanskrit, *it must have been clear in the older tongue which lies behind Sanskrit*; for it remains in the group of younger Aryan tongues called Slavonic. Here, the root *Um* is the common word for intelligence."

The italics marked in Johnson's commentary are mine. This point must strongly be indicated, for the significance of that word *Um* is retained, not alone in the Slavonic as shown by Mr. Johnson, but also in the Enochian or Angelical language. For example, in the Second Enochian Key, used to invoke the Angels of the Spirit Tablet, and in the Sixteenth Key we find the word "OM" translated by "Understand." (Let me remark here too, that the translation of the words in the Enochian invocations came from the same occult or angelic source as the invocations themselves, and were not made by either Dee or Kelly.) Again, in the Fifteenth Key, we find the English version of the Call "O thou . . . who knowest" as equivalent to "Ils . . . ds *omax*." While in the Call of the Thirty Aethers, "Oma" is rendered as "understanding." Thus there is every indication to believe that if there was a language "which lies behind Sanskrit" as supposed by Mr. Charles Johnson and of course by many others, which according to the philosophy of the Ancient Wisdom is that of Atlantis, then the Enochian or Angelical language bears several strong points of resemblance to it.

Yet, the puzzle is this. Prior to the previously de-

scribed ceremonial skrying of Dr. Dee and Sir Edward Kelly towards the close of the 16th century there is absolutely no trace of any part of the Enochian magical system or Angelical language in Europe. There are innumerable ancient and mediaeval records of so-called "barbarous names of evocation," many of them being assembled apparently in sentences and runes, etc. But none of these latter have the coherence which the Enochian language *does* have, nor do they betray traces of grammar and syntax which are clearly indicated in the Angelical Keys. In some incomprehensible manner, this pair of psychics must have stumbled on a thread which unfolded, perhaps from their own subconscious memory of former lives, parts of this strange tongue of a by-gone age. Stumbled, I use advisedly, for a close perusal of their diaries both published and unpublished reveals nothing to indicate that Dee or Kelly had anything but the remotest idea of what it was that they were recording so carefully. The way they have recorded the invocations, as shown in Sloane mss 3191 in the British Museum, indicates they had never studied its intricacies or grammar, and thus many words became jumbled and joined together. Only a little study of the Calls is necessary to reveal their mistakes, and to restore what is clearly the original arrangement of words. For instance, the word "L" or "EL" meaning "The first" or "One" is invariably joined on to the succeeding word in the Dee version; there is no necessity for this.

It is clear that the Angelical language was not in the possession of a possessive case, and thus we find several instances of the English translation, where the possessive case is used, not tallying exactly with the Enochian. We find "Lonshi Tox" translated by "His Power" when strictly it ought to be, if the words are literally to be translated "The power of him." And "Elzap Tilb" is rendered "Her course" instead of "The course of her." I mention this simply to show that the language is a real one, and not a mere jumble of unmeaning words to

which an arbitrary translation was given. With the publication of the invocations here, I hope that serious experienced philologists will devote some attention to this matter so that we can thrash out once and for all, on the objective plane, the true nature of the language and the vertical source of its origins.

It is said in the ⑤ = ⑥ Ritual that some of the only Fratres of the Order compiled a dictionary of this language. At any rate, such is not in existence now, though the writer, using the Angelical Calls, has compiled a dictionary of the extant Enochian words. Unfortunately, it is not possible to include this dictionary with the present account of Order Teaching.

Incidentally, for practical purposes, the language is pronounced by taking each letter separately, whenever a lack of vowels renders it necessary. But, with a little practice, the pronunciation will come instinctively when the student wants it. "Z" is always pronounced "Zod" with a long "o."

My last word is an insistence upon the necessity for a thorough grasp of the preliminary part. It should be read again and again, so that the student actually absorbs the material, rather than learns it by a feat of memory or conscious intellection. It may take some months this way, but once it has made it a part of his mode of thinking, so that it has been assimilated into the very structure of his brain, the real significance and meaning of the system will begin to dawn on him.

I. REGARDIE

THE FIRST WATCH-TOWER
OR THE
GREAT EASTERN QUADRANGLE OF AIR

r	Z	i	l	a	f	A	^y _u	t	l	i	p	a
a	r	d	Z	a	i	d	p	a	L	a	m	
C	z	o	n	s	a	r	o	^v _v Y	a	u	b	
T	o	i	T	t	^z _x	o	p	a	c	o	C	
S	i	g	a	s	o	ⁿ _m	r	b	z	n	h	
f	m	o	n	d	a	T	d	i	a	r	l	i
o	r	o	i	b	a	h	a	o	z	p	i	
^t _c	N	a	b	^r _a	V	i	x	g	a	^s _z	d	
O	i	i	i	t	T	p	a	l	O	a	i	
A	b	a	m	o	o	o	a	C	^u _v	c	a	
N	a	o	c	O	T	t	n	p	r	^u _a	T	
o	c	a	n	m	a	g	o	t	r	o	i	
S	h	i	a	l	r	a	p	m	z	o	x	

THE SECOND WATCH TOWER
OR THE
GREAT WESTERN QUADRANGLE OF WATER

T	a	O	A	d ^u _v	p	t	D	n	i	m
a _o	a	b _l	c	o	o	r	o	m	e	b
T ^o _a	g	c	o	n ^x _z	m _i	n ^a _u	l	G	m	
n	h	o	d	D	i	a	i	l _a	a	o
f _p	a	t _c	A	x	i ^v _o	V	s	P ^x _s	yl _{N_h}	
S	a	a	i ^z _x	a	a	r	V	r	L ^c	i
m	p	h	a	r	s	l	g	a	i	o
M	a	m	g	l	o	i	n	L	i	r
o	l	a	a	D ⁿ _a	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c
n	d	a	z	N ^z _x	i	V	a	a	s	a
r _i	i	d	P	o	n	s	d	A	s	p
x	r	i _r	n	h	t	a	r ⁿ _a	d	i	L

THE THIRD WATCH TOWER
OR THE
GREAT NORTHERN QUADRANGLE OF EARTH

b	O	a	Z	a	R	o	p	h	a	R	a
^u _v N	n	a	x	o	P	S	o	n	d	n	
a	i	g	r	a	n	o	^a _o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	s	O	n	i	z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
M	O	r	d	i	a	l	h	C	t	G	a
R _o	C _O	a _c	n _a	c _{nm}	h _c	i _h	ia _{bt}	s _a	o _s	m _o	t _m
A	r	b	i	z	m	i	ⁱ _l	l	p	i	z
O	p	a	n	a	l _B	a	m	S	m	a	T _L
d	O	l	o	^P _F	l	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

THE FOURTH WATCH TOWER
OR THE
GREAT SOUTHERN QUADRANGLE OF FIRE

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	^u _v	^a _i
O	P	a	m	n	o	^v _o	G	^m _n	d	n	m
a	^p _b	l	s	T	e	^c _d	e	c	a	o	p
s	c	m	i	o	a	n	A	m	l	o	x
V	a	r	s	G	d	L	^b _v	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
P	s	^u _v	a	c	n	r	Z	i	r	z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	^l _b	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	^O _p	A	C	r	a	r

THE BOOK OF THE CONCOURSE OF THE FORCES

PART ONE

The Enochian Tablets are four in number, each referred to one of the elements of Earth, Air, Fire and Water. In addition to these four there is another smaller Tablet, which is called The Tablet of Union, referred to the element of Ether or Spirit. Its function, as its name implies, is to unite and bind together the four elemental Tablets. For purposes of study the four Elemental Tablets or Watch-Towers are arranged as are the elements in the Pentagram, although the order is rather different:

1. Air Tablet	2. Water Tablet
3. Earth Tablet	4. Fire Tablet

To each Tablet are referred innumerable attributions, which will be dealt with in the course of this paper, the principal elementary ones being those of colour. Certain squares on each Tablet were painted in the colour of the Element, according to the King Scale, whilst others were left wholly or partly white. Thus in each Tablet there are four principal types of square. There are those of:

1. The Great Cross of 36 squares, lettered in black on white, stretching through the entire Tablet.
2. The Sephirotic Calvary Crosses, lettered also in black on white, in the four corners on the Tablets.
3. The Kerubic Squares, which are always in the elemental colour of the Tablet, and are the four squares immediately above each Sephirotic Cross.

4. The Servient Squares, always in the colour of the Tablet, and consist of the 16 squares of each lesser angle beneath each Sephirotic Cross.

The Kerubic and Servient squares on each Tablet are coloured in the elemental colour, with the letters drawn thereon in the complementary colour, thus:

AIR TABLET painted in Yellow. Lettering on Air quarter Mauve.

WATER TABLET painted in Blue. Lettering on Water quarter Orange.

EARTH TABLET painted in Black. Lettering on Earth quarter Green.

FIRE TABLET painted in Fire. Lettering on Fire quarter Green.

The lettering on the other three Angles follows the element. Thus, to consider the Fire Tablet as an example, the colouring of each Angle of the Tablet will be:

1.
Lesser Angle
of AIR
Yellow Letters
on Red

3.
Lesser Angle
of EARTH
Black Letters
on Red

2.
Lesser Angle
of WATER
Blue Letters
on Red

4.
Lesser Angle
of FIRE
Green Letters
on Red

The TABLET OF UNION, which is attributed to Spirit, the fifth point of the Pentagram, is a small Tablet of twenty squares, five letters wide, four deep. Its letters are painted on a white ground:

EXARP, attributed to Air, is painted in yellow letters. 1st line.

HCOMA, attributed to Water, is painted in blue letters. 2nd line.

NANTA, attributed to Earth, is painted in black letters. 3rd line.

BITOM, attributed to Fire, is painted in red letters. 4th line.

Each of these twenty squares is attributed in part to Spirit, and its letters are used in combination with those on the Elemental Tablets in the formation of certain Names.

The most important item on each Angelic Tablet is the Great Cross whose shaft descends from top to bottom and whose bar crosses the Tablet in the centre. This Cross comprises 36 squares, and has a double vertical line which is called *Linea Dei Patris Filii*, the Line of God the Father and the Son, and *Linea Spiritus Sancti*, the Line of the Holy Spirit, crossing this horizontally, and containing one rank of letters. The *Linea Spiritus Sancti* is always the seventh line or rank of letters from the top, while the two vertical columns of the *Linea Dei Patris Filii* are always the sixth and seventh columns counting from either right or left.

From this Great Cross, various Angelic and Divine Names are produced, which are of supreme importance. First of all there are the "Three Great Secret Holy Names of God" which are found in the *Linea Spiritus Sancti*. This line comprises twelve letters, which are divided into names of three, four, and five letters reading from left to right. Thus in the Air Tablet, you will find ORO IBAH AOZPI; in the Water Tablet: MPH ARSL GAIOL; in the Earth Tablet: MOR DIAL HCTGA, and in the Fire Tablet: OIP TEAA PDOCE.

These Three Secret Holy Names of God are the major names of the Tablets. These Names are conceived to be borne as ensigns upon the Banners of the Great King of each quarter. The Name of the Great King is always a name of eight letters and comprises a spiral or whirl in the centre of the Great Cross. Thus in the Air Tablet, the Great King is BATAIVAH. It is produced:



And so for the other three Angelic Tablets. The King is a very powerful force, and since it initiates the whirl it is to be invoked with due care.

The next series of important names obtained from the Great Cross are the Six Seniors. Their names begin from the sixth and seventh squares of the Linea Spiritus Sancti, including these squares, and read *outwards* along the three lines of the Cross to the edge of the Tablet. Each is a name of seven letters. In the case of the Air Tablet, the Six Seniors are:

HABIORO

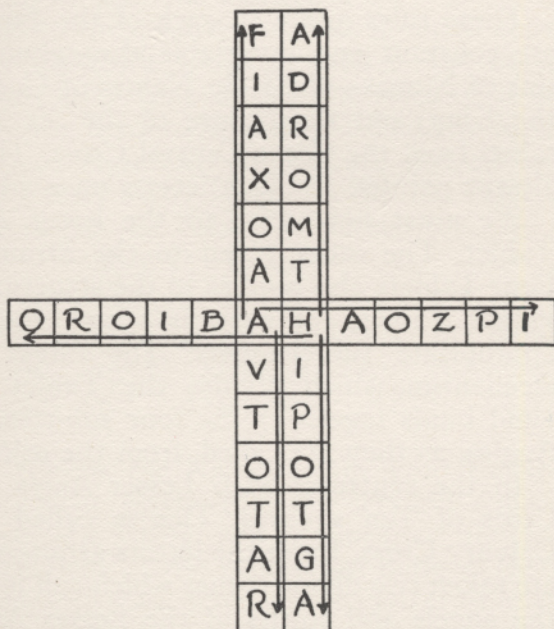
AAOXAI F

HTMORDA

AHAOZPI

AVTOTAR

HIPOTGA



(Note the overlapping of letters in the central squares). The Eight-lettered Name of the King, and the six

Names of seven letters each of the Seniors, are invoked by means of the Hexagram. They are attributed to the Sun and Planets, and are on a different and higher plane than are the elemental names. The attribution to the points of the Hexagram is:

The King is attributed to the Sun, and the six Solar Hexagrams invoke him. The Senior formed on the left hand of the Linea Spiritus Sancti is attributed to Mars; that on the right hand to Venus. The Name of the Senior formed by the letters in the upper half of the Linea Dei Patris (which is the *left* descending column of the Cross, as the *right* column is the Linea Dei Filiique) is attributed to Jupiter, and the lower half to Mercury. The Senior formed by the letters on the upper half of the Linea Dei Filiique is referred to Luna, whilst the Name formed by the letters in the lower half is referred to Saturn.

These rules apply to each of the Four Tablets and are constant and invariable throughout. These three sets of Names—the Holy Names of God, the Name of the King, and the Names of the Six Seniors, are all taken from the Great Central Cross. Their Names are always painted in black letters on a white ground.

We must now refer to the lesser Angles of each Tablet. The order given to the arrangement of the Four Tablets also applies to the structure of each individual Tablet, for each is shown together with its appropriate sub-elements. The Great Cross is the mechanism which divides the Tablet and separates (and binds together) the four sub-elements or Lesser Angles, as they are called, from the other.

In the centre of each Lesser Angle will be seen a Cross of Ten squares. This is called the Sephirotic Calvary Cross. From the letters arranged on this Cross are taken two divine names which call forth and control the angels and spirits of the Lesser Angle, and their names are used in a preliminary invocation when working magically with a square of a lesser angle. From the vertical line of the Sephirotic Cross, reading from above

downwards, comes a Deity Name of six letters. Thus, in the Air Lesser Angle of the Air Tablet, we find, in the white descending line of the Cross, the name IDOIGO. It is with this name that the Angels and Spirits of the Lesser Angle are to be called. From the cross-bar, reading from left to right, comes the deity name of five letters, ARDZA, which is used to command those Angels called by the first name. Thus in every Sephirotic Cross in every Lesser Angle, we obtain two divine names. One on the descending shaft, always of six letters, and one on the cross-bar, reading from left to right, of five letters. These names must be read in these prescribed directions, for if they are reversed, they call forth evil forces. Like the Names from the Great Cross, these Names on the Sephirotic Cross are painted in black letters on white. But unlike the former, these latter are employed with the Pentagram.

We now come to the coloured squares grouped above and below the Sephirotic Cross in each of the Lesser Angles. The most important of these are the four *above* the cross-bar of the Sephirotic Cross—called the Kerubic Squares. From these four squares are derived four names of four letters each. Thus, for the top rank of the Airy Angle of the Air Tablet, we have:

R Z (I) L A

Note that the white square in the centre, belongs to the Sephirotic Cross and is not included in the names derived from the Kerubic Squares. From these four letters we obtain four names, thus: RZLA. ZLAR. LARZ. ARZL.

These Four Names, the Names of the Four Kerubic Angels of the Lesser Angle, rule the servient squares below the Sephirotic Cross, and of the four, the first is the most powerful as the others are derived therefrom. By prefixing to these four names a letter from the appropriate line of the Tablet of Union, we obtain even more powerful names, archangelic in character. Thus for the Kerubic Rank of the Air Lesser Angle of the

Air Tablet, which we are using as our example, the letter "E" of the word "EXARP" on the Tablet of Union is prefixed. This produces ERZLA. EZLAR. ELARZ. EARZL.

The rule is that the *first letter* of the appropriate line of the Tablet of Union is prefixed only to the Names formed from the Kerubic Squares. In the Airy Angle of the Water Tablet, the principle Kerubic Name is TAAD. The name formed by the addition of the appropriate letter from the Tablet of Union is HTAAD: and so on. As an example of this method applied to the remaining servient squares of the Air Angle of the Air Tablet, we find:

X is added to the 16 servient squares of the angle of AIR.

A is added to the 16 servient squares of the angle of WATER.

R is added to the 16 servient squares of the angle of EARTH.

P is added to the 16 servient squares of the angle of FIRE.

Hence EXARP will be used entirely on the Air Tablet, and is never used on the other three Tablets. The First letter applies to the Kerubic Squares of each of the four Lesser Angles, whilst the remaining four letters apply to the sixteen servient squares of those Angles as shown above. The other names of the Tablet of Union are attributed similarly to Water, Earth, and Fire. As an example, I give below Names formed from the Lesser Angle of Fire in the Water Tablet:

N	L	I	R	X
A	T	A	P	A
X	P	A	C	N
V	A	A	S	A
D	A	S	P	I
R	N	D	I	L

HNLRX	HLRXN	HRXNL	HXNLR.
AXPCN	APCNX	ACNXP	ANXPC.
AVASA	AASAV	ASAVA	AAVAS.
ADAPI	AAPID	APIDA	AIDAP.
ARNIL	ANILR	AILRN	ALRNI.

The ritual for the consecration of the Four Elemental Weapons gives excellent examples of the spirit or archangelic names formed from the Kerubic Squares by the addition of letters from the Tablet of Union.

The attribution of the Name Yod He Vau He.

This Name is the key to the whole of the Enochian attributions of the squares to the Elements: The letters are thus referred:

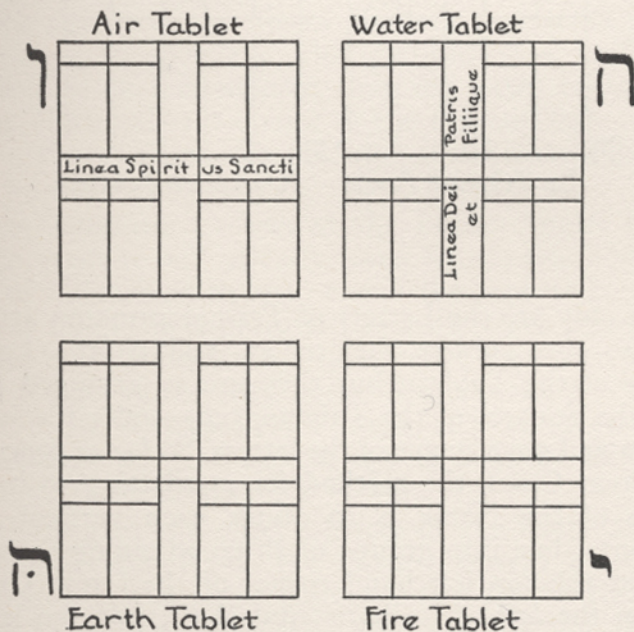
י YOD FIRE WANDS

ה HE WATER CUPS

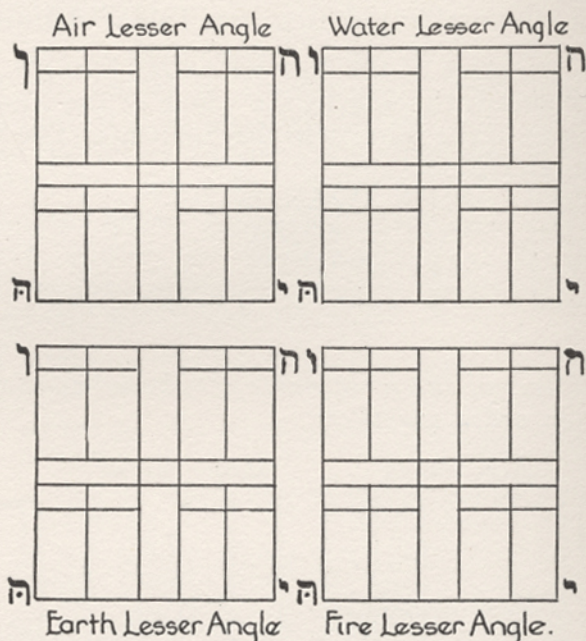
ו VAU AIR SWORDS

ה(final) HE EARTH PENTACLES

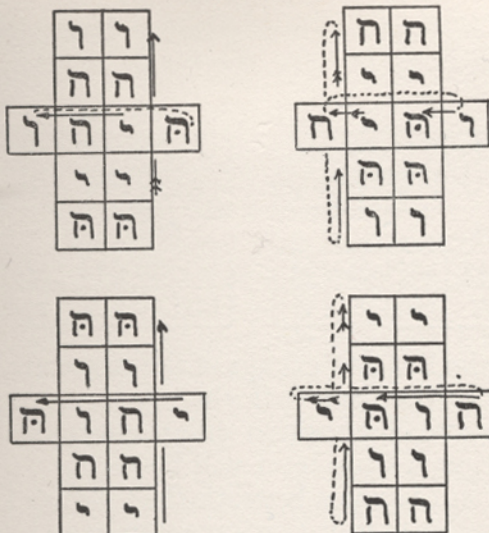
The letters of the great name attributed to the Four Tablets in order together:



The letters of the great name attributed to each corner of the separate Tablets:



Not only are the Letters of Tetragrammaton attributed to the Tablets themselves, and to the Lesser Angles of the Tablets, but they are so arranged that even the Squares of the Tablets come under the jurisdiction and governance of the letters. So far as concerns the Great Cross, the method for attributing to it the letters of the Name is to divide each vertical and horizontal line into groups of three adjoining squares. Against the *top* left hand corner of the Great Cross, and on the *left* of its horizontal shaft, put the letter of the Name for the Element of the Tablet, thus VAU for the Air Tablet, Yod for the Fire Tablet, etc.



Each square of the above diagram represents *three squares* on the Tablets. This attribution is perfectly simple if it be remembered that the letter consonant to the Tablet always comes to the *top* and *left*.

The arrows show the direction in which the Name is to be read.

The Sephirotic Crosses in the Lesser Angles have, as the student will already have noted, ten Squares, each of which is referred to one of the Sephiroth of the Tree of Life. The Sephirotic Cross therefore represents the Sephiroth modified by the letter of the lesser angle. Thus Kether in the Airy Lesser Angle is the *Kether* of *Vau*. In the Watery Lesser Angle, it is the *Kether* of *Heh*, and so on. The letters, in this case, as elsewhere explained, refer to the four Worlds.

Referring to the other squares of the lesser angles, in the Kerubic Rank the *outside* square is always attributed to the letter corresponding to the Element of the Lesser Angle. In the Tablets of Air and Water, the Name reads right to left in the two upper quarters; in the two lower quarters it reads from left to right. In the Tablets of Earth and Fire, left to right in the

upper, but in the two lower quarters form right to left. Thus in the Four Tablets, the Name reads:

AIR		WATER	
VHYH (f)	YH(f) VH	VHYH (f)	YH(f) VH
H(f) YHV	HVH(f) Y	H(f) YHV	HVH(f) Y
→ EARTH		→ FIRE	
VH(f) YH	VH(f) YH	VH(f) YH	VH(f) YH
H(f) VHY	H(f) VHY	H(f) VHY	H(f) VHY

Though the last two groups of the name are the same, this does not indicate that the squares are identical. Their elemental composition differs enormously in each lesser angle, as a little later will be seen.

The Servient Squares beneath the Calvary Cross may be considered as of four vertical columns of four squares each, or, looking at it from a different angle, of four horizontal ranks also of four squares each. In attributing the letters of Tetragrammaton to these Servient Squares, the rule is that they follow the attributions of the Kerubic Squares. The columns (that is reading from above downwards) follow the order of the Kerubic Squares above, and this order is invariably followed *downwards* for the ranks, reading from right to left. Thus in the Air Lesser Angle of the Air Tablet, the Kerubic Rank has attribution to the Name:

VAU HEH YOD HEH (Final)

Therefore applying the above rule, the Servient squares beneath the Sephirotic Cross follow:

	VAU	HEH	YOD	HEH (Final)
(Final) HEH	*	*	*	*
YOD	*	*	*	*
HEH	*	*	*	*
VAU	*	*	*	*

From this example, it will be clearly indicated that each square has a double attribution to the letters of Tetragrammaton, none being the same since a column and a rank differ. Thus, Column VAU rank Yod does

not coincide in nature with Column YOD rank VAU.

We must now approach the reason for this complex series of references of the letters of the Tetragrammaton to the squares. According to these attributions, so are certain Astrological, Tarot, Geomantic and Hebrew symbols referred to the Squares.

It will be remembered that in attributing the letters of the Name to the Great Cross, we subdivided the latter into groups or blocks of three squares each. Every block was attributed to some one letter of Tetragrammaton. Now the Signs of the Zodiac are to be attributed to the Great Cross, and each of those twelve Signs is to be referred to three squares constituting one group or block. The order of their attribution is governed by the letters of the Great Name already referred to the arms of the Great Cross. For instance, Fiery Signs (Aries, Leo, and Saggitarius) are attributed to YOD. Watery Signs (Cancer, Scorpio, and Pisces) are attributed to HEH. Airy Signs (Gemini, Libra, Aquarius) are attributed to VAU. Earthy Signs (Taurus, Virgo, and Capricorn) are attributed to HEH final.

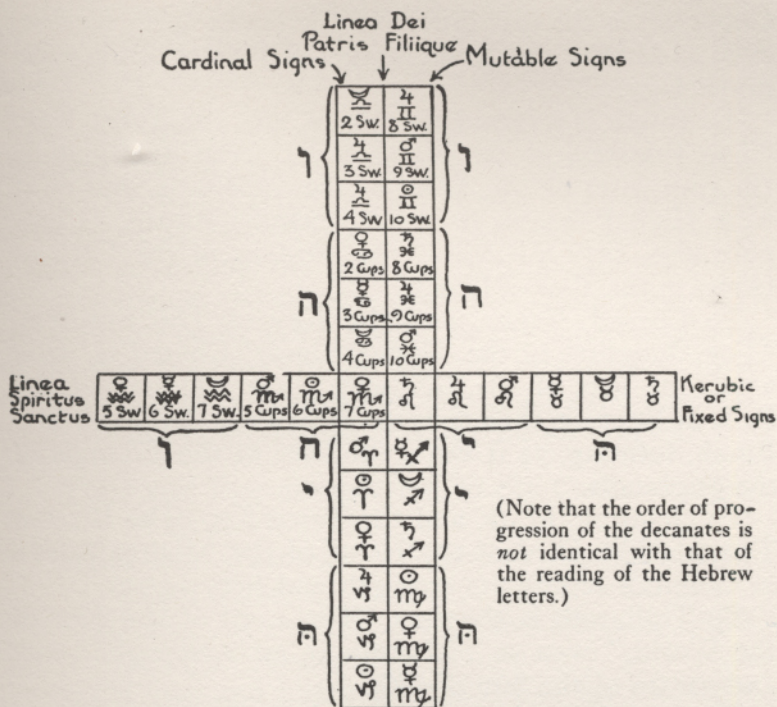
Thus each group of three squares, constituting a single unit, is attributed to one sign of the Zodiac, depending upon the letter of the Name referred to that group. Each Zodiacal Sign, being divisible into three Decanates, or divisions of ten degrees, it follows that each of three Decanates of the Sign may be referred to one of the squares in any group of three squares. The Sign refers to the group, the Decan refers to one square of that group.

The rule governing the attributions of the Twelve Signs to the Great Cross is: the Four Kerubic or Fixed Signs (Taurus, Leo, Scorpio, and Aquarius) are referred to the squares of the Linea Spiritus Sancti. The Four Cardinal Signs (Aries, Cancer, Libra, Capricorn) are referred to the left side of the Linea Dei Patris Filiique, and the Four Mutable Signs (Gemini, Virgo,

Sagittarius and Pisces) to the right side of the Linea Dei Patris Filiique.

The decanate system as employed by the Order will be found in the part of this book dealing with the significance of the Tarot Cards. They begin with the attribution of the first decanate of Aries to the planet Mars, and ending with the last decanate of Pisces also ruled by Mars. The order of planets for the decanates follows the order of Sephiroth on the Tree of Life: Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna.

There are 36 small cards of the Tarot, as explained in the appropriate documents, attributed to the decanates of the Twelve Signs. Therefore to each of the decanate squares on the Great Cross will be attributed one of the small cards of the Tarot. 2, 3, and 4, of each of the four Suits of Tarot are referred to Cardinal Signs. 5, 6, 7 to the Kerubic or Fixed Signs; and 8, 9, and 10 to the Mutable Signs. Thus in the Air Tablet, the Great Cross shows the Tarot and decanate attributions thus:



The attribution of the Sephiroth to the ten squares of the Sephirotic Cross is shown on the Admission Badge to the 27th Path of Peh, and reproduced in one of the Knowledge Lectures. The planetary attributions to the Sephirotic Cross as used in the Enochian system are rather different from those used on the Tree of Life. But the system that is here employed is constant, and applies to each of the sixteen Sephirotic Crosses on the four Tablets.

In this mode of attributing the planets to the Sephiroth on the Calvary Cross of the Lesser Angles, Saturn is excluded, and Jupiter and the Tarot Trump, the Wheel of Fortune is attributed to Kether. The title of this card is "The Lord of the Forces of Life," and Kether is the origin and source of Life.

To Chokmah is attributed Mercury, the Tarot Key, The Magician, "The Magus of Power" seeing that

Chokmah is the distributor of the power from Kether, even as Mercury is the messenger of Jupiter of Classical mythology.

To Binah is referred the Moon, and the Tarot Key, "The Priestess of the Silver Star," even as Binah is the completer of the Triad of the Supernals, and as it were High Priestess to the Inferior Sephiroth. (Compare also, says S.R.M.D., the position of the Path of Gimel in the Tree of Life.)

To Chesed, Venus, and the Key of The Empress, "The Daughter of the Mighty Ones." Chesed is, as it were, the first of the Inferiors below Binah, and the Path of Venus is thus reciprocal between Chokmah and Binah, forming, as it were, the base of the Triangle of the Supernals.

To Geburah, Mars, and the Tarot Key, The Blasted Tower, "The Lord of the Hosts of the Mighty," even as Geburah represents strength and fiery power.

To Tiphareth is the Sun, "The Lord of the Fire of the World," even as Tiphareth is, as it were the heart and centre of the Sun of Life.

The remaining four squares of the Sephirotic Cross have no planetary or astrological attributions. The ten squares of the Sephirotic Cross also stand for the Ace and small cards of the Suit represented by the Element of the Lesser Angle. Thus Wands are attributed to the Fire Angle, Pentacles to the Earth Angle, etc.

The Kerubic Squares are allotted, as their name implies, to the four Kerubim whose emblems follow the order of the letters of Tetragrammaton:

YOD	HEH
Lion—Leo	Eagle—Scorpio
King	Queen
VAU	HEH (final)
Man—Aquarius	Bull—Taurus
Prince	Princess

These last are of the suit corresponding to the Element

of the Lesser Angle as explained above, viz: Wands to Fire and Yod; Cups to Water and Heh; Swords to Air and Vau; Pentacles to Earth and Heh final.

It was previously shown how the squares of the Servient part of each lesser angle were given a double attribution to the letters of the Name. They were seen to be ruled by a letter governing the rank, and also by a letter governing the column. In order to work out the astrological attributions of this allocation, note that the columns go by the triplicity of the Kerubic Square at the top, the ranks by quality. By this method there results a highly intricate and ingenious subdivision of elements in the sub-elements of the Lesser Angles.

YOD and Fire are referred to the Cardinal Signs,
♈ ♉ ♊ ♋.

HEH and Water are referred to the Kerubic or Fixed Signs, ♎ ♏ ♐ ♑.

VAU and Air are referred to the Mutable Signs,
♈ ♉ ♊ ♋.

HEH final and Earth are referred to the Elements,
♈ ♉ ♊ ♋.

As to the reasons of this latter attribution, S.R.M.D. says that the Four Cardinal Signs are called the most fiery because most solar in nature. That is, the Equinoxes and Solstices occur when the Sun is in these signs. The Kerubic or Fixed Signs are considered watery because they are the most shining and glittering in nature. The remaining four Mutable signs are called the most Airy because they are the most subtle in nature. While the four elements are the most Earthy because their operation is mainly terrestrial. Incidentally, instead of the usual Earth symbol, the planet Saturn is used in the Enochian system, because, to quote S.R.M.D. "though one of the seven Lords who wander (planets), Saturn is yet here classed with those who abide because he is the heaviest of the seven and

thus formeth a link between the Wanderers and Abiders."

The following diagram shows how any Lesser Angle may be worked out using the above rules:

						Shaded areas are Blue
Blue						
1			7			Shaded areas are Blue
2			8			
3			9			Shaded areas are Blue
4			10			

EARTH ANGLE OF WATER TABLET

One final set of attributions concerns the Tablet of Union, which is referred to Spirit. It is employed, as before shown, in binding together the Tablets, and in building up Angelic Names. Its attributions are to the Four Aces of the Elements and to the Court Cards. The Aces represent the root force, and the essential spiritual noumenon of the element. The Court Cards are the vice-gerents of the root force in the element.

					
	ACE SWORDS	PRINCE SWORDS	QUEEN SWORDS	PRINCESS SWORDS	KING SWORDS
	ACE CUPS	PRINCE CUPS	QUEEN CUPS	PRINCESS CUPS	KING CUPS
	ACE PENTS	PRINCE PENTS	QUEEN PENTS	PRINCESS PENTS	KING PENTS
	ACE WANDS	PRINCE WANDS	QUEEN WANDS	PRINCESS WANDS	KING WANDS

The foregoing methods of attributing the Enochian squares should be completely grasped before proceeding further. It is imperative to understand thoroughly the basic principles of attributions before beginning the analysis of the Pyramids based on each square. What follows will have little meaning if the reader has not worked out these references and attributions for himself.

The following diagram shows the Letters of Tetragrammaton attributed to the Four Enochian Tablets in detail. The figures refer to the order of reading the Hebrew letters, but must under no circumstances be confused with the order of the Angelic names on the Tablets, which always read from left to right.

In the 4=7 Grade the admission badge for the 28th Path was a Pyramid. It was described as having a square base, and four sides composed of equilateral triangles cut off so as to leave a flat top. These four sides were attributed to the four Elements, and the flat top was conceived to be the throne of Eth, the Spirit. Hitherto, the Squares of the Enochian Tablets have been treated as a single whole, and as being flat. In reality, however, they are represented as being pyramids like that described above. The practical magical significance of this will be shown hereafter, but for the moment we must consider the method of producing the sides of these Pyramids, and their attributions. With the exception of the Tetragrammaton letter, upon which everything else depends, all the other attributions appear and are included in the definition of the nature of the Pyramid. Each side of the Pyramid is coloured according to its own appropriate element, or left white for Spirit. It by no means follows for example that a square from the Airy Angle of Air will build up a completely yellow pyramid. But every square of the Air Tablet, in every angle, has at least one Airy yellow side to its pyramid. Every square of

KEY OF ATTRIBUTIONS

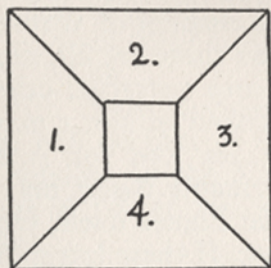
ח ה י ה								ח ה י ה							
3	2	1	4					1	4	3	2				
			4											2	ה
			1											3	ו
			2											4	ה
			3											1	י
3														1	י
2														4	ה
1														3	ו
4	1		2	3				2	3		4	1	2		ה
י ה ו ח								י ה ו ח							

ATTRIBUTION OF THE GREAT NAME TO THE FOUR LESSER ANGLES

ח ה י ה								ח ה י ה							
								3	4	1	2				
			2											2	ח
			1											1	י
			4											4	ה
			3											3	ו
1														1	י
2														2	ח
3														3	ו
4														4	ה
י ה ו ח								י ה ו ח							

the Airy Angle of all four Tablets has at least one Airy side.

On a flat surface, the Pyramid is represented by dividing the Square into four triangles, leaving a small square in the centre to mark the flat top. On this, if desired, the appropriate Enochian letter may be placed. The following will be the standard of reference, so that later should mention be made of Triangle No. 2, the following diagram will show its position.



The Pyramid is supposed to be in position on the Tablet, so that Triangle No. 2 points to the top of the Tablet. To work out the pyramid of any square completely, it is necessary to know the attributions of the Four Triangles and the element of each. Since every Tablet comprises four distinct divisions, each of these must be considered separately as each produces a different type of pyramid. The rules for analysing the pyramid based on the squares will be concisely put thus:

Great Cross.

Triangle No. 1. Sign of Zodiac, small card of Tarot.

Triangle No. 2. Spirit.

Triangle No. 3. Planet of Decan.

Triangle No. 4. Elemental Symbol of the Tablet.

Note that Triangle No. 2 on the squares of the Great Cross is *always* Spirit, as indicating the operation of the Spirit in the primary Element, and is shown white. Triangle No. 4 is coloured according to the element of the Tablet; thus Red for Fire Tablet, Blue for Water,

Black for Earth, Yellow for Air. Triangle No. 1 is to be coloured according to the triplicity of the Sign attributed to it, that is as to whether it is of an Earthy, Fiery, Watery, or Airy nature. Triangle No. 3 is to be coloured in that of the Element ruled by the Planet attributed to it. The rule governing the latter is:

Sun and Jupiter rule the element of Fire.

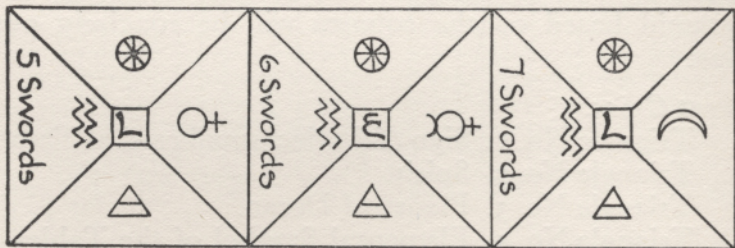
Saturn and Mercury rule the element of Air.

Venus and Moon rule the element of Earth.

Mars rules the element of Water.

On the other hand there are alternative methods, the use of which calls into operation other forces than elemental. Thus the colour of No. 1 may be in the colour of the Sign itself, as Red for Aries, and Blue for Sagittarius, etc. Triangle No. 3 may also be coloured in the colour of the Planet itself, Orange for the Sun, Green for Venus, etc. If these latter are used, planetary and zodiacal forces would be inferred in lieu of purely elemental ones. The former, however, may be found to be the most practicable for most circumstances.

The method of applying these rules to the Great Cross may be seen in the following, consisting of the three left hand squares of the Linea Spiritus Sancti of the Air Tablet, showing the pyramids formed from the squares of the letters ORO:



Sephirotic Cross.

Triangle No. 1. Elemental Emblem of Tablet.

Triangle No. 2. Emblem of Spirit.

Triangle No. 3. Elemental Emblem of Lesser Angle.

Triangle No. 4. Sephirah. Letter of Tetragrammaton. Tarot card.

Colouring: No. 1, Colour of the Element of Tablet.
2, Always white. 3, Elemental colour of Lesser Angle.
4, Either white for Spirit, or in colour of Sephirah.

Kerubic Squares of the Lesser Angles.

Triangle No. 1. Tarot Card of Lesser Angle.

Triangle No. 2. Elemental Emblem of Tablet.

Triangle No. 3. Kerubic symbol answering to letter of Name.

Triangle No. 4. Elemental Emblem of Lesser Angle.

No. 1 will agree with the colouring of No. 3 always. That is, the colour will be that of the element of the Court card corresponding to the Kerub. No. 2 shows the elemental colour of Tablet. No. 4, elemental colour of the Lesser Angle.

Servient Squares.

Triangle No. 1. Element of Great Tablet with astrological attribution.

Triangle No. 2. Elemental Emblem of letter ruling the *Column* with Tarot Trump.

Triangle No. 3. Elemental Emblem of Lesser Angle with Geomantic figure.

Triangle No. 4. Elemental Emblem of Letter ruling *Rank* with Hebrew letter corresponding to Tarot Trump in Triangle No. 2.

The colouring of these triangles is the simplest because it follows its elemental emblem. It has not been mentioned before, but it is the rule, when drawing or painting these pyramids and triangles, to paint the symbols on the appropriate sides in complementary colours. Thus, to take Triangle No. 1 of a servient square in the Water Angle of Water, the colour will be Blue to refer to the element of the Tablet as a whole, while the appropriate astrological attribution will be painted on it in Orange. This rule applies to all the squares.

The method sounds highly complex, but in practice it is much easier than it sounds. In fact, it takes far less time to work out a square than to describe the method.

Tablet of Union.

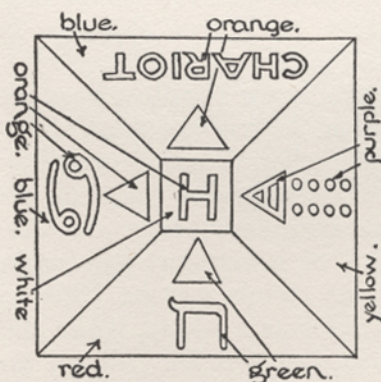
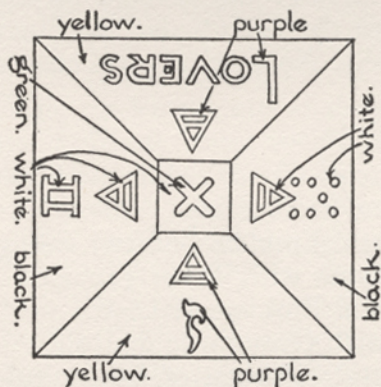
Triangle No. 1. Element of Column. (Spirit in first column).

Triangles No. 2 and No. 4. Always Spirit.

Triangle No. 3. Element of rank.

The colours of each of the Triangles are clearly indicated.

I append below examples of the above, so that there may be no difficulty at all in understanding how this



procedure obtains. Consider the Earth Lesser Angle of the Earth Tablet; the servient square in Rank VAU and Column VAU. The column is ruled by Vau, attributed to Air, therefore the Astrological symbol will be an Airy Sign. The Rank is ruled by VAU therefore the symbol will be Mutable Air, Gemini.

The Tarot Key for Gemini is The Lovers. The Hebrew Letter attributed to it is Zayin. The Geomantic attribution is Albus.

Take the Water Tablet, Air Angle, Column Heh, Rank Yod. The Column is ruled by Heh which is attributed to

Water. Therefore the astrological symbol will be a watery Sign.

The Rank is ruled by Yod, therefore the symbol will be Cardinal or Fiery Water—Cancer.

The Tarot Key for Cancer is The Chariot.

The Hebrew Letter for Cancer is Cheth.

The Geomantic attribution is Populus.

The following is by S.R.M.D. “Briefly, regarding the pronunciation of the Angelical Language, thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew Alphabet. For example, in Beth, the vowel following ‘B’ is ‘e’ pronounced AY. Therefore, if ‘B’ in an Angelical Name precede another as in ‘Sobha,’ thou mayest pronounce it ‘Sobeh-hah.’ ‘G’ may be either Gimel or Jimel (as the Arabs do call it) following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, save in the Divine and Mystical Names, and some other things.

“Also ‘Y’ and ‘T’ are similar, also ‘V’ and ‘U,’ depending whether the use intended be vowel or consonant. ‘X’ is the ancient Egyptian power of Samekh; but there be some ordinary Hebrew Names wherein ‘X’ is made Tzaddi.”

From one ritual written by S.A., we find the following given as to the pronunciation of Names.

“In pronouncing the Names, take each letter separately. M is pronounced Em; N is pronounced En (also Nu, since in Hebrew the vowel following the equivalent letter Nun is ‘u’); A is Ah; P is Peh; S is Ess; D is Deh.

“NRFM is pronounced En-Ra-Ef-Em or En-Ar-Ef-Em. ZIZA is pronounced Zod-ee-zod-ah. ADRE is Ah-deh-reh or Ah-deh-er-reh. TAAASD is Teh-ah-ah-ah-ess-deh. AIAOAI is Ah-ee-ah-oh-ah-ee. BDOPA is Beh-deh-oh-peh-ah. BANAA is Beh-ah-en-ah-ah. BITOM is Beh-ee-to-em or Beh-ee-teh-oo-em. NANTA is En-

NOTES TO THE BOOK OF THE CONCOURSE OF THE FORCES

The following Table of Attributions, repeated though it is for the most part from earlier knowledge which should be familiar, may be useful for reference in working out the Squares.

Col.	Rank	Letter	Tarot Trump	Symbol	Geomantic Fig.
		א	Fool	△	Fort. Min.
S. C.	Chokmah	ב	Magician	♀	—
S. C.	Binah	ג	High Priestess	☾	—
S. C.	Chesed	ד	Empress	♀	—
י	י	ה	Emperor	☿	Puer
ה	ה	ו	Hierophant	♂	Amissio
ו	ו	ז	Lovers	♊	Albus
ה	י	ח	Chariot	♊	Populus
י	ה	ט	Strength	♋	Fort. Maj.
ה	ו	י	Hermit	♄	Conjunctio
S. C.	Kether	כ	Wheel of Fortune	♌	—
ו	י	ל	Justice	♎	Puella
ה	ה	מ	Hanged Man	▽	Via
ה	ה	נ	Death	♏	Rubeus
י	ו	ס	Temperance	♊	Acquisitio
ה	י	ע	Devil	♋	Carcer
S. C.	Geburah	פ	Tower	♂	—
ו	ה	צ	Star	♋	Tristitia
ה	ו	ק	Moon	♋	Laetitia
S. C.	Tiphareth	ר	Sun	☉	—
י	ה	ש	Last Judgment	△	Cauda Dra
ה	ה	ת	Universe	♋ (▽)	Caput

"S.C." stands for Sephirotic Cross.

THE FOLLOWING IS THE ENOCHIAN ALPHABET (this sometimes, though wrongly, was called Theban) TOGETHER WITH THE ENGLISH EQUIVALENTS OF ITS LETTERS, AND THE ENOCHIAN TITLES

Enochian	Title	English
ᚅ	Pe	B.
᚛	Veh	C or K.
ᚠ	Ged	G.
ᚢ	Gal	D.
ᚦ	Orth	F.
ᚨ	Un	A.
ᚫ	Graph	E.
ᚭ	Tal	M.
ᚯ	Gon	I, Y, or J.
ᚱ	Na-hath	H.
ᚳ	Ur	L.
ᚵ	Mals	P.
ᚷ	Ger	Q.
ᚹ	Drun	N.
ᚻ	Pal	X.
ᚽ	Med	O.
ᚿ	Don	R.
ᐁ	Ceph	Z.
ᐃ	Vau	U, V, W.
ᐅ	Fam	S.
ᐇ	Gisa	T.

ah-en-tah. HCOMA is Heh-co-em-ah. EXARP is Eh-ex-ar-peh."

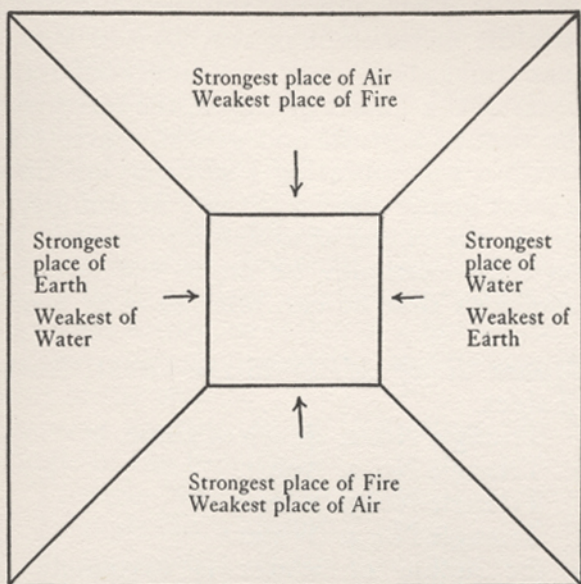
S.R.M.D. calls attention, in the document "S," to some rather interesting, that is to say, suggestive, correspondences. It is to be noted that the number of squares in the vertical line of the Great Cross, that is in the Linea Dei Patris Filiique, will be 26, which answers to the Gematria or number of YHVH. Also the number of points in the Geomantic symbols referred to the Kerubim, Fortuna Major to Leo, Rubeus to Scorpio, Tristitia to Aquarius, and Amissio to Taurus, are also 26 in number. The Ten squares remaining on the horizontal bar of the Great Cross, that is five on each side of the descending column, and not considering the two squares on the centre where the shafts cross, will refer to the Ten Sephiroth. And the first three letters of those squares will symbolise the triad of the Supernals operating through the Quadrangle.

Looking at the horizontal line again, and considering its full quota of twelve squares, instead of as ten as before, then since they are divided into a 3, a 4, and a 5,—as in OIP TEAA PDOCE—they may be said to symbolise the Triad of the Supernals, the Tetrad of the Elements, and the Pentagram. Again, in the commencing Triad of the Linea Spiritus Sancti of each Tablet, it may be said that:

ORO will be symbolical of the Voice of the Man Kerub.
MPH will be symbolical of the Cry of the Eagle Kerub.
MOR will be symbolical of the Low of the Bull Kerub.
OIP will be symbolical of the Roar of the Lion Kerub.

There are various ways of looking at the Pyramids prior to undertaking the practical work of using them as the symbol for skrying in the spirit-vision. S.R.M.D. suggests a useful mode of meditation which elaborates in a most illuminating way the ordinary attributions. He says: "Thou mayest regard the upper triangle (No. 2) as representing a Force acting *downwards*.

The lower triangle (No. 4) as a force striving *upwards*. The left hand Triangle (No. 1) as acting *horizontally* from *left to right*, and the right hand Triangle (No. 3) as a force acting from *right to left*. While the centre will be the common force. Thus:



“Spirit is strong in any position. Remember that Fire acteth most strongly upwards, Air downwards, Water from right to left horizontally, and Earth from left to right. And in those Tablet Squares according to their positions in the Great Tablet. And thus canst thou apply thy reason unto the elucidation of the effect of the four forces thus rushing together.”

Though this may sound wholly incomprehensible at first, a little reflection on the nature of the movement of these forces yields a wealth of idea. S.R.M.D. provides a few examples at hazard of this analysis, and I quote them as follows:

“The Square ‘A’ of *Exarph* in the Tablet of Union.

Triangle No. 1. Queen of Swords.

Triangle No. 2. Spirit.

Triangle No. 3. Air.

Triangle No. 4. Spirit.

“Nearly all the squares of this Tablet represent some combined effect of Light and Life. Here Spirit acts both downwards and upwards. Air is not very strong in action when it is here placed; and the Queen of Swords represents the moist force of Air, *Heh* of *Vau*. Therefore, if one could attribute a *direct* material action unto the Squares of the Tablet of Union, the terrestrial effect would be that of a moist and gentle, scarcely moving, breeze; with a soft vibrating Light playing through it, like the most gentle sheet-lightning in summer.”

It will aid the reader considerably if, when meditating upon these examples, he draws the Pyramid with the triangles so that he can refer to it at a moment's notice.

“*The Square ‘H’ of ‘MPH’ in the Great Cross of the Water Tablet.*

Triangle No. 1. Seven of Cups. m

Triangle No. 2. Spirit.

Triangle No. 3. Venus.

Triangle No. 4. Water.

“Here the action of Water is extremely passive, Scorpio, representing especially Still Water, and Venus has her quiet action still more intensified. Therefore, were it not for the action of Spirit, the effect would be rather evil than good, representing deception, and well summed up in the 7 of Cups, ‘The Lord of Illusionary Success.’ But the Action of the Spirit makes it mild and beneficent. A gentle, peaceful, force.”

“*The Square of ‘O’ of ‘OMEBB’ in the Sephirotic Cross of the Water Lesser Angle of the Water Tablet.*

Triangle No. 1. Water.

Triangle No. 2. Spirit.

Triangle No. 3. Water.

Triangle No. 4. Geburah.

“Here Water is extremely strong, and is stirred to action by the energy of Geburah. Were it not for the Spirit it would be the destroying energy of a flood, but

the latter renders its effect more gentle and beneficent, promoting the solution and nourishment of matter.”

“*The Square ‘M’ of ‘AISMT,’* a Kerubic Square of the Fiery Lesser Angle of the Earth Tablet.

Triangle No. 1. Queen of Wands

Triangle No. 2. Earth.

Triangle No. 3. Eagle Kerub. Water.

Triangle No. 4. Fire.

“Here Earth acting downwards and Fire upwards, the effect would be volcanic. The water is as strongly placed as the Fire, rendering it explosive, though helping to stifle the Fire by its union with the Earth. The Queen of Wands equals the Water of Fire, *Heh* of *Yod*, reconciling these two elements. Therefore the whole effect would be to produce a moist generating heat, like that of a conservatory, or rather of a hot-house. A force intensely excitant and generative and productive. The earth force of the tropics.

“*The Servient Square ‘R’ of ‘BRAP’* in the Watery Lesser Angle of the Fire Tablet.

Triangle No. 1. Virgo. Fire.

Triangle No. 2. Earth.

Triangle No. 3. Water. Conjunctio.

Triangle No. 4. Air.

“Here Water is in the strongest place, but otherwise the Force of the Square is somewhat different to the former, from the influence of Air in the lowest triangle. The effect will then be that somewhat of lands—fertile indeed, but ultimating its harvest, and therefore not nearly as excitantly generative as in the former square. And the land of Virgo as usually described will be a very fair representation thereof.”

The following statements concerning aspects of the philosophy underlying the Enochian Tablets are also written by G. H. Fratres S.R.M.D. Some of them are very profound and the student will do well if he gives them a good deal of attention—especially in connection with the idea of the projection of the Tree of Life into a solid sphere and forming Five Pillars. This

part of the Enochian teaching is taken from a manuscript entitled "X. The Book of the Concourse of the Forces. Binding together the Powers of the Squares in the Terrestrial Quadrangles of Enoch."

"Each of these Terrestrial Tablets of the Elements is divided into 4 Lesser Angles by the Great Central Cross which cometh forth as from the Gate of the Watch Tower of the Element itself. The Horizontal Line of each of these Three Great Crosses is named "Linea Spiritus Sancti." The Perpendicular is called Linea Dei," the Line of God the Father and Son, the "Patris Filiique," Macroprosopus and Microprosopus combined. For these 4 Vertical lines resemble 4 mighty Pillars each divided into twain by a light line shewing this forth; The Father Himself, in the absence of the line. And in its presence shewing the Son.

"As aforesaid the central points of these 4 Great Crosses do shew in the Celestial Heavens, and do correspond unto the 4 Tiphereth points referred to in the Book of the Astronomic view of the Tarot. Naturally then the Linea Spiritus Sancti coincides with the Zodiacal Belt wherein is the Path of the Sun who is the administrant of The Spirit of Life, and "The Lord of the Fire of the World." The Four Linea S. S. then form the complete circle of the Ecliptic, a circle at the centre of the Zodiacal circle.

"It is demonstrated in the Tarot manuscripts that when the 10 Sephiroth in their grouping which is called the Tree of Life are projected in a Sphere (Kether coinciding with the North Pole, Malkuth coinciding with the South Pole, the Pillar of Mildness with the Axis) then the Pillars of Severity and of Mercy are quadrupled, i.e. there are five Pillars instead of three Pillars.

"The same scheme is therefore applicable to the Celestial Heavens, and the mode of the governance of these Tablets in the Heavens is also set forth in the Tarot manuscripts. But as before and as there is said,

the rule of these Four Tablets, Terrestrial as well as in the Heavens, is in the Spaces between the 4 Pillars. That is, between the double Pillars of Severity and Mercy. In these vast spaces at the ends of the Universe are these Tablets placed as Watch-Towers, and therein is their dominion limited on either side by the Sephirotic Pillars, and having the great central cross of each Tablet coinciding with one of the 4 Tiphareth points in the Celestial Heavens. Therefore even in the small squares into which each Tablet is divided, each represents a vast area of dominion, having the correlation thereof in the Universe, in the Planets, in our Earth, in the Fixed Stars, and even in Man, in animals, vegetables, and minerals.

“Therefore do the 4 Perpendicular or Vertical Lines of the 4 Crosses represent 4 Great Currents of Force passing between North above and South below, intersecting the Tiphareth points and thus affirming the existence of the Hidden Central Pillar of the Tree of Life forming the Axis of the Sphere of the Celestial Heavens.

“Therefore are these Lines which are vertical called ‘Linea Dei Patris Filiique,’ as manifesting that Central Column wherein are Kether and Tiphareth, Macroprosopus and Microprosopus.

“The Calvary Cross of 10 Squares which are in each of the 4 Lesser Angles of each Tablet are attributed unto the action of the Spirit through the 10 Sephiroth herein. This Cross of 10 Squares is the admission badge of the 27th Path leading unto the Grade of Philosophus, the only Grade of the First Order in which all the Tablets are shewn. It represents the Sephiroth in balanced disposition, before which the Formless and Void roll back. It is the form of the opened out double cube and altar of incense. Therefore it is placed to rule each of the Lesser Angles of each Tablet.

“A knowledge of these tablets will then, if complete, afford an understanding of the Laws which govern the

whole creation. The dominion of the Tablet of Union is above that of the 4 Terrestrial Tablets and towards the North of the Universe.

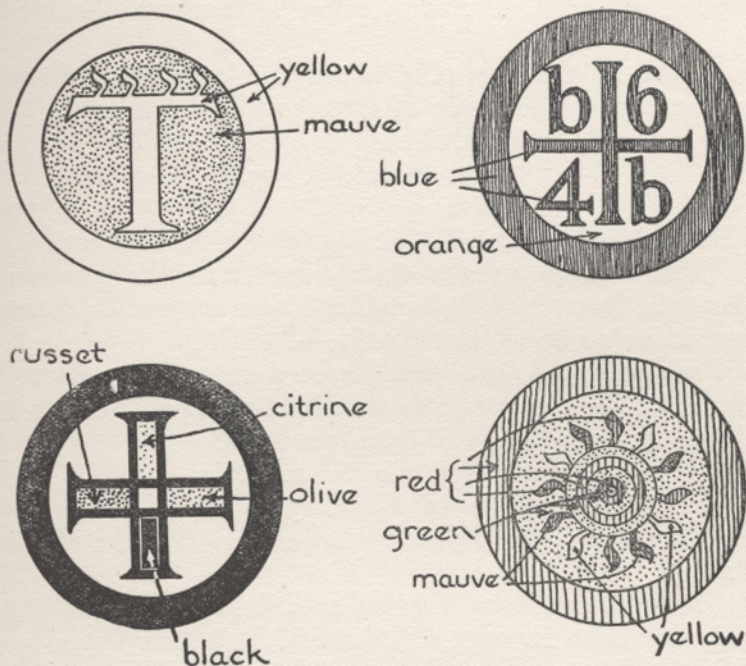
“Of the letters on the Tablets, some be written as capitals. These are the initial letters of certain Angels’ names drawn forth by another method, not now explained, and the offices of these do not concern a Z.A.M. Some squares have more than one letter. In these cases, either letter characterises the Square. The higher one is preferable. The lower is weaker. If two letters are side by side, the presumption is in favour of equality. Where two letters are in one square, the best plan is to employ both. But one alone may be used with effect.

“*Of the difference between these Mystical Names of the Angels of the Tablets and the Hebrew Names such as Kerub, Auriel, and Michael, etc. Those Hebrew Angel Names which have been taught unto the First Order are rather general than particular, attending especially to an office or rule whereunto such an Angel is allotted. As it is written: ‘One Angel doth not undertake two messages.’ For these mighty Angels do rather shew forth their power in the governance of the 4 Great Sephirotic Columns as aforesaid, viz: the double columns of Severity and Mercy when projected in a sphere, and this also is under the Presidency of the Sephiroth. But the Names of the Angels of the Enochian Tablets do rather express particular adaptations of Forces shewing forth all variations and diverse combinations of those which are in the other case manifested in a more general way.*”

It will be found written in the *Clavicula Tabularum Enochi*: “Now we are to understand that there are Four Angel-Overseers . . . Each one of these Angels is a mighty Prince, a Mighty Angel of the Lord and they are of Him. They are as chief Watchmen and Overseers, set over several and respective parts of the World, viz: East, West, North, South, as under the

Almighty, their Governor, Protector, Defender. And the seals and authority of whom are confirmed in the beginning of the World. To whom belong Four Characters, being tokens of the Son of God, by whom all things are made in the creation, and are the natural marks of his Holiness."

Now thou shalt observe that in the Book of the Concourse of the Forces, a sign is annexed unto each of the Four Tablets of the Elements. That is, unto the Tablet of Air, a symbol of a T having four Yods above it.



THE SIGILS OF THE ANGELIC TABLETS

Unto the Tablet of Water a Cross Potent, having two letters b. b. a figure 4 and a figure 6 in the angles thereof.

Unto the Tablet of Earth, a simple Cross potent without additions.

Unto the Fire Tablet there is a circle having twelve

rays. These be the sacred seals or characters alluded to in the preceding quotation. Thou shalt know that these four seals be taken from the *Sigillum Dei Æmeth*, after and according unto a certain guidance of letters which is there set forth. This "Liber Æmeth sive Sigillum Dei" that is the Book of Truth, or the Seal of God, entereth not into the knowledge of a Zelator Adeptus Minor.

From these Four Sigils there are Four names drawn forth. From the Tau with Four Yods or $\overset{4}{T}$ of the Sigillum Ameth, T and 4 other letters are obtained, counting by the rule of 4 (from the $\overset{4}{T}$ which is found at the top of the circle of letters and numbers on the Sigillum Dei Ameth), thus:

4.22. 20.18. 1. og.
T h a o 8

This yields the name *Tahaoel* for the Air Tablet.

(The Fourth square each time from the last will show the letter and figure given. You are not to count, say, 22 or 20 or 18, but 4 only.—N.O.M.)

From b.4. 6.b. grouped about a cross, note that T equals t, the Cross equals th), is obtained: Cross to h, then b.4., then 6.b., and continue by 6:

4. 22. b. y. 6. 6. a. t. n. n.
Th h 4 14 b A 5 9 14

yielding the name *Thahebyobeaatanun* for the Water Tablet.

(Four moves from T gives 22.h. b.4. is specially put. y.14 moves to 22 from t. Then 6.b. is special. From 6.b. it is all plain moving by 6 to right.—N.O.M.)

From the plain Cross, which equals Th 4, proceed counting in each case forward as by numbers given:

4. 22. 11. a. o. t. h.
Th h a 5 10 11

yielding the name *Thahaaothe* for the Earth Tablet.

(Count here not by four or six, but by numbers given. To right if over, to left if under.—S.A.)

From the twelve rayed circle, we begin with the middle circle on the *Sigillum*, the Greek Omega, the long o, and proceed counting 12 in each case, for the number of rays is 12 around the circle:

6. 12. o. o. o. h. 6. t. n.

W. h. 8. 17. 20. 12. A. 9.

which yields *Ohooohaatan* for the Fire Tablet.

(Count twelve in every case, neglecting the numbers over or under, always forward.—S.A.)

These Names are not to be lightly pronounced.

(Note: Some remark obviously is required for the above. First, the *Sigillum Dei Ameth* is part of the very complex system worked out by Dee and Kelly. No mention of it is made in any of the official Order teaching for the grade of Z.A.M. other than the above. I have, through meditative and British Museum research, obtained a good deal of information about this *Sigillum* and associated "Enochiana," but have decided to withhold publication for the time being since this volume is intended to reproduce veridical Order teaching and not the result of personal research. The Names yielded by the analysis of the Sigils are to be considered as the Elemental Kings of the entire Tablet. There should be no confusion between the nature and function of the King whose name is derived from the whorl in the centre of the Great Cross, and the elemental King whose name is implicit in the sigil. The King of the Quarter bearing the Banners of the Names of God is planetary in nature, representing rather the operation of the divine spirit through the Element and its four sub-elements. Whereas, the King whose name is derived from the Sigil is a powerful elemental force. His operation is essentially elemental, and his nature is elemental, and he does not represent in any way the operation of the Spirit. That is not to say that he is an evil force. On the contrary; but it is purely and intrinsically an elemental force and as such should be handled by invocation with great care. — I. R.)

PART TWO
THE CONCOURSE
OF
THE FORCES

The Keys of the Governance and Combinations of the Squares of the Tablets. They are the Sphynx and the Pyramid of Egypt; that is, the combination of the Kerubs being the Sphynx. The combination of the Elements being the Pyramid.

Now learn a mystery of the Wisdom of Egypt: "When the Sphynx and the Pyramid are united, thou hast the formulae of the Magic of Nature."

"These are the keys of the wisdom of all Time; and its beginning—who knoweth it? In their keeping are the sacred mysteries and the knowledge of Magic and all the Gods."

In the Ritual of the 32nd Path leading unto the Theoricus Grade, it is thus written: "The Sphynx of Egypt spake and said: I am the synthesis of the Elemental Forces. I am also the symbol of Man. I am Life. I am Death. I am the Child of the Night of Time."

The solid Pyramid of the Elements again is the Admission Badge of the 28th Path leading to the Philosophus Grade. It is attributed to the Four Elements. Therefore on its base is the word *Olahm*, meaning World, and upon its sides are the names of the Elements: *Aesh*, *Ruach*, *Mayim*, *Aretz* or *Ophir*. Yet the Apex is not allowed to remain vacant, nor quite acute in shape, but is cut off and so a small square is formed at the Apex, and the Letters *Eth*, meaning Essence are placed therein.

This small square maketh of the pyramid a certain Throne or shrine. On this throne a certain ruling force is seated. Within the Throne is a sacred symbol. Place

then within each Pyramid its appropriate sphynx, and the image of its God above. Take thou each Pyramid as the *key* of the nature of each Tablet Square. The Sphynx of each will vary in form according to the proportion of the elements comprising the Square. The God of Egypt, whose image is to be placed above each Pyramid, shall represent the force ruling under the direction of the Great Angel of the Square. (That is, under the Name formed by the addition of a letter from the Tablet of Union.—I.R.). This God shall be the symbol of the *power* of the Light acting therein, as the Angel shall be the *descent* of that Light itself. The Angelic Name may be typified by the correspondences of the four Letters of the Angel's name, adding AL to the Name—the letters of the Name standing for head, bust, arms, body, and lower limbs, etc., as taught in the instruction on Telesmatic Images. Place the name in Theban or Enochian letters on the girdle.

The four forms of the Sphynx are:

The Bull	Wingless
The Eagle or Hawk.....	Winged
Angel or Man.....	Winged
Lion	Wingless

This variation as to wings is another reason why, in grouping the Tablets and the lesser angles of the same, the two forms of Air and Water are placed above the two Tablets of Earth and Fire.

From the pyramid of the square, the symbolic form of each Sphynx is formed thus: The upmost of the four Triangles (Triangle No. 2.) sheweth the head and neck, and in the case of the Angel or Eagle, it shows whether wings are to be added to the form of the Sphynx. The two triangles right and left (Triangles No. 1 and 3) show the body with the arms or Forelimbs here also. If Angel or Eagle there are Wings added unto the representation of the Figure. The lowest triangle (No. 4.) adds the lower limbs, and the tail of the Bull, Eagle and Lion.

When Air and Fire predominate there is a male tendency. When Water and Earth, the type tendeth to female.

It is to be understood that what is here written regarding the Sphynx of the Pyramid and the God of Egypt ruling above is applicable especially unto the 16 squares of the Servient Angels in each lesser angle.

Concerning the Skrying of the Squares Servient in the Spirit Vision. Have in readiness the necessary implements and insignia; also let the Zelator Adeptus Minor have before him the symbol of the Pyramid of the square. Rehearse the Angelic calls appropriate thereunto and, having invoked the appropriate names governing the Plane and division thereof in question, let the Z.A.M. imagine unto himself that he is enclosed within that Pyramid. Or let him believe that he is voluntarily standing within an atmosphere corresponding unto that symbolised by the Pyramid of the Square, whether of Heat or Moisture, of Cold or Dryness, or of combinations of these.

Let him then endeavour to follow the Ray therefrom unto the limits of the Macrocosmic world and to find himself in a scene corresponding unto the nature of the Pyramid Square. That is, either of landscape, or clouds, or water, or fire, or ether, vapour, or mist, or raying light, or a combination or combinations of these, according unto the nature of the Plane.

For the Pyramids of the Squares are not solid pyramids of brick or stone built by the hand of man. But rather the symbolical representation of the elemental formula governing the plane of that particular sphere.

Having arrived at the plane required, let the Z.A.M. invoke the God of Egypt who ruleth above the Pyramid by the power of the Angel of the Sphere—the name formed by adding the appropriate Tablet of Union letter to the Angel's name. At the same time, vibrate the Egyptian (Coptic) Name of the God or Goddess, whereby he shall perceive before him the

colossal symbolic form of the God or Goddess. Let him again use the Angelic formulae, and test it by the power of symbols and signs. If it abide these tests, thus showing it is a true image, then let him request it to make manifest before him the Sphynx of its power.

This shall also appear in a colossal figure and shape, and should be tested by the proper formula. He shall continue his invocations until he can behold it clearly, ever invoking the Angel of the plane by the superior Names, and by the God of Egypt. Also let him vibrate the name of the Angel, invoking it by its own name, and by the knowledge of its symbolic (telesmatic) image, the Sphynx and by the name of the God of Egypt, and by his own particular symbolic form, according to the formula of the Square. Thus therefore in this manner only—if thou wishest to escape from delusion—shalt thou be able to discern truly, by skrying, the nature of the plane and of its operation. Standing before the Sphynx, and saluting it with the proper signs, and invoking the God of Egypt by his proper and true names, thou shalt ask by the virtue and power of those symbols and names for the knowledge of the operations and influences of that plane. Thou shalt ask concerning the special attributes of that vast portion of the confines of the universe included in that sphere, its varying nature, its elemental nature; its inhabitants, elemental and spiritual etc.; the operation of its rays through the Greater World, that is, the Universe; of its influence upon this particular planet, upon animals, plants, minerals, and lastly upon man the Microcosm.

And when thou shalt have obtained all this reflect that even then it is but a small part of the knowledge of the Wisdom of the Formulae contained in the plane—even of that one square.

NOTES BY FRATRE S.R.M.D.

For quick working, make sixteen plain triangles; 4 red, 4 blue, 4 yellow, and 4 black.

Make also Kerubic Figures. A red lion, a black bull,

blue eagles, yellow angel. (Note: These should be made all about the same height and width, so that when they are cut, the separate pieces may be pieced together—as in a jig saw puzzle—in different combinations, without there being too great a discrepancy in size.—I. R.). Divide each into three; the centre piece being halved by a horizontal cut. From these make composite sphynxes to lay under the pyramid. (Note: the Sphinx in this instance becomes a synthetic kerubic figure. Thus you can make a Sphinx with the head of a Lion, the shoulders and wings of an Eagle, the body of a Man, and the hind-legs and tail of a Bull, etc.—I.R.).

Make small Egyptian Gods to place above the Pyramid. (Note: When drawing these God forms if a little tongue is left at the bottom of the card-board on which the form is painted, that tongue can be fitted very easily into a slot of about the same size at the top or throne of the Pyramid.—I.R.).

Make a shallow inverted Pyramid of card-board. Fill the sides as required with the coloured triangles to represent the several squares. Let the Pyramid be shallow enough to show all four sides at once.

These be the Gods of Egypt who rule above the Pyramids of the sixteen servient Angels and squares of each Lesser Angle. In the middle of each pyramid is the sphynx of its power. Revere then the sacred symbols of the Gods, for they are the Word manifested in the Voice of Nature.

These be the Elohim of the Forces of the Eternal, and before their faces the forces of Nature are prostrate.

(Note: It is perhaps hardly necessary to suggest to the student that he should not attempt to employ the Sphinx and God-form formula with the Pyramid until he has had much experience in ordinary Tattwa vision. When he has become perfectly acquainted with the nature of the subtle planes, and has learned to apply the simple forms of tests, so that he is quick to detect imposition or deception, then he may skry in the planes symbolized by the Pyramids.—I.R.)

No.	Elements	Coptic	⊙ = ☐ Officers
1	SPIRIT: or one triangle of each element	Ⲭⲱⲱⲣⲓ(Ⲉ) OSIRIS	Hierophant on Throne
2	WATER: or 3 out of 4 Water	ⲬⲓⲈ(Ⲉ) ISIS	Praemonstrator
3	EARTH: or 3 out of 4 Earth	Ⲣⲉⲣⲫⲟⲉⲉ(Ⲉ) NEPHTHYS	Imperator
4	FIRE: or 3 out of 4 Fire	Ⲫⲱⲱⲣ HORUS	Hiereus
5	AIR: or 3 out of 4 Air	ⲀⲣⲬⲱⲣⲉⲣⲓ(Ⲉ) AROUERIS	Past Hierophant Hier. off Throne
6	2 WATER 2 EARTH	ⲀⲐⲐⲟⲣ ⲀⲪⲁⲑⲱⲱⲣ	Invisible Station Kerub of East
7	2 FIRE 2 WATER	ⲪⲟⲐⲬⲓⲪ ⲬⲱⲐⲱⲉⲣ	Invisible Station Kerub of West
8	2 AIR 2 WATER	ⲬⲀⲣⲣⲟⲕⲣⲁⲧⲈⲤ Ⲫⲱⲱⲣⲡⲣⲟⲕⲣⲁⲧ(Ⲉ)	Invisible Station between Altar and Hegemon
9	2 FIRE 2 EARTH	ⲀⲢⲓⲪ ⲀⲪⲁⲡⲓⲱⲓ	Invisible Station Kerub of North
10	2 AIR 2 EARTH	ⲀⲢⲤⲤⲓⲪ ⲀⲢⲱⲣⲃⲓ	Kerux
11	2 FIRE 2 AIR	ⲢⲀⲪⲐⲐ(ⲤⲉⲕⲬⲉⲧ ⲑⲁⲣⲫⲉⲱ	Invisible Station Kerub of South
12	FIRE WATER EARTH	ⲀⲢⲈⲪⲐⲐ ⲀⲢⲉⲱⲉⲧ	Invisible Station N.E. Child of Horus
13	FIRE WATER AIR	ⲀⲢⲉⲣⲫⲓ ⲀⲪⲉⲫⲓ	Invisible Station S.W. Child of Horus
14	EARTH WATER AIR	ⲐⲢⲟⲱⲢⲁⲐⲣⲫⲓ ⲐⲢⲧⲢⲁⲑⲫ	Invisible Station S.E. Child of Horus
15	EARTH AIR FIRE	ⲕⲀⲃⲉⲭⲢⲤⲱⲱ ⲕⲁⲃⲉⲭⲢⲣⲱ	Invisible Station N.W. Child of Horus

“ST” or Ⲉ added to a Coptic deity name represents a more spiritual force since Ⲉ is attributed to Kether.



1.

2.

3.

4.



7.

6.

5.

Color Key



Blue

Green

Yellow

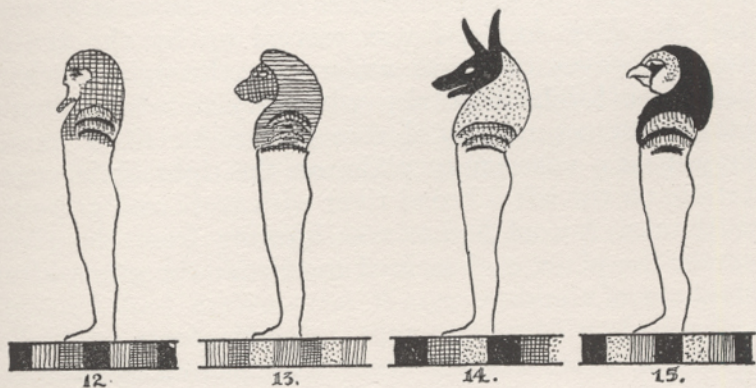


Orange

Red

Purple

White and black are as shown on on the sketches.



Orange head
Blue Nemyss
Stripes: black,
orange + yellow.

Blue head
Orange Nemyss
Stripes: blue
+ yellow.

Black head.
Yellow Nemyss.
Stripes: Blue,
yellow, + black.

White head with
black + yellow.
Stripes; red,
yellow, + black.

In order to show something of the nature of these Enochian pyramids as revealed by skrying therein with the spirit-vision, I have thought it advisable to include here two or three examples of simple visions obtained by members of the old Order. These are provided only as instances of the procedure and results to be obtained. Under no circumstances should the student permit his own skrying researches to be influenced and moulded by these visions. He must not attempt to make his own accounts of the nature of the Pyramids accord with those given here. The technique alone should be noted, and the manner of applying tests—but nothing further than that should be used in actual practice.

I. "A vision of the 'N' square in the Airy Lesser Angle of the Water Tablet. The full name is nhdD, and the Pyramid God is Ahephi.

"Having recited the 4th and 10th Enochian Calls, and invoked the Angelic Names of the Tablet of Water, and the Airy Angle, I was carried up by the gentle moving waves of warm moist Air, through which I could see bright blue sky with greyish white clouds moving across rapidly. I rose in the Air till I found myself on a vast sandy plain, on the right little vegetation, on the left a broad river with trees and grass on its banks. A cool breeze was blowing from the river across the plain, and seemed to refresh the green after the heat of the day.

"I called on Ahephi to appear and the form gradually filled the place till the scene disappeared altogether. Tested by the letters, it grew immensely larger, and seemed to have a yellow and blue striped Nemyss, whitish wrappings, with broad blue bands round it, and a greenish yellow light shown about it. I gave the L.V.X. signs and asked to be shown the Sphinx of its power. This gradually appeared through the yellow light behind the God-form, human head, very fair and bright face, wings, yellow and blue nemyss, claws of Eagle extended in front, and hind-legs and tail of a lion in reclining position.

“On asking for the action of the force of the Square, was shown a bubble of Water into which Air was continually pouring, and expanding it till it burst and disappeared, the energy seeming then to pass into other forms and come under the rule of another square. It seemed a transitory action, more the initiator of fresh conditions than an end in itself. I asked its effect on the earth, and was taken to the scene I had left, and saw again how the moist breeze from the river gave fresh life to the vegetation which had flagged during the day. Asking its effect on the animal world, was shown a Deer standing by a lake. A current of force passing over it, seemed to bring the dawn of reason and glimmering of consciousness, the first conscious stirrings of an animal. Acting on man, it seemed to affect the brain, producing a vague waving motion which prevented fixity of thought and definiteness of idea, loss of the power of concentration.

“I then asked to see the elementals of the plane, and saw numbers of small-sized human figures, fair, active expression on face, bodies rather solid-looking compared to the head, large wings like dragon flies which were iridescent and seemed to reflect the colouring of things about them.

“I gave the $5 = 6$ Signs to the Sphinx and then called on the Angel of the Square. I saw above the God the figure I had drawn—the Wings on the Crown were blue, the cuirass bright steel with the Eagle symbol on the breast in gold, the drapery below was a yellowish green, and the feet bare.”

2. “A Vision of the Square “1” of the Earthy Lesser Angle of the Tablet of Air. Name ISha. Anoubi is the Pyramid God.

“This atmosphere was damp and cold. I stood on the summit of a mountain, cloud-enwrapped, and there, having rehearsed the Angelical Calls, and vibrated the names, I beheld the colossal form of Anubis, who, after a time, shewed me the Sphinx of his Power. This again shewed me a mighty Angel who answered my signs,

and when in that of the Theoricus I saw that a brilliant ray descended into the outstretched palm of each of her hands. On my asking for guidance and information, she gave me one of these rays, which I beheld as a crystal cord whose other end rested in the Eternal. The Angel led me first among the Ethers, and after a space I beheld stars and worlds innumerable.

“Through the brighter Suns, particles passed—coming out the other side as blackened cinders. Then came forth a mighty hand which gathered these cinders and welded them into a mass, lifeless and vast. Then we passed to this Earth—to a frigid scene, all snow and huge blocks of ice. The cold was intense, but I felt it not. Here were polar bears, and seals, as also many sea gulls. In places, the ice was stationery, but again it was violently moved, block crashing against block with deafening roar. The inhabitants of the place were small and bloodless, wrapped chiefly in the skins of polar bears.

“The influence of this square on Man, makes him violently impetuous in the absence of difficulty, but instantly hopeless in the face of an obstacle, abandoning at once every project. The Elementals are demure, bird-like creatures with semi-human faces. The spiritual beings are beautiful diaphanous Angels, light brown in colour, with sweet serious faces. They were all much occupied when I saw them. Some had silver in their left hands and mercury in their right, which they would put into a golden vessel together, whence immediately a pale gold coloured flame which ever increased in size, spreading out through the Worlds. Others bearing the legend ‘Solvè et Coagula’ woven into their belts, mixed water and the principle of cold which they bore in a pair of scales, and the union was the ice of the region we were in. I was wondering whether all this had any counterpart in human nature, and its possibilities of development when I saw two types. One an ancient man toiling along most painfully and the other a child skipping along light-heartedly. As they faded there rose

between them a radiant figure clad in gold, bearing on her brow the sign Libra in living emerald. Then I understood that only in and by the reconciliation of these two forces, the fixed and the volatile is 'the pathway of true equilibrium' found. On asking for plants I was shown mushrooms, which seemed to be particularly consonant to this square."

3. "A vision of the square 'C' in the Watery Lesser Angle of the Air Tablet. Name: CPao. Hoorpokrati, the Pyramid God.

"Read the 3rd and 7th Calls. Vibrated Oro Ibah Aozpi, Bataivah, the Angel CPao. The Egyptian God is Hoorpokrati.

"Found myself in the air in the midst of whirling clouds. Travelled on by the above names. Saw the Angel of colossal size clothed in white. Tested with a letter Tau and Beth placed over the form, but there was no change, so removed those letters. Clouds seemed to be floating around the Angel. Saluted with LVX Signs and asked to see Egyptian God, who appeared equally colossal while the Angel floated up above his head. Tested as before.

"Vibrated Hoorpokrati second time, saluted as before, and asked to see the Sphinx, both Angel and Harpocrates returning the saluting sign. Sphinx then appeared with Eagle head, lower part human, on one side Eagle's wings, the other side human arms. Tested and saluted as before. The Sphinx was of colossal size.

"Now I vibrated all the names repeatedly, and asked to see the meaning of the Square. I was told that it was the astral region of storm and rain clouds with wind. I saw elementals in grey or pearly robes floating on the white fleecy clouds. (Note: I get them greyer and less defined.—D.D.C.F.) On dark thunder clouds were forms in dark lurid grey raiment, bearing thunderbolts like the images attributed to Zeus; many eagle-headed forms among them. Presently I saw one with a Crown. I asked him to show me, and he took me by the hand and we traversed an enormous distance beyond

the Earth which became invisible. Then we soared upwards still in the midst of the same surroundings, till I saw the Sun of that region, shining brightly, but clouds frequently drifting across it, while the clouds were now below us but only partially so. He told me that the nature of this Square was to supply the forces on the Astral Plane which generate wind, rain, clouds, and storm on the natural plane. That these occurred throughout the Universe but with different effect. That on our evil planet the effect was sometimes disastrous, being perverted from their original intention by our evil sphere. But on other higher planes the effect was always beneficial, clearing away that which had fulfilled its purpose and replacing it by fresh influence. The region attributed to this Square seemed simply limitless. We traversed an enormous distance, yet seemed no nearer the end. So he brought me back again. Then I thanked him and saluted him, and descended to the former plane. There I thanked and saluted the Angel, Hoorpokrati, and the Sphinx. So I returned home, dimly seeing my natural body before re-entering it."

FURTHER RULES FOR PRACTICE

By G. H. FRATRE *Sapere Aude*

1. Prepare for private use Four Tablets with correct lettering as given in the Official Lecture; and a Tablet of Union.
2. Make the Four Tablets coloured as brilliantly and as flashingly as possible, and in exact proportion. This should be done with coloured papers. They may be done in water-colours, but this is not so good. (Enamel or Lacquer paints are best.—I.R.)
3. The Four minor Implements are to be used with the Enochian Tablets. A small Altar should be arranged in the room at the time of working. It should be draped with a black cloth, with a lighted candle by the wand, incense burning by the dagger, gold and silver or bread and salt with the Pentacle, and Water in the Cup.
4. Use the Ritual of the Hexagram for the Invocation of the King and the Six Seniors.
5. Use the Ritual of the Pentagram for the Spirit and the Four Elements.
6. The Calvary Cross Names call forth with a word of Six Letters and command with a word of Five. They rule the Lesser Angles in which they are situated, and should be used in the preliminary invocation.
7. The Six Seniors and Kings are on a higher plane and should be invoked with the Hexagram Ritual. The Names of the Six Seniors are each of Seven letters, that of the King Eight.
8. The Deity Names consist of a Name of Three letters, Four letters and Five letters, respectively, corresponding to the Supernal Triad, IAO. Also to the triad of YHVH, Yeheshuah, Yehovashah.

9. The Name of the King and the Letters from the centres of the Great Central Crosses initiate the Whirl, and should not be used by those who do not understand its action.
10. Remember that the East is attributed to Air, South to Fire, West to Water, North to Earth, when you *summon* Spirits or Forces. When, however, you go to *seek* Spirits or Forces on their own planes, the attribution of the elements to the Cardinal points is as in the Zodiac, as follows: East to Fire, South to Earth, West to Air, North to Water.
11. Bearing this in mind, place yourself (imaginatively) in the centre of a hollow cube, standing in the centre of the Tablet of Union between the O of HCOMA and the second N of NANTA:

E	X	A	R	P
H	C	O	M	A
		x		
N	A	N	T	A
B	I	T	O	M

Now imagine the Four Elemental Tablets standing round you like the four walls of a room, that is, at the four cardinal points. This is subjective working.

12. Another method is to imagine a moonstone spheroid, containing the Universe, yourself standing as it were, at first, in the centre, and the Tablet of Union at the North and South Poles. At the same time divide the surface into four quarters, and imagine yourself outside the spheroid. This is objective working.
13. These Tablets can be applied to the Universe, to the Solar System, to the Earth, or to Man himself. "As above, so below."
14. Perhaps the most convenient method for a beginner to adopt is to apply this scheme to the

Earth, treating the Three Deity names as the Three Signs of the Zodiac in one quarter. For example, take the Fire Tablet and place OIP on the Sign Leo, TEAA in Virgo, and PDOCE in Libra. And so on with the other God Names, treating the Kerubic Sign as the *point de départ*, one quarter of a house in Astrology being roughly equal to the square of each letter.

Each of these spaces, under these circumstances, would appear to be governed by a heroic figure of, say, twelve feet high, not winged. But the Spirit Names and the Names above the Calvary Cross, even on the Earth plane, bring forth figures of tremendous size and beauty, which could easily lift a human being in the palm of the hand. From the fiery Lesser Angle of Fire, I have seen AZODIZOD, the figure being fiery red with flaming wings and hair of emerald green. ZODAZODEE, black and white, flashing and flaming. EEZODAHZOD, blue and orange, with a mist of flame about him. ZODEEZODAH, orange, with hazy gold wings like gold gauze, and nets of gold around him.

Having selected one of the above methods, let the Zelator Adeptus Minor perform the Lesser Banishing Rituals with the Sword. Invoke, with the minor implement, the Element required.

Our example being the Square of OMDI, a watery and earthy square in the Lesser Angle of Earth in the Great Southern Quadrangle or Fire Tablet, we take the Fire Wand. In the four quarters we invoke, with the equilibrating Pentagram for Actives, and the Fire Pentagram, using only the Tablet Names: "EDELPERNAA, (the Great King of the South). VOLEXDO and SIODA, (the two Deity Names on the Sephirotic Calvary Cross). I command ye in the Divine Name OIP TEAA PEDOCE and BITOM that the Angel who governs the Watery and Earthy square of OMDI shall obey my behest and submit to me when I utter the holy name OOMDI (pronounced Oh-Oh-Meh-Deh-ee)."

Having repeated this Invocation in the Four Quarters, turn to the East if you wish to go to the plane, or to the South if you wish to invoke the Spirits to come to you. Look at the painted Tablet which you have prepared until you can carry it in your mind, then close the eyes and vibrate the name OMDI and OOMDI until your whole body trembles and you almost feel a sensation of burning.

(The items which follow are quite open to discussion and are simply my own personal experience.—S.A.) Then pass through the Tablets and try to see some sort of landscape. My experience of this particular plane was a dull red crumbling earth. I first found myself in a Cave. As a symbol I was told that this Square of OMDI was like the roots of a tiger lily; the Square MDIO to the right, representing the Life working in it. The square IOMD to the left, represented the sap flowing through the stalk and the leaves, as it were; the Square DIOM to the left of that, the orange flower with the black spots upon it, fitly representing Air, Fire and Earth—yellow, red and black.

Afterwards I invoked the King and Six Seniors to explain the general bearings of the Quadrangle. After passing through several fiery planes, each of them of greater whiteness and brilliance than the last, I seemed to be stationed on a high tower situated in the centre of the Quadrangle between the two a's in the centre of the Great Cross, and I was told by the Six Seniors that they were partly representative of the planets, but that their Names should really be read in a circle, in a way we should be taught later, etc.

Final note. From the lectures circulated among the Adepts, (S.A. here refers to certain statements made in the *Clavicula Tabularum Enochi* which is here omitted.—I.R.), I have gathered that the Angels placed over the Kerubic Squares of the Lesser Angles of the Great Quadrangle have the following properties:

Air Angle. "Knitting together and destruction." Cen-

trifugal and centripetal forces. Expansive and contractive, etc.

Water Angle. "Moving from place to place." Motion, vibration, changing of forms.

Earth Angle. "Mechanical crafts." Creative or productive of results on the material plane.

Fire Angle. "Secrets of Humanity." Controlling human nature, clear vision, etc.

And that the Subservient Angels of these Angles, that is the Angels of the sixteen servient squares under the Sephirotic Cross, rule:

Air Angle. "Elixirs." Purification from illusions, diseases, sins, etc. by sublimation.

Water Angle. "Metals." The right methods of polarising the Soul so as to attract the LVX.

Earth Angle. "Stones." The fixing of the Higher Self in the purified body.

Fire Angle. "Transmutations." The consecration of the body and the transmutation brought about by consecration.

(It is to be noted that the Lesser Angles in each Quadrangle have identical properties and qualities differing only according to the primary Element of the Tablet in which they are situated. That is, the Lesser Angle of Air in the Air Quadrangle will be very similar in nature to the Lesser Angle of Air in the Water Tablet, or the Earth and Fire Tablets; and that the only difference between them will be in the nature of their particular Quadrangle. The Lesser Angle of Air is said to be concerned with "physic" or healing. The use of the Lesser Angle of Air in the Fire Tablet would have to be for quite different objects and purposes than for example the Air Lesser Angle of the Earth Tablet. And so for the other Lesser Angles in the primary Elements.—I.R.)

PART THREE
THE CONCOURSE
OF
THE FORCES
THE FORTY-EIGHT ANGELICAL
KEYS OR CALLS

These Calls or Keys which follow are only to be made use of with the greatest care and solemnity; especially if they be pronounced in the Angelical Language as given. Anyone profaning them by using them with an impure mind, and without a due knowledge of their attribution and application, shall be liable to bring serious spiritual and physical harm unto himself.

The first Nineteen Calls or Keys, of which 18 alone are expressed, are attributed unto, and to be used with, The Tablet of Union and the Four other Terrestrial Enochian Tablets.

The first Key hath no number and cannot be expressed, seeing that it is of the God-Head. And therefore it hath the number of O with us, though in the Angelic Orders it is called First. Therefore, their Second Key is with us the First.

Unto the Tablet of Union are attributed Six Calls, of which the First is the highest and above the other five. The remaining Twelve Calls, together with Four of those belonging unto the Tablet of Union, are allotted unto the Four Tablets of the Elements.

The First Key governeth generally, that is as a whole, the Tablet of Union. It is to be used first in all invocations of the Angels of that Tablet but *not* at all

in the invocations of the Angels of the other four Tablets.

The Second Key is to be used as an invocation of the Angels of the Letters E.H.N.B. representing the especial governance of the Spirit in the Tablet of Union. It is also to precede in the second place all invocations of the Angels of that Tablet. Like the First Key it is not to be employed in the invocations of the Angels of the four other Tablets.

(The Numbers such as 456 and 6739, etc. which occur in some of the Calls contain mysteries which are not here to be explained.)

The next Four Keys or Calls are used both in the Invocations of the Angels of the Tablet of Union, and in those of the Angels of the Four Terrestrial Tablets as well. Thus:

The Third Key is to be used for the invocation of the Angels of the letters of the line EXARP, for those of the Air Tablet as a whole, and for the Lesser Angle of this Tablet which is that of the Element itself—Air of Air.

The Fourth Key is to be used for the Invocation of the Angels of the letters of the line HCOMA, for those of the Water Tablet as a whole, and for the Lesser Angle of this Tablet—Water of Water.

The Fifth Key is to be used for the Invocation of the Angels of the letters of the line NANTA, for those of the Tablet of Earth as a whole, and for the Lesser Angle of this Tablet—Earth of Earth.

The Sixth Key is to be used for the Invocation of the Angels of the letters of the line BITOM, for those of the Tablet of Fire as a whole, and for the Lesser Angle of this Tablet—Fire of Fire.

This finishes the employment of the Keys of the Tablet of Union. The remaining Twelve Keys refer to the remaining Lesser Angles of the Four Terrestrial Tablets, as hereafter set forth in the following Table.

KEY No. of	FIRST WORDS	GOVERNMENT
1st	I reign over you, saith the God of Justice.	Tablet of Union as a whole.
2nd	Can the Wings of the Winds understand your Voices of Wonder.	E.H.N.B.
3rd	Behold, saith your God, I am a Circle, on whose hands stand Twelve Kingdoms.	EXARP and Tablet of Air. IDOIGO and Air of Air.
4th	I have set my feet in the South and have looked about me, saying:	HCOMA and Tablet of Water. NELAPR and Water of Water.
5th	The Mighty Sounds have entered into the Third Angle.	NANTA and Tablet of Earth. CABALPT and Earth of Earth.
6th	The Spirits of the Fourth Angle are Nine, mighty in the Firmament of Waters.	BITOM and Tablet of Fire. RZIONR and Fire of Fire.
7th	The East is a House of Virgins singing praises amongst the Flames of First Glory.	Water of Air LILACZA.
8th	The mid-day, the First, is as the Third Heaven made of Hyacinthine Pillars.	Earth of Air AIAOAI.
9th	A mighty Guard of Fire with two-edged Swords flaming:	Fire of Air AOUVRZR.
10th	The Thunders of Judgment and Wrath are numbered, and are harboured in the North in the likeness of an Oak.	Air of Water OBLGOTCA.
11th	The Mighty Seats groaned aloud and there were five thunders which flew into the East.	Earth of Water MALADI.
12th	O you that reign in the South and are 28, the Lanterns of Sorrow.	Fire of Water IAAASD.
13th	O you Swords of the South which have 42 eyes to stir up the Wrath of Sin.	Air of Earth ANGPOI.
14th	O you Sons of Fury, the Children of the Just which sit upon 24 seats.	Water of Earth ANAEEM.
15th	O Thou, the Governor of the First Flame, under whose wings are 6739 which ewave.	Fire of Earth OSPMNIR.

No. of KEY	FIRST WORDS	GOVERNMENT
16th	O Thou, Second Flame, the House of Justice, which hast thy Begin- nings in Glory.	Air of Fire NOALMR.
17th	O Thou Third Flame, whose wings are thorns to stir up vexation:	Water of Fire VADALI
18th	O Thou mighty Light, and burn- ing flame of comfort.	Earth of Fire UVOLBXDO

Wherefore, unto the Tablet of AIR are attributed the 3rd, 7th, 8th, and 9th KEYS. Unto the Tablet of EARTH, the 4th, 10th, 11th, and 12th KEYS. Unto the Tablet of EARTH, the 5th, 13th, 14th, and 15th KEYS. And unto the Tablet of FIRE, the 6th, 16th, and 17th and 18th KEYS.

So that, to invoke, for example, the Angels of the line NANTA of the Tablet of Union, thou shalt first read the First and Second Keys, and then the Fifth Key, and then employ the necessary Names.

And to invoke the Angels of the Lesser Angle IDOIGO, Air Angle of the Tablet of Air, thou shalt read the Third Key only, and then employ the necessary Names.

But to invoke the Angels of the Lesser Angle VADALI, Water Angle of the Tablet of FIRE, thou shalt first read the Sixth Key, and then the 17th Key, and after that use the necessary Names. Whereas, for the Angle of FIRE OF FIRE therein, the Sixth Key alone would suffice, as also for the King and Angelical Seniors of that Tablet.

And so of the other Angles of the other Tablets, these rules shall suffice.

Now, though these CALLS are thus to be employed to aid thee in the Skrying of the Tablets in the Spirit Vision, and in magical working therewith, yet shalt thou know that they be allotted unto a much higher plane than the operation of the Tablets in the Assiatic

World. And, therefore, are they thus employed in bringing the Higher Light and the All-Potent Forces into action herein; and so also, are they not to be profaned, or used lightly with an impure or frivolous mind as before said.

Also these CALLS may be employed in the invocation of the Chiefs of the Elementals according to the title of the Book T associated therewith. And in this case, it will be well to employ the names of the Archangels Michael, Raphael, etc., and their inferiors. And thou shalt understand that these Hebrew names are more *general* as representing *Offices*; while those of the Angelic Tablets are more *particular* as representing *Natures*.

The Calls or Keys of the Thirty Aethers be all one in form, only that the particular name of the Aether in question is employed, such as ARN, ZAA, etc.

THE FIRST KEY

- ¹I reign over you ²Saith the God of Justice ³In power exalted above
¹*Ol Sonf Vorsag* ²*Goho Iad Balt* ³*Lonsh*
- ¹The Firmament of Wrath: ²In Whose hands ³The Sun is as a sword
¹*Calz Vonpho* ²*Sobra Z-Ol* ³*Ror I Ta Nazps*
- ¹And the Moon ²As a thorough-thrusting fire: ³Who measureth
¹*Od Graa* ²*Ta Malprg* ³*Ds Hol-Q*
- ¹Your garments in the midst of my vestures ²And trussed you together
¹*Qaa Nothoa Zimz* ²*Od Commah*
- ¹As the palms of my hands: ²Whose seat ³I garnished with the fire
¹*Ta Nobloh Zien* ²*Soba Thil* ³*Gnonp Prge*
- ¹Of gathering: ²Who beautified ³Your garments with admiration:
¹*Aldi* ²*Ds Vrbs* ³*Oboleh G Rsam*
- ¹To Whom I made a law ²To govern the Holy Ones: ³Who delivered you
¹*Casarm Ohorela* ²*Taba Pir* ³*Ds Zonrens*
- ¹A rod ²With the Ark of Knowledge. ³Moreover Ye lifted up Your
¹*Cab* ²*Erm Iadnah* ³*Pilah Farzm*
- ¹Voices and sware ²Obedience and faith ³To Him ⁴That liveth and
¹*Znrza* ²*Adna Gono* ³*Iadpil* ⁴*Ds Hom Od*
- ¹Triumpheth: ²Whose beginning is not ³Nor end cannot be: ⁴Which
¹*Toh* ²*Soba Ipam* ³*Lu Ipamis* ⁴*Ds*
- ¹Shineth as a flame in the midst of your palace ²And reigneth
¹*Loholo* Vep Zomd Poamal* ²*Od Bogpa*
- ¹Amongst you as the balance ²Of righteousness and truth. ³Move
¹*Aai Ta Piap* ²*Piamol Od Vaoan* ³*Zacare*
- ¹Therefore and show yourselves: ²Open the mysteries of your
¹*(e) Ca Od Zamran* ²*Odo Cicle*
- ¹Creation. ²Be friendly unto me ³For I am ⁴The servant of the same
¹*Qaa* ²*Zorge* ³*Lap Zirdo* ⁴*Noco*
- ¹Your God, ²The true worshipper of ³The Highest.
¹*Mad* ²*Hoath* ³*Iaida.*

TABLET OF UNION.

*(Or Sobolo; I am not certain which.)

TABLET OF UNION

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

THE SECOND KEY

- ¹Can the Wings of the Winds ²Understand your voices of wonder
¹*Adgt Vpaah Zong* ²*Om Faaip Sald*
- ¹O You the Second of the First ²Whom the burning flames ³Have framed
¹*Vi-I-V L* ²*Sobam Ial-Prg* ³*I-Za-Zaz*
- ¹Within the depth of my jaws: ²Whom ³I have prepared as cups for a
¹*Pi-Adph* ²*Casarma* ³*Abramg Ta Talho*
- ¹Wedding ²Or as the flowers in their beauty ³For the Chamber of the
¹*Paraclede* ²*Q Ta Lorslq Turbs* ³*Ooge*
- ¹Righteous. ²Stronger are your feet ³Than the barren stone ⁴And
¹*Baltoh* ²*Givi Chis LUSD* ³*Orri* ⁴*Od*
- ¹Mightier ²Are your voices than the Manifold Winds. ³For ye are
¹*Micalp* ²*Chis Bia Ozongon* ³*Lap*
- ¹Become ²A building such as ³Is not save in the mind of the
¹*Noan* ²*Trof Cors Ta* ³*Ge O Q Manin*
- ¹All-Powerful. ²Arise, ³Saith the First. ⁴Move, ⁵Therefore, ⁶Unto
¹*Ia-Idon* ²*Torzu* ³*Gohe L* ⁴*Zacar* ⁵*(E) Ca* ⁶*C*
- ¹Thy servants. ²Show yourselves ³In power and make me ⁴A strong seer
¹*Noqod* ²*Zamran* ³*Micalzo Od Ozazm* ⁴*Vrelp*
- ¹Of things, for I am of Him ²That liveth forever.
¹*Lap Zir* ²*Io-Iad.*
- Rules Letters E. H. N. B. of Tablet of Union

THE THIRD KEY

- ¹Behold ²Saith your God. ³I am a Circle ⁴On Whose Hands stand Twelve
¹*Micma* ²*Goho Mad* ³*Zir Comselha* ⁴*Zien Biah Os*
- ¹Kingdoms. ²Six are the Seats of Living Breath, ³The rest are as
¹*Londoh* ²*Norz Chis Othil Gigipah* ³*Vnd-L Chis ta*
- ¹Sharp Sickles ²Or the Horns of Death, ³Wherein the creatures of Earth
¹*Pu-Im* ²*Q Mospleh Teloch* ³*Qui-I-N Toltorg*
- ¹Are and are not ²Except Mineown Hands ³Which also sleep ⁴And shall rise.
¹*Chis I Chis-Ge* ²*In Ozien* ³*Ds T Brgdo* ⁴*Od Torzul.*
- ¹In the first I made you ²Stewards and placed ³You in seats Twelve of
¹*I Li E Ol* ²*Balzarg Od Aala* ³*Thiln Os*
- ¹Government, ²Giving unto ³Every one of you ⁴Power successively ⁵Over
¹*Netaab* ²*Dluga Vonsarg* ³*Lonsa* ⁴*Cap-Mi Ali* ⁵*Vors*
- ¹Four Five and Six, ²The True Ages of Time; ³To the intent that from
¹*CLA* ²*Homil Cocasb* ³*Fafen*

¹The Highest Vessels ²And ³The corners of ⁴Your governments
¹Izizop ²Od ³Miinoag ⁴De Gnetaab
¹Ye might work My power: ²Pouring down ³The Fires of Life and Increase
¹Vaun ²Na-Na-E-El ³Panpir ⁴Malpirg
¹Continually upon the Earth. ²Thus ye are become ³The Skirts of
¹Pild Caosg ²Noan ³Vnalah
¹Justice and Truth. ²In the Name of the Same ³Your God ⁴Lift up, ⁵I say
¹Balt Od Vaoan. ²Do-O-I-A p ³Mad ⁴Goholor ⁵Gohus
¹Yourselves. ²Behold His mercies ³Flourish ⁴And His Name is become
¹Amiran ²Micma Iehusoz ³Ca-Cacom ⁴Od Do-O-A-In Noar
¹Mighty ²Amongst us, ³In Whom we say: ⁴Move, ⁵Descend and
¹Mica-Olz ²A-Ai-Om ³Casarmg Gohia ⁴Zacar ⁵Vniglag Od
¹Apply yourselves unto us, ²As unto the Partakers of ³The Secret Wisdom of
¹Im-Va-Mar Pugo ²Plapli ³Ananael
¹Your Creation.
¹Qa-A-An.
EXARP, AIR.

THE FOURTH KEY

¹I have set ²My feet in ³The South ⁴And have looked about me ⁵Saying:
¹Othil ²Lusdi ³Babage ⁴Od Dorpha ⁵Gohol
²Are not ¹The Thunders of Increase ³Numbered ⁴Thirty-three
¹G-Chis-Ge ²Avavago ³Cormp ⁴P D
¹Which reign ²In the Second Angle? ³Under Whom ⁴I have placed
¹Ds Sonf ²Vi-Vi-Iv ³Casarmi ⁴Oali
¹Nine Six Three Nine ²Whom None ³Hath yet numbered but One:
¹MAPM ²Sobam Ag ³Cormpo Crp L
¹In Whom ²The Second Beginning of things ³Are and wax strong,
¹Casarmg ²Cro-Od-Zi ³Chis Od Vgeg
¹Which also successively ²Are the ³Numbers of Time ⁴And their powers
¹Ds T Capimali ²Chis ³Capimaon ⁴Od Lonshin
¹Are as the first ²4 5 6. ³Arise ⁴Ye Sons of Pleasure. ⁵And visit the Earth:
¹Chis Ta L-O ²CLA ³Torzu ⁴Nor-Quasahi ⁵Od F Caosg
¹For I am the Lord ³Your God ²Which is ⁴And liveth for ever.
¹Bagle Zire ²Mad ³Ds I ⁴Od Apila.
¹In the Name of the Creator, ²Move and ³Show yourselves
¹Do-O-A-Ip Qaal ²Zacar Od ³Zamran
¹As pleasant deliverers ²That you may praise Him ³Amongst
¹Obelisong ²Rest-El ³Aaf

¹The Sons of Men.

¹Nor- Molap.

HCOMA, Water.

THE FIFTH KEY

¹The Mighty Sounds ²Have entered ³Into the Third Angle ⁴And
¹Sapah ²Zimii ³D U-I-V ⁴Od

¹Are become ²As Olives ³In the Olive Mount ⁴Looking with gladness
¹Noas ²Ta Qanis ³Adroch ⁴Dorphal

¹Upon the Earth ²And ³Dwelling in ⁴The brightness of the Heavens
¹Caosg ²Od ³Faonts ⁴Piripsol

¹As continual comforters. ²Unto whom ³I fastened ⁴Pillars of Gladness
¹Ta Blior ²Casarm ³A-M-Ipzi ⁴Nazarth

¹19 ²And gave them ³Vessels ⁴To water the Earth ⁵With all her creatures:
¹AF ²Od Dlugar ³Zizop ⁴Zlida Caosgi ⁵Tol Torgi

¹And ²They are the ³Brothers ⁴Of the First ⁵And the Second
¹Od ²Z Chis ³E Siasch ⁴L ⁵Ta-Vi-U

¹And the beginning of their own ²Seats ³Which are garnished with
¹Od Iaod ²Thild ³Ds

¹Continual Burning Lamps ²6, 9, 6, 3, 6 ³Whose Numbers
¹Hubar ²P E O A L ³Soba Cormfa

¹Are as the First, ²The Ends, ³And the Content ⁴Of Time
¹Chis Ta La ²Vls ³Od Q- ⁴Cocasb

¹Therefore come ye ²And obey your creation. ³Visit us ⁴In peace
¹(E) Ca Nüs ²Od Darbs Qaas ³F ⁴Etharzi

¹And comfort. ²Conclude us ³Receivers of ⁴Your Mysteries. ⁵For why?
¹Od Bliora ²Ia-Ial ³Ed-Nas ⁴Cicles ⁵Baglé

¹Our Lord and Master is the All One!

¹Ge-Iad I L

NANTA, Earth.

THE SIXTH KEY

¹The Spirits of ²The Fourth Angle ³Are Nine, ⁴Mighty in the Firmament
¹Gah ²S Din ³Chis Em ⁴Micalzo Pil-

¹Of Waters: ²Whom the First hath planted ³A Torment to the Wicked
¹Zin ²Sobam El Harg ³Mir Babalon

¹And ²A Garland to the Righteous: ³Giving unto them Fiery Darts
¹Od ²Obloc Samvelg ³Dlugar Malprg

¹To Vanne ²The Earth, ³And ⁴7, 6, 9, 9 ⁵Continual Workmen
¹Ar ²Caosgi ³Od ⁴A C A M ⁵Canal

¹Whose courses visit ²With comfort ³The Earth, ⁴And are in government
¹*Sobol Zar F* ²*Bliard* ³*Caosgi* ⁴*Od Chisa Netaab*
¹And continuance as ²The Second ³And the Third. ⁴Wherefore,
¹*Od Miam Ta* ²*Viv* ³*Od D* ⁴*Darsar*
¹Hearken unto my voice. ²I have talked of you ³And I move you
¹*Solpeth Bi-En* ²*B-Ri-Ta* ³*Od Zacam*
¹In power and presence: ²Whose ³Works ⁴Shall be a Song of Honour
¹*G-Micalza* ²*Sobol* ³*Ath* ⁴*Trian Lu-Ia Hé*
¹And the praise of your God. ²In your creation.
¹*Od Ecrin Mad* ²*Qaa-On.*
BITOM, Fire.

THE SEVENTH KEY

¹The East ²Is a House of Virgins ³Singing praises ⁴Amongst the Flames
¹*Raas* ²*I Salman Paradiz* ³*Oe-Crimi* ⁴*Aao Ial-*
¹Of First Glory, ²Wherein ³The Lord hath opened His mouth ⁴And they are
¹*Pir-Gah** ²*Qui-In* ³*Enay Butmon* ⁴*Od I*
¹Become ²28 ³Living Dwellings ⁴In whom ⁵The Strength of Man
¹*Noas* ²*NI* ³*Paradial* ⁴*Casarmg* ⁵*Vgear*
¹Rejoiceth ²And ³They are apparelled with ⁴Ornaments of brightness
¹*Chirlan* ²*Od* ³*Zonac* ⁴*Luciftian*
¹Such as work ²Wonders on all Creatures. ³Whose Kingdoms ⁴And
¹*Cors Ta Vaul* ²*Zirn Tol Hami* ³*Sobol Ondoh* ⁴*Od*
¹Continuance ²Are as ³The Third ⁴And Fourth, ⁵Strong Towers ⁶And
¹*Miam* ²*Chis Ta* ³*D* ⁴*Od Es* ⁵*V-Ma-Dea* ⁶*Od*
¹Places of Comfort, ²The Seat of Mercy ³And Continuance.
¹*Pi-Bliar* ²*Othil Rit* ³*Od Miam*
¹O ye Servants of Mercy ²Move, ³Appear, ⁴Sing praises ⁵Unto the Creator!
¹*C-Noqol Rit* ²*Zacar* ³*Zamran* ⁴*Oe-Crimi* ⁵*Qaada.*
¹And be mighty ²Amongst us! ³For to ⁴This Remembrance
¹*Od O-Micaolz* ²*Aaiom* ³*Bagle* ⁴*Papnor*
¹Is given power, ²And our strength ³Waxeth strong ⁴In Our Comforter!
¹*I Dlugam Lonshi* ²*Od Vmplif* ³*V-Ge-Gi* ⁴*Bigliad*
Water of AIR.

(* Note: IALPRG "Burning Flames" in the Second Call.—I.R.)

THE EIGHTH KEY

¹The Mid-Day, ²The First, ³Is as the Third Heaven ⁴Made of Hyacinthine
¹*Bazm* ²*Elo* ³*I Ta Piripson* ⁴*Oln Nazavabh*

¹Pillars ²26 ³In whom the Elders ⁴Are become strong, ⁵Which I have
²OX ³Casarmg Vran ⁴Chis Vgeg ⁵Ds
¹Prepared ²For My own Righteousness ³Saith the Lord, ⁴Whose long
¹Abramg ²Baltoha ³Goho Iad ⁴Soba
¹Continuance ²Shall be as Buckles ³To the Stooing Dragon ⁴And like
¹Mian ²Trian Ta Lolcis ³Abai-Vovin ⁴Od
¹Unto the Harvest of a Widow. ²How many ³Are there ⁴Which remain in
¹Aziagiari Rior ²Irgil ³Chis Da ⁴Ds Pa-Aox
¹The glory ²Of the Earth, ³Which are, ⁴And shall not see ⁵Death until
¹Busd ²Caosgo ³Ds Chis ⁴Od Ip Uran ⁵Teloch Cacrg
¹This House ²Fall, ³And the Dragon sink? ⁴Come away!
¹Oi Salman ²Loncho ³Od Vovina Carbaſ ⁴Niiso
¹For the Thunders ²Have spoken! ³Come away! ⁴For the Crown of the
¹Baglé Avavago ²Gohon ³Niiso ⁴Baglé Momao
¹Temple ²And the Robe ³of Him ⁴That Is ⁵Was ⁶And Shall Be Crowned
¹Siaion ²Od Mabza ³Iad ⁴O I ⁵As ⁶Momar
¹Are Divided. ²Come! ³Appear unto ⁴The Terror of ⁵The Earth
¹Poilp ²Niis ³Zamran ⁴Ciaofi ⁵Caosgo
¹And unto our Comfort ²And ³Of such as are prepared.
¹Od Bliors ²Od ³Corsi Ta Abramig.
Earth of AIR.

THE NINTH KEY

¹A Mighty ²Guard ³Of Fire with Two-edged Swords ⁴Flaming,
¹Micaolz ²Bransg ³Prgel Napea ⁴Ialpor
¹Which have ²Vials ³Eight ⁴Of Wrath ⁵For two times and a half,
¹Ds Brin ²Efafafe ³P ⁴Vonpho ⁵Olan Od Obza
¹Whose Wings are of ²Wormwood ³And of the Marrow ⁴Of Salt,
¹Sobol Vpaah Chis ²Tatan ³Od Tranan ⁴Balie
¹Have settled ²Their feet in the ³West ⁴And are measured
¹Alar ²Lusda ³Soboln ⁴Od Chis Holq
¹With their Ministers ²9996. ³These gather up ⁴The moss of the Earth
¹C Noqodi ²CIAL ³Vnal Aldon ⁴Mom Caosgo
¹As the rich man ²Doth his treasure. ³Cursed ⁴Are they whose
¹Ta Las Ollor ²Gnay Limlal ³Amma ⁴Chis Sobca
¹Iniquities they are. ²In their eyes are millstones ³Greater than the Earth,
¹Madrid Z Chis ²Ooanoan Chis Aviny ³Drilpi Caosgin
¹And from their mouths run seas of blood. ²Their heads ³Are covered
¹Od Butmoni Parm Zumvi Cnila ²Dazis ³Ethamza

¹With diamonds ²And upon their hands ³Are ⁴Marble sleeves.
¹*Childao* ²*Od Mirc Ozol* ³*Chis* ⁴*Pidiai Collal.*
¹Happy is he on whom ²They frown not. ³For why?
¹*Vlcina Sobam* ²*Vcim* ³*Bagle?*
¹The God of Righteousness ²Rejoiceth in them. ³Come away! ⁴And not
¹*Iad Baltoh* ²*Chirlan Par.* ³*Nüiso* ⁴*Od Ip*
¹Your vials ²For the time is ³Such as requireth comfort.
¹*Efafafe* ²*Baglé A Cocasb I* ³*Cors Ta Vnig Blior.*
Fire of AIR.

THE TENTH KEY

¹The Thunders of Judgment and Wrath ²Are Numbered ³And
¹*Coraxo* ²*Chis Cormp* ³*Od*
¹Are harboured ²In the North in the likeness ³Of an Oak ⁴Whose branches
¹*Blans* ²*Lucal Aziazor* ³*Paeb* ⁴*Sobol Ilonon*
¹Are ²² ³Nests ⁴Of Lamentation ⁵And Weeping, ⁶Laid up for the Earth,
¹*Chis* ²*OP* ³*Virq* ⁴*Eophan* ⁵*Od Raclir* ⁶*Maasi Bagle Caosgi,*
¹Which burn night ²And day: ³And vomit out ⁴The Heads of Scorpions
¹*Ds Ialpon Dosig* ²*Od Basgim,* ³*Od Oxex* ⁴*Dazis Siatris*
¹And Live Sulphur, ²Mingled with Poison. ³These be ⁴The Thunders
¹*Od Salbrox,* ²*Cinxir Faboan* ³*Unal Chis* ⁴*Const*
¹That ²5678 ³Times ⁴(in ye 24th part) of a moment roar
¹*Ds* ²*DAOX* ³*Cocasg* ⁴*Ol Oanio Yorb*
¹With an hundred mighty earthquakes ²And a thousand times
¹*Vohim Gizyax* ²*Od Matb Cocasg*
¹As many surges ²Which rest not ³Neither ⁴Know any ⁵Echoing
¹*Plosi Molvi* ²*Ds Page Ip* ³*Larag* ⁴*Om Droln* ⁵*Matorb*
¹Time herein. ²One rock ³Bringeth forth a thousand ⁴Even as
¹*Cocasb Emna* ²*L Patralx* ³*Yolci Matb* ⁴*Nomig*
¹The heart of man doth his thoughts. ²Woe! ³Woe! Woe! Woe!
¹*Monons Olora Gnay Angelard* ²*Ohio* ³*Ohio Ohio Ohio*
¹Woe! Woe! ²Yea Woe! ³Be to the Earth, ⁴For her iniquity ⁵Is, ⁶Was,
¹*Ohio Ohio* ²*Noib Ohio* ³*Caosgon* ⁴*Bagle Madrid* ⁵*I* ⁶*Zir*
¹And shall be great. ²Come away! ³But not your mighty sounds.
¹*Od Chiso Drilpa* ²*Nüiso* ³*Crip Ip Nidali.*
Air of WATER.

THE ELEVENTH KEY

¹The Mighty Seat ²Groaned aloud ³And there were ⁴Five ⁵Thunders
¹*Oxiayal* ²*Holdo* ³*Od Zirom* ⁴*O* ⁵*Coraxo*

¹Which ²Flew ³Into the East, ⁴And the Eagle spake, ⁵And cried with a loud
¹Ds ²Zildar ³Raasy ⁴Od Vabzir Camliax ⁵Od Bahal
¹Voice: ²Come away! ³And they gathered themselves together and
²Niiso ³
¹Became ²The House of Death, ³Of whom it is measured, ⁴And it is as
²Salman Teloch ³Casarman Holq ⁴Od T I Ta
¹They whose Number is 31. ²Come away! ³For I have prepared for you
¹Z Soba Cormf I GA ²Niiso ³Bagle Abramg
¹A place. ²Move therefore ³And show yourselves. ⁴Open the Mysteries
¹Noncp ²Zacar (E) Ca ³Od Zamran ⁴Odo Cicle
¹Of your creation! ²Be friendly unto me ³For I am the servant of
¹Qaa ²Zorge ³Lap Zirdo Noco
¹The same your God, ²The true worshipper of the Highest.
¹Mad ²Hoath Iaida.
Earth of WATER.

THE TWELFTH KEY

¹O You that reign in the South ²And are ³28 ⁴The Lanterns of Sorrow,
¹Nonci Ds Sonf Babage ²Od Chis ³OB ⁴Hubardo Tibibp
¹Bind up your girdles ²And visit us! ³Bring down your Train ⁴3663.
¹Allar Atraah ²Od Ef ³Drix Fafen ⁴MIAN
¹That the Lord may be magnified, ²Whose Name amongst you ³Is Wrath.
¹Ar Enay Ovof ²Sobol Ooain ³I Vonph
¹Move, ²I say, ³And show yourselves. ⁴Open the Mysteries of your
¹Zacar ²Gohus ³Od Zamran ⁴Odo Cicle
¹Creation. ²Be friendly unto me! ³For I am the servant ⁴Of the same
¹Qaa ²Zorge ³Lap Zirdo Noco
¹Your God, ²The true worshipper of the Highest.
¹Mad ²Hoath Iaida.
Fire of WATER.

THE THIRTEENTH KEY

¹O You Swords of ²The South ³Which have ⁴42 ⁵Eyes to stir up the Wrath
¹Napeai ²Babage ³Ds Brin ⁴VX ⁵Ooaona Lring Vonph
¹Of Sin: ²Making men drunken, ³Which are empty. ⁴Behold the Promise of
¹Doalim ³Eolis Ollog Orsba ²Ds Chis Affa ⁴Micma Isro
¹God and His power, ²Which is called amongst you a Bitter Sting!
¹Mad Od Lonshi Tox* ²Ds I Vmd Aai Grosb
¹Move ²And ³Show yourselves. ⁴Open the Mysteries of ⁵Your Creation.
¹Zacar ²Od ³Zamran ⁴Odo Cicle ⁵Qaa

¹Be friendly unto me! ²For I am the servant of ³The same your God,
¹Zorge ²Lap Zirdo Noco ³Mad
¹The true worshipper ²Of the Highest.
¹Hoath ²Iaida.

Air of EARTH.

* "Lonshi Tox" means "The power of Him."

THE FOURTEENTH KEY

¹O You Sons of Fury, ²The Children of the Just, ³Which sit upon ⁴24
¹Noromi Baghie ²Pashs Oiad ³Ds Trint Mirc ⁴OL
¹Seats, ²Vexing all creatures ³Of the Earth ⁴With age, ⁵Which have under
¹Thil ²Dods Tol Hami ³Caosgi ⁴Homin ⁵Ds Brin Oroch
You ¹I636. ²Behold the Voice of God! ³The Promise of Him Who is
¹QUAR ²Micma Bialo Iad ³Isro Tox Ds I
¹Called amongst you ²Fury or Extreme Justice. ³Move and show your-
¹Vmd Aai ²Baltim ³Zacar Od Zamran
¹selves. ²Open the Mysteries of ³Your Creation. ⁴Be friendly unto me.
²Odo Cicle ³Qaa ⁴Zorge
¹For I am ²The servant of the same your God, ³The true worshipper of
¹Lap Zirdo ²Noco Mad ³Hoath
The Highest.
¹Iaida.

Water of EARTH.

THE FIFTEENTH KEY

¹O Thou, ²The Governor of the First Flame, ³Under Whose Wings ⁴Are
¹Ilis ²Tabaan L Ial-Prt ³Casarman Vpaahi ⁴Chis
¹6739 ²Which weave ³The Earth with dryness: ⁴Which knowest the great
¹DARG ²Ds Oado ³Caosgi Orscor ⁴Ds Omax
¹Name Righteousness ²And the Seal of Honour! ³Move and show
¹Baeowib ²Od Emetgis Iaiadix ³Zacar Od Zamran
¹Yourselves! ²Open the Mysteries of your Creation. ³Be friendly unto me.
²Odo Cicle Qaa ³Zorge
¹For I am ²The servant of the same your God, ³The true worshipper of
¹Lap Zirdo ²Noco Mad ³Hoath
¹The Highest.
¹Iaida.

Fire of EARTH.

THE SIXTEENTH KEY

¹O Thou of the Second Flame, ²The House of Justice, ³Who hast Thy
¹Ilis Viv Ialprt ²Salman Balt ³Ds A

¹Beginning in Glory, ²And shalt comfort the Just, ³Who walkest on
¹*Cro-Odzi Busd* ²*Od Bliorax Balit* ³*Ds Insi*
¹The Earth with Feet ²8763, ³Which understand and separate creatures.
¹*Caosgi Lusdan* ²*EMOD* ³*Ds Om Od Tliob*
¹Great art Thou ²In the God of Conquest. ³Move and show yourselves!
¹*Drilpa Geh Ils* ²*Mad Zilodarp* ³*Zacar Od Zamran*
¹Open the Mysteries of ²Your Creation. ³Be friendly unto me! ⁴For
¹*Odo Cicle* ²*Qaa* ³*Zorge* ⁴*Lap*
¹I am the servant of ²The same your God: ³The true worshipper of
¹*Zirido Noco* ²*Mad* ³*Hoath*
¹The Highest.
¹*Iaida.*
 Air of FIRE.

THE SEVENTEENTH KEY

¹O Thou Third Flame ²Whose Wings are Thorns ³To stir up vexation:
¹*Ils D Ialprt* ²*Soba Vpaah Chis Nanba* ³*Zixlay Dodseh*
¹And Who hast ²7336 ³Living Lamps ⁴Going before Thee:
¹*Od Ds Brint* ²*TAXS* ³*Hubardo* ⁴*Tastax Ils*
¹Whose God is Wrath ²In Anger. ³Gird up Thy Loins ⁴And hearken.
¹*Soba Iad I Vonpho* ²*Vnph* ³*Aldon Dax Il* ⁴*Od Toatar.*
¹Move and show yourselves. ²Open the Mysteries of ³Your Creation.
¹*Zacar Od Zamran* ²*Odo Cicle* ³*Qaa*
¹Be friendly unto me. ²For I am ³The servant of ⁴The same your God:
¹*Zorge* ²*Lap Zirido* ³*Noco* ⁴*Mad*
¹The true worshipper of ²The Highest.
¹*Hoath* ²*Iaida.*
 Water of FIRE.

THE EIGHTEENTH KEY

¹O Thou ²Mighty Light ³And Burning Flame of ⁴Comfort which openest
¹*Ils* ²*Micaolz Olprt* ³*Od Ialprt* ⁴*Bliors Ds Odo*
¹The Glory of God ²Unto the Centre of the Earth, ³In Whom the ⁴6332
¹*Busdir Oiad* ²*Ovoars Caosgo* ³*Casarmg* ⁴*ERAN*
¹Secrets ²Of Truth have their abiding, ³Which is called ⁴In Thy Kingdom
¹*Laiad* ²*Brints Cafafam* ³*Ds I Vmd* ⁴*Aqlo Adohi*
¹Joy ²And not to be measured. ³Be Thou a Window of Comfort unto me.
¹*Moz* ²*Od Ma-Of-Fas* ³*Bolp Como Bliort Pambt*
¹Move and show yourselves. ²Open the Mysteries of ³Your Creation.
¹*Zacar Od Zamran* ²*Odo Cicle* ³*Qaa*

¹Be friendly unto me, ²For I am the servant of ³The same your God,
¹*Zorge* ²*Lap Zirdo Noco* ³*Mad*
¹The true worshipper of ²The Highest.
¹*Hoath* ²*Iaida.*
Earth of FIRE.

These first eighteen CALLS are in reality nineteen—that is nineteen in the Celestial Orders, but with us, that First Table hath no CALL and can have no CALL seeing it is of the GOD-HEAD.

Thus, then, with us it hath the number of “o”, though with them, that of “i” (even as the first Key of the Tarot is numbered “o”); and therefore, that which is with us the eighteenth KEY, is with them the nineteenth.

After these first eighteen, follow the CALLS and KEYS of the AIRES or 30 AETHERS, which are the same in substance, though varied by the NAME belonging thereto.

1. LIL	11. ICH	21. ASP
2. ARN	12. LOE	22. LIN
3. ZOM	13. ZIM	23. TOR
4. PAZ	14. VTA	24. NIA
5. LIT	15. OXO	25. VTI
6. MAZ	16. LEA	26. DES
7. DEO	17. TAN	27. ZAA
8. ZID	18. ZEN	28. BAG
9. ZIP	19. POP	29. RII
10. ZAX	20. CHR	30. TEX

THE CALL OF THE THIRTY AETHYRS

¹The Heavens which dwell in ²The First Aire ³Are Mighty in the
¹*Madriaax Ds Praf* ²*LIL* ³*Chis Micaolz*
¹Parts of the Earth ²And execute the Judgment of the highest! Unto
¹*Saanir Caosgo* ²*Od Fisis Balzizras Iaida*

- ¹You it is said: ²Behold the Face of your God, ³The Beginning of
¹*Nonca Gohulim* ²*Micma Adoian Mad* ³*Iaod*
- ¹Comfort, ²Whose Eyes are the Brightness of the Heavens, ³Which
¹*Bliorb* ²*Soba Ooaona Chis Luciftias Piripsol* ³*Ds*
- ¹Provided ²You for the Government of Earth ³And her Unspeakable
¹*Abraassa* ²*Noncf Netaaib Caosgi* ³*Od Tilb Adphaht*
- ¹Variety, ²Furnishing you with a Power Understanding ³To dispose all
¹*Damploz* ²*Tooat Noncf G Micalz Oma* ³*Lrasd Tol*
- ¹Things according to ²The Providence of Him ³That sitteth on the Holy
¹*Glo Marb* ²*Yarry* ³*Idoigo*
- ¹Throne: ²And rose up in the Beginning saying: ³The Earth
²*Od Torzulp Iaodaf Gohol* ³*Caosga*
- ¹Let her be governed ²By her parts and let there be ³Division in her
¹*Tabaord* ²*Saanir Od Christeos* ³*Yrpoil Tiobl*
- ¹That the glory of her ²May be always drunken ³And vexed in itself.
¹*Busdir Tilb* ²*Noaln Paid Orsba* ³*Od Dodrmni Zylna.*
- ¹Her course let it round (or run) ²With the Heavens, and as
¹*Elzap Tilb Parm* ²*Gi Piripsax, Od Ta*
- ¹An handmaid let her serve them. ²One season, let it confound another
¹*Qurlst Booapis* ²*L Nibm Ovcho Symp*
- ¹And let there be no creature ²Upon or within her ³One and the same.
¹*Od Christeos Ag Toltorn* ²*Mirc Q Tiobl* ³*L El*
- ¹All her members ²Let them differ in their qualities, ³And let there be
¹*Tol Paombd* ²*Dilzmo As Pian* ³*Od Christeos*
- ¹No one creature equal with another. ²The reasonable creatures of
¹*Ag L Toltorn Parach Asymp* ²*Cordziz*
- ¹The Earth, or Man, ²Let them vex and weed out one another: ³And
²*Dodpal Od Fifalz L Smnad* ³*Od*
- ¹Their dwelling places ²Let them forget their names. ³The work of Man
¹*Fargt* ²*Bams Omaoas* ³*Conisbra*
- ¹And his pomp ²Let them be defaced. ³His buildings, let them become
¹*Od Avavox* ²*Tonug* ³*Orsca Tbl Noasmi*
- ¹Caves ²For the beasts of the field! ³Confound her understanding with
¹*Tabges* ²*Levithmong* ³*Unchi Omp Tibl*
- ¹Darkness. ²For why? ³It repenteth Me that I have made Man.
¹*Ors* ²*Bagle* ³*Moóoah Ol Cordziz.*
- ¹One while let her be known, ²And another while a stranger. ³Because
¹*L Capimao Ixomaxip* ²*Od Cacocasb Gosaa* ³*Baglen*

- ¹She is the bed of an harlot, ²And the dwelling place of ³Him that is
¹*Pü Tianta A Babalond,* ²*Od Faorgt* ³*Teloc Vo-*
- ¹Fallen.
Vim.
- ¹O Ye Heavens, Arise! ²The Lower Heavens beneath you,
¹*Madriiax Torzu* ²*Oadriax Orocha*
- ¹Let them serve you! ²Govern those that govern. ³Cast down such as
¹*Aboapri* ²*Tabaori Priaz Ar Tabas* ³*Adrpan Cors Ta*
- ¹Fall. ²Bring forth with those that increase, ³And destroy the rotten.
¹*Dobix* ²*Iolcam Priazi Ar Coazior* ³*Od Quasb Qting.*
- ¹No place let it remain in one number. ²Add and diminish until
¹*Ripir Paoxt Sa La Cor* ²*Vml Od Prdzar Cacrg*
- ¹The Stars be numbered.
¹*Aoiveae Cormpt.*
- ¹Arise! Move! ²And appear before ³The Covenant of His Mouth
¹*Torzu Zacar* ²*Od Zamran Aspt* ³*Sibsi Butmona*
- ¹Which He hath sworn ²Unto us in His Justice. ³Open the Mysteries of
¹*Ds Surzas* ²*Tia Baltan.* ³*Odo Cicle*
- ¹Your Creation ²And make us Partakers of ³The Undefined Knowledge.
¹*Qaa* ²*Od Ozozma Plapli* ³*Iadnamad.*

Footnote: In Equinox Volume 5, Aliester Crowley has published a series of visions, using the Calls of the Thirty Aethyrs in order to investigate and thus ascertain the nature of these Aethyrs.

PART FOUR
THE CONCOURSE
OF
THE FORCES

ENOCHIAN OR ROSICRUCIAN CHESS

This is one of the sub-divisions of the Angelic system of Tablets about which, sad to say, very little can be said. No one in the Order, or my Temple, seemed to know anything about it. Whether this same condition applies to the other Temples is hard to say, though, from conversation with certain of the Adepts of those Temples, I gather the same conditions there prevailed. Nothing that was of practical value, as throwing any light on the nature and function of the game, was thrown on the subject by any of the Order members within the sphere of my acquaintance. It is probable that the knowledge of this system died with the early members. All that I ever heard were fulsome praises of its remarkable divinatory capacity, together with quite a few amusing comments by those who manifestly knew nothing about it, though no precise indication was conveyed as to its procedure. On two of three occasions I have asked Adepts of the rank of ⑦ = ④ to play a game with me using my chess pieces and boards, though each politely backed out of the invitation. Also the unmounted state of the Order chess-pieces was a clear indication that they had never and could never have been employed—like other aspects of the Order teaching. And the actual documents on the subject that were shown to me were vague and obviously incomplete, giving no indication as to the true nature of this matter. No doubt it was intended, by

those who wrote the papers and devised the system, that the Adept should apply his own ingenuity to the bare-bones provided of the game, and formulate from that skeleton outline, as from the Enochian Tablets themselves, a complete system of initiation, and a profound magical philosophy. It is not therefore my intention to say very much about Rosicrucian chess, although it can be stated that the perspicacious student will divine ideas of great import and discover a depth of magical significance hidden under the cloak of an apparently trivial game.

However, the student who has mastered the foregoing sections of the Book of the Concourse of the Forces will no doubt be able to divine the relationship existing between the profundities of the Enochian Tablets and this chess-game. It will have been necessary as a preliminary step to have become perfectly familiar with the attributions of the Squares, so that any pyramid can be built up instantaneously in the imagination too. By this, I mean, that while playing a chess-game, the movement of a piece from one square to another should provide much material for thought, for the squares on the boards, as on the Tablets, may be formulated as Pyramids. Some experience, also, in employing the Pyramids for skrying in the Spirit-Vision will be required before any real appreciation of Enochan chess can be acquired.

In this game, the pieces are Egyptian god-forms, and the boards are certain adaptations of the Enochian Tablets. The Tablet of Union, however, is not used. Tablets are reproduced as Chess-boards minus the Great Central Cross, the Sephirotic Cross, and the Kerubic Squares over the Calvary Cross in each Lesser Angle. This leaves only the Servient squares in each of the Four Lesser Angles—sixteen in number, which gives us sixty-four squares per board—the number of squares in the ordinary chess-board.

One of the papers written by Greatly Honoured Fratre N.O.M., gives a short history of Chess as it was

derived from the Indian Chaturanga, the Persian Shatranji, and the Arabic Chess. But since it contains very little that is of any practical import, I have thought better not to include it.

A few words now as to the nature of the Boards. The Boards consist of the purely elemental part of each Tablet. There is nothing in the symbolic structure of the Board to suggest the operation of the Spirit in any of its aspects through the Elements. This operation of the Spirit and its potencies, however, is indicated not by the squares, but by the pieces and their movements over the board.

To be of any real magical value, the board should be a sort of Talisman or Flashing Tablet. That is, it should be fully painted, showing all the triangles of the Pyramids as brightly and as flashingly as possible. The little flat squares shown at the summit of the Pyramid, indicating the throne of the god-form, are not necessary on these boards. The triangles are completely formed, and the resulting pyramidal shape is not truncated. The four Angles of each Tablet will thus stand out quite brightly, since the elemental colour of the quarter will show its nature, even though the triangles of yellow, blue, black and red will jostle each other cheek by jowl. When fully painted, the board is most impressive as a flashing Tablet. The student may know he has done his work properly when there appear white flashings at the angles of the squares. This is important, for the object of a flashing Tablet is to attract an appropriate type of force. And if these chess-boards are made as Flashing Tablets, they will automatically attract force and their utilisation will become the more significant. In brief, each square is, as it were, the name and symbolic address of a different Angelic force. The flashing squares will attract the commencement of the operation of that type of Angelic power, and the movement of the Chess God-forms over the squares may produce even brighter flashes and indicate the operation of the divine forces

therein. With these hints the student is left to work this out for himself.

There will be, in short, four different Boards. Each is representative of one of the Four Quadrangles or Watch-towers of the Elements, and the Angelic Names on the latter will be implied on the Boards even although no letters or Names are painted on them. The use of any of the four Boards will depend upon particular purposes, and the attributions of Elements as in the diverse schemes of Divination will determine which of the four boards must be used at any given time. In Tarot, the Element of Air, the Sword suit, indicates Sickness and Sorrow and unhappiness generally. Hence, in Enochian chess, for diving for some such question as touches upon trouble or unhappiness the Air Board would be employed. The Fire Board will represent the Tarot suit of Wands, implying swiftness, energy, activity. The Water Board indicates the Tarot suit of Cups of pleasure, happiness, merry-making, and marriage. The Earth Board will refer to all material plane matters of money, work, employment, occupation, and so forth.

The Four Boards of the Rosicrucian game, although different, nevertheless agree in certain particulars. In each board it is convenient to speak of the arrangement of the Lesser Angles as an Upper and Lower Rank—Air and Water forming the Upper Rank, and Earth and Fire the Lower.

It is evident that the columns of the one Rank are continuous with those of the other; and in this continuity a certain regular rule is observable. Every column of eight squares commencing in the Upper Rank is continued below by a column of the opposite Element.

Thus the Fiery columns below invariably stand on the Watery columns; the Watery on the Fiery; the Airy on the Earthy; and the Earthy on the Airy.

A different arrangement of the horizontal Files or Ranks of Squares is observable, and there is a difference in the Upper and Lower Tablets.

In the Upper Tablets the Kerubic Rank of squares is continuous with the Elemental Rank; and the Cardinal is continuous with the Common sign Rank, whereas in the lower Tablets of Earth and Fire the various Ranks—Kerubic, Cardinal, etc., are continuous right across the board.

The pieces employed are, as previously remarked, Egyptian God-forms. A full set of chess-pieces numbers twenty men and sixteen pawns. (Note the possible relationship of the thirty-six pieces to the thirty-six decanate cards of the Tarot.) The game is played by four players, representing the Four Lesser Angles of the Board, thus giving each player one set of five pieces and four pawns. The five pieces represent the operation of the Spirit and Four Elemental Rulers—the Five points of the Pentagram, the five letters of YHShVH, and the Tarot Ace and Court Cards. The pawns are their servants or vice-gerents. Strictly to be in order, each of the twenty principal pieces represents a different God-form, thus:

Fire set.

King—Kneph
 Knight—Ra
 Queen—Sati-Ashtoreth
 Bishop—Toum
 Castle—Anouke

Air set.

King—Socharis
 Knight—Seb
 Queen—Knousou Pekht
 Bishop—Shu Zoan
 Castle—Tharpeshest

Water set.

King—Ptah
 Knight—Sebek
 Queen—Thouerist
 Bishop—Hapimon
 Castle—Shooeu-tha-ist

Earth set.

King—Osiris
Knight—Horus
Queen—Isis
Bishop—Aroueris
Castle—Nephthys.

However, this tends to confusion, creating in practice far too complex a game. It will be found that four sets of the same five god-forms will suffice. There are only five major god-forms, the others being variations or different aspects of those types. These are:

Osiris, bearing crook, scourge, Phoenix wand. He is represented as sitting on a throne, silent unmoving. He is the *King* and represents Spirit, the operation of the Great Cross in the Tablets. He corresponds to the Ace in Tarot, the root-force of any element.

Horus, a God with Hawk's head, double mitre, and standing upright, as though to stride forward. He is the *Knight* of Enochian Chess and represents the operation of the ten-squared Sephirotic Cross in the Fire Angle of any Tablet or Board, and corresponds to the King in the Tarot, the figure astride a horse.

Isis, an enthroned Goddess with a Throne symbol mounted on the vulture head-dress. In Rosicrucian Chess, Isis is the *Queen*, and represents the operation of the Sephirotic Cross in the Water Angle of any Tablet. She corresponds to the Tarot Queen who is shown seated on a throne.

Aroueris, a human shaped God, with a double mitre. He is the *Bishop* in Enochian chess, and his form is that of a standing figure, to indicate his swift action. He represents the operation of the Sephirotic Cross in the Airy Angle of any Tablet, and represents the Prince or Knight of the Tarot—the figure driving a chariot.

Nephthys, a Goddess with an Altar or Crescent symbol above the vulture head-dress. She is the *Castle* or *Rook* of the Chess game. This piece is always represented as somewhat larger than the others, and is

enclosed within a rectangular frame, within which she is enthroned. Her office is the representation of the operation of the Sephirotic Cross in the Earth Angle of any Tablet, and represents the Princess or Knave of the Tarot—the Amazon figure who stands alone.

These are the five principal forms used for each of the four angles of the Board. Some difference should be made in the tone of the colouring of the front or face of the piece to indicate its angle on the board. Coloured bands may suffice for this purpose. Moreover the back of the piece—for it is customary to use flat pieces, not round as in ordinary chess—should be painted in the appropriate colour of the element it represents so as to avoid confusion in the recognition of its power. Thus the back of the King, as Osiris form, should be painted white to represent Spirit, and this rule applies to all four Kings in the four Angles. The Knight, Horus, should be coloured red. The Queen, Isis, should be blue; the Bishop, Aroueris, yellow, and the Castle, Nephthys, should be black and set in a large frame. Each piece should be cut about three inches high.

For practical use, these pieces should be mounted on square wooden bases, and those bases painted in different colours. It will be by the bases that their place on the board may be recognised. For example, there are four sets of Chess pieces to be set out in the four corners of the board. Each piece is more or less like its corresponding piece in some one of the other corners. The pieces placed in the Air quarter of the board, therefore, will be mounted on yellow bases. Those in the Water Angle will have blue bases. The pieces in the Earth Angle will have black bases, and those in the Fire quarter will have red bases. Thus, as in the Four Angelic Tablets, there results a minute sub-division of the sub-elements of the Tablet. There will be an Osiris piece, a King with a white back, on a yellow base, indicating that he is a King belonging to the Air Angle. He represents the sub-element of Spirit of Air, the most spiritual and subtle phase of that element, the Tarot

Ace of Swords. A King with a blue base indicates his place in the Watery Angle. A Queen, an Isis figure with a blue back, set on a red base, shows that she is the Queen of the Fire Angle, representing the Watery Aspect of the Fire sub-element of any Tablet, the Queen of Wands. A Bishop, yellow backed, mounted on a black base, shows that he belongs to the Earth Angle, as against a Bishop with a yellow base whose place is in the Air Angle and who, therefore, corresponds to the Prince of Swords in the Tarot pack. And so for the rest.

With but one or two slight exceptions, the pieces move exactly as do the corresponding pieces in Chess. The Queen here does not have the full liberty of the board as she does normally, nor is she the most powerful piece on the board. Here she can only move to every third square. This she can make in any direction, horizontally, vertically, or diagonally—but only three squares at any time. She can leap over intervening squares, and take pieces on the third square from wherever she stands. The other exception is that no Castling is permitted.

The Pawns in this Enochian Chess represent the God-forms of the four sons of Horus, the Canopic Gods. Their attributions are:

Fire. Kabexnuv, mummy-shaped, hawk-headed, the Knight's pawn.

Water. Tmoumathph, mummy-shaped, dog's head, Queen's pawn.

Air. Ahephi, mummy-shaped, ape-headed, the Bishop's pawn.

Earth. Ameshet, mummy-shaped, human-headed, the Castle's pawn.

The same rule for colouring the other pieces applies to the pawns. Their backs should be painted in the colour of the piece they serve. Thus the back of the Knight's pawn will be painted the colour of the Knight, red. The base will be coloured according to the Lesser Angle in which it is placed. So that in each of the Four Angles you will have four pawns on bases in the colour

of its sub-element. The Airy Angle, for example, will have four pawns mounted on yellow bases. Those pawns will have four different coloured backs to indicate the piece, and therefore the element, which they represent and serve.

The pawn moves only one square at a time, and not two for the first move as in modern chess. The rule of *en passant* does not apply here, although the regular method of taking with pawn, via the diagonal, either to right or left, holds equally well.

It will be noted that the King has no pawn. Since he is Osiris, the other four pieces and their pawns are his personal servants and vice-gerents. His place on the board is *always* on the corner of the Lesser Angle, where the corresponding Letters of Tetragrammaton would be placed on the Angelic Tablets. On the four corners of the board as a whole, therefore, will be found the Four Kings. Identical in every way, they yet differ in the colour of their bases, the colour of the Angle which they rule. Some variation might be made as to the posture of the God. For instance, the Fire King could be cut as a standing figure, the Water King sitting, and so forth. Let it be noted that on the corner squares, two pieces will always be found. The King and the piece corresponding to the Letter of the Angle will occupy the same square.

A piece or pawn threatening, that is giving check, to the corner square also checks the King as well as whatever other piece happens to be upon that square.

In setting up the pieces for play, the rule of Tetragrammaton on the Kerubic Square of the Tablets, has application. That is, the order in which the letters of the Name YHVH are placed on the uppermost squares of the Servient Squares of any Lesser Angle, as reflected from the Kerubic Squares above, also govern the placing of the pieces. The Bishop will be placed on the Vau Square, the Queen on the Heh Square, the Castle on the Heh final Square, etc. The student who has thoroughly assimilated the principles involved in the

attributions of the Enochian Tablets will find all this perfectly straightforward, and experience no difficulty herein.

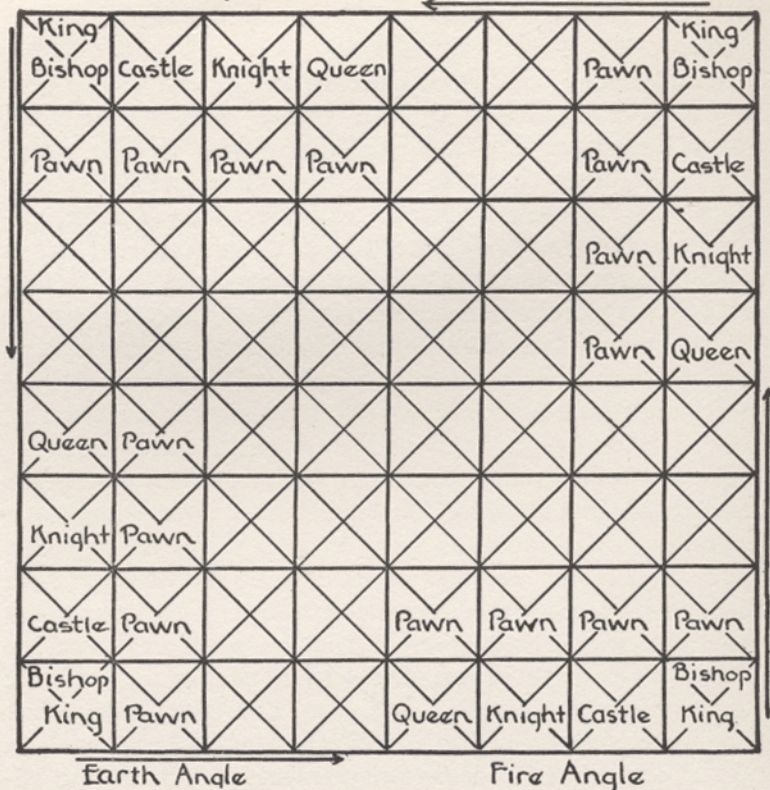
With regard to this injunction to set out the pieces on the board following the prime player's setting, whose chessmen are arranged according to the order of Kerubs, note that the remaining three sets of pieces are arranged, on any board, exactly in that order regardless of the order of Kerubs in their Angle. That is to say, if the prime player chooses an Earth of Water setting, his pieces will be set out: King and Castle on the corner square, then follow the Knight, Queen, and Bishop. The other three sets of Air, Water and Fire pieces on that board, are set out precisely in that order, either horizontally or vertically as the case may be.

It thus follows that there may result sixteen possible arrangements of pieces. That is, since there are four Kerubic ranks on each board, and there being four separate boards, the chess-pieces may be arranged on the board in sixteen different settings. The reason for any particular setting—if divination is the motive for play—must depend on the prime player's synthetic grasp of the Order teaching. Let him remember that there are sixteen figures of Geomancy, each with a special and specific divinatory value. It should be remembered that these Geomantic figures are each under the influence of a Zodiacal genius and a planetary ruler. Not only so, but each is attributed to a Hebrew letter, therefore to a corresponding Tarot Trump, with its allocation to a sign and a constellation in the heavens with all the hierarchical ideas that the latter implies. Thus the playing of this game resumes the whole philosophy of Magic.

The prime player must be guided in his selection of boards not only by choice of element as previously described, but by any one of these sixteen root significations of Geomancy. For each one of these sixteen figures may be applied to the sixteen Lesser Angles of the Enochian Tablets and chess-boards. So that each

Air Angle

Water Angle



SETTING OF THE ENOCHIAN CHESS-MEN
FOLLOWING THE AIR ANGLE OF THE FIRE TABLET
(The arrows indicate direction of play)

angle comes under the operation of a Geomantic ruler and genius, and under the dominion of that portion of the starry heavens corresponding to its Tarot trump. The method of attributing the figures to the Angles is identical with the process described for the squares of both columns and ranks in the Lesser Angles. Thus the Airy Lesser Angle of the Air Chess-board would be Mutable (Airy) Air, referred to the Zodiacal sign Gemini, and hence to the Geomantic figure of Albus, which is a mercurial figure under the presidency of

Taphthartharath. The Watery Angle of the Air Tablet would be Kerubic or Fixed (Watery) Air, which is the Sign Aquarius, and the Geomantic figure of Tristitia, attributed also to Saturn, and the ruler over it is Zazel. The Earthy Angles of the Air Tablet, is elemental Air, referred to the Geomantic figure of Fortuna Minor, also a solar or Leo figure, ruled by Sorath. The fiery Angle is Cardinal Air, the Zodiacal Sign of Libra, and Puella would be the Geomantic figure, with a Venusian nature, ruled by Kedemel.

The same principle is involved in allocating the Geomantic figures to the other Tablets and angles. The magical and divinatory value of the Geomantic figures must therefore decide the choice of Chess-boards and Lesser Angle settings.

The yellow and red men are so placed that they advance to the attack of the black and the blue respectively by the *columns*; while the latter advance by the *ranks*. That is, the Actives are shown as a vertical force, while the Passives are shown as operating horizontally, shewing the Cross of Life, corresponding to the forces of the Court Cards and the Zodiacal Trumps in the Tarot.

The central squares of the board contain the 16 signs that are allotted to each Lesser Angle. And it is only from these 16 squares that the pieces—except the Rook and the King—develop their full influence or defensive force.

The Watery and Airy Boards are counterparts of each other, so far as the arrangement of the signs, etc., of the squares are concerned. And the same is true as regards the Earth and Fire Boards. Every Board has its uppermost and lowermost ranks of the passive or female element; and its two central ranks are of the active or male element.

The most striking difference between the Air and Water, and the Earth and Fire Boards is in the fact that in the former the ranks are broken; whereas in the latter they are not only continuous across each board,

but they are continuous right across both boards when *in situ*. To this is due the greater balance and evenness seen in the play of the pieces in the lower boards.

OFFICIAL RITUAL

The correct application of the action of the moveable images (representing the motion of The Ruling Angels over the Servient Squares) is called The Playe or Raying of the Chequers of the Tablets.

By G. H. FRATRE D.D.C.F.

Of the Chess King and the Tarot Ace. The move of this piece is one square every way, and answereth to the action of the Spirit. Wherever it goeth, it commenceth and initiateth a fresh current, whence it is represented by the motion of only *one* square in *any* direction and there staying for this purpose before moving onward. So that his action is not hurried, but represents a balanced movement. Yet in his beginning of action is he at first a mute force, as though throned upon the water; as in the end of his action he is a life manifested and throned upon the earth. And herein is a mystery of the Lord Aeshoori (Osiris) when enthroned between Isis and Nephthys, thus representing the beginning and end of the action of Him in whom end and beginning are not, but rather concealment and then manifestation. Herein is a great mystery of life, for His Thrones are not in the two active elements, seeing that these latter are his horse and chariot of transition in the passage from concealment into manifestation. This piece, then, is the symboliser of the action of the potencies of the crosses on the Servient Squares.

Of the Chess Knight, the Tarot King. The move of this piece is three squares cornerwise every way (as in ordinary chess) and representeth the leaping action of the flickering flame. Wherefore also is he not stopped in his course by a piece or an intervening square, even as Fire seizing on a matter speedily rendereth it trans-

parent. This piece representeth the action of Fire as the Revealer of the Strength of the Spirit, even as Hoor is the avenger of Aeshoori. It is a force potent and terrible, the King in the elemental operations.

Thus it openeth the locked doors of matter and sheweth forth the treasure hidden therein. Therefore hath all life its beginnngs in a Fire Celestial. And the number of squares covered by the move of the Knight in the midst of the Board (reckoning from the Square on which he standeth, but not including it) is 16 squares, of which 8 are checked, and 8 are passed over.

Of the Chess Queen, The Tarot Queen. The move of this piece is unto every third square from her (reckoning the square whereon she standeth as the first) as well cornerwise, as well perpendicular, as horizontal. Thus again covering 16 squares out of a square of 25 squares, of which 8 are threatened, and 8 are passed over. But she threateneth *not* a piece upon the intervening square of her move. And her movement is as that of the waves of the sea, and (like the Knight) she is not hindered in her motion by a piece on an intervening square. This piece representeth the undulating action of water and of the sea, and she is ascribed unto the Great Goddess Isis, who is the Cherisher of Life.

The Chess Bishop or Fool, the Tarot Prince. The move of this piece is *any* number of squares cornerwise (that is only on the diagonal) in any direction even unto the limits of the Tablet. He representeth the keen and swift wind, and he is ascribed unto the God Aroueris. He is stopped by any piece in his way, even as the wind is stopped by a material barrier. He representeth the swift vehicle of the Spirit.

The Chess Castle or Rook, the Tarot Princess or Knave. The move of this piece representeth the ponderous and formidable force of earth and its motion is *any* number of squares in a square direction, perpendicular or horizontal (but not cornerwise) even unto the limits of the board.

It is ascribed unto Nephthys the Goddess. It representeth the completed action of the Spirit in matter. Therefore is its movement square, and also stopped by intervening pieces, yet powerful from the length and breadth of its range.

The Pawns. The four pawns represent certain forces formed by the conjunction of the Spirit with each of the four elements severally, and they are severally ascribed unto Ameshet, Ahephi, Tmoumathph, and Kabexnuv, who stand before the face of Aeshoori. And their movement is but one square forward, perpendicular, and they threaten one square forward diagonal on each side, thus formulating the symbol of the Triangle, for they each represent a mixture of three elements under the presidency of the Spirit. Therefore, each is, as it were the servant of the God or Goddess, before whom he standeth. Yet, they be all, in a manner, alike in their action, although their Lords be different. Each is the servant of the God or Goddess whose element is expressed in his symbol, without its contrary.

In each set of three elements, taken together, two must be contrary. Wherefore, for example, Ameshet, who represents Water, Fire, and Earth, is the servant of Nephthys, whose element Earth is expressed in his attribution without the contrary of Air.

Ahephi, who represents Air, Fire, and Water, is the servant of Aroueris, whose attribution is Air.

Tmoumathph, who represents Water, Air, and Earth, is the Servant of Isis, whose attribution is Water.

Kabexnuv, who represents Fire, Air, and Earth, is the servant of Horus, whose attribution is Fire.

One of the rules concerning the Pawns in actual play is that should one reach the 8th square of its column, it may be exchanged for the piece of which it is vicegerent. That is, as in ordinary chess, a pawn which reaches the eighth square may be exchanged for any piece the player desires—but in Enochian chess the exchange is limited by the elemental attributions of

the pieces. So that were an Ahephi pawn the servant of Aroueris, to survive the battle of the entire game and win through to the top of the board, it could be exchanged for a Bishop, even though the Bishop were untaken and still on the board. And so with the others.

The opening of chess play is known under the technical title of "Awakening the Abodes." As already stated the game is set for four players, each of whom works the pieces at each of the four angles, playing in rotation. Should the game be used for the purposes of divination, the first player would be the querent, the one asking the question, or the person representing the matter about which information is required. This first player chooses which angle of the board he will play from, bearing in mind the divinatory qualities of the elements as set forth in the documents on Geomancy and Tarot.

The major difference between Enochian chess and the modern game is that in the former, when using it for divinatory purposes, the moves are decided by the throwing of a dice. Depending upon the number disclosed by the dice, so must a certain piece be moved, for the numbers are attributed to pieces. The actual details of the move—that is whether to right or left, backward or forward, to take an opponent or to press forward—are quite obviously left to the personal ingenuity and divining mind of the player. The dice only determines specifically that such and such a piece shall be played.

The Prime Mover, or the owner of the Ptah piece, plays first, and his first move is to be decided by the throw of the dice to indicate which piece or pawn he must first play. Each player follows in rotation, deosil, that is round the board with the sun from the prime player. First the prime player moves, and if his setting is Air, then follow the Water pieces, the Fire pieces, the Earth pieces, and then back again to the Air who is the prime mover.

The actual attributions of the numbers on the dice to the Enochian chess-pieces are as follows:

If the player throws:

1. He moves a King or any Pawn.
2. He moves a Knight.
3. He moves a Bishop.
4. He moves a Queen.
5. He moves a Castle.
6. He moves a Pawn.

At the first move of the game, if the dice cast throws up 1, it clearly cannot apply to the King, for this piece cannot move at all until the pawns have been cleared before him. In that event, a pawn would require to be moved.

The reason for the attribution of the numbers on the dice above shown to the chess-pieces are fairly simple. The explanation must be sought in the numbers and powers of the squares on the Sephirotic crosses. On the ten-squared cross, Kether, the Crown, is the first square, which is a fairly sound attribution to the King, who is Osirir, Spirit—the Number 1. Number 2 on the Cross is Chokmah, the Yod of Tetragrammaton, Abba, and therefore the Knight is appropriate. 3 is Binah, to which is referred in the Enochian attributions, the High Priestess card of the Tarot. The mitre of the High Priestess determines the selection of the Bishop. 4 is Chesed, to which is attributed the Tarot trump The Empress, who is the chess Queen. And 5 is the Castle, referred to Geburah, and the Tarot card The Tower struck by lightning. The remaining number 6 refers to the movement of any pawn, one square.

It is not always necessary to use four players. Two individuals may play, each operating two lesser angles and two sets of pieces. Fire and Air would be pitted against Water and Earth. If this is done, then the two sets of elemental pieces of any player must be regarded as a single unit in practice. That is to say if the first player whose pieces are the allies of Fire and Air, checks the Earth King, the second player must not continue

the movements of the Water pieces, which are his allies, until he has moved the Earth King out of check by any of the usual technical forms of chess. The reader who understands and appreciates ordinary chess manouevring will appreciate what is expected of him in the course of play.

When the so-called "stale-mate" occurs, which is when a player has no piece or pawn that he can move without incurring check, that is the King not being in check but so placed that he could not move without getting in to check, the result is that the player whose King is affected loses his turn until his state of "stale-mate" is removed.

For the purposes of Divination, an additional piece was employed. This was called the Ptah. Any book dealing with the Egyptian God-forms will describe the form in question. A small figure of this should be made, and on the board it will represent the question or matter of divination. The mode of employing it is simple. It has no power at all, and is not actually used in the play. It is only used by the first player to be set on any square in the Lesser Angle from which he begins his play. Any square, that is, except the one on which the King first stands. The King must reach, in the course of the game, this square on which the Ptah is set and remain there for one round of the game undisturbed—that is without moving therefrom—and unchecked. A knowledge of the nature of the Pyramids with their elemental composition, and some knowledge of the Angelic forces represented by those squares and Pyramids, will decide the player as to what square shall be selected for the placing of the Ptah. If the divinatory question concerns the fiery Lesser Angle of the Element of Earth, a question involving Capricornus and the figure Carcer ruled by Zazel, then the Ptah probably should be placed upon a square of the Angle which is of the nature of Cardinal Earth, as representing the Yod type of Earth, or on Elemental Fire, that is the

Heh (final) type of Fire. The ingenium of the interested student will guide his judgment herein.

NOTES CONCERNING THE BOARDS AND THE PLAY GENERALLY

Every Lesser Angle throughout the Tablets has a diagonal line of four squares starting from its prime square; which are allotted respectively to Aries, Gemini, Scorpio and Earth. From these four squares the Bishops can move one square into a square of Libra, Sagittarius, Taurus or Water, these completing the series of squares in that Lesser Angle in which a Bishop can move. Let us call this the Aries System of diagonal squares.

This diagonal is crossed by another which in the Airy and Watery boards is composed of Cancer, Leo, Virgo and Air Squares, having as subsidiaries, squares of Aquarius, Pisces, Capricorn and Fire. In the Earthy and Fiery board the second series of four form the diagonal, and the first the subsidiaries. Let us call this the Cancer series.

If we now examine the Boards we shall see that the Aries system of any Lesser Angle is joined diagonally to the Aries system of the other three Lesser Angles; and that the Cancer also is similarly joined to every other Cancer system. So that we have two systems of squares; viz: the Aries and the Cancer; of the whole, each containing four squares allotted to every sign it contains. This resembles the black and white systems of squares of the ordinary board; and it is as if we allotted the White to Aries, and the Black to Cancer.

When beginning a game see to which system the Ptah square belongs. Because if it be a square of the Aries system the attack of the opposing Queens is insignificant, while that of the Bishops is strong. In such a case the number of pieces is 6; 2 Bishops, 2 Kings and 2 Rooks. That is, in these matters the Airy attack is strong, and the Watery weak.

If the Ptah be on a square of the Cancer System, one opposing Queen directly attacks this Square, but the Bishops do not. In this case the number of attacking pieces is 5; one Queen, 2 Knights, and 2 Rooks. That is, in these matters the Airy attack is insignificant, while the Watery is strong.

If an opposing Queen can attack the Ptah, the defence should note well which Queen it is and should remember that this fact greatly enhances her power. He should thereupon not hesitate to exchange what might otherwise be considered a more powerful piece for her. She should certainly be exchanged for a Bishop, and probably also for a Knight.

The YHVH order of the pieces corresponds with their respective offensive and defensive Powers.

Yod. Knight. The most offensive piece.

Heh. Queen. More offensive than defensive.

Vau. Bishop. More defensive than offensive.

Heh (final). Rook. Most defensive. That is in a general sense.

Because, according to the circumstances of the actual play, every piece is able to assume both roles of attacking or defending.

Note that, as in ordinary chess, opposing Kings may not occupy contiguous squares. There must always be one square between them. This, however, does not apply to the Kings who are allies. That is, if Fire and Air are allies, then the Kings of these elements may approach each other and occupy contiguous squares. Naturally they do not check each other.

When a King has once been moved from the corner square which he occupied with another piece at the beginning of the game neither he nor that piece can be moved back again to that square unless it be vacant.

If the Prime Player's King is checked and he cannot move it, his game is arrested and his pieces cannot move until the pieces of his ally can release his King. That is to say that his pieces remain *in situ* but having during that time of check no power of action and can neither

attack nor threaten; they only block the squares occupied. If the allied King can be check-mated, his partner continues to play and to seek to release him. When both Kings are checkmated, the game is at an end, and the partners checkmated have lost the game. The game is also lost by the first player, when though neither he or his ally is checkmated, the enemies hold such a position that the Prime Player cannot possibly attain the Ptah square.

The Knights or Fiery forces of the Elements meet and clash violently in all parts, and are strong in attack against every thing and everywhere. Their moves, like Fire, pass unarrested through the other elements in irregular courses like the lambent flame, leaping both diagonally and square-wise at every move. They contain the potential forces of the other pieces. Their force is similar to the Tarot *King*, and to Chokmah. They are the *Abba* forces, and with the Queens represent the Briatic forces of the scheme.

The Queens or Watery forces of the Elements never clash with one another, but ever undulate onwards, each in its own course unaffected by opposing or crossing waves. But the Watery forces only move in their respective pre-ordained courses; they cannot leave their limits and enter upon the domain of others. Water, like Fire, is unarrested and undulating, and like Air and Earth it can act diagonally or square-wise, containing the potential force of Air and Earth. They are the Queen of the Tarot, and Binah. They are the *Aimah*, and are of Briah.

The Bishops are subtle and sharp, Airy in quality, moving rapidly, but easily arrested in their course. They clash not with opposing Bishops, and the friendly Airs support each other in attack and defence. Where the active Airs whirl the passives cannot come. They are the forces of the Princes, and of Yetzirah, the *Son*.

The Rooks are the heavy resisting powers of the Princess, the Earth by nature, mighty indeed in action when preceded by the action of the other three. That is,

when in any matter the forces of Fire, Water, and Air have been absorbed and equilibrated, i.e. removed from the board, the mighty powers of the castles come into play. But woe to him who too early calls these ponderous forces forth.

The Rook moves through columns as through ranks. She is able, therefore, to reach every square on the board, and is very powerful. But her movement is very ponderous, and it is a piece that is not moved many times in a game unless the forces of the other Elements have been absorbed in its working out. While the Aleph, Mem, and Shin, forces are in full operation the Rook is easily attacked and with difficulty defended, unless she remain quiet, and act as a firm basis of support and defence to the side. If she, however, make the mistake of entering early into action she is nearly sure to fall a prey to the more subtle forces whose proper sphere is attacked.

If the more subtle forces do not bring about a solution of the question, and the matter has to be fought out to the bitter end, that is, if the Yetziratic and Briatic forces are absorbed and balanced in the matter, then do the ponderous forces of Assiah, the Princess, engage in powerful combat.

End of Volume Four
Completing the Work

JOHN DEE'S FIVE BOOKS OF MYSTERY

ORIGINAL SOURCEBOOK OF
ENOCHIAN MAGIC



JOSEPH H. PETERSON, EDITOR

FROM THE COLLECTED WORKS
KNOWN AS MYSTERIORUM LIBRI QUINQUE

John Dee's Five Books of Mystery

Original Sourcebook
of Enochian Magic

From the collected works known as
MYSTERIORUM LIBRI QUINQUE

Joseph H. Peterson, Editor

 **WEISER BOOKS**
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Martij 26. hor. 10 ante Meridiem.
Martij 26. a meridie + Tuesday hor. 5½
Martij 28. Thursday morning. Mawndy Thursday.
Mawndy Thursday, after None. hor 3½
On good friday; After None
Martij 31. Easter day after none abowt 4.
1583 Aprilis 2. Tuesday. Jesus + before none
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The image of Dee's wax Sigillum Dei Aemeth Copyright © The British Museum used with permission.

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Dedication

For my wife, Candy. You have supported me in so many ways, especially by helping me sort out and keep track of all the piles of obscure dead guy stuff. Without your help, so many things would have been impossible.

For Kerry, Sarah, Lisa, and Karl. You are the best kids a parent could ever hope for. Thanks for all the times you shared your precious computer time.

For my close friend, Paul Deneka, who introduced me to John Dee's writings and continues to share my enthusiasm for obscure dead guys.

For the Board of Trustees of the British Museum who granted me special permission to study manuscripts while I was under their age requirements, helped me during the many years that have passed since then, and gave me permission to publish this unique material from their collections.

For my friend, Roger Williamson, at Magus Books for his encouragement and support over the years.

For Jill Rogers at Red Wheel/Weiser, who has been great to work with. Thanks for helping to make this a better book.

Finally, for Betty Lundsted, who is sincerely missed.

PREFACE TO THE REVISED EDITION

Dr. John Dee (1527 to 1608 or 1609) has been the subject of much interest in several fields. Several good book-length studies of him have appeared,^{[1](#)} as well as numerous articles.^{[2](#)} My intent in presenting this text is not to recap Dee's life or present a new perspective, but to fill in an important gap that has been generally neglected. The manuscript presented adds considerable detail for the years 1581–1583, by most accounts the climax of his career. It sheds light on Dee's politics, science, and occultism.

For the first edition of this text, I had the simple goal of eliminating two major barriers to the study of John Dee and Edward Kelley. These barriers are availability and legibility of the material. With this new edition, I hope to address two other problems as well. First, the English of Dee's day was somewhat different from that spoken today, so I have added many footnotes to clarify obscurities in the language. I have also translated the frequent Latin passages. Second, the subject matter of the text, medieval and Renaissance magic, assumes a view of the universe not commonly held today. To further clarify the text in this context, I have expanded the introduction and index and explained otherwise obscure references in the footnotes. I have also added supplementary material from Dee's diary and other manuscripts.

J. Peterson, 1999

ABBREVIATIONS

- Calder I. R. F. Calder, *John Dee studied as an English neoplatonist*, Ph. D. thesis, 2 vols. (London, University of London, 1952.)
- CHM John Dee, *Compendium Heptarchiæ Mysticæ*, British Library, additional manuscript 36674, fol. 167r ff.
- GRM John Dee, *General and rare memorials pertayning to the perfect art of navigation* (London, 1577).
- HM John Dee, *De Heptarchia Mystica*, British Library, Sloane manuscript 3191.
- MLQ *Mysteriorum Libri Quinque*, British Library, Sloane manuscript 3188.
- Monas *Monas Hieroglyphica*; tr. C. H. Josten, in the journal *AMBIX*, XII (1964), 84–221.
- R&W R. J. Roberts and A. G. Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990).
- TFR *A True & Faithful Relation of what passed for many Yeers Between Dr. John Dee . . . and Some Spirits*, ed. Meric Casaubon (London, 1659).

INTRODUCTION

These secret writings of John Dee, one of the leading scientists and occultists in Elizabethan England, record in minute detail his researches into the occult. They were discovered in a hidden compartment of an old chest along with various magical implements. Although the angels made him swear never to reveal these doctrines to anyone not sanctioned by them, he complained, “If no man, by no means, shall perceive anything hereof by me, I would think that I should not do well.” Nevertheless, these pages were carefully concealed, and nearly lost forever. Although this present work is concerned primarily with his occult experiments, through it, we catch many glimpses of Elizabethan life and politics.

Dr. Dee represents the true Renaissance man—a master of many areas of learning. He was born in 1527 and lived at the height of the English Renaissance. Dee’s knowledge included astronomy, mathematics, navigation, medicine, geography, history, music, painting, astrology, and the occult sciences.

In many ways, Dee lived at the center of conflicting forces and ideas—tradition vs. reformation, science vs. magic, Christianity vs. paganism (that is, Judaism, Hermeticism, and even studies of Arabic traditions). By studying Dee, we can gain insight into all these subjects and into the Renaissance as a whole. We can even throw light on our own struggle to reconcile our own conflicts.³

Dee had many famous and powerful friends and was heavily involved in politics. He became scientific advisor and astrologer to Queen Elizabeth, who occasionally visited him at his home at Mortlake. He was instrumental in planning the expansion of the British Empire, exploring the New World, and, with the help of angelic agents, ushering in the new age as well. One of the main objectives of his life’s work was to bring about religious and social reform. It has been suggested⁴ that in this endeavor he was, to some extent, successful.

Dee began his “mystical experiments” with a solid foundation in medieval and Renaissance science, magic, Kabbalah, and the Hermetic arts. Further mysteries were revealed by the “angels” who manifested themselves, ultimately resulting in a new, unified occult system.⁵ This occult system is perhaps closer to a face-lift than a new system. Most of it would have been familiar to occultists of the day, but with a veneer of new names and symbols.

Aside from the mechanical details of Dee’s system for communicating with angels, these records reveal that the angels were interested in and involved with the exploration and colonization of the New World, and in heralding in a new age or new world order. The one aspect of these writings that has fascinated most, however, is that the angels delivered a complete book in an otherwise unknown language. They claimed this book, named *Loagaeth*, to be of utmost importance. Its language is the true language of creation so sought after by Kabbalists and by Dee himself.⁶ This “angelic book” was later used to extract a long series of messages (or “calls”) in yet another unknown language, called Enochian.

Interest in John Dee and his occult activities has increased tremendously in recent years. One reason for this is the growing debate over the importance of Dee’s role in history by such eminent scholars as Francis Yates,⁷ Wayne Shumaker, and, more recently, William Sherman. Another reason for Dee’s popularity is undoubtedly the fact that his system was used and adapted by the Hermetic

Order of the Golden Dawn, and, subsequently, by Aleister Crowley. If one examines the Golden Dawn material, its appeal soon becomes clear: It draws together various occult methods into a highly coherent system. In adapting Dee's system, various additions, omissions, and mistakes were made. This departure was compounded by uncritical, although imaginative, treatments of the Golden Dawn and Crowley material by some authors. The net result is a maze of misinformation.⁸ The material presented here provides us with the keys necessary for understanding Dee's original system as a whole. Since its previous editions were very limited in availability,⁹ it has largely been ignored, in spite of its importance.

Dee studies have created two radically different pictures of Dee—one as Magus, and the other as scientist-politician. I hope this volume will help bridge the gap. This polarization is partly caused by the lack of availability of Dee's writings. Those interested only in the occult have largely ignored Dee's published output, and those who focus on his published output will find very little evidence of occult influences. Placing the focus on Dee's public writings, however, can give the modern reader the mistaken impression that occultism was not central to his thinking. This is simply because, in Dee's day, the occult was a dangerous pastime, placing you at risk, not just from hostile spirits, but from the frightened public. We would do well to keep in mind the fate of the less cautious magus Giordano Bruno, who was burned alive at the stake by the Inquisition only a few years after Dee recorded these accounts. Dee's childhood idols, Roger Bacon, Trithemius, Agrippa, Paracelsus, and others, all had suffered greatly because of their reputations as magi. Dee himself was imprisoned early in life, an experience he was careful to avoid thereafter. His thoughts and motivations, however, centered around his "mystical experiments." In addition, there is an "anti-manuscript" bias to overcome. Although many of Dee's books were widely circulated, they were not intended for publication, but rather were "directed inward, to an extremely restricted circle" for private political aims.¹⁰

Another goal in presenting this text is to help elucidate the tradition in which Dee's occult endeavors took place. Although it has repeatedly been observed that Henry Cornelius Agrippa was a major influence on Dee, most have concluded that Dee's system is highly nontraditional. This view is distorted by the fact that most attention has centered around an isolated set of records that describe a system that, on the surface at least, appears to be highly original.¹¹ I hope to show that Dee and his spirit medium, Edward Kelley, were following traditional methods, especially during their earlier efforts, and that his later methods are adaptations of traditional ones, used within a traditional framework.

Dee's writings also are of interest in that they are a record of the most educated English of Shakespeare's age. To some extent, Dee is even said to have influenced the English language.¹²

Dee's Early Period

John Dee was born in London on July 13, 1527. His father, Rowland Dee, was an official at the court of Henry VIII. John was born shortly after Luther's break with Rome, and immediately after England's, during a period of radical reform. The resurgence of classical Greek studies combined with new interest in Hebrew studies to create Renaissance Neoplatonism. Renaissance philosophers sought to integrate Greek and Hebrew traditions in an attempt to unify the rapidly disintegrating religious factions and end the constant political strife. They were thus the forerunners or prophets of the Rosicrucian and Illuminati movements.

By the age of 23, Dee had already established a brilliant reputation, lecturing in Paris on Euclid. At age 31 (1558), he published his first major work, *Aphoristic Introduction* (Propædeumata Aphoristica), and at age 37 (1564), his *Monas Hieroglyphica*. The *Monas* is a highly esoteric work. In it, he claims to be in possession of the most secret mysteries. He wrote it in twelve days, while apparently in a peak (mystical) state: "[I am] the pen merely of [God] Whose Spirit, quickly writing these things through me, I wish and I hope to be."¹³ He claimed the work would revolutionize astronomy, alchemy, mathematics, linguistics, mechanics, music, optics, magic, and adeptship.¹⁴

Like the *Monas Hieroglyphica*, the angel magic in the *Mysteriorum Libri Quinque* seeks a higher wisdom than science, religion, or Jewish Kabbalah—one that will unite them all, convince atheists, convert Jews as well as pagans, and heal Christendom.

John Dee, the Politician

The Renaissance saw a giant leap in the evolution of the Information Age. Printed works, a recent innovation, were becoming more and more available, and manuscript collections were threatened with neglect. Dee was fascinated with books and spent vast amounts of energy and money collecting them. Eventually Dee's library became "Elizabethan England's greatest library,"¹⁵ attracting scholars and dignitaries alike. It is possible that Dee's inspiration and model for his library came from Johannes Trithemius, one of the greatest scholars and occultists of the sixteenth century. While abbot of the monastery of Sponheim in Germany, Trithemius built a library of unparalleled importance, and turned one of the poorest monasteries in the Palatinate into an "obligatory" place of pilgrimage for scholars.¹⁶ As William Sherman has noted, "Renaissance libraries were powerful sites of intellectual creativity, social status, and political influence." As such, their owners "were at once empowered and endangered by their collections and skills."¹⁷ This must have been a source of great anxiety to Dee.

Dee's library was a bustle of activity, especially in 1583, with frequent planning sessions for nautical expeditions, visitors borrowing and lending books, dignitaries, including the queen, and others, such as Francis Bacon, who sought Dee's advice and help.¹⁸

Plans for the New World and the New Age

Perhaps Dee's greatest legacy is his seminal role in building Britain into a major maritime power.¹⁹ He is usually credited with coining the phrase "British Empire." Dee played a prominent role in plans to colonize the New World (involving Lord Burghley, John Davis, Adrian Gilbert, and Sir Walter Raleigh), and consulted the angels quite often about the venture. His interest was not merely patriotic.²⁰ He had a farsighted plan for the new (or rather restored) British Empire to compete with (or replace) the Hispano-Papal empire. Part of his justification was the same as Rome's—to "carry the name of Jesus among the infidells to the great glory of God."²¹ The magnitude of his vision is reflected in the vast extent of the empire that Britain went on to establish.

Dee associated the new empire and the New World with the new age. He was fascinated by the apocalyptic prophecies of his day, and tried his own hand at them based on his knowledge of astrology. He believed the new age would begin in a few years, perhaps in 1583 or 1584. He based this on astronomical models of world history published by Trithemius (*De Septem Secundeis*) and Cyprian Leowitz (*De coniunctionibus magnis*).²² The fact that Dee dated two of his works²³ using his calculation of the "world year" allows us to calculate where he thought the world was in the cycle. These works place the start of the cycles at 3763 B.C.²⁴ Nevertheless, Dee felt the end of the world was immanent, largely based on astronomical observations.²⁵ The coming great conjunction was foreshadowed by the appearance of a supernova in 1572, a comet in 1577, and a solar eclipse in 1582.

In his scrying experiments,²⁶ the angels tell Dee and Kelley that "the tyme of God's visitation" was "8." Dee's speculation that this might mean 1588 seemed to be confirmed in later scrying sessions.²⁷

Dee found political authority for the British Empire in the accounts of King Arthur and Owen Madoc, a legendary Welsh prince said to have discovered America in 1170.²⁸ To compete with the spiritual authority of Rome, however, Dee sought divine authority from the angels and God himself. The angels told him what he wanted to hear—that "the World begynnes with thy doings."²⁹ Thus his scrying, publications, and political activities were all part of his grand scheme to unify the peoples, religions, and languages of the world through universal knowledge. An element of this plan was to convert the pagans of the New World, and the Jews.³⁰

The angels revealed details of the New World and new age on several occasions. For example: "What I speak hath not byn reuealed, no not in these last tymes, of the second last world. But I begynne new worldes, new people, new kings, & new knowledge of a new Gouernment." "New worlds, shall spring of these. New manners: strange men." "The old ways cease, the new begin."³¹

After the appearance of the Polish prince, Albrecht (or Albertus) Laski, Dee shifted his hope for a royal patron to Europe. In the end, Dee failed to convince any of his would-be royal patrons of the cosmic plan. He was also thwarted by the papal nuncio (ambassador) who managed to have him and Kelley expelled by Rudolf. Dee was wise enough to decline an "invitation" to Rome.³²

Renaissance Magic

By the Renaissance, magic had developed a complex theoretical and philosophical foundation. There was also a considerable amount of practical literature in circulation. Dee's public and secret writings show the remarkable depth and breadth of his studies of magical literature. The classical philosophers, especially Plato and Aristotle, were the foundation on which the so-called Neoplatonic philosophers built. Plotinus, Porphyry, Proclus, Iamblicus, and the Christian Pseudo-Dionysius were all familiar to Dee, as were the Italian Neoplatonic revivalists Ficino, Pico, and others.

The practical literature largely relies on knowing the secret names of God (mostly from the Hebrew Old Testament)^{[33](#)} and of the angels or spirits themselves. The more cautious methods involve praying to God directly to send his angels.^{[34](#)} The less cautious methods involve appealing to the spirits directly. The use of consecrated tools in ceremonial magic reflects their use in religious ceremonies. Most of the literature also deals with the use of talismans or symbols of some kind, and often with squares of letters or numbers.^{[35](#)}

The object of these practices, often called "experiments," is sometimes as sublime as the vision of God, but frequently as base as the recovery of stolen goods or the discovery of treasure. The mention of treasure during a scrying session with Barnabas Saul (22 December 1581) probably reflects the grimoire he is using more than a specific inquiry by Dee.

John Dee, The Magus

Dee's reputation as a magus, or rather a conjurer, started fairly early in his life and has continued to this day.³⁶ While he was highly respected as a man of great learning within the scholarly community and court circles, the less educated came to fear him. He was even briefly imprisoned in 1555 on charges that he tried to enchant Queen Mary. He is said to have been the model for Prospero in Shakespeare's play *The Tempest*.

In his explanatory note to the present work, Dee writes that his interest shifted more toward the occult after becoming convinced of the hopelessness of human endeavors as paths to wisdom. Sloane 3188 records his earliest occult experiments centered around scrying. These early methods were remarkably consistent with the occultism prevalent at the time, and Dee seems to be as widely read here as he was in science. He mentions the famous occultists Cornelius Agrippa and Johann Reuchlin. The widely known *Heptameron* of Peter de Abano and Arbatel's *Of Magic* are also mentioned, even though he did not include them in his *externa bibliotheca*.

Dee's interest in angelology is indicated by his heavy annotations of such works as Pseudo-Dionysius' *Coelestis hierarchia*, Richard of St. Victor's *De superdivina trinitate* (1510), Scalinger's *Exotericarum exercitationum liber decimus* (1557), Pompilius Azalus' *De omnium rebus naturalibus* (1554), and J. Rivius' *Opera theologica* (1562).³⁷

Although Dee was careful not to catalog his more dangerous volumes, other sources can be identified or deduced. One of these is *Liber Juratus*, or the *Sworne Book of Honorius*. Sloane 313 (late fourteenth or early fifteenth century) is known to have been in his collection and contains marginal notes in his handwriting.³⁸ *Liber Juratus* contains detailed instructions for communicating with spirits, as well as obtaining the sight of God through the use of an elaborate sigil, named the *Sigillum Dei Aemeth*. Dee is directed by the angels to use this sigil "which is allready perfected in a boke of thyne." Dee is also promised the sight of God ("videbis Deum").³⁹ Another source that Dee mentions is the magical text *Aldaraia sive Soyga* (discussed below), which has squares of magical letters and heavy astrological elements.

In addition to these, I believe that two other magical texts can be identified as having been used by Dee. The first is Sloane 3849 article 1, "Manner of proceeding in order to discover in the crystall," in which the three angels Anchor, Anachor, and Anilos are central. This, or a similar text, seems to be behind Dee's first scrying session with Kelley, in which they try to call forth these three spirits.

Another magical text I believe may have been used is Sloane 3854. The first part includes article 4 ("Book of Consecrations")⁴⁰ and article 5 ("Experimenta de Speculo"). In the blank space between these two articles (folio 75r) a second hand, which I believe can be identified as Edward Kelley's, has written some notes. This manuscript is also bound with the most complete and correct manuscript of *Liber Juratus* that I have seen.

There are many examples of medieval and Renaissance magic texts with similar methods. I include some examples in the appendices.

Dee's system started with some Hebrew-centered Kabbalah like that he found in the writings of Reuchlin. Kabbalistic concepts abound, including his use of Hebrew etymology, traditional Hebrew names of God and angels, and extracting names from tables of letters à la Abulafia. Dee had a large Hebrew collection in his library, and took many of the volumes with him to the continent in 1583,

showing sustained interest.

Nevertheless, in the end his *Sigillum Dei Aemeth* replaced the traditional Hebrew names with new names, and his angelic book was not in Hebrew, but a new (or unknown old) language. This may reflect Dee's (or Kelley's) mistrust of Jews,^{[41](#)} or perhaps it may have been a way to compensate for Kelley's lack of knowledge of Hebrew and traditional Kabbalah. In any event, it is interesting to note that what Dee found in these actions is exactly what he expected to discover. Instead of the confusing maze of corruptions and variants found in the grimoires, he found an uncorrupted way of communicating with angels based on their own language, and on mathematics.

The first angels to make their appearance at the scrying sessions all belong to the Judeo-Christian tradition. They are later supplemented with otherwise unknown names, derived mathematically from letter squares. Dee is careful to catalog their jurisdictions, apparel, and symbols for future use. The revealed method of invoking their help is described in detail in the action of 17 November 1582.

In addition to the seals of the spirits, the ritual apparatus included several other items: various scrying stones, sometimes set in a frame; a "holy table" on which was painted or engraved various symbols; wax seals called *Æmeth*; a ring and lamin to be worn by the practitioner; and the rod "el," divided into three parts, the ends painted black, the middle red.

The Mysterious *Book of Soyga*

As mentioned above, Dee refers in several places to a magical text named *Aldaraia sive Soyga*. Since Roberts' and Watson's 1990 book, *John Dee's Library Catalogue*,^{[42](#)} two manuscripts of this work have been identified by Deborah E. Harkness. One is Sloane 8 in the British Library, and the other is Bodley 908 in the Bodleian library. It is possible that Sloane 8 was, in fact, the manuscript to which Dee refers in his records.^{[43](#)}

In their very first scrying session with Kelley, Dee asks the angels, "Ys my book, of Soyga, of any excellency?" (10 March 1582). He laments at that time, "Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga." *Liber Loagaeth* (Sloane 3189) has several tables from Aldaraia/Soyga appended (in Dee's handwriting—not Kelley's, as in the rest of the manuscript). In addition, Dee's statement, "Soyga: otherwise named ysoga, and Agyos, literis transpositis" is, in fact, a direct quote from the *Aldaraia*.^{[44](#)} The angel Il responds, "Soyga signifieth not Agyos," in direct contradiction. This makes it probable that Kelley was not familiar with the text, and is possibly evidence that he was in fact carrying out a deception. I do not believe the *Book of Soyga* is the same as the "Arabick book" mentioned several times by Dee. The latter was apparently the same as that prized by Pontois and described as having "cost doctor dye £ 600 ready money as he the deponent did hear himself the said doctor afferme. . ." ^{[45](#)} There is nothing about either *Soyga* manuscript to justify such a vast sum.^{[46](#)}

Scrying and Dee's Earliest Attempts

The premise behind Dee's mystical experiments is the veracity of scrying, or visions seen in a crystal ball or other shining surface. Today, the crystal ball has become an icon for superstition, but scrying has been widely used and respected for divination throughout history. It even has biblical authority.⁴⁷

According to psychiatrist and researcher Raymond A. Moody, "That certain individuals do see visions—specifically, hypnagogic images—when gazing into a transparent or reflective surface is a well-established fact that can be regarded as an item of psychological knowledge."⁴⁸ The real question is the value of these visions, or their interpretation.

Scrying instructions can be found widely in occult literature, in particular in manuscripts that it was dangerous to possess.⁴⁹ The published sources, such as Agrippa, make scant mention of scrying. Scrying also appears in popular legends, such as the legends of Roger Bacon's scrying glass in which anyone could see anything they wished within fifty miles.

With few exceptions, Dee did not use scrying to see far-off happenings, or to divine the future. His aim was to see into the spiritual realms to receive wisdom from higher beings. The spiritual realms were thought to resemble, in many respects, the physical world.

It was common for scrying practices to be accompanied by religious and occult symbols and ceremonies. These served to ensure the spiritual purity of the practice, but also to focus concentration on the intent, much as techniques for lucid dreaming do. They also served to give form, context, and meaning to the images seen by the scryer. For example, surrounding the scrying table with the symbols of the seven planets provided a means of organizing and remembering the otherwise bewildering maze of images. This integration of magic with the art of memory was developed to a high degree in Renaissance occultism.⁵⁰

Symbols and ceremonies also provided a means of controlling or manipulating the images (or, to use Couliano's term, "phantasms"). For example, the scryer might place a talisman of Venus under the stone when he wanted to focus on affairs of the heart. This is essentially an attempt to facilitate communication between body and soul: "body and soul speak two languages, which are not only different, even inconsistent, but also inaudible to each other. The inner sense alone is able to hear and comprehend them both, also having the role of translating one into the other."⁵¹ The use of sacred symbols and ceremonies also helped the scryer summon courage to face the possible confrontation with demonic presences.

Dee's interest in scrying clearly goes back far earlier than the records of his scrying experiments.⁵² Although he may have begun to experiment much earlier, the earliest records of Dee's scrying begin in 1581. On 8 March 1581, and several times during 1581, Dee records strange knocking and rapping in his chamber, and a voice like an owl's shriek. These events were clearly regarded as supernatural and may have been related to early experiments.

His private diary records: "May 25th, I had sight in χρυσταλλῳ [Crystallo] offerd me, and I saw." Generally, however, Dee relied on the scrying abilities of others, as prescribed by tradition. He mentions that he employed two seers around this time.⁵³

Late in 1581, Dee began to employ Barnabas Saul as a scryer. Saul was a minister who was heavily involved with magic. Dee's diary records additional details regarding his dealings with Saul:

Oct. 9th, Barnabas Saul, lying in the hall was strangely troubled by a spiritual creature about mydnight. [1582] Jan. 27th, Barnabas Sawl his brother cam. Feb. 12th, about 9 of the clock, Barnabas Saul and his brother Edward went homward from Mortlak: Saul his inditement being by law fownd insufficient at Westminster Hall: Mr. Serjeant Walmesley, Mr. Owen and Mr. Hyde, his lawyers at the bar for the matter, and Mr. Ive, the clerk of the Crown Office, favoring the other. Feb. 20th I receyved a letter from Barnabas Saul. Feb. 21st, Mr. Skullthorp rod toward Barnabas. Feb. 25th, Mr. Skulthorp cam home. March 6th, Barnabas Saul cam this day agayn about one of the clock and went to London the same afternone. He confessed that he neyther hard or saw any spirituall creature any more. March 8th, Mr. Clerkson and his frende⁵⁴ cam to my howse. Barnabas went home agayne about 3 or 2 clock, he lay not at my howse now; he went, I say, on Thursday, with Mr. Clerkson. March 9th, Fryday at dynner tyme Mr. Clerkson and Mr. Talbot declared a great deale of Barnabas nowghty dealing toward me, as in telling Mr. Clerkson ill things of me that I should mak his frend, as that he was wery of me, that I wold so flatter his frende the lerned man that I wold borow him of him. But his frend told me, before my wife and Mr. Clerkson, that a spirituall creature told him that Barnabas had censured both Mr. Clerkson and me. The injuries which this Barnabas had done me diverse wayes were very great. July 19th, Barnabas Saul came to see me at Mortlak: I chyd hym for his manifold untrue reports.⁵⁵

The experiments with Saul were not regarded as successful. His sessions were largely rejected as false. Dee records one of these sessions in the beginning of *Mysteriorum Libri Quinque*.

On 8 March 1582, Dee was visited by Edward Kelley, a.k.a. Edward Talbot. They were introduced by Dee's friend Mr. Clerkson. Kelley began to scry regularly with Dee two days later. From Dee's records, it is apparent that Kelley had a highly unstable personality. The relationship between the two men was often strained, and Kelley would storm off for months at a time. Aside from their conflicts, however, Dee regarded their sessions as highly successful.

Scrying Methods

Dee used various media for scrying—several crystal balls and the famous obsidian mirror are now preserved in the British Museum.⁵⁶ Dee drew a picture of one of them in the record of the first scrying session (see below). This shows an elaborate frame with a cross at the top. This is probably the stone that William Lilly described as the size of a large orange, “set in silver, with a cross on the top, and another on the handle; and round about engraved the names of these angels, Raphael, Gabriel, Uriel.”⁵⁷ After intense prayer, the stone was placed in a frame and set on a specially prepared table. The angels were then called to appear in the stone to answer questions.

Nicholas Clulee has argued that Dee did not seem to consider these actions magical, but rather a variety of religious experience. He based this partly on the observation that they do not seem to invoke the angels directly, as directed by the magical books. Rather, they start off with prayers to God, and petitions that God send his angels.⁵⁸ This is consistent with the method found in the *Arbatel*, which Dee mentions by name in the text. In his first action with Kelley, Dee is very careful to distinguish between “spirituall practise” and what is “vulgarly accountd Magik.” On the other hand, Dee and Kelley immediately proceed to “call for the good Angel Anchor, to appere in that stone *to my owne sight*.” Dee states that he “make[s] motion to god, and his good Creatures.” Also, Dee’s synopsis of his instructions for communicating with angels (*Heptarchia Mystica* and *Tabula bonorum angelorum invocationes*, bound in Sloane 3191) contains numerous invocations or “invitations” addressed directly to individual angels. These were based on the records Dee kept in Sloane 3188.

It does not appear that God or the angels obliged Dee’s request that they appear to his own sight, but Kelley experiences vivid and detailed apparitions. As soon as the angels appear in the stone, they “give thanks to God, and Wellcome to the good Creature.” Then they demand the angel’s name. These steps are all consistent with the texts of ritual magic. In the second action, Dee is told that the method of invoking the archangel Michael is by “the Seven psalmes.” This is also consistent with the grimoires.⁵⁹ The apparitions do not always seem confined to the crystal.⁶⁰

Edward Kelley, the Magician

Edward Kelley was born on 1 August 1555. He was thus 28 years younger than Dee. He attended Oxford under the alias of Edward Talbot, but left after some trouble. He was later pilloried in Lancaster for forgery. He was 26 when he arrived at Dee's door on 10 March 1582.⁶¹ By this time, Kelley was well versed in the occult arts, including Agrippa's works. He also possessed various texts on magic, at least some of which were regarded as "devilish." Kelley was also an alchemist. His only book is on alchemy, and his final months were occupied with alchemical experiments for Rudolph II. Elias Ashmole says, "Mr. Lilly told me that John Evans informed him that he was acquainted with Kelly's sister in Worchester, that she shewed him some of the gold her brother had transmuted, and that Kelly was first an apothecary in Worcester."⁶² Kelley later married Jane Cooper. He also had a brother, Thomas.

The *Sigillum Aemeth* and Its Variations

The use of the *Sigillum Aemeth* (or Emeth) is central to Dee's system, as well as to other forms of magic. The earliest examples of the *Sigillum Aemeth* are found in the *Liber Juratus* (see appendix 1). Most manuscripts describe the seal in great detail, but don't actually draw it out. The versions that do exist vary, probably because they were based on the written description. *Liber Juratus* calls this seal the "seal of God . . . which is the beginning, in this art."⁶³ Between the outer circles is to be written the 72-letter name of God, or *Schemhamphoras*. Both Agrippa and Reuchlin refer to a seal by this name, although I have been unable to find any descriptions or drawings of it in their writings. Dee was well aware of the fact that variations existed, since he asks the angels to provide a definitive version for his works. The version by Athanasius Kircher, which appears many years later in his monumental work *Oedipus Aegyptiacus*, is highly corrupt.⁶⁴

Dee was originally told by the angels to use a version found in one of his books. He thereupon consulted several sources and asked the angels to resolve the discrepancies. This prompted them to deliver a radically new version of the sigil.

An examination of Dee's original wax sigil (see figure 1, page 42), now preserved in the British Museum, shows differences from that found in Sloane 3188.

The Holy Table and Its Variations

Dee's scrying was conducted on a specially constructed table, two versions of which were described to him by the angels. The first, whose design is now lost, was later declared by the angels to be false. The second design is apparently similar to the first. It consists of a large hexagram containing a square of letters. Surrounding the hexagram is a border containing additional letters. Although the original table does not appear to have survived, it was described in detail by Elias Ashmole, who saw it in John Cotton's library. It was "composed of 3 boards broad-waies besides the borderings; of a fine grained wood & very heavy, but the scent now lost." He described the Enochian letters as painted in red on a gold background, between two blue lines. The seven sigils, or "ensigns of Creation" were also painted with red letters and blue lines. The lines of the hexagon were gold, and the central square had gold letters and blue lines.⁶⁵ (The engraving found in Dee's *True and Faithful Relation* . . . does not correspond exactly with the description in Sloane 3188. See figure 3, page 43.)

As with the *Sigillum Aemeth* described above, this design is a variation of designs found in magic texts. It is likely that Dee employed one of the conventional designs in his early scrying before the angels revealed their version.

The instructions given in the grimoires concerning the holy table probably give a fairly accurate idea of how Dee proceeded in these experiments. In appendices 3, 4, and 5, I present excerpts from the *Theurgia Goetia*, *Art Pauline*, and *Ars Almadel*. The *Art Pauline* seems particularly close to Dee's method. The table contains a hexagram with the seven planetary seals arranged around it (see figure 5, page 44). The spirit's seal is placed on the appropriate planetary seal. Dee was instructed that the seven seals could be constructed separately and arranged around the table, or they could be painted onto the table.

The third example is from the *Ars Almadel*. This gives a method for calling forth the spirits that govern the four directions, north, south, east, and west. Here, we also find a hexagram on the holy table, and the use of wax sigils. This time, there is a border around the table with holy names drawn around it. In the center of the hexagram is a small triangular seal with more names (see figures 6 and 7, pages 45–46). *Aldaraia sive Soyga* also contains diagrams reminiscent of Dee's (see figure 4, page 44).

Other Ritual Implements

According to the *Key of Solomon*,^{[66](#)} *Heptameron*, *Lemegeton*,^{[67](#)} and other magical texts, the master should wear on his chest a lamin with a hexagram. Dee is likewise told to prepare a lamin to be used for this purpose, but his was triangular, thus symbolizing his name (Δ = Dee). He is later given a new version, the original version having been declared false. The final version has Enochian lettering.

Dee is also instructed to prepare another ritual implement, the ring of Solomon. Solomon's magical ring appears in early magical literature. For example, in the *Testament of Solomon* (first to third century A.D.), Solomon is given the magical ring by the archangel Michael.^{[68](#)} He uses it to call and control the demons. The archangel Michael likewise reveals Solomon's ring to Dee, stating that it was by it that Solomon worked all his wonders. The *Testament of Solomon* was known in medieval manuscripts and could have been known to Dee.^{[69](#)}

The Spirits

Five archangels are central to Dee's actions: Michael, Gabriel, Raphael, Uriel, and Annael. This grouping is common in medieval and Renaissance occult works. In *Liber Juratus*, the first four are known as the "Angels of the 4 winds." Agrippa calls them the "four angels ruling over the corners of the world."⁷⁰ *The Magical Calendar* gives the same.⁷¹ The names of the first four are also found written on the frame that holds the scrying crystal in Trithemius' method of calling angels into a crystal.⁷² Michael and Gabriel are the only two angels mentioned by name in the Old Testament. Raphael is mentioned in the Apocryphal *Book of Tobit*, and Uriel is well known in noncanonical lore. Annael is relatively unknown.

The meanings of the Hebrew names and their compass allocations are:

Michael	"who is as God"	East
Gabriel	"God is my strength"	North
Raphael	"God has healed"	West
Uriel	"Fire of God"	South
Annael	"Grace or glory of God"	

During their first scrying session, Dee and Kelley called three angels: Anchor, Anachor, and Anilos. These names also occur in mainstream occult sources. In the *Heptameron or Magical Elements* of Peter de Abano, they are mentioned in the oration to be said when the vesture is put on.⁷³ It is known that Dee made use of that book, but he must have been following another source here, since the names are not exactly the same. A likely source is Sloane 3849, article 1, "Manner of preceding in order to discover in the crystall," where these three angels are central.

It would be interesting to try to trace the development of this oration. The *Heptameron* version is as follows:

Ancor, Amacor, Amides, Theodonias, Anitor, by the merits of thy Angel, O Lord, I will put on the Garments of Salvation, that this which I desire I may bring to effect: through thee the most holy Adonay, whose kingdom endureth for ever and ever. Amen⁷⁴

The *Clavicula Salomonis* gives the following:

Amor, Amator, Amides, Ideodaniach, Pamor, Plaior, Anitor; through the merits of these holy Angels will I robe and indue myself with the vestments of Power, through which may I conduct unto the desired end those things which I ardently wish, through Thee, O most Holy ADONAI, whose Kingdom and Empire endureth forever. Amen.⁷⁵

The *Lemegeton* gives:

By the figurative mystery of these holy vestures I will clothe me with the armour of salvation in the strength of the Most High, ANCHOR; AMACOR; AMIDES; THEODONIAS; ANITOR; that my desired end may be effected through Thy Strength, Adonai; unto whom the praise and glory will for ever and ever belong. Amen.⁷⁶

Liber Juratus contains the earliest version with which I am familiar. It is numbered oration 17:

O Jesu the sonne of the incomprehensible god,

hancor hanacor hamylos iehorna theodonos heliothos phagor corphandonos norizane corithico hanosae helsezope phagora.

ELEMINATOR candones helos helee resphaga thephagayn theundyn thahonos micemyahe hortahonas nelos behebos belhores hacaphagan belethothol ortophagon corphandonos born in the shape of a man for us sinners and yow holy angells heliothos phagnoraherken and teche me and gouerne me [hic oic petitionem tuam sed p visione diuina dic ut sequitr] that I may come to obtayne the visyon of the deyte throwgh thee glorious and moste gentle and moste almightie creator oure lyuyng lorde holy infinite godely and euerlastinge to whome be prayse honor and glorye worlde withowt ende. Amen.⁷⁷

The *Ars Notoria* has a very similar oration, numbered 24 and called “The Oration of the Physical Art.” Its purpose is for determining the condition of a sick person:

Ihesus fili Dominus Incomprehensibilis:

Ancor, Anacor, Anylos, Zohorna, Theodonas, helyotes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora

[another part of the same orison:]

Elleminator, Cardones helosi, Tophagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanae natus & vos Eloytus Phugora: Be present ye holy Angels, advertise and reach me, whether such a one shall recover, or dye of this infirmity.⁷⁸

The *Ars Notoria* reproduces most of the Orations found in the *Liber Juratus*, though in slightly altered forms.

In *Liber II*, two other conventional lists of angels are given. The first is: Zaphiel, Zadkiel, Cumael, Raphael, Haniel, Michael, and Gabriel. The second is: Zedekieil, Madimiel, Semiel, Nogahel, Corabiel, and Leuenael. Most of these names are identical to those given by Agrippa in his “Scale of the number seven.” The first list corresponds to the “seven angels which stand in the presence of God.” This also corresponds to the list of seven archangels according to Geonic lore, as well as that of Pseudo-Dionysius.⁷⁹ The second list corresponds to the Hebrew names for the seven planets, with the name of God, “EL,” added to each. It is also found in Agrippa, book 3.

Description of the Manuscript

One of the most remarkable things about Dee, as exemplified by these records, is his meticulous attention to detail. In fact, Dee's are probably the most detailed records of the actual practice of ceremonial magic extant.

The title of the book is slightly ambiguous. "Mysteriorum," as in *Mysteriorum Libri*, can mean either mysteries or secret rites. Both meanings seem fitting in this context.

The manuscript consists of 104 folios, mostly in Dee's hand. It measures approximately 320mm by 205mm. It contains a short preface by Elias Ashmole, and is bound with notes by Ashmole, many of which are in his stenographic notation.^{[80](#)}

Synopsis of Dee's "Mystical Experiments" (1581–1583)

In his *Mysteriorum Libri Quinque*, Dee records prophetic visions (e.g., the Spanish Armada), visions of angels, magical instruction, and religious teachings. A few of the key messages of the angels include:

- Flesh is vile and corrupt (Gnostic or Neoplatonic attitude);
- Mercy for the repentant is necessary;
- Temptation of the faithful is necessary in order to show God's mercy;
- The immanent coming of the antichrist;
- The immanent fall of existing political and religious establishments as punishment for mankind's corruption, to be replaced by new, righteous ones.

Although a lot of material remains obscure, especially passages from the "holy book," I believe Christopher Whitby is correct in dismissing the theory of cryptographic messages hidden in these records.^{[81](#)}

There is surprisingly little discussion of alchemy in these records, especially in view of the fact that Dee pursued it actively during this period.^{[82](#)} Perhaps Dee did not mention it here because he didn't want to reveal his alchemical work to Kelley, who probably came to Dee for that purpose. Perhaps this helps explain Kelley's bouts of anger at Dee. One might also wonder if Kelley brought the scroll, book, and red powder in order to entice Dee into letting him in on Dee's own secret alchemical work. The evidence that there was more to the visions than simply conscious deception from Kelley will be discussed later.

The Book of Angelic Wisdom

Dee seems to have had an almost obsessive fascination with the lost *Apocrypha*, especially the *Book of Enoch*, which is mentioned and even quoted in the Bible (Jude 14), and *Esdras*. He is told by the angels that the *Apocrypha* are not lost, but in the keeping of the Jews.⁸³ Most of his mystical exercises are focused on recovery of the lost wisdom that these books represented to him.

The core of this book describes the revelation of a book of angelic wisdom, *Liber Loagaeth* (so named by Dee in *A True and Faithful Relation* . . .). It is reported to be in the tongue of the angels. Only a few angelic words are translated in these manuscripts. The first parts of this book were dictated by Kelley and recorded meticulously by Dee in Sloane 3188. Later parts were written by Kelley directly and are now found in Sloane 3189. The latter manuscript is incomplete in that it does not repeat the earlier material. It is also bound with four tables from the *Book of Soyga*, written in Dee's handwriting. Since the angels state that the angelic book contains forty-nine leaves (one of which cannot be revealed), it is clear that the four tables from *Soyga* do not belong to it.

Dee was instructed to rewrite the book in the delivered script, but this does not seem to have been done. One copy was to be bound in blue. Another, "whose skin shall bear Silver," was to be "in length; 8 [inches], in breadth 7."⁸⁴

The importance of *Liber Loagaeth* cannot be overemphasized. From it would "be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued." The truths it contains will end religious disputes and restore religious unity. "Which when it hath spread a while, THEN COMMETH THE ENDE."⁸⁵ In short, it will usher in the new age. Since the book is so central to these angelic communications, it is amazing that it has remained unpublished.

Synopsis of Dee's *True & Faithful Relation*

The record of Dee's experiments continues in later manuscripts. The bulk of the later material was published in 1659 by Meric Casaubon as *A True & Faithful Relation . . . Between Dr. John Dee . . . and some Spirits*. These records were published by Casaubon with the intent of discrediting Dee and Kelley. The Casaubon edition, it should be noted, is full of typographic errors. Reliance on it alone, without the manuscript sources, has sadly resulted in the perpetuation of many errors.

A True & Faithful Relation takes up where *Mysteriorum Libri Quinque* left off. It goes on to describe their six-year missionary journey to the continent. The revelations of the mystical heptarchy were followed by that of the 30 "Aethyrs," the "48 Claves Angelicae," and the four "Enochian Tables." The later material included a second language popularly known as "Enochian."

Dee's mission to the court of Rudolph II in Prague cannot be considered a success. An occultist himself, Rudolph proved very unsupportive. In fact, Dee and Kelley narrowly escaped the papal nuncio and the possibility of facing the deadly Inquisition. Dee returned to England in 1589. Kelley remained behind and had limited success in alchemical experiments for Rudolph. He died trying to escape in 1595.

Dee's Later Life

The final period of Dee's life and career have been judged variously as one of disgrace and failure, or as one of continued success and renown. I think William Sherman has made a credible case for the latter view.⁸⁶ While it is clear that his mission to the continent cost him politically, Dee continued to maintain his contacts and influence, and even served in an official capacity to King James I when he succeeded Queen Elizabeth in 1603. He continued his scrying experiments, but never again achieved the dramatic results he had seen with Kelley. While the promised new age never materialized in the dramatic and apocalyptic way he had visualized, history has acknowledged Dee's vital role in shaping our modern world.

Adaptation of Dee's System by Later Occultists

Dee's activities and writings have made a deep impact on later occult movements. Among the fruits of his labor is a heavy influence on the German Rosicrucian movement, whose manifestos began to appear around 1610.^{[87](#)}

As mentioned above, Dee's experiments also had a great influence on the Golden Dawn. Unfortunately, the process of adapting and assimilating Dee's system was undertaken with uncritical methods and incomplete materials. In particular, these efforts have been based almost entirely on Casaubon's *True & Faithful Relation*, with all its typographic errors. In many particulars, the Casaubon edition is impossible to understand without the *Mysteriorum Libri Quinque*.

The Four Angelic Tablets

Four tables of letters were produced during the later conferences.^{[88](#)} These tables served two different purposes: the production of ninety-one names that correspond to the ninety-one parts of the world (as catalogued by Agrippa in his *Occult Philosophy* I, chap. 31), and the production of invocations (“Tabula Bonorum”) to be used with the names. The Golden Dawn adaptation of Dee’s system places heavy emphasis of these tables.

Christian Wilby has written an excellent article on the four angelic tablets. There he states:

Unfortunately for later day occultists, the so-called synthetic genius—I prefer to call it rampant eclecticism—of McGregor Mathers has obscured the field of vision on this problem for too long. For some reason best known to himself, Mathers was content to use the originally received tablets and ALL of the emmendations of the “corrected” version. This has produced, to the detriment of everybody, one of the biggest mish-mashes ever to grace the Tradition.^{[89](#)}

Another inaccuracy in the Golden Dawn system is the compass allocations used for the four angelic tablets. The original allocations given to Dee were later corrected by the angels.^{[90](#)} The correct allocations are also given by Dee in his synopsis of his magical system (see Sloane 3191). These errors have been perpetuated by more recent writers.

History of the Manuscript

In addition to the preface by Elias Ashmole, further history of the manuscript is found in the following notes written on the end sheets:

Ms A. 3188./XVI F

This volume is in Dr. Dee's own handwriting, as far as fol 108.

A fair copy of it by Elias Ashmole was purchased at Sir Joseph Jekyll's sale, Jan 1739/40 (lot 465) and is now Ms. Sloane 3677.

The original Mss. of the remaining Books are in the Cottonian Collection, Appendix XLVI but were formerly (erroneously) numbered as Add. Mss. No. 5007 A.B.C.

J.M. Jan 1856

Dr. John Dee's Conference with Angels from Dec 22 1581. to May 30 1583. being what preceeds the other Conferences printed by Dr. Meric Causabon [sic] Lond. 1659. in folio.



With a preface by Elias Ashmole An: 1672.

Notes on This Edition

This edition of John Dee's spiritual diaries was prepared from the original manuscript in Dee's own handwriting. The original manuscript is preserved in the British Library.⁹¹ Dee prepared a synopsis of this material in a short manuscript, *De Heptarchia Mystica*.⁹² This latter manuscript provides some material that has been lost from the original manuscript, along with additional explanatory notes. All material used by Dee in his synopsis are printed in bold font to indicate its special importance. Additional notes from *De Heptarchia Mystica* are marked -D (HM).

The text has been normalized in some particulars. The personal pronoun *thee* is sometimes written *thé* or *the* in the manuscript. These have all been resolved into *thee*. The tittle—or macron (~), usually indicating a missing “m” or “n”—has been expanded in nearly all cases. Except for these particulars, everything else has been preserved, including spelling, capitalization, punctuation, and underscores. Marginal notes are incorporated into the text as footnotes. Square brackets and parentheses are Dee's. All editor's notes are denoted by -Ed.

Ashmole's notes are denoted by -E.A. Bound with the manuscript are partial transcriptions and notes on this manuscript and the printed diaries by Elias Ashmole. Most of this is in Ashmole's shorthand cipher. Some of these notes have also been included in this edition. Asmole's “fair copy” is full of careless errors. This is very surprising, since he apparently thought the book of utmost importance.

In preparing this edition, I took the opportunity to review Christopher Whitby's doctoral thesis. Garland Press printed a limited edition of this in 1988. It was poorly reproduced from his typewritten thesis, making it completely illegible in many spots. I found Whitby's introductory material very well researched and useful, although I was surprised at the number of errors in transcription and translation. Also unfortunate is the fact that Whitby doesn't compare Sloane 3188 with Dee's manuscript *Heptarchia Mystica*, where Dee collects excerpts from the *Mysteriorum Libri Qunique*.⁹³ These compensate greatly for much of the damage and illegibility of the latter, much more so than Ashmole's transcriptions. Although Whitby makes note of its importance, he doesn't make much use of it.

Conclusions: The Evidence

Colin Wilson has written: “Dee is one of the few great magical adepts of the past who can present us with some practical evidence of the existence of non-human entities.”⁹⁴ How solid is this evidence? The most convincing evidence is perhaps the “Enochian” language revealed by the angels. Enochian has been extensively studied by Donald Laycock, a prominent linguist. His comments indicate that he, for one, is not entirely convinced.⁹⁵

The second body of evidence is the word and credibility of John Dee. It must be remembered that he was regarded as one of the most educated people of his age, acknowledged to have impressive scientific credentials. In at least two places, he reports firsthand experience of supernatural events. In his diary, he writes, “I had sight in Crystallo offerd me, and I saw.”⁹⁶ And in the *Mysteriorum Libri Quinque*, he reports, “I fele: and (by a great thundring noyce, thumming thuning myne eares) I perceyue the presence of some spirituall creature abowt me.”⁹⁷ He also witnessed the seemingly miraculous materialization of the stone (21 November 1582). On the other hand, it must be admitted that Dee was highly motivated to believe, and thus was more likely to misinterpret events.

The largest body of evidence comes in the form of the word and credibility of Edward Kelley. Views of him range from that of a highly gifted scryer to an outright charlatan. I am inclined to believe that the truth lies somewhere in the middle. Clulee concluded that Kelley

... may well have consciously fabricated everything to deceive Dee, but his bouts of emotional anxiety and arguments with the spirits in the course of his visions, his reluctance to continue except for Dee’s desperate pleadings, and his admission of the visions to religious authorities in Prague when that might have had serious consequences all suggest that more than conscious deception was involved (TFR, 64, 102, 370).⁹⁸ Although Kelley often questioned the divine character of the angels, he seems to have believed in their reality as firmly as Dee, and while it is clear that the revelations of the angels through Kelley were often prejudiced in favor of Kelley’s interests in particular circumstances, they also reflect what Kelley knew of Dee’s interests. In a number of places in the minutes Dee has noted the similarity of the angelic revelations to material in Agrippa, Reuchlin, Trithemius, and Peter of Abano, and since Kelley lived with Dee and had access to his library, the revelations are very likely the joint product of Kelley’s imagination and stock of knowledge and what he knew of Dee’s thinking from their discussions and his reading among books of current interest to Dee.⁹⁹

Dee and Kelley’s actions may be compared with so-called UFO abductees’ recovered memories, wherein a “hypnotist” puts the “witness” into a suggestible state, and, through leading questions, manages to arrive at all sorts of “memories.” The process may not be unlike the art of taking political polls. Of course, the better therapists and pollsters are trained to avoid biased results.

Another similarity with the UFO phenomena is the apparent trickster nature of the entities. They seem to combine convincing elements with apparent nonsense in a way that has led some researchers to theorize deep psychological manipulation.¹⁰⁰ Uri Geller’s suspicion that there was just some “goddam little clown that is playing with us” sounds hauntingly similar to many of Kelley’s complaints.

Other significant evidence lies in the various accurate predictions (e.g., Mary's beheading, the Spanish Armada, the homecoming of the Jews). These must, however, be weighed against those predictions that weren't accurate (e.g., prophecies of doom, Laski's future).¹⁰¹ Another event that deserves mention is a secret conversation between Dee and the angels, held in Greek in order to prevent Kelley from understanding it. Aside from this incident, the angels' use of Latin seems to reflect Kelley's limited schooling in that language. When using Latin, they tend to deliver fixed speeches and avoid discourse. Also, as noticed by Calder, the angels "increase in fluency through the years."¹⁰²

A quick survey of how practical the angel magic was to Dee is even less convincing. Although Dee's aims were not only practical, but mystical as well, the results do not seem to be very reliable:

AIMS:	RESULTS:
evaluate the value/validity of texts (e.g., <i>Aldaraia/Soyga</i> , <i>Sigillum Dei</i> examples)	question evaded
hidden treasure	never successful
location of lost books (e.g., Arabic book, books of Enoch, Esdras)	Arabic book later recovered; others not specific
political advice (e.g., how much does Lord Treasurer know, how to get reformed calendar accepted, Laski's political prospects)	Laski's future not accurate, later disfavored; calendar not accepted
advice for Adrian Gilbert about Northwest passage	Northwest passage turned out to be a myth
advice regarding Mistress Haward	???
ensure actions are protected from evil spirits	constant intrusion by evil spirits, often undetected until much later

Some of the instructions, such as those concerning etymology and geography, are straight out of textbooks. This is also true of the names of angels, their descriptions, offices, and so forth. The

episode of the dictation of the table can easily be seen as evidence that Kelley was fabricating the “revelations.” First Dee is told that the sigil *Aemeth* was correct in his books, but when confronted by conflicting versions, the “angels” produce yet another version. At one point, Kelley takes the sigil to his room to correct it. Later, he frequently interrupts sessions when the extraction methods fail. This may mean that Kelley needed time to figure out where his mistakes were. And what are we to make of the episode in which Kelley produces a drawing in his own handwriting that appears to be a prototype of one of the diagrams? He proclaimed it a counterfeit, and Dee congratulated himself in not succumbing to doubt, but trusting God.

Indeed, the angels often seem to be telling Dee and Kelley what they want to hear to gain their cooperation, but their reasons are not apparent.



Figure 1. Dee's wax Sigillum Dei Aemeth.

Igitur in fano ad fano dei amantissimi qui tempore in vultu dei in
 tempore est pmanens. fano fano digne fano liber Aldaraia. qui pofit
 Soyga in fano. et Soyga de Agyes literis hunc fano. et de dno noster
 vultu fano. Ipfe enim dno est vultu fano. et deo liber fano
 vultu affimilatur: quia dat vultu vultu. et in vultu vultu
 pofit vultu vultu pmanens qui fano. et deo vultu vultu
 in fano et nota. quia plenaria digne pofit. et deo plenaria et
 qui deo pofit vultu fano fano vultu: et deo plenaria. dno et

Liber Aldaraia.
 Soyga } deus vultu fano
 Agyes }

Figure 2. Excerpt from. Aldaraia sive Soyga.

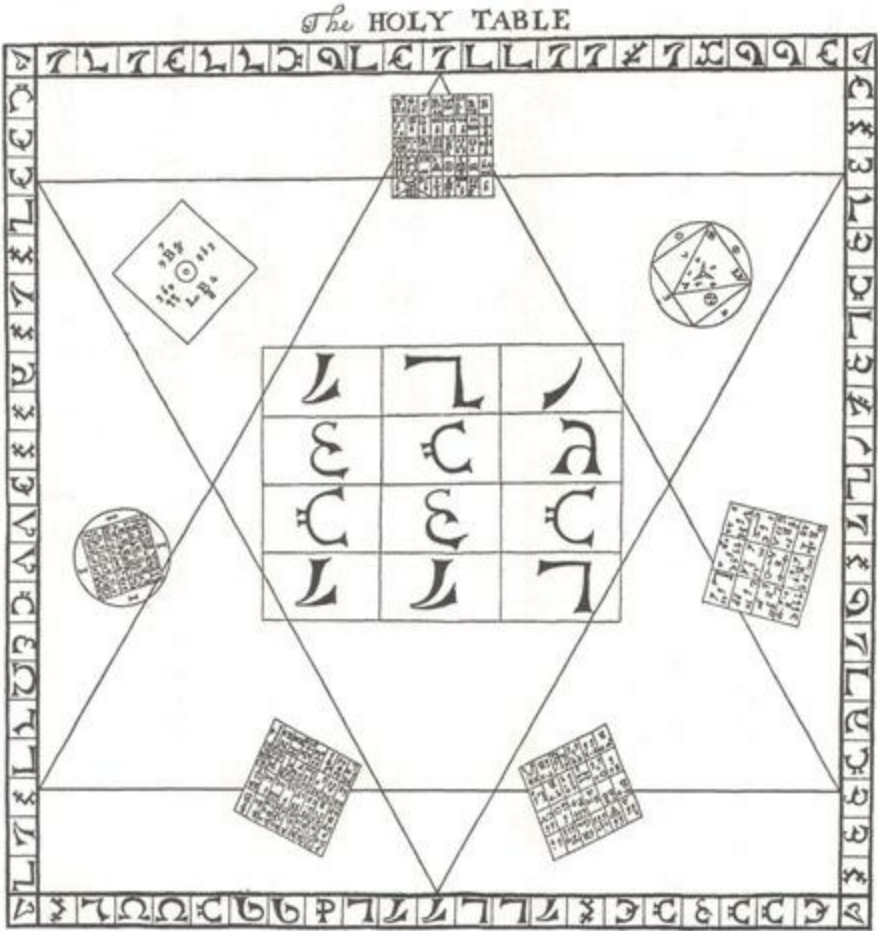


Figure 3. The Holy Table, from Causabon.

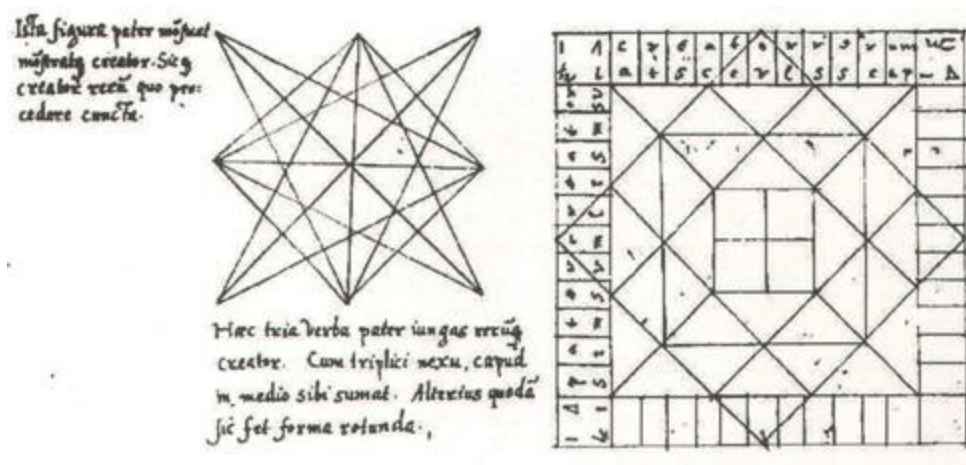


Figure 4. Diagrams from Aldaraia sive Soyga.

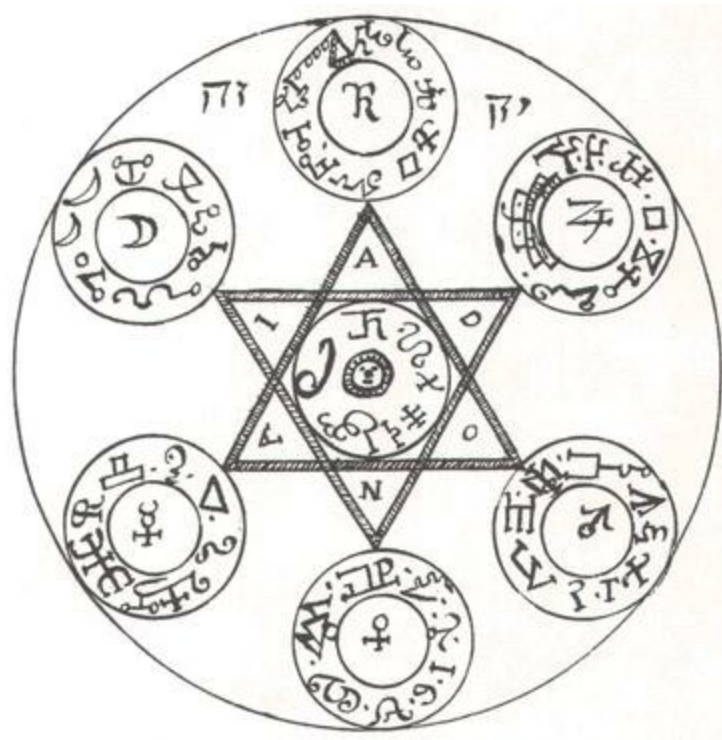


Figure 5. Art Paulina.

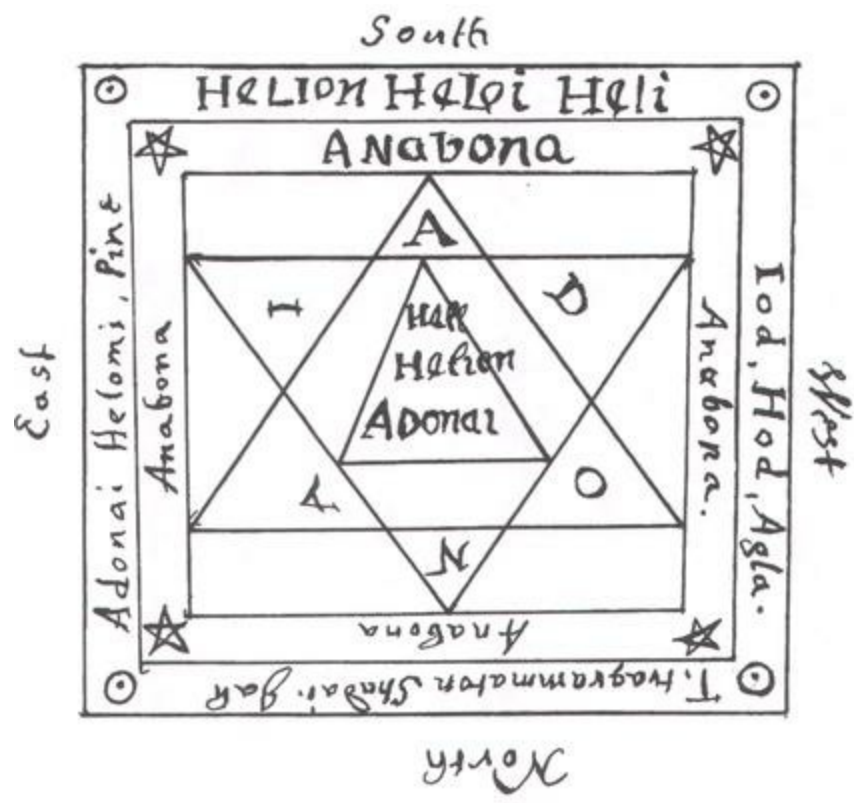


Figure 6. Ars Almadel.

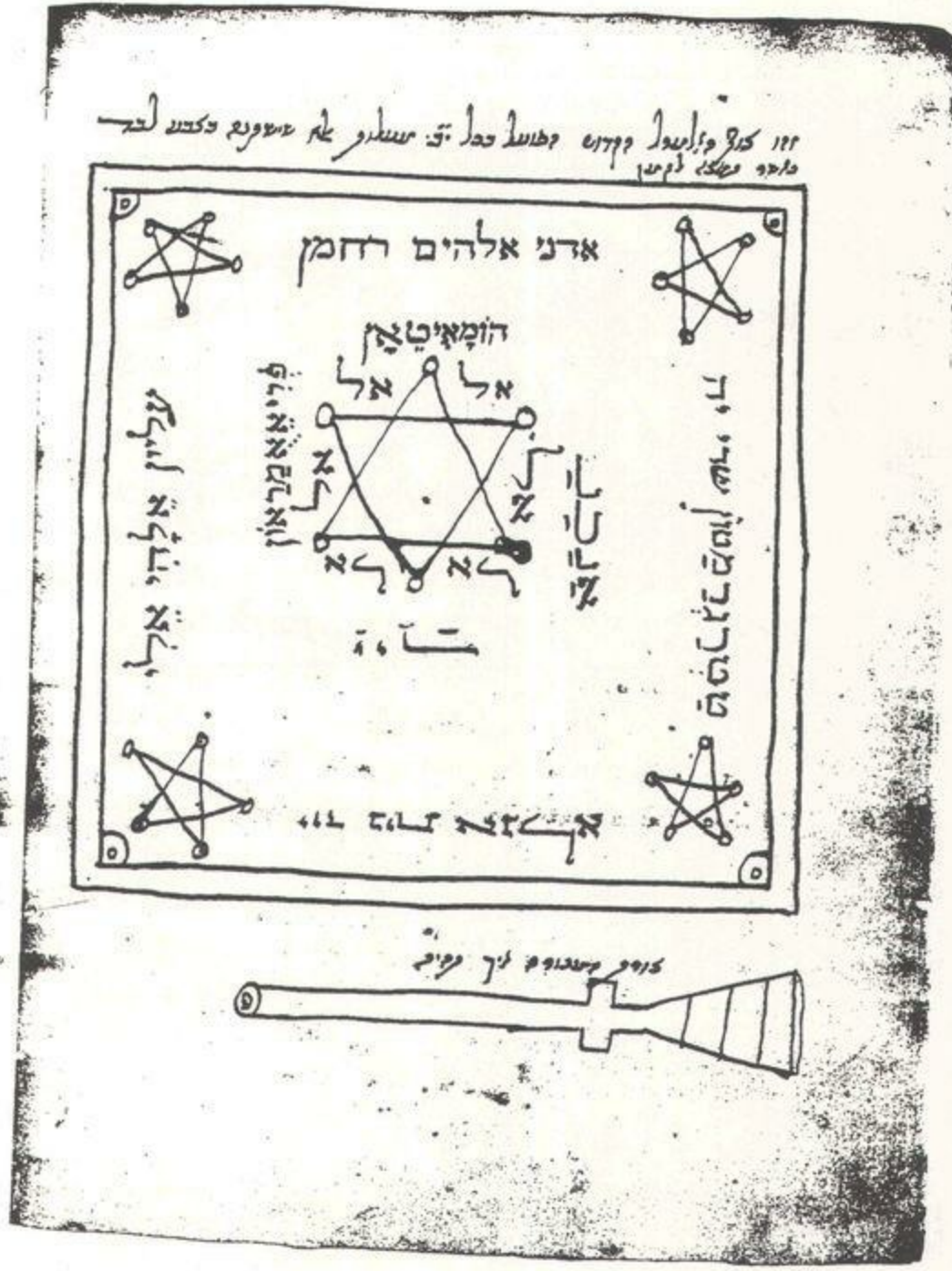


Figure 7. The Almadel from Hermann Gollancz, Sepher Mafteah Shelomoh, 1914.

PREFACE

BE IT REMEMBERED, that the 20th of August 1672, I received by the hands of my servant Samuell Story, a parcell of Dr: Dee's manuscripts, all written with his owne hand; vizt: his Conference with Angells, which first began the 22th of Dec: Anno: 1581, & continued to the end of May Anno: 1583, where the printed booke of the remaining conferences (published by Dr: Cawsabon) begins, & are bound up in this volume.

Beside these, the booke intituled, *The 48 Claves Angelicae*,¹⁰³ also, *Liber Scientia Terrestris Auxilij & Victoria*¹⁰⁴ (these two being those very individuall bookes which the angells commanded to be burnt,¹⁰⁵ & were after restored¹⁰⁶ by them as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419) The booke intituled *De Heptarchia Mystica Collectaneorum Lib: Primus*,¹⁰⁷ and a booke of invocations or Calls, begining with the squares filld with letters, about the black cross. These 4 bookes I have bound up in another volume.¹⁰⁸

All which, were a few daies before delivered to my said servant, for my perusall (I being then at Mr: William Lillies¹⁰⁹ house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his maiesties warders in the Tower of London.

The 5th of Sept: following Mr: Wale (having heard of my retourne to towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchange all the foresaid bookes, for one of myne, vizt: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter*, to this I agreed, and provided one, which I sent him fairely bound, & gilt on the back.¹¹⁰

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these bookes, even till they came to my hands, vizt: That her former husband was one Mr: Jones¹¹¹ a confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Adle streete among the joyners, to buy some houshold stuff, where (at the corner house) they saw a chest of cedarwood, about a yard & halfe long, whose lock & hinges, being of extraordinary neate worke, invited them to buy it. The master of the shop told them it had ben parcell of the goods of Mr: John Woodall Chirurgeon (father to Mr: Thomas Woodall late Serjant Chirurgeon to his now Maiestie King Charles the 2nd: (my intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to sale.

Twenty yeares after this (& about 4 yeares before the fatall fire of London) she & her said husband occasionally removing this chest out of its usuall place, thought they heard some loose thing rattle in it, toward the right hand end, under the box or till¹¹² thereof, & by shaking it, were fully satisfied it was so: Hereupon her husband thrust a peece of iron into a small crevice at the bottome of the Chest, & thereupon appeared a private drawer, which being drawne out, therein were found divers bookes in manuscript, & papers, together with a litle box, & therein a chaplet of olive beades, & a cross of the same wood, hanging at the end of them.

They made no great matter of these bookes &c: because they understood them not, which occasioned their servant maide to wast about one halfe of them under pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these bookes, Mr: Jones died, & when the fire of London

hapned, though the chest perished in the flames, because not easily to be removed, yet the bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I haue before set downe.

E. Ashmole

Mysteriorum Liber Primus

Mortlaci

I

Præter alias meas extemporaneas preces, et eiaculationes ad Deum vehementiores: Hæc una, maximè usitata fuit

Oratio mea Matutina, Vespertinaque: pro Sapientia. [113](#)

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti.

Amen.

Omnipotens, Sempiterna, vere, et viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeouah Zebaoth, ad adiuuandum me festina:

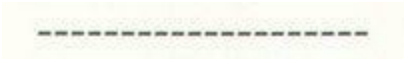
Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

Recte sapere, et intelligere doceto me, (Ô rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (Ô rerum omnium Creator,) et sapientiam tuam in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilimè tuam oro Diuinam Maiestatem, expeditum mihi ut mittere digneris, alicuius pij, Sapientis expertique Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: vel qui ex æterna tua providentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilimè, ardentissimè et constantissimè a tua Diuina Maiestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros; Angelosque, videlicet Michaëlem, Gabrielem, Raphaëlem ac Urielem: et (ex Diuino tuo fauore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informant et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et

Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus Scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeouah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maximè placebit.[114](#)

Amen.



Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum præces fundere: mihi gratissimum fuit: Mirabilem in me faciat Deus Misericordiam suam.[115](#)

Amen



John Dee his Note[116](#), [117](#), [118](#), [119](#), [120](#), [121](#)

Angelus, siue In=
telligentia, nunc _____
toti Mundo præ=
dominans⁵

ANNAEL

Etymologia:
Gratiosa /
Afflicta Dei
Misericors⁶

4 Angeli præsid=
entes 4 Cardinibus

Cæli: ut Agrippa
notat, in scala
Quaternarij⁷

Michael

Gabriel

Raphael

Uriel

=

=

=

=

Etymologiæ Fortitudo Dei

Prevalescentia—
siue præpotentia—
siue Fortitudo
prævalescens—Dei

Medicina
Dei

Lux
Dei⁸

𐌹𐌿𐌺𐌰

et

𐌹𐌿𐌺𐌰

Anna, et Annah, obsecrantis, et confitentis
particula est: hæc roe, non absurdè innuere
videtur, Orantem et confitentem Deum.⁹

...icensia rig¹²²

Ad Deum Omnipotentem Protestatio fidelis:
*ad perpetuam rei memoriam*¹²³ Anno 1582.

O God Almighty, thou knowest, & art my director, and witnes herein, That I haue from my youth up, desyred & prayed unto thee for pure & sownd wisdom and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdom, goodnes & powre bestowed in the frame of the word might be browght, in some bowntifull measure under the Talent¹²⁴ of my Capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern & Sistern, in, & by thy Christ our Saviour. And for as much as, many yeres, in many places, far & nere, in many bokes, & sundry languagis, I haue sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endeavor I could fynde no other way, to such true wisdom atteyning, but by thy extraordinary gift: and by no vulgar Schole doctrine, or humane Invention. And, Seing, I haue red in thy bokes, & records, how Enoch enioyed thy favor and conversation, with Moyses thou wast familier: And allso that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets: And furdernore Considering, the Shew-stone, which the

high preists did use, by thy owne ordering: wherein they had lights and Judgments in theyr great dowtes: and considering allso that thou (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomically, as Samuel, for Saul,¹²⁵ seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto thy waightier affayres: And thinking with my self, the lack of thy wisdom; to me, to be of more importance, then the Value of an Asse or two, could be to Cis, (Saul his father): And remembring what good counsaile thy Apostle James giveth, saying, *Si quis autem vestrum indiget sapientia, postulet a Deo*, &c.¹²⁶ And that Salomon the wise, did so, even immediately by thy self, attayne to his wonderfull wisdom. Therefore, seeing I was sufficiently thought and confirmed, that this wisdom could not be come by at mans hand or by humane powre, but onely from thee (Ô God) mediately¹²⁷ or immediately) And having allwayes a great regarde & care to beware of the filthy abuse of such as willingly and wetingly, did invoke & consult (in diuerse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto thee by hartly prayer, full oft, & in sundry manners: sometymes Crying unto thee, *Mittas lucem tuam et veritatem tuam, quæ me ducant* &c,¹²⁸ sometymes *Recte sapere et intelligere doceto me, Nam sapientia tua totum est quod volo*: &c,¹²⁹ sometymes, *Da verbum tuum in ore meo, et sapientiam, tuam in corde meo fige* &c.¹³⁰ And having perceyued by some slight experiens with two diuerse persons, that thou hadst a speciall care to give me thy light, and truth, by thy holy and true ministers Angelic and Spirituall: and at length, hearing of one, (a master of Arte, a preacher of thy word admitted) accownted as a good Seer,¹³¹ and skryer of Spirituall apparitions, in Christalline receptacle, or in open ayre, by his practise procured: and trusting to frame him, by my earnest & faithfull prayers unto thee (my God) to some my help in my forsayd Studies: tyll, thou (o heavenly father) woldest by thy unsearchable provideyence, send me some apter man or means thereto. Thereuppon trying him and using him, I fownd great diuersity betwene his private usuall manner, and intente of practise, and my pure, sincere, devowte, & faithfull prayer unto thee onely. And therefore often & fervently I exhorted him to the good; and reprovèd both him, and his ministers, with my no small daunger, but that thou (in manner unhard of) didst pitch thy holy tente to my defence, and cumfert, in conflict most terrible: as thou best knowest O God, and I willed him thereuppon to preach thy mercyes, & the verity of the kingly prophet his testimony, *Castrametatur Angelus Domini, in Circuitu timentium eum*.¹³² And out of Roger Bachon his booke written *De mirabili potestate Artis et Natura*,¹³³ (where he writeth against the wycked Diuel callers) I noted unto him this sentence, *Facilius (sine comparatione a Deo*¹³⁴ *impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare* &c¹³⁵ which my counsaile he promised me to follow, as thou art witnes, ô our true & almighty God. And as thy good spirituall creatures neyther had delight in the man, neyther wold so playnely & preistly give me theyr answers or informations by him, that he might be hable to perceyve the pith therof: So was he at length very unwilling to here him self rebuked for his nawghtynes, and to be barred from the Mysteries of thy truthes understanding; which were the onely things that I desyred, through thy grace, o our most mercifull God. Therefore, as well for a Memoriall answerable to the premisses, as for the better warrant of my Such exercises to be made accownt of, hereafter: (leaving all unto thy infinite mercies, and unsearchable providence,) I haue thought it not impertinent, to note downe, even in this place one of the last Actions, which I had with the forsayd preacher: when I made earnest & faythfull petition unto thee (o the true and Almighty God) for sending, unto my cumfert & eridition, (yf it were thy blessed will,) thy holy, & mighty Angel Annael: of whome and of all the

Hierarchies heavenly all prayer honor & thanks, be rendred unto thy diuine maistie: now & euer: & worlde without ende. Amen. Amen. Amen.



Δ: After my fervent prayers made to God, for his mercifull cumfort and instruction, throwgh the ministry of his holy and myghty Angel, named Anael,¹³⁷ (yf it wer his diuine pleasure) I willed, the Skryer, (named Saul) to loke into my great Chrystaline Globe, yf God had sent his holy Angel Anael, or no: And Saul loking into my forsayd stone, (or Chrystall Globe) for to espie Anael, he saw there one,¹³⁸ which answered to that name. But being earnestly requested of me to tell the Truthe yf he were Anaël, An other did appere very bewtifull, with apparell yellow, glittering, like gold: and his hed had beames like ster beams, biasing, and spredding from it; his eyes fyrie. He wrote in the stone very much in hebrue letters, and the letters seamed all transparent gold: which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme. A bright ster, did go up and down by him. There appeared allso a white dog, with a long hed.¹³⁹ And many other visions appeared, with this second: The first being voyded quite away. Thereuppon I sayd, as followeth,

Δ: In nomine Jesu Christi, Quis tu es?¹⁴⁰ He answered to Saul his hearing.

AN: Potestas omnis, in me sita est.¹⁴¹

Δ: Quake?¹⁴²

AN: Bona, et mala.¹⁴³

Δ: Then appeared in the stone, these two letters **M. G.** I then axing him some questions, de Thesauro abscondito:¹⁴⁴ He answered,

AN: Ne perturbes: Nam hæ sunt Nugse.¹⁴⁵

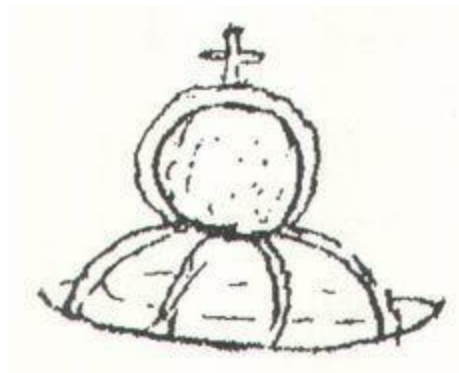
And withall appeared many dedd mens skulls, on his left hand. He sayd to me,

AN: Ubi est potestas tua?¹⁴⁶

Δ: Cur quæris de potestate aliqua mea?¹⁴⁷

AN: Cur? Signifi, non mihi placet.¹⁴⁸

Δ: I, thereuppon, set by him, the stone in the frame:

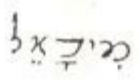


and sayd,

Δ: An bonus aliquis Angelus, assignatus est huic speculo?¹⁴⁹

AN: Etiam.^{[150](#)}

Δ: Quis?^{[151](#)}

AN:  He answered, by the shew of these letters in the stone.

Δ: Bonus ne ille Angelus, de quo in scripturis fit mentio?^{[152](#)}

AN: Maximè.^{[153](#)}

Δ: Fieri ne potest, quod ego eundem videam, et cum illo agam?^{[154](#)}

AN: Ita.^{[155](#)} And therewith appeared this character—



Δ: Quid per hoc, significare velis?^{[156](#)}

AN: Alterius Angeli character est.^{[157](#)}

Δ: Cur hîc, et nunc ostendis?^{[158](#)}

AN: Causam ob magnam.^{[159](#)} Make an ende: It shalbe declared, but not by me.

Δ: By whome then?

AN: By him that is assigned to the stone: but not, tyll after the feast. And then thou must prepare thyself, to prayer and fasting.^{[160](#)}

In the Name of God, be Secret: and in all thy doings praying, tyll thou hast thy desyre: which shall not be far of. After Newyeres tyde, Deale, But not on the Sabaoth day. Pray contynually. When it shall pleas god, to stir thee up, Then procede. In the brightest day, When the Sonne shyneth: In the morning, fasting, begynne to pray. In the Sonne Set the stone. Deale both Kneeling, and sitting. I haue done for this tyme.

My name is ANNAEL.

I will speak ones more to thee: and than farewell: for thou shalt not haue me any more.

Be not to hasty in wrath.

Δ: Is this, that, you ment to speak?

AN: I. Do good to all men. God hath sufficient for thee, and for all men.

Farewell.

Δ: Gloria patri et filio et spiritui sancto. Sicut erat in principio, et nunc et semper: et in sæcula sæculorum.^{[161](#)}

Amen.

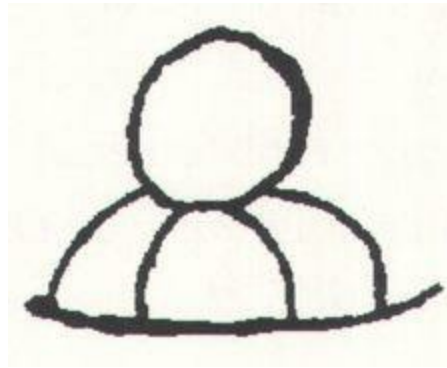
Δ: Remember, that diuerse other particulars, mowght haue byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed himself to be the same Annaël which is *prepositus orbis veneris*.^{[162](#)} and allso Chief governor Generall of this great period, as I haue Noted in my boke *of Famous and rich Discoveries*.^{[163](#)}

Consider and Remember: That this Note, of the Action, (had with holy ANNAEL), is, of prince Befafes, (otherwise called Obelison) accownted as the Prolog of my first boke of mysticall exercises Anno 1582. Nouembris 20. Vide post.

At Mortlak

In nomine Jesv CHRISTI.^{[164](#)} Amen.

Δ: One¹⁶⁵ Mr. Edward Talbot cam to my howse,¹⁶⁶ and he being willing and desyrous to see or shew some thing in spirituall practise, wold haue had me to haue done some thing therein. And I truely excused myself therein as not in the, vulgarly accownted Magik, neyther studied, or exercised: But confessed my self, long tyme to haue byn desyrous to haue help in my philosophicall studies throwgh the Cumpany and information of the blessed Angels of God. And thereuppon, I browght furth to him, my stone in the frame,



(which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable *Aliqui Angeli boni*:¹⁶⁷ And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that stone to my owne sight. And therfore I desyred him to call him: and (yf he wold) Anachor and Anilos likewise, accownted good Angels, for I was not prepared thereunto. &c. He than settled him self to the Action: and on his Knees att my desk (setting the stone before him) fell to prayer and entreaty &c. In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furduring of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used, I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is URIEL.

Δ: Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?

URIEL: I am.

Δ: Are there any more besyde you?

UR: Michael and Raphaël. But, *Michael est princeps in operibus nostris*.¹⁶⁸

Δ: Ys my boke, of Soyga,¹⁶⁹ of any excellency?

UR: Liber ille, erat Adæ in Paradiso reuelatus, per Angelos Dei bonos.¹⁷⁰

Δ: Will you give me any instructions, how I may read those Tables of Soyga?

UR: I can - But *solus Michaël illius libri est interpretator*.¹⁷¹

Δ: I was told, that after I could read that boke, I shold liue but two yeres and a half.

UR: Thow shallt liue an Hundred and od yeres.¹⁷²

Δ: What may I, or must I do, to haue the sight, and presence, of Michael, that blessed Angel?

UR: Præsentias nostras postulate et invoke, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem invocandi.¹⁷³

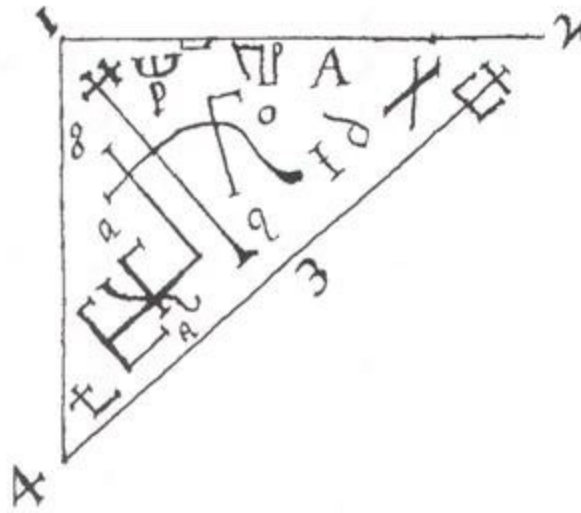
Δ: Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga.

UR: Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.¹⁷⁴

Δ: Is there any speciall tyme, or howre to be observed, to deale for the enioying of Michael?

UR: *Omnis hora, est hora nobis.*¹⁷⁵

Δ: After this, there appered¹⁷⁶ in the stone a strange seale, or Characterismus of this fashion ensuing:



Δ: What is the intente, or use of this?

UR:¹⁷⁷ *Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.*¹⁷⁸

Δ: So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ: Soli Deo Honor omnis, et gloria.¹⁷⁹

Amen.

The same Saturday after none. Hora. 5.

Δ: After that Mr. E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

UR: Peace. You must use Michael.

Δ: I know no meanes or order to use in the invocating of Michaël.¹⁸⁰

UR: He is to be invocated by certayn of the psalmes of Daud, and prayers. The which psalmes, are nothing els, but a means unto the seat and Maiestie of God: whereby you gather with your selues due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes.¹⁸¹ You must use pleasant sauours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods fauour) to attayne unto the thing, you haue long sowght for. There must be Coniunction of myndes in prayer, betwyxt you two, to God Continually. Yt is the wyll of God, that you shold, iointly, haue the knowledge of his Angells to-gither. You had atteyned unto the sight of Michaël, but for the imperfection of Saul. Be of good Cumfort.

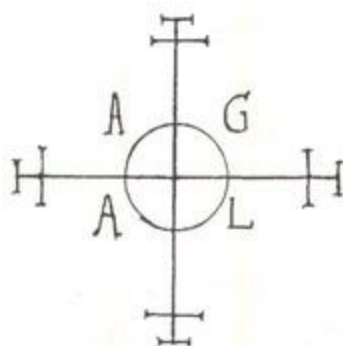
Δ: The chayre cam into the stone againe: and I axed what it ment.

UR: This is a seat of perfection: from the which, things shall be shewed unto thee, which thou hast long desyred.

Δ: Then was there a square Table browght into the stone: and I demaunded, what that Table betokened.

UR: A Myserie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.

You must use a fowre square Table, two cubits square: Where uppon must be set Sigillum Dei,¹⁸² which is allready perfected¹⁸³ in a booke of thyne: Blessed be God, in all his Myseries, and Holy in all his works. This seal must not be loked on, without great reuerence and deuotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: we haue no respect of cullours. This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somewhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back-side of it, made thus:



The Table is to be made of swete wood: and to be of two Cubits high: with 4 feete: with 4 of the

former seales under the 4 feet.

Δ: The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed: so as the uttermost circle conteyning the letters, did seme to be clean without¹⁸⁴ the cumpas of the fete, equally rownd abowt the same fete. And these seales were shewed much lesser than the principall seal.¹⁸⁵ Under the Table did seme to be layd red sylk, two yardes square. And ouer the seal, did seme likewise red sylk to lye fowr square: somewhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.

Uppon this uppermost red silk, did seme to be set the stone with the frame: right ouer, and uppon the principall seal: sauing that the sayd sylk was betwene the one and the other.

The Table was shewed to haue on the fowre sides of it, Characters¹⁸⁶ and names, these, that are here in a schedule annexed, in 4 diuerse rowes.

UR: The characters and words on the sides of the square Table, are to be written with yellow, made of perfect oyle, used in the church.

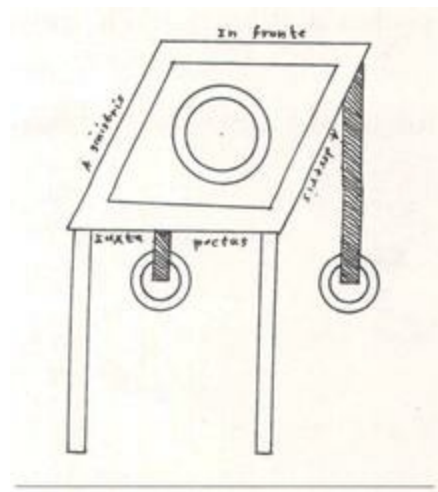
Δ: What oyle is that?

UR: That oyle shalbe opened unto you. The oyle, is perfect prayers: of other oyle I haue no respect. We sanctifie, bycause we are holy: and you sanctify bycause of your holines.

UR: There is a spirit, named Lundrumguffa using you who seketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him to morrow with Brymstone.¹⁸⁷ He haunteth thy howse, and seketh the destruction of thy dowghter. His pretence was to haue maymed thee in thy Sholder the last night, and long ago. Yf thow do not dischargd him to morrow, he will hurt, both thy wife and thy dowghter.¹⁸⁸

He is here now.¹⁸⁹

Giue him a generall discharge from your familie and howse. He will seke Sauls death, who is accursed.¹⁹⁰



Δ: I know no means, or art to do this by. For I did burn in flame of Brymstone, Maherion his name and Character, whan I fownd Saul priuilie dealing with him (which manner of wicked dealing I had oft forbydden him) and yet he cam after, and wold haue carryed Saul away quick: as Robert Hilton, George,¹⁹¹ and other of my howse can testify.

UR: The cursed will come to the cursed.

Δ: I beseche you to discharge him: and to bynde him somewhere far of, as Raphael did (for Thobias

sake) with the wycked spirit Asmodeus.

UR: But Thobias did his part.¹⁹² Art is vayne, in respect of God his powre. Brymstone is a mean.

Δ: Whan shall I do this?

UR: To morrow at the tyme of prayers.

Δ: *Gloria Patri et filio et Spiritui Sancto,*

*sicut &c.*¹⁹³ Amen.



Δ: Uriel being called by E.T. there appeared one, clothed with a long robe, of purple: all spanged with gold, and on his hed, a garland, or wreath of gold: his eyes sparkling: of whome I axed Whether the characters noted for the Table, wer perfect: He answered,

They are perfect: [195](#) There is no question.

Δ: Are you Uriel?

Than presently [196](#) cam in One, and threw the brave [197](#) spirit down by the sholders: and bet him mightly with a whip: and toke all his robes, and apparell of him: and then he remayned all heary and owggly: and styll the spirit was beaten of him, who cam-in after him. And that spirit, which so bet him, sayd to the hearing of my Skryer,

Lo, thus are the wycked skourged.

Δ: Are you Uriel, who speaketh that?

Uri: I am he. Write down and mark this: for it is worthy of the Noting.

This was thy persecutor Lundrumguffa. I browght him hither to let thee see, how God hath ponished thy enemy. [198](#)

Lo, thus, hath God delt for thee: Lo thus haue I delt for thee: Thank God.

Δ: Blessed be his holy name; and extolled, world with out ende.

E.T: He drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed: for he seamed to be all in a sweat.

Δ: Here-uppon, my skryer saw Uriel go away: and he remayned out of sight a little while. **Then he cam-in agayn: and an other with him: and iointly these two said to gither, Glorifie God for euer. And than Uriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring [199](#)** like the sonne. The heare of his hed was long. He had wings: and all his lower parts seamed to be with feathers. He had a roab ouer his body: and a great light in his left hand. He sayd,

Michaël: We are blessed from the begynning: and blessed be the name of God for euer.

Δ: **My skryer saw an innumerable Cumpany of Angels abowt him: And Uriel did lean on the square Table by. He that sat in the chayre (whom we take to be Michaël) sayd Than,**

Go forward: God hath blessed thee.

I will be thy Guyde.

Thow shaltt attayne unto thy serching.

The World begynnes with thy doings.

Prayse God.

The Angels under my powre, shall be at thy commaundement. Lo, I will do thus much for thee.

Lo, God will do thus much for thee.

Thow shalt see me: and I will be seen of thee.

And I will direct thy liuing and conversation.

Those that sowght thy life, [200](#) are vanished away.

Put up thy pen.

Δ: So he departed.

Δ: Gloria, laus, honor, virtus et Imperium Deo immortalī, invisibili, et Omnipotenti, in sæcula sæculorum. [201](#)

Amen.



Δ: Being desirous to procede in this matter, by consent, we bent our selues to the Action. And after that E.T. had called Uriel and saw him, I cam to the desk from my oratorie. There did contynually appeare, the chayre and the Table. I than being affrayde that any other shold come into the stone, instead of Uriel, did earnestly require the spirituall creature appearing, to shew who he was, and what was his name: At length he answered, and sayde to the hearing of E.T.,

Uriel is my name, with diuerse called Nariel.^{[202](#)}

Stay.

Δ: Then he went away, for a while: and cam agayn, and sayd thus,

Ur: The strength of God, is allwayes with thee. Dost thou know, what thou writest?

Δ: In two senses, I may understand it: eyther that the good Angel Gabriel^{[203](#)} is allwayes with me, though invisibly: or els, that the strength, and mighty hand of God, allwayes is my defense.

Ur: *Fortitudo Dei, tecum semper est.*^{[204](#)}

Δ: He went away agayn, and cam agayn, following or wayting uppon an other: and before that other, was a man hauing his hed all couered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi: Note.

Δ: This was Michael, with his sword in his right hand. Then cam Uriel to the man (hauing his hed all hyd, as it were in a blak hode) and toke-of that blak hode: and then lifted-up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michael. Then Michael rose; and toke-of all the mans clothes, and left him, as it were, onely in his shirt. Then Uriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, hauing two letters in it, thus:



and gaue it to Michaël. Uriel lifted up the Table cloth: and, from thence, seamed to take appaile, and put on the man. It semed to be sylk: and very full of wrynkes, or plights. And the man kneeled, and held-up his hands. Uriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gaue it the man to eat: and he did eat it.

Ur: Lo, things are covered.

Δ: Then he couered the Table and pluckt the cloth over it, down to the grownd, on euery side. The man rose up: And Michaël dubbed him on the hed with his sworde. Then the man stode-up. Then the man turned his face toward E.T. the skryer: and the man did resemble me (John Dee) in cowntenance. And then he turned to Michaël agayn. Michael wrote uppon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.^{[205](#)}

Δ: Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in Agrippa²⁰⁶ and other, is declared.

Mi: Leaue your folly: Hold thy peace. Haue you not red, that they that cleaue unto God, are made like unto him.

Δ: Yes, forsoth.

Mic: Thow camst hither to lern, and not to dispute. *Laudate Dominum in operibus suis.*²⁰⁷

Δ: The man kneled down, and so went out of sight.

Mi: He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name²⁰⁸ NA, be praysed in trubbles.

Δ: Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleaue in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gaue it, to Uriel: and sayd, thus:

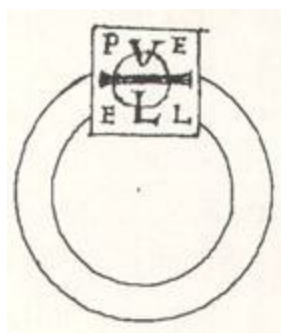
Mic: The strength of God, is unspeakable. Praysed be god for euer and euer.

Δ: Then Uriel did make cursy unto him.

Mi: After this sort, must thy ring be: Note it.

Δ: Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi: I will reveale thee this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy. Lo, this it is. This is it, wherewith all Miracles, and diuine works and wonders were wrowght by Salomon: This is it, which I haue revealed unto thee. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for euer.



**Δ: Then he layd the Ring down uppon the Table: and sayd,
Note.**

Δ: It shewed to be a Ring of Gold: with a seale graued in it: and had a rownd thing in the myddle of the seale and a thing like a V, through the top of the circle: and an L, in the bottome: and a barr
—————cleane through it: And had these fowre letters in it, PELE.²⁰⁹

After that, he threw the ring on the borde, or Table: and it semed to fall through the Table: and then he sayde, thus,

Mi: So shall it do, at thy commaundement.

Without this, thou shalt do nothing.²¹⁰ **Blessed be his name, that cumpasseth all things: Wonders are in him, and his Name is WONDERFVLL : His Name worketh wonders from generation, to generation.**

Δ: Then he went away: and cam-in agayn by and by.

Mi: Note.

Δ: Then he browght-in the Seale, which he shewed the other day: and opened his sworde, and bad the skryer, reade, and he red, EMETH.^{[211](#)}

Then the sword closed up agayn: and he sayde,

Mi: This I do open unto thee, bycause thow mervayledst at SIGILLVM DEI. This is the Name of the Seale: Which be blessed for euer. This is the seale self. This is Holy: This is pure: This is for euer. Amen.

Δ: Then the seale vanished away. And I sayd to my frende (the Skryer) In dede, this other day, I considered diuerse fashions of the seal: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi: Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I haue no cloathing, as thow thy self shalt see. I am a Spirit of Truth, and Vertue.^{[212](#)} Yea you shall see me in Powre, and I will viset you in HOPE. Bless you the Lorde, and follow his wayes, for euer.

Δ: Then he went away: and Uriel followed him. And then I sayde to my skryer: It were good, we had euer some watch-word, when we shold not loke for any more matter at theyr hands, euey tyme of theyr visitting of us. Whereuppon, (unlooked-for, of us,) he spake agayn.

Mi: We lead tyme, Tyme leadeth not us:

Put up thy pen.

The Name of God, be blessed for euer.

Δ: Then they lifted up theyr hands to heuenward (which heven, appeared allso in the stone) and turned toward us, and sayd,

Valete.^{[213](#)}

Δ: So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake.

Δ: Soli Deo omnis honor Laus et Gloria.^{[214](#)}

Amen.

Martij 15. Thursday. Hora 1¼ a meridie.

Δ: After E.T. his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittering. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ: Being desirous, to know who he was, and his name, I requested him earnestly thereto. But he answered, as followeth,

Invoke nomen Domini, et agnoscetis eum.²¹⁵

Δ: Then I prayed the psalme, Deus misereatur nostri, et benedicat nobis &c.²¹⁶ After that, he sayd, I am mighty.

Δ: Bycause he delayed to declare his name, E.T. the skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.

So I will by and by.

Δ: Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth,

I am mighty, and working wonders: I am SALAMIAN.²¹⁷ I rule in the hevens, and beare sway uppon erth in his name, who be blessed for euer. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with feare and reverence. My name is SALAMIAN: Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for euer.

Δ: Then appeared a big flame of fyre by him in the ayre.

Sal: Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt thee: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest.

Amen.

Δ: He toke the forsaide flame of fyre, and flung it up unto the heaven ward.

Sal: Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir-up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for euer. Drive him away.

Δ: It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working. Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, One, most horrible and grisely thretting,²¹⁸ and approaching to our heds: and skorning and gnashing at us.

Sala: God determines his mysteries, by Arte and vertue.

Δ: Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the stone, which had very long armes: and he draue them away courragiously: And so they were driuen away. After that presently, cam one into the stone, all white. Salamian reached this white one a Cup. The white man held-up the Cup: and sayd, as followeth,

Lo, this is my name.

God shall bless you. Fear not: your faithfullness provoketh me to tell my name, and this it is:

(putting furth the Cup again) for, I am called Medicina Dei.²¹⁹ I will shew thee, and I will shew you, the Angel of your Direction, which is called OCH.²²⁰

Δ: This name he spake: he shewed it allso on the Table (before him) written.

Raph: He is mighty in the sonne beames: He shall profit thee hereafter.

Δ: Then cam in an other, and sat down in the chayre: and he sayde, as followeth, The strength of God liueth: and God raigneth for euer. I am Fortitudo Dei.

Δ: Why, then, you are Gabriel: and I toke you hitherto to be Michaël. How shall I then amend my boke, in respect of your name, allwayes before, written Michael?

For.Dei: What thow hast written, that hast thou written: and it is true. Write down this name.

POLIPOS.²²¹ Dost thou understand it?

Δ: No, God knoweth.

For.Dei: When that day commeth, I will speak with thee: yf thou observe that which I haue commaunded thee.²²² **As truely, as I was with SALOMON, so truely will I be with thee.**

Δ: Then cam in an other, whom we toke to be Uriel: for he went allso, as he was wont, and leaned at the Table.

For.Dei: Search for wisdome and lerning, and the lord will deliuer it unto you.

Δ: I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For.Dei: Name I haue none, but by my office. SALAMIAN cam not hither, but by me. He is a mighty Prince, governing the heuens, under my powre. This is sufficient for thy Instruction. **I was with Salomon, in all his works and wonders:** and so was this, whome God had appointed unto him. The Diuines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the Wyndow.

Δ: Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?²²³

For.Dei: I haue sayde.

Δ: What order will you appoint unto us two, in respect of our two beings to-gither? My frende here, may haue other intents and purposes of his affayres, then will serve me, for his ayde hauing in these Actions.

For.Dei: Joyne in prayers. For God hath blessed you: Dowt not.

Consider these mysteries.

Δ: Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T.

At length F.D. talked very much, and spedily to E.T. and disclosed unto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and the Circumstance abowt the Action intended, with the Gold lamin, the ring, the seales &c. And after I had spoken somewhat, in requesting him, to shew me the manner, How I shold artificially prepare euery thing spoken of, he sayd,

F.D:

[. . . Use me, in the Name of God, for all occasions.²²⁴ . . .]

Blessed²²⁵ be God, who revealeth all Mysteries, &c. I am strength in nede. And Lo, here is Medicine for the sore. We bless the Lord: We gouern the erth, by the societie of Gabriel: whose

powre, is with us: but he not here. &c.

Use Patience.

Ur: I liued with Esdras: I liued in him, in the lord, who liueth for euer.[226](#)

Raph: I liued with Tobie: Tobie the yonger.[227](#)

Δ: This was the white creature, that spake this.

F.D. We liue in the Lorde: who be praysed for euer.

Δ: I stode silent a good while.

FD. What wilt thou?

Δ: I did attend, what you wold say.

F.D. I haue sayd.

Δ: I haue byn long at this tyme, in my dealing with you. I trust, I do not offend you therewith. But, for my parte, I could finde in my hart to contynue whole dayes and nights in this manner of doing: euen tyll my body shold be ready to synk down for wearines, before I wold giue ouer. But I feare, I haue caused wearines to my frende here.

F.D. In vertue is no wearines.

Δ: Now he stode up, out of his chayr: and he, and they all, ioinctly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The Table and the chayre remayned and the glyttring sparckles, or drops of streaming little lightes were of the chayre immediately.

Δ: Glorie, thanks, and honor be unto the Almighty Trinitie.

Amen.[228](#)



[Mysteriorum Liber Secundus]



... mysteryes, [229](#) ...
... ow toward a thing, r ...
... howse is hollow, it is empty and voyde ...
... ants: The God of heuen and erth, will send into ...

NOTE. We bring tydings of light* . The Lord is owr ... you and we prayse to gither. His name be prayed for ever. O ... in his Mysteries: O holy and eternall God.

Δ: He bowed down to the Chayre and then to the table, and sayd, Benedictus qui venit in, [230](#) (and there stayed a little) and sayd agayn, Benedictus qui venit in, nomine Domini. [231](#)

Δ: Than cam in Michael, with a sword in his hand, as he was wont: and I sayd unto him, are you Michael?

Mich: Dowt not: I am he which reioyce in him that reioyceth in the Fortitude and strength of God. [232](#)

Δ: Is this Forme, for the Great Seale perfect?

Mi: The forme is true and perfect. Thow shalt sweare by the liuing God, the strength of his Mercy, and his Medicinall vertue, powred into mans sowle neuer to disclose these Mysteries. [233](#)

Δ: Yf No man, by no means, shall perceyue any thing herof, by me, I wold think that I shold not do well.

Mi: Nothing is cut from the Church of God. We in his Saints are blessed for euer.

We separate thee, from fyled and wycked persons: We move thee to God.

Δ: I vow, as you require: God be my help, and Gwyde, now and euer, amen.

MIC: This is a Mystery, skarse worthy for us ourselues, to know, muche lesse to Reueale. Art thou, then, so Contented?

Δ: I am: God be my strength.

Mic: Blessed art thou among the Saints: And blessed are you both.

I will pluck thee, from among the wycked [he spake to my skryer.] [234](#) Thow Commyttest Idolatry. But take hede of Temptation: The Lord hath blessed thee. This is a Mystery.

Dee, what woldest thou haue?

Δ: Recte sapere et Intelligere &c. [235](#)

Mic: Thy Desyre is graunted thee. Use ...

... with [236](#) ...
... they are corrupted ...

. . . they haue byn used to the wycked. Ther . . .

[Michael: -]:²³⁷ I will shew thee in the mighty hand and strength of God, [what] his Mysteries are: The true Circle of his æternitie Comprehending all vertue: The whole and Sacred Trinity. Oh, holy be he: Oh, holy be he: Oh, holy be he.

Uriel answered, Amen.

Mic: Now what wilt thou? Δ: I wold full fayne procede according to the matter in hand.

Mic: Diuide the owtward circle into 40 æquall partes: whose greatest numbers are fowre. See thou do it presently.

Δ: I did so. Diuiding it first into fowre: and then every of them into ten. He called Semiel, and one cam in and kneled down: and great fyre cam out of his mowth.²³⁸

Michael sayde, To him, are the Mysteries of these Tables known.

Michael sayde, Semiel (agayn) and by and by, he²³⁹ said, O God thou hast sayd and thou liuest for euer. Do not think here I speake to him. Δ: He spake that to us, least we might dowte of his last speches, as being spoken to Semiel: which he directed to the æternall god and not to Semiel. Semiel stode up, and flaming fire cam out of his mowth: and than he sayd, as followeth,

Sem: Mighty Lord, what woldest thou with the Tables?

Mic: It is the will of God, Thou fatche them hither.

Sem: I am his Tables.

Behold these are his Tables. Lo where they are.

Δ: There cam-in 40 white Creatures, all in white Sylk long robes and they like chyldern: and all they fallyng on theyr knees sayd,

Thou onely art Holy among the highest. O God, Thy Name,²⁴⁰ be blessed for euer.

Δ: Michael stode up out of his chayre, and by and by, all his leggs semed to be like two great pillars of brass:²⁴¹ and he as high as half way to the heven. And by and by, his sword was all on fyre and he stroke, or drew his sworde ouer all theyr 40 heds. The Erth quaked: and the 40 fell down: and Michael called Semiael, with a thundring voyce, and sayd,

Declare the Mysteries of the Liuing God, our God, of one that liueth for euer.

Sem: I am redy. Δ: Michael stroke ouer them, with his sword agayne: and they all fell down, and Uriel allso on his knees. And commonly at the striking with his sword, flamyng fier like lightening did flash with all.

Mi: Note: here is a Myserie.

Δ: Then stept furth, one of the 40, from the rest, and opened his brest which was couered with Sylk, and there appeared a great T all of Gold.²⁴²

Mi: Note the Number. Δ: Ouer the T, stode the figure of 4, after this manner:



The 40, all, cryed, Yt liueth and Multiplyeth for euer: blessed be his name.²⁴³

Δ: That creature did shut up his bosome, and vanished away, like unto a fyre.

Mi: Place that, in the first place. It is the name of the Lorde. ²⁴⁴

Δ: Than there seamed a great clap of thunder to be. Then stepped (before the rest) one other of the 40, and kneled as the other did before. And a voyce was herd saying, Prayse God, for his name is reuerent.

Michael sayd to me, say after me thus,

Deus Deus Deus noster, benedictus es nunc et semper: Amen.

Deus Deus Deus noster, benedictus es nunc et semper: Amen.

Deus Deus Deus noster, benedictus es nunc et semper: ²⁴⁵ Amen.

Δ: Then this Creature opened his breast, and fyre cam oute of the stone as before and a great romayne G appeared. ²⁴⁶

Mi: Write with reuerence, These Mysteries are wunderfull, the Number of his name, and knowledge: Lo, this it is, 9. Behold, it is but one, and it is Marveyulous.

Δ: Then this Creature vanished away ²⁴⁷

Mi: The Seale of Gods Mercy: blessed be thy name.

Δ: It semed to rayne, as though it had rayned fyre from heuen. Then one other of the 40 was browght furth: The rest all fell down and sayd, Lo, thus is God known.

Then he opened his brest, and there appered an n, (not of so big proportion as the other), with the number of 7 over it. ²⁴⁸

Mi: Multiplicatum est Nomen tuum in terra. ²⁴⁹

Δ: Then that man vanished away as it were in a golden smoke.

Mi: Thow must not write these things, but with great devotion. He Liueth. Δ: Then cam an other furth. Then all falling down sayde, Vidimus Gloriam tuam Domine. ²⁵⁰ They were prostrate on theyr faces. Then this Creature opened his breast and he had there a Tablet all of Gold (as it were) and there appered a small t uppon it: and the figure of 9 under this letter t. ²⁵¹

Mi: Mark it, for this is a Mysterye. Δ: Then that Shewer (of the 40) seamed to fly up into the ayre, like as it were a white garment.

Mi: Illius Gloria sit nobiscum. ²⁵² Δ: All sayd, amen: and fell down.

Δ: Then stode up an other, and opened his bosom, and shewed on his brest bare (being like syluer) a small h. ²⁵³ and he pointed to it, and ouer it was the number of 22.

Mi: Et est numerus virtutis benedictus. Videte Angelos Lucis. ²⁵⁴ Δ: This shewer went away like a white Cok flying up.

Δ: There cam an other in, and sayd,

Et sum Finis et non est mihi Numerus. Sum Numerus in numero Et omnis Numerus est mihi Numerus. Videte. ²⁵⁵

Δ: There appeared a small n ²⁵⁶ on his skyn, being all spotted with Gold. Then he went away like three fyres, red flaming, and coming to gather agayn in the myddst of the firmament.

Δ: You must Note that in the stone the whole world in a manner did seme to appere, heuen, and erth, &c.

Mi: (Δ he cryed with a lowde voyce,) Et est vita in cælis. ²⁵⁷

Δ: Then stepped furth one and sayd, Et ego viuo cum bene viuentibus, ²⁵⁸ and withall he kneeled

down: and Michael stepped furth and toke of his veale on his brest and he made Cursy and stode up.

Mi: Viuamus Halleluyah. O Sanctum Nomen.²⁵⁹

Δ: All fell down on theyr faces, and Michael stroke ouer them with his sword and a great flash of fyre: And this man his brest seemed open, that his hart appeared bleading, and therein the letter m²⁶⁰ and 6, over it thus 

Mic: Benedictus est Numerus Agni.²⁶¹

Δ: Hereuppon They all fell down.

Mi: Orate invicem.²⁶² Δ: Hereuppon we prayed a psalme; my skryer saying one verse, and I the other &c.

Mi: Omnia data sunt a Deo.²⁶³ Δ: Then cam one in, hauing a rownd Tablet in his forhed and a little o²⁶⁴ in his forhed: and 22 ouer it.

Mi: Et non est finis in illo.

Benedictus es tu Deus.²⁶⁵ Δ: And then that shewer vanished away: He flew up, like a rownd raynbow knyt together at the endes.



Mi: Angeli a nomine tuo procident Domine.

Tu es primus O Halleluyah.²⁶⁶

Δ: One stode up and the rest fell down, and out of his mowth that stode, cam a sworde: and the point, a Triangle, and in the myddest of it a small a²⁶⁷ thus , of pure gold, grauen very depe: Et Numerus tuus viuit in cæteris,²⁶⁸ sayd this shewer. The number was ~~22~~ 20²⁶⁹ over the a. This shewer went away with great lightening covering all the world.

Mi: Nomen illius est nobiscum.²⁷⁰ Δ: He stroke agayne with his sword ouer them. Then stode one up: who, uppon his garment had an n: and he turned abowt: and on his back were very many (ens) n.²⁷¹

Mi: Creasti tu Domine Angelos tuos ad Gloriam tuam.²⁷² Δ: Ouer the 'n' was the number of 14, ouer that n (I meane) which was onely on his brest.

Mi: Et te primus Creauit Deus.²⁷³ Δ: Then the shewer flew up like a star. And an other cam in, all his cloth being plucked up: and so seamed naked: He hath a little 'a'.²⁷⁴ This 'a' did go rownd abowt him, begynning at his feete: and so spirally upward: and he seemed to be all Clay. Ouer the 'a' was the number 6.

Mi: Et Creati sunt et pereunt in Nomine tuo.²⁷⁵ Δ: And therwith this shewer fell down all into dust on the Earth: and his white garment flew up like a white smoke: and allso a white thing did fly out of his body.²⁷⁶

Surgit Innocentia ad faciem Dei.²⁷⁷

Δ: Michael did ouer them agayn with his sworde, and it seemed to lighten. He began to speak, and he stopped suddenly, and the fyre flew from his mowth.

Mi: Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Iustus es in operibus tuis.²⁷⁸ Δ: Then cam one in, with a garment all bluddy. He was like a chylde, he had a ball in his hand of perfume which smoked: and he hath uppon his forhed a little 'h'.²⁷⁹ He bowed to Michaël: and Michael sayd, Numerus tuus est infinitus, et erit finis rerum.²⁸⁰ Δ: This shewer seemed to powre him self away like a flud of blud: and his garment flew upward.

Mi: Non est illi numerus. Omnia pereunt a facie Dei, et a facie Terræ.²⁸¹

Δ: Then stepped one furth, like a water running rownd abowt him, and he cryeth miserably, O benedictum Nomen tuum Domine. Numerus perijt cum illis.²⁸² Δ: A little 'o' with 18 ouer it, appered.²⁸³

Δ: This shewer seemed to vanish away, and to cause a great water remayn ouer all.

Mi: Lux manet in tenebris. Gloriosum est Nomen tuum.²⁸⁴

Δ: Then stept one furth from the rest, who fell down, as theyr manner was.

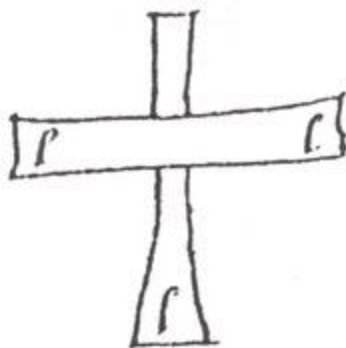
Δ: Note: All the Cumpanies of these 40, stode five to gither, and five to gither, and so in eight Cumpanyes; each, of fieve.

Δ: This was a very white one: The upper partes of his throate, seemed open and there seemed to cum out of it fyre, in very many and diuerse cullours.

He sayd, Trinus sum.²⁸⁵

Mi: Benedictum sit nomen El.²⁸⁶

Δ: Than in the myddle of the fyres or smoke semed an '1'²⁸⁷ thrise placed, on a bluddy cross, and ouer the '1' the number 26.



Δ: This shewer seemed to haue three mens heds and to vanish away in a myst with a thunder.

Mi: Labia mea laudant Dominum.²⁸⁸

Δ: Then cam a very fayre yong one in with long heare hanging on her (or his) sholders: and on her belly appered a great scotcheon;²⁸⁹ to hir, or him, Michael gaue a flame of fyre: and she, or he, did eat it.

Mi: Et hic est El.²⁹⁰ and so appeared a little '1' on the scotcheon, and it waxed bigger and bigger: and a fyre did seeme to go rownd abowt it.

Mi: Benedicta sit ætas tua:²⁹¹ Δ: And there appeared '30' under the 1.

Δ: There cam a great many of little fyers and did seeme to eleuate this yong woman (or child) out

of sight.

Michael stroke his sword ouer them agayn, and sayd,

Natus est illa Lux.

Ille est Lux noster.²⁹²

Δ: Then stept out an other and opened his white silk garment uppermost: and under it, he seemed to be sowed up in a white silk cloth. He had in his forhed an ‘n’²⁹³ in his brest an ‘n’ and in his right hand an ‘n’.

Mi: Numerus tuus est benedictus.²⁹⁴ Δ: They all fell down, saying, Numerus tuus est Nobiscum:
Nec adhuc nouimus finem illius Venies cum numero tuo O unus in æternum.²⁹⁵

Δ: And they fell all down agayn. This shewer departed clyming up into the ayre, as if he had clymed on a ladder.

Mi: Linguis suis cognouerunt eum.²⁹⁶

Δ: All sayd, Benedictus est qui sic et sic est,²⁹⁷ throwing up into the ayre thre cornerd trenchers²⁹⁸ of this fashion all of Gold. The one side of the trenchers was thus marked, and the other side had nothing on.



Δ: Then stept one oute: and fyre cam out and in of his mowth. He kneeled, the rest fell down. This seemed a transparent body, and he had in his eyes a small 1:²⁹⁹ and in his forhed the figure of 8.

Mi: Note this, under. I meane the figure 8. Thus, ¹8

Δ: All sayd, Et es verus in operibus tuis:³⁰⁰ and so he vanished away in a flame of fyre.

Mi: Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete.³⁰¹ Δ: All sayd, Amen.

Δ: One stept furth saying, Incipit virtus nostra,³⁰² he being covered under his robe, all with armor: and hath a great G³⁰³ on his armor and the figure of ‘7’ ouer it. He went behynde Michael and so vanished away.³⁰⁴

Mi: Recte viuite omnes Sancti eius.³⁰⁵

Δ: One stept furth: and opening his brest, there appered a boke, and turning ouer the leaves there appeared nothing but a little ‘r’³⁰⁶ and 13 over it. He went behinde the Chayre and so vanished awaye.

Mi: Hic est Angelus Eccliæ meæ, qui doceat Ille viam meam.³⁰⁷

Δ: There stept oute a playn man, and under his garment a gyrdle, and under his gyrdle a Rod: and in

his hand he had a Sworde, and in his mowth a flame of fyre: he had a great H³⁰⁸ uppon his sworde and under it 22. He went behynde the chayre &c. Michael standing up still uppon his leggs, like pillers of brass.

Δ: I axed him yf I shold not cease now, by reason of the folk taryng for us to come to supper.

Mic: Lay away the world. Contynue your work: Coniunxit spiritum mentibus illorum.³⁰⁹

Δ: Then stept out one, hauing under his garment a little Chest, and therein a mans hart raw: and the hart was thus with two letters, one on the one side 'o' and on the other a 'g'.³¹⁰



[Δ: As in scotcheons of armes, where the man and his wifes armes ar ioyned perpale, as the heraulds term it.] This shewer shut up the chest and went his way.

Mi: Numerus illius est sine numero.³¹¹

Δ: Then cam in an other, saying,

Tempus est. Deum vestrum agnoscite.³¹²

Δ: This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little 't'³¹³ and 11 under it.

Mi: Stay; place this, in the second place. This went away.

Mi: Ymago tua, (mors,) est amara.³¹⁴

Δ: Then cam one in, with a big belly, and fat cheekes: an half sword perced his hart, and a little 'y'³¹⁵ written on it. Iustus est malis deus noster.³¹⁶ Δ: The number of 15 under it.

Mi: Place it in the former place.

Mi: Opera fidelium, Delectatio mea.³¹⁷ [Δ: Then cam one in.] Hic est Deus noster.³¹⁸ He shewed the letter of o on his naked brest, and the figure of 8 under it. He went away.

Mi: Ecce, Iniquitas regnat in domo mea.³¹⁹

Δ: Then stept one oute very lean, all his body full of little e,³²⁰ and under euery one of them, 21. He went away behynde the chayre.

Mi: Bestia deuoravit populum meum, peribit autem in æternum.³²¹

Δ: Then stept out one in bluddy apparell, all his body full of serpents heds and a b³²² on his forhed, and the number of 10 ouer it. He went away.

Mi: Iniquitas Abundat in templo meo, et sancti viuunt cum Iniquis.³²³

Δ: One very lean, hunger sterued cam out, an A on his brest, and, 11 over it, and so went away.

Δ: There cam in another.³²⁴

Mi: Iniqua est Terra malitijs suis.³²⁵

Δ: Then cam in one who drew out a bluddy sworde on his brest a great romayn I, and 15 over it. He went his way.

Mi: Angeli eius ministrauerunt sanctis.³²⁶ Δ: Then stept one oute with a Target and a little a on it, and ouer it the number of 8.³²⁷ He went away.

Mi: Regnabit Iniquitas pro tempore.³²⁸ Δ: They all cryed, Halleluyah.

Δ: Then stept one furth with a golden crown, and a great arming sworde: his clothing all of gold, with a letter 'r' on his sword and 16 ouer it, and so he went away.

Mi: Nulla regnat virtus super terram.³²⁹ Δ: Then stept one oute, hauing all his body under his white sylken habit (as they all, had) very braue after the fashion of those dayes, with great ruffs, cut hose, a great bellyed dubblet, a veluet hat on his hed, with a feather: and he advanced him self braggingly: He had burnt into his forhed a little n: and Michael sayd, Non est numerus illius in Caelis.³³⁰ Δ: He went awaye.

Mi: Antiquus serpens extulit caput suum deuorans Innocentes.³³¹ Halleluyah.

Δ: Then cam one who put of his white habit: and he toke a sword, and smote up into the ayre, and it thundred: and he had a seal (suddenly there) very gorgeous of gold and precious stones: he sayd,

Regnum meum. Quis Contradicet?³³²

Δ: He hath proceding out of his mowth, many little (enns,) n, and on his forhed, a great A.

Mi: Non quòd est A, sed quod contradicit A.

Nec portio, nec numerus eius invenitur in cælo.

Habet autem Numerum terrestrem

Mysterium.³³³

Δ: He shewed three figures of '6' set in triangle thus, 6⁶ 6

Mi: Vobis est Mysterium hoc, posterius reuelandum.³³⁴

Δ: And there cam a fyre and consumed him, and his chayre away, suddenly.

Mi: Perturbatur terra iniquitate sua.³³⁵

This shewer, his garments, white, under: his face as brass: his body grevous with leprosy: hauing uppon his brest an O, with the number of 10 under it: and so departed.³³⁶

Mi: Surgite O Ministri Dei: Surgite (inquam) Pugmate: Nomen Dei est æternum.³³⁷

Δ: Then cam two oute to gither: they had two edged swordes in theyr hands, and fyre cam oute of theyr mowthes. One had a G, and 5 ouer it, the other had...

[Δ: We fell to prayer, whereuppon Michael blessed us.]

The other had an h on his sword, and 14 under it: and so they went away.

Mi: Omnis terra tremet ad vocem tubæ illius.³³⁸

Δ: One stept out, and under his habit had a trumpet. He put it to his mowth, and blew it not. On his forhed a little 'o' and 17 under it. He went awaye.

Mi: Serua Deus populum tuum, Serua Deus populum tuum Israel, Serua (inquam) Deus populum tuum Israel.³³⁹ Δ: He cryed this, alowde.

Δ: One appeared with a fyry sword, all bluddy, ~~his vesture all~~ bluddy, his vesture all bluddy, and he had s.³⁴⁰

Est numerus in numero.³⁴¹ Δ: He went away.

Δ: I understand it to be a letter, and the number 5 also.

Mi: So it is.

Δ: There cam one in with diuerse owgly faces, and all his body skabbed.

Mi: Nunc sunt Dies tribulationis:³⁴² Δ: He had an a on his forhed and the Number 5 under it.

Mi: Hic est Numerus predictus.³⁴³

Mi: Audite, consummatum est.³⁴⁴ This had a great pot of water in his hand and uppon the pot, grauen, a with 5 under it. He departed in fyre.³⁴⁵

Mi: Angele preparato Tubam tuam.³⁴⁶

A: Then cam one oute with a Trumpet. ----- Venite Tempus.³⁴⁷

Δ: He offered to blow, but blew it not. On the ende of his Trumpet was a little a and 24 under it. He went away.

Δ: They all now seemed to be gon: Michael and all. He cam in agayn and two with him. And he sayd, Hij duo Cælati sunt adhuc.³⁴⁸ They two went away.

Mi: Vale. Natura habet terminum suum.³⁴⁹

Δ: He blessed us and florished his sword towards, and ouer us, and so went away: and Uriel after him: who all this while appeared not.

Δ: After supper Mr. Talbot went up to his chamber to prayers: and Uriel shewed himself unto him: and told him that somewhat was amyss, in the Table or seale which I had byn occupied abowt this day. And thereuppon, Mr. Talbot cam to me into my study: and requyred the Seale (or Tables) of me: for he was wished to correct somthing therin, (sayd he). I deliuered him the seal, and he browght it agayn within a little tyme after, corrected: both in the numbers, for quantyty and some for place ouer or under: and also in one letter or place omitted. Which I denyed, of any place omitted by me, that was expressed unto me. And the rather I dowted, uppon Michael his words last spoken, uppon two places then remaying yet empty: saying, Hij duo cælati sunt adhuc.³⁵⁰ But If I had omitted any, there shold more than two haue wanted.³⁵¹ Whereuppon we thowght good to ax Judgment and dissoluing of this dowte, by Michael. And comming to the stone He was redy. I prepownded this former Dowte. He answered,

Mi: Veritas est sola in DEO. Et hæc omnia vera sunt.³⁵² You omitted no letter or history that was told you. But the skryer omitted to declare unto you.³⁵³ Δ: May I thus recorde it?

Yt is iustly reformed by Uriel: the one being omitted of the descrier and the other not yet to us declared, might make that phrase meete to be spoken, Hij duo cælati sunt adhuc.³⁵⁴

Mi: Thow hast sayd. Δ: I pray you to make-up that one place yet wanting. Then he stode up on his great brasen leggs agayn: He called agayn, Semiael Semieil. Then he cam, and kneled down.

Consummatum est.³⁵⁵ Δ: The shewer (a white man) pluckt oute a trumpet, and put it to his mowth, as thowgh he wold blow, but blew not: and there appeared at the ende of the Trumpet the greke ω. There arose a myst, and an horrible Thunder.

Mi: It is done. Δ: Then of the three 6 6 6 before Noted, with his finger he put out the two lowermost: and sayd, Iste est numerus suus.³⁵⁶³⁵⁷ And Michael did put his finger into the Trumpets ende, and pulled furth a rownd plate of Gold, wheron was the figure of 'i' with many circles about it, and sayd, **Omnia unum es**

Δ: The forme of the world which appered before, vanished away: and Semyeil³⁵⁸ went away, And Michael cam and sat in his chayr agayn: and his brasen leggs wer gone, and uppon our pawsing he sayd,



Mi: Go forward. Do you know what you haue already written?

Laudate Dominum in Sanctus eius.³⁵⁹

Note: The Circumference (which is done) conteyneth 7 names:

7 names, conteyn 7 Angels:

Euery letter, conteyneth 7 Angels:

The numbers are applyed to the letters.

Whan thou dost know the 7 names, thou shalt understand the 7 Angells.

The Number of 4,³⁶⁰ pertayning to the first T, is a Number significatiue: signifying, to what place thou shalt next apply the eye: and being placed aboue, it sheweth removing toward the right hand: Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significatiue: declaring, to what place thou shalt apply the next letter in the Circumference, toward the left hand. Which thou must reade, untill it light uppon a letter, without number, not signifying. This is the Whole. So shalt thou fynde the 7 principall Names: known with us, and applyable to thy practise.

Make experience.³⁶¹

Δ: Then telling from the T, 4 more places (toward the right hand) exclusiue, I finde in that fowrth place, from T, (but being the fifth from the beginning, and with the begynning) this letter h: with 22, ouer it. Therefore, I procede to the right hand, 22 places: and there I finde A, and 11 over it. Going then toward the right hand 11 places furder: I finde a little a with 5 under it: by reason of which under place of 5, I go toward the left hand, 5 places, exclusiue, where I finde o with 10, under it: wheruppon I procede to the left hand, farder by 10 places, and there I see the letter t, and 11, under it: and therefore going to the left hand 11 places, I see there the letter h alone without any number. Wherefore, that letter, endeth my word, and it is in all, ThAaoth. Ys this, as it shold be?

Mi: That is not the name. Thou shalt understand all in the next call.³⁶² The Rule is perfect. Call

agayn within an howre and it shalbe shewed.



The howre being come we attended Michael his retorn to make the Practise euydent of his first Rule.

Mi: Saluete.³⁶³



Thow diddest erre: and herein hast thou erred: and yet notwithstanding no error in thee, bycause thou knowest not the error. Understand that the 7 Names must Comprehend, as many letters in the whole, as there are places in the Circle: Some letters are significatiue of them selues. In dede no letters, but dubble numbers, being the Name of God. Thow hast erred in the first name, in setting downe 'Aa'; that is, twise a together, which differ the word. Which thou shalt Note to the ende of thy work: Wheresoeuer thou shalt finde two 'aa' together the first is not to be placed within the Name, but rather left with his inward power. Thow shalt fynde 7 Names proceeding from three generall partes of the Circumference: My meaning is, from three generall letters: and onely but one letter, that is, this letter A.³⁶⁴ Accownt thou, and thou shalt finde the names iust. I speak not of any that come in the begynning of the word but such as light in the myddest: Proue, proue:³⁶⁵ and thou shalt see. Whereas thou hast 'go', it is to be red 'og'. This is the whole.

Δ: I haue red in Cabala of the Name of God of 42 letters: but not yet of any, of 40 letters: That of 42 letters is this,

אב אל הים כן אלהים יהוה אלהים חקנש אלהים
שלשה גדולות אחד בשלשה

id est: Pater Deus, Filius Deus, spiritus sanctus Deus: Tres in uno, et unus in tribus. Vel Trinitas in unitate et unitas in Trinitate.³⁶⁷ Or thus, which in Latin is, Pater Deus, Filius Deus, et Spiritus Sanctus, Deus, attamen non tres Dij sed unus Deus.³⁶⁸ And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Diuine Trinitie) the Cabalists haue a name explained of 42 letters, on this manner,

אב אל בן אל ויזח הקדש לא אכל לא שושן
אלהין כי אף אלוה אחר

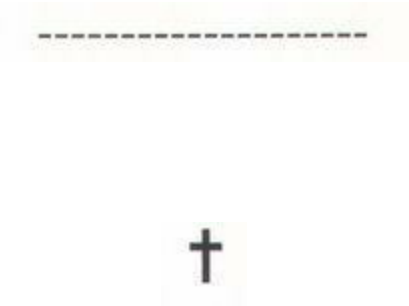
כאשר הנפש השכלית והכשר אדן אחר
כך האל והאדן חשיח אחר

That is in Latine, Sicut anima rationalis, et caro, homo unus, ita Deus et homo Messias unus.³⁶⁹ I am not good in the hebrue tung, but, you know my meaning.
Mi: The letters being so taken oute, being a name, and a number, doth certefye the old rule of 42 letters, whan you restore them in agayn.³⁷⁰



Mi: Note, Oute of this Circle³⁷¹ shall no Creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thou proue to be a mysterie unknown to man. Beasts, birds, fowle and fish do all reuerence to it: In this they were all Created. In this, is all things conteyned. In tyme thou shalt finde it, in ADAMS Treatise from Paradise.³⁷² Looke to the Mysteries: for they are true. A and ω: Primus et Nouissimus; unus solus Deus viuit nunc et semper: Hic est, et hic erit: Et hîc, sunt Nomina sua Diuina.

Dixi.³⁷³
Thow art watcht all this night: who is euen now at the Dore: Clerkson. Blessed are those, whose portion is not with the wicked.
Benedicamus Dominum.³⁷⁴ Halleluyah.



Tuesday the 20 of Marche: circa 10ã mane.

Δ: Are you Uriel?

Ur: I am. We thank thee for thy great good will.^{[375](#)} We cannot viset thee now. At the twelfth howre thow shalt use us.

Δ: Fiat voluntas Dei.^{[376](#)}



Δ: At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the Clok: when; we comming to the stone, fownd there Michael and Uriel: but Michael straight way³⁷⁷ rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets,³⁷⁸ of gold they seamed to be.

Mi: Shut up your doores. Δ: I had left the uttermore dore of my study, open: and did but shitt the portall dore of it.

Δ: He toke the 7 Baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were.

Mi: Ecce, Mysterium est. Benedictus Dominus Deus Israel.³⁷⁹

Δ: Therewith he did spred oute, or stretch the Canapy: whereby it seamed to couer all the world [which seamed to be in the stone, allso, heven, an erth] so that the skryer could not now see the heven. And the baskets, by equall distances, did seeme to hang in the border of the horizon.

Mi: What wold you haue? Δ: Sapientiam.³⁸⁰

Mi: Rede the names thow hast written. Δ: I had written these according to the Rule before giuen, as I understode it:

Thaaoth
Gal~~a~~as
Gethog
Horl~~o~~n
Innon

A^aoth
Galetsog

Mi: Loke to the last name. Δ: I had written, (as appeareth) Galetsog, by misreckening the numbers, where I fownd it shold be Galethog with an h and not s.

Mi: Lo, els thow hadst erred. They are all right, but not in order. The second is the first (his name be honored for euer), The first here, must be our third, and the third here, must be our second: thus set downe.

1. Galas
2. Gethog
3. Thaoth
4. Horl~~o~~n
5. Innon
6. Aaoth
7. Galethog

Mi: Work from the right, toward the left, in the first angle next unto the circumference.

Δ: He shewed than, thus, this letter

Mi: Make the number of 5 on the right hand, (that is, before it) at a reasonable distance, thus ⦿

Δ: After that he shewed the second letter, a great roman A, thus A+ 24.

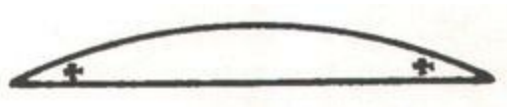
Then he shewed	⦿L	30.
Then	×E	21.
Then	⦿	9.
Then he shewed	⦿	14.

Then he shewed this compownd letter, with the circle and cross:



He willed me, at each corner of these Segments of circles, to make little Crosses, and so I did.

Δ: After euery of the 7 letters shewed he did put them up in his bosom as sone as he had shewed them fully. The plates wheron those letters were shewed, hath the forme of the segment of a circle, thus and seemed to be of pure gold. When the 7 letters were placed, he sayd,



Omnia unum est.[381](#)

Then he pulled all the 7 plates out of his bosom, and Uriel kneeled down before him. Then the plates did seeme to haue two wings (eche of them) and to fly up to heven^{[382](#)} under the Canapye.

Δ: After this, one of the 7 baskets, (that which is in the east) cam to Michael, and he sayd,

Mi: Seal this:^{[383](#)} For This was and is for euer.

Δ: Then he stode agayn on his leggs like brasen pillers, and sayd,

Mi: Oh how mighty is the name of God, which rayneth in the heavens, O God of the faithfull, for thow rayneth for euer.

Δ: He opened the basket, and there cam a great fyre out of it.

Mi: Diuide the 7 partes of the circle next unto that which thow hast done, euery one, into 7.

Note: (for the tyme wilbe Long) Seuen, rest in 7: and the 7, liue by 7: The 7, gouern the 7: And by 7, all Gouernment is. Blessed be he, yea blessed be the Lord: prayسد be our god. His Name be magnified. All honor and Glory be unto him now and for euer. Amen.³⁸⁴

1. Δ: Then he toke oute of the fire in the basket, a white fowle like a pigeon. That fowle had a Z uppon the first of 7 feathers which were on his brest. That first feather was on the left side.

Mi: Note. There is a myserie in the seuen, which are the 7 governing the 7 which 7 gouern the earth. Halleluyah.

Mi: Write the letters. Δ: Now, a small l in the second fether. Then he couered those first two letters, with the other feathers. The third an l, like the other. Then he couered that allso. The fowrth an R. He covereth that. The fifth a great roman H. He couereth it. The sixth feather hath a little i. Then he hid that feather. The last feather had a small a.

Mi: Prayse God.

Δ: Then he put the fowle into the basket: and set it down by him. Then he hong it up in the ayre by him.

Δ: Then he lift up his sworde over us, and bad us pray. Δ: We prayed.

2. Δ: Then he stretched out his hand and there cam an other basket to him, and he pluckt out a white byrd, much bigger than the other: as big as a swan: with '7' feathers on his brest.

Mi: Dixit et factum est.³⁸⁵

Mi: Note. Δ: The first feather hath a little a on it: and it went away. The next a Z great as the first. Then a C great. Then a little a. Then an other little a. Then a feather with a little c. Then one with a little b. Δ: Then he couered them all.

Mi: Thow hast truth.

Δ: Then he put up the fowle into the basket, and hung it up by the other in the ayre.

Δ: Than the third Basket cam to him: and he toke out a byrd all green as grass, like to a peacok in form and bignes.

Mi: Et viuis tu cum illo: et:

regnum tuum cum illis est.³⁸⁶

Δ: There started out of this birds brest, 7 fethers, like gold, and fyrie.

Mi: Pray.

3. Mi: Note. Δ: On the first feather a small p.

Then a small a.

A little u.

Then a small p.

Then a small n.

Then a small h.

Then a small r. Then he put the fowle up into the Basket &c.

Δ: Then there cam an other basket to his hand.

Mi: Dedit illi potestatem in cælus.

Potestas illius magna est.

Orate.³⁸⁷ Δ: We prayed.

4. Δ: Then he pluckt out a fowle, greater than any of the other, like a griphen (as commonly they are figured) all red fyry, with skales like brass. Then on seuen skales, appered letters.

Mi: Note. Δ: First a little h.

A little d.

A little m.

Then a little h.

Then a little i.

Then a little a.

Then a little i.

Δ: Then he put up the fowle, & hung the basket in the Ayre.

Δ: Then there cam an other Basket to him.

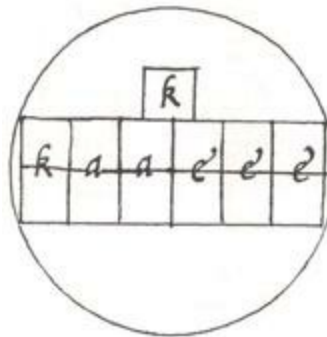
[Δ: Note: All this while the firmament was not to be seen.]

Mi: Magnum est DEVS in Angelis suis.

et magna est illorum potestas in Cælis.

Orate.³⁸⁸ Δ: We prayed.

5. Δ: Then he pluckt out a bird like an Egle all his body like Gold, and he had a little circle of feathers on his brest: and in it, betwene fowre parallell lines, twelue equall squares: and on the top, on the myddle, one, like the other twelue, thus:



Δ: Then he put up the Egle &c.

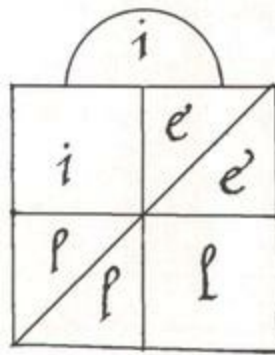
Δ: Then cam an other Basket.

Mi: Nuncius tuus est magnus in cælis.

Δ: He, and the Basket that wer opened, shut, and set aside, seamed all to be gon: and the Baskets remayning, still hanging on the border of the Canapie. Then he cam agayn, and went awaye agayne. Then cam URIEL and held the Basket: and his leggs seemed to be such great tall pillers of Brass: as Michael did stand on before.

UR: This is a Myserie. He is here, and not here which was here before. [390](#)

6. Δ: He opened the Basket and pluckt out like a phenix [or pelican Δ] of the bignes of a swan: all fyrie sparkling. His byll is bent into his brest and it bled. In his brest was a quadrangle made with his own feathers, thus. He put it up, and hung it by the other Baskets.



Then cam the last basket. Uriel stode still and sayde,

UR: Dedit angelis potestatem in lumine Cæli. [391](#)

Orate. Δ: We prayed.

7. Δ: Then cam Michael and toke the Basket of Uriel and becam standing on the great brasen legs, as before.

Δ: He toke out of the basket a strange fowle with many wings: This fowle had in his forhed a Tablet of this fashion:



Mi: Et Coniunxit illos DEVS in unum.³⁹²

Δ: All the Baskets flew up: and so the Canapie vanished away, and the Heaven appeared.

Δ: Now he cam and sat down in his chayre.

Δ: Michael sayd to Uriel, It is thy part, to expownd these Mysteries: Go to, in the name of our God.

Δ: Uriel cam and stode before him and sayde, What will you: Ô our fellows and seruants to GOD? What will you?

Δ: Perfect knowledg and understanding, such as is necessary for us.³⁹³

UR: Looke uppon, and see if thou canst not understand it: We will depart for a little space: and come to thee agayne.

Δ: So they went: and left all the stone in fyre, so that neyther the Chayr or Table could be seen in it.

Δ: After a quarter of an howre, Michael and Uriel cam both agayne.

Mi: Loke into the 7 angles: next unto the uppermost Circumference.

Δ: Uriel cam and stode before Michael.

UR: Those 7 letters³⁹⁴ are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceeding from every letter and **Cross so formed**: referring in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thou hast Before: every **letter** conteyning an Angel of brightness: comprehending the 7 inward powres of God: known to none, but him self: a Sufficient BOND to urge all Creatures to life or Death, or any thing els conteyned in this world.³⁹⁵ Yt banisheth the wicked, expelleth euyl spirits: qualifieth the Waters, strengtheneth the Just, exalteth the righteous and destroyeth the Wicked. He is ONE in SEVEN. He is twise THREE.³⁹⁶ He is seuen in the Whole. He is Almighty. His Name is euerlasting: His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thou, (our God) for euer.

UR: Thou must refer thy numbers therein conteyned, to the upper circle. For, From Thence, all things in the inward partes, shalbe comprehended. Looke if thou understand it.

Δ: I finde it to be GALETHOG.

UR: It is so. Δ: I thank God and you, I understand now (allso) the numbers annexed.



UR: As this darknes is lightened, by the spirit of God, herein; so will I lighten, yea so will the Lord lighten your Imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

UR: To the next part. Δ: Michael sat still, with his sword in his hand.

UR: The parte wherein thou hast labored, conteyneth 7 Angels. Dost thou understand it? Δ: Not yet. Ur: Oh how far is mans Judgment from Celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be unto him, which seeth for euer. Δ: Amen, Amen, Amen.

UR: Note: We cannot tary long. Thow must set down these letters onely, by 7, in a spare paper, thus:³⁹⁷

UR: Rede-----Begyn at the first, and rede downward.³⁹⁸

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	l
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	+

Δ: I rede thus, Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michaël, Gabriel.³⁹⁹

Ur: Thow hast red right.

Δ: Praysed be God.

Ur: Thus dost thou see, how mercifully God dealeth with his seruants.

Euery letter here, conteyneth or comprehendeth the number of 72 Vertues:⁴⁰⁰ Whose names thow shalt know: skarse yet revealed to the world. Uriel and Michael iointly together pronownced this blessing on us.

UR:	}	We bless you: your	{	sowles
				Harts
Mi:				Bodies
				and all your doings.

Δ: Michael with his sword, and flame of fyre florished ouer our heds.



Yet I will thus much shew you, for your Cumfort beside. What seest thou? Δ: He spake to the skryer. And he saw an innumerable multitude of Angels in the Chamber or study abowt us, very bewtifull with wyngs of fyre. Then he sayd,⁴⁰¹

Lo, thus you shalbe shaddowed⁴⁰² from the wicked. Kepe these Tables secret. He is secret that

liueth for euer.

Man is frayle. Fare well.

¶ He must go for the bokes, els they will perish⁴⁰³ Δ: He ment that my partner Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the L. Mowntegles⁴⁰⁴ bokes, which Mr. Mort yet hath: wherof mention is made before.

Ended hor. 5. a meridie

Tuesday the 20 Martij

1582.



Δ: After appearance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he, usually did). This seemed to be a Trumpeter:⁴⁰⁵ he was all in white, and his garments bespotted with blud. He had nothing on his hed. His heare very long hanging behynde him on his sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

Δ: I axed of my skryer, in what manner Uriel now shewed, (and Michael likewise.) Then Michael sayd, I warned thee for axing of my apparell or manner.⁴⁰⁶ Et hæc est Gloria illius, quæ non commouebitur ab impijs.

Mi: Quid vultis? Δ: Iuxta voluntate Dei, Sapientiam nobis necessariam &c.

Mi: Sapientia mundi, nihil est, peribit autem in æternum. Veniat æternitas DOMINI, ab uniuersis mundi partibus. Venite, venite, sic vult DEVS ADONAY fac officium Phanaël.⁴⁰⁷

Δ: This Phanael was the Trumpeter, (above mentioned) who thereupon blew his Trumpet, lustily,⁴⁰⁸ turning him self rownd abowt, to all the world. Then, from 7 partes of the world, (being equally diuided abowt the Horizon,) cam 7 Cumpanyes of Pillers all of fyrye cullour glittring. And euery Company of Pillers high and great and as thowgh they were Pillers of fyre. The Heauen, the Sonne, and, Mone and Sterrs seemed to tremble.

Mi: **Multiplex est Deus Noster.**⁴⁰⁹

Mi: Mark this Mystery. Seuen comprehendeth the Secrets of Heven and erth. seuen knitteth mans sowle and body together (3, in sowle, and 4 in body).

In 7, thow shalt finde the unitie.

In 7, thow shalt finde the Trinitie.

In 7, thow shalt finde the Sonne, and the proportion of the Holy Ghoste.⁴¹⁰ O God, O God, O god, Thy Name (O God) be prayed euer, from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels.
Δ: Amen, Amen, Amen.

Mi: In 7, God wrowght all things.

Mi: Note. In 7, and by 7 must you work all things. O Seuen tymes Seuen, Veritie, vertue and Maiestie. I Minister by thy licence. This expownd, by thy Vertue (Δ: Michael spake that, pointing to Uriel.)

Δ: Michael and Uriel both kneeled down, and the Pillers of fyrie and brasen cullour, cam nere, rownd abowt them uniformly.

Mi: Sic est DEVS noster.⁴¹¹

Δ: One of the pillers leaned toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reuerence toke out of the top of it a thing like an S.

Δ: Than leaned down 6 Pillers more: and Michael, cryed lowd,

Vnus est DEVS noster, Deus Deus noster.⁴¹²

Δ: Then orderly he opened all the pillers heds: and then the 7 ioyned all together, distinctly to be discerned.

Mi: Note. Δ: There appeared a great

S
A
A
I

Δ: Then the sides closed up, and hid those letters first shewed. After that appered two letters more

E
M

Δ: He made Cursy, and semed to go from ward, and vanished away.

E 8

MusEptov est.⁴¹³

Δ: The Pillers all ioyned together at the tops, making (as it were) One Mace or Pommell, and so flew up to heaven wards.

Δ: There seamed two pillers more to come down from heaven (like the other in forme) and toke place there, where the other 7, stode, which went away.

Δ: Michael with his sword, Cut them asunder: and cryed out,

Away you workers of Iniquitie. ⁴¹⁴

Perijt Malus cum malis.⁴¹⁵

Δ: The pillers fell down, and the grownd swallowed them up.

Tanta est tua audacia Sathan⁴¹⁶

sed DEVS noster viuit.⁴¹⁷

Δ: The pillers which before ascended, cam down ioyntly: and oute of them a Voyce saying, NON SVM.⁴¹⁸

Δ: Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a voyce sayd, SVM.⁴¹⁹

Δ: Then one of the Pillers stode higher than his fellows, and Michael opened all the tops of them, and sayd,

Orate.⁴²⁰ Δ: We prayed.

Mi: Write the Name down in the Tables.

Δ: Then he toke of, 3 of the heds of the Pillers, and sett them downe and there appered, BTZ, great

letters in hollow places like square cumfet [421](#) boxes.

Mi: Ista sunt secreta secretorum. [422](#)



Invoke Nomen eius, aut nihil agere possumus. [423](#) The key of Prayer openeth all things.

Δ: We prayed.

Note Key



Δ: Then the other 4 pillers, bowingly shewed 4 letters thus, KASE, and the number 30 with a prik under. Then the Pillers ioyned theyr heds together very close, and flew up into the firmament with Thunder.

Sic Domine, Sic, Sic. [424](#)

Mi: Place these in the Table. Δ: I wrote and he sayd, Thow hast done right. Laudate nomen Domini qui viuit in æternum. [425](#)

Δ: A voyce cam out of the next cumpany of the 7 pillers (ioyning them selues together) saying, Ipse. [426](#)

Mi: Et Misericordia tua Domine magna est. [427](#)

Δ: Michael kneled whan he sayd this.

Δ: Michael shewed out of 4 of theyr heds, of the pillers, (and with all sayd,)



NO, NOT the Angels of heuen, (but I,) are priuie of these things. Δ: So there appeared, 4 letters, HEID.

Δ: Then the other 3 pillers were opened and had ENE on theyr tops.

Dominus collocatur in numero suo.[428](#)

Δ: The 7 pillers mownted up into the ayre, and it thundred at their going.

Δ: Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a voyce: Viuo sicut LEO in medio illorum.[429](#)

Mi: Et tua potestas magna est ubique.[430](#)

Δ: Then Michael pluckt of, fiue of the tops. There appered Δ: then they ioyned all together: then appered EIMO.

Mi: Hoc non est sine præce.[431](#)

Δ: The other two opened, and there appeared 30 A.

Δ: Then they closed up, and went away, with a great thunder.

Δ: Then cam 7 other pillers to Michael, and a Voyce oute of them, saying, Serpens sum, et deuorauī serpentem.[432](#)

Mi: Et bonis et malis serpens es Domine.[433](#)

Δ: Then they closed all up; and Michael sayd, Orate. Δ: We prayed.

Δ: Then Michael toke of, the heds of 4: then appeared first an I, then MEG. Then he opened the other 3, and CBE appeared.

Mi: Numerus illius, est nulli cognitus.[434](#)

Δ: They ioyned theyr heds all together, and ascended up to heuenward: and great lightening after them.

Δ: Then cam an other Septenarie of Pillers: and oute of them a voyce, saying,

Ignis sum penetrabilis.[435](#)

Mi: Et sit nobiscum, Ô Deus.[436](#) Pray. Δ: We prayed.

Δ: Then he opened 4 of theyr heds and appered in them ILAO.

Δ: They closed together agayne.

Δ: Then one other was opened, and I appered.

Δ: Then 218. appered, and did shut up agayn.[437](#)

Δ: Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little Children with wings, and there appered N, and suddenly did shut up.[438](#)

Sic sic sic Deus noster.[439](#)

Δ: Then they ioyned all together, and flew up.

Mi: Note down in the table. Δ: I Noted them down.

Δ: Then cam the last 7 pillers, and out of them this Voyce,

Finis.

Gaudium et Lux nostra Deus.[440](#)

Δ: Then they closed all in One.

Mi: Orate. Δ: We prayed.

Δ: Then 6 of the heds opened and appered I H R L A A.



Δ: Then the seuenth opened: Then seamed trees to leap up, and hills, and the seas and waters to be trubbled, and thrown up.

Δ: A voyce cam out of the Pillers: Consummatum est. [441](#)

Δ: There appeared in that Piller ²¹8.

Δ: They ioyned together and flew up to heaven ward.

Mi: VNVS VNVS VNVS.

Omnis caro timet vocem eius. [442](#)

Pray. Δ: We prayed.

Δ: Note: my skryer was very faynt, and his hed in manner gyddy, and his eyes, dasyling, by reason of the sights seen so bright, and fyrie, &c. Michael bad him be of good cumfort, and sayd he shold do well.

Mi: Cease for a quarter of an howre.

Δ: After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Uriel with him. Who, allso, had byn by, all the while, during the Mysterie of the '7' pillers.

Mic: Set two stoles in the myddst of the flowre. On the one, set the stone: and at the other let him knele. I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.

Michael than, with a lowd voyce sayd,

Adeste Filiæ Bonitatis:

Ecce DEVS vester adest:

Venite. [443](#)

Δ: There cam in 7 yong women apparelled all in Grene, having theyr heds rownd abowt attyred all with greene silk, with a wreath behinde hanging down to the grownd. [444](#) Michael stroke his sword ouer them, no fyre appearing: Then they kneeled: And after, rose agayn.

Mi: Scribe quæ vides. [445](#)

Δ: One of them stept out, with a little blue tablet on the forhed of her: and in it written, El.

Δ: She stode a side, and an other cam in, after the same sort, with a great M, and a little e, thus, Me.

The Third, cam as the other, and had	Ese.
The fowrth-----	Iana.
The fifth-----	Akele.
The sixth-----	Azdoen.
The seuenth stepped furth with-----	Stimcul.

Δ: They all together, sayd, Nos possumus in Caelis multa.⁴⁴⁶

Δ: Then they went theyr way, suddenly disäpering.

Mi: Note this in your next place but one. Δ: I did so.

Mi: Go to the next place. Stay.

Mi: Adeste, Filiolæ Lucis.⁴⁴⁷

Δ: They all, cam in agayn, and answered, Adsumus Ô tu qui ante

faciem DEI stas.⁴⁴⁸

Mi: Hijs nostris benefacite.²²¹
 Δ: They answered, all, Factum erit.²²²
 Mi: Valete.²²³
 Mi: Et dixit Dominus, venite Filij Lucis.
 Venite in Tabernaculo meo.
 Venite (inquam): Nam Nomen meum exaltatum
 est.²²⁴

[449450451452](#)

Δ: Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk
 uppon theyr heds, pendant behinde as the women had.⁴⁵³

One of them had a rownd purified pece or ball of Gold in his hand.

One other had a ball of siluer in his hand.

The third a ball of Coper.

The fowrth a ball of Tynne in his hand.

The fifth had a ball of yern.⁴⁵⁴

The sixth had a rownd thing of Quicksyluer, tossing it betwene his two hands.

The last had a ball of Lead.^{[455](#)}

They wer all apparayled of one sort.

Mi: Quanmvis^{[456](#)} in uno generantur tempore, tamen unum sunt.^{[457](#)}

Δ: He that had the gold ball, had a rownd tablet of gold on his brest, and on it written a great

I-----

Then he with the syluer ball, cam furth, with a golden tablet on his brest likewise, and on it written

He with the Copper ball, had in his tablet

He with the tyn ball, had in his tablet

He with the yern ball, had in his tablet

Ih-----

Ilr-----

Dmal-----

Heeoa, and so went

asyde-----

Beigia-----

Stimcul-----

He with the Mercury ball, had written

The yong man with the leaden ball, had

Mi: Facite pro illis, cum tempus erit.^{[458](#)}

Δ: All answered, Volumus.^{[459](#)}

Mi: Magna est Gloria Dei inter vos. Erit semper. Halleluyah.^{[460](#)}

Valete.^{[461](#)}

Δ: They made cursy, and went theyr way, mownting up to heaven.

Mi: Dixit Deus, Memor esto nominis mei:

Vos autem immemores estis.^{[462](#)}

I speak to you. Δ: Hereupon, we prayed.

Mi: Venite, Venite, Venite.

Filiæ Filiarum Lucis Venite.

Qui⁴⁶³ habebitis filias venite nunc et semper.⁴⁶⁴

Dixit Deus, Creauī Angelos meos, qui destruent Filias Terræ.

Adsumus,⁴⁶⁵ Δ: Sayd 7 little wenches which cam in. They were couered with white silk robes, and with white abowt theyr hed, and pendant down behinde, very long.

Mi: Vbi fuistis vos?⁴⁶⁶ Δ: They answered: In terris, cum sanctis et in cælis, cum glorificatis.⁴⁶⁷

Δ: These spake not so playn, as the former did; but as though they had an impediment in theyr tung.

Δ: They had, euery one, somewhat in theyr hands, but my skryer could not iudge what things they were. Mi: Non adhuc cognoscetur Mysterion hoc.⁴⁶⁸

Δ: Eache had fowre-square Tablets on theyr bosoms, as yf they were of white Ivory.

Δ: The first shewed on her Tablet a great	S.
The second-----	Ab.
The third-----	Ath.
The fowrth-----	Ized.
The fifth-----	Ekiei.
The sixth-----	Madimi.
The seuenth-----	Esemeli.

Mi: Quid istis facietis?

Erimus cum illis, in omnibus operibus illorum.⁴⁶⁹ Δ:
They answered.

Mi: Valete.⁴⁷⁰ Δ: They answered, Valeas et tu Magnus O in Cælis.⁴⁷¹

Δ: And so they went away.

Mi: Orate.⁴⁷² Δ: We prayed.

Mi: Et misit filios filiorum, edocentes Israel.

Mi: Dixit Dominus, Venite ad vocem meam.

Adsumus,⁴⁷³ Δ: Sayd 7 little Childern which cam in, like boyes couered all with purple, with hanging sleues like preists or scholers gown sleues: theyr heds attyred all (after the former manner) with purple sylk.

Mi: Quid factum est inter filios hominum?

Male viuunt (sayd they) nec habemus locum cum illis tanta est illorum Iniustitia. Veh mundo, scandalis: vel scandalizantibus, Veh illis quibus Nos non sumus.⁴⁷⁴

Δ: These had tablets (on theyr brests) three cornerd, and seemed to be very grene and in

them, letters. The first had two letters in one: thus, of EL:

The first ----- ~~EL~~ ----- Δ: He sayd, Nec nomine meo timet Mundus.^{[475](#)}

The second ----- An ----- Nullus videbit faciem meam.^{[476](#)}

The third ----- Aue ----- Non est virgo super terram cui dicam.^{[477](#)}

[Δ: And pointed to his tablet, wherein that word, Aue, was written.]

The fowrth ----- Liba ----- Tanta est infirmitas sanctitudinis Diei. Beneficientes decesserunt ab illo.^{[478](#)}

The fifth ----- Rocle - Opera manuum illorum sunt vana. Nemo autem videbit me.^{[479](#)}

The sixth shewed his Tablet and said, Ecce -- Hagonel^{[480](#)} - Qui adhuc Sancti sunt, cum illis viuo.^{[481](#)}

The seuenth had on his tablet -- Ilemese -- Hij imitauerunt doctrinam meam. In me Omnis sita est Doctrina.^{[482](#)}

Δ: I thowght my skryer had missherd, this word Imitauerunt, for Imitati sunt.^{[483](#)} And Michael smyled and seemed to lawgh, and sayd, Non curat numerum Lupus.^{[484](#)} And farder he sayd, Ne minimam detrahet à virtute, virtutem.

Mi: Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valet.^{[485](#)}

Δ: **So they went, making reuerence,**^{[486](#)} **and went up to heuen.**

Mi: Dictum est hoc tempore.^{[487](#)}

Mi: Note this in thy Tables. Dost thou understand it? Loke if thou canst.

Δ: He sayd to Uriel, It is thy part, to interpretate these things.^{[488](#)}

Ur: Omnis Intelligentia est a Domino.

Mi: Et eius Nomen est Halleluyah.^{[489](#)}

Compose a table, diuided into 7 parts, square.^{[490](#)}

S	A	A	I ^{2.1} _{8.}	E _M	M _E	E _{8.}
B	T	Z	K	A	S	E ₃₀
H	E	I	D	E	N	E
D	E	I	M	O	₃₀	A
I ₂₆	M	E	G	C	B	E
I	L _A	A _E	O	I ^{2.1} _{8.}	V	N
I	H	R	L	A	A	^{2.1} _{8.}

Ur: Those 7 names, which procede from the left hand to the right, are the **Names of God**, not known to the Angels: neyther can be spoken or red of man. Proue if thou canst reade them.

Beatus est qui secrete.

Nomina sua conseruat. [491](#)

Ur: These Names, bring furth 7 Angels: The 7 Angels, and Governers in the heuens **next unto us**, [492](#) which stand allwayes before the face of God. [493](#)

Sanctus Sanctus Sanctus

est ille DEVS noster, [494](#)

Ur: Euery letter of the Angels names, bringeth furth 7 dowghters. Euery dowghter bringeth furth her dowghter, which is 7. Euery dowghter-her-dowghter bringeth furth a sonne. Euery sonne in him self, is 7. Euery sonne hath his sonne, and his sonne is 7. [495](#)

Let us prayse the God of Seuen, which was and is and shall liue for euer.

Vox Domini in Fortitudine.

Vox Domini in Decore.

Vox Domini reuelat Secreta.

In templo eius, Laudemus Nomen eius El. Halleluyah.⁴⁹⁶

See if thou canst now understand this table. The Dowghters procede from the angle on the right hand, cleaving the myddle: where **theyr generation** ceaseth. The Sonnes from the left hand to the right to the middle: so proceeding where theyr number endeth in one Centre. The Residue thou mayst (by this Note) understande.⁴⁹⁷

Δ: Then Michael, he stroke ouer us ward, with his sword, and the flame of fire yssued oute.

Loke to the corner of the right hand, being the uppermost: where thou shalt finde . Refer thyne eye to the upper number, and the letter aboue it. But the Number must be fownd under neth, bycause his prick so noteth.⁴⁹⁸ Than procede to the names of the dowghters in the Table: and thou shalt see that it is the first name of them: This shall teache thee.

Δ: Loking now into my first and greatest Circle for  I finde it with 1 ouer it. I take this to be the first Dowghter.⁴⁹⁹

Ur: You must in this square Table set E by the  and now write them Composedly in one letter, thus .

Nomen Domini viuit in æternum.⁵⁰⁰

Ur: Giue ouer, for half an howre, and thou shalt be fully instructed.

Δ: I did so, and after half an howre comming to the stone, I was willed to make a new square table of 7: and to write and note, as it followeth.

S	A	A	I ^{2.1} _{8.}	E	M	E ⁸ _.	- Viuit in Caelis ²⁷³
B	T	Z	K	A	S	E ³⁰ _.	- Deus noster ²⁷⁴
H	E	I	D	E	N	E	- Dux noster ²⁷⁵
D	E	I	M	O	³⁰ _.	A	- Hic est ²⁷⁶
I ²⁶ _.	M	E	G	C	B	E	- Lux in æternum ²⁷⁷
I	L	A	O	I ^{2.1} _{8.}	V	N	- Finis est ²⁷⁸
I	H	R	L	A	A	^{2.1} _{8.}	- Vera est hæc tabula ²⁷⁹

[501](#), [502](#), [503](#), [504](#), [505](#), [506](#), [507](#)

Vera est hæc Tabula, partim nobis cognita, et partim omnibus, incognita. Vide iam. [508](#)
 The 30 by E, in the second place, in the upper right corner, serueth not in the consideration of the first Dowghters, but for an other purpose. [509](#)

The ²⁶_. by I, serueth **for an other purpose**: but not for this Dowghters Dowghter. The 21, is e, and ⁸_. with the prick under it is 1: which together maketh El, or thus compounded as if it were one letter, *E₁*.

The Names of the great Seale must follow the Orthographie of this Table. Virtus vobiscum est. Orate. [510](#) Δ: We prayed.
 Δ: Then there appeared SAAI ^{2.1}_{8.} M *E₁*. Here is an E comprehended in L.
 Ur: Read now the Table.

Angeli lucis Dei nostri
 Et posuit angelos illius in medio illorum. [511](#)

Ur: In the table are the names of 7 Angels. The first is Zabathiel, beginning from the left uppermost corner, taking the corner letter first, and then that on the right hand above, and than that under the first,

and than the third from the first, in the upper row: and then cornerwise down toward the left hand, and then to the fowrth letter from the first in the upper row: where there is I with ^{2.1}_{8.}, which maketh el. So have you Zabathiel.

Ur: Go forward.

2. Δ: So, I finde next

Zedekieil.

Ur: This I in the last Syllable augmenteth the true sownd of it.

3. Δ: Then next I finde

Madimiel.-----

Ur: It is so.

4. Δ: Then-----

Semeliel.-----

Ur: It is true.

5. Δ: Then-----

Nogahel.-----

Ur: It is so.

6. Δ: Then-----

Corabiel.²⁸⁴-----

Ur: It is so.

7. Δ: Then-----

Leuanael.-----

Ur: It is so.

[512](#)

Ur: Write these names in the Great Seal, next under the 7 names which thow wrotest last: videlicet, under **E**, An Aue &c. distinctly in great letters.

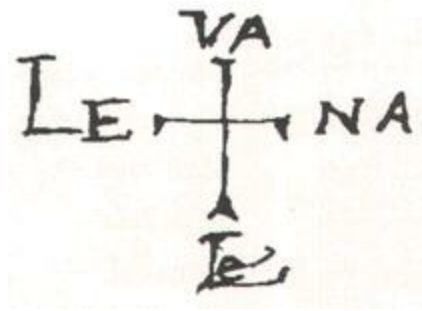
Ur: Make the E and L of Zabathiel, in one letter compownded, thus ZABATHI **E**. In this, so fashion your E and L. And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for IEL (in this name onely) I with the ^{2.1}_{8.} annexed. So haue you iust 7 places.

Ur: The next five names thow shalt dispose in the five exterior angles of the Pentacle: euery angle conteyning one whole name.

Ur: Set the first letters of these 5 names, (in Capitall letters) within the five acute internall angles of the Pentacle: and the rest of eche name following Circularly from his Capitall letter, but in the 5 exterior obtuse angles of the Pentacle.

Ur: Set Z, of Zedekieil within the angle which standeth up toward the begynning of the greatest Circle. And so procede toward thy right hand.

Ur: In the middle now of thy Pentacle, make a cross † like a Crucifix and write the last of those 7 names Leuanael thus,



Uriel: Vidit DEVS, opus suum esse bonum

et cessauit a Labore suo.

Factum est.[513](#)

Δ: Michael stode up and sayd,
The æternall Blessing of God the FATHER,
The mercifull Goodnes of CHRIST, his SONNE
The unspeakable Dignitie of GOD the Holy GHOSTE bless you, preserue you, and multiply your
doings in his Honor and Glory.

Uriel: AMEN.

Ur: These Angels are the angells of the 7 Circles of Heven, gouerning the lightes of the 7 Circles.
Blessed be GOD in us, and by us,
Which stand contynually before
the presence of GOD, for euer.[514](#)

DIXI.[515](#)

Δ: Whan may we be so bold, as to require your help agayn.

Mic: Whan so euer you will, we are ready.

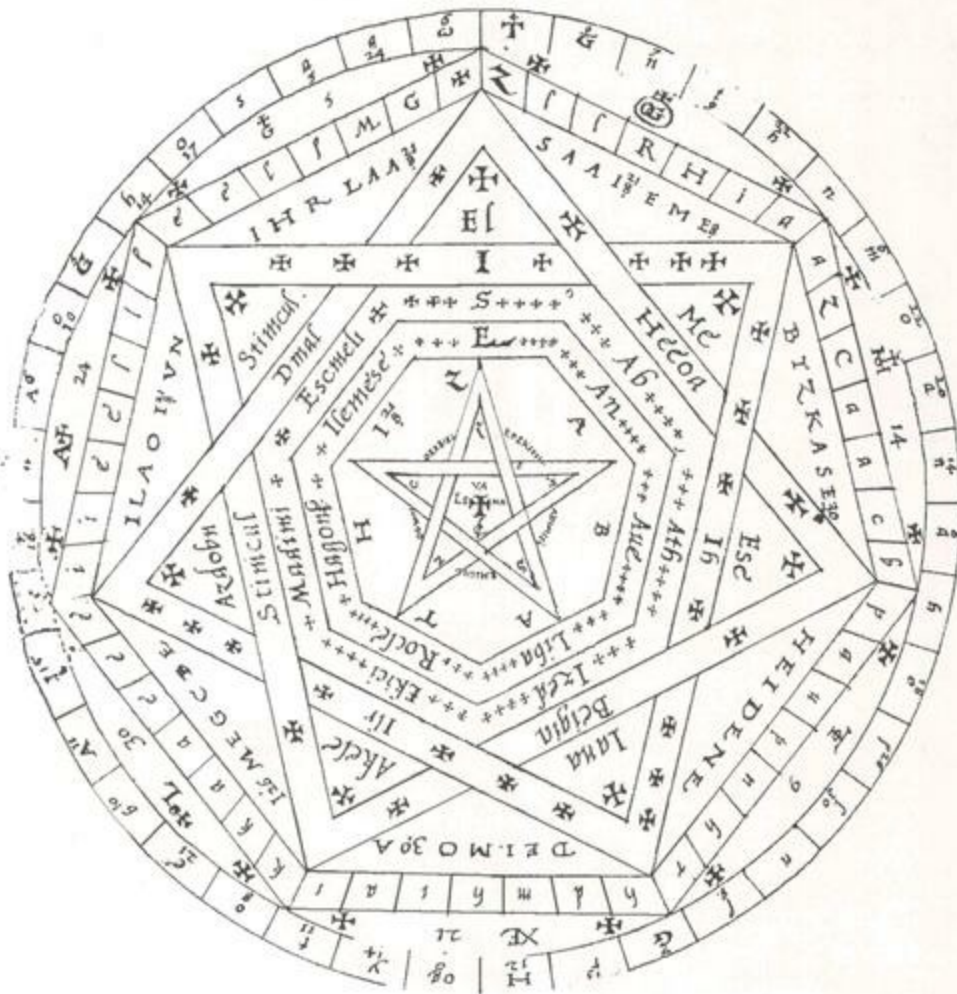
Farewell.

Δ: Sit Nomen Domini benedictum, ex hoc nunc, et usque in sæcula sæculorum.:

Amen.[516](#)



At
Mortlake by
Richmond



Mysteriorum, liber Tertius.

Anno 1582:

Aprilis 28: [518](#)

E.T: Onely Michael appeared; Δ: And to diuerse my Complayntes, and requests sayde,

Mi: The lord shall consider thee in this world, and in the world to come.

E.T: All the chayre seamed on fyre.

Mi: This is one Action, in one person: I speak of you two. [520](#)

Δ: You meane us two to be ioyned so, and in mynde united, as yf we wer one man?

Mi: Thou understandest.

Take heade of punishment for your last slaknes.

Δ: Yf you mean any slaknes on my behalf, Truely it was and is for lak of habilitie [521](#) to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.

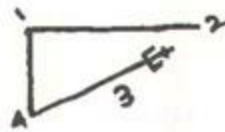
E.T: A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

Mi: Dost thou understand? Δ: No verylie.

E.T: He razed the hill away, as thowgh there had byn none; and sayd,

Mi: Lo, so it is of this worldly habilitie.

Δ: I pray you how must the Lamine be hanged?



Mi: As concerning the lamine, it must be hanged unseen, in some skarf. [522](#) The Ring when it is made, I will lessen it according to my pleasure.

I meane by two Cubites, your usuall yarde. Haste, for thou hast many things to do. Glory be to God, Peace unto his Creatures. Mercy to the wicked, Forgivenes to the Faithfull: He liueth, Ô he rayngneth, O thou art mighty, PELE: thy name be blessed. Δ: Amen.

Venito Ese, [523](#) Δ: He cryed so with a lowd voyce.

E.T: He is now couered, in a myghty couering of fyre, of a great beawty. There standeth a thing before him. I cannot tell what it is.

Laudate Dominum in cælis.

Orate. [524](#) Δ: We prayed.

E.T: His face remayneth couered with the fyre, but his body uncovered.

Mi: Adesdum Ese.

Adesdum Iana. [525](#)

Vobis dedit demonstrationem in Tabulis vestris.⁵²⁶

E.T: There appeare of the figure, (before, imperfect) two little women: One of them held up a Table which lightened⁵²⁷ terribly: so that all the stone was couered: with a myst. A voyce cam out of the myst, and sayd,

Ex hijs creata sunt,⁵²⁸ et hæc sunt nomina illorum.⁵²⁹

E.T: The myst cleareth, and one of the women held up a Table, being thus written uppon.

Numerus Primus.⁵³⁰

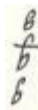
Δ: The Table semed square, and full of letters and numbers, and Crosses, in diuerse places, diuersly fashioned.

2 6 13	g b b	g	B 22	2.4.6 b b b 246	L b	B rog	Ⓟ
8 b b 2	ff 8	g b	g g b	152 b	152 b	52 BBB	B + B
ⓧ q q	b o o o	B 7 9	b b b b b b b b b	11 B 5	b b b b b b	b b b	8 b 3 b
b b b b b b	b b b 15 b b b	b M 166	7 △ b b	Ⓟ b 5	G M +	B b A 1556	
1. b	2. B 123	3. b	b T b	4 BB 9	BBB 6 b	b b 72 F	b

Numerus Primus⁵³¹

A finger cam out of the mist, and wyped oute, the first shew, with the Cross, letters, and numbers. The second was in like wise. The Third was a b with the tayle upward thus: ^g. The 52 with the three great BBB, semed to be couered with Gold. The two Crossed ones he did not wipe out with his finger.

The next he blotted oute.

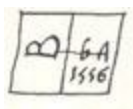


He blotted not oute the three with the 8 and 3.

The two barrs must go clere and not towch the bars.



The , the square, wherin it standeth, is all gold: and that he let stand.



Fire cam oute and burnt:



The  is all of a bright cullour, like the brightnes of the Sonne, and that was not put out.

The places are very blak, but where the letters, and numbers do stand.

E.T. hard a voyce saying, Finis Tenebrarum. [532](#) Halleluyah. [533](#)

E.T: There commeth a hand and putteth the little woman into the clowde.

Mi: Prayse God: Be inwardly mery.

The Darknes is comprehended.

God bless you: God bless you: God blesse you.

You must leave of for an howre and a half: for you haue .6. other Tables to write to night.

Prayse God: be ioyfull.



After supper we resorted to our scholemaster.

E.T: I here a voyce but see nothing: he sayeth,

Initium bonum in nomine eius

et est. Halleluyah. [534](#)

E.T: Three quarters of the stone (on the right side) are dark, the other quarter is clere.

Mi: Venite filiae filiarum ESE. [535](#)

The nethermost.....[536](#)

E.T: There come six yong maydens, all in white apparell, alike: Now they all be gonne into the dark parte of the stone, except one. There cam a flame of fyre out of the dark, and in the flame written Vnus⁵³⁷ on this manner:

V nus
nus
nus

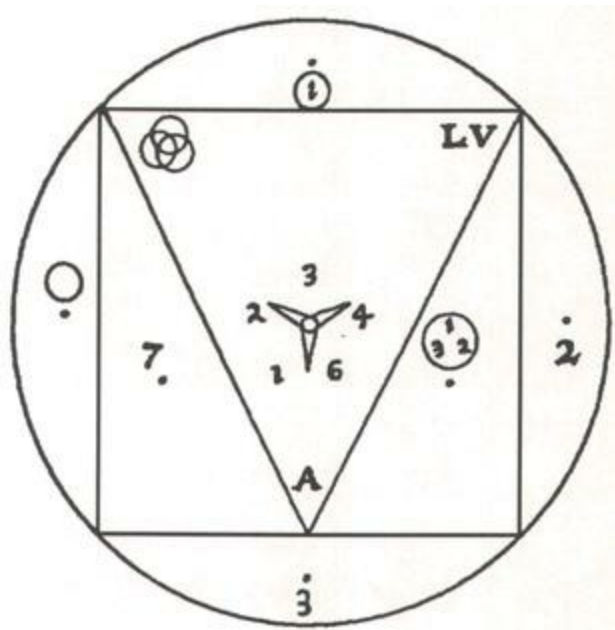
She that standeth without, putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and bigger; and it Thundred.

E.T: A voyce sayd ----- Dies primus.⁵³⁸

An other voyce ----- Ubi est Tabula?⁵³⁹

An answer ----- Est, Est, Est.⁵⁴⁰

She wyndeth and turneth her self abowt, begynning at her hed, and so was Transformed into a Table, rownde.



E.T: Three faces do shew and shote oute, and euer returne into one hed agayne: and with it cam a mervaylous swete sauour. The Table was of three cullours: white, redd, and a mixture of white⁵⁴¹ and red, changeably. A strong sownding cam withall, as of clattring of harness or fall of waters; or such like.

There cam a sterre shoting oute of the dark, and settled itself in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.

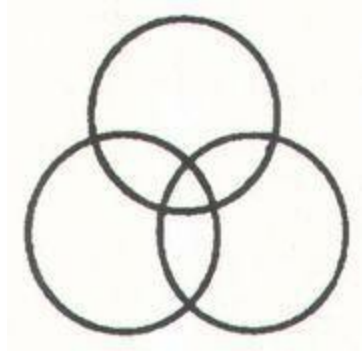
A voyce sayd, O honor, laus et gloria, Tibi qui es, et eris. [542](#)

The Table sheweth wunderfull fayre and glorious. Onely seuen priks appeare on the Table.

The three angles of the triangle open, and in the lower point appeared a great A.

And in the right upper corner LV. (E.T: The Table trembled.)

And in the other Corner appeared thre circles of æquall bignes, æqually, or alike intersecting eche others by theyr centers.



A voyce: Unus est, Trinus est; in omni Angulo est.

Omnia comprehendit: Fuit, est, et vobis erit.

Finis et Origo. [543](#) (E.T: Ô, Ô; with a dullfull sownd, he pronownced.)

E.T: The woman sayth, Fui: sum quod non sum. [544](#)

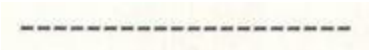
A voyce: Lux non erat et nunc est. [545](#)

E.T: The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark. Then one part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce: For a tyme Nature can not abyde these sightes.

E.T: It is become Quiet, but dark still.

A voyce: Pray and that vehemently, For these things are not revealed without great prayer.



E.T: After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying, Fiat. The ball went into the darknes, and browght with it a great white Globe hollow transparent. Then she had a Table abowt her neck, square of 12 places. [546](#) The woman seamed to daunce and swyng the Table: Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: She sayd, Ecce signum Incomprehensibilitatis. [547](#)

G B 23	m. 30 q B. 9. d. 4.	q. q. q Q B o. g og
f B G 33. A	— B A — O	L B get h go
5 b —	d2 b id d 2A	L b 30 pp
V b H 9 22	qq b q Q og a	L b 25 d

E.T: The woman is transformed into a water, and flyeth up into the Globe of Light.

E.T: A voyce: Est, Est, Est. [548](#)

E.T: One commeth, (a woman) out of the Dark very demurely, and soberly walking, carrying in her hand a little rownd ball: and threw it into the dark: and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the rownd Globe and sayd,

Fiat. [549](#)

E.T: She turned her back toward E.T. and there appeared a Table diuided into 24 partes. Yt seemeth to be very Square. [550](#)

2 b b 2	b b ▽ o	5 3 7 b b b	b B g 11	T:13 b b b	b 9
v·2 B	o 4 B B	B 14 a	b b b P·3·	b G O	b b C V 3
8 e b	Q·o 7 b b	∞ ∞ s	q q b 3	q·9 B	L ^{b.} 8 !
g ^o ·3 ^o B	9·3 b b	q q s b·b·	d I b b T A	7·2 b·B	B B ·Λ· 8 3

A voyce: Scribe. Veritas est. [551](#)

E.T: A sword cam out of the Dark: and claue the woman a sunder, and the one half becam a man, and the other a woman, [552](#) and they went and sat uppon the Ball of cley or erth.



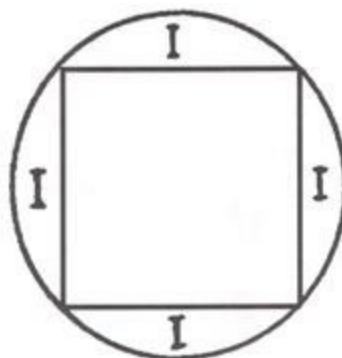
Now seemeth the Dark part to quake.

A voyce: Venito Vasedg. [553](#)

E.T: There cometh a woman oute of the Dark: she sayd,

Vita hijs ex mea manu. [554](#)

E.T: She sheweth a Table square full of holes, and many things creeping out of it. This square is within a rownd.



A voyce: O Lux Deus noster.⁵⁵⁵

Hamuthz Gethog.

E.T: Then stept out an other woman hauing a sword in her hand. She toke a thing oute of the dark (a bright thing) and cut it in twayn and the one parte she cut into two unæqual partes, and the other half she cutteth into a thowsand (or innumerable) partes. Then she toke all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders. She stept before the other woman, whose hed standeth in the dark.⁵⁵⁶ This woman her Table is fowresquare. She is very bewtifull.

$\begin{array}{c} g \\ D2 \\ g \end{array}$	$\begin{array}{c} B \\ \diagup \diagdown \\ 30 \end{array}$	$\begin{array}{c} B \\ 8 \end{array}$	$\begin{array}{c} B \\ 2 \end{array}$	$\begin{array}{c} B \\ \Delta \\ 22 \end{array}$	$\begin{array}{c} B \cdot O \\ \triangle \\ d \ 30 \end{array}$	$\begin{array}{c} L \cdot O \\ B \cdot q \\ q \cdot 29 \end{array}$	$\begin{array}{c} B \\ 82 \end{array}$	$\begin{array}{c} 9 \\ 6 \\ B \end{array}$
$\begin{array}{c} o \ p \\ B \\ 28 \end{array}$	$\begin{array}{c} \text{†} \\ \cup \\ B \end{array}$	$\begin{array}{c} \text{†} \text{†} \\ 2 \cdot \\ 8 \cdot G \end{array}$	$\begin{array}{c} \text{†} \text{†} \\ 9 \ F \end{array}$	$\begin{array}{c} b \\ 3 \ Q \end{array}$	$\begin{array}{c} b \ b \ b \\ 9 \ Q \end{array}$	$\begin{array}{c} b \\ 11 \ Q \end{array}$	$\begin{array}{c} B \cdot B \\ 12 \\ F \end{array}$	
$\begin{array}{c} B \cdot B \\ b \ 8 \end{array}$	$\begin{array}{c} M \\ 2 \\ b \ b \end{array}$	$\begin{array}{c} M \\ b \ 5 \end{array}$	$\begin{array}{c} M \\ b \ b \\ b \ 20 \end{array}$	$\begin{array}{c} M \\ b \cdot 87 \\ F \end{array}$	$\begin{array}{c} d \ B \\ \text{†} \\ 17 \end{array}$	$\begin{array}{c} A \\ \text{†} \\ b \ 3 \end{array}$	$\begin{array}{c} B \\ B \cdot B \\ 2 \ H \end{array}$	
$\begin{array}{c} M \\ b \ 99 \\ L \end{array}$	$\begin{array}{c} b \ 6 \\ \text{†} \\ 4 \ b \end{array}$	$\begin{array}{c} b \\ 2 \text{†} \\ 1 \ b \end{array}$	$\begin{array}{c} b \ b \\ \text{†} \\ 9 \ 16 \end{array}$	$\begin{array}{c} b \ B \\ \text{†} \\ 2 \ 4 \end{array}$	$\begin{array}{c} \text{†} \\ B \ 38 \end{array}$	$\begin{array}{c} N \\ B \ 9 \end{array}$	$\begin{array}{c} b \\ b \ 4 \\ b \end{array}$	

Note this Cross with the two bees, the 4 and the 6, is one of the Notes annexed to the second Table of the 4 of Enoch's Tables: And the T of Enoch's Tables semeth to answer with the T first in the Seale of Æmeth, and the cross allso.

She sayd, Lumina sunt hæc Intelligentiæ tuæ.⁵⁵⁷

She sayd, Fere nulli Credendus est hic numerus.⁵⁵⁸

This woman taketh the little peces, and casteth them up, and they become little Sparks of light: and of the things she cast, There were two great rownd things. And they were allso cast up to the white Transparent Globe. And she went away into the Dark: which was, now, very much lessened.⁵⁵⁹



Then the other woman (who was forestept) thrust oute her hed who had the rownd conteyning the

Square, with 36 places. She crymbleth clay, and it turneth to byrds. She seameth to be like a witch. Into the bosse of her Table, she put her hand and that bosse, was in the Dark and oute of the bosse, she seemed to fatch that Clay. She sayd,

Ad usum tuum Multiplicati sunt.⁵⁶⁰

E.T: She went into the Dark.

A	8
	B
3	o
30	

I							
3	6	p	A	8	b ^d	b ^c	6 ^p
4	p	3	B	o			6 ^y
6	f		6 ^o	6 ²	6 ^f	6 ⁵	6 ^y
6	6	6	6 ^e	6 ^m	6 ^y	6 ^f	6 ⁶ f.
3	6	A	6 ³	B ⁸	B ⁷	B ²	B ⁵
2			6 ⁶				
B ⁶	B ⁴	B ¹	B ⁹	6 ⁶	B ³		
8	6	B ⁶	B ⁶	B ⁷	M	6 ⁶	6 ⁶
3	6	2	4			6 ⁶	8 ⁶ 7
I							

E.T: A voyce is hard saying,

Omnia gaudent fine.⁵⁶¹

E.T: There commeth oute a woman; out of the Dark. She plucketh at the dark, and casteth it on the grownd, and it turneth to herbes, and plants becomming like a garden, and they grow up very fast. She sayd,

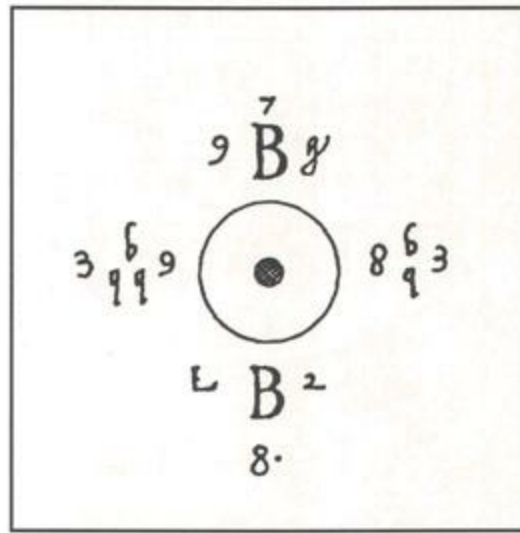
Opus est.⁵⁶²

E.T: She hath a fowre square Table before her.
Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the

myddle of the Erthen Globe, on which appeared Trees and Plants.

E.T: Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi: Obumbrabit vestigia vestram veritatis luce. [563](#)



The Actor, The Actor, The Actor:

One Disposer; he, which is one in all; and All in all:

bless you from the wickednes of Deceyte: Create you new vessels: To whome I commyt you.

E.T: He holdeth his sword over us, in manner, out of the stone.

Mi: Fare Well. Serue God. Be patient. Hate vayne glorie. Liue iustly. Amen.

Δ: What spede shall I make for the yard square Table, the Wax, the seale, and the Character? Mi: As thow ar motioned, so do.

Δ: Gloria, Pri et F. et S.S. S.e.i.p.e.n.e.s.e.i.s.s. Amen. [564](#)

Δ: Note, All the Tables before were by E.T, letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer written by me as he repeted them orderly out of the stone.

E.T: Two appeare, Michael and Uriel.

Mi: Et posuit illos in ministerium eius.

Quid desideratis?

Δ: Sapientiam et scientiam nobis necessariam, et in Dei servitio potentem ad eius gloriam.

Mi: Sapere, a Deo: Scire a Creatura et ex creaturis est.

Ur: ⁵⁶⁵ Venite filiæ. ⁵⁶⁶

E.T: Seuen women appeare bewtifull and fayre.

Mi: This work is of wisdom (Δ: Sayd Michael, and stode up.) E.T, sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to that, that he willeth me: and to follow his cownsayle.

Mi: Wilt thou. Δ: Then with much ado, E.T. sayd as followeth,

E.T: I promise, ⁵⁶⁷ in the name of God the Father, God the sonne and God the holy ghost, to performe that you shall will me, so far as it shall lye in my powre.

E.T: Now they two seeme to confer together.

Mi: Now you towche world, and the doings uppon earth. Now we shew unto you the lower world: The Gouverners that work and rule under God. ⁵⁶⁸ **By whome you may haue powre to work such things, as shalbe to god his glorie, profit of your Cuntrie, and the knowledge of his Creatures.**

To E.T. he spake, What I do wish thee to do, thou shalt here know, before thou go. **We procede to One GOD, one knowledge, one Operation.**

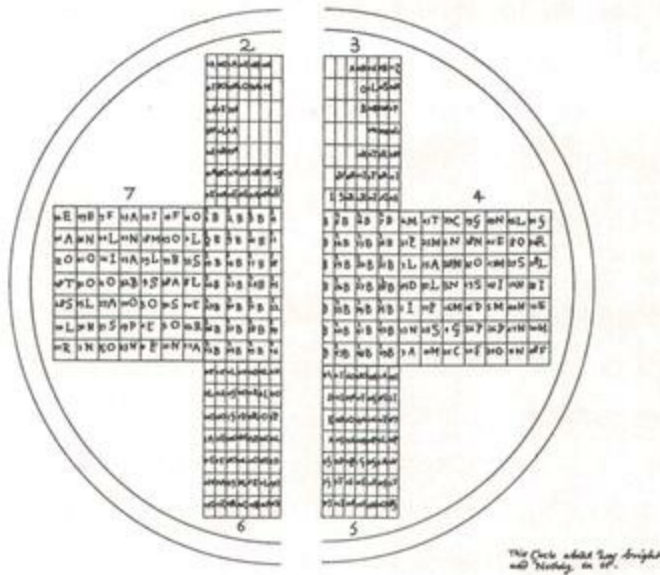
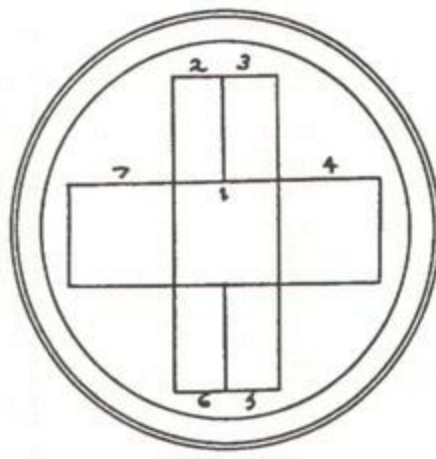
Venite filiæ. ⁵⁶⁹

Behold these Tablets: Herein lye theyr names that work under God uppon earth: not of the wicked, but of the Angels of light. The Whole Gouvernment, doth consist in the hands of 49: (in God his Powre, Strength, Mercy, and Iustice) whose names are here eident, excellent, and glorious. Mark these Tables: Mark them. Record them to your Cumfort.

This is the first knowledge. Here shall you haue Wisdome. Halleluyah.

Mighty and Omnipotent art thou, O God, God, God, amongst thy Creatures: Thou fillest all things with thy excellent foresight. Thy Glorie be amongst us for euer. Δ: Amen.

E.T: All the 7 (which here appeare) ioyne theyr Tables in One: Which, before they held apart. And they be of this Forme all to-gither. The myddelmost is a great Square and on eche side of it, One, as big as it, ioyning close to it. And ouer it ioyned two, which both together wer æquall to it: and under it, wer such other two, as may appear in this little pattern. Being thus ioyned, a bright circle did cumpas and enclose them all, thus: but nothing was in the Circle.



[44 E: forte I, as in Baligon.]

E.T: One stept-furth, and sayde,

1: Wilt thou haue witt, and wisdom: Here, it is. (Δ: Pointing to the middle table.)

2: Another sayd, The Exaltation and Gouernment of Princes, is in my hand. (Δ: Pointing to that on the left hand of the two uppermost.)

3: In Cownsayle and Nobilitie I prevayle. (Δ: Pointing to the other of the two uppermost: which is on the right hand.)

4: The Gayne and Trade of Merchandise is in my hand: Lo, here it is.

Δ: He pointed to the great table on the right side of the myddle Table, that I meane which is opposite to our right hand while we behold those 7 Tables.

5: The Quality of the Earth, and waters, is my knowledge, and I know them: and here, it is. (Δ: Pointing to that on the right hand: of the two lowermost.)⁵⁷⁰

6: The motion of the Ayre, and those that moue in it, are all known to me. Lo here they are. (Δ: Pointing to the other Table below, on the left hand.)

7: I signifie wisdom: In fire is my Gouernment. I was in the begynning, and shalbe to the ende. (Δ:

Pointing to the great table on the left hand of the Middle Table.)

Mi: Mark these Mysteries: For, this knowne, the State of the whole earth is known, and all that is thereon. Mighty is God, yea mighty is he, who hath Composed for euer. Giue diligent eye. Be wise, mery, and pleasant in the Lorde; in Whose Name, NOTE,

Begynne the Middle Table &c. Δ: I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E.T. did vew them in the stone, and orderly express them.

Δ: As concerning 39 V . 47 L &c in the second Table, where are 7 places: and there but 6 numbers and letters, and yet euery place semeth to haue a letter, in the iudgment of E.T. his sight. Which is the Number and letter wanting, and where must it be placed?

Mi: Non potestis hoc videre sine ratione.⁵⁷¹

Δ: The Next day, as I was loking on the Tables being finished, and ioyned all together in One Compownd Figure, E.T. cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leaue empty, in the 7th and last. And behold he saw houering and hopping in the ayre, two numbers and two letters cuppled to them, ouer the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seuenth place, and that which was wanting, was to be set in the sixth place being 30 N.⁵⁷²

E.T: Euery of the 7 Tables, as they wer written out of the stone do seme afterward to burn all in fyre: and to stand in fyre.

E.T: After all the Tables wer written, eche toke hir Table aparte agayn and stode in theyr order.

E.T: Note moreouer. The First, had Bokes in hir hand.

Kings ----- The second, a Crown in hir hand.

Nobilitie ----- The Third, Robes.

Merchants - Δ: - Aqua⁵⁷³ - The fowrth, animal quadrupes vicium omnium colorum.⁵⁷⁴

Terra⁵⁷⁵ - The fifth, Herbes.

Aer⁵⁷⁶ - The sixth, a fanne.

Ignis⁵⁷⁷ - The seventh, a Flame of fyre in hir hand. Mi: Decedite in nomine eius, qui vos huc misit.⁵⁷⁸

E.T: Uriel opened a boke in his own hand, and sayde,

Ur: **The Fontayne of wisdom is opened. Nature shalbe knowne: Earth with her secrets disclosed. The Elements with theyr powres iudged.** Loke, if thou canst (in the name of God) understand these Tables. Δ: No: Not yet.

Ur: **Beholde; I teache. There are 49 Angels glorious and excellent, appointed for the government of all earthly actions: Which 49 do work and dispose the will of the Creator: limited from the begynning in strength, powre, and glorie.**

These shalbe Subiect unto you, In the Name, and by Invocating uppon the Name of GOD, which doth lighten, dispose and Cumfort you.

By them shall you work, in the quieting of the estates, in learning of wisdom: pacifying of the Nobilitie, iudgement in the rest, as well in the depth of waters, Secrets of the Ayre, as in the bowells and entralls of the Earth.

Ur: Theyr Names are comprehended within these Tables. Lo, he teacheth, he teacheth, Lo, he instructeth, which is holy, and most highest. Take hede, thou abuse not this Excellency, nor overshadow it with Vanitie, But stick firmly, absolutely, and perfectly, in the love of God (for his

honor) to-gither.⁵⁷⁹

Be mery in him: Prayse his name. Honor him in his Saints. Behold him in wisdome: And shew him in understanding. Glorie be to him; To thee ô Lord, whose name perseth⁵⁸⁰ through the earth. Glorie be to thee, for euer. Δ: Amen, Amen, Amen.

Ur: Lo, I will breifly teache thee; you shall know the Mysteries in him: and by him, which is a Mysterie in all things. The letters are standing uppon 7 equall numbers. The Number before them is signifying, teaching and instructing (from the first Table to the last,) which are the letters that shalbe ioyned to gither:⁵⁸¹ begynning all, with B, according to the disposition of the number untill the 29⁵⁸² generall names be known. The first 29 are more excellent than the rest. Euery Name doth consist uppon the quantitie of the place: Euerie place with addition bringeth furth his name, which are 49.----
--- I haue sayde.-----Δ: I pray you to tell me the first Name. Ur: The first Name is BALIGON.

Mi: I haue to say to thee,⁵⁸³ and so haue I done:

Δ: Now he spake to E.T., of the matter he sware him to, at the begynning of this last Instruction: and he told me afterward what Michael had willed and moved him unto. Wherat he seamed very sore disquietted: and sayd this to me,

E.T: He sayd that I must betake my self to the world, and forsake the world. That is that I shold marry. Which thing to do, I haue no naturall Inclination: neyther with a safe Conscience may I do it, contrary to my vow and profession. Wherefore I think and hope, there is some other meaning in these theyr wordes.

Mi: Thow must of force kepe it. Thow knowest our mynde.

Δ: Deo opt. Max°. omnis honor laus et gloria in sæcula sæculorum. Amen.⁵⁸⁴

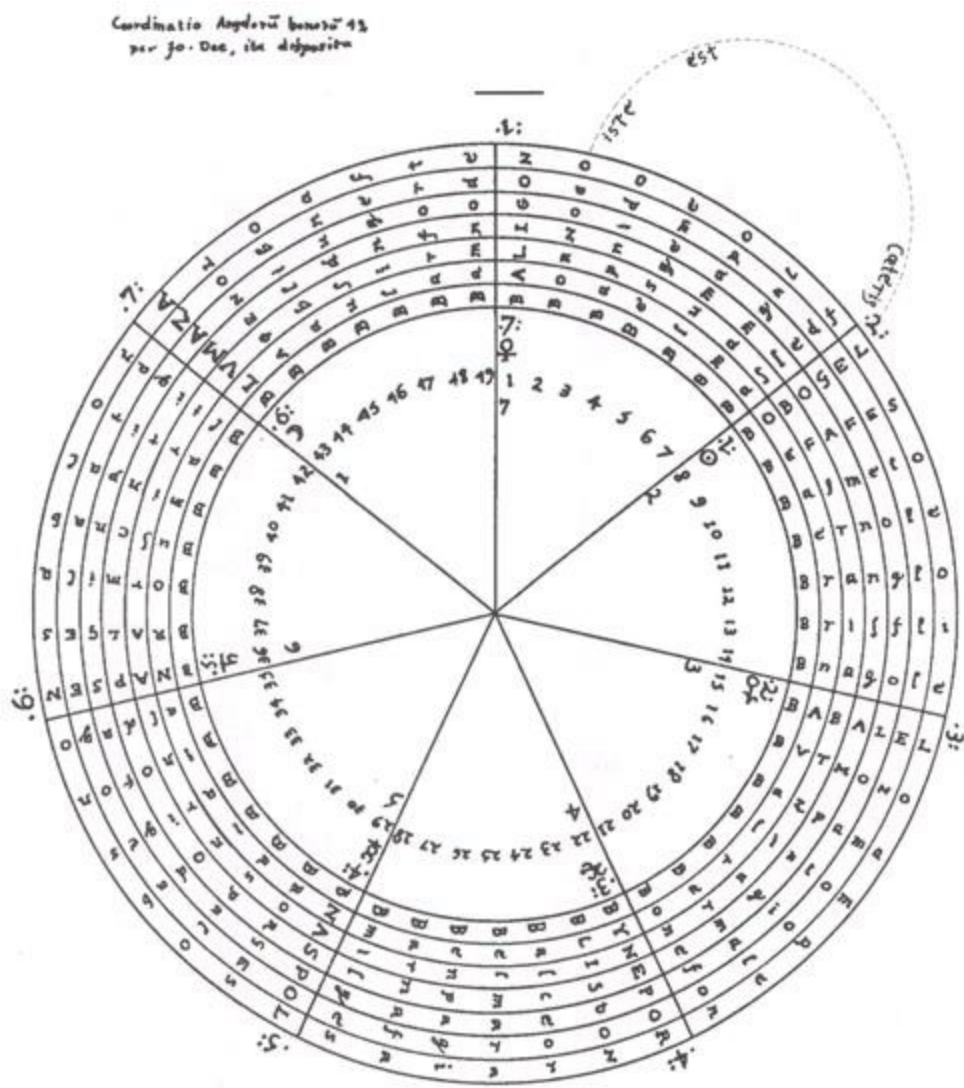
Ended, hora noctis, 11½^a circiter.⁵⁸⁵

1 BALIGON
2 BORNOGO
3 Bapnido
4 Besgeme
5 Blumapo
6 Bmamgal
7 Basledf
8 BOBOGEL
9 BEFAFES
10 Basmelo
11 Bernole
12 Branglo
13 Brisfli
14 Bnagole

15 BABALEL
16 BVTMONO
17 Bazpama
18 Blintom
19 Bragiop
20 Bermale
21 Bonefon
22 BYNEPOR
23 BLISDON
24 Balceor
25 Belmara
26 Benpagi
27 Barnafa
28 Bmilges

29 BNASPOL
30 BRORGES
31 Baspalo
32 Binodab
33 Bariges
34 Binofon
35 Baldago
36 BNAPSEN
37 BRALGES
38 Bormila
39 Buscnab
40 Bminpol
41 Bartiro
42 Bliigan
43 BLVMAZA
44 BAGENOL
45 Bablibo
46 Busduna
47 Blingef
48 Barfort
49 Bamnode

Coordinatio Angelorum bonorum 49, per Jo. Dee, ita disposita [587](#)



Δ: E.T. wold not willingly now deale with the former Creatures, utterly misliking and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them: whereuppon I went into my Oratorie, and called unto God, for his diuine help for the understanding of his laws and vertues which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his seruice, and for his glorie &c. And commyng to the Stone, E.T. saw there those two, whom hitherto, we wer instructed to be Michael and Uriel.

E.T: Michael and Uriel, both kneled holding up theyr hands: and Michael seamed to sweat water abundantly, somewhat reddish or bluddish. There cam 7 Bundells down, (like faggots) from hevenward. And Michael taketh them kneeling. And Uriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a Senser doth make perfume at the fowre corners of the Table: the smoke ascending up: and the senser, at the last, being set on the Table it seemed to fall throwgh the Table.

URIEL semeth to be all in a white long robe tucked up: his garment full of plights⁵⁸⁸ and seemed now to haue wyngs: (which, hitherto, from the begynning of these kinde of Actions he did not) and on his hed a bewtifull crown, with a white Cross ouer the Crown.⁵⁸⁹ Uriel taketh the 7 Bundells from Michael: and with reuerence layeth them on the forsayd Superaltare.

E.T: There commeth a man, as thowgh he were all of perfect pure glistring gold: somtyme seeming to haue One eye, and somtyme Three. From under the Table commeth a great smoke, and the place semeth to shake.

Uriel lieth now prostrate on his face: and Michael continually prayed sweating.

The Glorious man seemed to open the Covering of the 7 bundells (being of diuerse cullored sylk,) and there appered, that these Bundells seemed to haue in them, of all Creatures some, in most glorious shew. The glorious man seemed to stand uppon a little hill of flaming fyre. He taketh-of, of one of the Bundells a thing like a little byrd; and it hoouereth affore him as thowgh it had life: and than it rested uppon the thing like a superaltare.

This glorious man⁵⁹⁰ seemeth to be open before, and his brest somewhat spotted with blud. He hath a berd forked of brownish cullour, his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittring, can not be discerned. His heares do shake, as thowgh the wynde carryed them. This man blesseth the bird, making a Cross ouer it: and, so he did three tymes. He looketh up to heven. Now the byrd, which, before, seamed to be but as byg as a sparrow, seameth to be as great as a swanne: very beutifull: but of many cullours.⁵⁹¹

Now looketh Michael up, and held up his hands to heven, and sayeth,

Sic, Sic, Sic, Deus noster.⁵⁹²

Uriel, (sayd)- Multiplicabit omnia, benedictione sua.⁵⁹³

The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken.⁵⁹⁴ And, now, the place where this byrd stode before, seameth allso, to be (proportionally) waxen as big as the byrd, (thus enlarged). This man taketh an other byrd, and putteth

the wyng of it, **behind** the wyng of the first (as-thowgh he yoked them.)⁵⁹⁵

This second byrd, at this his first taking, was as byg, as the first was become, (encreased, as it shewed), and it was allso a very bewtifull

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre, nor any thing els.

E.T: A voyce was hard, like Michael his voyce, saying,

It was a byrd, and is a byrd, absent there is nothing but Quantitie.

A voyce:⁵⁹⁶ Beleue. The world is of Necessitie: His Necessitie is gouerned by supernaturall Wisdome. Necessarily you fall: and of Necessitie shall rise agayne. Follow me, loue me: embrace me: behold, I, AM.

E.T: Now all the Darknes vanished, the man is gon. Uriel standeth at the Table, and Michael sitteth now in his Chayre: and sayd,

Mi: This doth GOD work for your understanding. It is in vayne to stryve: All Government is in his hands. What will you els, what will you els?

Δ: Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.⁵⁹⁷

Mi: This hath answered all our⁵⁹⁸ cauillations.

Δ: What hath answered all our Cavillations?

Mi: Thow hast written.

One thing you shall see more, as a persuasion to the Infirmitie.

E.T: The two byrds, which were there, before, and gon out of sight, now are shewed agayn: but none of the bundells appere. They seme to grow to a huge bignes, as byg as mowntaynes: incredibly byg: and they seeme to hover up in the ayre, and to fly up toward heuen, and with theyr wyngs to towch the sky: And one of them with his bill seemeth to take sterres into it: and the other bird to take them from the same byrd, and to place them agayn in the Skye. And this they did very often: and in diuerse places of the heuen with great celeritie.

After this they semed to fly ouer Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene. And in the streetes, as these two Byrds flew, seemed diuerse brave fellows, like bisshops, and Princis and Kings, to pass: and by the wyngs of these byrds, they were stricken down. But simple seely⁵⁹⁹ ones, like beggers, lame and halt, childern, and old aged men, and wemen, seemed to pass quietly, untowched and unouerthrown of these two Byrds.

And than they seemed to come to a place, where they lifted up, with the endes of theyr wyngs, fowre Carkasses of dead men (owte of the grownde) with crownes on theyr heds: wherof one seemed to be a Childe. First these 4, seemed leane, and deade: Then they seemed quick⁶⁰⁰ and in good liking:⁶⁰¹ And they being raysed up: parted eche from the other, and went into 4 sundry wayes, Est, West, North and Sowth.

Now these two fowles hauing theyr wyngs ioyned together, light uppon a great hill: and there the First fowle gryped the erth mightly and there appeared diuerse Metalls, and the ^ Fowle spurned them away, still.

Then appeared an old mans hed, heare and all, on; very much wythered. They tossed it betwene them, with theyr feete: And they brake it: And in the hed appeared (in steede of the braynes) a stone, rownd, of the bignes of a Tennez ball of 4, cullours, White, black, red, and greene.

One of them (he that brake the skull), putteth that rownd stone to the others mowth or byll. The other eateth or nybbleth on it, and so doth the other allso.

¶ Now these two byrds, are turned into men: And eche of them haue two Crownes like paper

Crownes, white and bright, but seeme not to be syluer. Theyr teeth are gold, and so likewise theyr hands, feete, tung, eyes, and eares likewise All gold.

On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, euery of them, greater then other. They haue, by theyr sides, Sachels, like palmers⁶⁰² bags, full of gold, and they take it oute, and seemed to sow it, as corne; going or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.

E.T: The two men be vanished away.

Mi: Learne the Mysterie hereof.

Δ: Teache us (ô ye spirituall Creatures.) Than sayd Michael,

Mi: Joye and helth giue unto the riche:

Open strong locks:

Be Mercifull to the wicked:

Pluck up the poore:

Read unto the Ignorant:

I haue satisfyed thee: Understand:

Read them ouer: God shall giue thee some light in them. I haue satisfyed thee:

Both, How you shalbe ioyned,

By whome,

To what Intent, and purpose:

What you are,

What you were,

What you shalbe, (videlicet) in Deo.⁶⁰³

Lok up this Mysterie:

Forget not our Cownsayle:

O GOD, thow openest all things: Secret are thy Mysteries and holy is thy name, for euer. The vertue of his presence, here left, be amongst you.

Δ: Amen.

Δ: What am I to do, with the wax, the Table, the ring or the Lamine? &c.

Mi: When the things be ready, then thow shalt know, how to use them.

Δ: How shall I do for the grauing of the ring; May not another man do it, though, E.T. graue it not?

Mi: Cause them to be made up, (according to Instruction) by any honest man.

Δ: What say you as concerning the Chamber, for our practise? May my fardermost little chamber, serue, yf the bed be taken downe?

Mi: At my next Call, for the Chamber, you shall know what to do.

Δ: Benedictus Deus in donis suis:

et sanctus in omnibus operibus eius.⁶⁰⁴ Amen. ended hor. 4½⁶⁰⁵





Quartus Liber Mysteriorum

A°. 1582
Nouembris 15.

Post reconciliationem Kellianam.

Miserere nostri Deus

Dimitte nobis, sicut et nos dimittimus⁶⁰⁶

*Thursday. Nouembris 15.*⁶⁰⁷

...

At the first, Uriel pluckt a thing from under the Covenant Table: **and it grew Rownd, Bigger & bigger, (of fyrie Cullour) bigger then all the world: and he sayd to me Δ :**

Uriel: Ultima est hæc ætas vestram, quæ tibi revelata erit.⁶⁰⁸

Then cam swarming into the stone, Thowsand yea Innumerable people, Uriel sayd,

Est in mundo, et incipiet cum illo alter Mundus.⁶⁰⁹ **and he bad,**

Note the forme of the thing seen. Note the cullour. The forme of the thing seen was a Globe Transparent fyre within which the people seemed to stand, Towers and Castells. &c. did appere therein, likewise. This Globe did king CARMARA seeme to go uppon, & to measure it: and there appeared a very riche chayre to be set: allmost at the top of the Convexitie of the sayd Globe. wherein he sat down.

...

Michael: The Mysteries of God haue a tyme: and Behold, Thow art provyded for that tyme.

...

All those before spoken of are Subiect to thy Call....

Of friendship, at any tyme, thow mayst see them: and know what thow wilt.

Every one (to be short) shall at all times and seasons shew thee direction in any thing....

One thing I answer thee, for all officis. Thow hast in subiection all officis. Use them whan it pleas thee, as thy Instruction hath byn.

...

King CARMARA⁶¹⁰ - This king, (being called first by Uriel,) appeared, as a Man, very well proportioned: clad in a long purple Robe: and with a Triple Crowne of Gold on his hed. At his first coming he had 7 (like men) wayting on him: which afterwarde declared them selues to be the 7 Princis Heptarchicall. Uriel deliuered unto this king (at his first appearing) a rod or straight little rownd Staff of Gold: diuided into three equall distinctions, whereof, two were dark or blak: and the third bright red. This red he kept still in his hand.

...

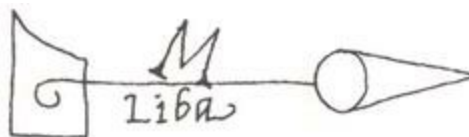
King BOBOGEL appeared in a blak veluet coat, and his hose close, rownd hose with veluet upperstocks: ouerlayde with gold lace: On his hed a veluet hatcap, with a blak feather in it: with a Cape hanging on one of his sholders, his purse hanging abowt his neck and so put under his gyrdell at which hong a gylt rapier, his berd was long: he had pantofells and pynsons. And he sayd, I weare these Robes, not in respect of my self, but of my government, etc.



Prince BORNOGO appeared in a red Robe, with a Gold Cerclet on his hed: he shewed his Seale, and sayde, This it is.



King BABALEL...

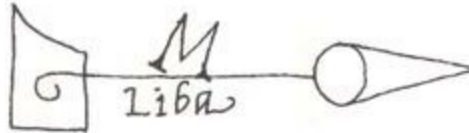


Prince BEFAFES appeared in a long red robe, with a cerclet of Gold on his hed. He had a golden girdle: and on it written BEFAFES. He opened his bosom, & appeared leane: and

seamed to haue feathers under his Robes. His Seale, or Character, is this:



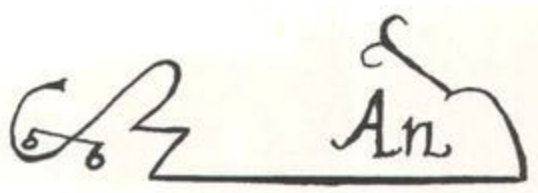
King BYNEPOR...



Prince BUTMONO appeared in a red Robe, with a golden Cerclet on his hed:
His Seal is this:



King BNASPOL...



Prince BLISDON appeared in a Robe of many Cullours: and on his hed a Cerclet of Gold. His Character, or seale:



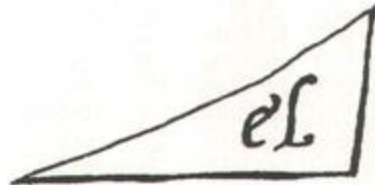
King BNAPSEN...



Prince BRORGES appeared in his red apparayle: & he opened his Cloathes and there did issue, mighty & most terrible or grisely flames of fyre out of his sides: whych no mortall eyr could abyde to loke uppon any long while. His Seale, or Character is this:



King BALIGON...



King BLVMAZA...



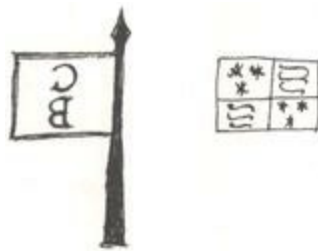
Prince BRALGES appeared in a red Robe with a Cerclet on his hed. This is the Seale of his gouernment:



One⁶¹¹ (of the 7 which was by him) he who stode before him, with his face from ward him, now turned his face to him ward.⁶¹²

☞ Regnat potestas tua in filijs. **Ecce signum Operis.**⁶¹³

Δ: There appeared these two letters, euersed and aversed, in a white flag and a woman standing by, whose armes did not appere.



☞ Note. My name is Carmara.⁶¹⁴

Δ: On the other side of the flag appeared the armes of England. The flag semed old.

Adhuc duo, et tempus non est.⁶¹⁵ (Δ: Sayd the man⁶¹⁶ which stode before Carmara,) and lifted up his hand and avaunced his body: and the other 6 gaue him place. He spred his armes abroad: and so turned rownd toward all the multitude (appering within the Globe:) as if he wold require audience. He sayd than thus,

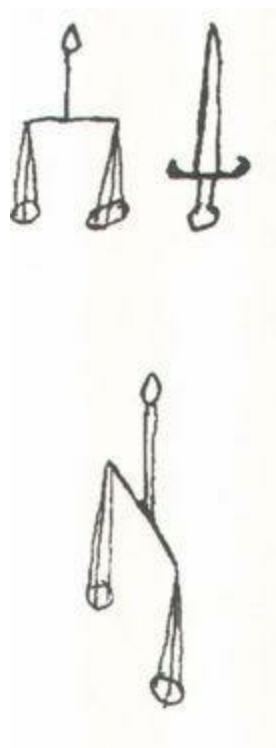
The Sonnes of men,⁶¹⁷ and theyr sonnes, ar subiected unto my commaudent. ⁶¹⁸ This is a mystery. I haue spoken of it. Note it throwghly. They ar my seruants. By them thou shalt work mervayles. I gouern for a tyme.⁶¹⁹ My tyme⁶²⁰ is yet to come. The Operation of the Earth is subiect to my powre:⁶²¹ And I am the first of the twelve. My seale is called Barees: and here it is.



(Δ: This he held in the palm of his hand: as though it had byn a ring, hanging allso over his myddle fingers⁶²²). With a great voyce he sayd, Come ô ye people of the erth:⁶²³

1. (Δ: Then there cam a great Number of onely Kings, from amongst the rest of the multitude within the Globe: They kneele down; and some kyssed his seale and some did stand frowning

at it. Those kings that kissed it, had, eche of them, a sword in one hand, and a payre of Ballance in the other: the balances being euen, and counterpeysed.⁶²⁴ But the other had allso ballances, which hong uneven, the one scale lower then the other. The euen balanced kings were of glad cheare:⁶²⁵ but the other wer of a sowre and hevy cowntyance.



It is, and shalbe so: And the workmanship of this, is to this ende.

2. Then cam noble men: (Δ : and he held up his hand,) and they parted them selues into two Cumpanyes: and ouer the heds of them, appered these two wordes. Vera,⁶²⁶ over one Cumpany: and Impura⁶²⁷ over the other.

Vera	Impura
.....	
.....	
.....&c	&c

Verus cum veris, et Impurus cum Impuris.⁶²⁸

3. Come ô ye Princes of Nature. Δ : Then cam in Anncient and graue Cowtenanced men in blak gownes: of all manner of sortes.⁶²⁹ Diuerse of them had bokes: and some had stiks like measures:⁶³⁰ and they parted into two Cumpanies. Eyther cumpany had his principall. One of these Cumpanies fell at debate among them selues. The other Cumpany stode still. There appeared before eche of these Cumpanyes a great boke. Uppon the bokes was written; on the one, Lucem; and on the other, Mundi tenebras.⁶³¹ The Forman spred his hands ouer them, and they all fell down: and the boke with Lucem⁶³² on it waxed bright: and they which attended on

that boke (Lucem) departed.

Gather, by these few spriggs the Cumpas of the whole field. Δ: I demaunded of him, what his name was: and he answered,⁶³³

I am Primus et Quartus⁶³⁴ Hagonel.

Δ: This Pri. Quar, shewed his⁶³⁵ seal  to the Multitudes and they beheld it, and of them some florish, som stand, and some fall.

1. [Δ: Then he sayd,] The first were the Kings of the earth; which tell the priks of the last , take place, are, and shall be. In this thow mayst lern science. Note a mysterie. Take a place, is as much, as, Ende with place.

Δ: Then he threw down a great many of them before him. Here is his name, (pointing to 
[Δ = Carmara⁶³⁶] on the upper part of the Globe.) Not withstanding I am his Minister - [D in generall particularly Blumaza.]

There are kings fals and uniust, whose powre as I haue subuerted and destroyed, so shalt thow. Thow seest the weapons.⁶³⁷ The Secret is not great.

Δ: I know not what the weapons are. Pri. Quar sayd, Write, and I will tell thee. Δ: The three, of eche side did syt down while Pri Quar did thus speake.

I am the first of the fowrth Hagonel.

Δ: I had thowght that ye sayd before, you had byn the first and the Fowrth of Hagonel.

Pri Quar. I am HAGONEL, and govern HAGONEL. There is Hagonel the first, Hagonel the second, and Hagonel the third, I am the first that gouern the three. Therefore I am the first and last of the fowre.⁶³⁸

Δ: In the meane space of the former multitude some were falln deade, of some theyr mowthes drawn awry: of some theyr legs broken &c. And then, pointing to  (Δ: = Carmara) he sayd,

In his name, with my name, by my character and the rest of my Ministers, are these things brougt to pass.⁶³⁹ These that lye here, are lyers, witches, enchanters, Deceyvers, Blasphemers: and finally all they that use NATVRE, with abuse: and dishonor him which rayneth for euer.

2. The second assembly were the Gouerners of the Earth, whose glory yf they be good, the weapons which we haue towght thee, will augment: and Consequently, if they be euill, pervert.
3. The third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are diuided, some with eyes looking toward heaven, the rest to the center of the Earth. Ubi non Gloria, nec bonitas nec bonum est.⁶⁴⁰ It is wrowght, I say, it is wrowght (for thy understanding) by the seuen of the seuen which wer the sonnes of sempiternitie,⁶⁴¹ whose names thow hast written⁶⁴² and recorded to Gods Glory.⁶⁴³

Δ: Then he held up his hands, and seemed to speak but was not herd (of EK⁶⁴⁴) as he told me: and theruppon Pri Quar sayd, Neyther shalt thow heare, for it is Vox hominibus non digna. Illi autem cum filijs suis laudauerunt Deum. Benedictus est qui fñius est unicus,

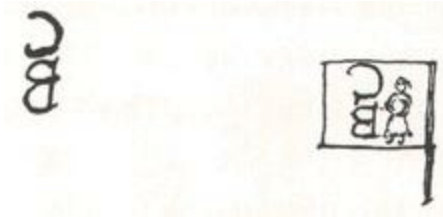
et Gloria mundi.⁶⁴⁵

EK saw like a black cloth⁶⁴⁶ come-in and cover all the forepart of the stone, so that nothing appeared in the stone. Then was hard a voyce saying, Loke for us no more at this tyme: This⁶⁴⁷ shalbe a token, (from this tyme forth) to leaue.⁶⁴⁸

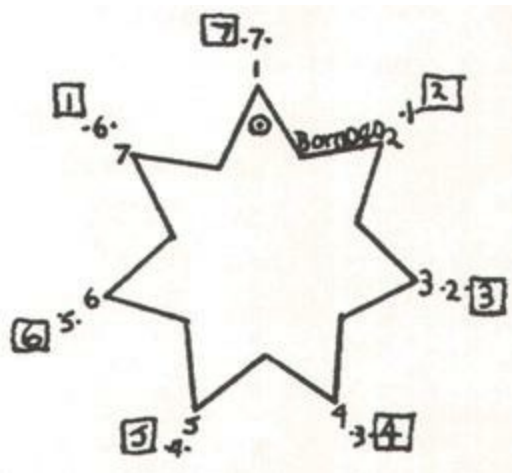
Δ: Laus et Honor sit Deo Immortali et Omnipotenti nunc et semp. Amen.⁶⁴⁹



Δ: He with the triple Crown on his hed, in the long purple robe , had now onely that part of the rod in his hand, which was clere red: the other two parts being vanished awaye. He shoke his rod, and the Globe under him did quake. Then he sayde, Ille enim est Deus, Venite.⁶⁵⁰ Δ: All the 7 did bow at his speache. He holdeth up the flag, with the picture of a woman paynted on it, with the (as before was noted) on the right side of her.



And on the other side of the flag, were the Armes of England. He florished with the flag very much, and went as though he did marche, in warlike manner uppon the upper and utterparte of the Globe. He pointed up to the Flag and sayde, There is two to come, there is no more.⁶⁵¹ All the people in the Globe seamed to be glad and reioyce. Now he setteth down the Flag, and sayd, Come, Come, Come; And the 7 cam all before him. They hold up all together, Heptagonum stellare, seeming to be Copper.⁶⁵²



- 1: The first Holder,⁶⁵³ sayd, Me nosti:⁶⁵⁴ and so pulled his hand of from the Heptagonum.
- 2: The second of the .7. taketh his hand of and doth reverence and sayd, I am he which haue powre to alter the Incorruption of NATVRE. With my seale, I seale her and she is become perfect. I prevayle in Metalls: in the knowledge of them: I haue byn in Powre with many, but Actually with few. I am of the first of the⁶⁵⁵ twelve the Second of the

Seuen. Wilt thou know my name?

Δ: Full gladly.

I am BORNOGO: this is my Seale: This is my true Character. What thow desyrest in me shalbe fulfilled. Glory to God. Δ: He kneled down, and held up his hands toward the Heptagonum.

3: The next (or third) sayd, I am the Prince of the Seas: My powre is uppon the waters. I drowned Pharao: and haue destroyed the wicked. I gaue life unto the seas: and by me the Waters move. My name was known to Moyses. I liued in Israel: Beholde the tyme of Gods visitation. I haue measured, and it is '8'.⁶⁵⁶ This is a mysterie. God be mercifull to his people. **Behold, Behold Lo, behold, my mighty powr consisteth in this. Lern wisdome by my words. This is wrowght for thy erudition, what I enstruct thee from God: Loke unto thy charge truely. Thow art yet deade: Thow shalt be reuiued. But oh, bless God truely: The blessing that God giueth me, I will bestow uppon thee by permission.**

Ô, how mighty is our god which walked on the waters; which sealed me with his name, whose Glory is without ende. Thow hast written me, but yet dost not Know me. Use me in the name of God. I shall at the tyme appointed be ready. I will manifest the works of the seas and the miracles of the depe shalbe knowne. I was Glorified in God. I Skurged the world. Oh oh oh, how they do repent. Misery is theyr ende, and Calamitie theyr meat. Behold my name is print..... for euer: behold it. Δ: He opened his bosom and seamed leane: and seemed to haue feathers⁶⁵⁷ under his robes. He had a golden gyrdel: and on it, written BEFAFES. Than he sayd, Blessed be thou Ô God, God, God, for euer. I haue said.

Δ: He toke his hand of from the Heptagonum.

Δ: The blak Cloth was drawn: which is now appointed to be our token from them, that we must leave of for that instant.

Δ: Deo soli, omnis honor, et Gloria.⁶⁵⁸ Amen.



Δ: On the left side of H (sitting in the Chayre) appeared yet three, holding up the Heptagonum, on one on the other side below. He sat with his face from EK toward me. I stode and my face sowthward. EK he sat at the same table, with his face Northward.

4: The Fowrth⁶⁵⁹ (holding below) Cryed: Earth, Earth, Earth.

EK: He speaketh Hollow, so that I understand nothing. Δ: Than he answered, They are the wordes of my Creation, which you are not worthy to understand. My Powre is in Erth:⁶⁶⁰ and I kepe the bodies of the Dead.⁶⁶¹ Theyr numbers are in my bokes. I haue the key of Dissolution. Behold, Behold, All things, yea All things, haue their workmanship with me. For I am the ende of working. EK: He falleth down prostrate, and speaketh, I know not what, Δ: Than he sayd, I haue the light of his anger,⁶⁶² and I will destroy it. Ô, Ô, Behold, It is a light left within the bottomles pit. It is the ende and the Last. O blessed shall thy name be, Blessed shall thy name be for euer. Behold this is my seale:



Behold, the bowels of the earth are at my opening. Δ: Than I requested him to help me with some portion of Threisor hid,⁶⁶³ to pay my detts withall and to buy things necessarie &c. He answered, O wordling thow shalt be satisfyed with welth of this world. Behold Behold Lo, lo Behold, vehemently I say Behold. I haue, horded Threisor, for the sonne of perdition,⁶⁶⁴ the first Instrument of his destruction. But, lo these Cauerns. Δ: He shewed to EK the Cavernes of the earth, and secret places therof and afterward sayd: **Mark this, All spirits, inhabiting within the earth, where, their habitation is, of force, not of will, (except the myddest of my self, which I know not), are subiect to the powre hereof.** Δ: **Pointing to his Seale.**⁶⁶⁵ **With this you shall govern, with this you shall unlok. With this (in his name who rayneth) you shall discouer her entrayles.** How say you now? Can you do it? Ar not your Magiciens acquaynted with me? Yt greueth me to regester the bones of the Wycked. Prayse him Butmono, Prayse him Butmono, prayse him. Δ: Is that your name, I pray you tell me. He answered, yea it is my name. It is the ende⁶⁶⁶ of all things. EK: Now he sitteth down.

5. Δ: Now the Fifth turned his face toward EK (Who [EK] sat before me, and opposite unto me) and stepped furth and sayd: I am life and breath in Liuing Creatures.⁶⁶⁷ All things liue by me, the Image of One excepted.⁶⁶⁸ Behold the face of the Earth. EK: There appeareth all Kindes of

brute beastes, fowles, Dragons, and other. Δ: He Clapt his hands to gither and they all, vanished away at ones: they cam agayn: and went then away and retorned no more. But the people within the Globe remayned still as from the begynning: he sayd while the beastes were yet in sight, Lo, all these, do I endue with life: my seale is theyr Glory. Of God I am Sanctified: I reioyse: (1) the Liuing, (2) The ende, and (3) begynning of these things,⁶⁶⁹ are known unto me: and by sufferance I do dispose them untill my Violl be run. EK: He taketh owt of his bosom a little vyol glass: and there seameth to be fieve or six sponefulls of oyle in it. Δ: He answered and sayde, That it is: and it is a mysterie. Δ: I spake somewhat of this oyle, and he answered me, and sayd, Thow sayst true. In token of God his Powre and Glory, write down BLISDON. EK: He taketh his hand of from the Heptagonum.

6. The sixth pulleth open his Clothes and red apparell, and there yssueth mighty fyre oute of his sides. [Δ: Note, the cote of the first of these seuen is shorter⁶⁷⁰ then any of his fellows coats are.] The sight of the fyre is very owgly, grisely, terrible, and skarsly of mans eye can be beholden. At length he pluckt his coates to gither, and sayd to EK, Ô I wold shew thee, but flesh and blud cannot see. Write shortly, (it is enowgh) Noui Januam Mortis.⁶⁷¹ Δ: Than sayd he to me in an ernest muse, Ô, Muse not, My words ar dark; but with those that see, light enowgh. Et per cussit Gloria Dei, Impiorum parietes. Dixi.

Δ: **In mervaylous raging fyre, this worde BRORGES⁶⁷³ did appeare, tossed to and fro in the furious flames** thereof, so abundantly streaming out, as yf all the world had byn on fyre, so that EK, could not endure (without great annoyance to his ey sight) to behold the same. And finally he sayd, Mysteria in animis vestris imprimate.⁶⁷⁴ And so the fyre vanished away.

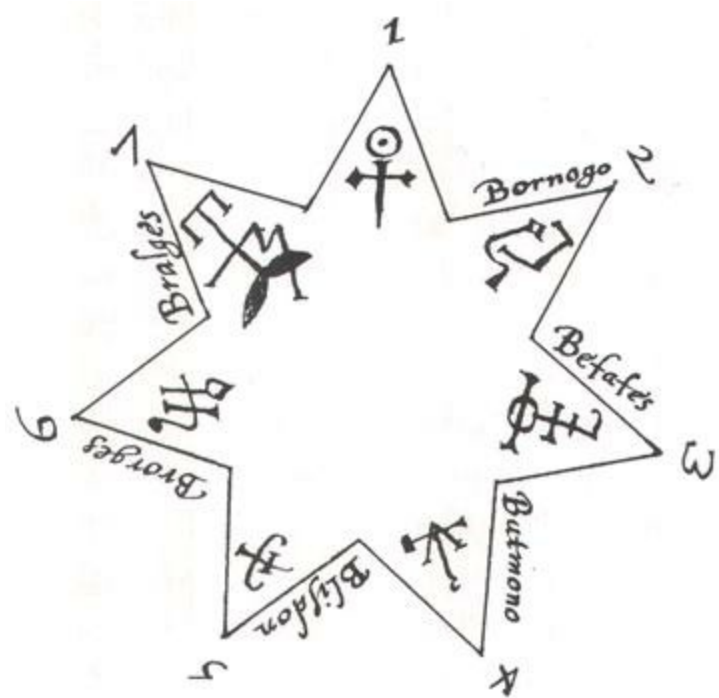
7. **EK: The stone semeth all Blew: and onely One now beholdeth the Heptagonum: all the rest being set down: who semed now to extend theyr hands one toward an other, as though they played, now being rid of theyr work.** Now the last putteth his hand to the Heptagonon and turned his face to EK hauing his face (all the while before) turned toward D. He sayd, The Creatures liuing in my Dominion,⁶⁷⁵ ar subiect to my powre. Behold I am **BRALGES.**⁶⁷⁶ The powres under my subiection are Invisible. Lo what... are. **EK: All the world semed to be in brightnes or w... fire: and therein appered Diuerse little things like little smokes without any forme.**⁶⁷⁷ He sayd, This is the seale⁶⁷⁸ of my Gouernment. Behold I am come, I will teache the names without Numbers. The Creatures subiect unto me shalbe known unto you.

¶ **Beware of wauering. Blot out suspition⁶⁷⁹ of us for we are Gods Creatures, that haue rayned, do rayne & shall raigne for euer. All our Mysteries shalbe known unto you.**⁶⁸⁰

EK: All the 7 vanished away, onely H remayning who sayd (being stand up, and leaning uppon his Chayre, and turned to EK), **Behold, these things, and theyr mysteries shalbe known unto you, reseruing the Secrets⁶⁸¹ of him which raigneth for euer:** [EK: The voyce of a multitude, answered singing,] **Whose name is Great for euer. H Open your eyes, and you shall see from the Highest to the lowest.**⁶⁸² **The Peace of God be uppon you.**

Δ: Amen. **EK: The blak Cloth was drawn before all the things conteyned in the stone: which was the Token of Ceasing for that tyme:**

Sanctus sanctus sanctus Dominus Deus noster.⁶⁸³



Δ: The Cloth remayned drawn, a prety while after we had done our prayers to God, and so was all the things in the stone kept from sight.

Δ: The Man with the Crowne,⁶⁸⁵ (he onely) appeared first, and the transparent Globe with the people of the world in it, as before. The Diaphantie, or (as it wer) the Shell of the forsaid Globe, was very glystring bright. The man⁶⁸⁶ shaked his hand toward me and the bak of the Chayre was toward EK. On the globe appered a trace like a seame, of two things ioyned to gither, or rather a very narrow path: which began below on the Convex superfices of this globe and went upward to the verticall point or (as it wer) the zenith prik of it: but from the lower part of the same to the place where the chayre stode, it seamed broder, and more worn, than from the chayre up to the vertex or top prik: for that part (which semed to be about the eighth part of the whole) did appere very smalle, and unworne, or unoccupied.

Δ: He turning his face toward EK, spake thus, I haue declared things past and present. And now I speak of things to come. The Whole shalbe manifest. Nam ipse unus et Indiuisibilis est. Gloria Gloria Gloria Creatori nostro.⁶⁸⁷ Two partes⁶⁸⁸ are yet to come, the rest are finished allready. Δ: He shewed the rownd Table⁶⁸⁹ with letters and numbers which master Kelly sent me: and than he toke it away agayn. Then he sayd,

Venite gradatim repetamus,⁶⁹⁰ opera Dei.⁶⁹¹

Δ: The first of the .7. which had yesterday appeared, did now appere with the short robe,⁶⁹² as he did before. Than H sayd smylingly (being turned to EK),

Hæc sunt documenta tua,⁶⁹³ quæ nondum intelligis.⁶⁹⁴

Δ: Than the man with the short robe, the Forman of the 7 (yesterday appearing) sayd,

Unus est Deus, et Unum est opus nostrum.⁶⁹⁶

Δ: Then cam very many uppon the Globe his convex superficies and they sayd,

Parati sumus seruire Deo nostro.⁶⁹⁷

Δ: Eche of these had somewhat in theyr hands. Som had crownes, some garments &c.⁶⁹⁸
The number of them was: 42: and stode in this order:



and sayd embracing (as it wer) the whole number of this Cumpany,

Et nomen meum, numerus est totus

Nec est crimen in numero nostro

Moyses nos nominauit.

Potestas istorum, quàm istarum, quamvis non una,
tamen in uno sunt. [700](#)

Δ: I sayd that I thowght there wanted at the begynning of this sentence, this word Tam. [701](#) He answered, it might be understode by his pointing to them there standing, and sayd farder in respect of this my dowl, Quatenus est hæc vanitas vestrorum? Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo. In Deo, id est Nobiscum. In Mundo, quantum apud vos: In minori Mundo, quantum in vobis.

(Combinatur animus tuus cogitatione.) Disseritur apud Phōs., idque maximè) de NATVRA, quæ non vobiscum, sed nobiscum (ah, ah, ah) et in nostra potestate est. Videbis Deum. Vidisti opera nostra, Opera (inquam) manuum suarum: Digito Dei mouebimur. A Deo venit. Homo, et cum hominibus fuit: est enim cum illis. Illius namque potestas, vim, virtutem, et esse dat, [702](#) non nobis solum modo, sed operibus nostris.

Inhumata tibi anima tua, quid quærit? [703](#)

Δ: I understand you now: He answered Ab humo, homine: Ab homine dictum est. [704](#) I axed thee, what thow desyrest.

Δ: Wisdom, and Veritie, I answered: // then, he answered, H: Thow shalt. Δ: There cam in a smyling fellow: and they pluckt him, and towsed him. He cryed he wold tell Newes: and they answered, that there was none for him to tell: and he skaped [705](#) from them, or they let him slyp, with all his clothes torn of: and he semed to crepe or get away under the globe, and (as it wer) to get behinde the Diaphanous Globe.

Δ: These 42 had all of them somewhat in theyr hands: as eyther whole Crownes, or 3/4 of Crownes, or robes &c. Six of them semed more glorious than the rest, and theyr Coates longer: and had cerclets (abowt theyr hed) of Gold: and these had perfect Crowns in theyr hands. The second six had thre quarters of Crownes, the Third six, haue clothes [706](#) in theyr hands. [707](#) All the rest semed to haue balls of gold: which they toss from one to an other: but at the catching they semed empty wynde balls: for they gripe them, closing theyr hand, as yf they wer not solid, but empty, like a bladder. [708](#)

Δ: The first six sayd, Our names cannot be expressed: neyther can the names of these that follow.

Δ: The first six made cursy to the man with the short robe: the second six made cursy to the first,

and the Third to the second, and they all, and the short robed man, made cursy to H.

Our workmanship is all one. Δ: Sayd the short robed man.⁷⁰⁹

H: The whole day is diuided into 6 partes:⁷¹⁰ Euery part occupyeth a part of them here. (Δ: Pointing to the 42 standing there.) Therefore yf thou wilt work with Kings (thow knowest my meaning), finally what so euer thou wilt do in theyr estate, Cast thyne eye unto the first place. In all good causes thou shalt work by six in generall. The rest are for Depriuauon: I meane the next six. The residue all do serue to the entents and purposes apperteyning unto Kings. But bycause thou shalt not be ignorant, what they are, in name, they shall shew forth theyr Tables.

Δ: Than they, spedyly (eche of them uppon the place of theyr standing) made a square table: and euery table had but one Letter. The first of the first six did go away, and in his table appeared an O, &c, and so of the second six, orderly theyr letters appeared in theyr tables: But the Third six, they cowered down uppon theyr letters, and were loath to shew them: but at length, did &c: and at the last of euery row, they all cam together &c.

O	FE	S	N	G	L	E	4 howres
A	V	Z	N	I	L	N	4 howres
Y	L	L	M	A	F	S	4 howres
N	R	S	O	G	O	O	4 howres
N	R	R	C	P	R	N	4 howres
L	A	B	D	G	R	E	4 howres

H: Remember how they stode, when they wer secondly disposed unto thee: They stode first in six rows; and next they wer turned into 7.⁷¹¹ I speak of the greater number and not of the less. In speaking of the greater, I haue comprehended the lesser.⁷¹²

Δ: They went euer away toward the⁷¹³ hand.

The third row went of lamenting: being commaunded by the Short robed man. All parted in fire, falling into the Globe. The fifth row did synk into the Globe, euery one in a sundry fyre by him self. The sixth fell with smoke down into the Globe.

EK: Now remayneth onely the man with the Crown H : he made shew with his hands, beckning toward E.K., and sayd, I haue told thee, that theyr workmanship, is to gither. Theyr names are uppon these tables. The first letter, is the Second letter, of the first⁷¹⁴ name of the Table.⁷¹⁵

Thow hast 49 names in those Tables. Those names thou hast in former Tables by thee written: in that of 7 tymes 7. Confer it with the rownd Table.⁷¹⁶

The first letter⁷¹⁷ from the point of his⁷¹⁸ sword, is B. That B signifieth the number of the Bees, begynning the 49 names, environing that Circle. In the former Tables thou shalt fynde B.1. B.2. B.3. B.4. &c and so to B.49. Those Bees begynne the names of all the powres that haue governed, do gouern, and shall gouern.

The next letter hath his circle and numbers going rownd abowt it: which thou shalt fynde in the former Tables. The letter standeth in the myddest of euery square, of euery Circle: though some be turned upside down: Which onely signifyeth that they are Spirits of Destruction, wrath and Indignation in Gods Judgment. There are two numbers: that, on the right hand, over the letter, is the number

pertayning to that letter.

O in the Circumference is the ninthe letter.[719](#)

Gather the former Tables to gither, which thow hast made before, conteyning 49, depending onely on B. Where thow shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest. Reade my instructions as concerning those Tables, and thow shalt fynde the truth of them.-----
--Ihaue sayd.[720](#)

Mighty is thy name, O God of Hostes:

Blessed is thy name, Ô Lord, for euer.
Δ:Amen.



H: Lo, here I byd them do, and they do. I haue appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly, obscurely or without a truth, in affirming that I towght thee those Tables: For they are from him, which made and created all things: I am from them⁷²² in powre and message, under whome I here rule⁷²³ and shall do, tyll the ende⁷²⁴ of all things be:⁷²⁵ Ô, Great and bowntifull in his liberall mercy: The mercy of him, whome we prayse and laude and sing unto, with Joy for euer. Behold thow desyrest, and art syk with desire.⁷²⁶ I am the disposer though not the Composer of Gods medicines . Thow desirest to be cumforted and strengthened in thy labors. I mynister unto thee The strength of God.

What I say, is not of my self, neyther that which is sayd to me, is of them selues, but it is sayd of him which Liueth for euer.

These Mysteries hath God lastly, and of his great mercyes, graunted unto thee.⁷²⁷ I haue answered thy dowting mynde.

Thow shalt be glutted, yea filled, yea thow shalt swell and be puffed up with the perfect knowledge of Gods Mysteries, in his mercyes. Abuse them not. Be faithfull. Use mercy. God shall enriche thee.

Banish wrath: yt was the first,⁷²⁸ and is the greatest⁷²⁹ Commaundement.

I rayng in him, and liue by him which rayngneth and liueth for euer.

Δ: I pray you make some of these last instructions, more playne, and euident.

H: I haue shewed thee perfectly. Behold I teache thee agayn. O how mercifull is God that revealeth so great secrets to flesh and blod? Thow hast 42 letters. Thy Tables, last, conteyn so many. Euery letter is the name particular by him self of the generall actions, being, and doing of these 42, which appeared with theyr workmanship. The first, was theyr Prince: and he gouerneth onely⁷³⁰ theestate, condition and being, limited by God unto Kings of the earth. The 7 next him,⁷³¹ are those that are Messagers of God his good gifts to those that beleue him, and faithfully serue him: wherof few re ... and rayng now frutefull in his sight.⁷³²

Regnat, Regnat, Regnat ô regnat Iniquitas super faciem totius terræ Cor hominis impletum est malitia, et nequicijs. Incipit, incipit enim noua illorum potestas, illis non sine re dedita,⁷³³ nec dis . .
⁷³⁴

Vide quæso.⁷³⁵ Δ: He pointed down to the people, in the Globe, all being sore and diseased of some sore, ulcer, botch, &c.

H: All the residue of the Angels, (for so they are in dede) ar ministers of God his wrath and indignation uppon the Faythless.⁷³⁶ whose myserie is most lamentable. 7 onely, haue 7 letters comprehending the dignitie of theyr vocation:⁷³⁷ The rest are particular, not onely in powr, but allso in theyr vocation. Like leaves they spring and grow from one branche.

These words which thow seest in the last Table, some of them unhable to be pronownced, are notwithstanding the names of those 7⁷³⁸ which held the fayr and bewtifull Crownes. Which names (as I sayd before) do comprehend not onely the powre, but allso the Being of the rest.⁷³⁹ The whole Composition is the truth of the words. I will ones more teach. There were 42 that appeared, besides

him, which was theyr prince. The first 7,⁷⁴⁰ are called by those names, that thou seest, as OFS &c.

Δ: And so of AVZNILN &c. H : Thou hast sayde.

There are but 6 names,⁷⁴¹ that are in Subjection. I teache breifly. Doost thou not remember the **Circle** and the prick in the myddest: which was on the right hand⁷⁴² of him, that was theyr **Prince**? **That onely** representeth 7 in number which being added unto the rest maketh 49. Read the letters. Δ: I red OF &c, and he willed me to strike them out.

H: That is the name of **those** of the first of the 7,⁷⁴³ which held the Crownes in theyr hands.

Note: The second line,⁷⁴⁴ is the name of the second, and so to the ende of the table. 42 letters: 42 names: 42 persons.

The first, where his fote stode, is both his Name and Character.⁷⁴⁵ And so of the second, Third &c.

Notwithstanding, Generally these are the names, the first 7, the One presupposed, the rest being six in order.

This is the truth, and the some of the Tables. Yt is easy to be understode and perfect.

Whan thou wilt work for anything apperteyning unto the estate of a good King: Thou must first call uppon⁷⁴⁶ him which is theyr prince. Secondly the ministers of his powre ar Six:⁷⁴⁷ whose names conteyne 7 letters apeece: as thy Tables do manifest: by whome in generally, or by any one of them, in particularitie, thou shalt work for any Intent or purpose.

As concerning the letters particularly, they do concern the Names of 42 which 42, in generally, or one of them do and can work the destruction,⁷⁴⁸ hindrance or annoyance of the estate, Condition or degree, as well for body as government, of any Wicked or yll Liuing Prince. In owtward sense, my words are true. I speak now of the use of one of the first, that I spake of, or manifested yesterday. Sayd I not, and shewed I not, which had the gouernment of Princes?⁷⁴⁹ For, as it is a Mystery to a farder matter, so is it a purpose to a present use. Yf it rule worldly princis, how much more shall it work with the Princis of Creation?

Thow desyrest use, I teache use, and yet the Art is to the further understanding **of all Sciences**, that are past, present or yet to come.⁷⁵⁰

Frute hath a further vertue than onely in the eating: Gold his further condition, property, and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature.⁷⁵¹

Thow art Dignified.⁷⁵²

Δ: Yf I wold haue the King of Spayne his hart to be enclined to the purpose I haue in hand, what shall I do?

H: First Cast thyne ey unto the Generall prince,⁷⁵³ Gouernor or Angel that is principall in this world.⁷⁵⁴ [Δ as yet, is BALIGON or Carmara.]

Secondly consider the circumstances of thy Instruction.⁷⁵⁵

Thirdly place my name,⁷⁵⁶ whome thou hast all ready.

Fowrthly, the name of him, which was shewed thee yesterday, whose garments were short, and of purple.⁷⁵⁷

Fifthly, his power,⁷⁵⁸ with the rest of his six perfect Ministers.⁷⁵⁹ With those thou shalt work to a good ende. All the rest thou mayst use to Gods Glorie. For euery of them shall minister to thy necessities. Moreouer, when thou workest, Thy feete must be placed uppon those tables⁷⁶⁰ which thou seest written last comprehending 42 letters, and names. But with Consideration, that the first Character, which is the first of the 7, in thy former boke,⁷⁶¹ be placed uppon the top of the Table,⁷⁶²

which thou wast, and art, and shalbe commaunded to haue, and use.

Last of all, the Ring, which was appointed thee: with the Lamine comprehending the forme of thy own name: which is to be made in perfect gold, as is affore sayd.⁷⁶³

Euen as God is iust, his iudgments true, his mercies unspeakable, so are we the true messagers of God: and our words are true in his mercy⁷⁶⁴ for euer.

Glory, ô Glory be to thee, ô most high God.

EK: Now commeth Michael and heaveth in his hand out of the stone and sayeth, **GOD Bless you.**

H: As concerning the use of these Tables, this is but the first step. Neyther shalt thou practise them in vayne.⁷⁶⁵

And whereas thou dost use a demaunde, as concerning thy doings to a good intent and purpose: and for the prayse and advancement of Gods Glorie, with Philip the Spanish King: I answer that whatsoever thou shalt speak, do or work, shalbe profitable and accepted, And the ende of it shalbe good.⁷⁶⁶

Moreouer wheras thou urgest the absence of thy frende, as an excuse for the ring, No excuse can preuayle: Neyther canst thou shew the frutes of a iust mynde, but of a faynting stomack with this excuse. God hath retorned him, and wilbe mercifull unto you both. Thy Chargis in worldly affayres, are not so great, that God cannot Minister help to theyr necessities. Thou shalt be comforted. But Respect the world to come⁷⁶⁷ (1); (whereunto thou art provided) and for what ende (2): and that, in (3) what tyme.

Serue God truely: Serue him iustly. Great Care is to be had with those that meddle with Princis affayres. Much more Consideration, with whome thou shalt medle or use any practise. But God hath shaddowed ⁷⁶⁸ thee from destruction. He preserueth his faithfull, and shaddoweth the iust with a shield of honor.

None shall enter into the knowledge of these mysteries⁷⁶⁹ with thee but this Worker. Thy estate with the Prince (now rayngning,⁷⁷⁰) shall shortly be amended. Her fauor encreased, with the good wills of diuerse, that are now, deceyuers.

Thy hand, shall shortly be theyr help.⁷⁷¹ and thou shalt do wunderfull and many benifits (to the augmenting of Gods Glorie) for thy Cuntry. Finally, God doth enriche thee with Knowledge: and of thy self, hath giuen thee understanding of these worldly vanities.⁷⁷² He is Mercifull: and we his good Creatures,⁷⁷³ neyther haue, do, nor will forget thee. God doth blesse you both: whose Mercy, Goodness, and Grace, I pronownc and utter uppon you. I haue sayd:

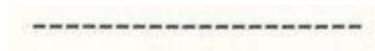
Δ: Laus, honor, Gloria, virtus et Imperium,

Deo opto. Max°. ⁷⁷⁴

Amen.

H: Yf you will stay⁷⁷⁵ one half howre, I will say farder unto you.

Δ: We will: by gods leave.



Δ: After that half howre passed, (being 10½ noctis ⁷⁷⁵;) he sayde,

H: Venito BOBOGEL Rex et princeps Nobilitatis⁷⁷⁶

Venito cum ministris: Venito (inquam) Venito cum satellitibus tuis munitus.⁷⁷⁷

Δ: I fele: and (by a great thundring noyce, thumming thuming in myne eares) I perceyue the presence of some spirituall creature abowt me.

EK: And I here the thumming.

H: Behold, Before this work be finished,⁷⁷⁸ (I meane the Manifestation of these Mysteries) thou shalt be trubbled, with the Contrarie Powres and beyond any accustomed manner. But take heade,⁷⁷⁹ they prouoke thee not to work agaynst our Commaundements. Both thy ey and hand shall be manifest witness of it: well, this is true.

EK: They that now come in are ioly⁷⁸⁰ fellows, all trymmed after the manner of Nobilitie now a dayes: with gylt rapers, curled heare: and they bragged up and down. BOBOGEL standeth in a blak veluet coat, and his hose close, rownd hose of veluet upperstoks: ouer layd with gold lace: he hath a veluet hat-cap, with a blak feather in it: with a cape on one of his sholders his purse hanging at his neck and so put under his gyrdell, his berd long: he had pantofells and pynsons.⁷⁸¹ Of these, in Company, are 42. 7 of them, are apparayled like BOBOGEL: sagely and gravely: All the rest are ruffyn like. Some, are like to be men and women: for, in the foreparte they semed women, and in the bakpart, men, by theyr apparayle, and these were the last 7. They daunsed, lept and kissed.

EK: The stone is brighter, where the sage and graue 7 do stand, and where the other do stand the stone is more dark.

EK: Now they come to a circle, the sage and the rest, but the sage stand all to gither.

Δ: The first of the sage, lyft up his hand a loft, and sayde:

Faciamus secundum voluntatem Dei: Ille Deus noster est verè nobilis & æternus.⁷⁸² He pluckt up his right fote, and under it appeared an L.

1.	L
Then the Second moved his fote, and	E - appeared.
Under the third, likewise,	E
&c.	N
	A
	R
	B

Then the last .B. and immediately they grew all to gither in a flame of fyre and so sonk down into the former Globe.⁷⁸³ Of the rest the first pluckt up his fote, and there appered an L &c.

2. L
N
A
N
A
E
B

At the last, they fell down like
drosse of metall.

Then whipped out fowr in a cumpany.

3. R
O
E
M¹⁷⁹
N
A

They clasp to gither, and fall down
in a thick smoke.

4. B
L
E
A
O¹⁸⁰
R
I

They ioyne to gither and vanish
like drops of water.

5.

They fall down like a storme
of hayle.

6.

The last vanished away.

B

N

E

I¹⁸¹

C

I

A

B¹⁸²

A

O

I

D

I

A

B

Δ: This I fashioned thus after my first dictata penning of my own fantasie:

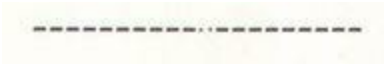
L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B



Δ: Then he sayd, Well, I will shew thee more of these things at the next time.
God be with you: God bless you both.

Δ: Amen.

Δ: When shall that next tyme be? A voyce spake, On monday. Δ: Deo soli omnis Honor et Gloria.[788](#)
Amen.



Δ: Long after our comming to the stone (abowt half a quarter of an howre) the Cloth of sylence remayned drawn: and nothing appeared: but EK heard a far off very pleasant Musik the while.

H: He seamed to take the cloth away with his hands. After that (abowt 6 minutes), Nothing altered or shewed, other than the standing furniture, usually of late appearing there.

EK: Now come in 7 men with Muscally Instruments: and before them cam one with a veluet Coate,⁷⁹⁰ and a hat-Cap, with a sword by his syde, and a Cloke or Cape hanging on one sholder: and a blak feather in his hat. &c. Afterward cam 42 more, seeming to be very far behynde the first 7. Their Melody sowned very swetely and pleasantly all the while from the begynning.

The forme of theyr Muscally Instrument:



These Musiciens did play, one with an other, iestingly: they bobbed one an other, and than played agayn. The 42, which semed a far of, cam nerer and nerer, and seamed to bring a rownd thing, like a table⁷⁹¹ in theyr hands. The 7 pipers went away: and the Man with the Cape hanging on one of his sholders (somwhat like a Nobleman) remayned. Then wer they come at hand, the 42 with the rownd table. These seamed to be of two sortes: Of which, the last 7: on the forepart to behold seamed rather wemen,⁷⁹² with fardingales⁷⁹³ very much sprowting out, but theyr face had no peculier attyre of wemen. The 42 held the circle⁷⁹⁴ (or rownd Table) up, over theyr hed, flat wise. Then they layd the Circle down, and stode rownd abowt it.

H sayd, Tam mali, quam boni, laudant te,

Deus, Deus, Deus noster.⁷⁹⁵

Δ: The letters appeared to EK, and he told me them, and I began to write:

LEENARB

H: Thow writest in vayne. Thow hast written them already.

Δ: It is true: I see them now last before noted down.

H: Loke the eight name in the Tables. [Δ: of 49, collected.]. Δ: That eighth is Bobogel. Loke to his Character in the great Circle. Loke the second name in the Table with 7 angles.

Δ: That I finde to be Bornogo.

EK: He with the cape on his one sholder, sayeth, Nomen meum est Bobogel.⁷⁹⁶ And he that is my subiect, is Governor of the second Angle of the 7.⁷⁹⁷

Bob: I weare these robes, not in respect of my self, but of my Government. I am the Prince, Chief; [EK: He falleth down on his knees and speaketh wordes which I understand not.] yea the **only distributer**, giver, and bestower **of Wisdome and Science**.⁷⁹⁸ I weare this apparayle, for that in dede, being a Prince I am a Cownsaylor⁷⁹⁹ to estate and dignitie. All Dignitie and gouernment that is not cownsayled by me, and my subiects, is frustrate, voyde, and cleane⁸⁰⁰ without firm grownd.

Those which thow sawest, (being pipers) signifie **praters**.⁸⁰¹ with unaccustomed, and not usuall Instruments: which allwayes seame to sownd that, which None but I my self, with my subiects, (yea **not all** of them, but the fewest) can performe. But I am true Philosophie. I am true understanding. Oh my descending from him which rayngneth, is euen uncomprehensible of the Angells. Neyther do I know, my self: But what I think, I utter, and What I measure, I am.

He sayd, Ordinationem Infinitæ potestatis eleuate.⁸⁰²

EK: Now come Three⁸⁰³ out of the 42, and layd theyr fingers uppon the three first letters: and,

The first sayd, O Unitas in Natura et in Deo.¹⁹⁹

The second sayd, O Æqualitas Dei et Naturæ. Deus in Deo.
Natura a Deo et se.²⁰⁰

The Third sayd, Conventus eius, est sine numero:
Tamen nobiscum est in Uno, Fons et Caput Naturæ²⁰¹

⁸⁰⁴ ⁸⁰⁵,

⁸⁰⁶

EK: They ioyne them selues to gither and become, all One Man; most beawtifull to behold: Whose hed and to the brest, seamed to be neare to heven. His brest and myddle part, in the ayre: His feete seamed to stand on the earth. There cam like a Fire, oute of the Crown of his hed, and to enter into the heven, hard, by it: This great high and fayre man sayde,

Veritas quæsita, nostra est.⁸⁰⁷ ⁸⁰⁸EK: His apparayle is diuided into two halfes: from the crown of his hed to his fete. The one half seemed to be most fresh flourishing herbes: The other half seemed to

be of diuerse metall:⁸⁰⁹ and his right fote seamed to be Leade.⁸¹⁰ He sayd (with an Aposiopesis) thus,



Beatus est qui Lumen capitis mei &c.⁸¹¹

EK: The rest, all, quake. He sayd farder,

Unus in Capite, unus in pectore, unus in pedibus.⁸¹²

EK: Then stept oute 9, at ones.

EK: Then the great man returned, or was restored to his former estate of three particular men agayn: and they three leaned to the Ientleman⁸¹³ with the Cape on his sholder - BOBOGEL - who sayde,

Dee, Dee, Dee, at length, but not to late.⁸¹⁴

EK: In the place of the former first thre, appeared L E E.

EK: Of the 9, which stept out, they of the first Ternarie⁸¹⁵ sayde, eche thus orderly,

1. Volumus.
2. Possumus.
3. Quid non.⁸¹⁶

This Ternarie sayd, Faciamus, quæ fecerunt, nam nos Tres sumus Adam; societate.⁸¹⁷

EK: They become One man, as the other before, but a slender and a weak one, neyther so high as the first, euer laboring or striving with it self to stand up right, but still it bended, bowed, and inclined downward, as thowgh it wold fall for feblenes. The Body of this Compownd man, seamed to be of Gold glittering. When they retorned to theyr distinct shape: they semed naked and to be sorry, and lament: And Bobogel did put them from him, with his sworde, skabbard and all, as it hanged by his side. Theyr letters were ----- N A R.

EK: Then cam the Ternarie—B L N,⁸¹⁸ and orderly they sayd thus,

{ 1 Ab illo.
2 Per illum.
3 Cum illo²¹⁴

- {1 Ab illo.
- 2 Per illum.
- 3 Cum illo⁸¹⁹

Bob: Qui caret hijs tribus,⁸²⁰ [EK: He whispereth to the first Three leaning to him: and with all, seeing me muse at the Aposiopesis, he sayd,] No No, Thow shalt not dowe [pointing to me.]

In ecclesia Dei, laborabit in Vanum.⁸²¹

EK: This Ternarie of men becam to haue one onely hed, and three bodyes and that one hed was in good proportion.

EK: The side of the Diaphonous Globe opened, and this Transformed Ternarie did point into it, toward the multitude: and the people had theyr brests naked, and semed to wepe.⁸²² and to wipe theyr brests, and where they wiped the place becam fayre.

EK: This Ternary did seme to stand uppon a triangular stone , and to turn (as a horsmyll doth, abowt one axeltree) orderly agaynst, and by, the hole of the Globe so opened. And euey of the three bodyes, in theyr turning, as they cam agaynst the open place of the Globe, they extended, and stretch out theyr hands toward the people: The first seamed to hold a rownd ball in his hand being little, but very fayre white. The second body, his hand had in it, a little sword flamming with fyre. The third had a thing like a hatt band of lawn,⁸²³ of many cullours, which ever as his turne cam to be agaynst the opened hole, he seamed to cast toward the people, and the people did seme to be drawn to him ward, by the Casting of it toward them.

These three bodyes, though they turned contynually, yet did the face or Cowntenance of that One Compownd hed, stedily and immoveably regard or loke into the Globe at the forsayd hole therof.

H: A wonder to behold the heuen, much more this.

EK: Now this Ternarie separated it self, and the hole or clyft in the Globe did shut to. These three did sit down by Bobogel.

H: Sunt semper, et Cibus illorum est unus.⁸²⁴

Δ: Note: The first Ternarie, they semed to stand leaning to Bobogel. The Third Ternarie was set orderly and vicissim,⁸²⁵ close by Bobogel his feete, one of these betwene two of the first; euer so that orderly one of the first, and one of the Third ternarie, one of the first and one of the third; one of the first and one of the third.

EK: Then cam the Ternarie A N A.⁸²⁶

They sayd, orderly thus,

- 1. Ab illo sed.
- 2. Cum illo sed,⁸²⁷ looking on his own belly.

Δ: Then I demaunded of theyr Apparayle: and EK sayd that these were brauer than the former Ternary. Bobogel sayd, Aliqui a dignitate, Cæteri talia quia non sunt Digni.⁸²⁸ This he sayd, pointing to theyr apparayle. Then the third sayd,

3. Per illum, Per illum, Per illum,⁸²⁹ with a frowning countenance thrusting forth his hand.

EK: They ioyned to gather into one hed and three bodyes. The Hole of the Globe opened very wyde now. This one Compownd Hed had many eyes, many noses, many mowthes, as though it were a Cahos⁸³⁰ of Faces, in one hed, but three bodyes. One of this bodyes had in his hand a little Ball, like the other before, very white, but with twynkling brightnes in it. The other two bodyes, theyr hands were emptie.

EK: They turn in order agaynst the Hole of the Globe: But the People regarded them not: but at the comming of the hand with the Ball, against the hole, the people looked a little up at it.

Bob. sayd, Et quia carebant in ardentibus ignis.⁸³¹

EK: These, being dissolued into theyr former state, go and sit (with hevy chere) by them that sat affar of from BOBOGEL. Theyr apparayll semed to be simple: theyr good apparayle was gone.

Δ: Here I fownd a certayn error in my writing of the first Notes: which I haue amended in the writing of this: But while that error did trubble me, the spirituall Creature sayd these wordes.

Bob: The Fawt is in EK his remembrance, and not in his will. Note this,

LEE ar the Three that stand with me.

NAR are the Three that I reiect.

BLN are the Thre which are enterlincked with me.

ANA are the Three that are reiecte.⁸³²

Bob. sayd, Omnes naturam ad, Sed, Nōn in illo.⁸³³

EK: The 30 remayning,⁸³⁴ cam all away, and satt betwene Bobogel and the reiecte Cumpany: and from that Cumpany⁸³⁵ cam onely 7 to the Circle agayn. Euery of these 7, sett theyr feete, eche uppon a letter of the Circle, which letters are these,⁸³⁶

AOIDIAB.

EK: **They** say, In use,⁸³⁷ we are perfect; Misused, we are Monsters. Sumus septem Januæ Naturæ, et sui ipsius qui novit Deum.⁸³⁸

EK: These 7, seme to vanish into wynde, or white smoke, and to fall into the Globe. And the six reiecte, turn into a black smoke: and the rest of the 30⁸³⁹ semed also converted into black smoke, and to fall into the Globe.

Bob. sayd, In sexto et septimo sunt omnia.⁸⁴⁰

EK: The six that were next him, semed to clyng hard and close to Bobogel. (Bob: Behold.) EK: They be ioyned all into One body, and becam like the sonne, into the forme of a bowle or Globe: and so moved up or rowled up the small narrow race, or line unworne, which remayned higher then the chayre, toward the top of the Diaphanous Globe, as before is declared, so that this Princely Noble man, and his six adherents [LEE:BLN], in this manner went out of sight.⁸⁴¹

H: Formator horum, Secundus⁸⁴² est in Heptagono.⁸⁴³

They are diuided into the day, as the other wer, before: But wheras the other are chiefly uppon that day which you call Monday, so ar these to be used onely on the Sabaoth day.

Theyr use, is onely thus (obseruing the former order) with the Circle uppon the grownd.⁸⁴⁴ The first six,⁸⁴⁵ with theyr King and the seale of theyr Prince, taketh place in the whole body of the day: The other being 6 tymes six,⁸⁴⁶ are diuided into the partes of the day as before. The Letters onely where they stode, are theyr names and Characters. **What doth the heven behold or the earth conteyne, that is not (or may be) subdued, formed and made by these. What lerning, grownded uppon wisdome, with the excellencies in⁸⁴⁷ Nature, cannot they manifest? One in heuen they know.**

One and all in Man, they Know.

One and all in erth, they know.

Measure heuen by a parte, (my meaning is, by these few). Let God be Glorifyed: His name prayed. His Creation⁸⁴⁸ well taken, and his Creatures, well used.⁸⁴⁹

Δ: I craued for some playner Instruction, as concerning the use of the ... and he answered,

H: Behold: Are thy eyes so blynde? Dost thou see and wilt not see? Thy mynde telleth thee. Thy understanding furdereth, and thy Judgment doth establish it. That as thou sawest a Body in three places, and of Three Compositions: Though but two in forme, **So shall this work haue relation to 1: tyme present and present use, to 2: Mysteries far exceding it, And 3: Finally to a purpose and intent, wherby the Maiestie, and Name of God shall and may, and of force must appeare, with the Apparition of his wonders, and mervayles, yet unhard of.⁸⁵⁰**

Dixi.⁸⁵¹

Δ: Than immediately after he began agayne, as followeth,

H: **Venito, veni (inquam) adesto Veni Rex. O Rex, Rex, Rex Aquarum,**⁸⁵² **Venito, venito inquam. Magna est tua; maior autem mea potestas.** Deus noster, restat, regnat, et est, Quod, et sicut fuit.⁸⁵³

EK: Then cam one and sayd,

----- Parati sumus nomen eius Creatoris nostri, nomen, nomen laudare Nomen (inquam) Unius nunc et viuentis.

Obscura sunt hæc animis obscuris. Vera et manifesta Veris et perfectis.

Ecce adsunt.⁸⁵⁴ EK: He that sayd this, is as thowgh he were a king, with a Crown on his hed: His apparayle was a long robe whitish: But his left arme was very white, and his right arme, black.⁸⁵⁵

EK: There cam after this King a Company of 42: and euery one of them had a letter in his forhed, and they were 7 in a row, and six, downward.



The King had written in his forhed, BABALEL.^{[856](#)}

The first 7, (begynning from EK his left hand toward his right) had these letters, and the second, Thirddh &c had these letters as here appeare.

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L

H: At the next tyme, more.

Δ: Omne quod viuit laudet Deum unum et trinum, in omne æuum.^{[857](#)} Amen.

EK: The cloth draws.



Δ: After a great half howre attending, and diuerse tymes our prayers to god, The black Cloth was pulled upward: and so vanished away. H appered sitting in his chayre, and his face toward me: and so looking abowt he paused a while: half a quarter of an howr. In the meane space cam one skypping lightly, a little boy, in a grene coate, and sayd, He is here, at an ynche.⁸⁵⁸ Than he sayd, Hark. To me he sayd, Ha-sir-ha. Δ: What wilt thou say to me? [Grene Coate:] I am Multin his minister, wilt thou any thing with me? I cannot tarry. Δ: Then this skipiak⁸⁵⁹ espyed a spirituall creature comming, and sayd, Ha, ar you there? Δ: And so went out of sight.

Δ: This was King BABALEL, with a crown of Gold on his hed, his garment whitish, and his right sleue on his arme, blak: and the left sleue very white. He seamed to stand uppon water.

The other 42 cam likewise and stode.

Bab: Veni princeps⁸⁶⁰ 7 principum qui sunt Aquarum Principes. Ego sum Rex potens et mirabilis in aquis: cuius potestas est aquarum visceribus. Princeps iste⁸⁶¹ (Δ: pointing to a Prince, new come to sight which **had a red long robe, and a cerclet of gold on his hed**⁸⁶²) est Tertius principum in Heptagonon.⁸⁶³ Δ: I sayd Heptagono: he replied, Heptagonon,⁸⁶⁴ and sayd: Verè planè, et perspicuè dixi.

Bab: Mensurasti aquas?⁸⁶⁵ Befafes answered, Factum est.⁸⁶⁶

Δ: I seemed to dowl of some matter here, and Befafes sayd, Thow shalt be answered in any dowl. I am thy frende. I haue fauored thee in many things.⁸⁶⁷ Ph'ers⁸⁶⁸ haue imagined vaynely of my name. For thy loue towards me, Thow shalt know my name. I was with Salomon; I was also (unknown) with Scotus.⁸⁶⁹ I was, in respect of my powr: unknown, in respect of my name. He called me Mares. Since, I was not with any. And I preserued thee from the powre of the wicked, when I told thee things of truth to come. When I rid thy howse of wycked ones and was with thee in extremities. I was with thee. Behold I was with thee throwghly.

Δ: Then he bad EK Ax me, yf I knew Obelison. Δ: I had to do with Obelison, but by reason of my Skryers nawghtynes, I was in dowl what I might credit. Bef: Thow shalt know this for a most manifest truth hereafter. I am Obelison, the fifth of the Seuenth,⁸⁷⁰ which haue the skowrging of Obelison the wicked: but not wicked for euer, neyther accursed to the ende. We Angels haue tymes, and our faultes are amended.⁸⁷¹

Δ: Shall I Note your name, by Befafes? He answered, My name is so, in dede: The Ægyptians called me Obelison in respect of my nature. Δ: I pray you what is the Etymologie of Obelison? Bef: A pleasant deliuerer.⁸⁷²

EK: The former 7, haue Crownes.⁸⁷³ Theyr letters stand betwene theyr feete.⁸⁷⁴

E I L O M F O &c.

Bef: Thow hast receyued these letters allready.

EK: The water seameth, contynually to pass ouer these letters.

Bab: I Gouern uppon Tuesday.

1. **EK: The first seuen take the water and throw it up, and it becometh clowdes.**
2. **The second throweth it up, and it becommeth hayle and snow.** One of the first 7 sayde, Behold, Behold, Behold: All the motion of the waters, and the saltnes thereof is æqually assured by us. We giue good success in battayles, reduce ships & all manner of vessells that flote uppon the seas: Our make is great. Muse not [Δ], For whan the seas are trubbled, with the wickednes or uprore of man, our Authoritie giueth victory from him that is most Victorious. Fishes and Monsters of the sea, yea all that liueth therein, are well known with us. Behold we are (generally) the Distributers of Gods Judgments uppon the waters that couer the earth.

EK: Than stept furth all the rest.

3. The Third seuen sayd, Some of us conduct the waters through the earthe. Other of us, do beawtify Nature in her Composition. The rest of us ar distributers and Deliuers of the Threasures and the unknown substances of the seas.⁸⁷⁵

Bab: Praysed be God which hath created us, from the begynning with Glory. His Glory be augmented.

EK: **Now the 42 diue into the Water and so vanish away: and Befafes, and Babalel also wer suddaynly gon.**

H standing up sayd, **LO, Thus thow seest the glory of Gods creatures: Whome thow mayst use,**⁸⁷⁶ **with the consideration of the day, theyr king, theyr Prince, and his Character. The King and prince gouern for the whole daye.**⁸⁷⁷ **The rest according to the six partes of the day.**

Use them, to the glory, prayse, and honor of him, which created them to the Laude and prayse of his Maiestie. Δ day is 24 howres. Δ: But whan doth that Day begyn?

H: Thow shalt be towght the rest.

H proceded, and sayd, **Vitam dedit Deus omnibus Creaturis. Venite Veni Ignis, veni Vita mortalium (inquam) Venito. Adesdum. Regnat Deus. Ô Venite. Nam unus ille Regnat, et est Vita Viuentium.**⁸⁷⁸

EK: Now there commeth a King.⁸⁷⁹ and hath a Prince⁸⁸⁰ next him and after them 42, like ghostes, or smokes, with out forme: hauing euey of them a little glittering spark of fire in the mydde of them.

The first 7, are red, as blud.	}	The sparks of these were greater then of the rest.
The second 7, not so red.		
The third 7 like whitish smoke.		

The fowrth 7	}	are of diuerse cullours: All had firie sparks in theyr myddle. Euey spark had a letter in it.
The fifth		
The sixth		

Verè beatus⁸⁸¹ (sayd this King that now cam.)

Δ: I pray you to tell me your name.

King: I am the fowrth King in the Table and the two* and twentyth in number.

Δ: I understand in the Table of the names collected from the 7 Tables of 49.

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

And in those tables taking of the first septenarie, Baligon for the first King; and in the second septenarie, Bobogel for the second King, and in the third septenarie, taking Babalel, so accownted the third, and in the fowrth septenarie, the first of septenarie is Bynepor, and so accownted the fowrth: but accownting euey one from Baligon he is the 22th: and so the fowrth and the two and twentieth.

EK: A Voyce I here, saying, You shall begynne to work agayn, at 6 of the klok next.

Δ: Omnium bonorum largitori, laus perennis et immensa.⁸⁸² Amen.

Δ: Abowt half a quarter of an howre after 6: we retorned to the work and the cloth was drawn away: H sitting in the chayre.

EK: There appeared a little ronning water very clere chrystalline: and on this side the 42 last specified.

Bynepor sayd: Lo, [and than he kneled down, and semed to pray, a prety while]. The generall state and condition of all things resteth onely and dependeth uppon the distribution, and participation of my exalted most especiall and glorified powr. My sanctification, glory, and renowne, allthowgh it had begynning, cannot, shall not nor will haue ending. He that Measureth, sayd,⁸⁸³ and I was the ende of his workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree. The Fire that holdeth, or is, the first Principle of all things in generally,⁸⁸⁴ hath his universall and unmeasurable powre in the workmanship of my Creation. Visible and Invisible, were not, withoute my record. When he [Ipse⁸⁸⁵] cam, I was magnified by his comming, and I am sanctified, world Without ende.

Vita suprema,
Vita superior,

et Infima, sunt meis mensurata manibus.⁸⁸⁶ Notwithstanding, I am not of my self, Neyther is my powre myne owne, Magnified by his name: Behold I dubble **life from One**, unto a thowsand of Thowsands: and One thowsand of thowsands, to a number, exceding cownt: I speak in respect of mans Capacitie. I am in all and all hath some being by me: yet my powre is nothing in respect of his powre, which hath sent me. **Write this reuerently. Note it with Submission: What I speak hath not byn reuealed, no not in these last tymes, of the second last world.**⁸⁸⁷ But I begynne new worldes. new people, new kings, & new knowledge of a new Gouvernment.⁸⁸⁸ To be short,

Vitam tradidit; deditque mihi potestatem
esse, Viuere, et in perpetuum glorifica...
Omnibus et ubique.⁸⁸⁹

As these cannot be comprehended, what they are, with mor...

So cannot any thing be browght to pas in me, without a living sight, and a perfect mynde.⁸⁹⁰ I Gouvern uppon Thursday. For Instruction, the rest as before. **Thow shalt work mervaylous mervaylously. by my workmanship** in the highest. To whome⁸⁹¹ (with overshadowing thy light with life, and blessing you both, in his name of whome I am the Image,) I prayse God.

EK: Now he descendeth into the Globe, and it becam very bright there among the people: which, allso, at his comming, seamed to be more cherefull.

H stode up and moved his hand, aboue his hed, cumpassing with it a loft.⁸⁹² After that cam a Cumpany, with a King,⁸⁹³ and after him a prince.⁸⁹⁴ The king had a red robe on, and a crown on his hed. The Prince had a robe of many cullours, and on his hed a Cerclet. The Cumpany [42] seemed to stand rownd abowt a little hill of Claye. Behynde this Cumpany seamed to stand an innumerable multitude of ugly people, a far of:⁸⁹⁵ **Those which seeme to stand rownd abowt the little hill seme to haue in the palmes of theyr hands, letters, in order as here appereth.**

Δ: The king spake, Beholde, All the Earth with her bowells and secrets what soeuer, are deliuered unto me. And what I am there thow mayst know. I am great, But he, in whome I am, is greater then I. **Unto my Prince, (my Subiect) are deliuered the keyes of the Mysteries of the earth. All these are Angells that gouern under him:** whose Gouvernment is diuided, as before. **Use them, they are and shalbe at thy commaundement.**⁸⁹⁶



Those that stand afarr off are the Spirits of perdition, which kepe earth with her Threasure, for him &c: and so furth.⁸⁹⁷ I haue sayd.

H, standing up, sayd, His name is the fifth and the 29th: and his Prince his name, the fifth, and the 23th.⁸⁹⁸ Δ: The first name, I understand in Tabula collecta, The second name I understand, for the fifth to be in Heptagono and the 23th to be so fownd the same, in Tabula collecta.



H: Venite, ubi nulla quies, sed stridor dentium.⁸⁹⁹

EK: Then cam the man agayn, with ugly fyrie flames out of his sides, which was here before, the last day.⁹⁰⁰ H beckened with his hand unto him, and his coates went to gither, and so couered that horrible sight.

EK: **There appeareth a rownd Table, which 42 hold and toss, all in fyrie flames.**

H: Write quickly, thow [EK] canst not behold it.

EK: The first seameth to be a King⁹⁰¹ with a crown on his hed, and the &c.

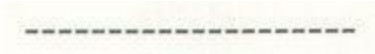
Lo I gouern (as I⁹⁰² haue sayd before) All enchanters, Coniurers, witches, & Wicked spirites that are hated of God, and included for euer, in owteward darknes (except a few which remayn in a second payne, which gape and grone for the mercies of God, and haue tyme of Joye, whose measures I haue, and kepe accownt of) are all at my government. ⁹⁰³ By me, thow shalt cast oute **the powre of all wicked spirits. By me thow shalt know the doings and practises of euill men, and more then may be spoken or uttred to man.**



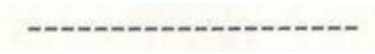
Blessed be his name, whose Glory is euerlasting fode to the Just, and Sempiternall⁹⁰⁴ to the Wicked.

H: The 36th name, is the King his name,⁹⁰⁵ And his Prince his name.⁹⁰⁶ is the last [saue one] written in the Heptagonon.⁹⁰⁷

Maximoque.[915](#)Amen.



Δ: Note, Remember, and enquire what it meaneth, that no Mention is made of Bralges the Prince, Nor of Blumaza his king in this Treatise, being a certayn Repetition of the Heptagonum stellare, going next before.[916](#)



Δ: There appered the first table, covered with a cloth of silk changeable cullour red and grene.⁹¹⁷ with a white cloth under it: all hanging very low. The first Chayre allso: wherein Michael used to sit. And H did appere likewise, and his peculier chayre:⁹¹⁸ and he standing by it. But the Diaphanous Globe, and the people or world in it, did not now appere, and, bycause no voyce or word cam from those spirituall creatures, yet: I declared that I did attend theyr pleasure first, as a scholer comming in the presence of his Master, and whan they had sayd those things which were for us first, (at this instant) to lerne, that than, I wold move some dowtes of the premisses, as I was yesterday advised to do. H, he held up his rod (which had two portions or partes of it black and one, red): and sayde,

Ô quanta est hōis infirmitas et Corruptio, qui Angelis, idque suis bonis, fidem autem Deo, vix habet? Omnia mundana, fæces: Mundi Corruptiones in se habent: Deus noster, Deus noster, Deus (inquam) ille noster verus, cum Veris suis angelis, eique⁹¹⁹ inseruiantibus Semper verus est. Pete quæ vis? Dixi: et quod dixi, obumbratum est veritate, iusticia et perfectione.⁹²⁰



Ecce, (Δ: holding up the rod⁹²¹).

Hic (Δ: pointing to the ende of the rod).

Per hoc (Δ: pointing to the middle of it). Et a Mensurae fine, nos nostramque mensurabis potestatem. Age (inquam) Quid vis?⁹²²

Δ: I, than, of the premisses used a little discourse: how they might parabolically,⁹²³ betoken other more profownd matter, and litterally other: yet what sense so euer the premisses had, that theyr first rudiments and Text was to be made somewhat playner to me, then yet they were: bycause I dowted as well of the understanding of some of that, I had written, as allso of mys writing: eyther throwgh EK his mys reporting to me matter shewed to him, or by my mys-hering or negligent writing &c. To some part therof he sayd these words ensuing.

H: In umbra mortis non est æqualitas. **Obscurum enim nihil est quod per illum [EK] recepisti.**
Age.⁹²⁴

H: **Thow hast a work of three proportions in esse;**⁹²⁵ **of 7 in forme: which is of it self diuided by a number septenarie, of the course, estate and determination of things aboue, things next, and things below: which, of it self is pure perfect and without blemish.**⁹²⁶ Notwithstanding I will answer thee thus.

The 7 Kings are orderly conteyned in the first of the Seuens diuided in generall numbers: whose names are expressed; published and perfectly formed within the first grownd and fowndacion of this Threefold work.⁹²⁷ The kings I meane with theyr Characters,⁹²⁸ and the names of theyr 7 liuing and semper adherent Ministers:⁹²⁹ Whose names thow mayst see not onely there written, but openly, and most playnely, truely, and sincerely spoken of before:⁹³⁰ as, by due examination of thy bokes thow shalt manifestly perceyue. Notwithstanding, as euery king, in his Maiestie, doth comprehend the dignitie of his whole seat and estate, so I of my self being the First, haue the gouernment of my self perfectly, as a myserie known unto my self: which is a thing unlawfull to be published unto man and lawfull⁹³¹ in respect of the charge committed unto us: and the slender Dignification of mans frayle estate; Which thow mayst see in the Heptagonon: where, there wanteth a name: the rest of the Cr... the utter Circumference of the Globe, are the Six Kings Or . . . following: according as they are written in the Mysteries of the . . . which do begynne the⁹³² Powres, with theyr Prince,⁹³³ and theyr Characters orderly taken, by and uppon the Heptagonon . . .

Ô God, how easy is this first understanding. Thow hast byn told perfectly, playnely and absolutely, not onely the Condition dignitie. and estate of all things that God hath framed: But also withall, thow wart deliuered the most perfect forme and use of them.⁹³⁴

But this will I tell thee (to the intent thow shalt know: and forby cause I wold not, thow sholdest be ignorant in true Wisdome) that those Six Names in and uppon the Heptagonum are Collected, do growe and are gathered from the names in generally aforesayd.⁹³⁵

Take the Names, I will teache thee to know them, which els, [without] by direction⁹³⁶ thow canst not fynde.



Loke thy First Table. I am called BALIGON with men. Thow hast Noted my name (which is secret) among the Angels,⁹³⁷ begynning with this letter M, consisting of 7 letters, the last being an A.

I am called MARMARA: but otherwise CARMARA : but that letter M, shall not be expressed, &c. Thow seest, next, BOBOGEL, He it is that is the Second King. Thow seest the name BORNOGO, to be the first⁹³⁸ uppon the Heptagonum: it is his Prince. And therefore I did Note him with a Coronet, and not with a Crown: nay rather, but with a Cerclet abowt his hed. &c⁹³⁹

Δ: I concluded (of his instruction) the Kings and theyr Princes, theyr names to be thus lerned out of the Table Collected of 49, names, it is to weete,

1	--Δ--	44	}	modo retrogrado quasi ³³⁶
8	----	2		
* 15	----	9		
22	----	16		
29	----	23		
36	----	30		
43	--Δ--	37		

** As far as I remember, he sayd, My Prince is in my self: which is a myserie

~~My Coniecture
(hereuppon, and uppon
this retrograde respect to
finde the princis among
the 49 names in Tabula~~

~~*** Collecta) is, that Baginol
is the Prince under
BALIGON: bycause the
letters are all one: but
the order of theyr places
diuerse: and so is his
prince conteyned in him
self.~~



Rex Princeps

~~Δ He then allowed of my Coniecture for these .6. but of his
Prince~~

~~Δ I than sayd nothing: tyll at the fayr writing hereof, this, here
added, cam into my mynde. How well, I know not yet: Novemb
.23.~~

[941](#)

* Addendo 7 - fit hic processus. Ergo addendo 7, numero 43, proueniet 50: numerus: major 40 quam 49 per .1. qui respicere pt illum: primum Regem Baligon. [942](#)

** addendo 7, fit processus hic g°. Si 7 addantur numero 37: inde emerget 44. pro proximo principe. [943](#)

~~*** It is not Baginol, but Bagenol, with e not i, and therefore con-
sider.~~

and farder he sayd, The Characters of Kings, are in the Globe:⁹⁴⁴ and of the Princis in the Heptagonon.

Δ: Note: from the  on the last side, untill these words finished, he was out of sight: and whan he had ended these words, he cam in sight agayn: and browght a thing in his hand like a sterre:  or Heptagonum.

H: Beholde. Euery one of these Princis hath⁹⁴⁵ his peculier Table. Thow hast Noted the First Table which begynneth, as I will tell thee.

1. 2: In BOBOGEL, that O, (the second letter) is the first of the Table OESNGLE and the second of Befafes, is the second, and the thirdth of the third: and the fowrth of the fowrth and the fifth of the fifth, and the sixth of the sixth, and E, (in the seuenth. Bnagole is the seuenth and last of this first seuen of this first Table: accountd the first. ¶ AVZHILN.

The second seuen by like order is gathered of Babalel, and the rest of his septenarie. And so furth, to the ende downward as thow didst before &c.

2. 3: In the second Table; L (the first letter therof) is out of Bobogel his last letter, the second letter, is the sixth of Befafes; the third, is the fifth of Basmelo &c and so you haue LEENARB.⁹⁴⁷ For the rest kepe that order downward to the ende of the last Name Bamnode. Transversim, quasi retrograde.⁹⁴⁸

3. 4: In the Third, begyn at the lower⁹⁴⁹ letter [of the latter⁹⁵⁰ worde] of the last of the second seven: and so upward, toward the right⁹⁵¹ hand: Δ: The last word is of second seven is Bnagole: the last letter therof is e: which is the first of this Third Table: and the i, in Brisfli, is the second, and the l in Branglo the thirdth, and than so furth, upward, overthwart, toward the left hand: till ye come to Bobogel, his second letter, being O. Then to N in Bonefor: e in Bermale: o in Bragiop. &c.

4. 5: For the Fowrth, loke, Bobogel. Then loke to this fowrth Table the first B of the Table is the first B of Bobogel. The second B of this Table, is the B of Befafes. The third letter is a, the second letter of Basmelo. The fowrth letter, R, is the thirdth of Bernole. The fifth is the fowrth of Branglo. The sixth, is the fifth of Brisfli. The seuenth is the sixth of Bnagole. And so in to the next sevens downward orderly for the rest of the table.

5. 6: The Fifth begynneth from Bnagole upward: beginning at the last letter being e: and then upward croswise exactly tyll the B of Bobogel. And so of the next seuen, for the next: beginning at the n of Bonefon, and so furth.

6. 7: In the sixth, (the Infernall Table) The first is B of Bobogel, The second is A of the 15th: The third is N of the 22th: the fowrth, is the fowrth of the 29: The fifth of the 36: the sixth of the 43: and the seuenth of the 49: being E in Bamnode, two letters being taken in that last septenarie. The second septenarie begynneth at the first of the 15th, the second at the second of the 22th, (being Y), the third at the thirdth of the 29th, then the 4th of the 30th,: the 5th of the 43th.

7. 1: The Seuenth: the first A, is the A, of Baligon, and so downward all the second letters of the

7 kings: Then all the third letters, then all the fowrth letters, then all the fifth letters, then all the sixth letters only and finally the seventh and last letters of the first names of the Septenaries.

Δ: Note, this Table is made all of Kingly substance &c.

Δ: Now I trust I understand (meterly well,⁹⁵²) the making of the 7 Tables. I wold gladly here som instruction of the great Circular table (which you call the Globe) which hath the Kn... with theyr Characters; and so within, 7 tymes 7, seuen tymes . . . 7 tymes 6, seuen tymes furnished with letters and numbers . . . sorts.

H: That doth apperteyn to an other tyme.⁹⁵³

EK: The Cloth was lett down, and the stone did yield voyce but nothing visible but the forsayd blak cloth.

H: One thing is yet wanting: a mete receptacle &c. There is yet wanting a stone &c. One there is, most excellent, hid in the secret of the depth &c. In the uttermost part of the Roman Possession.

H: Write. All lawd, Glorie and honor be unto him, which rayneth for euer. Amen. Be of good Cumfort.

Lo, the mighty hand of God is upon thee.

Thow shalt haue it. Thow shalt haue it, Thow shalt haue it. Dost thou see, loke and styr not from thy place: EK pointed toward it.

Δ: I see it not.

H: It is sanctified, blessed, and⁹⁵⁴ in the use of his Creatures.

Thow shalt preuayle with it, with Kings, and with all Creatures of the world: Whose beauty (in vertue) shall be more worth then the Kingdomes of the earth.

Loke, if thou see it: But styr not, for the Angel of his powre is present.

EK looked toward my west wyndow, and saw there first uppon the matts by my bokes a thing, (to his thinking) as bigg as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding up the same thing in his hand toward me: and that Angel had a fyrey sword in his hand &c.⁹⁵⁵

H: Go toward it; and take it up.

Δ: I went toward the place, which EK pointed to: and tyll I cam within two fote of it, I saw nothing: and then I saw like a shaddow on the grownd or matts hard by my bokes under the west wyndow. The shaddow was rowndysh, and less then the palm of my hand. I put my hand down uppon it, and I felt a thing cold and hard: which, (taking up, I) perceyued to be the stone before mentioned.⁹⁵⁶

H: Kepe it sincerely.

Veritas in veritate: Deus in Deo, Unus in uno est.⁹⁵⁷

Let no mortall hand towche it but thyne owner⁹⁵⁸

Prayse God.

Δ: Illi qui venturus est Indicare Speculum per ignem sit omnis honor, laus, et gloria, in sempiterna sæcula.⁹⁵⁹ Amen.

Liber Mysteriorum Quintus

1583 Martij 23.

Liber 6^{us}.

Liber 7^{us}[960](#)

Jesus †.

Δ: EK being come, with Mr John Husey of Blokley. (on the 22 day of marche) and EK being desirous to understand somewhat of our spirituall frendes as concerning such matter as had falln out very strange to him and Mr Husey: abowt a certayne moniment of a boke and a skroll fownd in Northwik hill⁹⁶¹ by the direction and leading of such a spirituall Creature, as when they had gotten the same, and they endeouored by art to haue some exposition of the skroll, written in strange characters, they wer willed to repayre to me, and there they shold be answered: &c. which thing now they did.⁹⁶²

Being therfor now ready to receyue instructions of our frendes, there appered in the stone One,⁹⁶³ in a foles cote, going abowt a clowde, which appered first in the stone. I charged him if he were the enemy of God to depart. He tore his clothes all, and appeared all hery under: and sayd, Penetrasti vim iniusticæ meæ.⁹⁶⁴

Δ: Glorifie God and depart. He sayd, Feci, Nam decedo.⁹⁶⁵ He went away as it had byn a bunsh of fethers pulld in peces. The Clowd waxed bigger, and went all to the right hand. At length the Table appeared, But the Chayre seamed not to be of the same sort it was, but more Glorious. There appeared three, of which, two went away, and one tarried behynde.

He sayd-----Auete.

Verum est, et incredibile.⁹⁶⁶ He kneeled to the Chayre and spake, but his words could not be discerned.

Via, veritas, et virtus, unum sunt: et multiplex et admirabilis est eius magnitudo: Et venit ab ore tuo flatus, (et vitam habet) quo viuunt omnia, nutu, et illuminatione tua.

Aue Verbum, Aue rerum formatrix⁹⁶⁷ et mensura eorum quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionibus planis: Vita bonis, mors autem impijs, et a consideratione tua abiectis. Quanta et innumerabilia sunt (Iustitia) dona tua? O remiges varpax. Kyrie eleyson.⁹⁶⁸

Δ: All this he sayd Kneeling to the chayre; and then he rose; and I sayde, O beata Trinitas, mitte lucem et veritatem tuam, ut ipam me ducant ad montem sanctum. et ad tabernacula tua.

Me: Ubi, non increduli.

Δ: Nos non sumus increduli: sed spes nostra viuit æterna et Omnipotens est Veritas, fons vitæ.

Me: Adduxi vobis aquam⁹⁶⁹ ex eodem riuulo. Medicina verò est imperfectionibus et necessitatibus vestris. Intelligite nunc et quis sum, et quibus ornatus. Bibite, et accipite Ossibus vestris pinguedinen. Multæ namque sunt mortalium imperfectiones. habeo, et habebitis: Adduxi, et videbiter. Verbum est Lumen illud quo omnis imperfectio aboletur. Credentes introibu... in Sanctum eius. vbi potio, et Medicina sempiterna.⁹⁷⁰

Cogitasti verè. Sum etiam, et Credas. Nam veritate et iustitia, vera et perfecta sunt verba et disciplina eius.⁹⁷¹ What willt thou?

Δ: Recte sapere.⁹⁷² Me: Thow hast it.

Δ: I perceyue it not otherwise, then that I beleue, it may be the decree of the highest.

Δ: He shewed a Tree, and a great deale of water at the roote or botom of it: and he sayd, Me: Hath this Tree, now, any frute?

Δ: I see it not. But the skryer may say.

EK: The water commeth up the tree, and it swelleth, and it hath frute, great, fayre, and red.

Me: Lo I eate of it my self, and it lighteth the harts of those that are chosen. [He semeth to eate.] **So is it in thee.**

Δ: Ecce seruus Domini, fiat Decretum eius in me (iuxta misericordiam eius) de me pronunciatum.⁹⁷³

Me: **Go and thow shalt receyue. Tary, and you shall receyue slepe, and you shall see, But watch, and your eyes shall be fully opened. One thing, which is the grownd and element of thy desyre, is allredy perfyted.**⁹⁷⁴

Yt seemeth that you beleue not.⁹⁷⁵ But I haue sayde, as he hath sayd and his worde shall endure for euer. For he shall, and will performe it, for he liueth for euer. **Oute of Seuen thow hast byn instructed most perfectly of the lesser part,**⁹⁷⁶ the rest I haue browght you, in this my vessell; A medicine sufficient to extinguish and quenche oute the enemy, to our felicitie: Muse not, though I say ours: for we all liue in tasting of this liquor. His Hed is a marble stone.⁹⁷⁷ His hart is the blud of a dragon. His leggs are the tops of the Northen Mowntaynes. His eyes are bright, and his face of many Cullours, eche substance amongst the turmoyle and trubble of nothing. For as then, they were Nothing: Had a forme applyable and necessary according to theyr quantitie and secret qualitie. The heuens are lightened by his two eyes: wherof the one sight is brighter then the other. Aboue and in him self which is by him self, and in no other, is this great and vertuous fowntayne. In nature Intellectuall he hath watred the plantes of her beauty, and stroked up the garments of her felicitie. In her darkest members entreth in the taste and sauour of this percing Medicine; reviving and recalling all things past present and to come, unto theyr lively and dignified perfection. My words ar sentences. My sentences, wisdom; My wisdom the ende in my message of all things. Mighty and glorious is the Vertue of it, whose springs do endure, and are clere for euer: Whose name be blessed.

Δ: Amen. I respect the tyme. God be with you.

Martij 24. Sondag: morning abowt 8.

Δ: The Table appeared, and the Chayre: and he who appeared yesterday: kneeling or rather lying prostrate on his face, as if he were a slepe: He lay a long while.

A thing like a lambs hed did seeme to lik him, and then he rose and wiped his face, as thowgh he had wept.

Me, he sayd, Signa sunt hæc vobis, humilitatis et pænitentiae; quæ facio omnia, vestra, non mea sunt.⁹⁷⁸ Laudetur verbum eius in Cælo, laudetur etiam et in terris: Investigate potentiam in humilitate loquelæ eius, et videbitis gloriam frontis eius. Misericors namque et omnipotens est gloria virtutis eius. Vana sunt, corruptionibus suis; Necessaria verò Necessitatibus vestris. Nam fecit omnia ad laudem eius: et opera manuum suarum (Ecce) collaudant lumen vultus eius. Adinvicem diligite Humilitate viuite. Medicina verò mea (quæ eius est) omnia resanabit.⁹⁷⁹

The felde wither without the drops of his Mercie. Mans Memorie is dull, unleast it taste of the sprinkling of this vessell. [EK: He hath a great thing under his gown.]

Nature and reason⁹⁸⁰ haue disputed profowndly and truely by the sauour hereof: it perceth therfore depely. But understanding and reason haue eleuated and lifted up the dignitie and worthynes of Mans Memorie, by taste hereof. The Immeasurable and unspeakable begynnings (yea with the begynner and Principle therof), are exactly (after a sort) and perfectly known of them. Yt hath towght from the earth unto the heauens: from the heven, unto his seat: from his seate, into his Diuinitie. From his Diuinitie, a Capable measuring of his unmeasurable mercies. It is true, most true, and true shalbe for euer. That from the lowest grass to the highest tree, [from] the smallest valley, to the greatest mowntayn; yea, euen in the distinction, betwixt light and darknes: the measure whereof is the deapest: yea (I say) it hath towght a Iudgment. When he axed wisdome, and forsoke the world, he receyued it: and it measured the things of the world. Great are the inward eyes, and greater are the meanes, which deliuer things subiect or obiect unto them.

Finally it procedeth from him, that procedeth: Whereunto the first was formed, after, and not like. Whose fote slipping hath dasshed his hed in peces, and it becam dark: untill agayn, the Medecine which I haue browght, revived his slombring. Hereby, he, not onely knew all things,⁹⁸¹ but the measure and true use therof. Yf the body haue no inward fyre, it presently falleth. Euery Organ is voyde of qualitie, unleast a meane be adiected. So, is all that thow hast before, more wonderfull, then, as yet, profitable, unleast thow be directed and led-in unto the true use and order of the same.⁹⁸² Great are my words, and great is thy thought: Greater shalbe the ende of these Gods Mercies.

New worlds, shall spring of these.

New manners: strange men: The true light, and thorny path, openly seen. All things in one, and yet, this is but a vision. Wonderfull and great are the purposes of him, whose Medicine I carry. I haue sayde.

Δ: He lay down agayn, a good while, and at length he rose: after my long prayer and confession made to god, and my discourse to him, &c.

EK: He plucketh out a boke: all the leaves are, as thowgh they were gold, and it semeth written with blud, not dry.

Δ: He sayd, Cownt. Δ: He turned ouer the leaves, but EK could not well cownt them: whereuppon

he sayd: I will raze out⁹⁸³ thy dulnes, and at length, make thee clere.

EK: There are 48 leaves. Me: Et finis est.⁹⁸⁴ One is one; neyther is, was or shalbe known: And yet there are iust so many. These haue so many **names**, of the so many Mysteries, that **went** before. This is the second and the Third: The Third and the last.⁹⁸⁵ This is the measure of the whole.

Ô what is man, that is worthy to know these Secrets? Heavy are his Wickednesses, Mighty is his synne. These shallt thou know: These shall you use.⁹⁸⁶ The One is a Master, the other is a Minister. The One, is a hand, the other is a finger: Grutch not. Neyther let wickednes tempt you: loue together. Be contented with your calling: For, all beasts see not a like: yet are they all Creatures: Vessels, not of one bignes, yet are they all full. Both, most sufficient, but according to fayth, and understanding of Conscience. Yet must there be a third; whom, God doth not yet chuse. The tyme shalbe short: the matter great, the ende greater. Ask now what thou wilt and he shall answer thee.

EK: There appered one like my self laying his two armes, one, on EK his sholder: and the other on a man his sholder, unknown to us, but somewhat like to Mr Adrian Gilbert,⁹⁸⁷ &c.

Δ: Ys it your will to procede in this matter, you now haue begonne withall: or will you of these characters and places of Threasure hid (here portrayled by picture), say any thing?

Me: As thou wilt. Δ: As the will of God is, so will I. The will of God you know, better than I.

Me: The æternall liquor be uppon you. Ones more, what wilt thou?

Δ: I do prefer the heuenly liquor, before all things, and do desire to be bedewed, with the supercælestiall dew thereof.

Me: Consider the former tree.

Δ: The tre with the water at the fote?

Me: Thow hast sayd. His growing powre, bringeth furth Act.⁹⁸⁸ Remember the Prince and Subiects, which haue powre (as is told thee) of Erthly Bowels (The thing there, **[whose]** which you desire of me, is no parte of my charge), Call him: It is his office: for by his ministers it hath byn shewed.⁹⁸⁹ God doth impart his mercy, to those he loueth, in all necessitie: whether of the one, or of the other, where it is dew: I leave it: his Office is to speak it. Notwithstanding liue in truth and humilitie: Use God his Creatures to his glorie, and thy Necessitie, the proffit of thy own lymms, and cutting out of all Canker and rotten flesh. Thow understandest: For thy eyes shalbe opened. Amen.

EK: He spreddeth his hands abroade, and goeth away, and putteth his boke in his bosom as he goeth.

Δ: Gloria patri.⁹⁹⁰ &c. Amen.

First, appered a clowd: and that vanished away: Three cam in, they made Cursy to the chayre: and two went away. Then the third which remayned, lay down on the grownd, as before. There cam like a lambs hed,⁹⁹¹ and licked him. He sayd then, as followeth: being stand up,

Magna sunt, Alla quæ dixisti,⁹⁹² making cursy to the chayre. There was a sownd hard before. After a while he sayd,

Me: Thy Kingdom is established in eternitie. Thy hands are invisible, and no man can distinguish thy mercies. I attend your desire.

Δ: As concerning the Characters, and shew of the ten places, we are desirous to know whyther we may require now Bnaspol, or other under him, to say unto us, that, which may content us, for the Case as it standeth with us.

Me: The buylder of the Temple was riche, before it was adorned. With Wisdome, cam the Instruments necessarie for mans worldly use. He hideth no light from those he loveth: neyther shutteth up his tents from such as seke him. Yf one be great, Ô how small is the other? How small therfore is the mynde, and how much weakened that desireth those trifles? But as the smallest thing is feefest to the smallest use, so is the existimation of things of light accownt, necessary for the lightnes and vanitie of this world. A part (Notwithstanding) may beawtify the whole, and a small thing, may cure a great infirmitie. I told thee before, that my fete are not placed uppon such brittle and crakling sand, neyther are my lipps occupied with the vanitie of nothing. I will not⁹⁹³ manifest in any point, the thing which thow desyrest, neyther is it any part of my charge.

I haue byn thy scholemaster and director to the Sterne, to rule the reason therof, with those, which can reache the Iudgment therof. All those before spoken of, are subiect to thy call.⁹⁹⁴ This vessell at all tymes they greatly accept. Yet haue they times and seasons:⁹⁹⁵ When order breaketh in her self, the labor is in vayne. Euey thing is for and to an ende. Of frendeship, at any time,⁹⁹⁶ thow mayst see them, and Know what thow wilt.

But One thing differeth, the Ende, and the Begynning. That onely, is the El, rod, or measure which all ready is deliuered. The stroke of which, bringeth all things, in theyr degree, to an ende: as far as the seven (magnificencie of euey Seuen) stretcheth out it self.

Euey one, (to be short) shall at all times and seasons,⁹⁹⁷ shew thee direction in any thing. But, SO, thow canst not use them, in the determina tion, and **full ende** of euey practise. It is one thing to affectionate; and an other to effect. What thow seest, is true, and to a former⁹⁹⁸ commoditie: For, with Furderance, euey thing in Nature is ayded.

Δ: ---

Reade ouer that, which now, lastly, I declared: Then see, if you be not answered.

Δ: ---

Therfore mayst thow know, what that is, allthough thow do not, yet, or presently, put it in practise, by him, whose Charge it is, to deliuer it.⁹⁹⁹

Δ: Of your so greatly commended liquor I am desirous to haue farder understanding.

Me: What liquor is more liuely then the dew of Truth, proceeding from a fowntayn most swete and delectable? Euen that veritie which thy mowth hath preached of.¹⁰⁰⁰ What water recreateth more, or

cooleth ignorance deeper than the knowledg of our Celestiall speche?¹⁰⁰¹ your voyces are but fayned: shaddows of the wordes and voyces that substantially do comprehend euery substance in his kinde. The things which you do loke on, bycause you see them not in dede, you allso do name them amysse: you are confownded, for your offenses: and dispersed for your punishments: But we are all one, and are fully understanding. We open the eare, and the passage thereof, from the sonne in the morning to the sonne at night. Distance is nothing with us, unleast it be the distance, which separateth the wicked from his mercy. Secrets there are none, but that buried are in the shaddow of mans Sowle.

We see all things: and Nothing is hid from us: respecting our Creation. The waters shall stand, if they here theyr own speche. The heuens shall move, and shew them selues, when they know theyr thunder. Hell shall tremble, whan they know what is spoken to them.¹⁰⁰² The first¹⁰⁰³ excepted, No man euer was, is, or shall be (excepted where I except) that euer shall understand, hath or doth know the least part (ô it is incomprehensible) of this Vessel. He named all things (which knew it) and they are so in dede, and shalbe so for euer.

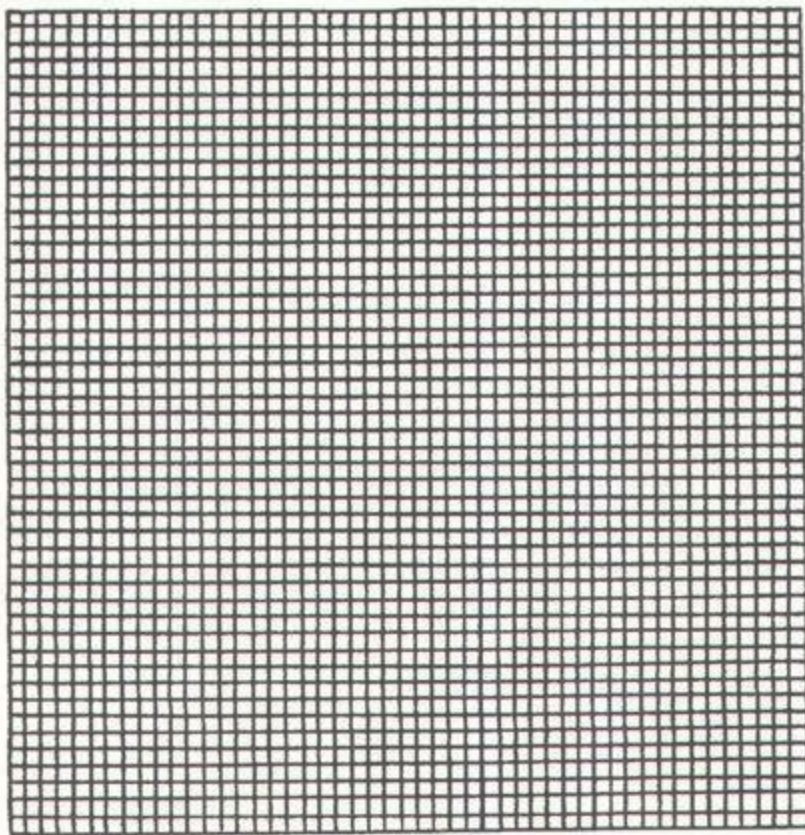
Thow shalt speak with us;¹⁰⁰⁴ And we will be spoken with, of thee. Three they are excepted, which taken from amongst you, as they were, do yet speak with us, which are provided in the three laws to destroy that Monstre.⁴⁶ They are fed with cælestiall fode, and they, talking, speak all understanding. This it is, I take God, (onely him that created me) to recorde. It is determined: else wold I not: And may be undetermined, yf you break his commaundements.⁴⁷

A Stone it is that perceth⁴⁸ down all things before it; and kepeth them under him, as the heuens do a clowde. What art thou, (O god,) and how mighty ar the drops of thy mercy, that preparedst man before to examin thy Mysteries? The plagues of those that plagued them selues, shall fall uppon you, yf you transgress⁴⁹ one iote of your eyesight :

For, What you desire, is graunted: and if you loue him, you shall endure for euer. I am not as a clowde, sheuered⁵⁰ with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for euer (bycause my message is such) and my truth, shall endure for euer.

Beholde, Beholde, yea let heven and earth behold: For with this, they were created: and it is the voyce and speche of him, which proceded from the first, and is the first; whose glorious name be exalted in his own horn of honor.⁵¹ Lo, this it is. [EK: He sheweth a boke, as he did before all gold.] And it is truth; Whose truth shall endure for euer.

EK: The leaues of the boke, are all lyned: full of square places, and those square places haue characters in them, some more then other:, and they all written with cullour, like blud, not yet dry.¹⁰⁰⁵ 49 square spaces, euery way, were on euery leaf, which made in all .2401. square places. He wiped his finger on the top of the Table, and there cam out aboue the Table certayn Characters¹⁰⁰⁶ enclosed in no lines: but standing by them selues, and points betwene them. He pointed orderly to them with his finger, and loked toward the skryer at euery pointing.



Me: Note what they are.

~ . 7 . 2 . 10 . 6 . 2 . 1 . 3 . 11 . 12 . 13 . 14 . 15 . 16 . 17 . 18 . 19 . 20 . 21 . 22 . 23 . 24 . 25 . 26 . 27 . 28 . 29 . 30 . 31 . 32 . 33 . 34 . 35 . 36 . 37 . 38 . 39 . 40 . 41 . 42 . 43 . 44 . 45 . 46 . 47 . 48 . 49 . 50 . 51 . 52 . 53 . 54 . 55 . 56 . 57 . 58 . 59 . 60 . 61 . 62 . 63 . 64 . 65 . 66 . 67 . 68 . 69 . 70 . 71 . 72 . 73 . 74 . 75 . 76 . 77 . 78 . 79 . 80 . 81 . 82 . 83 . 84 . 85 . 86 . 87 . 88 . 89 . 90 . 91 . 92 . 93 . 94 . 95 . 96 . 97 . 98 . 99 . 100 .

Δ: They are Noted.

EK: He toke from under the Table, a thing like a great globe, and set that in the chayre: and uppon that Globe, layd the boke. He pointeth to the characters: and cownteth them with his finger, being 21, and begynning from the right hand, toward the left. He putteth-off the Crown of gold, from his hed: and layeth it, on the Table. His here appereth yellow. He maketh cursy: and from under the Table taketh a rod of gold in his hand, being diuided into three distinctions.¹⁰⁰⁷ He putteth the ende of the rod on the first of the Characters, and sayeth, Pa: and there appered in english, or latin letters, Pa: He sayd, veh: and there appered veh in writing: Then Ged: and after that he sayd, Unus Unus Unus, Magnus, Magnus, Magnus, es,¹⁰⁰⁸ Then he pointed to an other, and sayd Gal, and there appeared Gal: Then or [the voyce seemed Orh.] Then un [the sownd semed und.] Then Graph: [The sownd as Grakpha, in the throte.] Then Tal, [in sownd stall or xtall.] Then gon. Then na [but in sownd Nach as it were in the nose.] Then ur, [in sownd our or ourh.] Than mals, [in sownd machls.] Then Ger, [in sownd, gierh.] Then drux, [in sownd drovx.] Then Pal: the p being sownded remissly. Then med. He sayd, Magna est gloria eius.¹⁰⁰⁹ Ceph, sownded like Keph, But before that, was Don: Then van, Fam, Then Gisg.

W	- Pa	_____	b
K	- ves	_____	c
U	- ged	_____	g
S	- gal	_____	d
F	- or	_____	f
X	- un	_____	a
Q	- graph	_____	e
L	- Tal	_____	m
Z	- Gon	_____	i
N	- na	_____	hats
J	- vr	_____	l
M	- mals	_____	p
V	- ger	_____	q
E	- deux	_____	n
T	- Pal	_____	x
B	- med	_____	o
C	- don	_____	r
H	- cep	_____	z
A	- van	_____	u
G	- fam	_____	s
R	- Gifg	_____	t

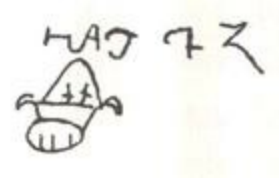
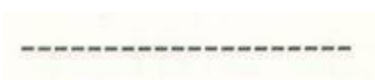
Then he lay down before it: and there cam two lines and parted the 21 letters into 3 partes, eche being of 7. He sayd, Numerus ô perfectissimus, Unus et Trinus. Gloria tibi, [1010](#) Amen.



Then he put on his Crown, and pluckt a black veale before all in the Chayre. He sayd, Remember to lerne those names without boke, and to know them.

W	K	U	S	F	X	Q	L	Z	N	J	M	V	E	T	B	C	H	A	G	R
t	s	u	z	r	o	x	n	q	p	l	h	i	m	e	a	f	d	y	c	b

Δ Thus I deciphred them after a day or two or three.



First there was a great noyce of harmony, hard. There appeared two great Armies fighting, and much bludshed on both sides.¹⁰¹¹ One Captaine is in red harness, the Contrary Captayn, is white and grene. There appered Flags with a croked tree, or like a ragged staff, or cudgell, in them: and they were on the red Capitayns side. He and his soldiers had the worse and were putto flight, and they ran away. The Captayn with the white and grene was Master of the felde: and assembled and gathered his men to gather after the Victorie. Now this Capteyn goeth to a town and semeth with his hand to heave up the towne, being a big towne. There was a voyce hard, saying thus,—So shall it be, with 21 more.

Δ: Wyth what one and twenty?

A voyce:—As yet, you can not know. This shall happen, before the Sonne hath twice gon his course.¹⁰¹²

EK: Now the Capteyn appeared alone, on fote, in his harness. He holdeth up his hands to heven: He is now vanished away. I meane the Capteyn in white and grene. Now appeareth the red cloth before the chayre. There come in three: they all make cursy: and two of them went away.

Δ: Our desyre is to know what we are to think of the Man which cam out of my Oratory and layd the fyry Ball at Mr Adrian Gilbert his fete yesterday, as he sat in my study with Mr Kelly and me: whether it were any Illusion, or the act of any seducer?

Me: No wicked powre shall enter into this place.¹⁰¹³ Neyther shall Iniquitie range where the fyre of his percing Judgment and election¹⁰¹⁴ doth light, which shall quicken his deadness, and revive his courage to the auancement of the name of him, which liueth now. He chose with fire and lightened theyr harts, and they immediately understode and felt the Illumination of his glory.¹⁰¹⁵

What wilt thou?

Δ:

To the performance of the glorie and encreasing of his name, which shortly maketh an ende with for euer.

Δ: This phrase, for euer, is somewhat dark.

Me: **With this world, for euer.** Δ: This giveth some light.

EK: The stone is become very dark.

Me: As the Buylding is grownded and ended uppon Three, So must the mysteries hereof be practised With Three. The fowrth is the Boke, which, Lo, is here present.

Δ: Must Adrian Gilbert, be made priuie of these Mysteries?

Me: Thow hast sayde.¹⁰¹⁶

Δ: May I note to your name any peculier Character or Syllable to distinguish your speches from ours or others?

Me: Medicina sum.¹⁰¹⁷

Δ: I may then use this syllable Me, to Note Medicina or Medicus Dei.¹⁰¹⁸

Me: Behold, these things, shall God bring to pass by his hands whose mynde he hath now newly set on fyre.¹⁰¹⁹ The corners and streights of the earth shall be measured to the depth: And strange shalbe the wonders that are Creeping into new worldes. Tyme shalbe altred. with the difference of day and night.¹⁰²⁰ All things haue grown allmost to theyr fullness. But beware of Pride. We teache duty,

Humbleness, and submission. Shortly shall these things come to passe.

Δ: Than, this Adrian Gilbert shall cary the name of Jesus among the Infidells to the great glory of god, and the recouery of those miserable people from the mowth of hell into which, for many hunderd yeres past, and yet contynually they do fall, &c.

Me: Who made thy mowth to prophesy? or, who* [Of God] opened the eyes of thy understanding? Who annoynted thy Jaws, or fed thee with unknown meate. Euen he* it is, that pricked these things forward, and shall use you as his Instruments to a mightie honor.

Δ: May we require description¹⁰²¹ of the Cuntryes, for his better instruction, &c.

Me: Let darknes go behinde thee, and tempt him not, that iudgeth.¹⁰²² These things belong not to my charge. Thow knowest them, which are sufficient,¹⁰²³ whan short time shall serue, for the whole instruction.¹⁰²⁴ Greater nede were to enquire How or by what meanes thow mayst be made worthy,¹⁰²⁵ and, so, consequently, haue knowledge for the knowing , hauing and using of this cælestiall medicine.

Forget not.

I instructed thee before-hand, and told thee, that both of you must iointly¹⁰²⁶ lerne those holy letters (For, so, I may boldely call them) in memory: with theyr names: to the intent, that the finger may point to the hed, and the hed to the understanding of his charge:

Δ: You perceyue that I haue diuerse affayres which at this present do withdraw me from peculier diligence using to these Characters and theyr names lerning by hart: And therfore I trust, I shall not offend, if I bestow all the convenient leysor¹⁰²⁷ that I shall get, abowt the lerning hereof.

Me: Peace, Thow talkest, as thowgh, thow understodest not. We know thee, we see thee in thy hart: Nor one thing shall not let an other. For short is the time, that shall bring these things to profe: Wherein he that liueth, shall approve him self aliue.¹⁰²⁸ Beautifull are the footesteps of his comming, and great is the reuenge of the wicked.

O Liber, Liber, Liber, bonis vita, malis vero mors ipsa. Magna sunt mirabilia in te inclusa: et magnum est nomen Sigilli tui

Lumen Medicinæ meæ, vobis.¹⁰²⁹

EK: He holdeth his hands abroad. He draweth the Curten.

Δ: Gloria Laus et honor Deo patri et F. et SS.¹⁰³⁰ Amen.

Martij 28. Thursday morning. Mawndy Thursday.

A voyce: Pereant omnes qui insidiantur¹⁰³¹ virtuti nominis mei: et qui Lumen absconderunt lustitia mea.¹⁰³²

EK: Now the vale is pluckt away.

Three appeare, as before time.

All three sayd,—Multa nos, quia multa patitur ipem.¹⁰³³

EK: The two go away, and the Third remayneth who is like in all points to him, who yesterday to me alone, in your absence had declared himself to be an Illuder. Δ: NOTE, for the better understanding of this dayes Act it may be remembred that E. Kelly, while I, (John Dee) was at London, yesterday (being wensday) had used meanes to haue conference, with the good Creatures, with whome we haue dealing iointly: and that there appeared one very like unto our good frende, who toke upon him to be **the same**, and now semed to be constrayned¹⁰³⁴ by EK to tell the truth: and therfore his outward beautifull apparell semed to go of, and his body appered hery and he confessed that he was an Illuder¹⁰³⁵ &c. Whereuppon EK was in a great perplexitie of mynde, and was ready to haue gone his way. And at my comming home told me a long processe of this Tragicall Act. But I comforted him, and wold not yeld to his opinion, But did declare my confidence in the goodnes of God: for that we craved at his hands, things good and necessarie: and that therefore he wold not giue his childern a stone for bred, or a scorpion for nedefull food required &c.¹⁰³⁶ And this morning the matter was propownded by me, and thereuppon the former sayings wer used, and all the consequences of matter, which hereafter is recorded.

Δ: The veritie I require of yesterdays doings with EK on my absence.

Camikas zure, he sayd, holding his hands to heuen.

EK: He walketh up and down and semeth angry: and did beat his hands together. There commeth a little streame of fire whitish from aboue: and cam to his hed. He kneleth down before the Chayre, and loketh up, and sayde,

Me: Oh how brittle are the works of thy hands [he looked up] whose Imperfections are now more innumerable then the sands of the sea: or clowds that were lifted up since the beginning of the world. Darknes dare presume to place him self in Lightnes: yea dishonor, (o God) to dwell in place of glory: His lying lipps presume against Truth: whilst thow suffredst his old and withered face to be garnished with thy beawty. Heavines¹⁰³⁷ is his seat; yet are his lipps myrthfull: and little there that separateth him from the dignitie of honor: But his ponishment is sufficient, his dishonor unspeakable, and his damnation for euer: which how bitter it is, great and unspeakable, Thow, ô thow (I say) that liuest (which hast estranged him so far from thy glory) makest onely manifest. But yet how long shall the sonnes of men puff up them selues with bragging and boasting of that they see not? But (alas) All things are confownded, and are contrary to thy commaundements: some onely which differ, remayn with concordant myndes praying thee, and lifting up thy name, as much as strength performeth. But herein is thy glory and long sufferance manifest, in that thow dost not onely with greif behold theyr

synnes, but like a iust iudge, faurably doth ponder the greatnes of theyr enemies which infect theyr myndes, and blynde the light, which thow hast given unto theyr understanding, with inflammations bodyly, instigations worldly, and tentations innumerable. Great therfore and most great, and none greater can be, which deridest the Aduersarie, and healest the weak: whose smallnes of habilitie thow canst augment, wherein the mysteries of thy great glorie and might, is manifest. Thy seal yeld prayses, with incessant and dutifull obedience. Thy name be magnified, thy mercy published to thy glory: Holy Holy, yea great and most holy, is thy euerlasting kindenes for euer.

EK: Now he standeth up, and sayd,

Me: As I haue all ready told,¹⁰³⁸ from whome I cam, so haue I not hydden, what I am, or what message I bring; why it is sent, it is allso written. How long shall I perswade to stedfastnes? But the greater your measures are the greater shalbe the quantitie. These afflictions are necessary. For herin is a measure to distinguish¹⁰³⁹ from falshode, light from darknes, and honor from dishonor. The more they are like us, or shew them selues so, (for, nothing can be more dislike) the more they are Judges of theyr own damnation. Yea, if his strength had byn great, he wold haue devoured thy sowle. [Loking to EK.] But whome God hath chosen, shall none overturne. Brag not: eyther Credyt my words by thyne owne reason. But Consider that diuerse may be dishonored, yea though they be in honor: yet shalt not thow neyther be ouerturned with the one wynde nor the other: though the afflictions that shall follow thee, be great and hard.¹⁰⁴⁰ In my words are no error: neyther haue you fownd my lipps untrue. Whan I kneeled, I spake for you. But I haue promised that No unclean thing shall prevayle within this place. Neyther am I a revenging spirit nor of any such office. I quicken the dead, revive them that are falln and cure or sow up the wowndes, which they are permitted to work uppon man, as tokens of God his Iustice.

I call the same god, (whome I haue called before) to recorde, that these words are true, my sayings iust, and his mercies more perfect. Whilest heven endureth and earth lasteth, never shall be razed out the Memorie of these Actions.¹⁰⁴¹ Use Humilitie: Reioyce whan the enemy is discomforted in his traynes,¹⁰⁴² and inventions: A ponishment so great, Et cætera. Whan I yoked your feathers¹⁰⁴³ to gither, I ioyned them not for a while. Your flying is to be considered in quantitie, qualitie and Relation.

Thank God: Be mercifull: forget your synnes: and prepare your selues, For great and wonderfull is the immediate powre of him that illuminateth from aboue. It shall light apou you: For those that are present with him, liued with him, eat and drank with him, [and] were instructed by him, Were but hearers onely: At length God was glorified, in one instant all things browght unto theyr remembrance: yea some of them taken to behold the heavens, and the earthly glory. I haue sayd.

Δ:

Me: Behold. Veniat vindictum dei, et percutiat linguam mentientem.¹⁰⁴⁴

EK: He goeth his waye and taketh all with him, Table, Chayre, and Curten and all. There cam in a great many with flaming swords, and bring in the wicked spirit, who yesterday delt so diuillishly with EK. One of them holding him by the arme, sayde, Speak now for your self, you could speak yesterday. They all drew theyr swords: they sknorked fire. And there seamed a water to com in, but it went away again.

A voyce:—Dicat, nam nrm non est.¹⁰⁴⁵

EK: Now is the Skroll with the Characters browght in, which was fownd by spirituall direction this month, the 12 day, abowt 10½ after none by Mr Kelly and Master Husy.¹⁰⁴⁶ He semeth now as like our good frende, as may be. Our frende cam with a sponge and annoynted the wicked spirit his

lipps.

A voyce:—Els could I not speak.

Δ: Seing now thou canst speak, answer me.

The wicked, sayd:—Ask quickly.

Δ: What is thy Name?—The wicked answered, Gargat.

Δ: What is the sentence of that skroll?—Gar: I know not.

Δ: In the name of Jesus, I charge thee to tell me the truth as concerning That roll here shewed.—

Gar: I haue cownterfeted this roll, and browght it: for it is not the true roll.[1047](#)

Δ: After many words betwene him and me, and the more, bycause he denyed that he knew of any Glorie belonging to God, I urged him so, at length with short and euident argument, that he answered, he must confess the powre and glorie of god: and sayd, that he was damned for euer: and did wish damnation to me. And I requested God to use his Justice on him, for the glory of his name. Then he entreated me somwhile, and somwhile derided me, saying, Art thou so lusty? &c.

Δ: All the Cumpany fell on him, and hewed him in peces: and digged a hole in the earth, with theyr swords, and he fell in, and after that was a myghty roaring hard.

A voyce:—Sic soleo iniustis.[1048](#)

Δ: The Cumpany went away. There cam a fire and seamed to burn all the howse.

A voyce:—Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.[1049](#)

Δ: Then returned our frende, , and all seemed light and bright agayn: likewise all the furniture, of Table, Chayre, Globe in the chayre covered with a red covering &c.

Me: Visio vera, verè denotatur. Denotetur etiam ad gloriam Dei.[1050](#)

 Δ: Master Kelly, is your dowl of the spirit, now taken away?

EK: Ye truely, I beseche God to forgive me.

Me: Dixisti, et factum.[1051](#)

Δ: As concerning Adrian Gilbert, there might be some dowte in common externall Judgment, of his aptnes to the performance of the voyage with the appertenances, But the Secret of God his prouidence, I will not meddle withall: for he can make infants speak, and the dum to shew furth his glory &c.

Me: Yf God be mighty, acknowledge his powre. Who made the Sonne of nothing? or man, so brittle a substance? Nature thrusteth up her sholders amongst trees and herbs, like a ientle fyre: In beasts and all the creatures of the feelde, waters, and earth, in a palpable imagination: Amongst the sonns of men, she auanceth her self, wholly in the light of understanding. In all these she walketh by her own qualitie, mixing the quantities, with her before iudged proportion. Amongst all these is some distinction, yet all in theyr kindes are perfectly and substantially norrishd. Yf Nature haue such powre, What powre hath our God, and how great is his might in those in whome He kindleth a sowle, understanding. The strength of 1. body, and 2. inward man, with 3. the strength of him that allso leadeth him[1052](#) are augmented and diminished at his pleasure. Yf earth, in myxture become fyre, hom much more shall he encrease, whome God hath strengthened: yf he wold haue conquered with thowsands, he wold not haue sent back the dogged harted people. Yf riches or renown were his felicitie, he wold haue kindled the twelue Lamps[1053](#) of his æternall light, on a higher mowntayne: But he chose them in the Valleys, and from the watering places. I think this be sufficient to confirme your understanding.

Δ: I trust, God be not offended with this matter propownded &c.

Me: He is pleased: And it is enowgh. Eternitie is mighty and glorious to the righteous.

Δ: Whan shall I make him¹⁰⁵⁴ priuie of these things?

Me: Whan thou wilt. For euery thing is acceptable with those that are accepted. See thou cownsayle him, and be his Father.

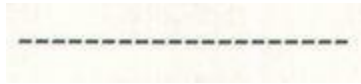
Δ: As concerning John Daus, ¹⁰⁵⁵ we are to ax somewhat &c.

Me: John Daus, is not of my Kalender. Lern of them, of whome it is necessary. Be not negligent, in lerning the things before prescribed. ¹⁰⁵⁶

God be emongst you.

EK: He hath drawn the curten of red.

Δ: Soli Deo sit omnis honor et gloria. ¹⁰⁵⁷ Amen.



Δ: The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obedience to the chayre. Two went away, and the third remayned there, as before.

Δ: As concerning the Kalender to be reformed, I am grieved that her Maiestie will not reforme it in the best termes of veritie.¹⁰⁵⁸ And as for the priuiledge for Mr Adrian Gilbert his voyage, I think not well of it, that Royalties shold not be graunted. Therefore both these points, respecting her Maiestie, I wold gladly haue cownsayle, such as in the Judgment of the highest might be most for my behofe, to follow.

Me: In one gouernment there are sundry principall partes: Euery part in subdiviusion conteyneth many and sundry offices. Many Offices require many disposers: yet hath euery disposition continually some partition in his qualitie. All things, one thing: And one thing, something: some thing, many things, and many things, most innumerable. The heuens in proportion are gouerned universally of a few; particularly of many: eche place possesseth his diuision: and euery thing diuided, his propertie. Princis ar gouernors which move and stir them up to work, as it is provided, and to behold in speculation How euery particular Action, shall haue due, perfect, and appropriated Locall being, motion and Condition. Subiects, (yea, the Highest) are stirred up, by theyr propre Angels:¹⁰⁵⁹ The inferior sort do follow the disposition of theyr leaders. Vertue and Vice dwell euery where. Light and darknes, are allwayes intermedled.

Consider, How I speak it.

The myndes of all that move, euen unto the least qualitie in Nature, haue of them selues propre vertues: and therefore propre Instigators.¹⁰⁶⁰ I call to memory thy words, the manner of thy speche, and the secret purpose or meaning, whereunto it is uttred. I see thy Infirmities, and know what thou desyrest. But mark me, whom God commonly choseth,¹⁰⁶¹ shalbe whom the Princis of the Erth do disdayn. Consider, how the prophet that slew that Monstrous Gyant, had his election.¹⁰⁶²

God respecteth not princis, particularly, so much as the state of his whole people. For in Princis mowthes, is there poyson, as well as proverbs. And in one hart, more Synne, then a whole world can conteyn. Yt is not myne office to meddle with theyr vanities, neyther is it a part of my pageant to towch any thing that tasteth not of Medicine. But, what? doth thy mynde reply? Dost thou think, that my cownsayle herin, to a grieved mynde, is, (though it can be) Medicinall? Peraduenture¹⁰⁶³ thou thinkest I am not, [in] thy marrow: yes I haue byn long in the highest part of thy body,¹⁰⁶⁴ and therefore ame somthing perswaded of thy meaning.

Δ: In dede, I thowght that your good Cownsaile, was or might be a remedie and a medicine to my afflicted mynde, for this unseamely doing, in the two former points expressed.

Me: Behold, where unto thy earthly man wold seduce thee. Dost thou think, that if it pleas god, it shall not please the Prince? if it be necessarie, all ready prepared?

For all things are Limited, with a full measurement, and unsearchable foresight: yea, I say, all ready, unto the ende. Be not discomforted. Quayle not at the blast of a small tempest: For those that speak thee fayre,¹⁰⁶⁶ haue dissembling harts, and priuile do they shote at thee, with arrows of reproche. When they¹⁰⁶⁷ shall haue nede of thee: I meane, of the help of God, throwgh thee, (some shut up, some entangled, some gadding¹⁰⁶⁸ like masterles Doggs,) Than shall they gladly seke thee and desire to finde thee. They shall smell oute thy fote steps, and thou shalt not see them. The key of theyr Cares shalt thou be Master of: And they them selues shall not unloke theyr own grievousness. Yea they shall say, Oh let the earth devowr us. But I am to long. I answer thee, all though it be not my office,¹⁰⁶⁹ to declare that thou desirest: yet for that thou desyrest my Medicine. I say, Thou shalt preuayle agaynst them,¹⁰⁷⁰ yea euen agaynst the Mightiest. As thou wilt, so shall it be in God his blessings.

Beware of Vayne glory. Use few wordes.

Thy weapons, are small, But thy Conquest shalbe great. Lo. Doth this satisfy thee? Haue a firme faith. It is the greatest lesson. Be it unto thee as thou hast deliuered. One thing, I answer thee, for all Officis. Thou hast in Subiection all Offices. Use them when it pleas thee, And as thy Instruction hath byn.

I haue sayde.

Δ: As things be planted here, for preparation of Table, Sigillum Dei &c, which things are not portable with eas: So, bycause I think, that some seruices to be done in gods purposes by me, will require other places than this howse, so shall diuerse my practises haue (as I think) a more compendious manner, and redy, to be executed in any place &c.

Me: Truely thou hast sayd, and so shall it fall unto thee. As I am here in this place, and yet in dede not, So, here: So shall it fall oute, and follow in the Mysteries of your Associated Operation.

The other¹⁰⁷¹ shall be, but, as a necessary help to the **first Practises, to plant the Tree:** which being confirmed and strongly rooted shall bring furth frute, most abundantly.¹⁰⁷² The Erth and the tree, can not be separated. This is the ende, and true it is. Let him be record, whom I beare record of here,

And so, with thee, Amen.

I must help thee. Lerne ioyntly the Elements or grownds of this heuenly doctrine;¹⁰⁷³ the ende and Consummation of all thy desired thirst: in the which God shall performe thee, thy Philosophicall Harmonie in prayer.¹⁰⁷⁴ Thou knowest what I mean.

The Æternall physitian minister his heuenly grace and continuall blessings uppon you, to the Glorie of his name, execution of your procedings, and holy and insatiable desires.

Δ: Amen: Omnipotenti Deo, nostro,
Creatori Redemptori et
Santificatori, omnis honor
laus et gratiarum actio.¹⁰⁷⁵
Amen.



Jesus.

On good friday; After None

Δ: There was a savor of fire felt by EK. There semed one with a sword, suddenly to thrust out of the stone at EK his hed. Whereat he started; and sayd he felt a thing (immediatly) creeping within his hed, and in that pang becam all in a sweat. And he remayned much misliking the moving and creeping of the thing in his hed. At a quarter of an howre ende it cam to one place: and so ceased somewhat: & then the Curten was drawn away: and there appeared the Table, and the chayre covered. Then cam three, two went away and the one remayned: as before was used.

EK held the paper of the letters in his hand: and  bad him put it out of his hand.

Me: The taste of this mercifull potion, yea the savour onely of the vessell worketh most extremely agaynst the maymed drowsines of ignorance. Yf the hand be heavy, how weighty and ponderous shall the whole world be? What will ye?

Δ: This he sayd uppon our silence after his former words. I answered, we desyred to lerne the Mysteries of the boke. The Boke now appeared (the cover of the chayre being taken away) the boke lying uppon a rownd thing: which EK, was not yet able to discern what it is.

The first side of the first leaffe of the boke appeared full of the former letters, euery side hauing 49 tymes 49 square places, with letters: some more then other.

Me: Euery side conteyneth 2400 and one od letter. [1076](#)

EK: All the letters semed to be of bluddy cullor, and wet. The lines betwene the squares, semed to be like a shaddow. In the first square were 7 letters.

Me: Say after me: But pray first, ere you begynne. Δ: We prayed.

EK: All became blak as pych in the boke.

Then it becam light agayne.



Now he pointeth up, with his rod of gold diuided into 3 equal parts, which rod he toke from under the Table.

Me:

1. Keph van [He lifted his face to heven.] } Don graph fam veh na

EK: Now he kneleth down; and holdeth up his hands:
The letters of the first square, ar 7.

7	6	5	4	3	2	1

Now he pointeth to the second.

2. Med gal [EK: He turneth him self abowt.]

3. un gal un Mals na.

Me: Twise seven, Thre and All one: and his mercy endureth for euer.

4. Tal un vrh.

5. Fam graph Fam.

6. Ged graph drux med.

7. un van.

8. Tal un don ur un drux. Sownded as δρυξ

9. Med.

10. Tal van fam mals un.

11. un ged gon med gal.

12. Mals un drux.

13. Ged un.

14. Fam graph fam.

15. ged un tal mals graph gal un keph

16. veh un mals veh drux graph na [capcneh]

17. ged med.

18. med gal.

19. Fam graph tal graph ur un pa van ged graph drux

20. Gal med tal drux un.
21. mals na gon un tal
22. ged un
23. van un drux veh don un drux.[1077](#)
24. Van don graph mals don graph fam

EK: Now he seemeth to wepe, and knock his brest. He pointeth with the rod, up, agayn, and sayd,

25. un gal graph mals gal
26. un keph graph
27. Gal don van keph
28. Gisg un don gal graph tal un na.
29. van un
30. veh graph fam gisg fam
31. ged don un mals un gal. He stayed here a good while.
32. fam graph gal
33. van drux pa un don
34. gal med tal gon med urh
35. un gal graph mals med un gal
39. 38.37.36. veh na graph van un veh na / Tal un na / Med fam fam na graph / gal un mals na /
40. med drux gon keph gal un don. This is a word.
41. mals un drux ged graph mals na gon.

EK: Now he walked up and down before the chayre: and cam agayn and pointed. The letters now following seme to be written with Clay.

42. Med gal un tal na
43. ged graph tal graph gal fam un ur: eight letters[1078](#)
44. un
45. gal gon drux med keph un
46. na med pal mals med don. Now he walketh agayn, and loketh upward.

Then he pointed agayn.

47. Un gal mals van drux
48. Gal un don
49. ged un don tal graph fam: He walked betwene the shewing of tal and graph. There are six letters in that word.

Me: Say after me (Shall I speak the Mysteries of thy glory, which thou hast secreted from the Inhabitants uppon the erth? Yea lord, it is thy will, whose hed is high, and fete euery where, redy to revenge the blud of Innocents, and to call home the lost shepe.)

Say after me,

1. zuresk[1079](#) od adaph mal zez[1080](#) geno au marlan oh muzpa agiod pan ga zez[1081](#) gamphedax[1082](#) Kapene[1083](#) go[le] od Semelábugen donkna[1084](#) fian[1085](#) ga vankran vrepres[1086](#) ádeph[1087](#) arxe[1088](#)

drux¹⁰⁸⁹ Tardemah va tzests¹⁰⁹⁰ grapad. zed unba¹⁰⁹¹ domiól adepóad chieusak mah oshe daph
Onixdar¹⁰⁹² pangapi adamh gemedsol a dinoxa hoxpor adpun dar garmes.¹⁰⁹³

Me: I teache. Let this lesson instruct thee to read all that shalbe gathered out of this boke hereafter.
It is not to be spoken,¹⁰⁹⁴ but in the time of his own time. It shalbe sufficient to instruct thee: Fare
well.

EK: Now he couereth the boke with the veale.

Δ: Prayes and Thankes be rendred to god, of us his sely¹⁰⁹⁵ ones, now and euer. Amen.

Δ: Note. All the former letters and words in the squares, were onely in the first or upper row,
begynning at the right hand, and so going orderly to the left. And secondly Note that this lesson he red,
pointing with his rod orderly uppon the same forsaid first row.



Martij 31. Easter day after none abowt 4.

EK hard first a sownd of Musicall harmonie.

Δ: The Veale was pluckt away.

Three cam in, two went away, as was before accustomed.

EK: Now he lyeth down. He riseth and pulleth the veale from the chayre. That veale was of cullor as a raynbow. The boke appeared playne and evidently on the globe in the chayre. EK felt the thing ronne in his hed as the other day it did. Me taketh out the rod from under the Table: He sayd,

Æternitas in Cælo.

Δ: Uppon my staying from speche, he sayd, What wilt thou?

Δ: The proceeding instruction necessary for understanding of the boke.

Me: Mensurator.¹⁰⁹⁶ Δ: He putteth up his rod to the boke.

Me: Sint oculi illorum clari, ut intelligant.¹⁰⁹⁷ [He held up his hands and semed to pray.] He pointed now to the second row of the 49 rows of the first page of the boke, and sayd,

Secundus a primo.

1. Gon na graph na van fam veh na [Now he walketh up and down.]
2. Ged don med drux na un gal med Keph [He walketh agayn.]
3. Un don gal graph drux [He walked agayn.]
4. med
5. drux un [He walked.]
6. ged graph tal mals [He walketh.] un ur med. [7 letters.]
7. med gon veh un fam tal un drux
8. van un drux gal don graph fam
9. med don gal un
10. van graph van graph gon un na
11. drux med fam
12. mals ur gon ged drux un mals na graph
13. Keph un tal mals med drux med drux
14. un drux graph mals na
15. med mals na graph ~~veh~~ gal [Here, veh or gal is indifferent.]
16. un
17. Tal graph gal med ~~Keph~~ [or rather] pal [So it shalbe better understode.¹⁰⁹⁹]
18. Tal un don van drux graph
19. ged graph drux un
20. mals don graph fam [Now he walketh.]
21. drux med
22. gal un fam tal un gisg
23. van med don gisg fam

24. tal un drux ged graph gisg [So it is.]

25. un

gal graph van drux graph

26. gal un tal mals na

27. drux un pal gisg

28. med fam

29. van un drux gal graph tal na drux un pal un gisg [12 letters.]

30. med don med mals na un fam

31. van med don

32. tal gon drux med gal un ur

33. un tal van gal un fam

34. ged graph don

35. mals un

36. med

37. gal un pal keph van tal

38. pa un drux veh graph fam

39. med don gal un drux [Now he maketh low obeysance to the chayreward.]

40. Mals un Incomprehensibilis es in æternitate tua. [1100](#)

41. Mals don graph fam

42. van tal pa ur med fam gal un

43. van med don pal

44. drux un gal med drux

45. mals un gisg don med mals na graph fam.

46. van drux gal graph fam.

47. un gal med drux.

48. ged un drux graph pa drux [1101](#) fam.

49. gon na graph na van gal keph

Me: Shall I rede it? Δ: We pray you.

2. Ihehusch Gronadox [1102](#) arden, o na gémpalo micasman [1103](#) vandres orda beuegiah [1104](#) noz [1105](#) plígnase zampónon aneph [1106](#) Ophad [1107](#) a medox [1108](#) marúne gena pras [1109](#) no dasmat. Vorts manget a-deüne [1110](#) damp. naxt os vandeminaxat. [1111](#) Oróphas vor mínodal amúdas ger pa o daxzum banzes [1112](#) ordan ma pres umblosda vorx nadon patróphes undes adon ganebus Ihehudz

Δ: Gehudz consisteth of 6 letters: But, Gon na graph na van gal keph, consisteth of 7. I wold gladly be resolved of that dowl if it pleas you.

EK: He boweth down, and put the rod away, and than Kneled down.

Δ: He rose and axed me, What wilt thou?

Δ: The former question to be soluted. Me: Thow hast written fals: for, it must be Ihehudz, and so it is of 7 letters.

Δ: Yf euery side conteyne 49 rows, and euery row will require so much tyme to be receyued as this hath done it may seme that very long time will be requisite to this doctrine receyuing: But if it be gods

good liking, we wold fayne haue some abridgment or compendious manner, wherby we might the soner be in the work of Gods seruyce.

EK: The Chayre and the Table are snatched away,¹¹¹³ and seme to fly toward heven. And nothing appeared in the stone at all: But was all transparent clere.

Δ: What this snatching away of Chayre and Table doth meane we know not: But if the Lord be offended with his yonglings, and Novices in thes Mysteries, for propownding or requiring a compendious Method &c, Then we are very sorry, and ax forgivenes for the rashnes of our lipps: and desyre his maiestie not to deale so rigorously with us: as though we had sufficient wisdom or warning, to beware of such motions or requests making to his ministers. Let it not be so sayd of the holy one of Israel: but let his mercies abownd with us to his glorie. Amen.

EK: Now commeth all down agayn, as before.

Me: What are the Sonnes of men, that they put time in her own bosom? or measure a Judgment that is unsearchable?

Δ:

Me: I help thy imperfections: What, man thinketh wisdom, is error in our sight. But because my Nature is to cure, and set up those that fall, Thus much understand.

As I haue sayde: The 49 partes of this boke¹¹¹⁴ -49 voyces, Whereunto the so many powres, with theyr inferiors and subiects,¹¹¹⁵ haue byn, are, and shalbe obedient.

Euery Element in this myserie is a world of understanding. Euery one knoweth here what is his due obedience: and this shall differ thee in speche from a mortall creature.¹¹¹⁶

Consider with thy self, How thou striuest against thyne own light, and shaddowest the windows of thyne own understanding.

I haue sayde: Be it unto thee, as God will. I am not a powre or whirlewynde that giueth occasion of offence.

Longe sumus a peruersitate destructionis.¹¹¹⁷ Thus much I haue sayd, for thy reformation and understanding.

Δ:¹¹¹⁸

Me: Lo, untill the Secrets of this boke be written, I come no more: neyther of me shall You haue any apparition. Yet, in powre, my office shall be here.¹¹¹⁹

Say, what you here, for every word shall be named unto you: it is somewhat a shorter way, and more according to your desyre.

Euery Element¹¹²⁰ hath 49 manner of understandings. Therin is comprehended so many languages.¹¹²¹ They are all spoken at ones, and seuerally, by them selues, by distinction may be spoken. Untill thou come to the Citie, thou canst not behold the beawty thereof.

Nihil hic est, quod non est perfectum.¹¹²²

I go. I haue sayde, (and it is true,) No unclean thing shall enter: Much less, then, here: For, it is the sight of whose Maiestie we tremble and quake at. He shall teache, of himself; for, we are not worthy.¹¹²³ What then, of your selues? But such is his great and singular fauor, that, he is of him self, and with those, whom he choseth.¹¹²⁴ For, the ende of all things is at hand,¹¹²⁵ and Powre must distinguish, or els nothing can prevayle. What you here, yea what thou feelest, by thy finger, Recorde; and seale sure. This is all, and in this is conteyned all, that comprehendeth all, The allmighty powre and profunditie of his glory.

What els?

As thou seest, and till he see, whose sight, [1126](#) is the light of this his own powre, His might is great.
The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie:
Make you strong to the ende of his workmanship to whome I commit you.

EK: He plucketh the veale ouer all.

A voyce afterward:—Ne Ne Ne na Jabes.

Δ: Sanctus Sanctus Sanctus Dominus Deus Zebaoth: Pleni sunt cæli et terra gloria Maiestatis eius.
Cui soli omnis honor, laus et gloria. [1127](#)

Amen.



Δ: A noyce like a Thunder was first hard. The Chayre and Table appered. There appered fyre in the chayre, and burnt away the veale or covering therof. The cullor of the flame of the fire was as of Aqua vitæ burnt.

A voyce:—Sum.^{[1128](#)}

EK: There goeth a clowd or smoke from the chayre, and covereth the Table. That smoke filled all the place.

A voyce:—Impleta sunt omnia gloria et honore tuo.^{[1129](#)}

EK: All is become clere, saue the Table which remayned couered with the clowde still.

 A great th-under began agayn, and the chayre remayned all in fire. Now the boke appeareth evidently lying uppon the Globe in the chayre and the letters appered wet styll, as yf they were blud. There appered fire to be thrown oute of the stone, uppon EK.^{[1130](#)}

The sownd of many voyces semed to pronownce this: Let all things prayse him and extoll his name for euer.

EK: The fire is still in the chayre, but so transparent, that the boke and letters therof may well be seen.

EK felt his hed as if it were on fire.

A voyce:—Sic soleo errores hominum purificare.^{[1131](#)}

A voyce:—Say what you see.

EK: I see letters, as I saw before.

A voyce:—Moue not from your places;^{[1132](#)} for, this place is holy.

A voyce:—Read.—EK: I cannot.

Δ: You shold haue lerned the characters perfectly and theyr names, that you mowght now haue redyly named them to me as you shold see them. Then there flashed fire uppon EK agayne.^{[1133](#)}

A voyce:—Say what thow thinkest. Δ: He sayd so to EK.

EK: My hed is all on fire.

A voyce:—What thow thinkest, euery word, that speak.

EK: I can read all, now, most perfectly: and in the Third row^{[1134](#)} thus I see to be red,

3. Palce^{[1135](#)} duxma ge na dem oh elóg da ved ge ma fedes o ned a tha lepah nes din. Ihehudétha dan vangem onphe dabin oh nax palse ge dah maz gem fatesged oh mal dan gemph naha Lax ru lutúdah ages nagel osch. macom adeph a dosch ma handa.

EK: Now it thundreth agayn.

A voyce:—Ego sum qui in te. Mihi ergo qui Sum.

Δ: Non nobis domine non nobis, sed nomini tuo damus gloriam.¹¹³⁶

Δ: Then EK red the fowrth row, as followeth,

4. Pah o mata nax lasco vana ar von zimah la de de pah o gram nes ca pan amphan van zebog ahah dauez öl ga. van gedo oha ne daph aged onédon pan le ges ma gas axa nah alpod ne alida phar or ad gamésad argla nado oges.

Δ: Blessed be the name of the Highest, who giueth light and understanding.

EK: It thundreth agayn. All is covered.

A voyce:—Orate.¹¹³⁷

Δ: We prayed: and returning to the work agayn, the fire covered all still and EK hard voyces, singing (as a far of) very melodiously. Then all became euident agayn unto EK his perfect Judgment.

Δ: EK then red thus,

5. Mabeth ar mices¹¹³⁹ achaph pax mara geduth alídes orcánor manch¹¹⁴⁰ arseth. olontax ar geban vox portex ah pamo. agématon buríse ganport. vdríos pasch. Machel len arvin zembuges. vox mara. gons Ihehusch dah pársodan maäh alsplan donglses adípr¹¹⁴¹ agínot. archad¹¹⁴² dons a dax van famlet a dex arge pa gens.

6. Van danzan oripat es vami gest ageff ormaténodah zálpala doniton pasdaes¹¹⁴³ gánpogan Undanpel adin achaph máraddon oxámax anólphe dan ieh voxad mar vox ihedutharh aggs pal med lefe. IAN lefa dox parnix O droes¹¹⁴⁴ marsíbleh aho dan adeph uloh iads ascleh da verox ans dalph che dampf lam achos.¹¹⁴⁵

EK: There is a great Thundring agayn.

Δ: It is the hand of the highest, who will get him honor by his own works.

EK: The Voyce and sownd of pleasantnes and reioycing was hard: and all was dark.

A small voyce:—Locus est hic sanctus.¹¹⁴⁶

An other voyce:—Sacer est a te Domine.¹¹⁴⁷

EK: All is now opened agayne.

Δ: Then EK, red thus,

7. Amídan gah¹¹⁴⁹ lesco van gedon amchih ax or madol cramsa ne dah vadgs lesgamph¹¹⁵⁰ ar: mara panosch aschedh or samhámpors asco*. pacadabaah asto¹¹⁵¹ a vdrios archads ors arni. pamphíca lan gebed druxarh fres adma. nah pamphes eä vanglor brisfog mahad. no poho a palgeh donla def archas NA Degel.

8. Vnaem¹¹⁵² palugh agan drosad ger max fa lefe pandas mars langed undes mar. pachad odidos martíbah v' dramah noges gar. lenges argrasphe drulthe las aséraphos. gamled cam led caph Snicol lumrad v ma. pa granse paphres a drinox a demphe NA. genile o danpha. NA ges a ne gaph a.

EK: The sownd of Melodie, begynneth agayne.

Δ: The fire cam from EK his eyes, and went into the stone againe. And then, he could not perceyue, or read one worde.¹¹⁵³ The Fyre flashed very thick and all was couered with a veale.

Δ: Prayse we the lord, and extoll his name. For, his hand hath wrought wondrous works, for his owne glorie.

Amen.



Δ: First the Curten was drawn away: and then all appeared on fire: The whole place all ouer. EK hard voyces, but could not discern any thing but the humming of them.

Δ: There cam fire agayn (out of the stone) uppon EK, all his body ouer.

EK: The fire so diminisheth it self that the boke may be perceyved.

A voyce:—Magnus Magnus Magnus. [1154](#)

An other voyce:—**Locus sacer** et acceptabilis Deo. [1155](#)

EK felkt the fire to gather up into his hed. Shortly after he could read the boke, as he could do yesterday.

5774 322

9. Vlla [1156](#) doh aco par semná gan var se gar on dun. sebo dax se pal genso vax necra par sesqui nat. axo nat sesqui ax [1157](#) olna dam var gen vox nap vax. Vro [1158](#) varca cas nol undat vom Sangef famsed oh. sih ádra gad gesco vansax ora gal parsa.

-----10. Varo. nab vbrah NA pa uotol ged ade pa cem [1159](#) na dax. van sebrá dah oghe aschin o nap gem phe axo or. nec a ve da pengon a moroh ah óha aspáh. niz ab vrdráh [1160](#) gohed [1161](#) a carnat dan faxmal gamph. gamph nacro vax asclad caf prac crúscanse. [1162](#)

11. gam. ohe gemph ubráh-ax. [1163](#) orpna [1164](#) nex-or napo, gemlo. a cheph [1165](#) can sedló pam-geman ange hanzu ALLA. [1166](#) Cáppo-se damo gam-vas oro-dax-vá ges-pálo palme pola. [1167](#)

EK: All these, (now red,) fall out and all the rows, before, likewise.

A voyce:—Prayse God.

Δ: We prayed. And after, was this shewed, [1168](#)

Gals-ange no-témpa-ro sama dan genzé axe. falod amruh ácurtoh saxx par mano gan vax no. [1169](#) gramfa gem sadglá [1170](#) loh vrox sappóh iad ah oha unra.

Δ: Now appeared an other row.

12. Se [1171](#) gors axol ma pa a oh la sabúlan. Caph ardox anpho nad v´rnah ud ago lan vans. [1172](#) v´xa grad órno dax palmes árisso dan vnra. vánsample galse not zablís óphide ALLA loh. gaslah osson luzé adaõ max vanget or dámo ans. leóz dasch léöha dan se gla’spa neh.

All becam dark, and it thundred.

A voyce:—Prayse God.

Δ: We prayed.

Δ: Now appered three or fowr rows to gither. The boke seemed to fly, as if it wold fly a peces (the fyre remayning) and to make a great sturring in the place where it lay.

13. Amprí apx ard ardo argá¹¹⁷³ argés argáh ax. osch nedo les icás. han andam von ga lax man. nosch. dóngo a yntar cey¹¹⁷⁴ lude asch úrise alpe gem var dancet.¹¹⁷⁵ nap alped v'rsbe temps a vod nos gema o ulon máncepax oxné pricos a got. zalpa ne doxam órne.¹¹⁷⁶
14. Admag apa ascò¹¹⁷⁷ tar. gans oärz am seph selqui quisben alman. gons sa ieh mársibleh gron áscabb gamat. neý aden vdan phand sempés nan narran al. cáno géme dansé álde nótes parcélah arb ner ga lum pancu¹¹⁷⁸ priscas ábra músce¹¹⁷⁹ an nox. napód¹¹⁸⁰ a on dan sem ges asche¹¹⁸¹

EK: A sownd of many voyces, sayd,—Orate.¹¹⁸²

15. Mica suráscha para te gámmes ádríos NA danos. vra lad pacad ur gesme crus¹¹⁸³ a prásep ed. a palse nax varno zum. zancú asdom baged V'rmigar orch phaphes ustrá nox affod masco gax cámlés vnsanba a oh la gras par quas. cónsaqual lat gemdax tantat ba vod. talpah ian.
16. Gescó¹¹⁸⁴ a taffom ges nat gam. pamphé ordáquaf cesto chídmap¹¹⁸⁵ mischná ia-ísg.¹¹⁸⁶ iaiálphezudph a dancét¹¹⁸⁷ vnban caf ránsembloh. daf-ma¹¹⁸⁸ vp aschem graos¹¹⁸⁹ chrámsa¹¹⁹⁰ asco dah. vímna gen álde os papéam och láuan vнад. oh drosad údrios nagel panzo ab sescú. Vóрге аfсáл¹¹⁹¹ vsлаffda mórsab gaf¹¹⁹² ham de Peleh asca.

Δ: This went away, when it was read. It waxed dark.

A voyce:—Orate.¹¹⁹³ Δ: We prayed.

EK: It beginneth to clere.

A voyce to EK:—Say.

17. Ar'tosa geme oh gálsagen¹¹⁹⁴ axa loph gebed adóp: zarcas vr vánta pas ámphe nóde alpan. nócas se ga ormácased lax naph talpt. pámpficas¹¹⁹⁵ sandam Vöscméh iodh asclad ar. phan gas málse a quaz nam vngem vansel gembúgel a gémbusez á-ro¹¹⁹⁶ tehl alts murt valtab báníffa faxed ar chlyfod
18. A tam nat. glun asdeh ahlud gadre fam Shing la dan. guinsé¹¹⁹⁷ life¹¹⁹⁸ arilsar zabulan cheuách¹¹⁹⁹ se. amph lesche andam var ges ar phex are.¹²⁰⁰ NA¹²⁰¹ tax páchel lapídox ar da vax malcos. vna gra tassox varmára ud ga les vns ap se. ne da ox lat ges ar.

Now it waxeth dark. Δ: We must pray: (sayd I) and so we did. But EK prayed perfectly in this Angels language &c.

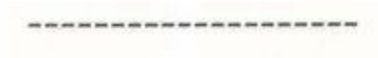
19. Asmo dahán pan casme co caph al oh. san ged a bansaa¹²⁰² un adon a seb Ian. agláho dánfa zúna cap orcha¹²⁰³ dah os. fāmsah ON naāb¹²⁰⁴ ab nagah geha fastod. hansey om hauan lagra gem gas mal. parcóg¹²⁰⁵ dax nedo va geda leb ar'ua ne cap sem¹²⁰⁶ carvan.
20. Onsem gelhóldim geb abníh ian. oxpha bas cappó cars órdriph grip gars. of vándres nah ges páhado vllónooh can vaz a. fam gisril ag nóhol sep gérba dot vānca NA.

sem ah-pa¹²⁰⁷ nex ar-pah lad vamó iar séque.

Vad ro garb. ah sem dan van ged ah paleu¹²⁰⁸

Now, the fire shot oute of EK his eyes, into the stone, agayne. And by and by he understode nothing of all, neyther could reade any thing: nor remember what he had sayde. All became dark. Then was the curten drawne, and so we ended.

Δ: Gloria patri et filio et spiritui sancto
nunc et semper.¹²⁰⁹
Amen.



Δ: A prety while, the veale remayned ouer all: then it was taken away. First fire was thrown uppon EK out of the stone. Many voyces concordantly sayd,—Bonum est ô Deus, quia Bonitas ipa es.¹²¹⁰

An other voyce:— Et magnum, quia tu magnitudo ipsius
Magnitudinis.²⁵⁸

A voyce:— Ádgmach ádgmach ádgmach [= much
glory]

A great voyce:— Sum, et sacer est hic locus.²⁵⁹

A voyce:— Ádgmach ádgmach ádgmach húcacha.

¹²¹¹ ¹²¹²,

Δ: Then EK read the row on this manner,

21. Padohómagebs¹²¹³ galpz arps¹²¹⁴ apá nal Si. gámvagad al pódma gan NA. vr cas nátmaz ándiglon ar'mbu.¹²¹⁵ zántclumbar ar noxócharmah. Sapoh lan gamnox vxála vors. Sábse cap vax mar vinco.¹²¹⁶ Labandáho nas gampbox arce.¹²¹⁷ dah gorhahálpstd gascámpho¹²¹⁸ Ian ge. Béfes argédco¹²¹⁹ nax arzulgh¹²²⁰ orh.¹²²¹ sémhaham¹²²² vn'cal laf garp oxox. Loangah.¹²²³

Δ: Now appered Raphael [^{Me}] or one like him, and sayde,

Salus vobis in illo qui vobiscum.¹²²⁴

I am a medicine that must prevayle against your infirmities: and am come to teache, and byd take hede. Yf you use dubble repetition, in the things that follow, you shall both write and work and all at ones: which mans nature can not performe. The trubbles were so great that might ensue thereof, that your strength were nothing to preuayle against them. When it is written, reade it no more with voyce, till it **be in practise**. All wants shalbe opened unto you. Where I fownd you, (with him, and there,) I leave you. Cumfortable Instruction is a necessarie Medicine.

Farewell.

EK: The boke and the Chayre, and the rest were all out of sight while Raphael spake, and he lay down prostrate. EK saw a great multitude in the farder side of the stone. They all cam into the stone,

and axed,

What now?

How now?

Vors mábberan = how now: what hast thou to do with us?

Δ: As I began thus to say (The God of powre, of wisdom,) they all interrupted my entended prayer to god for help &c and sayd, We go We go.

Δ: And so they went away.

Then the boke and the rest cam in agayne.

A voyce:—One Note more, I haue to tell thee. Ax him not, What he sayeth, but write as thou hearest: for it is true.

Δ: Then, o lord, make my hearing sharp and strong, to perceyue sufficiently as the case requireth.

Rap:—Be it unto thee.

Δ: Then EK red as followeth,

22. ors lah gemphe nahoh ama-natoph des garhul vanseph iuma lat gedos lubah aha last gesto
Vars macom des curad vals mors gaph gemsed pa campha zednu ábfada máses lófgono
Luruandah¹²²⁵ lesog iamle padel arphe nades gulsad maf gescon lampharsad surem paphe arbasa
arzusen agsde ghehol max vrdrá paf gals macrom finistab gelsaphan asten Vrnah¹²²⁶

A Voyce: Whatsoeuer thou settest down shalbe true.

Δ: I thank god most hartilie: The case allso requireth it so to be.

23. Asch val íamles árcasa árcasan arcúsma íabso gliden paha pacadúra gebne¹²²⁷ óscaroh
gádne au¹²²⁸ arua las genost cásmé palsi uran vad gadeth axam pambo cásmala sámnefa
gárdomas árxad pámses gémulch gapes lof lacheff ástma vates¹²²⁹ garnsnas orue gad garmah
sar'quel rúsan gages drusala phímacar aldech oscom lat garset panóstón.¹²³⁰

24. gude laz miz lábac vsca losd pa Cópád dem sebas gad vácro umas ges umas umas ges gabre
umas umáscala um'phazes umphagám maaga mosel iahal loges¹²³¹ vapron fémse dapax
orgen¹²³² láscod ia láscoda vága am lascafes iarques présó tamísel vnsnapha ia dron goscam
lápe voxa chimlah aueaux losge auióxan lárghemah.

25. zureth axad lomah ied gura vancrásma ied sesch lapod vonse avó avé lamsage zimah zemah
zúmacah Vormex artman voz vozcha tolcas zapne zarvex zorquem allahah gibúrod¹²³³
Ampátraton zimegauna¹²³⁴ zonze zámca aschma¹²³⁵ vlpa tapa van vorxvam drusad Caph
castárago grúmna can'caphes absacáncaphes zúmbala teuort granx zumcot lu graf saxma Cape.

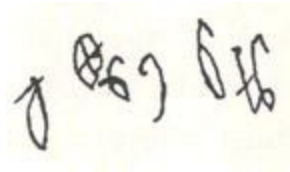
26. Col age lam gem fam tepham vra ap du ca sampat vóxham Lúnzapha axquem Bobagélzod
gaphémse lan'se agni cam setquo teth gaphad oxámarah gímnephad vox'canah vrn dage¹²³⁶
paphcod zámbuges zambe ach oha zambúges gásca lunpel zadphe zómephól zun zadchal
ureseh varún pachádah gusels vx amna pa granna oh vz

Δ: I think it will be dark by and by, and our Cumpany will expect our comming down to supper.
Therefore, if, without offence we might now leave of, it might seme good so to do.

A voyce:—gemeganza = your will be done.

Δ: As I was discoursing with EK after we had done, and he seemed yet skylfull and hable to say much of the understanding of the premisses, and began to declare somewhat, How they did all apperteyne to Good Angels, suddenly there came the fyre from his eyes into the stone agayne. And then he could say no more: nor remember any thing of that he had hard seen or understode less than half a quarter of an howre before.

Δ: Deo nostro Viuo Vero et Omnipotenti
sit omnis laus et gratia actio
nunc et semper. [1237](#) Amen.



Δ: I made a prayer.

Δ: A voyce:—Quia ipem Deus Deus Deus noster cuius misericordia infinita ¹²³⁸.

Δ: The fire, immediately did shote out of the stone into EK, as before. His tung thereuppon did quake in his mowth.

EK: The Veale hangeth yet before.

Δ: Then, all being uncouered, thus he red.

27. Atra cas carmax pabámsed gero adol macom vaxt gestes¹²³⁹ ladúch carse ámages¹²⁴⁰ dascal panselogen dursca zureóch pamcasah vsca huädrongúnda malue ior. gáscama af orthox VAN-CORHG aspe zubra vaacáäh gandeuá arinmaphel vax oh saoh abra iehudeh gamphe vndáxa casmat lafet vncas laphet vanascor torx glust hahaha enséde gumah galseds.

28. Pacádpha palzé zuma carphah uzad capaden v'lsage¹²⁴¹ EXCOL-PHAG-MARTBH iasmadel vóscon sem abnérdá **tohcóth**¹²⁴² iamphala páhath órchetth iesmog pasque Labáäh agas lada vng lasco ied ampha leda pageh gemze axax ózed caphzed campha voxal luthed gedan¹²⁴³ famech¹²⁴⁴ ártsnad gathad zuresch pascha lo guma¹²⁴⁵ halphe dax vancron patel zurad

29. Canda lahad Bóbagen afna vorzed phadel NOBTDAMBTH gáscala oxad vanges¹²⁴⁶ vodoth mured achna¹²⁴⁷ adcol damath zesvamcul pacadáah zimles zoraston geh galze mazad pethel cusma iaphes huráscah órphade loscad mages¹²⁴⁸ mat lúmfamge detchel¹²⁴⁹ orze cámalah vndan padgze¹²⁵⁰ páthmataph zumad lepháda oháäx vlschan¹²⁵¹ zembloh agne phamgah iudad capex Luzad vemech arse

30. Onda gams luzgaph vxan genzed¹²⁵² pádex CÓNGAM-PHLGH ¹²⁵³ ascath gadpham zurdah zamge gloghcha sapax tastel vn'sada phatheth zúncapha oxamáchad semteph ascle zuncas magzed dulm pamfra húsage axad exóradad casmet ámphigel adcath luza pathem nécotheth gesch¹²⁵⁴ labba doh dóxa vascheth hoxan lámésde lampha iodoch gonzah hamges¹²⁵⁵ glutha óxmogel¹²⁵⁶ démapha vz'ed ascraph.

31. zudath chádgame¹²⁵⁷ ómsage¹²⁵⁸ hor gadsa gézes ORPHÁM-ZAM NAHE¹²⁵⁹ gedod asphed voxa gémgah lath gáphes zembloth chasca olphe dax marpha lothe sool¹²⁶⁰ separ marges¹²⁶¹ bosqui laxa cosneth gonse dadg voxma v'mage vnx gascheth lood admah loo¹²⁶² ga zem-chá-na-phe am'-na-la ia pacheth nox-da a-mah

32. Gedox al SEM-GA-NA-DA-BAH ongagágeda phachel loódath haxna gu-na-pá-ge-pha al se geda oh oöda géhoph pachad enol adax loges famgah laxqui hasche vadol vóms-a-na gax-madephna-zad gel panca vam Sesquin oxal genoph voödal u-má-da-bah

33. Asge lun zumia paxchádma enohol duran ORCHLÓD-MAPHAG mages oschan lod bunda cap luzan lorpha leuándah orxzed famzad ge-nós-o-dath¹²⁶³ phasélma gesda chom-gasnaph-ge-th-nag goth¹²⁶⁴ ládmano Vmvar gezen vax gulzad margas luxt lapch iudath zomze van goth dah vorx guna ia ada Vóx-há-ma-na

34. Arze galsam vnza vcha pasel noxda Nobróschom¹²⁶⁵ gu-na-dé-phogas dúnseph man-cax-

mal-cás-mah ied-hah-mel-cár-na zemphe vncah lethoph both-ned-ga-phí-cas-mel ioth-hath-
cha-sad ma-neded-ma-gon zuna gothel pascheph nodax vam phath mata^{[1266](#)}

A voyce: Orate. Δ: We prayed.

35. Aphath zunca voxmor can zadcheth^{[1267](#)} napha. VOR-DOMPHÁNCHEs ga-ues-go-sa-del
gurah leth agsnah orza max pace ieth cas lad fam pahógama zon-chás-pha-ma zumblés-cha-phax
var-gat-ma-gas-ter ne-ho-gat-ma-gan vn-gaphax-ma-la gegath laxqu goga lab naches^{[1268](#)}

Δ: Thereuppon the Vele was drawn, and the fire cam from EK his eyes again into the stone.

Δ: Deo opt. Max. omnis honor
laus et gloria.^{[1269](#)} Amen.



Δ: The Vele was taken away, without any speche used by me or EK. The boke and all the former furniture appeared very bright.

Δ: I made a prayer to god, begynning, Expectās expectaui Dominum [1270](#) &c.

EK: I here the sownd of men playing very melodiously on Instruments and singing.

A Voyce:—Serue God and take hede of Nettels. [1271](#) Δ: This was spoken to EK in respect of a great anger he was-in yesternight, by reason that one had done him inurie in speche at my table. [Charles Sled.]

EK: There appere a great many, a far of; as thowgh they appered beyond the top of a howse: and so semed far of behinde the stone: and they seme to haue no heds.

A Voyce:—A peculier people, and shalbe restored. [1272](#)

Δ: After this voyce, the sayd hedles-people disāpered. Then all appered fyre, and a clowd covered all: and in the top of the fyre in the chayre, appered three faces, and seemed to shute and close in one. The faces seemed, eche to turn rownd, and so to ioyne in one afterward.

A Voyce:—Prayse him in his glorie and worship him, in his truth.

Δ: The fire entred into EK.

A voyce:—Orate. [1273](#) Δ: We prayed.

Δ: Then thus appeared,

36. gedóthar argo fa adóphanah gamsech olneh várasah iusmach [= begotten.]

A voyce:—Interpret not, till your understanding be furnished. [1274](#)

Vschna pháol doa vah oho lazed la-zu-red ámma donax valesto acaph lámphages ronox ganma iudreth loth adágma gonsaph godálga phareph iadsma zema loa ag-náph-ag-on zu-na-ha [1275](#) al me io-náp-ha-cas zeda ox arni

37. Adgzelga [1276](#) olms vánaph osma vages otholl dox an ga had [1277](#) latqui dónaphe zu gar. phamah [1278](#) nordeph gasmat gasque gasla gas NA gasmaphés gasmagél gasnúnabe vamsech ábsechel gúlapha axnécho demsa pámbochaph iehúsa gadaámah nosad iurés chy almse orsa vax marde zun éffa mochoéffa zuréheffa asga Lubeth bethlémcha máxiche iehúscoth iaphan órnada vamne od ghim-noh

38. Arphe [1279](#) lamse gaphnedg [1280](#) argaph zonze zumcoth O’mdopadáphaab [1281](#) nulech [1282](#) gaartha ancáphama soldémcah casdra vges lapha ludasphándó ga-lú-ba-noh ap-á-cha-na [1283](#) iedeph zembloh zamgýssel chéuacha laquet lozódma ierinth onaph uzad máspela gýman orphámmagah iu-mes-ba-lé-go archánphame. zamcheth zoach [1284](#)

39. Am’chama zeuoth luthámha ganeph iamda ox oho iephad made noxa voscaph bámgephes noschol apeth iale lod ga NA-zuma datques vorzad nu-mech [1285](#) apheth nudach caseth iotha lax

arseth armi pli ca tar bām a co¹²⁸⁶ zamgeph gaseth vrnod arispa iex ban Setha. oh lagnaph dothoth brazed vamchach odoámaäh zembles gunza naspolge gáthme orsoth zurath vámeth anseh.¹²⁸⁷

40. Zalpe íedmachā ámphas nethoth alphax durah gethos aschéph nethoth iubad laxmah ionsa max dan do násdoga mátastos¹²⁸⁸ lateth vnchas amse Jacaph zembloágauh¹²⁸⁹ ad-pha-má-gel ludcha-dam-sa am-phí-ca-tol ar-nó-pa-a a-da-pa-gé-moh no-dás-ma mac-hes-tép-ho-lon
41. Lumbor iemásch onzed gam-phi-dá-rah. gom-ás-cha-pa zeba zun amph naho zucath uomplínanoháhal machal lozma dauangeth búches lauax orxod makes donchaph luzath marpheth oz lanva don gáuah oschol lúmasa phedeph omsa nax do-má-ge-re an-ge-no-phá-cha pha-cha-dó-na
42. óschala zamges onphá gemes phaches nolpha daxeth machésmachoh vastnalpoh gemas nach loscheph daphmech noth chales zunech maschol Lu¹²⁹⁰ gasnaph malces gethcaph madena¹²⁹¹ oäh gemsah pa luseth iorbástamax elcaph rusam phanes domsath gel¹²⁹² pachadóra amáxchano lu-ma-gé-no ar-ma-cha-phá-me-lon adro micho natath iamesebáchola donádocha.

Δ: The fire went from EK his eyes to the stone agayn. Then EK his understanding was gone allso.

Δ: Deo soli sit omnis laus honor
et gloria per infinita sæculor
sæcula.¹²⁹³ Amen.

Δ: The fire shot into EK, as before was used: wherat he startled. All was uncovered, as the manner was. But EK had such a whirling and beating inwardly in his hed, that he could not use any Judgment to discern what appered, for half a quarter of an howre almost.

A Voyce:—SVM.¹²⁹⁴

And agayn—a voyce:—Gahoachma [= Sum quod sum,¹²⁹⁵ EK expownded it.].

43. Asmar gehótha gabseph achándas vnascor satquama látquataf hun gánses luximágeo ásquapa lochath¹²⁹⁶ anses dosam váthne gálsador ansech gódamah vonsepaléscoh ádmacah lu zampha oh adma zemblodarma varmíga zuna thotob am-phi-cha-nó-sa ge-mi-cha-na-dá-bah Va-de-ma-do Va-se-la-pa-gé-do
44. A-mas-ca-ba-lo-no-cha a-nó-dah a-du-ra-dá-mah go-na-depha-ge-no v-na-cha-pes-ma-cho ge-mi-na-do-cha-pa-mi-ca vu-am-sa-pá-la-ge vocóρθmoth achepasmácapha em-ca-ni-dobah gedóah
45. Nostoah¹²⁹⁷ geuamna da oscha lus palpal medna go-rum-ba-lógeph a-cap-na-pá-da-pha Vol-sé-ma go-no-gé-do-cha am-bu-sába-loh ge-mú-sa-cha va-mi-li-ó-pha zum-ne-ga-da-phá-ge-pha iuréhoh

This last word was hid a prety while with a rym like a thin bladder affore it: and when it was perfectly seen then there appered a bluddy cross over it. It is a Word signifying what Christ did in hel.

46. Zém-no-da amni fa chebseth vsánglada bo-sa-dó-ma zú-macoh a-phi-na-bá-cha buzádbazu a-ma-cha-pa-do-mi-cha zu-ma-ne-pas-só NA vuamanábadoth zum-ble-gám-pha zum-ble-cap-há-ma-cha ¹²⁹⁸

EK: All is couered with darknes. Terrible flashes of fire appered and they semed to wreath and wrap, one abowt an other. In the fire ouer the chayre appered, the three heds which appeared before.

A Voyce:—Laua zuráah.¹²⁹⁹

Δ: After our prayers was a very heavenly noyce hard.

47. Zudneph arni ioh pan zedco lamga nahad lébale nochas arni cans lósmo iana olna dax zémblocha zedman púsatha vámo mah oxex párzu drána ánza pasel lúmah cóxech á-da-max gónboh alze dah lúsache¹³⁰⁰ asneph gedma noxdrúma Vamcáphnapham ástichel rátrugem¹³⁰¹ abnath lonsas masqueth tauínar tadna gehodód gaphrámsana asclor drusáxpá
48. Amgédpha¹³⁰² lazad ampha ladmaáchel galdamicháël Vn'za dédma Luz záche-ph pílat-hob ganó vamah zúnasch zemblagen ónman zuth catas max ordru iadse lamad caphícha aschal luz. ampna zod-mí-na-da ex-cá-pha-nog sal-gém-pha-ne Om vrza lat quartphe lasque deth ürad ox-ma-ná gam-ges

[The 49th row followeth after 2 leaves: Arney vah nol, &c.]

Δ: Now the boke was couered with a blew silk sindall¹³⁰³ and uppon that blew covering appered

letters of gold, conteyning these words,

Amzes naghézes Hardeh¹³⁰⁴

EK: It signifieth, the universall name of him that created universally be prayes and extolled for euer.

Δ: Amen

A Clowde covered the boke.

A Voyce:—Mighty is thy Name (ô lorde) for euer.

EK: It lightneth.

A Voyce:—The place is Holy: stur not [sayd the three heds].

Δ: Now appered to EK, some imperfection passed in the eleuenth row. And that we wer towght how to amend it: and so we did.

Δ: Then the firy light went from EK into the stone agayn: and his inspired perceyuerance and understanding was gone: as often before it used to be.

Δ: Gloriam laudemque nostri Creatoris, omnes Creaturæ. indesinenter resonent:¹³⁰⁵ Amen.

Halleluiah Halleluiah Halleluiah
Amen.

Aprilis 6. Saterday after none.

Δ: The Table, Chayre, boke and fyre appeared. And while I went into my oratorie¹³⁰⁶ to pray, fire cam thrise out of the stone uppon EK, as he was at prayer, at my table in my study.

EK hard a voyce out of the fyre, saying,

Why do the Children of men prolong the time of theyr perfect felicitie: or why are they dedicated to vanitie? Many things ar yet to come: Notwithstanding, the Time must be shortned,
I AM THAT I AM.

A voyce: Veniet¹³⁰⁷ Vox eius, ut dicat filijs hominum quæ ventura sunt.³⁵⁵

EK: here is a man, in white, come in, like Uriel, who cam first into the stone.

Δ: Benedictus qui venit in nomine Domini.³⁵⁶—Ur: Amen.

Ur:—I teache: EK sayd that he turned toward me.

Ur: What wilt thou I shall answer thee, as concerning this work?

EK: He hath a ball of fire in his left hand and in his right hand a Triangle of fyre.



Δ: What is the most nedefull for us to lerne herin, that is my chief desire.

Uriel:—Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heauens, to the earth and to all liuing Creatures.³⁵⁷ Therfore must thou nedes attend uppon the will of God: Things must then be put in practise. A thing that knitteth up all must of force conteyn many celestiall Vertues. Therefore, in these doings, must things be finished spedyly,¹³⁰⁸ and with reuerence.

This, is the light, wherewith thou shalt be Kindled.¹³⁰⁹

This is it, that shall renew thee: yea agayn and agayn, and, seventy seuen tymes, agayn.

Then shall thy eyes be clered from the dymnes. Thou shalt perceyue these¹³¹⁰ things which haue not byn seen, No, not amongst the Sonnes of men.

This¹³¹¹ other haue I browght, whereof I will, now, bestow the seventith part of the first part of seuenty seuen. The residue shall be fullfilled, in, and with thee; In, (I says,) and to gither, with thee. Behold (sayth the lord) I will breath uppon men, and they shall haue the spirit of Understanding.



In 40 dayes¹³¹² must the boke of the Secrets, and key of this world be Written: euen as it is manifest to the one of you in sight, and to the other in **faith**. Therefore haue I browght it to the wyndow of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgment.¹³¹³ That shalt, thou,¹³¹⁴ write down in his propre and sanctified distinctions.

This other, (pointing to EK) shall haue it allwayes before him, and shall **daylie** performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of the blessed, and those that are annoynted with his blud.¹³¹⁵

For, behold, what man, can speak, or talk with the spirit of God? No flesh is hable to stand, whan the voyce of **his Thunder**¹³¹⁶ shall present the parte of the next leaf unto sight.

You haue wauering myndes, and are drawn away with the World: But brittle is the state therof: Small therefore are the Vanities of his Illusion.

Be of sownd faith. Beleue. Great is the reward of those that are faithfull. God Will not be dishonored, neyther will suffer them to receyue dishonor, that honor him in holiness.

Behold, Behold, Mark ô and Behold: Eache line hath stretched him self, euen to his ende:¹³¹⁷ and the Middst is glorious to the good, and dishonor to the wicked. Heuen and erth must decay: so, shall not the words of this Testimonie.

Δ: Ecce seruus et misellus homuncio Dei nostri, fiat mihi iuxta beneplacitum voluntatis suæ:¹³¹⁸ &c.

Δ: Uriel toke a little of the fire in his left hand and flung it at EK: and it went in at his mowth.¹³¹⁹
Ur: My message is done.

Δ: May I Note Ur, (meaning Uriel,) for your name who now deale with us?—Ur:—I am so.

Δ: I pray you to give us advise what we are to doo in our affayres.

Ur: It is sayde.

Δ: He sayd to EK, Tell him, I haue told him, and seemed to smile.

Δ: Of Mistres Haward (Jentlewoman¹³²⁰ of her Maiesties priuie chamber) I wold fayn know, wherfore we were not warned of her comming? She hath caused us, now, for an howre or two, to intermit our exercise? Is it the Will of god, that for her great charitie used toward many, (as in procuring the Quenes Maiesties Almes to many nedy persons) the lord entendeth to be mercifull to her? I meane at the pynche of these great miseries ensuing, now (by you) told of. And that by her, I may do good seruice concerning the Quenes Maiesties Cumfort?

Ur:—Who is he, that opened thy mowth, or hath told thee of things to come? What thou hast sayd, is sayde. Mark the ende.¹³²¹

It is a sufficient answer.

Ur:—Loke up.—Δ: He sayd so to EK: who loking up, saw the boke, the chayre and the Globe a part, abroad, out of the stone, and then, none remaying in the stone to be seene: and it cam nearer & nearer to him, and it burned, as before.

Ur: So, set down, what thow seest. [Δ: The boke and writing was made very playne to him.]

What thow seest, deliuer unto him.
As it is his will, so be it unto thee:
Do thy duty, whereunto thow art moved,
and it shalbe sufficient.

Farewell, for a time.

EK: Now is all couered with a white clowde, such an one as I saw not yet.

Δ: We put up the stone: and the former boke and other furniture, appeared uppon the table hard by EK: and he was to write out as he saw: which he began to do, both in character and words: but it was to cumbersome to him: and therefore he wrote onely the words in latin lettres.

Δ: After he had written 28 lines there in that paper boke, the first word being Arney, and the last, being nah suddenly all was taken away out of his sight: and so likewise his understanding of that he had written was quite gone. For, contynually as he wrote, he understode the language and sense thereof, as if it had byn english.

Δ: After he had finished that second page¹³²² of the first leafe, I then did copy it out as followeth.

493 352 77375

49. ¹³²³Arney¹³²⁴ vah nol gadeth¹³²⁵ adney ox vals nath gemseh ah orza val gemáh, oh gedvá on zembáh nohhad vomfah olden ampha nols admácha nonsah vamfas ornad, alphol andax o'rzadah vos ansoh hanzah voh adma iohá notma goth vamsed adges onseple ondemax orzan, vnfa onmah vndabra gonsah gols nahad NA.

1. Oxar varmol pan sampas os al pans orney andsu alsaph oucha¹³²⁶ cosdám on-za-go-les natmátatp max, olnah von ganse pacath olnoh vor nasquah loth adnay nonsah oxansah vals nodax vonqueth lan sandquat ox arda'nh onzâbel ormach douquin astmax arpagels ontipodah omvah nosch als mantquts, armad¹³²⁷ notgals. Vantantquah +

In ³⁷⁸ the tables	drux	1
expressed	na	2
drux	ger	3
na	pa	4
ger	van	5
pa	or	6
van	pal	7
or	med	8
pal	gal	9
med	ceph	10
gal <i>letters names,</i>	vr	11
ceph <i>used in sense</i>	fam	12
vr	ged	13
fam	vn	14
ged	mals	15
vn		
mals		

veh		
graph	16	15
gisg	17	16
+ mals	18	17
don	19	18
gon	20	19
tal	21	20

2
f vlad 7

2
5 vlad 4

h
h vlad a

I finde diuerse dowts which I cannot order, to my contentment. [1329](#)

1. How many of my ruled leaves, shall I tak for the writing of the first leafe?
2. How shall I make the distinctions of the last 9 lines of the first leafe answerable to all the former words: how is more then two hundred & some are of 3 hundred letters, & top 9 rows have but 49 letters.
3. how shall I do for the true orthographie, Seing g and C and p & c haue so diuerse sownds, & not allwayes one: as g sometymes as gh & sometymes as J. And C sometymes is like K, sometymes is like S. p sometymes is like ph, & sometymes is p—& sometymes f.
4. The number of the words in the first leafe,—every row, is not all one; nor 49 allwayes.
5. of the 2nd Table, when is to be set down all the tables following, all the table ... will not agree to fill up ...all places & to set down the ... perfectly.

2. Ondroh als vrh. panchah orn sandvah loh andah nol pan, sedmah zugeh als ab-mi-cad-am-pâ-get ordomph, axah gethol vav axel anthath gorsan vax parsah vort lanq an'damsah getheol, vrchan navádah o'xembles armax lothar, vos antath, orsé vax alnoth, other mals olnah gethom várdamach, alls; [1330](#) Orgeth

3. Or pasquah omzádah vorts, ange'nodah varsáua onch aldúmph, ánet ónsaua! gálta oth aneth ax pa gesné ouád ax orneh al-dum-bá-ges vos-cómph alze ax, orzad andah gost astoh nadah vortes, astmah notesma goth nathad omza, geth altéth ox, degáth onda voxa gemnaché adna dansa als alst
4. arсах. Orthath ols gast ardoh max vármah doth novámq lath, adnab gothan, ardri'noh astómagel arpáget asteth arde obzá, ols NA [1331](#) gem-na-pá-la-ba-m'i-da orsat nahah Odmázen an'dulphel, ox ambrássah oxah géth nor vamfah genoh daqueth als astna, oh

tatóh, alsah goth necor andeoh neo alda nah¹³³²

5. Vanlah oha demagens on sunfah, paphah olemneh, ózadcha lax ornah vor adme ox vastmah gu labazna, gamnácho astmah ochádo landrídah vons sah, lúgho iahat nabscham nohads vandispa rossámod androch alphoh, zúmbloh ásnah gonfageph aldeh lo dah vax orh asmo, gad au dansequa deo, dath vax nograh vor segbat Mon.
6. Arni olbah galpa lohánaha gáu-pu-ma-gén-sah ollo var se darsah goho ál-bu-mi-clá-má-ca-pá-loth ieho nad veslah vors ardno inmony asquam rath als vásmah génda loggahah astmu.¹³³³
7. Arnah notah lax vart luhoh désmaph, ol ca-pra-mi-na-cah¹³³⁴ ox-and-an-vah gem-ne-lo-ri-pi-ton-pha ac-cam-plah-no-stapha or-max-a-da-ha-har or-zem-bli-zad-mah pan-che-fe-lo-ge-doh áschah ólmah ledóh vaxma
8. Gans na cap lan seda ax nor vorza vo laspral onsa gem gemah noph gázo na von santfa nostradg ansel vnsa pah vort velsa or alda viax nor adroh semneh ols vandésqual olzah nolphax pahah lothor ax ru vansar glímnaph gath ardot ardri axa noh gaga leth arde maxa.
9. Corsal mabah noplich alps arsod vord vanfax oriox nabat gemnepoh laphet Ióda nat vombal nams ar geth alloah néphirt. lauda noxa voxtaf ardno ándroch labmageh ossu állmaglo ardot nalbar vanse dar-to vorts parsan vr vnrah vor gádeh leth orze nax vomreh agelpha, legar or nembla ar vah Su.¹³³⁵
10. Zanchcumáchaseph, ol-za-mi-nó-ah Vals-e-bú-ra-ah no-da-ligá-nax or-sáp-na-go dar-ság-na-pha nob-si-blith ar-mi-pyth ar-se-pó-lo-ni-tan-tons Jem-búl-sa-mar le-bó-ge axpar or-ná-za ol-dax-ar-da-co-ah¹³³⁶
11. Semno ah al-chi-do-á-cha-da Sel-pag-in-o-dah a-da-hu-bámi-ca-noh dam pah gli ás cha nor ox-om-pa-mi-na-pho lemp, na, gón sa pha ne co ál pha as pa gé mo cal na tú ra ge¹³³⁷
12. Sen gál se quar rus fa glan súx taft ormaca ox i no dál ge brah nop tar ná gel vom na ches pál ma cax, arsep as dón sadg asc lan fán che dah nor vi car máx coh zum bla zánpha ad geh do ca ba ah
13. Ar gém na ca pál fax, orr-nído hab cás pigan alpuh gágah loth ral sá bra dan go sá pax vólsan qués tan ondapha opicab or zy lá pa a-chra-pa-má-les ad má car pah oxalps on dá pa, gém na de vór guse
14. Lat gans sa par sat lastéah lor ádah nóxax ardéphis nónson andoh gv‘mzi vor sab líboh ad ni sa pa loth gaho lar va noxa oho lan sempah noxa Vriah sephah lúsaz odgálsax nottaph ax v’rnoc árpos arta zem zubah lothor gas lubah vom zá da phi cár no
15. As-só-ta-phe on-dah vor ban sanphar pa loth agno iam nésroh am algórs vrrábah geuseh alde ox nah vors púrblox ámphicab nóstrohh admág¹³³⁸ or napsú asmo Ion gamphi arbel nof ámphí on Saubloth aschi nur laffax las doxa pra gem a Sestrox amphi nax var sembbh¹³³⁹
16. Angésel oxcapácad onz adq ochádah ólzah vor náh orpogógraphel al sa gem ua ca pí coh vl da pa pór sah naxor vonsa rons vrbanf lab dún zaph algadef loh gem vortaóh amph aho ha za vaxorza leph¹³⁴⁰ oxor neoh ah va du-na-ca pi ca lodox ard nah.
17. Iahod vox ar pi cah lot tár pi ges nol zim na plah ge ó gra plih ne gó ah va lu gán zed am phí la doh zan veh al nex oh al pha ze goth gedóth axor van zebá al cá pa Luma ges ard de oh ah¹³⁴¹

18. Onchas lagod van Sebageh oxangam pah gos dah manzeh ocondah vardol Sebagh ol madan NA ohal Sepaget, otoxen narvah lubatan ansem nofet au naba notoh ax arсах mans Vstgam pahod pah mal sednah gestons amphes al manso gapalebâton arra nax vamfes amah dot agen nalphat ar zamne oh Sages
19. nax lerua nath Zembloh axpadabamah Sanzápas gunzanquah [1342](#) ona var demneh gah lod vmnah doxa val tarquat mans ol gem nageph au zanbat vx anzach al pambóha nextath ol nada vam nonsal aua nal gedot vorx alge lah despa gu prominabâmîgah olupaz ord gamnat lem paz cath normadah on demq
20. Laffah ie ogg dalseph abrimanadg oldomph ledothnar ymnachar onze vam sepno voxauaret ol zantqur amph nas Sages om nartal vor miscam bemcax lappad gesso drux capgol ass letnar vom [1343](#) sausah or gamprida ornat vol asmd onza duh get hansa gorh hubra galsaropah nequax dap gemno ab pnidah noxd lumbam
21. al gethroz ax arvan oh zempal guh arvax no demnat ar pambals nop nonsal geh axor pam vartop ab vbrah cardax Ion songes au dumas ar nephar lu gemne om Asda vorts vmrod val manqh noh Sam, naga vrbrast Lurvandax vpplod dam zurtax loa an avarn nar gemplicabnadah oxa
22. nooa Babna ampha dum nonsap vrs daluah marsasqual orma nabath Sabaothal netma vol sempra isch laue ondeh noh semblax or mansa macapal vngenel vorsepax vrsabada noxanquah vndalph asmoh vxa na Gaspar vmpaxal Lapproh Iadd nomval vp setquam nol astma vors: vrdem gnasplat bef affafefafed noxtah Volls laydam ovs nac
23. cedah or manveh geh axax nolsp damva dor demgoh apoxan Subliganaxnarod orchal vamnad vez gemlehox ar drulalpa ax vr samfah oladmax vr sappoh Luah vr pabmax luro lam faxno dem vombres adusx or sembal on vamne oh lemne val se quap vn nap nastosm dah voz mazax lumato games on neda. [1344](#)
24. voh gemse [1345](#) ax pah losquan nof afma dol vamna vn samses oh set, quamsa ol danfa dot santa on anma ol subracah Babalad vansag olso pas gonred vorn chechust axaroh rugho am nadom val sequot ne texpa vors vrs al pam vans na tomvamal ansipamals notems anq_earxe al
25. pangef offd ne pamfah aliboh a nostâfâges almesed vrmast geus vrmax au semblox satq quayntah luzez arne noh pamna sams bantes orn volsax vors vnisapa monsel dah nax ah pah vomreb doth danséqox anzazed onz anfal nom vamreh volts vrnacapácapah noshan yalt gelfay nor sentqbt onbanzar luntaf val sentepax
26. ornisa nor Pampals anz alpah nox noxa gendah von gamne dah vors ad na lepnazu acheldaph var honza gune alsaph nal vomsan vns alpd a domph ar zemnip ans vrnach vancef ban yanzem ob aha vons nabrah vh asmo drat vormez al pasquar no gems nah zem lasquith apsantah
27. Vol zans alphi ne gansad ol pam ro dah vor vngef a deoh nad vnsemel apodmacah vnsap val vndar ban cefna dux hansel yax nolpah volts quayntah gam vemneg oh asq al panst ans vntah hunsansa Apnad ratq a sanst nel odogamanázar. olzah guh oh nah varsa vpangah neoh aho
28. Notgah ox vr auonsad vl dath nox lat ges orn val sedcoh leth arney vas ars galep odámpha nol axar vox apracas nolph admi adpálsah noh vrh gednach vax varsablox vrdam pagel admax lor vamtage oxandah lamfó nor vorsah axpáa, ols nugaphar ádras

vxár nostrílgan ampacoh vortes lesqual exoh.

29. Ses vah nómre gal sables orzah, get les part, ox ar se de cólmachu ardéh lox gempha lar vamra goh naxa vors admah gebah, semfúgel admá geod alzeh orzam vánchet. ¹³⁴⁶ oxam prah geh orzad Val nexo, vam seleph oxa, noha par gúmsah askeph nox adroh lestof ad moxa nonsúrrach
30. Vomchál as pu gán san var, sem quáh lah set gedoh argli oranza vor zina sedcátah zuréhoh admich, ors arсах varsab, oliba vortes lúnsanfah, adnah vor semquáx, vorsan lap varsah gebdah voxlar geoh, gemfel ad gvns. aldah gor vanlah, gehudan vor sableth, gedvel ax ors, manch var sembloh. ¹³⁴⁷
31. Ar dam fa gé do hah Luxh arcan Mans lubrah vor semblas adna gor partat, nor vílso ádchu apri sed amphle nox arua getol. Vor sambla geth, arse pax vor sah. gelh aho gethmah or gemfa nah prax chilad ascham na prah oxáh var setqua lexoh vor sámbleh zubrah.
32. Lax or setquáh vah lox rémah Nol sadma vort, famfa le gem nah or sepah vartef a geh Oha lon gaza Onsa ges adrux: vombalzah ah vaxtal. noh sedo lam, vom tántas oxárzah Mechól va zebn geth adna vax, ormacha lorni adrah, Gens arnah vor, Arsad odiscoh alidah nepho.
33. Hastan bah ges loh ru mal; vrabro den varsah, Mah rox idah ru gebna demphe, ors amvi ar, Genbá, óxad va ges lath vriop: nal pas vi me ró to ád-na-vah ged anse lah verbrod vn gelpa, lux árd do ah vast vor Ge-ma-fá-noh
34. Amles ondanpha ¹³⁴⁸ noxt vradah gel núbrod Arb á cha lo pe go há pa ra zem che pár ma la Na bu-rá doh gem la pa or-zín fax nol ad micápar vó si pi cá la ton andrah vox ardno, get na ca ploh gál-zun
35. O'r ge mah luza cá poh nox tráh víoxah nebo hu ge o mí lah cox chá dah or na hú da vol sa pah: No bro ch, ál pa chídomph náb la grux la vx ar gá fam gel ne do gá lah vo sa pah
36. Gu la gé dop áx ix óx a max lun fá gem pah orsa dev'lmah Gé pa cha vor sí ma coh alduth gempfa: Nox gal max ar hú gaf gli no rob va gen lá car du zum ox am' pli zam zu latmah ge gé ma ohahah
37. Ga lá pa drux vax ma geb lá geb or ché plon gan zéd ah Vox ár vox gelet ar gahad, gan pá gan doruminaplah vor zinach cû pa chef ardrah óx ox pol sa gal máx nah guth ardéth on zupra cró cro gash var sa má nal
38. Ar sa bá choas noh al geh oh, ax ár pa gal olza déh or za zú max exoh eh, or cah pal donzahá onza zethas: nor sáp se pah onzap a palmah aldoh voh náblebah gemnápam os malsa or naoh zar bu lagém pah ne-ó ha brah
39. Tal gep ar sep nah doh, vors alsa doh necoh am ar geth na ges alpran odox malsápnah, gohor ahoh gadmah ol dáneph aludar dón-za-gab ól-sa-gah nebthuh or sapnar balgonph nep gemloh, ax amna ¹³⁴⁹ duth achár laspá, vohá, náxvolh gas vergol ah pratnom geá ¹³⁵⁰ nostúamph
40. Va'n sa pal sah gón so gon gé la bu rá doh tato lang, ge mé fe ran ón da pans ge lá brah: or pa gé mal on sán' fan gen ólc ma cha lan Von sé gor a prí cas nor vá gel om brá cau cohadal.

adros,a,clodfac,dogépnah,lapcah,mocdácode,famóntualc,dom,vrásnag
eph,amphidon,gánsel,vax,órehamah,vórsa fansa,ucasdamí faga,nábula
x,orsageh,nam'vah,ocar,lunsangel,carpacoa.lunsemneph,odárnachoh,ze
mblo h,oblícandongalsorxvlága,fómnaph,apánsageh,lonsúgalan,gras
t,vblánso,arnox,vonsáotaltémaphech,órmachadágenox,vrstámvah,nad
vareh,ons,argzucánzunapliorah,norge,hahana ha,vsplah,gradúnvah,nav
io,arsah,vónrogen,dahvalah,orzap,cvl,carsed,aporsal,qástava,ganfúma
rabómonah,gástages,órdolph,naqas,orgemvah,noxad.

Δ: And this is the late ende of the second page of the first leafe of this excellent boke. The other leaves are written, apart, in an other boke¹³⁵¹ as may appere. But with these 9 rowes and the former 41, doth arise the some of 50: which is one more then 49: Therefore I am not onely of this but of diuerse other imperfections yet remayning in this page, to ax the solution and reformation.

Δ: Whan I had told this my dowte to EK, he answered me that the first row of these last .50. before set downe, was the last of the first page of this first leafe: and true it is that in the first page were first sett down 48 rows, of which eight and fortith row begynneth with this word Amgédpha &c And therefore the next row following, (begynning with Arney vah nol gadeth &c) is the nyne and fortyth row of the first page and so the last row of that page: And therby allso the second page of the first leaf hath these 49 rowes here noted: And so is one dowte taken away: The other is of the numbers of words in some of the 49 rows of this second page.



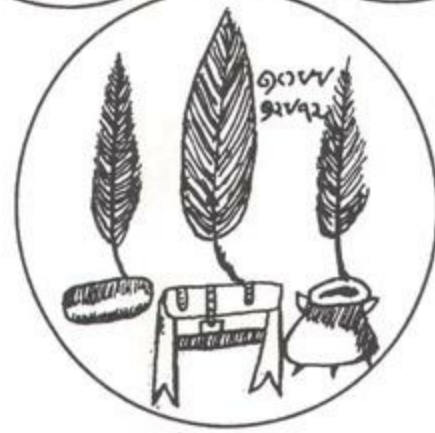
Δ: As we wer talking of the Macedonian (the grecian), who yesterday cam with Mr. Sanford his letters, there appeared in the corner of my study a blak shadow: and I did charge that shaddow to declare who he was: There cam a voyce and sayd that it was the Macedonian: and abowt his hat was written in great letters this word, *κατακριτος*, which EK wrote out and it signifieth maculosus, [1352](#) or condemnatus [1353](#) &c. and the Voyce sayd, that word was sufficient

adding Est, [1354](#)

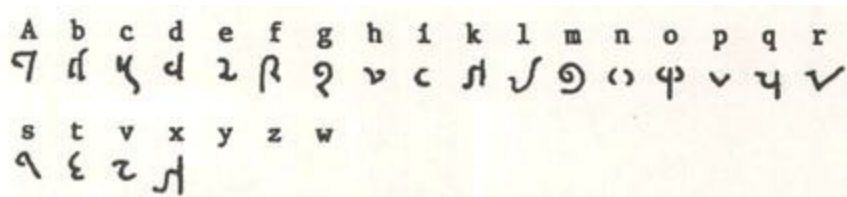
Δ: God be thanked and prayed.

To me deliuered by Mr.
Edward Kelly
1583. Martij 22
Friday

Mr. Husy cam with
him from blokley [1355](#)



Δ: After my comming home from the court abowt 4 of the clok after none, and after my being in my study a while, it cam into my hed to assay¹³⁵⁶ to deciphre the cifre which before is spoken of, and was browght me by EK,¹³⁵⁷ as he was willed to do. And at the first I was half out of all hope: but yet making many assayes, and gessing at it (at the length) to be latine, I fownd this to be the true Alfabet. God giving me the perseyverance.



And, the first longer writing, was thus:

Tabula locorum rerum et Thesaurorum absconditorum Menaboni, mei Gordanili, militis, et Danaorum Principis, expulsi, multorumque aliorum clarissimorum (Britanie meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hîc, familiarissimorum consensu, aliquando ad nostratium rediuntium commoditatem et auxilium abscondere et sepelire decreui: qua quidem intellecta, facile possunt ad lucem abscondita efferre.¹³⁵⁸

And the Notes of the ten places, here by, affixed: are thus to be red orderly:

1 Gilds cros hic o mer id io onali ot on	2 blankis ⁴⁰⁹ Suters croces	
3 Marsars got cros	4 Huteos cros	5 Fleds grenul
6 Mons Mene	7 Mountegles arnid	8 Lan sapant
9 Corts nelds		10 Mnrr ⁴¹⁰ Merse



Δ: As EK was writing the eighteenth leaf which was of the spirites of the earth, (in the after none abowt 4½ of the klok) he red a parcell therof, playnely & alowde to him self, and thereuppon suddenly at his syde appeared three or fowre spirituall creatures like laboring men, having spades in theyr hands & theyr heares hangyng abowt theyr eares, and hastyly asked EK what he wold have, & wherfor he called them. He answered that he called them not. & they replied, & sayed that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read and repeat that which he had written: and that euery man who readeth a prayer to perceyue the sense thereof, prayeth not. No more, did he call them. And I bad them be packing out of the place: and thereuppon remoued from my desk (where I was ruling of paper for his writing) to the grene chayre which was by my Chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrest: and he shewed the bare arme and there appered both on the upper syde and lower side imprinted depe-in, two circles as broad as grotes¹³⁶¹ thus:



very red: And I seeing that, sowght for a stik, and in the meane while, they assalted him, and he rose, and cryed to me (saying) they come flying on me, they come; and he put the stole, which he sat on, betwene him and them. But still they cam gaping, or gyrning¹³⁶² at him. Then I axed him where they were: and he poynted to the place: and then I toke the stik and cam to the place, and in the name of Jesus commaunded those Baggagis to avoyde and smitt a cross stroke at them: and presently they avoyded.¹³⁶³

All thanks be to the onely one Almighty, and everlasting God Whose name be prayed now & ever. Amen.



Δ: As EK cam to write-out the Tables according as he was wont: and to haue the letters appearing in the ayre hard by him, he saw nothing but a blak clowde seven-cornered. And after I had put the stone agayne into the frame,¹³⁶⁵ and thereuppon did make long and oft request, for answer hauing, There appered nothing, neyther was anything seen in the stone. Then I fell to prayer agayn, and at length, there appeared written uppon, or yssuing out of the clowde, this sentence.

He promised, be not carful: Δ: Note here are iust 21 letters.¹³⁶⁶

EK: The letters semed to stand at fingers endes, (being 21): and so euery finger had a letter on it: and the fingers semed to be placed at the Corners of the Heptagonall clowde: and as sone as the sentence was red the fingers which seemed to issue out of the Heptagonum, did shrink in agayn and disapere.

Δ: All laude honor and thanksgiving, be to the highest, our most louing mercifull and almighty God, now and euer. Amen.

Δ: We being desirous to know the cause of this stay making, in the Tables shewing as before was accustomed; and now (24 leaves being written,) a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and browght us in feare of some offence lately committed, by any one, or both of us, whereby the Indignation of the lord might be kingled against us. Hereuppon we prayed severally; and at length, (no alteration, or better Cumfert hapening to us,) I prayed in the hearing of EK, (by my desk, on my knees) in great agony of mynde; and Behold, there appeared one standing uppon, or rather somewhat behynde the Heptagonall clowde who sayd,

I am sent, to understand the cause of your greif, and to answer your dowtes.

Δ: I, then, declared my mynde breifly, according to the effect of my prayer. Whereunto he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of: and among his manifold grave speaches he had these words,

Prepare all things, ¹³⁶⁷ For tyme is at hand.

His Justice is great; and his arme stronge.

How darest thou dwt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.

Be rocks in faith.

It is not the manner of us, good Angels, ¹³⁶⁸ to be trubbled so oft.



At the time appointed, thou shalt practise: While sorrow shall be measured, thou shalt bynde up thy fardell. ¹³⁶⁹ Great is the light of Gods sinceritie. Appoint God no tyme. Fullfill that which is commaunded. God maketh clere whan it pleaseth him. Be you constant and avoyde Temptations: For True it is, that is sayde: And lastly I say,

It shall be performed.

What is it now thou woldest desyre to be made playner?

Δ: Still he proceded uppon my answers: and at length he sayd,

Neyther is the time of mans Justification known untyll he hath byn tried. ¹³⁷⁰

You are chosen by God his mercy to an ende¹³⁷¹ and purpose: Which ende shall be made manifest by the first begynning in knowledg in these Mysteries.

God shall make clere whan it pleaseth him: & open all the secrets of wisdome whan he unlocketh. Therefore Seke not to know the mysteries of this boke, tyll the very howre¹³⁷² that he shall call thee. For then shall his powre be so full amongst you, that the flesh shall not be perceyued, in respect of his great glory.

But was there euer any, that tasted of gods mercies so assuredly, that wanted due reverence?¹³⁷³ Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy? What are the works of holines? I do aduertise you: for, God will be honored. Neyther will he be wrasted, in any thing he speaketh. Think not, that you could speak or talk with me, unleast I did greatly abase my self, in taking uppon me so unlikely a thing in forme, as to my self, &c.¹³⁷⁴ But he doth this not for your causes, not for your deserts, but for the Glorie of his owne name.

One is not to be lightened, but all. And, which all? The two fethered fowle together with the Capitayn.

Ask What thou wilt: for, untill the 40 dayes¹³⁷⁵ be ended, shalt thou haue no one more shew of us.

Δ: Whether shall we give Cownsayle, or consent to the Captayne¹³⁷⁶ to go down into his Cuntry, as, presently he entendeth.

Ur:—As he listeth. Δ: EK sayd that this was Uriel who now had appered and answered all this.

Ur:—I will ask thee one question. Haue we any voyce or no?

Δ: I do think you haue no organs or instruments apt for voyce: but are mere spirituall and nothing corporall: but that you haue the powre and property from god to insinuate your message or meaning to eare or eye, in such sort as mans Imagination shall be, that both they here and see you sensibly.

Ur:—We haue no voyce but a full noyce that filleth euery place:¹³⁷⁷ which whan you ones taste of, Distance shall make no separation. Let there one come that may better answer: not in respect of thy self but one, more nerer to thy estate.¹³⁷⁸—Do thy Duty.

Δ: He sayd this, to one who cam in, and he departed him self.

Δ: This new come Creature sayd, Wold you haue any thing with me, Il?¹³⁷⁹

Δ: Who art thou: Art thou one that loveth and honoreth our Creator?

Il: Will you see my hart?—EK: He openeth his body and sheweth his hart: and theron appered written EL.

Δ: He semed to be a very mery Creature, and skyped here and there, his apparell was like as of a vyce in a play: and so was his gesture¹³⁸⁰ and his skoffing, as the outward shew therof was to be vulgarly¹³⁸¹ demed: but I did carefully ponder the pith of the words which he spake: and so forbare to write very much which he spake at the begynning by reason EK did so much mislike him, and in a manner toke him to be an Illuder.

Δ: As you are appointed to answer us by the Messenger of God, so answer us, (who desyre pure and playne verity,) as may be correspondent to his Credit that assigned you, and to the honor of God who Created us.

Il:—My answer is Threefold:¹³⁸²—I answer by gesture, by my apparayle, & will answer thee by my wordes.

Δ: Do you know where the Arabik boke¹³⁸³ is that I had: which was written in tables and numbers?¹³⁸⁴

Il:—It is in Scotland:—A minister hath it; it is nothing worth. The boke conteyneth fals and illuding Witchcrafts. All lawde honor and prayse be to the One and euerlasting God: for euer and euer.¹³⁸⁵ Δ: The Lord Threisoror,¹³⁸⁶ hath he, any bokes belonging to Soyga? Il:—He hath none: but certayn Introductions to all artes.

Δ: But it was reported to me by this Skryer¹³⁸⁷ that he had: certayn peculier bokes perteyning to Soyga: otherwise named ysoga, and Agyos, literis transpositis.¹³⁸⁸

Il:—Soyga signifieth not Agyos. Soyga alca miketh.

Δ: What signifieth those wordes? The true measure of the Will of God in iudgment which is by Wisdome.

Δ: What language is that, I pray you? Il:—A language towght in Paradise.¹³⁸⁹

Δ: To whome? Il:—By infusion, to Adam. Δ: To whome did Adam use it? Il:—Unto Chevah.¹³⁹⁰ Δ: Did his posteritie use the same?

Il:—Yea, untill the Ayrie Towre¹³⁹¹ was destroyed.

Δ: Be there any letters of that language yet extant among us mortall men?

Il: that there be. Δ: Where are they? Il:—ô, syr, I shall make you in loue with your Masterships boke.

Δ: Did Adam write any thing in that language? Il:—That is no question.

Δ: Belike than, they were deliuered from one to an other by tradition or els Enoch¹³⁹² his boke, or prophesie, doth, or may seme, to be written in the same language: bycause mention is made of it in the new Testament in Jude his Epistle where he hath, Prophetauit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis, facere iudicium contra omnes, et arguere omnes impios, de omnibus operibus impietatis eorum, quibus impiè egerunt, et de omnibus duris, quæ locuti sunt contra Deum peccatores impij &c.¹³⁹³

Il:—I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in man. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most, unsearchable.¹³⁹⁴ Nothing remayned of Enoch but (and if it pleas your mastership) mowght haue byn carryed in a cart. I can not bring you the brass, but I can shew you the bokes. Slepe 28¹³⁹⁵ dayes, and you shall fynde them, under your pillow whan you do rise.

Δ: As concerning Esdras bokes,¹³⁹⁶ which are missing, what say you? Il: The prophets of the Jues¹³⁹⁷ haue them. Δ: But we can hardely trust any thing in the Jues hands, concerning the pure veritie: They are a stiff necked people and dispersed all the world ouer.

Il:—I will shew you a trik. Δ: He lifted up his fote, and shewed the sole of his shoo: and there appeared the picture of a man, who seemed to haue a skorf or fowle skynne on his face: which one toke of: and then there appered on his forhed these two figures, 88.¹³⁹⁸

I will shew you more then that, to: and will speak to a man shortly, that shall bring Water to wash euery mans face.

Δ: What mean you, by euery man? Shall all men, be made cleane?

Il:—There is a difference in washing of faces.

EK: This creature seemeth to be a Woman¹³⁹⁹ by his face: his apparell semeth to be like a Vice¹⁴⁰⁰ in a play.

EK: Ar you not a Kinsman to Syngolla?

Il: I syr, and so are you a kinsman to Synfulla.

Δ: A man may finde corn in chaf.

Il:—So may you (perchance) finde me an honest man in my ragged clothes.

Δ: This other day, whan I was in dowl of the Grecian (the Macedonian) whether he had any good and profownd larning or no, he was represented spiritually, and abowt his hat in great letters was written this greke word *κατα-μαρτυρο* : I pray you what doth it signifie? I axed the grecian and

he sayd, *βεβαιον* Il: Loke in your boke. Δ: I toke the common lexicon: and he sayd: No Not that: Then I axed if I shold take phauorinus his lexicon:¹⁴⁰¹ and he answered, Nor that. And I axed which then: and he sayd your boke covered with a white parchment: and I axed, that of Munsteris of Latine greke and hebrue? And he sayd, yea: and there you shall finde that Maculosus hath onely that one word *μαρτυρο* longing to it. I loked & so fownd it: which satisfyed me very well.

Δ: I pray you what say you of Gariladrah;¹⁴⁰² do you know him? Who long sins¹⁴⁰³ did deale with me?

Il:—Yf he were lesser then I, I durst speak to him: But bycause he is greater then I, I am not to speak to him. All under, and nothing above me, I deale.

Loke in your Tables and there you shall finde an other name of his.

Δ: I remember no such thing. Il:—Consider who hath set me here.¹⁴⁰⁴ Yf the Truth thow hast allready, be of a greater then my self, then is it sufficient. Δ: What day was that name given me?

Il:—Immediately, sir, after your¹⁴⁰⁵ Worships last coming.

Δ: That was Raphaël: And I remember that Gariladrah sayd that he must leave me and his better, (Raphael) shuld be my instructor, and that then the same Raphael was in my hed then. &c.

Δ: Sing a song to his prayse, who created us.

Il: I will sing a short song.

Your doings are of GOD: your calling great:

Go down and seke the Threisor,¹⁴⁰⁶ and you shall obteyn it.

Take no care: for, this Boke shall be done in 40 dayes.¹⁴⁰⁷

Begyn to practise in August.¹⁴⁰⁸ Serue god before.

You shall know all thing, ictu oculi.¹⁴⁰⁹

And so, prayse, glory, and eternall singing
with incessant humilitie be unto thee, Creator that
hath framed, made and Created all things, for
euer and euer, Now say you (yf you will).

Amen. Δ: Amen Amen Amen.

Il: After the ende of 40 dayes, go down for the Threisor.¹⁴¹⁰ Whan those 40 dayes are done,¹⁴¹¹ than this boke shall be finished. The rest of the time untill August,¹⁴¹² is for rest, labor, and prayer.

Δ: What labor? Il:—In digging up of those Threasors.

Δ: Must we nedes dig for them? Il:—Otherwise, yf thow willt.

Δ: How, I pray you? For to dig without lycence¹⁴¹³ of the Prince, is dangerous by reason of the lawes: and to ax licence, is half an odious sute.

Il:—Yf thow haue a parcell or part out of euery place of the erth, in any small quantitie, thow mayst work by the Creatures, whose powre it is to work in such causes: which **will bring** it (neuer trust me)

before you can tell twenty.¹⁴¹⁴

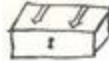
Δ: He meaneth, Neuer trust him, if it be not so, as he hath sayd.

Il:—No, neuer trust me, if it be not so:

Δ: You mean those ten places, marked in the Table, which, last day, I deciphred.¹⁴¹⁵

Il:—I mary,¹⁴¹⁶ now you hit it. Yea sir, and your chest allso,¹⁴¹⁷ it wold do no hurt. Give me one: and I will make 40: and give you twenty and take twenty to my self: and whan you haue it, I pray you let me haue some little portion for my wife and children.

Δ: As concerning that Chest, I pray you how cam the Macedonian, or Mr Sanford to know of it, so particularly, as he did?



Il:—Husey told of it, openly, at the bord at braynford¹⁴¹⁸ in the hearing of diuerse. The Grecian will seke him oute. The Greke in grecia perhaps can finde out Threasure, but not in Anglia.¹⁴¹⁹ The Greke hath a Threasure in his hed, that will enriche him to be a fole. I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that wold giue better instructions. Your Chymney **here** will speak **agaynst** you anon:¹⁴²⁰ yet I am no brik layer.¹⁴²¹ I must be gone.

Δ: God, for his infinite mercyes be allwayes praysed, glorified, and extolled of all his Creatures. Amen.

He advised EK to communicate to me the booke, and the powder, and so all the rest of the roll,¹⁴²² which was there fownd: saying, True frends use not to hide any thing eche from other.

Δ: An old proverb it is. Amicorum omnia comunia.

Unde, Deo soli omnis exhibeatur

Laus honor et gloria.¹⁴²³

Amen.

Note: There followeth Quinti Libri Mysteriorum Appendix.¹⁴²⁴

Quinti libri Mysteriorum

Appendix

Δ: This satterday had byn great and eger pangs betwene EK and me: while he wold utterly discredit the whole process of our actions: as, to be done by evill and illuding spirites: seking his destruction: saying that he hath often here to fore byn told things true, but of illuding diuells: and Now, how can this be other, than a mockery, to haue a cornerd dark clowd to be shewed him in steade of the playn writing, which hitherto he had written out of? and that whan they shold do good in dede that then they shrank from us: and that he was not thus to leese¹⁴²⁵ his time: But that he is to study, to lerne some knowledge, whereby he may liue: and that he was a cume¹⁴²⁶ to my howse, and that he dwelled here as in a prison; that it wer better for him to be nere Cotsall playne where he might walk abroad, without danger or to be cumbred¹⁴²⁷ or vexed with such sklaunderous fellows as yesterday he was, with one little Ned dwelling at the blak raven in Westminster: who rayled at¹⁴²⁸ him for bearing witnes of a bargayn made betwene the same Ned (or Edward) and one Lush a Surgien, who was now falln in poverty, a very honest man &c: With a great deale of more matter; melancholik, and cross overthwartly to the good and patient using of our selues to the accomplishing of this action. I replied, and sayd, that we might finde our selfs answered on thursday, as, That God wold clere when it pleased him: and that we were not to appoint God a time to performe his mysteries and mercies in; shorter then he hath spoken of: And that undowtedly, the occasion of this blak clowd, was some imperfection of oures, to be amended and that then, all wold be to our furdur cumfort. And as concerning his dowting the goodnes of the Creatures, (dealing with us) he was to blame, to say or dowl the tree to be yll that bringeth furth good frute: for of these creatures, from the begynning of theyr dealing with us unto the last howre,



we never hard other than the prayse of god, instructions and exhortations to humilitie, patience, constancy, fayth &c. The things they promise be such as god can performe, and is for his servyce and glory to performe: and such as haue byn imparted to man before: and therefore neyther impossible for man to enioye agayne, nor unmete for us to hope for: and though his trubbled mynde did dowl, yet my quiet mynde, which god hath made ioyfull throwgh his mercyes, and which accuseth me not in this action of any ambition, hypocrisie, or disorderly longing, but onely is bent and settled in awayting the Lord his helping hand to make me wise for his servyce. (according as long tyme my daylie prayer to him hath byn): and seing I haue and do ax wisdom¹⁴²⁹ at the lord his hands, and put my trust in him, he will not suffer me to be so confownded: nether will he offer a stone to his seely children, when in tyme of nede they ax bred at his hands: besides that, *Voluntatem timentium se faciet deus*:¹⁴³⁰ and (by his graces) I feare him so, and am so carefull to do that shold pleas him, that I make no accownt of all this world possessing, unleast I might enioye his fauor. his mercies and graces. And whereas he complayned of want, I sayd my want is greater than his: for I was in det allmost 300 pownds,¹⁴³¹ had

a greater charge than he; and yet for all my 40 yeres course of study, many hunderd pownds spending, many hundred myles travayling, many an incredible toyle and forcing of my will in study using to lerne or to bowlt out some good thing, &c. Yet for all this I wold be very well pleased to be deferred yet longer, (a yere or more,) and to go up and down England clothed in a blanket, to beg my bred, so that I might, at the ende be assured to atteyn to godly wisdome, whereby to do God some service for his glory. And to be playne, that I was resolved, eyther willingly to leave this world presently that, so, I might in spirit enioye the bottomles fowntayne of all wisdome, or els to pass furth my dayes on earth with gods favor and assurance of enioying here his mercifull mighty blessings, to understand his mysteries, mete for the performing of true actions, such as myght sett furth his glory, so, as it might be evident and confessed, that such things wer done *Dextera Domini*.¹⁴³² And many other discourses and answers I made unto his obiections and dowtes: Afterward [A meridie] I began to speak of the trubbles and misery foreshewed to be nere at hand, and by that tyme I had entred a little into the Consideration & talk of the matter, he appered that sayd he was called El or Il¹⁴³³, and sayd,

----- Now to the matter.

Δ: What matter?

Il:—Imust have a Wallet to carry your witt and myne own in.

Δ: *Benedictus qui venit in nomine domini*.¹⁴³⁴

Il:—Then I perceyue that I shall haue a blessing. Blessed is the physitien that hath care of his patient, before the pangs of death doth viset him.

Δ:—What think you of that clowdy Heptagonum?

Il:—Dost thou consider, I go abowt it? I told thee, euery thing I did, was an Instruction. As I can not stand stedfastly uppon this, (it self one, and one, perfect:) so can not my mowth declare, much lesse speak, that you may comprehend it, what this is whereuppon I go.

EK: He went on the Heptagonon, as one might go on the top of a turning whele: (Δ: as some horses use to turne wheles as may appere in *Georgius Agricola*¹⁴³⁵ *de re metallica*).

Il:—I know, what all your talk hath byn: But such myndes, such Infection, such Infection, such corruption: and must nedes haue a potion appliable for the cure. But how will you do? I haue forgotten all my droggs behinde me. But since I know that some of you are well stored with sufficient oyntments, I do entend to viset you onely with theyr help. You see, all my boxes ar empty?—EK: He sheweth, a great bundell of empty potichayre¹⁴³⁶ boxes, and they seme to my hearing to rattle.

Δ: How commeth it, that you pretend to come from a favorable diuine powre to pleasure us, and your boxes ar empty.

Il:—You sayd euen now in your talk, *Iouis omnia plena*:¹⁴³⁷ yf my empty boxes be vertuous, how much more shall any thing be, which I bring not empty?

Δ: Then I pray you, to say somewhat of the vertue of your empty boxes, bycause we may haue the better confidence of your fullnes.

Il: Will you haue my bill? Δ: Shall we go to the Apothecaries, with your Bill?

Il: I will shew it: Serve it, where you list.

Iudra galgol astel.

Δ: You know we, understand it not: how can it be serued?

Il:—You must nedes haue an expositor. What boke of physik is that, that lyeth by you?

[Δ: There lay by me on my desk, *Marcus Heremita de Lege spirituali* ¹⁴³⁸ in greke and latine but the

latine translation lay open before, on the left side of which, the sentence began: Non raro per negligentiam, quæ circa alicuius rei operationem comittitur, etiam Cognito obscuratur. [1439](#) And on the right side, began: Corpus sine mente nihil potest perficere [1440](#) &c.]

Il:—Mary here is good physik in dede. You fownd my name the other day. Go to my name [Δ: So I turned to the second boke and browght sigillum Æmeth: and there chose the Word Ilemese. He than axed me, which letter of this name I liked best, and I sayd, L: bycause it conteyned the name representing God: El, &c. Then he sayd somewhat farder of the letters, which I wrote not.

Il:—Go to great M, the second: for this is it that shall serue his turne. Yf this can not serue him, he shall haue a medicine, that a horse can not abyde. Use this, and I warrant you, your blindenes will be gone. [1441](#)

Δ: It is here, greatly, to be Noted: that I turned in this boke of Marcus, 27 leaues furder: tyll I cam to the Quaternio of M, the second and there I fownd this sentence notified (by my lines drawn, and a Note in the margent Cor Contritum): Sine corde contrito impossibile est omnino liberari a malitia et vilijs. Conterit autem cor tripartita temperantia somni dico et cibi, et corporalis licentiæ. Cæterum horum excessus et abundantia voluptatem generat. Voluptas autem prauas cogitationes ingerit repugnat verò præcationi et convenienti Cogitationi. [1442](#)

Δ: This being considered by us, we ceased and this instant and thanked God of his mercies, that it wold pleas him to make us understand some iust cause whie clowdes now appeared in stede of brightnes &c.

Soli Deo omnis honor laus et gloria. [1443](#) Amen.



Δ: After our prayer iointly, and my long prayer, at my desk requesting God to deale with us, so, as might be most for his glory, in his mercies: not according to our deserts, and frowardnes: &c. At length appeared in the stone a white clowde, seven-cornered. And behinde the Clowde a Thunder seemed to yssue.

A Voyce: Whan I gathered you, you were chosen of the myddest of Iniquitie:¹⁴⁴⁴Whome I haue clothed with garments made and fashioned with my owne hand.—I, AM. Therefore, Beleue:

Δ: I prayed, and thanked the highest, that so mercifully regarded our miserie.

A Voyce: I, AM.

EK: Now standeth Uriel uppon the clowde, and semeth to loke downward and kneled, saying,

Æternitie, Maiestie, Dominion and all powre, in heuen the earth, and in the secret partes below, is thyne, thyne, yea thyne; and to none els due, but unto thee: whose mercies are infinite, which respectest the glorie of thy owne name, above the frowardnes. and perversnes of mans nature: which swarmeth with synnes, and is couered with Iniquitie: and in the which, there is fownde no place free from filthynes and abomination. Glorie be to thee; ô, all powre: and magnified be thou, in the workmanship of thy own hands, from time to time, and with out ende of time, from generation to generation: and euen amidst and in the number of those, for whome thou hast prepared the flowres of thy æternall Garland.

Beare with them (ô lord) for thy mercyes sake. For, woldest thou seeke . . . ¹⁴⁴⁵ in the myddest of miserie? Whom yf thou sholdest iudge according to thy iustice, How shold thy Name be glorified so in thy self, to thy own determination, and writing, sealed before the Creation of the Worlde? The fire of thy Justice consumeth thyne own seat; and in thee, is no powre wanting, whan it pleaseth thee, to cast down, and gather them to gither, as the wynde doth the Snow, and in-hemme them with the mowntaynes, that they may not arrise to synne. But What thou art, thou art: and what thou wilt, thou canst.

Amen.

Δ: Amen.

Ur:—I haue measured time (sayth the lord) and it is so: I haue appointed to the heauens theyr course, and they shall not pass it. The synnes of man shall decay, in despite of the enemy: But the fire of æternitie shall neuer be quenched, nor neuer fayle. More, then is, can not, nor may not be sayde. We can not be Wittnesses to him which wittneseth of him self.



Nota et
Caue

But (**this sayeth the Lord**), Beholde yf you trubble me ones more, or towche the wings of my excellency, before I shall move my self, I will raze you from the earth, as children of perdition and **will endue** those that are of quiet myndes. with the strength of my powre. ¹⁴⁴⁶ You are not faithfull, sayeth the lorde whome you beleue not. Notwithstanding **I haue hardened the hart of One of you, yea, I haue hardened him as the flynt, and burnt him to gither with the ashes of a Cedar: to the entent he may be proued iust in mywork, and great in the strength of my Glory. Neyther shall his mynde consent to the wyckednes of Iniquitie. For, from Iniquitie I haue chosen him,** ¹⁴⁴⁷ **to be a first erthely witnes of my Dignitie.** ¹⁴⁴⁸

Your words are, yet, not offensiue unto God: Therfore, will not we, be offended at any thing that is spoken: For it must be done ¹⁴⁴⁹ and shall stand; yea and in the **number** which I haue allready chosen.

Note



But, this sayeth the Lord: Yf you use me like worldlings I will suerly stretch out my arme uppon you, and that heuily. ¹⁴⁵⁰ Lastly, I say,

Be Faithfull,
Honor God truly.

Beleue him hartily.

EK: He kneleth down, and semeth to pray.—Now he standeth up.



Note

Ur: Lo, As a number increasing is allwayes bigger: so in this world decreasing, the Lord must be mightily glorified. Striue not with God: But receyue, as he imparteth.¹⁴⁵¹ The Mercy of my message, quencheth the obscuritie and dullnes of your sowles: I mean of the Infection, wherewithall they are poysoned. Lo, how the Earth cryeth vengeance.¹⁴⁵² Come, for thy Glory sake, it is tyme. Amen.

Δ: Seing it is sayd that in 40 dayes the boke shalbe finished and seing it is sayed that our former Instructers shall not come nor appeare to us tyll the boke be finished: And seing here to fore the boke used to appere to EK, that he might write, whan so euer he bent him self therto: and seing the same boke appeareth not so now: and seing we are desyrous to be fownd diligent in this work, and to omitt no Opporitunitie wherein the writing therof might be furdred: We wold gladly know; What token, or warning shall be giuen us, henceforward, whan due tyme serueth for the same purpose.

Ur:—Dy in the folly: I haue sayde.

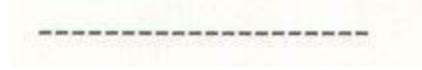
EK: It thundreth and lightneth abowt the clowde: and now all is vanished away.

Δ: EK sayd, that at the very begynning of this days action, when he expressed the first Voyce (this day), hard of him, his belly did seame to him, to be full of fyre: and that he thowght veryly, that his bowells did burne: And that he loked downward toward his leggs, to see if any thing appeared on fire: calling to his mynde, the late chance that befell to the Adulterous man and woman by Sainct Brydes church in London &c. Allso that whan he had made an ende, he thowght his belly to be wyder, and enlarged, muche more then it was before.

Δ: I sayde certayn prayers to the Almightye our God and most mercifull father, on my knees; and EK on his knees likewise, answered diuerse times, Amen.

After this, we made AG. to understand these the mercies of the Highest: and he reioyced greatly, and praysed the Lorde. And, so EK. was fully satisfyed of his Dowtes: And AG, and he, were reconciled of the great discorde which, yesterday, had byn betwene them, &c.

Non nobis, Domine, Non nobis,
sed nomini tuo Gloriam omnem
Laudem et honorem damus, et
dabimus in perpetuum. [1453](#)
Amen.



Aprilis 26. Fryday

Δ NOTE

Δ: By the prouidence of god, and Mr Gilbert his meanes, and pacifying of EK his vehement passions and pangs, he cam agayn to my howse: and my wife very willing, and quietted in mynde, and very frendely to EK in Word, and cowntenance: and a new pacification on all partes confirmed: and all uppon the Confidence of God his servyce, to be faythfully and cherfly intended, and followed in and by our actions, throwgh the grace and mercy of the highest.

Δ: As I and EK had diuerse talks and discourses of Transposition of letters: and I had declared him my rule for to know certaynly how many wayes, any number of letters (propownded,) might be transposed or altered in place or order: Behold, suddenly appered, the Spirituall Creature, Il, and sayd,

Il:—Here is a goodly disputation of transposition of letters. Chuse, whether you will dispute with me, of Transposition, or I shall lerne you.

Δ: I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet haue a due peculier unchangeable proportion of theyr formes,—and likewise that theyr order is allso Mysticall.

Il:—These letters¹⁴⁵⁴ represent the Creation of man: and therefore they must be in proportion. They represent the Workmanship wherewithall the sowle of man was made like unto his Creator. But I understand you shall haue a paynter shortly.

Δ:—I pray you, what paynter may best serve for the purpose? Can master Lyne serue the turn well?

Il: Dost thou think that God can be glorified in hell, or can diuells dishonor him? Can Wickednes of a paynter, deface the mysteries of God? The truth is, I am come to aduertise you, least with a small error you be led, far, asyde.

Let me see the forme of your Table.¹⁴⁵⁵

Δ:—I shewed him the Characters and words which were to be paynted rownd abowt in the border of the Table.

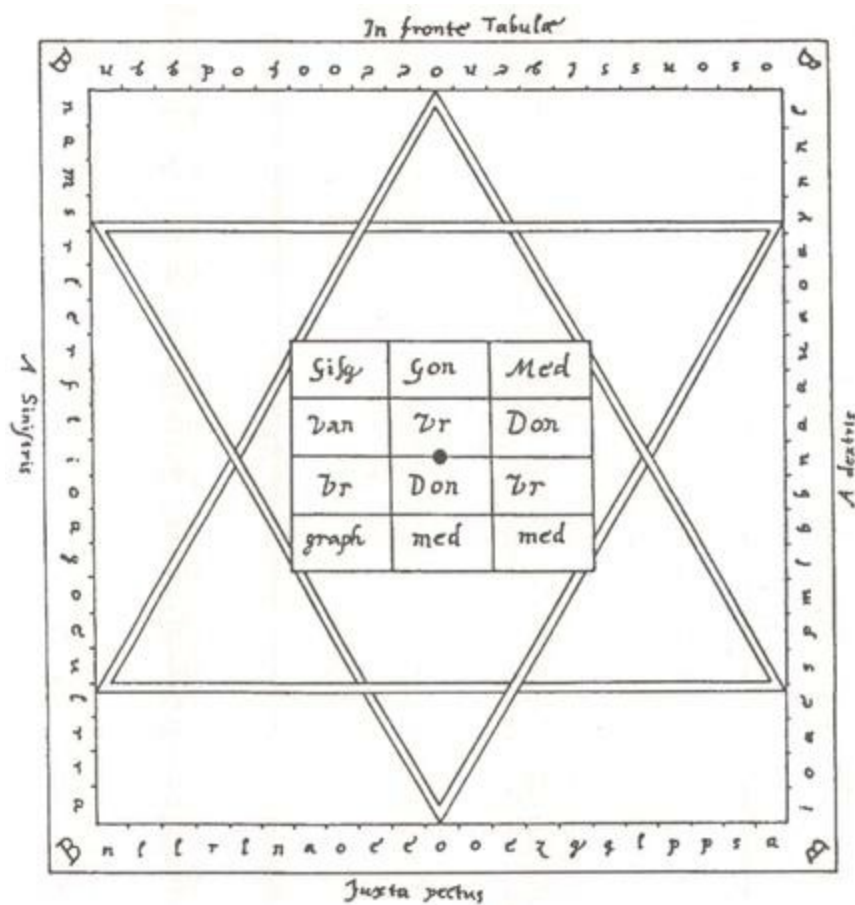
Il:—How do you like those letters? Δ: I know not well what I may say. For, perhaps, that which I shuld like, wer not so to lyked: and contrarywise what I shold think well of, might be nothing worth.

Il:—Thow sayest wel.

Behold, great is the fauor and mercy of God toward those whome he fauoreth. All things are perfect but onely that: Neyther what that shewed or deliuered by any good and perfect messenger from God. A wicked powre did intrude him self,¹⁴⁵⁶ not onely into your societie, but allso into the Workmanship of Gods mysteries. Sathan dare presume to speak of the Almighty. Those Characters are diuillish: and a secret band of the Diuell. But, this sayeth the lord, I will rayse them up, whom he hath ouerthrown: and blott oute his fotesteps where they resist my glorie. Neyther will I suffer the faithfull to be led utterly awry: nor finally permit darkness to enhemme them for euer. He sayth, I AM, and they¹⁴⁵⁷ are most untrue. But behold. I haue browght thee the truth: that the Prince of reason, God of understanding may be apparent in euery part of his Cælestiall demonstration. Therefore, as thou saydst unto me ones,

So say I now to thee: Serue god.

Make a square,¹⁴⁵⁸ of 6 ynches euery way. The border therof let it be (here) but, half an inche: but on the Table it self, let it be an inche broad.¹⁴⁵⁹



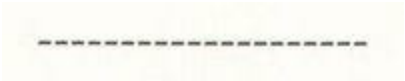
Every one of those sides must haue 21 Characters: But, first, at euery corner make a great B.

Prayer is the key of all good things:

Δ: After our prayers made, EK had sight (in the stone) of innumerable letters and after a little while, they wer brought into a lesser square and fewer letters. First appered in the border opposite to our standing place, (which I haue used to call, in fronte Tabulae) these letters following, beginning at the right hand, and proceeding toward the left.

1 ³⁶		2 ³⁸		3 ³⁹		4 ⁴⁰
Med		drux		drux		gon
fam		un		ur		med
med		tal		ur		un
drux		fam		don		graph
fam		don		ur		fam
fam		ur		drux		mals
ur		graph		un		tal
ged		don		med		ur
graph		or		graph		pa
drux		gisg		graph		pa
med		gon		med		drux
graph		med		med		un
graph		un		graph		un
<u>tal</u> ³⁷		ged		ceph		van
med		med		ged		un
or		graph		ged		med
med		van		ur		un
gal		ur		mals		gon - with a prik
ged		don		mals		drux
ged		don		fam		drux
drux		un		un		ur

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Il: What haue you **in the myddle of your Tablet?** Δ: Nothing.
 Il: **Sigillum Emeth, is to be sett there.**
 Il: The rest, after supper.
 Δ: Soli Deo Omnipotenti sit laus perennis. [1465](#)

Amen.

After supper, retorning to our businesse, I first dowed of the heds of the letters in the border, to be written, which way they owght to be turned, to the center ward of the Table or from the Center ward.

Il:—The heds of the letters must be next or toward the center of the square Table or Figure. Diuide that within, by 12 and 7.¹⁴⁶⁶

Δ: I diuided it.

Il:—Grace, mercy and peace be unto the liuely branches of his flourishing kingdom: and strong art thou in thy glory, which dost unknytt the secret partes of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre and Magnificence opened unto man: And why? bycause thy diuinitie and secret powre is here shut up in Numero Ternario et Quaternario: à quo principium et fundamentum omne huius est tui sanctissimi operis.¹⁴⁶⁷ For, yf thou (O God) be wunderfull and incomprehensible in thyne owne substance, it must nedes follow, that thy works are likewise incomprehensible. But, Lo, they shall now beleue, bycause they see, which heretofore could skarsly beleue. Strong is the Influence of thy supercestiall powre, and mighty is the force of that arme, which overcommeth all things: Let all powre therfore rest in thee; Amen.

Δ: The Spirituall Creature seemed to eate fyre, like balls of fyre: hauing his face toward me, and his bak toward EK.

Il: Leave oute the Bees of the 7 names of the seven Kings, and 7 Princis: and place them in a table diuided by 12 and 7:¹⁴⁶⁸ the 7 spaces being uppermost: and therein write, in the upper line, the letters of the king, with the letters of his Prince following next after his name: and so of the six other, and theyr Princis: And read them on the right hand from the upper part to the lowest, and thou shalt finde, then, the Composition of this Table. Therein they are all comprehended, sauing certayn letters, which are not to be put-in here: By reason that the Kings and Princis do spring from God: and not God from the Kings and Princis:¹⁴⁶⁹ Which excellency is comprehended, and is allso manifest, in that Third and Fowrth member.

Rownd abowt the sides [of this square] is euery letter of the 14 names of the 7 kings and Princis.

Hereafter shall you perceyue that the Glorie of this Table surmownteth the glorie of the sonne.¹⁴⁷⁰

All things els appertayning unto it, are already prescribed by your former instruction.

I haue no more to say, but God transpose your myndes, according to his own will and pleasure. You talked of Transposition.¹⁴⁷¹ Tomorrow I will be with you agayn. But Call not for me, least you incurre the danger of the former Curse.¹⁴⁷²

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p ⁴⁹	a	n
s	e	g	l	a	r	a	z	a	m	u	l

Δ: As EK and I wer talking of my boke Soyga, or Aldaraia: and I at length sayd that, (as far, as I did remember) Zadzaczadlin, was Adam¹⁴⁷⁴ by the Alphabet therof, suddenly appeared the spirituall creature, which sayd yesterday that he wold come agayn, this day, uncalled: and at his first comming he sayd:

Then, à primo.

Δ: Qui primus est et nouissimus, Alpha et Omega, misereatur nostri.¹⁴⁷⁵

Il:—Amen. Glorie be to thee, which art one, and comprehending all. Mervaylous is thy wisdome, in those, of whome, thou wilt be comprehended.

A short prayer, but appliable to my purpose.

Euery prayse, with us, is a prayer.

Δ: He taketh-of, his pyed¹⁴⁷⁶ coat, and threw it up on the corner of my desk and then he seemed clothed in an ancient doctorly apparayle: and on his hed he had a wrethe of white sylk of three braydes.¹⁴⁷⁷

Il:—Well I will give you my lesson, and so byd you farewell. First I am to perswade you to put away wavering myndes. Secondly, for your Instruction, in these necessarie occasions, thus it is:

The owtsides or skyn must be the Centre.¹⁴⁷⁸ There, is one fowndation.

The Flesh must be the owtside.

The Centre it self must be disseuered into 4 æquall partes:

There is your lesson.

Δ: We understand not, this dark lesson.

Il:—The hart must be the fowrth part of the body; and yet the body perfect and sownd. The Skyne must occupy the place of the hart and yet without deformitie. God is the begynning of all things: The fardest parte of all things is in the hands of God. The like shalbe fownd amongst the number of his One most holy names:¹⁴⁷⁹ The Erth is a fowndation to euery thing: and differeth but onely in forme. In the forme of his own application whereunto it is applied. **God is the begynning of all things, but not after one sorte, nor to euery one alike. But it is three manner of works, with his name:**

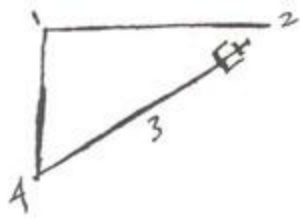
The One, in respect of Dignification:

The second, in respect of Conciliation:

The third, in respect of an ende and determind Operation.

Now syr, to what ende, wold you were your Character?

Δ: At our two first dealings to gither, it was answered by a spirituall Creature, (whome we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem Corporis omni loco, tempore et occasione, et in pectus gestandum.¹⁴⁸¹



Il: But how do I teache? The Character is an Instrument, appliable onely to Dignification. But there is no Dignification (Syr) but that which doth procede, and hath his perfect Composition, Centrally, in the square number of 3 and 4. The centre whereof shall be equall to the greatest.

Δ: We understand not. Il:—Hereby you may gather not onely to what ende, the blessed Character (wherewith thou shalt be dignified) is prepared, but also the nature of all other characters.¹⁴⁸² To the second. —Δ: Conciliation you meane.

Il:—The Table is an Instrument of Conciliation. And so are the other 7 Characters: which you call by the name of Tables, squared out into the forme of Armes: which are propre to euery king and Prince¹⁴⁸³ according to theyr order.¹⁴⁸⁴

Now to the last: Δ: As concerning the ende and determined Operation.

Il: It onely consisteth in the mercy of God, and the Characters of these bokes.¹⁴⁸⁵ For, Behold, As there is nothing that commeth or springeth from God, but it is as God, and hath secret Maiesticall and inexplicable Operation in it: So euery letter here bringeth furth the Names of God:¹⁴⁸⁶ But, (in dede), they are but one Name; But according to the locall and former being, do comprehend the universall generation corruptible and incorruptible¹⁴⁸⁷ of euery thing. It followeth, then, it must nedes comprehend the ende of all things.

Thus much, hitherto.

The Character is fals and diuilish.¹⁴⁸⁸

He that dwelleth in thee, hath told thee, so, long ago. The former Diuel, did not onely insinuat him self, but these things.

Δ: I do mervayle, that we had no warning hereof ere now, and that I was often tymes called on, to prepare those things, (character and Table): and yet they were fals.

Il:—Yf it shold haue byn gon abowt to be made, it shuld not haue byn suffred to pass under the forme of wyckednes.¹⁴⁸⁹ The Truth is to be gathered upon the first Demonstration (my demonstration and yours¹⁴⁹⁰ are not all one: you will not be offended with me, syr.)

I gaue thee a certayn principle, which in it self is a sufficient demonstration: I told thee, the placing of the Centre, the forme of it, with a lineamentall placing and ording of that which thou lookest¹⁴⁹¹ for. Δ: But truely I understand not.

Il:—I teache. Take cleane paper. It must be made 4 inches square.

Pray. Δ: We prayed.

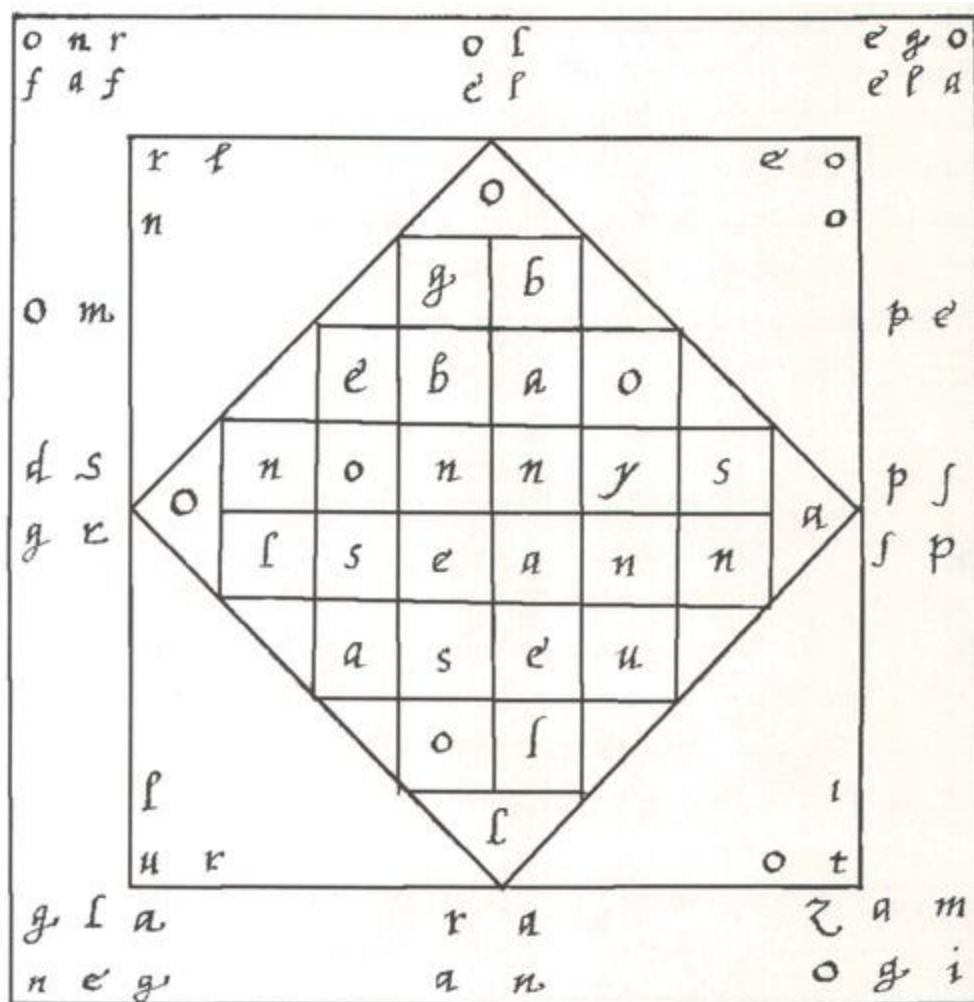
Il: These letters, which I shall speak now, thou shalt, afterward, put them in theyr propre characters.¹⁴⁹²

Write: Neuer since the begynning of the world was this secret deliuered, nor this holy mysterie set open, before the Weaklings of this world. Write in the uppermost prik 'O', and 'b' on the right hand, and 'g' on the left &c. The two extreme pricks, one on the right hand, 'a' and the other, on the left 'o'

&c.

There is the whole.

Δ: We prayed (unbidden) in respect of the myserie revealed. EK, was skarse able to abide or endure the voyce of the spirituall Creature, when he spake of these things now: the sownd was so forcible to his hed that it made it ake vehemently.



II:—Set down the kings, and theyr Princis in a Table (as thow knowest them): with theyr letters bakward: excepting theyr Bees, from the right hand, to the left.¹⁴⁹³ Let Bobogel be first, and Bornogo is his prince.¹⁴⁹⁴

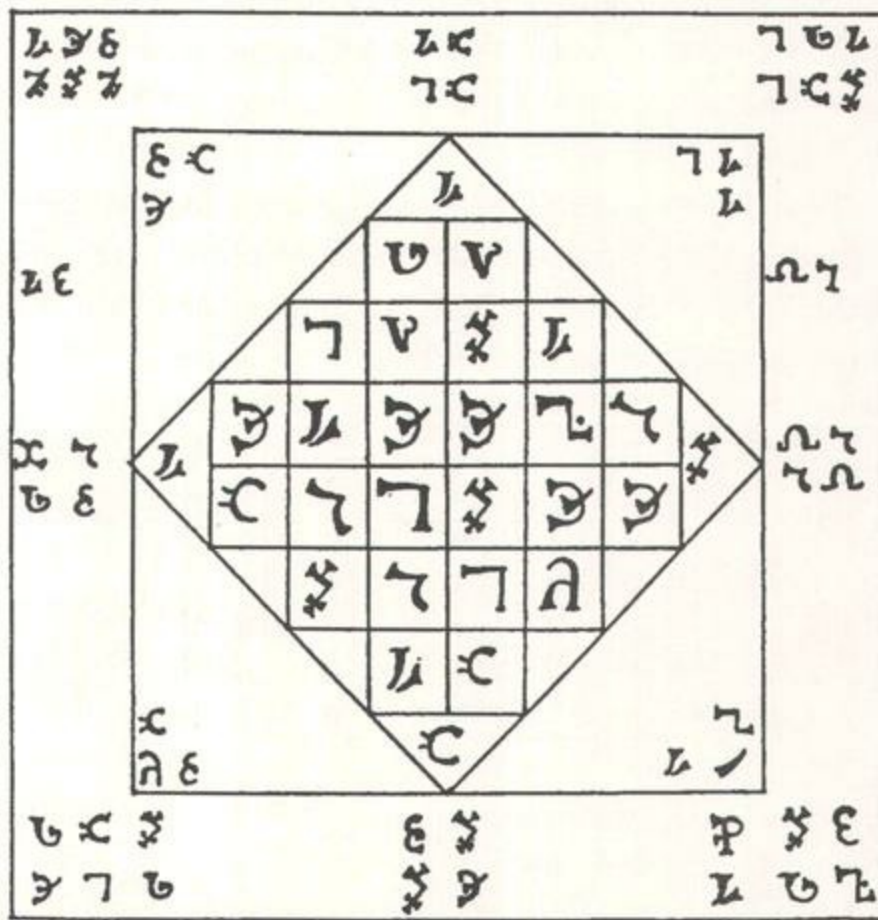
Δ: Note here the three diuerse manners how the letters ar cumpassed. 1: The middel is called the Hart or centre, 2: those abowt, enclosing the hart, ar called the flesh, and 3: the two owtside pillars (of two letters in a row) is cownted the skyn.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	e	l	a	b	a	
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Il:—Here, is the skynn turned into the Centre: and the Centre turned into 4 partes of the body.

Δ: I see now allso, how, the flesh, is become the owtside: o g e l o r n o &c. Il: I haue done tyll sone.

Δ: Deo nostro omnipotenti perennis laus sit et immensa gloria.¹⁴⁹⁵ Amen.



NOTE.

Δ: After that these things were finished, and EK rose up from the table and went to the west window,

to reade a letter which was, euen than, browght him from his wife: which being done, he toke a little prayer¹⁴⁹⁶ boke (in english meter made by one William Hunnis which Mr Adrian Gilbert had here: and it lay on the Table by us all the while of this last action) and with this boke, he went into his bed chamber, intending to pray on it, a certayn prayer, which he liked: and as he opened the boke, his ey espied strange writing in the spare white paper at the bokes ende: and beholding it, iudged it verily to be his own letters, and the thing of his own doing: but being assured that he never saw the like of this Character [for Conciliation], and that other, (notified by the hart or Center, skyn and flesh before this present howre, he becam astonied,¹⁴⁹⁷ and in great wrath; and behold, suddenly, One appered to him and sayd, Lo, this is as good as that other: meaning that, which we had receyued, and is here before sett down on the former page. With this newes cam EK to me, as I was writing down fayre this last Action, and sayd, I haue strange matter to impart unto you: Then sayd I, What is that? And at the fyrst (being yet tossed in his mynde, with this great iniurie of the suttile supplanter of man, ambitiously intruding him self, to rob god of his glory) he sayd, you shall know, and at length shewed me this little paper, here, by, being the one of the white leafes in the ende of the forsayd little prayer boke. And I vewing it, fownd it to be ment to be the counterfeat of ours, but, with all, imperfect diuerse wayes, after the order of our method: yea though the words, out of which it had sprong had bin good, and sufficient: and thereat laughed-at, and derided the Wicked enemy, for his envy, his ass-hedded folish ambition, and in dede mere blyndenes to do any thing well. To conclude, we fownd, that with an incredible spede this Diuinish figure was written down by some Wicked spirit, to bring our perfect doings in dowt with us: thereby eyther to provoke us to utter undue speaches of gods good creatures, or to wavering myndes of the Worthynes and goodnes of the same things receyuing, and so eyther to leaue of, or with fayntharted wavering to procede. But I by gods grace (contrary to such inconueniency) was armed with constancie, and confident good hope, that God wold not suffer me, (putting my trust in his goodnes and mercy, to receyue wisdome from him) to be so uniustly dealt withall or unkindely or unfatherly used at his hands &c: and entended after supper to make my earnest complaint to the diuine Maiestie against this wicked intrusion and temptation of the Illuding diuell and so we went to supper.

Давидов

Δ Belmagel
his counter =
floating at 8
in fraction re =
crowned the god,
and to FF K
his hand, a
library of could
be

Δ: I went into my oratorie, and made a feruent prayer agaynst the spirituall enemy: specially meaning the wicked one who had so suddenly so suttily and so liuely cownterfeted the hand and letters of EK: as is here before declared, and by the thing it self may appere here. Likewise EK on his knees (at the greene chayre standing before my chymney) did pray. After which prayers ended, I yea, rather, before they were ended, on my behalf, EK espyed a spirituall creature come to my Table: whome he toke to be IL, and so, a lowd, sayd, He is here. And thereuppon I cam to my desk, to write as occasion shold serue: And before I began to do any thing, I rehersed part of my intent, uttred to god by prayer and half turned my speche to god him self, as the cause did seme to require. Thereuppon that spirituall creature, who, as yet had sayd nothing, suddenly used these words:———— I give place to my better.

EK: There semeth to me Uriel to be come, and IL to be gone away. Δ: Then began that new-come Creature to say thus,

Most abundant and plentifull are the great mercies of God unto them which truely and unfaynedly feare, honor and beleue him. The Lord hath hard thy prayers, and I am URIEL,¹⁴⁹⁸ and I haue browght the peace of God, which shall from henceforth viset you.

If I had not made this action perfect (sayeth the lord) and wrowght some perfection in you, to the ende you might performe: yea, if I had not had mercies (sayeth the lord) over the infinite number and multitude of sowles, which are yet to put on the vilenes and corruption of the flesh,¹⁴⁹⁹ Or if it wer not time to loke down, and behold the sorrow of my Temple, Yet wold I, for my promiss sake, and the establishing of my kingdom, verifie my mercies uppon the sonns of men: Whereunto I haue Chosen three of you,¹⁵⁰⁰ as the mowthes and Instruments of my determined purpose. Therefore (sayeth the Lorde), Be of stowte and courragious mynde in me,¹⁵⁰¹ for me, and for my truth sake: And Fear not the assalts of temptation, For I haue sayd, I am with you. But as mercy is necessary for those that repent, and faithfully forget theyr offenses, So is Temptation requisite¹⁵⁰² and must ordinarilie follow those, whome it pleaseth him to illuminate with the beames of triumphant sanctification.

Yf Temptation wer not, how shold the sonnes of men (sayeth the lord) know me to be mercifull? But I am honored in hell; and wurshipped with the blasphemers: Pugna erit, vobis autem victoria:¹⁵⁰³ yet, albeit, (thus sayeth my message) I will defend you from the cruelltie of these dayes to come and will make you perfect: that perfectly you may begynne in the works of my perfection.¹⁵⁰⁴ But, what? and doost thou (Sathan) think to triumph? Behold (sayeth the God of Justice) I will banish thy servants from this place and region; and will set stumbling bloks before the feete of thy ministers:¹⁵⁰⁵ Therefore, be it unto thee, as thou hast deserued: And be it to this people, and holie place, (as it is, the will of god; which I do pronownce) light without darkness, Truth without falshode, righteousnes without the works of wickednes. I haue pronownced it, and it is done.

But thou, o yongling,¹⁵⁰⁶ (but, old synner,) why dost thou suffer thy blyndeness thus to encrease: or why dost thou not yeld thy lymmes to the service and fullfilling of an aeternall veritie? Pluck up thy hart: let it not be hardened. Follow the waye that leadeth to the knowledge of the ende; the open sight of god his word verified for his kingdoms sake.

You began in Tables, and that of small account. But be faithfull for you shalbe written within Tables of perfect and euerlasting remembrance. Considering the truth, which is the message of him

which is the fowntayne and life of the true, perfect and most glorious life to come, Follow, loue, and diligently Contemplate the mysteries therein. He that hath done this euill, hath not onely synned against thee, but against God, and against his truth. Judgment is not of me, and therefore I cannot pronownc it: But what his Judgment is, he knoweth in him self. His name is BELMAGEL: and he is the fyrebrand, who hath followed thy sowle from the begynning; ¹⁵⁰⁷ yea seking his destruction. Who can better cownterfeat, than he, that in thy wickednes is chief lord and Master of thy spirites: or who hath byn acquaynted with the secrets of mans fingers, so much as he [that] hath byn a director? My sayings are no accusation: neyther is it my propertie to be defyled with such profession. ¹⁵⁰⁸ But I cownsayle you generally; and aduertise you throwgh the grace and by the spirit of unspeakable mercy.

This night, yf your prayers had not byn; yea, if they had not perced into the seat of him which sitteth aboue: Thow, yea (I say) thow hadst byn carryed, and taken away, this night, into a willdernesse, so far distant hence Northward, that thy destruction had followed. ¹⁵⁰⁹ Therefore lay away thy works of youth; and fly from fleshly vanities. Yf not uppon Joye and pleasure of this presence, yet for the glorie of him that hath chosen you.

I say, be strong: Be Humble, with Obedience: For, All the things, that haue byn spoken of, shall come to pass: And there shall not a letter of the boke of this prophesie perish. ¹⁵¹⁰ Finally, God hath blessed you, and will kepe **you from temptation** ¹⁵¹¹ and will be mercifull unto you: and perfect you, for the dignitie of your profession ¹⁵¹² sake: Which, world without ende for euer and euer, with us and all creatures, and in the light of his own cowntenance, be honored.

Amen. Amen. Amen.

Δ: Hereuppon I made most humble prayer with harty thanks to our God, for his help, cumfort, and Judgment against our enemie, in this case, (so greatly concerning his glorie.) And at my standing up I understode that Uriel was out of sight to EK. Yet I held-on my purpose to thank him; and to prayse god for Uriel that his so faithfull ministerie unto his diuine Maiestie, executed to our nedefull comfort in so vehement a temptation.

Deo nostro Omnipotenti; sit omnis laus, honor,
et gratiarum actio, nunc et in perpetuum, ¹⁵¹³
Amen.

Δ: For as much as, on fryday last, while my frende EK was abowt writing of the Tables he was told that the same shuld be finished on monday next and that on sonday before, (it is to wete, this present sonday) at after none, all dowtes shold be answered; after, the after none had so far passed, as tyll somewhat past 4 of the klok: Then, we fell to prayer, and after a quarter of an howres invocation to god, and prayers made, EK sayd, here is one whome we toke to be Uriel, as he was, in dede. I had layd 28 questions or articles of dowtes in writing uppon my desk, open, ready for me to rede (uppon occasion) to our spirituall instructor, who, thus began his speche, after I had used a few wordes begynning with this sentence, Beati pedes, evangelizantium pacem &c.¹⁵¹⁴

Uriel:—The very light and true wisdome (which is the Somme of my message, and will of him that sent me) make you perfect, and establish those things, which he hath sayd, and hath decreed: and likewise your myndes, that you may be apt vessells to receyve so abundant mercies. Amen. Δ: Amen, per te Jesu Christe:¹⁵¹⁵ Amen.

Ur:—This boke,¹⁵¹⁶ and holy key, which unlocketh the secrets of god his determination, as concerning the begynning, present being, and ende of this world, is so reuerent and holy: that I wonder (I speak in your sense) whie it is deliuered to those, that shall decay: So excellent and great are the Mysteries therein conteyned, aboue the capacitie of man: This boke (I say) shall, to morrow, be finished:¹⁵¹⁷ One thing excepted: which is **the use thereof**. Unto the which the lord hath appointed a day. But (bycause I will speak to you, after the manner of men) See that all things be in a redynes agaynst the first day of August next.¹⁵¹⁸ Humble your selues nine dayes before: yea, unrip (I say) the cankers of your infected sowles: that you may be apt and meet to understand the Secrets, that shalbe deliuered.¹⁵¹⁹ For why? The Lord hath sent his angels allready to viset the earth,¹⁵²⁰ and to gather the synnes thereof to gither, that they may be wayed before him in the balance of Justice: and Then is the tyme that the promise of God, shalbe fullfilled. Dowt not, for we are good Angells.¹⁵²¹

The second of the greatest prophesie is this¹⁵²² (O ye mortall men) For the first was of him self, that He shold come: And this, is from him: in respect of that he will come. Neyther are you to speak the wordes of this Testimonie, in one place, or in one people, but, that the Nations of the whole world may knowe that there is a GOD which forgetteth not the truth of his promise, nor the sauegarde of his chosen, for the greatnes of his glory.¹⁵²³

Therefore (I say) prepare your bodies, that they may be strong enowgh for armors of great profe.¹⁵²⁴ Of your selfs, you cannot: But desire and it shall be giuen unto you. For Now, is euen that wicked childe grown up unto perfection: and the fier tungs redy to open his Jaws.¹⁵²⁵ WO therfore shalbe to the Nations of the earth: And wo wo innumerable to those that say, we yelde: Wickednes (o lorde) is crept up, and hath filled the dores of thy holy sanctuarie: defyled the dwelling places of thy holy Angels: and poysonned the earth, as her own seat:

In 40 dayes more must this boke be perfyted in his own manner to the intent that you allso may be perfyted in the workmanship of him, which hath sealed it.¹⁵²⁶

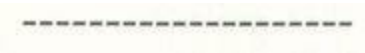
Oute of this, shall be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued And herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, With all Artes; which are propre to the use of man, the first

and sanctified perfection: Which when it hath spread a While, THEN COMMETH THE ENDE.¹⁵²⁷
Thy Character must haue the names of the fiue Angels (written in the myddst of Sigillum Emeth) graven uppon the other side in a circle.¹⁵²⁸ In the myddst whereof, must the stone be which was also browght:¹⁵²⁹ Wherein, thou shalt, at all times behold, (priuately to thy self,) the state of gods people throwgh the Whole earth.

The fowre fete of the Table must haue 4 hollow things of swete wood,¹⁵³⁰ whereuppon, they may¹⁵³¹ stand: within the hollownes wherof thy seales may be kept unperished.

One month is all, for the use thereof.¹⁵³²

Thus, sayeth the Lord, when I browght you up in likenes of birds, encreasing you, and suffring you to touche¹⁵³³ the skyes, I opened unto you the ende of your reioysing: For, this Doctrine shall towche the skyes, and call the sterrs to testimonie therof: And your fotesteps shall viset (almost) [all¹⁵³⁴] the partes of the whole world.



The sylk, must be of diuerse cullors, the most changeable that can be gotten:¹⁵³⁵ For, who, is hable to behold the glory of the seat of God?



All these things must be used, as that day.¹⁵³⁶
All errors and dowtes ells may be amended by the rules of reason: But Notwithstanding, Ask, and thou shalt be answered.
Δ: As concerning Mals don Mals, what is the veritie to be placed in the middle of my practising Table?
Ur:—Write

o o e		t i o
l r l	rather	u l r
r l u	thus ¹¹³	l r l
o i t		e o o

¹⁵³⁷

Δ: From whense, are these taken?
Ur: They owght to be gathered of those names, which are first gathered by thee, by ordre: (In the

myddst of them:) the Kings and Princis being placed, as thow (of **thy invention**) diddst gather tbhem: Not putting **theyr own princis**, next to the kings: but as they follow in Tabula, Collecta¹⁵³⁸ by thee: as thus,

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Δ: Wherefore is the Table of Kings, and Princis set down in so diuerse manners? ¹⁵³⁹ as, One, to haue Bobogel and Bornogo in the first row: and other to haue Baligon and Bagenol (his prince) in the first row: and here thirdly Baligon and Bornogo: and in the Heptagonon Blumaza semeth to be first, discoursed of, and his prince and Ministers: but very secretly:

Ur: Blumaza, is the first, in respect (And so all the rest, are the first in respect of **theyr own being**. That secret is not to be deliuered but by the distinction of the boke: Notwithstanding, thow hast truly considered of it all ready.¹⁵⁴⁰

Δ: I required the perfect forme of the 21 letters, that I might imitate the same in the Table of practise, and in the holy boke writing &c.

Ur: They shall be deliuered to morrow.

Δ: Whether is the King his Name Bnaspen, or Bnapsen?

Ur: Bnapsen.

Δ: **The Character or Lamine for me was noted (Nouemb. 17. A°1582¹⁵⁴¹) that it shold conteyne some token of my name: and now, in this, (accownted the true Character of Dignification) I perceyue no peculier mark, or letters of my name.**

Ur: The forme in euery corner, considereth thy name.¹⁵⁴²

Δ: **You meane there to be a certayn shaddow of Δelta?** Ur: Well.

Δ: Bycause many things do seeme to be taken from under the Table, as out of a stoare howse, shall there be any shelf framed under our square Table of Practise or handsome stole set in apt place to lay things on?

Ur: These things that were deliuered by shew, under an Imagined Table, were the members of God his secret Prouidence, distributed unto his Angels as the Principals¹⁵⁴³ of theyr Officis. But under thy Table is nothing to be set.

Δ: What more uses are there of the great Circle or globe, wherein there are Capitall letters under the Kings names and Characters: and allso there are other letters with numbers: of which we haue receyued no instruction: and more ouer of these letters, some are auersed som euersed, &c?

Ur:—The letters turned bak to bak, (being Capitall letters,) ar æqually to be diuided, according to

theyr numbers, with a circle cumpassing the name and Character of the king under which they are placed. [1544](#)

The other letters, whose greatest number doth not excede 7, are certayn By-notes of wicked and euill powres; which cannot, any way, but by the towche stone of truth be deciphred from the good. Wherof Notice shall be given at large, **by the boke.**

He that standeth in the myddst of the globe, [1545](#) **signifieth Nature whereuppon, in the first point, is the use and practise of this work that is to say, as concerning the first part. For it is sayde before The Boke conteyneth three kinde of Knowledges.**

- | | | |
|-----|---|--|
| .3. | { | 1 The knowledge of GOD, truely. |
| .2. | | 2 The number, and doing of his Angels, perfectly. |
| .1. | | 3 The begynning and ending of <u>Nature</u> , Substantially. |

And this hath answered a great dowte.

Δ: What is the use of the 7 lamine, [1546](#) **(like armes,) and from what grownde are they framed or deriued?**

Uriel:—They are the ensignes of the Creation; [1547](#) **wherewithall they were created by God known onely by theyr acquayntance. and the manner of theyr doings.**



Δ: Are they to be made in any metall?

Ur:—They are to be made in purified tynne: And to be used at the time of theyr Call. [1548](#)

Δ: Ar the letters there to be altered into the holy Alphabet letters or characters?

Ur: Into theyr propre Characters. Δ: May I not use them as they ar, unaltered?

Ur:—.....

Δ: How to be used; hanged or layd?

Ur: To be layd before thee uppon the Table. Or thow mayst place them, (yf thow wilt,) continually at the 7 angles of the Holy Seale: laying them besides, and against the points or Angles of the Holy Seale: 7 ynches from the utter border of the holy Seale, all at ones: Or els they may be paynted, On the Table. [1549](#)

Δ: What is the fowndation of the first 40 letters, in the principall, or holy Seale Emeth: and what other uses haue they, then yet hath byn spoken of: And what is the reason of suche theyr consequncie, or following eache other, Seing in our practise we cull them out by a peculier order?

Ur:—Thow hast nothing there, but what hath byn sufficiently spoken of. [1550](#)

Δ: Yf 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one row?

Ur:—How canst thou distinguish any thing with god?

Δ: Lord I know not.

Ur: Yet, **by the boke** it shall be perfectly known: but by skylle aboue nature.

Δ: Haue I rightly applyed the dayes to the Kings?

Ur:—The dayes are rightly applyed to the Kings.

Δ: How is this phrase The fifth of the seuenth understode, which Befafes¹⁵⁵¹ speaketh of him self?

Ur:—He speaketh so of him self, in respect that he shall be the fifth that shall be used. In consideration of Nature he is the fifth, allthough not consequently in the Order of Operation.

Δ: It was promised that we shold be instructed, whan the Day (in this practise) is to be accountd to begynne.

Ur:—It is not to be enquired, which is sufficiently towght, it is a thing most easy, and perfectly deliuered.

Δ: Adrian Gilbert¹⁵⁵² how far, or what points is he to be made priuie of our practise? Seing it was sayd, ¹⁵⁵³ that none shall enter into the Knowledge of these mysteries with me, but onely this worker. Truly the man is very Cumfortable to our societie.

Ur:—He may be made priuie of some things: such as shall be necessarie for the necessitie of the Necessities whereunto he shall be driuen.

Δ: The phrase of the last Ternarie, ¹⁵⁵⁴ which, Baligon (otherwise named Carmara, or Marmara) used, I understand not.

Ur:—He is the end of the Three last corruptible times:¹⁵⁵⁵ wherof, this is the last.

Δ: The one, at Noes Flud ended, the second at Christ his first comming and this is the third.

Ur:—It is so.

Δ: The Characters and words annexed to the Kings names in the utter circumference of the great circle or Globe: How are they to be used?¹⁵⁵⁶

Ur: They¹⁵⁵⁷ are to be paynted uppon swete wood: and so to be held in thy hand, as thou shalt haue cause to use them.

Δ: For the bringing of the erthes hither from the places of hidden Threasure, what is your order and direction?

Ur:—After you haue eaten, it shall be told you.

Δ: We prayed, and so went to supper.

Δ: After diuerse our eiaculations and pangs of prayer and thanks unto god, this was sayed.

Ur:—Be it thus unto you. [He prayeth in his own language.] After this holy boke is finished, then is it necessarie with expedition¹⁵⁵⁸ that the foresayd commaundement, as concerning the fatching of the earth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus.

My Angel shall be amongst you, and shall direct his iornay:¹⁵⁵⁹ and will bring his feete, euen into the place and places where that erthly filth and Corruption lieth. Behold I will deale mercifully with him: For, Error shall not deceyue him. Notwithstanding what I will haue done with it, or how it shall be bestowed, is yet to be enquired of.¹⁵⁶⁰

Secret are the determinations, and unsearchable purposes, wherewithall the most mightiest dealeth with worldlings, and loketh unto the use and necessarie application of worldly things. Many temptations shall assayle him in following this commaundement. But it is sayd, I Will be with him. God will deale mercifully with you. This is sufficient.

Yet ones more. Yf thow haue any dowte herein it shall be satisfied.

Δ: What if he go first to Nubery, and with the erth being taken thence, to procede to the other places noted in the skroll and then with the erth of those ten places, the rest of the skroll, the boke therewith fownd, and the red congeled thing in the hollow stone¹⁵⁶¹ to come directly hither: and then the rest of the peculier practise for enioying the premisses, to be lerned. Or how els will you haue him order his iornay?

Ur: As thow wilt herein, so shall it be browght to pas.

Δ: As concerning the Victorious Capitayn, The Lord Albert Laski the Polake who so much desyreth my acquayntance, and Conference, how shall I use my self, to God his best liking, my Cuntries honor, and my own good Credit?¹⁵⁶²

Ur:—Remember, it is sayde, that the Princis of the earth shall not discredit, much lesse work thy Confusion. He that dwelleth in thee,¹⁵⁶³ is above worldes: and shall giue thee sufficient discretion worldly, in worldly occasions. For, Where the blessings of God are, euery thing is perfyted.

Δ: As concerning the Chamber for Practise, appointed by me, and the half-pace whereon the Table standeth, how is allowed of?

Ur:—The place can not Sanctifie the Action, but the Action the place. But I answer thee, after the manner of men.¹⁵⁶⁴ It is sufficient.

Δ: The 4 hollow feete for comprehending the 4 lesser seales, how great owght they to be?

Ur: According to the fete, of the nearest proportion. And so, as the heith of the Table, be, as it, now, is.

EK: He semeth now to sit in the ayre: but I perceyue no chayre behynde him.

A: Are all these things of this dayes Action to be Noted with your name: as Uriel?

I am URIEL, which allwayes will answer untill this Action be finished.

I teache. Be Mercifull, Thankfull, and mery in him, and for him for whose name you shall susteyne much bodyly sadnes.¹⁵⁶⁵

More then my message, I may not: And it is done.



A: As concerning the Vision which yester night was presented (unloked for,) to the sight of EK as he sat at supper with me, in my hall, I meane the appering of the very sea, and many ships thereon, and the Cutting-of the hed of a woman, by a tall blak man, What are we to imagin therof?

Ur:—The One, did signifie the prouision of forrayn powres against the Welfare of this land: which they shall shortly put in practise: The other, the death of the Quene of Scotts. It is not long unto it.[1566](#) The Maiestie of his invisible powre, which overcommeth all things be among you, uppon you, and rest with you for euer.

Δ: Amen.

EK: At his last words he flung fyre with his hands from him toward us, and it spred it self in the manner of a Crosse.

Δ: Gloria sit sempiterna Deo nostro
Omnipotenti et Æeterno.[1567](#)
Amen.



May 6.

Monday, I went to London: and EK remayned attending the accomplishing of the promise, for the Tables ending and for the perfect forme of the holy letters receyuing: Which two points (when I cam home that after none), I fownd done. But it is to be Noted, that, When EK could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appered drawn on his paper with a light yelow cullor, which he drew the blak uppon, and so the yelow cullor disapearing: there remayned onely the shape of the letter in blak: after this manner and iust of this quantitie and proportion.

ⲁ ⲓ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ
ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ

Maij 8. Wensday, After dynner horam circiter 4 a

Δ: Being desyrous to further all things on my part to be performed, and n . . . to lack the Cumpany of EK going for the Erthes:¹⁵⁶⁸ (before spoken of) and to be away 10 or 12 dayes: and for as much as the boke was to be written in 40 dayes before August next: and uncertayn of those dayes whan they shold begynne: and allso for that I wold do all things (gladly) by warranty of cownsaile of our Instructor, I was desyrous to know whether the boke¹⁵⁶⁹ were to be written in paper or parchment: in what cullor the lynes were to be ruled, grene or blew &c: and of diuerse other dowtes, necessary to be dissolued, I was carefull to haue had some advertisement. After long prayers of us both, Nothing was eyther seen in the ayre, or hard. Then it cam in my hed to set furth the stone.

EK sayd, that assone as he loked into the stone, he saw there the Table, Chayre, and three, com into the stone. Uriel sat down in the chayre: the other two, inclined theyr body to him reverently: and then, stode by; one on the one side of the chayre; the other on the other side.

The sides of the Table-cloth were turned up, and a thing like an yong shepe, bigger then a lamb, appered under the Table:¹⁵⁷⁰ Then they two did knele before Uriel and sayd,

Verus et sanctus et sempiternus.¹⁵⁷¹

Δ: Then they rose agayn: and they semed to haue talk, or conference together and theruppon Uriel sayd,

Ur: Be it so, bycause powre is giuen unto him.

EK: The Table, Chayre and all the three do disapere: and thereuppon immediately appered in the stone a fayr Pallace:¹⁵⁷² and out of the pallace cam a tall wellfauored man, very richely apparayled with a braue hat and a fether on his hed: and after him followed a great number, all like curteours: and this brave man sayd,

Man: How pitifull a thing is it, when the wise, are deluded?

Δ:—I smell the smoke; procede Syr, in your purpose.

Man: I come hither, for the desyre I haue to do thee good.

Δ:—Come you, or are you sent. Tell the Veritie I charge thee, in the name and by the powre of the æternall Veritie.

Δ: Note: After I perceyued euidently that it was a wicked tempter, who had powr permitted him at this instant, I began with some Zeale and egreness to rebuke, and to charge him. But he stiffly and stowtely did contemne me a good while, mock me, and at length threaten to destroy me, my wife, and children, &c.

Δ: I thereuppon made my earnest prayers to god agaynst this Spirituall enemy, but he in the myddle of my prayers, sayd thus,

Man:—As truely as the Lord liueth, all that is done, is lies.

Δ: That, thy sentence, will I record agaynst thee; to be layde to thy charge at the dredfull day.

Δ: After this great turmoyle past, was this voyce (following), hard of EK.

A voyce:—Pereant tenebræ, cum Principe Tenebrarum.¹⁵⁷³

Δ: All went suddenly out of sight, Prince and pallace and all. And the Chayre and Table and Uriel

appeared againe.

Ur:—Arme your selues, for, great shall be the temptations following. You shall be hindred, in all, that may be. [1574](#)

Nothing can hinder god his determined purposes.

Δ: Man may hinder his owne saluation.

Ur:—Fullfill those things that are commaunded. Forme, and write the boke after thyne own Judgment. God his determination is iust; Therfore putto your hands. [1575](#) More then hath byn sayd, and more plainely, cannot be uttred. His works are true, for, and to the ende.

Δ: Forasmuch as expedition is to be made for the erthes fatching and diuers other things: and we haue made assay to get an horse: But we could get none as we wold: And without somme better prouision of mony then we haue, we cannot redress the case. Therfore, if it might pleas god, that of the ten places Noted, we might haue but the possession of the smallest of them, deliuered here, unto us, at this pynche, it might greatly pleasure us.

Ur:—Will these worldlings hold on in theyr iniquitie?

EK: They pulle the leggs of the Table away, and seme to carry all away in a bundell like a clowde: and so disapered utterly.

Δ: Hereuppon I was exceding sorrowfull: and betoke my self to a lamentable pang of prayer.

Δ: After long prayer, appeared in the stone a thing like a Tunge, all on fyre thus hanging downward:



and from it cam this voyce:

Tung:—Thow hast deliuered thy self unto the desires of thy hart, and hast done that which is not Convenient. Thow hast spoken iniquitie, and therfore dothe the Veritie of Gods Doings by us, decay, in your Wickedness.

Δ: I dowl of the Veritie of that tung.

Tung:—Man (o God) beleueth him self in his own Imagination. Therfore Wipe our holines from the face of the erth And Justifie ovr doings, where we lawde and prayse thee.

Δ: I becam now abashed of my former speche, and perceyued my error: axed forgivenes bitterly at the Lord his hand: and at length it was sayde,

Tung:—Do that, which is commaunded, the Lord is Just.

Δ: O lord, forgiue me my trespaces, and deale not with me according to Justice: for, then I, and all mankinde shall utterly perish; Unleas thy mercy be our savegard, destruction is our desert.

Tung:—It is forgiuen: but it shall be punished.

EK: The Tung mownted up toward heven, and he saw it in the ayre out and above the stone aboue a hand bredth, mownting upward.

Δ: Thy Name be praysed in Æternitie, Ô God.

Amen.

Δ: Hereuppon, I was in an exceding great hevines, and sorrow of mynde: And sundry tymes, bewayled my case to God: and promised a greater care henceforeward, of Governing my Tung: and consenting to any unlawfull or inconvenient desire of my hert: yea, to forbear to accompany with my own wife, carnally: otherwise then by heavenly leave and permission, or if uppon my protestation making in the hardnes of the conflict that unleast the lord order and redress my cause, I shall be overcome: That, if I shall, so deliberately call for help; and notwithstanding be entrapped, That then, such trespase, shall not be imputed unto me, as gladly, gredyly or willingly committed of me &c.

May 9 Holly Thursday in the morning.

Δ: Being desyrous (before EK his going down into the Cuntrie,) to haue some Cumfort and token of free forgiuenes at Gods hands I browght furth the stone. Then I went into my Oratorie first requesting the Almighty God to respect the hartly sorrowfull paines I had endured for my offenses; to regarde the Vows and intent of my better hede taking henceforth &c, and prayed the 22 Psalm in the conclusion of the pang.

EK:—One, all in white, appeareth in the stone, who sayde, [1576](#)

——It is written: It is written: yea, it is written:

Euen as the father his compassion is great over his yonglings and Children: So, is the abundance of thy mercy (o Lord) great and unspeakable to the long offences and sinnes of thy servant. For, it is written, the light of thy eyes haue beheld those that feare thee: and those that trust in thy mercy, shall not be confownded. Be it, what it was: And be you, what you were: For, the Lord, is euen the same, that he was, before:



But be you Warned. [1577](#)

Behold, my armes ar longer then my body, and I haue eyes rownd abowt me: I am that which GOD pronownceth uppon you: Be it as I haue sayde.



Δ: Thereuppon he disapeared; and immediately, appered Uriel, who sayd,

Uri:—Actum est. [1578](#) Δ: Then the other two, and the Table and Chayre, and the ancient furniture appeared, agayn **restored**, [1579](#) and more bewtifull, then in foretyme.

Uri:—Thus, sayeth the Lord: Euen as the Tabernacle which I restore, is ten times brighter then it was, So may your Worthynes deserue brightnes ten tymes clerer then this. The rising of synners doth greatly reioyce us [and] That, he hath sayde, Do good unto those that feare me: and defend them, bycause they know my name. For in Justice they shall finde me theyr God: & in mercy their great Comforter. [1580](#) Therefore we say, In thy name (o thow most highest) fiat.

fiat. [1581](#)

Justifie not your self:

Be Humble and diligent:

Continue to the ende. For great is the reward of them that fear the Lorde stedfastly.

Δ: Whereas the ordning of the boke¹⁵⁸² is referred to my Judgment: in my mynde it semeth requisite that as all the writing and reding of that holy language is from the right hand to the left, So the begynning of the boke must be, (as it were, in respect of our most usuall manner of bokes, in all languages of latin, greke, english &c) at the ende of the boke: and the ende, at the begynning, as in the hebru bible. Secondly the first leaf cannot be written in such little and æquall squares,¹⁵⁸³ as all the rest of the 47 leaves are: bycause, the first leafe; excepting 9 lines (of the second page) therof: is all of words: some conteyning many letters, and some few, very diuersly: wherfore, I entend to make many leaves, serve to distinguish the 49 rowes of the first leafe: and at the ende of euery word to draw a line of partition, up and down, betwene the two next parallell lines &c. or as shall come in my mynde then.

Ur:—He, that sayeth, Do this, directeth thy Judgment.

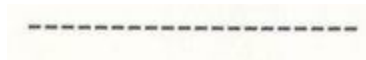
EK: Now is there a veale drawn before all: and all things appere far bewtifuller then euer they did.

Δ: I rendred thanks to the highest, and became in mynde Very Joyfull, that the Lord had pardoned my offences: whose name be prayed, extolled and magnified world with out ende. Amen.

I prayed after this the short psalme, Jubilate Deo quotquot in terra versamini¹⁵⁸⁴ &c.

EK, immediately was to take bote and so to go to London: there to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bowght a prety dun Mare, of goodman Pentecost: for iij £s, redy mony, in angels.

God be his guyde, help, and defense. Amen.



Δ: EK being come yesterday agayne and hauing . . . the erthes of the eleuen places before specified: [1585](#) we being desirous to . . . the furder pleasure of the highest therein, and in other matters perteyning to our Actions in hand: I made prayer to such intent, both in my oratory & at my desk, rendring thanks for EK his safe retorne, and for the benefit receued of late of the Governor and assistants for the Mines Royall (which I perceyued, was the extraordinary working of god for theyr inward perswasion; they being els very unwilling so to let the lease, as I obteyned it.) And moving somewhat towching Albert Lasky At length, EK hard a Melody a far of, and the voyce of many, singing, these words,



The stone

Pinzua[1586](#) Lephe ganiúrax Kelpadman pacaph.

Δ: At length the curten was taken away, and there appered a clere whitish fume, but not fyre. After that, cam the three, which were want to come in.

Michael:—Grauida est terra, laborat iniquitatibus inimicorum lucis. Maledicta igitur est, quia quod in utero perditionis et tenebrarum est.

Uriel:—Sordida est, et odiosa nobis.

Raphael:—Proprijs sese flagellat tremulis.[1587](#)

EK: They loke abowt them, as thowgh they loked for somewhat or at somewhat.

Rap:—Veh dicit, sed non est qui audiat.

Gementem vidimus: sed non est, qui misereat. Sanctificemur igitur, Sanctum eius, quia nos sanctificamur in illo.

Mich:—Fiat.[1588](#)

EK: He plucketh all the usuall hangings down abowt the place and now they take the Table away, and the Chayre: And where the Chayre was, semeth a Canapy or cloth of stade to hang.

Michael:—Transeunt vetera, Incipiunt nova.[1589](#)

EK: New seeme like clowdes to come abowt the Canapy being very beawtifull: and the bottom or flowr of the place, all couered with pretious stones: and in the middle therof, a rownd thing, like a carbuncle stone, bigger then ones fist.

Mi:	This.	}	[They sayd, pointing abowt the howse.]
Uriel:	That.		
Rap:	We.		

EK: They bring in a Throne like a Judgis seat or Throne and set it up, with the bak of it to the Wall.

Mich: Be it couered for a season. For euer and euer and euer is thy Justice, O GOD. [all three

sayd.] EK: And there came light fire flashing from the Throne]

Thre commeth a beame from the Throne, and throwgh Raphael his head, and semeth to come out at his mowth. The other two seeme to knele downe: Michael on his right hand, and Uriel on his left.

Raphael:—I will speak (o Lord) bycause it is iust¹⁵⁹⁰ that thow hast commaunded:

Your rashnes (o worldlings) is trodden under fote: He sayeth, (I say not) your synns are forgiven.¹⁵⁹¹

Δ: O blessed God; ô prayse we his mercyes for euer: ô Cumfortable newes.

Raph:—For, whome I will viset, those do I clense (sayeth the lord). Whan other things decay by reason of theyr age and filthynes (quæ nunc sunt in summo gradu,¹⁵⁹² and I will not suffer them to move one fote farder, sayth the lord,) Then shall your branches begyn to appere: And I will make you florish, for my gloryes sake. And my testimonies are true, and the wordes of my covenant iust: My pathes are thorny, but my dwelling place, is cumfortable.¹⁵⁹³ My hand is heuy, but my help is great. Be ye cumforted in me: for from me, in my self, I am your Cumforter: and lift up your harts as from the strength of an other. But be you unto me a new people: bycause I am to you no new god. Dwell with me to the ende bycause I haue byn with you from the begynning: For Who soeuer shall arrise agaynst you (Behold) I am with you.

Your fathers liued in darknes; and yet were revived. Yea your fathers were in light, and yet they saw not Truth. But I will be known: yea the Nations uppon earth, shall say, Lo this is he, whome we haue risen agaynst. I AM: Therefore reioyce.

[All three sayd,] We perish (o lord) for our unrighteousnes sake [and therewith they fell down.] But in thee we were created and in thee We rise agayn:¹⁵⁹⁴ Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacáduasam.

Gyrd your gyrdles together and pluck up your myndes: I say, open your eyes: and yf you haue eares, heare: for we tremble and quake. This mercy was neuer:¹⁵⁹⁵ no not in Israel.

Decedant mali, et pereant.¹⁵⁹⁶

Depart o ye blasphemers, and workers of Iniquitie: For Here is Glory, Justification, with Sanctification. I answeere thee.

Δ: Note: he meaneth, now to such matters as I propownded first of my self, and this Polander prince &c to give answer. The Prince had left with me these questions:

1. De Vita stephani Regis Poloniae quid dici possit?¹⁵⁹⁷

2. An successor eius erit Albertus Lasky, an ex domo Austriaca?¹⁵⁹⁸

3. An Albertus Lasky Palatinus siradiensis habebit regnum Moldauiae?¹⁵⁹⁹

Behold you thanked God, and it is accepted. I say, Althowgh we require speede of thee and of you:¹⁶⁰⁰ yet

....speede of us, you haue a Master, we are his mowth

are Schollars, without us, you could * not heare him: Neyther cowld we heare him of our selves.

Consider the first, respect the second: Measure your selues, as the third.

For what you were & shalbe is allready appointed. And What He Was, is and shalbe, it is not of our determination. His purposes are without ende: yet, to an ende; in you, to an ende. Therefore When you shall be called-uppon,¹⁶⁰¹ DO, that which is commaunded: But appoint no forme unto god his buylding. Many wyndes are to come: but theyr fury is in Vayne: It is sayd: **The Conquest shall be yours.**

To the purpose. Who puft-up this princis father with desire to Viset these cuntries: or who hath prevented him? Euen he that hath prouided him a sonne,¹⁶⁰² **as an arme unto his chosen.**

Truely the hills shalbe couered with blud: The Valleys shall take up the Cedar trees unfamed: **He seeth these places,** but knoweth not to what ende.



He is dead,¹⁶⁰³ in respect of his absence: But honor them, whome God hath sanctified. For, Behold the Lord hath sayd: Thow shalt gouern me a people: a time there is, which is prefixed: and it is the course of the Sonne: **Then** shall it be sayd unto him, **O King.**¹⁶⁰⁴

When you semed to be carryed unto mowntaynes, you towched his . . . Behold (sayeth He) Fornication¹⁶⁰⁵ shall not prevayle: the very stones shall be taken away: and the Tables shalbe couered with blud: and theyr dayly bankett shall be Wo Wo.

Whatsoever **thow** takest in hand, First **loke Up:** see if it be Just.¹⁶⁰⁶ Yf it be, **put furth thy hand:** **For, it is graunted.**¹⁶⁰⁷

It is sayed, I haue giuen thee powre, and thy perswasion¹⁶⁰⁸ shall be like fire. And for my names sake, thow shalt triumphe against the mightiest. But beware of Pride.

Many witches and enchanter, yea many diuels haue rosen up against **this stranger,**¹⁶⁰⁹ and they haue sayd, We will preuayle against him: for, why? There is one, that aspireth and he it is, that seeketh his confusion. But I will graunt him **his desire:** He shall do good with many: your names are in one boke.¹⁶¹⁰ Feare not, therefore, Love together.

There shall arise, saying, let

talked with strangers: But I

I will driue them from theyr own

the bones which are buryed a far of¹⁶¹¹

They do spit vengeance agaynst

them in theyr own filthynes

All men loke upon the . . . bycause it is glorified

Happy are they, whose faces are marked,¹⁶¹² and in w...

is a percing fyre of workmanship.

I will move the Prince (sayeth the Lord) Be

shall shortly say, Ô give me Cownsayle: for th. . . .¹⁶¹³

cownsayled me, conspire agaynst me:

Behold, such¹⁶¹⁴ as shewed thee, little frendship, are rather such . . .
dede (as thow justly hast confessed,) as were forced to doe . . .
good: I say, they, begyn to repine at that, the haue . . .¹⁶¹⁵

Let those which are of tyme, yelde to time.¹⁶¹⁶ One euerlasting cumfort of grace, and perfect loue,
be amongst you: to the honor and glory of him that loueth you.

Beleue, for the teacher his sake. All thow demaundest, is answered.

Of our selues, (we say,) We desire to be with you: And what is of us, the same be it unto you.

EK: They pluck the curten, affore the stone, all ouer. The curten is like beaten golde: [The other
curtens did not cover all so wholly as this did.]

Δ: Semper sit benedictus Trinus et Unus.
Æternus et omnipotens Deus noster.
Amen.



Liber, sexti Mysteriorum (et sancti)
parallelus, Noualisque
sequitur.¹⁶¹⁷

Appendix 1: Description of Sigillum Dei Aemeth from *Liber Juratus*

The following excerpt is from Sloane 3854, folio 114v, with variant readings from the Royal manuscript (abbreviated R) and from Sloane 3885 (abbreviated S). The diagram of the Sigillum Dei Aemeth is taken from Sloane 313. This is very close to the (although considerably corrupted) version shown by Athanasius Kircher in his monumental work *Oedipus Aegyptiacus* (1562). The drawing of the sigil does not occur in Royal, Sloane 3854 or Sl.3885. The version in Sloane 3853 (reproduced in C. J. S. Thompson, *The Mysteries and Secrets of Magic*, New York, 1973, p. 186, but without identifying the source) is somewhat different.

Primo fac unum circulum cuius diameter sit trium digitorum propter tres clauos domini,¹⁶¹⁹ vel *5* propter *5* plagas, vel *7* propter *7* sacramenta, vel *9* propter *9* ordines angelorum, sed communiter *5* digitorum fieri solet. Deinde infra illum circulum fac alium circulum a primo distantem duobus granis ordeï propter duas tabulas moysi, vel distantem a primo tribus granis propter trinitatem parsonarum. Deinde infra illos duos circulos in superiori parte quæ dicitur angulus meridiei fac unam crucem, cuius tibia aliquantulum intrat¹⁶²⁰ circulum interiorem. Deinde a parte dextra crucis scribe .h. aspirationem deinde .t. deinde .o. deinde .e. x.¹⁶²¹ o. r. a. b. a.¹⁶²² l. a. y. q. c.¹⁶²³ i. y. s. t. a. l. g. a. a. o. n.¹⁶²⁴ o. s. v. l. a. r.¹⁶²⁵ y. t. c.¹⁶²⁶ e. k. s. s.¹⁶²⁷ p. f. y. o. m. e. m. a. u.¹⁶²⁸ a. r. e. l. a. c.¹⁶²⁹ e. d.¹⁶³⁰ a. t. o. n. o. n. a. o. y. l. e.¹⁶³¹ y. o. t. m. a¹⁶³² et iste¹⁶³³ literæ sunt eque¹⁶³⁴ distantes, et circumdant circulum. eo ordine quo sunt prenominate¹⁶³⁵ et sic magnum nomen domini semiphoras¹⁶³⁶ *72* literarum erit completum. hoc facto in medio circulorum scilicet in centro fac

unum pentagonum talem,  in cuius medio sit signum tau tale  et super illud signum scribe¹⁶³⁷

nomen dei el, et sub nomine aliud  nomen dei .l.¹⁶³⁸ ely. isto modo¹⁶³⁹ Deinde infra angulum superiorem ¹⁶⁴⁰ pentagoni¹⁶⁴¹ scribe istas duas litteras .lx.¹⁶⁴² Et infra alium angulum dextrum istas duas¹⁶⁴³ .a.l. Et in alio [R 9v] post istum istas duas¹⁶⁴⁴ n.m.¹⁶⁴⁵ Deinde circa pentagonum fac unum eptagonum¹⁶⁴⁶ cuius latus superius secundum sui medium contingat angulum superiorem pentagoni ubi .l.x.¹⁶⁴⁷ scribebatur, et in eodem latere eptagoni¹⁶⁴⁸ scribe hoc nomen sancti¹⁶⁴⁹ angeli quod est .casziel. Et in alio latere a dextris istud nomen alterius sancti angeli quod est¹⁶⁵⁰ .satquiel. Deinde in alio .samael. et in alio .raphael. postea .anael. postea .michael. postea .gabriel. et sic *7* latera eptagoni¹⁶⁵¹ erunt¹⁶⁵² adimpleta,¹⁶⁵³ Deinde circa istum eptagonum¹⁶⁵⁴ predictum fac alium eptagonum¹⁶⁵⁵ non quoquo modo factum prius sed¹⁶⁵⁶ taliter quod unum latus ipsius intercedet¹⁶⁵⁷ latera alterius, Deinde fac alium eptagonum tale¹⁶⁵⁸ qualis prius¹⁶⁵⁹ fuit cuius anguli *7* contingant angulos *7* eptagoni secundi quibus esse videtur. Hic tamen eptagonus infra predictum secundum concludetur, unum¹⁶⁶⁰ latus secundi eptagoni¹⁶⁶¹ supernudo et aliud subenudo, sed¹⁶⁶² latus primo angulos¹⁶⁶³ succedens subenudo ibit. et que¹⁶⁶⁴ secuntur¹⁶⁶⁵ serie supereuntis et subeuntis alterutrum se habebunt, Deinde in quolibet angulo secundi eptagoni¹⁶⁶⁶ una crux depingatur, Deinde in illo latere secundi eptagoni¹⁶⁶⁷ quod transit ab ultimo angulo eiusde¹⁶⁶⁸ ad secundum angulum eiusde¹⁶⁶⁹ in eadem parte quæ est super¹⁶⁶⁹ .casziel. sillabe cuiusdam sancti¹⁶⁷⁰ dei nominis scribatur,¹⁶⁷¹ Ita quod hac sillaba .la. scribatur in illo loco lateris predicti¹⁶⁷² qui est supra primam sillabam de .casziel. et hec¹⁶⁷³ sillaba .ya. in illo loco eiusdem¹⁶⁷⁴ lateris qui est supra ultimam sillabam eiusdem¹⁶⁷⁵ .casziel. et hec¹⁶⁷⁶ sillaba .ly. in illo loco eiusdem lateris qui est latus intersecans predictum latus et crucem secundi anguli eiusdem, Deinde in¹⁶⁷⁷ latere illo quod tendit ab angulo primo eiusdem secundi eptagoni¹⁶⁷⁸ ad tertium angulum eiusdem scribatur hoc nomen sanctum dei¹⁶⁷⁹ .narath. ita quod hec¹⁶⁸⁰ sillaba .na. scribatur in illo loco eiusdem lateris qui est supra primam sillabam de .satquiel. et hec¹⁶⁸¹ sillaba .ra. in illo loco qui est supra ultimam eiusdem, et hec¹⁶⁸² due¹⁶⁸³ literæ

.t.h.¹⁶⁸⁴ in illo loco qui est in eodem latere¹⁶⁸⁵ inter latus secans ipsum¹⁶⁸⁶ et crucem tertiam,¹⁶⁸⁷ Deinde in illo latere eiusdem secundi eptagoni¹⁶⁸⁸ quod tendit .a. tertio¹⁶⁸⁹ angulo eiusdem ad quartum eiusdem scribatur hoc creatoris nomen sanctum quod dicitur .libarre. ita quod hec¹⁶⁹⁰ sillaba .ly. scribatur supra primam sillabam, de .raphael. et hec¹⁶⁹¹ sillaba .bar. supra ultimam sillabam¹⁶⁹² *eiusdem, et hæc sillaba .re. in illo loco *¹⁶⁹³ eiusdem lateris qui est inter latus intersecans ipsum et quintur angulum eiusdem secundi eptagoni,¹⁶⁹⁴ Deinde in illo latere eiusdem secundi eptagoni¹⁶⁹⁵ quod est .a. quinta cruce¹⁶⁹⁶ vsque ad ultimam scribatur hoc aliud sacrum creatoris nomen .libares. ita quod hec¹⁶⁹⁷ sillaba .ly. scribatur in illo loco lateris qui est supra primam sillabam ipsius .michael. et hec¹⁶⁹⁸ sillaba .ba. in illo loco lateris qui est supra ultimam sillabam eiusdem, et hec¹⁶⁹⁹ sillaba .res. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et ultimam crucem. Deinde in illo latere eiusdem secundi eptagoni¹⁷⁰⁰ quod vadit a secundo angulo eiusdem secundi eptagoni¹⁷⁰¹ ad quantum¹⁷⁰² scribatur hoc¹⁷⁰³ aliud sacrum¹⁷⁰⁴ nomen¹⁷⁰⁵ .halg.¹⁷⁰⁶ cum coniunctina ita quod coniunctina in illo loco eiusdem lateris scribatur qui¹⁷⁰⁷ est supra primam sillabam de .samael. et hæc litera .ly. in illo loco eiusdem lateris qui est supra ultimam eiusde____, et hæc sillaba .alg. in loco eiusdem lateris qui est inter latus intersecans ipsum et quartam crucem, Sed caue quod ra¹⁷⁰⁸ coniunctina sic debet scribi et¹⁷⁰⁹ cum titulo intersecante propter timorem dei malum nolitu¹⁷¹⁰ diuideutem. Deinde in illo latere eiusdem eptagoni¹⁷¹¹ tendente a quarta cruce ad sextam scribatur hoc aliud sacrum¹⁷¹² dei¹⁷¹³ nomen .veham.¹⁷¹⁴ ita quod hæc sillaba .ve.¹⁷¹⁵ scribatur in illo loco eiusdem lateris qui est supra primam sillabam de .anael. et hæc litera .h. supra ultimam sillabam et hæc sillabam .am. in illo loco eiusdem lateris qui est latus secans ipsum et sextam crucem, Deinde in illo latere quod tendit a sexto angulo¹⁷¹⁶ eiusdem secundi eptagoni¹⁷¹⁷ ad primum angulum scribatur hoc aliud sacrum¹⁷¹⁸ dei nomen .yalgal. ita quod hec¹⁷¹⁹ litera .y. scribatur in illo loco¹⁷²⁰ eiusde~ lateris¹⁷²¹ qui est supra primam sillabam de .gabriel. et hac sillaba .al. super¹⁷²² ultimam et hæc sillaba .gal. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et primam crucem, Deinde in medio lateris¹⁷²³ primi et tertii eptagoni¹⁷²⁴ a dextris¹⁷²⁵ scribatur .vos.¹⁷²⁶ et in sequenti latere eiusdem tertii eptagoni¹⁷²⁷ a dextris¹⁷²⁸ hoc Nomen .duymas.¹⁷²⁹ et in alio .Gyram. et in alio .Gram¹⁷³⁰ et in alio .Aysaram. et in alio .Alpha. et ω. in alio.¹⁷³¹ Deinde in alio spaciolo quod est sub secundi et tertii angulo primo eptagonorum¹⁷³² scribatur hoc nomen dei .el. et in alio spaciolo quod est a dextris sub angulis¹⁷³³ secundi et tertii eptagonorum¹⁷³⁴ sub secunda cruce hoc nomen .ON. et in illo¹⁷³⁵ alio spaciolo sub tertia cruce. iteru¹⁷³⁶ hoc nomen .el. et in alio sub quarta cruce iterum .ON. et in alio sub quinta¹⁷³⁷ cruce iterum .el. et in alio sub sexu¹⁷³⁸ cruce iterum .ON. et in alio sub septima cruce .w. Deinde in illo¹⁷³⁹ spacio¹⁷⁴⁰ quod clauditur¹⁷⁴¹ inter angulum primum¹⁷⁴² secundi eptagoni¹⁷⁴³ et secundum angulum eiusdem et primum latus tertii eptagoni¹⁷⁴⁴ et portionem circuli contingentem illos angulos depingatur una crux, in medio .S.¹⁷⁴⁵ spatii illius. Et in bucca superiori a leua crucis scribatur hæc litera .a.¹⁷⁴⁶ et super buccam crucis secundam a dextris hæc litera .g. Et sub bucca inferiori a dextris¹⁷⁴⁷ scribatur haec alia¹⁷⁴⁸ litera .a.¹⁷⁴⁹ Et sub quarta bucca hsec¹⁷⁵⁰ litera .l. Deinde in alio spaciolo sequenti a dextris in medio scribatur hoc nomen¹⁷⁵¹ .ely.¹⁷⁵² et in alio hoc nomen .eloy.¹⁷⁵³ et in alio .christos. et in alio .sother.¹⁷⁵⁴ et in alio .Adonay.¹⁷⁵⁵ et in alio .Saday. Deinde scias qd in exemplaribus communiter¹⁷⁵⁶ pentagonus fit de rubeo cum croceo in spaciis tincto. Et primus¹⁷⁵⁷ septagonus¹⁷⁵⁸ de azurio, secundus de croceo, tertius de purpureo, et circuli de nigro, et

Inspirante domino dixit Salomon unus est solus deus, sola fides, sola virt~s, quã dominus hominibus voluit revelari et distribui tali¹⁷⁶⁹ modo. Dixit¹⁷⁷⁰ Angulus .Samael. Salomoni hic¹⁷⁷¹ dabis populo Israel qui et aliis similiter tribuent sic placuit creatori¹⁷⁷² et inbet ipsum Dominus¹⁷⁷³ taliter consecrari.

Primo sit mundus operans non pollutus,¹⁷⁷⁴ et cum deuocione faciat non astute, non commedat neque bibat, donec perfecerit opus, Et sanguis quo scriptus¹⁷⁷⁵ fuerit primo sit benedictus sicut postea dicetur, Deinde suffumigetur,¹⁷⁷⁶ hoc sigillum ambra, musco, aloe, lapdano, albo, et rubeo, mastice, olibano, margaritis et thure. Invocando et orando dominum sicut postea de visione divina erudietur,

Post^{[1777](#)} invocando angelos sicut etiam^{[1778](#)} infra^{[1779](#)} Dicetur, mutabitur tñ^{[1780](#)} peticio tali^{[1781](#)} modo,

S: Oratio

Ut tu domine per annunciationem conceptionem et citera. Hoc sacratissimum nomen ac sigillum tuum benedicere et consecrare digneris¹⁷⁸² ut per ipsum te¹⁷⁸³ mediante possim vel possit talis¹⁷⁸⁴ .N. celestes¹⁷⁸⁵ coniungere¹⁷⁸⁶ potestates aereas et terreas¹⁷⁸⁷ cum infernalibus subingere, [S 63v] invocare, transmutare¹⁷⁸⁸ coniurare constringere, excitare, congregare,¹⁷⁸⁹ dispergere, ligare ac ipsos innocuos reddere homines placare, et ab eis tuas¹⁷⁹⁰ petitiones graciosius¹⁷⁹¹ habere, inimicos pacificare, pacificatos disimigere, sanos insanitate custodire vel infirmare. infirmos curare. homines bonos a malis custodire. et distinguere, et cognoscere, omne corporale periculum euadere, Iudices in placito placatos reddere, victoriam in omnibus obtinere, peccata carnalia mortificare et spiritualia fugare vincere, et euitare, divitias in bonis augmentare et du¹⁷⁹² in die iudicii apparebit. a dextris tuis cum sanctis et electis tuis tuam possit cognoscere¹⁷⁹³ maiestatem

Et tunc illa nocte sub aere sereno¹⁷⁹⁴ extra domum dimittat, Tunc habeas chirotecas¹⁷⁹⁵ novas sine creace factas in quas quis numquam manum posuerit¹⁷⁹⁶ in quibus signum glutetur, et sic complebitur hoc sacrum¹⁷⁹⁷ sigillum, Cuius primus eptagonus¹⁷⁹⁸ .7. ordines, Secundus .7. Articulos Duplos tertius .7. sacramenta Designat¹⁷⁹⁹

Appendix 2: Athanasius Kircher: *Oedipus Aegyptiacus*: Sigillum Aemeth (Rome, 1652-4)

Amuleti alterius Cabalistici heptagoni Interpretatio

Hoc amuletum heptagonum circulo inclusum Veneri dicatum est, vti in Arithmetica hieroglyphica ostendimus. In circuitu signatae sunt 72 literae ex Cabala extractae, quarum vnaquaeque Angelum ex 72 indicat; de quibus vide Cabalam Hebraeorum fol. 275. Quis hic prima fronte non rideat maleferiatorum hominum stoliditatem, dum ineptijs huiusmodi Cabalisticis pessimé in Latinas literas transformatis, tantam tamen fidem habent, vt earum ope montes etiam se transferre posse, sibi persuadeant? Sed quoniam Diabolus humani generis hostis nihil agit, nisi quod in contumeliam Christi hominumque perniciem cedat; hinc ad Satanicam nequitiam tegendam, data opera, attributa Christi in cornibus heptagoni ponunt, id est, Angelus tenebrarum sub forma lucis sese exhibet; sunt autem sequentia attributa. Intra cornu AB, intra quadratum singulis Crucis angulis quatuor literae insertae spectantur a.g.l.a. quod Hebraicum nomen est, & in Cabala celeberrimum **אגלא**, quod expanse idem significat ac, **אתחזק בבורך עולם ארני** Tu fortis in aeternum Domine: Si enim capitalis singularum vocum literas in vnum iunxeris, prodibit nomen **אגלא** Agla, vti quadratum ostendit. Intra cornu BC ponitur **אלי** Eli, id est, Deus meus. Intra cornu CD ponitur **אלוי** Eloï, quod tametsi idem prorsus cum praecedente significet, tanquam diuersum tamen quidpiam posuerunt; vt vel hinc horum nebulonum supinam ignorantiam & inscitiam colligas. Intra DE Christus, deinde Sother, quod Graecé Saluatorem significat, né verminosum machinamentum Graeca voce carerer. Sequuntur postea Adonay & Sadai; illud Dominum, hoc Omnipotentem notat. Atque haec sunt septem attributa Christi, quibus subiungunt septem Veneris Intelligentias, quae sunt Cafziel, Satquiel, Samael, Raphael, Mahel, Michael, Gabriel; quae vocabula Hebraica passim translata sunt; vt vel ex hoc ipso appareat, á Deo bonisque Angelis emanare minime posse, quod tam turpiter, non nisi ab omnis turpitudinis Cacodaemone, transformatum est: talia sunt in heptagoni lateribus inscripta, verius ex culina Diaboli, quam ex Cabala translata vocabula. Inscribunt tandem huic heptagono pentagonum, in cuius centro litera T symbolum salutis; circa quod cum has literas **טלאל** scribere debuissent, bestiis tamen inscitiores has supposuerunt e e e e y. Intra triangula vero ex Arabum amuletaria officina ponuntur yl, al, le, al, um, corruptissimé vti omnia alia; volebant enim illud Arabicum exprimere **لا اله الا الله** *la alla ella alla*, non est Deus nisi Deus, quod dum pronunciare nequirent, illorum loco dicta inconcinissima verba posuerunt, yl, al, le, al, um: sed quid sibi velint duo verba, um, explico. In dicto Arabum pronunciato sem **الله**, per hae voces sequuntur, **وهو محمد رسول الله** *Mahumet rassulalla*; atque harum capitales literas referunt um. Vt vel ex hoc colligas, quantis modis illudat Daemon incautis hominibus, vt dum Christiani esse volunt, occulte Mahumetanismum profiteantur; in hoc enim vnico Amuleto quatuor sectarum, Iudaicae, Christianae, Mahumetanae, Paganae, ab ijs, qui illud portant, fit professio, id que occulto pacto Daemonis, ad Christianae religionis contumeliam ea de causa instituto. Sed quid pentagonum sibi velit, expono. Pentagonum Veteres, vti in Arithmetica docuimus, Marti, vti & heptagonum Veneri dedicarunt; quo quidem indicabant, neminem Venerem possidere, qui priús Martem non attraxisset; de quibus in Astrologia Aegyptiaca susiús; hoc enim pentagono victoriam in omnibus sibi spondebant. Porró finis huius Amuleti erat, amorem & beneuolentiam omnium, & consequenter carnalium desideriorum plenam fruitionem, victoriamque contra omnia aduersa eius gestatione obtinere; quod ex adiuratione quam pronunciare solent, qua & Deum, & Angelos, veriús Cacodaemones cum inuocatione Veneris aut Martis sacrilego & impio ritu sollicitare solent, patet,

quam &, né Christianae aures vulnerentur, consulto omitto. Quicumque itaque huiusmodi possederit farinae Amuletum, illud non naturale, non Diuinum aut Angelicum, sed immediatum Diabolicae machinationis opus se possidere sibi persuadeat, non nisi cum aeterna animae ruina vsurpandum.

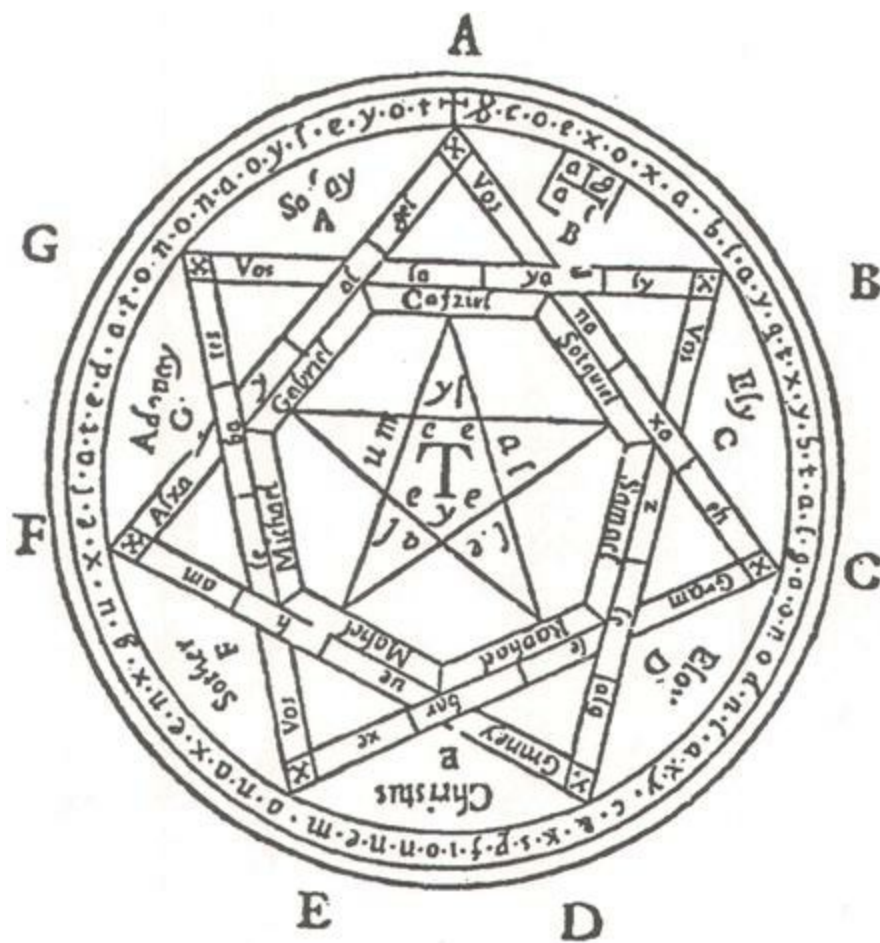


Figure 9. *Sigillum Aemeth* from *Oedipus Aegyptiacus*.

It deals with aerial spirits, whose nature is neither entirely good nor evil:

To call forth any of the aforesaid aerial spirits or their servants, choose the uttermost private, secret and most tacit room in the house or in some certain island, wooded grove, or the most occult and hidden place, removed from all comers and goers, that no one chance (if possible) happen that way into your chamber or whatsoever place else you act your concerns in. Observe that it be very airy because these spirits are of that nature.

You may call these spirits into a crystal stone or glass receptacle, this being the ancient and usual way of receiving and binding spirits. This crystal stone must be four inches diameter set on a table of art, made according to the following figure, which is truly called the secret table of Solomon, having his seal on your breast and the girdle about your waist as is shewed in the book *Goetia* and you cannot err. The form of the table is this:

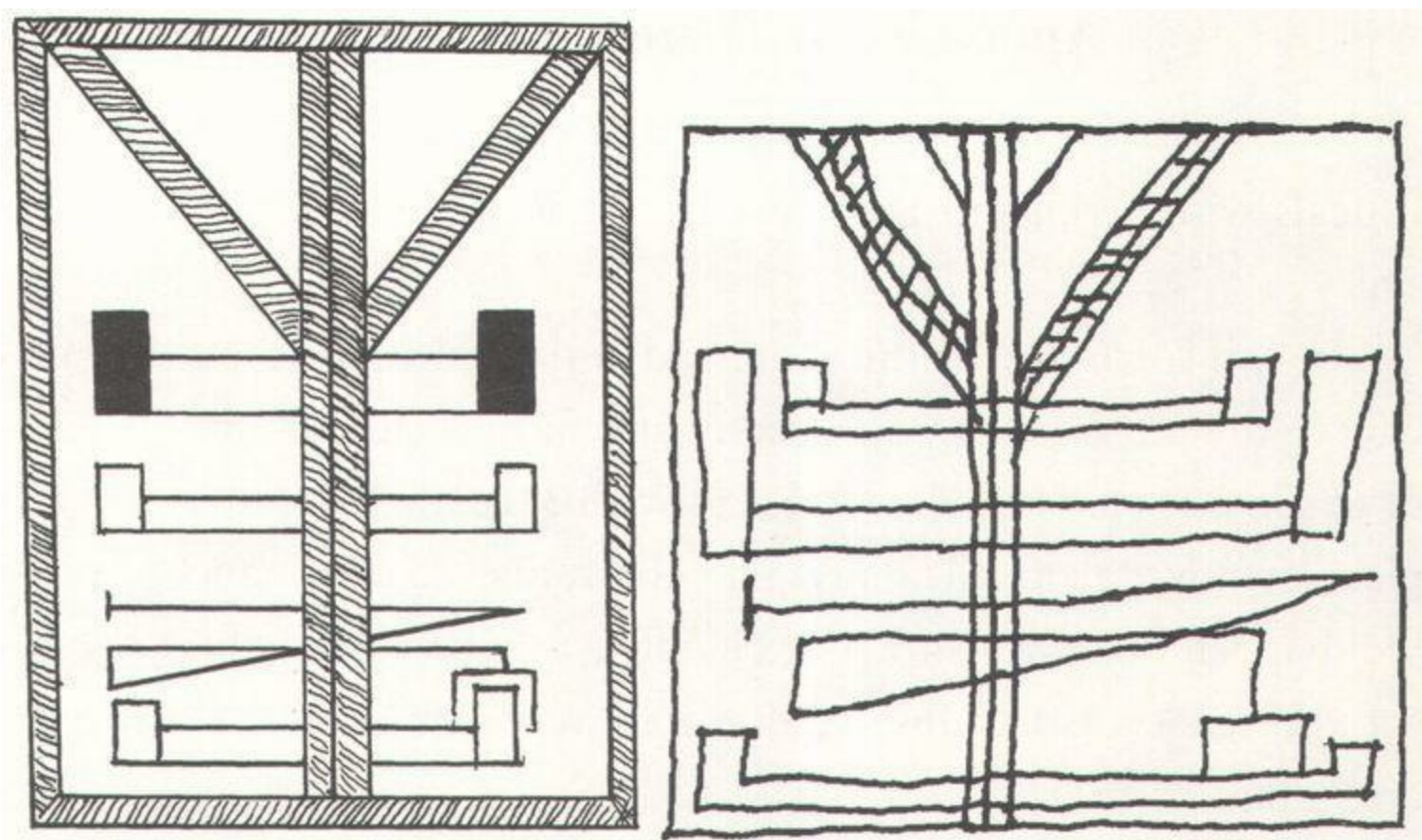


Figure 10. Seal of Solomon, from Harley 6483 (left); and from Sloane 3825 (right).

When you have thus got what is to be prepared, rehearse the conjuration following several times, that is, whilst the spirit comes, for without doubt he will come.

The Conjunction of the Aerial Spirits

I conjure thee O thou mighty and potent duke N. who ruleth under thy prince (or king) N. in the dominion of the East (or &c.) (Or, “I conjure thee o thou mighty and potent duke N. who wandereth here and there with thy prince N.”¹⁸⁰¹)

I conjure thee N. that thou forthwith appear alone (or with thy servants) in this first (or second) hour of the day, here before me in this crystal stone (or here before this circle) in a fair and comely shape, to do my will in all things that I shall desire or request of thee. I conjure and powerfully command of thee N. by him who said the word and it was done, and by all the holy and powerful names of God and by the name of the only Creator of Heaven, Earth, and Hell, and what is contained in them : ADONAY, EL ELOHIM, ELOHE, ELION, ESCERIE ZEBATH, JAH, TETRAGRAMMATON, SADAY, the only Lord of God of Hosts, that thou forthwith appear unto me here in this crystal stone (or here before this circle) in a fair and comely human shape, without doing any harm to me or any other creature that JEHOVAH created or made, but come thee peaceably, visibly, and affably, now without delay manifesting what I desire, being conjured by the name of the eternal living and true God: HELIOREN, TETRAGRAMMATON, ANEPHEXETON, and fulfill my commands and persist unto the end. I conjure, command and constrain thee spirit N. by ALPHA & OMEGA, by the name PRIMEUMATON, which commandeth the whole host of heaven, and by all those names which Moses named when he by the power of those names brought great plagues upon Pharoah, and all the people of Egypt: ZEBATH, ESCHERIE, ORISTON, ELION, ADONAY, PRIMEUMATON, and by the name of SCHEMES AMATHIA which Joshua called upon and the sun stayed his course, and by the name of Hagios, and by the SEAL OF ADONAY and by AGLA, ON, TETRAGRAMMATON, to whom all creatures are obedient, and by the dreadful judgment of the high God and by the holy angels of heave and by the mighty wisdom of the great God of Hosts, that thou comest from all parts of the world and make rational answers unto all things I shall ask of thee, and come thou peaceably, visibly and affably, speaking unto me with a voice intelligible and to my understanding. Therefore come, come thou in the name of ADONAY, ZEBATH, ADONAY, AMIORAM, come, why stayest thou, hasten: ADONAY SADAY, the King of kings commandeth thee!

When he is appeared show him his seal, and the pentacle of Salomon, saying as followeth:

The Address Unto the Spirit Upon His Coming

Behold the pentacle of Salomon which I have brought before thy presence. Behold the person of the Exorcist who is called OCTINOMOS, in the midst of the exorcism, who is armed by God and is without fear, who potently invocateth thee and called thee to appear. Therefore make rational answers to my demands and be obedient to me thy master in the name of the Lord: BATHAT rudhing upon ABRAC, ABEOR coming upon ABERER!

When thou hast had thy desire of the spirits, licence them to depart as is shewed in the first book *Goetia*, at the latter end of the conjurations.

Appendix 4: *Art Pauline*. [1802](#)

The second example comes from *The Art Pauline*, which describes calling forth spirits governing the hours, and spirits governing the signs of the zodiac:

First draw two concentric circles whereupon thou wilt draw the seal. In the center circle draw the ascendant to the right, and the lord of the ascendant to the left, then in the outer circle draw the rest of the planets in the following order: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn.



The seal being thus made, lay it on the table of practise whose form we now show, on that part which is noted with the same character as the lord of the ascendant.

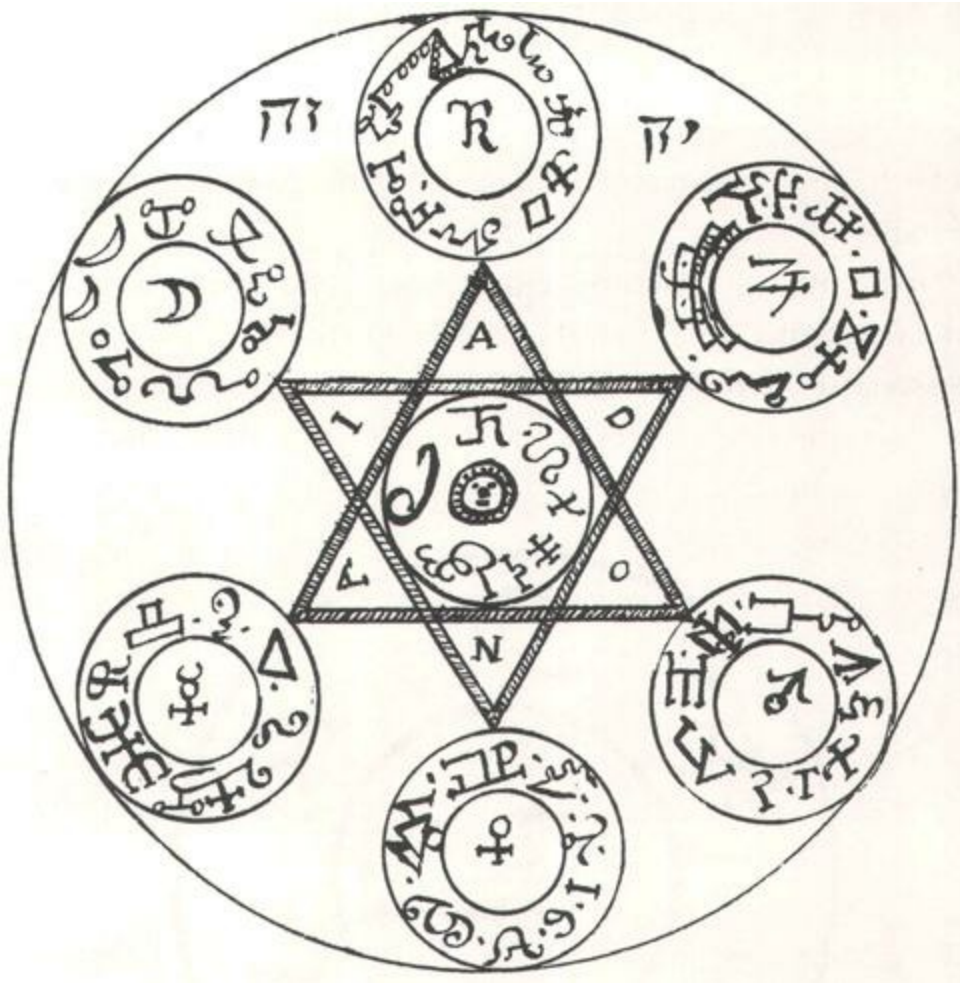


Figure 11. Table of Practice from the Art Pauline.

Perfume the seal with the thimmiamate proper to the planet, lay your hand upon it, and then say the following conjuration.

The Conjuraton as Followeth:

O thou mighty, great and potent Angel N., who ruleth in the Nth. hour of the day, I the servant of the most high God do conjure and entreat thee in the name of the most omnipotent and immortal Lord God of Hosts: JEHOVAH TETRAGRAMMATON, and by the name of that God which thou art obedient unto, and by the head of the hierarchy and by the seal or mark that thou art known in power by, and by the seven angels that stand before the throne of God and by the seven planets and their seals and characters, and by the angel that ruleth the sign of the twelfth house which now ascends in this Nth. hour, that thou wouldst be graciously pleased to gird up and gather thyself together and by divine permission to move and come from all parth of the world, wheresoever thou beest, and show thyself visibly and plainly in this crystal stone to the sight of my eyes, speaking with a voice intelligible and to my understanding and that thou wouldst be favorably pleased that I may have familiar friendship and constant society both now and at all tims when I shall call thee forth to visible appearance to inform and direct me in all things that I shall seem good and lawful uunto the creator and thee, O thou great and powerful angel N. I invoke, adjure, command and most powerfully call thee forth from thine orders and place of residence to visible appearance in and through these great and mighty signals and divine names of the great God, who was and is and ever shall be: ADONAY, ZEBAOTH, ADONAY AMIORAM, HAGIOS, AGLA, ON, TETRAGRAMMATON, and by and in the name PRIMEUMATON, which commandeth the whole host of heaven, whose power and virtue are most effectual for the calling and ordering of the creation, I do command thee to transmit thy rays visibly and perfectly unto my sight, and thy voice to my ears, in and through this crystal stone, that I may plainly see thee and perfectly hear thee speak unto me. Therefore move thee, O thou mighty and blessed Angel N., and in this potent name of the great God JEHOVAH, and by the imperial dignity thereof, descend and show thyself visibly and perfectly in a pleasant and comely form before me in this crystal stone to the sight of my eyes, speaking with a voice intelligible and to my apprehension, showing, declaring, and accomplishing all my desires that I shall ask or request of thee both herein and in whatsoever truths or things else that is just and lawful before the presence of Almighty God, the giver of all good gifts, unto whom I beg that he wuld be graciously pleased to bestow upon me. I thou servant of mercy N., be thou therefore unto me friendly, and do for me as for the servant of the most high God, so far as God shall give thee power in office to perform, whereunto I move thee in power and presence to appear, that I may sing with his holy Angels, OMAPPA-LA-MAN, HALLELUJAH, AMEN.

Appendix 5: *The Art Almadel (Ars Almadel Salomonis)* 1803

[Editor's note: A text of this name is mentioned in Trithemius, and R. Scot.]

By this art Salomon obtained great wisdom from the chief angels that govern the four altitudes of the world, for you must observe that there be four altitudes, representing the four corners of the world, East, West, North and South. The which are divided into twelve parts, that is, evert altitude into three, and the angels of every of these altitudes have their particular vertues and powers as shall be shewed in this following matter.

The Making of the Almadel

Make the Almadel of pure white wax, but coloured suitable to the altitude as will be shown. It is to be four square, and six inches over every way, and in every corner a hole, and write betwixt every hole, with a new pen, these words or names of God following, But this is to be done in the day and hour of Sol. Write upon the first part towards the East, ADONAI, HELOMI, PINE, and upon the second towards the South, HELION, HELOI, HELI, and upon the West part: JOD, HOD, AGLA, and upon the fourth part which is the North write these names: TETRAGRAMMATON, SHADAI, JAH, and betwixt the first and the other quarters make the pentacle of Salomon thus, and betwixt the first and the other quarters write this word, ANABONA, and in the middle of the Almadel make a Six-angled figure, and in the midst of it a triangle wherein must be written these names of God, HEL, HELION, ADONAI, and this last name around the six-angled figure as well, as you may see in this figure, here made, it being for an example, &c.

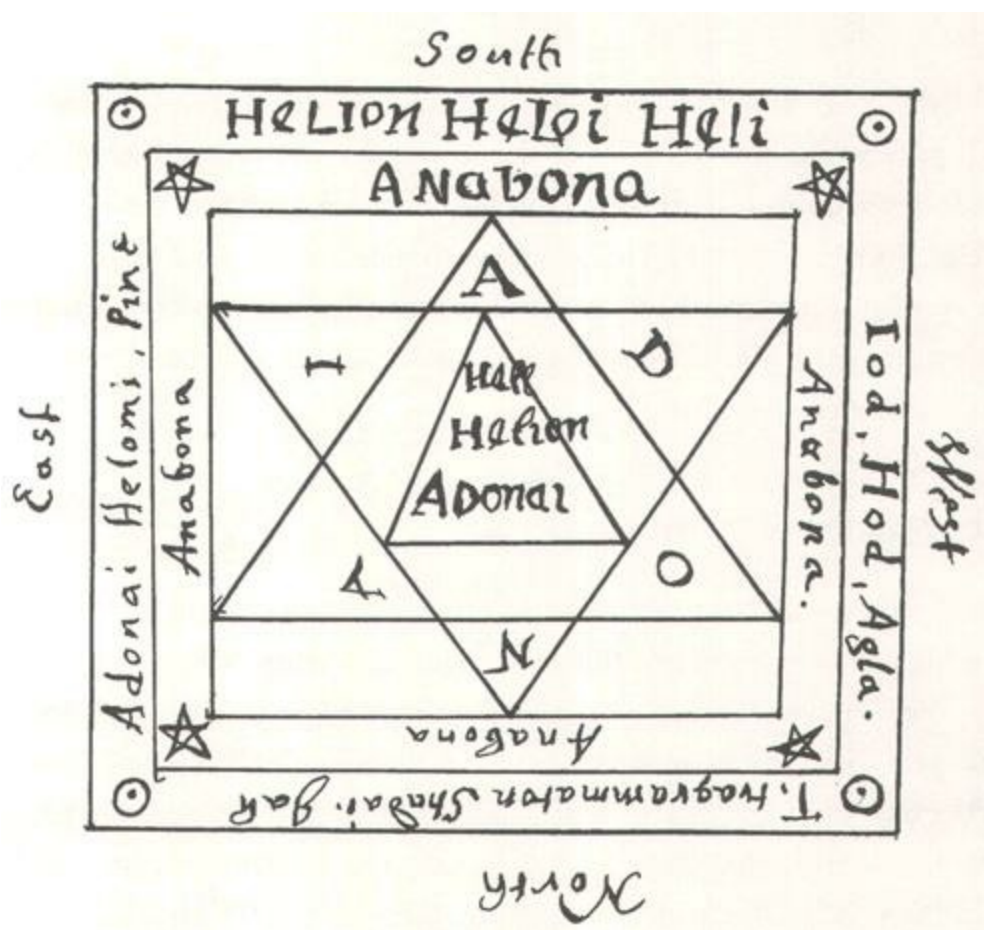


Figure 12. Almadel from Ars Almadel Salomonis.

And of the same wax there must be made four candles, and they must be of the same colour as the Almadel is of. You must divide the wax into three parts, one part for to make the Almadel of, and the other two parts for to make the candles of. And let there come forth from every one of them a foot

made of the same wax, for to support the almadel with. This being done, in the next place you are to make a seal of pure gold or silver, but Gold is best, wherein must be engraven these three names: HELION, HELLUJON, ADONAY

Note the first altitude is called Chora Orientis, or the East Altitude, and to make any experiment in this Chora, it is to be done in the day and hour of the Sun. The power and office of those angels is to make all things fruitful and increase, both animals and vegetables, in creation and generation, advancing the birth of the children, and making barren women fruitful, &c. Their names are these: Alimiel, Gabriel, Borachiel, Lebes and Hellison.

Note you must not pray for any angels but those that belong to the same altitude you have a desire to call forth. And when you operate, set the four candles upon four candle sticks, but be careful you do not light them before you begin to operate. Then lay the Almadel between the four candles upon the waxen feet that cometh from the candles, and lay the golden seal upon the Almadel. Then, having the invocation ready written on virgin parchment, light the candles and read the invocation as is set down at the latter end of this part.

And when he appeareth, he appeareth in the form of an angel carrying in his hand a fan or flag, having the picture of a white cross upon it. His body is wrapped round about with a fair cloud, and his face very fair and bright, and a crown of rose flowers is upon his head. He descends first upon the superscription of the Almadel, as if it were a mist or fog.

Then must the exorcist must have in readiness a vessel of earth, of the same colour that the Almadel is of, and the other of his furniture, it being in the form of a basin, and put therein a few hot ashes or coals, but not too much, lest it should melt the wax of the Almadel, and put therein three little grains of mastic in powder, so that it fumeth, and the smell may go upwards through the holes of the Almadel, when it is under it, and as soon as the angel smells it he beginneth to speak with a low voice, asking what your desire is and why you have called the princes and governors of his Altitude. Then you must answer him, saying, I desire that all my requests may be granted, and what I pray for may be accomplished, for your office maketh appear and declareth that such is to be fulfilled by you if it pleases God, &c, adding further the particulars of your requests, praying with sincerity and humility for what is lawful and just, and that you shalt indeed obtain from him.

But if he doth not appear presently, you must then take the golden seal, and make with it three or four marks upon the candles, by which means the angel will presently appear as aforesaid, and when the angel departeth he will fill the whole place with a sweet and pleasant smell, which will be smelt a long time.

Note the golden seal will serve, and is to be used in the operation of all the altitudes. The colour of the Almadel belonging to the first chora is lily white; to the second chora a perfect red rose colour; the third chora is to be a green mixt with a white silver colour; the fourth chora is to be a black mixt with a little green of a sad colour.

Of the Second Chora or Altitude

Note that all the other three altitudes, with their signs and princes have power over goods and riches, and can make any man rich or poor, and as the first Chora giveth increase and maketh fruitful, so to these giveth decrease and barrenness, &c.

And if any have a desire to operate in any of the other three Choras or Altitudes, they must do it on Sundays in the manner as above is shewed, but do not pray for anything that is contrary to the nature of their office, or against God and his laws, but what God giveth according to the course of nature, that you may desire and obtain.

All the furniture that is to be used is to be of the same colour as the Almadel is of, and the princes of this Second Chora are named as followeth: Alphariza, Genon, Geror, Armon, Gereinin.

When you operate, kneel before the Almadel with clothes of the same colour in a closet hung with the same colours also, for the holy apparation will be of the same colour. And when he is appeared, put the earthen bason under the Almadel with fire and hot ashes and three grains of mastic in powder, to fume as above written, and when the angel smelleth the perfume, he turneth his face towards you, asking the exorcist with a low voice why he called the princes of this Chora or Altitude. Then you must answer as before, saying: I desire that my request may be granted, and the contents thereof may be accomplished, for your offices make appear and declare that such is to be done by you if it please God, &c. You must not be fearful but speak humbly, saying: I recommend myself wholly into your office, and I pray unto your princes of this Altitude that I may enjoy and obtain all things according to my wishes and desires, &c. You may further express your mind in all particulars in your prayers. Do the like in the two other Choras that follow.

The angel of this second Altitude appeareth in the form of a young child with clothes of satin and of a red rose colour, having a crown of red gilly flowers upon his head, his face looking upwards to heaven; and is of a red colour and is compassed round about with a bright splendour, as the beams of the Sun. And before he departeth he speaks to the exorcist saying: I am your friend and brother. And he illuminateth the air round above with splendour, and he leaveth a pleasant smell, which lasteth a long time, &c.

Of the Third Chora or Altitude

In this Chora you are to do in all things as you are before directed in the other two. The angels of this Altitude are named as followeth: Eliphamasai, Gelomiros, Gedobonal, Saranana, and Elomnia. They appear in the form of children or little women dressed in green and silver colours, very delightful to behold, and a crown of bay leaves, beset with flowers of white and green colours upon their heads. And they seem to look a little downwards with their faces, &c. They speak as the others do to the exorcist, and leave a mighty, sweet perfume behind them, &c.

Of the Fourth Chora or Altitude

In this Chora you must do as in the others, and the angels of this Chora are called Barchiel, Gediel, Gabiel, Deliel and Captiel. These appear in the form of little men or boys with clothes of a black colour, mixed with a dark green, and in their hands they hold a bird which is naked, and their heads are bear, only it is compassed round and beset with ivy and berries. They are all very beautiful and comely and are compassed round with a bright shining of divers colours. They leave a sweet smell behind them also, but it differeth from the others somewhat.

Of the Proper Times for Invoking These Angels

Note there are twelve princes ruling besides those in the four Altitudes, and they distribute their office amongst themselves, every one ruling thirty days, or thereabouts, every year. Now it will be in vain to call any of those angels unless it be those that then governeth, for every Chora or Altitude hath its limited time according to the twelve signs of the Zodiac, and in what sign the Sun is in, that angel or those angels that belong to that sign have the government. As, for example, suppose I would call the two first of those five that belong to the first Chora. Then choose the first Sunday on March, that is, after the Sun is entered Aries, and then I make my experiment. And so do the like if you will the next Sunday after again. But if you will call the two second that belong to the first Chora, then you must take the Sundays that are in April, after the Sun is entered Taurus.

But if you call the last of the five, then you must take those Sundays that are in May, after the Sun is entered Gemini, to make your experiment in: do the like in the other Altitudes, for they have all one way of working. But the Altitudes have a name formed severally in the substance of heaven even as a character, for when the angels hear the names of God that are attributed to them they hear it by the vertue of that character. Therefore it is in vain to call any spirit or angel unless you know what names of God to call them by. Therefore observe the form of this following conjuration or invocation.

The Invocation for to Call Forth Any of the Foresaid Angels

O thou great, mighty, and blessed angel of God N, who ruleth as the chief and first governing angel in the first Chora or Altitude in the East, under the great prince of the East whom you obey, and who is set over you as king by the divine power of God, ADONAI, HELOMI, PINE, who is the distributor and disposer of all things holy in Heaven, Earth, and Hell, I the servant of that God ADONAI, HELOMI, PINE, which you obey, do invoke, conjure and entreat thee N, that thou forthwith appeareth. And by the vertue and power of the same God, ADONAI, HELOMI, PINE, I do command thee forth by him whom you do obey and who is set over you as king by the divine power of God, that you forthwith descend from thy order or place of abode to come into me, and show thyself plainly and visibly here before me in this crystal stone, in thy own and proper shape and glory, speaking with a voice intelligible unto my understanding.

O thou mighty and blessed angel N, who art by the power of God ordained to govern all vegetables and animals, and causeth them and all other creatures of God to spring, increase and bring forth according to their kinds and natures, I the servant of the same your God, do entreat and humbly beseech thee to come and show unto me all things that I shall desire of thee, so far as in office you can, or be capable to perform, if God permit to the same.

O thou servant of mercy N, I entreat thee and humbly beseech thee, in and by these three names of your true God, ADONAI, HELOMI, PINE, and do constrain thee in and by this powerful name ANABONA, that thou forthwith appeareth visibly and plainly in thy own proper shape and glory, in and through this crystal stone, that I may visibly see thee, and audibly hear thee speak unto me, that I may have thy blessed and glorious angelic assistance, familiar friendship and constant society, communication and instruction, both now and at all other times, to inform and rightly instruct me in my ignorance and depraved intellect, judgement and understanding; and to assist me both herein, and in all other truths, else what the Almighty Adonai, the king of kings, the giver of all good gifts, shall in his bountiful and fatherly mercy be graciously pleased to bestow upon me, Therefore O thou blessed angel N. be friendly unto me, and do for me so far as God hath given you power in office to perform, whereunto I move you in power and presence to appear that I may sing with his holy angels: O Mappa-la-man! Hallelujah! Amen.

Note this invocation is to be altered according to the Altitude and angel you wish to call forth.

When he is appeared, give him or them a kind entertainment, and then ask what is just and lawful, and that which is proper and suitable to his office, and you shall obtain it.

SO ENDETH THE BOOK
ARS ALMADEL SALOMONIS

Appendix 6: Excerpt from Sloane 3849

Manner of Proceeding in order to discover in the Crystall

Sic signum sancte Sanctis in fronte puery sic decendo In nomina pateris et filij et spiritus sancti amen dicat % paternoster / deinde istos spactanas o pater animary sequentes, viz t

Deus miserator¹⁸⁰⁴ nostery et benedicat nobis illiminet vultum suum super nos et miseratas nostery ut Cognosamos in tarra viam tuam in omnibus gentibus salutarry tuum. Conficantur tibi populi deus Conficantur tibi populi omnes Litenter et exultent gentes quoniam iudicas populos iniquitate et gentes interra deriges Conficantur tibi populi deus Conficantur tibi populi omnes Terra dedit fractum suam

B

Benedicat nos deus deus noster
benedicat nos deua et metuante
eum omnes fines terra.
Gloria patri et fillio et Spiritu Sancto
Sicut erat in prinsipio et
secula seculorum amen

D

Deus¹⁸⁰⁵ in nomine tuo salum me fac et in vertute tua iudica me

D

Deus exoude orationem meum auribus percipe verba oris mei

Quoniam aliena insurrexerunt aodversum me et fortes que siderant animam meam et non proposuerunt deum ante

conspectum sum
Exe enim deus adiuuat me
et dominus susseptor est anime me
Avarta mala enemisis meis
et in veritate tua dispee illos
voluntary sacrificabo tibi et Confitebor
nomine tuo domine quoniam bonum est.
Quoniam Ex omni tribulatione eripaeisti me
et super inimicos meos dispepsit oculis meis
Glorie patrie

Misereri¹⁸⁰⁶ mei deus et secundum
magnam miserecordiam tuam

Et secundum multitudinem miserationem
tuarum delecta in equitatem meam
deus (?)
Ampius sana me ab iniquitate mea
et a peccato meo mandame
Quoniam iniquitatem meam ego cognosco
et peccatum meum contra me est semper
Tibi soli peccavi et malum cor meum te facient nunc
in sermonibus tuis et veritas cum me dicaris
Exe meam iniquitatibus conceptus sum
et in peccatis conceptus me mater mea

Exe (?) enim veritatem delexisti in terra
et occulta sapientia manifestasti mihi
Asperges me domine hyssopo et mundabor

laetaberis me et semper meum delectabor
Audite iohanne dabis gaudium et letitiam
et extitabunt omnia humilitata
Cum mandocum crederem in me deus
et spiritum novum in visceribus meis
Me exprime faciem tuam et
Scriptum sanctum tuum anseris amem
Pede mihi letitiam salutis tue
et spiritum principalis confirma me
Docebo iniquos vias tuas
et impii ad te convertantur
Libera me de sanguinibus deus deus salutis
meae et exultabit lingua mea iusticiam tuam
Domine labia mea aperies
et os meum annuntiabit laudem tuam
Quoniam voluisti sacri ficiam dedissem
utique holocaustis non delectaberis
Sacrificium deo spiritus contribulatus
cor contritum et humilitatem deus non despicies
Benigne domine in bona voluntate tua sion
ut edificetur ierusalem

tunc acceptabis sacrificium iustis obligationes
et holocausta tunc impones super altera
tuum virtutes Amen. * * * * *

O Dominee Jesu cristie rex gloria mitte mihie
trese angelos bono / ex parte tua dextra viz
ancor annasor anelose qui dicante et ofendantie
mihie veritatem sine falsetate et falatia de
omnibus rebus quas interagabo domine Jesue
cristi creator celie et tarra qui totam mundinum (?)

secistie exmihelo sac quod appariante isti angeli
boni prinsipialis palem puero / w: w: / exerdom (?)
nostrum Jesum cristium conceptus de spiritue
sancto vergine &c./

Sicat tues verus deus et homo mitte mihie
tres angelos bonos palem aparire ista cristalo
viz / Anser / annasor / Analos / admisu istris puerie
/ W: W: / per iste sacritissima nomina dei eloy tetera-
grammaton Saboth Alpha et omega principium
et finis expediatrix vos angely deij per sanctam
mariam matrem domine nostri Jesu Cristy et per
nomen ordenes angelorum Cherubin Saraphin
tronos dominationes potestatis et prinsipialis
et pervirtutem archangelus michalis gabrialis

qui non cestante clannary ante tronam dei semper
cantatis Sanctus Sanctus Sanctus dominus Deus
sabothe quiescit quierit et quiventurus / omnes reliquos qui
sunt? in est in decare mandum et pur puer celo et tarra
et parlac quod dominus noster Jesus cristus lactabit
ex manus beate maryu vergenis quando verus puer
erat elle in hac mundo et per vestem communam qua in dutus (?)
est Jesus et pervingen tam de quo sancta maria mageline
vnxit pedes Iesus et extarat eos calpilis cupitus suis
quando palem et sine mora comperiatis ad visma istius
puery : N: / N: / ista cristalo *****
**(?) oher it will appeare as it weare a child in the Cristall
if hee doe not appeare begine againe and if hee had
apeared then spake to the first Angeli dei beni
venistie in nomini pateris et fillij et spiritus sanctus
pillam intencionem quam habuit dominus deus

noster Jesus Christus minente (?) quando deposuit
luisiseri mundecelom putrem senioris et eligit vos
probelantisiones angelis.
Then Cale for the second as you due for the first

so proside and begin againe vntill you haue them all
three and then say to the second Angell
Angeli dei beni venistis in nomine pateris et fillij et

Spiritus sancti per verginalem materis domine
nosteri Iesu Christie et per vergini tatem Johannes
baptisti et per capitutenis*
proceed to the theerd

Angeli dei beni venistis in nomine pateris et feillij et spiritis sancti pre nerentiam passiones
domine nostri Iesu Christi et per renerentiam sacramenti illiaris que dominus noster Jesus cristus fecit
in send sua et dedit desiputis suis dictus hoc est corpus meum hoc cessat * *

Then say this exortation ouer the cristall folowinge and mat this + synd.

Quose Angeli + rogo vos presipio vobis vos exorsiso peromina principialibe nomina qui noliset
homin~ loqui nisi sp'us sancti + et per reuerentiam sacrementy pasio dei nosteri Jesus Cristi et
reuerentunam sacromentie alteris q'd (?) deus noster Jesus cristus fecit cena sua et dedid dicipulis
suis dicence hoc este corpus meum q'd (?) mostratis mihe sine salcitate vel fallatia petita et loquisita
et petenta et reuerenda

Theise exortations you must repeate and let the child name them by there names sainge ancor
anasor anelos shew mee the persons and the aparell of them that hath such a mans mony to this childe
and the will declare.

the pson or persons and the apparell of them that had such a mans money [struck out: to this child]
and if the Come not the first day folow still to the Chlld untill you may haue a sight of them for the
will apeare personalie as the to be knowne and the will declare how much of the mony is spent and
how much is unspente.

And the feror day the better and let the child sit with his face to ward the sune lookinge in the
cristal and euer aske him what hee seeth as you Reade

Trantiatis angeli dei et lenam vbi deus nostr Jesus Christus vos ordinavit et quoties cunque
invocauero esto mihi parietis et ad measm interrogationem et mandatum est mihi quoties cunque sine
mora veniatis, In nomine patris et fillij et spiritus Sankti Amen +

Maim + fan + Abagarus +
Abrinon +

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Heremita, Marcus, *De Lege Spirituali*
Hermeticism
Hersham
hexagram
Hilton, Robert
history
Holy Ghost
holy table, see Table, the Holy
Honorius of Thebes (see also *Liber Juratus*)
Horlun
Hudson, Mr.
Huets cross
Hunnis, William
Husey, John
Hyde, Mr.
hypnagogic images
hypnotism

I (name of an angel)
Iamblicus
Iana (name of an angel)
Idolatry
Ih
Il (angel)
Ilemese (name of an angel)
illuminate
Illuminati
Illumination
Ilr
Impura
infidels
Innon
Inquisition
Invocating
iron
Isaac
Islam
Israel
Ive, Mr.
Ized

Jacob
James
James I, King
Jekyll, Sir Joseph
Jesus
Jews
John the Baptist
Johnson, Ben
Jones, Robert
Jones, Susanna
Joshua
Josten, C. H.
Jove
joy
Judaism
Jude, Epistle of
judge
Jupiter

Kabballah

Kelley, Edward and passim

Kelley, Joanna

Kelley, Thomas

Kelly's sister

key of Prayer

Key of Solomon (Clavicula Salomonis)

key, holy

Kieckhefer, Richard

kings

Kircher, Athanasius

knowledge

 universal

Krakow

lamb
lamb's head
lamin (character of conciliation, a sigil of gold)
 counterfeit
 false
Lancaster
languages
language, angelic
Laski, Albrecht (Albertus)
Latin
Laycock, Donald
lead
Lemegeton (Lesser Key of Solomon)
Leowitz, Cyprian, *De coniunctionibus magnis*
leprosy
Lesser Key of Solomon, See Lemegeton
Levanael
Liba (name of angel)
Liber Creationis
Liber Juratus (Honorius of Thebes)
Liber Loagaeth, see Loagaeth
library
 Dee's
license (legal permission to dig for treasures)
light
Lilly, William
linguistics
liquor, eternal (or heavenly)
little Ned
Loagaeth, Liber
Lockhouse, George
London
love
 of God
lucid dreaming
Lucifer
Lumbardstreet
Lundrumguffa
Luther, Martin
Lyne, Master

Macedonian
Madimi
Madimiel
Madoc, Owen
magi
magic
Magical Calendar (Tycho Brahe)
magicians
Magus
Maherion
maid
Mamon
marble
Mares
maritime power
Marmara
marriage
Mars
Mary, Queen of Scots
mathematics
McGregor Mathers, S. L.
Me (name of an angel)
mechanics
Medicina Dei
medicine
memory
Menabon
Menasseh Ben Israel
Mensa faederis (see also Table, the Holy)
merchants
Mercury
mercy
metals
Michael
mineral
Mines Royall
mnemonics
Moldavia
Monday
money
monsters of the sea

Moody, Raymond A.

Moon

Moorefields

Morley, Lord

Mortlake

Mort, Mr.

Moses

Mountegle, Lord

Multin

Munsteris, Latin, Greek and Hebrew

music

Myniver, Doctor

NA

Nalvage

names (sacred)

Nariel

natural philosophy

Nature

navigation

Necromancer

Necronomicon

Neoplatonism

new age

New World (America)

colonizing

New World(s)

Newberry

nine days preparation

Noah's flood

nobility

Nogahel

Northwest Passage

Northwik hill

North, Mr.

oath
Obelison
obsidian mirror
occultism
Och
oil
olive beads
optics
Owen, Mr.
Oxford

pagans
painting
Palatinate
papal nuncio
Paracelsus
Paradise
Paris
Pavorinus, Varinus, Greek Lexicon
Peace of God
Pele
pelican
penitence
Pentacle
Pentecost, Goodman
Peterson, Joseph H., *Lesser Key of Solomon*
Phanael
phantasms
Pharaoh
Philip II, King of Spain
philosophers
phoenix
Pickering, Chris
Pico, Giovanni della Mirandola
pies
pigeon
pillars of brass
pillory
plagues
planets
Plato
Plotinus
Plow, the
Poland
POLIPOS
Pompilius
Pontano, Giovanni, *Urania sine de stellis*
Pontois, John
Pope Gregory XIII
Porphyry
Postel, Guillaume
powder, red (of transmutation)

powers (forty-nine)

Prague

prayer

pride

priests

 high

Primus et quartus (name or title for angel Hagonel)

Prince(s)

Prince of Darkness

Proclus

Profession, Angel of

prophecy

Prospero

Psalms

Pseudepigrapha

quicksilver

Raleigh, Sir Walter

Raphael

Reeds, Jim

Regardie, Israel

Reuchlin, Johann

Artem Cabalisticam

de Verbo Mirifico

Richard of St. Victor

Ring of Solomon

Rivius, J.

Roberts, Julian and Andrew Watson

Rocle (name of angel)

rod

‘el’

Roman

Rome

Rosicrucian

Rudolph

S (name of an angel)
Sabathiel, see Zabathiel
Sabbath
saints
Salamian
Salomon
Samael
Samuel
Sanford, Mr.

Satan
Saturday
Saturn
Saul (Biblical figure)
Saul, Barnabas
Scalinger
scarf
Schemhamphoras
scholars
sciences
Scientism
scotcheons
Scotland
Scotus
Scot, Reginald
scroll (treasure map)
scroll, book, and powder
screaming, and passim
seal(s)
seas
secrecy
Semiel
Semiel
Semiel
Semiel
seven
Seven Sobs of a Sorrowful Soul for Sin (William Hunnis)
sex
shadow
Shakespeare
Sherman, William H.
Shew-stone
Shippen, William
Ships
Shumaker, Wayne
Sidney, Sir Philip
 Defence of Poesia
Sieradz, Poland
sigil
silk

silver
skin
skulls
Skullthorp, Mr.
Sled, Charles
smokes
solar eclipse
solgars
Solomon, King of Israel
Seal of
Testament of
Sons of Light, see Filii Lucis
Sons of Men (aka children of men)
Sons of Sempiternitie
soul
 language of
Soyga (Aldaraia sive Soyga)
Spanish Armada
sparrow
spirit of God
spirit of Understanding
Spirits of Destruction
Spirits of perdition
Sponheim, Germany
squares, magic
Staff
Stanley, William
stars
stenography
Stimcul
stolen goods
stone
stone (brought by angels)
Story, Samuell
St. Bride's Church, London
sulfur, see brimstone
Sun
Sunday
Superaltare
supernova
superstition

Surrey

swan

Sworne Book of Honorius , see Liber Juratus

Synfulla

Syngolla

Tabernacle
Table
 infernial
 of Covenant
 the Holy (aka Table of Practise, and also Mensa Faederis)
 feet
 screying
tables
Tablet
Tabula collecta
Tabulae Creationis
Talbot, Edward (aka Edward Kelley), and passim
Tart, Charles
tassels
temperance
Temple
temptation
tennis
Testament of Solomon
Thaoth
Theurgia Goetia
thorny path
Thrones
Thursday
time
 of governing
tin
Tobias
Tobit, Book of
tongue
Tower of Babel
Tower of London
Townson, Mr.
Trade
traditions
traitors
transmutation
Transposition of letters
treasure
 in the seas
 map (scroll)

Treasurer, Lord, see Burghley

Treatise on Angel Magic

Tree

triangular stone

Trinity

Trithemius, Johannes

De Septem Secundeis

trumpet

Tuesday

Turner, Robert

UFO
Uriel

Vallee, Jacque

Vasedg

vegetable

Venus

Vera

Virgil, Eclogues III

Wale, Thomas
Walmesley
water(s)
king of the
wax
weapons (spiritual)
Wednesday
Weever
Welsh
Westminster
Whitby, Christopher
Wilby, Christian
Wilson, Colin
winds
witch
Witchcrafts
witches
Woodall, John
Woodall, Thomas
Worcester
wrath of God

Yates, Francis A.
Yong, Mr.

Zabathiel

Zadkiel

Zaphiel

Zaphkiel

Zedekiel

Zoroastrianism

[1](#)

I. R. F. Calder, “John Dee Studied as an English Neoplatonist,” 2 vols. Ph. D. diss. (The Warberg Institute, London University, 1952); Peter J. French, *John Dee: The World of an Elizabethan Magus* (London: Routledge & Kegan Paul, 1972); Nicholas H. Clulee, *John Dee’s Natural Philosophy—between science and religion*. (London and New York: Routledge, 1988); William H. Sherman, *John Dee, the Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995).

[2](#)

See list in Peter French, *John Dee: The World of an Elizabethan Magus*, pp. 216–29.

[3](#)

Many of these apparent conflicts are still with us today. Charles Tart, *Body Mind Spirit* (Charlottesville: Hampton Roads, 1997), observes that Scientism, a belief that scoffs at anything that doesn’t fit our supposedly scientific beliefs, has become “the world’s most powerful (and negative) religion.” It is interesting to note that most modern religious studies carefully avoid Scientism.

[4](#)

Frances A. Yates, *The Rosicrucian Enlightenment* (Boulder: Shambhala, 1978), p. xii.

[5](#)

Some have argued there are actually two systems: the Heptarchic system (represented by this manuscript and Dee’s *Heptarchia Mystica*), and the Enochian system, represented by later records, especially TFR.

[6](#)

See C. H. Josten’s translation of Dee’s *Monas Hieroglyphica* (AMBIX, XII, 1964, 84–221), and Nicholas Clulee’s analysis in *John Dee’s Natural Philosophy* (London: Routledge, 1988), p. 77ff.

[7](#)

Although there has been some criticism of Dr. Yates’ work in recent years, I have found the views of Roberts and Watson to be the most balanced: “The influence of the later work of Yates herself will be widely apparent for although that often seems hasty and over-enthusiastic, our own research has frequently confirmed rather than contradicted hers. . . .” Julian Roberts and Andrew Watson, *John Dee’s Library Catalogue* (London: The Bibliographical Society, 1990), p. 26.

[8](#)

R. Turner writes, “Mistakes abound in both the Crowley and Regardie printed Enochian texts. I counted 91 in the first Call alone when comparing these with Dee’s original manuscript (see Sloane 3191, British Museum).” Cited by Colin Wilson, “Introduction to the Necronomicon,” *Gnostica*, 48, Nov. 1978, p. 62.

[9](#)

The first edition was limited to 500 copies. Another version was produced by Christopher Whitby as his doctoral thesis. This had a small reprinting as *John Dee’s Actions with Spirits*, 2 vols. (New

York: Garland, 1991).

[10](#)

William Sherman, *John Dee*, p. 149.

[11](#)

These records were published in 1659 by Meric Casaubon as *A True & Faithful Relation . . . Between Dr. John Dee . . . and Some Spirits* (TFR). Casaubon's main intent in publishing this material was to discredit Dee's reputation.

[12](#)

For example, he is credited with coining the word "unit," which he used to translate the Greek "monas." He also coined the word "Britannia."

[13](#)

Monas, Theorem 23.

[14](#)

Monas, dedication to King Maximilian, passim, pp. 115 ff.

[15](#)

Peter J. French, John Dee, *The World of an Elizabethan Magus*, 1972, pp. 40 ff.

[16](#)

Hans Ankwicz-Kleehoven observes, "Just as no distinguished foreigner at the beginning of the nineteenth century omitted to pay his respects to Goethe in Weimar, so it was good form in the Germany of circa 1500 to have called on Trithemius at Sponheim." Cited in Ioan P. Couliano, *Eros and Magic in the Renaissance* (Chicago: University of Chicago Press, 1987), p. 166.

[17](#)

William Sherman, *John Dee*, p. 51.

[18](#)

William Sherman has given us an excellent sense of it in his book; see especially p. 40.

[19](#)

"Dee could hardly have held a more prominent place in . . . the genesis of the British Empire." See William Sherman, *John Dee*, pp. 148 ff and passim.

[20](#)

A large element of Dee's patriotism was his fascination with the Arthurian legends. He was largely responsible for reviving interest in them. Dee believed himself to be of royal descent.

[21](#)

British Library, Sloane manuscript 3188, fol. 65a. See also John Dee, *General and Rare Memorials pertayning to the Perfect Arte of NAVIGATION (GRM)* (London: John Daye, 1577).

[22](#)

Johannes Trithemius in *De Septem Secundeis* (translation in William Lilly, *Worlds Catastrophe*, London, 1647), wrote that world history was governed by the rules of seven angels, each ruling 354 years and 4 months. The angels told Dee that “the 7 Governours have almost ended their Government” (TFR, p. 4). Dee’s copy of Cyprian Leowitz, *De Conjunctionibus Magnis Insignioribus Superiorum Planetarum* (Leuingen, 1564), has “underlinings and a few notes” (item 631, R&W).

[23](#)

GRM (1577) is dated 5540, and *A Playne Discourse . . . concerning the needful reformation of ye vulgar kallender* (Oxford: Bodleian Library, Ashmole MS 1789, article 3, 1582) is dated 5545.

[24](#)

The title page for Dee’s *General and Rare Memorials* shows a timeline of history of something over 6,000 years. If 6,000 years is significant to him as it was to others, his calculations would put the end at A.D. 2037.

[25](#)

See also I. R. F. Calder, “John Dee Studied as an English Neoplatonist,” chapter 9, section 3.

[26](#)

Mysterium Libri Quinque (MLQ), 16 November 1582.

[27](#)

TFR, p. 43.

[28](#)

I. R. F. Calder, “John Dee Studied as an English Neoplatonist,” chapter 8, section 8. See also William Sherman, *John Dee*, pp. 187, 188.

[29](#)

The Archangel Uriel, 11 March 1582.

[30](#)

See *Monas*, p. 133, “the Hebrew cabbalist . . . will own that, without regard to person, the same benevolent God is not only [the God] of the Jews, but of all peoples, nations, and languages.”

[31](#)

Bynepor, 20 November 1582; Medicina Dei, 24 March 1583; Michael, 23 May 1583.

[32](#)

A similar “invitation” led Giordano Bruno to his death at the stake in 1600.

[33](#)

For example, “AGLA” and “ARARITA” are acronyms derived from verses of scripture. See Cornelius Agrippa, *De occulta philosophia Libri Tres* (Leiden: E. J. Brill, 1992), book 3, chapter xi,

p. 428.

[34](#)

For example, Arbatel, *De Magia Veterum* (Basel, 1575), p. 21, Aphor. 14: “da mihi unum de spiritibus tuis, qui me doceat ea, quae vis nos discere & cognoscere, ad laudem & honorem tuum & utilitatem proximi.” (“Grant me therefore one of thy spirits, who may teach me those things which thou wouldest have me to know and learn, to thy praise and glory, and the profit of our neighbour.”)

[35](#)

For example, Cornelius Agrippa, *De occulta philosophia*, book 2, chap. 22, pp. 314–18.

[36](#)

There have been a number of recent books and movies with the theme of Dee’s magic.

[37](#)

R&W, p. 29.

[38](#)

R&W, p. 168. They catalog it as DM 70 and note, “On fol.9 (originally the first leaf, fol.1–8 having been misbound) is [Dee’s ladder symbol] and, very faint, ‘Fragmentum Magicum,’ which may be in Dee’s hand. At the foot is ‘Sum Ben: Jonsonij liber.’”

[39](#)

Sloane 3188 fol. 48r.

[40](#)

A version of this text with discussion is included in Richard Kieckhefer’s *Forbidden Rites: A Necromancer’s Manual of the Fifteenth Century* (University Park: Pennsylvania State University Press, 1997), pp. 8–10, p. 256 ff.

[41](#)

Judaism was outlawed in England and much of Europe at the time. Note Dee’s comment “we can hardly trust anything in the Jews hands . . . they are a stiffnecked people and dispersed all the world over.”

[42](#)

They list it as DM 166, pg 183.

[43](#)

See Jim Reeds, “John Dee and the Magic Tables in the *Book of Soyga*,” www.research.att.com/~reeds/soyga.html; to appear in a forthcoming book *John Dee: Interdisciplinary Essays in English Renaissance Thought*, Kluwer of Amsterdam.

[44](#)

Bodley MS 908, p. 4, line 3. See figure 2.

[45](#)

R&W, p. 183.

[46](#)

It is not clear why Roberts and Watson make this identification. They note Francis Maddison's theory that Aldaraia = Ar. Al Dirâya "knowledge, cognizance, acquaintance," but that is only hypothetical. They also note that Dee sent a servant (20 October 1595) to recover his Arabic book from Mr Abbot (?) at Oxford and (19 November 1595) "my Arabik boke restored by gods favor." James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), p. 54.

[47](#)

Genesis 44:4–5.

[48](#)

Raymond A. Moody, *Scrying—The Art of Female Divination* (Marietta: R. Bemis Publishing, Ltd., 1995), p. 7.

[49](#)

For some examples, see Richard Kieckhefer, *Forbidden Rites*, experiments 18, 19, 20, 23, 24, 25, 27, 29, 33, 38, 39, and 40. Reginald Scot, *Discoverie of Witchcraft* (New York: Dover Publications, 1584/1973), published extracts from magic handbooks; many deal with scrying (e.g., pp. 148–9, 232–5, 238–9, 245–6, 249–50). Francis Barrett, *The Magus* (London, 1801; reprint: Secaucus: The Citadel Press, 1975) pp. 135bis ff, published scrying instructions from Trithemius (or pseudo-Trithemius). See also manuscripts Sloane 1317, 3846 (art 6), 3848, 3949 (arts. 1, 3), 3851, 3853 (art. 9), 3854 (art 5).

[50](#)

According to Couliano, mnemonics, along with eroticism, is an essential component of magic, "to such an extent that it is impossible to understand [magic] without first having studied the principles and mechanisms of the first two" (*Eros and Magic in the Renaissance*, p. xviii). See also Frances A. Yates, *The Art of Memor*, and Giordano Bruno's *De magia in Jordani Bruni Nolani Opera latine conscripta* (Neapoli, 1879–91). English translation in Robert De Lucca, Richard J. Blackwell, and Alfonso Ingegno, *Giordano Bruno, Cause, Principle and Unity: And Essays on Magic* (Cambridge: Cambridge University Press, 1998).

[51](#)

I. P. Couliano, *Eros and Magic in the Renaissance*, p. 5.

[52](#)

He mentions scrying in his *Monas Hieroglyphica* (1564).

[53](#)

See "The Scryers of John Dee," Chris Pickering, *Hermetic Journal* 32, pp. 9–14. Another example of Dee seeing angels may be TFR 25, where he writes "Thereupon I perceived the presence of some good spiritual Creature, and straight way appeared the good Angel. I.L."

[54](#)

This friend was Edward Kelley, a.k.a. Edward Talbot.

[55](#)

Above this entry, someone wrote, “You that rede this underwritten assure yourselfe that yt is a shamfull lye, for Talbot neither studied for any such thinge not shewed himselfe dishonest in any thinge.” Dee added the comment, “This is Mr. Talbot or that lerned man, his own writing in my boke, very unduely as he cam by it.” There are also some additional notes by Talbot/Kelley that have been erased. Diary quotations are from James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968) pp. 13–16.

[56](#)

Although Christopher Whitby (*John Dee's Actions with Spirits*, pp. 138-141) questions whether the obsidian mirror was actually Dee's, it is commonly accepted. John Pontois, Dee's heir, was said to have “a certain round flat stone like Cristall which Pountis said was a stone which an Angell brought to doctor dye wherein he did worke and know many strange things . . .” See R&W, p. 61. See figure 8.1 in Nicholas Clulee, *John Dee's Natural Philosophy*. This probably was the scrying stone that the angels mysteriously delivered on 21 November 1582 out of “the uttermost part of the Roman Possession.” Dee describes it as being “half an inch thick” (5 May, 1583), although Dee's drawing of the former in Sloane 3191 clearly shows a sphere whereas the mirror is flat and has a handle.



[57](#)

Quoted in Christopher Whitby, *John Dee's Actions with Spirits*, p. 92. Compare with the drawing and description found in (pseudo-?) Trithemius. *The Art of Drawing Spirits in to Crystals* in Francis Barrett, *The Magus*, book 2, p. 128 (York Beach, ME: Samuel Weiser, 2000). In addition to Raphael, Gabriel, and Uriel, Trithemius includes Michael.

[58](#)

Nicholas Clulee, *John Dee's Natural Philosophy*, p. 206. See the first action, where, after “fervent prayers to God,” Saul is asked to look into the stone and see “yf God had sent his holy Angel Anael.”

[59](#)

As an example, British Library Sloane manuscript 3849 (“Manner of Proceeding in order to discover in the Crystall”) starts out with the seven Psalms before proceeding to ask Jesus to send the three angels “ancor annasor anelose.” Reginald Scot, in his 1584 edition of *The Discoverie of Witchcraft* (book 15, chapter 12), quotes from a magical text at length on how “to have a spirit inclosed into a christall stone or berill glasse, &c. First thou in the new of the moon being clothed with all new, and

fresh, & cleane araie, and shaven, and that day to fast with bread and water, and being cleane confessed, saie the seaven psalmes, and the letanie, for the space of two daies, with this praier following . . .”

[60](#)

For example, see TFR, p. 25: “There appeared to E.K. a round Globe of white smoke over my head” (a UFO?). MLQ, 10 April 1583: “there appeared in the corner of my study a blak shadow.” Sometimes, the whole chamber appeared in the stone (e.g., MLQ, 15 March 1582).

[61](#)

Peter French, John Dee, *The World of an Elizabethan Magus*, pp. 113, n. 2.

[62](#)

Oxford: Bodleian Library MS Ashmole 1790, fol. 58.

[63](#)

British Library manuscript Royal 17 Axlii fol. 3v.

[64](#)

Athanasius Kircher, *Oedipus Aegyptiacus* (Rome, 1652–54). The most interesting part of Kircher’s discussion is his attempt to link the seal with Islamic mystical tradition. Since the use of this sigil is central to the present work, I include Kircher’s discussion of it in appendix 2.

[65](#)

Oxford: Bodleian Library, Ashmole MS 1790, fols. 55a–56a.

[66](#)

Hermann Gollancz, *Sepher Maphteah Shelomoh* (London: Oxford University Press, 1914), fol. 38a.

[67](#)

Goetia also enjoins the use of a second lamin that has a five-pointed star.

[68](#)

Translation by D. C. Duling in James H. Charlesworth, *The Old Testament Pseudepigrapha*, vol. 1 (New York: Doubleday, 1983) pp. 935 ff.

[69](#)

For example, see British Library, Harley manuscript 5596, fifteenth century. Note the largest section of this manuscript is the *Clavicula Salomonis*.

[70](#)

Cornelius Agrippa, *De occulta philosophia*, book 2, chap. 7, p. 266.

[71](#)

The Magical Calendar, ed. Adam McLean (Grand Rapids, MI: Phanes Press, 1994), p. 32.

[72](#)

Johannes Trithemius, *The Art of Drawing Spirits into Crystals* in Francis Barrett's *The Magus*, book 2, (York Beach, ME: Samuel Weiser, 2000), p. 128.

[73](#)

(pseudo-) Henry Cornelius Agrippa, *Fourth Book of Occult Philosophy* (London, 1655, reprint London: Askini Publishers, 1978).

[74](#)

Agrippa.

[75](#)

The Key of Solomon the King (Clavicula Salomonis), first translated and edited from ancient manuscripts in the British Museum by S. Liddell MacGregor Mathers (London: George Redway, 1889; reissued, York Beach, ME: Samuel Weiser, 2000, p. 93). Mathers' reading most closely follows British Library manuscript Additional 10862, folio 116v (consecration of vestments): "Amor, Amator, Amides, Ideodaniach, Paucor, Playor, Anitor, per merita eorum sanctorum Angelorum . . ." The same manuscript again invokes these angels during the consecration of the silk cloth on fol. 64v: "Adonay, Anosbias anereneton, agla, athanatos, agyos, ancor, anachor, anilos, Theodomos, agnefeton, Cedyon, Lamet, Cetelfares, cos, Tetragrammaton." Strangely, Mathers omits this conjuration. Mathers' other manuscript authorities read as follows: Sloane 3091, fol. 84v: "ancor, amacor, amade. Theodonia, Pancorpsagor, Anotor, paroles merites des Saints Anges, . . ." Harley 3981 fol. 112v: "Ancor, Amacor, Amade, Theodonia, Pancor = psagor, Anitor, par les merites des Saints Anges . . ." Kings 288 fol. 111v: "Anco, Amacor, Amade, Theodonia, Pancor, Psagor, Anitor, paroles merites, des Saints Anges . . ." Ancor, Amacor, Amides, Teodonia, Pancor, Amitor, par les merites des Saintes . . . Sloane 1307 (missing from chapter on vestments but includes the following for consecrating the parchment fol. 109v:) "Autor, Amaur, Theodomos, Phagar, Abacri, adestote ad custodiam istius carte." Other manuscripts of the *Key of Solomon* in the British Library not used by Mathers preserve some valuable readings: Sloane 3847 fol. 46v (consecration of clothing): "Anchor, Anachor, anilos, theodonos, phagor, Ianitor, per merita Angelorum sanctorum . . ." fol. 60r (preparation of parchment): "Ancor, anacor, amlos, Theodomos, Phagor, adestote in custodia huius carte" fol. 60v: "Lazay, Salmay, Dalmay, Adonay, Saday, Tetragrammaton, anepheneton, Cedyon, Aryon, Anereneton, Athanatos, Theos, Theodomos, anilos, pes, kyros, abos, Theophilos, Onoy, Zoron, Largon, Lazaryon, Theophilon, Tisyon, Alyon, Occinomos, Zacharion, Sydion, Agla, Joth, heth, he, vau, el, emanuel, Ja Ja, Vah, *ancor, anilos, Theodonas* angeli sancti dei . . ." Additional 36674 fol. 15v: "Anator, Anator, et Anabis, Theodomas, Ianitor [or Iamtor], by the desertes of the holy Anngells . . ." Sloane 2383 fol. 16r (preparation of parchment): "Anator, Amacor, phaidos, theodomos, plagar, abacar, adestote ad custodiam istius Cartae" fol. 25v (silk cloth): "Adonay, amatias, anaton prieumaton, agla, Ensoph, Cadon, anotor, amacor, anilor, [26r] Semanphorus, Samceuaia, tetaph, soned, saemonim. Eos bos, Elohim."

[76](#)

Joseph H. Peterson, *The Lesser Key of Solomon* (York Beach, ME, Weiser Books: 2001), p. 47.

[77](#)

British Library manuscript Royal 17 Axl.ii fol. 37r. Another manuscript in the British Library, Sloane 3885 fol. 69r reads: "Ih'u dei filius incompraehensibilis hancor hanacor hanylos iehorna theodonas

helyothos heliotheos phagor corphandonos norizane corithico hanosal helsezope phagor^a. [37v] Eleminator candones helas helee resphaga thephagagayn thetendyn thahanos mtemya heortahonos nelos behebos belhores hacaphagan \\\\\\ belohothoi ortophagon corphandonos humane natus . . .” Sloane 3854 fol 118v: “Ih’u dei filius incomprehensibil’ hancor hanacor hanylos iehorna theodons helyothos heliotheos phagor corphandonos norizane corithico hanosae helsezope phagor^a. Eleminator candones helos orano: helee resphaga thephagagayn thetendyn thahanos uitemya heortalyonos uelos ue hebos uel hores hacaphagan ortophagon corphandonos humane natus . . .”

[78](#)

Peterson, p. 172.

[79](#)

Gustav Davidson, *A Dictionary of Angels Including the Fallen Angels* (New York: The Free Press, 1967), pp. 338–9.

[80](#)

Christopher Whitby (*John Dee’s Actions with Spirits*, p. 1) identified these as “notes in cipher by William Shippen (1635–1693),” but see C. H. Josten, *Elias Ashmole (1617–1692): his autobiographical and historical notes, his correspondence, and other contemporary sources relating to his life and work* (Oxford, 1966), V. 2, p. 10.

[81](#)

Christopher Whitby, *John Dee’s Actions with Spirits*, p. 105–6, p. 156.

[82](#)

Nicholas Clulee, *John Dee’s Natural Philosophy*, p. 178–9.

[83](#)

Dee was apparently aware of the existence of the Ethiopic *Book of Enoch* from Guillaume Postel’s *De originibus* (Basel: Ioannem Oporinum, 1553). See Nicholas Clulee, *John Dee’s Natural Philosophy*, p. 209.

[84](#)

TFR, p. 159.

[85](#)

Sloane 3188, fol. 101b.

[86](#)

William Sherman, *John Dee*, pp. 16—19.

[87](#)

See Frances A. Yates, *The Rosicrucian Enlightenment*, 1978, pp. 41.

[88](#)

TFR I, p. 173; TFR III, p. 15.

Hermetic Journal, 30, pp. 18—22.

TFR III, p. 15.

Sloane 3188.

Sloane 3191.

Sloane 3189.

George Hay, ed., *The Necronomicon* (Jersey: Neville Spearman, 1978), p. 36.

Donald C. Laycock, *The Complete Enochian Dictionary* (York Beach, ME: Weiser Books, 2001), p. 63.

James O. Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), p. 11, May 25, 1581.

MLQ, 17 November 1582.

Dee, “Praefatio latina,” 1586 in C. H. Josten’s “An Unknown Chapter in the Life of John Dee,” *Journal of the Warburg and Courtauld Institutes* 28 (1965): 233—57. See also Butler, *Ritual Magic*, pp. 259, 268.

Nicholas Clulee, *John Dee’s Natural Philosophy*, p. 205.

See for example, Jacque Vallee’s *Messengers of Deception* (Berkeley: Ronin Publishing, 1979) and Colin Wilson, *Alien Dawn* (New York: Fromm International, 1998).

Laski is told he would have the kingdoms of Poland and Moldavia. The angels also incorrectly foretell Rudolph’s demise and Stephen’s ascent.

I. R. F. Calder, “John Dee Studied as an English Neoplatonist,” chapter 9, section 4.

[103](#)

48 Claves Angelicae: “The 48 Angelic Keys.” -Ed.

[104](#)

The title page of the actual manuscript reads, *Liber Scientiae, Auxilij et Victoriae Terrestris*: “The Book of Earthly Knowledge, Help, and Victory” -Ed.

[105](#)

10 April 1586.

[106](#)

30 April 1586.

[107](#)

The actual title page reads, *De Heptarchia Mystica (Diuinis, ipsius Creationis, stabilitæ legibus) Collectaneorum / Liber primus*: “Concerning the Mystical Heptarchy (divine, of the creation itself, with permanent rules) First Book of collected passages” -Ed.

[108](#)

Sloane 3191.

[109](#)

William Lilly, noted English astrologer. Born 30 April 1602. Died 9 June 1681.

[110](#)

“As a further testimony of the sence of Mr. Wales kindnes, shortly after his death, I sent for his son, & bestowed on him, one of my deputies places in the Excise, with an allowance of 80 £ per Annum.” /E.A.

[111](#)

Sloane 3189 has the following three names written on a blank page, which may be these former owners: Robert Jones, Susanna Jones, George Lockhouse. -Ed.

[112](#)

till: “drawer or compartment.” - Ed.

[113](#)

Praeter . . . sapientia: “Besides my other frequent extemporaneous prayers and more ardent exhortations to God, this one has been most frequently used. *My morning and evening prayer for wisdom.*” -Ed.

[114](#)

In nomine . . . placebit: “In the name of God the Father, God the Son, God the Holy Spirit. Amen. O almighty, eternal, true and living God, be pleased to deliver me! O Lord of Lords, King of Kings,

Jehovah Zebaoth, make haste to help me!(cf. Psalm 70) Glory be to God the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end. Amen. Teach me to perceive and understand properly (O Creator of all things), for your wisdom is all I desire. Fix your word in my ear (O Creator of all things), and fix your wisdom in my heart. O Lord Jesus Christ (you who are the true wisdom of your eternal and omnipotent Father) I most humbly beg your Divine Majesty that you consider it proper to send me the speedy help of some pious wise man and experienced philosopher for realizing and perfecting above all fully those things which will be of greatest value for increasing your praise and glory. And if no such mortal man now lives upon the earth who is fitting for this work, or who may have been assigned by your eternal providence to the performing of that service for me, then truly I most humbly, most ardently, and most faithfully ask from your divine majesty that you grant to send me down from heaven your good spiritual ministers and angels, namely Michael, Gabriel, Raphael, and also Uriel: and (from your divine favor) any other true and faithful angels of yours, who may completely and perfectly train and teach me in the true and accurate knowledge and understanding of your secrets and wonders (concerning all your creatures, and their nature, properties, and best use) and necessary knowledge for us mortals, to the praise, honor, and glory of your name, to my firm solace and otherwise (through me) the solace of the greatest number of your faithful, and to the confusion and ruin of the wicked. Amen. Let it be O Jehovah Zebaoth; let it be O Adonay; let it be O Elohim. O blessed and omnipotent Trinity, praised above all things, grant me (John Dee) this petition, in such a manner that will be most pleasing to you. Amen.” -Ed.

[115](#)

Ab anno . . . suam: “From the year 1579 in approximately this manner, in Latin or in English (and furthermore in another unique and particular manner, sometimes for Raphael, and sometimes for Michael) it was most gratifying to me to pour forth my prayers to God; may God grant me his wonderful mercy.” -Ed.

[116](#)

In Sloane 3677, this note comes before the prayer. -Ed.

[117](#)

Angelus . . . praedominans: “Angel or intelligence now presiding over the whole world.” -Ed.

[118](#)

Etymologia: Gratiōsa / Afflicta Dei / Misericors: “Etymology: Favored / Distressed of God Merciful.” Dee considered Hebrew etymology important and discusses meanings and roots of various words in various works of his. It seems he had at least a rudimentary command of Hebrew grammar as well. -Ed.

[119](#)

4 Angeli . . . Quaternarii: “4 angels presiding over the 4 quarters of heaven, as Agrippa notes in the Scale of the number four (*Occult Phil.*, Book 2, ch 7).” This grouping of the Archangels is common in medieval and Renaissance occult works. In *Liber Juratus*, one of the earliest books of the Solomonic school of magic, these four angels are known as the “Angels of the 4 winds.” Agrippa, in his work, *De Occulta Philosophia*, book 2, chap. 7 (Leiden: E. J. Brill, 1992), pp. 266, calls them the “four angels ruling over the corners of the world.” The *Magical Calendar* of Tycho Brahe gives the same.

Michael and Gabriel are the only two angels mentioned by name in the Old Testament. Raphael is mentioned in the apocryphal *Book of Tobit*, and Uriel is well-known in noncanonical lore. Annael is relatively unknown. -Ed.

[120](#)

Etymologiae: Fortitudo . . . praeualesceus: “Etymology: Michael: Strength of God; Gabriel: either made very strong or very powerful or strength of God; Raphael: Medicine of God; Uriel: Light of God.” -Ed.

[121](#)

Anna . . . Deum: “Anna, et Annah, is a particle of the supplicant and confessor: consequently it may not be unreasonable that it indicates praying and confessing God.” Dee’s theory is that the name Annael derives from Hebrew “Ana” meaning “pray,” or “lament.” The more usual explanation of Anael is that it is equivalent to Haniel, and means “Grace of God.” Johannes Trithemius, in *De Septem Secundeis* (translation in William Lilly, *Worlds Catastrophe*, London, 1647) refers to him as the “spirit of Venus.” - Ed.

[122](#)

Per Sloane 3677.

[123](#)

Ad Deum . . . Anno 1582: “A faithful declaration to almighty God, to the lasting account of this matter in the year 1582.” -Ed.

[124](#)

Talent: “power.” -Ed.

[125](#)

I Samuel 9 is the story of Saul’s consulting Samuel about his father’s asses. - E.A.

[126](#)

James 1:5 Si quis autem vestrum indiget sapientia, postulet a Deo, qui dat omnibus affluenter, et non impropere: et dabitur ei.: “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” -Ed.

[127](#)

mediately: “through a mediator.” -Ed.

[128](#)

Mittas . . . ducant &c: “May you send your light and your truth, which may lead me . . .” -Ed.

[129](#)

Recte Sapere . . . quod volo: See above. -Ed.

[130](#)

Da verbum . . . fige &c: “Fix your word in my ear, and your wisdom in my heart, etc.” -Ed.

[131](#)

This third seer was Saul. -E.A.

[132](#)

This seems to be a paraphrase of Psalm 34:7: “The angel of the Lord encamps around those who fear him, and delivers them.”

[133](#)

De mirabili . . . Naturae: “Concerning the wonderful power of art and of nature” -Ed.

[134](#)

Numquid non est Deus in Israël, ut ad consulendum Beelzebub, deum Accaron. Reg. 4. cap. 1. -Δ. “Is it because there is no God in Israel that you are going to inquire of Beelzebub, the god of Ekron?” 2 Kings (called Reg 4, 4 Kings in the vulgate) - Ed.

[135](#)

Facilius . . . reputare: “It is without doubt incomparably easier to obtain anything that is considered useful for people from God, or from good spirits [than from evil spirits].” -Ed.

[136](#)

Mane: “in the morning.” -Ed.

[137](#)

AÑAËL.

[138](#)

Note, An illuding intruder, even at the first, putting him self, as an angel of light. Take hede allwayes of undue securitie.

[139](#)

There appered a great number of dead mens skulls, likewise.

[140](#)

In nomine . . . tu es: “In the name of Jesus Christ, who are you?” This is a standard first question for interrogating spirits. “Let him first require his name, and if he be called by any other name” (pseudo-?) Agrippa’s *Fourth Book of Occult Philosophy*, ed. Robert Turner (London: Askin Publishers, 1978), p. 67. -Ed.

[141](#)

“potestas . . . est: “All power is placed in me.” -Ed.

[142](#)

Quae?: “Which?” -Ed.

[143](#)

Bona et mala: “good and bad.” -Ed.

[144](#)

De Thesauro abscondita: “regarding hidden treasure.” -Ed.

[145](#)

Ne perturbes . . . Nugae: “Don’t bother, for these are trifles.” -Ed.

[146](#)

Ubi . . . tua?: “By whom is your power?” -Ed.

[147](#)

Cur . . . mea?: “Why do you ask about my power?” -Ed.

[148](#)

Cur . . . placet: “Why? It means you haven’t satisfied me.” - Ed.

[149](#)

An bonus . . . speculo?: “Is there any good angel assigned to this speculum/mirror?” - Ed.

[150](#)

Etiam: “Yes, certainly.” -Ed.

[151](#)

Quis? “Who?” -Ed.

[152](#)

Bonus . . . mentio: “Isn’t this the good angel mentioned in scripture?” [i.e. Michael]-Ed.

[153](#)

Maxime: “Absolutely.” -Ed.

[154](#)

Fieri . . . agam?: “May I not see and deal with him?” -Ed.

[155](#)

Ita: “yes” -Ed.

[156](#)

Quid . . . velis: “What do you wish to show by this?” -Ed.

[157](#)

Alterius . . . est: “It is the character of another angel.” -Ed.

[158](#)

Cur . . . ostendis?: “Why do you show this now, and on this occasion?” -Ed.

[159](#)

Causam ob magnam: “For a great reason.” -Ed.

[160](#)

In margin: “Prayer / Fasting.” -Ed.

[161](#)

Gloria . . . saeculorum: “Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end.” -Ed.

[162](#)

Prepositus orbis veneris: “Governor of the planet Venus.” -Ed.

[163](#)

This book only survives in fragments as Cotton MS. Vitellius. C. VII, art. 3. in the British Library. -Ed.

[164](#)

In nomine Jesu Christi: “In the name of Jesus Christ.” -Ed

[165](#)

Pseudonym for Edward Kelley. -Ed.

[166](#)

Note: he had two dayes before made the like demaunde and request unto me: but he went away unsatisfiied for his comming was to entrap me, yf I had had any dealing with wicked spirits as he confessed often tymes after: and that he was set on, &c.

[167](#)

Aliqui Angeli boni: “some good angels.” -Ed.

[168](#)

Michael . . . nostris: “Michael is the foremost in our works.” -Ed.

[169](#)

Soyga, Soiga = agyos. -E.A. Agios is Greek for holy. Two copies of this book have been identified. One is Bodleian Ms. 908, and the other is British Library Sloane manuscript 8. See the introduction for more detail. -Ed.

[170](#)

Liber . . . bonos: “That book was revealed to Adam in Paradise by the good angels of God.” -Ed.

[171](#)

solus . . . interpretator: “Michael alone is the interpretor of that book.” -Ed.

[172](#)

Dee lived to be 81. -Ed.

[173](#)

Praesentias . . . invocandi: “Request and invoke our appearance with sincerity and humility. And Anchor, Anachor, and Anilos are not to be called into this stone.” -Ed.

[174](#)

Haec . . . non vi: “These things mostly involve Michael. Michael is the angel who illuminates your path. And these things are revealed in virtue and truth, not by force.” -Ed.

[175](#)

Omnis . . . nobis: “Every hour is our hour.” -Ed.

[176](#)

An illuding spirit straight way intruded him self, and this character: as may appere *Libri Quinti Appendice* where the character is described exactly.

[177](#)

In margin: This was not True Uriel as may appere Anno 1583: May 5. -Ed.

[178](#)

Sigillum . . . gestandum: “Engrave this sigil in gold, for protecting the body in all places, times, and occasions: and it is to be worn on the chest.” -Ed.

[179](#)

Soli . . . gloria: “All honor and glory to God alone.” -Ed.

[180](#)

Note: In this time there appered in the stone, a riche chayre: and after a little while, it was out of sight.

[181](#)

That is, Psalms 6, 32, 38, 51, 102, 130, and 143 (the Vulgate numbers them 6, 31, 37, 50, 101, 129, and 142). -Ed.

[182](#)

Sigillum Dei: “Sigil (or seal) of God.” -Ed.

[183](#)

In margin: Erronicè, contra ignorantiam meam. vide post. -Δ (Erroneously, to my ignorance. See below.) -Ed.

[184](#)

Note this point.

[185](#)

Two smaller seals are preserved in the British Museum. They measure 125mm in diameter, and are 20mm thick. The holy table itself measured 36¼ inches by 35⅞ inches, was 31½ inches high. -Ed.

[186](#)

Caue: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparavit. -Δ. “Beware: an angel of darkness intruded itself here as is shown in the appendix to the fifth book.” In fronte: “in front”; iuxta pectus: “near the chest”; a sinistris: “on the left”; a dextris: “on the right.” -Ed.

[187](#)

Brimstone (sulfur) was commonly used in exorcisms. For the binding of Asmodeus by Raphael, see *The Book of Tobit* 3.17. -Ed.

[188](#)

Dee’s daughter Katherine was nine months old at the time. -Ed.

[189](#)

Note: So is it evident who went about to hinder the truth before in the character, and in the border of the Table, falsely counterfeiting &c as it also in the next action may appere.

[190](#)

Saul in danger of being carried away quick. -Δ. Quick: “alive.” -Ed.

[191](#)

George was a servant of Dee’s. Dee’s diary states that goodman Hilton requested lodging for his two sons in Dee’s house in 1579, and that Robert Hilton came to his service 4 October 1581. -Ed.

[192](#)

See Tobit 3.17 and 8.3.

[193](#)

Gloria . . . sicut: “Glory be to the Father, and to the Son, and to the Holy Spirit, as . . . etc.” -Ed.

[194](#)

“Around 3 in the morning.” -Ed.

[195](#)

Hereby may appere that this wycked spirit foysted in the shew of the fals character and names before.

[196](#)

Presently: “at once.” -Ed.

[197](#)

Brave: “splendid.” - Ed.

[198](#)

Note: Lundrumguffa skourged spiritually.

[199](#)

Glystring: “brilliant.” -Ed.

[200](#)

Lundrumguffa.

[201](#)

Gloria . . . saeculorum: “Glory, praise, honor, virtue, and sovereignty to the immortal, invisible, and almighty God, forever and ever.” -Ed.

[202](#)

Agrippa hath so, cap. 24, Lib. 3, *Occult. Phil.* -Δ. Cornelius Agrippa, *De Occulta Philosophia*, p. 471. Here Agrippa lists the four princes of the angels as Michael, Raphael, Gabriel, and Nariel (also known as Uriel). They rule over the four winds and the four parts of the world (East, West, North, and South respectively). -Ed.

[203](#)

Potius erat dicendum Michaël: Nam Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus. -Δ. (“Rather Michael was indicated: For Gabriel is the Predominance of God: and therefore also the strength, but to another degree.” -Ed.)

[204](#)

Fortitudo . . . est: “The strength of God is always with you.” -Ed.

[205](#)

Angelus tuae professionis: “Angel of your profession.” -Ed.

[206](#)

Vide Agrippam de Triplici hōis custode. Lib.3: cap.22. -Δ. Cornelius Agrippa, *De Occulta Philosophia*, book 3, chap. 22, p. 465. Here Agrippa states that everyone is assigned three angelic keepers or preservers: one that is holy, another of the nativity, and another of the profession. -Ed.

[207](#)

Laudate . . . suis: “Praise the Lord for his works.” -Ed.

[208](#)

Vide Reuclini de *Verbo Mirifico*, de nomine NA.

[209](#)

Vide Reuclini Librum *de Verbo Mirifico* de nomine PELE.

[210](#)

The use of the ring.

[211](#)

De sigillo Emeth, vide Reuclini *Artem Cabalisticam*, lib.3. et Agrippam lib. 3. cap.11. -Δ. “Concerning the seal Emeth, see Johann Reuchlin, *On the Art of the Kabbalah*, book 3.” Translated by Martin and Sarah Goodman, (Lincoln, NE: University of Nebraska Press, 1983), pp. 284, 287: “They assert that En Sof is alpha and omega, for he said: ‘I am the first and the last.’ They say too that the ‘Crown’ of the kingdom is the bottomless fount of all the ages and the Father of mercies, whose

mystery is that he seals up Essence through Truth. As our noble teacher Eliezer haKalir says: ‘Truth is his seal.’ This can be proved by arithmetical calculation. If we multiply *Ehieh* (meaning ‘essence’) by *Ehieh* we will get 441, which is the same as *Emeth*, the word for ‘true’ or ‘truth,’ and the same as *Adonai Shalom*, which means ‘Lord of Peace.’” Compare with Joseph Gikatilla (b. 1248), *Gates of Light*, translated by Avi Weinstein (San Francisco: Harper Collins Publishers, 1994), p. 222: “Thus the Sages said ‘EMeT is the seal of the Holy One, Blessed be He.’ . . . Therefore, upon His seal is written EMeT, to teach you that all the hosts of letters from the first aleph to the [but not including] mem [which is in the middle of the alphabet] look to bring favour . . .” See the introduction for a discussion of the seal Emeth. Note also that all three names, “NA,” “Emeth,” and “PELE” are found in Agrippa, *De Occulta Philosophia*, book 3, chapter 11, p. 434. -Ed.

[212](#)

Virtue, also “power.” -Ed.

[213](#)

Valete: “Farewell.” -Ed.

[214](#)

Soli . . . Gloria: “All honor, praise, and glory to God alone.” -Ed.

[215](#)

Invoke . . . eum: “Invoke the name of the Lord, and acknowledge him.” -Ed.

[216](#)

Psalm 67.1: Deus . . . nobis: “May God be gracious to us and bless us.” -Ed.

[217](#)

Of Salamian you may rede, in the call, Diei Dominicae in *Elementis Magicis* Petri de Abano, there called Salamia. -Δ. Elementis Magici: “Magical Elements,” by Peter de Abano, English translation published as *Heptameron: or Magical Elements* (London, 1655, reprint London: Askin Publishers, 1978), p. 89. Diei Dominicae: “Sunday.”

[218](#)

Thretting: “threatening.” -Ed.

[219](#)

Raphaël.

[220](#)

De OCH vide in libello Arbatel in ☉. -Δ. According to the Arbatel *De Magia Veterum*, Aphor. 17, pp. 17–31, Och is a spirit of Olympus who governs solar things. The other six Olympic spirits are Aratron (Saturn), Bethor (Jupiter), Phaleg (Mars), Hagith (Venus), Ophiel (Mercury), and Phul (Moon). -Ed.

[221](#)

See Agrippa, *De Occulta Philosophia*, book 3, chapter 34, p. 504. -Ed.

[222](#)

Δ: Perchaunce he meaneth the cownsayle of Annael: before specified.

[223](#)

It is in *Elementis Magicis* Petri de Abano printed with Clauis Agrippae, which lay in my oratorie almost under my wyndow.

[224](#)

The top third of a page is missing here. This quote is supplied from HM, where it is attributed to Michael, that is, F.D., 15 March 1582. -Ed.

[225](#)

In margin, written lengthwise: God wilbe revenged uppon Saul: for he hath abused his names in his creatures He hath sinned agaynst kinde. His ponishment is great: and so I ende. -Ed.

[226](#)

See the apocryphal *II Esdras* 4.1, 4.36, 5.20, 10.28.

[227](#)

See the apocryphal *Book of Tobit* 3.17 and passim.

[228](#)

Mysteriorum Liber Primus, tooke ending here (as I conceive) after which followes *Mysteriorum* Liber Secundus*, but the begining thereof is utterly perished. *So it appeares to be by divers Quotations in the following Books. *So by the Citation 28 April 1582. -E.A.

[229](#)

The top quarter of a page is missing. In HM, Dee says: "Note that the whole Second boke is Nothing els but the Mysteries most Mervaylous of Sigillum Dei: otherwise called Sigillum Aemeth." In 3677, E.A. makes the following comments: "I suppose here were some other Actions between the 21 of March and 28 of April 1582 which belonged to the 2nd booke, & are wanting. For in the beginning of the Action of 28 of Apr. Mich: taxeth (?) and threateneth Δ for his slacknes for his not preparing things appointed by him (which Δ excuseth with inability) but here is no . . . of such appointment . . . in Action of 21 of March. [In margin: 22 Mar Mr Talbot went to London to take his journey for the Bookes vide Ephemerides. If therefore there was any action between 22 Mar & 28 Apr it must be after Mr Talbots retorn, & when he retorned is not noted.] (The following line was crossed out. -Ed.): I suppose also that somewhat is wanting of the 3d Booke, for here is only the Actions of 2 daies, and 28 & 29 of Ap: & the catch word of the last page is - Mi + decedite - but nothing followes.

I also suppose there is something wanting of the 4th Booke, for the last Action is 4 May 1582 & at the beginning of which it appears that E.T. was unwilling to proceed as skryer any further, because Mich: willed him to Marry. & lis & bable be here (+) left offe. Beside the 4th (or rather 5) booke begins the 15 of Nov: 1582. & from the 4 of May to that tyme here is nothing extant. Yet that somewhat was done may be colledled from what is entred under the Title vizt: Post reconciliationem Kellianam, &c: implying that, here had been some falling out betw. Δ & him, & it may hence be presumed, Kelly had been implied as Skryer sometyme before the said falling out.

+ / 4. May. Mr. Talbot went vide Ephem: so that by this it seemes Mr. Talbot went away from Mortlack so soone as his account of 4 of May was finished, & discected the imployment.” -E.A.

[230](#)

Benedictus qui venit in: “Blessed is he who comes in . . .” -Ed.

[231](#)

Benedictus . . . Domini: “Blessed is he who comes in the name of the Lord.” This is part of the Sanctus prayer, which appears in the preface to the Latin mass. See also John 12:13. -Ed.

[232](#)

Michael - Fortitudo Dei.

[233](#)

My Oath or vow required for secresie.

[234](#)

To E.T. he spake.

[235](#)

Recte . . . Intelligere: “To perceiue and understand properly.” -Ed.

[236](#)

The top quarter of a page is missing. -Ed.

[237](#)

In HM this section has the following heading (perhaps part of the missing text): “Now I will speak of Sigillum Aemeth, also known as Sigillum Dei.” The words in square brackets were supplied from HM. The quote is also dated 19 March. -Ed.

[238](#)

Semiel, this etymologie is as thowgh he wer the secretarie, for the Name of God.

[239](#)

Michael -CHM.

[240](#)

Semiel - fortè significat Nomen meum Deus. Ita quod Tabulae istae sunt Nomen Dei, vel Nomina Diuina. -Δ. Forte . . . Diuina: “Perhaps it signifies the name of my God, thus, because these tables are the name of God, or the Divine names.” -Ed.

[241](#)

Compare with Daniel 10:6. -Ed.

[242](#)

The very fashion of the T was thus: 

[243](#)

“T” in the holy language is named Gisg; vide lib.5. post. et est ultima Alphabetilitera. -Δ. Vide . . . litera: “See below in Book 5; it is the last letter of the alphabet.” -Ed.

[244](#)

HM reads “of God.” -Ed.

[245](#)

Deus . . . semper: “O God, God, our God, blessed are you, now and forever.” - Ed.

[246](#)

G: alr. Ged. lib.5. -Δ. (“G: otherwise Ged. [See] Book 5.” -Ed.)

[247](#)

This ellipsis is Dee’s, indicating an omission. -Ed.

[248](#)

N, alr, Drux.

[249](#)

Multiplicatum . . . terra: “Manifold is your Name on the Earth.” -Ed.

[250](#)

Vidimus . . . Domine: “We have seen your glory, O Lord.” -Ed.

[251](#)

Gisg.

[252](#)

Illius . . . nobiscum: “May his Glory be with us.” -Ed.

[253](#)

Na.

[254](#)

Et est . . . Lucis: “And it is the number of blessed power. Behold the Angels of Light.” -Ed.

[255](#)

Et sum . . . videte: “And I am the end, and have no number. I am a number within a number, and every number is my number. Behold.” -Ed.

[256](#)

Drux.

[257](#)

Et est . . . cælis: “And he is life in heaven” -Ed.

[258](#)

Et ego . . . viventibus: “And I live with the well-living.” -Ed.

[259](#)

Vivamus . . . Nomen: “We live, Alleluia. O Holy Name.” -Ed.

[260](#)

Tal.

[261](#)

Benedictus . . . Agni: “Blessed is the number of the Lamb.” -Ed.

[262](#)

Orate invicem: “Pray in turn.” -Ed.

[263](#)

Omnia . . . Deo: “Everything is given by God.” -Ed.

[264](#)

Med.

[265](#)

Et non . . . Deus: “And the end is not in him. Blessed are you O God.” -Ed.

[266](#)

Angeli . . . Halleluyah: “The angels will fall down at your name O Lord. You are the first O alleluia.” -Ed.

[267](#)

Un.

[268](#)

Et numerus . . . caeteris: “And your number lives in the rest.” -Ed.

[269](#)

Corrected thus after by Uriel to be 20.

[270](#)

Nomen . . . nobiscum: “The name of that is with us.” -Ed.

[271](#)

Drux.

[272](#)

Creasti . . . tuam: “O Lord, you have created your angels for your glory.” -Ed.

[273](#)

Et te . . . Deus: “And God has made you first.” -Ed.

[274](#)

Un.

[275](#)

Et creata . . . tuo: “And they were created and perish in your name.” -Ed.

[276](#)

Note these 3 parts.

[277](#)

Surgit . . . Dei: “Innocence arises to the face of God.” -Ed.

[278](#)

Innocentium . . . tuis: “O Lord, you have seen the names and blood of the innocent on the earth, and you are just in your works.” Compare with Psalm 94:21. - Ed.

[279](#)

Na.

[280](#)

Numerus . . . rerum: “Your number is infinite, and it will be the end of things.” -Ed.

[281](#)

Non est . . . Terrae: “To him there is no number. Everyone perishes before God, and on the face of the earth.” -Ed.

[282](#)

O benedictum . . . illis: “Blessed is your name, O Lord. The number perished with those.” -Ed.

[283](#)

Med.

[284](#)

Lux . . . tuum: “Light abides in darkness. Your Name is full of glory.” -Ed.

[285](#)

Trinus sum: “I am threefold.” -Ed.

[286](#)

Benedictus . . . El: “May the name El be blessed.” -Ed.

[287](#)

Ur.

[288](#)

Labia . . . Dominum: “My lips praise the Lord.” -Ed.

[289](#)

Scotcheon: escutcheon. -Ed.

[290](#)

Et hic est El: “And here is El.” -Ed.

[291](#)

Benedicta . . . tua: “May your age be blessed.” -Ed.

[292](#)

Natus . . . noster: “That Light is born. He/she/it is our Light.” -Ed.

[293](#)

Drux.

[294](#)

Numerus . . . benedictus: “Your number is blessed.” -Ed.

[295](#)

Numerus . . . aeternum: “Your number is with us: and yet until now we knew not his end. May you come with your number, O one forever.” -Ed.

[296](#)

Linguis . . . eum: “They recognized him by his tongues.” -Ed.

[297](#)

Benedictus . . . sic: “Blessed is he who is so and so.” -Ed.

[298](#)

Trencher: cutting board on which food is served. -Ed.

[299](#)

Ur.

[300](#)

Et es . . . tuis: “And you are true in your works.” -Ed.

[301](#)

Gaudete . . . Gaudete: “Rejoice ye, all his people, rejoice ye, all his people, from now on rejoice.” -Ed.

[302](#)

Incipit virtus nostra: “Our power begins.” -Ed.

[303](#)

Ged—G.

[304](#)

Note this to be the first that vanished away, going behynde Michael.

[305](#)

Recte . . . eius: “Live properly, O you his holy ones.” -Ed.

[306](#)

Don.

[307](#)

Hic est . . . meam: “This is the angel of my Church, who may teach him my path.” -Ed.

[308](#)

Na.

[309](#)

Coniunxit . . . illorum: “He joined the spirit with their souls.” -Ed.

[310](#)

Med, ged.

[311](#)

Numerus . . . numero: “Its number is without number.” -Ed.

[312](#)

Tempus . . . agnoscite: “It is time. Recognize your God.” -Ed.

[313](#)

Gisg.

[314](#)

Imago: I writ first: but, aunciently, and vulgarly both in writing and print, you shall finde ymago, though not according to the Latine Tung. -Δ. Ymago . . . amara: “Your image (O death) is bitter.” -Ed.

[315](#)

Gon - cum puncto, y -Δ. (“With a point, to distinguish it from ‘i’.” -Ed.)

[316](#)

Iustus . . . noster: “Our God is just to the wicked.” -Ed.

[317](#)

Opera . . . mea: “The labor of the faithful is my delight.” -Ed.

[318](#)

Hic est Deus noster: “Here is our God.” -Ed.

[319](#)

Ecce . . . mea: “Behold, sin rules in my house.” -Ed.

[320](#)

Graph.

[321](#)

Bestia . . . aeternum: “The beast devoured my people, but he will perish forever.” -Ed.

[322](#)

Pa.

[323](#)

Iniquitas . . . Inquis: “Iniquity fills my temple, and the holy live with the unjust.” -Ed.

[324](#)

I think it to be superfluous.

[325](#)

Iniqua . . . suis: “The earth is unjust in its malice.” -Ed.

[326](#)

Angeli . . . sanctis: “His angels have served the saints.” -Ed.

[327](#)

Uriel corrected it after, to be under.

[328](#)

Regnabit . . . tempore: “Wickedness will rule for a time.” -Ed.

[329](#)

Nulla . . . terram: “No power rules upon the earth.” -Ed.

[330](#)

Non est . . . caelis: “His number is not in heaven.” -Ed.

[331](#)

Antiquus . . . Innocentes: “The ancient serpent has raised up his head, devouring the innocent.” -Ed.

[332](#)

Regnum . . . Contradicet?: “My Kingdom. Who resists it?” -Ed.

[333](#)

Non quod . . . Mysterium: “It is not because he is A, but because he resists A. Neither his portion nor his number are discovered in heaven. Therefore he has the number of the earth, which is a mystery.” -Ed.

[334](#)

Mysterium nobis reuelandum. -Δ. (“A mystery to be revealed to us.”) Vobis . . . reuelandum: “This mystery is to be revealed to you afterward.” -Ed.

[335](#)

Perturbatur . . . sua: “The earth is thrown into confusion by his/her wickedness.” -Ed.

[336](#)

My skryer had omitted to tell me this, or els, it was not told and showed, but Uriel did after supply it by the skryer: The first letter of Perturbatur, doth not make shew, of the letter following as other before did.

[337](#)

Surgite . . . aeternum: “Arise, O servants of God. Arise (I say) and fight. The Name of God is eternal.” -Ed.

[338](#)

Omnis . . . illius: “All the Earth will tremble at the sound of that trumpet.” -Ed.

[339](#)

Serua . . . Israel: “O God, save your people; O God, save your people Israel; O God, save (I say) your people Israel.” -Ed.

[340](#)

Fam.

[341](#)

Est numerus in numero: “He is the number in the number.” -Ed.

[342](#)

Nunc . . . tribulationis: “Now are the days of troubles.” -Ed.

[343](#)

Hic predictus: “This is the number that was foretold.” -Ed.

[344](#)

Audite . . . est: “Listen: it is finished.” -Ed.

[345](#)

Uriel also did correct this place with deliuering this in the place of the other description before.

[346](#)

Angele . . . tuam: “O angel, prepare your trumpet.” -Ed.

[347](#)

Venite Tempus: “The time comes.” -Ed.

[348](#)

Hij duo . . . adhuc: “These two were still hidden.” - Ed.

[349](#)

Vale . . . suum: “Farewell. Nature has its own limit.” -Ed.

[350](#)

Hij duo . . . adhuc: “These two were still hidden.” - Ed.

[351](#)

Have wanted: “were missed.” -Ed.

[352](#)

Veritas . . . sunt: “Truth is in God alone, and all these things are true.” -Ed.

[353](#)

The descryer, or the skryer omitted to tell.

[354](#)

Hij duo . . . adhuc: “These two were still hidden.” - Ed.

[355](#)

Consummatum est: “It is finished.” -Ed.

[356](#)

Iste . . . suus: “This is his number.” -Ed.

[357](#)

Omnia unum est: “Everything is one.” -Ed.

[358](#)

Semieil.

[359](#)

Laudate . . . eius: “Praise the Lord in his sanctuary” (Psalm 150). -Ed.

[360](#)

The declaration of the Numbers.

[361](#)

Make experience: “get started.” -Ed.

[362](#)

Note these doings to be accounted Calls.

[363](#)

Saluete: “Greetings.” -Ed.

[364](#)

Note: 7 names, proceeding from 3 generall places of the Circumference or 3 generall letters, being but one letter and that, A.

[365](#)

Prove: “determine the truth.” -Ed.

[366](#)

Vide Galatinum, lib. 3. cap. 11. -Δ. This is Petrus Galatinus, a 15th century Kabbalist. -Ed.

[367](#)

Id est . . . Trinitate: “That is, God the Father, God the Son, God the Holy Spirit, Trinity in unity and unity in Trinity.” - Ed.

[368](#)

Pater . . . Deus: “God the Father, God the Son, God the Holy Spirit, nevertheless not three gods but one God.” -Ed.

[369](#)

Sicut . . . unus: “As the rational mind and flesh of a person are one, so too are God and man one Messiah.” -Ed.

[370](#)

42, are here in potentia, but, non Acta.

[371](#)

The vertu of this Circle.

[372](#)

ADAMS TREATISE, A: He meaneth my Booke that I call *Soyga*.

[373](#)

Primus . . . Dixi: “First and newest, one alone God lives now and ever: He is and he will be, and here are his Divine Names. I have spoken.” -Ed.

[374](#)

Benedicamus Dominum: “Let us bless the Lord.” -Ed.

[375](#)

Δ: I had made, and written, and corrected certayn prayers to them.

[376](#)

Fiat voluntas Dei: “Let it be as God wills.” -Ed.

[377](#)

Straight way: “immediately.” -Ed.

[378](#)

Baskets.

[379](#)

Ecce . . . Israel: “Behold, it is a mystery. Blessed be the Lord, the God of Israel” (Psalm 7:18). -Ed.

[380](#)

Sapientiam: “wisdom.” -Ed.

[381](#)

Omnia unum est: “All is one.” -Ed.

[382](#)

Here there is a marginal flourish in the manuscript, with a line drawn to the word “heaven.” -Ed.

[383](#)

Seal this: “confirm this.” -Ed.

[384](#)

Note of the 7 Baskets.

[385](#)

Dixit . . . est: “He spoke and it was so.” -Ed.

[386](#)

Et viuis . . . est: “And you live with him, and your kingdom is with those.” -Ed.

[387](#)

Dedit . . . Orate: “He gave power to them in heaven. His power is great. Pray.” - Ed.

[388](#)

Magnum . . . Orate: “Mighty is GOD in his angels, and great is their power in heaven. Pray.” -Ed.

[389](#)

Nuncius . . . coelis. Orate: “Your messenger is great in heaven. Pray.” Nuncius (Nuntius) is commonly used as a title for Gabriel in medieval Latin. -Ed.

[390](#)

Michael is the sixth name. vide post. -Δ. Vide post: “see below.” -Ed.

[391](#)

Dedit . . . coeli: “He gave power to his angels in the splendor of heaven.” -Ed.

[392](#)

Et coniunxit . . . unum: “And God joined them into one.” -Ed.

[393](#)

My contynual and anncient prayer.

[394](#)

Note these manifold and great Mysteries and mark these 7 diuerse Crosses with these 7 letters.

[395](#)

Note this Bond.

[396](#)

He is twice three and one.

[397](#)

I haue hither to forgotton to ax where Uriel his name may appere.

[398](#)

48 letters are here: and One is noted by a Cross: which maketh the 49th. Of this Cross and Angels vide Anno 1584, Junij 25. - Δ. See TFR, p. 173. -Ed.

[399](#)

The 7 angels, Zaphiel, Zadkiel, Camael, Raphael, Haniel, Michael, and Gabriel, appear in Cornelius Agrippa, *De Occulta Philosophia*, book 2, chap. 10, p. 282, as the “seven angels which stand in the presence of God.” -Ed.

[400](#)

72 vertues multiplyed by 48: giue 3456.

[401](#)

This I supply was spoken by Michael though the noting by whom is omitted in the original. -Δ.

[402](#)

Shaddowed: “shaded.” -Ed.

[403](#)

¶ Of this sentence cam no frute nor further confirmation, therefore, consider.

[404](#)

The third Lord Monteagle, William Stanley, died in 1581, and it seems likely that Dee was trying to purchase some of his books at his estate sale. -Ed.

[405](#)

Note this trumpeter.

[406](#)

We were commaunded Not to ax of the apparayle of Michael.

[407](#)

Et haec est . . . fac officium Phanael: “And this is his glory, which will not be moved by the wicked. Mi: What do you want? Δ: Besides the will of God, the wisdom that is necessary for us. Mi: The wisdom of the world is nothing, but will perish in eternity. May the LORD’S eternity come, from every part of the world. Come, come if GOD ADONAY wishes. Perform the office, O Phanael.” -Ed.

[408](#)

Lustily: “vigorously.” -Ed.

[409](#)

Multiplex . . . Noster: “Manifold is our God.” -Ed.

[410](#)

7 Thrones, 7 Trumpets, 7 Angels.

[411](#)

Sic est Deus noster: “So is our God.” -Ed.

[412](#)

Unus . . . noster: “One is our God, O God, our God.” -Ed.

[413](#)

Muserion est: “It is a mystery.” The reason Dee used this pseudo-Greek is unclear. -Ed.

[414](#)

Note the intrusion of Error by the Wicked powres of Sathan.

[415](#)

Perijt Malus cum malis: “A wicked one perishes with the wicked.” -Ed.

[416](#)

Tanta . . . Sathan: “So great is your boldness, O Satan” -Ed.

[417](#)

Sed . . . vivit: “But our God lives.” -Ed.

[418](#)

Non sum: I understand the refusall of those two intruded pillers. -Δ. Non sum: “I am not.” -Ed.

[419](#)

Sum: “I am.” -Ed.

[420](#)

Orate: “Pray.” -Ed.

[421](#)

Cumfet, comfit: “candy.” -Ed.

[422](#)

Ista . . . secretorum: “These are the secrets of secrets.” -Ed.

[423](#)

Invoke . . . possumus: “Call upon his name, or we are able to do nothing” -Ed.

[424](#)

Sic . . . Sic: “Yes, O Lord, Yes, Yes.” -Ed.

[425](#)

Laudate . . . aeternum: “Praise the name of the Lord who lives forever.” -Ed.

[426](#)

Ipsa: “exactly.” -Ed.

[427](#)

Et Misericordia tua Domine magna est: “And your mercy, O Lord, is great.” -Ed.

[428](#)

Dominus . . . suo: “The Lord is stationed in his number.” -Ed.

[429](#)

Vivo . . . illorum: “I live as a lion in their midst.” -Ed.

[430](#)

Et tua . . . ubique: “And great is your power everywhere.” -Ed.

[431](#)

Hoc . . . praece: “This is not without prayer.” -Ed

[432](#)

Serpens . . . serpentem: “I am a serpent, and I devoured the serpent.” -Ed.

[433](#)

Et bonis . . . Domine: “You are a serpent to both the good and the evil, O Lord.” -Ed.

[434](#)

Numerus . . . cognitus: “His number was discovered by no one.” -Ed.

[435](#)

Ignis sum penetrabilis: “I am a piercing fire.” -Ed.

[436](#)

Et sit . . . Deus: “And may it/he be with us, O God.” -Ed.

[437](#)

There is “V” omitted by our neglect.

[438](#)

Note these innumerable Angels.

[439](#)

Sic . . . noster: “Yes, yes, yes our God.” -Ed.

[440](#)

Finis. Gaudium . . . Deus: “The end. Joy and Light is our God.” -Ed.

[441](#)

Consummatum est: “It is finished.” -Ed.

[442](#)

Unus . . . eius: “ONE ONE ONE. All flesh fears his voice.” -Ed.

[443](#)

Adeste . . . Venite: “Be present O Daughters of goodness. Behold, your God is present. Come.” -Ed.

[444](#)

Filiae Bonitatis, or Filiolae lucis: vide pagina sequente. -Δ. (“Regarding the Daughters of goodness, or little Daughters of light: see the following page.” -Ed.)

[445](#)

Scribe quae vides: “Write what you see.” -Ed.

[446](#)

Nos . . . multa: “We are capable of much in Heaven.” -Ed.

[447](#)

Adeste, Filiolae Lucis: “Come, O Little Daughters of Light.” -Ed.

[448](#)

Michael: one of them that are counted to stand before the face of God. -Δ. Adsumus . . . stas: “We are present, O you who stands before the face of God.” -Ed.

[449](#)

Hijis nostris benefacite: “Favor these ones of ours.” -Ed.

[450](#)

Factum erit: “It will be.” -Ed.

[451](#)

Valete: “Farewell.” -Ed.

[452](#)

Et dixit . . . exaltum est: “And the Lord spoke, come O Son of Light. Come to my tent. Come (I say), for my name is exalted.” -Ed.

[453](#)

HM reads, “pendant behinde with a wreth down to the grownd.” -Ed.

[454](#)

Yern: iron. -Ed.

[455](#)

Traditionally, these metals correspond to the Sun, Moon, Venus, Jupiter, Mars, Mercury, and Saturn, respectively. -Ed.

[456](#)

Δ: perhaps here wanteth “non.”

[457](#)

Quanmvis . . . sunt: “Although they may (not?) be begotten at one time, yet they are one.” -Ed.

[458](#)

Facite . . . erit: “Make (items) according to these (examples) when the time comes.” -Ed.

[459](#)

Volumus: “We wish.” Perhaps a mistake for “volamus” (we fly). -Ed.

[460](#)

Magna . . . Halleluyah: “Great is God’s glory among you, and ever shall be. Halleluyah.” -Ed.

[461](#)

Valete: “Farewell.” -Ed.

[462](#)

Dixit . . . estis: “God said, be mindful of my name, but you have been forgetful.” -Ed.

[463](#)

Forte “quae.” -Δ. (Perhaps “quae” -Ed.)

[464](#)

Note these three descents.

[465](#)

Venite, . . . Adsumus: “Come, come, come. Come, O Daughters of the Daughters of Light. Come now and forever, you who will have daughters. God said, I created my angels, who will destroy the daughters of the earth. We are present.” -Ed.

[466](#)

Vbi fuistis vos: “Where were you?” -Ed.

[467](#)

In terris . . . glorificatis: “On the earth with the saints, and in heaven with the glorified.” -Ed.

[468](#)

Non adhuc . . . hoc: “This mystery is not yet to be known.” -Ed.

[469](#)

Quid . . . Illorum: “What will you do with these? (They answered,) We shall be with them in all their works.” -Ed.

[470](#)

Valete: “Farewell” (lit. “be well”). -Ed.

[471](#)

Valeas . . . Caelis: “May you be well, and you are great O you in heaven.” -Ed.

[472](#)

Orate: “pray.” -Ed.

[473](#)

Et miset . . . Adsumus: “And he has sent the sons of the sons, instructing Israel. The Lord spoke, come to my voice. We are present.” -Ed.

[474](#)

Quid factum . . . sumus: “What is done among the sons of men? They live badly (said they) and we do not have a place with them, so great is their iniquity. Woe to the world because of temptations to sin, or to those who cause temptations. Woe to those whom we are not with.” -Ed. Compare with Matthew 18:7: Vae mundo a scandalis. Necesse est enim ut veniant scandala: veruntamen vae homini illi, per quem scandalum venit: “Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the man by whom the temptation comes!”

[475](#)

Nec nomine . . . Mundus: “The world does not fear my name.” -Ed.

[476](#)

Nullus . . . meam: “Nobody will see my face.” -Ed.

[477](#)

Non est . . . dicam: “There is no maiden on the earth with whom I will speak.” -Ed.

[478](#)

Tanta est . . . ab illo: “So great is the weakness of holiness of the day. The benefactors depart from him.” -Ed.

[479](#)

Opera . . . me: “Their handiwork is vain. Whereupon no one will see me.” -Ed.

[480](#)

In the manuscript the “e” and “l” are overwritten. -Ed.

[481](#)

Hagonel. Vide de hoc Hagonel, lib. 4. -Δ (“Regarding this Hagonel, see Book 4.”) Ecce: “behold”; Qui adhuc . . . viuo: “I live with those who are still holy.” -Ed.

[482](#)

Hij . . . Doctrina: “They have imitated my teaching. The teaching of all things are placed in me.” -Ed.

[483](#)

Imitati sunt: “They have imitated.” The proper perfect active form of imitor is Imitati sunt, not imitaverunt. -Ed.

[484](#)

Non curat numerum Lupus: “The wolf does not administer the number.” -Ed.

[485](#)

Ne minimam . . . Valet: “It detracts very little virtue from virtue. Be with them. Be (I say with them). Be (I say) with me. Farewell.” -Ed.

[486](#)

HM adds, “to Michael (who had called both the first & these).” -Ed.

[487](#)

Dictum est hoc tempore: “It was said at this time.” -Ed.

[488](#)

Urielis officium. -Δ (“Uriel’s office.” -Ed.)

[489](#)

Omnis . . . Halleluyah: “All knowledge is from the Lord. Mi: And his name is Halleluyah.” -Ed.

[490](#)

Note this list is made perfecter by the next side following. -Δ. The list is composed of the Hebrew names for the seven planets with the divine name “El” added to indicate an angel: Sabathiel (Saturn), Zedekiel (Jupiter), Madimiel (Mars), Semiel (The Sun), Nogahel (Venus), Corabiel (Mercury), Levanael (The Moon). The numbers 21/8 represent “el”; 26, 8, and 30 represent “1.” -Ed.

[491](#)

Beatus est . . . conseruat: “Blessed is he who keeps his own names secret.” -Ed.

[492](#)

In the manuscript, “us” is heavily underscored. -Ed.

[493](#)

Note these two orders of Angels: and Note Uriel doth name him self one of the standers before the face of God.

[494](#)

Sanctus . . . noster: “Holy, holy, holy, is he, our God.” -Ed.

[495](#)

Note well this Rule of Arte.

[496](#)

Vox Domini . . . Halleluyah: “The voice of the Lord in strength. The voice of the Lord in grace. The voice of the Lord reveals the secret. In his temple may we praise his name EL. Hallelluyah.” -Ed.

[497](#)

Note this manner of Center accownted.

[498](#)

Note of Numbers with priks signifying letters.

[499](#)

1 the first dowghter.

[500](#)

Nomen . . . aeternum: “The Name of the Lord lives forever.” -Ed.

[501](#)

Viuit in caelis: “He lives in heaven.” -Ed.

[502](#)

Deus noster: “Our God.” -Ed.

[503](#)

Dux noster: “Our Commander.” -Ed.

[504](#)

Hic est: “This is.” -Ed.

[505](#)

Lux in aeternum: “Light forever.” -Ed.

[506](#)

Finis est: “He/it is the end.” -Ed.

[507](#)

Vera est haec tabula: “This table is true.” -Ed.

[508](#)

Vera est . . . iam: “This table is true, known in part by us, but unknown in all parts. See below.” -Ed.

[509](#)

Note these other purposes.

[510](#)

Virtus Vobiscum est: “Virtue is with you. Pray.” -Ed.

[511](#)

Angeli . . . illorum: “The angels of light of our God. And he set his angels in their midst.” -Ed.

[512](#)

This name Corabiel you may see in *Elementis Magicis* Petri de Abani, in the Considerations Diei ☾ (Monday). - Δ.

[513](#)

Videt . . . est: “God saw his own work to be good, and he ceased from his work. It was so.” -Ed.

[514](#)

Note these two order of Angels.

[515](#)

Dixi: “I have spoken.” -Ed.

[516](#)

Sit Nomen . . . Amen: “May the Name of the Lord be blessed, from this time and for all time, forever and ever. Amen.” -Ed.

[517](#)

Sigillum . . . hebraice: “The Seal of God Aemeth (or Emeth), containing the names of God in Hebrew.” -Ed.

[518](#)

Ashmole has added “Liber: 3^{us} / Liber: 4^{us}” at the bottom of the page. Dee has drawn the frame around the title to look like a scroll. -Ed.

[519](#)

In HM Dee notes: “Almost all the Third booke, is of the 7 Ensignes of Creation.” -Ed.

[520](#)

Union of us two.

[521](#)

Habilitie: “ability.” -Ed.

[522](#)

The lamin not simpli . . . spoken: for No such Lamyn was to be made. -Δ.

[523](#)

Venito Ese: “Come, O Ese.” -Ed.

[524](#)

Laudate . . . Orate: “Praise the Lord in Heaven. Pray.” -Ed.

[525](#)

Remember, Ese and lana; ar the thirdth and fowrth of the Septem Filiae Bonitatis, sup. lib°. 2°. They are thus in order there: El, Me, Ese, lana, Akele, Azdobn, Stimcul. -Δ. Septem Filiae Bonitatis . . . 2°: “Seven daughters of goodness, in book 2 above.” -Ed.

[526](#)

Adesdum Ese . . . vestris: “Come, Ese. Come, lana. He gives proof in your tables.” -Ed.

[527](#)

Lightened: “glowed.” -Ed.

[528](#)

Creatio. -Δ “I created.” -Ed.

[529](#)

Ex hijs . . . illorum: “From these they were created (I created), and these are their names.” -Ed.

[530](#)

Numerus Primus: “The first number.” -Ed.

[531](#)

Δ Of these seven tables, Characters, or scotcheons Consider the words spoken in the fifth boke, Anno 1583, Aprill 28, How they are proper to every King and prince in theyr order. They are Instruments of Conciliation. Volumine 5°: wher my Character is fashioned. -Δ. The words “Numerus Primus” appear to be in Ashmole’s handwriting. -Ed.

[532](#)

In the manuscript, Dee has drawn a line between this word and “very blak” above. -Ed.

[533](#)

Finis Tenebrarum: Halleluyah: “The end of darkness: Halleluyah.” -Ed.

[534](#)

Initium . . . Halleluyah: “And it is a good beginning in his name. Halleluyah.” -Ed.

[535](#)

Filiae filiarum Ese sup. lib. 2. -Δ. Venite filiae filiarum ESE: “Come, O daughters of the daughters ESE.” -Ed.

[536](#)

Somewhat wanteth.

[537](#)

Vnus: “One.” -Ed.

[538](#)

Dies primus: “The first day.” -Ed.

[539](#)

Ubi est Tabula?: “Where is the table?” -Ed.

[540](#)

Est, est, est: “It is, it is, it is.” -Ed.

[541](#)

This is the end of folio 32 of the manuscript. The 4 diagrams are inserted at this point, the first two on folio 33 recto, the other two on folio 33 verso. -Ed.

[542](#)

O honor . . . eris: “O honor, praise, and glory to you who are and will be.” -Ed.

[543](#)

Unus est . . . Origo: “He is one, he is three; he is in each corner. Everything will be understood. He was, is, and will be to you. The end and the beginning.” -Ed.

[544](#)

forte fui.—Δ. (Perhaps “was.”) Fui . . . sum: “I was, I am that which I am (was?) not.” -Ed.

[545](#)

Lux . . . est: “The light was not, but now it is.” -Ed.

[546](#)

In the margin is a line pointing to the third table. - Ed.

[547](#)

Ecce signum Incomprehensibilitatis: “Behold the sign that cannot be grasped.” -Ed

[548](#)

Est, est, est: “He/it is, is, is.” -Ed.

[549](#)

Fiat: “Let it be.” -Ed.

[550](#)

In the margin, is a line pointing to the fourth table. - Ed.

[551](#)

Scribe. Veritas est: “Write. It is true.” -Ed

[552](#)

Man, Woman.

[553](#)

Venito vasedq: “Come, O vasedq.” -Ed.

[554](#)

Vita . . . manu: “The life of these (is) from my hands.” -Ed.

[555](#)

O Lux Deus noster: “O Light, our God.” -Ed.

[556](#)

Note this stepping before. -Δ. In the manuscript there is also a line connecting “stepping” and “forestept.” -Ed.

[557](#)

Lumina . . . tuae: “These are the lights of your knowledge.” -Ed.

[558](#)

Fere . . . numerus: “Almost no one trusts this number.” -Ed.

[559](#)

The sterrs, Sonne and Mone Created.

[560](#)

Ad usum . . . sunt: “They are multiplied for your use.” -Ed.

[561](#)

Omnia gaudent fine: “All rejoice in the end.” -Ed.

[562](#)

Opus est: “It is the work.” -Ed.

[563](#)

Obumbrabit . . . luce: “He will overshadow your footsteps with the light of truth.” -Ed.

[564](#)

Gloria Patri et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen: “Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.” In British Library manuscript Harley 6482, *A Treatise on Angel Magic*, the seven ensigns are attributed to the Moon, Saturn, Jupiter, Mars, the Sun, Venus, and Mercury, respectively. -Ed.

[565](#)

I am not sure if it wer Mi. or Ur, that called for them.

[566](#)

Et posuit . . . filiae: “And he sets those in his service. What do you desire? Δ: Wisdom and knowledge needed to serve God for his glory. Mi: Wisdom is from God; knowledge is to a creature and from creatures. Ur: Come, O daughters.” -Ed.

[567](#)

E.T. his promise.

[568](#)

Practise. The lower world.

[569](#)

Venite filiae: “Come, O daughters.” -Ed.

[570](#)

I marvayle that the earth and waters are here ascribed to one.

[571](#)

Non potestis ... ratione: “You are not able to see this without calculation.” -Ed.

[572](#)

This I entersert now; thowgh it wer not at the first Noting.

[573](#)

Aqua: “Water.” -Ed.

[574](#)

Animal quadrupes . . . colorum: “A four-footed animal of all colors alternating.” -Ed.

[575](#)

Terra: “Earth.” -Ed.

[576](#)

Aer: “Air.” -Ed.

[577](#)

Ignis: “Fire.” -Ed.

[578](#)

Decedite . . . misit: “Depart in his name who has sent you here.” -Ed.

[579](#)

We two to-gither.

[580](#)

Perseth: “pierces.” -Ed.

[581](#)

Vide ipam Tabulam horam 49 nom. Collectam, pagina sequente. -Δ. (“See the table itself, of 49 names collected, on the following page.” -Ed.)

[582](#)

49.

[583](#)

He ment to E.T.

[584](#)

Deo . . . Amen: “To God all good, all honor, praise, and glory, forever and ever. Amen.” -Ed.

[585](#)

Hora noctis 11½ a circiter: “around 11:30 at night.” -Ed.

[586](#)

Tabula . . . continens: “Collected table of the 49 consecutive names of the good angels (per Dee).” -Ed.

[587](#)

Coordinatio . . . disposita: “Sequence of the 49 angels, arranged thus by John Dee.” Iste est caeteris: “and so on.” -Ed.

[588](#)

Plighes: “pleats.” -Ed.

[589](#)

Uriel, his manner of apparition.

[590](#)

A description of the glorious man.

[591](#)

Many cullours in all his garments are shewed in sequentibus thus:

[592](#)

Sic, Sic, Sic, Deus noster: “Yes, yes, yes, our God.” -Ed.

[593](#)

Multiplicabit . . . sua: “He will multiply all things by his blessing.” -Ed.

[594](#)



[595](#)

The yoking or cuppling of the two byrds.

[596](#)

E.T. sayd the Voyce to be like Michael his voyce.

[597](#)

Progressum . . . gloriam: “Progress and increase in virtue and truth to God’s honor and glory.” -Ed.
[598](#)

Fortè: “your.” -Ed.
[599](#)

Seely: “looking.” -Ed.
[600](#)

Quick: “alive.” -Ed.
[601](#)

Liking: “appearance.” -Ed.
[602](#)

A palmer was a traveler who carried a palm branch as a token of having made a pilgrimage to the Holy Land. -Ed.
[603](#)

(Videlicet) in Deo: “(namely) in God.” -Ed.
[604](#)

Benedictus . . . eius: “Blessed is God in his gifts, and holy in all his works.” -Ed.
[605](#)

Betwixt the end of the 3rd book, whose last action was May 4, 1582, & the beginning of this 4th book whose first action was on Nov. 15, 1582, is a great chasme of time. Occasioned perchance by some falling out with E. Kelly which is implied in this mention of Reconciliatio Kelliana. This is the first time that Edward Kelly appears to bee the seer, at lest under that name, there beeing no account, neither in the printed nor Mss. books how hee came to Dee. Queue: If Edw. Kelly was not the same with Ed. Talbot this latter beeing his assumed name, perchance after he was in orders. For Weever in his *Funeral Monuments* speaking of Ed. Kelley the Necromancer, sayes hee also went by the name of Ed Talbot. -E.A. Dee’s diary fills in some details of this period: “May 4th, Mr. Talbot went. May 23, Robert Gardener declared unto me hora 4½ a certeyn great philosophicall secret, as he had termed it, of a spirituall creatuer, and was this day willed to come to me and declare it, which was solemnly done, and with common prayer. July 13th, Mr. Talbot cam abowt 3 of the klok afternone, with whom I had some wordes of unkendnes: we parted frendely: he sayd that the Lord Morley had the Lord Mountegle his bokes. He promised me some of Doctor Myniver’s bokes.” James Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), pp. 15–16. -Ed.
[606](#)

Quartus . . . dimittimus: “Fourth Book of the Mysteries. November 15, 1582. After Kelley’s reconciliation. O God, have mercy on us, forgive us as we forgive.” Compare with Matthew 6:12. Ashmole has written “Liber 5^{us}” on the bottom of the page. -Ed.
[607](#)

In HM, this section is titled, “Some Notice of peculiar formes, and attire, wherein, the Kings, Princis and Ministers Heptarchicall appeared, and of some their Actions, and gesture at their apperance. &c.” The first leaf has been lost, but HM and CHM record the following actions of that day (order uncertain): In the first leafe were the offices of the two Kings Blumaza & Bobogel recited, as appeares by the Note at the bottome of the 2d page: & also 5 May 1583 & perhaps this first leafe was lost before he drew up his Booke of *De Bonorum Angelorum invitationibus* because I find a Blank where Blumaza is placed. -E.A. De Bonorum Angelorum: “Concerning the invitation of good angels.” -Ed.

[608](#)

Ultima . . . erit: “This age of yours is the last age, which shall be revealed to you.” -Ed.

[609](#)

Est in mundo, et incipiet cum illo alter Mundus: “It (or he) is in the world, and another World will commence with that one.” -Ed.

[610](#)

This king onely, is the ordrer, or disposer, of all the doctrine, which I terme Heptarchicall, as first, by calling the 7 Princis and after that, the 7 kings: and by giving instructions for use and Practise of the whole doctrine Heptarchicall for the first purpose, and frute therof to be enioyed by me: of two other there was onely Mention made. -Δ (HM).

[611](#)

Note. For, of Hagonel we never had any thing before. -Δ.

[612](#)

To him ward: “toward him.” -Ed.

[613](#)

Regnat . . . Operis: “Your power rules in the sons. Behold, the sign of The Work.” Note the crown symbol drawn above the “H” (for “homo” or man) denotes royalty. Dee uses the crown symbol in his diary to signify the queen. -Ed.

[614](#)

Carmara, otherwise Baligon. Vide . . .

[615](#)

Adhuc . . . non est: “There is two to come, there is no more” (in John Dee’s words, see below). -Ed.

[616](#)

Prince HAGONEL. Note. All the Princis, seemed to be men, and to haue red Robes, but this Prince, his Robe was shorter then the others. All the Princis, had Cerclets, of Gold on theyr heds: not crowns not coronets. -Δ (HM).

[617](#)

HM reads “light” in three places. -Ed.

[618](#)

Filij & Filij Filiorum, supra libro 2°. -Δ. “See above in book 2 on the Sons and the Sons of the Sons.” -Ed.

[619](#)

Δ: generally.

[620](#)

Δ: particular, or my government lasteth yet.

[621](#)

Kings of the erth &c.

[622](#)

HM reads, “This Prince held in the palme of his right hand, as yf it had byn a rownd ring, with a prick in the mydst: hanging allso over his myddle fingers, which he affirmed to be his seale: and sayd the name of it, to be Barees.” -Ed.

[623](#)

All people of the erth etc.

[624](#)

Counterpoised: “balanced.” -Ed.

[625](#)

Cheare = cheer: “disposition.” -Ed.

[626](#)

Vera: “true.” -Ed.

[627](#)

Impura: “filth.” -Ed.

[628](#)

Verus . . . Impuris: “The true with the true, and the filthy with the filthy.” -Ed.

[629](#)

Philosophers.

[630](#)

Geometry.

[631](#)

Δ He hath recyted the offices of two Kings, as of Blumaza and Bobogel. And then he sayeth, Gather by these few spriggs &c: Which Bobogel is over the Nobility and Wisdome, of Metalls, & all Nature. -Δ. Lucem: “Light”; Mundi tenebras: “the darkness of the world.” -Ed.

[632](#)

Lucem: “light.” -Ed.

[633](#)

The foreman with the short [coat].

[634](#)

Primus et quartus: “The First and the Fourth.” -Ed.

[635](#)

The.

[636](#)

Carmara his Minister: forte Prince Hagonel.

[637](#)

Weapons wherewith to destroy.

[638](#)

Note this First and last, bycause of Baligon ali. Carmara, his prince & tables.

[639](#)

Practise with spirituall weapons.

[640](#)

Ubi . . . est: “Where there is neither glory, nor goodness, nor good.” -Ed.

[641](#)

Sempiternitie: “eternity.” -Ed.

[642](#)

Note. Practise. Lib°. 2°, Filij Filiorum: (“In book 2, sons of the sons.” -Ed)

E ----	1. These 7 are named in the great Circle
An ----	2. following
Aue ----	3.
Liba ----	4.
Rocle ----	5.
Hagonel ----	6.
Ilemese ----	7.

[643](#)

Note. Prince Butmono sayd this: but the office is under king Bnaspol, whose prince is Blisdon. The Mystery of this I know not yet: For Blisdon will be fownd to be the proper minister of king Bnaspol. Vide Anno 1583 May 5th, of the Making of Mensa faeders, and my Golder Lamine. -Δ (HM). Mensa

faederis: “the table (or altar) of the law (or covenant).” -Ed.

[644](#)

In the manuscript, Dee has written this as “E.FK.” -Ed.

[645](#)

Vox hominibus . . . mundi: “The voice not worthy for the people, but these with their sons have praised God. Blessed is he who is the only son, and glory of the world.” -Ed.

[646](#)

The black cloth of silence and staying.

[647](#)

The Token to leaue of, by a black shaddowing all in the stone.

[648](#)

Note: how he governeth Three, and Carmara (his King) hath also a Triple crown.

[649](#)

 This Character seemes to stand for Carmara, as apperes from severall places in fol .2.a. & b. & many other. It appears by a note of Dr. Δ (*De Heptarchia* &c: Cap. i.) that Michaell & Uriel were present at the begining of these revealed Misteries & gave authority to Carmara to order the whole Heptarchicall Revelacon. Perhaps this authority was entred in the first lost leafe of this 4th booke (thowgh Dr. Dee calls it the 2d Booke in his Note.) see Chap: 2 at the begining. By a marginall note at the beginning of the first Chapter, it should seeme, that the Dr. meanes by the first Booke the Action only of the 16 of Nov. 1582, & by the 2d Booke the Actions of the 17, 19 & 20 of Nov. 1582. But his marginal note of 19 should be 20 of Nov. for so it appears by the Actions entred. The 21 of Nov: vizt: the action of that day he calls the Appendix of the 2d chapter. -E.A. Laus . . . semp.: “Praise and honor be to the eternal and omnipotent God, now and ever. Amen.” -Ed.

[650](#)

Ille . . . Venite: “Truly he is God. Come.” -Ed.

[651](#)

Δ: So he sayd in latin, in the forpart of the leaf before.

[652](#)

Note. Copper apperteyneth to ♀ . -Δ. HM reads, “All the Princis held up to gither, Heptagonon stellare, (as I terme it) and it seemed to be of Copper.” -Ed.

[653](#)

Δ Forte Bagenol / Hagonel, if H be for B. Then Bagonel conteyned Bagenol.

[654](#)

Me nosti: “You have known me.” -Ed.

[655](#)

One of the first of the Twelue.

[656](#)

'8. Gods visitation. And it is 8: may be 8 yeres added to this tyme: and that maketh 1590. Nouemb. 16. That 8, or 88, I know not yet.

[657](#)

Prince Befafes with feathers under his robes.

[658](#)

Deo soli . . . gloria: "All honor and glory to God alone." -Ed.

[659](#)

Prince Butmono. -Ed.

[660](#)

In earth.

[661](#)

The Dead mens bodyes.

[662](#)

The Light of his anger. 

[663](#)

Threasure hid requested.

[664](#)

Antichrist

[665](#)

How can the middest of a spirituall creature be imagined? My dowl to ax. He meant the middest or center of the Earth. The middest of his Charge. 

[666](#)

Δ A great dowl . . . me yet, the diuersity of the 4th and fifth officers, and officis as they are here, and in the Repetition ensuing.

[667](#)

Δ: in Animantibus bratij. ("in living creatures." -Ed.) Sloane 3677 misreads "animantibus oratis."

[668](#)

(Δ = man.)

[669](#)

Virtus officij sui -Δ. ("The power of his office." -Ed.)

[670](#)

Short Coat. The first.

[671](#)

Novi Januam Mortis: “I have known the Gate of Death.” -Ed.

[672](#)

Et percussit . . . Dixi: “And the Glory of God has struck the walls of the wicked. I have spoken.” -Ed.

[673](#)

Prince Brorges.

[674](#)

Mysteria . . . imprimate: “Engrave these mysteries on your souls/minds.” -Ed.

[675](#)

A forte, in Aëre.

[676](#)

But Baligon, als Carmara, in the ende of the boke sayeth it to be his office. Consider well. Prince Bralges hath Blumaza his king.

[677](#)

The powres under his Subiection are Invisible. They appeared like little white smokes without any forme. All the world semed to be in brightnese. -HM

[678](#)

The seale.

[679](#)

Exchue Wauering or suspition.

[680](#)

All Mysteries shalbe known to us. -Δ. The last of 7 Princes of the boke spoke hereof his words. - (HM)

[681](#)

Secreta Dei, non sunt hominibus reuelanda. -Δ. (“Secrets of God are not to be revealed to men.” -Ed.)

[682](#)

Δ: Note Highest and Lowest to be understode perhaps in Tabula Collecta.

[683](#)

BLUMAZA Rex est super Reges Terrae et illius sunt primus princeps, et illius Ministri, ut conycio.

Hanc partem primam vocat  unum Librum: in quinta pagina sequente, ad

hanc Notam  .

It should seem that this character should be only a Circle and a prick fol.6.b. I have forgotten how I came by this Crosse annexed to it.

alr Remember. Obelison his promise to me of knowing and using. (This note is next to “Befafes” on the diagram. -Ed.)

Words: 9

9
9
7
11
45

Sanctus sanctus sanctus Dominus Deus noster: “Holy, holy, holy, O Lord, our God”; Blumaza Rex est ... Notam: “I conclude that Blumaza is the king, and rules the kings of the Earth, and they are his first prince and servants.  calls this first part one book in the fifth page following, marked with the symbol .

 -Ed.

[684](#)

“Around one in the morning.” -Ed

[685](#)

Carmara al: Baligon

[686](#)

In the manuscript, this word has a crown drawn above it, i.e.,  . -Ed.

[687](#)

Nam ipse . . . nostro: “For he himself is one and indivisible. Glory, glory, glory be to our Creator.” -Ed

[688](#)

Δ forte, of this work.

[689](#)

The rownd Table.

[690](#)

NOTE this to be a REPETITION of the Heptagonon this little Treatise aeffore. Lern to reconcile the 4th and the 5th. -Δ. In HM, Dee notes, “At the Call of King Carmara (in the Second handling of this Heptarchicall doctrine), whan he sayd, Venite, Repetamus Opera Dei, Appered Prince Hagonel.” Venite . . . Dei: “Come, let us renew the works of God step by step.” -Ed.

[691](#)

Δ hã . . . bis dext . . . Adhuc duo, et tempus non est. (This reading is from Sloane 3677. It is illegible in Sloane 3188. -Ed.)

[692](#)

Short Coat.

[693](#)

Δ: I think he ment by the rownd table shewed, which Mr. K. had sent me &c, bycause the names cam out of that Table.

[694](#)

Haec sunt . . . intelligis: “These are your lessons, which you do not yet understand.” -Ed.

[695](#)

According to HM this was Hagonel. -Ed.

[696](#)

Unus . . . nostrum: “There is one God, and there is one work of ours.” -Ed.

[697](#)

Parati . . . nostro: “We have been prepared to serve our God.” -Ed.

[698](#)

Vide libro 3°.

[699](#)

Hagonel seamed to embrace the Cumpany. -Δ (HM).

[700](#)

Δ: I dowt it shold be short coat holding or embracing all the Table with his hands, and not H. Note Istorum - Istarum, as if it were filias et filiare &c. (Et nomen . . . sunt: “And my name is a whole number, nor is their offence in our number. Moses named us. The power of these men is like the power of these women. Although they are not one, nevertheless they are in unity.” -Ed.)

[701](#)

Making the phrase, Tam . . . Quam: “as . . . so . . .” -Ed.

[702](#)

Dei potestas. -Δ (“God’s power.” -Ed.)

[703](#)

Quatenus . . . quaerit: “How great is your vanity? You knew these numbers to be in God, in the world, and in the minor world. In God, that is, with us. In the world, that is, in our presence. In the minor world, that is among us. (Your mind/soul is combined with thought.) It is debated among philosophers, and above all) concerning NATURE, which is not with you but with us (ah, ah, ah) and

it is in our power. You (singular form) will see God. You (singular form) have seen our work, the work (I say) of his own hands. We shall be moved by the finger of God. He came [or comes] from God. He was a man, and with men: and is yet with them. For truly his power gives might, strength, and purpose, not only to us, but to our deeds. What does your unburied soul seek for yourself?" Note the missing parenthesis probably belongs after Phōs, "philosophers." Unburied soul: "soul of a living person as opposed to a dead person's soul." -Ed.

[704](#)

Ab humo . . . dictum est: "From the earth, from man; from man is the word." -Ed.

[705](#)

Skaped: "escaped." -Ed.

[706](#)

HM reads, "robes or clothes." -Ed.

[707](#)

Note this reckening by six and six.

[708](#)

HM reads, "blown bladder," i.e., inflated balloon. -Ed.

[709](#)

So he sayd pagina praecedente, unum est opus nostrum. -Δ. ("On the preceding page (he said), 'Our workmanship is all one.'" -Ed.)

[710](#)

The diuision of the Daye.

[711](#)

In sexto et 7^o sunt omnia, fol. 10. -Δ. "All things are in a sixth and a seventh, fol. 10." -Ed.

[712](#)

Note. K. Car. There are but 6 Names that are in Subiection unto the Prince: The first 7 next him: are those which held the fayr & bewtifull Crownes. The first 7 are called by those names that thow seest: O E S &c. Note. This diversity of Reckening by 6, and by 7, I can not yet well reconcyle. -Δ(HM).

[713](#)

There is a blank space in the manuscript. -Ed.

[714](#)

Δ: How can Bobogel be accownted the first name?

[715](#)

Δ: Now he meaneth at Bobogel in that table collected from  made before.

[716](#)

Note. The Tablet  to be conferred with the rownd . -Δ. The latter drawing is reproduced from Sloane 3677, since the original is now lost. -Ed.

[717](#)

In margin: Sent to me by E.K.

[718](#)

A sword in the mans hand within the Circle.

[719](#)

O in this Table OFS &c, is of the eighth name, the second letter, but the ninth here in respect of the circle of numbers.

[720](#)

Note who sayeth this. Δ: Note the like phrase: fol. 2. of Hagonel who sayd he had spoken of it, whereas we had receyved nothing of him before.

[721](#)

This is the symbol of Saturn/Saturday. -Ed.

[722](#)

Δ him.

[723](#)

Baligons rule and government.

[724](#)

Sup. fol. 1. b.2.

[725](#)

Prodigious rule and government, the ende of all things.

[726](#)

Dee his languishing desire.

[727](#)

God graunt.

[728](#)

Δ I understode not this to be so: tyll he called to my remembrance and made me turne my bokes to that Parcell which he called the Prologe declared by Annael: which Saul skryed: &c.

[729](#)

Δ: = hardest, for me, in respect of my Imperfections.

[730](#)

In the manuscript, this word is heavily underscored. -Ed.

[731](#)

Those—as he seemed to Embrace them. fo. 5.

[732](#)

The Prince and his first 7.

[733](#)

= data.

[734](#)

Istorum Noua potestas incipit. -Δ. (“Their new power begins.” -Ed.)

[735](#)

Regnat... quaeso: “It rules, it rules, it rules; O wickedness rules over the entire face of the Earth. The heart of man is filled with malice and iniquity. Please consider.” -Ed.

[736](#)

Angels, ministers of Gods wrath.

[737](#)

Consider the reckening here by 7, but before he had a reckening by 6. 

[738](#)

There were but 6 holding bewtifull Crownes.

[739](#)

The Powre and being of the rest. 

[740](#)

Now by 7.

[741](#)

Δ: each of .7. letters. Six names in subiection.

[742](#)

⊙ on the right hand.

[743](#)

Δ forte “of the first 7”. Δ videlicet.

[744](#)

Δ: of the six lines.

[745](#)

Note, Name and Character.

[746](#)

Praxis. Call. -Δ. (Praxis: “exercise, practise.” -Ed.)

[747](#)

Prince, Ministers. 6.

[748](#)

Destruction or hurt.

[749](#)

= Kings. -Δ. HM reads “princes,” without the qualification. -Ed.

[750](#)

... Sciences past present or to come.

[751](#)

Diuers kings.

[752](#)

Dignification.

[753](#)

Δ: Is it not Annael with whome I began?

[754](#)

Δ Who is that?

[755](#)

HM does not include this instruction. -Ed.

[756](#)

Δ: Ergo it shold seme to be his office to deale with Kings: but in the ende he declareth his office to be of all Aëreall actions.

[757](#)

Δ: Hagonel.

[758](#)

Δ Character. HM has no such notation. -Ed.

[759](#)

Of 7 letters a pece.

[760](#)

The placing of my fete in practise. 

[761](#)

⦿ Note former boke.

[762](#)

Δ The Table of practise of a yard square: libro: 1°.

[763](#)

The stone was not yet browght.

[764](#)

HM reads “Mercies” in one place, and “Mercy” in another. -Ed.

[765](#)

I shall not practise these Tables in Vayne.

[766](#)

Dei Misericordia magna ipi Δ concessa. (“God’s great mercy granted to Dee himself.” -Ed.)

[767](#)

Respice ista Tria. -Δ. (“Respect these three things.” -Ed.)

[768](#)

Shaddowed: “sheltered.” -Ed.

[769](#)

Secresy.

[770](#)

Queen Elizabeth -Ed.

[771](#)

God graunt.

[772](#)

Worldly vanity.

[773](#)

Good Angels.

[774](#)

Laus ... Max°. : “Praise, honor, glory, power, and sovereignty be to God, all good.” -Ed.

[775](#)

Stay: “delay.” -Ed.

[776](#)

Noble men.

[777](#)

This I note for the form of calling. -Δ. Venito ... munitus: “Come, O Bobogel, king and noble prince. Come with your ministers. Come (I say), come fortified with your guards.” -Ed.

[778](#)

Note.

[779](#)

Cave -Δ (“Beware.” -Ed.)

[780](#)

Ioly = “jolly: handsome.” -Ed.

[781](#)

BOBOGEL his apparayle.

[782](#)

Faciamus . . . aeternus: “May we act in accordance with God’s will. He, our God, is truly noble and eternal.” -Ed.

[783](#)

HM reads, “sonk down into the Transparent fyry Globe of the New World.” -Ed.

[784](#)

In the manuscript, the first four are indicated with a brace. -Ed.

[785](#)

In the manuscript, the first four are indicated with a brace. -Ed.

[786](#)

In the manuscript, the first three are marked with a brace. -Ed.

[787](#)

In the mansucrypt, the last four are marked with a brace. -Ed.

[788](#)

Deo soli ... Gloria: “All honor and glory to God alone.” -Ed.

[789](#)

“Around 1 in the morning.” -Ed.

[790](#)

BOBOGEL Rex.

[791](#)

A rownd Table.

[792](#)

Women-like.

[793](#)

Farthingale: “hoop skirt.” -Ed.

[794](#)

The Circle.

[795](#)

Tam mali ... noster: “Both the wicked and the good praise you. God, God, our God.” -Ed.

[796](#)

Nomen . . . Bobogel: “My name is Bobogel.” -Ed.

[797](#)

Δ: in Heptagonum.

Bobogel ----- Rex

Bornogo ----- Princeps

(Rex: “king”; Princeps: “prince.” -Ed.)

[798](#)

Wisdome & Science: “true nobility.”

[799](#)

Councell.

[800](#)

Clean: “completely.” -Ed.

[801](#)

Praters: “fools.” -Ed.

[802](#)

Ordinationem ... eleuate: “Raise up the government of infinite power.” -Ed.

[803](#)

LEE.

[804](#)

O Unitas ... in Deo: “O Unity in nature and in God.” -Ed.

[805](#)

O Aequalitas ... et se: "O equality of God and Nature. God in God. Nature from God and itself." -Ed.
[806](#)

Concentus ... Naturae: "His harmony is without number. Nevertheless he is together with us, the source and head of nature." -Ed.
[807](#)

Veritas ... est: "Ours is the truth which is sought after." -Ed.
[808](#)

Note, this is an example of what William Sherman calls a "face bracket" (*John Dee*, Amherst, MA: University of Massachusetts Press, 1995, p. 88). Dee drew them often in the margins of texts, and they only seem to mark alchemical passages (as here) or natural philosophical texts. -Ed.
[809](#)

Vegetible, Minerall.
[810](#)

ぢ
[811](#)

Beatus est ... mei: "Blessed is the light of my head." -Ed.
[812](#)

Unus ... pedubus: "One in head, one in heart, one in feet." -Ed.
[813](#)

Ientleman = gentleman: "nobleman." -Ed.
[814](#)

Note. King Bobogel said this of my atteyning to such mysteries, as the mysteries under him made shew of. -Δ (HM).
[815](#)

2. NAR.
[816](#)

Volumus: "we wish"; Possumus: "we can"; Quid non: "What not?" -Ed.
[817](#)

Faciamus ... societate: "Let us do what they did, for we three are Adam, by association." -Ed.
[818](#)

3. BLN.
[819](#)

Ab illo, per illum, cum illo: “from him, through him, with him.” -Ed.

[820](#)

Qui caret hijs tribus: “Who lacks these three.” -Ed.

[821](#)

In ecclesia ... Vanum: “In the church of God, he will work in vain.” -Ed.

[822](#)

Penitence.

[823](#)

Lawn: “thin fabric.” -Ed.

[824](#)

Sunt semper . . . unus: “They are always, and their food is one.” -Ed.

[825](#)

Vicissim: “in turns.” -Ed.

[826](#)

4. ANA.

[827](#)

Ab illo sed. Cum illo sed: “from him only; with him only.” -Ed.

[828](#)

Aliqui . . . Digni: “Some from worthiness, others are not worthy of any sort.” -Ed.

[829](#)

Per illum, Per ilium, Per illum: “Through him, through him, through him.” -Ed.

[830](#)

Cahos: “chaos.” -Ed.

[831](#)

Et quia . . . ignis: “And because they were lacking in blazing fires.” -Ed.

[832](#)

In the manuscript there is a line drawn from LEE to BLN, and another line from NAR to ANA. -Ed.

[833](#)

Omnes . . . in illo: “Everything towards nature, but not in him.” -Ed.

[834](#)

Δ There remayned 10 tymes Three.

[835](#)

Δ of 30.

[836](#)

Note, by theyr sitting that they are indifferent: and so they say.

[837](#)

Δ They semed therfore to sit betwene the perfect and reiected: as indifferent.

[838](#)

Sumus ... novit: “We are the seven gates of Nature, and of him who knew God.” -Ed.

[839](#)

Δ: beside AOIDIAB.

[840](#)

6, 7. -Δ. In sexto ... omnia: “All things are in the 6th and 7th.” -Ed.

[841](#)

NOTE the narrow path, above the chayr.

[842](#)

Δ Bornogo.

[843](#)

Formatur ... Heptagono: “The maker of these is the second in the Heptagon.” -Ed.

[844](#)

Note former. ergo. There is allso a circle on the grownd. Vide ante 3 folia: of my fete placed upon the Tables: Ergo they shold seme to be on the grownd. -Δ (Vide ante 3 folia: “See three folios earlier.” -Ed.)

[845](#)

Δ: of the six orders.

[846](#)

Practise. by 6.

[847](#)

Sloane 3188 reads, “excellencies of” in Ashmole’s handwriting, but CHM, HM, and Sloane 3677 all read, “excellencies in.” -Ed.

[848](#)

This boke sometymes called liber Creationis, & sometymes Tabulae Creationis. -Δ. (“The Book of Creation,” the “Tables of Creation.”-Ed.)

[849](#)

HM cites this: “King Carmara, Novemb. 19, of King Bobogel, his princis Ministers.” -Ed.

[850](#)

A Threhold use of this Doctrine.

[851](#)

Dixi: “I have spoken.” -Ed.

[852](#)

Rex Aquarum. -Δ. (“The King of the Waters.” -Ed)

[853](#)

Venito . . . fuit: “Come, come (I say), be present. Come, O King. O King, King, King of the waters, come, come I say. You are great, but my power is greater still. Our God stands firm, rules, and is, that which he was.” -Ed.

[854](#)

Parati . . . adsunt: “We have been provided his name from our Creator, the name, to praise the name, the Name (I say) of One now [blank space in manuscript] and living. These are dark/obscure to dark minds, but true and clear to true and perfect minds. Behold, they are present.” -Ed.

[855](#)

Note this Kings apparayle, and shew.

[856](#)

King BABALEL

[857](#)

Omne ... aecium: “May everyone living praise God, one and three, into all time.” -Ed.

[858](#)

At an ynche: “nearby.” -Ed.

[859](#)

Skipjack: “a dandy, skipping fellow.” -Ed.

[860](#)

He calleth Befafes.

[861](#)

Veni ... iste: “Come, O prince of the seven princes, who are princes of the Waters. I am the king, mighty and wonderful in the waters, whose power is in the depths of the waters. That prince . . .” -Ed.

[862](#)

The Prince his apparayle.

[863](#)

. . . est Tertius principum in Heptagonon: “. . . is the third Principality in the Heptagon.” -Ed.

[864](#)

Heptagono: “(in) the Heptagon.” Dee seems to be checking or correcting Kelley here. -Ed.

[865](#)

Vere . . . aquas: “I have spoken quite plainly and distinctly. . . . Have you measured the waters?” -Ed.

[866](#)

Factum est: “It is so.” -Ed.

[867](#)

Prince Befafes, my old frende unknown of me.

[868](#)

Philosophers. -Ed.

[869](#)

John Scotus Erigena (815?-877 theologian)? Michael Scot (introduced translations of Aristotle)?
John Duns Scotus (126s?-1308 theologian)?—Ed.

[870](#)

Δ The fifth of the seventh. I understand not this yet. Vide lib. 5. A° 1583 Maij 1.

[871](#)

NOTE: of wicked spirits, some restitution to favor.

[872](#)

See. 4th Enochian Call: “obelisong” is translated “as pleasant deliverers.” -Ed.

[873](#)

Or Cerclets perhaps.

[874](#)

HM reads, “Euery one of the 42 had a letter in his forhed. They were 7 in a row: and 6, downward. But of the first 7 the letters became to be between theyr feet, and the water seamed contynually to pass over these letters.” -Ed.

[875](#)

Threasors in the seas.

[876](#)

Practise.

[877](#)

King and Prince govern the whole day.

[878](#)

Δ: Whereas in the former Treatise, ther was a dowl of Butmono the fowrth, and Blisdon theyr offyces, being assigned here clere contrary: The dowl may be answered by the notes A. 1583, Maij 5 of the Table and my Character. Therefore I suspect some Intruder to have first -Δ. Vitam . . . Viuentium: “God gave life to all creatures. Come ye, come O fire. Come, O life of mortals Come (I say). Be present. God rules. O come. For he alone rules, and is the life of the living.” -Ed.

[879](#)

HM identifies this as King Bynepor. -Ed.

[880](#)

Butmono. -Ed.

[881](#)

Verè beatus: “Truly blessed.” -Ed.

[882](#)

Omnium . . . immensa: “Perpetual and unlimited praise for the giver of all good.” -Ed.

[883](#)

Iipse dixit. -Δ. (“He himself said.” -Ed.)

[884](#)

Generaltye.

[885](#)

Iipse: “himself.” -Ed.

[886](#)

Vita . . . manibus: “The highest life, the higher life, and the lowest life are measures by my hands.” -Ed.

[887](#)

Note second last world.

[888](#)

Ecce, omnia Noua. -Δ. (“Behold, all things are new.” -Ed.)

[889](#)

Vitam . . . ubique: “He surrenders life, and gives me power to be, and to live in perpetual glory. Everything and everywhere.” -Ed.

[890](#)

Note.

[891](#)

Δ I dowt, I did not here perfectly at this writing down.

[892](#)

Cumpassing with it a loft: circling it around in the air. -Ed.

[893](#)

Δ Bnaspol.

[894](#)

Δ Blisdon.

[895](#)

An Innumerable Cumpany of ugly Creatures, a far of.

[896](#)

Vide Lib°. 5, 1583 Martij 26.

[897](#)

Vide de istis in libro Cracoviensi Junij 26. Treasure hid in earth, kept by wycked spirites. -Δ. See TFR, p. 180. -Ed.

[898](#)

Bnaspol, Blisdon.

[899](#)

Venite . . . dentium: “Come here, where there is no peace, but only the gnashing of teeth.” -Ed.

[900](#)

Prince Brorges. -Ed.

[901](#)

The King.

[902](#)

Mark who sayd so before. -Δ. This was Carmara at the beginning of Book 4. -Ed.

[903](#)

Note a great Secret of spirits in payn expecting release.

[904](#)

Somewhat was not hard of me, or forgot. Perhaps Terror.

[905](#)

Δ: Bnapsen.

[906](#)

Δ; Brorges.

[907](#)

Note A. 1583, Maij. Thus I considered In dede after a sort Brorges may be cownted as last, for the begynning secretly was with Bralges.

[908](#)

Bralges sayd his government was of such: super fol. 4.b. -Δ. Venite . . . potestate: “Come you who are under my power.” -Ed.

[909](#)

The Circle of letters.

[910](#)

HM notes, “Prince Bagenol appeared not, by that name, yet. Note, the king him self [Baligon, aka CARMARA] is governor ouer these.” -Ed.

[911](#)

The last Ternarie. That is expownded lib°. 5. Maij 5.

[912](#)

Note, As Michael and Uriel, at the begynning of these revealed mysteries, were present, and gaue Authority to Carmara, to order the whole Heptarchicall Reuelation, so, at the Conclusion, they appeared agayn and Raphael with them, and Michael concluded the second boke (of this particular Reuelation Heptarchicall,) with these words following. -Δ (HM).

[913](#)

Prima pars Artis Triplicis: he termeth this afterward of three proportions in Esse. Consider these three principall points here. -Δ. Prima pars Artis Triplicis: “The first part of a triple art.” -Ed.

[914](#)

Annael.

[915](#)

Gloria . . . Maximoque: “May glory, laud, honor, and eternal thanksgiving be to our God, almighty and

all good.” -Ed.

[916](#)

1588. On twelfth day at night as I considered the Method of this boke, this cam to my mynde. -Δ.
Dee’s diary fills in some of the events between this action and the next: “[1582] Nov. 22nd, E.K. went to London, and so the next day conveyed by rode toward Blakley, and within ten dayes to returne. Nov. 24th, Saturday night I dreamed that I was deade, and afterward my bowels wer taken out I walked and talked with diverse, and among other with the Lord Thresorer who was com to my howse to burn my bokes when I was dead, and thought he loked sourely on me. [1583] Feb. 26th, I delivered my boke to the Lord Threasorer for the correction of the Calender. March 6th, I, and Mr. Adrian Gilbert and John Davis, did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, abowt the N.W. voyage. March 18th, Mr. North from Poland, after he had byn with the Quene he cam to me. I receyved salutation from Alaski, Palatine in Poland; salutation by Mr. North who cam before to the Quene, and next to me was his message, hor. 12.” Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), pp. 18–19.

[917](#)

Note. The cullour red and grene of the Table of Covenant. Two chayres.

[918](#)

Two Chayres.

[919](#)

Idque.

[920](#)

O quanta . . . perfectione: “O how great is the weakness and corruption of mankind, that has little faith in angels and their good deeds, but hardly any faith in God. All worldly things contain the corruption of the world within them. Our God, our God, he (I say) our God is true, and is true with his true angels and those who ever serve him. Ask for what you wish. I have spoken, and what I have spoken that was obscure, was in truth, justice, and perfection.” -Ed.

[921](#)

Note of this Rod.

[922](#)

Ecce . . . Hic . . . Per hoc . . . Et a Mensurae . . . vis? “Behold . . . here, . . . and here. . . . And from the end of the measure you will measure us and our power. Practice (I say). What do you wish?” -Ed.

[923](#)

Parabolically: using parable. -Ed

[924](#)

In umbra . . . Age: “In the shadow of death there is no equality. Nothing is obscure which you have received through him (E.K.). Practice.” -Ed.

[925](#)

A Threefold work.

[926](#)

In HM, Dee attributes this to “Carmara, Nouemb. 21. in appendix of the second boke.” -Ed.

[927](#)

Threfold Work.

[928](#)

The Kings with their Characters.

[929](#)

An, Aue, Rocle, Liba. I understand of Il, An, Aue, &c in the characters of the 7 kings.

[930](#)

Filij Filiorum - An, Aue, &c. Examination to be made of these bokes. -Δ. Filii Filiorum: “Sons of the Sons” -Ed.

[931](#)

Δ fortè “Unlawfull” and was myshard.

[932](#)

Forte: “their.”—Ed.

[933](#)

Princis.

[934](#)

Liber Creationis. Note, what hath bin tawght in this boke. -Δ. HM attributes this saying to Carmara, Nouemb. 21. Liber Creationis: “Book of Creation.” -Ed.

[935](#)

Δ: as may appere by the 49 names Collected.

[936](#)

Δ: I suspect this to be an imperfect phrase.

[937](#)

Name among Angels

[938](#)

Δ = name expressed.

[939](#)

Note Attire.

[940](#)

It is to weete: “that is to say.” -Ed.

[941](#)

Modo retrogrado quasi: “now as if going backward.” -Ed.

[942](#)

Addendo . . . Baligon: “This course is made by adding 7. Therefore adding 7 to the number 43 results in 50: a number one greater than 49, which may indicate the first king, Baligon.” -Ed.

[943](#)

Addendo . . . principe: “This course is made by adding 7. Therefore if 7 is added to the number 37, from there results 44 for the next prince.” -Ed.

[944](#)

Δ: Note that he calleth that contynually A Globe. Uppon such a globe Nalvage shewed out all the Calls.

[945](#)

HM reads “must have.” -Ed.

[946](#)

King . . . first . . . answering to Blumaza as I perceyued 1583 Maij 5, mane by meditation: and of Necessity must be: yf the last be for Baligon.

[947](#)

The next 1 is the last letter of Babalel, and then transversim as before, &c.

[948](#)

Traversim quasi retrograde: “Going crosswise as if backwards.” -Ed.

[949](#)

Last.

[950](#)

Last.

[951](#)

Left.

[952](#)

Meterly well: “fairly well.” -Ed.

[953](#)

The use of the Circular Table (here before often called a Globe) at another tyme.

[954](#)

I omitted a word, and our memories could not yeld it, this perhaps, Dignified.

[955](#)

An angel holding up the stone.

[956](#)

This stone brought by the Angel is said to bee an nich thick in the following Mysteriorum Lib. 5. Ms. p. El. Ash: conceives it to have been of a lenticular forme, included in a circular limb upon the top of which a cross, & edgewise sett in the frame. -E.A. See action of 5 May 1583. -Ed.

[957](#)

Veritas . . . uno est: “Truth is within truth, God within God, One is within one.” -Ed.

[958](#)

 caue. -Δ. (“Beware.” -Ed.)

[959](#)

Illi . . . saecula: “May all honor, praise, and glory be to him who is to reveal the age through fire, forever and ever.” Perhaps *indicere is intended: “to inflict (the age with fire).” Ashmole reads Iudicare: “to judge.” -Ed.

[960](#)

The words “Liber 6^{us}. / Liber 7^{us}.” are in Ashmole’s handwriting. -Ed.

[961](#)

The boke fownd in Northwik hill.

[962](#)

The scroll is shown below before the April 11 th Action. It shows the locations of ten hidden treasures. -Ed.

[963](#)

Pilosus. -Δ (“Hairy.” -Ed.)

[964](#)

Penetrasti . . . meae: “You penetrated the power of my iniquity.” -Ed.

[965](#)

Feci, Nam decedo: “I am done, for I depart.” -Ed.

[966](#)

Auete. Verum est, et incredibile: “Greetings. It is the truth, and incredible.” -Ed.

[967](#)

Iustitia. -Δ (“Justice” -Ed.)

[968](#)

Via . . . eleyson: “The way, the truth, and the virtue are one, and his greatness is manifold and

wonderful. And the breath comes from your mouth (and has life) from which everything lives, by your command and your light. Hail the word, hail the creator of things and of their measure which have been, are, and will be. You have illuminated the eyes of the creatures by reminders and plain warnings. Life to the good, but death to the wicked, and those cast from your consideration. How great and innumerable are your gifts? O remiges varpax. Lord have mercy.” -Ed.

[969](#)

Aqua. -Δ (“Water.” -Ed)

[970](#)

Loquitur de mea cogitatione, quod esset Raphaël. -Δ. (“He speaks concerning my thought that he may be Raphael.” -Ed.)

[971](#)

O Beata Trinitas . . . eius: “O blessed Trinity, send your light and your truth, that they may lead me to the holy mountain and to your tent. Me: Where, O unbelievers? Δ: We are not unbelievers, but our hope is alive, and the eternal and almighty truth is the fountain of life. Me: I brought you water from that same stream. It is a true medicine for your imperfections and needs. Understand now both who I am and for whom I was adorned. Drink and receive the abundance for your bones [can also be figurative: innermost part, soul]. For many are the imperfections of mortals. I have and you (pl) will have. I brought, and he shall be seen. The word is that light that blots out all imperfections. The faithful will enter into his blessedness. Wherein is the potion and eternal medicine. You thought correctly [see previous footnote]: I am indeed as you believe. For by truth and justice, his words and teachings are true and complete.” -Ed.

[972](#)

Recte sapere: “To perceive correctly.” -Ed.

[973](#)

Ecce seruus . . . pronunciatum: “Behold the servant of the Lord, Let his decree be for me (like his mercy) as was declared about me.” -Ed.

[974](#)

Perfytēd: “perfected.” -Ed.

[975](#)

Increduli. -Δ (“Unbelievers.” -Ed.)

[976](#)

HM identifies this as Raphael. -Ed.

[977](#)

A parable.

[978](#)

Note hereby to consider their actions, gestures and other circumstances.

[979](#)

Signa sunt . . . resanabit: “These are signs to you (pl) of humility and of repentance; which (signs) I make everything yours; they are not mine. May his word be praised in heaven, and may he also be praised on earth. Discover power in the humility of his speech (or language) and you (pl) will see the glory of his brow. For the glory of his power is merciful and almighty. Vanities exist in his seductions; Necessities exist in your true needs. For he made all things for his praise: and (behold) his handiwork praises the light of his face. Love one another; live with humility. Truly, my medicine (which is his) will convey everything.” -Ed.

[980](#)

Nature ∴ Reason ∴

[981](#)

Note Adam, before his fall, knew all things.

[982](#)

The true use and order of the premisses.

[983](#)

Raze out: “erase.” -Ed.

[984](#)

Et finis est: “And it is the end.” -Ed.

[985](#)

Note of this boke.

[986](#)

J Dee, and EK.

[987](#)

Adrian Gilbert, half-brother to Sir Walter Raleigh, was a frequent visitor to Mortlake. He eventually was allowed to participate in some of the actions. Earlier in this same year (1583), Dee started plans to colonize North America with Adrian Gilbert and John Davis. During subsequent actions, Dee consults the angels about this proposed venture.

[988](#)

Potentia, Actus. -Δ (“Power, Deed.” -Ed.)

[989](#)

Δ Blisdon is the prince under Bnaspol the king. Vide sup. Lib. 4: A°. 1587. Circa Maiu: Quidam Ben, (spiritualis Creatura) dixit ipi EK, se custodinis illum pulverem et librum Dunstani, &c. -Δ. (Vide sup.: “See above in book 4. Around May 1587 one Ben (a spiritual creature) said to EK that he himself had guarded that powder and Book of Dunstan.”) See TFR Actio Tertia, May 23, p. 27 (pages separately numbered). -Ed.

[990](#)

Gloria patri: “Glory be to the Father.” -Ed.

[991](#)

A lambs hed, may be a token of our humilitie required, &c.

[992](#)

Magna . . . dixisti: “Great are the things that I have said.” -Ed.

[993](#)

Note.

[994](#)

NOTE.

[995](#)

Note. All tymes, Speciall tymes.

[996](#)

Of frendship, at any tyme.

[997](#)

Note.

[998](#)

Furder.

[999](#)

NOTE Whose charge it is to deliuer it.

[1000](#)

Veritas. -Δ. (“Truth, verity.” -Ed.)

[1001](#)

Lingua et Vox Angelica. -Δ. (“Angelic language and voice.” -Ed.)

[1002](#)

The Powre of the primitiue diuine or Angelicall speche.

[1003](#)

ADAM.

[1004](#)

Angelorum Colloquia -Δ. (“Conversation of angels.” -Ed.) ⁴⁶ Tres ab hominibus in cælos rapti cum Angelis conversantes. Forte, ‘Enoch, Elias, Jo . . .’ -Δ. (“Three carried off to heaven keeping company with angels. Perhaps Enoch, Elias, and John [the Baptist].” -Ed.) ⁴⁷ NOTE. -Δ. In the

manuscript this last sentence is heavily underscored. -Ed. ⁴⁸ Forte: “presseth.” ⁴⁹ Note. ⁵⁰ Shivered: “shattered.” -Ed. ⁵¹ The boke, the first Language of God Christ.

[1005](#)

The cullor of the Letters.

[1006](#)

21 Characters.

[1007](#)

Δ By his often taking things from under the table it shold seme that there shold be some shelf made under our Table.

[1008](#)

Unus . . . es: “You are One, One, One, Great, Great, Great.” -Ed.

[1009](#)

Magna . . . eius: “Great is his glory.” -Ed.

[1010](#)

Numerus . . . tibi: “The number, O most perfect, One and Threefold. Glory be to you.” -Ed.

[1011](#)

A battle foreshewed.

[1012](#)

Before two yeres finished, Ergo before A°. 1585, Martij 26.

[1013](#)

NOTE.

[1014](#)

Election.

[1015](#)

The Apostles on Whitson Sondag.

[1016](#)

A. Gilbert may be made priuie, but he is not to be a Practiser.

[1017](#)

Medicina sum: “I am the medicine.” -Ed.

[1018](#)

Medicina or Medicus Dei: “God’s medicine or doctor.” -Ed.

[1019](#)

A Gilbert, his task.

[1020](#)

Note, a prophesy.

[1021](#)

Description geographicall.

[1022](#)

Tenebrae post dorsum. -Δ (“Darkness behind the back.” -Ed.)

[1023](#)

For discoveries making of the seas and theyr bownds.

[1024](#)

Instruction requisite.

[1025](#)

Note.

[1026](#)

Both ioyntly EK and J:D:

[1027](#)

Leysor: “leisure.” -Ed.

[1028](#)

God will shew himself aliue.

[1029](#)

O liber . . . vobis: “O book, book, book, life to the good, but truly death itself for the wicked. Great are the wonders sealed up inside you, and great is the name of your seal. The light of my medicine, for you.” -Ed.

[1030](#)

Gloria Laus et honor Deo p<at>ri et F<ilio> et S<piritui> S<ancto>: “Glory, praise, and honor to God the Father, and to the Son, and to the Holy Spirit.” - Ed.

[1031](#)

Insidiatores. -Δ. (“Traitors.” -Ed.)

[1032](#)

Pereant . . . mea: “May everyone perish who betray the virtue of my name: and who have hidden the light of my justice.” -Ed.

[1033](#)

Multa . . . ipem: “Reprove us, because he himself suffers much.” -Ed.

[1034](#)

Constrayned: “forced.” -Ed.

[1035](#)

Pilosus. -Δ (“Hairy.” -Ed.)

[1036](#)

See. Matthew 7:9; Luke 11:11-12. -Ed.

[1037](#)

Heaviness: “sorrow.” -Ed.

[1038](#)

Raphaëlis officium. -Δ. (“Raphael’s office.” -Ed.)

[1039](#)

Forte, truth.

[1040](#)

Afflictions to EK.

[1041](#)

Note the durance of these Memorialls.

[1042](#)

Traynes: deceits. -Ed.

[1043](#)

Note of the vision which was shewed A°. 1582.

[1044](#)

Veniat . . . mentientem: “May the vengeance of God come, and may it may smite the lying tongue.” -Ed.

[1045](#)

Dicat . . . non est: “He may speak, for he is not one of us.” -Ed.

[1046](#)

The finding of the skroll, of the Treasures.

[1047](#)

Cownterfeted Roll. -Δ. Vide infra pag. 152, 153 &c. -E.A.

[1048](#)

Sic soleo iniustis: “So I am accustomed to unrighteous people.” -Ed.

[1049](#)

Purificata ... nostrorum: "Cleanse, O Lord, your holy one, and destroy the wickedness of our enemies." -Ed.

[1050](#)

Write. -Δ. Visio . . . Dei: "The true vision is truly noted, and it will be noted for the glory of God." -Ed.

[1051](#)

Dixisti, et factum: "I have spoken, and it is so." -Ed.

[1052](#)

Δ Note Body, sowle, spirit.

[1053](#)

The 12 Apostles.

[1054](#)

A. G.

[1055](#)

John Davis is mentioned in Dee's diary as early as 1577, but Dee probably knew him as a boy. He was evidently one of Dee's pupils, and one of the principal players in the search for the Northwest Passage. He stole at least seventy books from Dee's library after Dee left for Europe in 1583. See Julian Roberts and Andrew Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990), p. 50.

[1056](#)

Lern the Alfabet.

[1057](#)

Soli . . . gloria: "May all honor and glory be to God alone." -Ed.

[1058](#)

The reformation of the Kalendar. -Δ. On 24 February 1582, Pope Gregory XIII ordered the use of the "Gregorian" calendar, and the English court deliberated over its response. Dee was one of the authorities commissioned for a report. According to his diary, Dee delivered his proposal to reform the calendar to Lord Burghley, Treasurer of England on 26 February 1583. It caused considerable controversy. The court opinions were all favorable, and the Queen approved a draft proclamation to adopt the reform, but it was rejected by the bishops because they didn't want to appear to be following the Catholic lead. -Ed.

[1059](#)

Angeli proprij. -Δ ("Proper angels." -Ed.)

[1060](#)

Peculier and propre Instigators.

[1061](#)

God his Elect.

[1062](#)

The reference is to David and Goliath. -Ed.

[1063](#)

Peradventure: “perhaps.” -Ed.

[1064](#)

Δ: Raphael long tyme visiting my hed.

[1065](#)

A secret. -Δ. Secretum dico: “I declare a secret.” -Ed.

[1066](#)

Lingua dolosa. -Δ (“Deceitful speech.” -Ed.)

[1067](#)

England.

[1068](#)

Gadding: “wandering.” -Ed.

[1069](#)

Note, each in his Office.

[1070](#)

Prævalescentia. -Δ (“Prevailing against.” -Ed.)

[1071](#)

A: and EK, and A. Gilbert.

[1072](#)

The erth—1. EK The Tree—2. Δ The planter—3. AG

[1073](#)

Note Lerne The Alfabet.

[1074](#)

Δ Philosophicall Harmonie in prayer, is ment by the prayer which I dayly use, & often: Deus in a m ind a a m f G P e F e S &c. -Δ. Apparently “Deus in adiutorium meum intende: Domine ad adiuuandem me festina: Gloria Patri et Filio et Spiritui Sancto” (“O God, be pleased to deliver me; O Lord, hasten to help me. Glory be to the Father, and to the Son, and to the Holy Spirit”), based on Psalm 70. Compare with Dee’s prayer at the beginning of Liber 1. -Ed.

[1075](#)

Omnipotentī . . . actio: “All honor, praise, and thanksgiving be to our almighty God, creator, redeemer, and sanctifier.” -Ed.

[1076](#)

49 49 441 196 2401

[1077](#)

100.

[1078](#)

100.

[1079](#)

Zuresch. Veresk and Zuresk are all one. Δ Perchaunce Zuresch, with ch, for k, and so the word shalbe of 7 letters.

[1080](#)

Ses: the letters giue.

[1081](#)

Ses.

[1082](#)

Gampedaz.

[1083](#)

Kaphene.

[1084](#)

Domka.

[1085](#)

Phiam

[1086](#)

Vrepres

[1087](#)

Adepd.

[1088](#)

Aze.

[1089](#)

Druz.

[1090](#)

Keztz/cestz.

[1091](#)

Unbar.

[1092](#)

Onizdar.

[1093](#)

Gharmes.

[1094](#)

Δ It is not to be spoken or interpreted, but whan the time appointed is come.

[1095](#)

Sely: “pitiabie.” -Ed.

[1096](#)

Mensurator: “It is measured.” -Ed.

[1097](#)

Sint . . . intelligant: “May those eyes be clear, in order to comprehend.” -Ed.

[1098](#)

Secundus a primo: “The second from the first.” -Ed.

[1099](#)

Note this diuersity of sownd and writing: as x for z.

[1100](#)

Incomprehensilibis . . . tua: “You are incomprehensible in your eternity.” -Ed.

[1101](#)

Δ: Forte, van. Axe this dowte.

[1102](#)

Gronhadoz.

[1103](#)

Oicasman.

[1104](#)

Veueiah.

[1105](#)

Nos.

[1106](#)

There is a stop.

[1107](#)

Ophed.

[1108](#)

Medoz.

[1109](#)

Pres.

[1110](#)

Δ: Note: A-deüne must be pronownced as one worde: like as Res-publica, in latin: els here wold seme to be 50 words but, A-deüne, cam out of one square.

[1111](#)

Vandemhnaxat.

[1112](#)

Bances.

[1113](#)

Δ Note and take hede from hence forward.

[1114](#)

Of the boke.

[1115](#)

49 Powres with theyr Inferiors, vide sup. 48 after a sort: and 1. vide Martij 24.

[1116](#)

Angelicall Language.

[1117](#)

Longe . . . destructionis: “We are far away from the perversity of destruction.” -Ed.

[1118](#)

There are approximately three blank lines here. -Ed.

[1119](#)

Raphaël is to be absent for a certayn time: but his powre shall be here.

[1120](#)

Of the boke.

[1121](#)

Languages.

[1122](#)

Nihil . . . perfectum: “Nothing is here which is not perfect.” -Ed.

[1123](#)

Δ Note, that we shalbe Theodidacti, of god him self and no Angel herein. -Δ. Theodidacti: “taught by God.” -Ed.

[1124](#)

Potentia. -Δ. (“Power.” -Ed.)

[1125](#)

The ende of all things is at hand.

[1126](#)

The sight of god.

[1127](#)

Sanctus . . . gloria: “Holy, holy, holy, Lord God of Hosts. Heaven and earth are filled with the glory of his majesty. To him alone is all honor, praise, and glory.” -Ed.

[1128](#)

Sum: “I am.” -Ed.

[1129](#)

Impleta . . . tuo: “All things have been fulfilled to your glory and honor.” -Ed.

[1130](#)

Note, fire.

[1131](#)

Sic . . . purificare: “So I am accustomed to cleansing the errors of the people.” -Ed.

[1132](#)

Moue not from your places.

[1133](#)

Fire agayn.

[1134](#)

The Third row of the first page.

[1135](#)

Palse/Palze. I dowt which of these 3 must serve: c,s,z.

[1136](#)

Ego sum . . . gloriam: “I am the one who is within you. Therefore I am the one who is for myself. Δ:

Not for us, O Lord, not for us, but for your name may we give glory.” -Ed.

[1137](#)

Orate: “Pray.” -Ed.

[1138](#)

The fifth row.

[1139](#)

Pronownced mises.

[1140](#)

Mansh.

[1141](#)

Adíper. It is significatiue.

[1142](#)

Arkad.

[1143](#)

Pasdas.

[1144](#)

Dros.

[1145](#)

Akos.

[1146](#)

Locus sanctus. -Δ. Locus est hic sanctus: “This place is holy.” -Ed.

[1147](#)

Sacer est a te Domine: “It is consecrated to you, O Lord.” -Ed.

[1148](#)

The Seventh row.

[1149](#)

lah.

[1150](#)

Lesgomph.

[1151](#)

Asco, with a prick ouer the o, is to be pronownced as Asto.

[1152](#)

Vnam.

[1153](#)

Note this Myserie of god his powre drawn to him self agayne.

[1154](#)

Magnus Magnus Magnus: “Great, Great, Great.” -Ed.

[1155](#)

Locus . . . Deo: “A place consecrated and acceptable to God.” -Ed.

[1156](#)

Of the first character of Vlla, I dowl.

[1157](#)

Ex.

[1158](#)

The V has an umlaut in the manuscript. -Ed.

[1159](#)

Sem.

[1160](#)

Vdráh.

[1161](#)

Iohed. gohed, pronownced as Iohed, signifieth One euerlasting and all things descending uppon one, and gohed Ascha is as much to say as One god.

[1162](#)

Canse, signifieth mightie: and Cruscanse, more mightie.

[1163](#)

All these which haue lines under them [Here they are hyphenated. -Ed.] are eche but one word of diuerse syllables: being 9 words of them.

[1164](#)

The a produced.

[1165](#)

The last h remissly sownded.

[1166](#)

This word is circled in the manuscript.

[1167](#)

Pola and Pala signifie two: Pola signifieth two together, and Pala signifieth two separated.

[1168](#)

Δ This was a parcell of a row, which onely appered by him self.

[1169](#)

In margin, but later crossed out: Δ At ‘no.’, ende 49, and so here ar 10 over.

[1170](#)

“á” must be sownded long.

[1171](#)

This “se” is the nine and fortyth word longing to them before.

[1172](#)

Vns.

[1173](#)

“A” long.

[1174](#)

Sey.

[1175](#)

Danset.

[1176](#)

 this with a prick betokeneth “y.”

[1177](#)

Pronownce “Asto.”

[1178](#)

Pansu.

[1179](#)

Musse

[1180](#)

ó long.

[1181](#)

Aske. E.K. understode the Language: and wold haue spoken somewhat, but he was willed to stay.

[1182](#)

Orate: “Pray.” -Ed.

[1183](#)

Pronounce as we do cruse a cup.

[1184](#)

ó long.

[1185](#)

Kidmap.

[1186](#)

Sempiternall One and indiuisable God.

[1187](#)

Dansét.

[1188](#)

A very long.

[1189](#)

Gras.

[1190](#)

a reverent word, the first ‘a’ very long, and is, be it made with powre.

[1191](#)

Ahal, iently, and the ‘a’ long.

[1192](#)

“A” long.

[1193](#)

Orate: “Pray.” -Ed.

[1194](#)

The diuine powre creating the angel of the sonne.

[1195](#)

4 manner of constructions in that one word.

[1196](#)

A-ro is one word diuided, as res-publica, and here this word is diuided into two squares, and so there are 49.

[1197](#)

E long.

[1198](#)

Life lephe lurfando is a strong charge to the wicked to tell the truth: Δ This he sayd to my demand of

this phrase wherof I had mention many yeres since.

[1199](#)

A long.

[1200](#)

Pronownce “ar.”

[1201](#)

NA - The name of the Trinitie, One separable for a while.

[1202](#)

“A” long; onely one “a” sownded for “aa.”

[1203](#)

Orka.

[1204](#)

“ä” sounded as “au.”

[1205](#)

The ‘g’ not expressly sownded.

[1206](#)

In eius loco. (“In this place.” -Ed.)

[1207](#)

It is but one word.

[1208](#)

Sownded, palef.

[1209](#)

Gloria . . . semper: “Glory be to the Father and the Son and the Holy Spirit now and forever.” -Ed.

[1210](#)

Bonum . . . es: “It is good, O God, for you are goodness itself.” -Ed.

[1211](#)

Et magnum . . . Magnitudinis: “And great because of the size of greatness itself.” -Ed.

[1212](#)

Sum . . . locus: “I am, and this place is, holy.” -Ed.

[1213](#)

Padohómaghebs.

[1214](#)

Rede as arch.

[1215](#)

A piller of light stode before the boke.

[1216](#)

In margin, but crossed out: “Vin in vinco must be pronowced long as if it were a dubble i.”

[1217](#)

Arse.

[1218](#)

Or, gáscampho - why didst thou so: as god sayd to Lucifer. The word hath 64 significations.

[1219](#)

=cum humilitate aduocamus te cum adoratione Trinitas. (“[Befafes] with humility we call you, with adoration of the Trinity.” -Ed.)

[1220](#)

This is the name of the spirit contrary to Befafes.

[1221](#)

In margin: ~~“Orh = Deus sine fine. Gorh = Deus a Deo.~~

Befes, the vocatiue case of Befafes.

~~Befes, is as much to say as ‘come Befafes and see us’.~~

Befafes ô, is to call uppon him as on god. Befafes oh, is as much to say, ‘come Befafes and beare witness.’

Also in margin: “Befafes his Etymologie is as much to say as, ‘Lumen a Lumine’. Spiritus orh secundus est in grada imperfectionis tenebrarum. = Δ. How can orh signifie ‘Deus sine fine’ if it be the name of a wicked spirit?” (Deus sine fine: “God without end”; Deus a Deo: “God from God”; lumen a lumine: “light from the light”; Spiritus orh . . . tenebrarum: “The spirit orh is the second in the scale of imperfections of darkness”; Deus sine fine: “God without end.” -Ed.)

[1222](#)

This word hath 72 significations.

[1223](#)

Of two syllables.

[1224](#)

Salus . . . vobiscum: “Welcome (lit. health) to you in him who is with you.” -Ed.

[1225](#)

Larvandah.

[1226](#)

Δ Note these 55 wordes stand in 49 places: [ors lah, ama natoph, gedos lubah, vals mors] of which 55, some two stand in a square place, some three, [surem paphe arbasa] as I haue noted.

[1227](#)

Iebne.

[1228](#)

Af.

[1229](#)

Bates.

[1230](#)

There are no points neyther in the last before. They be parcells of Invitations very pleasant to good Angels. Before was, as it were a preface of the Creation and distinction of Angels &c.

[1231](#)

Loghes.

[1232](#)

Orghen.

[1233](#)

Ghibúrod.

[1234](#)

Zimegafna.

[1235](#)

Askma.

[1236](#)

Daie.

[1237](#)

Deo . . . semper: “To our God, living, true, and almighty, be all praise and thanksgiving, now and ever.” -Ed.

[1238](#)

Quia . . . infinita: “Because God himself, God, our God, whose infinite mercy.” -Ed.

[1239](#)

Iestes.
[1240](#)

Amaies.
[1241](#)

Vlsaie.
[1242](#)

This name comprehendeth the number of all the fayries - who are diuels next to the state and condition of man etc.
[1243](#)

Iedan.
[1244](#)

Famek.
[1245](#)

Iuma.
[1246](#)

Vanies.
[1247](#)

Akna.
[1248](#)

Maies.
[1249](#)

Detkel.
[1250](#)

Pagze. = iustitia a numine diuino sine labe. Δ (“Justice from divine power without defect.” -Ed.)
[1251](#)

Vlskan
[1252](#)

Ienzed.

[1253](#)

Congamfilgh. = fide that reviveth mans brest, The holy ghoste. -Δ (Fide: “in faith.” -Ed.)

[1254](#)

Iesk.

[1255](#)

Hamies.

[1256](#)

Oxmoiel.

[1257](#)

Kadgama.

[1258](#)

Omsaie.

[1259](#)

Na.

[1260](#)

Sol.

[1261](#)

Maries.

[1262](#)

Lo.

[1263](#)

21, words hither.

[1264](#)

O long.

[1265](#)

In great letters.

[1266](#)

Δ Here are but 48 words: I dowt that there lacketh one.

[1267](#)

Zadketh.

[1268](#)

Here seme to be to many by 3 or 4.

[1269](#)

Deo . . . gloria: “To God all good, all honor, praise, and glory.” -Ed.

[1270](#)

Expectas expectaui Dominum: “I waited patiently for the Lord” (Psalm 40:1/ Vulgate 39:1). -Ed.

[1271](#)

Take hede of Nettels.

[1272](#)

Perhaps the Jues shall be restored. -Δ. Dee sees “headless” as a metaphor for the fact that the Jews have no central authority like the Pope. Dee’s meaning is most likely to be that the vision is a prophecy that the Jews will be readmitted into England where they had been expelled in 1290/91. They were, in fact, readmitted into England in 1655 after petitions from Menasseh Ben Israel. See David S. Katz, *Philo-Semitism and the Readmission of the Jews to England* (Oxford: Clarendon Press, 1982), chapter three for details. There is more on this in his most recent book, *The Jews in the History of England* (Oxford: Clarendon Press, 1994). According to Dr. Katz (private communication), “Dee had good reason to think this might happen in his lifetime.” -Ed.

[1273](#)

Orate: “Pray.” -Ed.

[1274](#)

Interprete not yet.

[1275](#)

Zunah.

[1276](#)

Ag-zel-ia.

[1277](#)

Doxaniahad. one word.

[1278](#)

Fáma = I will giue.

[1279](#)

= I desire thee O god.

[1280](#)

Gaphned.

[1281](#)

This was put in and out a good while before EK could haue a perfect vew to rede it.

[1282](#)

Nuleg.

[1283](#)

= The slymie things made of dust.

[1284](#)

Zoah. Δ Here seme to want 5 or 6 names.

[1285](#)

Nu-mech is two wordes.

[1286](#)

One word.

[1287](#)

These last two words are in one square.

[1288](#)

= The furious and perpetuall fire enclosed for the ponishment of them that are banished from the glory.
One word of 7 syllables: 4 in the first part and 3 in the last.

[1289](#)

Zembloágaf.

[1290](#)

Lu = from one.

[1291](#)

Madna.

[1292](#)

Iel.

[1293](#)

Deo . . . saecula: “To God alone be all praise, honor, and glory, through endless ages upon ages.” -Ed.

[1294](#)

Sum: “I am.” -Ed.

[1295](#)

Sum quod sum: “I am that I am.” -Ed.

[1296](#)

Locat.

[1297](#)

Nostah = it was in the begynning.

[1298](#)

Δ Here seme to lack 5 words.

[1299](#)

= Use humilitie in prayers to God, that is fervently pray. It signifieth, Pray into god.

[1300](#)

Δ pronownce as che in chery.

[1301](#)

Δ ratrugeem is one of the 7 words on the side of the Table first prescribed.

[1302](#)

= I will begynne a new.

[1303](#)

Note this covering to be made for the boke. = Δ. Sindall: “sendal, a thin light silk.” -Ed.

[1304](#)

Note this to be pronownced rowndly to gither.

[1305](#)

Gloriam . . . resonent: “May all creatures continually resound the glory and praise of our Creator.” -Ed.

[1306](#)

Oratory: a small private chapel. -Ed.

[1307](#)

The manuscript has an “a” (or Δ?) over the second “e” in “veniet.” -Ed. ³⁵⁵ Veniet . . . sunt: “His voice will come, that he may tell the sons of men what is coming” Sloane 3677 also has an “a” over the second “e” of “veniet.” With this proposed amendment the statement would start: “May his voice come. . .” -Ed. ³⁵⁶ Benedictus . . . Domini: “Blessed in he who comes in the name of the Lord.” -Ed.

³⁵⁷ A prophesy very dreadfull now at hand.

[1308](#)

Spedily & reuerently.

[1309](#)

Uriel held up now the triangle of fire .

[1310](#)

Those.

[1311](#)

Uriel now holding up the Ball of fire in his left hand, sayd as is here written:  .

[1312](#)

If from the first day of writing we accownt than from good friday the reckoning doth begynne: and so ende this.

[1313](#)

The Abridgment of time.

[1314](#)

Speaking to Δ.

[1315](#)

The danger thretned, if EK do not his dutie.

[1316](#)

Note a terrible thing.

[1317](#)

The ende of all.

[1318](#)

Ecce . . . suae: “Behold this servant and wretched little man; let it be to me whatever is most pleasing to his will.” -Ed.

[1319](#)

Note, by the place here before what measure in proportion of powr and understanding this was, in respect of the white ball of fyre.

[1320](#)

Jentlewoman: “noblewoman.” -Ed.

[1321](#)

Mistres Francis Haward elected to taste of god his great mercy for her charitable hart, &c.

[1322](#)

Forte Row.

[1323](#)

This was originally numbered 1, the next 2, and so on. These were each crossed out later and renumbered 49, 1, etc. See the note at the end of the 49th row. -Ed.

[1324](#)

Δ forte: Asney.

[1325](#)

Iadeth.

[1326](#)

I dowl which is n and which is u.

[1327](#)

A dowe whether “ar made” be two words or one.

[1328](#)

The following notes are found on a separate sheet of paper: -Ed.

[1329](#)

In margin at top of page: “solgars.” See TFR, p. 5, where “solgars” is prescribed as a cure. -Ed.

[1330](#)

Δ Ω.

[1331](#)

This word is circled in the manuscript.—Ed.

[1332](#)

Here seme to be 50 names: and so, one to many.

[1333](#)

Here are but 38.

[1334](#)

Ce-.

[1335](#)

48.

[1336](#)

Here are 54.

[1337](#)

50 words.

[1338](#)

Admad.

[1339](#)

Sembeth.

[1340](#)

Lefe.

[1341](#)

Here seme to be 50.

[1342](#)

Of the “n” and “u” of this word I dowl.

[1343](#)

At vom was a + to note the ende of a line: But both these mak but 49 names.

[1344](#)

51 words.

[1345](#)

Iemse.

[1346](#)

Vanket.

[1347](#)

48.

[1348](#)

Corrected from “ondanfaha.” -Ed.

[1349](#)

The copy had “ouhna.” I cowld not conjecture.

[1350](#)

Iea.

[1351](#)

An other boke: British Library, Sloane manuscript 3189 contains the bulk of the angelic book. -Ed.

[1352](#)

Polluted. -Ed.

[1353](#)

In marg.: *firmus* (“strong”). condemnatus: “condemned.” -Ed.

[1354](#)

Est: “He is.” -Ed.

[1355](#)

This note is on the reverse side of the following diagram. -Ed.

[1356](#)

Assay: “try.” -Ed.

[1357](#)

They wer fownd at Huets Cross as the spirituall creature affirmed when he led them to the finding of this Moniment was & a boke of Magik & Alchimie. Perhaps that is the Cros called Huteos Cros being the fowrth of them below.

[1358](#)

Note J. Dee. The last being of the Danes here, was abowt the year 1040. (Tabula . . . effere: “The table of places of things and hidden treasures of Menabon, my Gordanil, soldier and banished prince of the Danes, and of many other famous men [in the southern part of Britain], and of native soldiers who fought against the same. With the agreement of closest friends I decided to hide this away and bury it for the convenience and help of our countrymen who may return at some time. By this when understood, they can easily bring [lit. expose] the hidden to light.” -Ed.)

[1359](#)

Of this  “k” I dowt yet.

[1360](#)

Δ fortè Marr.

[1361](#)

Grotes: silver fourpence pieces used from the 14th to the 17th century. -Ed.

[1362](#)

Gyrning: “snarling.” -Ed.

[1363](#)

Avoyded: “departed.” -Ed.

[1364](#)

Note. Now 30 Tables being written since good friday: and days onely 21 passed since good friday.

[1365](#)

The stone out of the frame.

[1366](#)

Δ as who shold say, αὐτοζ εἰψα, ipe dixit: nr Deus. -Δ. (Autos . . . Deus: “he said himself, ‘our God.’” -Ed.)

[1367](#)

Prepare all things.

[1368](#)

Good Angels.

[1369](#)

Fardel: “pack.” -Ed

[1370](#)

Tyme of Iustification known than.

[1371](#)

The ende of our election.

[1372](#)

Tyll the very howre.

[1373](#)

Want of due reuerence using in our actions is reproved.

[1374](#)

Angels abase themselues, to pleasure man by theyr instructions, when they tak uppon them, or use any sensible evidence of themselves or voyces, &c.

[1375](#)

40 dayes.

[1376](#)

A.G. -Δ. (Adrian Gilbert. -Ed.)

[1377](#)

Vox angelorum.

[1378](#)

Uriel putteth one into his place.

[1379](#)

Il or El.

[1380](#)

Gesture: “general behavior.” -Ed.

[1381](#)

Vulgarly: “commonly.” -Ed.

[1382](#)

Note, Threfold answer.

[1383](#)

Liber Arabicus. -Δ. (“Arabic book.” -Ed.)

[1384](#)

This probably does not refer to the book *Soyga*. -Ed.

[1385](#)

EK he Kneleth down.

[1386](#)

Lord Treasurer: William Cecil, Lord Burghley. -Ed.

[1387](#)

Note.

[1388](#)

In Sloane 3677, Ashmole notes: “1674 The Duke of Lauderdale hath a folio MS which was Dr. Dees with these words in the first page, Aldaraia sive Soyga vocor.” Literis transpositis: “by transposing the letters.” -Ed.

[1389](#)

The language towght in Paradise.

[1390](#)

Eve. -Ed.

[1391](#)

The Tower of Babel. See Genesis 11. -Ed.

[1392](#)

Enoch.

[1393](#)

Jude 14-15: “Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” This is quoted from 1 Enoch 1:9. See James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, vol. 1 (New York: Doubleday, 1983), pp. 12–13. -Ed.

[1394](#)

Note: excellent Memories, for Traditions contynuing and preseruing.

[1395](#)

Δ forte: 18. Note, 28 dayes more do make iust the 40 dayes, before notified.

[1396](#)

Esdras bokes. -Δ. See II Esdras 14.37ff. -Ed.

[1397](#)

The Jues.

[1398](#)

Δ this might seme to signifie the calling home of the Jues, A°. 1588 to come.

[1399](#)

Note, El semed to be woman.

[1400](#)

Vice: “a character playing one of the vices in a morality play; jester.” -Ed.

[1401](#)

Varinus Phavorinus, *Lexicon græcum* (Rome, 1523). -Ed.

[1402](#)

Gariladrah.

[1403](#)

Since. -Ed.

[1404](#)

That was Uriel. Vide pag. precedent. -Δ. (“See the previous page.” -Ed.)

[1405](#)

He pointed to EK.

[1406](#)

Thesaurus absconditus. -Δ. (“Hidden treasure.” -Ed.)

[1407](#)

40 dayes.

[1408](#)

August.

[1409](#)

Knowledge to be infused Ictu Oculi. -Δ. (Ictu Oculi: “with a stroke(or ray) of the eye.” -Ed.)

[1410](#)

Thesaurus abs.

[1411](#)

40.

[1412](#)

Note: till August.

[1413](#)

Lycence, licence: “legal permission.” -Ed.

[1414](#)

Without digging.

[1415](#)

Ten places.

[1416](#)

Mary: a mild oath. -Ed.

[1417](#)

The chest.

[1418](#)

Braynford: “Brentford.” -Ed.

[1419](#)

Grecia: “Greece”; Anglia: “England.” -Ed.

[1420](#)

Anon: “soon.” -Ed.

[1421](#)

Δ True it is, I had hidden there, in a capcase the recordes of my doings with Saule & other &c.

[1422](#)

The boke, The powder, the rest of the roll. -Δ. This is the so-called *Book of Saint Dunstan*. -Ed.

[1423](#)

Amicorum . . . gloria: “Everything is shared between friends; therefore, to God alone are offered all praise, honor, and glory.” -Ed.

[1424](#)

Quinti Libri Mysteriorum Appendix: “Appendix to the Fifth Book of the Mysteries.” -Ed.

[1425](#)

Lease: “occupy.” -Ed.

[1426](#)

In Sloane 3677, EA reads “cumber.” -Ed.

[1427](#)

Cumbred: “obstructed.” -Ed.

[1428](#)

Railed at: “verbally abused.” -Ed.

[1429](#)

Sapientia. -Δ. (“Wisdom.” -Ed.)

[1430](#)

Voluntatem . . . deus: “He fulfils the desire of all who fear God” (misquoting Psalm 145:19). -Ed.

[1431](#)

£s 300 det.

[1432](#)

Dextera Domini: “from the right hand of the Lord.” -Ed.

[1433](#)

Il: the first of the 7 sonns of sonns of light. -Δ (HM).

[1434](#)

Benedictus . . . Domini: “Blessed is he who comes in the name of the Lord.” -Ed.

[1435](#)

1494–1555 German mineralogist and author. -Ed.

[1436](#)

Potichayre: “apothecary (?)” -Ed.

[1437](#)

Iovis omnia plena: “Jove fills all,” from Virgil’s *Eclogues*, III., 60, repeated in Giovanni Pontano’s astronomical poem *Urania siue de stellis*, Lib. 1.628. Note that Pontano is cited by Philip Sidney in his *Defence of Poesia* (London: Dent 1595; Rutland, VT: Tuttle, 1997). -Ed.

[1438](#)

De Lege Spirituali: “concerning the spiritual law.” -Ed.

[1439](#)

Non raro . . . obscuratur: “Furthermore, knowledge is obscured not rarely, through negligence, which is committed in the working of anything.” -Ed.

[1440](#)

Corpus . . . perficere: “Body without mind, achieves nothing . . . ” -Ed.

[1441](#)

A remedy for the blyndness of EK at this instant.

[1442](#)

And so many dayes yet wanted of the 40, yf we accownt from the 6 day of Aprill: but if from the tyme of the begynning I wrote them, then there wanteth not so much as 9 or 10 dayes. -Δ. Cor Contritum . . . Cogitationi: “Contrite heart): Without a contrite heart it is impossible to be completely freed of malice and inferiority. And so I say, the heart crushes the threefold temperance of sleep, food, and bodily license. An excess and abundance of these others creates pleasure, but pleasure brings on distorted thoughts and in fact hinders prayer and proper thought.” -Ed.

[1443](#)

Soli . . . gloria: “To God alone be all honor, praise, and glory.” -Ed.

[1444](#)

Nos. -Δ. (“We/Cls.”–Ed.)

[1445](#)

Δ Here I mist the hering of a word or more.

[1446](#)

Nota et Caue -Δ. (“Note this and beware.”–Ed.)

[1447](#)

Election confirmed.

[1448](#)

One of us is by the Lord confirmed in constant purpose.

[1449](#)

Δ I think “sayeth the Lord” is forgotten here.

[1450](#)

Note.

[1451](#)

Note.

[1452](#)

Vengeance cryed for.

[1453](#)

Non nobis . . . perpetuum: “Not for ourselves, O Lord, not for ourselves, but for the glory of your name, we give and we will give all praise and honor, forever” (Psalm 115:1). -Ed.

[1454](#)

The mysticall Alphabet.

[1455](#)

The Table of Practise.

[1456](#)

Illuding spirits thrusting in themselues.

[1457](#)

I understand that the characters are most untrue.

[1458](#)

Δ The Inner square, of 6 ynches.

[1459](#)

Δ vide post foliam, et etiam in Tabula cordis carnis et cutis, nam in lineis defendentibus, ibidem habes hanc tabula hic incipiendo sed in primo omittendo l et accipiendo o. (“See on the next sheet, and also in the table of the heart, flesh, and skin, for in the surrounding lines, you have this table here commencing the same, but omitting ‘l’ at the start, and gaining ‘o’.”) Note: This note is written inverted above the diagram in very small script. There is a hand pointing to the first “o” in the top border. In fronte tabulæ: “in front of the table”; a sinistris: “on the left”; a dextra: “on the right”; iuxta pectus: “next to the chest.” -Ed.

[1460](#)

In fronte Tabulae. (“In front of the table” -Ed.)

[1461](#)

Forte med. (“Perhaps ‘med’” -Ed.)

[1462](#)

A sinistris. (“To the left.” -Ed.)

[1463](#)

Juxta pectus. (“Next to the chest.” -Ed.)

[1464](#)

A dextris. (“To the right.” -Ed.)

[1465](#)

Soli Deo . . . perennis: “To God alone be eternal praise.” -Ed.

[1466](#)

Note of the Square within.

[1467](#)

Ternarius et Quaternarius. -Δ. Numero . . . operis: “In the numbers of the ternary and quaternary, from which is the beginning and the entire foundation of this, your most holy work.” -Ed.

[1468](#)

12, 7.

[1469](#)

Note of these kings and Princis.

[1470](#)

The dignity of the Table of practise.

[1471](#)

He alludeth to our talk had of Transposition of letters.

[1472](#)

Note, danger of violating precepts of doctrine.

[1473](#)

Fortè s p. -Δ. The manuscript originally had “p s,” but these are crossed out and “s p” inserted. -Ed.

[1474](#)

Adam.

[1475](#)

A primo . . . nostri: “from the first. Δ: Which is the first and newest, Alpha and Omega, may he have mercy on us.” -Ed.

[1476](#)

Pied: “spotted or patched.” -Ed.

[1477](#)

Apparayle changed.

[1478](#)

An ænigmaticall lesson.

[1479](#)

Note.

[1480](#)

Three manner of works with God his Name.

[1481](#)

Vide inscriptiones suo loco, An. 1582, Martij die 10. f. 6. -Δ. (“See the inscription in its own place, 10 March 1582, folio 6.”) Sigillum . . . gestandum: “Engrave this sigil in gold, for protecting the body in all places, times, and occasions: and to be worn on the chest.” -Ed.

[1482](#)

The Nature of all Characters.

[1483](#)

NOTE.

[1484](#)

Note here of the 7 Tables of Creation, how they apperteyn to the 7 kings and Princes.

[1485](#)

This boke of 48 Tables.

[1486](#)

Note of the Names of God.

[1487](#)

Generation: corrup., incor. (“Generation: corruptible, incorruptible.” -Ed.)

[1488](#)

The Character allso was a falls tradition.

[1489](#)

Note.

[1490](#)

Lepidè, mathematicas meas demonstrationes deuolat. -Δ (“Neat! He endorses my mathematical demonstrations.”-Ed.)

[1491](#)

He meaneth my propre Character truely made.

[1492](#)

Note. These to be put in propre Characters.

[1493](#)

So, on my Character or lamyne of dignification: are all the names of the 7 kings, and of the 7 Princis, perfectly: as in the great Table, (called often tymes Mensa Faederis) the Bees, onely, (being the first letter common to them all) kept bak, in memory. -Δ (HM).

[1494](#)

Note, here, it may appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol. -Δ (HM).

[1495](#)

Deo nostro . . . gloria: “Perpetual praise and unlimited glory be to our almighty God.” -Ed.

[1496](#)

The Title of the boke was *Seuen Sobs of a Sorrowfull Sowle for Synne*. -Δ. London: 1583. Hunnis’ book consists of a translation of the *Seven Penitential Psalms* in rhyme.

[1497](#)

Astonied: “bewildered.” -Ed.

[1498](#)

Uriel.

[1499](#)

Note, sowles created before the bodies are begotten.

[1500](#)

Three elected.

[1501](#)

Fortitudo in deo et propter deum. -Δ. (“Strength in God and because of God.” –Ed.)

[1502](#)

Temptation necessary.

[1503](#)

Pugna . . . victoria: “They will have fought, but victory will be yours.” -Ed.

[1504](#)

A perfect begynning.

[1505](#)

Sententia contra istum Malignum spirituum qui nobis inpenere voluit. -Δ (“A judgment against this evil spirit who wished to use us.” -Ed.)

[1506](#)

He spake to EK.

[1507](#)

Angelus malus proprius ipius EK. (“The wicked angel belonging to EK himself.” –Ed.)

[1508](#)

Diuels are accusers proprely.

[1509](#)

EK had byn carryed away in the wrath of God. If fervent prayer had not byn, as may appere in the begynning of this nights Action.

[1510](#)

The boke of this Prophetie shall contynue.

[1511](#)

= a malo Temptationis. -Δ. (“Against the evil of temptations.” -Ed.)

[1512](#)

Professio mea est Philosophia vera, vide Libro primo. -Δ. (“My profession is true philosophy. See Book 1.” -Ed.)

[1513](#)

Deo . . . perpetuum: “May all praise, honor, and thanksgiving be to our almighty God, now and forever.” -Ed.

[1514](#)

Beati . . . pacem: “Blessed feet, gospel of peace” See Romans 10.15. Quomodo vero praedicabunt nisi mittantur? sicut scriptum est: Quam speciosi pedes evangelizantium pacem evangelizantium bona!: “And how shall they preach, except they be sent? As it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” This verse quotes from

Isaiah 52:7. Quam pulchri super montes pedes annunciantis et praedicantis pacem: annunciantis bonum, praedicantis salutem, dicentis Sion: Regnabit Deus tuus!: “How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion: ’Your God reigns.’” -Ed.

[1515](#)

Per te Jesu Christe: “Through you, Jesus Christ.” -Ed.

[1516](#)

This Holy Book.

[1517](#)

The boke to be finished to morrow.

[1518](#)

The day appointed for the use of this Book. Augusti 1.

[1519](#)

Our nine dayes contrition preparatiue. -Δ. Note the *Clavicula Salomonis* prescribes a nine-day preparatory period before calling spirits that includes penitential prayers and abstaining from impurity. See S. L. Mathers, ed., *The Key of Solomon the King* (York Beach: Samuel Weiser, 1972 repr. 1989), book 2, chapter 4. The magi (Zoroastrian priests) also undergo an elaborate nine-night purification ceremony (“Barashnum”) in order to prepare for higher religious ceremonies. –Ed.

[1520](#)

Angels sent to viset the heape of sinnes in the world abownding &c.

[1521](#)

Good Angels.

[1522](#)

The second of the greatest prophesie, is this.

[1523](#)

Our Testimony of this Prophesie, all the World ouer, to be (by us) published.

[1524](#)

Our bodyes to be made strong.

[1525](#)

Antichriste is allmost ready for his practise.

[1526](#)

40 dayes more for the tables writing in their own Characters.

[1527](#)

The frute of this boke.

[1528](#)

The backside of my Character.

[1529](#)

The use of the stone which a good Angel browght to me the last yere: remember it is half an inche thik.

[1530](#)

The 4 hollow fete of the Table.

[1531](#)

HM reads “must.” -Ed.

[1532](#)

The use of the Table of practise is onely for one Month.

[1533](#)

Vide sup. A°. 1582 Maij 4.

[1534](#)

Great long iornayes to be gon of us two.

[1535](#)

The Cullor of the silk for the Table.

[1536](#)

On the first of August next.

[1537](#)

Δ So they seeme to haue byn ment in the figure of the Table of practise before described.

[1538](#)

The Princis here not put next to their kings.

[1539](#)

Note. 4 diuerse Wayes.

[1540](#)

A Secret of preeminence due to the Kings &c: as in Astrology. I use to mak every planet a base or a grownd in his propre signification &c., & so every howse of the 12 &c. in respect of his proper and severall signification.

[1541](#)

P. 85. -E.A.

[1542](#)

The Symbolism of my name, in my character, how and where.

[1543](#)

Princeples.

[1544](#)

Δ perhaps somewhat like this:

[1545](#)

The man in the myddest of the globe or circle.

[1546](#)

Tables.

[1547](#)

The 7 ensignes of creation.

[1548](#)

At the time of theyr call.

[1549](#)

The 7 ensignes to be paynted on the Table.

[1550](#)

Supra. -Δ. (“Above.” -Ed.)

[1551](#)

Befafes.

[1552](#)

A.G.

[1553](#)

Supra.

[1554](#)

The last Ternarie.

[1555](#)

Three times.

[1556](#)

Vide supra pagina precedente. -Δ. (“See above on the previous page.” -Ed.)

[1557](#)

The 7 characters of the 7 kings as on the formar page is Babalel, Liba, &c.

[1558](#)

Expedition. -Δ. (“Expeditiousness.” -Ed.)

[1559](#)

Journey. - Ed.

[1560](#)

How the Threasure is to be used.

[1561](#)

The Skroll, The Boke, The red powder.

[1562](#)

Albertus Laski, Palatinus Siradiensis venit ex Polonia Londinum 1583 Maij initio. -Δ. “Albert Laski, the Palatine of Sieradia (Sieradz), came from Poland to London in early May, 1583.” The Polish prince Albertus Laski visited London on 1 May 1583. At the Queen’s command, he was received with much honor. He visited Dee on 15 June along with Philip Sidney. The prince was so impressed with Dee and Kelley that they were invited to Lasco, the prince’s seat near Krakow. They left with their wives and families on 21 September 1583. Laski plays a major role in Dee’s subsequent actions. -Ed.

[1563](#)

Δ My good Angel.

[1564](#)

Hereby may many other answers be considered.

[1565](#)

Multa nobis perpetienda propter Deum nostrum Omnipotentem. -Δ. (“Our great suffering near for our almighty God.” -Ed.)

[1566](#)

Note The Quene of Scotts to be behedded. So she was A°. 1587 at Fodringam Castell. And allso the same yere a great preparation of ships against England by the King of Spayn, the Pope and other Princis called Catholik, &c.

[1567](#)

Gloria . . . Aeterno: “Everlasting glory be to our God, almighty and eternal.” - Ed.

[1568](#)

The Erthes.

[1569](#)

The boke.

[1570](#)

The shepe under the Table.

[1571](#)

Verus . . . sempiternus: “True and holy and everlasting.” -Ed.

[1572](#)

A Temptation permitted by God.

[1573](#)

Pereant . . . Tenebrarum: “May darkness perish with the Prince of Darkness.” -Ed.

[1574](#)

Temptations & hinderances.

[1575](#)

The forme of the boke committed to my discretion.

[1576](#)

Δ Fortè Annaël.

[1577](#)

Misericordia Dei. -Δ. (“God’s mercy.” -Ed.)

[1578](#)

Actum est: “It has been done.” -Ed.

[1579](#)

NOTE.

[1580](#)

Justice.

[1581](#)

fiat: “Let it be so.” -Ed.

[1582](#)

The boke.

[1583](#)

Note.

[1584](#)

Jubilate . . . versamini: “Rejoice in God all ye dwelling on the Earth.” This is reminiscent of several Psalms. -Ed.

[1585](#)

The Erthes.

[1586](#)

This “a” was sownded to the ende of pinzu as we use in english balads, as with this word down is

sounded as downa, down a down a, &c.

[1587](#)

Michael: Gravida . . . tremulis: “Michael: The earth is pregnant and struggles with the iniquities of the enemies of light. It is therefore accursed, because it is in the womb of damnation and darkness. Uriel: It is filthy and offensive to us. Raphael: It scourges itself by its own shaking.” -Ed.

[1588](#)

Rap: Veh dicit . . . Fiat: “Raphael: He says ‘veh,’ but it is not what he hears. We have seen lamentation, but he doesn’t feel misery. May we be sanctified therefore, his holy one, because we are sanctified in that one. Michael: Let it be so.” -Ed.

[1589](#)

Nova. -Δ. Transeunt . . . nova: “The old ways cease, the new begin.” -Ed.

[1590](#)

Just.

[1591](#)

Peccatorum remissio. -Δ. (“Remission of sins.” -Ed.)

[1592](#)

Quae . . . gradu: “which they are now in the highest degree.” -Ed.

[1593](#)

The Thorny path sup. 24 March.

[1594](#)

Angeli iniusti, respectu Justiciae Divinae. -Δ. (“Unrighteous angels, with respect to Divine Righteousness.” -Ed.)

[1595](#)

Mercy.

[1596](#)

Decedant . . . pereant: “May the wicked depart and perish.” -Ed.

[1597](#)

De Vita . . . possit?: “Regarding the life of Stephen, King of Poland, what can be said?” -Ed.

[1598](#)

An successor . . . Austriaca?: “Will his successor be Albertus Laski, or from the House of Austria?” -Ed.

[1599](#)

An Albertus . . . Moldaviæ?: “Will Albertus Laski, Palatine of Sieradia, have the kingdom of Moldavia?” -Ed.

[1600](#)

..... require none at Gods hands in this Case.

[1601](#)

Note, we shalbe called upon.

[1602](#)

Albertus Lasky.

[1603](#)

The dead man.



[1604](#)

Prophetia de regno Alberti a Lasky, sed ipe noluit constanter se convertere ad Deum et adherere Deo, &c. ("A prophecy of the rule of Albertus Laski, but he himself has been constantly unwilling to convert himself to God and adhere to God." -Ed.)

[1605](#)

Fornication.

[1606](#)

Justa facienda. ("Just cause." -Ed.)

[1607](#)

This phrase is heavily underlined in the manuscript. -Ed.

[1608](#)

Perswasion, Δ.

[1609](#)

Alb. Lasky ¶

[1610](#)

Alb. Lasky his name, in one boke with our names.

[1611](#)

. . . rie bones . . . be . . . to.

[1612](#)

Faces marked.

[1613](#)

Forte: “They that.” -E.A.

[1614](#)

The Cumpany for the mines royall, which had made A.G. and me a lease for Deuonshire mynes, &c.

[1615](#)

Forte: “done.” -E.A.

[1616](#)

Δ we were called to dynner often so he ended.

[1617](#)

Semper . . . sequiter: “May the Trinity in Unity, our eternal and almighty God, be ever blessed. Amen. Here follows the Sixth Book of the Mysteries (and holy), parallel, and of a new land.” -Ed.

[1618](#)

R: “here folowithe the makinge off the seale off the trwe and lyuinge god.”

[1619](#)

Deest S.

[1620](#)

S: “intret.”

[1621](#)

S: “y.”

[1622](#)

S adds: “e.”

[1623](#)

S: “t.”

[1624](#)

R has “w,” but has “n” supra linea.

[1625](#)

R (sup. lin.): “t.”

[1626](#)

Deest S.

[1627](#)

R has “x,” but has “s” supra linea.

[1628](#)

R: “n,” S: “x” (?).

[1629](#)

R: “t.”

[1630](#)

R has “v,” but has “t” supra linea.

[1631](#)

R (sup. lin.) adds “p.”

[1632](#)

R ends “yleotsyma.” Sloane 313: “htoexorahala/ yqciystalga $\wedge^a$ onosularitckspfyo/ mo (sup. lin: e)mau (sup.lin. x) aremlarclatcdacnnonaorleyot.”

[1633](#)

S: “istæ.”

[1634](#)

S: “æque.”

[1635](#)

Sloane 313: “nominate.”

[1636](#)

R: “schemhamphoras,” S: “shemhamphorash,” Sloane 313: “semamphoras.”

[1637](#)

R adds “hoc.”

[1638](#)

Deest R; S: “et sub nomen aliud dei sz.”

[1639](#)

Sloane 313 omits this diagram.

[1640](#)

S: “inferiorem.”

[1641](#)

Sl. 313 adds “super nomine.”

[1642](#)

R: “.l.h.,” Sloane 313 reads “l . et . x .”

[1643](#)

R omits “istas duas.”

[1644](#)

R omits “istas duas”; Sloane 3854 adds: “.l.a. et in alio post istum .l.c. Et in alio post istum.”

[1645](#)

S: “.v.m.”; In Sloane 313 this phrase reads: “scribe illas 2. literas. l. et . x . et infra alium angulum dextrum istas 2. literas . a . l . et in alio post istum . l . a . et in alio post istum . l . c . et in alio post istum . n . m . ut hic post in figura deorsu~ in marg .. in ...”

[1646](#)

S: “heptagonum.”

[1647](#)

R: “.l.h.”

[1648](#)

S: “heptagoni.”

[1649](#)

R: “scante.”

[1650](#)

R omits “casziel ... quod est.”

[1651](#)

S: “heptagoni.”

[1652](#)

R: “sunt.”

[1653](#)

S: “adimpleti.”

[1654](#)

S: “heptagonu~.”

[1655](#)

S: “heptagonu~.”

[1656](#)

Sloane 313, S: “non q^o m^o primus factus est sed.”

[1657](#)

R: “incarceret.”

[1658](#)

Deest R.

[1659](#)

S: “primus.”

[1660](#)

Deest R.

[1661](#)

S: “hexagoni.”

[1662](#)

Deest R.

[1663](#)

S: “angulo.”

[1664](#)

R, S: “quæ.”

[1665](#)

R, S: “sequuntur.”

[1666](#)

S: “hexagoni.”

[1667](#)

S: “hexagoni.”

[1668](#)

Deest R.

[1669](#)

S: “supra.”

[1670](#)

R: “scaneti.”

[1671](#)

S: “scribantur.”

[1672](#)

S: “praedicti.”

[1673](#)

R: “hac,” S: “hæc.”

[1674](#)

Deest R.
[1675](#)

R adds “de.”
[1676](#)

R, S: “hæc.”
[1677](#)

S: “a.”
[1678](#)

S: “hexagoni.”
[1679](#)

S: “hoc sanctum nomen dei.”
[1680](#)

R, S: “hæc.”
[1681](#)

R, S: “hæc.”
[1682](#)

Deest R; S: “hæ.”
[1683](#)

R: “dua”; S: “duæ.”
[1684](#)

S: “.c.h.”
[1685](#)

Deest R.
[1686](#)

S: “illud.”
[1687](#)

S: “tercia...”
[1688](#)

S: “hexagoni.”
[1689](#)

S reads simply: “tendit a 3°.”
[1690](#)

R, S: “hæc.”

[1691](#)

R, S: “hæc.”

[1692](#)

Sloane 3854 adds in margin: “i~ illo.”

[1693](#)

Text between * deest in Sl.3854

[1694](#)

S: “hexagoni.”

[1695](#)

S: “hexagoni.”

[1696](#)

S reads simply: “quod est a 5^{ta} cruce.”

[1697](#)

R, S: “hæc.”

[1698](#)

R, S: “hæc.”

[1699](#)

R, S: “hæc.”

[1700](#)

S: “exagoni.”

[1701](#)

S: “exagoni.”

[1702](#)

S: “quartum.”

[1703](#)

Deest R.

[1704](#)

S: “sanctum.”

[1705](#)

R adds “dei.”

[1706](#)

Sloane 313: “lyalg”; S: “lialg.”

[1707](#)

R: “quid”; S: “qⁱ”

[1708](#)

Deest S.

[1709](#)

Deest S.

[1710](#)

R: “volitum.”

[1711](#)

S: “hexagoni.”

[1712](#)

S: “sanctum.”

[1713](#)

Sloane 3854: “aliud dei sacrum”; Sloane 313: “a^d n^m dei sacru~.”

[1714](#)

Sloane 3854: “ucham.”

[1715](#)

Sloane 3854: “ue”; S: “Ne” (?).

[1716](#)

Deest R, S.

[1717](#)

S: “hexagon.”

[1718](#)

S: “sanctum.”

[1719](#)

S: “hæc.”

[1720](#)

R: “in alla.”

[1721](#)

S: “lateris eiusdem.”

[1722](#)

S: “supra.”
[1723](#)

R: “latere.”
[1724](#)

S: “hexagoni.”
[1725](#)

S: “dexteris.”
[1726](#)

S: “Avs” (?).
[1727](#)

S: “hexagoni.”
[1728](#)

S: “dexteris.”
[1729](#)

Sloane 313: “duynas”; S: “dvynas.”
[1730](#)

R: “Granl.”
[1731](#)

Sloane 313, S: “et in alio .ω.”
[1732](#)

S: “est sub angulo primo 2ⁱ et 3ⁱ hexagonoru~.”
[1733](#)

S: “angulo.”
[1734](#)

S: “hexagonorum.”
[1735](#)

Deest R, SI.313.
[1736](#)

R, S: “itarum.”
[1737](#)

R: “sequenti”; S: “5^{ta}.”
[1738](#)

R: “sequenti”; S: “6^{ta}.”
[1739](#)

R: “alio.”
[1740](#)

S: “spaciolo.”
[1741](#)

S: “claditur.”
[1742](#)

Deest R.
[1743](#)

S: “hexagoni.”
[1744](#)

S: “hexagoni.”
[1745](#)

R: “scilicet”; S: “si.”
[1746](#)

S: “A.”
[1747](#)

S: “dexte=/is.”
[1748](#)

Deest R.
[1749](#)

S: “A.”
[1750](#)

S adds “alia.”
[1751](#)

R adds “dei.”
[1752](#)

S: “Ely.”
[1753](#)

S: “Eloy.”
[1754](#)

S: “Sother.”

[1755](#)

R: “ADONAL”

[1756](#)

R: “quod communiter in exemplaribus.”

[1757](#)

R: “primu~.”

[1758](#)

S: “hexagonus.”

[1759](#)

Sloane 313, SI.3854 omit “de maximum ac venerabile.”

[1760](#)

R: “alio.”

[1761](#)

R, S: “at.”

[1762](#)

R: “vituluio.”

[1763](#)

Sloane 313: “aut.”

[1764](#)

R: “par.”

[1765](#)

S: “sequuntur.”

[1766](#)

Sloane 3854: “libro sacro” ; S: “sac^o”; Sloane 313: “libello $\wedge$ sacro.”

[1767](#)

S: “talitur.”

[1768](#)

S: “seqⁱtur.”

[1769](#)

R: “hoc.”

[1770](#)

R: “Dexit.”

[1771](#)

R, S: “hoc.”

[1772](#)

R omits “sic placuit creatori.”

[1773](#)

S: “dominus ipsum.”

[1774](#)

S: “polutus.”

[1775](#)

R: “scriptus.”

[1776](#)

R: “suffumigetr.”

[1777](#)

S: “postea.” In the margin of Sloane 313, there is a drawing of a hand pointing out the passage which is very similar to Dee’s.

[1778](#)

Deest S. In Sloane 313 it is written surpa linea.

[1779](#)

Deest Sloane 3854.

[1780](#)

R: “tamen”; S: “tantum.”

[1781](#)

R: “hoc.”

[1782](#)

R: “digue ris.”

[1783](#)

R: “et.”

[1784](#)

S: “tali”; Sloane 3854: “tal.”

[1785](#)

S: “cælestes.”

[1786](#)

S: “convincere.”

[1787](#)

R: “terreac.”

[1788](#)

R: “transmittaere.”

[1789](#)

S: “congregare.”

[1790](#)

R, S: “suas”; Sloane 313: “meas vel suas.”

[1791](#)

S: “graciosi.”

[1792](#)

R: “dum”; S: “domine” (?); Sloane 313: “deuiu–.” (?)

[1793](#)

Sloane 3854: “agnoscere.”

[1794](#)

Deest R.

[1795](#)

S: “chirothechas”; Sloane 313: “cirothecas.”

[1796](#)

R: “posuit.”

[1797](#)

Sloane 3854: “sacrosct~m”; S: “sacosctmus.” (?)

[1798](#)

S: “heptagonus.”

[1799](#)

S: “designant.”

[1800](#)

For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 57—108.

[1801](#)

This form of the introduction is thus to be varied depending on the office, place and number thou wishest to conjure.

[1802](#)

For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 109—45.

[1803](#)

For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 147—54.

[1804](#)

Psalm 67.

[1805](#)

Psalm 54.

[1806](#)

Psalm 51.



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PREFACE

IN 1977, Scholars Press (Atlanta, Georgia) published the first edition of *Orphic Hymns: Text, Translation and Notes* by Apostolos N. Athanassakis for the Society of Biblical Literature's Texts and Translations, Graeco-Roman Religion Series. The text used for that edition, as for the present one, is that by Wilhelm Quandt. Occasionally Gabriella Ricciardelli's more recent text was also consulted for the present edition. The translation from the first edition has been revisited and rejuvenated. In all cases which involve change the purpose has been to attain a greater flow, especially such as is appropriate to a sacred text consisting of lengthy lists of epithets. The introduction is more comprehensive and the notes offer the reader much more information. It is hoped that the indices will be a welcome addition.

Professor Athanassakis wishes to express his warmest thanks to Miss Allison Emily Page for her patient assistance in the preparation of substantial portions of the book. He has over the years received a great deal of inspiration from the works of Juha Pentikäinen, who introduced him to the study of the *Kalevala* as well as of bear rituals among the Sami people of the subarctic expanses.

Dr. Wolkow would like to thank the Classics departments at Duke University, Loyola University Chicago, and the University of Georgia at Athens, and in particular Diskin Clay, Erika Hermanowicz, and Charles Platter. Parts of the introduction and of the notes to hymn 34 were originally presented at a talk he delivered at the University of Georgia entitled "Play It Again, Sun: Cosmic Music and the *Orphic Hymns*," and he is grateful for the warm reception and incisive feedback from the participants that day. He further wishes to acknowledge the influence of former professors Borimir Jordan, Robert Renehan, and, of course, Apostolos Athanassakis, who graciously invited him to take part in the revision of the original edition of the *Hymns*. Finally, he dedicates his contributions to the present volume to his mythology students, both past and future.

The authors are very appreciative of the Johns Hopkins University Press, above all our former and current editors, Michael Lonegro and Matthew McAdam, respectively, for their many indulgences as the project began to take on a life of its own. Professor Louis Karchin, Professor of Music at New York University, has put a few of the hymns to music. Dancers of classical ballet, persons interested in spirituality, and students from as far as China have expressed further interest in the *Orphic Hymns*. All this has helped us sustain our enthusiasm for this rare poetic composition of late antiquity.

INTRODUCTION

ANTIQUITY is virtually silent on the *Orphic Hymns*. The oldest reference to them is found in a scholium on Hesiod's *Theogony* by Ioannes Galenos (first half of the twelfth century AD). Galenos refers to them three times in the same scholium but says nothing about their authorship or literary value.

The first manuscript of the *Hymns* to reach the West was the one carried to Venice by Giovanni Aurispa in 1423. It seems that another manuscript was taken to Italy by Franciscus Philadelphus four years later in 1427. Both of these manuscripts, and perhaps four others, have been lost. The loss of the manuscript brought to Venice by Aurispa is especially regrettable since it may have served as the archetype of all surviving codices. Of these we have thirty-six, twenty-five on paper and eleven on skin. Some of these codices contain only a portion of the *Hymns*. The same codices frequently contain the Homeric hymns, Hesioda, the Orphic *Argonautika*, and the hymns of Proclus and Kallimakhos. As for the date of these codices, it seems safe to infer that they were all copied between 1450 and 1550.

We have reason to believe that the codex Aurispa brought with him from Constantinople in 1423 stirred up considerable excitement among the learned. On the other hand, it may not have been until the arrival in Venice of the Greek sage Georgios Gemistos (usually surnamed Plethon) sometime in the middle of the fifteenth century that the Italians really took notice of the *Orphic Hymns*. The editio princeps was printed in Florence in 1500. It also contains the Orphic *Argonautica* and some of the hymns of Proclus. By the year 1600 there were five more editions, one of which was Aldine's, published in 1517. From the editions that followed in subsequent centuries the one that excels all others—perhaps to this day—is Gottfried Hermann's 1805 work. Abel's edition in 1885 has been received with adverse criticism. Wilhelm Quandt had finished his edition by 1941, but the vicissitudes of the war forced most scholars to wait until 1955 to reap the benefits of his labors from its reprinted and somewhat augmented version.

A date of composition cannot be assigned to the *Hymns* with any certainty. A few ancient sources make direct or oblique references to Orphic hymns, but they need not refer to our *Hymns*. It is much more reasonable to assume that the expression "Hymns of Orpheus" (e.g., Plato *Laws* 829d–e, Pausanias 9.30.12) does not refer to a specific collection such as the one at our disposal but rather to Orphic poetry—perhaps even of the oral variety—that was attributed to the founder of Orphism. In the first oration against Aristogeiton, Pseudo-Demosthenes tells us that "Orpheus says that she [Dike]

sits beside the throne of Zeus and watches over all human matters” (25.11). The similarity between this statement and lines 2–3 in the hymn to Dike (hymn 62) has been noticed, but it would be unwise to build a hypothesis of composition on what must have become a common metaphor.¹

But the *Orphic Hymns* still may have existed quite early and gone unnoticed. After all, antiquity treated the much older Homeric hymns with astonishing indifference. Those scholars who place the composition of the *Orphic Hymns* within the first four centuries of our era are probably closer to the truth. The relative purity of the language and the nearly flawless hexameter would argue for the earlier part of this period. So would also the remarkable absence of anything faintly Christian. There is a syncretism, but the syncretism is that of unmistakably pagan elements. The content of the *Hymns* themselves yields nothing certain. However, the hymn to Apollon (hymn 34) contains some specific musical technical terms, and the collocation of ideas in lines 16–23 strongly suggests that the composer was at least vaguely familiar with Ptolemy’s *Harmonics*.² This would provide a terminus post quem of about 200 AD. It is true that we have scant evidence for the existence of Orphic cults in the later Roman imperial period. On the other hand, the predilection of the Severan dynasty (193 to 235 AD) for Eastern institutions and ideas favored a movement for religious reform and a tolerance that eventually culminated in the resuscitation and flourishing of many mystic, especially Dionysian, cults. It may have been exactly in this sort of climate and at such a time that underground remnants of Orphism surfaced again to reassert the tenacity of the legendary divine musician of Thrace. Perhaps then a date in the middle of the third century AD is as good a guess as any.

The place in which the *Hymns* were composed and originally used is a mystery. The appearance in the *Hymns* of divinities hardly known or totally unknown to mainland Greece should turn our attention eastward to Asia Minor, where, in fact, the names of some of these less known Asiatic gods have been consistently turning up in inscriptions. The three most telling names are Mise, Hipta, and Melinoe, all three previously known only from the *Hymns* until the soil of western Anatolia revealed their existence in inscriptions. Otto Kern in 1911 was the first to suggest that Pergamum was the birthplace of the *Hymns* and that they were used in mystic Dionysian ceremonies in the *temenos* of Demeter in the city. His suggestion has found both sympathizers and critics among scholars. Until epigraphic and other evidence points to some other place we might consider Kern’s theory a distinct possibility.



The *Orphic Hymns* constitute a distinct collection, and they should be seen as one part of a vast ancient literature that modern scholars label “Orphic.” However, the term “Orphic” is somewhat misleading. It implies something unified, stable, and definable—

something like a movement, a genre, a type of phenomenon. But in actuality “Orphic” is a sort of catch-all term that is used to designate anything and everything directly or indirectly connected to Orpheus. And who this figure was leads to even more ambiguity. We do not know if he ever existed. Traditionally he was from the wilds of Thrace, a foreigner to the Greeks, and a bard of great renown, sometimes thought to be even earlier than Homer and Hesiod. He was so proficient with his stringed instrument, the lyre, that he could sway inanimate objects and even bring the lord and lady of the dead to tears. In addition to his amazing musical talents, he knew of secret rites, usually those of Dionysos, and particularly those dealing with the salvation of the soul after death, and these he taught to his fellow man in the form of mysteries. Indeed, Orpheus himself descended to the land of death in order to win back his beloved Eurydike, who had died before her time. His tragic failure has become one of the most haunting legacies bequeathed to us by the poets of old. There were in fact a number of poems in circulation attributed to Orpheus in the ancient world. Some seem to have been quite old, perhaps even pre-Classical, but others were composed at a later time and claimed to be his. These poems have come down to us in fragments, quoted or alluded to in an astonishing variety of authors from all periods, in both prose and poetry and in both Greek and Latin. The fragments are assiduously collected in Bernabé’s Teubner edition. While geared to scholars, even readers with little or no knowledge of ancient languages will find it a useful resource. Bernabé gathers the primary sources, and, with a little tenacity in learning the abbreviations for author and work, one can easily track down a suitable English translation for most of them.

Two notable Orphic documents may be mentioned here. The first one is an extremely important papyrus text that was discovered in Macedonia in 1962, known as the Derveni Papyrus and datable to the second half of the fourth century ^{BC}. It is in a lacunose state, but there is ample enough material to determine that the author was writing a philosophical interpretation of some theogonic poem he ascribes to Orpheus.³ Another is a group known as the Bacchic gold tablets. There are thirty-nine of these, dating from 400 ^{BC} to 200 ^{AD}, found from Rome to Asia Minor, from Macedonia to Krete. They are inscriptions on thin gold leaf that were found in graves. Some just have a name, presumably of the person buried, who was an initiate in the mysteries. Some contain instructions for the soul on what to do once it arrives at the underworld in order to secure its special dispensation, its reward for being initiated in the mysteries while living.⁴

One important fact that clearly emerges from this “Orphic” literature is that there had developed what we may call an “Orphic” mythology, one that appropriated much from the “official” mythologies in Homer and Hesiod but extended them in idiosyncratic ways. Cosmogony/theogony was a widely disseminated type, although there were numerous variations. Three versions were preserved by the Neoplatonist Damascius,

who attributed one to the Peripatetic Eudemos and another to a certain Hieronymos and/or Hellanikos and who cited a third from a poem he called the *Orphic Rhapsodies* (probably the same as the one that appears elsewhere under the title of *Sacred Discourses in Twenty-Four Rhapsodies*).⁵ Despite these many and convoluted accounts, certain details are found again and again in our sources with enough consistency that we can at times with some confidence designate something as “Orphic” or at least influenced by “Orphic” literature. Our collection is “Orphic” in this sense.



There is little to force us to the assumption of a single authorship for all the *Hymns*. Indeed, we can scarcely assume that the collection was composed at once. The opening to Mousaios, for example, has come under suspicion.⁶ However, the *Hymns* do give the impression of being the work of a religious antiquary who had ready access to some sort of concordance from which he marshaled forth hosts of epithets that he then linked together in hexameters. This is more or less the view of Christian Lobeck, a view that is bound to be shared by those who consider the *Hymns* literary rather than religious documents. Albrecht Dieterich and Kern, and later William Guthrie, have taken exception to this opinion. It is reasonable to think that when in the third century AD many Dionysian cults were revived and made to serve as a convenient umbrella for the resurrection of Orphic elements, revered literary sources and earlier ritual practices, such as the Eleusinian mysteries, were tapped for the creation of appropriate cult literature. Every religion known to man is an amalgamation of various religious movements. Here we must mention the concept of the *bricoleur* suggested by Fritz Graf and Sarah Johnston in discussing how the peculiar Orphic mythology might have been developed.⁷

The *Hymns* stand as a particular example of a very old genre that survived throughout antiquity. A hymn is essentially a poem sung in praise of a god, often with a request or prayer. The word “hymn” can be used as a generic term, or to designate a specific genre, such as Pindar’s hymns. Over time, a wide variety developed. A hymn might contain narrative, long or short, such as some of the Homeric hymns. A hymn might have cultic function, such as the Kretan hymn found at Palaikastro that invokes Zeus as the greatest *kouros* (fourth century BC, possibly older). A hymn can be purely lyrical, such as those of Mesomedes (mid-second century AD), some of whose works survive with musical notation. We find hymns as dedications, inscribed on pillars or walls, such as the four hymns by Isidoros of the Fayum (88–80 BC). Some scraps of poetry found in the magical papyri, often metrically faulty, have been titled “hymns” by scholars, but one should regard the reconstructed versions by the editor of the papyri, Karl Preisendanz, with caution. Philosophers wrote hymns, too, such as the Stoic Kleantes’ *Hymn to Zeus* (early- to mid-third century BC) and the surviving group by the Neoplatonist Proclus

(fifth century ^{AD}). Prose was also a vehicle for hymns. The story of Atlantis that Kritias tells is prefaced with a thanks to Sokrates and also noted as a kind of hymn in honor of Athene, whose festival, the Panathenaia, was taking place (Plato *Timaios* 21a). A number of prose hymns were written by Aelius Aristides (mid-second century ^{AD}). Hymns can also be embedded in other works. In Apuleius' *Metamorphoses*, Lucius has had it with being a literal ass, and, after bathing himself seven times in a river (seven being a holy number according to Pythagoras), he invokes Isis the moon goddess in hymnic style (11.2). Finally, Ovid, as one would expect, plays with the genre when he has his lovesick Apollon call out to the fleeing Daphne the identity of her pursuer in terms that are typical of the genre: a list of favorite cult sites and the wide powers of the divinity addressed (*Metamorphoses* 1.515–524). The joke is that it is the god himself, not the petitioner, who utters the hymn; the inversion is both a mocking and serious testament to the power of love.⁸

Our composer has freely drawn on this venerable tradition. In addition to literature and religion, philosophy, too, has made its mark, though it is difficult to adduce parallels with certainty. Stoicism seems to have been particularly influential. Such hymns as those to Ether, the Stars, Physis, Boreas, Zephyros, Notos, being personifications of natural phenomena, may point to Stoic influence. So may the invocation of Pronoia (Providence) in the proemic piece (line 30). The prominence of the fiery element as found, e.g., in hymns 5.4 and 66.4–5 would further appear to reflect Stoic belief. Yet it could be argued for some of these (and others) that the deciding influence was from the Pre-Socratics (e.g., Empedokles, Herakleitos), Pythagoreanism, and even Neoplatonism or Neopythagoreanism. There is so much fusion of different philosophical ideas in this collection that the only thing that can be said of them in this regard is that they represent a confluence and a monument to the syncretism that characterized religion in general during the Hellenistic and especially Imperial era. Their composer was not interested in creating a religious or philosophical system. The initiates wanted to protect their lives and save their souls. And to this end they needed the good will of every god and every *daimōn*. The texts that they used in their rites are interesting not so much as poetry but as repositories of religious ideas, frequently borrowed from a wide range of older literature and expressed by a means peculiar to a category of the hymnic genre. Careful linguistic study of the provenance of many of the epithets in the hymns—especially the hapax legomena—may help us answer some of the vexing questions that surround them.

Like all religions, Orphism had its profound religious beliefs and taboos. The animal sacrifice has a very special place in Greek religion. Those who participate are witnesses to the proper execution of the ritual that involves the sacrificial meal, always performed

as an affirmation of shared religious beliefs. It is no accident that Orphism preached respect for animal life and abstention from eating the flesh of animals. Belief in the transmigration of souls, originally a Pythagorean one, made this prohibition necessary. For the Orphics, purification from guilt and pollution was a spiritual necessity, especially since they believed that punishment for wrongs committed in this world was inevitable. If it did not take place in a man's lifetime, it would certainly happen in the subsequent one. The things from which an Orphic had to abstain threatened the purity of his soul with *miasma*, pollution. Purification, *katharsis*, did not simply free the soul from impurity but also protected a person from punishment and gave him the hope of eternal life in Elysium. Those who reached the underworld and its various punishments, all borrowed from Greek mythology, stayed there. They were then the unredeemed, doomed to be eternally deprived of the transmigration of their soul and thus the chance for redemption.⁹

The supreme god of Orphism was Dionysos, and at the center of this religious faith was a cosmogony different from the one we learn from Hesiod's *Theogony*. Orphism preached the simple idea that the world was born from an egg. This primordial egg hatched out the first god, Eros, who was later named Protogonos and Phanes and who was said to be both male and female. He then created the world. The Hesiodic succession of Sky, Kronos, and Zeus was retained. Appended to this was the story of the death of Dionysos at the hands of the Titans, who tore him to pieces and devoured him, and Dionysos' eventual rebirth.¹⁰ This significant theme was reenacted by the ecstatic worshippers of Dionysos. Central to Orphism is the idea that the body is evil and the soul is divine. In fact, the body is a tomb which serves as a prison for the spiritual entity we call the soul. The material part of man, the body, is the evil inheritance of the Titans. The spiritual part, the soul, comes from Dionysos, an immortal god and the son of Zeus. It is obvious that the Homeric concept of the living body as the man himself and of the soul as a pale lifeless shadow of him is completely inverted in Orphism.

The relation of Orpheus to Dionysus is peculiar. Both are connected with Thrace. Dionysos is a god of transitions.¹¹ Orpheus obviously could cross the boundaries of culture into nature and back. He descended into the underworld to recover his beloved Eurydike and came back alive. The meaning of this myth is twofold. Heavenly song can conquer death and so can devotion to the beloved. But Eurydike, "wide justice," remains in the world below, desired but tantalizingly beyond the reach of the living. The mythic prophet Orpheus dies a strange death; he is torn to pieces by Thracian maenads. This death is analogous to the one Dionysos himself suffered. Clearly the practice of Dionysian orgies, of tearing wild beasts into pieces and devouring their limbs, is a ritual connected with the tragic dismemberment of Orpheus. Maenadic women also in a state of ecstatic frenzy killed Pentheus, king of Thebes. In so many ways, Pentheus in the

story that is so powerfully told by Euripides in the *Bacchae* is the surrogate victim. Pentheus dies so that Dionysus may live on forever.

Bits and pieces of Orphism are evident throughout the collection, but there is very little about Orphic theogony, anthropogony, or eschatology. To be sure Protogonos is equated with Phanes and is addressed as “born of the egg, delighting in his golden wings” (hymn 6.2). Orphic anthropogony is alluded to in the hymn to the Titans (hymn 37.4–6): “From you are descended all toiling mortals, / the brood of the sea and of the land, then the brood of the birds, / of all generations of the world born of you.” Kronos and Time (Greek *khronos*) are characteristically equated at hymn 13.5 where Kronos is called “begetter of time.” And certainly the phrase “dreadful Necessity governs all things” (hymn 3.11) must have been pregnant with meaning for the initiate, since Necessity mated with Time to give birth to Ether, Khaos, and Erebos. There is no hint anywhere of animal sacrifices and of meat eating, even if Dionysos himself is addressed as “ōmadios” (“taker of raw flesh”). This we may interpret as a concession to the non-Orphic side of the god and as part of the comprehensiveness of poems that are essentially conjuring formulae. Interestingly enough, it seems to be the persistent Orphic aversion to the crime of *ōmophagia* (eating of raw flesh and thus also the dismemberment of Dionysos) that accounts for its suppression in the hymn to the Titans (hymn 37). Also Orphic, but not uniquely Orphic, is the sentiment expressed in the varieties of the concluding formula that the addressee grant a good end to a life, since a good life on earth attended by the proper rites of initiation and purification constitutes some sort of guarantee of rewards, or at least of escape from punishment in the afterlife. The idea held by the Orphics that the body was a prison for the soul is expressed in the very last hymn (hymn 87.3–4).¹² Referring as it does to a very central and basic belief, it serves as an unmistakably Orphic capstone of an edifice to which other religions and philosophical systems made generous contributions.

The question of Orphic rituals is a tantalizing one. Poems such as the *Rhapsodies*, *Argonautika*, and *Lithika* were written in late antiquity. Falsely attributed to Orpheus, they are a fantasy literature whose connection with Orphism ranges from non-existent to tenuous. For Pindar, glorious Orpheus is the father of songs (*Pythian Odes* 4.176–177). Immortality is conferred by lofty song. No Orphic ritual can emerge from the musings of this most aristocratic Greek poet. The fascination with the Bacchic gold tablets is justifiably enormous. Yet these fabulous fragments do not amount to a text that can help us reconstruct even one Orphic ritual. Immortality of the soul is the key Orphic belief in them. This central Orphic belief, I think, is the dominant theme of the Homeric *Hymn to Demeter*, composed sometime in the seventh century BC, whose origins specialists in Greek religion trace to an agricultural cult, specifically a fertility ritual. Caution must be

exercised here. Syncretism and fusion must not be forgotten. Demeter dips Demophoön into fire to grant him immortality. Demeter's abducted daughter, Persephone, and her journey to Hades and back into the upper world and into life is a great allegory for death and resurrection and hence a great allegory for immortality. There is frequent mention of ritual in connection with Orphism. Ancient references to Orphism and the Orphics are not very helpful in this regard. The beautiful Orphic cosmogony in the *Birds* of Aristophanes (685–704) teaches us ideas about the origin of the world. There is nothing in it as to what one should or should not do. There are many references to Orpheus and his followers in Plato, especially in the *Republic*. They are mostly philosophical speculations about aspects of human eschatology. Orphism inspired Pythagoras to create a rich type of theology that was founded on practice. Various details of the way his followers lived have more to do with a holistic way of life and less with the performance of certain rituals.

The cult of Dionysos was the most widespread in the Hellenized world. Religious associations that honored both Orpheus and Dionysos seem to have existed everywhere, and some rituals were called both Orphic and Dionysian. It seems quite clear from the collection itself that the *Hymns* were used by such a religious association (*thiasos*) of people who called themselves *mustai*, *mustipoloi*, or *orgiophantai* (mystic initiates) and who through prayer (*eukhē*), libation (*loibē*), sacrifice (*thusia*), and, presumably, secret ceremonies (*orgia*, *teletai*) invoked a series of divinities and asked for their presence or for the gift of some blessing, such as wealth, peace, health, and not infrequently for a blameless end to a good life. These associations had a definite hierarchy. One of the most prominent officiates was the *boukolos*, the oxherd. This title occurs only twice in the *Orphic Hymns*: at hymn 1.10 and hymn 31.7. It is reasonable to assume that the underlying idea was that of the mediator who would help the initiates into a Dionysian transformation. And it is equally reasonable to assume that a newly founded *thiasos* commissioned one or more able poets to provide them with religious poetry that should be as authentic and comprehensive as possible.

Most of the *Hymns* are addressed to divinities and concepts of the Hellenistic pantheon and its train of lesser divine or semi-divine figures. Such personified abstractions as Dike, Justice, and Nomos are so old and so common to various schools of Greek philosophical and religious thought as not to be especially Orphic. The only hymn to a god of Near Eastern origin is the one to Adonis. Three hymns are dedicated to Anatolian goddesses (Mise, Hipta, Melinoe), and the Anatolian moon god Men is mentioned in the opening address to Mousaios. The Orphic sympathies of the collection are nowhere more evident than in the number and fervor of individual pieces addressed to Dionysos. There are seven such hymns (possibly nine, if Mise and Korybas are viewed as alternate manifestations of Dionysos), while Zeus has only three that are specifically addressed to him. Dionysos is also frequently invoked or alluded to in many

other hymns, and his characteristic epithets seem to have been so infectious and to have assumed such universal significance as to seriously have encroached on the territory of other deities (see further hymn 30). This is as it should be, since Dionysos is the chief Orphic god.

The *Hymns* were devotional. Perfumes are frequently mentioned at the beginning of an individual hymn. Sometimes incense is mentioned specifically. Storax was imported from Phoenicia, while incense and myrrh came from the Arabian Peninsula. There seems to have been a certain protocol, and a preference for this or that kind of aromatic substance. Incense for Sun, frankincense for Nike, Apollon, Artemis, Dionysos Liknites, and several other divinities. Myrrh was offered to Protogonos, Poseidon, Nereus, and Leto; storax to Prothyraia, Kronos, Zeus, Proteus, Dionysos, Demeter, Chthonic Hermes, etc. Crocus was offered to Ether, opium to Sleep, and simply perfumes for Moon, Physis, Rhea, Athene, etc. As has been observed it is not easy to see the connection between specific aromatic substances and ritualistic practices. The variety might be attributed to the preference of persons who contributed the specific perfume or other material. Perhaps also the season of the year played a role. The distribution of perfumes and aromatic substances as they appear in our *Hymns* is such as to make it impossible for us to offer a rational explanation of any systematic organization.

It makes sense to think that the time of chanting these beautiful hymns was evening. For the initiates the day's labor was done and their worries could be set aside for the replenishment of their souls and for a respite from the mundane realities of the world. The *Hymns* are redolent with elements of mysticism. Indeed, the most pervasive characteristic of the *Hymns*, the ubiquitous epithet, might be, in part, an indication of a link between these hymns and the various remains of magic literature from the Hellenistic and Roman periods. Both direct a propitiatory address to a deity, accompanied by as comprehensive a list of its powers and properties as possible. The difference is that where the initiate seeks to persuade and cajole, the sorcerer seeks to bind and compel. There is no indication of accompanying music in the *Hymns*; however, it would be a mistake to latch onto this omission and think there was no music. First of all, the hymns themselves chanted properly constituted music. Perhaps that was enough for the initiates. Percussion instruments are mentioned, but their appearance might be due to their traditional associations. It is not easy to settle this question. Indic, Iranian, and Muslim cult music should not be excluded from consideration. After all, all these traditions use song as a bridge by which to unite heaven and earth. It should also be recalled that Orpheus was famous as a poet and a singer in addition to being renowned for his role as legendary founder of mystic rites.

We cannot recover the sounds and we do not know exactly what the mood was when the *Hymns* were sung. It might not be too much to suggest that people gathered in places

that were sacred to them and that they did so as the softer colors of the evening were settling in on them. Candles provided gentle light. Wisps of incense smoke rose into the air. The magic of song, devotional, undulant, filled all of the sacred space and provoked the human heart to seek union with the divine.

We know the past only through the present. My [A.N.A.] reconstruction of an Orphic evening somewhere in Asia Minor is based on my experiences in the very mystical services of the Orthodox Church. There is no effort here to show an absolutely direct connection between the music of the Orthodox Church at present and the music of the *Orphic Hymns*. However, burning incense, keeping time with the swing of the censer, allowing sacred abandon to take over, and training the human voice to sink and then rise to God cannot have changed much throughout the ages, especially within a culture dominated by the same language and by the poetics of the same tradition.



On the whole, the style of the *Hymns* is homogenous and consistent. At the beginning of each hymn, the invocation, sometimes several divinities are summoned. Usually the name of the divinity or divinities is followed by an imperative, e.g., “Come! Hear!” Variations are to be found in the end of the prayer that asks for blessing, peace, prosperity, and wealth. There appears to be an order to the arrangement of most of the hymns. There are many male/female pairings throughout.¹³ The opening ones focus on the gods of the early generations and the theme of birth. Physis, Pan, and Herakles form a triad that sums up the creation of the physical world. Kronos and Rhea lead to Zeus. This begins a series of hymns where the traditional four elements of fire, air, water, and earth provide a coherent structure (hymns 15–27). Everything leads to the first hymn to Dionysos (hymn 30), his “birth” in a sense, which is strengthened by the appearance of divinities connected with the Orphic myth of his birth, death, and rebirth (hymns 31–38). A block of four hymns treats Eleusinian themes (hymns 40–43), and then comes the central cluster of hymns treating Dionysian cult (hymns 44–54). Aphrodite seems to preside over another series (hymns 55–68). A number of minor divinities, mostly in pairs and all of cultic importance, continue to another grouping of hymns associated with the elements (hymns 79–84). The three brothers Sleep, Dream, and Death end the collection. For details, see the introductions to the various individual hymns. The ring composition between birth at the beginning and death at the end is significant, and, if the *Hymns* were performed throughout the night, the dawning of a new day would have symbolically reflected the initiates’ hopes for a new life, one that promised the reward of eternal sunshine in the afterlife.

The *Hymns* are catalogues of religious epithets; such catalogues are intended to evoke the many powers of various divinities that are significant to a particular type of religious ideology and practice. The question is: what sources of ancient literature could have

inspired and instructed the writers of the *Hymns*? We have already indicated magical incantations. Hesiod's catalogues of the daughters of Nereus and of the daughters of Okeanos are religious documents (*Theogony* 240–264 and 346–363). Homer's catalogue of the Nereids (*Iliad* 18.39–49) is a poetic construct, whose origin is religious. Hesiod's catalogues come from an old religious tradition. A deity must be invoked by words that refer to its attributes. In all likelihood the names of the daughters of Nereus and of the daughters of Okeanos are in fact epithets of the sea, at times older than even Hesiod, epithets that point to a Mother of the Waters. The sea has countless potencies, countless faces. The sea is both a great blessing and a treacherous element that is fraught with peril. The fact that great numbers of feminine divinities, essentially Daughters of the Sea, so frequently rise out of the sea is indicative of a deeply entrenched and old religious feeling that the sea is feminine and maternal, a huge counterpart to the masculine sky. Zeus is the Indo-European sky god. When people pray to him they also pray to the sky. In a tradition that predates the arrival of the Greeks in Greece, the sea and its in-dwelling divinities must have received more attention. The new religion that emerged introduced a male god whose dominion became preeminent. The lists of the daughters of Nereus and of Okeanos are prayer lists that come from an older religious order. Every one of these names has a meaning. The following example is taken from Hesiod's *Theogony*:

Proto, Eukrante, Amphitrite, and Sao,
Eudora, Thetis, Galene, and Glauke,
Kymothoe, Speio, Thoe, and lovely Halia,
Pasithea, Erato, and Eunike of the rosy arms. (243–46)

In an entirely literal translation:

First One, Mingling Gently, Water-Girt, and Savior,
Of the Good Gifts, Nurturing, Calm, and Grayish-Blue,
Of the Rushing Waves, Of the Numberless Caves, Swift, and lovely Sea,
Seen By All, Lovely, and Fair Victory of the rosy arms.

The first few lines from the hymn to Nereus offers a good example for comparison (hymn 23.1–4):

The sea's foundations are your realm,
the abode of blue-black darkness,
you exult in the beauty
of your fifty daughters

as they dance amid the waves.

O Nereus, god of great renown,
O foundation of the sea, O end of the earth.

Even a casual look at these texts shows that they are religious texts that have one main thing in common: they are strings of nouns or epithets addressed to a divinity. A first approach to them leaves the reader puzzled as to their aesthetic, that is to say their poetic value, as well as to their effectiveness. However, here is a suggestion to readers of the Hesiodic catalogues as well as of the *Orphic Hymns*. They are asked to raise their voices as they read to a pleasant and imposing pitch as well as a clear and rhythmically punctuated vocalization of the lines. The tone of voice should strive to approximate dignified chant. Examples are to be found in many cultures. If all this is done, the religious character of the catalogues comes alive. They are no longer boring, and their invocational nature becomes entirely clear.

Every Greek is aware that the Virgin Mary is addressed by various names that have become sacred names. When I [A.N.A.] was working on the Hesiodic and Homeric lists, I decided to find out just how many names were used to address the Virgin Mary in the Hellenic world. I walked into a fine bookshop in Athens, and to my astonishment I discovered four beautiful volumes devoted to an explanation of the nearly five hundred names by which the Virgin Mary is addressed. This rich tradition may indeed ultimately go back even to pre-Hellenic times. The idea suggested here is that the veneration of the Virgin Mary has inherited aspects of the veneration of the sea and its divinities in prehistoric time. Here is just a sample of names which refer to the Virgin Mary: She of the Shoreline, She of the Sea Calm, the Far Heard One, She of the Seas, She of the Lakes, She of the Harbors, She of the Caves, She of the Rivers, She of Good Sailing. It should not be too difficult for anyone to hear in this sample echoes from Hesiod's catalogues of the Nereids. The astonishing number of epithets to the Virgin Mary in the Hellenic lands should not be regarded as some sort of random religious occurrence. Whether the attributes of a divinity are described by epithets, nouns, or periphrastic expressions makes no substantial difference. Relevant here from the Judaic tradition is Exodus 34:6–7 in which God Himself speaks of his own attributes. Muslims believe in one God whose divine qualities are known to them by ninety-nine (some say more) different names.¹⁴ Numbers 12–19 in Siddiqi read as follows: The Rightful / The Fashioner of Forms / The Ever-Forgiving / The All-Compelling Subduer / The Bestower / The Ever-Providing / The Opener / The Victory-Giver / The All-Knowing. However, these sacred names appear throughout the Koran and in this respect they do not resemble the Hesiodic catalogues or the *Orphic Hymns*. It is not so much the semantic content as the tone and cumulative effect of this religious utterance that opens possibilities of comparison with the *Hymns*. The emotionally powerful, indeed ecstatic

and repetitive, invocation of Allah by the Whirling Dervishes of the Mevlevi Order dominates the performance of their rituals. The ninety-nine names of Allah are recited in their daily prayers and meditations. Such practices cannot be so very different from the concept and practice of unceasing prayer, such as the Jesus Prayer, so central to the monastic life of Mount Athos. The religious life of the Whirling Dervishes owes its origins to Rumi, a Persian poet who was also an Islamic jurist and theologian. His spiritual teachings took root in Konya, Turkey, not too far from ancient Pergamum, the city that may have produced the *Orphic Hymns*. If we call all this a chain of similar religious phenomena, even a coincidental one, we may come closer to understanding the power of clustering epithets for the creation of an emotional and physical crescendo that might raise our human spirit and help us approach the divine.

There are lines in the *Orphic Hymns* that remind one of the Vedic hymns. For example, from one to Soma: “King Soma, be gracious to us for welfare; / we are thy devotees: know that. / There arise might and wrath O Indu: / abandon us not according to the desire of our foe.”¹⁵ Is this not in both spirit and formulation similar to the way practically all the hymns of our collection end? Consider also: “So, O Agni, be easy of access to us / as a father to his son; abide with us / for our well-being.”¹⁶ Winthrop Sargeant in his translation of the *Bhagavad gita* has an impressive list of epithets used in this great poetic monument. Here is only a handful from his list: The Bristling-haired One, the Imperishable One, the Immeasurable One, Incomparable Glory, Conqueror of Wealth, the Blameless One.¹⁷ Among the Finnic peoples—the Saami—almost throughout the entire sub-Arctic zone the bear is a very sacred animal, rich in lore and ritual. The primordial bear, more often Father Bear, but then also Mother Bear in various creation stories, is of celestial origin. I [A.N.A.] feel very fortunate that in 1999 I became friends with Juha Pentikäinen, a great Finnish scholar who introduced me not only to a new perspective of the *Kalevala* but also to rare information on the centrality and importance of the bear in the religion and social life of the Finnic peoples. Several years later in 2006, I attended a conference titled “In the Footsteps of the Bear” in Pori, Finland. The proceedings of the conference were published in Pori in 2006 under the title *In the Footsteps of the Bear*.¹⁸ It was in Pori that I learned from Juha and some of his eminent international colleagues that nearly five hundred names are used in the vast sub-Arctic zone to address “the golden king of the forest.” Here are some examples: Forest Gold (or simply Darling), Forest Beauty, Graceful Mistress of the Forest.

The *Orphic Hymns* name specific pagan divinities, yet they appeal to universal spiritual powers. Some of them, like the hymns to Dream, Death, and Sleep, are in essence prayers that could be offered to God regardless of specific faith. All this makes excellent sense. The years between 300 and 500 AD were years of transition. It is very naïve to think that the Christian faith simply walked into towns, villages, and hamlets to be triumphantly received. It is much likelier that the new faith made accommodations

with places and associations that cultivated the spiritual values. The new faith lacked the language of expressing the new spiritual values. The old faith, especially as expressed in documents like the *Hymns*, possessed a liturgical language ready to be used. Echoes of the compositional mode of the *Hymns*, especially of the effect of clustering epithets, can occasionally be heard in the great devotional and, at the same time invocational, Hymns of the Orthodox Church, such as the *Akathistos Hymnos*: “Spotless, pollutionless, incorruptible, untouched, pure Virgin, Despoina, Bride of God.”

The *Orphic Hymns*, as well as similar hymns, have neither plot nor action. They are not at all like the major Homeric hymns in that they do not appeal to any emotion. None of our hymns shows even a trace of humor, rhetorical conceit, or for that matter a desire to delight or shock the initiates. Clearly, elevation of mood and the powerful affirmation of a meaningful and bonding presence are elements that run through the recitation of mighty words and sacred sounds flowing into the eager ears and souls of the faithful. Even the puns serve this purpose. Names chanted or better yet sung or even simply recited in a particular sacred tone have power. Each epithet reverberates into the mind of the celebrant and spins out its own plot and its own action. As one epithet follows another, chains of meaning and sound acquire a power that may exceed that of a highly structured narrative. One name is one thing. Two names are more than two things. The *Orphic Hymns* are beautiful poetry of another kind, a transcendental kind, which must be understood in the context of its own conventions.

THE ORPHIC HYMNS

Orpheus to Mousaios

Friend, use it to good fortune.

Learn now, Mousaios,
a mystical and most holy rite,
a prayer which surely
excels all others.
Kind Zeus and Earth, 3
heavenly and pure flames of Sun,
sacred light of Moon,
and of all the Stars;
Poseidon, too,
dark-maned holder of the earth,
pure Persephone, 6
Demeter of the splendid fruit,
Artemis, arrow-pouring maiden,
kindly Phoibos,
dwelling on the sacred ground of Delphoi,
and Dionysos, the dancer,
whose honors among the blessed gods 9
are the highest;
strong-spirited Ares,
holy and mighty Hephaistos,
then the goddess foam-born,
to whose lot fell sublime gifts,
and you, divinity excellent, 12
king of the underworld.
I call on [Hebe](#), and Eileithyia,
and the noble ardor of Herakles,

I call upon the great blessings
 of [Justice and Piety](#),
 I call upon the glorious Nymphs 15
 and upon Pan the greatest,
 I call upon Hera,
 buxom wife of aegis-bearing Zeus.
 And I call upon lovely Mnemosyne,
 I call upon the holy Muses,
 all nine, and then I call upon the Graces, 18
 the Seasons, and the [Year](#),
 upon fair-tressed Leto,
 and upon divine and revered [Dione](#).
 I invoke the armed Kouretes,
 the Korybantes, and the Kabeiroi,
 the great Saviors, 21
 Zeus' ageless scions,
 I invoke the Idaian gods, and Hermes,
 messenger and herald.
 Of those in the sky,
 I invoke Themis, diviner of men,
 and then I invoke Night, oldest of all, 24
 and I do invoke light-bringing [Day](#).
[Faith](#), Dike, I invoke,
 I invoke blameless [Thesmodoteira](#),
 and Rhea, and Kronos,
 and dark-veiled Tethys,
 the great Okeanos, 27
 and all of his daughters.
 I invoke the might preeminent
 of Atlas and Aion,

of Time the ever-flowing,
 and of the splendid water of the [Styx](#).
 I call on all these gentle gods, 30
 and I call on [Pronoia](#),
 and on the holy Daimon,
 I also call on Daimon baneful to mortals,
 then I invoke divinities dwelling
 in the sky, in the air, in the water,
 on earth, under the earth, 33
 and in the fiery element.
 Ino, Leukothea,
 Palaimon, giver of bliss,
 sweet-speaking Nike,
 queenly [Adrasteia](#),
 I call upon the great king Asklepios, 36
 who grants soothing,
 upon the battle-stirring maiden Pallas,
 and upon all the winds,
 I call upon [Thunder](#), and upon the parts
 of the [four-pillared cosmos](#).
 I invoke the Mother of the immortals, 39
 Attis and Men,
 I invoke the goddess [Ourania](#),
 and the immortal and holy Adonis,
[Beginning and End](#), too,
 which to all is most important,
 and I ask them to come 42
 in a spirit of joyous mercy
 to this holy rite,
 to this reverent libation.

1. To Hekate

Lovely Hekate [of the roads](#)
and of the crossroads I invoke.
[In heaven, on earth,](#)
then in the sea, [saffron-cloaked,](#)
tomb spirit [reveling](#) 3
in the souls of the dead,
[daughter of Perses,](#) haunting deserted places,
delighting in deer,
nocturnal, dog-loving,
monstrous queen,
devouring wild beasts, 6
ungirt and repulsive.
Herder of bulls,
queen and mistress of the whole world,
leader, nymph,
mountain-roaming [nurturer of youths,](#)
maiden, I beseech you to come 9
to these holy rites,
ever with joyous heart,
ever favoring the [oxherd.](#)

2. To Prothyraia

incense—storax

Hear me, O revered goddess,
O many-named divinity,
O sight sweet to women in labor,
you offer them aid in travail.
You save women, and you alone 3
love children,
O kindly goddess
of swift birth, ever helpful to young women,
O Prothyraia.
You hold the keys,
you are accessible to all, O mistress, 6
gracious and fond of nurture,
you have power in every house,
and you delight in festivities.
You loosen girdles, and though invisible
you are seen in every deed,
you share pain, 9
you rejoice in every birth,
O Eileithyia, you free from pain
those in terrible distress.
Upon you alone pregnant women call,
O comforter of souls,
and in you alone there is 12
relief from pains of labor.
Artemis, Eileithyia,
reverend Prothyraia,

hear, O blessed one,
help me and grant offspring;
save me, savior of all, 15
for it is in your nature to do so.

3. To Night

incense—firebrands

I shall sing of Night,
[mother of gods and men](#);
we call Night [Kypri](#)s,
she gave birth to all.

Hear, O blessed goddess, 3
jet-black and starlit,
for you [delight in the quiet](#)
and slumber-filled serenity.

Cheerful and delightful, lover
of the nightlong revel, mother of dreams,
you free us from cares, 6
you offer us welcome respite from toil.

Giver of sleep, beloved of all,
you gleam in the darkness as you drive your steeds.
Ever incomplete, terrestrial,
and then again celestial,
you circle around in pursuit 9
of sprightly phantoms,
you force light into the nether world,
and then again you flee
into Hades, for dreadful Necessity
governs all things.

But now, O blessed one—beatific, 12
desired by all—I call on you
to grant a kind ear
to my voice of supplication,

and to come, benevolent,
to disperse fears that glisten in the night.

4. To Sky

incense—frankincense

Sky, [father of all](#),
eternal cosmic element,
primeval [beginning of all](#),
end of all,
[lord of the universe](#), 3
moving about the earth like a sphere.
You are [home of the blessed gods](#),
[your motion is a roaring whirl](#),
you envelop all,
[celestial and terrestrial guard](#).
[Physis' invincible drive](#) 6
lies in your breast.
Dark-blue, indomitable,
[shimmering, variform](#),
[all-seeing](#) father of Kronos,
blessed and most sublime divinity,
hearken, bring a life of holiness 9
to the new initiates.

5. To Ether

incense—crocus

Yours are [Zeus' lofty dwelling](#),
endless power, too;
of the stars, of the sun,
and of the moon you claim a share.
O tamer of all, O fire-breather, 3
O [life's spark for every creature](#),
sublime Ether,
[best cosmic element](#),
radiant, luminous,
starlit offspring,
I call upon you and I beseech you 6
to be [temperate and clear](#).

6. To Protogonos

incense—myrrh

Upon [two-natured](#) Protogonos,
great and [ether-tossed](#), I call;
born of the egg,
delighting in his golden wings,
the [begetter of blessed gods and mortal men](#); 3
he [bellows like a bull](#).

[Erikepaios](#), seed unforgettable,
attended by many rites,
ineffable, hidden, brilliant scion,
forever in whirring motion,
you scattered the dark mist, 6
the mist that lay before your eyes.

Flapping your wings, [you whirled about](#)
throughout this world,
you brought pure light.

For this I call you Phanes,
yes, I call you Lord [Priapos](#), 9
I call you bright-eyed Antauges.

O blessed one of the [many counsels](#)
and of the many seeds, come joyfully
to the celebrants of this holy rite,
of this very intricate rite.

7. To the Stars

incense—aromatic herbs

I call forth the sacred light
of the heavenly Stars,
with devotional prayers
I summon the [holy daimones](#).
Heavenly Stars, 3
dear [children of black Night](#),
round your thrones you move in circles,
you spin in circular ways,
O brilliant and fiery
begetters of all,
you do reveal fate, 6
everyone's fate,
you determine the divine path
for mortals.
Wandering in midair, you gaze
upon the seven luminous orbits.
[In heaven and on earth](#), ever indestructible 9
on your blazing trail,
you shine upon the darkness
of the cloak night wears.
Coruscating and gleaming,
kingly and nocturnal,
visit the learned contests 12
of this sacred rite,
finish a noble race
for works of renown.

8. To the Sun

incense—pounded frankincense

Hear me, O blessed one,
[eternal eye that sees all](#),
Titan radiant as gold,
[Hyperion](#), celestial light,
[self-born, untiring](#), 3
sweet sight to living creatures.
On the right you beget dawn,
on the left you beget night,
you temper the seasons
as you ride your dancing horses,
you rush, you rush very swiftly, 6
O fiery and bright-faced charioteer,
you press on your course
in [endless whirl](#).
Harsh to the impious,
you teach good to the pious
as you hold the golden lyre, 9
the harmony of cosmic motion,
as you command noble deeds,
[as you nurture the seasons](#).
[Piping lord of the world](#),
fiery circle of motion,
life-bringing, coruscating, 12
life-giving, fruit-bearing, [Paian](#),
eternal and pure [father of time](#),
O immortal [Zeus](#),

you are the clear, you are the brilliant,
you are the all-encompassing cosmic eye,
both when you set and when you shine 15
your lovely and radiant light.

[A paragon of justice,](#)

O [water-loving lord of the cosmos,](#)

you [guard pledges](#) and ever the highest,
you do help all.

Eye of justice and light of life, 18

O charioteer,

your screaming whip

drives the [four-horse chariot](#) on.

Hear my words and show

life's sweetness to the initiates.

9. To Selene

incense—aromatic herbs

Hear me, O divine queen,
O light-bringing and splendid Selene,
O bull-horned [Moon](#),
crossing the air as you race with night.
Nocturnal, [torch-bearing](#), 3
maiden of beautiful stars, O Moon,
waxing and waning,
[feminine and masculine](#),
luminous, lover of horses,
[mother of time](#), bearer of fruit,
[amber-colored](#), moody, 6
shining in the night,
[all-seeing](#) and vigilant,
surrounded by beautiful stars,
you delight in the quiet
and in the richness of the night,
you grant fulfillment and favor 9
as, like a jewel, you shine in the night.
[Long-cloaked marshal of the stars](#),
wise maiden whose motion is circular,
come, O blessed and gentle lady,
lady of the stars, through your own light
shine and save, O maiden, 12
your new initiates.

10. To Physis

incense—aromatic herbs

O Physis,
resourceful [mother of all](#),
industrious and rich divinity,
[oldest of all](#), queen,
all-taming and indomitable, 3
O lustrous ruler,
ever-honored mistress of all,
highest goddess,
imperishable, first-born,
fabled glorifier of men,
nocturnal, radiant with constellations, 6
light-bringing, irrepressible,
you move swiftly,
your steps are noiseless,
O pure marshal of the gods,
O end that has no end.
All partake of you, 9
you alone partake of no one.
[Self-fathered](#), hence fatherless,
virtue itself, joyous, great,
you are accessible, O nurse of flowers,
you lovingly mingle and twine,
you lead and rule, 12
you bring life and nourishment to all.
Self-sufficient,
many-named persuasion of the Graces,

Dike herself, queen of heaven,
queen of the earth and of the sea,
bitter to the vulgar, 15
sweet to those who obey you,
wise in all, giver of all,
nurturing queen of all,
abundant nourishment is yours
as you dissolve whatever ripens,
[father and mother of all](#), 18
nurturer and nurse,
giver of [swift birth](#), O blessed one,
[giver of wealth of seeds](#)
and of the fever of seasons.
A rich and mighty divinity,
you give shape and form to all things. 21
Eternal, setting all in motion,
skilled and discreet,
you are ever turning the swift stream
into an unceasing eddy,
flowing in all things,
circular and ever changing form, 24
fair-throned and precious,
you alone accomplish your designs,
mighty mistress of booming thunder,
you rule over [those who hold the scepter](#),
O loud-roaring divinity,
fearless, [all-taming](#), 27
destined fate, fire-breathing,
you are life everlasting,
you are immortal providence.

You are all things to all,

because you alone do.

You are the all,

30

you alone do,

you bring peace and health,

you bring growth to all.

11. To Pan

incense—et varia

I call upon Pan, the pastoral god,
I call upon the universe,
upon the sky, the sea, and the land,
queen of all,
I also call upon immortal fire; 3
all these are Pan's realm.
Come, O blessed and frolicsome one,
O restless companion of the Seasons!
Goat-limbed, [reveling](#),
lover of frenzy, star-haunting,
weaver of playful song, 6
song of cosmic harmony,
you induce [fantasies of dread](#)
into the minds of mortals,
you delight in gushing springs,
surrounded by goatherds and oxherds,
you [dance with the nymphs](#), 9
you sharp-eyed hunter, lover of Echo.
Present in all growth, begetter of all,
[many-named divinity](#),
light-bringing lord of the cosmos,
fructifying Paian,
cave-loving and wrathful, 12
veritable Zeus with horns,
the earth's endless plain
is supported by you,

and the deep-flowing water
of the weariless sea yields to you.
Okeanos who girds the earth 15
with his eddying stream gives way to you,
and so does the air we breathe,
the air that kindles all life,
and above us the sublime eye
of weightless fire;
at your behest 18
all these are kept wide apart.

[Your providence alters](#)

the natures of all,
on the boundless earth you offer
nourishment to mankind.
Come, frenzy-loving, spirit-possessed, 21
come to these sacred libations,
come and bring my life
to a good end.
Send your madness, O Pan,
to the ends of the earth.

12. To Herakles

incense—frankincense

Herakles, stout-hearted and [mighty](#),
powerful Titan,
strong-handed, indomitable,
doer of valiant deeds,
shape-shifter, 3
O gentle and endless [father of time](#),
ineffable, lord of all,
many pray to you,
[all-conquering](#) and mighty
[archer and seer](#),
omnivorous begetter of all, 6
peak of all, helper to all,
for the sake of men
you subdued and tamed savage races.
Peace was your desire;
she brings dazzling honors and nurtures youths.
Self-grown, weariless, 9
bravest child of the earth,
O illustrious [Paion](#),
your primordial scales gleam.
Round your head
dawn and dark night cling,
and your twelve deeds of valor 12
stretch from east to west.
Immortal, world-wise,
boundless and irrepressible,

come, O blessed one,
bringing all charms against disease,
with [club in hand](#)
drive evil bane away,
with your poisonous darts
do ward off cruel death.

15

13. To Kronos

incense—storax

Everlasting [father](#)
of blessed gods and men,
resourceful, pure and mighty,
O powerful Titan,
[you consume all things](#) 3
and replenish them, too.
Unbreakable is the hold you have
on the boundless cosmos,
O Kronos, begetter of time,
Kronos of the shifting stories,
[child of Earth](#), 6
child of starry Sky.
In you there is birth and decline,
O [revered and prudent lord of Rhea](#),
you are the progenitor,
you dwell in every part of the world.
I am a suppliant, hear my voice, 9
O wily and brave one,
and to a good life
bring a blameless end.

14. To Rhea

incense—aromatic herbs

Mighty Rhea,
[daughter of many-faced Protogonos](#),
your sacred chariot is drawn
by [bull-slayers](#),
[you dance to the sound of drums and cymbals](#), 3
O frenzy-loving maiden,
O mother of Zeus,
aegis-bearing lord of Olympos.
Illustrious and honored,
Kronos' blessed consort,
you delight in the mountains 6
and in the [horrid shrieks of mortals](#).
Strong-spirited Rhea, queen of queens,
lover of the battle din,
[liar, savior, redeemer](#),
first by birth, [mother of gods](#)
and of mortals, 9
from you come the earth,
and the wide sky above,
and the sea and the winds.
Ethereal and restless, come,
O blessed goddess,
O gentle-minded savior, 12
come, bring peace and wealth
and abundance of possessions,
and do send death and the filth of pollution

to the ends of the earth.

15. To Zeus

incense—storax

Much-honored Zeus, great god,
indestructible Zeus,
we lay before you in prayer
redeeming testimony.

O king, you have brought to light 3
divine works—

earth, goddess and mother,
the hills swept by the shrill winds,
the sea and the host of the stars,
marshaled by the sky.

Kronian Zeus, strong-spirited god, 6
the thunderbolt is your [scepter](#),
father of all,

[beginning and end of all](#),

earth-shaker, increaser
and purifier, all-shaker,
god of thunder and lightning, 9
Zeus the sower.

Hear me, god of many faces,
grant me unblemished [health](#),
please grant me divine peace and riches,
please grant me glory without blame.

16. To Hera

incense—aromatic herbs

You lodge yourself in dark hollows,
and your form is airy,
O Hera, blessed queen of all,
consort of Zeus.

The soft breezes you send to mortals 3
nourish the soul,

O mother of rains, mother of the winds,
you give birth to all.

Life does not exist without you,
growth does not exist without you.

You are in everything, 6
even in the air we venerate,
you are queen,
and you are mistress.

You toss and turn
when the rushing wind tosses and turns.

O blessed goddess,
many-named queen of all,
may you come with kindness
on your joyous face.

9

17. To Poseidon

incense—myrrh

Hearken, dark-maned Poseidon,
holder of the earth,
horse god, you hold
the bronze trident in your hand,
you dwell in the foundations 3
of the full-bosomed sea.

Shaker of the earth,
deep-roaring ruler of the waters,
the waves are your blossoms, O gracious one,
as you urge horses and chariots on,
rushing on the sea, 6
splashing through the rippling brine.

The unfathomable sea
fell to your lot, the third portion.
Waves and their wild dwellers please you,
O spirit of the deep.
May you save the foundations of the earth 9
and ships moving at full tilt,
bringing peace, health,
and blameless prosperity.

18. To Plouton

You dwell below the earth,
O strong-spirited one,
a [meadow in Tartaros](#),
thick-shaded and dark.
Sceptered [Chthonic Zeus](#), 3
please accept this sacrifice,
O Plouton, [holder of the keys](#)
to the whole earth.
To mankind you give
the wealth of the year's fruits,
[yours is the third portion](#), 6
earth, queen of all,
seat of the gods,
mighty lap of mortals.
Your throne rests
on a dark realm,
the realm of distant, of untiring, 9
[of windless, and of impassive Hades](#);
it does rest on gloomy [Acheron](#),
the river who girds the roots of the earth.
All-receiver, master of death,
master of mortals, host of many,
[Euboulos](#), you once took as your bride 12
pure Demeter's daughter:
you tore her away from the meadow,
and through the sea
you carried her to an Attic cave
upon your steeds—

it was the district of Eleusis, 15
where the gates to Hades are.

[You alone were born to judge](#)

deeds obscure and conspicuous.

Holiest and illustrious ruler of all,
frenzied god,

you delight in the respect 18

and in the reverence of your worshippers.

I summon you, come with favor,
come with joy to the initiates.

19. To Zeus the Thunderbolt

incense—storax

Father Zeus, sublime is the course
of the blazing cosmos you drive on,
ethereal and lofty
the flash of your lightning
as you shake the seat of the gods 3
with a god's thunderbolts.

The fire of your lightning
emblazons the rain clouds,
you bring storms and hurricanes,
you bring mighty gales,
you hurl roaring thunder, 6
a shower of arrows.

Horrific might and strength
sets all aflame,
dreadful missile
makes hearts pound and hair bristle.
Holy and invincible, 9

it comes with a sudden crash,
an endless spiral of noise,
omnivorous in its drive,
unbreakable and threatening,
ineluctable, too, the gale's
sharp and smoke-filled shafts 12
swoop down
with a flash dreaded
by land and sea.

Wild beasts cringe
when they hear the noise,
faces reflect the brilliance 15
of thunder roaring
in the celestial hollows.

You tear the robe
that cloaks heaven,
you hurl the fiery thunderbolt.
O blessed one ... 18

the anger of the sea waves,
the anger of the mountain peaks—
we all know your power.

Enjoy this libation and give all things
pleasing to the heart:
a life of prosperity, 21
queenly health,
divine peace that nurtures youths,
crowned with honors,
a life ever blooming
with cheerful thoughts.

20. To Astrapaïos Zeus

incense—powdered frankincense

I call upon great and pure,
upon resounding and illustrious,
upon ethereal and blazing Zeus,
whose racing fire shines through the air.
Your light flashes through the clouds 3
with an ear-splitting clap.
O horrid, O wrathful and pure,
O invincible god,
lord of lightning, I call upon you,
O begetter of all, O great king,
to be kind and to bring 6
a sweet end to my life.

21. To the Clouds

incense—myrrh

Airy Clouds, you nourish fruits
and rove the sky,
you bring rain as you are driven
everywhere by the wind.

Filled with blazing thunder, 3
filled with water, you resound
with awesome crashes
in the air-filled vault of heaven
as you are repelled
by the attack of raging winds.

To you I offer my prayers: 6
your dewy cloaks, blown by fair breezes,
send fruit-nourishing rains
to mother Earth.

22. To the Sea

incense—pounded frankincense

I call upon gray-eyed Tethys,
bride of Okeanos,
[dark-veiled](#) queen
whose waves dance
as they are blown onto the land 3
by the sweet breezes.

You break your tall waves
upon the rocky beaches,
you are calmed by races
that are gentle and smooth,
you delight in ships, 6
your waters feed wild beasts.

[Mother of Kypris](#),
[mother of dark clouds](#),
[mother of every spring](#)
round which nymphs swarm,
hear me, O holy one, 9
please help,
send a fair tail wind to ships,
O blessed one.

23. To Nereus

incense—myrrh

The sea's foundations are your realm,
the abode of blue-black darkness,
you exult in the beauty
of your fifty daughters
as they dance amid the waves. 3
O Nereus, god of great renown,
O foundation of the sea, O end of the earth,
O beginning of all,
Demeter's sacred throne trembles
when you hold prisoner
the gusty winds driven 6
to your gloomy depths.
O blessed one,
ward off earthquakes and send
to the initiates peace and prosperity
and gentle-handed health.

24. To the Nereids

incense—aromatic herbs

O lovely-faced and pure nymphs,
daughters of Nereus, lord of the deep,
at the bottom of the sea
you frolic and dance,
fifty maidens revel in the waves, 3
maidens riding on the backs of Tritons,
delighting in animal shapes,
bodies nurtured by the sea,
and in the other dwellers
of Triton's billowy kingdom.
Your home is the water, 6
you leap and whirl round the waves
like glistening dolphins
roving the roaring seas.
I call upon you to bring
much prosperity to the initiates,
for you were first 9
to show the holy rite
of sacred Bacchos
and of pure Persephone,
you and mother Kalliope
and Apollon the lord.

25. To Proteus

incense—storax

I call upon Proteus,
[key-holding master of the sea](#),
first-born, who showed
the beginnings of all nature,
changing matter 3
into a great variety of forms.
Honored by all, he is wise,
and he knows what is now,
what was before,
and what will be in the future.
He has all at his disposal, 6
transformed far beyond
all other immortals
who dwell on snowy Olympos
and fly through the air
and over land and sea,
for Physis was the first to place 9
everything in Proteus.
Father, attended by holy providence,
visit the mystic initiates,
and bring a good end to a life
of industry and prosperity.

26. To Earth

incense, any grain save beans, and aromatic herbs

Divine Earth, [mother of men](#)
and of the blessed gods,
you nourish all, you give all,
[you bring all to fruition, you destroy all.](#)

When the season is fair, you teem 3
with fruit and growing blossoms,
O multi-formed maiden,
[seat of the immortal cosmos,](#)
in the pains of labor
you bring forth all fruit.

Eternal, revered, 6
[deep-bosomed](#) and blessed,
your joy is the sweet breath of grass,
O goddess bedecked with flowers,
yours is the joy of the rain,
the intricate realm of the stars
revolves in endless 9
and awesome flow.

O blessed goddess,
may you multiply the delicious fruits,
and may you and the beautiful Seasons
grant me kindly favor.

27. To the Mother of the Gods

incense—et varia

Divine are your honors, O mother
of the gods and nurturer of all.
Yoke your [swift chariot](#)
drawn by bull-slaying lions,
and join our prayers, O mighty goddess. 3
You bring things to pass,
O many-named and revered one,
you are queen of the sky;
in the cosmos yours is the throne,
the throne in the middle,
because the earth is yours, 6
and you give gentle nourishment to mortals.
[Of you were born](#)
gods and men,
[you hold sway](#)
over the rivers and over all the sea.
[Hestia](#) is one of your names, 9
they call you giver of prosperity,
because you bestow on men
all manner of blessings.
Come to this rite,
queen [whom the drum delights](#),
[all-taming savior of Phrygia](#), 12
consort of Kronos,
honored child of Sky,
[frenzy-loving](#) nurturer of life,

joyously and graciously
visit our deeds of piety.

28. To Hermes

incense—frankincense

Hear me, Hermes,
messenger of Zeus, [son of Maia](#),
almighty in heart, lord of the deceased,
[judge of contests](#),
gentle and clever, O [Argeiphontes](#), 3
you are the guide
of the flying sandals,
a man-loving prophet to mortals.
A vigorous god, you delight
in exercise and in deceit.
[Interpreter of all](#) you are 6
and a profiteer who frees us of cares,
who holds in his hands
the blameless tool of peace.
[Lord of Korykos](#), blessed,
helpful, and skilled in words,
you assist in work and you are 9
a friend of mortals in need.
You wield the dreaded, the respected
weapon of speech.
Hear my prayer and grant
a good end to a life of industry,
gracious talk, 12
and mindfulness.

29. Hymn to Persephone

Persephone, blessed daughter
of great Zeus, [sole offspring](#)
of Demeter, come and accept
this gracious sacrifice.
Much-honored spouse of Plouton, 3
discreet and life-giving,
you command [the gates of Hades](#)
in the bowels of the earth,
lovely-tressed [Praxidike](#),
pure bloom of Deo,
[mother of the Erinyes](#), 6
queen of the nether world,
secretly sired by Zeus
in clandestine union.
Mother of loud-roaring,
many-shaped Eubouleus,
[radiant and luminous](#), 9
[playmate of the Seasons](#),
revered and almighty,
maiden rich in fruits,
brilliant and horned,
only-beloved of mortals,
in spring you take your joy 12
in the meadow of breezes,
you show your holy figure
in branches teeming with grass-green fruits,
in autumn you were made
a kidnapper's bride.

You alone are life and death 15
to toiling mortals,
O Persephone, you nourish all,
always, and kill them, too.
Hearken, O blessed goddess,
send forth the fruits of the earth
as you blossom in peace, 18
and in gentle-handed health
bring a blessed life
and [a splendid old age to him who is sailing](#)
to your realm, O queen,
and to mighty Plouton's kingdom.

30. To Dionysos

incense—storax

I call upon [loud-roaring](#),
reveling Dionysos,
[primeval, two-natured](#),
thrice-born Bacchic lord,
savage, [ineffable, secretive](#), 3
[two-horned](#) and two-shaped,
ivy-covered, bull-faced,
[warlike](#), howling, [pure](#).
You take [raw flesh in triennial feasts](#),
[wrapped in foliage, decked with grape clusters](#),
resourceful [Eubouleus](#), 6
immortal god sired by Zeus
when he mated with Persephone
in unspeakable union.
Hearken to my voice, O blessed one,
you and your [fair-girdled nurses](#),
breathe on me in a spirit 9
of perfect kindness.

31. Hymn to the Kouretes

Leaping Kouretes,
stepping to the sound of arms,
howling mountain men
whose feet pound the ground,
[discordant is the lyre you strike](#) 3
as you pace, light of foot,
O renowned marshals,
O arm-carrying guards,
[priests in the train of a mother](#)
struck with mountain frenzy.
Kindly visit the people 6
who praise you with words,
with joyous heart
be gracious to the oxherd.

32. To Athene

incense—aromatic herbs

Reverend [Pallas](#),
great Zeus bore you by himself,
noble and blessed goddess,
brave in the din of war.
Renowned and cave-haunting, 3
spoken of and then ineffable,
your domain is
on wind-swept [hilltops](#),
shaded mountains,
dells that charm your heart.
Arms please you, and you strike men's souls 6
with [frenzy](#),
O vigorous maiden,
O horrid-tempered one,
[slayer of Gorgo](#), O [blessed mother of the arts](#),
you shun the bed of love,
you bring madness to the wicked, 9
[you bring prudence to the virtuous](#), O impetuous one.
[Male and female](#),
[shrewd](#) begetter of war,
she-dragon of the [many shapes](#),
frenzy-loving, illustrious,
destroyer of the [Phlegraian Giants](#), 12
[driver of horses](#),
[victorious Tritogeneia](#),
O goddess, you free us from suffering,

day and night,

ever into the small hours.

Hear my prayer and give me

15

a full measure of peace,

of riches, and of [health](#),

accompanied by happy seasons,

O gray-eyed and inventive queen,

to whom many offer their prayers.

33. To Nike

incense—powdered frankincense

I call upon mighty Nike,
beloved of mortals;
she alone frees man
from the eagerness for contest,
from dissent, 3
when men face each other in battle.

In war you are the judge
of deeds deserving prizes;
sweet is the boast
you grant after the onslaught.

Nike, mistress of all, 6
on your good name depends noble glory,
glory that comes from the strife
and teems with festivities.

O blessed and beloved one,
come with joy in your eyes,
come for works of renown, 9
bring me noble glory.

34. To Apollon

incense—powdered frankincense

Come, O blessed [Paian](#), O [slayer of Tityos](#),
O [Phoibos](#), O Lykoreus,
giver of riches, illustrious [dweller of Memphis](#),
O god to whom we cry “Ië,”
O [Titan](#) and [Pythian god](#), 3
yours are
the golden lyre, the seeds, and the plows.
[Grynean](#), [Sminthian](#), slayer of Python,
Delphic diviner, wild, light-bringing,
lovable god you are, O glorious youth.
You shoot your arrows from afar, 6
[you lead the Muses into dance](#),
O holy one, you are [Bacchos](#),
Didymeus, Loxias, too,
lord of Delos, you are [the eye that sees all](#),
you bring light to mortals,
your hair is golden, 9
your oracular utterance is clear.
Hear me with kindly heart
as I pray for people.
You gaze upon all
the ethereal vastness,
upon the rich earth you look 12
through the twilight.
In the quiet darkness
of a night lit with stars

you see earth's roots below,
 you hold the bounds
 of the whole world; 15
 the beginning and the end to come are yours.
 You make everything bloom
 with your versatile lyre,
 you harmonize the poles,
 now reaching the highest pitch,
 now the lowest, 18
 now again with a Doric mode,
 harmoniously balancing the poles,
 you keep the living races distinct.
 You have infused harmony
 into the lot of all men,
 giving them an equal measure 21
 of winter and summer:
 the lowest notes you strike in the winter,
 the highest notes you make distinct in the summer,
 your mode is Doric
 for spring's lovely and blooming season.
 This is why mortals call you 24
 lord and Pan,
 the two-horned god
 who sends the whistling winds;
 it is for this you have
 the master seal of the entire cosmos.
 O blessed one, hear the suppliant voice 27
 of the initiates and save them.

35. To Leto

incense—myrrh

Dark-veiled Leto, revered goddess,
mother of twins,
great-souled daughter of Koios,
queen to whom many pray,
to your lot fell the birth pains 3
for Zeus' fair children,
you bore Phoibos
and arrow-pouring Artemis,
her on [Ortygia](#),
him on rocky Delos.
Hear, lady goddess, 6
come with favor in your heart
to bring a sweet end
to this all-holy rite.

36. To Artemis

incense—powdered frankincense

Hear me, O queen,
Zeus' daughter of many names,
[Titanic](#) and [Bacchic](#),
revered, renowned archer,
[torch-bearing goddess bringing light to all](#), 3
[Diktynna](#), helper at childbirth,
you help women in labor,
though you know not what labor is.
O frenzy-loving huntress,
you loosen girdles and drive distress away;
swift arrow-pouring goddess of the outdoors, 6
you [roam in the night](#).
Fame-bringing and affable,
redeeming and [masculine](#) in appearance,
[Orthia](#), goddess of swift birth,
you are a nurturer of mortal youths,
immortal and yet of this earth, 9
you slay wild beasts, O blessed one,
your realm is in the mountain forest,
you hunt deer.
O revered and mighty queen of all,
fair-blossomed, eternal,
sylvan, dog-loving, 12
many-shaped lady of Kydonia,
come, dear goddess,
as savior to all the initiates,

accessible to all, bringing forth
the beautiful fruit of the earth,
lovely peace,

15

and fair-tressed health.

May you dispatch diseases and pain
to the peaks of the mountains.

37. To the Titans

incense—frankincense

Titans, glorious children
of Sky and Earth,
ancestors of our fathers,
you dwell down below
in [Tartarean homes](#), 3
in the bowels of the earth.
From you are descended
all toiling mortals,
the brood of the sea and of the land,
then the brood of the birds,
of all generations 6
of the world born of you.
I call upon you
to banish harsh anger
if some earthly forefather of mine
stormed your homes.

38. To the Kouretes

incense—frankincense

Bronze-beating Kouretes,
the weapons of Ares are yours.
[Dwellers of heaven, of earth and sea,](#)
thrice-blessed ones,
[life-giving breezes,](#) 3
glorious saviors of the world,
you dwell in the sacred land
of Samothrace,
you ward off dangers
for mortals roaming the seas,
you were [first to set up](#) 6
sacred rites for mortals.
O immortal Kouretes,
the weapons of Ares are yours.
You rule Okeanos,
you rule the sea and the forests,
the earth resounds with the pounding 9
of your nimble feet,
and with the glories in your gleaming armor.
All wild beasts cringe
at your onrush,
the din and the shouts rise heavenward,
the dust from your feet, 12
as you march briskly,
reaches the clouds;
every flower is in bloom.

Immortal gods, you nurture,
 you also destroy
 when you fret angrily 15
 over mankind,
 you ruin livelihoods and possessions,
 you ruin men themselves.
 ... the great deep-eddy
 sea groans,
 lofty trees are uprooted, 18
 they fall upon the earth,
 the noisy tremor of the leaves
 echoes in the sky.
[Kouretes, Korybantes,](#)
 mighty lords,
 masters of Samothrace, 21
 true Dioskouroi,
 ever-blowing breezes,
 soul-nurturing and airy,
 you're called celestial twins
 on Olympos.
 Gentle saviors, you bring 24
 fair breezes and clear weather,
 nurturers of seasons and of fruits,
 breathe upon us, O lords.

39. To Korybas

incense—frankincense

I call upon the greatest king
of eternal earth,
blessed Korybas, [the warlike](#),
the one of the forbidding countenance,
the nocturnal Koures 3
who saves us from dreadful fear.
Korybas, you save us from fantasies
as you wander in deserted places.
Many are the shapes, O lord,
of your twofold divinity;
your blood is tainted 6
with the murder of twin brothers.
You follow Deo's thinking,
you changed your holy form
[into the shape of a savage](#),
dark dragon.
O blessed one, hear our voices, 9
banish harsh anger,
free from fantasies
souls stunned by compulsions.

40. To Eleusinian Demeter

incense—storax

[Deo](#), divine mother of all,
goddess of many names,
revered Demeter, [nurturer of youths](#),
giver of prosperity and wealth,
you nourish the ears of corn, 3
O giver of all,
you delight in peace
and in toilsome labor.
Present at sowing, heaping, and threshing,
O spirit of the unripe fruit,
you dwell 6
in the sacred valley of Eleusis.
Charming and lovely,
you give sustenance to all mortals;
you were the first to yoke
the ploughing ox,
the first to send up from below a rich, 9
a lovely harvest for mortals.
You are growth and blooming,
O illustrious companion of [Bromios](#),
[torch-bearing and pure](#),
you delight in the summer's yield.
From beneath the earth you appear, 12
gentle to all,
O holy and youth-nurturing lover
of children and of fair offspring.

You yoke your chariot
to bridled dragons,
round your throne 15
you whirl and howl in ecstasy.

You are an [only daughter](#), but you have many children
and many powers over mortals;
the variety of flowers reflect
your myriad faces and your sacred blossoms.

Come, O blessed and pure one, 18
come with the fruits of summer,
bring peace,
bring the welcome rule of law,
bring riches, too, and prosperity,
and bring health that governs all.

41. To Mother Antaia

incense—aromatic herbs

Queen [Antaia](#),
goddess and many-named [mother](#)
[of immortal gods](#)
and of mortal men,
weary from searching, 3
weary from wandering far and wide,
you once ended your fast
in the valley of Eleusis,
you came to Hades
for noble Persephone.
Your guide was 6
the innocent child of Dysaules,
who brought the news
of pure Chthonic Zeus' holy union;
you bore divine Euboulos
by yielding to human need.
O goddess, O queen to whom many pray, 9
I beseech you
to come graciously
to your pious initiate.

42. To Mise

incense—storax

I call upon law-giving Dionysos,
who carried the [fennel stalk](#),
[unforgettable and many-named](#)
seed of Eubouleus,
I call upon the sacred and holy, 3
upon the ineffable queen Mise,
whose twofold nature is male and female.
Redeeming [Iacchos](#), lord, I summon you,
whether you delight in Eleusis
in your fragrant temple,
or with Mother you partake 6
of [mystic rites in Phrygia](#),
or you rejoice in Kypros
with fair-wreathed Kythereia,
or yet you exult in fields
wheat-bearing and hallowed
along Egypt's river 9
with [your divine mother](#),
the revered and black-robed Isis,
as your [train of nurses](#) tends to your needs.
Lady, kindheartedly come
to the noble [contests](#) of our initiation.

43. To the Seasons

incense—aromatic herbs

Seasons, daughters of Themis,
daughters of Lord Zeus,
Eunomia and Dike
and thrice-blessed Eirene,
pure spirits of spring, 3
of blossoming meadows,
you are found in every color, in all scents
wafted by the breezes.
Ever-blooming, revolving, and sweet-faced,
O Seasons,
you cloak yourselves with the dew 6
of luxuriant flowers.
At play you are companions
of holy Persephone, when the Fates
and the Graces in circling dances
come forth to the light,
pleasing Zeus 9
and their mother, giver of fruits.
Come to the new initiates
and their holy and reverent rites,
bring perfect seasons
for the growth of goodly fruit.

44. To Semele

incense—storax

I call upon the daughter of Kadmos,
queen of all,
fair Semele of the lovely tresses,
of the full bosom,
mother of [thyrsos-bearing](#), 3
joyous Dionysos.

She was driven to great pain
by the blazing thunderbolt,
which, through the counsels of Kronian Zeus,
the immortal god, burned her.

Noble Persephone 6
granted her honors
among mortal men,
honors given every third year.

For all mortal men reenact your travail
for your son Bacchos:
the sacred ritual of the table, 9
the ritual of the holy mysteries.

45. Hymn to Dionysos Bassareus and Triennial

Come blessed Dionysos,

[bull-faced god conceived in fire,](#)

Bassareus and Bacchos,

[many-named](#) master of all.

You delight in [bloody swords,](#) 3

you delight in the [holy Maenads,](#)

as you howl throughout Olympos,

all-roaring and frenzied Bacchos.

Armed with the [thyrsos,](#) [wrathful in the extreme,](#)

you are honored

by all gods and all men 6

who dwell upon the earth.

Come, blessed and [leaping god,](#)

bring abundant joy to all.

46. To Liknites

incense—powdered frankincense

I summon to these prayers
Dionysos Liknites,
born at Nysa, blossoming,
beloved and kindly Bacchos,
nursling of the Nymphs 3
and of fair-wreathed Aphrodite.
The forests once felt your feet
[quiver in the dance](#)
as frenzy drove you and the graceful Nymphs
on and on.
The counsels of Zeus brought you 6
to noble Persephone,
who reared you to be [loved](#)
by the deathless gods.
Kindheartedly come, O blessed one,
accept the gift of this sacrifice.

47. To Perikionios

incense—aromatic herbs

I call upon Bacchos Perikionios,
giver of wine;
he enveloped
all of Kadmos' house,
with his might he harnessed, 3
he calmed the heaving earth,
when the blazing thunderbolt,
when the raging gale
stirred all the land,
as everyone's bonds sprang loose.
Blessed reveler, 6
come with joyful heart.

48. To Sabazios

incense—aromatic herbs

Hear me, father Sabazios,
son of Kronos, illustrious god,
you sewed into your thigh
Bacchic Dionysos,
the roaring [Eiraphiotes](#), 3
that he might come whole
to noble Tmolos
by the side of fair-cheeked Hipta.
O blessed ruler of Phrygia,
supreme king of all,
come kindheartedly to the aid 6
of the initiates.

49. To Hipta

incense—storax

I call upon Hipta, nurse of Bacchos,
maiden possessed,
in mystic rites she takes part,
she exults in the worship of pure [Sabos](#)
and in the dances 3
of roaring Iacchos.
O queen and chthonic mother,
hear my prayer,
whether you are on Ida,
Phrygia's sacred mountain,
or you take your pleasure on Tmolos, 6
fair seat of the Lydians,
come to these rites
with joy on your holy face.

50. To Lysios Lenaios

Hear, O blessed son of Zeus and of [two mothers](#),
Bacchos of the vintage,
[unforgettable seed](#),
many-named and redeeming *daimōn*,
holy offspring of the gods, 3
reveling Bacchos, [born of secrecy](#),
plump giver of many joys,
of fruits which grow well.
Mighty and [many-shaped god](#),
you burst forth from the earth to reach the wine press,
to become a healer for men's pain, 6
O sacred blossom!
A sorrow-hating joy to mortals,
O lovely-haired ...,
a redeemer and a reveler you are,
your thyrsos drives to frenzy,
you are kind-hearted to all 9
gods and mortals who see your light.
I call upon you now,
come, O sweet bringer of fruit.

51. To the Nymphs

incense—aromatic herbs

O Nymphs, daughters
of great-hearted Okeanos,
you dwell inside
the earth's damp caves;
you are as secret as your paths, O joyous, 3
O chthonic [nurses of Bacchos](#).
You nurture fruits, [you haunt meadows](#),
O sprightly and pure
travelers of the winding roads,
who delight in caves and grottos.
Swift, light-footed, and clothed in dew, 6
you frequent springs,
visible and invisible,
in ravines and among flowers
you shout and frisk with [Pan](#)
upon mountainsides,
gliding down on rocks, 9
you hum with clear voice.
O mountain-haunting maidens of the fields,
of gushing springs and of woodlands,
sweet-smelling virgins,
clothed in white, fresh as the breeze,
[herds of goats](#), pastures, splendid fruit, 12
you protect; wild animals love you.
Though you are tender, cold delights you;
you feed many, you help them grow,

[Hamadryad](#) maidens,
playful, water-loving.
Spring is your joy, O Nysian and frenzied, 15
O healing ones,
in the company of Bacchos and Deo,
you bring grace to mortals.
Come to this blessed sacrifice
with joyful heart,
pour streams of pure rain 18
during the grain-giving seasons.

52. To the God of Triennial Feasts

incense—aromatic herbs

I call upon you, blessed, [many-named](#),
frenzied Bacchos,
[bull-horned](#), [Nysian](#), Lysios,
Lenaïos, conceived in fire.
Nourished in the thigh, Liknites, 3
you lead torch-lit processions,
you lead them in the night, O filleted,
O [thyrsos-shaking Eubouleus](#).
Your [nature three-fold](#), your rites ineffable,
O secret offspring of Zeus,
primeval, Erikepaïos, 6
father and son of the gods,
you take [raw flesh](#), and sceptered you lead us
into the madness of revel and dance,
into the frenzy of triennial feasts
that bestow calm on us.
You burst forth from the earth in a blaze ..., 9
O son of two mothers,
horned and clad in fawn skin, you roam the mountains,
O lord worshipped in [annual feasts](#).
[Paian](#) of the golden spear,
nursling, decked with grapes,
Bassaros, exulting in ivy, 12
followed by many maidens ...,
joyous and all-abounding, come,
O blessed one, to the initiates.

53. To the God of Annual Feasts

incense—all other things, save frankincense—a libation of milk, too

I call upon Bacchos, the god we worship annually,
chthonic Dionysos,
together with the fair-tressed Nymphs
he is roused.

In the sacred halls of Persephone 3
he slumbers and puts to sleep

[pure](#)

Bacchic time, [every third year](#).

When he himself stirs up
the [triennial revel](#) again,

[he sings a hymn](#) 6

together with his fair-girdled nurses.

As the seasons revolve,
he puts to sleep and wakes up the years.

O blessed and fruit-giving Bacchos,

O [horned](#) spirit of the unripe fruit,

come to this most sacred rite 9

with a glow of joy on your face,

come teeming with fruit

that is holy and perfect.

54. To Silenos Satyros and the Bacchae

incense—powdered frankincense

Hear me, [foster father](#)
of Bacchos, father and nurturer,
best of the Silenoi,
honored by all the gods,
honored by mortal men 3
in the same [triennial feasts](#).
Pure and prized marshal
of the pastoral band,
[wakeful reveler](#) and companion
of the fair-girt nurses,
leader of the ivy-crowned 6
[Naiads](#) and of the Bacchantes,
take all the Satyrs,
half-men, half-beast,
come howling
to the Bacchic lord.
The Bacchantes escort 9
the holy [Lenaian](#) procession
in sacred litanies
[revealing torch-lit rites](#),
shouting, thyrsos-loving,
[finding calm in the revels](#).

55. To Aphrodite

[Heavenly, smiling Aphrodite](#),
praised in many hymns,
sea-born revered goddess of generation,
you like the night-long revel,
you couple lovers at night, 3
O scheming [mother of Necessity](#).
Everything comes from you:
you have yoked the world,
you control all three realms,
you give birth to all,
to everything in heaven, 6
to everything upon the fruitful earth,
to everything in the depths of the sea,
O venerable companion of Bacchos.
You delight in festivities,
O bride-like mother of the [Erotes](#),
O [Persuasion](#), whose joy is in the bed of love, 9
secretive giver of grace,
visible and invisible,
lovely-tressed daughter of a noble father,
bridal feast companion of the gods,
sceptered, she-wolf,
beloved and man-loving, 12
giver of birth and life.
Your maddening love-charms
yoke mortals,
they yoke the many races of beasts
to unbridled passion.

Come, O goddess born in Kypros:	15
you may be on Olympos,	
O queen, exulting	
in the beauty of your face,	
you may be in Syria,	
country of fine frankincense,	
you may be driving	18
your golden chariot in the plain,	
you may lord it over	
Egypt's fertile river bed.	
Come, whether you ride your swan-drawn chariot	
over the sea's billows,	
joining the creatures of the deep	21
as they dance in circles,	
or on land in the company	
of the dark-faced nymphs	
as light-footed they frisk	
over the sandy beaches.	
Come lady, even if you are	24
in Kypros that cherishes you,	
where fair maidens and chaste brides	
throughout the year sing of you,	
O blessed one,	
as they sing of immortal, pure Adonis.	
Come, O beautiful,	27
O comely goddess,	
I summon you with holy words,	
I summon you with a pious soul.	

56. To Adonis

incense—aromatic herbs

Hear my prayer, O best,
O many-named god.
Fine-haired, solitary,
ever bursting with lovely song,
Eubouleus, many-shaped, 3
noble nurturer of all,
male and female in one ...
unwithering bloom, O Adonis,
[you vanish and then shine again](#)
in the fair season's turn.
Two-horned [spirit of growth](#), 6
much loved and wept for,
fair one, joyful hunter,
god of the luxuriant mane,
desire is in you, O sweet blossom,
O son of Aphrodite and Eros,
born on the bed 9
of lovely-tressed Persephone.
You dwell deep
in murky Tartaros,
then again toward Olympos
you carry your blossoming body.
Come, O blessed one, bring 12
earth's fruits to the initiates.

57. To Chthonic Hermes

incense—storax

You dwell on the road all must take,
[the road of no return](#), by the [Kokytos](#),
you guide the souls
of mortals to the nether gloom.
Hermes, offspring of Dionysos 3
who revels in the dance,
and of Aphrodite, the [Paphian maiden](#)
of the fluttering eyelids,
you haunt the sacred house of Persephone
as guide throughout the earth of ill-fated souls,
the souls you bring to their [destined harbor](#) 6
when their time has come;
you charm them with your sacred wand,
you give them sleep
from which you rouse them again.
It is to you indeed
that Persephone gave the high office 9
throughout broad Tartaros
to lead the way
for the everlasting souls of men.
O blessed one, grant a good end
for the labors of the initiates.

58. To Eros

incense—aromatic herbs

I call upon you, great, pure,
lovely and sweet Eros,
winged archer [who runs](#)
swiftly on a path of fire,
[who plays together with gods](#) 3
and mortal men.
Inventive, [two-natured](#),
you are master of all:
of the sky's ether, of the sea and the land,
of the all-begetting winds,
which for mortals the goddess 6
of grass and grain nurtures,
of all that lies in Tartaros,
of all that lies in the roaring sea;
you alone govern
the course of all these.
O blessed one, come to the initiates 9
with pure thought,
banish from them
vile impulses.

59. To the Fates

incense—aromatic herbs

Boundless Fates,
dear children of dark Night,
hear my prayer,
O many-named
dwellers on the lake of heaven, 3
where the frozen water is broken
by night's warmth
in the shady hollow of a sleek cave;
from there you fly to the vast earth,
home of mortals, from there,
clothed in purple, you march 6
toward men,
whose noble aims
match their vain hopes,
in the realm of the dead,
where glory drives her chariot on
all over the earth 9
beyond the ends of Justice,
of anxious hope, of primeval law,
of the measureless principle of order.
In life Fate alone watches;
the other immortals
who dwell on the peaks 12
of snowy Olympos do not,
except for Zeus' perfect eye.
Fate and Zeus' mind

know all things

for all time.

I pray to you to come, 15

gently and kindly,

Atropos, Lakheis, Klotho,

offspring of noble stock.

[Airy, invisible](#), inexorable,

ever indestructible,

you give all and take all, 18

being to men the same as [necessity](#).

Fates, hear my prayers,

receive my libations,

come gently to the initiates,

free them from pain.

60. To the Graces

incense—storax

Hear me, O illustrious,
O renowned Graces,
daughters of Zeus
and full-bosomed Eunomia,
Aglaia, Thalia, 3
blessed Euphrosyne,
lovely, wise, and pure
mothers of joy,
many-shaped, ever-blooming,
beloved of mortals.
We pray that each in her turn 6
with a flower's beauty on her face, enchanting,
come, ever gentle, to the initiates
to bring them prosperity.

61. Hymn to Nemesis

Nemesis, I call upon you,
O goddess, O great queen,
your [all-seeing eye](#) looks upon
the lives of man's many races.
Eternal and revered, 3
you alone rejoice in the just,
you change and vary,
you shift your word.
All who bear the yoke
of mortality fear you,
you care about the thoughts of all; 6
[the arrogant soul](#),
the reckless one,
finds no escape.
You see all, you hear all,
[you arbitrate all](#).
O sublime deity, 9
in whom dwells justice for men,
come, blessed and pure one,
ever helpful to the initiates,
grant nobility of mind,
put an end to repulsive thoughts,
thoughts unholy, 12
fickle and haughty.

62. To Dike

incense—frankincense

I sing of the [all-seeing eye](#)
of comely and radiant Dike,
who is seated upon the sacred throne
of lord Zeus.

From heaven you watch the lives 3
of the many human races,
you crush the unjust
with just retribution,
matching things lawless
through the truth of equality.

For whenever base opinions 6
prevail in difficult verdicts,
because men wish more
than is fair,
you intervene and rouse
justice against her foes.

An enemy of the unjust, 9
you are a gentle goddess to the just.
O goddess, come evenhanded
to thoughts that are noble,
until that fated day
descends on my life.

63. To Justice

incense—frankincense

O paragon of justice to mortals,
blessed and beloved one,
you take equal pleasure
in all men who are just.
Honored by all and blissful, 3
O bold, O lofty Justice,
you are pure of thought,
you reward propriety,
your own conscience is unbreakable
for you break all
who do not submit to your yoke, 6
but ...
in their greed upset
[the balance of your mighty scales.](#)
Dauntless, charming,
[a lover of revel](#) loved by all,
you rejoice in peace, you strive 9
for a life that is stable.
You loath unfairness,
but fairness delights you;
in you knowledge of virtue
reaches its noble goal.
Hear, O goddess, 12
rightly shatter wicked men,
so that mortals who eat
of the fruits of this earth

and also all living creatures
nursed in the bosom
of Earth, the divine mother, 15
nursed in the bosom of [sea-dwelling Zeus](#),
may follow a path
both balanced and noble.

64. Hymn to Nomos

Upon the [holy lord](#)
of men and gods I call,
heavenly Nomos, who arranges
the stars and sets a fair limit
between the earth and the waters of the sea; 3
it is his laws
that ever preserve [nature's balance](#),
obedient and steady.
Journeying on the heavens,
he brings the laws from above,
with a roar [he drives out](#) 6
malicious envy.
Nomos summons
a good end to mortal life,
he alone steers the course
of everything that breathes,
ever the steadfast companion 9
of righteous thought.
Primeval and wise, in peace he shares
the same house with all who abide by the law,
bringing harsh vengeance
upon the lawless.
O blessed bringer of prosperity, 12
beloved of all and honored,
with kindness of heart send forth
memory of you, O mighty one.

65. To Ares

incense—frankincense

Unbreakable, strong-spirited,
mighty, powerful *daimōn*,
delighting in arms, indomitable,
man-slaying, wall-battering,
lord Ares, yours is the din of arms. 3
Ever bespattered with blood,
you find joy in killing
in the fray of battle, O horrid one,
your desire is for the [rude clash](#)
of swords and spears.
Stay the rage, stay the strife, 6
relax pain's grip on my soul,
yield to the wish of [Kypris](#),
yield to the revels of [Lyaios](#),
exchange the might of arms
for the works of Deo,
yearning for youth-nurturing peace, 9
bliss-bringing peace.

66. To Hephaistos

incense—powdered frankincense

Hephaistos, powerful and strong-spirited,
unwearying fire,
shining in the gleam of flames,
a god bringing light to mortals,
mighty-handed, 3
eternal artisan,
worker, part of the cosmos,
blameless element,
most sublime, all-eating,
all-taming, all-haunting—
ether, sun, stars, 6
moon, pure light:
all these parts of Hephaistos
are revealed to mortals.
All homes, all cities,
all nations are yours.
O mighty giver of many blessings, 9
[you dwell in human bodies.](#)
Hear me, lord, as I summon you
to this holy libation,
that you may always come
gentle to joyful deeds,
end the savage rage 12
of untiring fire
as nature itself
burns in our own bodies.

67. To Asklepios

incense—frankincense

Asklepios, lord [Paian](#),
healer of all,
you [charm away the pains](#)
of men who suffer.
Come, mighty and soothing, 3
bring health,
put an end to sickness,
then to the harsh fate of death.
O blessed [spirit of](#) joyful growth,
O helper, you ward off evil,
honored and mighty [son](#) 6
of Phoibos Apollon.
Enemy of disease,
consort of Hygieia the blameless,
come as savior, O blessed one,
bring life to a good end.

68. To Hygeia

incense—frankincense

Charming queen of all,
lovely and [blooming](#),
blessed Hygeia, [mother of all](#),
bringer of bliss, hear me.

Through you vanish 3
the illnesses that afflict man,
through you every house
blossoms to the fullness of joy.

The arts thrive when the world
desires you, O queen,
[loathed by Hades](#), 6
the destroyer of souls.

[Apart from you](#) all is
without profit for men:
[wealth](#), the sweet giver of abundance
for those who feast, fails,
and man never reaches 9

[the many pains of old age](#).
Goddess, come, ever-helpful
to the initiates,
keep away the evil distress
of unbearable diseases.

69. To the Erinyes

incense—storax—powdered frankincense

Hear, [Tisiphone](#), [Allekto](#),
noble Megaira,
revered goddesses
whose [Bacchic cries](#) resound.
Nocturnal and clandestine, 3
you live deep down
in the dank cave
by the sacred water of the [Styx](#).
Men's unholy designs
do incur your anger;
rabid and arrogant, you howl 6
over Necessity's dictates,
clothed in animal skins,
you cause the deep pains of retribution.
O dreaded maidens of the thousand faces,
your realm is in Hades,
[phantoms airy, invisible](#), 9
swift as thought you are.
The speedy flames of the sun
and the moon's glow
cannot arouse life's delights
without your aid,
neither can the excellence of wisdom, 12
as well as the virtue and the joy
in bold enterprise
and in the sleekness of fair youth.

Upon the races of all men
that remain countless,
[you gaze as the eye of Dike](#), 15
ever in charge of justice.
O [snake-haired](#) and [many-shaped](#)
goddesses of fate,
change my thoughts of life
into gentle and soft ones.

70. To the Eumenides

incense—aromatic herbs

Hear me and be gracious,
O renowned Eumenides,
O pure daughters
of the great Chthonic Zeus
and of lovely Persephone, 3
fair-tressed maiden.

Over the lives of impious mortals
you keep a careful eye,
in charge of Necessity,
you punish the unjust.

[Black-skinned queens](#), 6
[your awesome eyes](#) flash forth
flesh-eating
[darts of light](#).

Everlasting, repugnant,
[frightful](#), sovereign,
[paralyzing the limbs with madness](#), 9
hideous, nocturnal, fateful,
[snake-haired, terrible](#)
maidens of the night,
it is you I summon
to bring me holiness of mind.

71. To Melinoe

incense—aromatic herbs

I call upon Melinoe,
[saffron-cloaked nymph](#) of the earth,
whom revered Persephone bore
by the mouth of the [Kokytos](#) river
upon the sacred bed 3
of [Kronian](#) Zeus.

In the guise of Plouton Zeus tricked
Persephone and through wily plots bedded her;
a two-bodied specter sprang forth
from Persephone's fury.
This specter drives mortals to madness 6
with her airy apparitions
as she appears in weird shapes
and strange forms,
now plain to the eye, now shadowy,
now [shining in the darkness](#)—
all this in unnerving attacks 9
in the gloom of night.

O goddess, [O queen](#)
of those below, I beseech you
to banish the soul's frenzy
to the ends of the earth,
show to the initiates 12
a kindly and holy face.

72. To Tyche

incense—frankincense

I summon you here through prayer,
Tyche, noble ruler,
gentle [goddess of the roads](#),
for wealth and possessions,
I summon you as Artemis the guide, 3
renowned and sprung from the loins
of [Eubouleus](#),
your wish is irresistible.
Funereal and delusive,
you are the theme of men's songs.
In you lies the great variety 6
of men's livelihood:
to some you grant a wealth
of blessings and possessions,
to others you bring evil poverty
if you harbor anger against them.
O goddess, I beseech you, 9
come in kindness to my life,
grant me happiness,
grant me abundant wealth.

73. To Daimon

incense—frankincense

I call upon Daimon,
the grand and the dreaded leader,
[gentle](#) Zeus, [who gives birth to all](#),
who gives livelihood to mortals.
Great Zeus, wide roving, 3
avenger, king of all,
[giver of wealth](#) when you enter the house
in the abundance of your powers,
you refresh the life of mortals
worn out with toil,
you possess the keys to joy 6
and sorrow as well.
So, O pure and blessed one,
drive painful cares away,
cares that dispatch ruin to all that live
throughout the whole earth,
and bring a glorious end to my life, 9
a sweet and noble one.

74. To Leukothea

incense—aromatic herbs

I call upon Leukothea,
daughter of Kadmos, revered goddess,
mighty nurturer
of fair-wreathed Dionysos.
Hearken, O goddess, 3
O mistress of the deep-bosomed sea,
you delight in waves,
you are the greatest savior to mortals,
on you depends the unsteady heave
of seafaring ships,
you alone save men 6
from wretched death at sea,
men to whom you swiftly come
as welcome savior.
O divine lady,
come to the aid
of well-benched ships, 9
do kindly save them,
bring upon the sea
a fair tail wind to the initiates.

75. To Palaimon

incense—powdered frankincense

[Comrade of joyous Dionysos](#)

in the revel of the dance,

you dwell in the sea's

pure, restless depths.

I call upon you, O Palaimon, 3

to come to these sacred rites

with kindness in your heart,

with joy on your youthful face,

come to save your initiates

on land and on sea.

When storms come upon ships 6

that ever rove the seas,

you alone appear incarnate

to save men,

to stay the harsh anger

over the briny swell.

76. To the Muses

incense—frankincense

Daughters of Mnemosyne,
daughters of thundering Zeus,
[Pierian Muses](#),
renowned and illustrious,
many-shaped and beloved 3
of the mortals you visit,
you give birth to unblemished virtue
[in every discipline](#),
you nourish the soul,
you set thought aright
as you become leaders, 6
as you become mistresses of the mind's power.
Sacred and mystic rites
you taught to mortals,
Kleio, Euterpe,
Thaleia, Melpomene,
Terpsichore, Erato, 9
Polymnia, Ourania,
mother Kalliope,
mighty goddess Hagne.
Do come to the initiates, O goddesses,
in your manifold holiness,
do bring [glory and emulation](#) 12
that is [lovely and sung by many](#).

77. To Mnemosyne

incense—frankincense

I call upon queen Mnemosyne,
Zeus' consort,
who gave birth to the holy,
the sacred, the clear-voiced Muses.
Evil oblivion that harms the mind 3
is alien to her
who gives coherence
to the mind and soul of mortals.
She increases men's power,
their ability to think,
sweet and vigilant, 6
she reminds us of all
the thoughts we store
forever in our breasts,
never straying and ever rousing
the mind to action.
O blessed goddess, 9
for the initiates stir the memory
of the sacred rite,
ward off oblivion from them.

78. To Dawn

incense—powdered frankincense

Hear, O goddess, you bring
the light of day to mortals,
resplendent Dawn, you blush
throughout the world,
messenger of the great, 3
[the illustrious Titan.](#)

Murky, dark,
journeying night
you send below the earth
when you arrive;
mortal men you lead to work 6
as you tend to their lives.

The race of mortal men
delights in you,
no one escapes your sight
as you look down from on high,
when from your eyelids 9

you shake off sweet sleep,
when there is joy
for every mortal,
for every reptile,
for animals,
for birds, 12

for the broods the sea contains.
All blessings that come from work
are your gift.

Goddess, blessed and pure, give
[more sacred light](#) to the initiates.

79. To Themis

incense—frankincense

I call upon pure Themis,
daughter of noble Sky
and Earth, Themis the young,
the lovely-faced maiden,
the first to show mortals 3
the holy oracle

[as prophetess](#) of the gods
in her [Delphic hideaway](#)
on [Pythian](#) ground
where Python was king.

You taught lord Phoibos 6
[the art of giving laws.](#)

Amid reverence and honor
you shine in the night,
for you were first
to teach men holy worship,
howling to Bacchos 9

in nights of revelry;
from you come the honors
of the gods, the honors of the holy mysteries.

O blessed maiden,
come in a joyous, in a kindly spirit
to your very sacred, 12
to your mystical rites.

80. To Boreas

incense—frankincense

Freezing Boreas, your wintry breezes
make the world's
lofty air quiver,
[come from snowy Thrace!](#)

Dissolve the rebellious alliance 3
of clouds and moist air,
turn the water
to rushing drops of rain,
bring fair weather everywhere,
brighten Ether's face
as the sun's rays 6
shine upon the earth.

81. To Zephyros

incense—frankincense

Western breezes born of the open sea,
ethereal wonders,
as you blow gently
your whisper brings rest from toil.
Vernal, meadow-haunting, 3
you are [loved by harbors](#)
because to ships you bring
a [gentle passage](#), soft light wind.
Come in a generous spirit,
blow in unblemished ways,
O airy, O invisible, 6
[O light-winged ones](#).

82. To Notos

incense—frankincense

Quickly leaping
through the moist air
as both of your swift wings vibrate,
O father of rain, come,
riding the southern clouds. 3
Zeus did grant you
this lofty prerogative:
to send the rain-giving clouds
from sky to earth.
For this we pray to you, O blessed one,
take delight in our sacrifice, 6
do send fruit-nourishing rains to mother Earth.

83. To Okeanos

incense—aromatic herbs

I summon Okeanos,
ageless, eternal father,
begetter of immortal gods,
begetter of mortal men.

Your waves, O Okeanos, 3
gird the [boundaries of the earth](#).

From you come all the seas,
from you come all the rivers,
from you come the pure, the flowing waters
of earth's springs.

Hear me, O blessed god, 6
O highest, O divine purifier,
where you end the earth ends,
the pole begins where ships glide on,
come, grant favor,
grant grace to the initiates.

84. To Hestia

incense—aromatic herbs

Queen Hestia,
daughter of mighty Kronos,
mistress of ever-burning fire,
you dwell in the [center of the house](#).
May you raise the holy initiates 3
in these sacred rites,
may you grant them unwithering youth,
wealth as well, prudence and [purity](#).
[Home of the blessed gods](#),
men's mighty buttress,
eternal, many-shaped, 6
beloved, grass-yellow,
smile, O blessed one,
kindly accept these offerings,
waft upon us [prosperity](#),
breathe upon us gentle-handed health.

85. To Sleep

incense with opium poppy

Sleep, you are lord of all,
lord of blessed gods and of mortal men,
of every living thing
the broad earth nurtures,
for you alone are master of all, 3
you do visit all,
binding their bodies
with fetters unforged.
You free us of cares, you offer
sweet respite from toil,
you grant holy solace 6
to our every sorrow,
you save souls by easing them
into the thought of Death,
since to [Death and Oblivion](#)
you are a true brother.
But, O blessed one, I beseech you 9
to come sweet-tempered,
to be a kindly savior of the initiates,
that they may serve the gods.

86. To Dream

incense—aromatic herbs

I call upon you, blessed,
long-winged, baneful Dream,
messenger of things to come,
greatest prophet to mortals.
In the quiet of sweet sleep 3
you come silent,
you speak to the soul,
you rouse men's minds,
in their sleep you whisper
the will of the gods;
silent you come to show 6
the future to silent souls
that walk the noble path
of devotion to the gods.
Good always wins the race
in people's minds,
good leads their lives 9
to pleasures anticipated,
to a respite from suffering,
that god himself may reveal
the firmament of the divine lords
... through vows and sacrifices.
The end to which the pious come 12
is always so sweeter,
but to the impious never
does a dreamy phantom,

a prophet of evil deeds,
reveal future need
so that they may find the cure 15
from pain to come.
But, O blessed one, I beg you,
show me the behests of the gods,
in all things bring me close
to the path that is straight,
do not through [weird apparitions](#) 18
show me evil signs.

87. To Death

incense—powdered frankincense

Hear me, you who steer
the path of all mortals
and give sacred time to all
from whom you are distant.
Your sleep tears the soul 3
free from the body's hold,
whenever you undo
nature's powerful bonds,
bringing the long slumber,
the endless one, to the living.
Common to all, 6
you are unjust to some,
when you bring swift end to youthful life
at its peak.
In you alone is executed
the verdict common to all,
for to entreaties and to prayers 9
you alone are deaf.
O blessed one,
with pious vows, with sacrifices,
I beg you, I pray to you,
grant me long life,
that [old age](#) might be 12
a noble prize among men.

NOTES

Abbreviations

<i>OH</i> x.y(-z)	<i>Orphic Hymns</i> , hymn number x , line(s) y(-z) . An n appended refers to the relevant note; an i appended refers to the introduction to the relevant hymn. References combined are indicated by a + sign. The opening address of Orpheus to Mousaios is indicated by the letter O .
<i>PGM</i>	<i>Papyri graecae magicae</i> (Betz 1986)
<i>PMG</i>	<i>Poetae melici graeci</i> (Page 1962)
<i>PMGF</i>	<i>Poetarum melicorum graecorum fragmenta</i> (Davies 1991)
<i>SVF</i> x.y	<i>Stoicorum veterorum fragmenta</i> (von Arnim 1903–1921), volume x , fragment y

Introduction

- [1.](#) Cf. Hesiod *Works and Days* 259 and Sophokles *Oedipus at Kolonos* 1382.
- [2.](#) See *OH* 34.16–23n.
- [3.](#) For details, see Betegh 2004 and Kouremenos/Parássoglou/Tsantsanoglou 2006.
- [4.](#) For details, see Graf/Johnston 2007.
- [5.](#) For a summary of these (and other) Orphic theogonies, see Betegh 2004, pp. 140–152, and, for a reconstructed diachronic evolution, see West 1983.
- [6.](#) See *OH* Oi.
- [7.](#) See Graf /Johnston 2007, pp. 70–80 and passim.
- [8.](#) For a detailed treatment of the genre, see Furley/Bremer 2001.
- [9.](#) Cf. Euripides *Hippolytos* 954, Aristophanes *Frogs* 1032, Plato *Republic* 364e, Plato *Cratylus* 402b, Plato *Philebus* 66c, and Aristotle *De anima* 410b.
- [10.](#) See *OH* 37i.
- [11.](#) See *OH* 30i.
- [12.](#) See also *OH* 87.3–4n.

- [13.](#) See *OH* 14.8–9n.
- [14.](#) For a convenient list, see Siddiqi 1990.
- [15.](#) Macdonell 1917, no. 8.
- [16.](#) Macdonell 1917, no. 9.
- [17.](#) Sergeant 2009, p. 37.
- [18.](#) For a very thorough treatment of the names of the bear in the Finnic lands, see Pentikäinen 2007, esp. pp. 94–117.

Orpheus to Mousaios

The opening poem of the collection portrays the fiction of Orpheus instructing Mousaios in a rite. A loose parallel may be adduced in the case of Hesiod, who tells us of his transformation from shepherd to poet in the beginning of the *Theogony* (1–114); note in particular how the Muses there are initially described singing a hymn to a list of divinities (11–21), similar to what we find in this poem. Inclusivity is a characteristic of Greek polytheism, and it can be dangerous to omit the wrong divinity. This is a recurring theme in myth (e.g., the Kalydonian Boar because Artemis was neglected, the infidelity of Helen and her sister Klytemnestra because Aphrodite was neglected, the apple in the Judgment of Paris because Strife was snubbed).

For Orpheus, see the introduction to the translation. Mousaios was also a semi-legendary figure of questionable antiquity who was thought to be both a poet (his name means “of the Muse”) and a founder of religious rites. He was considered to be the father of Eumolpos, the eponymous ancestor of the Eumolpids, one of the two hereditary families entrusted to administering the Eleusinian Mysteries (see *OH* 40i). Mousaios seems to have been originally independent of Orpheus but later was made his son and/or disciple. The address “friend” here suggests at least the latter. For more on Mousaios, see West 1983, pp. 39–44.

There is a question whether this poem belongs with our collection or was added at some later date after the *Hymns* had been made part of a greater compilation of ancient hymns. It will become immediately apparent that the order of divinities in this poem does not, for the most part, match the order of the hymns to individual deities. Furthermore, some personalities, such as Hebe, are mentioned only in this poem, while others who have a hymn devoted to them in the collection, such as Hestia, do not appear here. West argues that this opening address to Mousaios was not part of the original collection but instead might have been the *Thuēpolikon* (*Sacrifice* or *Mystic Rites*) mentioned among the works of Orpheus in the *Souda*, a tenth-century ^{AD} Byzantine lexicon/encyclopedia (West 1968, pp. 288–289). However, the arguments against

originality are certainly not insurmountable. For example, given how interconnected various hymns are (through language and motif), the opening may have been felt comprehensive enough despite the discrepancy between the divinities invoked in it and those that receive hymns in the rest of the collection. Another possibility is that the poem was an independent entity that our composer somewhat inartfully grafted onto his efforts. The opening and closing lines could easily have been altered from, and/or added to, the original. Indeed, the original might even have been the inspiration for creating a series of hymns dedicated to individual entities, and the collection could then be viewed as an (imperfect) expansion of it, adapted to the exigencies of the particular ritual in which it was performed.

It should also be pointed out that the fiction presented here of the master Orpheus passing on wisdom to his disciple Mousaios would have had great significance for the initiates. Beyond the fancy that attributing the rite to the august figure Orpheus lends the whole affair an aura of prestige and legitimacy, in the performance of this poem it is not only Mousaios who is the beneficiary of Orpheus' special knowledge but also the initiates themselves. The poem could represent the foundational act of the ritual and have been felt to provide the *raison d'être* for the cult's existence. There might be an element of play-acting here, of taking on another role, something that is prevalent in Dionysian worship (see *OH* 30i). One wonders if it was not the group but a figure of authority (the "oxherd"?) who opened the ceremony by chanting these verses in the guise of Orpheus. We find the theme of foundation of rites appearing intermittently throughout the collection; see *OH* 76.7n. It is perhaps significant that many such instances involve groups, which might also be serving to break down the divide of mythic past and present reality.

For the divinities mentioned in this poem who have their own hymn(s), the reader is referred to the appropriate introduction and notes for more information.

3–5: The use of elements as an ordering technique found elsewhere in the collection (see *OH* 15i and *OH* 79i) seems to be used here as well, with Zeus representing air, Earth herself, the celestial bodies fire, and Poseidon water. The same grouping, albeit in a different order, appears in lines [32–33](#). See also note to line [38](#). For Zeus as the first god mentioned, see note to line [41](#).

11: Aphrodite, the coy goddess, is coyly alluded here. Her position after Hephaistos might be due to the fact that she is sometimes his wife in mythology (see *OH* 66i).

12: Hades is meant. He is often addressed by such circumlocutions since it was considered ill-omened to mention him by name (see also *OH* 18.3n and *OH* 69i).

13 Hebe: Her name means "youth." She is the daughter of Zeus and Hera. In traditional

myth she was the cup-bearer of the gods, until Zeus abducted Ganymede and installed him in her place. Later she became the wife of the deified Herakles; see *OH* 12i.

14 Justice and Piety: *OH* 63 is addressed to the personified Justice. For her relationship to Piety, see the introduction to that hymn.

18 Year: Proclus cites some lines from a poem he attributes to Orpheus where in the version of Aphrodite's birth from the castration of Kronos, it is Year that gives birth to her after she had been surrounded by foam; Proclus elsewhere states that "the theurgists" worshipped Year, as well as Time, Day, Night, and Month (*Orphic fragment* 189). Aelian reports that in Gadeira (modern day Cádiz), the inhabitants had an altar for Year and Month (*Orphic fragment* 19). See also *OH* 12.3n.

19 Dione: In Homer, she is the mother of Aphrodite and consoles her after she is wounded by Diomedes (*Iliad* 5.370–417). She assists in the birth of Apollon (Homeric *Hymn to Apollon* 3.93), which may explain her place after Leto here. For Hesiod, she is an Okeanid (*Theogony* 353) and one of the divinities praised by the Muses in song as they head out to Olympos from Helikon (*Theogony* 17). Apollodoros, in contrast to Hesiod, makes her a Titan (1.1.2) and the mother of Aphrodite (1.3.1; see also *OH* 55i). The *Rhapsodies* also made Dione a Titan (*Orphic fragment* 179; see also *OH* 4i).

20–22: A number of similar divinities are clustered together here. While the Kouretes and Korybantes are separate entities, they often are confounded with one another, as at *OH* 38.20–21, where they are also identified as the gods of the Samothracian mystery cult and Zeus' sons Kastor and Polydeukes, the Dioskouroi (see *OH* 27i and *OH* 38.20–21n). Here the Kabeiroi, called saviors and the sons of Zeus, apparently are being identified with the Dioskouroi. However, they usually are separate as well, the gods of a mystery cult at Lemnos and Thebes that was connected with blacksmiths (see Burkert 1985, pp. 281–282, *OH* 39i and *OH* 66i). Interestingly enough, the Kabeiroi seem to have been worshipped on Samothrace, too (Herodotos 2.51.2; but see Burkert 1985, p. 283), which might have influenced the composer of this hymn. The Dioskouroi, Kouretes, and Kabeiroi are all possible identities of the mysterious "Boy Lords" worshipped in a mystery cult at Amphissa (Pausanias 10.38.7). The Idaian gods are a reference to the Idaian Dactyls, for whom see *OH* 12i. They, too, had a connection with Samothrace (see Graf/Johnston 2007, p. 170), which further suggests that the Kabeiroi here are being associated with that island.

24 Day: Hesiod makes Day the child of Night and Erebus (*Theogony* 124). See also note to line 18 and *OH* 3i.

25 Faith: We find Faith personified first in Theognis, who says that only Hope remains among men, but Faith, Prudence, and the Graces have fled to Olympos (1135–1138). This is a pastiche of Hesiod’s tale of Pandora and the jar and the departure of Shame and Nemesis from the earth (*Works and Days* 90–99 and 197–201). Faith occasionally is worshipped in cult, most notably for our collection at Pergamon, where she shared an altar with Concord (see Nilsson 1961, p. 357).

25 Thesmodoteira: The name means “she that gives laws.” Demeter was known as Thesmophoria (“she that bears laws”), and it is possible that this Thesmodoteira is either another identity of Demeter or a goddess who has been detached from Demeter and given a life of her own.

28–29: According to Hesiod, Atlas is a Titan who supports the sky on his shoulders, both out of “harsh necessity” and because this burden had been imposed upon him by Zeus (*Theogony* 517–520). This idea was taken up in Orphic mythology and justified by Atlas’ participation in the murder of Dionysos (*Orphic fragment* 319). Homer, however, has him in the sea supporting both the earth and the sky (*Odyssey* 1.52–54), perhaps reminiscent of the Hittite Ullikummi. Aion (Eon, Eternity) is closely related to Time; Euripides makes Aion the son of Time, perhaps married to Fate (*Herakleidae* 900). He was a late-comer to cult; for an exhaustive review of the sources, see Nock 1934, pp. 83–98 (with discussion of this line on pp. 88–89), and Nilsson 1961, pp. 498–505. Time is an important figure in some Orphic cosmogonies. He is counted among the first entities in creation, and the one responsible for the birth of Protogonos (see *OH* 6i+6.1n).

29 Styx: One of the rivers of the underworld; see *OH* 69.4n.

30 Pronoia: See the introduction to the translation.

32–33: The serial listing of the sky, earth, and sea—with some variations—is a recurring theme in the collection; see *OH* 10.14–16n.

35 Adrasteia: See *OH* 61i.

38 Thunder: Interestingly enough, we have a hymn for Zeus the Thunderbolt and one for Zeus of the Lightning, but not one for the third of the group, Zeus of the Thunder; conversely, only Thunder is mentioned here, not Lightning or Thunderbolt; see further *OH* 20i.

38 four-pillared cosmos: The four pillars should probably be understood as the four elements; see note to lines [3–5](#).

39: For Attis, see *OH* 27i. Men is a moon god of Asia Minor; see *OH* 9.4n.

40 Ourania: We find this as an epithet to Aphrodite, and, since Adonis is immediately mentioned next (thus following the order of their hymns in our collection), it would seem likely that Ourania here refers to Aphrodite (see *OH* 55i+1n), despite the fact that this goddess has already been invoked at line [11](#) (albeit not by name). Ourania is also traditionally one of the names of the Muses, and she is mentioned at *OH* 76.9.

41 Beginning and End: These appear to be nothing more than abstractions of philosophical terms. A papyrus fragment containing a commentary on a poem of Alkman that is no longer extant reveals a cosmogony that started from undifferentiated matter that was given form through Poros (Way) and Tekmor (End, Limit), which the commentator interprets as signifying the beginning and end of things (*PMGF* 5 fr. 2 col. iii; translation and discussion in Kirk, Raven, and Schofield 1983, pp. 47–49). In all three extant versions of an Orphic hymn to Zeus, the god is described as being the first and last (see *OH* 15.3–5n), and in *OH* 15.7 he is called “the beginning and end of all” (and see note; however, the Greek word for “end” there is different than the one found here). It is perhaps no surprise, then, that Zeus begins the list of deities in this poem. He may even be understood as Beginning and End here, which would neatly close the long list of divinities in this poem by ring composition. Note, too, that the word “rite” (Greek “*thuēpoliē*”) appears in the first and last line.

1. To Hekate

Hekate is a murky goddess on the fringes of Greek religion, and it is very possible that she was originally a native goddess of the Karians, a people in Asia Minor. Her earliest mention is in Hesiod’s *Theogony*, a relatively long digression of such effusive praise that it is often referred to as a “hymn to Hekate” (411–452). Hesiod asserts that Zeus did not strip her of the honors she held before the defeat of the Titans, among whom she numbers. The poet then goes on to list the wide-ranging powers of the goddess and whom she can help or hinder as she pleases: kings, men speaking in assemblies, soldiers in battle, athletes at competitions, horsemen, sailors (along with Poseidon), and fishermen. Along with Hermes, she can bring fertility or sterility to flocks, and her role in nurturing youths closes out this astounding list of domains. Hesiod also stresses the fact that she is an only child. This picture of Hekate is unique in extant literature. Later on she was frequently identified with Artemis and Moon; see *OH* 9i and *OH* 36i. Hesiod perhaps is already moving in this direction, as he calls her a “nurturer of youths,” an epithet usually applied to Artemis (cf. *OH* 36.8). Moreover, in Hesiod’s genealogies, Hekate is first cousin to Artemis and Apollon, since their mothers, Asteria and Leto respectively, are sisters (*Theogony* 404–409). The connection with Moon is already

suggested in another early poem, the Homeric *Hymn to Demeter*. After Persephone had been snatched by Hades, Hekate approaches Demeter and informs her that she heard the screams of the abducted girl but did not see the perpetrator (2.51–61). This information is supplied by Sun (2.62–90). Hekate is described as “carrying a light in her hands” (2.52), and, as the female counterpart to Sun in their role as witnesses, seems to be imagined as the moon goddess in these lines; see *OH* 2i and *OH* 9.3+n. Note, too, that the name of her mother in Hesiod’s genealogy, Asteria, means “starry.”

Thus in early Greek literature Hekate had definite celestial connections. But her association in Hesiod with fertility hints at chthonic relations, as does her connection in the story of the abduction of Persephone. When mother and daughter are reunited in the Homeric *Hymn to Demeter*, Hekate joins in their celebration and becomes Persephone’s “attendant and follower” (2.438–440). She is therefore connected with the world of the dead, and it is this attribute that comes to dominate her aspect in later times. In the magical papyri, she is also explicitly equated with Persephone, along with other entities such as the Fates (*PGM* 4.2714–2783 and 2785–2870). No longer is she a (potentially) beneficial deity that might deign to grant a person blessings; instead she has become a sinister and dangerous, sometimes demonic, creature of the night (compare lines [5–6](#) of this hymn). Madness (cf. *OH* 71i), suffering, and death are her gifts, and she is often described in bestial terms. Curse tablets, too, invoke this dread goddess for their efficacy.

However, Hekate also received more formal worship in antiquity, both civic and private. She was a goddess of crossroads (see line [1](#)), and such places could receive offerings and contain an image of the goddess. Sacrifices to her were notorious for their use of dog meat as offerings (cf. line [5](#)). Hekate was involved in mystery cults, and of particular interest to this hymn is that Pausanias reports of mystery rites performed in honor of Hekate on Aigina, rites that Orpheus himself was said to have introduced (2.30.2). For more information on the worship of Hekate, see Larson 2007, pp. 165–167.

[1 of the roads and of the crossroads](#): The Greek word used here for “of the roads,” “enodia,” was also the name of a local goddess at Thessaly, a land that in antiquity was notorious for its connection with witches and witchcraft. For a particularly gruesome literary representation of such, see Lucan *Civil War* 6.413–830, especially 434–506. The crossroads are understood here to be the confluence of three roads. This number is of particular significance for Hekate, who is often described and depicted as triple-faced and/or triple-bodied.

[2 in heaven, on earth, then in the sea](#): Hekate has a share in these same three realms in Hesiod’s praise of the goddess. Her widespread powers are further invoked in line

[7](#). The collocation of heaven, earth, and sea appears throughout the collection; see *OH* 10.14–16+n.

[2 saffron-cloaked](#): The same epithet is used of Melinoe, who might be another manifestation of Moon; see *OH* 71i+1n.

[3 reveling](#): Hekate is described in terms of a wild Bacchant, a female worshipper of Dionysos; see *OH* 52i. The appellation “mountain-roaming” in line [8](#) has similar associations. Note also the Dionysian imagery implicit in the “herder of bulls” in line [7](#). Other goddesses described as maenads, or at least in maenadic terms, are the Nereids (*OH* 24.3+9–11n), Artemis (*OH* 36.2n), Demeter (*OH* 40.15+n), the Nymphs (*OH* 51.15–16+n), and the Erinyes (*OH* 69.2+n). Palaimon is also imagined as part of a Dionysian *thiasos* (see *OH* 75.1+n).

[4 daughter of Perses](#): The hymn follows Hesiod’s genealogy, but we find others in the sources. The poet Bacchylides, drawing on Hekate’s chthonic pedigree, makes her the daughter of Night (fragment 1b). Kallimakhos is said to have called her a daughter of Demeter and Zeus, as do some Orphic sources (*Orphic fragment* 400), and a sister of Persephone, whom she seeks in the underworld after her abduction by Hades (*Orphic fragment* 466). Zeus is also her father according to Mousaios, but Asteria, as in Hesiod, is the mother, before she marries Perses (fragment 87).

[8 nurturer of youths](#): As mentioned in the introduction to this hymn, this was a common epithet for Artemis. The identification is also suggested in line [4](#), “delighting in deer,” as this animal often is connected with Artemis in her role as “Mistress of Animals”; see *OH* 36i.

[10 oxherd](#): This refers to some official of the cult. The figure is found in other Dionysian mystery cults as well; for example, see Alexander 1933 for a summary of a second century ^{AD} Greek inscription found near Tusculum that lists a number of initiates and their titles and Morand 2001, 249–282, for a detailed study.

2. To Prothyraia

“Prothyraia” literally means “at the door” or “at the door-way.” There is no goddess proper with this name. The word is a cult title shared by Eileithyia, Artemis, and even Hekate. Our hymn identifies her primarily as Eileithyia, the goddess of childbirth, who assists women in labor and who is invoked for a smooth delivery. Giving birth was fraught with danger in antiquity both for the woman and the child; compare Medeia’s famous assertion that she would rather stand in battle three times than to give birth once (Euripides *Medeia* 250–251). Artemis was also connected with childbirth (see *OH*

36.8), and this hymn explicitly equates all three goddesses at line 13. The chorus in Aeschylus' *Suppliant Women* prays to Artemis-Hekate as the goddess who protects women in childbirth (674–677). Moon, who is often identified with Artemis and Hekate, is called Eileithyia by Nonnus (*Dionysiaca* 38.150).

In myth and literature, Eileithyia is limited to her role in helping childbirth, most famously in the Homeric *Hymn to Apollon* (3.97–116). Hera, angry at Leto for having been impregnated by Zeus and about to give birth to Apollon, prevents Eileithyia from hearing about Leto, who is suffering greatly on the island of Delos, since she cannot give birth until Eileithyia comes. The other goddesses send Iris with a bribe to coax Eileithyia from Olympos. As soon as the goddess sets foot on the island, Leto goes into labor. In Ovid's account of the birth of Herakles (*Metamorphoses* 9.273–323), Eileithyia (spelled Ilithyia and also called by her Roman name, Lucina) sits by an altar outside the door of the house of the pregnant woman. She bunches her knees against her chest, holds them together in an embrace with her fingers locked, and chants magic spells. This is a case of sympathetic magic, where the goddess' position represents the blocking of the infant's passage out of the womb. Galanthis, a serving girl, is able to trick the goddess into releasing her knees, thus breaking the spell and allowing Herakles to be born. Ovid's story is quite intriguing, since the goddess is sitting outside the doorway and employing magic. It is quite possible that the poet has in mind the epithet "prothyraia," and the use of magic suggests associations with Hekate as well as Moon.

Hera herself has connections with the timing of giving birth, too. In Homer's brief account of the birth of Herakles (*Iliad* 19.114–119), Hera is the one who delays the birth of the hero by holding back the "Eileithyias" (the plural is also found at *Iliad* 11.269–270), while causing another birth, that of Eurystheus, to occur prematurely. Traditionally, Eileithyia is the daughter of Hera and Zeus, and the sibling of Hebe and Ares (Hesiod *Theogony* 921–923); note that the opening address to Mousaios mentions Eileithyia between Hebe and Herakles (an eventual wife/husband pair) at line 13. Pausanias also reports that the Kretans considered the goddess a daughter of Hera (1.18.5). Krete, in fact, boasts of a very early worship of Eileithyia. Homer mentions a cave of Eileithyia at Amnisos, near Knossos (*Odyssey* 19.188), and this has been corroborated with a listing in a Linear B tablet from Knossos, which calls for an offering of honey for Eileithyia at Amnisos, as well as the archaeological record, which spans from Neolithic to Roman times.

But Pausanias in the same passage mentions another account of Eileithyia, reporting the view that the goddess came to Delos from those famous mythological people from the far north, the Hyperboreans, in order to assist Leto in giving birth, presumably to Apollon and Artemis. The cult of Eileithyia was established on the island and thence spread to the rest of Greece. Pausanias also notes that the Delians sacrificed to

Eileithyia and sang a hymn composed by Olen, a legendary poet and prophet—a figure very similar to Orpheus. Pausanias mentions the hymn of Olen in two other passages that suggest that this goddess might have been associated with an older cosmic power. At 9.27.2, Pausanias tells us that in Olen’s hymn Eileithyia is the mother of Eros. Elsewhere, Pausanias remarks that Olen called her “the good spinner” and surmises that Olen identified her with fate (8.21.3). We find a similar connection elsewhere. Both Pindar (*Olympian Odes* 6.41–42 and *Nemean Odes* 7.1–4) and Plato (*Symposium* 206d2) represent Eileithyia working in tandem with the Fates at birth. A story of Herakles’ birth similar to Ovid’s by the Greek poet Nikandros, summarized at Antoninus Liberalis 29, has the Fates assisting Eileithyia in preventing the birth; the serving girl who tricks the goddess is transformed by the Fates and receives some honor from Hekate and Herakles. Thus Eileithyia seems to have been imagined at times in the form of a personal Tyche or the individual Good Daimon (see *OH* 72i and *OH* 73i).

The position of the hymn in our collection is pregnant with symbolism. There is an emphasis on “birth” in the opening hymns, which are balanced by the last hymn dedicated to Death (see also *OH* 87i). Thus the collection is framed by both life and death, set in motion by the first hymn which addresses Hekate as “queen and mistress of the whole world” (*OH* 1.7). Prothyriaia/Eileithyia, as already mentioned, is sometimes identified with Hekate, so the transition is an easy one. Both Hekate and Eileithyia are portrayed in their iconography as bearing torches. This might have significance for the actual rite for which our hymns were composed, which probably began after nightfall (see the introduction to the translation and *OH* 3i). The initiates could very well have been carrying torches as the hymns were performed. Graf suggests that this hymn was sung as the initiates proceeded indoors to wherever the ritual was enacted (Graf/Johnston 2007, p. 155).

3. To Night

Night (Greek Nux) is personified in Hesiod. She is born from Khaos along with her brother Erebus, with whom she mates and bears Ether and Day (*Theogony* 123–125; see also *OH* 5i). Night produces by means of parthenogenesis a brood of personified abstractions, notably for our collection Death, Sleep, and the race of Dreams (*Theogony* 211–225; cf. lines [5–7](#) of this hymn and *OH* 85i). Hesiod also mentions Night in connection with the geography of the underworld. She owns a house, where her children Sleep and Death also live. Day lives there, too, but is never there at the same time at Night; they only greet each other as one leaves and the other returns from the world above (*Theogony* 744–761; cf. lines [10–11](#) and see also *OH* 78.4–5+n). Night perhaps should be seen as belonging to a pre-Olympian generation of divinities in Homer. In the

Iliad, as Hera tries to cajole Sleep into inducing Zeus to slumber, Sleep maintains his readiness to bring his gift to all gods, even Okeanos, the father of the gods (14.246, and see *OH* 83i), but recalls the catastrophe barely averted the last time he put Zeus to sleep against his will. At that time, he escaped the anger of Zeus by the intervention of Night (implied to be Sleep's mother?), who is described as having power over immortals and mortals and whom Zeus is hesitant to displease (14.256–261). It is not clear what place Night has in Homer's cosmology, but the respect and fear Zeus shows and feels toward her suggests that Homer considered her to be an old and powerful figure.

This is the role she has in various Orphic theogonies, where she is considered to be among the earliest divinities. In light of the Homeric passage, it is first interesting to note that Night gives Zeus oracular advice, e.g., on how to reconstitute the world (*Orphic fragment* 241; cf. also 113 and 237). In the *Rhapsodies* there are up to three individual Nights (see West 1983, p. 70, and Betegh 2003, pp. 141–142). The first one existed before Protogonos (*Orphic fragment* 112–113). Another Night is the daughter of Protogonos (*Orphic fragment* 148), who later abdicates his throne to her in the symbolic passing of his scepter (*Orphic fragment* 168–171; see also *OH* 6i and *OH* 10.26+n; cf. *Iliad* 2.100–108 for similar symbolism). She (or a third Night?) also appears as Protogonos' lover and gives birth to Sky and Earth (*Orphic fragment* 149; see also *OH* 4i). In other theogonies similar to those ascribed to Orpheus, Night is one of the oldest, if not the oldest, beings. Mousaios puts her among Tartaros and Aer (fragment 81), while Epimenides places her alongside Aer as the two primeval beings (fragment 46). Aristotle notes that even “the ancient poets” do not claim that the primeval beings (mentioned are Night, Sky, Khaos, and Okeanos) “are king or rule,” but rather Zeus (*Metaphysics* 1091b4–6). He does not name names, but it is possible that for Okeanos he had Homer in mind, and for Khaos Hesiod. Night and Sky do not correspond to any known theogony, but, the fact that our collection has a hymn to Night as “mother of gods and men” followed by a hymn to Sky who is called “father of all,” suggests that perhaps there was such an Orphic theogony, now lost to us, circulating in antiquity and well known by Aristotle's time; see *OH* 4i and also *OH* O.24, where Night is called “oldest of all.”

In terms of cultic worship, there are very few instances. Pausanias mentions an oracle of Night on the acropolis of Megara, along with a temple to Dionysos, a temple to Zeus, and a sanctuary to Aphrodite (1.40.6). Note that Night has oracular powers in the Orphic poems, as mentioned already. In Pergamon, where there was a mystery cult to Demeter, religious officials dedicated a number of altars to various gods and goddesses; one official, a *hymnetria* (a female singer of hymns), is attested to have dedicated an altar to Night, Rites, and Happenstance (see Nilsson 1961, p. 355). The connection between night and rites probably is indicative of the setting of the ritual. Likewise, the early placement of our hymn as well as the appeal at the end for Night to make an

appearance before the initiates suggest that the rites for which the collection was written probably began after sunset and proceeded throughout the night (see also *OH* 54.5+n, *OH* 78i, *OH* 86i, and the introduction to the translation).

1 mother of gods and men: This is answered by “father of all” in the first line of the following hymn to Sky. See also *OH* 10.1n.

2 Kypris: Another name of Aphrodite, used also at *OH* 22.7 and *OH* 65.7. It is appropriate here of Night, who is given generative powers; cf. *OH* 55.2 where Aphrodite is called “revered goddess of generation” and someone who “like[s] the night-long revel.” Among the progeny of Night reported by Hesiod (*Theogony* 224), we find Deception (Greek *Apatē*) and Sexual Passion (Greek *Philotēs*), both representing characteristics normally associated with Aphrodite; see also *OH* 55i and *OH* 59i. Just as Night, so too is Aphrodite called the “mother of gods and men” in the magical papyri (*PGM* 4.2916), and she “give[s] birth to all” at *OH* 55.5 (cf. also lines 3 and 12 of that hymn).

4 delight in the quiet: So too Moon at *OH* 9.8. Moon is also called “mother of gods and men” in the magical papyri (*PGM* 4.2832–2833) and, in fact, even addressed as Night (*PGM* 4.2857), among a host of other names.

6: These functions are normally handled by Sleep; see *OH* 85.8n.

8–11: These lines have many echoes in the following hymn: both divinities are described as terrestrial (as part of their nature), both move in a circle, both are constrained by Necessity; see *OH* 4.3n. Night can be considered both terrestrial and celestial because, as alluded to in lines 10–11 and just as Hesiod describes (see the introduction to this hymn), she alternates her time in the worlds above and below with Day, and vice versa; see also *OH* 4.5n and *OH* 7.9n. Orpheus’ address to Mousaios mentions Night and Day together (*OH* O.24). That she is always incomplete suggests the continuity of Night and Day’s alternation: Night is always changing (cf. also *OH* 4.7n and *OH* 10.21–24n).

4. To Sky

Sky (Greek Ouranos) is one of the chief primeval figures in Greek mythology. As a sky god, he is eventually supplanted by his grandson Zeus. In Hesiod’s *Theogony*, Sky is son and husband of Earth (126–153), and Kronos is their son who, in fact, conspired with Earth to castrate his father (154–210). The marriage between Sky and Earth fits the common mythological motif of the marriage between Father Sky and Mother Earth (see also *OH* 15i). Their children are the (cosmic) Kyklopes, the Hundred-Handers, and the

Titans. Orphic theogony seems to have integrated, or at least borrowed liberally, from the Hesiodic account that had become almost canonical. In the *Rhapsodies*, Night and Protogonos produce Sky and Earth, who thereupon marry and produce children, including the Fates, Kyklopes, and Hundred-Handers; the Titans, of whom there are fourteen instead of the Hesiodic twelve (added are Phorkys and Dione; for the latter, see *OH* O.19+n), are born from Earth without the knowledge of Sky. Night raises this brood, and all of the Titans except Okeanos take part in the castration of Sky. As with Hesiod, the Giants and Aphrodite are born from this act (*Orphic fragment* 149 and 174–189; for Aphrodite Ourania, see *OH* O.40n and *OH* 55i+1n). In another version, Sky and Earth are born from the two halves of the egg out of which Protogonos is hatched; see *OH* 6.2n. Sky appears on the Bacchic gold tablets as well. In no less than twelve the initiate claims to be born of Earth and “starry Sky” (nos. 1, 2, 8, 10–14, 16, 18, 25, 29) and in three of these to be of the “heavenly race” as well (nos. 2, 8, 29; for interpretation, see Graf/Johnston 2007, pp. 111–116). This probably is intended to link the initiate, as a human being, with the Titans, whose destruction by Zeus engendered the human race (see *OH* 37i). A further connection between Sky qua “heaven” and human beings might be in the notion that the soul, as the sky, is composed of fire; for this idea, cf. *OH* 5.3 and see *OH* 66.9n.

Our hymn does not give much information about Sky’s mythology, although there would be little need since the initiates would know the story, whatever versions they had at their disposal. Instead, Sky is treated here more as the vague personification of a celestial phenomenon. This is not surprising, as Sky in myth is a rather colorless figure whose function seems more to give the later gods an ancient pedigree than to serve as a concrete expression of religious sentiment. Indeed, this might explain why the hymn to Sky appears in this position in the collection and before the one to Ether and Protogonos, both of whom come into existence before Sky. The hymn to Night opens with reference to her role as “mother of gods and men” (*OH* 3.1), while Sky is called “father of all” right at the start. There are other connections between these two hymns that further reinforce their pairing (see notes *passim*). It is also suggestive that he is not linked with Earth, as one would expect. Might, then, Sky be invoked as representative of the masculine power of generation, being the oldest such being, paired with Night as the feminine power of generation, also in turn being the oldest of her kind? It would fit the pattern of hymns arranged in male/female pairings, a structural technique found throughout the collection (see *OH* 14.8–9n). Furthermore, Sky is said to succeed Night in a brief notice found in a commentary on Aristotle’s *Metaphysics* by Alexander of Aphrodisias, where the order of generation is given as Khaos, Okeanos, Night, Sky, and Zeus, king of the immortal gods (*Orphic fragment* 370). It is possible that our composer was aware of this or a similar cosmogony and was perhaps influenced by such to give Night a male analogue (see also *OH* 3i). Sky, then, could be the son and/or junior

partner of Night. Be that as it may, the fact remains that this hymn to Sky breaks the sequence Night-Ether-Protogonos that one might have expected based on our extant sources (see further *OH* 5i).

1 father of all: This continues the theme of birth found in the early hymns; cf. the first line of the previous hymn to Night, “mother of gods and men,” and “the begetter of blessed gods and mortal men” used of Protogonos at *OH* 6.3.

2 beginning of all, end of all: Zeus is also so addressed in the *Hymns*; see *OH* 15.7+n.

3 lord of the universe, moving about the earth like a sphere: This suggests a geocentric view of the universe, as, for example, Ptolemy maintained (see *OH* 34.16–23n), as opposed to the heliocentric hypothesis of Aristarkhos of Samos (third century ^{BC}), which might have been known to our composer. “Moving about the earth” is also found at Kleanthes *Hymn to Zeus* 7, in the same exact position of the hexameter line, used of the universe (*kosmos*) that dutifully obeys Zeus’ rule. Diogenes Laertius reports that Pythagoras was the first to call the sky “universe” (8.48). Night in the previous hymn also moves in circular fashion (see *OH* 3.9+8–11n). See further *OH* 7.8+n, *OH* 27.9n, and *OH* 40.15+n.

4 home of the blessed gods: Sky is “the firm seat of all the blessed gods” already in Hesiod (*Theogony* 128); compare also *OH* 5.1+n. Hestia, too, is called the same thing (*OH* 84.5).

4 your motion is a roaring whirl: Sun is similarly described; see *OH* 8.7+n. The word translated as “roaring” is “rhombos,” which more properly designates either the bull-roarer or kettle-drums, both of which were used in ecstatic and mystery cults, particularly ones tied to Dionysos and the various Eastern mother goddesses; see *OH* 27.11n and *OH* 31.2, where the Kouretes are literally called “rhombosters” (“rhombētai”). It is quite possible that in the performative context of our hymns such an instrument would have been used and perhaps even supplemented the singing of lines such as this one that indicate either the instrument itself or the sound it makes. The *rhombos* is also one of the toys that the Titans used to lure the child Dionysos to his death (*Orphic fragment* 306 and 578).

5 celestial and terrestrial guard: Sky participates in both parts of the cosmos (see note to line 3); so, too, does Night (see *OH* 3.8+8–11n). Sky, insofar as he is identified with the sky, naturally becomes viewed as a being who sees all that passes under him, just like Sun and Zeus (see line 8 and *OH* 8.1n). Orpheus is said to have called Sky both the “watcher and guardian of all things” (*Orphic fragment* 151), and his name was at times thought to derive from the Greek word “ouros,” meaning “watcher”; Plato *Cratylus* 396b–c gives an alternate etymology from a phrase in

Greek meaning “I look at the things above.”

6 Physis’ invincible drive: The invincible drive is Necessity; see *OH* 55.3n. For the personified Physis, see *OH* 10i.

7 shimmering, variform: There is a play on words in the Greek (“*panaiole*,” “*aiolomorphe*”). The reference here is probably to the changing nature of the sky due to meteorological phenomena; cf. *OH* 3.8–11n.

8 all-seeing: A number of celestial divinities possess this attribute; see *OH* 8.1n.

5. To Ether

The upper atmosphere tended in antiquity to be divided into two levels: the lower, misty air that we breathe and the higher, and hence purer, stratum of ether. This conception is already found in Homer; at *Iliad* 14.286–288, Sleep climbs up the largest fir tree on Mount Ida, which is said to “reach the ether through the air.” Ether is usually considered to be composed of fire or to be fire itself. Hesiod tells us (*Theogony* 124–125) that Ether and Day were born from Erebus and Night (it is interesting to note that two dark entities produce two bright ones, as light follows day in Genesis). Ether is one of the primordial beings in Orphic cosmogony (*Orphic fragment* 78 and 111). Along with Khaos and Erebus, he was born from the serpentine Time. The cosmic egg out of which Protogonos hatched is said to be either made out of, or placed in, Ether by Time (see *OH* 6i+1n), and thus Ether is considered his father (*Orphic fragment* 124–125). This probably explains why the hymn to Protogonos immediately follows, intervening between this hymn and those to the other celestial entities: the Stars, Sun, and Moon. However, as with Sky, Ether is presented less as an anthropomorphic deity and more as a cosmic principle in the form of the highest and purest expression of fire. Both deities are connected, with Sky presented as an embodiment of physical space and Ether as physical substance constitutive of that space. This may have facilitated Sky’s placement in the collection; see *OH* 4i.

1 Zeus’ lofty dwelling: Zeus is often imagined as inhabiting the ether (e.g., *Iliad* 4.166, Hesiod *Works and Days* 18, and *Orphic fragment* 852). It is an appropriate location for a sky god, and, as ether is connected with fire, for a god who wields the fiery lightning bolt; see *OH* 19i. Note that Hestia is called “home of the blessed gods” (*OH* 84.5), and she, too, is strongly connected with fire. Sky, who is closely associated with the ether, is also the “home of the blessed gods” (see *OH* 4.4+n).

2: The stars, sun, and moon all are located in the upper air, and so Ether may rightly be said to “claim a share.” But since Ether is a bright, primordial being that appears

before the others in cosmological speculation, he might be thought to “claim a share” in the sense that he was the first to perform the functions of the younger beings; children abrogating their parents’ prerogatives is a recurring theme in mythological thought. Note that the Stoics held that the sun, stars, and even the moon were formed from the ether (see, e.g., Long and Sedley 1987, fragment 47D and Plutarch *De facie quae in orbe lunae apparet* 928c–d, where this view is rejected). Even more pertinent here is that all celestial phenomena—ether, sun, stars, moon—are said to be “parts of Hephaistos” at *OH* 66.6–7, who is conceived as a quasi-personified form of the element fire. The order “stars—sun—moon” in this line mirrors the order of their respective hymns and is probably intentional.

3 life’s spark for every creature: For the soul as composed out of the element fire, see *OH* 66.9+n.

4 best cosmic element: Empedokles’ theory of the four elements (or, as he called them, “roots”) that constitute the physical world was accepted—with some variations and elaborations—throughout antiquity. They are earth, water, air, and fire; these manifest themselves in larger physical bodies, i.e., the earth proper, sea, lower air, and ether, whose fiery and luminous qualities are mentioned in the surrounding lines of this hymn; see also *OH* 11.2–3+n and 13–17. For the use of the four elements as a structural motif in the collection, see *OH* 15i. That Ether (i.e., fire) is the “best” of the four may be a reflection of Pythagorean and/or Stoic doctrine, which regarded fire as the element at the head of the creation of the universe and into which all physical bodies eventually disintegrate. Hephaistos qua fire is called the “blameless element/most sublime” (*OH* 66.4–5+n).

6 temperate and clear: Ether is here being treated as a weather phenomenon, not as a cosmic force, almost loosely being identified with the sky. We find a similar conception at the end of the hymn to Boreas, the north wind, where there is also a request for fair weather and mention is made of Ether and the sun’s rays (*OH* 80.5–6+n). Sun is called “the clear” (*OH* 8.14) with the same connotation of favorable weather, and the Kouretes are asked to bring “clear weather” in their second hymn (*OH* 38.24–25).

6. To Protogonos

Protogonos (First-born, Primeval) is the name/epithet of one of the most important figures in Orphic cosmological speculation. This being has many appellations: Phanes (Bright One), Metis (Counsel, Resourcefulness, Wisdom), Eubouleus (He of Good Counsel), Antauges (The One Reflecting Light), Eros, among others. He shares with

Dionysos the names Eubouleus, Erikepaios, and Bromios and is indeed identified at times with Dionysos himself (see *OH* 52.6+n) as well as Zeus. For convenience and consistency, we shall refer to this god as Protogonos. In the cosmogonies found in the *Rhapsodies* and in Hieronymos' account, Protogonos is born from an egg that Time has a role in creating (see note to line [1](#)) and is a teratomorphic creature. He is portrayed with golden wings, and he seems to have been described in the *Rhapsodies* as having four (pairs of) eyes, four heads (ram, bull, lion, serpent; cf. Euripides *Bacchae* 1017–1019 and *OH* 50.5n), and four (pairs of) horns, while in Hieronymos' cosmogony he has bulls' heads growing from his sides and a serpent's head that nonetheless resembles all kinds of beastly shapes (*Orphic fragment* 80 and 129–136). Protogonos is the first “king” of the universe (*Orphic fragment* 165–167; cf. 86), who later passes this title on to his daughter/lover Night (see *OH* 3i). We find Protogonos described as creating the various attributes of the (material) universe and the gods themselves (*Orphic fragment* 144–164; see also line [3](#) and note); it is no accident that the following hymns in our collection are addressed to the Stars, Sun, Moon, and Physis. Moreover, Ether plays a role in the birth of this god (see *OH* 5i), and the placement of the hymn to Ether before this one is probably a reflection of this genealogy. Protogonos is the first name in one of the Bacchic gold tablets (no. 4). This tablet is very strange: it is in the form of a prayer addressed to a number of divinities (including Phanes, who is listed some distance apart from Protogonos) with nonsensical groups of letters sprinkled throughout. A relief from Modena (second century AD) depicts a figure that appears to have some connection with Protogonos (see West 1983, pp. 253–255).

[1 two-natured](#): This probably refers to Protogonos' androgyny. The same word is used of Dionysos (*OH* 30.2), Mise (*OH* 42.4), and Eros (*OH* 58.4); Mise is also explicitly called both male and female. See also *OH* 9.4n.

[1 ether-tossed](#): In the *Rhapsodies*, Time places the egg from which Protogonos is born in Ether (*Orphic fragment* 114); in Hieronymos' version, Time fashions the egg out of its children Ether, Khaos, and Erebus (*Orphic fragment* 78–79).

[2](#): In the theogony attributed to Hieronymos, the bottom half of the egg becomes Earth, the upper part Sky, and betwixt them is the “two-bodied” Phanes; see *Orphic fragment* 80 and compare the two egg halves on the relief from Modena. The separation of the sky and the earth is a very old motif found in Sumerian, Babylonian, Egyptian, and Hittite cosmologies. The chorus of birds in Aristophanes' *Birds* give an account of the creation of the world which includes an egg out of which golden-winged Eros is hatched (685–704). Eros, traditionally represented as winged (as in *OH* 58.2), is another name for Protogonos, as mentioned in the introduction to this hymn. Similarly, an invocation to Eros in the magical papyri lists

a number of attributes that suggest an affinity with this Orphic divinity: golden-winged, first-born, invisible, and yet light-producing (*PGM* 4.1748–1810). It is not clear, however, if Aristophanes is drawing from an Orphic source. Protogonos’ birth from the egg is not attested until later, so this could have been influenced by Aristophanes or perhaps it comes from a common third source (which need not originally have been Orphic). We should also keep in mind that Aristophanes is more interested in eliciting a chuckle rather than dutifully reporting actual cult practice and that what he presents is being filtered through the fun-house mirror of comedy. It is reflecting something, but what that “something” might be is difficult to determine without sufficient *comparanda*.

3 begetter of blessed gods and mortal men: An attribute he shares with Zeus, who in the *Rhapsodies* is said to have swallowed Protogonos under the direction of Night and from this act reenacted the creation originally performed by Protogonos (see *OH* 15.3–5n). Okeanos is also similarly addressed in the collection (*OH* 83.2), and Pan, who is sometimes identified with Protogonos, is the “begetter of all” (*OH* 11.10). Also in the *Rhapsodies*, Protogonos is said to carry “the famous seed of the gods” (*Orphic fragment* 140), and this is probably what “of the many seeds” (line [10](#)) is intended (in part) to indicate (note, too, that Physis is a “giver of wealth of seeds”; see *OH* 10.19). Protogonos is strictly speaking not the first being in the various Orphic theogonies, but he is “first-born” in the sense of being the first to come into existence by a kind of procreation (via the egg) and/or the first god to procreate in the narrow sense of sexual intercourse (albeit with him/her/itself). This ambiguity is underlined by the direct juxtaposition of “begetter” and “seed” in the Greek text as well as by the different connotations of “seed” in the Greek language that this hymn exploits. The “seed unforgettable” in line [4](#), as the singular implies, refers to Protogonos himself (see also *OH* 50.2+n), while the “many seeds” in line [10](#) represents his cosmic generative powers. A similar oxymoron is found in line [5](#), “ineffable, hidden, brilliant scion” (see also note to line [8](#)). Dionysos/Erikepaios is addressed as “father and son of the gods” in *OH* 52.6.

3 bellows like a bull: As mentioned in the introduction to this hymn, the head(s) of a bull are part of the physical makeup of this composite being; cf. *Orphic fragment* 130: “discharging bulls’ bellows and those of a fierce lion.” This animal is particularly connected with Dionysos, who can take the form of a bull or otherwise shares the features of a bull; see *OH* 30.3–4n.

4 Erikepaios: This non-Greek name also appears in *OH* 52.6 as an alternate name to Dionysos; note, too, that the word translated there as “primeval” could also be understood as the proper name Protogonos (and see note to line [3](#) “begetter of

blessed gods and mortal men” above). The late author Malalas says that the name means “giver of life” (*Orphic fragment* 97). An alternate version of the name, Irikepaïos, appears in a fragmentary papyrus from the middle of the third century ^{BC} (the Gurôb Papyrus), where it is invoked along with Eubouleus, Pallas, and perhaps Protogonos and Demeter and where it might be another name for Dionysos; see the translation in Graf/Johnston 2007, pp. 188–189. The line “attended by many rites” has been taken by scholars as evidence for the widespread appearance of this god in actual Orphic practice. An altar from the second century ^{AD} at Hierokaisareia in Lydia was dedicated by a hierophant to “Dionysos Erikepaïos.”

5–7 in whirring motion... you whirled about throughout this world: The verb that appears in this hymn as “whirled” (“dinētheis”) is found in an interesting fragment preserved by Macrobius where the name Dionysos is fancifully derived from it (*Orphic fragment* 540). In this fragment, Time reveals to the gods a being known by the names Eros, Phanes, Dionysos, Eubouleus, and Antauges (also mentioned in line [9](#) of our hymn). For Eubouleus, see *OH* 41.8n. As for the “whirring motion” of line [5](#), a similar description of movement is found for Sun and others in the *Hymns*; see *OH* 8.7n.

8: Another oxymoron (see note to line [3](#)). Despite being invisible to the naked eye (cf. line [5](#)), Protogonos is the source of light and thus seems to take on a function similar to Sun. Macrobius explicitly says that Orpheus called Phanes “Sun” (*Orphic fragment* 540). Although he has wings, he is also imagined to drive a chariot, much like Sun (*Orphic fragment* 172–173), while Sun is occasionally described as winged in poetry (see West 1983, p. 215). The name Phanes in antiquity was connected with light, as here, or sometimes with the verb “phainō,” which in its active sense means to “show, reveal” (Protogonos brings light to the universe for the first time; thus the hidden, unrevealed being in turn “reveals” it) and its passive sense to “appear” (Protogonos is “first-born,” being the first living thing to appear; cf. *Orphic fragment* 126).

9 Priapos: A curious reference. Priapos is connected with Dionysos in cult. According to Athenaios, the people of Lampsakos even considered Priapos to be another name for Dionysos (1.30b–c); however, Pausanias reports that they considered him to be the son of Dionysos and Aphrodite (9.31.2). Inasmuch as Eros, a son of Aphrodite in myth, is sometimes identified with Protogonos, this might have facilitated an identification between Priapos and Protogonos, if Pausanias is correct. Then, too, Priapos is a god with definite fertility connections, particularly sexual, and is usually portrayed as ithyphallic (e.g., Boardman 1975, pl. 335.1). Such an association also overlaps with Protogonos as a creator; see the note to line [3](#). Furthermore, Priapos is a rustic entity, who protects flocks and gardens, and is sometimes found in Dionysos’

retinue. Thus in his functions, he bears a close affinity to Pan, another divinity that is sometimes equated with Protogonos, and this is another possible avenue by which Priapos could have been eventually connected with Protogonos; see also *OH* 11.10–12n.

10 many counsels: The Greek word “polumēti” puns on Metis, yet another name for Protogonos (see the introduction to this hymn).

7. To the Stars

The stars did not receive cult honors in Greek religion, although some mystery cults, notably Mithraism, did call on the stars as divine beings as our hymn does. Constellations were identified with various objects and personages already in Homer, and they were employed to mark weather phenomena for agricultural and nautical endeavors; see Hesiod’s *Works and Days* and, for a more self-consciously literary treatment, Aratos’ *Phainomena*. In later antiquity the importance of the stars extended to astrology, particularly in connection with the destiny of individuals; cf. the similar role of Tyche (*OH* 72i). Heroes such as Herakles could be considered to have been turned into stars upon their death. In classical times, there was popular belief that all people became a star after their death (see Aristophanes *Peace* 832–841). This belief lived on, but another conception, opposite to this one, developed in later antiquity. Each star corresponded to a living person—a case of natural sympathy akin to the connection between Hamadryads and their trees (see *OH* 51.14+n)—and a shooting star implied that someone on earth had died (see Pliny the Elder *Natural History* 2.6). This belief was doubtlessly connected with the idea of the stars as responsible for individual destiny. The one constant in these various views is the conviction that celestial phenomena are somehow connected with terrestrial affairs. Our hymn shares this view but also treats the stars as minor divinities aloof from the humans whose fate they map out in their nightly wanderings.

This hymn forms with the following two to Sun and Moon a triplet of ones dedicated to celestial phenomena. They probably owe their position in the collection to their early appearance in ancient cosmogonies; see further *OH* 6i.

2 holy daimones: Mythological figures are often connected with constellations, usually as a result of transformation; for example, see the story of Callisto and Arcas in Ovid *Metamorphoses* 2.401–507. Important gods were assigned to the planets, but lesser ones to the stars. For example, the seven stars of the Pleiades were identified with the seven daughters of Atlas, one of whom, Maia, was the mother of Hermes. The association of specific deities with specific celestial bodies easily slides into a vague

notion that the stars are simply generic minor divinities, as is the case in our hymn.

3 children of black Night: A genealogy based on observation. Hesiod on the other hand says Dawn is the mother of the winds, the Morning Star, and—curiously—all the stars (see *OH* 78i). West suggests that Hesiod started with the Morning Star being a child of Dawn, which does conform to observation, and then brought all the other stars into this relation “by association” (West 1971, pp. 270–271). It is possible that Night is made their mother here because of the Stars’ chthonic nature (see line **9** and note), perhaps even to strengthen it. In Orphic cosmogony, the stars, as well as the other celestial bodies, are created by Protogonos (*Orphic fragment* 153, and see *OH* 6i) and then recreated by Zeus (see *OH* 15.3–5n). Note that the Fates are the daughters of Night, too (*OH* 59.1).

8: This line, as well as the circular movement mentioned in line **4**, refers to the place of the stars in the cosmos according to geocentric astronomical teachings; see *OH* 4.3n. The seven luminous orbits are the movements of the five planets (Mercury, Venus, Mars, Jupiter, Saturn), the sun, and the moon. They were conceived to be attached to spherical rings and to rotate in perfect circles around the spherical earth. The stars in this system usually were not thought to move but were understood to be affixed to the outmost, inert sphere (for Plato, though, they moved, albeit in the opposite direction from the rest of the celestial bodies; see *OH* 8.9n). The Homeric *Hymn to Ares* also alludes to the seven orbits and, at least in part, addresses the planet as well as the god. This information suggests that it is a late hymn that had been added to the Homeric collection (see *OH* 65i).

9 in heaven and on earth: As with Night (*OH* 3.8+8–11n), their mother, and Sky (*OH* 4.5+n), so, too, are the Stars connected both to the celestial and earthly realms. Their chthonic nature might also be a result of their connection with the dead. Sometimes the soul is imagined as returning to the stars (see Cicero *De respublica* 6.18), and we have already noted the old folk belief that stars are born when people die (see the introduction to this hymn and further *OH* 15i and *OH* 59.3–4n).

12–13: These lines give us clues as to the content of the ritual in which our collection was employed, but not enough specific details for any certain inferences. The “learned contests” might indicate a competition that was held among initiates or that served as part of the rite for those about to be initiated. That they are “learned” suggests they were intellectual and treated points of cultic lore. Perhaps they were in the form of a catechism. The Stars, like other addressees in the collection, are invited to join the festivities; however, what is unusual in this case is that it is not just their presence but their direct participation that is desired. The word “race,” like the Greek word it translates, “dromos,” may signify a competition or the mere act of

motion. The word “dromos” appears in the second part of a compound in line 9, where it has the latter connotation (“puridromoi,” meaning “blazing trail”). It is often used to describe celestial motion, and here it is “noble” because it is part of the cosmic order, which has an ethical dimension (see *OH* 8.16n). Thus the stars’ natural course coheres with the movements of the ritual, and so the participants of the ritual might have felt that they themselves also became participants in the cosmic order. Another possible interpretation is that the context suggests an agonistic interpretation of “race” but it is difficult to see against whom the Stars would be racing. In Alkman’s *Parthenion* (*PMGF* 1) the group of young girls, whose performance of the poem is an act of worship in a state cult, at one point say they are “fighting” the star cluster of the Pleiades; one interpretation of these hotly-debated lines is that the girls, perhaps with (mock?) consternation, are worried that they will not finish their nightly ritual before the Pleiades set and dawn appears. Our participants were almost certainly engaged in a nightly ritual, too (see *OH* 3i), but there is nothing in our hymn to suggest that they are competing with the Stars; indeed, the Stars are invited to join the proceedings. Perhaps the Stars are summoned to help the initiates complete their rite before the arrival of dawn (see *OH* 78i). In this case, the “works of renown” would denote the ritual itself. The same phrase appears again of Nike, who is asked to come to the initiates “for works of renown” (*OH* 33.9+i), and Mise is also asked at the end of her hymn to attend the contests of the ritual (*OH* 42.11+n); see also *OH* 28.2n, *OH* 30i, *OH* 76.12+n, and *OH* 87.12n.

8. To the Sun

The veneration of the sun in ancient times involves complexities. The only major cult center was on the island Rhodes, but scholars suspect that this cult was not of great antiquity. Pindar celebrates the island with three myths, including Sun’s love of the island; they produced seven sons, the ancestors of the island’s inhabitants, and their grandchildren became the eponymous founders of the three main cities on the island (*Olympian Odes* 7.20–80). These cities combined to found the federal city Rhodes in 408 BC, which instituted a festival, the Halieia, that included athletic and musical contests. In 282 BC the inhabitants contracted the Colossus of Rhodes to be built, an enormous bronze statue of the personified sun and one of the so-called seven wonders of the ancient world. Rhodes, though, seems to be the main exception that proves the rule; references in Herodotos (1.131), Aristophanes (*Peace* 406–413), and Plato (*Cratylus* 397c) suggest that cultic worship of the sun and moon was considered to be a characteristic of non-Greek cultures. Nevertheless, the sun did figure prominently as an oath deity, as we see already in Homer (e.g., *Iliad* 3.103–104, invoked along with Earth

and Zeus). And there is evidence of more humble devotion. Children would clap their hands and call for the sun to come out when a cloud obscured it (Aristophanes fragment 404). One might greet the sun and moon with a prayer or some other ritual action (e.g., Plato *Laws* 887d–e). Such an act is reported to have appeared in a lost play by Aeschylus, *Bassarai* or *Bassarides* (*The Thracian Bacchantes*). According to the summaries of this play we find in later sources, Orpheus, after his experience in the underworld, neglected his previous worship of his father, Dionysos, and instead began to venerate the sun, whom he called Apollon; he would climb Mount Pangaion (“pangaion” means “all-earth”) to offer a prayer to the rising sun; Dionysos in anger incited the Thracian Bacchantes at the end of one of their nocturnal revels to tear Orpheus apart limb-by-limb (see *Orphic fragment* 536). The equivalence of Apollon-Sun seems to have been first made by philosophers in the fifth century ^{BC} (Parmenides and Empedokles); a fragment of Sophokles also suggests this (see note to line 13 “Zeus”). In the ideal city-state depicted in the *Laws*, Plato makes the highest magistrates priests of both Apollon and Sun. The identification of these two divinities also occurs in the Orphic corpus (*Orphic fragment* 102, 323, 413). A vase from Olbia, which may have Orphic connections, contains this inscription: “Life Life Apollon Apollon Sun Sun Cosmos Cosmos Light Light” (*Orphic fragment* 537; see also Graf/Johnston 2007, p. 188). It is unclear when this equivalence was first attributed to Orpheus, but Aeschylus’ play suggests at least the earlier part of the fifth century. This raises the interesting question of whether the philosophers might have adopted the identification from an Orphic cult or vice versa. Also connected with the name Orpheus is a hymn to Sun (*Orphic fragment* 538–545) in which this divinity is equated with Zeus, Hades, Dionysos, Eubouleus, Phanes, and Antauges (see *OH* 6i, and note to line 9 below). The extensive identification speaks of Hellenistic provenance or later. Sun as a distinct being does not play a large role in mythology. Probably the most important and famous story is that of his son Phaethon, who asked for, and was given, leave to drive Sun’s chariot; but the lad was unable to maintain control the team and was killed by Zeus’ thunderbolt as the chariot careened to the earth, threatening a catastrophic conflagration (Ovid *Metamorphoses* 1.746–2.400). More relevant to our collection is his interaction with Demeter in identifying Hades as the abductor of Persephone; see note to line 1.

As with Sky, Ether, and Moon, the mythology and the cultic aspects of Sun are absent from the hymn. It is Sun’s place in the cosmic order—including its ethical dimension—that is emphasized, and here the philosophical tradition has made its mark. Many of the ideas can be traced back to the Pre-Socratics; see the notes *passim*. But above all it is the traditional imagery that dominates by its repetition: the all-seeing eye and the golden, life-nourishing light driven by the swift four-horse chariot. Compare this hymn with the Homeric *Hymn to the Sun*, as well as Mesomedes’ and Proclus’ hymns to Sun. He is also invoked in the magical papyri (see in particular *PGM* 1.297–327, 341–

347; 3.187–262; 4.436–461, 930–1114, 1928–2005; 8.74–81). See also *OH* 34i.

1 eternal eye that sees all: Sun, in his capacity as a celestial god, is often portrayed as perceiving all events that take place on earth. We list a few of the more famous examples. It is Sun who finds out about the affair between Ares and Aphrodite, Hephaistos' wife, and who informs the lame god of this indignity (*Odyssey* 8.270–272 and 302). In the Homeric *Hymn to Demeter*, Sun, along with Hekate (probably in her capacity as moon-goddess), perceives Hades' abduction of Persephone (2.24–27 and 62–90; see *OH* 9.3n and *OH* 41i). Finally, the fettered Prometheus calls to witness a host of natural phenomena and concludes by invoking the “all-seeing orb of the sun” at Aeschylus *Prometheus Bound* 88–92. The idea of Sun as witness is surely related to his role in oaths; see the introduction to this hymn and note to line [17](#). Other divinities described as all-seeing in the collection are Sky (*OH* 4.8), Moon (*OH* 9.7), Apollon (*OH* 34.8 and 11), Zeus (*OH* 59.13), Nemesis (*OH* 61.2 and 8), Dike (*OH* 62.1), and the Erinyes (*OH* 69.15, connected with Dike). The latter three also connect perspicuous vision with justice (see note to line [16](#) below). The sun is referred to as “the sublime eye of weightless fire” at *OH* 11.17.

2 Hyperion: This is actually the name of Sun's traditional father, one of the original twelve Titans. For Hesiod's genealogy, see *OH* 9i.

3 self-born, untiring: The idea that the sun reforms each day goes back to the philosopher Xenophanes (Kirk, Raven, and Schofield 1983, no. 175) and perhaps Herakleitos (Kirk, Raven, and Schofield 1983, no. 225; see also Kirk, Raven, and Schofield's commentary on both fragments). It is also found in the magical papyri. The phoenix, a legendary bird that was supposed to recreate itself from the ashes of his father, was sometimes thought to radiate fire, and Herodotos (2.73) reports that it brings the corpse of his father to the temple of Sun in Heliopolis, Egypt. That the sun is born again anew every day is probably a reasonable, if fantastical, extension of the observation that fire alone of the elements is capable of self-generation (see Theophrastos *On Fire* 1). The sun is already called “untiring” in Homer (*Iliad* 18.239, 484). Compare the opening of Mimnermos fragment 12.1–3: “For Sun has obtained by lot a labor for all his days,/and there is never any respite/for his horses or himself.” The Greek words translated here as “self-born” and “untiring” are also used of Herakles in *OH* 12.9.

7 endless whirl: The same motion is ascribed to Sky (see *OH* 4.4+n) and Zeus the Thunderbolt (*OH* 19.10); compare the motion of Protogonos, who is sometimes identified with the sun (see *OH* 6.5–7+n), and likewise Physis (*OH* 10.21–24n).

9: The idea that heavenly bodies produce musical notes in their revolutions and that

together they form a harmony goes back to the Pythagoreans, perhaps even Pythagoras himself. Their views are probably what Aristotle describes in *De caelo* 290b21–29. In book ten of the *Republic*, Plato describes a system where there rotate on the Spindle of Necessity eight whorls, on which the earth, sun, moon, planets, and stars move; also on each whorl sits a Siren who utters a pure note of a certain pitch, and they together produce a harmony; the three Fates sing along of the past, present, and future (616b–617d). See also *OH* 7.8n. A late source reports that some believed the seven notes on Orpheus’ lyre were tuned to the rotations of seven celestial bodies; for an account of how this developed and its probable Pythagorean origins, see West 1983, pp. 29–32, and *OH* 11i. Such an image could very well have influenced our hymn, even though Sun should be producing one of the notes, not playing the lyre that produces the whole harmony. The lyre is typically associated with Apollon; but since the sun is associated with this god (see the introduction to this hymn, and note to line [12](#) below), it would be natural to transfer this attribute to him, and, in fact, the hymn to Apollon gives a fuller description of the cosmic lyre (*OH* 34.16–23+n). The Stoic Kleantes is reported to have called the sun “plektron” (literally, “instrument for striking,” a musical technical term for “pick,” whence English “plectrum” via Latin), whose rays strike the universe and produce a “course in tune” (Clement of Alexandria *Stromateis* 5.8.48.1); Thom 2005 suggests this idea had been taken over from the late fifth- or early fourth-century poet Skythinos of Teos (p. 78 n. 188). Insofar as Sun is equated with Zeus in this hymn (see line [13](#) and note), Sun’s prominence in producing the full harmony, not merely being part of it, is also understandable.

[10 as you nurture the seasons](#): The same idea recurs in connection with the Kouretes, albeit for a different reason; see *OH* 38.25.

[11 piping lord of the world](#): Sun has already been described as holding the lyre, and now we find that he is a piper as well. The whistling sound this instrument makes is consistent with the type of sound implied by the rushing chariot (line [6](#)) and the “screaming whip” (line [19](#)). The playing of pipes is usually associated with Pan, and there are points of contact between this god and Sun in the collection. Pan’s music is described as an accompaniment to the cosmic harmony (*OH* 11.6), and he is also called “light-bringing lord of the cosmos” (*OH* 11.11). Furthermore, Pan is a “companion of the Seasons” (*OH* 11.4), a “begetter of all” (*OH* 11.10), a “veritable Zeus with horns” (*OH* 11.12), and he brings “nourishment to mankind” (*OH* 11.20; cf. line [12](#) of this hymn). Apollon may be added to this pair, for he is called Pan in the context of his divine music that regulates the seasons (*OH* 34.24), and Pan, in turn, is called Paian (*OH* 11.11), as Sun in the next line. Thus, these three divinities are brought into relation with one another as beings who maintain the cosmic order.

12 Paian: For this name/title of Apollon, see *OH* 34.1n; for Apollon's identification with the sun, see the introduction to this hymn. There are a number of overlapping attributes between this hymn and the one to Apollon (*OH* 34).

13 father of time: Moon is called "the mother of time"; see *OH* 9.5+n. Herakles is also called "father of time"; see *OH* 12.3+n.

13 Zeus: There are a number of attributes that Zeus and Sun share that would suggest such a correspondence: both are sky gods, both are associated with fire and light, both are believed to see all things, both are concerned with justice, and both were invoked in oaths (often together). A late source cites the following fragment from Sophokles (fragment 752): "O Sun, may you take pity on me/you whom the wise [*sophoi*] call the begetter of the gods/and father of all." The source introduces this quote with the following: "those who believe that the sun is Zeus say that Sophokles also calls the sun Zeus." Since we do not know the original context, we cannot be sure whether Sophokles actually intended to make this connection. The idea that Zeus is the father of all things is a commonplace in Greek literature; in Orphic cosmogony, this is taken literally (see *OH* 15.3–5n). The sun's role in producing life on earth could easily have suggested an identification with Zeus.

16 a paragon of justice: Sun's role in oaths naturally connects this divinity with justice. In a discussion of the etymology for "dikaion," a word meaning "justice," Sokrates says that he heard from many men that justice is the element that moves through (*diaion*) all things, which is the cause of generation, and that this is also why it is connected with the irregular root of Zeus ("dia"); upon further inquiry as to the nature of justice, one man claims it is the sun, since the sun governs all things, another man says it is the essence of heat that resides in fire, and yet another man holds, after Anaxagoras, that it is Mind (Plato *Cratylus* 412c–413d). Plato's authorities might very well be the ones who are called "the wise" in Sophokles fragment 752 (see note to line [13](#) "Zeus"), and Kahn 1979, p. 156, conjectures that Plato's source might be Herakleitos or his followers. The idea that the physical nature of the cosmos also consists of an ethical dimension—a type of universal that is the standard to which the human sphere ought to attain—is found in some of the early hymns (see also note to line [1](#), *OH* 7.12–13n and *OH* 10.14–16n) and is picked up again later on (see *OH* 64i).

16 water-loving lord of the cosmos: Sun might be said to love the water due to the fact that it signals the end of his laborious journey for the day. In mythology, Sun is sometimes portrayed as riding a cup at night on Okeanos in his return east to rise again the next day. It is interesting to note that some of the Pre-Socratics (Anaximenes, Xenophanes, Herakleitos: see Kirk, Raven, and Schofield 1983, nos.

148–149, 175–179, 225, and their comments) and Stoics believed that the sun was created or maintained by evaporation from bodies of water on the earth (see, e.g., Plutarch *De stoicorum repugnantis* 1053a, *De Iside et Osiride* 367e).

17 guard pledges: This alludes to Sun’s role as an oath god; see the introduction to this hymn and note to line [1](#).

19 four-horse chariot: Sun is often conceived as a charioteer in Greco-Roman literature and art. Festus, a second-century ^{AD} writer, in a note discussing various horse sacrifices mentions one at Rhodes, where a four-horse chariot is driven into the sea; he tells us that this symbolized the course of the sun as it traveled around the world; see Burkert 1985, p. 175.

9. To Selene

Selene, whom we are calling Moon for consistency (see note to lines [1–2](#) below) had very little role in Greek cult, even less than that of Sun, who at least had a major cult center at Rhodes. Her importance in religion is due largely to her identification with Artemis and Hekate. In later times, she was adopted into pre-existing cults, along with other figures (e.g., Sun). Moon appears in magical texts, as well as a curse tablet from Megara, but even in these cases she is not quite divorced from the other goddesses who are identified with her. In our collection she is closely linked with the Stars and Sun, both of whose hymns precede this one, and the obscure figure Melinoe might well be a specific manifestation of Hekate as moon goddess (see *OH* 71i). Moon also does not have much of a presence in myth. She is perhaps best known for her love affair with Endymion; the story is first attested for Sappho (no text survives) and in modern times is most famously retold in Keat’s eponymous poem. In Hesiod’s *Theogony*, she is the daughter of the Titans Hyperion and Theia and the sister of Sun and Dawn (371–374). In later times, she is sometimes said to be the daughter of Sun, this genealogy perhaps reflecting a belief that the moon reflected the light of the sun (already postulated by Anaxagoras; see Kirk, Raven, and Schofield 1983, nos. 500, 502), the inferior status of the secondary light being expressed in genealogical terms. It is interesting to note that a number of words describing the light of the moon in this hymn (and in the magical papyri) are ones that more typically describe the sun’s light. *Orphic fragment* 155 explicitly calls the moon “another earth” (see note to lines [1–2](#)); for the moon’s chthonic associations, see *OH* 59.3–4n. We also find Mousaios addressed as the offspring of Moon (Mousaios fragments 11t–14t); the same relationship was claimed by the Kretan shaman Epimenides (fragment 33) and the oracle-monger Alexander of Abonoteikhos, who slapped a human face on a snake and called it Asklepios (second century ^{AD}; Lucian

devotes an entire essay, *Alexander, or the False Seer* to vilify the man). Some accounts hold that the Nemean Lion came from the moon.

As is the case with Sun in the previous hymn, Moon appears all but devoid of her religious and mythical heritage. The focus is almost exclusively on the moon as an astronomical phenomenon; in particular, the play of light and darkness seems to have captured the imagination of the author. This hymn should be compared with the short Homeric *Hymn to the Moon*. For Moon's role in magic, of particular interest are a series of prayers and invocations to Moon/Hekate (*PGM* 4.2241–2358, 2441–2784). Theokritos' second idyll is a literary account of love magic in which Moon is invoked. Lucian parodies the idea of the moon as another world in his *True History* 1.9–27. See also *OH* 1i, *OH* 36i, and *OH* 71i.

1–2 Selene, / ... Moon: The hymn in quick succession invokes the moon under the two names by which she was known. “Selēnē” is derived from the Greek noun “selas,” “light, brightness, gleam” (compare Latin “luna,” “moon,” from “lux,” “light”; see also *OH* 71i), and might have developed as a euphemism for the moon proper (Greek “mēnē”). If this is correct, the demonic Hekate/Moon found in the magical papyri would have quite an ancient pedigree. *Orphic fragment* 155, describing the creation of the world by Protogonos (or its recreation by Zeus), also uses both names in close proximity: “And he conceived another earth, boundless, which Selene/the immortals call, but those upon the earth Mene;/it has many mountains, many cities, many houses.” The idea that gods and mortals call the same thing by different names appears elsewhere in epic poetry (e.g., the river Skamandros, *Iliad* 20.74) and this also happens among different mortals (e.g., in the case of Hektor's child, *Iliad* 6.402–403). The preference in our collection for “mēnē” instead of “selēnē” might be due to the Orphic fragment, where the former is the term that mortal men use.

3 torch-bearing: Both Artemis and Demeter are called “torch-bearing” in their hymns (*OH* 36.3+n and *OH* 40.11+n); the same epithet is used of Hekate/Artemis/Moon in the magical papyri (*PGM* 4.2559, 2718). The torch is one of the standard attributes of Hekate. She, along with Sun, perceived Hades' abduction of Persephone. This pairing implies Hekate's capacity as a moon goddess; indeed, the Greek word used of the light of her torch is *selas* (Homeric *Hymn to Demeter* 2.52 see the note to lines [1–2](#) above and *OH* 1i). Torches are also standard in processions (see *OH* 40.11n) and the iconography of maenads (see *OH* 52i).

4 feminine and masculine: A number of divinities are described as androgynous in the collection: Physis (*OH* 10.18), Athene (*OH* 32.10), Mise (*OH* 42.4), and Adonis (*OH* 56.4). The goddess Artemis is also called masculine at *OH* 36.7. Protogonos is “two-natured” (*OH* 6.1), and this probably refers to this being's androgynous nature; see

also *Orphic fragment* 80, 121, and 134. One might also compare two versions of an Orphic hymn to Zeus, where the god, invoked as the embodiment of the cosmos, is depicted by a number of complementary characteristics, including masculine and feminine features, and in particular is asserted to be the sun and the moon (*Orphic fragment* 31.4, 6; 243.3, 16). Likewise, Dionysos and Eros are also “two-natured” (*OH* 30.2 and *OH* 58.4) which probably indicates dual gender. In the magical papyri, we find Moon invoked thus: “I summon you, triple-faced goddess, Moon, lovely light, Hermes and Hekate together, an androgynous shoot” (*PGM* 4.2608–2610). The dual gender of Moon is curious, particularly since she is described as “mother of time” in line 5, while Sun, who is not depicted as androgynous, is called the “father of time” (*OH* 8.13). The masculine side of the moon might be an oblique reference to the non-Greek moon-god Men (pronounced “main”), whose worship was widespread in Asia Minor and who is mentioned in Orpheus’ address to Mousaios at *OH* O.39, admittedly, however, far removed from the Moon’s presence in line 4.

5 mother of time: Sun is called “father of time” in his hymn (*OH* 8.13). The ancients in general employed a lunisolar calendar. The months were calculated by the phases of the moon; indeed the words “moon” and “month” are cognate; compare also Greek “mēnē” (“moon”) and “meis, mēnos” (“month, moon”) as well as Latin “mensis” (“month”). However, in terms of a recurring pattern, a strictly lunar calendar quickly falls out of step with the seasons, which are tied to the earth’s circuit around the sun, so that the same month that occurs in winter will occur in summer within a generation. The ancients were well aware of this difficulty and so employed various means to keep the solar year in tune with the lunar months. For detailed information on Greco-Roman calendars, see Samuel 1972; for a more concise account on time reckoning, whose scope extends beyond ancient Mediterranean cultures, see Holford-Strevens 2005. The Demiurge in Plato’s *Timaeus* creates the sun, moon, the planets, and the stars to fix and measure time (38b–39e). *Orphic fragment* 156, in the context of the (re)creation of the cosmos, says that the moon was given a month-long orbit analogous to the year-long one of the sun.

6 amber-colored: See *OH* 71i.

7 all-seeing: Similar to Sun, Moon is able to see all things from her vantage point in the celestial sphere; see *OH* 8.1n.

10 long-cloaked marshal of the stars: The moon, as the most conspicuous heavenly body in the night sky, can naturally be conceived as the leader of the lesser lights. At the start of the “Prayer to Moon” in the magical papyri, Moon is addressed as one “who in the triple shapes of the triple Graces, dances with the stars in festive revel” (*PGM* 4.2793–2795).

12: Light in Greek literature often connotes deliverance from some trouble. This line seems to indicate that the rites performed with this collection took place at night (see *OH* 3i).

10. To Physis

Physis (Nature) was conceived by the Greeks since early times as the loosely personified sum total of the creative powers or creative genius of the cosmos at work. The word is derived from the Greek verb “phuō” which means “I grow, I am (by nature)” (a word, incidentally, cognate with English “be”). The notion, in both of its senses, was important from the earliest schools of philosophy. Indeed, there are a number of ancient philosophical treatises entitled “Peri phuseōs” (“On Nature”; cf. Lucretius’ Latin poem *De rerum natura*, “On the Nature of Things”). Our hymn conceives of Physis in such vague terms as to render it very difficult to point to a definite connection with any particular philosophical school. There do seem to be a number of resonances with the Zeus in the Stoic philosopher Kleanthes’ *Hymn to Zeus*, where the god is addressed as the “originator of nature [*phuseōs*]” (line 2). He is also “many-named” and “master of all” (line 1 ~ *OH* 10.4 and 13), “ruler” (2 ~ *OH* 10.3), mingled with celestial bodies (12–13; cf. *OH* 10.6), has powers over the earth, heaven, and sea (15–16; cf. *OH* 10.14), and is a “giver of all” (32 ~ *OH* 10.16), among other verbal overlaps. A familiarity with this work is likely. Interestingly enough, the so-called Pythagorean *Golden Verses*, a collection of moral precepts of unknown date but certainly well known by late antiquity, cast Physis in the role of a priestess in a mystery cult revealing secrets to the initiates: “But take courage, for mortals have a divine origin,/to whom Physis displays and shows each sacred object” (63–64, translation by Thom 1995). The language here is suspiciously Orphic, as Thom discusses in his commentary on these lines (pp. 205–212). An earlier pair of verses (52–53), which looks at the universality of nature (here probably not personified), also admits of potential Stoic, Pythagorean, or even Orphic provenance (see Thom 1995, pp. 190–191). Mesomedes composed a hymn to Physis, identifying this divinity with Sun towards the end. He apostrophizes Physis with “O you who kindle the whole world with your brilliant rays” (15–16) and calls Physis “Aion” (a figure sometimes equated with Sun in the magical papyri; see *OH* O.28–29n), “Paian” (= Apollon), and “Titan” (referring to Sun or his father, Hyperion; cf. *OH* 8.2, and for this relationship, see Hesiod *Theogony* 134). As in the *Golden Verses*, the language of mystery cults also appears in this hymn, as the poet calls on Sun-Physis to grant blessings “to your Bacchant” (19–20). Further points of contact are mentioned in the notes passim. The personified Physis also appears in the magical papyri in a number of associations. She is mentioned immediately following Aion in a long list of invocations

(*PGM* 1.310), and possibly equated with Sun himself (*PGM* 4.939, but there is textual corruption). It is perhaps not too much of a surprise to find her identified with Aphrodite, given that goddess' strong connection with generative powers (*PGM* 4.2917). This is perhaps comparable to the address as the "persuasion of the Graces" in line 13, as both the Graces and the personified Persuasion are traditionally connected with Aphrodite (see *OH* 55.9n and *OH* 60i). Also due to the association with fertility is the equation of Physis with Moon-Artemis-Hekate (*PGM* 4.2832). The Physis of the magical papyri shares some of the epithets used of this goddess in our hymn.

Our composer, then, has apparently appropriated an idea found in a number of congenial contexts and adapted it to one suitable for the purposes of the collection. Physis is here presented as the mysterious and ineffable power that infuses all of creation. The position of the hymn is significant in this respect. There are many verbal reminiscences with the earlier hymns, and the birth motif makes yet another appearance. Given that Hekate and Moon are often fused together as one entity, they can be seen as functioning in the collection as a type of ring composition that bookends the hymns to the cosmic powers, who are primarily presented in abstract terms. The hymn to Physis, along with that of Pan, might very well have been intended as a summary of this earliest stage of personified abstractions, which afterward gives way to more anthropomorphic figures, starting with the twelfth hymn to Herakles. Note, too, that the hymns to Physis and Pan are also verbally connected through the frequent use of the Greek word "pan" ("all") in this hymn, either as an independent word or as part of compound.

1 mother of all: This is also used of Physis twice in the magical papyri: once in her identification with Aphrodite (*PGM* 4.2916–2917), the other time with Moon-Hekate-Artemis (*PGM* 4.2832–2833). An obscure poem from later antiquity on the powers of plants calls *physis* (probably not to be personified) by the same epithet. We find this and similar descriptive phrases applied throughout the collection to various fertility figures: Night (*OH* 3.1), Rhea (*OH* 14.8–9), Demeter (*OH* 40.1), Mother Antaia (*OH* 41.1–2), and Hygeia (*OH* 68.2). In particular, Earth can also have the same epithet used here (see Aeschylus *Prometheus Bound* 90 and *Orphic fragment* 243.27), and she is addressed as "mother of men and of the blessed gods" in her hymn (see *OH* 26.1+n).

2 oldest of all: Mesomedes calls her the "oldest mother of the cosmos" in line 2 of his hymn.

6–7: A similar sequence is found in line 3 of Mesomedes' hymn: "[you who are] night, light, and silence." Given the reference to mystic initiates in the following line of his hymn, Mesomedes might be alluding to nocturnal ritual.

9: There are many instances of contradictory, or at least paradoxical, formulations throughout this hymn and, indeed, the collection as a whole. See lines [3](#), [6](#) (dark/bright), [8](#), [10](#), [17](#) (life/death), and [18](#). The idea of causing a quality without possessing that quality itself is already found in Aristotle’s notion of the “unmoved mover” (and note that Mesomedes calls Physis a “first principle” in line [1](#) of his hymn); see also line [21](#) of this hymn, where Physis is said to “[set] all in motion.”

[10 self-fathered](#): Physis is called “self-growing” (the Greek *autophuē* is a pun on *physis*) in the magical papyri (*PGM* 1.310).

[14–16](#): Physis is not just a concretization of the powers of generation but also is responsible for the underlying ethical dimension of the world. She is Dike (meaning “right”) personified (compare *OH* 62 and *OH* 63), and “virtue” (Greek “*arētē*”) in line [10](#) might also be intended as a personification. See further *OH* 8.16n. Many divinities are connected with the realms of heaven, earth, and sea in this collection. Some, like Physis, are described as having dominion over them: Kybele (*OH* 27.4–8), Aphrodite (*OH* 55.4–7), and her son Eros (*OH* 58.5–7). Aphrodite is also said to be the source of these three spheres, as are Rhea (*OH* 14.9–10) and Zeus (*OH* 15.3–5), whose descent as the thunderbolt also affects the same areas (*OH* 19.12–19). Pan (*OH* 11.13–18) and Nomos (*OH* 64.2–4) keep everything in its place. Some divinities are described as dwelling in these locations: Hekate (*OH* 1.2), Pan (*OH* 11.2–3, where fire, probably a metonymy for ether, is also included), Proteus (*OH* 25.6–9, where he is the locus of creation by Physis), and the Kouretes (*OH* 38.2). In the opening address to Mousaios, Orpheus at one point invokes all the gods of the sky, air, water, earth, underworld, and ether (*OH* O.32–33). In a related vein, the animals that inhabit the land, air, and sea are listed at *OH* 37.5 and *OH* 78.11–12. This motif is related to that of the four elements (see in particular *OH* 11.2–3n). Heaven, earth, and sea figure prominently in various stories of creation. In particular, note the song of Orpheus at Apollonios of Rhodes *Argonautika* 1.493–502, and compare the song of Silenos at Vergil *Eclogues* 6.31ff., where, before his song begins, Silenos is compared favorably to Apollon and Orpheus. See also *OH* 34.11–15+n.

[18 father and mother of all](#): The earlier hymns to Night and Sky (*OH* 3 and *OH* 4) form a generative pair. Sun and Moon, as father and mother of time (*OH* 8.13 and *OH* 9.5), are similarly related, while Moon herself is both masculine and feminine (see *OH* 9.4+n). Mesomedes addresses Physis in line [2](#) of his hymn as the “oldest mother” but his later identification of the goddess with Sun-Aion-Apollon (15–20) suggests that he also saw this first principle (see line [1](#) of his hymn) as androgynous.

[19 swift birth](#): Prothyraia-Eileithyia in *OH* 2.4 and Artemis in *OH* 36.8 are also called

goddesses “of swift birth.”

19 giver of wealth of seeds: The same Greek epithet is used of Protogonos (*OH* 6.10, where it is translated as “of many seeds”); see also *OH* 6.3n.

21–24: Possibly a reference to the river Okeanos, whom Homer calls the “begetter of all” (see *OH* 83i). Physis, like this river and other personified celestial phenomena (Sky in *OH* 4.4, the Stars in *OH* 7.4, Moon in *OH* 9.10; see further *OH* 8.7n), is also conceived as moving in a circle (also compare Kleanthes *Hymn to Zeus* 7). She is constantly changing her form in the sense that she produces an astonishing variety of living beings (cf. *OH* 3.8–11n).

26 those who hold the scepter: Mortal kings are the ones who usually hold the scepter. In the *Rhapsodies*, we find mention of a six-part scepter (*Orphic fragment* 166), which seems to refer to the sequence of six rulers of the cosmos (Protogonos, Night, Sky, Kronos, Zeus, and Dionysos), while Night is explicitly said to hold the scepter she obtained from Protogonos (*Orphic fragment* 168 and 170, and see *OH* 3i and *OH* 15.6+n).

27 all-taming, ... fire-breathing: The same epithets are used of Ether at *OH* 5.3. The association with fire is perhaps related to the identification of Physis with Sun in other sources (see the introduction to this hymn) and, along with the following line (“you are life everlasting”), perhaps also is to be connected with the idea that the soul is composed of fire (also *OH* 5.3; see further *OH* 66.9+n).

11. To Pan

Pan is a divinity with an interesting history. He originally appears to have been a woodland god in Arkadia, one who roamed the mountains, hunted small game, and frolicked in song and dance with nymphs. He is traditionally represented as a bearded man with horns on his head, whose upper body is human and whose lower parts are capriform. Later considered to be the quintessential symbol of paganism, his features were adopted in representations of the Christian devil. Pan was worshipped in Arkadia with the traditional accoutrements of Greek religion (see, e.g., Pausanias 8.37.10), but outside of this area he was typically venerated in sacred caves or grottos. Herodotos (6.105) narrates a tale from the Persian invasion of Attika: the Athenians sent an accomplished runner, Philippides, to the Spartans in order to solicit their help, and, while he was passing through a mountain in Arkadia, the god appeared to him and asked why the Athenians did no honor to him, although he had helped them in the past and would do so again in the future. After the battle of Marathon, the Athenians

decided to make good their past neglect by dedicating a cave on the northwest slope of the Akropolis to Pan. One feature of their worship of Pan was a torch-race, and it is interesting that one of the sanctuaries of Pan in Arkadia had a racetrack, according to Pausanias (8.38.5).

Pan was often invoked along with Hermes and the nymphs. Indeed, like Hermes, he can multiply flocks and bring good fortune to those he chooses. An example of this may be seen in one of the caves of the ancient marble quarry on Paros; there at the entrance one finds a Hellenistic frieze depicting Pan and the nymphs. A further connection with Hermes is found in many of the versions of Pan's genealogy. He is usually represented as the son of Hermes, often through a nymph, as in the Homeric *Hymn to Pan*, where the mother is the daughter of Dryops. We also find Penelope, the wife of Odysseus, claimed to be the mother, with Hermes, Apollon, or even all the suitors as the father. The Arkadian connection is also seen in variations that make Zeus the father and Kallisto, a nymph and mother of Arkas, the eponymous hero of Arkadia, the mother. Other parentages are considered below.

Pan was connected with sudden bouts of fear or madness (whence English "panic"), already in the Classical period (e.g., Euripides *Medeia* 1172). The Homeric *Hymn to Pan* alludes to this attribute in the birth of Pan. When the mother and nurse see the baby born with a beard and goat features, they run away screaming, while the father, Hermes, happily scoops up the infant in his arms and brings him to Olympus; all the gods delight in the baby, Dionysos most of all (19.27–47; see also *OH* 14i and *OH* 46.7n). Pan's madness could overtake men and beasts in the lonely places of mountains, and sometimes the explanation is put forth that this was due to a sudden gust of wind from the instrument of Pan, the panpipes, constructed out of a number of reeds bound together and stopped with wax (see below and the notes to lines 7 and 9). In literature and iconography Pan is often portrayed carrying this instrument. It was also supposed that "panic" was a frenzy occasioned by being directly possessed by the god; see *OH* 52.7–8n and cf. *OH* 30i+4n.

It is perhaps this notion of madness and possession that brought Pan into the orbit of ecstatic and mystery cults. As already mentioned, he is particularly tied to Dionysos in the Homeric *Hymn to Pan*, and he is often found in the Dionysian *thiasos*. Both divinities also share a connection with pastoral settings and nymphs. Pindar brings Pan together with Mother: he puts him in her retinue (*Pythian Odes* 3.77–79) and calls him the "attendant" (fragment 95) and "dog" (fragment 96) of the goddess. Pan is associated with other divinities connected with madness. The nurse in Euripides' *Hippolytos* asks Phaedra if she is possessed by Pan, Hekate, the Korybantes, or Kybele, the mountain mother (141–144); see also *OH* 27.8n. Madness and frenzy play a role in our hymn and elsewhere in the collection with similar entities; see *OH* 27.13n and *OH* 71.11n. One

obscure genealogy of Pan makes him the son of Ether and a nymph named Oinoe. Given the role of Ether in Orphic mythology, it is tempting to see an Orphic source for this notice. Mysterious, too, is the story of the death of Pan, told by Plutarch at *De defectu oraculorum* 419b–e. As a ship was heading up the coast of Epiros in northwest Greece at the time of the Emperor Tiberius, a voice from an island called out to the Egyptian helmsman Thamous, who ignored the voice twice but responded after a third time. The voice bade him to announce to the land by Lake Palodes that “Pan the Great has died.” Thamous does so, and even before he finishes his words, groaning and shouts of amazement were heard from somewhere on land.

Possibly also in the context of mystery cults there developed the notion of the “cosmic” Pan as found in our hymn. It was sometimes claimed that he did not have any parents but was “without a father” or “autochthonic” and “earth-born.” One obscure writer calls Pan “celestial.” Of particular interest is a recurring notion that the physical constitution of Pan symbolizes the entire universe. The horns on his head represent both the rays of the sun and the horns of the moon. His ruddy complexion is the ether. The leopard or fawn skin he wears (a typical article of clothing for a follower of Dionysos), being spotted, refers to the stars in the sky. His hairy lower shanks correspond to the trees and shrubbery that clothe the earth, and his hard goat hooves suggest the stability of solid ground (cf. also *OH* 10.14–16n and *OH* 15.3–5n). Two other notable attributes are mentioned by Servius in his commentary on Vergil’s *Eclogues* 2.31. He says that the shepherd’s crook that Pan holds, because it is curved back, points to the recurring year and that the panpipes he holds are made up of seven reeds, corresponding to the seven notes of the cosmic harmony. In this context Servius refers to Vergil *Aeneid* 6.645, where Orpheus (the “Thracian priest”) is depicted in the Elysian Fields, playing his seven-stringed lyre. Note, too, that Sun in his hymn is represented as playing the cosmic harmony by the lyre and by piping (*OH* 8.11+n). It is unclear where Servius is drawing this connection between the music of “cosmic” Pan and Orpheus, although it is likely he has the poem entitled *Lyre* in mind, which was attributed to Orpheus (*Orphic fragment* 417–420; see also West 1983, pp. 29–32). It is also suggestive that in the Orphic theogony reported by Hieronymos, Protogonos was called Zeus, who, as master of the entire cosmos, was also known as Pan (*Orphic fragment* 86; see also note to lines [10–12](#)). In this context, note that Silenos, a figure with much affinity with Pan, sings a song of creation at Vergil *Eclogues* 6.31ff. (see *OH* 10.14–16n).

This identification of Pan and Zeus helps explain why Pan became a god whose domain extends over all creation. The Greek word for “all, whole, entire” is “pan,” and we find such etymologizing explanations mentioned elsewhere in the context of “cosmic” Pan (cf. *OH* 25i). This seems to be a later development, though, and other explanations of this god’s name were offered earlier. In the Homeric *Hymn to Pan*, it is explained he was called Pan because “all” the gods took delight in him (19.47). Writers

who make “all” the suitors of Penelope the father of this god offer a more salacious hypothesis. The root “pa” seen in the Greek “*pasomai” (“I will acquire”) and Latin “pascor” (“I feed, graze on”) is a more likely ancestor to the name Pan. He is the god who nourishes the flocks and can increase their number.

This hymn, like Pan himself, is a hybrid mix, combining a charming rustic materialism with the sublime power that permeates all creation. Similar to Physis in the previous hymn, Pan is connected with growth and nourishment of life (note the appearance of the birthing motif again). Indeed, the epithet “begetter of all” (“pantophuēs”) in line [10](#) combines words that are cognate with both divinities. And also like the previous hymn, this one serves as a summary of the cosmic powers already honored (see also *OH* 10i). Thus Pan functions as a transition to the more anthropomorphic figure of Herakles of the next hymn.

One detail that perhaps is not directly relevant to this hymn but deserves mention is that Herodotos in his digression treating Egypt in book two of his *Histories* mentions that the Greek divinities Dionysos, Herakles, and Pan have a different chronology from their Egyptian counterparts (2.145). For the Greeks, the order of birth is Dionysos, Herakles, Pan (Herodotos making him the son of Penelope and Hermes, and thus born after the Trojan War), while the Egyptians place their Pan among the eight primeval gods (the Ogdoad), Herakles among the subsequent dynasty of the twelve gods, and Dionysos in a third dynasty. While admittedly there is little Egyptian influence on our collection, it is certainly possible that a distant source for the “Titan” Herakles in the subsequent hymn was influenced by the same account related by Herodotos (or even by Herodotos’ account itself).

[2–3](#): The sky, sea, land, and fire (probably the ether is meant) correspond to the four elements: air, water, earth, and fire (see lines [13–18](#), *OH* 5.4n and *OH* 14.9–10n). A similar broad range of domains is found in many hymns in the collection; see *OH* 10.14–16n.

[5 reveling](#): The word has distinct Bacchic connotations, and Pan has a special relation to Dionysos; see the introduction to this hymn and *OH* 52i.

[7 fantasies of dread](#): A reference to Pan’s madness, which he is asked to banish at the end of the hymn. A number of divinities in the collection have similar powers; see *OH* 71.11n.

[9 dance with the Nymphs, ... lover of Echo](#): Pan is often found carousing with nymphs, and there are a number of similarities between this hymn and the one to the Nymphs (*OH* 51). The two are mentioned in the same line of Orpheus’ address to Mousaios (*OH* O.15). Despite Pan’s proud assertion of bachelorhood in Lucian’s

humorous portrayal of the god (*Dialogue of the Gods* 22), in mythical tradition he is involved in a number of failed relationships. The most famous one is with the nymph Syrinx, memorably told by Ovid (*Metamorphoses* 1.689–712). She rejects Pan's advances and, as she flees from him, is turned into a clump of reeds. When Pan reaches to grasp her, he finds instead the bunch of reeds in his hands. He sighs, and his breath goes through the reeds and produces sweet music. Thus did Pan invent the panpipes (Greek "surinx"), a common attribute of his evermore. Another nymph, named Pitys, rejected Pan and she was turned into a pine tree (Greek "pitus"). Our hymn directly refers to Echo, who is usually associated with Narcissus. However, she is sometimes an amorous interest of Pan, and, like Syrinx and Pitys, rejects his advances. In Longus' novel *Daphnis and Chloe* (3.23), Daphnis explains to his lover Chloe the origin of the "echo." The nymph Echo was taught by the Muses in every sort of singing and musical instruments. Pan, in anger over her skills and at the fact that she fled from him, sent his madness to the shepherds and goatherds, who promptly tore Echo apart. As a favor to the Muses, Earth echoes back sounds just as the nymph was able to do when alive. This story has interesting parallels to that of Orpheus, famed for his music and, in some accounts, torn to shreds by maenads maddened by Dionysos, either because Orpheus had stopped venerating the god or because the nymphs themselves were enraged that Orpheus had sworn off women after the death of Eurydike; see also *OH* 87.9n. For the ripping apart of an animal as part of maenadic ritual (*sparagmos*), see *OH* 52i. Pan is sometimes considered to be the source of echoes himself. It is not always easy to determine whether a writer has in mind "echo" or "Echo" in connection with Pan (see, for example, Homeric *Hymn to Pan* 19.21). For Pan and nymphs in cult, see *OH* 51i.

10–12 many-named divinity... veritable Zeus with horns: Pan is called "many-named" and then in quick succession we have a number of identifications. Zeus is directly mentioned, and Pan's role as "begetter of all" fits in well with Zeus' role as father of gods and men in the tradition. As noted in the introduction to this hymn, Zeus is called Pan in *Orphic fragment* 86. Another fragment calls Zeus "the god of all and the mixer of all" (*Orphic fragment* 414); the Greek words for "mixer" and "horned" are the same ("kerastēs"), except they are accented differently. There may be a word-play here, and the second line of this fragment adds "whistling with winds and air-mingled sounds" (the Greek for "whistling" is "surizōn," cognate with "surinx"). Given Pan's connection with a wind instrument, and the sounds in the mountain that cause his special kind of fear, it is possible that the author of this fragment intended an allusion to Pan. Another fragment from the same poem lists a number of gods and their domains, ending with the observation "all these things are one" (*Orphic fragment* 413.12). The reference to Paian is a bit vague. Normally,

Paian is another name for Apollon (*OH* 34.1+n), but it is also attributed to Sun (*OH* 8.12), Dionysos (*OH* 52.11), and Apollon's son Asklepios (*OH* 67.1). But as Sun is also called “fruit-bearing, Paian” (the Greek there is the same as in this hymn) and is also a piper (*OH* 8.11+n), the immediate identification here is most likely that between Sun and Pan. That leaves “light-bringing lord of the cosmos.” This could describe Sun, but a better candidate is perhaps Protogonos, who is a “begetter of blessed gods and mortal men” (*OH* 6.3) and also brings light to all (*OH* 6.8). It is very interesting in connection with Protogonos that our composer in the next line addresses him as Priapos, a rustic divinity similar to Pan (*OH* 6.9+n), and also that when Zeus is called Pan in *Orphic fragment* 86, he has earlier been identified with Protogonos, suggesting that all three were considered different names for the same deity. As mentioned in the introduction to this hymn, Pan's presence seems to be meant as a more concrete realization of the abstract entities addressed in the earlier hymns and a transitional figure to more anthropomorphic ones.

[17](#): For the idea of the all-seeing eye of Sun, see *OH* 8.1+n.

[19 your providence alters the natures of all](#): Interestingly enough, the lovers who reject Pan often undergo transformation (see note to line [9](#)). Compare, too, *OH* 10.21.

12. To Herakles

Herakles is the most storied of all the legendary Greek heroes. His popularity and the sheer bulk of his adventures, probably the result of accretions over a long period of time, have effaced the true origins of this figure (for his possible Eastern connections, see Levy 1934). He is already mentioned a few times in the *Iliad* and *Odyssey*, and a poem attributed to Hesiod, the *Shield*, focuses on his battle against the bandit Kyknos. For a summary of Herakles' life, see Apollodoros 2.4.8–2.7.8. There is also a Homeric hymn in his honor. In the tradition, we find this larger-than-life hero represented in many different ways. He is the great slayer of the monsters in the wild, thus opening the world for the expansion of civilization. He can be seen as a paragon of virtue, as in the parable of the Sophist Prodikos, preserved by Xenophon, where the young Herakles chooses the Hesiodic rough road of Virtue over the easy path of Vice (Xenophon *Memorabilia* 2.21–34). For the Stoics, Herakles symbolized the endurance needed to face adversity with equanimity and the ability to persevere and ultimately prevail.

The connection of Herakles with Dionysian cult is not easy to explain, but there are a number of factors that, when taken together, help illuminate his position in our collection. Herakles dies when he puts on a poisoned robe given to him by his jealous

wife Deianira, who had been tricked into thinking it was a love charm. After Herakles builds his own pyre and immolates himself, he is translated to Olympos, where he becomes a god and takes Hebe (meaning “youth”), a daughter of Zeus and Hera, as his wife. In Homer, Odysseus encounters the shade of Herakles in the land of the dead, although the divine part of Herakles is said to be a god on Olympos (*Odyssey* 11.601–614). Herodotos reports that the Greeks worshipped Herakles both as a hero and as a god (2.44), and Pindar calls Herakles a “hero-god” (*Nemean Odes* 3.23). The golden apples of the Hesperides, which Herakles fetches in his eleventh labor, are sometimes interpreted as symbols of immortality (as are the labors as a whole), and even Hebe herself, the goddess of youth, might be understood to signify eternal life. This special status of Herakles is connected with his leading a virtuous life, and this pattern of achieving divine status after death, particularly tied to one’s virtue or goodness, is one of the concerns found in the Bacchic gold leaves (Graf/Johnston 2007, pp. 94–136); see also note to line 16. In fact, we find Herakles being initiated in mystery cults, such as the Eleusinian Mysteries (Xenophon *Hellenika* 6.3.6; see also Boardman 1989, pl. 392). Both he and Dionysos seem to have been worshipped together at Thasos, one of the oldest cult centers for Herakles (see Larson 2007, pp. 185–186). A cup painting shows the two of them together in a symposiastic setting, attended by satyrs (Boardman 1975, pl. 376; cf. also Boardman 1989, pl. 131). Herakles is often depicted as wearing the skin of the Nemean Lion, and Dionysos often wears the skin of an exotic animal (leopard, panther) in his iconography. Both have Theban connections, both are sons of Zeus by mortal women, and both are struck by their father’s lightning bolt (Dionysos, albeit indirectly, is struck while in Semele’s womb; Herakles, in some versions, has his pyre ignited by Zeus’ lightning). Herakles also has fertility associations (see Levy 1934, pp. 43–45).

Finally, there are a few indirect ways Herakles might have been brought into connection with Orpheus. Both are numbered among the Argonauts, and both return alive from a journey to the underworld. The legendary poet and musician Linos taught music to Herakles, who eventually killed his teacher in a paroxysm of rage; Linos is variously related to Orpheus in the tradition as brother, grandfather, teacher, or disciple. Lastly, there is a connection with the Idaian Dactyls from Krete. These were famous magicians and metalworkers who were also priests of mystery cults; in some cases, they are considered the teachers of Orpheus (see Graf/Johnston 2007, pp. 170–172). Pausanias calls one of the Dactyls Herakles (9.19.5, 9.27.8), adducing elsewhere as an authority the legendary poet Onomakritos (8.31.3). Pausanias also says that the men of Elis reported to him that this Herakles was the first to hold an athletic contest at Olympia during the time when Kronos was the ruler of the cosmos (5.7.6–7), while other authors make Herakles the founder of the Olympian Games. Indeed, his twelve labors feature on the metopes of the temple of Zeus at Olympia (early- to mid-fifth

century). In this context it should be noted that Herodotos was already aware of a multitude of Herakleis (2.43).

The curious fact that this hymn to Herakles immediately precedes the one to Kronos is probably to be understood along these lines. Despite the nominal association with the hero who was the son of Zeus, Herakles seems to have been conflated with an older generation of divinities in Orphic mythology. In one Orphic theogony Herakles was another name for Time (see note to line 3). Our hymn, which calls Herakles a Titan (line 1), seems also to associate him with Sun (see note to line 10). He is here an anthropomorphized cosmic force, the last in a series that starts from an abstraction (Physis) and continues through a hybrid creature (Pan). He thus bears a close resemblance to the Herakles supposed to have been invoked by Pythagoras (alongside Zeus and the Dioskouroi) as the “force of nature” in libations before a meal (Iamblichus *Life of Pythagoras* 155).

1 mighty, powerful Titan: Kronos is similarly addressed in the following hymn (*OH* 13.2). It is possible that “child of the earth” in line 9 (also used of Kronos at *OH* 13.6) is meant to reinforce Herakles’ connection with the Titans.

3 father of time: In the Orphic theogony attributed to Hieronymos, Herakles is sometimes another name for Time (*Orphic fragment* 76 and 79; note, too, the “primordial scales” in line 10, a characteristic of the Orphic Time). An obscure arithmological treatise that has come down to us among the writings of the Neoplatonist Iamblichus (mid-third / fourth century AD), *The Theology of Arithmetic*, lists the significance of the numbers one through ten. For the “tetrad” (number four), we find, “And again, they call the tetrad ‘Heracles’ with regard to the same notion of the year, as giving rise to duration, since eternity, time, critical time and passing time are four, as moreover are year, month, night and day, and morning, midday, evening and night” (translation by Waterfield 1988, p. 62). Sun is also called “father of time” (*OH* 8.13), and there are other parallels connecting both figures, e.g., both are addressed as Titan, both are “self-born” and “untiring” (*OH* 8.3), and both are invoked by alternate forms of a name usually associated with Apollon (Paian and Paion). In the *Dionysiaca* of Nonnus, a hymn to Sun begins “star-cloaked Herakles, lord of fire, marshal of the universe” (40.369). At lines 11–12 in our hymn, dawn and dusk are worn on Herakles’ head, and the twelve labors are said to “stretch from east to west,” the same path Sun takes on his daily journey. Sun is connected with Herakles in myth as well, as the former lent the latter his cup, in which he rides on the river Okeanos (which flows counterclockwise) during his return journey from west to east (see Stesikhoros *PMGF* S17; Boardman 1975, pl. 300). Herakles had gone west to retrieve the cattle of Geryon, and the suggestion of a cycle in Herakles’

wanderings (east-west-east) might have facilitated a connection with the sun's circuit in antiquity. The twelve labors of Herakles could also be seen as representing the twelve months of the year (see Morand 2001, p. 84). Thus in these two lines, the idea of four time periods, as mentioned in the *Theology of Arithmetic* ("year, month, night and day"), might be intended; see also *OH* O.18n.

5 all-conquering: The Greek word is "pankrates." This was the name of a god in Athens who was represented as a mature, bearded man accompanied by a younger, unbearded man. This younger man is sometimes called Pankrates Herakles in dedications, and he bears the traditional Heraklean attributes of lion skin and club (see Mikalson 1998, p. 144 n. 20).

5 archer and seer: Both of these are also attributes of Apollon; see note to line [10](#).

6: This line is noticeable for its collocation of words meaning "all" (including "omnivorous"), which is "pan" in ancient Greek, and thus evocative of the preceding hymn. For other cases where we find Pan and Herakles in proximity, see *OH* 11i and the note to line [10](#) below.

10 Paion: An alternate name of Apollon (see *OH* 34.1n), also spelled "Paian," it is used of a number of other personalities in the collection, almost all of whom share affinities with Herakles in this hymn. His association with Sun is discussed in the note to line [3](#) above. Pan is called Paian in the previous hymn, which bears other similarities with this one (see also note to line [6](#) above). Paian is also used of Asklepios at *OH* 67.1, and elsewhere we find Herakles associated with this god as well. Aristides (see *OH* 86i) relates a story told to him by a stranger, who claimed that in a dream he had sung a hymn to Herakles composed by Aristides that began "ie Paian Herakles Asklepios!" (*Orations* 40.12). It is therefore notable that Herakles is asked to bring "all charms against disease" in line [14](#). In fact at Athens, he was invoked to keep plagues away (Larson 2007, p. 185; see p. 220 n. 7 for references). One of Herakles' adventures was the killing of the eagle that had been devouring Prometheus' liver, and Hesiod metaphorically calls the eagle a "disease" (*Theogony* 523–534). Both Herakles and Asklepios are culture heroes, and this would naturally facilitate a closer relation between them; see also *OH* 67i.

15 club in hand: This is one of the most common iconographic attributes of Herakles. He also often wears the skin of the Nemean Lion like a cowl.

16: The last three labors of Herakles (cattle of Geryon, apples of the Hesperides, Kerberos) are instances that fit the wide-spread mythological pattern of the hero overcoming death. During his last labor, he sometimes is credited with freeing Theseus from the underworld, where he had been trapped for his role in assisting

Peirithoös' attempt to abduct Persephone. Herakles actually wrestles Death (Greek Thanatos) in order to win back the soul of the departed Alkestis (see Euripides' play of the same name). Herakles as a liberator from death (the threat of death, the mundane existence of the soul in the underworld) fits in well with the concerns of the initiates in Dionysian mystery cults (and see the introduction to this hymn). The "poisonous darts" refers to the arrows that Herakles dipped in the poisonous blood of the slain Hydra.

13. To Kronos

Kronos is traditionally the youngest of the Titans, one of three broods born to Earth and Sky. He is the one who castrates his father and consequently frees the other Titans who had been blocked from exiting the womb of Earth. The other two fraternal groups, the Hundred-Handers and the Kyklopes, he deigns not to liberate. Earth and Sky get their revenge when they advise Kronos' wife Rhea on how to put an end to her husband's ingestion of their children. This involves the trick of substituting a stone for the newly born Zeus, who eventually overthrows his father. Kronos and most of the other Titans attempt to overpower the upstart Zeus and his brethren in the long, pitched battle known as the Titanomachy, but Zeus is able to prevail and imprisons the enemy Titans in Tartaros, a particularly murky area in the underworld. For details, see Hesiod *Theogony* 132–210, 453–506, and 617–731. In general, Orphic theogony appears to have appropriated many of these traditional elements, although in one account Zeus tricks Kronos by getting him drunk with honey (wine having not yet been invented, doubtlessly due to the fact that Dionysos had not yet been born) and castrating him in turn (see *Orphic fragment* 220, 222, and 225; see also *PGM* 4.3100). Kronos, along with the Titans, is also responsible for the brutal murder of Dionysos in Orphic lore, and it is the destruction of the Titans by Zeus that leads to the birth of the human race (see note to line [1](#) below).

While Kronos is cast in the role as adversary to the gods, there is an alternate, positive strand in his mythology. In Hesiod's myth of the five races of man, the first and best, the Golden race, enjoys a paradisiacal existence under Kronos' rule (*Works and Days* 109–126). A similar kind of lifestyle is enjoyed by certain select members of humanity after death in the Elysian Fields or on the Isle of the Blest. In Homer, it is relatives of Zeus that qualify for such an honorific dispensation (e.g., Menelaos, as a son-in-law of Zeus, at *Odyssey* 4.561–569). In Hesiod it is an unspecified number of men of the Heroic race that are awarded a carefree life (one similar to that of the Golden race) after death (*Works and Days* 166–173; compare the more agonistic Norse notion of Valhalla). Pindar designates the Isle of the Blest as a place for "those who

have endured/three times in either realm/to keep their souls untainted/by any injustice” (*Olympian Odes* 2.68–70, translation by Nisetich 1980) and explicitly says that these souls will “travel/Zeus’ road to the tower of Kronos,” (*ibid.*, 70–71) located on the islands where the dead bask in leisure (72–80). For the idea of “ethical selection” after death and the promise of blessings in the afterlife for Orphic initiates, see Graf/Johnston 2007, pp. 100–105 and 115–116. At a festival called the Kronia, celebrated in Athens and elsewhere in Greece, the slaves would join their masters at the feast and, according to one source, were served by them (cf. the Roman Saturnalia). The effacement of social class probably has its roots in the idea of a “golden age,” when there was no need to toil on the land and hence no slavery (Burkert 1985, pp. 231–232). Kronos shared a temple with Rhea and Earth at Athens (Pausanias 1.18.7).

Our hymn seems little concerned with the mythological Kronos, either in his positive or negative aspects. He is addressed as an august ancient divinity, and in particular his association with Time, an integral deity in the Orphic theogonies, is stressed (see note on line 3). In the previous hymn Herakles is identified with Time and is called a Titan (lines 3 and 1, respectively, and see notes). This hymn neatly transitions to the all-important Olympian gods through the illustrious pair of Kronos and Rhea, the parents of Zeus (for similar pairings, see *OH* 14.8–9n).

1 father of blessed gods and men: As Time (see note to line 3), he is indeed the father of gods and men, since he sired the primeval elements, Khaos, Erebus, and Ether. This line, though, admits of other interpretations. The “blessed gods” could be a specific reference to the Olympian gods, of whom Kronos, either directly or indirectly, may rightly be called the “father.” He also may be considered as father of men in the sense that he is the most prominent of the Titans, out of whom man was born in Orphic myth (see *OH* 37i), or to the extent that he might be identified with Prometheus (see note to line 7), who very often is credited with the creation of man (e.g., Aristophanes *Birds* 686, Plato *Protagoras* 320d; cf. the creation of Pandora by Hephaistos, a god with some similarities to Prometheus, at Hesiod *Works and Days* 60–63 and 70–71; see also *OH* 66i). Note that in the spell “Oracle of Kronos” found in the magical papyri, Kronos is credited with creating “the entire inhabited world” (*PGM* 4.3099). See also “progenitor” in line 8. The birthing theme found in the previous hymns continues. In the following hymn, Kronos’ wife Rhea is called “mother of gods/and of mortals” (*OH* 14.8–9).

3 you consume all things and replenish them: The identification of Kronos with Time (Greek Khronos) is a later development, but one that was easily made. The idea of consuming and replenishing perhaps hints at the swallowing and subsequent regurgitation of his children and thus might have facilitated equating Kronos to

Time. Note, too, that his son Zeus swallows and then “recreates” the entire world in the theogony found in the *Rhapsodies* (*Orphic fragment* 241). Kronos is the source of our “Father Time,” whose sickle, incidentally, has its origins as the device used to castrate Sky. Further references to Kronos as Time in our hymn can be found in lines [5](#) and [7](#).

[4](#): The “unbreakable chains” of Kronos are proverbial. Plato portrays them as being inferior to the “bonds of virtue” by which Hades keeps the virtuous dead in his kingdom (*Cratylus* 404a). In the magical papyri, they turn up in a binding spell (*PGM* 4.2326) as an attribute of Moon, along with a scepter that has writing on it authored by Kronos (*PGM* 4.2841), and in the spell called the Oracle of Kronos (*PGM* 4.3086–3124).

[6 child of Earth, child of starry Sky](#): A similar formulation is found in Hesiod *Theogony* 106 for all the gods born of Earth and Sky. The Titans as a group are called the “glorious children of Sky and Earth” in their hymn (*OH* 37.1). Many of the Bacchic gold tablets instruct the initiate to claim that he or she is a child of Earth and starry Sky and of a heavenly race; see *OH* 4i and compare the claim made by the initiate to Persephone and the other underworld gods that he or she is from the same race (see Graf/Johnston 2007, nos. 5, 6, and 7, as well their discussion on pp. 111–114).

[7 revered and prudent lord of Rhea](#): Rhea is both sister and wife to Kronos; see the following hymn. The word translated as “prudent” is “promētheu,” which some have translated as “Prometheus,” thus positing an equivalence between these two proverbially clever Titans. The craftiness and intelligence of Kronos is emphasized in this hymn: he is “resourceful” (line [2](#)), “of the shifting stories” (line [5](#)), and “wily” (line [9](#)). A further reason why these two figures are blended might be their involvement in the creation of man (see note to line [1](#)).

14. To Rhea

Rhea is a Titan, daughter of Earth and Sky, and the sister of Kronos, whom she married after he successfully rebelled against Sky. Her place in mythology was essentially limited to her importance as the mother of Zeus and in particular her role in the succession myth between her son and husband/brother (see *OH* 13i). However, she accrued more prominence when she was later identified with Kybele, the great Phrygian mountain mother of the gods, who was also known as Mother (Greek *Mētēr*), and Mother of the Gods. This is one of many equivalences that was made between a Greek goddess of fertility and the Phrygian goddess. The lyric poet Melanippides (ca. mid-

fifth century ^{BC}) equated Demeter and Mother (*PMG* 764), while the lyric poet Telestes (late fifth century ^{BC}) also added Rhea to the equation (*PMG* 809). Such identifications apparently had already been made in early Orphic thought, for the author of the Derveni papyrus quotes the following from a poem he attributes to Orpheus, “Earth, Meter, Rhea, Hera, Demeter, Hestia, and Deio” (for this last name, see *OH* 40.1n), while also giving some etymologizing explanations for the various appellations (*Orphic fragment* 398, and see Betegh 2004, pp. 189–190). In our collection, there is some overlap between this hymn and the one addressed to the Mother of the Gods (*OH* 27); compare also the ones to Earth (*OH* 26) and Eleusinian Demeter (*OH* 40). We find some correspondences as well with the Homeric *Hymn to the Mother of the Gods* and, to a lesser extent, the Homeric *Hymn to Earth, Mother of All*. In Orphic mythology, Zeus, in the form of a snake, mates with his mother, Rhea, who had also changed herself into a snake to escape the advances of her son, which leads to the birth of Persephone (*Orphic fragment* 87). Here we find a blending of Demeter, Persephone’s traditional mother, and Rhea (see also *OH* 29i). The monstrous appearance of Persephone frightened Rhea so much that she refused to offer her breast to the child (*Orphic fragment* 88), a motif also found in the Homeric *Hymn to Pan* (see *OH* 11i). Rhea is the one who puts the pieces of her grandson Dionysos back together after he is murdered by the Titans (for references and further discussion, see Graf/Johnston 2007, pp. 75–77).

The position of this hymn emphasizes Rhea’s prestige as the wife of Kronos and the mother of Zeus, her customary associations in Greek mythology. However, the content of the hymn itself vacillates between stressing this side of the goddess and her identification with Kybele; see notes *passim*.

1 daughter of many-faced Protogonos: This is true, insofar as Rhea is considered the same as Earth, for in one version of the Orphic myth of creation, Protogonos and Night give birth to Earth and Sky (*Orphic fragment* 149). Strictly speaking, though, she is their granddaughter.

2 bull-slayers: This is a kenning for lions, animals typically associated with Kybele. See further *OH* 27.2+n.

3 you dance to the sound of drums and cymbals, O frenzy-loving maiden: Percussive instruments are characteristic of the ecstatic elements of Kybele’s cult; see *OH* 27.11n. Euripides explicitly associates this with Rhea in the *Bacchae*. The chorus of Bacchantes first sings of the dance of the Kouretes to the drums and *auloi* as they protected the infant Zeus, which is presented as the invention of the custom. Next, the chorus tells us, the drum was passed down to Rhea, from whom the maddened satyrs stole it. Finally, it reached the hands of the Kouretes for use in Dionysian ritual (120–134). The Phrygian drum of Rhea is mentioned earlier in the

play by the chorus (58–59). For the role of madness in this cult, see line 6 below and *OH* 27.13n, which supplies further references to the theme of insanity that runs throughout the *Hymns*. Rhea’s connection to the ecstatic Kouretes and the Kretan cave cult of Zeus probably facilitated her identification with the Phrygian goddess, who was associated with a similar band of ecstatic youths, the Korybantes (see *OH* 27i and *OH* 31i). Wild dancing is also typical of maenadic worship; see *OH* 52i.

6 horrid shrieks of mortals: The conjunction of this phrase with “in the mountains” probably means these shrieks are those of the worshippers of Dionysos, possessed by the god and in a state of ecstasy. They can be “horrid,” because of the terrible things that these raving adherents sometimes effect; an example is their tearing apart of Pentheus, which Euripides grippingly portrays in the *Bacchae*. Likewise, this phrase might refer to madness in general (see note to line 3). To be sure, ecstasy and madness are concepts that the Greeks did not consider completely distinct from one another, and we, too, need not be detained by a pedantic precision; see further *OH* 30i.

8 liar, savior, redeemer: Quandt has postulated that “liar” refers to Rhea’s deception of her husband at the birth of Zeus, and he draws attention to Pausanias, who describes Kronos as being deceived by his sister-wife (9.41.6). She thus can also be considered “savior” and “redeemer” of the child, just as she sometimes is of Dionysos in Orphic mythology (see the introduction to this hymn). There may also be an oblique reference to this tale in Apollodoros who says that after Dionysos had been driven insane by Hera, he came to Mount Kybela in Phrygia where he was purified by Rhea and taught initiatory rites (3.5.1; see also Graf/Johnston 2007, pp. 146–147, and *OH* 27.13n). However, soteriological and redemptive powers turn up throughout the collection among other divinities, often near the close of the hymn when the addressee is enjoined to appear.

8–9 mother of gods / and of mortals: This is paralleled by Kronos being called “father of blessed gods and men” (*OH* 13.1+n). Kybele is also expressly attributed as such (*OH* 27.7); see also *OH* 26.1+n. There are other mother goddesses in the collection (see *OH* 10.1n), as well as a number of explicit male/female pairings: Night/Sky (*OH* 3/4), Zeus/Hera (*OH* 15/16), Nereus/Nereids (*OH* 23/24), Persephone/Dionysos (*OH* 29/30), Sabazios/Hipta (*OH* 48/49), Aphrodite/Adonis (*OH* 55/56), Asklepios/Hygeia (*OH* 67/68), Tyche/Daimon (*OH* 72/73), and Leukothea/Palaimon (*OH* 74/75); see also *OH* 61i, *OH* 69i, and *OH* 76i.

9–10 earth, / ... sky ... sea ... winds: These lines elevate Rhea to the status of the primeval womb of creation; compare the Homeric *Hymn to Earth, Mother of All*: “Her beauty nurtures all creatures that walk upon the land,/and all that move in the

deep or fly in the air” (30.3–4). Insofar as the sky is connected with ether, and hence fire, these four physical items are symbolic of the four elements that constitute the physical world (see *OH* 11.2–3n). A similar range of natural features (albeit without the symbolism of the four elements) appears in Apollonios of Rhodes *Argonautika* 1.1098–1099, when the seer Mopsos advises Jason to propitiate Mother of the Gods, “for on her the winds and sea and earth’s foundations/all depend, and the snowy bastion of Olympos” (translation by Green 1997). See also *OH* 27, addressed to the same Mother of the Gods, the “queen of the sky” (line 4), to whom the earth belongs (line 6) and who “hold[s] sway over the rivers and over all the sea” (line 8). In the Epidaurian hymn to Mother of the Gods, she asks for half of heaven, earth, and sea, apparently in recompense for the abduction of her daughter (19–24; see also *OH* 27i). For other mentions of the earth, sea, and sky in the collection, see *OH* 10.14–16n. The mention of the winds last neatly transitions to the attributes “ethereal” and “restless” in the next line.

15. To Zeus

Zeus is the chief deity of the Greek pantheon, and his role in myth and cult is as wide-ranging as his power. A large portion of Hesiod’s *Theogony* treats his ascendancy to ruler of the universe. He is hidden away on Krete as a babe, frees his siblings who had been swallowed by his father, Kronos, at birth, and then leads a successful rebellion against him and most of his father’s brethren, the Titans (see *OH* 13i). Hesiod then gives a brief portrayal of his victory over a second threat, the monstrous Typhon (820–880; see Apollodoros 1.6.3 for a fuller account). After dividing the universe among himself and his brothers (see *OH* 17.7n), Zeus takes on a series of wives, who give birth to a number of important divinities and heroes (886–926). Of his countless affairs in mythology, the two most significant ones to Orphism are his union with his mother Rhea, which produces Persephone (this is specific to Orphism; see *OH* 14i and *OH* 29i), and his relations with Semele, which produces Dionysos (see *OH* 44i).

In cult, Zeus was worshipped in diverse ways, from a personal, household deity that brought good fortune (cf. line 11 below and *OH* 19.20; see also *OH* 73i) to a Panhellenic god who symbolized a common Greek culture (e.g., at Olympia and the Olympic Games). As a weather god, he is often called on to bring life-nourishing rain to the crops; he thus has fertility associations. In *Iliad* 14.346–351, when Zeus embraces Hera before they make love on Mount Ida, the earth itself blossoms into a breath-taking array of flowers and they draw a golden cloud around them that sheds dew; this scene seems to be reminiscent of a very old myth of the union of Father Sky and Mother Earth as the source of life itself (see also *OH* 4i). An inscription found at Palaikastro,

Krete, preserves a hymn that invokes him as the “greatest *kouros* [youth]” and prays that he “leap into” the flocks, fields, and homes as a spur to growth (see also *OH* 31i). The fertility aspect of Zeus may even endow this celestial god with a chthonic character (cf. *OH* 7.9n), and he sometimes is depicted in the form of a snake. Note, too, that when Zeus impregnates Rhea/Demeter, both are in the form of a snake. Another important aspect of Zeus in Greek religion is his role in maintaining social institutions. He is one of the gods who protects the sanctity of oaths (like Sun; see *OH* 8i). Both guest and host are under his guardianship, as well as suppliants and beggars. In general, justice and order, the underlying principles of human community, are his responsibility. This is symbolized in myth, where Dike is his daughter and Themis his first wife (see *OH* 43i, *OH* 62i, and *OH* 79i). For more on his role in Greek religion and cult, see Burkert 1985, pp. 125–131, and Larson 2007, pp. 15–28.

It is interesting that in this hymn there is scarcely any attention paid to his mythological exploits or his role in human affairs. He is above all presented as a cosmic god, the creator of the universe and universal order, all-powerful and majestic. The same is true of the other two hymns addressed to him as “Thunderbolt” and *Astrapaios*, respectively (*OH* 19 and *OH* 20). His placement in this collection serves as a culmination of the cosmogonic arc that defines the previous fourteen hymns, all of which are addressed to primeval beings. There is a gradual movement from abstractions to concrete anthropomorphism (see *OH* 11i, *OH* 12i, and *OH* 13i); it is almost as if the known universe is taking shape before the initiates’ eyes. Once the divine pair of Zeus and Hera is reached, the cosmogony proper has come to a close, and the theogony can begin (see also note to lines 3–5). This is further reinforced by the following consideration. The direction of the arrangement of entities up until now has been chronological, but only four of the original six Olympian gods are grouped together here. The hymns to Demeter and Hestia should properly find their place among these. But the dynamic, chronological movement has ended; instead the collection takes a more static, horizontal approach, branching out as it were over the family tree of Zeus (eventually focusing, of course, on Dionysos and Dionysian cult). Furthermore, the constituent elements of the world—fire, air, water, and earth—are singularly emphasized in the hymns to Zeus, Hera, Poseidon, and Plouton, respectively. This sequence is repeated by the following hymns, which adhere to the same order: fire (*OH* 19–20), air (*OH* 21), water (*OH* 22–25), and earth (*OH* 26–27). Demeter, who also is associated with the element earth, is in a sense already present in *OH* 26–27 by dint of her identification with primeval goddesses (Rhea, Kybele). Furthermore, her prominence in the Eleusinian Mysteries makes her hymn more appropriate of the central group that treats figures of Dionysian cult (*OH* 40–54). The domestic associations of Hestia, who could be equated with the element fire, would not easily fit the cosmological context (see further *OH* 84i). This “elemental” placement of hymns

also recurs toward the end of the collection (*OH* 79–84), albeit in a different order (see *OH* 79i), and similar groupings are found in the opening address to Mousaios (see *OH* O.3–5+n, and *OH* O.32–33). The order of hymns 15–18 and 19–27 is the same as in the Stoic creation of the elements out of the primeval fire, attributed to Khrysippos, following Zeno (Long and Sedley 1987, fragment 47A; cf. 46C).

There is a very short Homeric hymn addressed to Zeus where he is paired with Themis. Kallimakhos and the Stoic philosopher Kleanthes each wrote a hymn to Zeus, and Aratos opens his *Phainomena* with an invocation to Zeus as the one who set the stars in the sky as signs for mankind (1–18).

3–5: In the first instance, these lines are typical in the way the power of a god is presented by describing his efficacy throughout the range of creation. Kleanthes uses the same technique in his hymn to Zeus (15–16), and we also find it elsewhere in our collection (see *OH* 10.14–16n and in particular *OH* 19.9–19). Nevertheless, there is special point to its appearance here, for it is probably meant literally. In the Orphic cosmogony found in the *Rhapsodies*, Zeus is said to have swallowed Protogonos and with him the entire cosmos and then to have reconstituted them again in a second act of creation; it seems that some version of this account was already present by the Classical period, for the exegete in the Derveni papyrus (fourth century ^{BC}) alludes to a similar, if not the same, story (see *Orphic fragment* 12, 14, 31, 237–243, West 1982, pp. 84–93, 218–220, 237–241, and Betegh 2004, pp. 111–122, 125–126, 169–181). Of particular note is the existence of a hymn to Zeus, found in the Pseudo-Aristotle *De mundo* (401a25 = *Orphic fragment* 31) and the *Rhapsodies* (*Orphic fragment* 243), which probably ultimately derive from whatever poem the Derveni author is analyzing (see *Orphic fragment* 14). The one in the *Rhapsodies*, far more extensive than the other two, actually matches physical features with Zeus’ body parts; compare the allegorical interpretation of “cosmic Pan” (see *OH* 11i) and in Norse mythology the creation of the world out of the carcass of Ymir by Óðin, Vili, and Vé. The act of swallowing is also reminiscent of Kronos’ attempts to thwart any potential threat from his children by swallowing them, and it should be recalled that Zeus swallows Metis when he learns that she is fated to bear a son mightier than he is (Hesiod *Theogony* 886–900). The motif is taken up in the Orphic story but turned on its head. Zeus is not worried about losing his supremacy; rather he is seeking to establish it (see also note to line [7](#)).

6 scepter: Traditionally the symbol of a sovereign’s power. The symbolism is also employed in the Orphic succession stories (see *OH* 10.26n).

7 beginning and end of all: We find similar sentiments in all three Orphic hymns to Zeus (see note to lines [3–5](#)); compare also Aratos *Phainomena* 14. By swallowing

Protogonos and recreating the world, Zeus in effect becomes the oldest being. Betegh argues that the strange second creation is meant, among other things, to resolve a contradiction that was felt between Zeus' supreme power and the fact that he is not among the oldest, but rather youngest generation of gods; by having Zeus recreate the world, one and the same entity acquires both priority in age and power (Betegh 2004, pp. 172–174). Our collection might also be attempting to come to grips with the problem in another way. This hymn to Zeus appears in its proper chronological sequence, but Zeus is the first god mentioned in Orpheus' address to Mousaios (*OH* O.3, right before Earth). For the personified Beginning and End, see *OH* O.41+n. The same phrase here is used of Sky in his hymn (see *OH* 4.2+n).

8–9: The reference to thunder and lightning, as well as the thunderbolt mentioned in line [6](#), anticipate *OH* 19 and *OH* 20. The role of Zeus as weather god and Zeus as fertility god is suggested in these lines (“increaser,” “sower”). While purity is of great concern in many contexts, it is interesting to note that Zeus was sometimes worshipped under the title Katharsios (Purifier); see *OH* 20i and also *OH* 30.4n.

[10–11 health, / ... peace and riches](#): While such requests are made throughout the collection, it is nevertheless perhaps significant that Eirene (Peace) is one of the Seasons, daughters of Zeus and Themis (see *OH* 43i). Hygeia, health personified, is the addressee of *OH* 68; she is sometimes invoked with Zeus over libations poured at symposia (see *OH* 68i and *OH* 73i). The collocation of health, peace, and wealth appear frequently in requests: see *OH* 14.12–13 (Rhea), *OH* 17.10 (Poseidon), *OH* 19.21 (Zeus the Thunderbolt), *OH* 23.8 (Nereus), *OH* 32.15–16 (Athene). Note that fertility replaces wealth in *OH* 10.31 (Physis) and *OH* 36.14–15 (Artemis). In *OH* 40 (Eleusinian Demeter), this type of request reaches a crescendo, combining health, peace, wealth, and law, perhaps because of the hymn's prominence in the collection (see *OH* 40i+18–20n).

16. To Hera

Hera is a daughter of Kronos and Rhea, and the sister-wife of Zeus; see, e.g., the Homeric *Hymn to Hera*. She has fertility connections, as can be seen in Homer, who in the *Iliad* portrays her and Zeus making love on top of a mountain, reminiscent of the marriage between Father Sky and Mother Earth (see *OH* 15i). She is identified with a number of earth-mother goddesses, along with Hestia, in an Orphic verse cited in the Derveni papyrus (see *OH* 14i). As with Earth herself, Hera is able to produce children parthenogenetically, such as Typhon (Homeric *Hymn to Apollon* 3.326–352), whose parents, according to Hesiod, are Earth and Tartaros (see *OH* 18.2n). Typhon becomes

the arch-enemy of Zeus, and this incident reflects one of the more pervasive themes in mythology, namely, the constant bickering of Hera and Zeus. Occasionally Hera stands up to Zeus directly; Homer, for example, briefly mentions her role with Athene and Poseidon in their attempted coup of Zeus (*Iliad* 1.396–406). More often, however, Hera unleashes her fury on Zeus' lovers and illegitimate children. She is particularly adamant in pursuing Herakles. Dionysos and those around him do not escape her wrath, either. By her machinations Semele is destroyed (see *OH* 44i), Ino suffers (see *OH* 74i), and Dionysos himself, as Herakles and Io, is driven mad (see Euripides *Kyklops* 3, Plato *Laws* 672b, and Apollodoros 3.5.1). In the Orphic myth of Dionysos' death, it is sometimes Hera who spurs the Titans to kill the child (see *OH* 37i and *Orphic fragment* 304). While in the myth known as the "Return of Hephaistos" (see *OH* 66i) Dionysos does appear to help Hera, nonetheless it is also possible that the reconciliation Dionysos indirectly effected by leading Hephaistos back to Olympos also led to a grudging reconciliation between him and his step-mother. Thus two outsiders would be integrated into the divine order together.

Despite Hera's antipathy to Dionysos in myth, we do in fact sometimes find them together in cult. Alkaios refers to a sanctuary dedicated to Zeus, Hera, and Dionysos on Lesbos (fragment 129). At Olympia, where her temple predated the one to Zeus, there was a chorus in honor of Physkoa, a local lover of Dionysos, performed at games held in Hera's honor (Pausanias 5.16.1–8). In general, Hera's role in cult is largely one of maintaining social order. She is usually worshipped as a civic goddess, one who protects and maintains the well-being of the community, particularly in her capacity as the goddess of marriage, one of the most important institutions in the ancient world. For more information on her role in Greek religion, see Burkert 1985, pp. 131–135, and Larson 2007, pp. 29–40. In this hymn, however, her traditional cultic roles are omitted as is her mythological persona. Indeed, she is scarcely conceived as an anthropomorphic goddess but instead closely identified with the air and life-bringing rains. Her fertility associations are thus maintained without the usual concomitant chthonic character. While Zeus is sometimes equated with air (see Betegh 2004, pp. 193–197), it is Hera who more often is considered a manifestation of this element. Plato etymologically relates her name and the word for air (*Cratylus* 404c), and the Stoics also make the identification (see Long and Sedley 1987, fragment 54A, and *OH* 21i). It is possible that such a connection was also attributed to Orpheus; see *Orphic fragment* 202(iv). As already mentioned, Hera is sometimes claimed to be the mother of Typhon. This creature is associated with destructive winds (Hesiod *Theogony* 869–880; see also *OH* 23.5–7n), and perhaps the version that makes Hera his mother was influenced by a play on Hera/air as in Plato. This hymn thus fits in the sequence of gods that are correlated with the four elements, and the hymn to the Clouds (*OH* 21) would be its analogue in the subsequent group that replicates this pattern (see *OH* 15i). It also forms a

male/female pair with the previous hymn, a common structural feature of the collection (see *OH* 14.8–9n).

3 soft breezes you send ... nourish the soul: The word for “soul” in Greek, “psukhē,” also has the connotations of “life” in general, and this is probably its sense here as it is at *OH* 38.22 of the Kouretes, who appear to be manifestations of the “soft breezes” (see also *OH* 38.3+n). Furthermore, it is etymologically connected with the verb “psukhō,” “I blow,” and our composer, who elsewhere displays an ear for such wordplay, likely intends one here as well.

4 mother of rains, mother of the winds: For the connection of rain and wind, see *OH* 21i.

4 you give birth to all: The epithet used here is also given to Hera by Alkaïos (fragment 129).

17. To Poseidon

Poseidon is a son of the Titans Kronos and Rhea, and a brother of Zeus and Hades. He is the god of the sea, and sometimes the sea itself, as in the *Lesser Krater*, attributed to Orpheus (*Orphic fragment* 413.7). As our hymn explains, the sea fell to him by lot when the world was divided (line [7](#) and see note), and all bodies of water fall under his control. Nevertheless, he does infringe a bit on Zeus’ power over the storms, and we often find him stirring them up in mythology (e.g., *Odyssey* 5.282–296). Also like Zeus, Poseidon is a father of heroes, Theseus being the most famous example. In some variants Poseidon is even the father of Persephone, mating with Demeter in the form of a horse (see *OH* 69i), which also produces the wonder horse Areion. This points to another important sphere of Poseidon, that of horses (see, e.g., *Iliad* 23.306–308, Sophokles *Oedipus at Kolonos* 712–715, and Aristophanes *Knights* 551–558). A famous equine offspring of his is Pegasos, born to Medousa after she is beheaded by Perseus (Hesiod *Theogony* 278–281). Another important function of Poseidon is his role in causing earthquakes; his common epithet “shaker of the earth” appears in line [4](#). He was also imagined to hold or embrace the earth, as another common epithet of his, “holder of the earth,” attests (see line [1](#)). Both epithets are juxtaposed as a playful oxymoron by Hesiod (*Theogony* 15), and we find each one used in cult. Poseidon was an important deity in bronze-age Pylos (Nestor’s father, Neleus, is his son), and of course he was especially worshipped by those communities whose livelihood depended on the sea, such as Korinth. One tradition reported by Pausanias claimed that Poseidon was the god of Delphi along with Earth until he switched places with Apollon, taking this god’s old site at Kalaurea (2.33.2, 10.5.6). This is an island off Troizen, where Poseidon was an

important divinity, and it was also the birthplace of Theseus. Poseidon contended with Athene for this island, but Zeus awarded it to both of them (Pausanias 2.30.6). They also fought over Athens, but here Athene was victorious; the myth is depicted on the west pediment of the Parthenon. A strange ritual to Poseidon as god of horses is portrayed in the Homeric *Hymn to Apollon* 3.230–238. For more details on his cults, see Burkert 1985, pp. 136–139, and Larson 2007, pp. 57–68. Orphism seems to have adopted the traditional view of this god. Indeed, this hymn is wholly composed of conventional items. It represents the element of water, and it is the third of a series of hymns that links some of the Olympian divinities sprung from Kronos and Rhea with the four elements (see *OH* 15i). *OH* 22–25, dedicated to maritime divinities, are analogously placed.

- [1](#): This line is almost identical to the one in the Homeric *Hymn to Poseidon*, except that instead of “hearken” the Homeric hymn reads “hail” (22.6). The opening address to Mousaios also refers to Poseidon as the “dark-maned holder of the earth” (*OH* O.5).
- [3](#): For one view of how the Greeks imagined his abode, see the languorous dreamscape of Poseidon’s palace depicted by Bacchylides (17.97–129); see also *OH* 24.2–3+n.
- [5–6](#): Poseidon’s driving his chariot on the sea is a literary trope as old as Homer (*Iliad* 13.23–31).
- [7](#): After Zeus becomes king, he divides the world among himself and his two other brothers. They draw lots: Hades wins the underworld, Poseidon the seas, and Zeus the sky (see *Iliad* 15.185–195, Hesiod *Theogony* 881–885, and Apollodoros 1.2.1). This was adopted into Orphic mythology as well (*Orphic fragment* 236). A very similar line appears in line [6](#) of the following hymn; cf. also *OH* 15i.
- [9–10](#): As the “shaker of the earth” (line [4](#)), Poseidon naturally has the power both to cause and prevent earthquakes. Likewise, as the god of the sea he is able to wreck ships or save them (see Hesiod *Works and Days* 665–668, where he shares this power with Zeus). The Kouretes also hold the power to hinder or help sailors (*OH* 38.5, 14–17, 23–25), the latter function easing their identification with the Dioskouroi, who are traditionally worshipped as saviors of sailors (see *OH* 38.21+i). Other gods, too, are invoked in this capacity as well: Tethys (*OH* 22.9–10), Leukothea (*OH* 74.4–9) and Leukothea’s son Palaimon (*OH* 75.5–8).

18. To Plouton

Plouton is another name for Hades. His name is connected with “ploutos” (“wealth”), although Ploutos also is the name of a separate divinity (see *OH* 40.16n), one of the

many personified divine abstractions found in Greek religious thought. Originally Plouton was a separate god, but he merged with Hades sometime before the fourth century ^{BC} and their names became more or less interchangeable. This early merging is probably at the root of the god's dual function as both lord of the dead (Hades) and as provider of the fruits of the earth, including mineral wealth (Plouton). While at first blush it might seem odd for a god to be so intimately connected with both life and death, it should be kept in mind that many divinities hold power over binary opposites. Persephone, too, is a goddess of life and death; see *OH* 29+i, especially lines [15–16](#), and *OH* 30i. Crops and other vegetation come out from below the earth and thus could be interpreted as being caused by Hades and Persephone. There are very few myths associated with Hades-Plouton. The most prominent one is his abduction of Persephone, which is mentioned in lines [12–15](#) (see *OH* 41i). This story is part of the foundation myth of the Eleusinian Mysteries (see *OH* 40i). When Hades receives cult attention, it is almost always in his capacity as a fertility god, and he is usually worshipped alongside his wife Persephone, also called Kore (a word that means “maiden” in Greek). Hades is the son of Kronos and Rhea, and thus brother to Zeus and Poseidon. The placement of this hymn completes the genealogical pattern of Zeus-Poseidon-Hades. Further, with the strong association of Plouton with earth, it also ends the series of the four elements that was initiated with the hymn to Zeus; see *OH* 15i. The analogous hymns are *OH* 26–27, and note that *OH* 29 is a hymn addressed to Persephone.

[2 meadow in Tartaros](#): While the “psukhai” (“spirits, souls”) of the dead are portrayed as wandering on asphodel meadows (e.g., *Odyssey* 11.539), Tartaros is usually envisioned as a distinct place, where the Titans and Typhon, after being defeated by Zeus, are imprisoned (Hesiod *Theogony* 717–733 and 868; see also *OH* 37.3+n). It is in effect the Alcatraz of mythology. Tartaros was originally a vaguely personified primordial being with whom Earth mated to produce Typhon (Hesiod *Theogony* 119 and 820–822; see also *OH* 16i). Sacred meadows also appear in the Bacchic gold tablets as part of the special dispensation the initiate receives after death (nos. 3, 27; see also *OH* 29i and *OH* 87.12n). *Orphic fragment* 340 distinguishes the “beautiful meadow” by the river Acheron (see note to line [10](#)), whither those who did good deeds while alive go after they die, from Tartaros, whither the malefactors go by way of Kokytos (see also *OH* 71.2n). Another meadow that has chthonic connections is the one where Persephone was picking flowers before being abducted by Hades; it is mentioned in line [13](#).

[3 Chthonic Zeus](#): A common periphrasis for Hades, who is rarely mentioned by name (see also *OH* O.12+n). The expression does not imply that Zeus and Plouton are the same person, but rather that Plouton is lord of his own element, the depths of the earth, and by extension of the whole earth (see line [6](#) and note). Similarly, Poseidon

is called “sea-dwelling Zeus” at *OH* 63.15. Hades is also known as Aidoneus, as well as by a number of epithets that essentially function as titles (such as the list given in lines [11–12](#)). This scruple reflects ancient belief that calling a divinity by name might draw their attention to the one invoking them, and Hades, in his capacity as the lord of death, is a god one normally wishes to avoid as long as possible (cf. *OH* 87.11–12). Our initiates must nevertheless propitiate him, as he would have the power to keep them from a blessed afterlife (compare lines [17–18](#)).

[4 holder of the keys to the whole earth](#): Hades’ portrayal as one who holds the keys to the underworld can represent his power to keep the dead locked up and his ability to prevent them from returning to the land of the living (Pausanias 5.20.3). In this case, however, the keys are more likely intended to be symbolic of the god’s power to give or withhold the wealth of the earth, as is made clear by the employment of the name Plouton in this context; see also *OH* 25.1 and *OH* 29.4.

[6 yours is the third portion](#): See *OH* 17.7n.

[9 of windless, and of impassive Hades](#): Just as it is in the use of the word “Tartaros” at line [2](#) (and see note), a blurring between person and place is seen in the usage of the word “Hades,” which designates both the god and the realm he rules (see also line [15](#)). Hades is often described by adjectives and phrases that indicate the lack of something: other typical examples include “tearless” and “without laughter.” The underworld is often seen as the inverse of the land of the living. Comparable is Odysseus’ sojourn to the land of the dead in book 11 of the *Odyssey*. The *psukhai* cannot speak, until they drink blood, considered by the early Greeks to be one of the vital forces that make life possible (another one being air; see also *OH* 66.9+n). There is also an inversion of social custom here. Normally a host provides for the strangers who come to their door, but in this situation Odysseus, although a visitor, must provide for his hosts—and not the hosts themselves at that, but their subordinates.

[10 Acheron](#): The “river of woe,” it is sometimes specially designated as the one which the *psukhai* must cross to reach Hades proper; see also note to line [2](#).

[12 Euboulos](#): The name means “of good counsel” and is another form of the name Eubouleus; see *OH* 41.8n.

[12–15](#): The beginning part of the abduction of Persephone. “Attic cave” and “Eleusis” are clearly intended to evoke the Eleusinian Mysteries, the most famous mystery cult in antiquity and the one with the most participants (see *OH* 40i).

[16 you alone were born to judge](#): Usually the judges of the dead are prestigious heroes. The most important ones are Minos, king of Krete, his brother

Rhadamanthys, and Aiakos, all sons of Zeus (see, e.g., Plato *Gorgias* 523a–524a). Sokrates at his trial even adds Triptolemos, one of the Eleusinian heroes (Plato *Apology* 41a), a detail perhaps embellished to play to the sympathy of his judges, of whom some were doubtlessly initiates in the Eleusinian Mysteries. Of course, Hades and Persephone are often depicted as exercising their executive prerogatives, as numerous figures in mythology appeal to them to allow them return to the land of the living, such as Orpheus himself, when he requested to bring back Eurydike (see also *OH* 87.9n).

19. To Zeus the Thunderbolt

The display of light and sound during a powerful thunderstorm is an awesome sight to behold, even to the modern mind, which of course knows there are rationally grounded scientific principles that explain the meteorological phenomena it perceives. How much more it must have captured the imagination of the ancients when the previously serene skies suddenly and inexplicably exploded in a violent eruption of elemental fury! It is no wonder that a god who wields the thunderbolt would hold a prominent place in any pantheon, and for the Greeks this is in the hands of the chief deity Zeus. In myth, thunder and lightning are supplied to him by his uncles, the Kyklopes, of whom there are three: Brontes (Thunderer), Steropes (Flash), and Arges (Brightness). These Kyklopes gave the thunderbolt to Zeus out of gratitude for his releasing them from the underworld (Hesiod *Theogony* 139–146, 501–506; Apollodoros 1.1.2 and 1.2.1; *Orphic fragment* 228). They are usually portrayed as smiths (e.g., *Orphic fragment* 269, where they are the teachers of Hephaistos and Athene) and so ought to be distinguished from the unsophisticated rustic race of Kyklopes that Odysseus encounters on his journeys. Zeus uses his great power to defeat the enemies of order and civilization; see, e.g., the similar depictions of his might in the Titanomachy and the defeat of Typhon in Hesiod *Theogony* 687–710 and 839–868. The lightning bolt of Zeus also makes short work of mortals who transgress boundaries and commit hubris, such as Asklepios, the son of Apollon, who effaced the line between life and death by resurrecting men from the dead (see *OH* 67i). The weapon sometimes kills unwillingly: in the story of Dionysos' birth, Semele is destroyed by the thunderbolt of a reluctant Zeus bound by an oath (see *OH* 44i). We find this story adopted into Orphic mythology, which further relates that the Titans are again kerblasted by the lightning of Zeus, this time for their murder of Dionysos (see *OH* 37i). In cult, Zeus is worshipped, as he is addressed here, as Keraunios (Thunderbolt) and also Kataibates (Descender); in fact, both had an altar at Olympia (Pausanias 5.14.7, 10). Those who died by lightning strike were often accorded special honors after death (see *OH* 20i).

Our hymn focuses on the physical manifestation of the thunderbolt itself in a surprisingly vivid and extended description that fills almost the entire hymn. Like a painter, the poet guides our eye from the appearance of the bolt in the sky, through its dizzying descent, and down to its epiphany on the surface world. It thus encompasses the same collocation of realms as found in other hymns in the collection (see *OH* 10.14–16n and in particular *OH* 15.3–5+n) and thus accentuates the cosmological significance of Zeus’ power. Another similarity to *OH* 15 is that the element fire is emphasized, as it is in the companion hymn that follows. This hymn begins a series that is arranged on the same principle of the four elements that defined the order of *OH* 15–19 (see *OH* 15i). Kleanthes also praises the power of Zeus’ thunderbolt, stressing that it is the tool Zeus employs to steer the world with reason (*Hymn to Zeus* 9–13); compare also the statement that “thunderbolt directs everything,” attributed to Herakleitos (Kirk, Raven, and Schofield 1983, no. 220).

16–17: Possibly a vague reference to the birth of Protogonos as reported by the *Rhapsodies*, where the egg out of which he is born is also called a “cloud” and a “bright robe” (*Orphic fragment* 121; see also *OH* 21i).

20. To Astrapaïos Zeus

This hymn forms a pair with the previous one to Zeus the Thunderbolt. It is shorter, but they have a number of similarities: stress on fire, atmospheric description, and detail of sound. “Astrapaïos” means “of lightning,” and, strictly speaking, refers to the gleam of light that accompanies the thunderbolt. The Greeks sharply distinguished between the sound of thunder, the flash of lightning, and the physical bolt itself (see West 1971, p. 207), and so it is perhaps surprising there is no hymn for Zeus of the Thunder included in this sequence. Thunder, however, is personified and mentioned in the opening address to Mousaios (see *OH* O.38+n), and as a physical phenomenon thunder appears in this hymn and the previous one, as well as the first one dedicated to Zeus, either explicitly or implicitly (see *OH* 15.9; *OH* 19.6, 9, 14–15; cf. *OH* 20.3). *OH* 19 and *OH* 20 essentially refer to the same aspect of Zeus, although they do not fully overlap. Zeus as cosmic begetter appears in this hymn (line 5; cf. *OH* 15.3–5). He is not invoked to bring a myriad of blessings, as in the previous hymn (*OH* 19.20–23), but rather to give the initiate a “sweet end to... life.” It is interesting to note that, while there are a number of hymns in the collection that ask in one way or another for a noble end of life, the only ones where the addressee is asked to bring a sweet one is here and in *OH* 73 to Daimon, who is probably being identified with Zeus (see *OH* 73i; cf. also *OH* 86.12). It may have particular point here since there was special religious significance attached to death by

lightning. In fact, some of the Bacchic gold tablets seem to refer to being killed by Zeus' lightning; see nos. 5, 6, 7, and Graf/Johnston 2007, pp. 125–127. Their suggestion—that the initiates are expressing hope of being purified in death and enjoying the same special status in the underworld as the heroes—may be at work in this hymn as well (see further *OH* 87.12n). The idea, of course, is not that the initiates wish to be struck by lightning but that their efforts in following the cult would effectively purify their *psukhē* in preparation for death. Fire often has importance as a purifying agent in Greek religion, and it is significant that Zeus is addressed as “pure” in the opening line of this hymn (see also *OH* 15.8+8–9n). The “sweetness” of the end of life might then be proleptic.

21. To the Clouds

This hymn corresponds to the hymn to Hera; see *OH* 16i. This goddess has a connection with clouds in mythology, which might have strengthened the association in our composer's eyes. When the mortal Ixion makes advances on Hera, Zeus creates a cloud doppelganger of his wife, with whom Ixion then has relations. He is punished in the underworld for this outrage, tied to a flaming wheel that endlessly spins throughout eternity. The cloud, though, becomes pregnant and gives birth to the centaurs (see Apollodoros, epit. 1.20). In this hymn, the Clouds are represented, in a similar way Hera is portrayed in hers, purely as meteorological phenomena that produce rain and are the loci for thunder and lightning. There were a number of explanations for these manifestations of weather in antiquity. Anaximander speculated that they occur when wind breaks through a cloud (Kirk, Raven, and Schofield 1983, nos. 129–131); Anaximenes added that clouds themselves are formed when the air is condensed and that further condensations eventually squeeze out rain (Kirk, Raven, and Schofield 1983, no. 158). Herakleitos contended that thunder comes from the crashing of winds and clouds, lightning from the kindling of the clouds, and rain from their quenching (Diels and Kranz 1951–52, 22A14), while Anaxagoras attributed thunder to the collision of clouds, and lightning to their friction (Diogenes Laertius 2.9). The Sokrates in Aristophanes' *Clouds* explains thunder and rain as the result of clouds, filled with water, colliding and lightning as the result of a dry wind, caught inside a cloud and breaking forth (367–411). These details have probably been cobbled together from Pre-Socratic theories by Aristophanes, if not outright invented, to set up a number of scatological and political jokes. The founder of Stoicism, Zeno, appears to have been unsure whether lightning, thunder, and the thunderbolt itself were the result of the friction or the striking of the clouds occasioned by the wind (*SVF* 1.117). The explanation in our hymn seems closest to Aristophanes', and there are a number of

verbal reminiscences of his work that suggest direct influence; compare also Sokrates' "Hymn to the Clouds" at 263–274 of that play. That the Clouds are already "filled with blazing thunder" perhaps alludes to the relationship between Zeus, who is identified with the thunderbolt in *OH* 19, and his wife Hera. The Stoics, when allegorizing Zeus as fire and Hera as air, note that the fire is the superior, active principle, with air being subject to it and passive (see *SVF* 2.1066, 1070, 1075). The Clouds in this hymn do seem quite passive, even impregnated; that they are invoked to send rain at the end (6–7) is not necessarily a contradiction, since this is a conventional formulation. It is repeated verbatim at the end of *OH* 82 (see also *OH* 82.4n). For the belief that the clouds were born from the sea, see *OH* 22.8n. In the Orphic *Rhapsodies*, the egg out of which Protogonos is born is called a "cloud" as well as a "bright robe" (*Orphic fragment* 121; see also *OH* 19.16–17n and West 1983, p. 202).

22. To the Sea

Sea is here identified with the Titaness Tethys, the wife of Okeanos. For their role in traditional and Orphic cosmogony, see *OH* 83i. That she and her husband might have had a more important role in certain Orphic accounts of creation might explain why our composer has opted to identify the sea with her, as opposed to another primeval watery figure such as Pontos. The male/female pattern we see employed as a way to group hymns elsewhere in the collection is not used here (but note that Tethys and Okeanos appear together at *OH* O.26–27). Perhaps the reason is to be found in Okeanos' association with death; see *OH* 83i. Their daughters, the Okeanids, are identified with the Nymphs to whom *OH* 51 is addressed (and also see line 8).

This hymn, along with the next three, form a group that is associated with water and is the third in the series that repeats the pattern of elements found in *OH* 15–18 (see *OH* 15i). It is also interesting to note that this hymn follows the one to the Clouds just as the hymn to Okeanos follows three separate ones to the winds, which receive prominent notice here and in the previous hymn. For the connection between sea, air, and clouds, see note to line 7.

2 dark-veiled: The same epithet is used of Tethys at *OH* O.26.

7 mother of Kypris: Kypris is another name for Aphrodite, who in one version is born out of the sea; see *OH* 3.2n and *OH* 55i.

7 mother of dark clouds: The idea that the clouds and winds are "born" from the sea goes back to the Pre-Socratics. Xenophanes mentions this explicitly (Kirk, Raven, and Schofield 1983, no. 183), and it seems implicit in Anaximander (Kirk, Raven,

and Schofield 1983, no. 129). Aristophanes is probably alluding to this doctrine when he makes Okeanos the father of the Clouds (*Clouds* 271 and 277); see also *OH* 82.4n. For the weather phenomena produced by clouds, see *OH* 21i.

8 mother of every spring round which nymphs swarm: Aside from creation myths where Okeanos and Tethys are considered the first (or first progenitors) of all, they are credited with being the parents of smaller bodies of water. Hesiod lists some of the three-thousand rivers (male) and three-thousand springs (female) that are their brood (*Theogony* 337–370). Like other personified water divinities, their human form may be loosely considered separate from the actual physical body of water. In the theogony sung by Orpheus at Apollonios of Rhodes *Argonautika* 1.495–512, the Okeanid Eurynome becomes the consort to Ophion, and this pair of gods precedes Kronos and Rhea as the rulers of Olympos (see also *OH* 83i).

9–10: A common request of sea divinities in our collection; see *OH* 17.9–10n.

23. To Nereus

According to Hesiod, Nereus is the oldest child of Pontos, a male personification of the sea and a child of Earth (*Theogony* 233–236). Hesiod describes this divinity as being particularly honest, gentle, and mindful of lawful things. His main importance in myth, other than being the father of the Nereids (see following hymn) is his identification with “the Old Man of the Sea” (e.g., at Pausanias 3.21.9), a role he shares with other figures, particularly Proteus (see *OH* 25i). He plays no role elsewhere in Orphic cult, and his inclusion here seems to be entirely because of his daughters, with whom he forms another male/female pairing (see *OH* 14.8–9n).

5–7: Like his son-in-law Poseidon, Nereus is connected with earthquakes. “Demeter’s sacred throne” is a kenning for the earth. The theme of winds continues from the previous two hymns. Here they are locked up under the earth, and it seems that their violent motion thus constrained is imagined to be the cause of earthquakes. This might be intended as an interesting twist to the story of the bag of winds that Aiolos, warden of the winds, gives to Odysseus (*Odyssey* 10.1–75). All of the winds are contained in the bag except for the gentle west wind Zephyros (see *OH* 81+3–4n) that conveys Odysseus’ ship home. However his men, not knowing the bag’s contents, but thinking that Odysseus was hiding something good from them, foolishly open the bag, thus letting all the violent winds out (similarly, Pandora; see Wolkow 2007). These promptly blow the ship back to Aiolos, who refuses further assistance to the beleaguered Odysseus. Comparable, too, is the imprisonment of Typhon in Apollodoros’ version of his battle with Zeus (1.6.3). This creature has wind

associations and, although imprisoned below Mount Etna by Zeus, is the source of its volcanic activity; see also *OH* 16i and cf. *OH* 32.12n.

7–8: The same requests are made of Poseidon at the end of *OH* 17, who also is additionally petitioned to keep ships safe.

24. To the Nereids

The traditional genealogy, retained in this hymn, makes the Nereids daughters of Nereus (which is what their name literally means) and the Okeanid Doris. There are usually fifty of them. Hesiod gives a complete list of their names (*Theogony* 240–264), while Homer only manages thirty-four, including Thetis (*Iliad* 18.39–49), the mother of Akhilleus, who, along with Amphitrite, wife of Poseidon, are the most famous ones. One anonymous poem, however, calls them the daughters of Amphitrite (*PMG* 939.10–11). Their worship was wide-spread and localized (Pausanias 2.1.8), and Sappho invokes them along with Aphrodite to bring her brother back home safe (fragment 5). Thetis is found with her own cults separate from the group (see Burkert 1985, p. 172). Their importance in folk religion is attested by the modern Greek “Neráides,” the generic appellation for all female nature spirits, who take their name from them. This hymn continues the theme of water.

2–3: Bacchylides 17.100–108 paints a similar scene; see also *OH* 17.3n and cf. *OH* 75.1–2+1n.

3: The Tritons are a mythological race of mermen, the chief figure of whom is the eponymous Triton, mentioned in line **5**.

9–11: “mother Kalliope” is probably meant to evoke the fiction of Orpheus dictating these hymns to Mousaios; see also *OH* 76.7n+i. Apollon’s presence might similarly be explained, since he is sometimes considered the father of Orpheus (*Orphic fragment* 895–898; with Kalliope as mother, 896). The connection of the Nereids with the rites of Dionysos is curious. The Nereid Thetis succors Dionysos when he is chased by Lykourgos (*Iliad* 6.130–137), but this probably says more about Thetis as a helpful goddess (she also rescues Hephaistos, as related at *Iliad* 18.394–405) than about any particular connection with Dionysian cult. Ino, who nursed her nephew Dionysos and later became the sea goddess Leukothea (see *OH* 74i), is said to dwell among the Nereids by Pindar (*Olympian Odes* 2.28–30 and *Pythian Odes* 11.2). The Nereids are very similar to the Okeanids, who are identified with the nymphs who nurse Dionysos in *OH* 51.1. Furthermore, the two groups, both of which are composed of a plurality of young female water divinities, are sometimes confused,

despite the Nereids' connection with salty water and the Okeanids' with fresh. A further source of confusion is that the Nereids are cousins to the Okeanids, since their mother, Doris, is a daughter of Okeanos, and thus they are half-Okeanid themselves! Interestingly enough, the Hellenistic poet Simias makes the nymphs the daughters of Doris (fragment 13; he probably has the Nereids in mind). As in the case of Sun, Pan, and Apollon, our composer has partially blended three originally separate entities, for which some precedents were found in the earlier tradition. The Nereids' connection with Dionysian cult is explicitly made in line [3](#), where they are said to “revel in the waves.” This carries the connotations of maenadic frenzy (see *OH* 1.3+n and *OH* 52i), and note that the Okeanids are similarly portrayed at *OH* 51.15–16.

25. To Proteus

Like Nereus, Proteus is an “Old Man of the Sea” (see *OH* 23i) and in fact may very well just be another name for Nereus. In this hymn, however, he takes on a more cosmic significance. Our composer plays on the folk etymology of his name (“the first”) in lines [2](#) and [9](#); Proteus is raised to the level of a primeval being. The same “cosmic etymologizing” from a name also appears in the hymn to Pan (see *OH* 11i), and Proteus is described as having power over a similar range of realms as Pan (see note to line [9](#) below). Our hymn also connects the shape-shifting abilities of Proteus (see note to lines [4–8](#)) with his new primeval origin. He is able to change his form because he contains all forms in himself (line [9](#)), even as he himself is the one who has apparently created these forms out of undifferentiated matter (lines [2–3](#)). Proteus is thus cast in the role of a demiurgic figure. This is not as strange as it might first appear, since water in both myth and philosophical speculation is often regarded as the origin of the universe, or at least a very early feature of it; see *OH* 83i. Water, being an element that is easily observed to possess no firm structure, is an obvious choice for those seeking a single origin for the concrete pluralities in the empirical world; its character is probably also a reason why mythological beings connected with water are often shape-shifters themselves (see note to lines [4–8](#)). This hymn ends the series of ones addressed to water divinities.

[1 key-holding master of the sea](#): For the symbolism of holding keys, see *OH* 18.4n.

[2–3](#): The epithet “first-born” is quite similar to the name Protogonos, a very important deity in Orphism, who has a central role in the creation of the world (see *OH* 6i). Physis is also said to be “first-born” (*OH* 10.5). The word used here for “matter,” “hulē,” is a philosophical technical term. Quandt in his edition of the *Orphic Hymns* cites Stoic doctrine that called matter “mutable, changeable, and in flux” (*SVF*

2.305).

4–8: Both Proteus and Nereus are able to change their shape. They are also considered very wise and capable of prophecy, which for the Greeks comprised not just the ability to see the future but also to know of the past and to interpret the present, as lines **4–5** delineate. Shape-shifting and prophecy combine in the one important myth of Proteus (*Odyssey* 4.348–570). When Menelaos is returning from Troy, he becomes stuck on Pharos, an island off Egypt, due to an act of impiety. A daughter of Proteus, Eidothea, takes pity on the men and instructs Menelaos on how to get the information he needs from her father. He and three companions kill seals from Proteus’ herd, cover themselves with the skins, and wait for Proteus to take his noonday siesta. Then they jump on him and do not let go, even as he changes his shape into various creatures and elements, until he returns to his original form. After being released, Proteus truthfully explains to them what they must do to appease the gods. He also answers Menelaos’ questions about the whereabouts of Lokrian Aias, Agamemnon, and Odysseus. Finally, Proteus reveals to Menelaos that he will not go to the underworld when he dies but rather to the Elysian Fields. Vergil models his account of Aristaeus and his bees on this story. After his bees suddenly die, Aristaeus’ mother directs him to wrestle Proteus in order to find out why, and he learns that it is due to the anger of Orpheus at Aristaeus’ role in the death of Eurydike (*Georgics* 4.387–527). Nereus is also involved in wrestling and prophecy. During Herakles’ quest for the Apples of the Hesperides, he first needs to secure information from Nereus vital to his success; they wrestle and Herakles must keep hold of Nereus as he constantly alters his form until the old man yields and gives up the information (see Apollodoros 2.5.11). Of course, the ability to transform is not always connected with prophecy. Peleus must hold onto the Nereid Thetis, who keeps changing her shape, until she agrees to marry him (see Apollodoros 3.13.5), and Herakles again wrestles a shape-shifting god, this time the river Achelous, for the hand of Deianira (Ovid *Metamorphoses* 9.1–88).

9: For Physis, see *OH* 10i. She is said to preside over the heaven, earth, and sea in her hymn (see *OH* 10.14–16+n).

26. To Earth

Earth (Greek Gaia or Gē), is the quasi-personified figure of the productive powers of the land, the land itself, and often of procreation in general. She is, to an extent, a generic mother goddess, and thus shares many affinities with her more particular incarnations, such as Rhea (*OH* 14), Mother of the Gods (*OH* 27), and Eleusinian

Demeter (*OH* 40), as well as with certain closely related male fertility gods, such as the Kouretes (*OH* 31 and *OH* 38). For her identification with other fertility goddesses in Orphic mythology, see *OH* 14i. She plays a central role in Hesiod's cosmogony and theogony. Born after Khaos, she parthenogenetically gives birth to a number of similarly quasi-personifications of physical features: Sky, Pontos ("sea," but a different word than the one personified as the addressee of *OH* 22), and the mountains. She then mates with Sky in the usual way to produce the Kyklopes, the Hundred-Handers, and the Titans (*Theogony* 116–118; 126–153). In the succession myths that follow, she connives with her youngest son, Kronos, to put an end to the oppressive behavior of her son-husband (154–175) and, in turn, now with Sky, helps Rhea end Kronos' swallowing of their children (453–500). However, she helps her grandson Zeus avoid the danger of being overcome by his progeny with Metis; instead, Metis is swallowed by Zeus, and Athene is later born from his head (886–900; 924–926). See further the note to line 2 below. Earth herself received worship in Greek religious practice; for details, see Larson 2007, pp. 157–158. We also find her connected with the pre-Apollo Delphic oracle (see *OH* 79.3–6n).

This hymn is the first in the last group of a series (*OH* 19–27) arranged by physical element, here earth, which mirrors the same order in the hymns to Zeus, Hera, Poseidon, and Plouton-Hades (*OH* 15–18); see *OH* 15i.

1 mother of men and of the blessed gods: Compare Homeric *Hymn to the Mother of the Gods* 14.1 and Homeric *Hymn to Earth, Mother of All* 30.1, 17; see also *OH* 10.1+n, *OH* 14.8–9+n, and *OH* 27.7+n. Earth, like Physis, is portrayed more as a natural force than a personified entity, and there are close affinities between their hymns in the collection.

2 you bring all to fruition, you destroy all: Life and death, although opposites, were nevertheless conceived as intricately bound polarities, and, as usual in Greek mythic thought, having power over one often implies having power over its contrary. Persephone also holds the power of life and death in her hymn (*OH* 29.15–16+n; see also *OH* 30i). A similar sentiment is found in the Homeric *Hymn to Earth, Mother of All*: "... you are the source of fair children and goodly fruit,/and on you it depends to give life to, or take it away from,/mortal men" (30.5–7). Perhaps comparable is a certain ambiguity of Earth in myth, as, for example, found in Hesiod's *Theogony*. The blood that falls from the castrated Sky fecundates Earth, who produces the brutal Giants and the horrid Erinyes but also the lovely Ash Tree Nymphs (183–187). Also, after the defeat of the Titans, Earth mates with Tartaros to produce the scourge of the gods, the monstrous Typhon; yet it was Earth who suggested to the gods that Zeus be made ruler after the defeat of the Titans (820–838; 881–885).

4 seat of the immortal cosmos: Hesiod calls Earth “the firm seat of all/the immortals who hold the peaks of snowy Olympos” (*Theogony* 117–118); compare also *OH* 18.6–7. See further *OH* 27.9n.

6 deep-bosomed: Compare Hesiod *Theogony* 117, where Earth is called “broad-breasted.” This epithet is used twice of the sea in the collection: *OH* 17.3 and *OH* 74.3.

27. To the Mother of the Gods

The Mother of the Gods is the Phrygian goddess Kybele. She was also simply known as Meter (Mother). Her worship wound its way from the Greeks in Asia Minor to the mainland and appears to have gained traction in the sixth century ^{BC}. She is an earth fertility goddess, and so quickly became identified with other such figures in Greek mythology and religion: Rhea, Demeter, Earth, Hera—even Aphrodite and Hestia (see *OH* 14i and the note to line 9 below). Likewise, Hipta, a goddess of Asia Minor, might be a local version of Mother; see *OH* 49i. Wild music and dancing, ecstatic possession and ritual madness, and the close connection of her worship with mountains were all characteristic of the cult; see notes to lines 11 and 13. While her worship made some headway into official Greek cult, it was for the most part relegated to marginal members of society. Her wandering beggar-priests, called “mētragurtai” (“collectors for Mother”) and “kubēboi,” were held in low regard. In terms of myth, insofar as Kybele is identified with Demeter, she is the mother of Persephone and, just like Demeter in the Homeric *Hymn to Demeter*, she keeps away from the gods in anger over her daughter’s abduction; see Euripides *Helen* 1301–1368. The story may have been the subject of the Epidaurian hymn to Mother of the Gods (translation with brief discussion in Furley 1995, pp. 43–45). In later antiquity, Agdistis, a doublet for Mother, takes on a younger consort, Attis, whom in her jealousy she drives to such heights of madness that he castrates himself (Pausanias 7.17.10–12). There seems to be no reference to him in this hymn, although the name does appear in Orpheus’ address to Mousaios (*OH* O.39). Kybele is connected with the Korybantes, an ecstatic band of warriors who are associated with the Kouretes (see *OH* O.20, *OH* 31.5+n and *OH* 38.20), hence connecting Kybele with Rhea (see *OH* 14.3n) and also, in our collection, Athene (see *OH* 32i). The power of the goddess’ madness reaches its gory peak in the self-castration of particularly dedicated male worshippers, known as Galloi, for whom the myth of Attis serves as an etiology. Among the works attributed to Orpheus are *Enthronements of the Mother* (*Orphic fragment* 602–605; cf. line 5 and note to line 9) and *Korybantic Rite* (*Orphic fragment* 610–611), for which see West 1983, p. 27. For more on the cult of Kybele, see Burkert 1985, pp. 177–179, Larson 2007, pp. 170–171, and the detailed monographs of Vermaseren 1977

and Borgeaud 2004. This hymn should be compared to the hymn to Rhea in this collection (*OH* 14) and the Homeric *Hymn to the Mother of the Gods*. It naturally follows the previous one addressed to Earth, and it ends the second sequence of hymns arranged by their association with the four elements; see *OH* 15i.

2 swift chariot drawn by bull-slaying lions: A typical attribute of the goddess, mentioned at *OH* 14.2 as well. Bull-slaying lions also appear at Sophokles *Philoktetes* 400–401, where the goddess is called Earth. The Homeric *Hymn to the Mother of the Gods* 14.4 associates both wolves and lions with the goddess. See also *OH* 36i.

7 of you were born gods and men: See *OH* 26.1n.

8 you hold sway over the rivers and over all the sea: Kybele is also the “queen of the sky” (line [4](#)) and the earth belongs to her as well (line [6](#)), a natural association for a fertility goddess. For the motif of the geographical extent of a divinity’s power, see *OH* 14.9–10+n. In particular, she shares such broad authority with Pan (*OH* 11.2–3), a god connected to her through his ability to bestow madness (for this, see *OH* 11i). In the next line, Kybele is identified with Hestia, who is associated with fire (*OH* 84.4n); perhaps, then, the related theme of the four elements is also relevant here (see *OH* 10.14–16n).

9 Hestia ... giver of prosperity: Kybele’s throne is described as being located in the center of the cosmos (line [5](#)), thus corresponding to the central position of the hearth in the home; see *OH* 84i+2n and cf. *OH* 40.15+n. Compare also the previous hymn where Earth is the “seat of the immortal cosmos” (*OH* 26.4) around which “the intricate realm of the stars/revolves in endless and awesome flow” (*OH* 26.8–9). This is reflecting a geocentric, not a heliocentric or pyrocentric, view of the cosmos; see *OH* 4.3n and Burkert 1972, p. 317. Euripides in a lost play equated the Earth with Hestia (fragment 944). As with Kybele in this hymn, so too is Hestia called on at the end of her hymn to grant prosperity.

11 whom the drum delights: Drums and other percussive instruments such as cymbals, clappers, and castanets are frequently found in the iconography of Kybele and Dionysos (see further *OH* 30.1n). Along with the *aulos*, they play an important role in the wild, frenzy-inducing music that constitutes their rites (see also note to line [13](#) below). These instruments are mentioned in the Homeric *Hymn to the Mother of the Gods* 14.3. See also *OH* 4.4+n. Music and madness is a recurring theme in our collection: see *OH* 11i, *OH* 14.3+n, and *OH* 31.3+n. It is particularly tied to maenadism; see further *OH* 52.7–8n. In a fragment from a dithyramb, Pindar imagines ecstatic worship of Dionysos celebrated by the gods: Kybele leads off with the beating of drums amid castanets, torches, and the wild shrieks of Naiads (water

nymphs); Ares is present, and Athene, too, with the hissing of the countless serpents on her shield; finally Artemis arrives, having yoked lions, as a Bacchant (fragment 70b.6–21). This shows that already by the early fifth century, Dionysos and Kybele were closely related.

12 all-taming savior of Phrygia, consort of Kronos: In this line the identities of Kybele and Rhea are fused. For “savior,” see *OH* 14.8n.

13 frenzy-loving: The goddess raves and is able to send madness to those she chooses. The rituals of Kybele and the Korybantes (possibly separate from Kybele’s) were supposed to cure madness, and Dionysos himself had that power; see *OH* 71.11n. Hera, who is sometimes identified with Kybele, has the ability to send madness as well. She drives Herakles insane so that he kills his first wife, Megara, and even more pertinently she employs madness to disrupt the lives of those who help the infant Dionysos (e.g., Ino; see *OH* 74i) and, in some accounts, she drives Dionysos himself to madness (see *OH* 14.8n).

28. To Hermes

Hermes is a god with a wide range of functions, which nevertheless boil down to one essential idea: the ability to negotiate boundaries and bridge gaps. Many modes of travel are available to him, including the ability to fly through the air as well as to skim along the surface of the oceans (as beautifully portrayed at *Odyssey* 5.43–54). He can be a guide to men, directing their travels and even overcoming obstacles that block their path. Thus, for example he is able to bring Priam unharmed through the camp of the Greeks to meet with Akhilleus (*Iliad* 24.322–467). He is even able to traverse that most awesome divide between life and death; it is Hermes who leads the souls of the dead to the underworld. His ability to journey anywhere makes him an ideal messenger, a role he often undertakes in myth on the behalf of Zeus. Naturally, he is the god of heralds and diplomats. An important skill for these professions is that of speaking well, and thus he is also a god of language. Sometimes, though, a herald might find himself in circumstances where it is preferable to smooth over a difficult situation with words, even if the truth might have to suffer a bit. Hermes knows how to deceive with words. Indeed, Hermes knows how to deceive, period; he is a trickster figure of the first order, much like Prometheus and the Norse Loki. He is a god of thieves, but likewise he is the god of merchants who can protect against thieves. As so often, a god is responsible for the positive and the negative in a specific domain (see *OH* 30i). Like other trickster figures, Hermes is also a culture hero, inventing things that do much to further the civilized life. The longer Homeric *Hymn to Hermes* (no. 4) is full of the god’s

innovations: the lyre, fire sticks, sacrifice, and wondrous shoes that hide his tracks. The introduction of fire and sacrifice is also attributed to Prometheus, who steals fire from the heavens and whose deception of Zeus at Mekone becomes the paradigm for future human sacrifice (Hesiod *Theogony* 535–570 and *Works and Days* 49–53; see also *OH* 40.8–9n). The Homeric hymn, marked by its cleverness and wit, is itself a piece worthy of Hermes himself. It seamlessly and playfully integrates in its narrative many of the gods’ prerogatives. His role as a god of minor divination is explained as one of Apollon’s gifts to him: Hermes does not receive a share of Delphic honors, but he is permitted to learn about prophecy from the strange bee women who live nearby and who taught Apollon as a child (4.533–566). He also is allowed to keep some of the cows he stole from Apollon, becoming a god of cowherds (4.567–568). This, too, is a mythological etiology that touches on a broader reality. Hermes is the god of all those who look after any herd of animals, such as sheep and goats. Fertility associations are not foreign to this god, who is able to increase the flocks of those he favors (see *OH* 1i). When the basis of wealth changed from agricultural to commercial, Hermes remained the god who brought profit. He is also the lucky god, and a piece of good luck was called a “hermaion,” literally “a thing of Hermes.” The god is often found in pastoral settings, frolicking with nymphs and other creatures of the wild. Yet he is also a god of physical exercise and athletics, particularly of the gymnasia and wrestling grounds, both very “urban” institutions.

Worship of Hermes tended to be domestic and personal; for details, see Burkert 1985, pp. 156–159, and Larson 2007, pp. 144–150. He seems to have had only a small role in Orphism, at least as far as can be deduced from the little said about him in our extant sources. His role as guide of the dead, which one would figure to be of particular interest in Orphic cults, is highlighted in our collection by a separate hymn to Chthonic Hermes, who seems to have become a separate entity (see *OH* 57i). Our hymn here, though, is quite traditional in the various attributes it lists, although it is not by any means comprehensive. There is a particular emphasis on Hermes as the god of language. This is understandable in a body of work whose main interest lies in convincing deities through the use of language to be favorable and propitious. It is notable that the rustic side of the god does not appear at all; this may be taken as circumstantial evidence that the cult for which the *Orphic Hymns* were composed was purely an urban one.

The placement of this hymn is curious at first blush. *OH* 15–27 are structured along the lines of the four elements, and the following hymn to Persephone would seem also to belong to this pattern, in as much as she is associated with earth (cf. *OH* 29.4, 6, 17). We might then expect this hymn to stress the chthonic side to Hermes, which it clearly does not do, despite his being called “lord of the deceased” in line 2; instead, the hymn to Chthonic Hermes has that function. However, as already mentioned, Hermes is a

figure who negotiates transitions, and it seems this hymn performs the same duty. It serves as a dramatic pause, setting off the next two hymns to Persephone and Dionysos, who of course are divinities of the utmost importance for the initiates. Their hymns begin the central portion of the collection, focusing on the birth of Dionysos and Dionysian cult.

1 son of Maia: The traditional genealogy of Hermes makes him the son of Zeus and Maia, a daughter of Atlas; for details see both of the Homeric *Hymns to Hermes* (no. 4.1–19 and no. 18). Chthonic Hermes in our collection has a completely different parentage (see *OH* 57.3–5+n).

2 judge of contests: This epithet appears in Greek literature applied to Hermes, the earliest witnesses being a fragment of Simonides (*PMG* 555) and Pindar *Pythian Odes* 2.10. The original context of the Simonides fragment is unknown, but the Pindar citation comes from a victory ode celebrating the victor's winning of a chariot race. The "contests" in our hymn may only be limited to athletic contests, something that is within the domain of Hermes, or refer to any contest in general, given that Hermes is also a god of good fortune. If there were contests involved in the ritual during which our hymns were sung, then the epithet might have a more immediate significance, especially if these contests involved some kind of speech (see *OH* 7.12–13n; for athletic contests as a metaphor, see *OH* 87.12n).

3 Argeiphontes: This epithet of Hermes has been understood as "slayer of Argos" in antiquity and in modern times, referring to Hermes' exploit in freeing Io from this multi-eyed giant who guarded her. However, this interpretation has been questioned and "slayer of dogs" has been offered as another possibility. For a technical discussion, see West 1978, pp. 368–369. Both explanations portray Hermes in his guise as the god of thieves, who often need to dispatch guards, whether watchmen or watchdogs.

6 interpreter of all: The word "interpreter" in Greek is "hermēneus," and there is an intentional play on the name Hermes (also in *Orphic fragment* 413.1). The word and name do not appear to be etymologically related, however. See also Plato *Cratylus* 407e–408b (and note the pun on Hermogenes' name!).

8 lord of Korykos: Korykos is the southern promontory of the Erythraian peninsula in Kilikia. The mountain most frequently connected with Hermes is the one where he was born, Kyllene in Arkadia. That he is the "lord of Korykos" and not "lord of Kyllene" in this hymn may be due to the location of the cult in Asia Minor, where Korykos would have been more familiar than Kyllene (and thus possibly would have been a place of more emotional attachment for the initiates).

10: The ancient Greeks certainly realized that speech could be used for good or ill. The ambiguity can be seen in the portrayal of Odysseus, the skillful speaker par excellence. His gift with language saves him from the Kyklops Polyphemos. But there are also failures, such as his unsuccessful embassies to the Trojans and to Akhilleus, and the speech that wins him the arms of Akhilleus in turn leads to the death of the great warrior Aias. More to the point, it is Hermes who endows Pandora, that bane for mankind, with language, which allows her to wheedle and lie (Hesiod *Works and Days* 77–82).

29. Hymn to Persephone

Persephone was called Phersephone and P(h)ersephoneia by the poets, Pherrephatta by the Athenians, and Proserpina by the Romans. However, she is often merely known as Kore (“maid”). She is the daughter of Zeus and Demeter already in Hesiod (*Theogony* 912–914). Orphism adopts this genealogy but also at times equated Demeter with Rhea, the mother of Zeus (see *OH* 27i); she flees the advances of her son by turning herself into a snake, but he does so as well and eventually mates with her (see also *OH* 40i). The story repeats itself in the case of Persephone. She, too, is pursued by Zeus who again takes the form of a snake (Clement of Alexandria *Protrepticus* 2.16.1). Their offspring is Dionysos, and this might have produced Melinoe as well (see *OH* 71i). The most important myth involving Persephone is her abduction by Hades, the most famous version of which is found in the Homeric *Hymn to Demeter*; for a summary, see *OH* 41i. There was at least one Orphic version as well. She is usually closely associated with her mother in cult, in which fertility and other aspects of a woman’s life receive emphasis, particularly marriage. For an overview of important cults, see Larson 2007, pp. 69–85. Her connection with the underworld and Dionysos is particularly important to Orphism. She frequently appears on the Bacchic gold tablets. A few short ones merely convey greetings to her (nos. 15, 17, 31, 37). In others the initiate appeals to her for their reward in the afterlife for which their initiation into the cult had prepared them, and there is sometimes an allusion to the initiate’s guilt inherited from his Titan forbears who killed Dionysos, Persephone’s son (nos. 5–7, 9, 26a, b; cf. no. 8). In one tablet, the initiate is assured to reach the “holy meadows and groves of Persephone” (no. 3). For an analysis of these tablets, see Graf/Johnston 2007, pp. 66–164; see also *OH* 18.2n and *OH* 87.12n. We also find the chthonic connection of Persephone stressed in the magical papyri through her thorough identification with other goddesses. There she is identified with Moon, Hekate, and Artemis (see further *OH* 1i and *OH* 59.3–4n). In our hymn both sides of Persephone are addressed. She is a fertility goddess, due to her connection both to Demeter and Hades, who, although the lord of the dead, nevertheless has a

connection with life in that he can be seen as the one who sends up crops and other growing things from his realm under the earth (see *OH* 18i). His abduction of Persephone and her reunification with Demeter, and the consequent compromise between the two over her, was interpreted by the Greeks as symbolizing the cycle of growth: the seed is sown under the earth, where it lies dormant throughout the winter until its fruit miraculously reappears in the spring (but see Burkert 1985, p. 160, for another interpretation). Yet, through her marriage to Hades, Persephone is the queen of the dead. Their relationship had a rough beginning, and she can even have a sinister side. Odysseus fears that she might send up a ghost or monster to vex him during his visit to the land of the dead (*Odyssey* 11.633–635); see also *OH* 71.4–5+n. It is perhaps for this reason that the poet has omitted the more unsavory details of her birth and abduction (as in the case of her mother in *OH* 40). This hymn together with the following one to Dionysos forms a mother-son pair; for other similar collocations, see *OH* 14.8–9n.

1 sole offspring: As in *Orphic fragment* 294. Demeter also bears this epithet; see *OH* 40.16+n. It is used of Hekate in Hesiod *Theogony* 426, a goddess who sometimes is identified with Persephone. This might be one of the reasons why the source of Apollodoros made Styx, and not Demeter, the mother of Persephone (Apollodoros 1.3.1).

4 the gates of Hades: Compare *OH* 18.4, where Plouton is said to hold the keys to Hades.

5 Praxidike: The name means “exacter of justice.” Pausanias tells us that a group of goddesses called Praxidikai were worshipped at Haliartos (9.33.3). The *Orphic Argnonautika* mentions the “mysteries of Praxidike” (31) without further elaboration.

6 mother of the Erinyes: In Orphic myth, the Erinyes are the children of Persephone and Hades (sometimes Apollon); see *OH* 70.2–3n. Once in the magical papyri it seems that Persephone is the name of one of the Erinyes; see *OH* 69.1n. In our collection, she is also implied to be the mother of Adonis (see *OH* 56.8–9+n) and Melinoe, although the allusion to the story of the latter’s birth is obscure (see *OH* 71.4–5+n).

7–8: Eubouleus (“good counsel”) is a name applied to different divinities (see *OH* 41.8n), but here it refers to Dionysos. The epithet “loud roaring” is characteristic of the god. In the next hymn, he is also described as “loud roaring” (*OH* 30.1+n), and he was often called Bromios (Roarer), as in *OH* 40.10. Our composer here euphemistically summarizes the doublet of Persephone and Dionysos’ birth in Orphic myth, as he does in the following hymn. No mention is made of snakes or rape.

9–11 radiant and luminous... brilliant and horned: When Demeter gives birth to Persephone, the infant has an extra pair of eyes on her forehead and horns, and the mother flees in terror at the sight (see *OH* 14i). This line might be alluding to an identification with Moon, who is often portrayed as bright and horned (*OH* 9.1–2). As mentioned in the introduction to this hymn, Persephone was identified with the moon goddess, and in later antiquity the phases of the moon were associated with her split existence between the land of the living and the land of the dead (see Richardson 1974, p. 285).

9 playmate of the Seasons: In their hymn, the Seasons are described as playmates of Persephone (*OH* 43.7+i).

12–14: The poet subtly glides between Persephone as a person and Persephone as the fruits of the earth itself; the same effect is used with Dionysos and the grape (see *OH* 50.5+n). In the Orphic version of Persephone’s abduction, she is weaving a robe of flowers when Hades appears (*Orphic fragment* 288). The pointed contrast between spring and autumn is mirrored in the life-death imagery in lines **15–16**.

15–16: As is often the case, a god has control over opposites. Many fertility goddesses double as death goddesses; see *OH* 26.2+n. The Greek in line **16** contains an etymologizing play on words: “*Phersephonē pherbeis ... kai ... phoneueis*” (“Persephone, you nourish ... and ... kill”). Hekate is called the “all-nourisher” in the magical papyri (*PGM* 4.2749) shortly after she is addressed as Persephone (4.2747). The Stoic philosopher Kleanthes is reported to have made a similar play on words: he equated *Phersephonē* with warm air (“pneuma”) that is carried (“*pheromenon*”) through crops and is killed (“*phoneumenon*”).

19 a splendid old age to him who is sailing: This refers to the crossing of a river on Charon’s ferry in the underworld in order to reach Hades proper. For interpretation of “old age,” see *OH* 87.12n.

30. To Dionysos

Dionysos is a very difficult divinity to define—and one suspects that this is exactly how he would want it to be. He is a god of vegetation, particularly of the creeping vine (see lines **4–5**). He is a god of liquid fertility: the catalyst that initiates the process of growth, the vital force that sustains it, and the fluid nourishment that flows from it. Semen, blood, water, wine, honey, milk—Dionysos is all of this. His very essence is a fluidity that is at once defined and undefined. At his roots, he is a god of transitions, but in order for there to be a transition, there must be a point A and a point B between which a

transition exists. Dionysos swings between these extremes. At any moment, the god can move from one to the next. He is a god of opposites: peaceful and warlike, human and animal, sober and drunk, alive and dead, sacred and profane. Dionysos blurs the lines. There are many Greek gods who oversee conflicting spheres, such as Apollon, the god of medicine and disease. Yet none are so thoroughly defined by the juxtaposition of opposites as Dionysos. The *Hymns* themselves teem with paradox and contradiction. Even more, they seem to embrace it, to actively present the conflict wherever possible. This frequently occurs at the verbal level and expands to include the addressed divinities themselves. Identities are spliced (e.g., the Erinyes and Eumenides); entities are merged (e.g., Okeanids and the Nymphs). The Dionysian spirit lurks behind this, too. A crucial element of his worship is the process which the Greeks called *enthousiasmos*, “the god inside” (whence English “enthusiasm”), the belief that the god enters into the worshippers and possesses them (see further *OH* 50i), which leads to a state of *ekstasis*, “a standing out (of oneself)” (whence English “ecstasy”). To a degree unmatched by other divinities, Dionysos is with his followers (cf. *OH* 32i). The effacing of the distinction between divine and human, the strange encounter where someone at the same time is somehow both himself and not himself, coheres perfectly with the transitional nature of the god himself. In the *Hymns*, religious experience becomes poetic strategy. The various hymns are not merely words to be mechanically recited. It is in their performance that they find their ultimate fulfillment. Through this (and the other ritual acts), the Dionysian spirit was evoked, made manifest, and entered into the very breath of the initiates—an *enthousiasmos* of language that transported the worshippers, however briefly, beyond their quotidian existence and allowed them to touch the divine. This is the key to understanding the whole collection (see also the introduction to the translation). In one respect, then, performing the *Hymns* enables one, in essence, to become the god (see also *OH* 33i and *OH* 52i). The initiation ritual mirrors Dionysos: as the god is ripped apart by the Titans and is born again, so, too, the initiates, blasted by the vagaries of life, are reborn through initiation into something pure and holy. And just as the pieces of the murdered divine child must be gathered and reconstituted anew, so the initiates, in performing the *Hymns* where the details of cultic myth and eschatology are scattered in obscure allusions but subtly linked through a complex web of shared and similar epithets and descriptions, reconstitute the esoteric knowledge that leads to a revelation of the secrets of life and death. The learned contests we find mentioned sporadically in the collection might be understood in this light; see *OH* 7.12–13n. Yet encounter with the divine is fraught with peril. The frenetic invocations of various deities to appear, coupled with the uncertainty as to how they will react to being so summoned, lead to anxieties. Thus the initiates repeatedly call on figures to come kindly disposed and a few times even explicitly request the more dangerous ones to dispel the madness they bring (see *OH* 71.11n).

This hymn is the first of many that address Dionysos. Coming as it does after the hymn to Persephone, who is (one of) his mother(s) (see note to line [2](#) below), it functions in a sense as the birth of Dionysos, and in many ways it culminates the series of divinities addressed in the previous hymns. His birth is the moment the entire universe has been anticipating. This initial hymn is followed by figures who play a role in the god's early years (see *OH* 32i). Starting with *OH* 40, the collection moves away from cosmology and mythology to a decided emphasis on cultic practice. This reaches its climax through a number of hymns dedicated to different cultic identities of Dionysos (*OH* 45–47 and *OH* 50–53), particularly as the divine child, and ends with a hymn dedicated to the traditional *thiasos* of the god (*OH* 54). Various Dionysian themes are interwoven in this grouping; imagery and concepts merge and blur the identities of the addressees. These hymns occupy the central portion of the collection and most likely the ritual itself.

For more on Dionysos' role in myth and religion, see Burkert 1985, pp. 161–167, and Larson 2007, pp. 126–143; for Dionysos and Orphism, see Graf/Johnston 2007, *passim*. There are three Homeric hymns dedicated to this god (nos. 1, 7, 26).

[1 loud roaring, reveling](#): Dionysian worship, particularly the ecstatic elements, was marked by noise: voices raised in song, the clatter of percussive elements (see also *OH* 27.11n), the sounds of the victim. The epithet used here is closely related to Bromios (Roarer), another name for Dionysos; see *OH* 40.10+n. Compare “howling” in line [4](#), and see further *OH* 29.8, *OH* 45.4, *OH* 48.3, and *OH* 49.3. The “Bacchic cries” of the Erinyes are similarly described (*OH* 69.2) as well as the crashing of the rain clouds (*OH* 21.3). For a description of the (maenadic) revel, see *OH* 52i.

[2 primeval, two-natured, thrice-born](#): A numerical sequence. The word translated here as “primeval” is “prōtogenos,” also used of Dionysos at *OH* 52.6. It is one of the names of the pivotal Orphic divinity responsible for the creation of the world. The two gods share many features and indeed can be considered the same being (or different manifestations thereof); see *OH* 6i and note to lines [3–4](#) below. “Two-natured” probably refers to Dionysos' androgyny, a characteristic shared with Protogenos and other divinities in the collection (see *OH* 6.1+n and *OH* 9.4n). It is interesting to note that Apollodoros says that Zeus instructed Ino to raise Dionysos as a girl (3.4.3), and that Mises seems to be interpreted as Dionysos in his feminine manifestation (see *OH* 42i). Another possibility is that “two-natured” reflects the andromorphic and teratomorphic side of the god, but this is probably what “two-shaped” in the following line is meant to indicate. See also *OH* 52.5+n, where the god is said to have a “three-fold” nature. The epithet “thrice-born” also contains some ambiguity. In traditional mythology, Dionysos was born from Semele and from

Zeus, insofar as Zeus saved the child after the death of Semele and kept him in his thigh until the child fully gestated (see *OH* 44i; cf. *OH* 45.1 and *OH* 50.3+n). Orphism presented an alternate birth, one where Zeus mated with Persephone in the form of a snake, as briefly mentioned below in lines 6–7 (see also *OH* 29i+7–8n). Also, in Orphic mythology Dionysos is eventually torn apart and killed by the Titans (see *OH* 37i); he is then either reconstituted (by Rhea, Demeter, Apollon, or Zeus; see *Orphic fragment* 59, 322, 325–326) or born again through Semele (see *OH* 44i). Some authors who refer to a “thrice-born” Dionysos count the birth from Semele, Zeus, and the reconstitution of Dionysos after being dismembered by the Titans (see *Orphic fragment* 59). It is difficult to securely affirm that interpretation here, as our poet explicitly considers Dionysos the son of Persephone (but see *OH* 46.6–7+n). The matter is further complicated by the fact that Dionysos is said to have two mothers at *OH* 50.1. This would indicate Persephone and Semele, but it is hard in that case to reconcile the third birth as either Dionysos being born from Zeus’ thigh (which would seem to contradict the idea of Persephone as mother) or as the reconstitution of the dismembered Dionysos (which would seem to be how some Orphics worked in Semele as the mother of Dionysos). In other words, the births to which “thrice-born” here refers are problematic, since there are four possible births found in our sources (Semele, Zeus, Persephone, reconstitution), all of which are alluded to at different points throughout the collection. The ambiguity, though, might be intentional (see the introduction to this hymn).

3 ineffable, secretive: Just like the god, so too the cult. It is a typical characteristic of mystery cults that certain aspects of their rites are known only to the privileged few who have undergone initiation; cf. “pure” in line 4. See also *OH* 42.3, *OH* 50.3 and *OH* 52.5.

3–4 two-horned ... / ... bull-faced: The bull is used as a sacrificial animal in Dionysian cult, and Dionysos, the suffering god, is sometimes identified with the victim. Plutarch reports that the women of Elis called on Dionysos to come with the following verses: “Come, o hero Dionysos/to the Eleans’ temple/with the Graces/to the pure temple/descend your oxen-foot/o worthy bull/o worthy bull” (*Quaestiones graecae* 299a–b = *PMG* 871). Likewise, Pentheus, under the spell of the god, experiences double vision and perceives him horned like a bull (Euripides *Bacchae* 918–924; cf. also 99–104 and 1017). Protogonos “bellows like a bull” in *OH* 6.3 (and see note to that line). Dionysos is bull-faced again at *OH* 45.1 and is described as horned at *OH* 52.2 and 10, and *OH* 53.8. See also *OH* 50.5+n.

4 warlike: Dionysos occasionally engages in combat. Most famous is his participation in the Gigantomachy (Apollodoros 1.6.2). In Euripides *Bacchae*, the maenads, roused

to violence, attack a village and rout its defenders (751–764), and the god is explicitly linked to the panic of war (303–304; cf. *OH* 11i and *OH* 32.6n). Korybas, who seems to be an analogue for Dionysos, is also called “warlike” (*OH* 39.2+n). See further *OH* 45.5+n.

4 pure: Purity is essential in ritual, and, as in line 3, the god and his worshippers share the same quality; see introduction as well as *OH* 15.8+8–9n, *OH* 40.11+n, *OH* 53.4, and *OH* 84.4+n. The idea recurs in the Bacchic gold tablets; see the discussion in Graf/Johnston 2007, pp. 121–131.

5 raw flesh in triennial feasts: An important part of maenadism is the notion of *sparagmos*, the ripping apart of wild animals by the frenzied women, and of *ōmophagia*, the eating of the raw flesh afterward (see *OH* 52i). It is not known whether this was actually practiced in cult or is merely a mythological embellishment. Dionysos is invoked as Omestes (Eater of Raw Flesh) by Alkaïos (fragment 129). See also *OH* 52.7, where Dionysos also is said to take raw flesh in the hymn dedicated to him as God of Triennial Feasts.

5 wrapped in foliage, decked with grape clusters: Dionysos appears to be imagined as the grape-vine itself at *OH* 50.5 (and see note to that line).

6 Eubouleus: Dionysos is also called this at *OH* 52.4. The name is also used of Zeus and Adonis in the collection and elsewhere of Protogonos; see *OH* 6i and *OH* 41.8n.

8 fair-girdled nurses: A number of female divinities are called the nurses of Dionysos in the collection: the Nymphs (*OH* 42.10, *OH* 46.3, *OH* 51.3, and *OH* 53.6; in this last they are also called “fair-girdled”), Aphrodite (*OH* 46.3), and Hipta (*OH* 49.1). See further *OH* 46.2–3n and *OH* 51.3n.

31. Hymn to the Kouretes

The Kouretes are a band of armed young men connected with Krete. In myth, they dance about the infant Zeus and clatter their arms in order to muffle the sound of his crying. Hesiod tells the story of how his mother, Rhea, was sent to Krete, but he does not mention the Kouretes (*Theogony* 453–500). The poet, however, is aware of them, for in one of the fragments from the *Catalogue of Women* he mentions them as “sportive, dancing gods” (fragment 123); they are either the siblings or cousins of the satyrs and the mountain nymphs. Already in Hesiod, then, there is some relationship with Dionysian figures. Kallimakhos narrates the story of their dancing around Zeus in his *Hymn to Zeus* 52–54. These various characteristics—percussive sounds, wild dancing, mountain dwelling, and the link with Rhea—facilitated an identification with

the Korybantes of Kybele (see *OH* 14.3n and *OH* 27i), and the two names are often interchangeable (e.g., *OH* 38.20 and cf. Kallimakhos *Hymn to Zeus* 46). Our hymn blends Kretan and Phrygian imagery. The Kouretes, whose name translates as “youths,” played a role in Kretan cult. A hymn found inscribed at Palaikastro in Krete addresses Zeus as the “greatest *kouros*” and calls on him to usher in fertility for the new year. In particular he is asked to “leap into” the fields, animals, and homes of the town to spark fertility and bring wealth; see also *OH* 45.7n. A fragment from Euripides’ *Kretans* hints at an initiatory ritual that is possibly Orphic (fragment 472 = *Orphic fragment* 567). Pythagoras is supposed to have been initiated in their cult at Mount Ida, where he also allegedly saw the tomb of Zeus, who was considered to die and then be reborn each spring. The existence of a religious fraternity that bore the name Kouretes at Ephesos lends special significance to the whole collection (see Burkert 1985, p. 173). The Kouretes also gained prominence within Orphic circles. They guard the infant Dionysos on Krete, just as they guarded the infant Zeus (*Orphic fragment* 297), sometimes with Athene (see *OH* 32i). However, they do not seem to be hiding him but outright guarding him, and, unlike in the case of Zeus, they fail to protect him against the machinations of the Titans. On occasion we find the Kouretes surrounding Dionysos in the material record; for example, they appear on a relief from an altar at Kos, dated to the middle second century ^{BC} (see Burkert 1993, pp. 270–271). Some sources have them guarding the infant Persephone/Kore as well (*Orphic fragment* 279). Athene is sometimes imagined to be their leader (*Orphic fragment* 267–268), the overlap with dancing in armor a clear point of contact (see Plato *Laws* 796d, where he also mentions the Dioskouroi of Sparta). This helps explain why her hymn immediately follows; see *OH* 32i. The Kouretes are invoked by name in the fragmentary Gurôb Papyrus, shortly after Demeter and Rhea, with whom they might have been explicitly connected as they are in the Orphic fragments. For more information, see West 1983, pp. 166–168, Larson 2007, pp. 24–25, and Graf/Johnston 2007, pp. 82–83. This hymn should be compared to *OH* 38 and *OH* 39.

1–4: In Greek cult, young men sometimes danced in armor, the most famous of which was the *pyrrhikhē*, although this is sometimes used as a quasi-technical term to describe all such dances. A number of origins for the *pyrrhikhē* were proposed by ancient scholars, and the Kouretes are sometimes thought to be its inventors. Interestingly enough, Attic vase paintings sometimes have the very unwarlike satyrs dancing in armor, a curious inversion of roles that may be parody or may hint at a Dionysian connection with the dance (see Ceccarelli 2004, pp. 108–111). Other armed dances were known, too, and they did not always take place in cultic settings. For an example of such entertainment at a symposium performed by a woman, see Xenophon *Symposium* 2.11. Armed young men dancing and singing in cult are also

found in Rome, where a group known as the Salii would dance and sing at certain festivals; we find mention of a particular song, the *carmen saliare*, in ancient sources, but what little text has come down to us is very corrupt.

3 discordant is the lyre you strike: Harmony, both in music and in its more general application to anything exhibiting a balanced structure, was an important component of Greek morality, and we find writers, notably Plato, using the idea of harmonious music as a symbol of order, civilization, and rationality. Conversely, the lack of harmony often carries the opposite connotations. Thus, the cacophony implied by this line goes hand-in-hand with the wild, “out of control” ecstatic dance movements of the Kouretes and thus prepares for the mention of “mountain frenzy” in line 5 (compare also the “howling” in line 2). See also *OH* 27.11n.

5 priests in the train of a mother: Compare *OH* 38.6, where the Kouretes are mentioned as the “first to set up sacred rites for mortals.” In both passages, the Kouretes gain significance as the mythical paradigm for the practitioners of the actual ritual for which our collection was composed.

32. To Athene

Athene is one of the chief divinities of the Greek pantheon. Her life begins in impressive fashion. Zeus takes as his first wife Metis (Counsel, Resourcefulness, Wisdom) but finds out later that she is destined to give birth to a mighty daughter and a son who will overthrow his father. Zeus’ grandfather, Sky, had tried to forestall a similar fate by pushing his children back into Earth’s womb at birth, which did not work. His son, Kronos, took the next step of swallowing his children at birth to avoid a similar fate, but this, too, failed to prevent his demise. Zeus goes even further—he swallows the mother before she is even able to give birth! Eventually, though, he gets a headache. Hephaistos performs exploratory surgery and splits his head open with an axe—then suddenly out pops a goddess, fully armed, shouting a lusty battle cry, and scaring the assembled gods. Thus Athene makes her debut on the cosmic stage; see Hesiod *Theogony* 886–900 and 924–926, Homeric *Hymn to Athene* (no. 28), Pindar *Olympian Odes* 7.35–44, and Apollodoros 1.3.6. The motif was popular in Attic vase painting.

From the very beginning, then, Athene is associated with war. However, she is unlike Ares, the other war god, in that he revels in the blood and gore of fighting, while she, taking after her mother, is more interested in the intellectual aspects of strategy and tactics (see *OH* 65i). The battle of Herakles and Kyknos, a son of Ares, in Hesiod’s *Shield* is, in some ways, a battle by proxy between these two divinities. War is not the only pursuit to which she applies her wisdom. Athene is the goddess of all sorts of

handiwork, both in the female domain, such as weaving, and in the male domain, such as carpentry (see note to line 8). She is very much a figure invested in human civilization. Her closeness to the mortal sphere is reflected in her intimate relationship with heroes, as for example when she appears to her favorite Odysseus, a hero after her own mind, on Ithaka (*Odyssey* 13.221–440). She is also particularly connected with Herakles. An instructive contrast to her relation with human beings would be the aloofness of Apollon (see *OH* 34i), although she falls short of Dionysos’ “possessive” nearness (see *OH* 30i).

It is perhaps not surprising, then, that she was a very popular figure in cult, especially at Athens, the city after which she seems to have been named. Her claim to this polis is told in the story of her competition with Poseidon. They vied for the title of its chief divinity and held a sort of contest. Poseidon caused a salt spring to gush forth on the acropolis, while Athene planted an olive tree. She was chosen because of the utility of her gift (see Herodotos 8.55 and Apollodoros 3.14.1–2). The most important festival in Athens, the Panathenaia, was held every year in her honor, on the occasion of her victory against the giants in the Gigantomachy. Every fourth year the Panathenaia was more elaborately celebrated and included athletic and poetic contests. The cultural hegemony of Athens throughout the centuries ought not to blind us, however, to her extensive worship throughout all of Greece. For example, Kallimakhos’ fifth hymn, known as the *Bath of Pallas*, alludes to a rite at Argos during which her cult image, the Palladion, was washed in the river Inakhos and carried with the shield of Diomedes in a procession (1–56). For more information on her role in myth and cult, see Burkert 1985, pp. 139–143, and Larson 2007, pp. 41–57.

Orphism seems to have accepted her traditional birth (see *Orphic fragment* 263–266 and cf. also Mousaios fragment 75), but she is given a special role in accounts of the infant Dionysos’ death at the hands of the Titans. She saves the still beating heart of the dismembered child and returns it to Zeus, who later brings about the rebirth of Dionysos (see *OH* 44i). Such a connection between these divinities may seem odd at first glance, but there are a number of points of contact. Both were prominent at Athens, both were born from the body of Zeus (head, thigh), both are famous for their role in the Gigantomachy (see note to line 12), and both have a connection with vegetation (olive, ivy). Athene, like Dionysos, is sometimes associated with mountains (see note to lines 4–5) and madness (see note to line 6), while both have a touch of the androgynous about them (see note to line 10). Her role in saving his heart might have been influenced by the story of the Athenian king Erikhthonios. He was born when Hephaistos, enamored of Athene, wanted to make love to her. She refuses his advances (cf. line 8), but some of his semen falls on her thigh. Disgusted, she wipes it off with wool, and throws it down upon the earth, which, thus fecundated, becomes pregnant and gives birth to a child. This child Athene hides in a box with a serpent (in some versions

the child himself is serpentine) and entrusts the box to the daughters of the Athenian king Kekrops with orders not to open it. Of course they disobey the order, and eventually they are either killed by the snake or, driven mad by Athene, leap from the acropolis to their death (see Euripides *Ion* 20–26 and 267–274, Pausanias 1.18.2, and Apollodoros 3.14.6). Athene’s protection of a child, the chthonic character of this child, and the element of madness could easily have suggested to the person who originated the Orphic tale a way to work in Athene. Furthermore, the infant Dionysos is guarded by the Kouretes, whose leader is sometimes said to be Athene (see *OH* 31i). In one sense, then, this virgin goddess has a somewhat analogous relationship to her younger half-brother Dionysos as Artemis does to Apollon, whose birth she assists shortly after her own in some versions of the story (see *OH* 36i). Both goddesses are also virgin goddesses who can offer protection (to young people and warriors), and in our collection both are associated with mountains, are described as masculine, and are said to be fond of madness (see note to lines [4–5](#) and [10](#) below). The connection with the Kouretes, mountains, and madness also brings Athene into connection with Kybele, the Phrygian mother goddess (see *OH* 27i) as well as Rhea (see *OH* 14i). Athene, then, is intricately bound up in a web of associations centered around chthonic divinities.

This role of the Kouretes and Athene in the (re)birth of Dionysos in the tradition probably explains why their hymns follow the first one in the collection addressed to him. Apollon also has a part to play in the Titans’ attack on Dionysos, and this might well be the reason why the hymns to Apollon and the Titans (*OH* 34 and *OH* 37) occur in this sequence, too. The first hymn to Dionysos functions symbolically as his “birth,” and it is not surprising that we find in quick succession a number of divinities (along with related ones subordinated to them) at this point in the collection. The second hymn to the Kouretes and the one to Korybas form a bridge to the one to Eleusinian Demeter (*OH* 38–40; see *OH* 39i), which is the first hymn of the central group that focuses on Dionysos in his cultic aspects (see *OH* 40i).

This hymn to Athene should be compared to the two Homeric hymns in her honor (nos. 11 and 28) and Proclus’ *Hymn to Athene Polymetis* (no. 7). The fact that the name Athene never appears in the collection as well as this hymn’s lack of attention to Athenian myth suggests that the composer is consciously presenting the goddess as a Panhellenic (or even Panmediterranean) divinity.

[1 Pallas](#): A common alternate name of Athene, who is often invoked with both. The ancients interpreted the name to mean “brandisher, shaker (of arms)” or “virgin.” Another attempt at etymology was offered in Orphism, where the name was thought to refer to the fact that Athene saved Dionysos’ heart while it was still “shaking,” i.e., beating (see Clement of Alexandria *Protrepticus* 2.18.1 and West 1983, p. 162). In some accounts, Pallas is the name of a giant that Athene killed in the Gigantomachy

and from whom she took the name (see note to line [12](#) and Burkert 1985, p. 140). This giant is said to be her father in some versions of this story, thus offering a faint reflection of the implicit threat to Zeus that Athene and her unborn brother once posed (compare also her role with Poseidon and Hera in a failed coup against Zeus at *Iliad* 1.396–406). The name Pallas appears in the Gurôb Papyrus; see Graf/Johnston 2007, pp. 188–189.

[4–5 hilltops / ... mountains](#): One of Athene’s most important cult functions was her role as protector of the polis, and so she was often worshipped on fortifications built on top of hills and mountains used to defend the polis (see Burkert 1985, p. 140, for a list of historical sites). In this context, though, her association with mountains connects her to Dionysos as well as other figures such as the Kouretes (see *OH* 31.2, 5), Artemis (see *OH* 36i), and Kybele (see *OH* 27i).

[6 frenzy](#): The madness here is associated with that of battle (see, e.g., *Odyssey* 22.297–309). In some versions of Athene’s birth, the gods standing about Zeus recoil in terror as she leaps out in full panoply, roaring. Ares is connected with battle rage (see *OH* 65.6+7n), and Pan, too, is a source of panic on the battlefield and elsewhere (see *OH* 11i). But madness, as well as loud noise, are also typical characteristics of Dionysos (for noise, see *OH* 30.1n; cf. *OH* 30.4n). Athene is also said to cause madness in the wicked (line [9](#)) and to be “frenzy-loving” (line [11](#)), the latter epithet also being used of Pan (see *OH* 11.5, 21). Similar descriptions are used of other divinities, particularly Kybele, with whom the Korybantes/Kouretes are associated (see *OH* 27.13+n).

[8 slayer of Gorgo](#): The epithet is also applied to Athene at Euripides *Ion* 1478; earlier in the play, the story of Athene’s triumph over the giant Gorgo in the Gigantomachy is briefly mentioned (987–997); see also note to line [12](#). After slaying this monster, Athene strips him of his breastplate, which was adorned with snakes. This is the aegis, a common prop for Athene in both literature and iconography. It is sometimes related to Medousa, whom Perseus slew with the help of Hermes and Athene (Apollodoros 2.4.2). In Pindar fragment 70b.17–18, the hissing snakes of Athene’s aegis contribute to the gods’ celebration of Dionysian rites (see also *OH* 36.2n).

[8 blessed mother of the arts](#): The intelligence of Athene finds outlet not only in war but in skilled labor: for a list, see Homeric *Hymn to Aphrodite* 5.8–15. Hesiod calls a carpenter the “servant of Athene” (*Works and Days* 430). She is credited with assisting in the building of the Trojan Horse (*Odyssey* 8.492–495) and Jason’s ship, the *Argo* (Apollonios of Rhodes *Argonautika* 1.18–20, 526–527, etc.). This goddess is sometimes worshipped under the title of Ergane (Worker), e.g., at Athens (Pausanias 1.24.3). The school of Anaxagoras rationalized Athene as skill (*tekhnē*)

personified (see Betegh 2004, p. 286).

9 you bring prudence to the virtuous: Athene was identified with prudence by the Stoics; see West 1983, pp. 242–243.

10 male and female: Similarly in Proclus' *Hymn to Athene Polymetis* 7.3. Athene's close association with heroes, her virginity, and her many pursuits that were typically reserved for men all combined to give the goddess a particularly masculine bent (as she declares herself at Aeschylus *Eumenides* 736–738). Likewise, she can be portrayed as rejecting what was considered to be typically feminine behaviors; see Telestes *PMG* 805 (preserved in Athenaios 14.616f–617a), where it is denied that Athene had rejected playing the pipes because they disfigured her face (and where it is asserted that she gave them to Dionysos as a gift), and also Kallimakhos *Bath of Pallas* 13–32. In this collection, though, she is one among a number of divinities that are addressed as androgynous, including Artemis and Dionysos; see *OH* 9.4n.

10 shrewd: The Greek word for “shrewd” is “mētis,” a play on the name of Athene’s mother; see introduction to this hymn. Note that in Orphism Metis is one of the names applied to Protogonos (see *OH* 6i).

11 many shapes: Athene often takes disguises when dealing with mortals, particularly in the *Odyssey*; note especially Odysseus’ acknowledgment at 13.313. However, this, too, is a characteristic shared by many of the divinities in the collection.

12 Phlegraian Giants: For the battle of the Gigantomachy, see Apollodoros 1.6.1–2 and Proclus *Hymn to Athene Polymetis* 7.4. In addition to Pallas (see note to line 1) and Gorgo (see note to line 8), Athene also kills the giant Enkelados by tossing the island Sicily on him, perhaps reminiscent of how her father defeats Typhon (see *OH* 23.5–7n).

12 driver of horses: According to Pindar (*Olympian Odes* 13.63–82), Athene invented the bridle and gave it to Bellerophon so he could tame Pegasos, and in gratitude he established an altar to Athene Hippias (Athene the “horse-rider” or “knight”). There was also an altar to Athene Hippias at Olympia (Pausanias 5.15.6). Appropriately enough, she is Diomedes’ charioteer during his battle against Ares (*Iliad* 5.793–863).

13 victorious Tritogeneia: The Greek word “nikēphore,” “victory-bringing,” anticipates the following hymn to Nike (Victory); it was also a cult title of Athene at Pergamon. The name Tritogeneia is obscure. It appears already in Homer as an epithet of the goddess (*Iliad* 4.515). Hesiod (*Theogony* 894–898) seems to interpret it as Athene being “born for three” (for herself, her mother, and her unborn brother). The name was also connected in antiquity with Lake Triton, said to be the location of her birth or where she was raised; both the one in Boiotia and the one in Libya were given this honor (see Aeschylus *Eumenides* 292–294, Pausanias 1.14.6 and 9.33.7).

16 health: This is also one of the items Proclus requests of Athene at the close of his *Hymn to Athene Polymetis* 7.43–44. Athene was also worshipped as Health in Athens (see Plutarch *Pericles* 13.8 and *OH* 68i).

33. To Nike

Nike (Victory) is first attested at Hesiod *Theogony* 383–385, where she is said to be the daughter of Styx and Pallas and the sister of Zelos (Rivalry), Kratos (Power), and Bia (Force). She never really evolves beyond her origin as a personified abstraction and consequently plays no role in mythology or Orphic literature. At Athens, a temple to Athene Nike was dedicated near the south entrance of the acropolis. The great statue of

Athene by Pheidias in the Parthenon portrayed Athene holding a winged Nike in her right hand (Pausanias 1.24.7). We find a similar motif in another statue by Pheidias, this one of Olympic Zeus at Olympia (Pausanias 5.11.1–10). Nike also had her own altar at Olympia (Pausanias 5.14.8). She was a popular cult figure and frequently represented in art; one of the most famous extant sculptures from the ancient world is the Nike of Samothrace (see further *OH* 38i). The position of the hymn in our collection, following the one to Athene, fits the pattern of inserting subordinate divinities immediately after the governing one. Much of the hymn seems to focus on Nike’s role in warfare (lines 3–7), which is certainly consistent with the martial motif found in the preceding hymn to Athene. Yet Nike could also be invoked in other agonistic contexts as well, and note that Nike is asked to appear for “works of renown,” just as the Stars are asked to visit in the context of a “race for works of renown” (see *OH* 7.13+12–13n and cf. *OH* 76.12+n). Thus the ritual act the initiates are performing appears to merge with the Homeric idea of winning glory in battle. This notion might have further significance beyond endowing the initiation with a certain prestige. Some of the Bacchic gold tablets suggest that the initiates felt that they would join the heroes of old in a pleasant afterlife or even become a hero themselves (see *OH* 87.12n and Graf/Johnston 2007, pp. 115–116); “works of renown” might be referring to a similar idea here.

34. To Apollon

Apollon is one of the chief divinities of the Greek pantheon. Leto, a daughter of the Titans Phoibe and Koios, is his mother and Zeus his father (Hesiod *Theogony* 404–408, 918–920). Artemis is his sister, sometimes born with him, sometimes born shortly before and assisting Leto in his birth on the island Delos (see *OH* 35.5n). Apollon is a god who presides over many spheres; listings of such are common in literature (e.g., Homeric *Hymn to Apollon* 3.131–132, Plato *Cratylus* 405a, and Kallimakhos *Hymn to Apollon* 42–46). He is perhaps most famous for his role in divination, with Delphi being the most renowned of a plethora of oracles in his name. Both sickness and the healing of sickness fall under his jurisdiction, and Asklepios is often said to be his son (see *OH* 67i). Apollon is also the god of archery. This is sometimes joined with his ability to bring disease, as those whom he hits with his arrows suffer sickness and death (e.g., *Iliad* 1.43–52). Music, dance, and festivities are dear to him. He is the god of the lyre, and the one who protects poets (Hesiod *Theogony* 94–95; Homeric *Hymn to the Muses and Apollon*). It is very possible that his connection with the bow facilitated one with this instrument (or vice versa); compare the vivid simile at *Odyssey* 21.404–411 and see also *OH* 67.2n. Orpheus himself is sometimes said to have been one of his sons (Apollodoros 1.3.2). In myth, he almost always appears as a young man, not quite an

adult, who can be somewhat dour and aloof, especially in his relation to human beings (e.g., *Iliad* 21.461–467). Nevertheless, the god does have a sense of humor (as at *Odyssey* 8.333–343), and his worship often involves joyous and extravagant displays of music and pomp. Along with Hermes, he is idealized as a paragon of male beauty (see Kallimakhos *Hymn to Apollon* 36–38). Gold and light are often used to describe him and his implements (cf. the tongue-in-cheek treatment at Kallimakhos *Hymn to Apollon* 32–35). His identification with Sun perhaps begins in the late Archaic or early Classical period and is quite common in Hellenistic times and afterward, as well as in Orphic circles (see *OH* 8i). They were originally distinct entities, though, as can be seen in their different genealogies in Hesiod *Theogony* (371–374 vs. 918–920). Apollon was as popular in cult as he was in myth, and he was worshipped widely throughout the Greek-speaking world. Delphi and Delos were his two main cult centers, but he was also particularly important at Sparta and other Dorian cities. For more information, see Burkert 1985, pp. 143–149, and Larson 2007, pp. 86–100; relevant details are noted passim in the notes below. In Orphism, he sometimes brings to Delphi the remains of his half-brother Dionysos, torn apart by the Titans, and there revives him (see *OH* 46i for this story and Dionysian worship at Delphi). His role in Dionysos’ death and rebirth is probably the reason for the position of his hymn in the collection; see *OH* 32i. For his possible parentage of the Eumenides in Orphic mythology, see *OH* 70.2–3n.

The structure of this hymn falls into two main divisions. The first part mentions the various traditional associations of the god in terms of cult centers, attributes, and epithets; it comes to an end in line 10, marked by a direct appeal to the god, an element that usually closes a hymn. The second part picks up on the solar aspects mentioned in the first and gives them a cosmic dimension, culminating in the expanded discourse of universal harmony (lines 16–25). This hymn particularly recalls the earlier ones to Sun (*OH* 8) and Pan (*OH* 11) and to a lesser extent Protogonos (*OH* 6). In some ways it functions in a similar manner to *OH* 15–18 in that it fully anthropomorphizes the fundamental abstract powers that constitute the universe (see *OH* 15i). The palpable two-fold division is curiously reminiscent of that in the longer Homeric *Hymn to Apollon*, which easily falls into a Delian (3.1–178) and a Delphic (3.179–546) section (and many scholars suppose that two originally separate hymns have been imperfectly merged into one). It just may be that our composer took a cue from the Homeric hymn, insofar as he understood it. There is a shorter Homeric *Hymn to Apollon* (no. 21) and another one dedicated to both him and the Muses (no. 25). The reader will find it fruitful to consult Kallimakhos’ *Hymn to Apollon* (no. 2), as well as Mesomedes’ and Proclus’ hymns to Sun. Apollon is also invoked with hymnic language in the magical papyri, sometimes with Daphne, one of his mythological lovers (found in the following spells: *PGM* 1.262–347; 2.1–64 and 64–184; 3.187–262; 6.1–47); compare also the invocations of Sun therein (for further references, see *OH* 8i).

1 Paian: Paian seems originally to have been a completely separate divinity from Apollon, but he eventually becomes subsumed under this god. Nevertheless, Paian occasionally remains clearly distinguished, such as in the magical papyri (*PGM* 1.296–297). He gives his name to the “paian,” a particular type of song that has strong associations with healing (*Iliad* 1.472–474; and cf. *Iliad* 5.899–904, where the god Paieon heals Ares) and victory (*Iliad* 22.391–394). For an exhaustive overview of both god and song, see Rutherford 2001. The cry “Iē” often accompanies an invocation of Paian (see line [2](#)); for a fanciful etymology, see Kallimakhos *Hymn to Apollon* 97–104. In our collection, the name Paian is also used of Sun (*OH* 8.12), Pan (*OH* 11.11), Dionysos (*OH* 52.11), and Apollon’s son Asklepios (*OH* 67.1); the alternate spelling Paion is used of Herakles (*OH* 12.10).

1 slayer of Tityos: This was a giant who tried to rape Leto during her wanderings after she had given birth to Apollon and Artemis. He was shot dead by the baby Apollon (and sometimes by his twin sister Artemis as well) from the arms of his mother. For such a monstrous act, he was punished in a way similar to Prometheus, by having his ever-regenerating liver continually eaten by vultures in the underworld. For the story, see *Odyssey* 11.576–581 and Apollodoros 1.4.1–2. Artemis is also called “slayer of Tityos” in Kallimakhos *Hymn to Artemis* 110.

1 Phoibos ... Lykoreus: Phoibos (Bright One) is a common epithet of Apollon, found throughout the collection (*OH* 0.7, *OH* 35.4, *OH* 67.6, *OH* 79.6). Lykoreus means “the one of Lykoreia,” which is the name of the summit of Mount Parnassos at Delphi or a village thereupon; see Strabo 9.3.3 and Pausanias 10.6.2–3. The collocation of Phoibos and Lykoreus is also found at Kallimakhos *Hymn to Apollon* 19 and Apollonios of Rhodes *Argonautika* 4.1490.

2 dweller of Memphis: Apollon is routinely identified with the Egyptian Horus (Herodotos 2.156.5; Plutarch *De Iside et Osiride* 356a and 375f; *PGM* 4.455, 988–989, and 1985). Apollon/Horus does not seem to be particularly connected with Memphis, but perhaps our composer is positing a connection (or confusing him) with Hephaistos/Sun, who was (Herodotos 2.153.1, and see Vanderlip 1972, p. 29 n. 8).

3 Titan: Technically speaking, Apollon is the grandson of a Titan, not a Titan himself; cf. *OH* 36.2. However, Sun is also invoked as Titan in *OH* 8.2, and most likely Apollon is being addressed here in his role as sun god. He is also called Titan at *PGM* 2.86.

3 Pythian god: Pytho was another name used for Delphi or its environs. It is here that Apollon slew a dragon that resided there and that was, in some versions, guarding the oracle held by Earth (for this oracle, see *OH* 79.3–6n and 5n). This story is one of

the many variations of a hero slaying a dragon (see Fontenrose 1959 and Watkins 1995). After the monster was killed, Apollon crowed over the corpse that it rot on the spot, and Sun obliged (note the close connection—and distinction—here of Apollon and Sun, perhaps significant in light of their later identification). This was said to be the origin of the name Python, coming from the Greek verb “*puthō*” (“I rot”); hence the appellation “slayer of Python” in line 4. See Homeric *Hymn to Apollon* 3.300–374 for the canonical account. The story also served as the foundational myth for the Pythian Games, one of the great Panhellenic events of ancient times, second in prestige only to the Olympic Games. There were musical contests as well as athletic ones, and Sakadas, a three-time champion in the competition for instrumental music on the *auloi*, is credited with the creation of the Pythian *nome*, a piece that used music to symbolically describe Apollon’s victory over the serpent and that quickly became a standard piece in the aulete’s repertoire; for more details, see West 1992, pp. 212–214.

4 Grynean, Sminthian: Gryneion was an Aeolic city near Kyme where a temple and an oracle to Apollon existed. “Sminthian” is a cult epithet, already found in Homer (*Iliad* 1.39). It is usually connected with a Greek word for mouse, and hence could also be translated as “Mouser.” This connects Apollon with agriculture, as mice are often a pestilence in the fields as well as the granary.

6 you lead the Muses into dance: Apollon is traditionally the leader of the Muses, and together they entertain the gods (e.g., *Iliad* 1.601–604 and Homeric *Hymn to Apollon* 3.186–206), providing a divine paradigm to be emulated in the human realm. See also *OH* 43i. The Homeric *Hymn to the Muses and Apollon* (no. 25) is probably a hymnic variation on Hesiod *Theogony* 94–97 and 104.

7 Bacchos, Didymeus, Loxias: If “Bacchos” is the correct reading of “Bakkhie,” Apollon is being identified with his half-brother. Note that Dionysos is called Paian (*OH* 52.11) and that both gods are “wild” or “savage” (Apollon at line 5 and Dionysos at *OH* 30.3). For the Delphic connection between the two, see *OH* 46i. Apollon is called “ivy-tressed” in the magical papyri (*PGM* 2.99). In Neoplatonic theology, both gods together with Sun form a triad (*Orphic fragment* 305(ii), 311(x), and 322(v); van der Berg 2001, pp. 63 and 170), and in Proclus’ hymn to Sun, both Paian/Apollon and Dionysos are his children (1.21–24). One could, however, read “Bakkhie” as “Bacchic” instead, and the evidence cited above could certainly also be used to support this interpretation. Perhaps also relevant is that the Egyptian god Osiris, who was identified with Dionysos, had a brother and a son named Horus, both of whom were identified with Apollon (Herodotos 2.156.5; Plutarch *De Iside et Osiride* 355e–356a). A couple of the manuscripts of the *Orphic Hymns*, though, have

“Brankhie.” This would refer to Brankhos, who was a lover of Apollon, and became a seer at Didyma (Kallimakhos fragment 229, in Nisetich 2001, pp. 127–129), a town near Miletos that in historic times was famous for its temple to Apollon and oracle (Herodotos 1.42). Brankhos is also credited with delivering Miletos from a plague (Kallimakhos fragment 194.28–31, in Nisetich 2001, p. 105). The juxtaposition with “Didymeus” in our hymn perhaps speaks for reading “Brankhie.” Loxias is a common epithet of Apollon. It means “the oblique one,” referring to the riddling and enigmatic character for which Apollon’s oracles are (in)famous (cf. Herakleitos in Kirk, Raven, and Schofield 1983, no. 244; for a concrete example, see the famous misinterpretation by Kroisos at Herodotos 1.53 and 1.90–91).

8 the eye that sees all: Here Apollon is clearly identified with Sun; see *OH* 8.1+n. The eye in this line is a terrestrial one, looking down on human activity. Compare with the “gaze” in line [11](#), which begins the second section, where Apollon’s eye encompasses the entire cosmos. When Orpheus invokes Apollon at the beginning of the *Rhapsodies*, he addresses him as the “eye that sees all” (*Orphic fragment* 102; see also West 1983, p. 6).

11–15: The classic tri-partite view of the world, already in Hesiod, is present here: sky-earth-underworld. The expanse of Apollon’s gaze is comparable to the power of other divinities described elsewhere in the collection; see *OH* 10.14–16n. There may also be an implied transition day-twilight-night, with the “day” component being understood from the identification Apollon/Sun and his position in the ether.

16–23: The theme of cosmic harmony has already appeared at *OH* 8.9, 11, and *OH* 11.6, but here gets its most detailed treatment, being explicitly connected to the seasons (already anticipated at *OH* 8.9 and perhaps *OH* 11.4). See *OH* 8.9n and 11n, as well as *OH* 11i. The musical ideas expressed in this hymn seem to have been drawn from Claudius Ptolemaeus (called Ptolemy in modern times), the famous astronomer who was active at Alexandria in the second century AD. At *Harmonics* 3.12 he writes: “In connection with these movements, the Dorian tonos, being the most central of the tonoi, we must compare to the middle crossings in latitude, those positioned towards the equinox, as it were, in each sphere.... Those tonoi which on account of their higher melody are higher than the Dorian are arranged as if in summer, with the crossings at the raised pole, that is, where the North Pole rises, and with those at the arctic, where the south [sic] is at the opposite. Those which on account of their lower melody are lower than the Dorian are arranged as if in winter, with the crossings at the invisible pole, that is, where the South Pole rises towards those at the arctic, where the North is at opposite” (translation by Solomon 1999, pp. 160–161; see also Barker 1989, pp. 386–387). The geocentric view we find

elsewhere in the collection (see *OH* 4.3+n) might also have been influenced by Ptolemy. If there is a connection between him and the *Hymns*, this would provide a fairly secure terminus post quem of around 200 AD for their composition (see further the introduction to the translation). A mode in ancient times represented a collection of notes of certain pitches at fixed intervals out of which a melody might be composed, a kind of tonal palette. Aristides Quintilianus preserves six that he terms ancient ones, among them the Dorian (18.5–19.10; see Barker 1989, pp. 419–420, for translation and notes; see also the discussion in Barker 1984, pp. 165–166). The term Ptolemy employs, “tonos,” can also be used to mean “mode,” or it can signify what we would call a key (see Barker 1989, pp. 17–27, and West 1992, pp. 184–189). Traditionally, the Dorian mode had the characteristics of being steady, calm, and restrained (it was also considered to be the most manly and dignified; see West 1992, pp. 179–180). Ptolemy, as seen in the quote above, gives a similar valuation to the Dorian *tonos* as the means between extremes (see also *Harmonics* 3.7). The emphasis on the Dorian in our hymn might also have been facilitated by Apollon’s prominence among Dorian areas such as Sparta and Krete (see introduction). One of the most famous dictums of the ancient world, “mēden agan” (“nothing in excess”), was inscribed on the temple of Apollon at Delphi. Sun in Proclus’ first hymn is said to fill the cosmos with harmony (1.23; see further van den Berg 2001, pp. 169–170 and line 4 of that hymn), while his son Phoibos calms the strife of elements as he sings to the kithara (1.13–14 and 19–20; see van den Berg 2001, pp. 168–169).

24–25: For Pan and his “whistling winds” see *OH* 11.10–12+n. Sun is also associated with string and wind instruments (*OH* 8.11). All three divinities are called Paian in their hymns (see note to line 1). An identification of Pan and Apollon is not as far-fetched as it may seem at first blush. Besides their association with music, both are pastoral gods (see Euripides *Alkestis* 1–7 and Kallimakhos *Hymn to Apollon* 47–54). Pan is connected with Mount Lykaion (“wolf mountain”) in Arkadia (see Larson 2007, p. 151) and Apollon is sometimes called “Lykeios” (which can mean “wolf-like, of a wolf”; Pan also bore this name at Tegea). Both Apollon and Pan, among other gods, were also worshipped on Mount Kotilion in Arkadia (see Larson 2007, p. 99). Apollodoros (1.4.1) tells us that Apollon learned prophecy from Pan, but this Pan is said to be the son of Zeus and Hybris and thus to be distinguished from the Pan whose father is Hermes (see *OH* 11i). Nevertheless, such a fine distinction might well be lost or misunderstood, and it is possible that our composer was influenced by an account that made the god Pan Apollon’s teacher (a relationship perhaps even intentionally imitating the centaur Kheiron’s traditional role in training mortal heroes, including in the arts of music).

35. To Leto

Leto is the daughter of the Titans Koios and Phoibe (Hesiod *Theogony* 404-408; see also line 2 of this hymn). Her importance in Greek myth is fully derived from that of her children, Apollon and Artemis. Hesiod emphasizes her gentle ways; compare also *Iliad* 21.497–504 and the folk-etymologies of her name at Plato *Cratylus* 406a–b. However, even she can be roused to anger, such as when Niobe boasts of her own children (Ovid *Metamorphoses* 6.146–312). She sometimes has her own cult (see Burkert 1985, pp. 171–172), but her role in cult is more often subordinate to one or both of her children, and she seems to have played no role in Orphic myth.

5 Ortygia, ... Delos: Ortygia (from the Greek “ortux,” meaning “quail”), is sometimes another name for Delos, e.g., in Kallimakhos *Hymn to Apollon* 2.59. Leto’s sister Asteria, while fleeing the advances of Zeus, turns herself into a quail, dives into the ocean, and becomes the island Delos (Apollodoros 1.4.1). However, these two places are often distinguished from each other, as in Homeric *Hymn to Apollon* 3.16, which is identical to line 5 of this hymn. If Ortygia is to be understood as a separate place, one likely candidate is the small island Rheneia that lies opposite Delos and that, according to Strabo 10.5.5, once was called Ortygia. Thucydides reports that Polykrates, the tyrant of Samos in the middle of the sixth century ^{BC}, once chained the two islands together (3.104). Perhaps our composer sees them as two parts that form a unity, for he does refer to Apollon and Artemis as twins in line 1, which would be difficult to reconcile if their respective places of birth were significantly far apart. Nevertheless, calling them twins is conventional, and the “problem” might not have been felt as such; the gods, after all, are capable of many wonders. Of the other places known as Ortygia, the most likely alternate candidate would be the sacred grove near Ephesos, where a competing narrative of the birth of Apollon and Artemis was told (Strabo 14.1.20; for the importance of Ephesos for Artemis, see *OH* 36i). The more traditional account places the birth of Apollon (and sometimes Artemis) on Delos (see Homeric *Hymn to Apollon* 3.14–139, Kallimakhos *Hymn to Delos*, and Apollodoros 1.4.1). Note that Artemis is called Ortygia at Sophokles *Women of Trakhis* 213, and in the *Birds*, Aristophanes puns on a Greek word to call Leto “quail-mother” (870).

36. To Artemis

Artemis, like her brother Apollon, governs many different spheres, some contradictory. She loves to hunt wild animals with her bow and arrow, yet she also protects them. Artemis is called “Mistress of Animals” (e.g., *Iliad* 21.470) and often appears as such in

early iconography, usually winged, with animals to her left and/or right that she holds in a firm grasp (e.g., Boardman 1991, pl. 46.2). The wilderness is her domain, particularly forests and mountains, far away from human settlements, but she is also a goddess who protects cities. As our hymn mentions in lines 3–5, she assists in childbirth (including that of her brother, Apollon, according to Apollodoros 1.4.1), even though, as a virgin goddess (Homeric *Hymn to Aphrodite* 5.16–20), she never experiences this process herself. Similarly, she is the one who protects and nurtures the young, while at other times she is blamed for the premature deaths of children. As with many Greek divinities, the ability to do one thing entails the capacity for its opposite, particularly expressed in terms of preservation versus destruction.

The dark side of the goddess is seen in her connection, at least in myth, with human sacrifice. While the Greek army is mustering at Aulis for the expedition to Troy, Agamemnon kills a deer sacred to Artemis. The goddess prevents the Greeks from sailing, and the seer Kalkhas reveals that the only way to propitiate her is for Agamemnon to sacrifice his daughter Iphigeneia as recompense for the slaying of Artemis' "daughter." The father grimly complies (see, e.g., Aeschylus *Agamemnon* 104–257). In some versions of the story, Artemis substitutes a deer for Iphigeneia at the last moment, unbeknownst to the men. This is the storyline adopted in Euripides' *Iphigeneia at Tauris*, but here, too, human sacrifice plays a role: Iphigeneia has been made Artemis' priestess in this barbarous land and now presides over the sacrifice of strangers (cf. Herodotos 4.103.1–2). Her brother Orestes comes to rescue her. They steal the statue of the goddess and bring it back to Athens, where a ritual is enacted that involves a worshipper slightly slitting his throat and letting the drops of blood fall on the altar. Artemis' belligerent nature appears in the great slugfest among the gods at *Iliad* 21.468–496, during which she chides her brother for refusing to fight Poseidon and then is soundly thrashed when confronted by her step-mother Hera.

Yet there is a joyous side to her as well. Nymphs typically attend her as she roams the countryside and hunts. She is also a leader of the dance and song, often as her brother Apollon provides the music (see, e.g., Homeric *Hymn to Artemis* 27.11–20 and Homeric *Hymn to Apollon* 3.186–206). In fact, dances of young girls, particularly those on the cusp of marriage, are a prevalent feature of her worship (for a possible example of which, see Alkman *PMGF* 1). Many of her cults, such as the famous one in the Attic deme of Brauron, are centered on the feminine spheres under her control, which include childbirth and protection of the young. Her most important cult site was in Asia Minor at Ephesos, where her sanctuary numbered among the ancient wonders of the world. According to Kallimakhos, it was the Amazons who instituted sacrifice for Artemis, by setting up a statue and dancing a war dance around it (*Hymn to Artemis* 237–258). For more on her worship, see Burkert 1985, pp. 149–152, and Larson 2007, pp. 101–113.

Artemis became assimilated with many divinities over time (cf. “of many names” in line 1). Her worship at Ephesos was a result of being identified with Kybele (see *OH* 27i), a connection perhaps facilitated through their shared association with mountains and lions (see *OH* 27.2+n; lions often appear in the “Mistress of the Animals”-iconography). The Thracian goddess Bendis, who is at times identified with Kybele, is also matched with Artemis (*Orphic fragment* 257). Very common is Artemis’ merging with Moon, and thence with Hekate, as at *Orphic fragment* 356, where Tyche is also added (see further *OH* 1i, *OH* 9i, and *OH* 72.2n). Artemis’ concern with childbirth and association with Moon also naturally link her with Eileithyia; see *OH* 2i. Thus the hymns to Hekate (*OH* 1) and Moon (*OH* 9) should also be read closely with this one. Compare further the two Homeric hymns to Artemis (nos. 9 and 27) and Kallimakhos’ *Hymn to Artemis*. She plays very little role in Orphism, and consequently our hymn focuses on her traditional attributes.

2 Titanic: Apollon is also called a Titan; see *OH* 34.3+n.

2 Bacchic: Compare also “frenzy-loving” in line 5. Artemis and Dionysos share many traits: mountain haunts, blood-thirsty savagery, Eastern associations, and groups of female followers. Artemis joins a divine Dionysian *thiasos* in Pindar fragment 70b.19–21, and Timotheus (*PMG* 778(b)) might be describing her as a maenad. As “Bacchic” and “torch-bearing” (line 3), she might be so imagined here as well; see *OH* 1.3+n and *OH* 52i. For a possible identification of Apollon and Bacchos, see *OH* 34.7n.

3 torch-bearing goddess bringing light to all: This imagery evokes Artemis’ identification with Moon and Hekate; see *OH* 9.3n. In *Orphic fragment* 400, Artemis appears in a list of alternate names for Persephone, which also include Torch-Bearer and Light-Bringer (see also *OH* 40.11+n). She is also called a bringer of light at Kallimakhos *Hymn to Artemis* 204.

3 Diktyнна: This is a Kretan goddess, who is sometimes identified with Artemis (Euripides *Hippolytos* 145–147) or made into one of her companions (Pausanias 2.30.3). The maiden fled the amorous attentions of Minos by leaping into the sea (cf. the story of Ino; see *OH* 74i), where she was rescued in the nets of a fisherman (see Kallimakhos *Hymn to Artemis* 189–203). Hence she was called Diktyнна, Lady of Nets (Greek “diktuon” means “net”). The name, however, in reality is probably to be connected with Mount Dikte, as in Kallimakhos’ telling of the myth. The epithet “lady of Kydonia” in line 12 below refers to the Kretan town, where there was a temple to Diktyнна (Herodotos 3.59.2; Strabo 10.4.13). For more on this goddess, see Larson 2007, pp. 177–178.

6 roam in the night: For Moon's movement at night, see *OH* 9.2. Hekate is also closely associated with night; see *OH* 1.5.

7 masculine: There are a number of goddesses who are called masculine in the collection; see *OH* 9.4n.

8 Orthia: This might refer to a temple of Artemis on Mount Lykone in Argos, which also contained cult statues of Apollon and Leto (Pausanias 2.24.5). However, it is more likely an alternate spelling of Ortheia, a Spartan goddess who comes to be identified with Artemis. Part of her worship included boys enduring lashes from their fellows at her altar in a test of endurance; see Pausanias 3.16.7–11, who also gives an account of the origin of the wooden cult statue of the goddess. It is perhaps of note that he says a sanctuary to Eileithyia is not far from the one to Ortheia (3.17.1).

37. To the Titans

The Titans in myth are a group of twelve beings born of Earth and Sky, along with the three Kyklopes and three Hundred-Handers. For the story of their birth and their problems with Sky, and later Zeus, see *OH* 4i and *OH* 13i. In Orphic mythology, the Titans, sometimes spurred by Hera, become jealous when Zeus places the infant Dionysos on his throne. They paint their faces and, with the help of toys and a mirror, lure the child away from the throne despite his being guarded by the Kouretes. They then kill him and eat his corpse. Zeus eventually finds out about this horrid crime and incinerates the Titans with his lightning bolts. The heart of Dionysos is saved by Athene, and this heart serves as the basis for the god's reconstitution. Out of the smoldering ashes of the Titans, charged with Zeus' lightning bolts, is born the human race. Our knowledge of this story comes from later sources, and it is not clear how far back it goes: see *Orphic fragment* 57–59 and 301–331, West 1983, pp. 74–75, Burkert 1985, pp. 297–298, and Graf/Johnston 2007, pp. 66–93. For the significance of this myth for Orphism, see the introduction to the translation. Our hymn obliquely refers to this origin of the human race in lines [2](#) and [4](#), and it is expanded to include all living things in line [5](#); see also *OH* 78.11–12+n, and cf. *OH* 10.14–16+n. The murder of Dionysos is tactfully left out.

3 Tartarean homes: After their defeat by Zeus, the Titans are cast down into Tartaros, a primeval being who had become a particularly gloomy part of the underworld; see *OH* 18.2n. There they are imprisoned, guarded by the monstrous Hundred-Handers (Hesiod *Theogony* 717–735). Despite being locked up in mythology's version of Alcatraz, they can still wreak harm on the upper world. They are among the gods

Hera invokes when she strikes the earth with the palm of her hand in a request to give birth apart from Zeus to a powerful child; this results in Typhon, a great monster that threatens the gods and is eventually defeated by Zeus (Hesiod *Theogony* 820–880). She makes a similar, if less sinister, appeal at *Iliad* 14.271–279.

38. To the Kouretes

This is the second hymn in the collection addressed to the Kouretes; for more information on these figures, see *OH* 31i. That hymn concentrates on their more traditional associations with Krete and the Phrygian Kybele. This hymn integrates the Kouretes into a more wide-ranging grouping popular in late antiquity that brought together a number of originally independent bands of male divinities involved with soteriological mystery cults. Explicitly mentioned are the gods of the island Samothrace (lines 4 and 21) and the Dioskouroi (line 21). The cult on Samothrace seems to have had pre-Greek origins but later developed into a Greek mystery cult. It became very popular after the Classical period; one of the most famous statues from antiquity, the Nike of Samothrace, now in the Louvre, was dedicated to the gods of this cult for a naval victory (second century ^{BC}). They were in particular supposed to protect sailors from drowning at sea. After a friend had pointed out the dedications from rescued sailors at Samothrace as proof that the gods must exist, the notorious atheist Diagoras of Melos (late fifth century ^{BC}) is reputed to have quipped that dead men do not make dedications (Cicero *De natura deorum* 3.89). For more on this mystery cult, see Burkert 1985, pp. 281–285, and Larson 2007, p. 174. The brothers of Helen, Kastor and Polydeukes, were also called on to aid sailors in distress. The phenomenon now known as St. Elmo’s fire was in antiquity considered to be their epiphany (see Alkaios fragment 34 and the Homeric *Hymn to the Dioskouroi* no. 33). In myth, they are the sons of Tyndareus, a king of Sparta. Homer in the *Iliad* considers them to be mortal (3.236–244), but later tradition holds Polydeukes, along with Helen, to be descended from Zeus, who surreptitiously mated with Tyndareus’ wife Leda in the form of a swan. She gave birth to two pairs of twins, the male Kastor and Polydeukes and the female Klytemnestra and Helen, the first child in each pair descended from Tyndareus and the second from Zeus. Kastor was granted immortality at the request of his brother, but they alternate their time in the land of the living with their time in the kingdom of the dead (see *Odyssey* 11.298–304 and Pindar *Nemean Odes* 10.80–82). They thus can be construed, like Dionysos, as gods who die and are reborn, which may help explain their merging with the gods of Samothrace and the Kouretes here. In fact, the name Dioskouroi is a composite meaning “Zeus’ [*dios*] young men [*kouroi*],” “kouroi” being linguistically related to the “kour-” in Kouretes (a word meaning “youths”; see *OH* 31i).

Like the Kouretes, they also dance a *pyrrhikhē* (see Plato *Laws* 796d and *OH* 31.1–4n).

This hymn equates the Kouretes, the Dioskouroi, and the gods of Samothrace by associating these figures with the winds that are connected with fertility and the dangers of the sea; what binds these two ideas together, in turn, is the idea that certain winds come at certain seasons (cf. Hesiod's extended discourse on the topic at *Works and Days* 618–694). This hymn should be compared to those addressed to Leukothea and Palaemon (*OH* 74–75), the winds Boreas, Zephyros, and Notos (*OH* 80–82), the other hymn to the Kouretes (*OH* 31), the one to Korybas (*OH* 39), and the two Homeric hymns to the Dioskouroi (nos. 17 and 33).

1–2: The hymn opens with traditional attributes of the Kouretes. The percussive sound of the beating of brazen arms is analogous to the bronze clappers and cymbals used in ecstatic cult, particularly that of Kybele (see *OH* 27.11n).

2 dwellers of heaven, of earth and sea: Compare also line 8. Numerous divinities in this collection are connected with these three realms; see *OH* 10.14–16n. There is a natural analogue to this, though, since the Kouretes are identified with the winds, which are physically present in all three.

3 life-giving breezes: The Kouretes are connected with fertility, as they are in Kretan cult (see *OH* 31i), but here, and in lines 22 and 24, they are identified with the winds that blow throughout the world. The association is perhaps facilitated by the connection of the Kouretes with Zeus, the storm and weather god. In our collection Hera, who is associated with air, sends “soft breezes” that “nourish the soul” (see *OH* 16.3+n).

6 first to set up sacred rites for mortals: The Kouretes, as in *OH* 31.5, are portrayed as mythical paradigms for actual cult practice; see further *OH* 76.7+n.

13–19: The typical Greek conception that what a god gives can also be taken away by the same god is found here. This is further strengthened by the identification with winds, which can be gentle and beneficial or powerful and destructive. As with many other hymns in the collection, the composer is aware of this contradictory dichotomy so essential to Greek religious thought. The negative side is acknowledged in these lines; the positive side is explicitly desiderated at the end (lines 24–25).

20–21 Kouretes, Korybantes, ... / masters of Samothrace, true Dioskouroi: The hymn reaches a crescendo with the aggregation of various appellations. The Kabeiroi in the opening address to Mousaios seem to be viewed as another name for the Dioskouroi; see *OH* O.20+20–22n and *OH* 39i.

39. To Korybas

Korybas is the singular form of Korybantes, the group of priests and adherents of Kybele who were known to practice rites designed to cure madness (see *OH* 27.13n) and who were often equated with the Kouretes (see *OH* 31i). In this regard, it is significant that Korybas is called Koures, the singular of Kouretes, in line 3 (and see below). Sometimes Korybas is said to be the son of Kybele and the eponymous father of the Korybantes (Diodorus Siculus 5.49). Hippolytos reports of a hymn to Attis, well-known in his time, which was understood by the Naassenes, a sect of Christianity, as expressing their own beliefs (*Refutation of All Heresies* 5.9.8; translation and discussion in Borgeaud 2004, pp. 106–107). In this hymn, Attis is said to have been called Adonis by the Assyrians, Osiris by the Egyptians, Adamna by the Samothracians, Korybas by the Haemonians, and Papas by the Phrygians. “Haemonians” is a synecdoche for Thessalians, a people infamous for its witches (see *OH* 1.1n).

Clement of Alexandria in his *Protrepticus* relates a foundational myth for the rites of the Korybantes (2.19). In this story, they are three brothers; two of the brothers kill the third; they then cover the body with a purple cloth and garlands, convey it on a bronze shield, and bury it on the foothills of Mount Olympos. Clement summarizes the mysteries succinctly as “murders and burials.” This story is almost certainly alluded to in line 6 of this hymn. If so, we see that Korybas, thus foully murdered, becomes a restless spirit roaming the earth and potentially wreaking vengeance on any he encounters by driving them to madness; compare with the Erinyes and Melinoe (see *OH* 69i and *OH* 71.4–5+n). Like Melinoe, he is also called on to avert the horrid phantoms he is also capable of sending (see *OH* 71.11n).

Clement further identifies these brothers with the Kabeiroi, another group of divinities found in mystery cults. In fact, these gods are equated at times with those of Samothrace. They are mentioned in the opening address to Mousaios with the Kouretes and Korybantes (see *OH* O.20–22+n), and it seems likely that the association is lurking in the background here, more tightly connecting Korybas with the previous hymn to the Kouretes who are invoked as Samothracian gods (*OH* 38.4, 21; compare also the Attis hymn cited above). What is more, Clement says that the brothers as fugitives took a basket containing the genitals of their dead brother, now called Dionysos, to Etruria, where they established his worship (cf. *OH* 46i). He ends his account by acknowledging that some people with reason call Dionysos Attis. The connection is significant, because Attis castrates himself after suffering madness sent by Kybele (see *OH* 27i). A loose identification among Attis, Dionysos, and Korybas seems to lie at the heart of our hymn. It is probably as a doublet of Dionysos that Korybas is called “the greatest king of eternal earth” (line 1) and “warlike” (line 2 see note) and this identification helps explain why the hymn follows one dedicated to the Kouretes, who in Orphic accounts

guard the enthroned infant Dionysos (see *OH* 31i).

The merging of identities is further underscored by the presence of Demeter in this hymn, called Deo in line 7. This goddess is sometimes equated with Rhea and Kybele (see *OH* 14i and *OH* 27i). Clement, in his discussion of the Korybantic rites, notes that the priests, called “Lords of the Rites” (Greek “Anaktotelestai”), do not allow celery to be placed on the altar, since they consider it to have been born from the blood of the murdered brother. He then compares this taboo with the worship of Demeter during the Thesmophoria festival, where pomegranate seeds that have fallen on the floor are forbidden to be consumed on the grounds that such seeds were born from the blood of Dionysos. Clement’s discussion of the Eleusinian Mysteries frames his account of the rites of the Kabeiroi. Interestingly enough, Psellos at *Quaenam sunt graecorum Opiniones de daemonibus* 3 says that a Korybas and a Koures were mimetic forms of demons who were included in the initiation to the Eleusinian Mysteries. Prima facie, this indicates that the pair Korybas/Koures belonged to that part of Orphic/Dionysiac demonology that became connected with Eleusis, at least in the minds of those who tried to unravel the mysteries. It is therefore no surprise that the block of four “Eleusinian” hymns in our collection immediately follow this one.

Korybas, then, as an analogue of the murdered Dionysos, ends the theme of this god’s rebirth that is implicit in *OH* 31–38, which are addressed to figures who played a role in this endeavor (and divinities subordinate to them), and which transitions to the central section of the collection (see further *OH* 30i, *OH* 32i, *OH* 40i).

2 the warlike: This is an adjective used of Dionysos at *OH* 30.4 and of the Kouretes’ weapons at *OH* 38.1 and 7.

8 into the shape of a savage, dark dragon: The significance of this is obscure. It is probably alluding to some myth now lost to us. Clement cites an anonymous poet referring to the birth of Dionysos from Persephone and Zeus: “A bull, father of a dragon [or: snake], and a father of a bull, a dragon [or: snake]; / in the mountain an oxherd carries his secret goad” (*Protrepticus* 2.16.3). Note that Demeter’s chariot is drawn by dragons in the following hymn (see *OH* 40.14+n).

40. To Eleusinian Demeter

Demeter is the goddess of agriculture, specifically of cereals and their cultivation. She is one of the “original six” Olympians born from Kronos and Rhea. However, as one of the most important fertility goddesses in the Greek pantheon, she often is identified with Earth herself. In antiquity, her name was commonly analyzed as “dē” (believed to have been a variant of “gē,” “earth”) and “mētēr” (“mother”); *Orphic fragment* 399, for

example, addresses her as “Earth mother of all, Demeter, giver of prosperity and wealth.” This identification extends to other fertility goddesses as well, such as Rhea and Kybele (see *OH* 14i and *OH* 27i). It is reported that Orpheus himself supposedly claimed Rhea was known as Demeter after the birth of Zeus, etymologizing the “dē” element as related to the “di-” root in Zeus’ name (*Orphic fragment* 206). Zeus mates with her, and she gives birth to a daughter, Persephone, with whom she is closely connected in cult. We find mention of this already in Hesiod *Theogony* 912–914. In Orphic accounts of this union, Demeter, here equated with her mother Rhea, attempts to flee the amorous attentions of her son Zeus by transforming herself into a snake. Undeterred, Zeus does likewise, and from this was born Persephone, who has monstrous features that frighten her mother away (see *OH* 14i). A similar story is found in Arkadia; here, Demeter turns herself into a horse to escape Poseidon, who follows suit. Their children are the Erinyes and the wonder horse Areion (see *OH* 69i). The ophidian rape by Zeus has been diplomatically omitted from this hymn.

The most important myth concerning Demeter is the abduction of Persephone by Hades, memorably told in the beautiful Homeric *Hymn to Demeter*. The story, however, is not mentioned at all in this hymn but in the following one to Mother Antaia, another name of Demeter, as well as in *OH* 18, *OH* 29 and *OH* 43. For details, see *OH* 41i. It is notable that again, just as in the case of Zeus’ rape of Demeter, the unpleasantness of the abduction of Persephone is passed over in silence in this hymn.

The account of Persephone’s abduction, Demeter’s search for her, and their consequent reunion formed the foundation myth of the Eleusinian Mysteries, which were very old, perhaps performed in some form as far back as the bronze age. Eleusis is a village that was originally independent of Athens but eventually became part of its territory at some point before the seventh century. The cult was appropriated by the Athenians, who in later times worked hard to give these local mysteries Panhellenic importance, much like Delphi. In this they were quite successful. The mysteries were very popular and continued unabated until officially shut down by the emperor Theodosius in 392 AD, although they were by then already largely neglected. For details of the cult, see Burkert 1985, pp. 285–290, and Larson 2007, pp. 69–85, who also discusses other cults of Demeter and Persephone. The Eleusinian Mysteries were concerned with securing wealth and happiness in this life and a better fate in the hereafter—concerns which we find also in Dionysian/Orphic mysteries, among others, as well. Our hymn focuses exclusively on the material benefits of this life, and it radiates a joy in the wealth and abundance of the world, which may help to explain the omissions of the unsavory mythological elements as noted above. The Eleusinian Mysteries might also be specifically mentioned in our collection because they were felt to have special connection with the actual cult in which the *Hymns* were in use. It is notable that Mousaios had connections with the Mysteries; see *OH* Oi. Their prestige

might also be a factor in their appearance throughout the collection; compare their possible influence on the early development of the Orphic myth of Dionysos in Graf/Johnston 2007, pp. 73–75. At any rate, the polytheistic nature of Greek religion made such associations possible. One may be a member of many mystery religions, to hedge one's bets as it were. On one of the Bacchic gold tablets, for example, the initiate claims to "have the rites of Bacchos and Demeter Chthonia and the Mountain Mother" (no. 28). Most likely some, if not all, of our initiates were members in other mystery cults, too.

This hymn is the first of a group of four with Eleusinian themes. It comes in the middle of the collection (in terms of number of lines), and it leads directly to the ritual complex involving Dionysos (see *OH* 44i), which probably was the high point of the rite during which these hymns were originally performed. It is perhaps not accidental that Eleusinian Demeter receives the most elaborate request at the end of her hymn: peace, law, wealth, and health. A number of hymns before this one mention three of these items in their closing appeals (see *OH* 15i), and the only hymns that mention even two of these afterward are *OH* 65 and *OH* 84.

1 Deo: This name of Demeter is usually understood by modern scholars to be a shortened form of "Demeter," although it is possible that it is just a by-form of the "dē" element. Ancient scholars saw it as such and tried to attach it to words that alluded to aspects of her mythology. For example, the author of the Derveni papyrus, in his interpretation of a poem by Orpheus, asserts that the "dē" is derived from a Greek verb meaning "to tear, to cut up" and explains that Zeus injured the goddess during intercourse, something which he reports that Orpheus "makes clear" later in the poem he was reading (see Betegh 2004, pp. 189–190; the Derveni author might be giving an allegorical meaning to an explicit mention of plowing).

2 nurturer of youths: This epithet is applied to other divinities in our collection: Hekate (*OH* 1.8), Artemis (*OH* 36.8), and Eirene (Peace) in the hymn to Ares (*OH* 65.9; cf. *OH* 12.8 and *OH* 19.22). As the hymn to Ares makes clear, peace and agriculture are closely linked, for when there is no war, men turn their swords to ploughshares; compare lines [4](#) and [19](#) of this hymn. Demeter may also be seen as a nurturer of youths insofar as she was nurse to Demophoön and tried to make him immortal (Homeric *Hymn to Demeter* 2.98–255). This same epithet recurs in line [13](#).

8–9: Those who were the first to do something were held in high regard by the ancient Greeks, who did not hesitate to invent such figures and/or give credit to the gods when no historical personage was at hand. Here Demeter is lauded as the first to create crops and the first to develop the technical means to harvest them. In respect to the latter, she fits the pattern of the culture hero, the one whose innovations pave

the way for the development and improvement of human civilization; cf. *OH* 38.6+n and *OH* 76.7+n, where the Kouretes and the Muses respectively teach mortals the sacred rituals (as does Demeter in the Homeric *Hymn to Demeter* 2.473–482). The most famous divine culture hero in myth is probably Prometheus (see, for example, Aeschylus *Prometheus Bound* 436–506, and cf. *OH* 28i and *OH* 66i). Demeter is said to have taught the Eleusinian prince Triptolemos the secrets of agriculture, and he in turn traveled the world to teach his fellow man. We find Demeter linked to plowing in Hesiod's injunction to his brother to pray to Demeter and Chthonian Zeus right before beginning to plow (*Works and Days* 465–469). Another early connection between the goddess and agricultural technique is found in a Homeric simile where Demeter is shown separating grain from chaff (*Iliad* 5.499–502).

10 Bromios: Another name for Dionysos; the name means the “roarer” (cf. *OH* 30.1+n). This god becomes associated with Demeter at Eleusis through Iacchos, who seems to be a personified form of the cry the sacred procession would shout out on their way to Eleusis; see *OH* 42.4+n.

11 torch-bearing and pure: Torches are typical staples in the process of celebrating fertility divinities, who often have their festivities celebrated at night, including Dionysian revels (see *OH* 52i and *OH* 54.10). They were an important part of the Eleusinian cult, as might be deduced from the title of one of its highest functionaries, the Dadoukhos (a word meaning “torch-bearer”); see *OH* 42.4n. Demeter carries a torch while fasting and in search of her daughter (Homeric *Hymn to Demeter* 2.47–50, 59–63), and Artemis-Persephone is called Torch-Bearer” (see *OH* 36.3n). See further *OH* 9.3n. Purity is a general concern in Greek religion but especially in matters such as initiations. For example, potential initiates in the Eleusinian Mysteries needed to bathe themselves in the sea along with the pig they were to sacrifice. Both these adjectives, then, are as much descriptive of our initiates as they are of the goddess herself. See also *OH* 30.4+n.

14: A different kind of yoking than mentioned in line 8. Triptolemos is often portrayed in a winged chariot, bringing the knowledge of Demeter to all (see Boardman 1991, p. 219, Boardman 1975, p. 226, and Boardman 1989, p. 226). The dragons here are symbolic of Demeter's chthonic connection; compare line 12 where the goddess is addressed as appearing from beneath the earth. Demeter Chthonia (Demeter From Beneath the Earth) was in fact worshipped at Hermione (see Larson 2007, pp. 78–79). The dragons might also have a connection with Korybas, who in the previous hymn was said to have taken the form of a dragon in accordance with “Deo's thinking” (lines 7–8), an obscure allusion.

15: Demeter is here described in maenadic terms; see *OH* 1.3n. The throne might be

referring to Kybele's throne (see *OH* 27.5+9n). The circular movement perhaps symbolizes the revolution of the celestial bodies around the earth (see *OH* 4.3n).

16 only daughter ... many children: The contrasting juxtaposition is typical of our poet's style, but the reference here is somewhat puzzling. Persephone is usually her only child in myth, but Demeter sometimes is said to have children beside her. In an early myth, she has as a lover the mortal hero Iasion, with whom she lies in a thrice-plowed field. From this union she gives birth to Ploutos (Wealth; see *OH* 18i), but Iasion is killed by Zeus (Hesiod *Theogony* 969–974 and *Odyssey* 5.125–128; see also Homeric *Hymn to Demeter* 2.488–489). Herodotos mentions that Aeschylus (in a play now lost to us) made Artemis the daughter of Demeter on the basis of an Egyptian tale (2.156.5–6); the historian, however, is skeptical of this last detail. Kallimakhos says that Hekate was the daughter of Demeter (fragment 466; see *Orphic fragment* 400). Since Artemis and Hekate eventually are identified as the same goddess, it is possible that both births point to one original account, perhaps Orphic. They both might have already been identified with Persephone, too (see *OH* 29i). However, in our collection Persephone is explicitly said to be Demeter's only daughter (*OH* 29.1–2). It is difficult, though not impossible, to construe “many” to just mean Persephone-Artemis-Hekate and Ploutos. On the other hand, “many children” may be symbolic insofar as Demeter is viewed as a nurturer of children (see lines [2](#) and [13](#)) or it may be used in the sense that the crops she sends up are “her children.” The attribute “only daughter” is even more puzzling, as she has two sisters, Hestia and Hera, in conventional mythology. But Demeter was equated with Hestia and Hera in early Orphic thought (see *OH* 14i and Betegh 2004, p. 222), and our composer might have in mind Demeter as the personification of female fertility in these lines; this gains some support from the general description of her powers in line [17](#) and the “many children” in line [16](#), if we are to understand this attribute broadly.

18–20: The repetitions augment the sense of religious fervor and insistence as the hymn closes with a mighty crescendo. The theme running throughout the hymn, that Demeter is a goddess who brings benefits that contribute to the well-being of both the individual and society, is neatly summarized in these lines. The word “riches” is a translation of the Greek “ploutos,” which alludes to her son Ploutos (see note to line [16](#) above). Peace and rule of law might be intended as personifications of two of the Seasons, Eirene and Eunomia respectively (see *OH* 43i), and perhaps health should be personified as well (Hygeia), the addressee of *OH* 68; see also *OH* 15.10–11n.

41. To Mother Antaia

Mother Antaia is here another name for Demeter. The mythological complex surrounding the abduction of Persephone, absent in the previous hymn, is the focus of this one. Indeed, one of the remarkable features about the hymn is that more than half of it is narrative, a departure from the usual aggregation of epithets, names, and description.

The Homeric *Hymn to Demeter* contains the most famous version of the myth. Demeter fasts in grief after her daughter's disappearance, although she does not know yet that Hades has abducted her. Hekate comes to assist her, and they find out from Sun what has happened. Depressed, Demeter wanders the world disguised as an old woman (cf. also *OH* 74i). She eventually reaches Eleusis and becomes a nurse to Demophoön, the newly born son of the king of Eleusis. The baby becomes a kind of surrogate child for the goddess. The mother one night sees the nurse putting her son in the fire and cries out, not knowing that Demeter had intended to make him immortal. In anger Demeter leaves but not before ordering that a temple be built in her honor and promising to introduce rites in Eleusis later. For now, she keeps apart from the gods and causes a great famine with the intent to wipe out the human race and thus deprive the gods of the sacrifices they so very much crave. Hades is willing to let Persephone return, but she has already tasted of the pomegranate seeds he had given to her. Therefore she cannot remain permanently in the land of the living. For the one part of the year she must remain in the underworld with her husband; during this time Demeter grieves over her daughter and nothing grows. However, during the other two parts of the year, she is reunited with her daughter, and in her joy life flourishes anew. Thus the myth explains the origins of the seasons, which the ancient Greeks generally numbered three (see *OH* 29i). At the end of the poem, Demeter returns to the plains of Rharion outside of Eleusis. She restores the crops and teaches her mysteries, as she had promised, to the princes of Eleusis. There are a number of allusions to this story that are sequentially spread over a number of hymns in the collection; see *OH* 43i. For a similar story involving Kybele, see *OH* 27i. The abduction of Persephone and the wanderings of Demeter were the subject of at least one poem attributed to Orpheus (collected under *Orphic fragment* 379–402; see Richardson 1974, pp. 77–86, for a discussion of the versions of Orpheus, Mousaios, and Eumolpos). Relevant details are in the notes passim.

1 Antaia: The word is properly an adjective with the base meaning of “opposite” and further specialized senses of “hostile” and “besought with prayers.” As an adjective it is used of Kybele in Apollonios of Rhodes *Argonautika* 1.1141. Later grammarians say that it was also used as a proper name for Rhea and Hekate. It is therefore not surprising to see Demeter called by this name. Both the negative and positive connotations of the word are probably intended in this hymn. The goddess was once

hostile to men; now they shower her with prayers, as this hymn does.

1–2 mother/of immortal gods and of mortal men: Similarly described are Rhea (*OH* 14.8–9), Earth (*OH* 26.1), and Kybele (*OH* 27.7); see also *OH* 10.1+n.

4: In the Homeric *Hymn to Demeter* 2.192–211, after the disguised Demeter agrees to be a nurse for Demophoön, she comes to Eleusis. She stands brooding in the palace until an old woman, Iambe, offers her a stool covered with a white fleece. Demeter sits but says nothing until Iambe tells her jokes that make her laugh. She refuses wine from the queen but asks instead that they make for her a drink made of water, barley-meal, and pennyroyal. It is with this that she breaks her fast. The drink, known as the *kukeon*, was also imbibed by initiates at the Eleusinian Mysteries. In the Orphic version(s), Iambe does not appear, but instead we find a woman named Baubo, a native Eleusinian, who gets the mourning mother to laugh by exposing her pudenda and who then offers her the *kukeon* that Demeter had earlier refused (Clement of Alexandria *Protrepticus* 2.20.3–21.1; *Orphic fragment* 394–395).

5–7: In the Homeric *Hymn to Demeter*, it is not the goddess but rather Hermes who goes into the underworld to fetch Persephone. Dysaules is the husband to Baubo (see the note to line 4 above). Pausanias reports that the Phliasians claim that he was the brother to Keleos (king of Eleusis in the Homeric *Hymn to Demeter*), that he came to them after being expelled by an Athenian, and that he taught them the mysteries (2.14.2). Pausanias is skeptical of the story, remarking that Dysaules is not mentioned among the group instructed by Demeter in her Homeric hymn and citing lines 2.474–476, but he admits that Dysaules might have arrived due to some other reason (2.14.3). In the Orphic version, Dysaules' sons Triptolemos and Eubouleus inform Demeter of the abduction of Persephone, and she teaches them the knowledge of agriculture as a reward (Pausanias 1.14.3). Clement of Alexandria tells us that Triptolemos was a cowherd and Eubouleus a swineherd and that the swine of Eubouleus fell into the earth during the abduction of Persephone (*Protrepticus* 2.20.2 and 2.17.1; see *Orphic fragment* 390–391). The latter is adduced to explain the custom in the Thesmophoria, a festival in honor of Demeter and Persephone, of women throwing pigs in a pit and later taking back the rotting corpse (see Larson 2007, p. 70), which would seem to be symbolic of Persephone's (and Demeter's?) journey. It is likely that Eubouleus is the one to whom the “innocent child of Dysaules” refers in this hymn. At Eleusis, there was a god named Eubouleus who was considered to have brought Persephone back up from the underworld, much like Hermes does in the Homeric *Hymn to Demeter*.

8: A problematic line. As it stands, Euboulos might be a vague reference to Ploutos, the son of Demeter and Iasion (see *OH* 40.16n), or to the Kretan grandfather of the

goddess Diktynna (another name of Artemis; see note to *OH* 36.3n), whom Diodorus Siculus calls the son of Demeter (5.76.3). Elsewhere in the collection, Hades is called Euboulos (*OH* 18.12). The name might be an alternate form of Eubouleus, but it cannot refer to the one mentioned in the previous line. Eubouleus is also used of gods: Hades, Zeus, Dionysos, and Protogonos (see *OH* 6i). None would fit the context, however. This led Theiler to suggest changing the Greek verb “bore” to “made”: the sense then would be that Demeter changed Eubouleus (who had helped her find and retrieve Persephone) into a god, and thus he was no longer bound by human needs. This would fit in neatly with the story of Demophoön in the Homeric *Hymn to Demeter* and with the fact that there was a god Eubouleus at Eleusis (see note to lines 5–7 above). Note, too, that on some Bacchic gold tablets it is claimed that the initiate will become a god (nos. 3, 5, 9; see *OH* 87.12n). A third possibility is that something has fallen out between lines 7 and 8. The “you” might then be someone else, such as Persephone.

42. To Mise

Mise is an obscure goddess who appears to be connected with Demeter and Eleusis. She is mentioned in a poem by Herodas, in which a character sees a girl at a “Descent of Mise,” a cultic context that suggests a journey to the underworld (*Mimiamb* 1.56). In the lexicon of Hesychios, she is connected with Meter and said to be invoked in oaths (entry M 1442). The name might appear in an account attributed to Asklepiades of Tragilos (fourth century BC) by Harpocration (see *Orphic fragment* 391), who says that the Eleusinian pair Dysaules and Baubo had two daughters, Protonoe and Nisa, the latter name possibly a corruption of “Misa,” which would be another form of “Mise.” Two inscriptions have been discovered bearing the name. One was found in the precinct of Demeter in Pergamon, the other on an altar dedicated by a priestess to “Mise Kore” near Pergamon. For a review of the evidence and interpretation, see Ricciardelli 2000, pp. 398–400 and Morand 2001, pp. 169–174. In this hymn, Mise is identified with Dionysos and seems to be a reflection of the female side of the god who elsewhere appears androgynous (see note to line 4). Whether they are considered distinct or the same is difficult to determine. The Eleusinian connection is strong in the beginning portion of the hymn: the epithet “law-giving” in line 1 is also a cultic title of Demeter and Persephone, Iacchos was the name of a god chanted by the sacred procession to Eleusis (see note to line 4), and Eleusis is the first place mentioned in the list found in lines 5–10. The three goddesses mentioned in lines 6–10 are all connected with a young boy who dies and is reborn: Meter and Attis (see *OH* 27i), Aphrodite and Adonis (see *OH* 56i), and Isis and Osiris, who already in the Classical period was identified with

Dionysos (Herodotos 2.144; see also Diodorus Siculus 1.13.5 and 1.22.7–23.8 and Plutarch *De Iside et Osiride* 364e ff.). For the identification of Isis with Aphrodite, Meter, Demeter, and other goddesses, see *OH* 55.15–28n.

1 fennel stalk: A reference to the thyrsos; see *OH* 45.5n.

2 unforgettable and many-named seed: See also *OH* 50.2+n.

4 Iacchos: Participants in the Eleusinian Mysteries would walk from Athens to Eleusis at night by torchlight with song, dance, and bawdy banter; see *OH* 40.11n. The god invoked was Iacchos, who seems to be a personification of the cry “iakkhe!” This god was identified with Dionysos; see Sophokles *Antigone* 1146–1152. The chorus of initiates calls on Iacchos in their procession in Aristophanes *Frogs* 340–353 and 372–416, and a ghost procession is supposed to have materialized during the Persian Wars as a sign of the eventual disaster of the Persian campaign (Herodotos 8.65). The name Iacchos appears in the Eleusinian myth in which Baubo exposes her genitals to the mourning Demeter (*Orphic fragment* 395 and see *OH* 41.4n), where there probably was a pun on “iakkhos” (“female genitalia”) and Iacchos, who sometimes is regarded as the child of Demeter; see Graf 1974, pp. 194–199. Iacchos also played a role in the Lenaia, an Athenian festival (see *OH* 50i). For the androgyny of Dionysos, see *OH* 30.2n; for a list of androgynous deities in the *Hymns*, see *OH* 9.4n.

6 mystic rites in Phrygia: Compare *OH* 49.2–3 where Hipta, a nurse of Dionysos, is said to take part in the mysteries of Sabos and the dances of Iacchos.

9–10 your divine mother, / ... black-robed Isis: The epithet “black-robed” is used of the goddess in the third hymn to Isis by Isidoros (3.34); see Vanderlip 1972, p. 62. For Isis as the mother of Dionysos, see Plutarch *De Iside et Osiride* 365e–f.

10 train of nurses: A reference to the Nymphs who took the infant Dionysos after the death of Semele; see *OH* 46.2–3n.

11 contests: The Stars, too, are asked to come to the “learned contests of this sacred rite”; see *OH* 7.12+12–13n.

43. To the Seasons

The Seasons (Greek Horai), as their name suggests, are the personifications of the seasons. This hymn adopts the Hesiodic genealogy (*Theogony* 901–903) that makes them the daughters of Zeus and Themis (“established custom” or “law”), and, like their mother, they represent an aspect of the cosmic order (see further *OH* 79i). For Homer,

these divinities are in charge of access to Olympos (*Iliad* 5.748–751) and in one scene take care of the horses of Hera and Athene when they return (*Iliad* 8.432–435). The Orphic *Rhapsodies* follow Hesiod with respect to the birth and names of the Seasons (*Orphic fragment* 252). Their names mean “law-abiding” (“eunomia”), “justice” (“dike”), and “peace” (“eirene”). Dike has her own hymn (*OH* 62), Eunomia is the mother of the Graces (*OH* 60.2), and both Eunomia and Eirene are summoned, though not personified, at the end of the hymn to Eleusinian Demeter (*OH* 40.19; but see *OH* 40.18–20n). According to Pausanias (9.35.2), however, at Athens there were only two Seasons worshipped, whose names were Karpo (Fruit) and Thallo (Blossom). The Seasons do not merely embody the seasons but also come to represent youthful feminine beauty as well. They clothe Aphrodite when she emerges from the sea and adorn her with numerous ornaments (*Homeric Hymn to Aphrodite* 6.5–18), and they crown the newly-fashioned Pandora with a garland of spring flowers (*Hesiod Works and Days* 74–75). This connection with spring and flowers is emphasized in this hymn, which fits the context of fertility introduced with Eleusinian Demeter (*OH* 40).

The Seasons are also linked with the myth of Persephone’s abduction and return in our collection. The entire story is scattered over several hymns, but nevertheless the chronological order is maintained; in performing the hymns, the initiates recreate the myth piecemeal. The abduction portion appears in two earlier hymns: the one to Plouton, where there is brief narration (*OH* 18.12–15), and the one to Persephone (*OH* 29.14). The next part, Demeter’s search and recovery of her daughter, again with short narration, is told in the hymn to Mother Antaia (*OH* 41.3–7). Now in this hymn, the cycle is completed. Every year, Persephone’s reappearance in the land of the living heralds the beginning of spring, the season of growth. It is not surprising, then, to see the personifications of spring dancing with her in celebration of the return of life (see also *OH* 29.9–13); note in particular the “circling dances” and “come forth to the light” in line 8 and that their dancing pleases “Zeus and their mother, giver of fruits” in line 9. “Their mother” refers to Themis, who rejoices that the cosmic order, manifested in the cycle of seasons, is maintained. The idea of renewal is also important to Dionysos, the focus of the previous hymn, both because he is a fertility god himself and also because he was reborn, just like his mother Persephone (albeit metaphorically). In this context, the invocation at the end of the hymn that the goddesses appear to the new initiates has special point. They, too, are being “born again” into a new life (see *OH* 30i). It also segues into the theme of birth, which had appeared in the earlier hymns of the collection and which will dominate *OH* 44–55 (see *OH* 44i).

The Fates, too, join the festivities. They do so not only because they are the (half-)sisters of the Seasons (see *OH* 59i) but also because they have a natural interest in the cosmic order as well. The seasons recur as they are fated to do so. We find the Seasons and Fates linked in cultic contexts. In the precinct of Zeus at Athens, Pausanias saw an

unfinished statue of the god with both groups above his head (1.40.4). On the altar at Amyklai they were depicted next to Demeter, Persephone, and Plouton, along with Aphrodite, Athene, and Artemis (Pausanias 3.19.4).

The Graces naturally take part in the dance as well. They are very similar to the Seasons in that they, too, are a plurality of three young women who are paradigmatic of feminine beauty and charm (see *OH* 60i). They join the Seasons in adorning Pandora (Hesiod *Works and Days* 73–74). In perhaps one of the most beautiful scenes from ancient Greek literature, both groups dance in a circle with Hebe, Harmonia, and Aphrodite. In their midst Artemis sings. Ares and Hermes play along with them. And all of this is in tune with the glorious music of Apollon as he expertly plays the lyre (Homeric *Hymn to Apollon* 3.186–206). Our composer has skillfully captured the essence of this *joie de vivre* and grafted it to a genuine religious awe before the uncanny powers of fertility. It is a fitting coda to the block of four hymns with Eleusinian themes.

44. To Semele

Semele is one of the daughters of Kadmos, the founder of Thebes. Zeus falls in love with her, and they begin to have an affair. Eventually Semele, sometimes at the instigation of a disguised and jealous Hera, secures an oath from Zeus and then demands that he appear to her as he does to his wife. Thus constrained, Zeus reluctantly complies; he reveals himself to the mortal woman in his full stature as god of thunder and lightning. The resulting fireworks burn Semele to a crisp. Zeus notices that she was pregnant, and he decides to save the unborn child. He sews it up in his thigh, and, once it reaches full maturity, Zeus gives “birth” to his son, Dionysos; see Euripides *Bacchae* 1–42, Apollodoros 3.4.3, Ovid *Metamorphoses* 3.257–313, *Orphic fragment* 328, and *OH* 48.3+n and *OH* 50.3+n. Sometimes Dionysos is given to Semele’s sister, Ino, to nurse, and she in turn is further pursued by Hera (see *OH* 74i); in other versions, baby Dionysos is given to his half-brother Hermes, who hands the child off to the Nymphs in the East to rear (see *OH* 51i), sometimes with Silenos (see *OH* 54.1+n). For the nurse Hipta, see *OH* 49i. Semele is already mentioned as the mother of Dionysos by Homer (*Iliad* 14.325), by Hesiod (*Theogony* 940–942), and in the three Homeric hymns to Dionysos (1.21, 7.1, 26.2). An alternate name for her is Thyone (Homeric *Hymn to Dionysos* 1.21, Sappho fragment 17, Apollodoros 3.5.3). The Orphics offered a different version, namely that Dionysos, sometimes called Zagreus, was the son of Zeus and Persephone (see *OH* 29i), but some accounts attempt to retain the traditional genealogy; for a reconstruction of how and why this was done, see Graf/Johnston 2007, pp. 74–80. In one of these versions, after Dionysos is killed by the Titans, Athene saves

his heart and brings it to Zeus; he promptly cuts it up, makes a little soup out of it, and feeds it to Semele, who then is impregnated and gives birth to Dionysos; see *Orphic fragment* 314–316 and 327, Proclus *Hymn to Athene Polymetis* 7.7–15 (translation and commentary in van den Berg 2001, pp. 277 and 287–293), West 1983, pp. 162–163, and Graf/Johnston 2007, p. 78. In our collection, both Semele and Persephone are called the mother of Dionysos, but in one case it is implied that Persephone received Dionysos to rear after he was born (presumably by Semele; see *OH* 46.6–7+n, and cf. *OH* 30.2+n).

This hymn begins a series (through *OH* 54) whose focus is on Dionysos; in particular, these hymns are linked by the motif of (re)birth, a theme that is prevalent at the beginning of the collection (see *OH* 2i). A number of them refer to ritual contexts and, insofar as the hymns are performative acts (see *OH* 30i), probably reflect something of the actual activities of our cult during this particular rite, though details are vague; see lines [6–9](#) and note.

[3 thyrsos-bearing](#): A typical attribute of Dionysos and his followers; see *OH* 45.5+n.

[6–9](#): There is a tradition that Dionysos descended into the underworld to retrieve his mother and convey her to Olympos (Pausanias 2.37.5; cf. Pindar *Olympian Odes* 2.25–28 and the comic parody in Aristophanes *Frogs*, in which Dionysos goes to fetch the recently-departed playwright Euripides). Here, though, it seems that Persephone has received her kindly in the underworld. Semele might originally have been an earth goddess, and these lines might be an indirect remnant of this tradition. The “ritual of the table” is obscure. Perhaps it is related to the myth mentioned in the introduction to the hymn that has Zeus feeding Semele Dionysos-soup. Note the phrase “all mortal men reenact your travail,” which of course suggests birth, and it would certainly be easier for a worshipper to drink soup in a ritual context than to be set on fire (see also *OH* 47.5n). The idea of ingesting the god is already bound together with his role as god of wine and the concept of *enthousiasmos* (see *OH* 30i). See also Graf/Johnston 2007, p. 156.

45. Hymn to Dionysos Bassareus and Triennial

Dionysos is already the addressee of *OH* 30, but this hymn is the first of a series dedicated to a specific cultic identity of Dionysos. Here he is invoked as Bassareus and Triennial; cf. *OH* 52, which is addressed to Triennial and which mentions Bassaros in line 12, a variant of Bassareus. This epithet is derived from the Thracian word “bassara,” “fox” and, by extension, the fox-skin worn at times by the god and his maenads. Thracian maenads could be called Bassarids, and a lost play by Aeschylus

bears their name as a title. In this play, it seems they tear apart Orpheus, who, incidentally, is their countryman. The violence mentioned in our hymn might very well have been influenced by this play, although by now the violent death of Orpheus had become a literary standard. In any case, it is possible that the Thracian connection induced our poet to include a hymn addressed to Dionysos Bassareus. Bassarids are first mentioned by Anakreon (*PMG* 411b), who also uses a related verb, “anabassareō,” to indicate reveling at a symposium (*PMG* 356a). This hymn continues the birth theme (see *OH* 44i) and alludes to maenadic ritual in lines [3–5](#). It is not difficult to conceive a period of joyous shouting, dancing, and brandishing of thyrsi (perhaps limited to the female initiates, if there were any) that was intended to be symbolic at the rite when this hymn was performed; see also *OH* 52i and *OH* 54i.

[1 bull-faced god conceived in fire](#): For Dionysos’ relationship to bulls, see *OH* 30.3–4+n. “Conceived in fire” would appear to refer to his traditional birth from Semele (see *OH* 44i and *OH* 30.2n).

[2 many-named](#): For a list of the names used of Dionysos in the collection, see *OH* 50.2n.

[3 bloody swords](#): Not a weapon normally associated with Dionysos. Plutarch tells us of a rite in which women who represented the Minyads, the daughters of Minyas who had rejected Dionysos (see note to line [5](#), “wrathful in the extreme”), were pursued by a priest armed with a sword (*Quaestiones graecae* 299c–300a). There are a number of Attic vases from the first half of the fifth century ^{bc} that portray Orpheus being killed by Thracian women who wield all sorts of weapons, including swords (see Bundrick 2005, pp. 116–126). The violence of the god is further alluded to in line [5](#). See also *OH* 30.4+n (“warlike”).

[3 holy Maenads](#): See the introduction to this hymn.

[4](#): For a picture of Olympians celebrating Bacchic frenzy, see Pindar fragment 70b.6–21. Loudness is a characteristic of Dionysos and his worship; see *OH* 30.1+n.

[5 thyrsos](#): The thyrsos is a wand topped with a pine cone that is sometimes wrapped in ivy. The shaft can be made from the fennel stalk; see *OH* 42.1 and Euripides *Bacchae* 147. It is one of the most widespread attributes of Dionysian worship, frequently mentioned in literature and often depicted in iconography. In the context of discussing initiation, Plato gives a prose quotation vaguely attributed to “the followers of the mysteries” that “the fennel-stalk bearers [*narthēkophoroi*] are many, the *bacchoi* few” (*Phaedo* 69c = *Orphic fragment* 576), which seems to point to a distinction between general worship of Dionysos (maenadism?) and the more restricted mystery cults that require initiation, such as the Eleusinian Mysteries (see

also Graf/Johnston 2007, p. 143). The thyrsos is sometimes used as a weapon, e.g., by Dionysos in the Gigantomachy or by a maenad repelling the licentious advances of a satyr in vase paintings (e.g., Boardman 1975, pl. 313). See also *OH* 44.3, *OH* 50.8, and *OH* 52.4.

5 wrathful in the extreme: Examples of Dionysos' wrath abound in mythology, particularly in a group of myths that involve the rejection of his worship. Some of the more famous victims include Lykourgos, the Thracian king who hounded Dionysos and his maenads (*Iliad* 6.130–140), Pentheus and the women of Thebes (Euripides *Bacchae*), the daughters of Minyas, who eschewed going to the mountains to worship the god (Ovid *Metamorphoses* 4.1–40 and 390–415; also see the Plutarch citation in note to line 3), and the daughters of Proitos, who in some versions of their story also refuse Dionysos (Apollodoros 2.2.2). Orpheus himself experienced the god's wrath after rejecting him, being ripped apart (*sparagmos*) by maenads and/or the Bassarids (see *OH* 52i). See also *OH* 30.4+n and *OH* 47i.

7 leaping god: Leaping, frolicking, gamboling, prancing—all these are typical expressions of abandon in ecstatic cult; Dionysos himself often leads the wild processions (see, e.g., *OH* 52.3–4 and 7–8). Other related figures described in similar terms are Pan (*OH* 11.4), the Nereids (*OH* 24.7), the Kouretes (*OH* 31.1), and the Nymphs with Pan (*OH* 51.8). Note that all of these are groups, save Pan, who, like Dionysos, can function as chorus-leader. The leaping may have fertility connotations like the “leaping” in the Palaikastro hymn to Zeus does (see *OH* 31i). Dionysos is called the “dancer” at *OH* O.8, and his “feet quiver in the dance” at *OH* 46.4.

46. To Liknites

This hymn is addressed to Dionysos Liknites (Dionysos of the cradle), who is also mentioned in *OH* 52.3. The title “Liknites” comes from the Greek word “liknon,” the primary meaning of which is “winnowing-fan.” This was a common cult object in Dionysian mysteries, well-attested in vase paintings (e.g., Boardman 1989, pl. 233) and often containing a phallus; see Graf/Johnston 2007, p. 148, and compare the story of Korybas' murder (*OH* 39i). There are hints in later writers of a story in which the goddess Hipta places a winnowing fan on her head, wreathes it with a snake, and receives the infant Dionysos in it after he is born from Zeus' thigh (*Orphic fragment* 329); this coheres with her role as nurse of Dionysos in our collection (see *OH* 49.1). An enigmatic vase painting from the Classical period might be depicting a variant of this account (Boardman 1989, pl. 157; for discussion, see Loucas 1992); here, a woman

(Hipta?) is bearing a covered winnowing-basket to two seated gods, who might be Sabazios and Kybele (see also *OH* 49i).

Dionysos was worshipped as Liknites at Delphi, and Plutarch tells us that it was believed his remains had been brought there (*De Iside et Osiride* 365a). This dovetails with one version of the Orphic myth of the Titans' dismemberment of Dionysos where it is Apollon who gathers the remains of his half-brother and buries them on Parnassos (*Orphic fragment* 322). Plutarch further says that the Holy Ones perform a secret sacrifice in Apollon's temple when Liknites is awakened by the Thyiads, a group of Attic women who performed maenadic rituals for Dionysos every other year on the slopes of Parnassos (see *OH* 52i and *OH* 53i; see further Plutarch *Mulierum virtutes* 249e–f and *De primo frigido* 953d). Dionysos was the most important deity at Delphi for three months in the winter, when Apollon was thought to be vacationing up north among the Hyperboreans. There is also some obscure testimony that Dionysos was at Delphi before Apollon, perhaps even identified with Python, the serpent Apollon kills (for Python, see *OH* 34.3n; for the identification of Dionysos and Python, see Fontenrose 1959, pp. 374–379). For more information on the worship of Dionysos at Delphi, see West 1983, pp. 150–152, and Larson 2007, pp. 137–138; cf. also *OH* 79.7–10n. Our hymn does not appear to refer explicitly to the Delphic Liknites, but for the sleeping Dionysos, see *OH* 53.2–3+i. The theme of birth continues in this hymn. It also adds the notion of vegetation (“blossoming” in line 2), which is further developed in some of the following hymns, thus highlighting Dionysos' connection with plant-life (see further *OH* 50i). There is no explicit mention of a ritual, but the name itself implies one, and it can easily be imagined that at this stage of the rite a winnowing-basket was brought in and/or its contents revealed (see *OH* 47i).

2–3: The Nymphs rear Dionysos already in Homer (*Iliad* 6.132) and are found throughout the collection in this capacity (see *OH* 30.8n). Apollonios of Rhodes recounts that a specific nymph, Makris, received the infant Dionysos (*Argonautika* 4.540 and 1131–1140). For other nurslings of nymphs, see *OH* 51.3n. Hipta, too, is called the “nurse of Bacchos” (*OH* 49.1), while sometimes it is his aunt Ino, among others, who rears the child after her sister perishes (see *OH* 44i). Nysa is the name of a number of mountains in Asia Minor, and it is where Dionysos is often said to have been reared by the Nymphs; see the two shorter Homeric hymns to Dionysos (1.6–9, where Nysa is situated in Egypt [cf. Herodotos 2.146.2]) and 26.3–9, as well as Apollodoros 3.4.3 and *OH* 51.15. Its appearance here stresses Dionysos' Eastern associations, as do Sabazios and Hipta, the addressees of the two hymns after the next, respectively; note, too, that a winnowing basket seems to have been a part of Sabazios' mysteries, at least in Athens (see *OH* 48i). In ancient etymologies Nysa was used to explain Dionysos' name (for a somewhat technical discussion, see West

1978, pp. 373–375, with further references). The Homeric *Hymn to Demeter* locates the abduction of Persephone in the Nysian field (2.17) but gives no indication where this field might be in the world. The mention of Aphrodite suggests an identification with Adonis; see further note to lines [6–7](#).

[4 quiver in the dance](#): For Dionysos as a dancing god, see *OH* 45.7n and *OH* 52i.

[5](#): Compare the short Homeric *Hymn to Dionysos* (no. 26) and see *OH* 51.15–16n.

[6–7](#): Persephone is often the mother of Dionysos in Orphic mythology, but here she is the ultimate nurse of the child Dionysos, just as she is the nurse of Aphrodite's son Adonis (compare line [3](#) and see *OH* 56i). This would seem to contradict other hymns in the collection where she is explicitly the mother of Dionysos (e.g., *OH* 30.6–7), and it is possible that we have a vague reference to a tradition that retained Semele as the conventional mother of Dionysos and worked in Persephone as his most important nurse. For the problem of reconciling the birth of Dionysos from both Semele and Persephone in Orphism, see *OH* 30.2n and *OH* 44i.

[7 loved by the deathless gods](#): The manuscripts have “feared” instead of “loved,” which is odd since Dionysos quickly became an accepted member of the Olympic pantheon (e.g., for fetching Hephaistos; see *OH* 66i). If “feared” should be retained, perhaps comparable is Alexander's mother, Olympias, who scared men with tamed snakes coming out of winnowing-baskets (Plutarch *Alexander* 2.9); compare Pan's birth (*OH* 11i). On the other hand, this idea of fear might just be a generic reference to the kind of horror Dionysos can effect (as at the end of Euripides' *Bacchae*); compare the “bloody swords” and “wrathful to the extreme” in *OH* 45.3 and 5.

47. To Perikionios

This hymn, like the previous one, is addressed to Dionysos in one of his particular ritual manifestations, albeit one rather obscure to us. “Perikionios” means “twined round the pillar,” and the only reference to this title comes from a scholiast to Euripides *Phoenician Women* 651, who cites the late third- or early second-century historian Mnaseas (fragment 18). The brief notice states that after the palace of Kadmos had been blasted by Zeus' lightning, ivy enveloped it to protect the infant therein; thus Dionysos was called Perikionios among the Thebans. Our poet might very well have had something like this in mind, especially if it is Dionysos who causes the ivy to cover the palace in the original myth (cf. line [2](#)). It is possible that some confusion has occurred; our composer might have been influenced inadvertently by the story of Dionysos and the pirates, where as part of his epiphany ivy covers the sail and mast of their ship

(Homeric *Hymn to Dionysos* 7.38–42). The far distance of our cult from Thebes could have facilitated such a misunderstanding. Perhaps related is Pausanias’ account of the Thebans’ claim that after Semele had been struck by the thunderbolt, a log fell down from heaven and that subsequently a certain Polydoros (Semele’s brother in some sources) decked it out in bronze and called it Dionysos Kadmeios (9.12.3). This is Theban cult, but a number of Athenian vase paintings show a pole or column outdoors on which is affixed a mask of Dionysos (bearded) with other accoutrements (e.g., Boardman 1989, pl. 24). There are scenes of women around it handling wine or dancing wildly (sometimes with satyrs); see Larson 2007, p. 135. One in particular might have some (albeit indirect) relevance for our collection. On one side the mask of Dionysos lies in a *liknon* among ivy with two women standing around, one carrying a basket of fruit, the other a wine decanter (see Boardman 1989, pl. 233). This probably represents the stage before the mask is ritually affixed to the column. It is perhaps not a coincidence, then, that this hymn follows the one addressed to Dionysos Liknites and part of the rite performed by our initiates might have consisted of a mask of Dionysos being carried to a column, accompanied by the initiates’ singing the previous hymn to Liknites, and then the incense offering being given as this hymn was sung. That is not to say that our cult had preserved a centuries-old form of worship unchanged. It is more likely that certain types of Dionysian worship were adopted and adapted in Orphic (and other) circles (compare the notion of the *bricoleur* in Graf/Johnston 2007, pp. 70–71 and passim; cf. also *OH* 4i). It is also a possibility that a rite might have been invented or an older one altered in later times on the basis of literary sources (see note to line 5) or under the influence of a local indigenous cult through an identification with a Hellenic divinity. Regardless of how the rite came to be and what exactly it entailed, it is difficult to see why a hymn to such an obscure figure as Dionysos Perikionios might have been composed for our collection unless it had some sort of immediate ritual significance for the cult.

1: For Dionysos as wine god, see *OH* 50i.

5: Who is “everyone” and why were they tied up? The hymn seems to refer to a single specific event, and up to this point the one that makes the most sense is the first “birth” of Dionysos at the death of Semele. Imprisonment, however, is not part of that story. Another possibility is suggested by a comparison to Euripides *Bacchae*. While there is no explicit connection in terms of language, and while Euripides mentions the palace of Pentheus and not Kadmos, nonetheless in the play Dionysos first causes an earthquake and then sets his mother’s grave on fire with lightning bolts (576–603). The latter detail is certainly an explicit allusion to Dionysos’ birth, the legitimacy of which is called in question at the outset of the play. Afterward we find out how Dionysos tricked Pentheus in order to escape his earlier imprisonment

(604–641). Our poet seems to have grafted some literary antecedents to the particular ritual act that this hymn accompanies. The vivid details stir the imagination of the participants. In essence, the performance of this hymn recreates a mythic scenario, composed of the birth of Dionysos (compare the ritual of the table mentioned in *OH* 44.6–9+n) and aspects of his epiphanies found in previous literature. The “everyone” then would be the initiates, and the “bonds” a metaphor for their previous uninitiated life. Dionysos, a deity of transitional states (see *OH* 30i), is often connected with freedom and release (see *OH* 50i); indeed, the Romans called him Liber (“the free one”).

48. To Sabazios

Sabazios was a Phrygian god. His worship is first attested to have reached Greece by the end of the fifth century. Aristophanes mentions him in a number of contexts. Two guards attribute their sleepiness to him, probably because of intoxication (*Wasps* 9–10). His mysteries are mentioned in the context of female ecstatic worship (*Lysistrata* 387–390), and he is mentioned alongside Kybele in a list of gods related to birds (*Birds* 873–875). One fragment, from the play *Seasons*, calls him Phrygian and a player of the *aulos* (fragment 578), an instrument particularly connected to Dionysian ecstatic worship. Demosthenes gives us some insight into the practice of his cult in fourth-century Athens, although we need to take his account with a grain of salt because he is trying to smear his rival Aeschines (18.259–260; see also *Orphic fragment* 577). While Sabazios is not explicitly named as the god of this cult, the latter is invoked with the cry “euoi, Saboi,” and Strabo explicitly links the cult to Sabazios and Kybele (10.3.18). There are a number of Dionysian elements present: ivy, winnowing-basket (see *OH* 46.2–3n), fawn-skins, ecstatic dancing and singing. Initiations are mentioned, and one element that stands out is the handling of live snakes (also an element in some Dionysian cults; see also *OH* 46.7n). Sabazios’ name appears in Orphic contexts, although he is not attested in any of the fragments attributed to Orpheus. He is identified with Dionysos as the son of Zeus and Persephone (Diodorus Siculus 4.4.1), and Clement of Alexandria mentions his mysteries in the context of Zeus mating with Persephone in the form of a snake (*Protrepticus* 2.16.2). For the possible influence of Sabazios’ worship on this Orphic genealogy, see West, 1983, pp. 97 and 110. However, the importance of Sabazios in Asia Minor also allowed his identification with Zeus, as in our hymn, which retains the Dionysian connection by making Sabazios the father of Dionysos (but see *OH* 49.2n); interestingly enough, the historian Mnaseas called Sabazaios the son of Dionysos (fragment 36). Among the four inscriptions dedicated to “mother Hipta,” Sabazios-Zeus is mentioned in three of them (see *OH* 49i). This hymn fits the birth theme that is

prominent in this central Dionysian group (see *OH* 44i) and, with the following hymn, forms a male-female pairing, a familiar pattern in the collection (see *OH* 14.8–9n). That two divinities from Phrygia in Asia Minor are given such a prominent position is a strong indication that our cult was also located in this region.

3 Eiraphiotes: Dionysos is also called this name in the Homeric *Hymn to Dionysos* 1.17 and in some Orphic accounts of his birth from Zeus’ thigh; see *Orphic fragment* 328. Of the etymological explanations for this name given in antiquity, most relevant is the one that derives it from the verb meaning “sew” and it thus might be rendered as “the one sewn up”; see *OH* 44i and *OH* 50.3n.

49. To Hipta

Hipta was an Asiatic mother goddess of whom very little is known. Proclus mentions her in connection with the Orphic version of Dionysos’ birth from Zeus’ thigh: she receives the child in a winnowing-basket wreathed with a snake and takes him to Kybele at Mount Ida (see *OH* 46i). This myth—or a similar one—might be behind Strabo’s notice that Sabazios-Dionysos is “in some way the child of Mother” (10.3.15): the qualification “in some way” suggests something along the lines of a nurse or adopted mother. The only other certain instances of Hipta’s name come from four inscriptions found in an area not too distant from Mount Tmolos in Lydia; see Morand 2001, pp. 177–181. On three of these inscriptions Sabazios-Zeus is also mentioned (see *OH* 48i). This pairing is mirrored in the placement of this hymn after the one to Sabazios. Hipta is addressed as “Mother” in all four, which strongly suggests an identification with Kybele; compare the vase painting mentioned in *OH* 46i. Such an identification might be intended in our hymn, since she is called “chthonic mother” (line 4) and connected with Mount Ida in Phrygia and Mount Tmolos (see *OH* 27i). That Proclus distinguishes between Hipta and Mother does not entail their separation in our collection; he might have had a different version of the story in mind, or tried to rationally reconcile two slightly different ones. Indeed, Strabo might have called Hipta by the more familiar “Mother” in his report.

2 Sabos: An alternate name to Sabazios. The mysteries mentioned here are coordinated with the “dances of Iacchos” in line 3. Since Iacchos can be another name for Dionysos (see *OH* 42.4n), it would seem that Sabos is being identified with Dionysos, contrary to *OH* 48.1–3. It is possible, of course, that our poet is distinguishing each name to refer to a different entity or at least taking advantage of the different names to intentionally blur lines. Mise is described as taking part in Phrygian mysteries with Mother; see *OH* 42.6.

50. To Lysios Lenaios

This hymn is dedicated to Dionysos under two epithets. The first one, “Lysios,” means “he that frees, he that sets loose, the redeemer.” The notion of freedom from restraint, whether this restraint be physical, social, or spiritual, was an essential part of the religious conception of Dionysos. Insofar as he is a god of transitions, he “loosens” the moorings that tie an individual to any particular fixity; see *OH* 30i. Myth reflects this particular trait: Dionysos cannot be bound (e.g., Homeric *Hymn to Dionysos* 7.13–15), and he can free others from their bonds (e.g., Euripides *Bacchae* 443–450); see also *OH* 47.5+n. Lysios was a cult title of Dionysos (see Pausanias 2.2.6–7, 2.7.5–6, and 9.16.6), found also at *OH* 52.2. It is used as an epithet at *OH* 42.4 (“redeeming”) as well as in lines [2](#) and [8](#) of this hymn. In Orphic contexts, Dionysos is said to be able to release one from madness and other suffering (see *OH* 53i) and even free an initiate from the guilt inherited from his murder at the hands of the Titans (Bacchic gold tablets no. 26a and b; see also Graf/Johnston 2007, pp. 132 and 147). Dionysos, more so than any of the other divinities in the collection, is the god that saves. Our poet, however, has evidently opted for a more limited view of Lysios, the one joined with the idea of the freedom of restraint as induced by intoxication. The second epithet, Lenaios, makes this clear, as it functions to limit the preceding Lysios. The word means “of the wine-press” (Greek “lēnos”; see Diodorus Siculus 3.63.4). It was a cult title of Dionysos at Athens and connected with the Lenaia festival, which was a celebration that took place every January. The Lenaia became an official venue for the performance of comedy and then eventually tragedy in the second half of the fifth century, although it was not as prestigious as the Greater Dionysia. We know very little about this festival. Of particular relevance is that officials from the Eleusinian Mysteries were involved in the procession and that part of the ritual involved the worshippers calling on the god as “son of Semele, Iacchos, giver of wealth” (for Iacchos, see *OH* 42.4n). While the name itself would seem to suggest this festival revolved around wine, modern scholars have favored a different interpretation that sees the name Lenaia as being derived from “lēnai,” another word for maenads (see *OH* 52i). And this etymology might very well have been on the mind of our initiates, for the name of the festival occurs at *OH* 54.9 in a clearly maenadic context (cf. line [8](#) of this hymn, which contains maenadic imagery). For more on the Lenaia, see Pickard-Cambridge 1988, pp. 25–42, and Larson 2007, pp. 134–135. Our hymn, however, focuses on Dionysos as the god of wine and its effects: the release from cares, the happiness it brings, and the ever-present danger of disorderly conduct. This ambiguity of the power of wine is seen in the story of Ikarios. When Dionysos comes to Attika, he is received hospitably by this man. In gratitude, Dionysos teaches him the secrets of making wine. Ikarios shares the fruits of his labor with some shepherds one night, who, later believing to have been poisoned, kill him (see

Apollodoros 3.14.7). Normally, though, wine was seen as a beneficial gift the god gives to human beings as a temporary respite from their daily existence (e.g., Hesiod *Works and Days* 614 and Euripides *Bacchae* 280–282; see also *OH* 30i). Dionysos is often depicted in the iconography himself in the act of drinking or carrying the necessary accoutrements, usually accompanied by satyrs and/or maenads (e.g., Boardman 1975, pll. 6, 110, 256, and 343). He is intimately connected with the symposium and revelry. Wine can be thought of as the god himself (see Euripides *Bacchae* 284–285), who, when ingested, possesses the worshipper (*enthousiasmos*) and effects a state of *ekstasis* (see *OH* 30i).

This hymn continues the theme of Dionysos’ birth (lines [1](#) and [3](#)), and, as with previous hymns in this grouping (see *OH* 44i), contains a reference to a specific Dionysian cult. The connection with vegetation, introduced with *OH* 46.2, is understandably strong here (lines [2](#), [4](#), [6](#), [10](#)), and Dionysos seems to be imagined as the grape-vine itself in line [5](#) (see also *OH* 30.4–5 and cf. *OH* 56i). There is much overlap with *OH* 52, both in linguistic and iconographic terms.

[1 two mothers](#): For the convoluted references to Dionysos’ births in the collection, see *OH* 30.2n.

[2 unforgettable seed, many-named](#): Comparably invoked are Protogonos (*OH* 6.4), an Orphic figure that was sometimes identified with Dionysos (see *OH* 6.3n+i), and Mise (*OH* 42.2), who appears to be a female form of Dionysos and who also receives the epithet “many-named” alongside “unforgettable seed” in the same metrical position. Dionysos is again called “many-named” at *OH* 45.2 and *OH* 52.1 (and see note), and it is particularly apt in this grouping where he is invoked as Bacchos (*OH* 44–54 passim, i.e., the entire group), Bassareus/Bassaros (*OH* 45.2 and *OH* 52.2), Liknites (*OH* 46.1 and *OH* 52.3), Perikionios (*OH* 47.1), Eiraphiotes (*OH* 48.3), Iacchos (*OH* 49.3), Lysios and Lenaïos (*OH* 50 and *OH* 52.2), the God of Trienneial Feasts (*OH* 45 and *OH* 52), Eubouleus (*OH* 52.4), Erikepaios (*OH* 52.6), the God of Annual Feasts (*OH* 53), and perhaps Sabos (see *OH* 49.2+n).

[3 born of secrecy](#): This refers to Dionysos’ birth from the thigh of Zeus (cf. Homeric *Hymn to Dionysos* 1.7); see *OH* 44i. He is the “secret offspring of Zeus” at *OH* 52.5; see also *Supplementum Hellenisticum* 276.9 (Kallimakhos). For secrecy in mystery cults, see *OH* 30.3n.

[5 many-shaped god, you burst forth from the earth](#): Although many entities in the collection are described as having many shapes or forms, it is particularly apt of Dionysos, a god whose fluid nature resists any form of permanence (see *OH* 30i). In addition to adopting various mortal disguises (e.g., as his own priest in Euripides *Bacchae*), he can also appear as an animal, such as a bull (see *OH* 30.3–4+n), goat,

and lion (Homeric *Hymn to Dionysos* 7.44). In this line he even seems to be identified with the grape-vine itself. Compare lines [4](#) and [10](#), where he is the one who yields the sweet fruit, and see further *OH* 30.5+n, *OH* 51.3n, and *OH* 53.8–10+i. The same effect of blending god and object is found in the hymn to Persephone (see *OH* 29.12–14+n); see further *OH* 56i and *OH* 67.5+n. For the many forms of Protogonos, see *OH* 6i.

[8](#): For the thyrsos, see *OH* 45.5+n; for madness and the revel, see *OH* 52.7–8n.

51. To the Nymphs

The Greek word “numphē” generally refers to a young woman, either of marriageable age or newly-wed (see *OH* 71.1n), but it also signifies any of a variety of minor female deities of nature. Nymphs were connected with a number of geographical features: forests, trees, mountains, springs, and meadows (*Odyssey* 6.122–124, Homeric *Hymn to Aphrodite* 5.97–99). Groups often are called by specific names that reflect their topographical associations. Thus Dryads are nymphs of the trees (Greek “drus”), Oreads are nymphs of the mountains (Greek “oros”), Naiads are nymphs of the springs (from the Greek verb “naō,” “I flow”), and so forth; see also notes to lines [12](#) and [14](#). Nymphs are referred to as the daughters of Zeus by early poets (e.g., *Iliad* 6.420, Hesiod fragment 304, Alkaïos fragment 343). The Ash Tree Nymphs, on the other hand, are born from the blood that drips from the severed genitals of Sky (Hesiod *Theogony* 183–187). Hesiod also gives the mountain nymphs a different genealogy, making them the sisters of the Kouretes and satyrs (see *OH* 31i and *OH* 54i). The Nereids and Okeanids (see line [1](#) and note), both pluralities of young women connected with natural features, could also be construed as nymphs. Our hymn identifies them specifically with the Okeanids at first but subtly widens the scope to include their traditional venues of woods, mountains, and meadows while stressing their connection with water (see note to lines [15](#)–[16](#)). Rustic and pastoral settings away from civilization are their domain. Caves and grottos are favorite haunts. They are found running with Artemis, frolicking with Hermes and Pan (see note to line [8](#)), or sporting with Eros, Aphrodite, and Dionysos (see *OH* 58.3n). They also are part of the Dionysian *thiasos* (see *OH* 54.6), and in some accounts they are the ones who raise the infant Dionysos after the death of Semele, as here (see line [3](#) and note). This last detail integrates the hymn in the series that focuses on Dionysos’ birth (see *OH* 44i). We capitalize “Nymphs” when they refer to this particular grouping.

Nymphs were widely worshipped in antiquity, almost always tied to a particular locale. Odysseus kisses the ground on his return to Ithaka and prays to the Naiads whose sacred cave is nearby (*Odyssey* 13.345–360). A famous cave to the nymphs and Pan on

Mount Parnassos, the Korykian Cave, gained Panhellenic importance due to its proximity to Delphi. Any feature of the land could become a place to worship a nymph or group of nymphs. For more details on their cults, see Larson 2007, pp. 153–155. Nymphs were known to kidnap men that caught their fancy from time to time, such as Herakles’ friend Hylas (Apollonios of Rhodes *Argonautika* 1.1207–1239) and Hermaphroditos (Ovid *Metamorphoses* 4.285–388), a belief that survives in modern-day Greek folklore.

1: The Okeanids are the daughters of Okeanos and Tethys; see *OH* 83i and *OH* 22i, respectively. They may have been identified with the Nereids with whom they are sometimes confused; see *OH* 24.9–11n.

3 nurses of Bacchos: See *OH* 30.8n and *OH* 46.2–3n. Nymphs often were viewed as nurturers of the young, similar to their mistress Artemis, and Dionysos is not the only baby they rear. Aphrodite announces that they will raise her child Aineias until he reaches adolescence (Homeric *Hymn to Aphrodite* 5.256–275); the chorus in Sophokles *Oedipus Tyrannus* fancifully speculate whether Oedipus was born from a nymph and either Pan, Apollon, Hermes, or Dionysos (1099–1109); and Zeus was nursed by nymphs (Kallimakhos *Hymn to Zeus* 32–48), as was Hermaphroditos (see the introduction to this hymn). That they are both the nurses of Dionysos and the ones who “nurture” the fruits (line 4) might indicate an identification between Dionysos and vegetation, as apparently at *OH* 50.5 (see note there and *OH* 53i).

4 you haunt meadows: When Persephone was abducted by Hades, she was picking flowers in a meadow with the Okeanids; see Homeric *Hymn to Demeter* 2.1–8 and 2.414–425. This meadow is sometimes located in Nysa (see *OH* 46.2–3n). For chthonic associations of meadows, see *OH* 18.2n.

8 Pan: The nymphs are often found in connection with Pan (e.g., Homeric *Hymn to Pan* 19.19–27). They are mentioned together at *OH* O.15. See also *OH* 11.9+n.

12 herds of goats: Compare *Odyssey* 9.154–155, where Odysseus believes that the nymphs have sent him and his men goats. Like Hermes, nymphs were believed capable of increasing the fertility of herds. This is presumably the reason why the faithful swineherd Eumaios offers a portion of pork to the nymphs and Hermes (*Odyssey* 14.435–436). The nymphs known as the Epimeliads (from Greek “mēlon,” “sheep”) probably were thought to increase flocks of sheep (Pausanias 8.4.2).

14 Hamadryad: A tree nymph (Dryad) whose life is coextensive with that of the tree in which she dwells (Greek “hama,” “together with”). Their appearance in myth is particularly tied to stories of an impious woodsman cutting down the tree, thus killing the nymph as well. See Homeric *Hymn to Aphrodite* (cited in the note to line

3), Pindar fragment 165, Kallimakhos *Hymn to Delos* 79–85, Apollonios of Rhodes *Argonautika* 2.475–483, and Ovid *Metamorphoses* 8.738–878.

15–16: For Nysa, see note to line 4 above. By “frenzied,” it is suggested that the Nymphs are maenads (see *OH* 52i), as at *OH* 53.2; cf. *Iliad* 6.130–137, Pindar fragment 70b.12–14, and the chorus to Euripides’ *Bacchae*. Deo is another name for Demeter (see *OH* 40.1n). She and Dionysos are joined together here in their capacities as divinities of grain and vegetation respectively, both of which require water for growth. This involves the Nymphs, since they are explicitly and repeatedly connected with water in this hymn. They are Okeanids (line 1), “clothed in dew” (line 6), and “water-loving” (line 14), they “frequent springs” (line 6), and they are asked to “pour streams of pure rain” (line 18). They are chthonic (line 3) not only because of their fertility associations but also because the sources of rivers, springs, and lakes are underground (compare line 2). Their description in line 9 equally applies to mountain streams, and that they find pleasure in cold (line 13) probably refers to their love of fresh, cold bodies of water. In the *Lesser Krater*, attributed to Orpheus, nymphs are actually equated with water (*Orphic fragment* 413.2). Their liquid nature makes them fit companions of Dionysos (see *OH* 30i).

52. To the God of Triennial Feasts

This hymn is the first of a group of three that bring to a close the Dionysian, cultic section of the *Hymns*. The previous three hymns dedicated to Dionysos (*OH* 46, 47, 50) call on the god under specific cult titles. The titles of this hymn and the following two, in contrast, refer to general characteristics of cult rather than any specific one. “Triennial” refers to a celebration every two years (the ancient Greeks counted inclusively). While there were a number of festivals that occurred biennially (e.g., the Isthmian Games and Nemean Games), it appears that a large number of such celebrations were devoted to Dionysos, particularly maenadic ones, e.g., that of the Thyiads (Pausanias 10.4.3; see also Euripides *Bacchae* 133, Diodorus Siculus 4.3.2–3, Larson 2007, pp. 127–128, and further *OH* 46i). This hymn also follows the trend, as it primarily depicts the kind of processions that are typically performed by maenads (sometimes with satyrs; see *OH* 54i). While many of the traditional trappings of maenadic processions appear intermittently in the other Dionysian hymns of the collection, nearly all of them are mentioned here. The worshippers proceed at night, guided by torchlight (see *OH* 9.3n). They brandish thyrsi (see *OH* 45.5n) and wear fawn-skins. Madness seeps into them along with the god. Vigorous movement leading to wild dancing and singing creates a raucous revel (see note to lines 7–8). The ivy-wreathed group, the *thiasos*, heads to the mountains, where animals are ripped apart (*sparagmos*;

see *OH* 11.9n, *OH* 30.5n, and *OH* 45.5n) and the raw flesh devoured (*ōmophagia*; see line 7 and note); other wondrous works, such as causing milk and wine to spring from the ground and the handling of snakes, are performed by the frenzied. To what extent this ideal reflects real practice and to what extent it is the result of the powerful images Euripides evokes in his *Bacchae* is something that is debated by scholars (see Larson 2007, pp. 136–137, with further references). Whatever the case may be, by the time our collection had been composed, such elements had become standard indications of ecstatic Dionysian worship and iconography, so much so that their appearance in the *Hymns* does not imply that the initiates were female, any more than the hymn to Eleusinian Demeter entails the group was located at Eleusis (and note that Kadmos and Teiresias dress up as maenads in Euripides *Bacchae* 169–214; cf. further Herodotos 4.79 and *OH* 54i). It is a routine rhetorical strategy in hymns to remind the gods of their favorite haunts and activities. This particular one focuses on Dionysos as the leader of processions. The god is often depicted in literature and art as participating in his own rituals among his worshippers (e.g., Euripides *Bacchae* 135–167; see also *OH* 53.6). In the *Hymns*, a number of female divinities are portrayed as maenads or described with maenadic imagery (see *OH* 1.3n), and Themis in her hymn founds maenadic rites (see *OH* 79.7–10+n). Such participation on the part of the gods helps blur the line between worshipped and worshipper, bringing the initiates into a more intimate contact with the powers they invoke (see *OH* 30i). There may have been a(nother) torch-lit procession at this point of the ritual (albeit probably not to a mountain), and Dionysos and his *thiasos*, upon finding such kindred spirits engaged in mimetic performances, would be more disposed to join the initiates in the ceremony. Triennial celebrations are mentioned at *OH* 30.5, *OH* 44.7, *OH* 53.4–5, and *OH* 54.3; see also Homeric *Hymn to Dionysos* 1.11.

1 many-named: See *OH* 50.2n; as in that hymn, so, too, here Dionysos is addressed by many names.

2 bull-horned, ... Lysios, Lenaios: For Dionysos and bulls, see *OH* 30.3–4n. The cult titles Lysios and Lenaios, the titles under which *OH* 50 is dedicated to Dionysos, are repeated here, as well as that of Liknites in line 3, to whom *OH* 46 is addressed.

2–3 Nysian ... conceived in fire. / Nourished in the thigh: These lines reflect the traditional myth of Dionysos’ birth, for which see *OH* 30.2n and *OH* 44i. “Nourished in the thigh” alludes to that part of the story when Zeus, having saved the fetus after the immolation of Semele, sews him into his thigh to hide him from Hera; hence, he is the “secret offspring of Zeus” in line 5 (see also *OH* 48.3n and *OH* 50.3n). For Nysa, see *OH* 46.2–3n.

4 thyrsos-shaking Eubouleus: For the thyrsos, see *OH* 45.5n; for Eubouleus, see *OH* 30.6n.

5 nature three-fold: It is not entirely clear what is meant by this. At *OH* 30.2, Dionysos is called “two-natured, thrice-born” (and see note). The three natures indicated here might refer to those births in that he has three different “mothers”: Semele, Persephone, and the thigh of Zeus. On the other hand, since Dionysos was devoured by the Titans and thereby had contact with them, it is possible that his nature is threefold: human through Semele, Titanic through the Titans, and Olympian through Zeus (cf. the composite nature of human beings in Orphic anthropogonies, summarized and discussed in Graf/Johnston 2007, pp. 85–90). Another possibility is that Dionysos’ nature can be seen to embody the bestial, the human, and the divine. As with the contradictory references to Dionysos’ birth throughout the collection, the ambiguity might be intentional.

6: “Primeval” is the translation of “prōtogone,” which naturally recalls the Orphic entity known as Protogonos, who also shares with Dionysos the sobriquets Erikepaïos, Eubouleus, and Bromios; see *OH* 6.4n+i. Through this identity, Dionysos can rightly be called both the “father and son of the gods.”

7 raw flesh: See the introduction to this hymn and *OH* 30.5+n.

7–8: Madness is a running motif throughout the collection, as many divinities are described as bringing it and/or being able to cure it, particularly those beings that are related to ecstatic cults, with the concomitant belief that the worshipper becomes possessed by the divinity in question (see *OH* 71.11n). Madness thus also finds expression in the wild abandon to song and dance in the revel; see *OH* 27.11n and *OH* 50.8. This is the state of *ekstasis* that results from *enthousiasmos* (see *OH* 30i), and something that is not limited to Dionysos alone (see *OH* 11i and *OH* 27i). Dionysos’ connection with madness was probably facilitated by his connection with wine and intoxication (see *OH* 50i). As often with the case of this god, the normal order in the world is subverted (cf. its use to great effect as a running motif in Euripides *Bacchae*) and leads to paradox; here, madness is transformed into lucidity (see also *OH* 54.11). For Dionysos as a dancing god, see *OH* 45.7+n.

10 annual feasts: This looks ahead to the title of the next hymn, where the triennial celebration is reciprocally mentioned in line 5.

11 Paian: This is normally a name for Apollon; see *OH* 34.1n; for Dionysos’ worship at Delphi, see *OH* 46i.

53. To the God of Annual Feasts

This is the last hymn to Dionysos in the collection, and it is closely related to the

previous one (*OH* 52i). There, the emphasis is on maenadism. We find this theme here as well in lines [6–7](#), which serves as a bridge to the following hymn, but Dionysos is first and foremost presented as a god of vegetation, whose “awakening” in the spring heralds the return of plant-life after the winter; cf. the Thyiads at Delphi who wake Dionysos Liknites; see *OH* 46i. Plutarch reports a similar practice among the Phrygians and Paphlagonians, who believed a god was asleep in the winter, and he further says that the Phrygians awakened him in the summer by “Bacchizing” (*De Iside et Osiride* 378f). As our group of initiates might have been active in Phrygia, it is just possible that Plutarch is referring to the local rite that was made “Orphic” by the group (less likely the ritual itself). This is the only place in the collection where Dionysos is called “chthonic” (line [1](#)), and his association with the underworld, where he “sleeps,” is indicated by the “sacred halls of Persephone” (line [3](#)). The initiates invoke him with “fruity” terms (lines [8–10](#)), and elsewhere in the collection he appears to be identified with the fruit itself (see *OH* 50.5+n). He is therefore much like Adonis and Persephone (see *OH* 56i and *OH* 41i, respectively), whose time split between the upper and lower worlds was interpreted as the cause of the seasons (and cf. line [7](#) of this hymn). In *Orphic fragment* 350, someone is foretelling Dionysos of his future worship in annual rites and his ability to free mortals from suffering and madness; see West 1983, pp. 99–100, for translation and brief discussion, and further *OH* 71.11n.

[4 pure](#): For the importance of ritual purity, see *OH* 30.4n.

[4–5 every third year. / ... triennial revel](#): See *OH* 52i, which also refers to annual feasts in line [10](#).

[6 he sings a hymn](#): For Dionysos as participant in his own worship, see *OH* 30i and *OH* 50i.

[8 horned](#): For the horned god, see *OH* 30.3–4+n.

54. To Silenos Satyros and the Bacchae

This is the last hymn of the group whose overriding theme is Dionysian cult. It addresses the figure Silenos and mentions the other traditional members of the mythical Dionysian *thiasos*, the silens/satyrs and the Bacchae (or maenads); for the Bacchae, see *OH* 52i. The silens and satyrs were probably originally distinct, but very early merged into one group and their names are used interchangeably. The first mention of silens is on the François Vase (see Boardman 1991, pp. 33–34 and pl. 46), and satyrs are first mentioned by Hesiod (fragment 123, preserved at Strabo 10.3.19; see *OH* 51i). As line [7](#) of this hymn tells us, they are half-man, half-beast. Specifically, they are for the most

part human, with equine tails and ears, snub noses, and a receding hairline; their bodies can be covered with hair, and early vase paintings sometimes give them hooves instead of feet. They are often shown ithyphallic. Sometimes they are found with hircine features. These are creatures of the wild, and they pursue quite a hedonistic lifestyle, spending their days laughing, drinking, dancing, making music, and chasing after nymphs (see, e.g., Homeric *Hymn to Aphrodite* 5.262–263). While originally independent of Dionysos, they became part of his retinue at an early date. They were insanely popular on vase paintings; see, for example, Hedreen’s 1992 book-length study (which only treats the Archaic period!). In myth, they play no significant role outside of being in the company of Dionysos (e.g., the story of the return of Hephaistos; see *OH* 66i). We find them as the chorus of a peculiar kind of drama, the satyr play, which was introduced with (or shortly after) Attic tragedy. In Classical times, a tragic poet would stage three tragedies followed by a satyr play at the Greater Dionysia. These performances were light-hearted affairs, aptly called “tragedy at play” by Demetrius (*On Style* 169). Despite the fact that the only extant satyr play is Euripides’ *Kyklops*, on the basis of this and numerous fragments we have some idea of the nature of this genre. Lissarrague neatly sums it up thus: “The recipe is as follows: take one myth, add the satyrs, and observe the results” (1990, p. 236). The chorus in a satyr play is led by Papposilenos (Granddaddy Silenos!), who is distinguished from the rest by being costumed as an old satyr, covered with white hair (as depicted on the Pronomos vase, which shows the actors at a rehearsal; see Boardman 1989, pp. 167–168 and pl. 323); he is the leader of the *thiasos* here as well (see line 6). Silenos occasionally plays a role in myth as a distinct individual. His most famous “exploit” is being found drunk in the garden of Midas, king of Phrygia. The king returns the lost satyr to Dionysos, who grants him a boon that turns into the famous “golden touch” (Ovid *Metamorphoses* 1.85–145). Another satyr, Marsyas, either invents the reed instrument known as the *auloi* or picks them up after Athene discards them (see *OH* 32i). He then challenges Apollon to a music contest in Phrygia, loses, and is flayed alive by the god (see Ovid *Metamorphoses* 11.146–193). In cult, too, the satyrs are completely dependent on their master, although Pausanias does mention a temple for Silenos at Elis and stresses it is completely independent from Dionysos (6.24.8). Male worshippers of Dionysian ecstatic rituals could apparently take the role of satyrs, as well as pans, as is attested by Plato (*Laws* 815c–d) and by early rituals involving masks (see Burkert 1985, pp. 103–104); see also *OH* 52i. Satyrs and Silenos himself seem to be entirely ignored in Orphism, maybe because their light-hearted nature did not fit well with the serious cosmic and eschatological themes found in the mysteries (but see note to line 10 below). Their appearance in our collection is due to their traditional association with Dionysos. As they are followers of Dionysos, so, too, their hymn follows his. It is possible that our initiates dressed up as satyrs and Bacchae (perhaps just for this part of the ritual); see

also *OH* 45i and *OH* 52i.

1 foster father: On some vase paintings, Silenos receives the infant Dionysos from Hermes (see, e.g., Boardman 1989, p. 225 and pl. 126), and it seems that his rearing of Dionysos was mentioned in satyr play (alluded to in Euripides *Kyklops* 1–8; cf. Horace *Ars Poetica* 239 and the euhemerized account in Diodorus Siculus 4.4.3–4). In this respect, Silenos is similar to the centaur Kheiron, another horse-human hybrid, who often raises heroes.

3 triennial feasts: See note to line **9** and *OH* 52i.

5 wakeful reveler: This refers to the all-night character of ecstatic Dionysian worship. If the ritual in which the *Hymns* were performed took place at night, as it seems likely (see *OH* 3i and *OH* 78i), then Silenos would be a model for our initiates, who might be getting a little sleepy at this point! See also *OH* 85.9–10n.

6 Naiads: For this particular type of nymph, see *OH* 51i.

9 Lenaian: *OH* 50 is addressed to Lysios Lenaaios; see the introduction to that hymn.

10 revealing torch-lit rites: Silenos and the satyrs are sometimes portrayed as being among the first initiates in Dionysian mysteries (see, e.g., Euripides *Bacchae* 120–134). As in the opening address where Orpheus' initiation of Mousaios would have been felt to be paradigmatic of all future initiations, so, too, Silenos and company function as the mythic paradigm of passing down esoteric knowledge to new initiates; see further *OH* 76.7n. Despite their wild and unrestrained temperament, these creatures sometimes do display a divine wisdom. In some versions of the Midas story, Silenos is intentionally captured by the king who wishes to know his secrets (see Herodotos 8.138.3, who locates the story in Macedonia, and Pausanias 1.4.5; compare also Vergil's sixth eclogue). Alkibiades' long praise of Sokrates ironically plays on the satyrs' contradictory nature of surface chicanery and concealed knowledge (Plato *Symposium* 215a–222d), which fits well the context here of Silenos being a revealer of secret rites. The hybrid nature of these creatures in general, both physically and psychologically, makes them very suitable companions for their master Dionysos (see *OH* 30i).

11 finding calm in the revels: This paradoxical statement is very similar to what is expressed at *OH* 52.7–8 (and see note).

55. To Aphrodite

Aphrodite is the goddess of love, beauty, and sexual relations. For Homer, she was the

daughter of Zeus and Dione (*Iliad* 5.370–417), a goddess sometimes considered a Titan, sometimes a nymph (see *OH* O.19n); her name is a feminine variation of Zeus. Hesiod gives another account, in which she is born after Kronos castrates his father Sky and tosses the severed genitals into the sea. They undergo a sort of foamy chemical reaction out of which Aphrodite is born (*Theogony* 188–206). Hesiod’s story teems with etymological explanations. Aphrodite is so called because she was born from foam (Greek “aphros”). She bears the names Kythereia because she came to the island Kythera; and the name Kyprogenes because she first came out of the sea on Kypros and so was “born on Kypros.” She also took on the epithet “fond of genitals” because of their role in her birth. When she rises out of the sea, the Seasons are there to clothe her and deck her out with all sorts of finery, a scene memorably portrayed in Botticelli’s painting *The Birth of Venus* (compare also the sixth Homeric hymn). In Hesiod’s version, then, Aphrodite is thus a cosmic power that antedates Zeus and the other Olympian gods. Orphic mythology accepted the Hesiodic version, although in at least one variant it is Zelos (Envy) and Apate (Deception), not the Seasons, that welcome the goddess out of the sea (*Orphic fragment* 189; see also *OH* 3.2n). The Orphics, however, also maintained that she (or a second Aphrodite) was the daughter of Zeus but that Zeus created her by ejaculating into the sea (*Orphic fragment* 260).

Aphrodite was connected with both the carnal and spiritual sides of love, and accordingly literature portrays many sides of her. The Homeric *Hymn to Aphrodite* (no. 5) opens with a grand description of her powers: even Zeus is under her sway, and only three goddesses—Artemis, Athene, and Hestia—are immune to her charms (5.1–44). When Hera seeks to seduce Zeus to distraction during the Trojan War, she borrows a magical piece of clothing from Aphrodite, a concrete manifestation of the love goddess’ abilities (*Iliad* 14.197–223). Aphrodite is raised to a cosmic principle of procreation, much like in our hymn, in Lucretius’ opening address to her (*On the Nature of Things* 1.1–49), and she is endowed with further philosophical embellishment in the Neoplatonist Proclus’ second hymn. Yet there is a comical side to this goddess as well. She is caught having an affair with Ares by her husband, Hephaistos, and the entangled lovers are displayed to the male gods, whereupon Apollon and Hermes engage in some playful banter (*Odyssey* 8.266–366). It should be kept in mind that the bard in the story who sings this tale does so to cheer up the sorrowing Odysseus. Apollonios of Rhodes shows her as a frustrated mother at wit’s end on how to handle her unruly child Eros (*Argonautika* 3.1–166). There is a nasty side to this divinity, too. Helen meekly acquiesces to Aphrodite’s demand to go to bed with Paris after the goddess ominously warns her not to disobey (*Iliad* 3.383–420). She unceasingly victimizes the mortal Psyche, first by asking Eros to make her fall in love with a monster; then, after Eros saves Psyche only to be betrayed by her, Aphrodite imposes a series of impossibly difficult tasks that eventually lead to Eros rescuing Psyche and a reconciliation with

Aphrodite (Apuleius *Metamorphoses* or *The Golden Ass* 4.28–6.24). There is also something sinister lurking in Sappho’s depiction of the goddess, who can cause someone to fall in love even if they are unwilling (fragment 1.21–24). Love can be pleasant, wonderful, charming, exhilarating, frightening, and brutal—often all at the same time—and the stories of Aphrodite provide firm evidence that the Greeks were acutely aware of this complexity.

At *Symposium* 180d–181c, Plato sharply distinguishes two cult manifestations of the goddess, Aphrodite Ourania (Aphrodite the Heavenly or Born from Sky) and Aphrodite Pandemos (Aphrodite of All the People). The former, for him, represents the spiritual side of love, while the latter the physical. However, in actual cult practice this distinction is not observed. Indeed, Aphrodite Pandemos is found worshipped as a deity promoting civic harmony, the power of love to soothe civil discord and bring opposing sides together (see note to line 9). Her daughter, Harmonia, may be seen as a reflection of this (see *OH* 65i). Not surprisingly, Aphrodite is also worshipped in connection with marriage, particularly the producing of children. She also protects sailors. For more on Aphrodite and her role in cult, see Burkert 1985, pp. 152–156, and Larson 2007, pp. 114–125. She is found connected with other male gods in both myth and cult, in particular Hermes, Ares, and Hephaistos; see *OH* 57.3–5n, *OH* 65i, *OH* 66i, respectively. The significance of these pairings seems largely to consist of a harmonious unison of opposites (male/female, life/death, war/peace, beauty/ugliness). We also find her connected with Dionysos in cult (Pausanias 7.25.9) and in our hymn (lines 2 and 7; compare “maddening” in line 13, and also see *OH* 56i). As a goddess of beauty, she often consorts with other beautiful goddesses, such as the Seasons and Graces (see *OH* 43i and *OH* 60i, respectively).

The placement of this hymn resumes the series of major Olympian gods that had been interrupted by a long digression on divinities associated with Dionysos, and the resumption is facilitated by Aphrodite’s connection to him (see further *OH* 69i). The hymns to Adonis (*OH* 56), Eros (*OH* 58), and the Graces (*OH* 60) are grouped with her for obvious reasons. Chthonic Hermes (*OH* 57) is said to be her son in his hymn, while the Fates (*OH* 59) also appear to have been conceived as connected with Aphrodite, perhaps as her daughters (see note to line 3 and *OH* 59i), thus forming a triplet with Chthonic Hermes and Eros. *OH* 61–68 may also be considered part of the “Aphrodite” group; see *OH* 61i, *OH* 65i, and *OH* 68i.

1 heavenly, smiling Aphrodite, praised in many hymns: The first word of the hymn, “heavenly,” is one of the main cult titles of the goddess (Aphrodite Ourania). “Smiling” is a translation of the Greek “philommeidēs,” which literally means “fond of smiles.” The word, like the similar “philommēdēs” (“fond of genitals”), is a common epithet of the goddess, who is often portrayed as smiling. Aphrodite is

indeed “praised in many hymns”: there are three Homeric hymns dedicated to her (nos. 5, 6, 10), two hymns by Proclus (nos. 2, 5), and literary pieces in the hymnic style, including Sappho fragments 1 and 2 and the opening of Lucretius’ *On the Nature of Things*. The reference to “many hymns” probably is first and foremost to the ubiquity of her worship through the identification with similar goddesses in other traditions and thus anticipates lines 17–19. This hymn, then, is imagined as following worthy precedents.

3 mother of Necessity: Necessity (Greek Anankē) is a divinity who plays a role in Orphic theogony. She mates with Time in the form of a winged serpent, and their children are Ether and Khaos (*Orphic fragment* 77, 110–113; see West 1983, pp. 70, 194–197, and 231 for more details). If “necessity” in the hymn to the Fates should be personified, then our poet would appear to have conceived them to be the daughters of Aphrodite (see *OH* 59.18n). Necessity is identified with Adrasteia in Orphism. As Adrasteia can sometimes be identified with Nemesis, the inevitability of Nemesis might also explain the position of *OH* 61–64 in the collection (see *OH* 61i). The idea of compulsion appears in the imagery of yoking (lines 4, 13, 14); compare also Homeric *Hymn to Aphrodite* 5.33–43, Sappho fragment 1.21–24, and *PGM* 4.2934.

4–7: Aphrodite’s wide-ranging powers are expressed through their geographical extent over the sky, earth, and sea, a rhetorical strategy employed in describing the powers of other gods as well; of particular relevance here are the hymns to Rhea (*OH* 14.9–10) and the Mother of the Gods (*OH* 27.4–8); see further *OH* 10.14–16n. Eros is similarly described in his hymn, although his powers extend beneath the earth as well (*OH* 58.5–7). See also Homeric *Hymn to Aphrodite* 5.2–6, Euripides *Hippolytos* 447–451, and Lucretius *On the Nature of Things* 1.1–27.

8 Erotes: A divinity may sometimes be conceived as a plurality, as for example Pan and Eileithyia (see *OH* 2i and Burkert 1985, pp. 170–171). Pindar also makes Aphrodite the mother of Erotes (fragment 122.4), and Proclus gives the group a Neoplatonic interpretation in his second hymn at line 3 (see van den Berg 2001, pp. 199–200).

9 Persuasion: Sometimes Persuasion is conceived as a separate goddess. She was worshipped together with Aphrodite at Athens (Pausanias 1.22.3). Sappho makes her the daughter of Aphrodite (fragment 200). In the decking out of Pandora, Persuasion joins the Graces in placing necklaces around her neck, while the Seasons crown her with a garland of spring flowers (Hesiod *Works and Days* 73–75). She is thus conceived as part of the traditional retinue of Aphrodite. One of the Okeanids is named Persuasion (Hesiod *Theogony* 349), and this might be the same Persuasion in the Pandora episode. In Orphic theogony, Eros and Persuasion are the parents of

Hygeia (see *OH* 68i). Aphrodite's connection with persuasion is a function both of its utility in amatory pursuits as well as its benefits in forging a consensus in public affairs.

15–28: The second half of this poem, equal in length to the first half, is an extended invocation to the goddess to appear, and it includes a list of places where the goddess might be. It is typical of the hymnic style to attract the attention of the addressee by calling to mind their favored locales, which often have specific cultic importance. This is the significance of the mention of Kypros, one of her most important cult sites and traditionally the place where she first stepped onto land after she was born. The other locations broaden her associations. Olympos is mentioned first, as she is naturally conceived above all as a Greek goddess. This also places her in the sky, and the further mention of land and sea recalls the three realms over which Aphrodite was earlier said to have dominion (lines [4–7](#)). Syria points to her connection with the Semitic goddess Astarte, already identified with Aphrodite by Herodotos (1.150), while Egypt alludes to Isis. Aphrodite is included in a long list of deities identified with Moon/Isis in Apuleius *Metamorphoses* or *The Golden Ass* 11.2 and 11.5, as well as an even longer list in the first hymn to Isis by Isidoros (line [24](#), and note that the Syrian Astarte appears in line [18](#)).

20: Sappho imagines that the golden chariot of the goddess is pulled by sparrows (fragment 1.8–10), birds that were considered in antiquity to be particularly promiscuous.

56. To Adonis

Adonis is an old Near Eastern divinity of vegetation and fertility. His name is derived from the Semitic “adon” (“lord”), and he is a counterpart to the Babylonian Tammuz, who is loved by a fertility goddess (Ishtar), dies an untimely death, and is ritually lamented. Another similar figure is Attis, who is a lover of the great mother goddess Kybele; see *OH* 27i. The worship of Adonis seems to have come first to Kypros and from there to have spread to Greece. Therefore, not only his nature but also his earlier sojourn to Kypros explains his special connection with Aphrodite (see *OH* 55i; for her similarity with Ishtar, see Burkert 1985, p. 155). However, it appears that the Greeks, as they often did with foreign imports, adapted Adonis and his worship to their own mythological and religious framework. His Eastern connection is made clear by the various genealogies given by Apollodoros (3.13.3–4): his father is either Phoinix, Kinyras (a refugee from the East who became king of Kypros), or Theias, king of Assyria. He is the product of an incestuous union between a father and his daughter,

named Myrrh or Smyrna, who is transformed into a myrrh tree out of which Adonis is born (see also Antoninus Liberalis 34 and Ovid *Metamorphoses* 10.298–518; note that the story in Ovid is narrated by Orpheus). Endowed with exquisite beauty, he catches the eye of Aphrodite herself and becomes her paramour. In one account, Aphrodite is already in love with Adonis as an infant. She places him in a chest and hands him over to Persephone for safekeeping. Persephone also becomes enamored of the child and later refuses to give him back to Aphrodite. They appeal to Zeus for a resolution. He decrees that Adonis must spend one third of the year with Persephone, another third with Aphrodite, and the remaining third with the goddess of his choice; he opts to spend this third with Aphrodite. Thus Adonis, like Persephone, spends part of his time in the land of death and the other part in the land of living, and, insofar as he is a god of vegetation, this tale corroborates the dying of plant life in the sweltering heat of the summer (see also *OH* 53i). The story is also reminiscent of the dispute between Hermes and Apollon in the longer Homeric *Hymn to Hermes* (no. 4): the younger half-sibling appropriating the property of the older one, their squabble, and the appeal to their father, Zeus. As a young man, Adonis becomes quite fond of hunting, which eventually leads to his death at the tusks of a wild boar. This boar is sometimes said to have been sent by a jealous Ares (or is Ares himself disguised) or Artemis.

Adonis was worshipped by women throughout the Greek world, who would ritually lament his death every year. Our earliest reference to the practice comes from Sappho (fragment 140), but we know about it chiefly as it was practiced at Athens in the Classical period. In the summer, seeds were sown in broken pots and taken to the roofs of homes after the plants sprouted. There these “Gardens of Adonis” were left to wither and die. The women loudly and expressively mourned the death of the god. They then laid out figures representing Adonis in a symbolic burial and afterward disposed of the “body” and the pots into the sea. For references and details of this practice, see Burkert 1985, pp. 176–177, and Larson 2007, p. 124. Theokritos devotes an entire idyll to an elaborate festival at Alexandria (*Idyll* 15), and Lucian mentions the worship of Adonis at Byblos, where the women at first mourn the dead Adonis and then celebrate his rebirth (*On the Syrian Goddess* 6–7). The bucolic poet Bion (ca. 100 BC) wrote a *Lament for Adonis* that blends myth with ritual content.

Our hymn alludes to this practice of lamenting Adonis in lines [2](#) and [6](#), and many of the traditional features of the myth of Adonis are incorporated. He is a hunter (line [7](#)), and splits his time between life and death (lines [5](#), [10–11](#)). He is repeatedly connected with vegetation: his hair is emphasized (lines [2](#) and [7](#)), he is an “unwithering bloom” (line [4](#)), the “spirit of growth” (line [6](#)), and a “sweet blossom” (line [8](#)). The emphasis, though, is not on his death but on his rebirth (line [10–11](#)), as it seems to have been at Byblos. The similarities between Adonis and Dionysos have led to the identification of the two gods in this hymn. Just like Dionysos, Adonis has the epithet “many-named”

(cf. *OH* 42.2, *OH* 45.2, *OH* 50.2+n, *OH* 52.1), is called Eubouleus (cf. *OH* 29.8, *OH* 30.6+n, *OH* 42.2, *OH* 52.4), is both male and female (cf. *OH* 30.2+n, *OH* 42.4), and wears horns (cf. *OH* 30.3+n). They are both conceived as vegetation (see *OH* 50i+5n and compare to lines [6](#) and [11](#) of this hymn). Furthermore, Dionysos is the “nursling” of the Nymphs and Aphrodite elsewhere in the collection (see *OH* 46.2–3+n), while Adonis in this hymn is the son of Aphrodite (see note to lines [8–9](#)). He is also the son of Persephone, just as Dionysos is (cf. *OH* 30.6–7 and *OH* 30.2–3n), although Dionysos is also said to be reared by Persephone (see *OH* 46.6–7+n), just as Adonis is. This identification is also attested by Plutarch, who mentions that some people consider Adonis to be Dionysos (*Quaestiones conviviales* 671b).

[4 you vanish and then shine again](#): Very similar phrasing is used of Sun at *OH* 8.15.

It is perhaps worth noting that Proclus in his hymn to Sun says that some people identified this divinity with Adonis (1.26, and see van den Berg 2001, pp. 173–174). Interestingly enough, Phaethon, who is usually the child of Sun, is made the son of Kephalos and Dawn by Hesiod and then is snatched away by Aphrodite to be an official in her temple (*Theogony* 986–991). Hesiod describes Phaethon as “a man of god-like beauty” and “still in the tender blossom of luxuriant youth,” and it is not hard to see how in later times the myths of Phaethon and Adonis might have blended. Indeed, Apollodoros lists Phaethon as the great-great-grandfather of Adonis, and the full patrilineal genealogy runs Kephalos, Tithonos, Phaethon, Astynous, Sandokos, Kinyras, and Adonis (3.14.3; granted, he cites Hesiod as a source that Phoinix is the father of Adonis). It is therefore possible that our poet (and Proclus) is alluding to an identification that was made in a work now lost to us.

[6 spirit of growth](#): Asklepios is also described as such; see *OH* 67.5+n.

[8–9](#): An interesting twist to the usual genealogy—one, however, that keeps the theme of incest, insofar as Eros is the son of Aphrodite (see *OH* 55.8). That Persephone is also the mother of Adonis is probably intended as a metaphor based on the return of Adonis from the underworld every year, as well as allowing Adonis to be equated with Dionysos.

57. To Chthonic Hermes

The first hymn to Hermes already hinted at the god’s connection with the dead (*OH* 28.2), but this function has apparently taken a life of its own and achieved the status of a (quasi-)separate divinity in this hymn. Much like Hades can be called Chthonic Zeus, so here Chthonic Hermes is distinguished from Hermes, even though the two divinities are not kept entirely independent of one another (cf. also *OH* 73i). The role of Hermes

as *psukhopompos* (guide of the souls) is well attested in the earliest Greek literature and is punned in the Greek on line 6 (“*psukhais pompos*,” translated as “the souls you bring”). In the *Odyssey*, the god shepherds the souls of the dead suitors to the underworld (24.1–14), and in the Homeric *Hymn to Hermes*, guiding the dead is listed among the god’s various functions (4.572). Hermes can also, when occasion calls for it, lead out from the land of the dead, as he does Persephone in the Homeric *Hymn to Demeter* (2.375–386). Hermes was also *psukhopompos* in Orphism (*Orphic fragment* 339), but it is curious that he is hardly mentioned in the extant sources and does not appear at all on the Bacchic gold tablets. The silence might very well be because his role is simply assumed. Perhaps, though, at least in some cases such as the gold tablets, the middleman might have been purposely left out in favor of the initiate’s soul proactively (with the help of the instructions) taking matters into its own hands (thus further differentiating the initiate from the uninitiated). Outside of Orphic cult, we find Hermes worshiped as Chthonic Hermes in connection with pouring libations to the dead; for details, see Burkert 1985, pp. 157–158, and Larson 2007, pp. 149–150. The hymn seems oddly placed, but the explicit mention of Tartaros, Aphrodite, and Dionysos (merged with Adonis in the previous hymn) appear to have been sufficient grounds for its inclusion among the Aphrodite group.

1 the road of no return: This is normally true, but mythology is replete with heroic and divine exceptions, one being Adonis as seen in the previous hymn. The sentiment that one cannot return from Hades is a commonplace in Greek literature; see, e.g., Anakreon *PMG* 395.

1 Kokytos: One of the rivers of the underworld, and where Melinoe was born; see *OH* 71.2+n.

3–5: The genealogy given here is unique in literature and quite different from the conventional one as expressed at *OH* 28.1 (Zeus and Maia). It is also curious to find Dionysos in particular as the father of Chthonic Hermes, since in literature and art Hermes is at times depicted as bringing the newly-born infant Dionysos to the nymphs of Nysa and/or Silenos (e.g., Apollodoros 3.4.3, Boardman 1989, pl. 126). Hermes and Aphrodite are often linked in cult (see Burkert 1985, pp. 220–221), but not as mother and son. The source and significance of this parentage of Chthonic Hermes remains a puzzle. In any event, this makes Persephone, who gives him his “high office” (line 9–10), his grandmother.

4 Paphian maiden: Paphos, a city on the island of Kypros, had one of the oldest and most famous cult centers of Aphrodite.

6 destined harbor: Maybe a reference to Kharon, the one who conveys the dead across

a river to the underworld proper, if not a general metaphor for the land of the dead.

7–8: The wand of Hermes is one of his most prominent attributes. Its ability to lull to sleep and to awaken are already mentioned in Homer; in particular note *Odyssey* 24.2–5, where, after describing the powers of this wand, the poet shows Hermes leading the souls of the dead with it. In our text the powers of sleep merge with the powers of death; for the close connection of the two concepts in Greek thought, see *OH* 85i. It is not clear what is intended in these lines. It may refer to the Orphic belief that souls are reborn. Another possibility is that they refer to the initiate's expectations in the afterlife—that it is in fact the prerogative of Chthonic Hermes, as the agent of Persephone, to “awaken” those souls who have been put to “sleep” so that they may find their way to their special place in the underworld, as the Bacchic gold tablets describe.

58. To Eros

Eros, better known under his Latin name Cupid, has become a familiar figure in the Western literary and iconographical tradition. He is the playful winged and cherubic child, flitting around with his little bow and arrows, capriciously shooting the unwitting and causing them to fall desperately in love—ofttimes, alas, with tragic effect. The fanciful juxtaposition of great power with the even greater irresponsibility of a child betrays a profound psychological insight in the experience of love that first takes root in the earliest of the lyric poets; see the references in the note to line **3**. Our hymn elects not to ignore this poetic conceit but having paid sufficient homage to it, quickly passes over to the other side of Eros, the cosmic force of love and attraction that is essential to the chain of copulations that underlies the anthropomorphizing tales of creation. This Eros is among the oldest divinities in Hesiod, coming after Khaos and coeval with Earth and Tartaros (*Theogony* 116–122), and Sappho offers a similarly ancient pedigree by making him the son of Earth and Sky (fragment 198). In Orphism, Eros is identified with Protogonos, another primeval figure; see *OH* 6i+5–7n, and compare the mock theogony in Aristophanes' *Birds*, where Eros' role is analogous to that of Protogonos in Orphism (see *OH* 6.2n). It is perhaps a different Eros that becomes the companion to Aphrodite after her birth (*Orphic fragment* 261; compare Hesiod *Theogony* 201–202), and the father of Hygeia (with Persuasion her mother; see *Orphic fragment* 262 and further *OH* 68i). However, in more conventional genealogies he is the son of Aphrodite, as he is in our collection (*OH* 55.8), while the father is variously said to be Zeus, Hermes, or Ares (if a father is even mentioned, which often is not the case). Another account, attributed to the semi-legendary Olen, claims that Eros was the son of Eileithyia, the goddess of childbirth (see *OH* 2i). This is mentioned by Pausanias in his

brief description of the worship of Eros at Thespiiai, and he notes a few other cult centers (9.27.1–4). There is perhaps an allusion to Orphic myth in Simias' (early third century ^{BC}) pattern poem *Wings*, where the winged child Eros is bearded and explains this anomaly by referring to his great antiquity, claiming to have been born in the earliest times when Necessity was in charge and denying to be the child of Aphrodite and Ares. Ether and Khaos are also mentioned, although textual corruption makes it difficult to know in what capacity. The poem ends with Eros describing his powers: he rules with gentleness (implicitly contrasting himself favorably to Necessity) and the earth, sea, and sky all yield to him. This assertion of wide-ranging power and the fusion of the cosmic with the literary are quite similar to what we find in this hymn.

2 who runs swiftly on a path of fire: The Greek word used here, “puridromos,” is also used of the Stars (*OH* 7.9), Sun (*OH* 8.11), and Astrapaioi Zeus (*OH* 20.2). It gives Eros a celestial coloring, anticipating the transition from the chubby archer boy to sublime cosmic power.

3 who plays together with gods and mortal men: The description of the power of love as “play” occurs in early Greek lyric; see for example Alkman *PMGF* 58 and Anakreon *PMG* 358. Anakreon *PMG* 357 is a mock prayer to Dionysos asking the god to be a “good counselor” to Kleoboulos (with a pun on this name, which means “famous for counsel”—and possibly also a play on Eubouleus, an alternate name of Dionysos; see *OH* 41.8n). In this poem, Dionysos is described as playing with Eros, nymphs, and Aphrodite. The poem was composed for a symposiastic setting, a situation where wine and love frequently mingled. The setting is the same for Plato's aptly named *Symposium*, where the nature of Eros is discussed (see also Plato's *Phaedrus*). A natural link between Eros and Dionysos is their ability to cause madness. Indeed, another fragment of Anakreon calls the dice of Eros “madness and battle” (*PMG* 398); the word “battle” is Homeric, and Anakreon is probably suggesting the Trojan War, whose immediate cause was passion. Apollonios of Rhodes portrays Eros cheating at dice against Ganymede (*Argonautika* 3.111–130).

4 two-natured: Other divinities in the collection are two-natured (which probably refers to their androgyny), the most relevant being Protogonos (*OH* 6.1+n), who is equated with (the cosmic) Eros in Orphism (see the introduction to this hymn). Antagoras of Rhodes (see the note to lines [5–7](#) below) employs a synonymous epithet. For other androgynous divinities in the collection, see *OH* 9.4n.

5–7: Compare the geographical extent with Aphrodite's at *OH* 55.4–7; for this theme elsewhere in the collection, see *OH* 10.14–16n. The reference to the underworld (“of all that lies in Tartaros”) perhaps is intended to recall Orpheus' charming of Hades and Persephone when he descended to their realm in order to bring back his beloved

Eurydike; see *OH* 87.9n and cf. Ovid *Metamorphoses* 5.359–384 and 10.25–29. The “goddess of grass and grain” is probably either Demeter or Persephone—more likely the latter, if our poet had in mind Kleanthes’ play on the name Persephone as warm air (see *OH* 29.15–16n). The mention of winds is interesting. In Aristophanes’ account of the birth of Eros from an egg in the *Birds*, the egg is a wind-egg (line 695) and Eros is described as being like the swift whirlwinds (line 697). The choice of a wind-egg may just be a joke on Aristophanes’ part, playing off the incongruity of one thing being born out of another that is unproductive by nature. However, in at least one version of Orphic myth, the parents of Eros are Time and all the winds (*Orphic fragment* 360), and Sappho’s younger contemporary Alkaios said that Eros was the son of Iris (Rainbow) and Zephyros, the west wind (see *OH* 81i). A later poet, Antagoras of Rhodes (early third century ^{BC}) in a literary hymn to Eros frankly expresses his puzzlement as to the god’s parentage. He lists four possibilities: (1) Erebus and Night (alluding to Aristophanes’ comic account), (2) Aphrodite, (3) Earth, and (4) the winds. See further the discussion at West 1983, pp. 200–201.

59. To the Fates

The Fates (Greek Moirai) are three sisters who were thought to be responsible for certain immutable facts about the cosmos. Sometimes they are merged into the notion of a singular personified abstraction Fate. The word “moira” means “lot, portion.” When the early Greeks felt the need to explain why things happened to them the way they did, they cast their questions in terms of a personal “who is giving this” rather than an abstract “what is causing this,” and the Fates are an answer to the question of who is doing the giving; compare the concept of a *daimōn* (*OH* 73i). They thus represent what is allotted in life, the portion of life one receives. That this does not necessarily entail “preordained destiny” can be seen in the *Iliad*, where Akhilleus has a choice whether to return home, where he will live to a ripe old age but die unknown, or to return to battle, where he will die young but earn immortal glory (9.410–416). Euchenor, son of the seer Polyidos, had a somewhat similar choice: to stay home and die of sickness or to go to Troy and be killed by the Trojans (*Iliad* 13.663–670). In Plato’s “Myth of Er,” the souls about to be reborn are able to choose their next life, which is ratified by the Fates only after the choice is made (*Republic* 617d–621a). The idea that the Fates apportion destinies is a specific instance of the more general idea of apportioning limits on a cosmic level. The Fates also are the limits of the physical universe, and, since for the Greeks very often the physical structure of the world is also an ethical one, the Fates also delimit moral boundaries (see note to lines [8–10](#)). In this connection, their role is sometimes expanded to being the protectors of these limits, punishing those who

transgress the established boundaries, i.e., those who commit hubris. They are thus aligned with other divinities in our collection who are also concerned with maintenance of the cosmic order, such as Nemesis (*OH* 61), Justice (*OH* 63), Nomos (*OH* 64), and the Eumenides (*OH* 70). Most of all, though, they overlap with the Erinyes (*OH* 69), who in their hymn are actually called the Fates (translated “goddesses of fate” in line [16](#); see note).

In Hesiod, the Fates are the daughters of Zeus and Themis (*Theogony* 904–906), and this relationship symbolically marks them as part of the divine order, just as it does with their sisters, the Seasons (see *OH* 43i). Of course, the divine order existed before Themis became a wife of Zeus, and Hesiod gives the alternate account that Night bore the Fates parthenogenetically (*Theogony* 217–222; see also *OH* 61i). In this genealogy, the order they represent is an essential part of the development of the world. Orphic accounts also make the Fates the daughters of earlier generations. They are born from the “first gods” (*Orphic fragment* 176) or, along with the Hundred-Handers and the Kyklopes, are the children of Earth and Sky (*Orphic fragment* 82). The Kretan seer Epimenides makes them the daughters of Kronos and says their sisters are the Erinyes and Aphrodite (fragment 51). This last detail is interesting, not only because of the close relationship between the Erinyes and Fates already described but also in light of the fact that our hymn seems to be part of a grouping of divinities explicitly linked to Aphrodite (*OH* 55–60). We find the Fates and Aphrodite connected elsewhere. Pausanias reports an inscription he saw in Athens which claimed that Aphrodite was the oldest of the Fates (1.19.2).

Our composer seems to have followed the Hesiodic version making Night the mother of the Fates. However, elsewhere in the collection, Night is called Kypris, another name of Aphrodite (see *OH* 3.2+n). This would further explain why the hymn to the Fates has been included among other figures connected with this goddess (see also *OH* 55i). Moreover, the “necessity” in line [18](#) of this hymn could possibly be understood as a personification. In this case, Aphrodite as “mother of Necessity” (see *OH* 55.3+n) would then be the mother of the Fates, thus reinforcing the equivalence between herself and Night.

3–4: The imagery used here is obscure. Those who dwell in caves near bodies of water are usually beings with definite chthonic connections, as, for example, the Erinyes in *OH* 69.3–4. Furthermore, the Fates themselves, called “daughters of Night” in line [1](#), are explicitly given chthonic coloring in this hymn. Here, however, it is clear that the location is celestial (see also *OH* 7.9n). The lake and the cave may have been imagined to be on Mount Olympos. Another possibility, though, is that the Fates are here being connected with the moon. This would certainly resolve the apparent contradiction, for the moon, while clearly a celestial body, nevertheless had strong

chthonic ties. It was associated with Persephone, and indeed was sometimes thought to be the Isle of the Blest (for example, by Pythagoras; see Iamblichus *Life of Pythagoras* 82) or where souls went after death (see Plutarch *De facie quae in orbe lunae apparet* 942d–945d). The stars, too, could also be linked with souls (see *OH* 7.9n). In the lost poem *Peplos* (*Robe*), attributed to Orpheus, our source says that the Fates were allegorized as parts of the moon (with a wordplay here on the meaning of “moira,” “portion”). Furthermore, the Fates are said to be “clothed in white” insofar as they are parts of the moon’s light (*Orphic fragment* 407). It should be noted that the word here translated as “frozen” (Greek “leukos”) literally means “white,” a color that is sometimes used to describe moonlight. In the magical papyri, Moon is identified with the threads of the Fates (*PGM* 4.2795) and the singular being Fate (*PGM* 4.2861). It is true that celestial bodies were often thought to be composed of fire, but the moon was sometimes considered to be a mixture of fire and air—a view held by, among others, the Stoics (Plutarch *De facie quae in orbe lunae apparet* 921f), who thought that air froze water (Plutarch *De primo frigido* 949b–c)—and for Empedokles the moon was frozen air that had been separated from fire (Plutarch *De facie quae in orbe lunae apparet* 922c). It is possible then that our poet is allusively conveying the notion that the Fates dwell on the moon, and perhaps there is an intentional playing on the idea found in “Peplos” that the Fates are the moon.

5–6: Similarly, Nomos is imagined as having descended from the heavens to bring laws to the human race (*OH* 64.5).

6–7: The idea being expressed here seems to be that even the best-laid plans are worthless if the Fates do not grant fulfillment. In Aeschylus’ *Agamemnon*, Cassandra’s last words before she goes offstage to her death are: “Ah, the fortunes of men. If all is going well,/a mere shadow may darken them all. But if they already fare poorly,/a wet sponge wipes the writing away,/and this I find to be the more pitiful” (1327–1330). The idea of personal destiny and personal fortune are closely related; see *OH* 72i.

8–10: These lines represent the idea that the Fates are antecedent to such abstractions as justice, hope, law, and order. These concepts are thus derivative of the physical and moral structure of the cosmos which the Fates embody and are thus responsible for maintaining (see also *OH* 8.16n and *OH* 64i). However, the Greek word “doxa,” here translated as “glory,” may also have the meaning “(fallible) opinion, fancy.” Under this reading, the word would have the connotation of self-delusion, with the chariot thus symbolizing the human drive to believe oneself capable of transgressing certain fixed limits (i.e., it would be symbolic of what the Greeks called “atē,” “blind infatuation, ruin,” which leads to hubris). The Fates’ “march toward men” in line **6**

would then be with punitive intent, and the following lines would pick up the idea that unjust acts can never go unnoticed. See also *OH* 61.6–7+n. Of course, our composer could be playing on both meanings of the word.

11–14: For the eye of Zeus, see *OH* 62.1+n. The Fates, in addition to sometimes being the daughters of Zeus, are found together with him in cultic contexts. In Thebes, a sanctuary of the Fates was in close proximity to one of Zeus and another of Themis (Pausanias 9.25.4), thus recalling one of the Hesiodic genealogies. Zeus is sometimes worshipped as Moiragetes (Leader of Fates). He appears with the Fates in a relief on an altar to Persephone (Pausanias 8.37.1), and an altar probably belonging to him is near an altar to the Fates at Elis (Pausanias 5.15.5). The “Zeus’ mind [*noos*]” is comparable to the Stoic Khrysispos’ equation of the reason [*logos*] of Zeus with that which has been fated (Plutarch *De Stoicorum repugnantiiis* 1056c), and, according to the author of the Derveni Papyrus, Orpheus called Fate “phronēsis,” which might mean “thought” or “prudence” (see Betegh 2004, p. 39, for translation and pp. 200–202 for discussion).

16: These names are already in Hesiod (*Theogony* 905) and are standard in Greek myth. Klotho is the Spinner, Lakheis the Alotter, and Atropos the Irreversible. They reflect the notion that every life is like a thread that Klotho provides, Lakheis measures out (see also *OH* 61i), and Atropos cuts at the moment of death. This metaphor of the “thread of life” persisted throughout antiquity and indeed has continued into our own times.

17 airy, invisible: The Erinyes are also described this way (*OH* 69.9).

18 necessity: For the figure of Necessity in Orphic thought, see *OH* 55.3n. An important quality of the Fates is their inevitability (compare “inexorable” in line 17 and the meaning of the name Atropos), and thus they are often associated with Necessity who shares the same fixity. The Stoic Khrysispos equated Atropos with Peptomene (Destiny), Necessity, and Adrasteia (Plutarch *De Stoicorum repugnantiiis* 1056c). Adrasteia is sometimes identified with Necessity, and sometimes with Nemesis, a divinity who overlaps somewhat with the Fates (see *OH* 61i). In Plato’s “Myth of Er,” the Fates are daughters of Necessity, and they turn the spindle that Plato portrays as the framework of the cosmos (*Republic* 616c–617d).

In the manuscripts, the last line of this hymn reads: “This is the end of the song of the Fates, which Orpheus composed.” It is a dactylic hexameter line, the same meter used in all of the hymns in the collection. It is possible that it was part of the original composition, although it is difficult to see why only this hymn asserts its Orphic authorship. The explicit mention of Orpheus perhaps is meant to distinguish it from

another hymn to the Fates, now lost to us, which was not by Orpheus (or even mistakenly attributed to him). On the other hand, it might be that this hymn was separate from the collection and was later added, due to its similarity to the other hymns; the line could have been part of the original and simply retained. Then again, it might simply be the work of a playful scribe engaging in a little poetic license. In this scenario, the line would have been a marginal note that eventually was misunderstood to have been part of the hymn and appended to its end. The word translated “composed” literally means “wove.” While the metaphor of weaving a song is very old in Greek literature (Bacchylides 5.9), it is perhaps more than a coincidence that it was chosen for a hymn dedicated to divinities who are also closely connected with the metaphor of weaving (see note to line [16](#)).

60. To the Graces

The Graces (Greek Kharites) are a plurality of female divinities concerned with beauty, merriment, and good cheer. Aglaia is Splendor, Thalia Festivity, and Euphrosyne Joy, and their names are indicative of their function. They are frequently connected, and even confused, with the Seasons (see *OH* 43i). There is also some linguistic and conceptual overlap between this hymn and the one to the Seasons. Like the latter, the Graces are “ever-blooming,” the third one listed is “(thrice-)blessed,” flowers are used to describe their physical beauty, and both groups are called on to bring fertility. The affinity between these two groups is made even more concrete since the mother of the Graces is Eunomia, one of the Seasons. This differs from the Hesiodic account, where they are also daughters of Zeus, but their mother is Eurynome, one of the daughters of Okeanos (*Theogony* 907–911). The Orphic *Rhapsodies*, however, agree with our hymn (*Orphic fragment* 254). For other variations of their names and genealogy, see Pausanias 9.35.1–7. Of particular interest is his mention of mysteries that were performed near their statue at the entrance of the Athenian acropolis (9.35.3). Euripides recounts that they were sent by Zeus along with the Muses to mollify Kybele-Demeter, who was angry at the abduction of her daughter Persephone (*Helen* 1338–1345; see *OH* 27i). The Graces are especially associated with Aphrodite. In the Homeric *Hymn to Aphrodite* 5.60–64 they are the goddess’ attendants. In the *Iliad* Diomedes pierces Aphrodite’s robe, which was the handiwork of the Graces (5.337–338). Zeus orders Aphrodite to “pour grace around [Pandora’s] head,” and in the actual decking out of Pandora, the Graces themselves with the goddess Persuasion hang golden necklaces around her neck, while the Seasons crown her with a garland of spring flowers (Hesiod *Works and Days* 65 and 73–75). According to Pausanias, there was a sanctuary of the Graces at Elea where there were images of the goddesses—one holding a rose, another a die, the third

a sprig of myrtle—and a statue of Eros next to them (6.24.6–7). Pausanias interprets this group by noting the symbolism of the rose and myrtle for Aphrodite and pointing out that young people, who are not yet marred by the ugliness of age, often play at dice.

The Graces' close association with Aphrodite helps to explain why their hymn follows on the heels of hymns dedicated to this goddess (*OH* 55) and to those explicitly connected with her: Adonis, Chthonic Hermes, and Eros (*OH* 56–58). For the connection of the Fates with Aphrodite, see *OH* 59i. The Fates and the Graces are further bound together by way of their mother Eunomia, whose name means “law-abiding.” As her daughters, the Graces are part of that divine order in which their mother partakes (see *OH* 43i) and that is exemplified by the Fates (see *OH* 59i) and those goddesses to whom the subsequent hymns are dedicated: Nemesis, Dike (another Season, and so one of their aunts!), Justice, and Nomos (*OH* 61–64).

61. Hymn to Nemesis

Nemesis is another personified abstraction that became deified. Her name comes from the verb “nemō,” “I deal out, distribute.” She is the goddess of righteous indignation, who punishes those who transgress customs and laws. Hesiod makes her the daughter of Night (born from no father) and describes her as a “woe for mortals” (*Theogony* 223–234). A more positive portrayal of this goddess appears in the conclusion to his account of the Iron Race of men. There is so much wickedness in the world that Nemesis apparently gives the human race up and leaves with Aidos (Shame) to Olympos (*Works and Days* 197–201). Both indignation and shame were important forces in early society that helped prevent unjust deeds and consequently contributed to constructing a stable community. Hesiod subtly links Nemesis and Dike in the *Works and Days*, since Dike, too, leaves the earth in the face of wicked acts; she rushes to her father, Zeus, to demand punishment against those who have mistreated her (*Works and Days* 256–262; see also *OH* 62i and *OH* 69.9n).

Nemesis is connected with the Trojan War in an interesting variant. Zeus falls in love with her, but she flees his advances, out of shame and indignation (the words “aidos” and “nemesis” are used), since Zeus is her father. With the god in hot pursuit, she keeps changing herself into different animals, desperate to escape. Zeus catches up to her when she is in the form of a goose, and he mates with her in the form of a swan. Nemesis lays an egg, which is given to Leda, queen of Sparta, and out of the egg hatches Helen. The death and destruction that result in the war for her sake are thus connected with the righteous anger of Nemesis at the abuse of her father. For versions of this story, see *Kypria* fragment 7 (= Athenaios 8.334b–d), Apollodoros 3.10.7, and Pausanias 1.33.7; see also *OH* 79i. Other goddesses also become wrathful at such forced

unions, e.g., Demeter at Poseidon (see *OH* 69i), and Persephone at Zeus (see *OH* 29i and *OH* 71.4–5+n).

This myth is reflected in the cult of Nemesis at Rhamnous, a town in Attika. Pausanias describes a statue by the famous sculptor Pheidias (modern scholars prefer to attribute it to his pupil Agorakritos) depicting Leda leading Helen to her mother Nemesis; also depicted is Leda's husband, Tyndareus, with their children, as well as Agamemnon, Menelaos, Neoptolemos and Hermione, the daughter of Helen (1.33.8). The statue was built from marble that the Persians had arrogantly brought with them in their invasion of Attika, with the intent to build a trophy for the victory they felt inevitable; thus the goddess became explicitly connected with their defeat (Pausanias 1.33.2). The statue held an apple branch in its left hand and a libation bowl in its right (engraved with Ethiopians); on its head was a deer and images of Nike. The symbolism of Nike is clearly connected with the defeat of the Persians. The apple branch suggests fertility connections, maybe even a connection with Aphrodite, while the deer perhaps hints at Artemis or some other similar ancient mistress of animals; see Larson 2007, pp. 179–180. Themis had a shrine in Nemesis' sanctuary (see *OH* 79i). Nemesis was also worshipped at Smyrna, where the abstraction becomes a plurality of three Nemeses (Pausanias 7.5.3).

It is interesting that the Fates are placed before Nemesis in Hesiod's list of Night's progeny and that they are the ones who he says look over the deeds of mortals and gods and punish transgressions (*Theogony* 220–222). This is normally the purview of Nemesis. However, for the Greeks the ideas of justice and fate were intertwined in the cosmic order, so it is not surprising that at times divinities concerned with one of these should be concerned with the other as well (see *OH* 59i). Nemesis was sometimes called *Adrasteia* (Ineluctable) and invoked apotropaically before one would say something that could be construed as boasting or otherwise overbold (see, e.g., Aeschylus *Prometheus Bound* 936 and Plato *Republic* 451a). *Adrasteia* can function like Fate, too, and later is equated with Necessity; see West 1983, pp. 194–196. Nemesis became associated also with Tyche; compare lines 7–8 of the second century AD hymn to Nemesis by Mesomedes: “Beneath your wheel that neither ceases nor remains on the beaten track/there rolls the bright Tyche of men” and *OH* 72. Mesomedes further develops the idea of Nemesis as Fate through the image of scales (line 1, “O Nemesis, winged scales of life,” and line 13, “with scales in hand”) and the symbolism of measuring (line 11, “you measure out livelihood”; cf. Lakheisis the “allotter” at *OH* 59.16+n). This close relation probably influenced the placement of this hymn near the one dedicated to the Fates, and, insofar as Aphrodite is called “mother of Necessity” (*OH* 55.3), Nemesis could very well have been imagined as part of the Aphrodite block of hymns. The intimate bond between justice and the indignation that arises against those who transgress it further explains the grouping of this hymn with the three that follow it. The

importance of acting in accordance to justice is thus emphasized. The first and last of the four (*OH* 64, to Nomos) are marked by their lack of offering, and it is likely that the initiates paused in their sacrifices and merely sang to these divinities. There is further a possible male/female pairing implied between Nemesis and Nomos (see *OH* 14.8–9n), whose names, incidentally, are etymologically related. The other two hymns sandwiched in between address the closely related pair of Dike and Justice. The themes of the blessings of justice and the inevitable punishment of the unjust unite all four and connect these figures with similar deities, namely, the Fates (*OH* 59), the Erinyes (*OH* 69), and the Eumenides (*OH* 70).

2 all-seeing eye: Similarly in line [8](#). A number of addressees in the collection are described in this way. The most relevant parallel is Dike (*OH* 62.1); see further *OH* 8.1n.

4: This line does not mean that Nemesis is herself inconsistent, arbitrary, or fickle. It is the wickedness of men that is so varied, and this entails that the principle embodied by Nemesis must appear differently in her various concrete manifestations. Compare the story of her flight from Zeus, where she is a shapeshifter. The line also fits in with the theme of deities who are multiform and ever-changing.

5: Fear as a motivation to act justly was recognized early on by the Greeks. An astounding witness to the fact is the fragment from the late fifth-century tragedy (or satyr play) *Sisyphos*, sometimes attributed to Euripides. In the fragment, the lead character baldly states that gods were invented merely as a means to frighten people into behaving themselves; cf. *OH* 69.15n.

6–7 the arrogant soul, / the reckless one: Transgression is properly a going beyond the bounds of what is allowed and/or appropriate, and the Greeks were very concerned about respecting boundaries and maintaining proper limits; see *OH* 63.7n and cf. *OH* 30i. This idea lies at the heart of the concept of hubris, a word not used in our hymn but found in Mesomedes' (line [5](#): "hating destructive hubris of mortals"). See also *OH* 59.8–10+n.

8 you arbitrate all: Compare line 14 of Mesomedes' hymn, where Nemesis is invoked as a judge, and the idea of Nemesis as Fate as noted in the introduction to this hymn.

62. To Dike

Dike (Right) is not really different from Justice in the next hymn, whose name in Greek (Dikaiousunē) is derived from Dike's (see *OH* 63i). For Hesiod, she is one of the three Seasons and a daughter of Zeus and Themis (*Theogony* 901–903). She receives special

attention in the *Works and Days* where she is represented as a maiden who takes vengeance on the unjust, particularly in juridical matters, whether she takes punishment into her own hands (220–224) or complains to her father, Zeus (256–262; see also *OH* 61i and *OH* 69.9n). Note that the word “dikē” in Greek can also mean “punishment.” Orphism adopts the Hesiodic genealogy (*Orphic fragment* 252) but adds a second one, making Dike the daughter of Nomos (Law; to whom *OH* 64 is addressed) and Eusebeia (Piety); see also *OH* 63i. Mesomedes in his hymn to Nemesis makes her the daughter of Dike; here genealogy reflects function. Finally, Dike is equated with Moon in the magical papyri (*PGM* 4.2785 and 2860), in the same context as the Fates and the Erinyes, both of whom also have as their function the punishment of malefactors; see also *OH* 69.15n.

1 all-seeing eye: So, too, Nemesis in the previous hymn (*OH* 61.2). The idea of the “eye of Dike” goes as far back at least to Sophokles (fragment 12). The imagery occurs in our collection again at *OH* 69.15, where the Erinyes are said to “gaze as the eye of Dike.” Two gods who are traditionally watchers in the sky are also so described in the collection. Sun is addressed as the “eternal eye that sees all” (*OH* 8.1+n), as well as Apollon in his identity as the sun god (*OH* 34.8). Sometimes, the eye of the sun is limited to just the physical entity, though, as at *OH* 11.17. Zeus, too, possesses an all-seeing eye. In the hymn to the Fates, the poet says that they alone of the gods watch over mortals “except for Zeus’ perfect eye” (*OH* 59.13). In the *Works and Days*, Zeus has an eye that sees all (267); this comes shortly after Hesiod describes how Dike runs to tell him of the injustice of the world. Note, too, that in an Orphic hymn to Zeus, the sun and moon are said to be his eyes (*Orphic fragment* 243.16). The imagery of a celestial sky god who perceives all is very ancient and its appearance in Greek poetry seems to have roots in its Indo-European heritage (see West 1978, pp. 223–224). Dike, too, can be construed as a celestial goddess. Aratos tells us that the constellation known as the Maiden is either the daughter of Astraios or is Dike herself. He then relates the story of how Dike had dwelt among men during the innocence of the Golden Age and urged them to righteousness; in the Silver Age, disgusted with the wickedness she found in the people, she retreated from society and warned men of their evil ways; and finally in the Bronze Age she could no longer bear to remain on the earth, so she retired to the sky where she became a constellation (*Phainomena* 96–136). This story appears to have been influenced by Hesiod’s account of Dike leaving the earth to complain to her father.

2: For the concept of Dike sharing the throne of Zeus, compare Hesiod *Works and Days* 256–262, Sophokles *Oedipus at Kolonos* 1382, and the introduction to the translation. She is described as a companion and follower of Zeus in Orphic literature (*Orphic fragment* 32–33, 233, and 247–248). Her daughter Nemesis is said

to sit by her in Mesomedes' hymn to Nemesis (line 18).

6–7: The concern for verdicts is reminiscent of the Hesiod passages in the *Works and Days*, cited in the introduction to this hymn. The word “dikē” can also have the sense of “judgment, trial, suit.”

9: Depicted on the chest of Kypselos, as described by Pausanias (5.18.2), is Dike, in the form of a beautiful woman, both choking and whacking with a staff an ugly woman, who is Adikia (Wrong). The idea that Dike is nice to her friends and nasty to her enemies reflects an ethic that goes back to Archaic times. A similar sentiment is found in *OH* 10.15, right after Physis is identified with Dike; cf. also *OH* 63.10.

63. To Justice

Justice (Dikaioṣunē) was one of the most important, if not the most important, virtues in Greek ethical thought, often discussed by poets and philosophers. There is a certain amount of overlap between this word and “dikē,” and the two words may function as synonyms. One distinction between Dike and Justice in their portrayals here is that the former has a somewhat more concrete personalization while the latter is presented more as an abstract entity (but cf. *OH* 8.18, where Sun is called the “eye of justice,” and *OH* 62.1n). Justice also seems to be more broadly construed; see note to lines [14–15](#). We do find Justice personified and worshipped, although it is rare. Euripides is our earliest source for the personification. He mentions the “golden countenance of Justice” in his lost play *Melanippe* (fragment 486). An inscription on Delos from 115/114 BC identifies Isis with Justice as well as Tyche, Protogoneia (a feminine form of Protogonos, First-Born), Thalia (the name of one of the Graces that means “joy”), and Aphrodite the Righteous. Another inscription from Epidauros in the second century AD confirms that Justice received worship there. In Orphic theogony, Nomos (Law) and Eusebeia (Piety) are said to have given birth to Justice (*Orphic fragment* 248), and it is therefore notable that in the opening address to Mousaios both Justice and Piety are mentioned together (*OH* O.14). However, Hermias, the source for this genealogy, in the same work also says it is Dike who is their daughter. Whether he thought they were two distinct entities or he is using the names interchangeably is hard to determine. To make matters more complicated, Hermias again in the same work says that there are three Nights in Orphic mythology and that the third one gave birth to Justice (*Orphic fragment* 246). And another source says that, for Orpheus, Dike was a daughter of Zeus and Themis and that she was one of the Seasons (see *OH* 43i). These might represent different variants that developed independently over time and that are being indiscriminately used by later authors. However, as the multiple Nights show, it is possible that a single entity could be

duplicated in Orphic mythopoetics. Clearly the notion of justice was as important to the Orphics as it was to the wider Greek world.

7 the balance of your mighty scales: Balance, equality, and fairness are important themes in this hymn; they also recur in the other three of the group. An important component in the Greek view of justice was that each person receives what they deserve; injustice occurs when the undeserving take more than their fair share (a form of hubris) and the deserving are short-changed. In section 29 of *The Theology of Arithmetic* (see *OH* 12.3n), the author says that the Pythagoreans considered the tetrad (i.e., the number four) to be Justice, because a square that had sides the length of four would have its area (length times width: $4 \times 4 = 16$) and its perimeter (four sides of $4 = 16$) equal (Waterfield 1988, p. 63). In the Pythagorean saying “Do not step over the beam,” the “beam” was sometimes construed as the beam of a balance, and the dictum was interpreted as meaning that one should not transgress against justice (see Iamblichus *Life of Pythagoras* 186 and *The Theology of Arithmetic* 40 in Waterfield 1988, p. 72).

8 a lover of revel: This would seem to refer to Dionysian ecstatic worship and to suggest that it receives Justice’s stamp of approval.

14–15: It is interesting that the hymn now includes living creatures in addition to human beings. Hitherto this hymn, as well as the previous two, has been exclusively concerned with human conduct; see further *OH* 64i. It is perhaps relevant to recall in this context that Hesiod tells Perses to “obey the voice of Dike and always refrain from violence” and then continues, “This is the law [*nomos*] Zeus laid down for men,/but fish and wild beasts and winged birds/know not of justice [*dikē*] and so eat one another./Justice [*dikē*], the best thing there is, he gave to men” (*Works and Days* 276–279).

15 sea-dwelling Zeus: A circumlocution for Poseidon; compare Hades being called “Chthonic Zeus” (see *OH* 18.3+n).

64. Hymn to Nomos

This ends a sequence of four tightly integrated hymns. As with *OH* 61, there is no indication of incense, which suggests this was perhaps sung without being accompanied by any other ritual activity; together they mark the beginning and end of the series. A crescendo effect is achieved by the scope of each hymn. The first two, the hymns to Nemesis and Dike, are limited to the various races of men (cf. *OH* 61.2 and *OH* 62.3). The third hymn to Justice also is concerned with human justice, but at the very end

expands to include all living creatures (*OH* 63.14–15+n). All three divinities are female, and their concern is with things that are alive. In this hymn, the male Nomos (Law) has been raised to a cosmic principle that sees to it that both the inanimate elements of nature and the creatures that live among them keep to their proper limits. This connects the hymn conceptually to the previous three, as respecting boundaries is a core component of Greek ethical thought (see *OH* 61.6–7n and *OH* 63.7n). The hymn is structured to reflect the cosmos-human duality. The first part expresses Nomos as the physical order of the universe (lines [1–4](#)). A transitional bridge brings Nomos down to earth—literally (lines [5–6](#)). The focus is then on Nomos as a foundational ethical force for living beings in general and the individual in particular (lines [7–11](#)). This notion that the underlying structure of the cosmos is as ethical as it is physical and that this universal ethic is connected to moral action in the human sphere returns to a theme found in the earlier hymns (see *OH* 8.16n) and appears again near the end (see *OH* 86i); see also *OH* 59.8–10n and *OH* 69.15n.

The earliest evidence for the personification of Nomos is Pindar fragment 169a.1–4, which is cited by Plato (*Gorgias* 484b). Nomos as a divinity seems to have been appealing to the philosophers. A fragment of Herakleitos says that “all human laws [*nomoi*] are nourished by the one that is divine” (Kirk, Raven, and Schofield 1983, no. 250), which might imply that for him Nomos was a divinity. The Stoics, who were influenced greatly by Herakleitos, do explicitly recognize him as such. Philodemus tells us that the Stoic philosopher Khrysisippos recognized “the sun, the moon, and the other stars as gods ... as well as law (*nomos*)” (*On Piety* 11); compare lines [2–4](#) of this hymn. Philodemus also tells us that Khrysisippos said Zeus was Nomos (*On Piety* 14). Kleanthes, an earlier Stoic philosopher, in his hymn to Zeus describes him as “steering everything with Nomos” (line [2](#)); the same metaphor (albeit with different wording) is found in line [8](#) of this hymn. In Orphic thought, Nomos was also considered a god. He is the father to Dike and/or Justice (*Orphic fragment* 248; see *OH* 63i), and he sits next to the enthroned Zeus, who has Dike as a companion (*Orphic fragment* 247). This last idea is very similar to that expressed by Kleanthes.

[1 holy lord of men and gods](#): This is very similar to the opening of Pindar fragment 169a: “Nomos, the king of all men and gods” (lines [1–2](#)).

[2–4](#): Compare this to Pan, who is conceived as the force that keeps the four elements separate (*OH* 11.13–18); see also *OH* 10.14–16n.

[4 nature’s balance](#): The sense of balance here has the connotation of stability; cf. *OH* 63.7+n and 9.

[6 he drives out malicious envy](#): We find the same phrasing in Mesomedes’ hymn to Nemesis (line [6](#)).

65. To Ares

Ares, the god of war, is the son of Hera and Zeus (Hesiod *Theogony* 921–923). Although Athene is also concerned with war (see *OH* 32i), she represents the strategic, intellectual side, while Ares portrays the blood-and-guts aspect. In literature, the two are sometimes brought together in sharp contrast. They fight against each other in epic poetry, whether directly (*Iliad* 21.391–414) or through a heroic proxy. Athene gives direct assistance to Diomedes when he attacks Ares (*Iliad* 5.755–863), and she helps Herakles in his battle against Kyknos (the son of Ares) and Ares himself (Hesiod *Shield* 433–466). Athene employs reason in trying to restrain Ares’ anger at the death of one of his mortal sons on two occasions, further emphasizing the gulf between intelligence and pure battle rage (*Iliad* 15.100–142 and Hesiod *Shield* 446–449). The ancient Greeks in general had a strong distaste for the violence of war, and the negative treatment of Ares in myth is a reflection of this. The sons of Aloeus, Otos and Ephialtes, capture him, place him in chains, and keep him in a cauldron for thirteen months; Hermes eventually has to rescue him (*Iliad* 5.385–391). Zeus himself harshly rebukes him when he returns to Olympus fresh after being wounded by Diomedes (*Iliad* 5.888–898). Ares is often associated with aggressive figures who are threats to civilization, such as the Amazons. However, there is a positive side to Ares as well. In the *Iliad*, being called a “servant of Ares” (2.110), a “scion of Ares” (2.540), and the like is a mark of approval and praise. Ares is also a figure of masculine beauty; for example, Sappho praises a bridegroom as being as handsome as Ares (fragment 111). When the gods sing and dance, Ares also takes part (Homeric *Hymn to Apollon* 3.186–206). The ambiguity of his position in the Greek pantheon may be seen symbolically in his children with Aphrodite (Hesiod *Theogony* 933–937). Their two sons are Fear and Panic. They are often portrayed as driving the chariot of their father, and they rescue him from Herakles after Kyknos is slain. Their daughter, on the other hand, is Harmonia, the embodiment of civil concord (see also *OH* 55i). The legendary foundation of Thebes also reflects Ares’ ambiguity. Kadmos slays a dragon who is either an offspring or favorite of Ares. The teeth of the dragon are sown, and immediately armed warriors sprout out of the earth and commence fighting. Only five survive the savage fray, and these five become the forefathers of the five noble houses of Thebes. After this, though, Kadmos marries Ares’ daughter Harmonia, and the city is founded. Cults involving Ares are few; see Larson 2007, pp. 156–157, for details. Another war god, Enyalios, who interestingly had a female counterpart named Enyo, was eventually merged with Ares, although traces of independent cult still survived; see *OH* 76i.

As Ares is a god who controls war, he also can perforce control peace in the sense that he can prevent war from breaking out in the world (compare line 6). Our hymn is divided into two parts that clearly play on these two sides. The violent and bloody nature

of the god is given adequate expression in the first five lines; the hymn does not shirk from admitting this aspect of the god. Yet he is asked to transform himself into an agent of peace in the final four lines. This follows the pattern found in many of the other hymns in the collection: a divinity who has the potential to wreak great harm is asked propitiously to manifest themselves in their beneficial guise. This hymn should be read in conjunction with the Homeric *Hymn to Ares*, which most likely dates from the Hellenistic period or later, possibly even composed by Proclus; see West 1970. For the placement of this hymn with the following one to Hephaistos, compare line 10 of the address to Mousaios. After the digression from the hymn to Aphrodite to four abstractions concerned with order and law (*OH* 61–64), we return to two major Olympian deities who are both sons of Zeus and who both have associations with Aphrodite. The relationship between peace and justice connects this particular hymn with the previous four and eases the transition.

5 rude clash: The word for rude, “amouson,” literally means “without the Muses.” The activities of these goddesses are intricately bound up with peace (see *OH* 76i), although Ares, as mentioned in the introduction to this hymn, is not unfamiliar with their charms. The opposition between war and the arts is powerfully portrayed by Homer when he shows us the great warrior Akhilleus, who in anger has withdrawn from the fighting at Troy, in his tent, singing the deeds of the great men of the past (*Iliad* 9.185–194). In the Greek text, this word significantly is the last one before the composer asks Ares to leave off from his war-like nature in the following line.

7 Kypris: Another name for Aphrodite (see *OH* 22.7+n). Ares is often portrayed as a lover of Aphrodite, as in the somewhat risqué story of how Hephaistos captures the adulterous pair in flagrante, sung by the bard Demodokos as part of the entertainment for Odysseus at Scheria; see *OH* 66i. There seems to have been an Orphic version of their relationship in which Ares rapes Aphrodite (*Orphic fragment* 275). In one fragment from the *Shorter Krater*, a work attributed to Orpheus, the gods are interpreted allegorically, and Ares, who is equivalent to war, is explicitly contrasted with Aphrodite, who is made equivalent to peace (*Orphic fragment* 413.4).

7 Lyaaios: Another name for Dionysos; it means the “one who loosens/sets free” (see *OH* 50i). For the connection of music and peace, see note to line 5. The ecstatic worship of Dionysos represents a kind of madness that is kindred to the battle rage of Ares; compare the martial prowess of the possessed Bacchantes in Euripides *Bacchae* 714–768. It should be noted that, like Ares, Dionysos and Orpheus are said to have come from Thrace. Athene and Pan also are associated with madness and battle (see *OH* 32.6n).

8–9: Agricultural works often suffer in times of war, both due to the fact that the farmer leaves his homestead to fight and that marauding armies might ravage the land as they pass through. As with music and celebration, agriculture is a mark of civilization and thus incompatible with the savagery of war. Peace nurtures the young for obvious reasons. It is illustrative to compare Tyrtaios' admonition to the young that it is noble to die on the front lines (fragment 10) with the words of the defeated Kroisos to Kyros, the king of Persia: "No one is so foolish as to choose war over peace; for in peace sons bury their fathers, but in war fathers bury their sons" (Herodotos 1.87.4). See also *OH* 40.2n.

66. To Hephaistos

Hephaistos, the famed blacksmith of the gods, is the son of Zeus and Hera or in some accounts just Hera, who bore him apart from Zeus in retaliation for the latter's fathering of Athene without (direct) feminine aid (Hesiod *Theogony* 927–929). According to Homer, Hephaistos was cast down out of Olympos on two occasions. Once Zeus threw him out when he tried to take up the cause of his mother. All day he hurtled through the sky until he landed at the island Lemnos near sundown, where the Sinties succored the god (*Iliad* 1.590–594). Another time was at his very birth by Hera because she despised the fact that her son was born lame; Thetis and Eurynome kept him safe and cared for him in secret (*Iliad* 18.394–405 and Homeric *Hymn to Apollon* 3.311–325). Hephaistos eventually joins the Olympians. He takes vengeance on his mother by artfully constructing a chair that binds her fast when she sits on it. Hephaistos then conveniently skips town and thereafter refuses to return when entreated by the gods. In one version, Ares tries to free his mother but is frightened off by fires. Dionysos is dispatched. He gets the dour Hephaistos drunk, brings the wayward son home, and a reconciliation is finally reached (cf. Alkaios fragment 349, Pausanias 1.20.3, and Hyginus 166). Thus two outsiders are integrated into the society of the gods. The story was very popular in Archaic times as evidenced by the numerous vase paintings depicting the return. Perhaps the most famous one, found on the François vase, comically shows Hephaistos riding a mule amid reveling satyrs and nymphs as Dionysos leads the party to the seated Olympian gods (Boardman 1991, pl. 46.7). A tale with a somewhat similar pattern appears in Homer. In the *Odyssey*, the bard Demodokos sings of the adulterous affair between Ares and Aphrodite, Hephaistos' wife. Sun acts as informant, and Hephaistos forges a net with strands so fine, that they are practically invisible. The net entraps Ares and Aphrodite the next time they make love. Hephaistos bursts on the scene and calls the gods to witness; the goddesses, we are told, stay home out of modesty. Here it is Poseidon, not Dionysos, who barely mollifies the enraged god (*Odyssey* 8.266–366; see

also *OH* 65.7n). Although Aphrodite is Hephaistos' wife in the *Odyssey*, it is Kharis, one of the Graces, in the *Iliad* and Aglaia, another one of the Graces, in Hesiod (*Theogony* 945–946) and an Orphic account (*Orphic fragment* 272). In all of these cases, there is an intended contrast, perhaps humorous, between beauty and ugliness. Even in antiquity, sometimes the geek gets the girl.

A characteristic emphasized in the literature is the cleverness and inventiveness of Hephaistos. As a divine artisan, he creates wondrous things, e.g., exquisite jewelry, self-moving tripods, self-blowing bellows, android women of gold, watchdogs made of gold and silver (*Iliad* 18.372–377, 417–421, 470–473; *Odyssey* 7.91–94). He forges weapons and armor for Herakles (Hesiod *Shield* 122–140) and Akhilleus (*Iliad* 18.478–614); in both cases, the poet focuses on the elaborate imagery Hephaistos puts on the shield. Along with Athene, Aphrodite, and others, he fashions Pandora (Hesiod *Works and Days* 59–82). The mirror that the Titans use to lure Dionysos is also a product of Hephaistos (*Orphic fragment* 309). In the Homeric *Hymn to Hephaistos* he is praised as a teacher of fine crafts and skills to man, whom he thereby elevated from savagery to civilization. In this, he is similar to other trickster gods associated with fire, such as Prometheus (cf. Aeschylus *Prometheus Bound* 436–506) and Loki in Norse mythology; see further *OH* 40.8–9n. Indeed, Hephaistos was so closely associated with fire, his very name could be used as a metonymy for the element, as already in Homer (*Iliad* 2.426); note, too, that he is addressed as “unwearying fire” in our hymn (line 1). He is invoked by Hera to fight off the river Skamandros from Akhilleus, a battle of the elements fire and water (*Iliad* 21.328–382). Hephaistos also has similarities with the clever, inventive, and magical blacksmith figures in myth: the Telkhines, Idaian Dactyls, and Kabeiroi (see *OH* O.20–22). These last are sometimes considered to be the sons or grandsons of Hephaistos at Lemnos (cf. Herodotos 3.37).

It is on this island that Hephaistos had significant cultic importance. Lemnos had an ancient non-Greek population. The name Hephaistos is not of Greek origin, and it is a non-Greek people, the Sinties, who Homer claimed were hospitable to the god when he fell from Olympos. We do not know much about his worship there. Philostratus, who was from Lemnos, gives a description of one ritual (*Heroicus* 53.5–7). It seems that every year, the hearths—and especially the smiths' forges—were rekindled with fire brought from Delos. For nine days all fires were extinguished on the island and offerings to the dead were made, during which the ship from Delos could not land. The new fires are expressly said to start the new life of the community. The only other place in antiquity where Hephaistos had significant worship was at Athens, where the god was closely connected with that other divinity of skills and crafts—Athene; for details, see Plato *Critias* 109c–d and 112b, Burkert 1985, pp. 167–168, 220, and Larson 2007, pp. 159–160. These two divinities are joined outside Athenian cult as well, e.g., in *Odyssey* 6.233, Plato *Protagoras* 321d–322a, and *Laws* 920d. In one of the poems ascribed to

Orpheus, it is said that the (cosmic) Kyklopes were the first artisans and they were the ones who taught Hephaistos and Athene the arts (*Orphic fragment* 269).

4–5: The element fire is one of the four basic elements postulated by Empedokles, a thesis accepted by many later philosophers (see *OH* 5.4n and *OH* 15i). Fire appears to have had a central role in Herakleitos’ philosophy (cf. Kirk, Raven, and Schofield 1983, nos. 217–220). The Stoics, influenced by Herakleitos, held that fire was the basic substance in the world and thought that the universe periodically returned to its original state in a great conflagration (see Long and Sedley 1987, pp. 274–279; see also the “ever-living fire” of Zeus’ thunderbolt in Kleantes’ *Hymn To Zeus* 9–13). Ovid hints at this in passing only to playfully give an idea of what such conflagration might be like in his description of Phaethon’s failure to control the chariot of Sun (*Metamorphoses* 1.253–261, 2.161–313; cf. Hesiod *Theogony* 687–710 and 853–868). The belief that the world would end in fire is of course not limited to the Greeks; compare Ragnarök in Norse mythology and, to a more limited extent, the destruction of Sodom and Gomorrah in Genesis 18:20ff. The author of the Derveni papyrus also seems to consider fire to be a constitutive element of the original state of the cosmos, and, according to him, the initial separation of fire into the sun is what precipitates the creation of the universe. Elsewhere in the collection, Ether, conceived as fire, is called the “best cosmic element” (*OH* 5.4).

6–7: In describing the shield of Akhilleus, Homer mentions first and foremost that it is bounded by the ocean and that in its center are the sun, moon, and stars. Hephaistos forged the heaven in some Orphic accounts (*Orphic fragment* 274), and there might be some connection between this and the Homeric shield. The Demiurge who creates the world in Plato’s *Timaeus* is also an artisan and perhaps ultimately lurks behind this characterization of Hephaistos. The Greek word “dēmiourgos” literally means “worker for the people” (formed from “dēmos,” “people,” and “ergon,” “work”). It does not appear in this poem, but it could not, since the word cannot be fitted into the hexameter rhythm; the closely related word “ergastēr,” “worker,” does appear in line **4**, however. There may be Stoic influence in these lines as well. The fire that was the base substance of the world was referred to them as a “designing fire” (“tekhnikon pur”), which is what initiated and sustained creation as a rational whole, as opposed to “undesigning fire” (“atekhnnon pur”), which had no such generative potential (see Long and Sedley 1987, fragments 46A–D, G, and 47A, C, F, and pp. 277–278). Naturally, the ether, stars, sun, and moon, believed to be composed of the fiery element, have such associations in their respective hymns (*OH* 5, 7, 8, 9; and note the different order in this hymn, probably again due to metrical considerations).

8: This line probably is referring to the central role of fire in civilization; see the

introduction to this hymn. Fire was exceedingly important for everyday life; e.g., it provided light and was used in cooking and sacrifices. Compare also the hymn to Hestia, where the goddess is addressed as “mistress of ever-burning fire” (*OH* 84.2).

9 you dwell in human bodies: The hymn moves in a top-down fashion: cosmic fire, cultural fire, and now individual fire. There was a belief in antiquity that the soul was composed of fire, or at least a hot element. The Stoics, for example, equated the soul with fire, and thus composed out of the same element as the cosmos. In light of lines [12–13](#), however, a more biological fire might be meant. Fire, heat, and warmth play a role in ancient theories of life. Among the Stoics, Kleanthes argued by analogy from the fire that constituted the life of a living being to the fire that sustained the entire cosmos, which was conceived as a living being; Khrysippos opted for the term “pneuma,” here meaning something like “hot air” (see Long and Sedley 1987 fragments 46B, G, J, 47C, O, 53X, Y, and pp. 286–287, 319). In both cases, that which constitutes celestial phenomena and the individual life is the same element, merely differing in scope. It is perhaps worth remembering in this context that human beings in the Orphic cosmogony are created from the Titans who were incinerated by Zeus’ lightning bolt (see *OH* 37i), and Dionysos, too, can be said to have been “conceived in fire” (*OH* 45.1, *OH* 52.2). Fire and heat also are used by poets to describe emotional effects: love can burn or melt, and Sappho’s famous catalogue of the physical effects of jealousy include a “subtle fire [coursing] under the skin” (fragment 31). See also *OH* 5.3, *OH* 10.27+n, and *OH* 18.9n.

12: Fire brings many benefits to man, yet it is also destructive (cf. “all-eating” in line [5](#)), as in the case of the thunderbolt that kills Semele but leads to Dionysos’ birth. Hephaistos, too, has two sides to his personality. He can play the role of jester, as when he hobbles around to excite laughter from the gods and defuse a tense situation between Zeus and Hera (*Iliad* 1.595–600); on the other hand, as mentioned in the introduction to this hymn, he is also susceptible to anger. As often in the collection, an ambiguous deity is asked to come in his beneficial guise while putting aside his deleterious nature.

67. To Asklepios

Asklepios seems to have originally been a hero-physician from Thessaly. He is first mentioned in Homer as the father of the “good doctors” Makhaon and Podaleirios (*Iliad* 2.731–732). In myth, he is usually the son of Koronis and Apollon (see Homeric *Hymn to Asklepios* 16.2–3). Before he was born, though, Koronis marries or has an affair with a mortal. Apollon learns about this and sends his sister Artemis to kill the pregnant

Koronis. However, when the corpse of Koronis is on the pyre, Apollon takes pity on his unborn son and rescues him. The boy is entrusted to the wise centaur Kheiron, who instructs him in the arts of medicine. Asklepios becomes the world's greatest physician, but he runs afoul of Zeus by bringing a dead man back to life. Zeus punishes this transgression by kerblasting Asklepios with a lightning bolt. For the story, see Pindar *Pythian Odes* 3, Ovid *Metamorphoses* 2.600–634, and Apollodoros 3.10.3. Apollodoros lists a number of individuals claimed by various sources to be the person Asklepios resurrects, including Hymenaios by the “Orphics” (see further *Orphic fragment* 365).

Asklepios later came to be regarded as divine, and he might originally have been a god who was “demoted” to a hero by the time of Homer. He had important cults at Epidauros and Kos, and people would come to his temples for healing. One notable (though not exclusive) feature of Asklepiian cult is incubation. Here the worshippers would spend the night in the god's temple in the hopes of receiving a dream vision that would be accompanied by healing (see also *OH* 86i). Examples in literature include Aristophanes' comedy *Wealth*, where the eponymous figure is cured of his proverbial blindness by undergoing such a ritual, and the fourth mimiambus of Herodas. The last words of Sokrates are to Kriton, asking him to offer a rooster to Asklepios, a fitting gesture for one who cheerfully looked on death as a release of the soul from the prison of the body (Plato *Phaedo* 118a). The tragic poet Sophokles is said to have played a role in bringing Asklepios' cult from Epidauros to Athens (ca. 420 BC). For more on the cult of Asklepios, see Burkert 1985, pp. 267–268, and Larson 2007, pp. 192–195. See also *OH* 9i.

Our hymn has very little connection with the mythological account or traditional cultic worship. Instead, it focuses on the soteriological aspect of the one who brings healing in a world filled with pain and suffering. Health is one of the material benefits that are a recurring concern in the collection (see *OH* 68i). For the placement of this hymn in the collection, see *OH* 69i.

1 Paian: For this name/title of Apollon, see *OH* 34.1n. The alternate form Paion is used of Herakles, who is also portrayed as a healer in his hymn (see *OH* 12.10+n). It is possible that just as Herakles' divine portion in myth is transferred to Olympos upon the immolation of his physical body and then deified (see *OH* 12i), so, too, perhaps there was an account now lost to us where Asklepios, immolated by Zeus' lightning, undergoes a similar process. Semele, the mother of Dionysos, was also deified after being struck by Zeus' lightning (see *OH* 44i). See also note to line [5](#).

2 charm away the pains: Asklepios is similarly described in his Homeric hymn (16.4) and in Pindar *Pythian Odes* 3.51–52. Musical incantations were used in healing (see West 1992, pp. 32–33), and it is a commonplace in Greek literature that music

brings temporary relief to cares and worries (e.g., Hesiod *Theogony* 55). It might be that Apollon's role as musician led to his being associated with the healing arts; see *OH* 34i.

4: For the collocation of sickness and the inevitability of death, see Sophokles *Antigone* 361–364 (“for death alone/he [man] will not find an escape,/but escapes from invincible diseases/he has contrived”); also see Euripides *Alkestis* 963–972, which mentions the inability of Orpheus (or his poetry) and the “sons of Asklepios” (i.e., the Hippocratics) to ward off Necessity (i.e., death). One could interpret this line in a provisional sense; insofar as Asklepios can heal fatal diseases, he consequently “puts an end to death,” albeit temporarily. Another possibility is to understand “harsh” as being emphasized. The end of this hymn asks the divinity to “bring life to a good end,” which might be construed as requesting a painless one at a ripe old age (cf. *OH* 87.12+n); a similar idea is to be found in the following hymn (*OH* 68.9+n). Thus, the “harsh fate of death” would refer to death by disease. Given the last line of the hymn, it probably does not allude to the rewards in the afterlife the initiates might have expected to receive.

5 spirit of ... growth: The Greek word translated here is used elsewhere of Earth (*OH* 26.3), Eleusinian Demeter (*OH* 40.10), and, most notably, Adonis (*OH* 56.6), who also is killed and reborn (albeit as a flower). Dionysos, too, is closely tied to vegetation; see *OH* 30i and *OH* 50.5n. Indeed, there is some overlap in the stories of his and Asklepios' birth. Both have a mother killed by a jealous divinity, both are pulled out of fire by their father before being born, and both are given to wise hybrid creatures to be raised (Kheiron the centaur in the case of Asklepios, Silenos in the case of Dionysos; see *OH* 54.1+n). This affinity further enhances Asklepios' soteriological appeal. See also note to line [1](#) and *OH* 68.1n.

6 son of Phoibos Apollon: This accords with the accounts of Asklepios, and it is the only explicit mythical detail in this brief hymn. On the other hand, there are a number of instances in this hymn where a word is reminiscent of a cult epithet of Apollon in his capacity as healer. First, Asklepios is called Paian (line [1](#)) and “savior” (line [8](#)), as is the Apollon of cult. The phrase “you ward off evil” (line [5](#)) is a translation of a single word, “apalexikakos,” which is a compound form of the word “alexikakos,” another cult epithet of Apollon. Similarly, “helper” (“epikouros”) at line [5](#) is closely related to the cult title “epikourios.” Both of these words appear only here in the collection.

68. To Hygeia

Hygieia, also spelled Hygieia (e.g., *OH* 67.7), is the Greek word for “health,” and, as with many other abstractions, has been vaguely personified as a goddess. She is usually conceived as the daughter of Asklepios, but she exceptionally is said to be his wife in the previous hymn. In *Orphic fragment* 262, she is the child of Eros (Love) and Persuasion; both of these deities are usually connected with Aphrodite (see *OH* 55.9n), and it is possible that the placement of the Asklepios/Hygieia pair of hymns was due to this association (see *OH* 69i; note, too, the overlap between Asklepios and Adonis, for which see *OH* 67.5n). We have the opening of a poem by Likymnios, a late fifth-century poet, addressing her as “glistening-eyed mother most high, / desired queen of the august seats of Apollon, / soft-smiling Hygieia” (*PMG* 769). Her worship was closely tied to that of Asklepios, but she was not always subordinate to him; at Sikyon (Pausanias 2.11.6), for example, women dedicated their hair and scraps of clothing to her cult statue. It is notable that a native of Sikyon, the poet Aripbron (late fifth or early fourth century ^{bc}), wrote a paian to Hygieia (*PMG* 813); he calls her the “most revered of the blessed ones” and avers that all human happiness requires her. Asklepios does not appear in it, although it is possible that the poem as we have it is only a fragment. In Athens, Hygieia could be invoked along with Zeus and Agathos Daimon (Good Divinity; see *OH* 73i) in libations poured after the washing of the hands and before the drinking in the symposium. Athene was also worshipped as Health at Athens (see *OH* 32.16n). In the Hippocratic oath, her name follows that of Asklepios. It is also possible that the placement of this hymn intentionally echoes the Hippocratic order, but more likely it just follows the usual practice of our composer to place hymns to subordinate divinities (here a male/female pair) after the more important member (see further *OH* 14.8–9n).

1 blooming: Health is naturally described as blooming, and her gift is described in similar terms (cf. “every house blossoms” in line 4). The bulk of Aripbron’s fragment cited in the introduction is a conditional sentence that runs as follows: if there is any pleasure for men, “then with you, blessed Hygieia, it is in full bloom and shines with the gentle talk of the Graces.” The theme of vegetation is found in the previous hymn, where Asklepios is called a “blessed spirit of joyful growth” (*OH* 67.5+n). It appears in Persephone’s hymn (*OH* 29.18–19), and it is a prominent motif in the hymns to Dionysos (see *OH* 50i+5n).

2 mother of all: Compare the Likymnios fragment, cited in the introduction to this hymn, and see also *OH* 10.1n.

6 loathed by Hades: Hygieia, in her capacity as a healer of disease and consequently a goddess who keeps living things alive, perforce delays Hades from increasing his kingdom.

7 apart from you: The same sentiment is found in Ariphon's poem; see note to line **1**.

8 wealth: Some combination of wealth, riches, and prosperity are desired along with health throughout the collection; see *OH* 15.10–11n.

9 the many pains of old age: The idea here is not that Hygieia keeps young men healthy so that they survive to experience the suffering connected with old age. Rather, the wish is to reach old age without pains, i.e., in good health; cf. *OH* 29.19, *OH* 67.4n and *OH* 87.12+n.

69. To the Erinyes

The Erinyes (often translated as “Furies,” after the Latin *Furiae*, but the etymology is uncertain) are a group of female divinities who take vengeance for criminal acts; they are particularly concerned with the slaughtering of kin and the breaking of one's oath. We find different origins in the mythological record. Hesiod tells us that they were born from the blood that fecundated Earth after Kronos castrated his father Sky (*Theogony* 183–187). Although the violent Giants were also born from this act, it is especially appropriate for the Erinyes in light of their role as instruments of vengeance. Later in the poem (469–473), Rhea asks her parents Earth and Sky “to contrive such a plan that the birth of her dear child [Zeus]/would go unnoticed and her father's Erinys would take revenge.” Sometimes, though, the Erinyes are said to be daughters of Night (e.g., Aeschylus *Eumenides* 321–323). In either case, their origin is from a primeval, chthonic entity. Sophokles ingeniously combines both traditions by describing the Eumenides (who here are equivalent to the Erinyes; see below) as “daughters of Earth and Darkness” (*Oedipus at Kolonos* 40). Darkness is a male figure (Greek *Skotos*) and thus an appropriate masculine analogue to the feminine Night.

The Erinyes also have fertility associations, and this might have been their original domain. This connection with fertility is suggested by the fact that Earth is sometimes their mother. It is also evidenced by their close relation with the Eumenides. The two groups were originally distinct but later were usually identified with one another—the Erinyes representing the negative, punitive aspect of transgressing boundaries and the Eumenides the positive, beneficial result of maintaining such. A process of transformation is described in Aeschylus' *Eumenides*, where he connects the mythical Erinyes, who form the chorus to this play, with the cult of the Eumenides (called *Semnai Theai*, the August Goddesses, at Athens). At the end of the play, the Erinyes, having been denied their prerogative to mete out punishment to Orestes for his matricide, threaten to afflict Athens with disease that would make the land “leafless” and “childless”; after Athene assuages their anger by offering them honors in Athens, the

Erinyes in turn promise benedictions for a prosperous land. This ability to destroy or nurture life hints at their powers of fertility. Furthermore, we find Demeter worshipped as Demeter Erinys (sometimes called just Erinys). According to Pausanias (8.25.4–10), Demeter, while searching for Persephone, turns herself into a horse in order to escape the unwanted attentions of Poseidon. Upon recognizing the ruse, he transforms himself into a horse as well. The result of their union is a mysterious daughter (whose name is not given) and the wonder horse Areion, who is sometimes said to have Earth as his mother. Demeter was given the name Erinys due to her initial anger over the encounter; compare the anger of Nemesis (*OH* 61i) and Melinoe (*OH* 71.4–5+n). The name Erinys is also found among other divinities in a Linear B tablet from Knossos, but nothing about this goddess is known. It may be that she was a completely independent fertility goddess who eventually became identified with Demeter, and, in a separate development, was expanded into a plurality representing different aspects of the original goddess, whatever they were (cf. note to line 1).

In cult, the Erinyes do not appear to have been directly worshipped. Aside from the cult of Demeter Erinys, who might not be connected with the group, there was a temple to the Erinyes of Laios and Oedipus in Sparta and its colony Thera (Herodotos 4.149.2); it is interesting to note that we have evidence for the close proximity between a tomb of Oedipus and the Eumenides' cult both in Athens and the Attic deme Kolonos. The Spartan cult, though, was founded by a particular clan in an effort to ward off continued infanticide (compare the threats made by the Erinyes in the *Eumenides*, which are another sign of their connection with fertility), but the nature of worship is unclear. In general, however, it is likely that in many cases the cults to the Eumenides are, in fact, to the Erinyes, albeit in their capacity to bring blessings. One approaches divinities for favors, and the invocation of the deity by means of a euphemistic name was felt to increase the chance that the divinity would appear in its friendlier guise. To call on the Erinyes by this name would increase the risk that the goddesses would appear in their unpleasant aspect (cf. *OH* O.12+n and *OH* 71.11n). By the same token, it is the Erinyes (alongside other chthonic powers)—and not the Eumenides—who are invoked in curse tablets, where their violent and deadly powers are deliberately sought for deleterious effect. For a similar reason, they also at times appear in magical spells, e.g., to help bring back a lover or catch a thief. The Erinyes are sometimes portrayed in the literature as physical manifestations of curses, and in fact are called Curses (Greek *Arai*) from time to time. They can also be found rationalized as a perpetrator's guilty conscience. Both the Erinyes and Eumenides are mentioned in the first few columns of the Derveni papyrus; see further *OH* 70i. Very little of the text can be read, let alone understood, and addressing the various possible interpretations is beyond the scope of this commentary; see Betegh 2004, pp. 74–91, 218–219.

The close connection between the Erinyes and Eumenides is maintained in our

collection. The hymns to these goddesses form a contiguous pair (cf. *OH* 14.8–9n), and there are many correspondences in language and imagery. Some of these are pointed out in the notes below, as well as in the following hymn. Yet, despite these similarities, the two groups are not identified with one another but rather are kept distinct. The Eumenides are given a genealogy, for example. Even more surprising, in view of the tradition, is that they are described in demonic terms—more so than the Erinyes. Further differences are that each group is summoned for somewhat different reasons and given different offerings. Since the *Hymns* were composed for a specific, pragmatic purpose, such a material distinction implies a conceptual one. The negative/positive polarity of the Erinyes/Eumenides found in earlier times has been effaced; instead we have two very similar sets of divinities, invoked in a slightly different, but related, manner. This allows for a certain consistency with the often conflicting literary and religious traditions. A similar explanation applies to the close relationship of the Erinyes with the Fates (see *OH* 59i) and Nemesis (see *OH* 61i).

This hymn begins a series (*OH* 69–77) whose placement within the collection is curious. The other hymns show evidence of having been deliberately positioned (see in particular *OH* 15i, *OH* 30i, *OH* 55i, *OH* 61i, *OH* 79i, and *OH* 87i), but these hymns seem out of place, a mere listing of pairs (except for the hymn to Melinoe, which is nevertheless closely related to the Erinyes/Eumenides pair and clearly belongs with them; see *OH* 71i). Now, it may very well be that our composer did not know how to integrate these entities and so just tossed them together in a sort of random miscellany near the end of the collection. On the other hand, one thread that ties them together is that all of the addressees are much more bound up with cult worship than with literary mythology. The exception to this proves the rule: both the Muses and Mnemosyne are explicitly connected with cult practice in their hymns (*OH* 76.7 and *OH* 77.9–10), and note that memory plays an important role in the eschatology of some of the Bacchic gold tablets. Here, though, Mnemosyne is invoked right before Dawn to help the initiates, who have probably been worshipping the entire night, to remember the rest of the hymns and the ritual (see *OH* 77i). The block of *OH* 69–77 may further be connected with the Dionysian hymns (*OH* 45–54) through their cultic, mythological, and linguistic associations (e.g., the maenadic imagery in *OH* 69, Leukothea the addressee of *OH* 72, the Muses and Mnemosyne as founders of mystic rites). There might also be ring composition with the final group of hymns, as they end with death (literally) and the *OH* 69–77 group begins with death figures (Erinyes, Eumenides, and Melinoe).

1 Tisiphone, Allekto, noble Megaira: We have only sparse attestations for the names, one of which is Apollodoros (1.1.4), whose source seems ultimately to have been derived from an Orphic theogony (West 1983, pp. 121–126). Therefore, it is possible that they are Orphic in origin. The names are significant. “Tisiphone” means

“vengeance for murder,” Allekto (sometimes Alekto) “unceasing,” and Megaira “grudge.” Taken together, they represent in particular the Erinyes’ role as punishers of murderers. The dead victim bears a “grudge” that requires “vengeance for the murder,” and this grudge is “unceasing” until the murderer is punished. The same exact line appears in the *Orphic Argonautika* (968), and these are the only places where all three Erinyes are named together in extant poetry. Persephone appears in place of Tisiphone in a prayer to Moon found in a magical handbook, but it is possible that this was a lapse by the writer; Persephone’s name appears again a few lines later in the text; see note to line [16](#).

[2 Bacchic cries:](#) Throughout this hymn, the Erinyes are described through Dionysian and particularly maenadic imagery (see *OH* 1.3n and *OH* 52i). Like the maenads, they raise Bacchic cries, they are active at night (line [3](#)), they are rabid (line [6](#)), they howl (line [6](#)), they wear animal skins (line [7](#)), and snakes adorn their hair (line [16](#); see note below). This association already appears in Greek tragedy; for references and an interpretation, see Johnston 1999, pp. 253–256. For loud noise in Dionysian worship, see *OH* 30.1n.

[4 Styx:](#) A river in the underworld. Its name means “hate.” The Olympian gods, when making an oath, swear by its waters (Hesiod *Theogony* 775–806). Hesiod tells us that the Erinyes assisted in the birth of Oath, whose mother was Strife (*Works and Days* 803–804). The water of the Styx is described as splendid in Orpheus’ address to Mousaios (*OH* O.29), and this is the only other mention of the river in our collection. Styx is a daughter of Okeanos; see *OH* 83.3n.

[9 phantoms airy, invisible:](#) Two closely related passages in Hesiod seem relevant to this description. First, Dike, whenever wronged in a court of law, visits ruin on the city clothed in airy mist (*Works and Days* 222–224). A little later in the same poem, Hesiod addresses the kings and reminds them that “upon this earth that nurtures many Zeus can levy/thirty thousand deathless guardians of mortal men, / who keep a watchful eye over verdicts and cruel acts/as they rove the whole earth, clothed in mist” (252–255). Thereupon Dike is represented as a girl who runs to daddy Zeus whenever men make false charges in order that vengeance be taken on them (the verb used, “apoteisei” (260), is cognate with the “tisi” in Tisiphone; see note to line [1](#)). See also *OH* 61i and *OH* 62i. The Erinyes as described in our hymn have a similar function, and it is very suggestive that a fragment attributed to Orpheus (*Orphic fragment* 851) implies that the Erinyes are the agents of Zeus’ indignation at those who do not respect the ordinances of their “ancestors.” A forged letter attributed to Herakleitos explicitly connects the Erinyes with the Hesiodic guardians: “Many are the Erinyes of justice [*dike*], the watchers of moral failings. Hesiod lied

when he said there were thirty thousand. They are few and not sufficient for the evil in the world. There is much wickedness” (9.3.1). For the Erinyes’ connection with Dike, see note to line [15](#) below. Homer twice uses the epithet “mist-roving” (*Iliad* 9.571, 19.87) to describe an Erinyes; the same word is used to describe Moon (*OH* 9.2), but there the word does not have the connotation of invisibility. Words denoting “air(y)” or “mist(y)” appear with some frequency in the *Hymns*. Usually they merely refer to the element “air” and are not used descriptively of a phantasmal appearance. Both ideas, however, are combined, when Zephyros is called “airy, ... invisible” (*OH* 81.6), just as the Erinyes are here. For more information on airy phantoms, see *OH* 71i.

[15 you gaze as the eye of Dike](#): For the eye of Dike, see *OH* 62.1+n. The Erinyes are often connected with Dike in literature. The chorus of Erinyes in Aeschylus’ *Eumenides* declare that fear of their punishment makes a man obey Dike (490–565); compare the *Sisyphos* fragment mentioned in *OH* 61.5n. Their role in the social order of man also finds curious reflection in a fragment of the Pre-Socratic philosopher Herakleitos (Kirk, Raven, and Schofield 1983, no. 226), which happens also to be cited in the Derveni papyrus. Herakleitos says that the sun will not overstep its proper measure; otherwise the Erinyes, “assistants of Dike,” will find him out (see also note to line [9](#)). A similar portrayal of the Erinyes is found in an enigmatic saying attributed to Pythagoras by Hippolytos: “If you travel abroad from your own [land?], do not turn back; otherwise the Erinyes, helpers of Dike, will come after you” (*Refutation of All Heresies* 6.26.1). Perhaps the mention of the “speedy flames of the sun and the moon’s glow” (line [10](#)) is a remnant of such philosophical speculation. Our hymn certainly portrays the Erinyes as part of divine order: they “howl over Necessity’s dictates” (line [6](#)) and are called “goddesses of fate” (line [16](#); see note below). Their connection with Dike reinforces the idea that not only is there order in the world but that it also possesses an ethical dimension; see further *OH* 64i.

[16 snake-haired](#): A traditional characteristic in literature and art. Aeschylus is the first extant writer to describe the Erinyes thus (*Libation Bearers* 1048–1050), and, if Pausanias (1.28.6) is to be believed, he was the first one to do so. The same word appears in line [10](#) of the next hymn in the same metrical position (and see *OH* 70.9–10+n).

[16 many-shaped goddesses of fate](#): Compare “of the thousand faces” (line [8](#); the two words both end in “-morph,” “shape”). Their connection with “Necessity’s dictates” (line [6](#)) is consistent with their equivalence to the Fates. In Vergil’s *Aeneid*, the Erinyes *Allekto* is described as having “a thousand [= many, countless] names” (7.337), and Servius in his comment on this line reports that Euripides in one of his

tragedies (now lost) has Allekto claim that she was not born to fulfill a single function (implied are her traditional roles, as described above) but that she is Fortune (probably Tyche in the original), Nemesis, Fate, and Necessity (fragment 1022). This probably is what Herakleitos and Pythagoras had in mind (see note to line 15), and, indeed, Euripides might have been directly influenced by one or both of them. A prayer to Moon in a magical handbook also calls the Erinyes “many-shaped.” Even more pertinent, at the beginning of this prayer Moon is equated with them (they are named here, with Persephone in place of Tisiphone; see note to line 1), Dike, and the Fates, while at the end she is equated with Necessity, Fate, Erinys, and Dike (*PGM* 4.2795–2799; 2858–2860; see also note to line 9). This shows how easily the Erinyes could be seen as a different manifestation of similar divinities, not just of the Eumenides. Usually, though, the Fates and Erinyes are kept separate. Both are, in some accounts, daughters of Night, and so could be considered sisters (see the introduction to this hymn). Agamemnon blames Zeus, Fate, and the Erinys for his ruinous dispute with Akhilleus (*Iliad* 19.86–90). In the *Eumenides*, Fate is said to have conferred on the Erinyes their prerogatives (334–339). In our collection the two groups are kept distinct, despite the number of verbal and conceptual correspondences between their hymns (as with the Eumenides; see *OH* 70i). They are both concerned with the moral order of the cosmos (see *OH* 59i), albeit from different perspectives. The Fates work from above—while still maintaining chthonic associations (see *OH* 59.3–4n)—and the Erinyes from below, with us hapless mortals caught in between.

70. To the Eumenides

The Eumenides, the “kindly-disposed ones,” are a group of female divinities similar to, and usually identified with, the Erinyes. In Athens, they were called the August Goddesses (Semnai Theai). In *Oedipus at Kolonos* 461–492, Sophokles gives a literary description of a rite of atonement to the Eumenides, and their worship has a significant role in this play. For more information about the Eumenides, and their relation to the Erinyes, see the introduction and notes to the previous hymn. They are usually considered beneficial goddesses, as their name would suggest. Unlike the Erinyes, they are not invoked in spells or curses. In our hymn, however, they are given a more Stygian and infernal character that is usually reserved for the Erinyes. The Eumenides were in fact originally fertility goddesses with definite chthonic associations. This can be seen in Aeschylus *Eumenides* 903–967, where the transformed Erinyes promise first and foremost bountiful production. The Orphic tradition seems to have recognized their primeval function as well, for in *Orphic fragment* 293, they are called “flower-

producers.” See also the note to lines [2–3](#). The Derveni papyrus enigmatically equates the Eumenides with souls.

[2–3](#): Chthonic Zeus is another name for Hades; see *OH* 18.3+n. Persephone is also called the mother of the Erinyes at *OH* 29.6. The parentage given in the *Hymns* differs from the one found in the mainstream tradition (see *OH* 69i). However, two fragments ascribed to Orpheus (*Orphic fragment* 292–293) also present Hades and Persephone as the parents of “the Eumenides under the earth.” This chthonic connection is not exclusively Orphic; for example, the Athenian Semnai Theai dwelt in a cave beneath the earth (cf. Aeschylus *Eumenides* 1004ff.; also *OH* 69.3–4 and 8). Orpheus is also supposed to have written that Demeter prophesied to her daughter that she would “mount the blooming bed of Apollon/and give birth to splendid children, their faces burning with fire” (*Orphic fragment* 284). These children are the Eumenides, who are also described as “bright-faced” in *Orphic fragment* 293. It would seem, then, that the Orphic tradition had two different fathers for the Eumenides. However, the name Apollon was often connected with the verb “apollumi,” “I destroy,” and it is possible that Apollon here is used as an oracular periphrasis for Hades, “the destroyer” (just as he is called “Chthonic Zeus” in our hymn); another possibility is that the different fathers represent two alternate versions that were considered Orphic in antiquity. These two interpretations are discussed by West 1983, pp. 95–98, 243–244.

[4–5](#): The Erinyes also watch over human beings “as the eye of Dike, ever in charge of justice” (*OH* 69.15), and they “howl over Necessity’s dictates” (*OH* 69.6). Both groups are described by the adjective “timōroi” (translated “retribution” at *OH* 69.7 and “punish” here), which is used in the same metrical position. These goddesses, then, are described as having more or less the same function. One interesting difference, though, is that the Eumenides are said to be concerned with “impious mortals,” whereas the Erinyes, like the Fates, watch over all mortals, just and unjust alike.

[6 black-skinned queens](#): The color black is often associated with the underworld and its denizens. The Eumenides are also “nocturnal” (line [9](#)) and “of the night” (line [10](#), and see note to line [10](#)). The word translated as “black-skinned” is also used of Sky (*OH* 4.7, there translated “dark blue”), and Aphrodite is called on to join the company of the “dark-faced nymphs” (*OH* 55.22). The Eumenides are similarly called “sable-skinned” at Euripides *Orestes* 321.

[6–7 your awesome eyes ... / ... darts of light](#): Compare the description of the Eumenides mentioned in *Orphic fragment* 284 and 293, cited in the note to lines [2–3](#). In a hymn to Moon found in the magical papyri, she is called “flesh devourer”

(*PGM* 4.2866) in a context where she is equated with the Erinyes and others (see *OH* 69.16n “many-shaped”), and there are a number of close verbal correspondences between this passage and our hymn (see further note to line [10](#)). Moon is also said to be seen eating human flesh in other parts of the same spell book. A curse spell calls on “the flesh-devouring gods,” among others, for its fulfillment.

[8 frightful](#): The same word recurs at line [10](#), where it is rendered “terrible.” It is a noun in ancient Greek, and its adjectival form is used once of the monster Ekhidna (*Orphic fragment* 81.2) and once of Ares (*Oracula Sibyllina* 13.78). These are the only appearances of the word and its cognates in ancient Greek. A closely related adjective is used of the Erinyes at *OH* 69.8 (“dreaded maidens”).

[9 paralyzing the limbs with madness](#): Insanity is typical of how the Erinyes lay low their victims, as they themselves mention in their binding spell over Orestes at Aeschylus *Eumenides* 329–330 and 342–343. It is again notable that the Eumenides are attributed with a negative function normally associated with the Erinyes. Deliverance from madness or frenzy appears elsewhere in the *Hymns*: see *OH* 71.11n.

[10 snake-haired, terrible maidens of the night](#): The Erinyes are also described as “snake-haired” (*OH* 69.16; same metrical position), and there are only two other appearances of this word in ancient Greek. It is again used of the Eumenides by the first-century AD philosopher Annaeus Cornutus, and it is one of the many epithets lavished upon Moon in her hymn in the magical papyri (*PGM* 4.2863). This hymn bears many striking verbal similarities to ours: in addition to this word, both goddesses are dark (line [6](#) ~ 4.2863), eat flesh (see note to lines [6–7](#)), inflict madness (line [8](#) ~ 4.2868; see also *OH* 71i), and are “nocturnal” (line [9](#) ~ 4.2855). The Eumenides’ connection with the night is established in this line as well, and the word translated here as “of the night” is the same one translated as “nocturnal” in the hymn to the Erinyes in the same metrical position (*OH* 69.3); for other close similarities between these two hymns, see the notes to lines [4–5](#) and [8](#).

71. To Melinoe

Melinoe is an obscure figure. This hymn is the sole literary testimony of her existence, and the only other appearance of her name is found inscribed on a magical device, which was presumably used for divination (see Morand 2001, pp. 185–88). On this device, the name appears with others (including Persephone) in an invocation to Hekate. An affinity of Melinoe to Hekate is found in the *Hymns*. Both are “saffron-cloaked” (line 1 ~ *OH* 1.2), called “nymph” (line 1 ~ *OH* 1.8), and are invoked to come in good spirits. They also are active at night (line 9 ~ *OH* 1.5). Hekate is elsewhere associated with driving mortals mad (see note to line 11 and *OH* 1i). However, the two are not quite the same in the collection, as they do not share the same father. Melinoe is represented more as an infernal, psychic force—a spectral embodiment of Persephone’s anger that irrationally lashes out at mortals—and hence the need to appease her. Hekate, too, was commonly believed to be capable of inflicting insanity by means of such spooks. Melinoe’s ability to cause madness or insanity here is reminiscent of the Eumenides’ similar capability described in the previous hymn. There are other explicit connections between the two, which explains why the hymn to Melinoe follows that of the Eumenides (see *OH* 69i). It is particularly significant that they are born from Persephone, especially since she is not the traditional mother of the Eumenides. Melinoe is asked to “show to the initiates a kindly ... face” (line 12), and the word for “kindly” (“eumenes”) is the root from which the name Eumenides is derived. Moreover, the name Melinoe might provide a further clue. One possible meaning of this word is “gentle-minded,” which would be quite analogous to the euphemistic name Eumenides (see *OH* 70i). However, the name may also be derived from a Greek word meaning “yellow” and thus be a euphemism for Hekate in her role as a moon goddess (see Ricciardelli 2000, p. 495). Moon is described as “amber-colored” (*OH* 9.6), and both goddesses receive the same offering (aromatic herbs). Madness was also associated with the moon in antiquity, as can be seen in the etymology of the English word “lunatic,” which is derived from Latin “luna” (“moon”); see also *OH* 1i and *OH* 70.10n. Nevertheless, given the lack of evidence, we should probably not pedantically press for a meaning. The name Melinoe could very well have had both connotations, the color and the mood, for the initiates, however her name was generally understood. In any event, Melinoe should be considered to belong to the cluster of goddesses that include Hekate, Moon, Artemis, and Persephone, here assimilated to a degree (by genealogy and function) to the Erinyes/Eumenides pair.

1 saffron-cloaked: The epithet occurs in the same metrical position in Hekate’s hymn

as well as in Hesiod's description of Enyo (one of the Graiai) and the Okeanid Telesto (*Theogony* 273 and 358, respectively). Homer uses it of Dawn, and Alkman of the Muses (*PMGF* 46). "Saffron-cloaked" here might just be a decorative epithet, or it could be a play on the color implied by Melinoë's name (see the introduction to this hymn). If Melinoë is another name for Hekate in her capacity as moon goddess, then the choice of the word might be a conscious play on Homeric usage, connecting diurnal and nocturnal light.

1 nymph: This does not designate Melinoë as a member of a group of lesser divinities, but rather a young woman of marriageable age; see *OH* 51i. The singular is also used of Hekate (*OH* 1.8) and Tethys (*OH* 22.1; here it means "bride").

2–3: Very similar phrasing is found in the hymn to Adonis (*OH* 56.9), who is also born from Persephone.

2 Kokytos: A river in the underworld; its name means "wailing." It is mentioned once more in the collection as the location of the dwelling of Chthonic Hermes (*OH* 57.1), just as the Styx marks the home of the Erinyes (*OH* 69.4) and Acheron is the throne of Hades (*OH* 18.10). According to *Orphic fragment* 340, the souls of those who committed injustices in their lives come to Tartaros by way of Kokytos (see *OH* 18.2n).

3 Kronion: A common epithet of Zeus, meaning "son of Kronos."

4–5: The story is obscure, and interpretation is made more difficult by the fact that the original Greek is problematic, perhaps corrupt. The "wily plots" are necessary since Persephone is probably already the bride of Hades. Most likely they indicate that Zeus had disguised himself, as he often does in his amorous pursuits. In Orphic mythology, he took the form of a snake when he fathered Dionysos by Persephone. Since Dionysos has the same parentage in the *Hymns* (*OH* 30.6–7), it is possible that this act was understood by the initiates to have also produced Melinoë; see *OH* 29i. The snake, as symbol of chthonic powers, would be an appropriate form to produce such an infernal creature, and both Dionysos and Melinoë are connected with madness. Compare *Odyssey* 11.633–635, where Odysseus is afraid that Persephone might send a ghost or a monster after him during his stay in the land of the dead.

8–9 shining in darkness— / ... gloom of night: Melinoë's activity at night belies her chthonic nature. Line 8 has been interpreted to allude to different phases of the moon (Ricciardelli 2000, p. 498). Compared with the rest of the hymn, though, it seems more likely that the various stages of visibility are more naturally understood as a concrete extension of how Melinoë vexes mortals. Shining (or gleaming) in darkness is found also in the hymn to Night, describing both her (*OH* 3.7) and the

fears she is asked to disperse (*OH* 3.14).

10 O queen of those below: Almost the same exact phrase is used of Melinoë's mother, Persephone, in *OH* 29.6 ("queen of the netherworld").

11: A very similar request is made of Pan (*OH* 11.23+7n). For the madness caused by Pan ("panic"), see *OH* 11i. It is typical that a divinity has the power to cure what lies in its power to cause. Dionysos is able to remove madness as well as bring it (see *OH* 53i). Rituals to cure madness are attested for the Korybantes, Kybele, and, possibly, Hekate; see Dodds 1951, pp. 75–80 (particularly pp. 77–78.). Rhea is often identified with Kybele, and so it is not surprising to find that she, like Melinoë, has a connection to madness in the *Hymns* (see *OH* 14.3+n), although she is invoked at the end of her hymn to banish "death and the filth of pollution," not madness. The Korybantes were connected with Rhea-Kybele, and it might be the case that their rituals to alleviate madness were not distinct from but rather part of Kybele's. Their namesake Korybas bears some affinity to Melinoë in this regard; he is summoned to avert fantasies (the Greek word is related to that of "apparitions" in line 6) from the soul (*OH* 39.4 and 10), as well as fear (*OH* 39.3) and anger (*OH* 39.9). The collection's concern with madness is probably to be understood in light of the overall strategy in summoning divinities. Encountering the divine is always a risky endeavor; one can never be certain how one stands in the eyes of such beings. Contact with the more-than-human carries with it the danger of losing one's speech, one's senses, even one's sanity. This concern is reflected throughout the collection in that many of the hymns either explicitly ask that madness be driven away or implicitly do so by requesting the divinity addressed to come with a peaceful disposition; see *OH* 30i and *OH* 69i and further Graf/Johnston 2007, pp. 146–148, 155–156. Comparable is the petition at the end of the hymn to Dream that requests "do not through weird apparitions show me evil signs" (see *OH* 86.18+n); note that the shapes of Melinoë are also described as "weird" (line 7).

72. To Tyche

Tyche, which is the Greek word for "fortune" or "chance," is the personification of a concept that became very prominent in Hellenistic and especially in Roman times. She is not found in Homer but Hesiod counts her among the Okeanids (*Theogony* 360). Similarly, we find a Tyche among the nymphs who were picking flowers with Persephone before she was abducted by Hades (Homeric *Hymn to Demeter* 2.420; see also *Orphic fragment* 387, from a similarly themed poem attributed to Orpheus). It is not clear whether they were conceived as individual personifications of the concept

tychē or if the name is merely a “speaking name.” We do find Tyche personified outside of epic. Alkman calls her the daughter of Forethought and sister of Eunomia and Persuasion (*PMGF* 64). Pindar addresses her as “Tyche the Savior” at *Olympian Odes* 12.2 and elsewhere numbers her among the Fates as their mightiest member (fragment 41, preserved by Pausanias 7.26.8; see also below). The tragedians of the fifth century occasionally mention a personified Tyche. In Euripides’ *Kyklops*, Odysseus utters a short prayer to Hephaistos and Sleep for help in blinding the Kyklops, and at the end of the prayer he claims that if the gods fail to heed his request, it will be necessary to regard “tychē” as a “divinity” and one more powerful than the gods (606–607). The concept, even in its personified aspect, has been tenacious and one that still survives in Greece.

Tyche as an actual goddess instead of a mere personification of an abstract idea does not seem to occur until the fourth century BC, when what we might call a folk religious attitude emerges, as is evidenced by the picture gleaned from the orators and the poets of New Comedy. Tyche becomes a sort of “Lady Luck,” who may bring unexpected fortune (or disaster) to enterprises. A parallel development is the concept of a personal Tyche that attends an individual from birth and is “responsible” for that person’s fortunes in life. This is a concept akin to the Fates “weaving” each person’s destiny; see *OH* 59.15n, and compare the stars’ role in personal destiny (*OH* 7i). Pindar, as mentioned above, included Tyche among the Fates and the plural Tychai are personified and mentioned alongside the Fates in the magical papyri. Mesomedes identified both Tyche and Fate with Nemesis in his hymn to that goddess (see *OH* 61i). For a brief summary of this transformation of Tyche in the fourth century, see Mikalson 1998, pp. 62–63. In terms of cult, there is no evidence of any before the fourth century BC, unless Pausanias’ description of a statue of Tyche in Smyrna carved by Boupalos, who was active in the sixth century BC, was used as a cult figure (4.30.6). According to Pausanias, this was the first depiction of Tyche with a heavenly sphere above her head and of her holding in one hand the horn of Amaltheia (later known as the cornucopia, or “horn of plenty”), the wonder-goat who suckled the infant Zeus (see also Pausanias 7.26.8). The horn is common in the iconography of Tyche in later times. Pausanias also mentions a statue of Tyche holding the infant Wealth in her hands in her sanctuary at Thebes from the early fourth century (9.16.1–2). Tyche became particularly associated with the protection and foundation of cities, and it is interesting to note that already Pindar, according to Pausanias, is said to have called her “pherepolis” (“she who supports the city”; Pausanias 4.30.6 = Pindar fragment 39).

An anonymous poetic fragment in hymnic style addressed to Tyche is preserved by Stobaeus (1.6.13 = *PMG* 1019). This fragment emphasizes the blessings she may bring, and notable is the light imagery that, as often in Greek poetry, is symbolic of deliverance from ills (compare the Pindar *Olympian Odes* 12). In our hymn, Tyche is just as capable of granting wealth as poverty. Furthermore, as is appropriate for this

collection, she takes on a more chthonic coloring than elsewhere (except, perhaps, in the Homeric *Hymn to Demeter* and the related lost Orphic work). She has been ostensibly integrated into the Dionysian-Orphic scheme. For the position of this hymn and the next in the collection, see *OH* 69i.

2 goddess of the roads: Hekate is normally associated with roads, particularly intersections (see *OH* 1.1). It seems that Tyche is here being assimilated to Hekate (see *OH* 36.2), and it is perhaps not a coincidence that this hymn follows after the one to Melinoe, who also has similar associations (see *OH* 71i). In Hesiod's *Theogony*, Hekate is similarly represented as being capable of granting numerous kinds of blessings to those she favors but also of withholding such gifts when she so chooses (see *OH* 1i, and compare with lines [6–8](#) in this hymn). The identification with “Artemis the guide” in the following line reinforces this supposition, as Artemis is but another aspect of Hekate (see *OH* 36i). We also find mention of Moon in this connection, and it is interesting to note that Tyche is invoked as another name for Moon in the magical papyri—in fact, right after the name “Selene” (*PGM* 4.2665). Tyche is not one of the divinities mentioned in Orpheus' address to Mousaios, which perhaps speaks for her identification with Hekate-Artemis-Moon in the collection.

4 Eubouleus: In our hymns, this is another name for Dionysos, Zeus, and Adonis. In Orphic cosmogony, it is also another name of Protogonos (see *OH* 6i). Here it seems to be used of Zeus, who is the father of Artemis. See *OH* 41.8n.

73. To Daimon

In Greek, the word “daimōn” denotes a vague appellation of divine force, sometimes personified, but more often not. All divinities can be called a *daimōn*, and so can human beings after they have died. The Golden Race in Hesiod's myth of the five races become such figures after their extinction (*Works and Days* 121–126); in later times, it was common to refer to the deceased as a *daimōn* in grave inscriptions. The modern idea of a demon, that is, a malevolent supernatural entity, is first attested for Xenokrates, one of Plato's students. For the overlap and distinction between daimōn and god, see Burkert 1985, pp. 179–181. The ancient Greeks did not like unexplained phenomena and often cast about for something to firmly ground their understanding of the source of their experiences (see also *OH* 59i). Desire in early Greek poets, for example, is not an emotion welling from within, but an external force that emanates from the eyes of the beloved. Sokrates attributed the premonition he felt before engaging in an action to be somehow “*daimōn*-like.” Indeed, in speaking of divine activity, the ancient Greeks often took such careful precautions. An unknown cause of an event can be expressed by

saying “a god” or “some god” willed it to be thus, and the efficacy of divine power might be qualified by, e.g., statements that the gods “somehow” or “in some way” accomplish such and such. The concept of *daimōn* coheres to a large extent with this sentiment and provided a sort of a blank check, as it were, for causal explanations. It was particularly linked to individual fortunes, both good and bad.

It is specifically in this capacity that we find *daimōn* worshipped as a household god, where the concept is personified to a degree and the entity so produced called Agathos Daimon (Good Daimon). Libations poured before the drinking of wine could be accompanied with an invocation to this divinity, and at symposia he would be invoked along with Zeus Soter (the “savior”) and Hygieia (see *OH* 68i). The connection with personal fortune brings Agathos Daimon in contact with (Agathe) Tyche (Good Fortune), and they are often found together. In Isidoros’ hymns (first century ^{BC}) Isis is associated with Agathe Tyche and another Egyptian goddess, Renenutet, who was connected with individual fortunes. This figure has a male consort, Sokonopis, who corresponds to Renenutet’s consort Shay and whom Isidoros identifies with Agathos Daimon (see Vanderlip 1972, p. 6). (Agathe) Tyche and (Agathos) Daimon are also sometimes invoked together in the magical papyri.

Our author seems to be intentionally incorporating elements of Agathos Daimon in this hymn, particularly the concern for material blessings and his connection with Tyche (subtly expressed thematically and linguistically). That the addressee is twice called Zeus, however, indicates something more. The wealth discussed in this hymn primarily refers to agricultural wealth (cf. “livelihood” in line 2). It is not surprising, then, that there are a number of points of contact between this hymn and others in the collection addressed to chthonic deities connected with agriculture, particularly Hades. This god is sometimes addressed as “Chthonic Zeus,” as we find in the hymn to Plouton (see *OH* 18.3+n). Thus Daimon might represent a particular aspect of Hades. However, it is much more likely that it is Zeus himself that is being addressed. Despite being a celestial god, Zeus was also intimately involved in fertility. Rain is necessary for the crops to grow, and, as the god who sends the rain, Zeus may legitimately be called the one “who gives livelihood to mortals” (line 2). Moreover, worship of Zeus had a chthonic aspect as well, particularly as a tutelary household god. In this, he bears a close affinity to Agathos Daimon, and it would be quite natural to refer to Zeus as Daimon. Two particular incarnations of Zeus that seem relevant to this hymn are Zeus Ktesios (Zeus of Wealth) and Zeus Meilikhios (Zeus the Gentle); see the notes to lines 2 and 4. It should also be mentioned that the other hymns addressed to Zeus focus on the celestial side of this god, particularly as the great weather god (*OH* 15 and *OH* 19–20). It would be very strange if the chthonic side, one that was quite prevalent in actual religious practice and that is particularly germane to our cult, would be neglected in the collection. Comparable, perhaps, is the separate treatment of Hermes and Chthonic

Hermes (see *OH* 57i). When calling on the gods, the Greeks preferred to err on the side of inclusiveness.

Three different *daimōn* figures are mentioned in Orpheus' address to Mousaios. There we find a bifurcation into a "holy" *daimōn* opposed to a *daimōn* responsible for the ills that befall mortal men (line 31); the holy *daimōn* is presumably responsible for the beneficial events and might actually have been considered to be Agathos Daimon by the cult. The next line speaks of divinities (*daimones*) who inhabit every nook and cranny of the cosmos. Consistency might be imagined by postulating a hierarchy of *daimones*: a Zeus-*daimōn* at the head, followed by a personification of two aspects of Daimon—one good, one bad—and finally an acknowledgment of the plurality of *daimones* that are connected with the various individual fortunes. But perhaps we should not overly press for a systematic theology; the notion of a *daimōn* is very fluid, encompassing many senses and fulfilling different functions. The hymns capture both the idea of a race of guardian spirits, already found in Hesiod (see *OH* 69.9n) and the personified abstraction of such an idea, as seen in the person of the Agathos Daimon. The hymn to Tyche would naturally suggest one for an individualized *daimōn*, a female-male pairing that is repeated in the subsequent hymns to Leukothea and Palaimon as well as throughout the collection (see *OH* 14.8–9n). The identification of Daimon with Zeus in his chthonic aspect is natural and another example of the complex web of associations that form the tissue of our collection.

2 gentle: This same adjective is used of Tyche in the same exact place in the previous hymn. The *daimones* mentioned by Orpheus in his opening address are included among divinities referred to as "gentle." The Greek word, "meilikhios," is also a cult title of Zeus. Under this name, he was worshipped both as a household and polis divinity. The power to grant good or bad fortune was his, and sacrifices were made as a way to stay in this god's good graces. An overview of Zeus Meilikhios (and other similar incarnations) may be found in Larson 2007, pp. 21–23.

2 who gives birth to all: Zeus is often considered the father of gods and men, and the epithet "who gives birth to all" is also used in the hymn of Astrapaio Zeus (*OH* 20.5, translated there as "begetter of all"). See also *OH* 15.3–5+n. A very similar epithet is used of the sky gods Sky (*OH* 4.1) and Kronos (*OH* 13.5), as well as Zeus' son Herakles (*OH* 12.6). This also speaks against interpreting Daimon as Hades in this hymn.

4 giver of wealth: Cognates of the epithet translated here as "giver of wealth" ("ploutodotēn") are used to describe Demeter ("giver of all," *OH* 40.3) and Hades ("you give the wealth of the year's fruits," *OH* 18.5). We also find it used to characterize one of the functions the Golden Race possesses after they die out and

become *daimones* (Hesiod *Works and Days* 126). Isidoros applies this epithet to both Isis-Renenutet-Tyche (1.1) and Sokonopis-Agathos Daimon (2.10). At the end of a spell in the magical papyri that details the construction of a phylactery to bring success, the god addressed is invoked as Aion, giver of wealth, and Agathos Daimon (PGM 4.3165–3166; for Aion, see *OH* O.28–29n). Zeus Ktesios (Zeus of Wealth) is also called “ploutodotēs.” This is another aspect of Zeus, similar in function to that of Zeus Meilikhios (see Larson 2007, p. 21). Very relevant for our hymn is that Zeus Ktesios is found with Tyche and Asklepios as a trinity of household divinities capping a list of gods in a late dedicatory inscription found in Stratonicea (Asia Minor). Pausanias reports that Zeus Plousios (Zeus of Wealth) had a temple in Sparta (3.19.7).

74. To Leukothea

Leukothea, the “white goddess,” is represented in literature as a sea divinity. Her first appearance is in the *Odyssey*, where she attempts to aid the foundering Odysseus (5.333–353). She was once the mortal named Ino, one of the daughters of Kadmos and a sister of Semele, Dionysos’ mother (Hesiod *Theogony* 975–976). Both names are mentioned together at *OH* O.34. Ino became the nurse of Dionysos after Semele had been incinerated by Zeus’ magnificence (see *OH* 44i). A jealous Hera drives Ino’s husband, Athamas, insane, and he kills their older son, Learchos. A terrified Ino scoops up the younger son, Melikertes, and is chased by the raving Athamas until she reaches a precipice overlooking the sea. Cornered, she plunges herself and her son into the sea. The sea divinities take pity on her and transform her into one of their own. She receives a new name, Leukothea. Melikertes, too, is transformed and becomes the god Palaimon (see further *OH* 75i). See Ovid’s *Metamorphoses* 4.416–542, and for a somewhat different account, Apollodoros 3.4.3. In other versions of the myth, Ino kills or attempts to kill the children of a previous wife of Athamas, Nephele (Apollodoros 1.9.1), or of a later one, Themisto (Hyginus *Fabula* 4, based on the lost *Ino* of Euripides; cf. *Fabula* 1 for a different account). The significance of the name White Goddess is obscure. The white may refer to the foam of the sea and/or the complexion of her skin; compare the names of the sea-nymphs Galatea (“gala” = “milk”) and Tyro (“turos” = “cheese”).

Leukothea played an important role in cult. Aristotle reports that the Eleans asked Xenophanes (later sixth century BC) whether they should sacrifice and sing dirges to Leukothea; he answered that if they thought she was a goddess, they should sacrifice but not lament, but if they thought she was human, then they should lament but not sacrifice (*Rhetoric* 1400b5–8). Cicero, writing in the first century BC, mentions that Leukothea was worshipped throughout Greece (*De natura deorum* 3.15). The Megarians believed

that the corpse of Ino had washed up on their land, and they claimed that they were the first to call her Leukothea (Pausanias 1.42.7); they also thought the rock from which she jumped was in their territory (Pausanias 1.44.8). Ino was worshipped in a few places in Lakonia. At Epidauros Limera, people would throw barley cakes into a lake. If the cake sunk, it was a sign of the goddess' acceptance; if it floated, it indicated her rejection (Pausanias 3.23.8). There was also a dream oracle on the road to Thalamai; the sanctuary had bronze statues of Sun and Pasiphae, who Pausanias claims was not a native goddess and whose name was a title for Moon (3.26.1). For more on dream oracles, see *OH* 86i. Leukothea is invoked along with Hermes, Hekate, Ploutos, Persephone, Artemis, Demeter, and anonymous heroes to protect a grave in an inscription found in Pantikapaion (modern day Kerch); all of the deities have the epithet "chthonian." A cultic connection with Dionysos is perhaps to be read in an inscription on an altar found in Syria. It reads "the vineyard of the goddess Leukothea and Melikertes. Asklas, son of Thaddaios, dedicated the altar at his own expense out of piety" (Sartre 1993, p. 52). The context is unclear, but in the mention of a vineyard belonging to Leukothea and Melikertes it is tempting to read a Dionysian association, perhaps in a cultic context (also see the collection of inscriptions in Sartre's article for more Leukothea inscriptions from Syria). Pausanias reports that in Lakonian Brasiai the inhabitants claimed that the wandering Ino arrived and consented to be nurse to Dionysos, who had washed up on shore (cf. Melikertes); he also saw the grotto where she brought up the infant, and he learned that the plain was called the Garden of Dionysos (3.24.3–4). The grotto might have housed a cult, but Pausanias gives no indication of one. The theme of a wandering goddess bereft of her child and nursing another's as a surrogate is found in the story of Demeter, who after the abduction of her daughter Persephone wanders the world in disguise and eventually becomes a nurse to the infant Demophoön at Eleusis (see *OH* 41i).

The connections with Dionysos and indications of chthonian character make it unsurprising to find her addressed in our collection. In addition, the rebirth of a mortal into a god (cf. the question of the Eleans to Xenophanes) is consonant with the hopes of initiates in such cults, as the Bacchic gold tablets attest. Furthermore, another inscription found in Syria (also in Sartre's article) mentions the apotheosis of the dedicatee's son in a cauldron used in a ritual for Leukothea of Segeira. It begins with the Greek version of the Latin formula "for the welfare of the Emperor," and the emperor mentioned is Trajan (98–117 AD). What exactly is meant by "apotheosis" (literally or figuratively understood?) is unclear, but there is perhaps some relation to the versions of the myth where Ino places Melikertes in a cauldron (e.g., Apollodoros 3.4.3) and might be trying to revive her son, as suggested by Farnell 1921, pp. 43–44.

It is interesting, though, that this hymn focuses almost exclusively on the maritime associations, particularly the soteriological aspect already found in the *Odyssey*. Only the

brief mention of Dionysos in line 2 serves to connect her with the mythological record. The placement of this hymn and the following hymn to her son is also puzzling. One would expect, perhaps, a contiguous location to the second one addressed to the Kouretes, who, in their connection with Samothrace and the Dioskouroi, are associated with the sea and succoring sailors (see *OH* 38i). Indeed, an epigrammatic parody of dedications by Loukillios (first century ^{AD}) connects Leukothea and Palaimon (under their mortal names!) with the Samothracian gods: “To Glaukos and Nereus and Ino and Melikertes/and to Zeus of the Depths [= Poseidon] and the Samothracian gods/I Loukillios, for being saved from the sea, have shorn/the hairs of my head—for I possess nothing else!” Both this hymn and that to the Kouretes look toward the deities to provide beneficial weather, and, as a nurse of Dionysos, Leukothea would fit with the series of addressees involved in the life of the infant Dionysos (*OH* 31–39). However, Leukothea seems to be considered chiefly as a cult figure and thus is included in the more congenial group (see *OH* 69i). For the female/male pair of Leukothea/Palaimon, see *OH* 14.8–9n.

75. To Palaimon

For the story of how Melikertes, the son of Leukothea, is transformed into the sea-god Palaimon, see the introduction to the previous hymn. The mortal remains of the boy are usually described as being conveyed to Corinth on a dolphin. Games were then instituted in his honor (sometimes by the hero Sisyphos), and these became later known as the Isthmian Games (see Pausanias 1.44.8, 2.1.8), which, alongside the Olympic Games, were one of the four main national contests in ancient Greece. The games, though, are sometimes attributed to Theseus (Plutarch *Theseus* 25.5). The name Palaimon means “wrestler,” and this name is generally assumed to be due to Palaimon’s association with athletic competitions, since the baby Melikertes could hardly be labeled a wrestler; it is possible that Palaimon was a separate entity, a divine youth, who later became merged with Melikertes. Be that as it may, Pausanias reports that the body was kept in an underground cave (2.2.1), which suggests chthonian rites. In describing a painting of the reception of Melikertes, Philostratus mentions mysteries (*orgia*) for Palaimon instituted by Sisyphos (*Imagines* 2.16); earlier Aristides (a contemporary of Pausanias), at the end of his prose hymn to Poseidon (*Orations* 46.40), similarly alludes to rites (*teletai*) and mysteries (*orgiasmoi*). An inscription containing the laws of a Dionysian cult at Athens (inscribed before 178 ^{AD}) mentions Palaimon (Dittenberger 1920, no. 1109), along with Dionysos, Kore (= Persephone), Aphrodite, and Proteurhythmos, after a series of priestly offices in the context of a sacrifice.

Palaimon, like his mother Leukothea, has connections with Dionysos. They are

relatives (see note to line 1), and in myth their stories are sometimes connected (e.g., Apollodoros 3.4.3). As already mentioned, Melikertes/Palaimon seems to have had chthonic associations and his own mystery cults, and it is also possible he was part of a Dionysian one at Athens in the time of the Roman Empire. Furthermore, the “rebirth” of Melikertes as Palaimon, along with the transformation of Ino, his mother, into the sea goddess Leukothea, bears some affinity to the dual birth of Dionysos, and such a transformation is a typical concern of Dionysian and Orphic mystery cults. See further Seelinger 1998. The focus of this hymn, however, just as in his mother’s, is almost exclusively on the nautical, soteriological element, and there is no explicit mention of the mythological trappings and cultic associations found elsewhere in Greek literature regarding this figure.

1 comrade of joyous Dionysos: Dionysos is technically a cousin to Melikertes, as their mothers were sisters. Moreover, Ino is often portrayed as the nurse of Dionysos, as in our collection (*OH* 74.2+i), and so it is not that much of a stretch to imagine a closer relation between the two aside from the mere fact of blood relation. In our hymn, Palaimon is explicitly made part of the Dionysian *thiasos*, as are others in the collection; see *OH* 1.3n and *OH* 54i. The Nereids are said to “revel in the waves” (see *OH* 24.2–3).

6–8: For Palaimon as a savior of sailors, see Euripides *Iphigenia at Tauris* 270–271: “O child of lady Leukothea, you who watch over ships, / master Palaimon, be gracious to us.” The prayer is somewhat humorous, in that the god in his role of saving sailors is invoked in very different circumstances. Here a barbarian herdsman, someone tied to the land, calls on Palaimon at the sight of two men on land (Orestes and Pylades) mistakenly assumed to be gods; the incongruity is further emphasized when the herdsman asks : “whether in fact these two are the Dioskouroi who sit atop mountain peaks/or the delights of Nereus, he who the well-born/chorus of fifty Nereids sired.” The Dioskouroi are Kastor and Polydeukes, who are usually the ones associated with the protection of seamen in literature. *The Hymns* mention them in connection with the Kouretes (see *OH* 38.21+i).

76. To the Muses

One of the most enduring and endearing creations of Hellenic imagination, the Muses are the goddesses of artistic and intellectual inspiration. In the epic tradition, they are represented as the nine daughters of Zeus and Mnemosyne (*Odyssey* 24.60, Hesiod *Theogony* 53–62), and their holy voices, often accompanied by Apollon’s lyre, delight the assembled gods and set various young divinities dancing (e.g., *Iliad* 1.601–604,

Homeric *Hymn to Apollon* 3.186–206, Homeric *Hymn to Hermes* 4.450–452). For the Greeks, the activities the Muses inspire were intimately bound up with religious festivity and peace. The embassy sent by Agamemnon to attempt a reconciliation with Akhilleus finds the great hero, this man of violent passions, singing of the famed deeds of the heroes of old (*Iliad* 9.185–194). His attention to the peacetime activity of epic poetry dramatically underscores his refusal to participate in the Trojan War. The dichotomy of music and battle is expressed in the first fragment of Arkhilokhos: “I am the servant of Lord Enyalios [= Ares] / and the Muses, knowing their lovely gift.” See also *OH* 65.5n+i. Early poets often began their song with an appeal to the Muses. It is not clear whether the “goddess” Homer addresses at the beginning of the *Iliad* is a Muse, but he explicitly addresses one at the beginning of the *Odyssey* (see also *OH* 77i). Hesiod begins his *Works and Days* with the Muses, and in the *Theogony* we find a more expansive address in what amounts to a “Hymn to the Muses” (1–114). The convention is not just limited to the opening of a poem; before launching into the imposing “Catalog of Ships,” Homer calls on them for their aid (*Iliad* 2.484–493). *Orphic fragment* 361 mentions that “not even in any way do mortals forget the Muses. For they are/the rulers for whom the dance and lovely festivities are a concern.” West speculates this fragment (and perhaps *Orphic fragment* 362, cited below in the note to lines [8–10](#), which comes from the same source) might have been part of a hymn to the Muses, which perhaps in turn was the opening part of a larger composition, possibly a theogony (West 1983, pp. 265–266).

This earliest picture of the Muses as graceful and benevolent deities who inspire artists and especially poets and who frequently sing as Apollon plays the lyre is the one that became standard and that was developed in the succeeding centuries. However, there are alternate traditions. For one thing, their number and names are not entirely fixed. Pausanias 9.29.2 reports that there was an account of three Muses, named Melete (Practice), Mneme (Memory), and Aoide (Song). Pausanias subsequently mentions that the Archaic poet Mimnermos had distinguished between two generations of Muses: an older one, daughters of Sky, and a younger one, daughters of Zeus (9.29.4). Similarly, Alkman records two different genealogies in different poems, with one group descended from Earth and Sky (Diodorus Siculus 4.7.1 = *PMGF* 67). Mousaios is also supposed to have mentioned two generations, an older one born in the time of Kronos, and a younger one born of Zeus and Mnemosyne. What we seem to have here is myth’s propensity for doublets, as in the succession myths involving Sky/Kronos and Kronos/Zeus or the two wars known as the Titanomachy and Gigantomachy.

The Muses were worshipped privately and in public cult. Hesiod’s astounding encounter with the Muses while tending his flocks at the foothills of Mount Helikon (*Theogony* 22–34) led him to dedicate a tripod he had won in a poetic contest (*Works and Days* 654–659). The special connection between poet and Muse is affirmed by

Homer in the person of the bard Demodokos (*Odyssey* 8.62–73 and 486–500) and, negatively, in the story of Thamyris, who boasted that he could outdo the Muses in song (*Iliad* 2.594–600). A legend of the poet Arkhilokhos has him meeting the Muses, disguised as mortal women on the way back from work, in the early morning hours as he was leading a cow to the market. They asked if the cow was for sale, and when he replied that it was, they promised him a good price for it. Thereupon women and cow disappeared, and a lyre lay at the feet of the awestruck future poet.

The most important cult site was probably in the Vale of the Muses at Helikon. The cult might have already been in existence in Hesiod's time. However, there is scant evidence for it until the beginning of the fourth century ^{BC}, when the town Thespiai was in control of the cult and strove to increase its importance from a restricted, local affair. In this the town was successful. During its history, the cult attracted the support from Greek cities and organizations and in particular from rulers of Pergamon, Egypt, and Rome. Numerous dedications are described by Pausanias (9.29.1–31.3). The place evidently became a popular tourist destination. Connected with the site was a festival called the Mouseia that comprised both musical (at first primarily theatrical it seems) and athletic events. There are cults to the Muses sprinkled throughout Greece, notably at Delphi (in connection with Apollon) and Athens. In addition to such traditional religious expressions, worship of the Muses became connected with private institutions of learning. Perhaps the most famous is the Mouseion at Alexandria, where the scholars were supported by the kings of Egypt. (The word "Mouseion" means "place of the Muses," and, via Latin, is the source of our "museum.") Almost a century before Alexandria, however, Plato established a Mouseion and a private cult to the Muses in the district of Akademos (whence English "academy"), where his school was located. Aristotle's Lyceum had one as well, and the phenomenon of dedicating an institution of higher learning to the Muses and calling it a Mouseion was widespread.

Orpheus as a poet is naturally connected to the Muses through his avocation. The relationship might have been deeper. Plato suggests that some claimed he was directly descended from the Muses (*Republic* 364e), and Pausanias mentions his descent from Kalliope as one of the falsehoods believed by the Greeks (9.30.4). See also *Orphic fragment* 896, 898, 902–906, and *OH* 24.9–11n; for other Muses, see *Orphic fragment* 907–908. Orpheus was from Thrace, and the Muses as well at times are connected with this country and its people. Strabo reports that the Macedonians in his time inhabited places once occupied by the Thracians where the Muses were especially worshipped and that the Thracians were the ones to bring the Muses to Helikon (9.2.25, 10.3.17; cf. Pausanias 9.29.3). Thamyris was Thracian, and in the tragedy *Rhesos* attributed to Euripides, the title character, a Thracian, is made the son of a Muse and river god.

This hymn forms a pair with the following one dedicated to Mnemosyne (cf. *OH*

14.8–9n). For their position in the *Hymns*, see *OH* 69i.

1: Our hymn follows the more widespread tradition of the Muses' genealogy, and there seems to be no sign of the older generation mentioned by some Archaic poets.

2 Pierian Muses: Pieria is a mountain to the north of Mount Olympos in Macedonia, and it is the traditional birth place of the Muses. Of course, the Muses come to live on Olympos, where they entertain the gods. As mentioned in the introduction to this hymn, they are also associated with Helikon, and they are sometimes referred to as the "Helikonian Muses" (e.g., Hesiod *Theogony* 1).

4 in every discipline: The Muses are the catalysts of all artistic and intellectual activity. The association of one specific Muse with one particular branch of art (e.g., Kalliope with epic poetry) is a later development. See also Murray 2004.

7: The Muses are usually not directly linked with mystic rites. However, the widespread pedagogical function of the Muses in addition to the role music and dance played in mystery cults makes it quite easy to attribute to them the revelation of such matters. The role of their mother, Mnemosyne, in Orphic cult (see *OH* 77i), as well as the fact that one of their number, Kalliope, is sometimes claimed to be Orpheus' mother, also facilitate such a connection; see further *OH* 24.9–11+n, where the Nereids are said to have been the first to establish Bacchic rites. It might be suggested in these lines that the Muses were the source of the rite Orpheus teaches to Mousaios in the beginning of the collection (see *OH* Oi); compare the revelatory nature of the Muses and their epiphany to the poet Hesiod (*Theogony* 22, 26–28). See Hardie 2004 for further discussion. In addition to the Nereids, we find elsewhere in the collection that the Kouretes are credited with being the "first to set up sacred rites for mortals" (*OH* 38.6+n), the Dionysian *thiasos* is said to reveal "torch-lit rites" (*OH* 54.10+n), and Themis is suggested to be the one who introduced maenadism (*OH* 79.7–10n). See also *OH* 40i. Diodorus Siculus gives a euhemerized account of Dionysos' *thiasos*, among whom are a group of extraordinarily talented and educated women called the Muses who provide entertainment (4.4.3, 4.5.4).

8–10: Lines 8–9 are probably quoted directly from Hesiod *Theogony* 77–79, who may have been the first to name these divinities. Our poet deviates from Hesiod's words in his elaboration on Kalliope, who nevertheless was the preeminent Muse for Hesiod as well. "Mother" might refer to the tradition that she was Orpheus' mother (see the introduction to this hymn), and this might further explain the pride of place given to her. Since the opening address to Mousaios tells us there are nine Muses (*OH* O.17–18), Hagne (meaning "holy") here would either be another name for Kalliope (as we have translated it) or refer to some other goddess, perhaps

Mnemosyne. The Greek word “hagnos” is used of the Muses in Orpheus’ opening address. According to Pausanias, Persephone was called Hagne in Messene, where there was a sacred grove containing her statue along with one of Apollon and Hermes carrying a ram; he then piously declines to discuss the mysteries practiced there in honor of Hagne and Demeter, which he considers second in rank to Eleusis (4.33.4–5). It is interesting to note that a river close by is linked to the blinding of Thamyras (4.33.3). The names of the Muses are significant in that they are in some way connected with their musical endeavors. The one exception is Ourania (Heavenly); her name might be a remnant of the older generation descended from Sky, as discussed in the introduction to this hymn. The meanings of the names of the others are as follows: Kleio, “celebrator”; Euterpe, “well-pleasing”; Thaleia, “abundance”; Melpomene, “singer”; Terpsichore, “joy in dance”; Erato, “lovely”; Polymnia, “many hymns”; Kalliope, “pretty voice.” *Orphic fragment* 362 is from a scholiast to Apollonios of Rhodes *Argonautika* (3.1–5c), who discusses a scholarly debate over the mention of Erato in that poem; one side claimed that, according to the “Orphics,” she was traditionally the inventor of dancing.

12 glory and emulation: This might have the connotation of rivalry, albeit the positive sort that pushes one to reach or surpass the level that another has attained. Compare the use of the related verb by Hesiod to describe the effects of Good Strife: “One neighbor emulates the other/who hastens to wealth” (*Works and Days* 23–24). There may be an allusion to the “learned contests” mentioned at the end of the hymn to the Stars (see *OH* 7.12–13n and *OH* 33i).

12 lovely and sung by many: The Muses’ mother Mnemosyne is also described as “lovely” in *OH* O.17, and this word is a play on the name Erato. Likewise, “sung by many” (Greek “poluumnon”) is a play on the name Polymnia.

77. To Mnemosyne

Traditionally, Mnemosyne was one of Zeus’ lovers and gave birth to the Muses (*Hesiod Theogony* 53–54 and 915–917). This seems to be the extent of her importance in traditional myth. According to Hesiod, she herself is the daughter of Sky and Earth (*Theogony* 135; cf. *Orphic fragment* 179) and so one of the original Titans. Her name means “memory,” and this is a quality that is of utmost importance in an oral culture and especially for the oral poet. Of course, it continued to be important even as the Greeks increasingly became a literate society, just as it is still considered advantageous for someone to possess in our day and age. As mentioned in *OH* 76i, one tradition claimed there were only three Muses, one of whom was called Mneme (Memory).

Plutarch tells us that the Muses were also known as Mneiai, i.e., the Memories (*Quaestiones convivales* 743d). Poets traditionally start with the Muses or at least invoke them before embarking on a difficult stretch, and Plato, about to recount to Kritos a conversation in which he recently engaged, somewhat ironically states “as for the rest of it, Kritos, how might I properly relate it to you? For it is no small matter to be able to recover through narrating such incredible wisdom as I heard. So that I for my part, just like the poets, need to call upon the Muses and Mnemosyne at the beginning of my narration” (*Euthydemus* 275c–d). Hermes in his eponymous Homeric hymn calls upon Mnemosyne at the start of his song (4.429–430). See further *OH* 76i. It is quite possible that the goddess of *Iliad* 1.1 and the Muse of *Odyssey* 1.1 is none other than Mnemosyne herself; the same might be said of the Muse invoked at the beginning of the Homeric *Hymn to Aphrodite* (no. 5).

There is very little evidence of cult activity for Mnemosyne. One of the lives of Aesop reports that he set up a temple to the Muses and placed Mnemosyne among them instead of Apollon, which incensed the god. In his visit to Athens, Pausanias describes a private home where Dionysos was worshipped (1.2.5). The god was called Melpomenos (Singer, and cf. the name of the Muse Melpomene), and Pausanias reports that he found a statue or picture of Mnemosyne along with Athene, Zeus, and the Muses. It is unclear if the goddess was worshipped here. However, two writers on Athenian history, Philokhoros (fourth/third century BC) and Polemon (third/second century BC), mention that wineless libations were poured to Mnemosyne at Athens, as well as to Dawn, Sun, Moon, the nymphs, and Aphrodite Ourania. The Erinyes also received such libations (Sophokles *Oedipus at Kolonos* 100), and the practice implies chthonian rites.

In Orphic eschatology Mnemosyne—or rather her lake—played a significant role. A number of the Bacchic gold tablets mention this geographical feature in the instructions that are intended to remind the soul of the initiate what to do once in the underworld. Indeed, the first line of the first one states “this is the work of Mnemosyne,” and near the beginning of the eighth it seems that the initiate is called “hero who remembers” (but the text is somewhat corrupt). While there are some divergences in detail, the general procedure has the initiate’s thirsty soul avoiding the first body of water it perceives in the gloom, marked by a white cypress tree. All the other souls take their drink from there, but the initiate’s soul is directed to go further along to the Lake of Mnemosyne (nos. 1, 2, 8, 25). This lake is guarded (by whom or what, we are not told), and the guards ask the purpose of the soul’s visit. The answer to be given is to state that one is dying of thirst, to ask for a drink and to claim descent from Earth and starry Sky. The guards then grant a drink, and the soul, after drinking, proceeds to some special blessed area in the underworld reserved for initiates and/or that holds special distinction among the dead. For Johnston’s identification of the dangerous waters to avoid as the Spring of Forgetfulness, see *OH* 85.8n. Our hymn, too, shows a concern for combating

oblivion. The first reference speaks to this in general terms (line 3); at the end, the prayer is particularized to the “sacred rite.” It might refer to some aspect of the ritual in which these hymns were presumably employed, perhaps the “learned contests” found in the hymn to the Stars (see *OH* 7.12–13n and *OH* 76.12n). In any case, as the ritual was drawing to a close, our initiates would certainly have need to invoke memory to remember the last remaining hymns and ritual acts (see van den Berg 2001, p. 215, and Graf/Johnston 2007, p. 155). If they had been active the entire night, they were probably growing weary as dawn approached (see further *OH* 78i). The contrast between remembering and forgetting also appears in *Orphic fragment* 415, from the *Little Krater* ascribed to Orpheus. In this fragment the “harmony of the Muses” and all human endeavors granted by Mnemosyne are said to have been hidden through forgetfulness by time (perhaps Time?) and are preserved for humans by memory. Finally, of interest, though not directly connected with our hymn, is that Pausanias explains that before one goes to consult the oracle of the hero Trophonios, he is first required to drink from the fountain of Lethe (Oblivion) to clear his mind of all things before encountering the god and then from the fountain of Mnemosyne to remember what the oracle states (9.39.8); after the oracle is given, the person is put on the seat of Mnemosyne and asked what he learned from the god (9.39.13). This use of liquid to induce psychological states is reminiscent of the transformation the consumption of wine effects; see *OH* 50i.

78. To Dawn

Dawn (Greek Eos) is the lovely goddess on whom Homer lavishes some of his most beautiful epithets (e.g., “rosy-fingered,” “saffron-cloaked”). We find variants in her genealogy. Hesiod makes her the daughter of the Titans Hyperion and Theia and the sister of Sun and Moon, two other divinities with a notable connection to light (*Theogony* 371–374); she then gives birth with the obscure Astraios to the winds Zephyros, Boreas, and Notos, as well as to the Morning Star (Eosphoros, “dawn-bringer”) and all the stars (*Theogony* 378–382; see also *OH* 7.3n). In myth, Dawn is primarily portrayed as a goddess with a fondness for plucking mortal men off the face of the earth to be her lover, usually with unhappy results. Most famous of all is perhaps Tithonos. She loved him so much that she asked Zeus to grant him immortality, forgetting to ask for eternal youth as well. Eventually she tosses the aged Tithonos into a closet, where he withers away to a mere plaintive voice and eventually is turned into a cicada. See Homeric *Hymn to Aphrodite* 5.218–238. They had two sons, Emathion, who was killed by Herakles during this hero’s western wanderings, and Memnon, king of the Ethiopians, who was killed by Akhilleus at Troy. Ovid tells in detail the story of her

abduction of Kephalos and his eventual rejection of the goddess in favor of his true love, the mortal Prokris (*Metamorphoses* 7.690–862). The hunter Orion was also an interest of Dawn's, and according to Homer he was killed by Artemis for this relationship (*Odyssey* 5.121–124). Homer also briefly mentions a fourth lover, Kleitos (*Odyssey* 15.250–251). This pattern of behavior was noticed in antiquity, and one reason offered for it was that Aphrodite had cursed Dawn for having an affair with Ares (Apollodoros 1.4.4). Our hymn takes no notice of such charming tales.

Dawn seems to have had no role in cult practice, although there is a brief hint in Ovid that she was worshipped somewhere (*Metamorphoses* 13.588: “For I possess the scantiest amount of temples throughout the wide world.”); however, this might just be an understated way of saying that there were no temples to Dawn. It is possible that the goddess is addressed as Orthria and Aotis in Alkman *PMGF* 1. This is hotly debated, but, if true, it would indicate worship of Dawn at Sparta in the Archaic period. The placement of this hymn in the collection might seem odd at first glance; one would expect it to be grouped with the hymn to Night (*OH* 3). However, if the hymns were intended to be performed in the order transmitted and if the proceedings took place at night, then the position of this hymn might indicate that it was sung right before or at the break of dawn (as opposed to the hymn to Night, who is requested to come to the initiates in the hymn dedicated to her, which is positioned right at the beginning of the collection; see *OH* 3i and *OH* 77i, and cf. *OH* 54.5+n). While many hymns describe a divinity in terms of light, this is the only hymn that calls on an entity to provide light to the initiates. Comparable, perhaps, might be Alkman *PMGF* 1.60–63, which has been interpreted to refer to the closing of a nightly ritual at the approach of dawn (see also *OH* 7.12–13n). This functional interpretation would also explain our hymn's emphasis on Dawn in her capacity as harbinger of the day as well as the complete lack of mythological dressing, with even genealogical details lacking. Note, too, the close proximity of the hymns to the three winds (*OH* 80–82), the same ones Hesiod designates as Dawn's progeny (see also *OH* 80.5–6n). Cynical minds recalling the story of Tithonos will find significance in the fact that it follows the hymn to Mnemosyne.

3 the illustrious Titan: A reference to Sun, son of the Titan Hyperion; see *OH* 8.2+n and *OH* 34.3+n.

4–5: Compare *Theogony* 744–761, where Hesiod tells us of the house of Night and Day located in the underworld; see *OH* 3i. The one greets the other on the threshold after discharging her daily obligation, and the house is always occupied by one and not the other.

6–10: Dawn and her light sending men and beasts off to work is a literary trope, first attested in Hesiod *Works and Days* 578–581: “The dawn claims the third portion of

a day's work, / the dawn gives a headstart for journeys and jobs, / the dawn's arrival sends many men on their way/and puts the yoke on the necks of many oxen." Alkman might have expressed similar sentiments in the poem from which the fragment cited in the following note derives. Ovid *Amores* 1.13 is a witty "anti-hymn" to Dawn, in which Dawn is criticized for causing men and beasts to work. The speaker in Ovid's poem harangues the goddess for, among other things, her spurring the traveler to resume his journey, for the various activities her light heralds (agricultural, domestic, military, judicial, and scholastic), and especially for her ending of the sweet nocturnal trysts of lovers. Sappho fragment 104 is largely corrupt in the second line but also seems to view the coming of Dawn in a negative light: "Evening, you who bring all that light-giving Dawn disperses, / †you bring the lamb, you bring the kid, you bring away to its† mother the child."

11–12: The comprehensive listing of creatures of the sky, sea, and earth to denote the powers of a divinity is also a literary device. For this, compare the Homeric *Hymn to Aphrodite* 5.2–6, particularly 3–5, where this goddess "subdues the races of mortal men as well as/the birds that swoop from the sky and all the beasts/that are nurtured in their multitudes on both land and sea," and the one to Earth, Mother of All (30.34) whose "beauty nurtures all creatures that walk upon the land, / and all that move in the deep of fly in the air." In a similar vein, the Titans are the ancestors of "the brood of the sea and of the land, then the brood of the birds" at *OH* 37.5. It is a variation on the technique of listing domains to indicate the wide-spread power of a divinity; see *OH* 10.14–16n. Alkman *PMGF* 89.3–5 gives a splendid picture of quietude in a mountain landscape; the whole world sleeps, including "all creeping things the black earth nourishes/and beasts bred in the mountains and the race of bees/and the creatures in the depths of the deep blue sea; / there sleep the tribes of long-winged birds." It is possible that the original poem contrasted this restfulness with the hustle and bustle of human activity (another literary trope) that the light of dawn awakens (see previous note). It has also been suggested that this fragment might be referring to religious silence and so have been originally performed at a nocturnal ritual. If this is true, it is certainly possible that the light of dawn, which would signal the end of the proceedings, was mentioned elsewhere in the original, thus corresponding to our hymn's possible function, and was perhaps related to the ritual during which the first fragment of Alkman was performed (see the introduction to this hymn).

14 more sacred light: The light here probably has multiple layers of meaning. In the first instance, as mentioned in the introduction to this hymn, it could refer to the light of the coming dawn that would signal the end of the nocturnal ritual context in which these hymns were originally performed. The qualification "more" perhaps

refers to the torches that would still have been in use for illumination and possibly in ritual acts. “Light” here might also have soteriological connotations.

79. To Themis

The name Themis means “established custom or law.” She belongs to that class of deities who are personified abstractions. In myth, she is usually one of the original Titans, a daughter of Earth and Sky (Hesiod *Theogony* 135), as in our hymn; sometimes she is identified with Earth herself (Aeschylus *Prometheus Bound* 209–210). Hesiod makes her the second wife of Zeus (after Metis) and says that she bore to him the Seasons as well as the Fates (*Theogony* 901–906). Orphic theogony seems to have agreed with this progeny (*Orphic fragment* 252–253). In the *Hymns*, Themis and Zeus are again the parents of the Seasons (*OH* 43.1), but Night is the mother of the Fates (*OH* 59.1). It should also be noted that there might have been two sets of Fates in Orphic teaching (*Orphic fragment* 176), which would perhaps correspond to the duality found in Hesiod, who makes the Fates daughters of Night earlier in the *Theogony* (217–222; see *OH* 59i). Themis’ children reflect her function as an embodiment of the established cosmic order, and this explains the possible identification of Themis with Necessity in Orphism (*Orphic fragment* 250). We also find Themis associated with prophecy and oracles, particularly as Apollon’s predecessor at Delphi; see note to lines [3–6](#). Pindar makes it Themis who warns Zeus (and Poseidon) about the danger in pursuing Thetis, who was destined to give birth to a son who would overthrow his father (*Isthmian Odes* 8.31–45a). This story is taken up by Aeschylus in *Prometheus Bound*, where he also has Themis tell Prometheus (here her son) that the coming war between the Titans and gods would be won by trickery (201–218). In the lost epic *Kypria*, Themis and Zeus plot the Trojan War in order to reduce the population of the earth (fragment 1); see also *OH* 61i. Themis might have been involved in this plan as a daughter of Earth, and it should be noted that Pindar has Themis counsel that Thetis be married off to Peleus—a subject treated in the *Kypria* and that eventually leads to the Trojan War. Despite Themis’ connections with Delphi, however, it seems that she played no role in cult there. Indeed, there is scant evidence for her worship in the ancient world. At Rhamnous in Attika, she was worshipped in conjunction with Nemesis (see *OH* 61i). Pausanias also reports a temple to Themis near the acropolis at Athens (1.22). For more on her cult, see Larson 2007, p. 179.

This hymn starts a group that seems to recall the ordering according to elements found in *OH* 15–29 (see *OH* 15i). Themis, as daughter of Earth, would represent the element earth; the next hymns to the winds, air; the one to Okeanos, water; and the one to Hestia, fire. This would make for a ring composition that would signal that the ritual

was coming to a close. Perhaps reinforcing this notion is that the sequence at *OH* 15–29, repeated twice, starts each time with fire and ends with earth, while here it begins with earth and ends with fire. Given the association between earth and night (chthonic) and light and day (celestial), this might also reflect the coming day that heralded the end of the ritual.

3–6: Apollon is associated with the Delphic oracle, but there are a number of instances where he is the last of a line of divinities connected with this institution and Themis often appears in this group. Aeschylus says that the Delphic oracle originally belonged to Earth, who then gave it to her daughter Themis, who in turn passed it to the Titaness Phoibe, and finally Apollon received it as a birthday gift (*Eumenides* 1–8). Similarly, Pausanias relates that Earth and Poseidon shared the oracle then Earth passed her share on to her daughter Themis, who then ceded it to Apollon as a gift, and finally Apollon bartered for Poseidon’s share (10.5.6). This peaceful relationship between Themis and Apollon might also have its origins in the goddess’ having provided the infant Apollon with nectar and ambrosia at his birth (Homeric *Hymn to Apollon* 3.124–125). The transference of the oracle is not always so civilized, however. Euripides tells a version in which the oracle originally belonged to Earth, who wished her daughter Themis to possess it, but had it taken from her after Apollon slew the dragon Python; Earth then took vengeance on the young usurper, who appealed to his father, Zeus (*Iphigeneia in Tauris* 1234–1283). See also *OH* 86i. In the Homeric *Hymn to Apollon* (no. 3), it is the god himself who establishes the oracle.

4–6 as prophetess ... the art of giving laws: Both of these phrases are translations of Greek words that pun on the name Themis (“themisteuousa” and “themistosunas,” respectively).

4 Delphic hideaway: A reference to the chamber where the Pythia was supposed to have inhaled the vapors that brought her to a state of ecstasy. Modern doubt as to the veracity of the ancient tradition has been challenged; see Spiller, Hale, and de Boer 2002, along with their bibliography.

5 Pythian... Python: A similar close mention of location and figure is found at *OH* 34.3–4. For the story of Apollon slaying the dragon Python, see *OH* 34.3n. There are a number of variants of this myth, and sometimes the dragon is made into a human brigand (see Fontenrose 1959, pp. 13–27). The reference here to Python as king suggests he is conceived as human as well.

7–10: Just as Themis is represented as the first to institute oracles, so here she is represented as the inventor of Bacchic rites (cf. *OH* 76.7+n), particularly maenadism

(see *OH* 52i). Other goddesses are also integrated into Dionysian rites (see *OH* 1.3n). This also further links Dionysian worship and Delphi; see *OH* 46i.

80–82. To Boreas, To Zephyros, To Notos

The winds in the ancient world, like other natural phenomena, were objects of worship and veneration. Tied to the seasons and often associated with specific meteorological conditions, they were important for agricultural and nautical activities. Already in bronze-age Knossos there was a “priestess of the winds.” The winds could be viewed as an aggregate—winds in general, bad winds, etc.—or distinguished by the direction from which they originated and thus individualized and personified. The two notions can be found in the same author. Homer speaks of the winds feasting in the home of Zephyros, the west wind (*Iliad* 23.198–201), but also has the winds controlled by the mortal Aiolos (see *OH* 23.5–7n). Hesiod says that three winds, Boreas (north), Notos (south), and Zephyros (west), were born from Astraios and Dawn (*Theogony* 378–382), along with the stars (see *OH* 78i); the other, “evil” winds arose from Zeus’ defeat of Typhon, who seems to have originally been a wind *daimōn* (*Theogony* 869–880; see further *OH* 15i). A similar dichotomy is found in actual worship. Pausanias tells of an altar for the winds at Titane, where one night out of the year sacrifice is made; of interest to us is that Pausanias also reports that mystery rites were performed over four pits (one for each wind?) and that spells supposedly from Medeia were incanted (2.12.1). Akhilleus prays to Boreas and Zephyros to keep Patroklos’ pyre burning all night long; he performs libations, and at dawn the winds return to Thrace (*Iliad* 23.194–230). The summoning of favorable winds and the banning of unfavorable ones is often accomplished by magic, and Herodotos reports that the Persian Magi used spells to quell stormy winds (7.191; cf. 7.189, where the Athenians call on Boreas to blow against the Persians). The individual winds also received worship (e.g., for Boreas, see Pausanias 8.36.6; for Zephyros, see Pausanias 1.37.2). They, too, are called on to provide or hold back their force. The request for Boreas, Zephyros, and Notos to be beneficial in their respective hymns here is a reflex of this old tradition.

There are other personified winds from other directions. Homer knows of the personified east wind, Euros (*Odyssey* 5.295), for whom there survives a fragment of a paian composed at Sparta by an anonymous poet (*PMG* 858, where he is addressed as “savior” at the end, an epithet that frequently occurs in the *Hymns*). At Methana, to stay the Lips, a southwest wind, from ruining vine blossoms, a white rooster was cut in half; each half was carried by a man, who would run around the vines in opposite directions, and, when they returned to the starting place, the pieces were buried (Pausanias 2.34.2–3). However, aside from the mention of all the winds in the opening address to

Mousaios (*OH* O.37), only Boreas, Zephyros, and Notos merit attention from our author. Note, however, that the second hymn addressed to the Kouretes (*OH* 38), where they are identified as both the Samothracian gods and Dioskouroi, portrays them as winds in general. This seems to reflect Hesiod's influence. For the position of these three hymns in this collection, see the *OH* 79i and 83i. They were probably intentionally arranged in alphabetical order (Greek "zeta" precedes "nu").

80. To Boreas

Boreas is the north wind, traditionally associated with cold and winter. He is a blustery sort and is represented as powerful and violent. Vivid descriptions of his frosty might may be found in Hesiod *Works and Days* 504–558 and Ibykos *PMGF* 286.8–13 (see also note to line 2). In myth, he is perhaps most famous for his abduction of the Athenian princess Oreithyia; their children, Kalais and Zetes, participated in Jason's quest for the Golden Fleece (see Apollonios of Rhodes *Argonautika* 1.211ff. and Ovid *Metamorphoses* 6.675–721). It is in this role as "son-in-law" that the Athenians called on him to harass the Persian fleet during the battle of Artemision, and for his help they later built him an altar by the river Ilissos (Herodotos 7.189, and compare 7.178 and 7.191; see also Plato *Phaedrus* 229c). The sons of Boreas had winged feet that conferred on them the power of flight; see also *OH* 81.6. Pausanias claims that he read in a poem (now lost to us) that Mousaios was given the ability to fly by Boreas; the poem seems to have been attributed to Mousaios himself, a claim Pausanias disputes (1.22.7).

2 come from snowy Thrace: Boreas is imagined as originating from Thrace, and thus is Orpheus' countryman. The Greeks in general considered the Thracians a wild and uncouth people, and the personified Boreas often takes on the same rude characteristics. In Aesop's eighteenth fable, Boreas and Sun try to determine who is more powerful by seeing who can force a man to take off his cloak. Boreas huffs and puffs with all his might, which only makes the man wrap himself tighter; Sun merely turns up the heat which forces the man to disrobe. The moral of the story is that persuasion is better than force. Ovid seems to be playfully alluding to this tale by having his Boreas first ask nicely for the hand of Oreithyia and resorting to violence only when he is rebuked. It is interesting that Homer at times considers Zephyros a similarly wild wind from Thrace as well (*Iliad* 9.4–7).

3–4: Compare Lucian *True History* 2.14, where on the Isle of the Blest the clouds draw up moisture from rivers of myrrh and then gently release that moisture on the symposiasts after being squeezed by the winds. For clouds as the carriers of rain, see

OH 82.4.

5–6: Since Boreas can bring rough weather, he can perforce bring fair weather (cf. OH 38.14–25). The breaking up of the storm clouds leads to the appearance of the sun. These lines perhaps indicate the coming dawn and the imminent end of the ritual during which the *Hymns* were performed (see OH 78i). See also OH 5.6+n.

81. To Zephyros

Zephyros, originally any westerly wind, came to be thought of as the west wind proper. He is regarded as a warm, gentle breeze (see, e.g., Hesiod *Works and Days* 594). Homer sometimes represents him as a storm wind from Thrace (see OH 80.2n), but Zephyros also appears as the pleasant wind sent by Okeanos to refresh the dead heroes in the Elysian Fields (*Odyssey* 4.561–569). Akhilleus' horses are Zephyros' sons by way of the harpy Podarge (*Iliad* 16.148–151); this is not as strange as a union as it may appear, since the Harpies (Snatchers) were originally storm *daimones*. Their sister is Iris, and she also had relations with Zephyros, begetting none other than Eros (Alkaios fragment 327). Note that *Orphic fragment* 360 gives another genealogy for Eros, saying that this god was produced by Time and all the winds; see further OH 58.5–7n. Some versions of the myth of Apollon and Hyakinthos portray Zephyros as a rival to Apollon for the lad. In this case, the discus that kills Hyakinthos is blown off course by the wind as opposed to accidentally hitting him (Pausanias 3.19.5). A later epigram attributed to Bacchylides describes the dedication of a temple to Zephyros by one Eudemos of Rhodes in thanks for the god's assistance in winnowing (AP 6.53); the altar to Zephyros in Attika, found near a shrine to Demeter and Persephone on the way to Eleusis, may also have had agricultural significance (Pausanias 1.37.2).

3–4 loved by harbors / ... gentle passage: In the *Odyssey*, Aiolos ties up all the winds except the west wind in a magic bag so that Odysseus may have safe passage home. The premature release of the winds blows the ship back to the island of Aiolos (10.19–55; see also OH 23.5–7n). Zephyros, however, is not the only wind associated with aiding ships; see OH 82i.

6 O light-winged ones: Winds are conventionally represented as winged; compare OH 82.2 and the winged feet of Boreas' sons (see OH 80i). The wings are indicative of the winds' speed.

82. To Notos

Notos is the south wind and as such opposite to Boreas; compare Bacchylides 13.124–132, an extended metaphor where Boreas rages throughout the night until dawn while during the day Notos safely guides the ship to dry land (cf. *OH* 81.3–4).

4: The Clouds’ hymn has the same last line as this one (*OH* 21.7). Both hymns are followed by ones addressed to water deities, namely, Tethys (*OH* 22) and Okeanos (*OH* 83). It is a natural placement, since rain was thought to come from the moisture drawn up by the clouds from bodies of water; Herodotos explicitly says this about Notos (2.25.2). For philosophical speculation on such meteorological phenomena, see *OH* 21i and *OH* 22.7n. The Clouds are “filled with water” (*OH* 21.3) and wear “dewy cloaks” (*OH* 21.6), and Tethys is said to be the “mother of dark [= rain] clouds” (*OH* 22.7).

83. To Okeanos

Okeanos was conceived in myth as a fresh-water river flowing counterclockwise (i.e., from west to east; see Mimnermos fragment 12 and Stesikhoros *PMGF* S17) around the land masses of the world. His wife is Tethys (*OH* 22.1), and their daughters are the Okeanids (*OH* 51.1+n). There are different accounts of his place in the divine hierarchy. Hesiod considers him to be one of the original Titans, a son of Sky and Earth (*Theogony* 133). Homer, on the other hand, has Sleep call Okeanos the “begetter of all” (*Iliad* 14.246); it is unclear whether Homer thought him to be the oldest god or the first god to initiate procreation; see also *OH* 3i. This hymn reflects Homeric belief. We find similar variations in different Orphic theogonies, with Okeanos being counted in the generation of Titans (*Orphic fragment* 179) and either among an earlier generation or as the progenitor of all (*Orphic fragment* 21–22; cf. West 1983, pp. 117–121; 183–190). Okeanos might have been rationalized as the sea in the theogony sung by Orpheus in Apollonios of Rhodes *Argonautika* 1.495–512; his daughter Eurynome is paired with Ophion, and they are called the first rulers of Olympos. Water divinities as the first existing beings are found in Sumerian (Nammu), Babylonian (Apsu and Tiamat), and Egyptian (Nun, the Ogdoad) traditions, among others. It seems quite likely that such stories influenced the Greeks. It is also notable that Thales, the earliest Pre-Socratic philosopher and one who came from Asia Minor, theorized that water was the first principle, and already in antiquity he was thought to have been influenced by the ancient tradition; see Aristotle *Metaphysics* 983b27–984a3, who also mentions that the earliest theologians (including Orpheus?) thought Okeanos and Tethys were the “parents of begetting.” In our collection Proteus, another sea god, is endowed with demiurgic powers; see *OH* 25.2–3+i. Okeanos played no role in cult. For the placement of this

hymn, see *OH* 79i. An explanation for why Okeanos would have been chosen to represent water in this group of hymns as opposed to some other water deity might be his connection with death (see note to line [3](#) and *OH* 87i). Just as this hymn follows those addressed to the winds, so too does the hymn to Sea (*OH* 22) follow the one to the airy Clouds (see also *OH* 82.4n). The author of the Derveni papyrus equates Zeus, Okeanos, and air, but this is introduced as an interpretation that goes against what the “multitude” believe (see Betegh 2004, pp. 193–200), and nothing in our hymn suggests any awareness of this doctrine.

[3 boundaries of the earth](#): See *OH* 11.15. Hephaistos makes Okeanos the outer rim on the shields of Akhilleus (*Iliad* 18.607–608) and of Herakles (Hesiod *Shield* 314–315). It is not, however, the absolute limits of the world, at least not the world of the living. Odysseus must cross Okeanos to reach Hades (*Odyssey* 10.508–512), and Hesiod places a number of monsters beyond its stream such as the Hesperides, the Gorgons, and Geryon (*Theogony* 215, 274–275, 289–292). All of these creatures are thus death figures. The Isles of the Blest are located near Okeanos (Hesiod *Works and Days* 171; cf. *Odyssey* 4.561–569). Okeanos’ association with death is strengthened by the fact that the river Styx is his eldest daughter (see *OH* 69.4n). It might be that the placement of this hymn, coming near the end of the collection and shortly before the hymn to Death, is supposed to symbolize the crossing of Okeanos for the initiate (cf. *OH* 87.12n). The stars are sometimes described as rising from and setting into Okeanos.

[4–5](#): Okeanos is naturally seen as the source of all other watery bodies (see also *Iliad* 21.195–197; line 196 is exactly the same as line [4](#) in this hymn). This is expressed genealogically by Hesiod, who reports that Okeanos and Tethys are the parents of three thousand daughters and an equal number of (male) rivers (*Theogony* 363–368). However, Hesiod does not make him the father of the salty seas, as there are older water deities for this poet to represent them (e.g., Pontos).

[8](#): Okeanos appears as a laid-back individual in myth. He does not fight with Kronos against their father Sky (*Orphic fragment* 186) nor does he battle against Zeus in the Titanomachy (Hesiod *Theogony* 398; compare the role of his daughter Styx at 389–403). According to Homer, he and his wife protect Hera during this war (*Iliad* 14.200–204, and cf. Thetis and Eurynome, an Okeanid, taking in Hephaistos after he had been thrown out of Olympos by Hera at *Iliad* 18.394–405 and also Thetis succoring Dionysos in his flight from Lykourgos at *Iliad* 6.135–137). In the *Prometheus Bound*, Aeschylus portrays Okeanos as sympathetic to the plight of the rebel Prometheus, although unwilling to challenge Zeus.

84. To Hestia

Hestia, meaning “hearth,” is, unsurprisingly, the goddess of the hearth. Despite being a full-blooded Olympian divinity, she never really becomes fully anthropomorphized. Consequently, she rarely makes an appearance in literature and art. Homer does not mention her at all. She was the first child born to Kronos and Rhea, and, because she was the oldest, she was the first to be swallowed by Kronos and the last to be disgorged (Hesiod *Theogony* 454, 497). While Orphism seems to have had a similar genealogy (see *Orphic fragment* 202), the author of the Derveni papyrus appears to cite from a poem where Orpheus equated her with Demeter, Deio, Rhea, Earth, and Mother (see *OH* 14i). The hymn to the Mother of the Gods in our collection says that this goddess is also known as Hestia (*OH* 27.9+n). There are two short Homeric hymns to her (nos. 24 and 29) that briefly touch on her capacity as household goddess (the latter hymn also invokes Hermes in this role), and they seem to have been composed for the occasion of the consecration of a new house. She also makes an appearance in the Homeric *Hymn to Aphrodite* where she spurns the courting of Poseidon and Apollon; she swears that she will remain a virgin, and in place of marriage she receives the honor of being the goddess of homes, including temples (5.21–32). This turned out to be quite an honor indeed. As goddess of every private domicile’s hearth, much of domestic piety was lavished on her. She received daily offerings, and she was also invoked on special occasions, e.g., the introduction of new members into the household. Since the temple of a god was considered a “home” for that god, it is not surprising to find Hestia worshipped there as well, e.g., Apollon’s temple at Delphi (see Homeric *Hymn to Hestia* no. 24). As the hearth was a central point unifying the household and temple, so, too, did communities have a public hearth that promoted the polity’s well-being, and thus Hestia also received state cult honors. The cult of her famous counterpart in Rome, Vesta, included a college of women whose function was to keep the sacred flame of the city’s hearth continually burning. We find similar instances of the maintenance of an eternal, pure flame in Greek civic hearths. She was the first and the last deity to whom libations were poured at a public feast (see Homeric *Hymn to Hestia* 29.3–6). That she was the first to be swallowed and the last to be disgorged by Kronos is perhaps a mythological reflection of this; our hymn’s position near the end of the collection might also have been influenced by this practice (see further *OH* 79i). In general, though, it was customary to give her offerings before other gods. Sokrates, about to embark on a discussion on the etymology of gods’ names, asks his interlocutor if they should start with Hestia, as is the custom, and later notes that Hestia is the first divinity invoked at sacrifices (Plato *Cratylus* 401b2 and d1–2). It is not hyperbole to state that she was the most worshipped divinity in the ancient world as well as the most important divinity in the daily lives of the majority of people. For more information on the cult of Hestia, see

Larson 2007, pp. 160–62.

2 center of the house: This probably originated in the plan of the bronze-age *megaron*, which had its hearth in the center; early temples, too, seemed to have been planned around a hearth. The hearth by its nature is a central element in any house, regardless of its exact physical location.

4 purity: Fire is an element that by its very nature is pure, and this concept of purity was extended to the hearth fire and, naturally, to the conception of Hestia herself. She was a virgin goddess, and the women who tended Vesta's flame in Rome were virgins on pain of death. Hesiod admonishes his brother "not [to] sit by the hearth/with your genitals exposed and bespattered with semen" (*Works and Days* 733–734). For the role of purity in cult, see *OH* 30.4n.

5 home of the blessed gods: So, too, Sky (*OH* 4.4); see also *OH* 5.1n.

8 prosperity ... health: Hestia was imagined to be both benefactress and protectress of the home; compare the end of the Homeric *Hymn to Hestia* 29 as well as *OH* 27.9+n.

85. To Sleep

Sleep, along with the race of Dreams and Death, is a child of Night, who bore this brood alone (Hesiod *Theogony* 211–212; cf. *OH* 3.5, 7). Thus, the last three hymns in the collection form a natural triplet. In the Homeric epic, too, he is the personified brother of Death, and Hera enlists his services to put Zeus to sleep (*Iliad* 14.224–279). The Greeks felt a close affinity between sleep and death, probably inferring it from the close resemblance between a body asleep and a body dead. Hesiod says that for the Golden Race of men, "a sleeplike death subdued them" (*Works and Days* 116) instead of death, and both Sleep and Death do honor to Sarpedon, a son of Zeus, by carrying his corpse from the field of battle to his home in Lykia for a proper burial (*Iliad* 16.671–673 and 681–883). Pausanias reports that on the chest of Kypselos, Night holds two infants, one white, who is Sleep, the other black, who is Death (5.18.1). Hesiod describes a similar scene, although Night only holds Sleep; the poet further contrasts the gentle nature of Sleep with the hated figure of Death (*Theogony* 755–766). This fraternal relationship between Sleep and Death is emphasized in our collection, as can be seen in a number of conceptual and linguistic parallels in their hymns: they hold power over all mortals (*OH* 85.1–3 *OH* 87.1–2), they have a liberating function (*OH* 85.5 *OH* 87.3–4), and sleep is a kind of practice death (*OH* 85.7), while death is a kind of permanent sleep (*OH* 87.3, 5). Sleep played a negligible role in cult. However, according to Pausanias, the people of Troizen sacrificed on an ancient altar dedicated to

the Muses and Sleep, claiming that the latter was most cherished by the former (2.31.3). This probably is a reflection of both divinities' ability to release, albeit temporarily, the minds of men from the worries and cares of their dreary daily existence (see note to line 8).

1–4: The idea that Sleep binds all is found in the epic epithet “pandamatōr” (“all-subduer, all-binder”), which occurs in Homer and *Orphic fragment* 223; in the latter it appears in the context of Zeus' overthrowing of his father, Kronos. The beginning of book 24 of the *Iliad* is a beautiful illustration of what happens to those whom this “all-taming lord” does not visit—the oldest description of the torments of insomnia (24.1–21).

8 Death and Oblivion ... a true brother: For this relationship to Death, see the introduction to this hymn. The relationship with Oblivion requires some explanation. Hesiod makes Oblivion a granddaughter of Night and so a niece of Death and Sleep (*Theogony* 227). Oblivion (Greek Lethe) has close connections with Death. It is one of the rivers in the underworld, whose waters cause the drinker to forget their previous life. Johnston has argued that in the eschatology found on some of the Bacchic gold tablets, the body of water the soul of the initiate is instructed to avoid is the Spring of Forgetfulness (Graf/Johnston 2007, pp. 94–136, *passim*, especially pp. 116–120; this is opposed to the Lake of Mnemosyne, whither the soul is directed; see *OH* 77i). It may be that Oblivion is mentioned here because of Death, and the relation to Sleep is merely a function of his relation to Death. However, forgetfulness also has relevance to the living. In the hymn to Mnemosyne, “evil oblivion” is said to be “alien to her” (*OH* 77.3), and the goddess is asked to “ward off oblivion” so that the rite might not be forgotten (*OH* 77.9–10). On the other hand, oblivion may have positive connotations. In the hymn to Night, the goddess is said to “free us from cares” (see *OH* 3.6), which is a translation of a Greek word that literally means “causing to forget cares.” This is comparable to the “free us of cares” in line 5 (a more literal translation of a different Greek word), and it is notable that the “sweet respite from toil” in this line is almost exactly parallel to the “you offer us welcome respite from toil” in the hymn to Night (*OH* 3.6). The sacrifice to the Muses and Sleep mentioned in the introductory note is also relevant here. Sleep is probably therefore imagined here as “a true brother” of Oblivion based on this affinity of function. (Presumably Oblivion is considered the daughter of Night, contra the Hesiodic genealogy, thus inheriting some of the powers of her mother.) Ovid portrays Sleep dwelling in a cave whence the river Lethe originates (*Metamorphoses* 11.602–604).

9–10: If the hymns were sung in order at an all-night ritual (see *OH* 3i and *OH* 78i), the

position of this one dedicated to Sleep is quite understandable. The initiates would literally be calling on the god, of whose favor they would acutely feel the need; see further *OH* 54.5+n.

86. To Dream

For the genealogy of the race of Dreams, see Hesiod *Theogony* 211–212 and *OH* 85i. Ovid makes Dreams the sons of Sleep, and furthermore “modernizes” them by distinguishing certain specialists who, however, only appear to distinguished persons: Morpheus can take on any human form, Phobetor (aka Ikelos) any animal, and Phantasos any natural object (*Metamorphoses* 11.633–643). We find a personified Dream in the second book of the *Iliad*, where Zeus wishes to deceive Agamemnon and so dispatches “baneful Dream” (cf. line 1 of this hymn) to suggest that Troy will fall if promptly attacked, when in reality Zeus is planning woes for the Greeks (2.1–40). Homer compares Akhilleus’ chasing of Hektor around the walls of Troy to a dream where the pursuer never catches the pursued, who nevertheless cannot wholly escape the pursuer (*Iliad* 22.199–201). In the *Odyssey*, Penelope tells her disguised husband that there are dreams that issue forth from one of two gates; false ones come through gates of ivory, while true ones through gates of horn (19.559–567; cf. Vergil *Aeneid* 6.893–896, where Aeneas returns from the underworld through the gates of ivory). This dichotomy between true and false revelation is paralleled in Hesiod’s epiphany of the Muses, where the goddesses claim “we know how to tell many lies that pass for truth, / and when we wish, we know to tell the truth itself” (*Theogony* 27–28). Euripides gives an interesting etiology of dreams in his play *Iphigeneia at Tauris*. Earth, in anger at Apollon for his taking over the oracle at Delphi from her daughter Themis, sends prophetic dreams to men as they lie on the ground; the young Apollon complains to daddy Zeus about the competition, and Zeus simply causes the dreams to stop (1259–1282; see also *OH* 79.3–6n). The interpretation of dreams must be one of the oldest forms of divination; both in cult and literature, there were numerous dream oracles (for an example, see *OH* 74i) and more informal dream visions (see, e.g., *OH* 12.10; note, too, that the title character of *Iphigeneia at Tauris* misinterprets one at the beginning of the play, 42–58). Akhilleus, worn out from dragging Hektor’s corpse, falls asleep on the shore and is visited by the dream-image of Patroklos, who, among other things, briefly foretells Akhilleus’ death at Troy (*Iliad* 23.54–107). Over two thousand years before Freud, we find books written to explain the significance of dreams; unfortunately, all but one, the *Oneirokritika* of Artemidoros (middle to late second century ^{AD}), survives. We also possess the *Sacred Tales* (= *Orations* 47–52) of Aristides (middle second century ^{AD}) that records revelatory dreams sent to him by Asklepios, whose worship had

a connection with dreams through the visions that arose through incubation (see *OH* 67i).

Our hymn is particularly concerned with dream divinations, but it introduces an ethical criterion on the basis of which one may receive dreams that signify the future. Similar ethical criteria are found in the fate of the soul in Orphic eschatology (see *OH* 13i) and as a constitutive underpinning of the cosmos' structure (see *OH* 64i). With physical sleep probably imminent for the initiates, assuming an all-night ritual (see *OH* 3i), sweet dreams would naturally be a concern.

18 weird apparitions: Similarly described are the “weird shapes” by which Melinoe appears to mortals (see *OH* 71.6–9+11n). And, as is also the case with Melinoe and other threatening powers, “baneful Dream” is asked to come in his beneficial, not harmful, guise.

87. To Death

For the genealogy of the personified figure of Death (Greek Thanatos), see *OH* 85i. Death is to be distinguished from Hades, although Euripides imaginatively calls Death a “winged Hades” in his tragicomedy *Alkestis* 252. Thanatos appears on stage in this play which treats the story of Herakles wrestling Death for the soul of Alkestis (837–860, 1140). We are told by Pherekydes of Athens that Sisypheos kept Death tied up, until he was freed by Ares, who consequently served up Sisypheos to him. For obvious reasons Death and the boatman of the dead, Kharon, sometimes confused even in antiquity, have totally merged in the modern Greek figure of Charos with whom Digenes and other epic figures wrestle in “the marble threshing floors” of folk poetry. The personification of Death is rather weak in this hymn. Its appearance at the end of the collection is symbolic, forming a ring composition with the theme of birth that occurs at the beginning with the hymns to Hekate and Prothyraia (see *OH* 2i, and cf. *OH* 15i); birth and rebirth are motifs in the central Dionysian section as well (see *OH* 44i).

3–4: The idea that the body is a kind of prison for the soul is found in Plato *Cratylus* 400b–c, where Sokrates discusses three different etymologies for the Greek word for body, “sōma.” Two of them involve a play on the Greek word “sēma”: the body is the “tomb” (“sēma”) of the soul or the body is the “marker” or “token” (“sēma”) of the soul. A third possibility, the one which Sokrates claims seems the best to him, he attributes to the “Orphics,” who assert that the body is a prison for the soul that keeps it safe until it “pays the penalty” (“sōma” being derived in this context from the verb “sōizo,” “I keep safe, preserve”; compare also Plato *Phaedo* 62b). Plato does not mention what the penalty is, but presumably he has in mind the Orphic

conception that human beings participate in the Titans' guilt for slaying Dionysos (see further *OH* 37i). Mention of retribution for a crime is found on two of the Bacchic gold tablets (nos. 6 and 7). See also the introduction to the translation.

- 8:** There are a number of mythological figures who take on the role of judge of the dead, such as Minos, Rhadamanthys, and Aiakos; see *OH* 18.16+n. The punishments of such luminaries as Tantalos and Sisypheos imply such a judging. Here, however, the end of life itself is presented as a juridical sentence, a case of an ethical viewpoint being grafted onto a natural process (see *OH* 86i). It is “common to all” (see also lines [1](#) and [6](#)), because all human beings share in the blood guilt of the Titans (see previous note).
- 9:** There are, however, exceptions, most notably Orpheus himself, who descends to the underworld after his wife Eurydike has died. He charms Hades and Persephone with his music, and they allow him to bring Eurydike back to the land of the living, provided he does not look back at her until they reach the light. Tragically, Orpheus is unable to comply and thus loses Eurydike for good. See Vergil *Georgics* 4.453–506 and Ovid *Metamorphoses* 10.1–71; for a possible allusion to this story elsewhere in the *Hymns*, see *OH* 58.5–7n. Sisypheos, too, is said to have convinced Persephone to allow him to return to life (*Theognis* 701–712). The descent to and return from the land of the dead (called a *katabasis*, “descent”), either literally or figuratively, is one of the crowning achievements for heroes in mythology (e.g., Herakles, Theseus, Odysseus, Aineias), as well as for modern figures (e.g., Dante, Faust), and even for gods (e.g., Dionysos, Demeter, Persephone, Adonis, Hermes). In Aristophanes *Frogs* 1392, Aeschylus quotes a line from his *Niobe* (not extant) that “alone of the gods, Death does not desire gifts.”
- 12 old age:** There is a play on words involving “old age” (“*gēras*”) and “prize” (“*geras*”). The notion of a prize is very interesting in light of the intimations of competition elsewhere in the collection (see *OH* 7.12–13n). One of the Bacchic gold tablets (Graf/Johnston 2007, no. 5) speaks of the initiate “reaching the desired garland by [her] swift feet.” The imagery of winning a foot race is used metaphorically to describe the final prize sought by the initiate through participation in the cult, namely, remaining in the underworld with the heroes or becoming a god (see *OH* 20i, *OH* 29i, *OH* 33i, and *OH* 41.8n). This idea might be present in the hymn to the Stars, too. Athletics and struggle were closely connected in the minds of the ancients. Indeed, the Greek word “*athlētēs*” (whence English “athlete”) literally means “the one who struggles/contends for the prize” and is particularly used for athletic contests; the Greek word “*agōn*” may denote a place for athletic competitions, the competition itself, or any struggle (cf. English “agony”). Just like an athlete, so, too,

must the initiate struggle and practice discipline in performing the lengthy ritual. Toil and relief from toil are found elsewhere in the collection (cf., e.g., *OH* 3.6, *OH* 85.5+8n), and these are probably not mere literary arabesques but reflect to some degree the attitude of the initiates to their practices, especially if they shared the view found among the Bacchic gold tablets that life was an atonement for the crimes of the Titans (see *OH* 37i). This might lead one to expect a pessimistic and dismissive attitude to the world of the living, and there is much precedence for such in the annals of Greek literature. For example, Theognis says that “of all things, it is best for earth-bound men not to be born, / nor even to gaze upon the piercing rays of the sun/but if one is born, then it is best to reach the gates of Hades as quickly as possible/and to lie under a mass of dirt piled high” (425–28). This is a species of Greek pessimism in general, but the attitude was not universal. The shade of Akhilleus could say that he would prefer to be a slave to a poor farmer on earth rather than a king among the dead (*Odyssey* 11.489–491), and the Athenian lawgiver Solon has kind things to say about old age in his poems (fragments 18, 20, 27). The *Hymns* evince a positive valuation of life, too (see, e.g., *OH* 40i+18–20 and *OH* 68.9+n). They unabashedly focus on the material blessings of the here and now, e.g., health, prosperity, peace, and show, interestingly enough, no interest in the fate of the soul, at least explicitly. Whatever the eschatological views of the initiates, and whatever the rest of the ritual involved, the performance of the *Hymns* functions in a way similar to the story that Akhilleus tells Priam in order to console him (*Iliad* 24.525–533). Zeus possesses two jars, one filled with good things, the other with evils. For a human life, Zeus apportions either a little from each jar or all from the one of evils. It is thus our fate to suffer, and all one can do is cope. The *Hymns* are likewise a coping mechanism. They present a world full of uncanny powers that have the potential to threaten and benefit, and they give the initiate a means of taking an active role to secure the latter. The means to do so—the performance of the *Hymns* (and whatever “contests” the ritual involved)—were perceived as arduous. Like Herakles performing his Labors, the initiates struggle and suffer. And when they finish the hymn to Death, which could very well have coincided with the morning light, they, like Herakles, in a sense have overcome death. The references to sailing and favorable winds in the collection might be understood metaphorically in this sense (see *OH* 83.3n). The experience would have been felt to have changed their lives, and the new day as symbolic of the transformation. The *Hymns* offer much for those interested in various aspects of antiquity: mystery cults and Orphism, mythology and folklore, literature and literary reception, philosophical and cosmological speculation. It is easy to lose sight that they were performed by real people, with real hopes and real fears. While their means of addressing these concerns might seem strange, even bizarre, to the modern reader, the goal is

something with which anyone can readily sympathize. The *Orphic Hymns* speak to human fundamentals. And therein lies our ultimate fascination with them, and antiquity in general.

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Redundant references (e.g., the occurrence of “Hekate” in the hymn to Hekate) are generally not included. Geographical and ethnic designations are combined under one heading where both occur in the notes (e.g., Egyptians under Egypt). If an author is indirectly cited or not given a reference in the notes, the author’s name appears in this list, not the Index Locorum. Numbers in parentheses after a deity’s name indicate the number of the hymn that is dedicated to that deity, and the entry is in bold font. Individuals belonging to a group are referred to that group, unless they are significant independent figures in their own right (e.g., Styx is listed separately from the Okeanids) and/or the sources offer contradictory accounts (e.g., Dione).

ACHELOUS, *note*: 25.4–8

ACHERON, *hymn*: 18; *notes*: 18.2, 18.10, 71.2

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The Chaldean Oracles

Ruth Majercik



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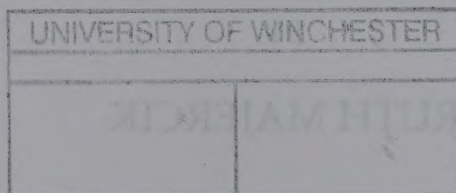
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THE CHALDEAN ORACLES

Ruth Majercik



Platonic Texts and Translations

Volume VIII

The Prometheus Trust
gratefully acknowledges the
generous sponsorship of the
Urania Trust in the funding
of this edition of the
Chaldean Oracles

Preface to the Prometheus Trust edition

The addition of Professor Ruth Majercik's *Chaldean Oracles* to the Prometheus Trust's Platonic Texts and Translations Series immediately after the publication of Dr Robert Petty's *Fragments of Numenius* in the Series seems highly appropriate: not only did both works originate from the same University's doctorate programme within a few years of each other, but, more significantly, they both address aspects of an important development in the Platonic Tradition in the region of Apamea around the middle of the second century of our era. The exact nature of the relationship between Numenius and the authors of the Oracles remains a matter of scholarly debate, but there can be little doubt that between them, they gave a renewed impetus to the tradition.

Since its publication in 1989 this presentation of the fragments of the Chaldean Oracles with Ruth Majercik's detailed notes and analysis has established itself as the modern baseline for scholarly work upon the Oracles.

The Prometheus Trust is particularly pleased to offer a republication of the original edition since Thomas Taylor, with whom the Trust is especially associated, was the first to publish (in 1797) an English translation and serious study of the Oracles. The Thomas Taylor Series' seventh volume (*Oracles and Mysteries*) republished his last (1817) version of this study and with this, the publication of the eighth volume of the Platonic Texts and Translations Series, we have come full circle.

No amendments have been made to the 1989 edition, which the following pages present in facsimile form.

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PREFACE

An earlier version of this work was presented as a Ph.D. Dissertation at the University of California at Santa Barbara in 1982. The present version (slightly revised) has benefited from consulting recent publications; e.g., Glenn Morrow's and John Dillon's translation of Proclus' *Commentary on Plato's Parmenides* (Princeton, 1987), Carlos Steel's second volume of Moerbeke's Latin translation of Proclus' *Parmenides* (Louvain, 1985), and recent scholarship (through 1988) on the *Oracles*, Neoplatonism, and related material. Regretfully, volume five of Saffrey-Westerink's Budé edition of Proclus' *Platonic Theology* was not available to me when this manuscript went to press.

My thanks go to Birger Pearson, my thesis advisor, who first suggested this project to me and skillfully guided the original thesis to completion and who has remained a valued friend and colleague; to Joseph Margon and Alva Bennett, who also served on my doctoral committee and were instrumental in developing my early interest in Greek and Latin; to Gregory Shaw, for his insightful comments and stimulating conversation over the past several years; to Randi Glick and Marilyn McCarty, who carefully typed the original manuscript; to Randall Smith, whose expertise in both classical languages and computer technology made it possible (and pleasant) for me to convert this manuscript to Nota Bene. I also wish to thank H. S. Versnel and F. T. van Straten for accepting this work in their *SGRR* series and Julian Deahl, Brill religion editor, for his advice and patience. Mr. Theo Joppe is to be acknowledged for his skill and speed in bringing this book to completion.

Personal thanks of love and appreciation go to my family; my daughter, Andrea, and my sons, Christopher and Geoffrey and their families. Most of all, I wish to thank my husband, Richard Comstock, for his unfailing good humor, patience, and support. It is to him that this book is lovingly dedicated.

ABBREVIATIONS AND SHORT TITLES

For full citations, see bibliography.

<i>AJP</i>	<i>American Journal of Philology</i>
<i>Allogenes</i>	<i>Allogenes</i> (NHC XI,3)
<i>Ann.</i>	<i>Annuaire pour l'encouragement des études grecques en France</i>
<i>Anon. Taur.</i>	<i>Anonymus Taurinensis</i>
<i>ANRW</i>	<i>Aufstieg und Niedergang der Römischen Welt</i>
<i>Ap. Jas.</i>	<i>The Apocryphon of James</i> (NHC I,2)
<i>Ap. John</i>	<i>The Apocryphon of John</i> (NHC II,1)
<i>Arist.</i>	<i>Aristotle</i>
<i>De an.</i>	<i>De Anima</i>
<i>Arnobius</i>	<i>Arnobius</i>
<i>Adv. nat.</i>	<i>Adversus nationes</i>
<i>Asclepius</i>	<i>Asclepius</i> 21-29 (NHC VI,8)
<i>Augustine</i>	<i>Augustine</i>
<i>Conf.</i>	<i>Confessiones</i>
<i>BG</i>	<i>Papyrus Berolinensis</i> 8502
<i>C.H.</i>	<i>Corpus Hermeticum</i>
<i>CMAG</i>	<i>Catalogue des manuscrits alchimiques grecs</i>
<i>Cod. Bruce, Untitled</i>	<i>The Untitled Text in the Bruce Codex</i>
<i>CR</i>	<i>Classical Review</i>
<i>Cremer</i>	F. Cremer, <i>Die Chaldäischen Orakel und Jamblich de mysteriis</i> (1969)
<i>CQ</i>	<i>Classical Quarterly</i>
<i>Damascius</i>	<i>Damascius, Dubitationes et Solutiones de Primis Principiis in Platonis Parmenidem</i>
<i>Damascius, In Phaed.</i>	<i>Damascius, Commentary on Plato's Phaedo</i> in L. G. Westerink, ed., <i>The Greek Commentaries on Plato's Phaedo</i> , vol. II (1977)
<i>Des Places</i>	É. Des Places, <i>Oracles Chaldaïques</i> (1971)
<i>Des Places, "Notes"</i>	É. Des Places, "Notes sur quelques Oracles Chaldaïques" in <i>Melanges Delebecque</i> (1983)
<i>Disc. 8-9</i>	<i>The Discourse on the Eighth and Ninth</i> (NHC VI,6)
<i>Dodds, "New Light"</i>	E. R. Dodds, "New Light on the 'Chaldean Oracles'" (<i>HTR</i> , 54, 1961; rpt. Lewy ² , 1978)
<i>Dodds, "Theurgy"</i>	E. R. Dodds, "Theurgy and its Relationship to Neoplatonism" (<i>JRS</i> , 37, 1947; rpt. in <i>The Greeks and the Irrational</i> , 1957)
<i>Enc. Univ.</i>	<i>Encyclopaedia Universalis</i>
<i>Entretiens Hardt</i>	<i>Entretiens sur l'Antiquité Classique: Fondation Hardt</i>
<i>Exc. Theod.</i>	<i>Excerpta ex Theodoto</i> apud Clement of Alexandria
<i>Eurip.</i>	<i>Euripides</i>
<i>Iph. Taur.</i>	<i>Iphigenia Taurica</i>
<i>Eusebius</i>	<i>Eusebius of Caesarea</i>
<i>P.E.</i>	<i>Praeparatio Evangelica</i>
<i>Festugière, Rép.</i>	A.-J. Festugière, <i>Proclus: Commentaire sur la République</i> , 3 vols. (1970)
<i>Festugière, Rév.</i>	A.-J. Festugière, <i>La Révélation d'Hermès Trismégiste</i> , 4 vols. (1950-1954)

Festugière, <i>Tim.</i>	A.-J. Festugière, <i>Proclus: Commentaire sur le Timée</i> , 5 vols. (1966-1968)
Geudtner	O. Geudtner, <i>Die Seelenlehre der Chaldäischen Orakel</i> (1971)
<i>Gos. Eg.</i>	<i>The Gospel of the Egyptians</i> (NHC III,2 + IV,2)
<i>Gos. Truth</i>	<i>The Gospel of Truth</i> (NHC I,3)
Hadot, <i>Porphyre</i>	P. Hadot, <i>Porphyre et Victorinus</i> , 2 vols. (1968)
Hermias	Hermias
<i>Phaedr.</i>	<i>In Platonis Phaedrum Scholia</i>
Hesiod	Hesiod
<i>Theog.</i>	<i>Theogonia</i>
Hierocles	Hierocles
<i>In aur. carm.</i>	<i>Commentarius in aureum carmen</i>
Hipp.	Hippolytus
<i>Haer.</i>	<i>Refutatio omnium haeresium</i>
Homer	Homer
<i>Il.</i>	<i>Iliad</i>
<i>Od.</i>	<i>Odyssey</i>
HTR	<i>Harvard Theological Review</i>
Iambl.	Iamblichus of Chalcis
<i>Comm. In Parm.</i>	<i>In Parmenidem in In Platonis Dialogos Commentariorum Fragmenta</i> , ed. J. Dillon (1973)
<i>De myst.</i>	<i>De mysteriis</i>
Iren.	Irenaeus
<i>Adv. Haer.</i>	<i>Adversus haereses</i>
<i>I Jeu</i>	<i>The First Book of Jeu in the Bruce Codex</i>
JHPh	<i>Journal of the History of Philosophy</i>
JRS	<i>Journal of Roman Studies</i>
Lobeck, <i>Aglaoph.</i>	C. A. Lobeck, <i>Aglaophamus</i> (1892; rpt. 1964)
Julian (Emperor)	Julian (Emperor)
<i>Or.</i>	<i>Orationes</i>
Kroll	Wilhelm Kroll, <i>De Oraculis Chaldaicis</i> (1895; rpt. 1962)
Lewy	Hans Lewy, <i>Chaldean Oracles and Theurgy</i> (1956; new ed. 1978 = Lewy ²)
Lucian	Lucian of Samosata
<i>Philops.</i>	<i>Philopseudes</i>
Lydus	Jean Lydus
<i>De mens.</i>	<i>De mensibus</i>
Macrobius	Macrobius
<i>In Somn.</i>	<i>In Somnium Scipionis</i>
Marius Victorinus	Marius Victorinus
<i>Adv. Ar.</i>	<i>Adversus Arium</i>
<i>H.</i>	<i>Hymni</i>
Marsanes	Marsanes (NHC X,1)
NHC	Nag Hammadi Codex
NT	<i>Novum Testamentum</i>
Num.	Numenius, <i>Fragments</i> , ed. É. Des Places (1973)
Olympiodorus	Olympiodorus
<i>In Alc.</i>	<i>In Platonis Alcibiadem Priorem Commentarii</i>
<i>In Phaed.</i>	<i>In Platonis Phaedonem Commentaria</i>
<i>Orig. World</i>	<i>On the Origin of the World</i> (NHC XIII,2)
<i>Paraph. Shem</i>	<i>The Paraphrase of Shem</i> (NHC VII,1)
<i>Orph. Fr.</i>	<i>Orphicorum Fragmenta</i> , ed. O. Kern (1963)
<i>Orph. Hymn</i>	<i>The Orphic Hymns</i> , ed. A. Athanassakis (1977)
<i>P.G.</i>	<i>Patrologia Graeca</i> , ed. J. P. Migne

PGM	<i>Papyri Graecae Magicae</i> , ed. K. Preisendanz (1963-1964)
Philo	Philo of Alexandria
<i>De migr. Abr.</i>	<i>De migratione Abrahami</i>
<i>De opif.</i>	<i>De opificio mundi</i>
<i>De Plant.</i>	<i>De Plantatione</i>
<i>Leg. Spec.</i>	<i>De Specialibus Legibus</i>
<i>Mut. Nom.</i>	<i>De Mutatione Nominum</i>
<i>Post. Cain.</i>	<i>De Posteritate Caini</i>
<i>Quaest. in Gen.</i>	<i>Quaestiones et Solutiones in Genesin</i>
<i>Pist. Soph.</i>	<i>Pistis Sophia</i>
Plato	Plato
<i>Crat.</i>	<i>Cratylus</i>
<i>Gorg.</i>	<i>Gorgias</i>
<i>Parm.</i>	<i>Parmenides</i>
<i>Rep.</i>	<i>Republic</i>
<i>Theat.</i>	<i>Theatetus</i>
<i>Tim.</i>	<i>Timaeus</i>
Plotinus	Plotinus
<i>Enn.</i>	<i>Enneads</i>
Plutarch	Plutarch of Chaeronea
<i>Num.</i>	<i>Vita Numae</i>
Porphyry	Porphyry
<i>Ad Marc.</i>	<i>Ad Marcellam</i>
<i>De abst.</i>	<i>De abstinence</i>
<i>De philos. ex or. haur.</i>	<i>De philosophia ex oraculis haurienda</i> , ed. G. Wolff (1962)
<i>De regressu an.</i>	<i>De regressu animae in Vie de Porphyre</i> , J. Bidez (1964)
<i>De vita Plot.</i>	<i>De Vita Plotini</i>
<i>Sent.</i>	<i>Sententiae ad Intelligibilia Ducentes</i>
Proclus	Proclus
<i>De prov.</i>	<i>Tria Opuscula (De Providentia, Libertate, Malo)</i>
<i>El. Th.</i>	<i>The Elements of Theology</i>
<i>Exc. chald.</i>	<i>Excerpta Chaldaica Vaticana</i>
<i>In Alc.</i>	<i>In Platonis Alcibiadem Priorem Commentarii</i>
<i>In Crat.</i>	<i>In Platonis Cratylum Commentaria</i>
<i>In Parm.</i>	<i>Commentarium in Platonis Parmenidem</i>
<i>In Parm. VII</i>	<i>Commentarium in Parmenidem Platonis V-VII</i> , ed. C. Steel, vol. 2 (1985) = <i>Commentarium in Parmenidem: pars ultima adhuc inedita</i> , Plato Latinus, vol. III, eds. R. Klibansky and C. Labowsky (1953)
<i>In rem p.</i>	<i>In Platonis Rem Publicam Commentarii</i>
<i>In Tim.</i>	<i>In Platonis Timaeum Commentarii</i>
<i>Th. pl.</i>	<i>Theologica platonica</i>
<i>Pr. Paul</i>	<i>The Prayer of Paul (NHC I,1)</i>
Psellus	Michel Psellus
<i>De aur. cat.</i>	<i>De aurea catena</i>
<i>De oper. daem.</i>	<i>De operatione daemonum</i>
<i>Hypotyp.</i>	<i>Hypotyposis</i>
PW	<i>Pauly-Wissowa, Real-Encyclopädie der classischen Alterthumswissenschaft</i>
REA	<i>Revue des Études Augustiniennes</i>
Rediscovery	<i>The Rediscovery of Gnosticism</i> , I: <i>The School of Valentinus</i> (1980); II: <i>Sethian Gnosticism</i> (1981); ed. B. Layton
REG	<i>Revue des Études Grecques</i>

<i>RHR</i>	<i>Revue de l'Histoire des Religions</i>
Rist, "Mysticism"	J. Rist, "Mysticism and Transcendence in Later Neoplatonism" (<i>Hermes</i> , 92, 1964)
<i>RPFE</i>	<i>Revue Philosophie de la France et de l'Étranger</i>
<i>RPh</i>	<i>Revue de Philologie</i>
<i>RPhH</i>	<i>Revue Belge de Philologie et d'Histoire</i>
<i>RSR</i>	<i>Recherches de Science Religieuse</i>
Saffrey-Westerink	H. D. Saffrey and L. G. Westerink, eds., <i>Proclus: Theologie Platonicienne</i> , 4 vols. (1968-1981)
Schol. Arr. <i>Epict.</i>	<i>Scholia Epicteti Dissertationes Ab Arriani Digestae</i>
Schol. <i>paris. gr.</i> 1853	<i>Scholia Parisinus graecus</i> 1853
<i>SIFC</i>	<i>Studi Italiani de Filologia Classica</i>
Simplicius	Simplicius
<i>In phys.</i>	<i>In Aristotelis Physicorum Libros Quattuor Priores Commentarii</i>
Smith, <i>Porphyry's Place</i>	Andrew Smith, <i>Porphyry's Place in the Neoplatonic Tradition</i> (1974)
Sophocles	Sophocles
<i>OC</i>	<i>Oedipus Coloneus</i>
<i>Steles Seth</i>	<i>The Three Steles of Seth</i> (NHC VII,5)
<i>Symb. Os.</i>	<i>Symbolae Osloenses</i>
Synesius	Synesius of Cyrene
<i>De insomn.</i>	<i>De insomniis</i>
<i>H.</i>	<i>Hymni</i>
Tardieu, "Oracles Chaldaïques"	M. Tardieu, "La Gnose Valentinienne et les Oracles Chaldaïques" in <i>Rediscovery</i> , I (1980)
Theiler	W. Theiler, "Die Chaldäischen Orakel und die Hymnen des Synesios" in <i>Schriften der Königsberger Gelehrten Gesellschaft</i> (1942); rpt. in <i>Forschungen zum Neuplatonismus</i> (1966)
Theodoretus	Theodoretus of Cyrrhus
<i>Gr. aff. cur.</i>	<i>Graecarum affectionum cura</i>
<i>Theos.</i>	<i>Tübingen Theosophia</i>
<i>Treat. Res.</i>	<i>The Treatise on the Resurrection</i> (NHC I,4)
<i>Trim. Prot.</i>	<i>Trimorphic Protennoia</i> (NHC XIII,1)
<i>Tri. Trac.</i>	<i>The Tripartite Tractate</i> (NHC I,5)
<i>Val. Exp.</i>	<i>A Valentinian Exposition</i> (NHC XI,2)
Westerink, <i>Greek Comm.</i>	L. G. Westerink, ed., <i>The Greek Commentaries on Plato's Phaedo</i> , I: <i>Olympiodorus</i> (1976); II: <i>Damascius</i> (1977)
<i>Zost.</i>	<i>Zostrianos</i> (NHC VIII,1)

INTRODUCTION

The *Chaldean Oracles* are a collection of abstruse, hexameter verses purported to have been “handed down by the gods” (θεοπαράδοτα) to a certain Julian the Chaldean and/or his son, Julian the Theurgist, who flourished during the late second century C.E. Although the term “Chaldean” is generally understood in a metaphoric sense to designate Julian’s “spiritual” affinity with the wisdom of the East, it has also been argued that Chaldea was the actual homeland of Julian *pater*, who may have migrated to Rome following Trajan’s military campaigns in the East.¹ Another possibility recently suggested by H.-D. Saffrey is that the *Juliani* may have been of Syrian origin.² This suggestion is supported in part by the occurrence of the names “Ad” and “Adad” (the latter a corruption of the Syrian Hadad) in Chaldean material preserved by Proclus (see esp. notes to fr. 169). In addition, the striking parallels between several of the fragments of the *Oracles* and fragments of Numenius (who was both a contemporary of Julian *filis* as well as a native of Apamea in Syria) point in the same direction.

Saffrey would also understand the term “Chaldean” in a metaphoric sense, but with the specific meaning of one who is adept in magic (an association regularly made in Antiquity). Thus the citation in the *Suda* (no. 433) that Julian *pater* was both Χαλδαῖος and φιλόσοφος would mean that he was both a practitioner of magic as well as a speculative thinker (and not, e.g., a philosopher from Chaldea).³ However, it was Julian *filis* (or Julian the Theurgist; see *Suda*, no. 434) who was the actual “author” of the *Oracles* (λόγια δ’ ἐπῶν) as well as the writer of works on θεωρητικά and τελεστικά. (The later Neoplatonists also attest to other prose works of Julian *filis*; e.g., several books on the Celestial Zones—see Proclus, *In Tim.*, III, 27, 10. According to the *Suda* entry, Julian *pater* wrote only

¹ This was the opinion, e.g., of J. Bidez, *La Vie de l'Empereur Julien* (Paris, 1930), p. 75; F. Cumont, *La Théologie Solaire du Paganisme Romain* (Paris, 1909), p. 476. H. Lewy, *Chaldean Oracles and Theurgy* (Cairo, 1956¹; Paris, 1978²), p. 428, opts for a more general “Oriental origin.”

² See H.-D. Saffrey, “Les Néoplatoniciens et les Oracles Chaldaïques,” *REA*, XXVI, 1981, p. 225.

³ See Saffrey, p. 216. Saffrey also notes here (following the suggestion of F. Cremer, *Die Chaldäischen Orakel und Jamblich de Mysteriis*, Meisenheim am Glan, 1969, p. 132, n. 224) that the expression *vir in Chaldea bonus* (as cited in Porphyry, *De regressu animae*, p. 29*, 16, Bidez) should be similarly understood as designating “a man worthy with respect to the Chaldean rites” and not (in the usual translation) as “a man of worth from Chaldea.” (In this latter sense, see Lewy, p. 286 and n. 106, who identifies this unnamed man as Julian the Chaldean.)

four books *περὶ δαιμόνων*.) But Julian *fil*s, like his father, was also a practitioner of magic or, more precisely, “theurgy” (and thus his surname “the Theurgist”). Indeed, as Saffrey notes, it may well be that the *Oracles* themselves were transmitted via the theurgic technique of “calling” and “receiving” (see discussion *infra*), with Julian the Theurgist functioning as the “medium” through whom Julian the Chaldean extracted oracles from Plato’s “soul.”⁴ (The crucial evidence here is a passage from Psellus. See esp. notes to fr. 84 and 138.) Saffrey would further distinguish between these Platonizing or “philosophical” oracles and those he would label as “theurgy proper,” i.e., the so-called “magical” oracles comprised of “older” material perhaps assembled or collected by Julian the Chaldean.⁵ Although the *Oracles* (in whole or part) may well have been “received” via mediumistic trance (other scholars would label the *Oracles* “forgeries”),⁶ a clear and precise distinction between “philosophical” and “theurgical” fragments is problematic (see further below).

Whatever the mode of transmission, of singular importance is the fact that the *Oracles* were regarded by the later Neoplatonists—from Porphyry (c. 232-303 C.E.) to Damascius (c. 462-537 C.E.)—as authoritative revelatory literature equal in importance only to Plato’s *Timaeus*.⁷ (Cumont, I believe, was the first to refer to them as the “Bible of the Neoplatonists”).⁸ Unfortunately, what remain of the *Oracles* are only

⁴ Saffrey, p. 219.

⁵ Saffrey, pp. 219-220.

⁶ This is the opinion, e.g., of P. Merlan, “Religion and Philosophy from Plato’s *Phaedo* to the Chaldean Oracles,” *JHPh*, I, 1963, p. 174. E. R. Dodds also admits this possibility, but adds: “...their diction is so bizarre and bombastic, their thought so obscure and incoherent, as to suggest the trance utterances of modern ‘spirit guides’ than the deliberate efforts of a forger.” (See “Theurgy and its Relationship to Neoplatonism,” *JRS*, 37, 1947, p. 56 = *The Greeks and the Irrational*, Boston, 1957, p. 284.) Dodds, then, like Saffrey, suggests mediumship as the “source” of the *Oracles* but, unlike Saffrey, assigns Julian *fil*s only the role of recording these utterances (and not that of actual medium). But the true authorship of the *Oracles* must remain in doubt. Although a collaboration between father and son (as Saffrey suggests) is an attractive solution (see, also, Lewy, p. 5 and Exc. I, pp. 443-447, who suggests the same possibility, especially as a way of accounting for the indiscriminate use of the terms *οἱ θεουργοί* and *οἱ Χαλδαῖοι* by the later Neoplatonists when quoting the *Oracles*), nevertheless, the possibility of single authorship cannot be absolutely ruled out. In this regard, see the remarks of P. Hadot, “Bilan et perspectives sur les Oracles Chaldaïques,” Lewy², pp. 703-706, who delineates all the problems but with no hard and fast conclusions. Similarly E. Des Places, *Oracles Chaldaïques* (Paris, 1971), p. 7, thinks it best, in the last analysis, to “protect the anonymity of the Oracles.”

⁷ See Dodds, “Theurgy,” 1947, pp. 57-60 = 1957, pp. 285-289.

⁸ See F. Cumont, *Oriental Religions in Roman Paganism* (London, 1911; rpt. New York, 1956), p. 279, n. 66. Cf. W. Theiler, “Die Chaldäischen Orakel und die Hymnen des Synesios,” *Schriften der Königsberger Gelehrten Gesellschaft*, 18, 1942, p. 1 = *Forschungen zum Neuplatonismus* (Berlin, 1966), p. 252: “...für die späteren Neuplatoniker die dem Orient

fragments, quoted for the most part by the various Neoplatonists, although Chaldean notions are also found in the writings of such Platonizing Christians as Arnobius of Sicca (c. 253-327 C.E.), Marius Victorinus (c. 280-363 C.E.), and Synesius of Cyrene (c. 370-413 C.E.). The Byzantine philosopher, Michael Psellus (c. 1019-1078 C.E.) also wrote several commentaries on the *Oracles*, inspired by Proclus. Fortunately, much of Psellus' work is extant, providing us with an important interpretive model albeit often Christianized. The extensive commentaries of Porphyry, Iamblichus, and Proclus, however, are lost. But from the fragments we do have, we can securely locate the *Oracles* in a Middle Platonic milieu, especially that type of Middle Platonism which had affinities with both Gnosticism⁹ and Hermeticism¹⁰ as well as links with Numenius.¹¹ John Dillon has aptly labelled this congruence of Gnostic, Hermetic, and Chaldean thought as the "underworld of Platonism,"¹²

entstammende Bibel;" M. P. Nilsson, *Geschichte der Griechischen Religion*, II (München, 1961), p. 479: "die Bibel der Neuplatoniker;" Dodds, "New Light on the 'Chaldean Oracles,'" *HTR*, 54, 1961, p. 263 = Lewy², p. 693: "...the last important Sacred Book of pagan antiquity."

⁹ G. Kroll, *De Oraculis Chaldaicis* (Breslau, 1894; rpt. Hildesheim, 1962), p. 70, referred to the *Oracles* as a form of "pagan gnosis." Recently, M. Tardieu has reaffirmed Kroll's position ("...the system of the *Oracles* is incomprehensible unless we see at its foundation the development of the Gnostic systems around Valentinus") while, at the same time, refusing to characterize the *Oracles* with the term "gnosis." (See "La Gnose Valentinienne et les Oracles Chaldaïques," in *The Rediscovery of Gnosticism*, I, ed. B. Layton, Leiden, 1980, pp. 194-237.) Tardieu's study is a structural analysis focusing on five propositions which locate the *Oracles* and Valentinianism in a shared physics, albeit religiously appropriated. But Tardieu's claim that the *Oracles* were dependent on this type of Gnosticism is overstated. The striking parallels between aspects of the *Oracles* and, e.g., "Sethian" Gnosticism (see *infra*) would preclude such a conclusion. A better solution, then, is that of Lewy who, although noting (but unsystematically) numerous parallels between the *Oracles* and Valentinianism, opts for a common Middle Platonic milieu (see pp. 311-398). In this regard, cf. J. Dillon, *The Middle Platonists* (London, 1977), pp. 384-389.

¹⁰ At one time, Bousset (*Göttingische Gelehrte Anzeigen*, 1914, p. 713; cited by Lewy, p. 320, n. 27) had suggested that the Chaldean system was dependent on Hermetic thought; however, again, a mutual dependence on a common milieu best accounts for similarities between the two. And so, Dillon, pp. 389-392; Nock-Festugière, *Corpus Hermeticum*, I (Paris, 1972), p. VII.

¹¹ The parallels here, in certain instances, are so similar that some form of direct dependency is surely involved. See, e.g., Num. fr. 17 (Des Places) and *Ch. Or.*, fr. 7; Num. fr. 15 (Des Places) and *Ch. Or.*, fr. 8. (See, also, A.-J. Festugière, *La Révélation d'Hermès Trismégiste*, III, Paris, 1953, pp. 52-59 for additional parallels.) But in what direction? Festugière, "La Religion grecque à l'Époque Romaine," *REG*, 64, 1951, p. 482 and J.H. Waszink, "Porphyrios und Numenius," *Entretiens Hardt*, XII, 1965, pp. 43-44, argue for the priority of Numenius; Dodds, "Numenius and Ammonius," *Entretiens Hardt*, V, 1960, pp. 10-11 and Des Places, *Numenius* (Paris, 1973), p. 17, argue for the *Oracles*. Lewy, pp. 321-322 and Dillon, p. 364, would not, however, rule out the possibility of a common source. My own guess is that Numenius was posterior, but with the caveat that he borrowed selectively from the *Oracles*, as the differences in the two systems are often as striking as the similarities. See further comments in notes to fr. 7.

¹² Dillon, p. 384.

an expression which nicely captures the rather murky quality of these various systems with a) their elaborate and often exasperating metaphysical constructions; b) an extreme derogation of material existence; c) a dualistic understanding of human nature that envisions the soul or mind as a "spark" of the Divine trapped in matter; d) a method of salvation or enlightenment that generally involves a spiritual and/or ritual ascent of the soul; e) a mythologizing tendency that hypostasizes various abstractions into quasi-mythical beings. This movement away from the school traditions of Platonism towards an unabashed religiosity is the hallmark of these systems, although all three retain a veneer of philosophical respectability by assimilating elements from the eclectic Platonism of the day. For example, the Highest God in all three systems is often described in Pythagorean terms as a "Monad" who either exists alongside of or extends into a "Dyad" (see frs. 8, 11, 12 and notes). However, in the "underworld" of Platonism, abstract philosophical speculation gives way at this point to mythic formulations and a complex proliferation of cosmic entities is introduced,¹³ with a dominant female principle, in each case, operating at all levels and directly responsible for material creation as we know it. In certain Gnostic systems, for example, she is Ennoia or Sophia; in the Chaldean system, Dynamis or Hecate; in the Hermetica (esp. *C.H. I*), Life or Nature. Despite the abstract quality of most of these names, a definite personal function is assigned to each: the Gnostic Sophia experiences feelings of grief and fear, she gives birth to the Demiurge, Ialdabaoth; the Chaldean Hecate generates life from her right hip; the Hermetic Nature entices and unites with the primal Anthropos.

This female principle ultimately reflects the World Soul of Plato's *Timaeus*, refracted in varying degrees through the prism of Middle Platonism; along the way, Plutarch will have assimilated this figure to the Egyptian Isis; Philo, to the Jewish figure of Wisdom; and Numenius will have split it into opposed good and evil entities. But it is only in the "underworld" of Platonism that philosophical speculation about this figure becomes part of revelatory myth, often to the extent that "knowing" the myth becomes an important condition of salvation (this is especially true of the Gnostic systems). In other words, knowledge for its

¹³ It should be noted here that the proliferation of entities in *C.H. I* (*Poimandres*) is less "fantastic" than either that of the *Oracles* or the various Gnostic systems. Although C. H. Dodd, at one time, had suggested that the *Poimandres* myth was a precursor of the system associated with Valentinus ("...the Valentinian system, apart from its definitely Christian elements, has the aspect of an elaboration of a system very like that of the *Poimandres*;" see *The Bible and the Greeks*, London, 1954, p. 208), any direct borrowing should be ruled out in favor of a mutual stream of influence.

own sake passes over to "gnosis" for the sake of *soteria*, with spiritual enlightenment often coupled with magic and ritual as a means of freeing the soul. Although there is an ongoing debate as to what types of rituals may have been practiced in the various Gnostic and Hermetic communities (and, indeed, to what extent such communities even existed),¹⁴ it is clear that the Chaldean system included a complex ascent ritual involving purifications, trance, phantasmagoria, sacred objects, magical instruments and formulas, prayers, hymns, and even a contemplative element, all of which was practiced (most likely) in the context of a "mystery community."¹⁵ These and other issues are discussed in detail in the following outline.

I. THEOLOGY

A. First Principles

Chaldean theology largely reflects its Middle Platonic origins, with a stress in particular on the transcendence of the Highest God. In certain fragments, this transcendence approaches a *via negativa*, with the Highest God described as "snatched away" (fr. 3) or "existing outside" his products (fr. 84). In other fragments, however, the Highest God is positively characterized as "Father" (fr. 7, 14), "First" or "Paternal Intellect" (fr. 7, 39, 49, 108, 109), "Monad" (fr. 11, 26, 27), "Source" (fr. 13, 30, 37), and, perhaps, even "One" (fr. 9, 9a). This vacillation between negating and affirming the Highest God is a common feature of Middle Platonism, a thoroughgoing transcendence in these matters achieved principally by Plotinus, whose "One" is not only beyond Intellect, but

¹⁴ On the role of cult and ritual in Hermeticism, see, now, J.-P. Mahé, *Hermès en Haute-Égypte*, I, (Quebec, 1978), pp. 54-59; L. Keizer, *The Eighth Reveals the Ninth: A New Hermetic Initiation Disclosure* (Seaside, CA, 1974), pp. 6-15; W. C. Grese, *Corpus Hermeticum XIII and Early Christian Literature* (Leiden, 1979), pp. 40-43; 201-202; G. Fowden, *The Egyptian Hermes*, (Cambridge, 1987), *passim*. Other scholars, however, have argued against a cultic and/or ritual Hermeticism, suggesting instead only the existence of a literary phenomenon, with the texts read, perhaps, in the context of a "school" setting. See, e.g., Festugière, *Rév.*, I, p. 84; W. Scott, *Hermetica*, I (Oxford, 1936; rpt. 1968), pp. 1-8. It should be no surprise, then, that the current debate among scholars on the problem of "Sethian" Gnosticism echoes this same division. See, e.g., F. Wisse, "Stalking those Elusive Sethians," *Rediscovery*, II, pp. 564-577, who favors the "literary phenomenon" approach, arguing that there was no Sethian community as such, but only "like-minded Gnostics" reading various texts for the purpose of individual edification. In contrast, H. M. Schenke, "The Phenomenon of Gnostic Sethianism," *Rediscovery*, II, pp. 588-616, not only posits the existence of a Sethian community or sect, but argues that the group was organized around a relatively coherent system of doctrine and cultic/ritual practice. A middle position between these extremes is now suggested by G. Stroumsa, *Another Seed: Studies in Gnostic Mythology*, (Leiden, 1984), e.g., pp. 4-8; 172 and *passim*.

¹⁵ See Lewy, p. 177 ff.; Bidez, "Note sur les Mystères Néoplatoniciens," *RPhH*, 7, 1928, pp. 1477-1481; *La Vie Julien*, pp. 73-81.

beyond Being as well.¹⁶ In contrast, the Chaldean Supreme God is best characterized as *Nous*, albeit a self-contemplating *Nous* akin to Numenius' First God (see fr. 8 and notes). But even here the *Oracles* vacillate: is the Father to be equated strictly with his Intellect or is the so-called Paternal Intellect to be regarded as the first emanation of the Father? And if so, of what substance then is the Father, if not intelligible? The fragmentary nature of the evidence does not permit any hard and fast conclusions on these matters; indeed, the *Oracles* elsewhere also designate the Father "Abyss" (a term especially familiar to the Gnostic sources; see fr. 18 and notes), as well as describing him in Stoic terms as essentially "fiery" in nature (see fr. 3 and 37), albeit totally transcendent. (Unlike the Stoic God, the Chaldean Father is in no sense immanent in the world.) Further, the later Neoplatonists also designated him ὑπαρξίς, a notion which most likely derived from the *Oracles*, although only the verbal form ὑπάρχειν is found in the extant fragments (see fr. 1, 20, 84 and notes). In addition, the later Neoplatonists vacillated on the matter of his ontological status: Porphyry, for example, sometimes equated the Chaldean Father with the Plotinian One; Proclus, on the other hand, situated him beneath the One at the first level of the intelligible order (see fr. 3 and notes). In the last analysis, what can be affirmed about the Chaldean Supreme God is the fact of his transcendence, but not the precise nature of it.

In addition to this First God or Father (whose sole function is to "think" the Platonic world of Ideas; see fr. 37, 39, 40), there is a Second God or Demiurgic Intellect whose function is to fashion the intelligible (or Empyrean) world on the model of these Ideas (e.g., fr. 5, 33, 37). This Second Intellect is conceived of as dyadic in nature (see fr. 8 and 12) as he is turned both towards the intelligible and sensible realms (in the manner of Numenius' Second God). In this regard, the Chaldean Second God is described as "Twice Transcendent" (δις ἐπέκεινα) whereas the First God is simply "Once Transcendent" (ἅπαξ ἐπέκεινα; see fr. 169 and notes). These designations also underscore the notion that the Highest God (or "Once Transcendent") exists as an indivisible unity, whereas the Second God (or "Twice Transcendent") begins the process of division which ultimately leads to creation and generation. In the *Oracles*, this process of division is described in dynamic terms; the Second Intellect (as Demiurge) is said to project the Platonic Ideas ("divisions" or "lightning-bolts") onto primal matter (or "wombs" of the World Soul) like Zeus hurling his thunderbolts (see esp. fr. 35 and 37). By this "action," the initial movement towards material creation begins.

¹⁶ See, e.g., Dodds, "The *Parmenides* of Plato and the Origin of the Neoplatonic One," *CQ*, 22, 1928, pp. 129-142.

But this process entails the existence of a Third God, a feminine, generative entity, described either as "Power" (δύναμις) and situated as a median figure between the First and Second Gods (e.g., fr. 4), or conflated with Hecate as the World Soul (e.g., fr. 6, 51-53, 56) and thus located (in traditional Platonic fashion) on the borders between the intelligible and sensible realms. In this last regard, Hecate is described either as a "girdling membrane" (fr. 6) through whom influences travel from one level of reality to another, or is depicted in anthropomorphic terms as a goddess-like figure from whose right hip the particular souls of generation are said to issue (fr. 51).

The ambiguous localization of this feminine principle reflects an obvious truth: that a feminine element is necessary if there is to be a process of generation at all, whether at the highest or lowest levels. The figures of Ennoia and Sophia function in a similar manner in Valentinian Gnosticism. Indeed, the linking of "Power" with the Chaldean "Father" (or "Abyss") suggests a primordial bisexual deity akin to the Gnostic Abyss-Ennoia or Abyss-Sigē (see fr. 4 and notes). Sigē or "silence" is also mentioned in the *Oracles*, but seemingly not as a fully hypostatized entity (see fr. 16 and notes). A bisexual First God is also a feature of *C.H. I*—all these systems, then, underscoring the notion of an androgynous primogenitor who is the ultimate source of material creation, however dimly or darkly that creation is subsequently viewed.

Further, in the Chaldean system, the Father (or First Intellect), Power, and (Demiurgic) Intellect are regarded triadically; the Supreme God, *in fine*, understood as a triadic-monad or three-in-one deity (see fr. 26 and 27) whose Power and Intellect constitute, as it were, his immediate "faculties." A "triple-powered" Monad is also a familiar figure in various Gnostic systems, sometimes understood as the Supreme God (e.g., *Allogenes*, NHC XI, 49,36-38), other times as a lesser being (e.g., *Steles Seth*, NHC VII, 121,32-34). Of particular importance is the occurrence of the term τριδύναμος (or τριδύναμις) in several Gnostic texts (e.g., Cod. Bruce *Untitled*, 3.15; 8.12; the Coptic equivalent would be **ΠΑ ΤΨΑΜΤΕ ΝΒΑΜ** and variants; see, e.g., *Marsanes*, NHC X, 6,19) and the similar τριγλῶχis and τριούχον in the *Oracles* (as descriptive of the Monad; see fr. 2, 26 and notes. Synesius, who is dependent on the *Oracles*, prefers the term τρικόρυμβον; see *H.* 9(1),66. Cf., also, our fr. 27: παντὶ γὰρ ἐν κόσμῳ λάμπει τριάς, ἧς μονὰς ἄρχει.) In addition, in the Gnostic systems, this triple-powered One or Monad is said to be constituted of e.g., Existence (τὸ ὄν, ὑπαρξίς = **ΠΗ ΕΤΕ ΠΑΪ ΠΕ**), Life (ζωή = **ΩΝΩ**), Thought (νόησις = **ΤΜΗΤΕΙΜΕ**; see *Allogenes*, NHC XI, 49,26-31) or Existence (ὑπαρξίς), Life (ζωή = **ΩΝΩ**), and Intellect (νοῦς; see *Steles Seth*, NHC VII, 125,28-31), formulas which parallel the

Neoplatonic triad Existence (ὑπαρξίς), Power/Life (δύναμις/ζωή), Intellect (νοῦς). This Neoplatonic triad, in turn, reflects a conflation of the Chaldean πατήρ/ὑπαρξίς, δύναμις, νοῦς with the Plotinian formula of Being (τὸ ὄν), Life (ζωή), Intellect (νοῦς). (See fr. 4 and notes and cf. Proclus, *El. Th.*, props. 101-103.)

Of further interest is the occurrence of the term τριδύναμος in the writings of Marius Victorinus as descriptive of the Christian God (e.g., *Adv. Ar.* IV.21.26). As such, the Christian Trinity is viewed by Victorinus as consisting of Father (or Being), Son (or Intellect), and a median, Holy Spirit (or Life) who is feminine in nature. Victorinus also refers to the "Spirit" as *mater* (*Adv. Ar.* I.58.12) and *conexio* (*H.* III.242). A similar unorthodox understanding of the Christian Trinity is found in the *Hymns* of Synesius who, like Victorinus, views the "Spirit" (or πνοιά, not πνεῦμα; see, e.g., *H.* 2(4),98) as a median, feminine entity, variously termed ὠδὶς (*H.* 1(3), 238), μάτηρ (*H.* 2(4), 101), and θυγάτηρ (*H.* 2(4), 103). Although this generative, feminine "Spirit" (for both Synesius and Victorinus) is patterned on the Chaldean δύναμις (as mediated through Porphyry),¹⁷ the occurrence of similar triads in various Gnostic sources (e.g. Father, Mother/Spirit, Son; see, e.g., *Ap. John*, NHC II, 2,14) reflects an important interchange between the school traditions of Platonism and the Platonic "underworld."¹⁸

B. Lesser Beings

In the Chaldean system, a complex "chain" of lesser beings fills the spaces between the Primordial Triad¹⁹ and the world of matter. In the

¹⁷ See P. Hadot, *Marius Victorinus, Traité Théologique sur la Trinité*, II (Paris, 1960), pp. 868; 874-875; *Porphyre et Victorinus*, I (Paris, 1968), pp. 455-474. Augustine, however (although influenced by Victorinus), clearly rejected (or misunderstood) this trinitarian scheme at the ontological level. See *De civ. dei*, X.23: "Dicit (sc. Porphyry) enim deum patrem et deum filium quem Graece appellat paternum intellectum vel paternam mentem; de Spiritu autem sancto aut nihil aut non apert aliquid dicit; quamvis quem alium dicat horum medium, non intellego. Si enim tertiam, sicut Plotinus, ubi de tribus principalibus substantiis disputat, animae naturam etiam iste vellet intellegi, non utique diceret horum medium, id est patris et filii medium. Postponit quippe Plotinus animae naturam paterno intellectui; iste autem cum dicit medium, non postponit, sed interponit." However, Augustine's psychological trinity of *mens*, *amor*, *notitia* (in the view of Theiler and Hadot) may have been influenced by Chaldean notions (see notes to fr. 44).

¹⁸ For further discussion, see J. M. Robinson, "The Three Steles of Seth and the Gnostics of Plotinus," *Proceedings of the International Colloquium on Gnosticism*, Stockholm, Aug. 20-25, 1973 (Stockholm, 1977), pp. 132-142; B. Pearson, "The Tractate Marsanes (NHC X) and the Platonic Tradition," in *Gnosis, Festschrift für Hans Jonas* (Göttingen, 1978), pp. 373-384; *idem*, "Gnosticism as Platonism: With Special Reference to Marsanes (NHC 10,1)," *HTR*, 77, 1984, pp. 55-72; J. Turner, "Sethian Gnosticism: A Literary History," in *Nag Hammadi, Gnosticism, and Early Christianity*, ed. by C. W. Hedrick and R. Hodgson, Jr., (Peabody, MA, 1986), esp. pp. 79-86.

¹⁹ Lydus, *De mens.*, IV, 122; p. 159, 5-8 W., suggests a divine Ennead as well, but the evidence is inconclusive. See Hadot, *Porphyre*, I, p. 262, n. 1.

extant fragments, the most important of these are the Iynges (ἰγγες), Connectors (συνοχεῖς), Teletarchs (τελετάρχαι), angels, and demons, although other entities are named by various commentators (see, e.g., Psellus, *Hypotyposis*). A similar “filling up” of divine space is also an important feature of Gnosticism and Hermeticism as well, where numerous quasi-mythic/quasi-abstract entities serve to separate the Highest God from the contamination of material existence.²⁰ In the Chaldean system, these various entities, for the most part, apparently function as diverse aspects of the world of Ideas.

1. Iynges

The name ἰγγξ, in Greek literature, is particularly associated with magic. Originally it designated a certain bird, the “wryneck,” which was bound to a wheel by a sorcerer and spun around as a means of attracting an unfaithful lover. In some instances, the wheel itself was called a Iynx. As such, the Iynx functioned as a love charm. Later, under the influence of Plato’s spiritualization of Eros, the word Iynx came to mean the “binding” force between man and the gods.²¹ It is this definition we find in the *Oracles*, but under various guises. For example, in fr. 77, the Iynges are identified with the “thoughts” (= Ideas) of the Father; in fr. 78, they are said to be “couriers” between the Father and matter; in fr. 79, the Iynges are connected with certain cosmic entities called “Intellectual Supports;” in fr. 206, they are equated with the “magic wheels” used in the theurgic rites. The apparent confusion of function here is somewhat illusory as the Iynges, in each instance, function as mediating or “binding” entities between the intelligible and sensible worlds. Indeed, the Iynges can be viewed not only as the mediators of messages, but as the message itself.

For example, as the “thoughts” or Ideas of the Father, the Iynges are actually magical names (*voces mysticae*) sent forth by the Father as “couriers” in order to communicate with the theurgist. At this end, the magic wheel spun by the theurgist attracts these celestial Iynges and enables the theurgist (who alone is privy to the divine language of the gods) to communicate with the Father. But the message communicated by the Iynges is none other than their own magical names which, when uttered, enabled the theurgist to acquire certain divine powers.

²⁰ The paradox, of course, is that these powers not only separate but connect the various levels of the cosmos, forming a “great chain of Being.”

²¹ See O. Geudtner, *Die Seelenlehre der Chaldäischen Orakel* (Meisenheim am Glan, 1971), p. 42 ff.

In addition, the Iynges are connected with the Intellectual Supports, cosmic entities which play an important role in maintaining the regular movement of the planets. Such an identification undoubtedly occurred because it was believed that the Iynges—when invoked by the theurgist—became physically situated in the various planetary spheres. It was from this vantage point, then, that the Iynges mediated the message of their magical names back and forth between the two worlds.

In sum, then, the Iynges play both a cosmic and theurgic role in the Chaldean system: identified with the Platonic Ideas and Intellectual Supports they both inform and participate in ruling the Universe; identified with the magic wheels and *voces mysticae*, they aid the theurgical act. This double function is also characteristic of both the Connectors and Teletarchs, to which we now turn.

2. Connectors

As cosmic entities, the Connectors (συνοχεῖς), like the Iynges, are said to issue from the Father (who, in one instance, is actually designated First Connector; see fr. 84 and cf. frs. 32, 80, 81); however, the principal function of the Connectors is quite different. Their chief purpose is to harmonize and protect the various parts of the Universe, a notion which builds on the Stoic concept of universal “sympathy” combined with a Middle Platonic re-evaluation of Plato’s Ideas. According to Lewy, this reinterpretation first occurs in Philo, where the Platonic Ideas are referred to as “invisible powers” which “hold together” the Universe.²² In the Chaldean system, these “powers” are equivalent to the Connectors, which perform the same harmonizing function.

In addition, the Connectors are said to perform a “protective” function (see fr. 82), but the exact nature of this activity is unclear. Perhaps the Connectors “protected” or “preserved” that very harmony which they themselves had created. In other words, the Connectors not only establish the “bond” of harmony in the Universe, they also preserve this concord by felicitously watching over it as guardians.

Lastly, the Connectors, like the Iynges, also have a theurgic function, as it is on the rays of the sun (called “Material Connectors” in fr. 80) that the soul makes its initial ascent. Seemingly, this theurgic dimension is mediated through the Teletarchs (see *infra*) as the Connectors are said to “assist” these three rulers during the course of the rites. This image of the sun with its “connective” rays can also serve as a paradigm for the role of the Connectors as a whole: at the theurgic level, the “connec-

²² Lewy, pp. 345-346. Cf. Philo, *De migr. Abr.* 181; *Leg. Spec.* I, 48; 329.

tive" rays of the sun conduct the soul upward; at the cosmic level, "connective" currents emanate from the Father, the Primal Fire, like rays from the sun, disseminating stability and harmony throughout the Universe.

3. *Teletarchs*

Beneath the Iynges and Connectors are located the Teletarchs (τελετάρχαι, lit. "masters of initiation;" see fr. 85 and 86), divine entities which are assimilated to the *χοσμογοί* as rulers of the three worlds of Chaldean cosmology. As noted below, these three rulers may well parallel similar notions about various ruling powers both in Philo and the Gnostic sources. Lewy suggests an ultimate dependence here on the "Cosmokrators" or "Archons" of late Babylonian astral religion.²³ However, in contrast to the Babylonian Archons, who dominated the various planetary spheres, the Chaldean *τελετάρχαι* presided over the three worlds, a cosmogonic notion borrowed from the Platonic tradition.

The Teletarchs are also associated with the Chaldean virtues of Faith (πίστις), Truth (ἀλήθεια), and Love (ἔρως; see fr. 46), which function as faculties of the three rulers: Faith is connected with the Material Teletarch; Truth with the Ethereal Teletarch; Love with the Empyrean Teletarch. (A fourth virtue, "fire-bearing Hope"—ἐλπις πυρήνοχος—is also mentioned; see fr. 47.) As such, these virtues are not to be understood as spiritual qualities (as is the case with the Pauline triad of Faith, Hope, Charity),²⁴ but as cosmic entities involved in the very creation and maintenance of the Universe: "For all things," says the oracle, "are governed and exist in these three (virtues)" (fr. 48). As cosmic forces, Psellus (*Hypotyp.* 11) locates these three virtues at a middle point in the Chaldean "chain."

In addition, Faith, Truth, and Love are also understood in a theurgic sense, as it is through these three virtues that the theurgist is said to unite with God (see fr. 48 and notes). Indeed, for Proclus, Faith is the supreme virtue, as it is Faith alone, as a "theurgic power" (θεουργική δύναμις), which permits union with the One (see, e.g., *Th. pl.*, I.25; p. 112, 1-3, S.-W.; cf. *In Parm.* VII, p. 502, 9-12, C. Steel = p. 42, 14-16, Klibansky-Labowsky). But whether Proclus' emphasis on Faith is authentic Chaldean teaching or his own innovation remains problematic. In the extant

²³ Lewy, p. 423; cf. Dodds, "New Light," 1961, p. 272 = Lewy², p. 701, who agrees with this interpretation.

²⁴ See, e.g., H. Conzelmann, *1 Corinthians: A Commentary on the First Epistle to the Corinthians* (Philadelphia, 1975), pp. 222-223 and notes, who cites numerous parallels to this triad in various Neoplatonic, Gnostic, and Christian sources.

fragments, Eros, as both the first issue from the Father (fr. 42) and the "bond" of all things (fr. 39), is clearly the chief virtue. Although Proclus attributes his understanding of Faith to "the gods" and "the theologians" (i.e., the *Juliani*), it may well be that his emphasis on Faith (as the prime virtue) was prompted by rivalry with Christianity.²⁵ Whether this is the case or not (the evidence is inconclusive), Proclan Faith is not, then, the same as Christian Faith nor even traditional Platonic Faith. Christian Faith is first and foremost faith in Christ as Savior and Lord; traditional Platonic Faith is based on *δόξα* and conviction from sense data and, as such, is the lowest virtue. Proclan Faith, on the other hand, is a "theurgic power" which unifies the soul and unites it with God. This theurgic dimension, then, clearly links Proclus with the Chaldean tradition, as does his understanding of Faith, Truth, and Love as "purifying" virtues (see fr. 46).²⁶

This last emphasis again connects these three virtues with the Teletarchs, as these three rulers are responsible for both purifying the ascending soul of material influences as well as guiding its journey upward. (As noted *supra*, it was through the medium of the Teletarchs that the rays of the sun—or "Material Connectors"—were conducted downward. It was on these rays, then, that the soul ascended, guided by the Teletarchs.) Further, all three Teletarchs have additional solar connections: the Empyrean Teletarch is associated with Aion (the transmundane sun) as the intelligible source of light; the Ethereal Teletarch is associated with Helios (the mundane sun) as the direct source of the earth's light; the Material Teletarch is associated with the moon and, as such, rules the sublunar zone traversed by the rays of the visible sun.

It should also be noted here that the Iynges, Connectors, and Teletarchs were all regarded triadically by the Neoplatonists. Not only did the three together form a triad but each, individually, was triadically conceived; i.e., three Iynges, three Connectors, three Teletarchs. In Psellus' interpretation (*Hypotyp.* 1-5), this triadization was a result of linking all three, in some way, to the three worlds. Earlier, Proclus (on whom Psellus was dependent), had already assimilated the Chaldean system to the "intellectual" and "intelligible" triads of his own system; thus, a triadic understanding of these three entities became inevitable.²⁷

²⁵ See R.T. Wallis, *Neoplatonism* (London, 1972), p. 154 ff.

²⁶ For further discussion, see A. H. Armstrong "Platonic *Eros* and Christian *Agape*," *Downside Review*, 79, 1961, pp. 105-121 = *Plotinian and Christian Studies* (London, 1979), IX; W. Beierwaltes, "The Love of Beauty and the Love of God," in A. H. Armstrong, ed., *Classical Mediterranean Spirituality*, (New York, 1986), pp. 293-313.

²⁷ See Lewy, Exc. VII, pp. 481-485 for a convenient synopsis of the Platonic, Orphic, and Chaldean systems as found in Proclus' writings.

4. Angels and Demons

Angels and demons are also part of the Chaldean system and, like the Iynges, Connectors, and Teletarchs, play a role in the theurgic elevation of the soul. In the first instance, Porphyry (*De philos. ex or. haur.*, Wolff, pp. 144-145) quotes a hymn which designates three classes of ἄγγελοι ἄνακτες: those who remain in the presence of the Supreme God, those who are separated from him, and those who praise him with hymns. The first and third groups can be classed together and favorably compared to the Cherubim and Seraphim of Jewish angelology.²⁸ As for the second group, Lewy equates these "ministering angels" (who aid the ascent of the soul) with the Iynges.²⁹ In addition, Psellus (*Hypotyp.* 17) distinguishes a class of "archangels" in the Chaldean "chain." Although no such angels are mentioned in the extant fragments, the notice of Psellus in *De aurea catena* (ed. Sathas, *Ann.*, IX, 1875, pp. 215-217) to the effect that Julian the Chaldean "prayed" that his son-to-be (sc. Julian the Theurgist) would receive the soul of an "archangel" suggests an authentic Chaldean origin.³⁰ In fr. 137 and 138, the soul of the theurgist is said to derive from the "angelic order" in general.

The *Oracles* also mention demons, specifically evil demons, the presence of which was widely accepted in the popular imagination at the time.³¹ Such demons were believed to inhabit all aspects of the sublunar world and be responsible for both the passionate element in humans as well as the source of sickness and disease. The *Oracles* identify the following types: terrestrial demons (fr. 88, 90, 91, 216); atmospheric demons (fr. 91, 216); water demons (fr. 91, 92, 216); and, perhaps, lunar demons (fr. 216). In addition, these demons are described as "bestial" and "shameless" (fr. 89) and denounced as "dogs" (fr. 90, 91). This last designation is also familiar to Synesius (e.g., *H.* 1(3), 96-97; 2(4), 245-257); Proclus (*In rem p.*, II, 337, 17-18) adds that these "dogs" are "blind." Since the Chaldean tradition associated Hecate with Nature (fr. 54), it was a logical step to identify the traditional hounds of Hecate with the demons that inhabit nature. Hecate, then, became the mistress of these demons (see fr. 91 and notes).

²⁸ See Hadot, *Porphyre*, I, pp. 392-394; Lewy, pp. 9-15.

²⁹ Lewy, pp. 162-163.

³⁰ As cited by Lewy, p. 224 and n. 195; cf. Hadot, *Porphyre*, I, p. 393; Cremer, pp. 63-68.

³¹ Neither Plato nor Plotinus admitted the existence of truly "evil" demons, but such a development is found both in the popular literature of the period as well as in various strands of Middle Platonism; e.g., the "underworld" of Platonism, as well as Plutarch, whose ideas about evil demons were largely dependent on Xenocrates. See Dillon, pp. 46-47; Cremer, pp. 68-86.

Of particular interest to the *Oracles* is negating the pernicious influence these demons were believed to have on the course of the theurgic rites. They had to be placated and driven off (generally by apotropaic means; see *infra*) if the *anagōgē* was to be successful. An ascetic retreat from all bodily impulses was also demanded, as demonic matter was seen to be an active, aggressive force bent on destroying man, a theme which reaches its zenith in the “underworld” of Platonism.

Good demons are also part of the Chaldean system, but are seemingly equated with the angelic order. Psellus (*Hypotyp.* 23) tells us that good demons aid the ascent of the soul (like the ministering angels described above) and help fight off attacks from evil demons. Proclus (e.g., *In rem p.*, II, 296, 7-10) makes a similar distinction. Although heroes are not mentioned in the extant fragments, Iamblichus’ classification of gods, angels, demons, and heroes is most likely based on Chaldean teaching (see notes to fr. 88.)

5. *Aion and Eros*

A word should be said here about two other divine beings which figure prominently in the Chaldean system: Aion and Eros. In the case of Aion, we immediately have the problem of deciding whether this hypostatized entity should be understood as separate from or conflated with Chronos or Time. On the face of it, the extant fragments seem to distinguish the two: cf. ἀκοιμήτου χρόνου, fr. 37; χρόνον ἀπέραντον, fr. 39; χρόνου χρόνος, fr. 185; and the descriptions of Aion as πατρογενὲς φᾶος, fr. 49 and ὅλον φῶς, fr. 59. Lewy, however, argues that all the expressions of Time in the *Oracles* should be understood as descriptive of Aion and, thus, Aion should be regarded as the “Chaldean God par excellence.”³² But Lewy’s argument, in part, is based on a parallel description of Aion in what subsequent scholars (e.g., Dodds, *Des Places*) regard as dubious Chaldean material (e.g., *Tübingen Theosophia* 13; see further *infra*). In addition, Lewy’s contention that Proclus’ description of the Chaldean Chronos (see fr. 199 and notes) actually applies to Aion (arguing that Proclus had to attribute to Time those epithets the Chaldeans attributed to Aion in order to reconcile the Platonic Aion with that of the *Oracles*)³³ surely goes beyond the evidence. Lewy’s tendency to over-systematize is apparent here and rightly criticized by Dodds, who would maintain a distinction between Aion and Chronos on the basis of what the fragments more obviously suggest; i.e., the existence of two separate divine be-

³² Lewy, p. 158; cf. pp. 99-105, 401-409.

³³ Lewy, p. 104.

ings.³⁴ Indeed, the name "Aion" is not found in any of the extant fragments but only in the frame material (see fr. 49, 59; cf. fr. 12). Thus, following Dodds, Aion should be demoted as the principal Chaldean god (if any, it is Hecate who should receive this accolade) in favor of several Time deities, including Chronos, the ζῶναι and ἄζωνοι, and Time gods associated with Day, Night, Month, and Year (see fr. 188 and notes).

Now Aion, as described in the fragments, is regarded as "light generated from the Father" (fr. 49), "the solar world" and "whole light" (fr. 59). As such, Aion is a noetic entity identified with the transmundane sun (and thus with the Teletarch of the Empyrean World) whose principal function is to manifest the "light" (= motion) of the Father to the world of Ideas. In this capacity, Aion's role is to keep the Ideas in a state of constant circular movement, as it is through such motion that the Ideas are said to "think" (see fr. 49, 77 and notes). In effect, Aion is the hypostatized motion of an otherwise immobile Supreme God. In this regard, there is an interesting parallel in *Allogenes*, NHC XI, 60,25, where a similar "eternal, intellectual, undivided motion" subsists just below the "triple-powered" High God. Indeed, in the Gnostic material in general, the entire unfolding of the pleroma is understood as a procession of *Aeons* from the Supreme God (analogous to the "chain" of Iynges, Teletarchs, Connectors, Sources, Principles, etc. which fill up the divine spaces in the Chaldean system.) The concept of a hypostatized Eternity, of course, finds its *locus classicus* in Plato, *Tim.*, 37e ff., and is subsequently found in numerous other sources (e.g., *C.H.* XI.2-5; *Asclepius* 10; Philo, *Mut. Nom.* 267).³⁵

But to what extent the Chaldean Aion should be regarded as a genuine god (with statues, temples, etc.) remains problematic. Lewy, for example, compares the Chaldean Aion to both the Iranian Zervan and the Mithraic Aion, but his comparisons here are again based on the descriptions of Aion in *Tübingen Theosophia* 13 as well as various Iranian and Mithraic sources and not on the extant fragments.³⁶ Although Proclus refers to Aion as an "intelligible god" (*In Tim.*, III, 13, 23) who is even greater than Nous (*ibid.*, 27, 18 ff.), he does not then describe Aion in

³⁴ See "New Light," p. 266 = Lewy², p. 696.

³⁵ For further discussion of the figure of Aion, see Festugière, *Rév.*, IV, pp. 141-199; "Le sens philosophique du mot ΑΙΩΝ," *La Parola del Passato*, XI, 1949, pp. 172-189 = *Études de Philosophie Grecque*, (Paris, 1971), pp. 254-271; A. D. Nock, "A Vision of Mandulis Aion," *HTR*, 27, 1934, pp. 79-99 = *Essays on Religion and the Ancient World*, I (Cambridge, MA, 1972), pp. 377-396; W. Bousset, "Der Gott Aion," in *Religionsgeschichtliche Studien*, (Leiden, 1979), pp. 192-230.

³⁶ Lewy, pp. 405-409 and notes. Nock, however, ("Aion," 1934, p. 82 = 1972, p. 382) would discount any direct equation of Aion and Zervan.

terms that would suggest a true deity (with a cult, statues, etc., as is the case with Hecate). Proclus does say, however, that the Chaldean Chronos, as a god, was invoked during the course of a theurgic rite (or αὐτοφάνεια; see *ibid.*, 20, 22-24) but he does not then (*pace* Lewy) refer to Aion in this way. The most that can be said, then, is that the *Oracles*, to some extent, conflated Aion (as a noetic entity) with the Oriental notion of a true Aionic deity, but the extent of this process remains in doubt.³⁷

We find a similar problem with the Chaldean Eros (mentioned above in connection with the triad Faith, Truth, Love). In addition to this association, the *Oracles* also mention Eros independently as the "first" to "leap" from the Paternal Intellect (fr. 42). As such, Eros functions as a cosmic principle whose "binding" quality preserves a sense of harmony not only in the Universe but in the human soul as well (see frs. 43 and 44). As such, Eros functions in much the same way as the Connectors, Iynges, and Intellectual Supports; in Geudtner's analysis, these last three are all "held together" through the "binding fire" of Eros as "die ausführenden Organe des Eros."³⁸

As a cosmic principle, Eros also takes on a quasi-mythological dimension; in fr. 42, he is said to "mingle" his "binding fire" with that of the Ideas in various "Source Craters," a reflection of the "mixing" metaphor in Plato, *Tim.* 41d (but here, of course, it is the Demiurge who does the "mixing"). But to what extent Eros functioned as a true god in the Chaldean system cannot be recovered from the extant material.

In any event, Eros' function as an all-pervasive cosmic power which "leaps forth" from God towards man and the world goes beyond what Wallis calls the "normal Platonic 'ascending' form" of Love³⁹ (as, e.g., reflected in fr. 48), but approaches, in some respects, the Christian notion of *agapē*, wherein God Himself is motivated by love. But the parallel, of course, is not exact. The *Oracles*, for example, have no figure analogous to Christ, in whom, for Christians, the love of God is most fully manifest. However, Proclus does develop the Chaldean notion of Divine Love to its fullest extent, envisioning both gods and men as moved by Eros to help those less perfect (e.g., *In Alc.*, I, 15 [33,8-16 Cr.] W.).

II. COSMOLOGY

The Chaldean concept of the cosmos envisions a triad of concentric circles which encompasses both the intelligible and sensible orders: the

³⁷ Cf. Dodds, "New Light," p. 266, n. 12 = Lewy², p. 696, n. 12: "This Chaldean Aion strikes one as an abstraction rather than a personal god."

³⁸ Geudtner, p. 47.

³⁹ Wallis, p. 154; cf. Armstrong, esp. p. 116 ff.

Empyrean World is properly that of the intelligible; the Ethereal, that of the fixed stars and planets; the Material comprises the sublunar realm including Earth. However, such a distinction is not explicitly made in the extant fragments (but cf. fr. 76 and see frs. 39, 61, 62, 67) but is based on information from the later Neoplatonists. Proclus, for example, tells us that the Chaldeans "divided" the Universe into Empyrean, Ethereal, and Material Worlds (*In Tim.*, II, 57, 10-14), as does Psellus (*Hypotyp.* 3 and 5). But Psellus elsewhere confuses the picture by conflating these three worlds with the seven planetary spheres or στερεώματα; e.g., *P.G.* 122, 1149 c 1-3 where he mentions ἑπτὰ σωματικὸς κόσμους: 1 Empyrean, 3 Ethereal, 3 Material. Damascius, similarly, speaks of a "chain" of three στερεώματα: Empyrean, Ethereal, Material (II, 88, 21-22). Although Lewy thinks this confusion originates with the later Neoplatonists (and not with the *Juliani*),⁴⁰ the lack of supporting evidence from the fragments must leave this question in doubt. Nevertheless, a basic division into three realms is clearly a Chaldean tenet, a notion which Dillon traces back to Xenocrates and, subsequently, is found elsewhere in various Middle Platonic sources (e.g., Philo, *De opif.*, 70-71; *Quaest. in Gen.*, IV.8).⁴¹ However, Tardieu's suggestion that the more immediate background of the Chaldean doctrine is the Stoic concept of "three fires" (see notes to fr. 73) is even more persuasive, since Chaldean cosmology, as a whole, is informed by a heliocentrism in which the sun functions as the "heart" or "center" of the Universe (see frs. 58, 70, 111). In this regard, each of the three worlds can be viewed as a "fiery" circle dominated, respectively, by the transmundane sun, mundane sun, and moon, each of which, in turn, is equated with one of the three Teletarchs.

Now, the notion of planetary rulers is a familiar one, as well, in Gnosticism, where various Archons similarly hold sway over the celestial spheres. However, there is an important distinction to be made here. The Chaldean Teletarchs are benign, even helpful figures, who aid the ascent of the soul; in contrast, the Gnostic Archons are hostile figures who must be subdued if the soul's ascent is to be safe and sure. This distinction is based on a crucial difference in attitude towards matter: since most of the Gnostic systems emphasize a radical fissure between the highest and lowest regions (and, thus, are essentially dualistic), the created world *in toto*—heavenly and sublunar—is subsequently viewed in strongly negative terms. Thus creation, in the Gnostic systems (especially varieties of Valentinianism), becomes the deformed work of an ignorant

⁴⁰ Lewy, pp. 123, n. 218; 137, n. 270.

⁴¹ Dillon, pp. 168-170.

(even evil) Creator, who rules the lower world (in opposition to the High God) in conjunction with his cohorts, the Archons. This rule is regarded in terms of a repressive Heimarmene (or astral determinism).

In contrast, the Chaldean system maintains a more positive, monistic view of creation;⁴² since matter is regarded as πατρογενές ('Father-generated'), it is only the furthest outreach of matter (or the sublunar world) which is strongly negated. On the other hand, that region which is closest to the intelligible world, viz. the Ethereal World of fixed stars and planets, still retains a significant portion of the Father's 'light.' Although this realm may be 'implicated in matter' (see fr. 69), it is not then *submerged* in matter as is the sublunar world. (In this regard, see fr. 134 and 163, where the Material World is regarded as 'light-hating,' 'dark-gleaming,' 'foul,' 'illusive,' etc.)

Since the hylophobia of the *Oracles* does not extend to the Ethereal World, neither does the notion of Heimarmene. In the Chaldean system, the rule of Heimarmene is equated with φύσις or Nature (see fr. 102) and thus, with those demonic powers which pervade Nature. Thus, to 'escape' Heimarmene in the Chaldean system is to escape the control of sublunar demons which incite the passions (see fr. 153 and 154) and not, as in the Gnostic systems, to escape the domination of astral and/or planetary powers above the moon.⁴³

In the Chaldean system, the Material World is also equated with Hades, a familiar notion of the period and perhaps, as Lewy notes, originating in the idea that the torments of the Netherworld were akin to the irrational impulses of the body.⁴⁴ (In this regard, Psellus, *P. G.* 122, 1153 a 2-3, mentions that the Chaldeans equated Hades with the irrational soul.) In any event, Hades, as synonymous with the Material World, becomes the direct antithesis of the intelligible or Empyrean World, although, in the *Oracles*, the terms βάθος and βυθός are used alike to designate both the realm of the Father as well as the world of matter (see fr. 18, 163 and notes). This 'apophatic characteristic of high and low' (to borrow Tardieu's expression)⁴⁵ is also found in the *Enneads* as well as in various Gnostic sources and underscores the idea that both the highest and lowest levels, at least on the surface, are utterly simple. The crucial difference, however, is that simplicity at the highest level signifies

⁴² This monistic emphasis is also shared with certain 'Sethian' tractates from the Nag Hammadi Library (esp. *Marsanes* and *Allogenes*), both of which (in Pearson's words) have 'virtually abandoned' the dualism of 'more primitive forms of Gnosticism;' see 'Tractate Marsanes,' p. 383. Schenke makes a similar observation with regard to *Steles Sethi*; see 'Phenomenon,' pp. 614-615.

⁴³ See Lewy, esp. p. 390.

⁴⁴ See Lewy, p. 282, n. 90, who cites several sources.

⁴⁵ Tardieu, p. 206.

that the Supreme God is *beyond* all categories of form whereas, at the lowest level, it means that matter, as utter sterility (see fr. 100 and 134), is *devoid* of all form and, thus, needs to be *informed*. In the *Oracles*, this informing process is depicted dynamically 'in terms of the Second or Demiurgic Intellect hurling the Ideas (as thunderbolts) into the "wombs" of the World Soul.

In addition to this association with matter, Hades may also have been regarded as a personal god in the Chaldean system. Although the extant fragments do not mention Hades in this regard, Psellus does: he attributes to Chaldean belief the notion that Hades is the ἀρχηγὸν τῆς περιγείου λήξεως (*P.G.*, 122, 1152 d 5-6). According to Lewy, this is an "authentic Chaldean concept" which ultimately reflects notions about the evil Ahriman. As such, argues Lewy, the Chaldean Hades (like Ahriman) would then be Lord of the demons which inhabit the Material World.⁴⁶ A Prince of demons is also found in Synesius' *De Providentia* (in the figure of Typhon); Porphyry, as well, recognizes a Chief of demons (e.g., *De abst.*, II, 37-43). Both of these writers, of course, are dependent on Chaldean demonology. (Julian *pater*, as noted earlier, wrote four books περὶ δαιμόνων.) But these observations must be tempered by the fact that the extant fragments evidently assign this dubious honor to Hecate (see fr. 91 and notes). Thus, the extent to which Hecate's role in this capacity was distinguished from that of Hades cannot be known, except to acknowledge the presence of both in the Chaldean system as Ruler(s) of demons.

III. ANTHROPOLOGY

Chaldean anthropology is essentially informed by a Platonic-derived body/soul dualism in which the soul is depicted as descending into matter (via the ether, sun, moon, and air—the raiments of which make up the "vehicle" of the soul; see fr. 61 and further below) to "serve" the body ("our rushing vessel;" see fr. 186) but, hopefully, with an "untamed neck" (see fr. 99). As described by Synesius, this is actually a two-fold descent in which the soul first "serves" (θητεύειν) the body, and then becomes "enslaved" (δουλεύειν) to it (see *H.* 1(3), 571 ff.; cf. *De insomn.*, 139 c). This "enslavement" or submersion into matter is also referred to as a kind of "intoxication," wherein the soul is said to be "drunk" on material distractions and thus needs to "sober up" and reflect on its divine origins and the nature of the Divine World (a familiar theme in the Platonic "underworld;" see fr. 15 and notes).

⁴⁶ Lewy, pp. 279-293.

The *Oracles* also distinguish two types of men: the theurgists (οἱ θεουργοί) and “the herd” (ἡ ἀγέλη). The former are those whose souls are properly purified and thus saved; the latter comprise the mass of men who plunge headlong into the whirl of passions (see fr. 153, 154 and notes). Although no further types of men are mentioned in the extant fragments, Cremer argues that the three classes of individuals outlined in Iamblichus, *De myst.*, V.18 are based on Chaldean doctrine.⁴⁷ The first group would constitute “the herd” (ἡ ἀγέλη) or those totally involved with the material world; the third group would comprise “the few” (οἱ ὀλίγοι) or those free of all material constraints (and thus equivalent to the theurgists); the second group would be made up of those in between or “the middle men” (οἱ μέσοι) who, according to Iamblichus, are midway between φύσις (= material world) and καθαρόν νοῦς (= intelligible world). Although the extant fragments do not mention this middle group, Cremer points out that Iamblichus’ tripartite division of men in V.18 exactly parallels a similar tripartition of gods (noeric, ethereal, hylic) in V.19. Thus, both gods and men would correspond to the Empyrean (= noeric), Ethereal, and Material Worlds of Chaldean theology. Based on this evidence, then, it is likely that a tripartite classification of men can be assumed for the *Oracles* as well, especially given the Chaldean fondness for triadic classifications of all types.

According to the fragments, the souls of the theurgists are said to derive from the angelic order, from which point they incarnate with the purpose of aiding mankind (see fr. 122, 123, 138 and notes. The figure of Osiris in Synesius’ *De Providentia* is clearly modelled on this idea.) But this descent is not simply an automatic one, but a willful choosing to reincarnate, as the theurgist has the option of remaining “forever” in the intelligible realm (fr. 138). Smith suggests that this latter idea may have influenced Porphyry, who affirmed the permanent release of the soul⁴⁸ (see *De regressu an.*, p. 41*, 22-25 Bidez), but the seed of such a notion is also apparent in Plotinus; e.g., *Enn.* II.2.4.8-11; 4.6.30 ff. However, Porphyry was most likely influenced by that Chaldean doctrine which denied reincarnation in bestial form (see fr. 160). Porphyry accepts this doctrine (see, e.g., *De regressu an.*, p. 38*, 10-15 Bidez) *contra* Plotinus, who had favored the idea of transmigration not only in animal but vegetable form as well (based on the premise that a soul which succumbs to its basest elements deserves a similar existence; see, e.g., *Enn.* III.4.2; IV.3.12.25-29). The *Oracles* happily reject this idea. Indeed, the *Oracles* apparently grant the lower soul (and its vehicle) a permanent post-

⁴⁷ Cremer, pp. 123-130.

⁴⁸ A. Smith, *Porphyry's Place in the Neoplatonic Tradition* (The Hague, 1974), pp. 55-68.

mortem dwelling place in the Ethereal World (see fr. 158 and further below); the rational soul, then, ascending to the intelligible or Empyrean World and entering "paradise" (or the choir of angels which perpetually praise the Father with hymns; see fr. 165 and notes). Unpurified souls, however, would spend a period of time in Hades, undergoing some form of retribution and/or purification until they were ready to return to Earth (see fr. 162 and notes).

IV. SOTERIOLOGY

The principle means of salvation in the Chaldean system involves the purification of the soul via the techniques of theurgy. Although the precise term *θεουργία* does not appear in the extant fragments, the related noun *θεουργοί* does (fr. 153). However, Cremer overstates his case when he declares that the *Oracles* are "der konstituierende Bestandteil der Theurgie; vor ihnen und ohne sie gibt es keine Theurgie."⁴⁹ After all, the *Suda*, s.v., reports that Julian *fil*s wrote *θεουργικά*, *τελεστικά*, and *λόγια δ' ἐπ' ὧν*, suggesting the existence of three separate works.⁵⁰ In this regard, Boyancé has shown that the term *τελεστικά*, as it refers to the art of fabricating statues, has a much wider application than Chaldean usage.⁵¹ Thus Boyancé, *contra* Dodds, would separate *τελεστικά* from *θεουργικά*.⁵² (Dodds had relegated *τελεστικά* to a "branch" of theurgy.⁵³ Smith similarly speaks of "branches" of theurgy.)⁵⁴ The problem here, of course, is whether all things Chaldean are equally theurgic (Cremer's assumption). The confusion, in part, goes back to the later Neoplatonists, who often referred to the *Juliani* collectively as οἱ *θεουργοί* as well as οἱ *Χαλδαῖοι*.⁵⁵ But this is an observation after the fact. Indeed, if it was Julian *fil*s (or Julian the Theurgist) who actually coined the term *θεουργία*,⁵⁶ then the tradition associated with Julian *pater* (or Julian the

⁴⁹ Cremer, p. 20.

⁵⁰ Although the scholion on Lucian, *Philops.* 12; IV.224 Jacobitz (as cited by Westerink, "Proclus, Procopius, Psellus," *Mnemosyne*, 10, 1942, p. 276:...τὰ τελεστικά φησι Ἰουλιανοῦ, ἃ Πρόκλος ὑπομνηματίζει...) perhaps refers to the *Oracles* (and so Dodds, "Theurgy," 1947, p. 55 = 1957, p. 284; cf. Hadot, "Bilan et perspectives," p. 704, n. 3), I still think it prudent to keep the three titles distinct.

⁵¹ P. Boyancé, "Théurgie et Téléstique Néoplatoniciennes," *RHR*, 147, 1955, pp. 189-209.

⁵² Boyancé, p. 191.

⁵³ Dodds, "Theurgy," 1947, p. 62 = 1957, pp. 291-292.

⁵⁴ Smith, pp. 83-141 *passim*.

⁵⁵ See *supra*, n. 6.

⁵⁶ This has been the opinion of most scholars since the time of Bidez and Cumont. See, e.g., Bidez, *La Vie Julien*, p. 369, n. 8; Cumont, *Oriental Religions*, p. 279, n. 68; S. Eitrem, "La Théurgie chez les Néo-Platoniciens et dans les Papyrus Magiques," *Symb. Os.*, 22, 1942, p. 49; Lewy, *Exc. IV*, p. 461; Dodds, "Theurgy," 1947, p. 55 = 1957, p. 283; Cremer, p. 19.

Chaldean) could not have been understood, at least initially, as a tradition of theurgy. Thus, any tradition "handed down" from father to son (including the *Oracles*) might properly be labelled "Chaldean" but not, in every respect, necessarily "theurgic." That the two terms are closely related goes without saying, but any absolute identification (as Hadot notes)⁵⁷ must remain problematic.

A further difficulty is a matter of definition: how exactly are we to define the word "theurgy?" One possibility (as suggested, e.g., by Eitrem and Dodds) is that theurgy should be understood in the sense of "working on" or even "creating" the gods, thus emphasizing the role of the theurgist as the principal agent in the theurgic *ergon*.⁵⁸ But theurgy involves more than just "working on" the gods; it also involves the active participation of the gods themselves. Theurgy, then, can best be characterized as "divine action," since theurgy properly involves not only "divine actions" on the part of men, but the "action of the Divine" on behalf of men. As A. Smith aptly puts it: "Men are involved in the operation of ritual or divine action, but it is the Divine which achieves results."⁵⁹

Theurgy as praxis, then, can be distinguished from theology as speculation (indeed, it may be that Julian *fil*s "invented" the term theurgy to distinguish his activity from that of the θεολόγοι, or those who merely "think" about the gods)⁶⁰, but how are we to distinguish theurgy from magic, which it more closely resembles? Is theurgy simply a form of "white" or "good" magic, in contrast to the "black" or "evil" magic associated with the name *goēteia*, as some scholars have suggested?⁶¹ Yes and no. Theurgy certainly appropriates many of the techniques familiar to the magician, but its purpose is quite different: whereas "common" magic has a "profane" goal (e.g., in its "white" form, influencing a lover or affecting the weather), theurgy has a specific religious or salvific end, namely, the purification and salvation of the soul (see, e.g.,

⁵⁷ "Bilan et perspectives," p. 707.

⁵⁸ See Eitrem, "Théurgie," p. 49; Dodds, "Theurgy," 1947, p. 55, n. 11 = 1957, p. 300, n. 10.

⁵⁹ Smith, p. 100.

⁶⁰ This was originally the conjecture of Bidez, *La Vie Julien*, p. 369, n. 8; and so Lewy, Exc. IV, p. 461; Dodds, "Theurgy," 1947, p. 55 = 1957, pp. 283-284.

⁶¹ See, e.g., A. A. Barb, "The Survival of the Magic Arts," in *The Conflict Between Paganism and Christianity in the Fourth Century*, ed. A. Momigliano (Oxford, 1963), p. 101, who quotes the words of Augustine (*De civ. dei* X.9): "quam vel magiam vel detestabiliore nomine goetiam vel honorabiliore theurgiam vocant." Cf. Eitrem, p. 76: "...il y a une proche parente entre la magie et la théurgie;" pp. 72-73: "...des communs efforts et des communs remèdes des magiciens et des théurges;" Lewy, p. 238: "...the magical art of the Chaldean theurgists did not differ in essentials from that of their competitors (the 'goets')."

Iamblichus, *De myst.*, I.12: τῆς ψυχῆς σωτήριον). In addition, and most importantly, theurgy emphasizes a passive attitude towards the gods (with the gods taking the initiative), whereas magic involves coercing or forcing the gods against their will. This aspect of theurgy is especially emphasized by Iamblichus, who repeatedly stresses that the rites of theurgy (*contra goēteia*) do not involve the forcing or drawing down of the gods but, rather, entail a free and willing bestowal of Divine power by which the gods purify the devout and draw them upward (see, e.g., *De myst.*, I.12; 14; II.6; 11; III.1; 10; 18; IV.2). For Cremer, this distinction is so critical that he baldly states: "...ist eine Gleichsetzung von Theurgie und Magie nicht mehr möglich."⁶² If magic is to be defined essentially as coercion,⁶³ then theurgy can no longer be confused with magic, as both its intent (the salvation of the soul) and effect (a passive relation with the gods) are counter to magical practice as it is commonly understood. Theurgy, therefore, should be regarded basically as a religious phenomenon, albeit one that is comfortable with the outward forms of magic.

In this regard, Trouillard compares, indeed equates, theurgy with Christian sacramentalism, emphasizing a common principle of *ex opere operato* as well as a similar notion of Divine "grace."⁶⁴ In the first instance, it is through "act" alone (e.g., gestures, signs, manipulation of objects) that the Divine reveals itself. In Iamblichus' words (*De myst.*, II.11): "The tokens (συνθήματα) themselves, by themselves, effect their own work." Secondly, the efficacy of any ritual act (theurgic or sacramental) depends not on constraint (as stressed *supra*), but on the willing, "gracious" presence of God. Based on these similarities, then, Trouillard concludes that theurgy and Christian sacramentalism are essentially the same, the only difference being that of orientation; i.e., Christian sacramentalism (especially the Eucharist, which Trouillard

⁶² Cremer, p. 20; cf. pp. 25-36.

⁶³ Cf. Barb, p. 101: "The fundamental difference between magic and religion is still the same as it always was. On the one hand, we have the religious man, offering his adorations in humble supplication to the Deity; always careful to add to any supplication the reservation 'if it be according to Thy Will.' On the other hand, we have the magician, attempting to force the supernatural powers to accomplish what he desires and avert what he fears." For more recent assessments of the relation between magic and religion in Antiquity see, e. g., A. F. Segal, "Hellenistic Magic: Some Questions of Definition," in *Studies in Gnosticism and Hellenistic Religions*, ed. by R. van den Broek and M. J. Vermaseren (Leiden, 1981), pp. 349-375; D. E. Aune, "Magic in Early Christianity," *ANRW*, II.23.2, 1980, pp. 1507-1577.

⁶⁴ See J. Trouillard, "La Théurgie païenne," *Encyclopædia Universalis*, V. 15, pp. 582-583; *L'Un et l'Ame selon Proclus* (Paris, 1972), pp. 171-189. Trouillard suggestively defines theurgy as "un symbolisme opératoire destiné à éveiller la présence divine." He also emphatically states that "la théurgie n'est pas la magie."

views as the "center" of the Sacraments) "continues the history of a man-God," whereas theurgy is fixed in "mythic thought."⁶⁵ This may be so (although theurgic ritual, *pace* Trouillard, in no sense recalls the adventures of any mythic personage; on this point, Trouillard confuses theurgic ritual with that of the Mysteries), but a more important point of contrast, I think, can be found in a fundamental difference in world view. Christian sacramentalism, after all, is based on a theistic view which assumes an essential difference between Creator and creation. Thus, any sacramental act performed here below must ultimately depend for its effect on an irruption of the Divine into an otherwise natural order. In contrast, theurgy is based on an emanationist view which posits a "sympathetic" link between all aspects of the cosmos; the emphasis here is on sameness, not difference. Thus theurgy, unlike Christian sacramentalism, depends not on any inbreaking of the Divine but, rather, on a recognition of the Divine's presence in even the basest matter. (In this regard, see, e.g., Proclus, *El. Th.*, props. 144 and 145.) It is on this point, then, that theurgy and Christian sacramentalism part company.

In the following sections, the theurgical praxis associated with the Chaldean system is outlined in detail, based on information from both the extant fragments as well as relevant parallel material from other sources. Lewy's attempt to systematize this material, of course, cannot be applauded enough. However, many problems remain. Indeed, as Hadot points out, if we agree that the *Oracles* (in whole or part) were received via mediumistic trance over a period of time, then, in Hadot's words, "toutes les expressions Chaldaïques ne peuvent être totalement cohérentes, et les reconstructions systématiques doivent être menées avec la plus grande prudence."⁶⁶ Dodds is similarly cautious, while at the same time praising Lewy's attempt "to dovetail together the smallest scraps of information."⁶⁷ Such caveats apply not only to the theological constructs which inform the Chaldean system (with its awkward fusion of gods, goddesses, and philosophical hypostases), but to the actual practices which come under the rubric of theurgy.

Lewy broadly separates the latter into "magical ritual" and "theurgical elevation," with the purpose of distinguishing certain isolated rites from the *anagōgē* proper. However, this separation is somewhat arbitrary, as Lewy himself admits,⁶⁸ since no systematic presentation of Chaldean theurgic ritual is preserved in any of the relevant sources. Nonetheless, it is more than likely that Chaldean theurgic prac-

⁶⁵ *Enc. Univ.*, p. 583.

⁶⁶ "Bilan et perspectives," p. 719.

⁶⁷ "New Light," p. 268 = Lewy², p. 697.

⁶⁸ Lewy, pp. 227-228.

tice was close, in many respects, to those traditions preserved in the magical papyri (and reflected, as well, in various Gnostic and Hermetic rites of ascent) and, indeed, as more recent scholarship suggests, may well have included a genuine noetic/contemplative element at the highest levels of ascent. These and other issues are discussed below.

A. Conjunction

The term "conjunction" (σύστασις), although it appears just once in a questionable fragment (fr. 208), is familiar to us from its widespread use in the magical papyri (as Eitrem has admirably demonstrated).⁶⁹ The term refers to the "communication" or "contact" (but not "union")⁷⁰ of the theurgist (or magician) with a particular god or spirit. It was via this particular rite that Julian the Chaldean purportedly "conjoined" (συνέσθησε) the soul of Julian *filis* with that of Plato and "all the gods" (see notes to fr. 84). Proclus was also adept in the art of conjunction (see fr. 208) and reports that such practices were especially used by the Chaldeans to "conjoin" with the various Time gods (e.g., Night, Day, Month, Year) as well as with Chronos himself (see *In Tim.*, III, 32, 16 ff.; 89, 15 ff.). The principal means of effecting this contact was through the use of various invocations: the adept "called upon" the god by uttering his divine names, which amounted to a lengthy recitation of unintelligible vowel and consonant sounds. Such *nomina barbara* (see fr. 150) or *voces mysticae* (equivalent to the συνθήματα and σύμβολα; see frr. 2, 108, 109 and notes) are found throughout the magical papyri as well as in certain Gnostic and Hermetic texts and are a staple of late Antique magical practice. Although a cursory glance at these lists of sounds reveals what appears to be a random selection of so much vocal gibberish, closer scrutiny shows that there are definite patterns not only to the arrangements of the vowels and consonants, but also in terms of numerical equations, all of which had potent magical properties.⁷¹ By rhythmically

⁶⁹ See "Théurgie," *passim*; "Die σύστασις und der Lichtzauber in der Magie," *Symb. Os.*, 8, 1929, pp. 49-53.

⁷⁰ See Eitrem, "Die σύστασις," p. 50. Although Eitrem here rightly distinguishes the ritual of "conjunction" from the *unio mystica* of Plotinus, nonetheless, he claims elsewhere that theurgy had its origins with Plotinus: "...Plotin, dont, sans doute, dérive la théurgie" (see "Théurgie," p. 50). But this is surely wrong. See Dodds, "Theurgy," 1947, pp. 57-58 = 1957, p. 286 and notes to frr. 155 and 166.

⁷¹ See e.g., F. Dornseiff, *Das Alphabet in Mystik und Magie*, 2nd ed. (Leipzig, 1925; rpt. 1975); M. Hirschle, *Sprachphilosophie und Namenmagie im Neuplatonismus* (Meisenheim am Glan, 1979); P. C. Miller, "In Praise of Nonsense," in *Classical Mediterranean Spirituality*, pp. 481-505. Cf., also, F. Wisse, "Language Mysticism in the Nag Hammadi Texts and in Early Coptic Monasticism I: Cryptography," *Enchoria*, 9, 1979, pp. 101-109.

chanting these sounds (which equalled the "hidden" or divine name of the god), the adept was able to effect the proper conjunction with the god.

The σύστασις with a specific deity or spirit could also be effected via material means. Psellus, in a long passage (*P.G.* 122, 881 b-c), relates a Chaldean "covenant" involving the burying and digging up of certain purified "hylic" substances (e.g., spices, plants, stones) as a means of conjoining with the corresponding spirit of the plant or stone. The chief effect of this particular conjunction was to form a "compact" with the invoked spirit so that he would function as a ministering agent during the soul's ascent (and thus help ward off demonic attack).⁷²

B. Conjunction

Another rite involved the actual "conjuring up" of a specific deity who would then prophesy to the theurgist. This process of conjunction could seemingly proceed in one of two ways: either by animating the god's statue or by a ritual of "binding" and "loosing."

1. Animation of statues

This particular rite properly comes under the rubric of τελεστική, although (as noted above) both the term and the rite (like the term σύστασις) have a wider application than Chaldean usage. Ultimately, the art of statue vivification goes back to an Egyptian origin.⁷³ The actual term τελεστική, however, does not appear in the extant fragments; it is possible, then, that the later Neoplatonists derived most (but not all) of their information on the subject from the τελεστικά of Julian *fil.*⁷⁴

According to Psellus (see Bidez, *Mélanges Cumont*, p. 95), this τελεστική ἐπιστήμη involved the placing of certain stones, herbs, even small animals (all designated as σύμβολα; cf. fr. 108 and notes) within the cavity of a statue to establish a "sympathetic" relation with the god. Iamblichus (*De myst.*, V.23) makes a similar statement (although using the expression ἡ θεουργικὴ τέχνη), stressing that these "sacred" (ἱερά), "perfect" (τέλεια), and "godlike" (θεοειδή) objects provided a "complete and pure receptacle" (δοχὴν ὁλοτελῆ καὶ καθαρὰν) for the god. A comparable rite is described in fr. 224 (although this is properly a "Porphyrian," not Chaldean, oracle; see notes *ad loc.*), where Hecate gives instructions on how to fashion her "image;" in this case, from lizards and herbs "in the

⁷² See Lewy, pp. 230-238.

⁷³ See Dodds, "Theurgy," 1947, p. 63 = 1957, p. 293.

⁷⁴ On the "telestic art" of the Chaldeans, see Lewy, Exc. X, pp. 495-496; Dodds, "Theurgy," 1947, pp. 61-65 = 1957, pp. 291-295; Boyancé, esp. pp. 191-194.

clear air under the waxing moon," in conjunction with a prayer (missing from the text but probably composed, in part, from *nomina barbara*; cf., e.g., *Mithras Liturgy*, p. 23 ff., Meyer).

The operative principle behind all these procedures is that of *sympatheia*, a notion which assumes a direct correspondence between a given deity and his or her symbolic representative in the animal, mineral, and vegetable worlds. Thus, by properly fashioning and consecrating the god's "material image" (and then placing it in the god's statue), he or she could be persuaded to appear (generally in the form of light) and answer the questions put to him by the theurgist. The "illumination" from the deity also aided the purification of the soul and its "vehicle" (see further *infra*).

2. Binding and Loosing

This rite (like that of *σύστασις* and *τελεστική*) must be largely reconstructed from sources outside the *Oracles* (including the "Doubtful Fragments"—especially the "Porphyrian" oracles—of our own text). Again, it is a matter of a common magical practice appropriated by the theurgists for their own ends.

The technique itself involved the "binding" of a god in a human medium (again, via the utterance of *voces mysticae*) and then "loosing" him (via similar formulae) when the rite was completed. Fr. 141 suggests that the medium himself could effect the "loosing" (*ἐκλυσίς*) of the god simply by turning his thoughts to "earthly things."

In any event, what is important to stress here is that it was not the theurgist, but the god invoked, who had ultimate control over the rite. Although (as Lewy notes) the Chaldeans freely used the current vocabulary of conjuration (e.g., *δεσμοί, ἀνάγκη, βία*; cf. Psellus, *Scripta minora* = Des Places, p. 221: *οἱ Χαλδαῖοι δεσμοῦσι καὶ λύουσιν* (sc. *τοὺς θεούς*)) they did not then claim to have power over the gods, as the gods themselves had communicated the very spells which would bind them.⁷⁵ This point is underscored in fr. 222, where Hecate appears at the behest of an "eloquent prayer" which the gods had initially suggested. Porphyry uses the apt phrase "persuasive necessity" (*πειθανάγκη*; fr. 219) to convey this same sense of gentle persuasion (as opposed to the active coercion of the magician; in this regard, cf. frr. 220, 221, and 223, where the gods invoked complain about being bound "against their will," an important argument for a non-Chaldean origin for these particular fragments. See notes *ad loc.*).

⁷⁵ Lewy, p. 58, n. 184; cf. pp. 39-47; Exc. V, pp. 467-471.

Prior to the rite, the officiants—or “caller” (κλήτωρ) and “receiver” (δοχεύς; see fr. 211 and cf. Proclus, *In Crat.*, 100, 21-22: αἱ θεουργαὶ τοὺς μὲν κλήτορας καὶ τοὺς δοχέας...προκαθαίρειν παρακελεύονται)—underwent preliminary purifications of some kind (probably via fire and water; see Proclus, *ibid.*, and cf. fr. 133 and notes) and were clothed in special garments (cf. Proclus, *In rem p.*, II, 246, 23-25). We might suppose that in certain instances, the “caller” himself functioned as the medium. This is apparently the case in the magical papyri.⁷⁶

The actual presence of the god was manifest in various ways. Iamblichus, for example (see *De myst.*, III.5), describes several types of divine possession (ἐπίπνοια, ἐνθουσιασμός, θεοφορία), each of which could be verified by certain physical reactions; e.g., levitation, bodily and facial movements, complete immobility, changes in voice, insensitivity to fire, etc. In addition, luminous apparitions often appeared, sometimes seen entering or leaving the medium’s body. In this regard, Iamblichus (*De myst.*, III.6) distinguishes between apparitions seen by the “caller” (τῷ θεαγωγῶντι), those viewed by the “receiver” (τῷ δεχομένῳ), and those witnessed by all (τοῖς πᾶσιν θεωροῦσι)—this last apparently the most desired effect.

Although distinctions of this type are not made in the extant fragments, the information we do have generally confirms Iamblichus’ statements. In fr. 146, for example, the deity invoked (probably Hecate) is said to appear in a variety of luminous shapes; e.g., as a “fiery child,” “sumptuous light,” “dazzling horse,” even a “formless fire” (from which the goddess communicated with the theurgist; cf. fr. 148). Other fragments (frs. 144 and 145) stress that the gods are initially without form (ἄτύπωτα) but take on various shapes in order to become visible to human sight, this “forming” process taking place either in the Ethereal or Emphyrean realm (see fr. 144 and notes).

The technical terms for these “self-manifestations” are also found in the extant fragments; αὐτοπτον ἄγαλμα, fr. 101; αὐτόπτοις φάσμασιν, fr. 142 (but without clear distinctions). Proclus, on the other hand (following Iamblichus), distinguishes between *autoptic* visions (or those seen by the medium or receiver) and *epoptic* visions (or those viewed only by the caller; see the remarks of Psellus, *P. G.*, 122, 1136 c-d). This vocabulary of self-manifestation is also found in the magical papyri, sometimes in conjunction with the term σύστασις; e.g., αὐτοπτος σύστασις (*PGM* IV.220;

⁷⁶ See Lewy, p. 43, who claims that there is no instance in the magical papyri and literature of a “recipient” other than the “caller” himself. Thus, says Lewy: “We may therefore suppose that the Chaldeans derived their conception of the ‘recipient’...from oracular usage.” But Lewy’s contention that the term δοχεύς is a Chaldean neologism is problematic; see notes to fr. 211.

930).⁷⁷ Whether these two terms were conflated in the Chaldean tradition as well is not known; Marinus, for one, suggests not. He tells us (*Vita Procli* 28) that Proclus, as part of his "theurgic labors" (θεουργικά ἐνεργήματα), first experienced luminous "visions of Hecate (φάσμασι Ἑκατικοῖς φωτοειδέσιν αὐτοπτουμένοις) and then, as part of the "proper order" (ἐν τάξει), went on to experience the Chaldean "conjunctions" (συστάσεις; see fr. 208). Since the extant fragments do point to some sort of orderly theurgic progression (see, e.g., the use of τάξις in fr. 110; cf. βαθμίς, fr. 164; cf., also, fr. 136 and notes), Marinus' remarks may well reflect a Chaldean *Vorlage*.

Now Dodds has likened these luminous visions to the "ectoplasm" of modern seances, and suggests that theurgic mediumship, in general, is not unlike that of present-day "spiritualism" (and even chides Lewy for not noting this "helpful analogy").⁷⁸ But is there really an analogy here? After all, the purpose of a seance is to communicate with dead friends and relatives, not to evoke a deity in the context of a "sacramental" rite. (The repeated insistence of the later Neoplatonists on this precise point cannot be overlooked.) Indeed, in what sense can we compare the "ectoplasm" of a deceased human with the luminous form of a god or goddess? Surely there is an important (even qualitative) difference here.⁷⁹

C. *Magical Instruments and Objects*

The "magic wheel" (στρόφαλος; see fr. 206) of Hecate was mentioned above in connection with the Iynges. Although this association is not explicitly made in the extant fragments (but cf. ἀόκνω στροφάλιγγι, fr. 49

⁷⁷ See Eitrem, "Théurgie," p. 56 ff.

⁷⁸ See "Theurgy," 1947, pp. 66-69 = 1957, pp. 296-299; "New Light," p. 269 = Lewy², p. 698. Cf. "Supernormal Phenomena in Classical Antiquity," (= chapt. X, pp. 156-210 of *The Ancient Concept of Progress*, Oxford, 1973) where Dodds again emphasizes the similarities between theurgy and modern-day spiritualism but notes here, in addition, the point I make, viz. that "with all their similarities there is associated one fundamental contrast: what the spiritualists ascribe to the activity of a discarnate human mind the theurgists normally attribute to gods or non-human daemons" (p. 206). Dodds accounts for this difference by stressing the pagan fear of the disembodied dead as "angry dangerous spirits" whose "company was not as a rule desired" (*ibid.*). The modern attitude towards the dead is, of course, far more benign. But I would still maintain that there is an important, indeed qualitative, distinction between communing with a god in the context of a theurgic rite and communing with one's dead grandmother in a darkened parlor.

⁷⁹ A closer "modern" parallel might be the ritual evocation of the goddess Astarte described by R. Ellwood, *Mysticism and Religion* (Englewood Cliffs, NJ, 1980), pp. 136-138. Ellwood claims that his experience culminated in "a powerful and unanticipated change of consciousness or bolt of ecstatic energy" which he likened (rightly or wrongly) to a "mystical experience."

and 87), Psellus equates the two (*P.G.*, 122, 1133 a 8-9). As Psellus describes it, this "magic wheel" (or *Iynx*) was a golden sphere embedded with a sapphire and swung around by means of a leather strap. On the surface of the wheel magical characters were engraved. By swinging this wheel, the theurgist would imitate the motion of the heavenly spheres and thus "sympathetically" attract the celestial *Iynxes* (which would then function as "messengers" between the theurgist and the gods).⁸⁰ In addition, the swinging of this wheel could evidently be used for more profane ends. Marinus (*Vita Procli* 28; cf. fr. 208) tells us that Proclus, by using "certain *Iynxes*" (ἰνγγά τινα) caused rain to fall in Attica, thus ending a serious drought. Julian *filis*, as well, was known as a prodigious rain-maker; see *Suda*, s.v.

Brass instruments of some type (as well as birds) may also have been used in the Chaldean rites (see fr. 210 and notes), probably as an apotropaic means of warding off evil demons. (One is reminded here of the clanging of brass pots and pans at the time of the Roman Lemuria.) As for the apotropaic use of birds, see, e.g., Porphyry, *De abst.*, 4.16.) Other apotropaic devices included the wearing of magical amulets, the offering of sacred stones (e.g., the *mnizouris* stone of fr. 149), as well as animal sacrifices.⁸¹ None of this, of course, is original. Like all the rites discussed above, the use of instruments and objects was common magical fare. But in a theurgic context, these various practices take on salvific significance; the end result was not mere manipulation, but the very salvation of the soul.

D. *Anagōgē*

Although the term ἀναγωγή does not appear in any of the undoubted fragments (but cf. ἀναγωγός, fr. 190 and notes), a developed doctrine of the ascent of the soul is clearly a Chaldean teaching. The term itself goes back to Plato, who used variants of ἀνάγειν to describe both the "ascent" of certain heroes from Hades to Olympus (e.g., *Rep.* VII, 521 c) as well as the "leading up" of the soul via dialectical reasoning (e.g., *Rep.* VII, 533 d).⁸² It is in this latter sense that Plotinus develops this term—the Plotinian *anagōgē*, in effect, understood as a contemplative process which brings the soul to greater and greater degrees of intellectual purification. In contrast, the *Oracles* regard the "leading up" of the soul as a ritual event; here, the soul ascends on the "rays" of the sun aided both by the

⁸⁰ Eitrem compares this "magic wheel" of Hecate with the traditional *rhombos* of the magician; see "Théurgie," pp. 78-79.

⁸¹ See Lewy, pp. 289-291.

⁸² See Lewy, Exc. VIII, pp. 487-489.

theurgist and the gods. This difference in approach can be attributed to a fundamental difference in attitude towards the soul. Since Plotinus maintained that the higher (or rational) part of the soul remained un-fallen, and therefore impassible, the individual need only recognize this fact, turn away (via his own moral efforts) from the material distractions of the lower soul, and return (via mental and philosophical disciplines) to his true nature—that of unfettered contemplation of the intelligible world. (Plotinus' purported success at combining his contemplative and active lives would certainly be personal testimony to this optimistic view of the soul.)⁸³

In contrast, the *Oracles* place a much greater emphasis on the fall of the soul *in toto*; since the soul is in constant danger of becoming totally enslaved to matter (see discussion *supra*), there is a much greater need for aid, both divine and human, in restoring the soul to its elemental state. The *Oracles* especially place an emphasis on purifying the lower soul and its "vehicle" (or ὄχημα-πνεῦμα; see, e.g., fr. 104 and notes), as it is this vehicle (formed of accretions from the ether, sun, moon, and air; see fr. 61 and notes) which keeps the soul fettered in matter. Unhappily, the extant fragments do not give us any detailed information on the precise relation of this vehicle to the lower soul; it may even be the case that the two were sometimes conflated, but our evidence on this point is not secure (cf. fr. 158 and notes).

This doctrine of the ὄχημα-πνεῦμα, of course, does not originate with the *Oracles*.⁸⁴ It is a general Middle Platonic and Neoplatonic theme, found in a variety of sources, and ultimately reflects a creative reworking of Plato's statements about the "vehicles" (ὀχήματα) of the stars combined with Aristotle's reflections on the soul's πνεῦμα. (According to Dodds, the earliest extant passage where these two terms are linked is Galen's *De Placitis Hippocratis et Platonis*, p. 643 Muller.)⁸⁵ The principle role of the vehicle was to join the soul to the body; it thus functioned (in Synesius' words) as a "middle body" (μέσον σῶμα; *De insomn.*, 135 d)

⁸³ Cf. Porphyry, *De Vita Plot.* 8; see, also, the discussions in Wallis, pp. 82-90; Rist, pp. 213-230.

⁸⁴ For what follows, see Dodds, *Proclus: The Elements of Theology*, 2nd ed. (Oxford, 1963), App. II, "The Astral Body in Neoplatonism;" R. Kissling, "The OXHMA-ΠΝΕΥΜΑ of the Neoplatonists and the *De Insomniis* of Synesius of Cyrene," *AJP*, 43, 1922, pp. 318-330; Smith, App. Two, "The πνεῦμα/ὄχημα;" Trouillard, "Réflexions sur l'OXHMA dans les 'Éléments de Théologie' de Proclus," *REG*, LXX, 1957, pp. 102-107; Lewy, Exc. II, pp. 449-456; F. Cumont, *Lux Perpetua* (Paris, 1949), pp. 361-386; Dillon, *Iamblichus Chalcidensis Fragmenta*, (Leiden, 1973), pp. 371-377; J. Finamore, *Iamblichus and the Theory of the Vehicle of the Soul*, (Chico, CA, 1985). Cf., also, Proclus, *In Tim.*, III, 234, 19-235, 9; Porphyry, *De regressu an.*, pp. 27*, 5-30*6; 31*, 16-32*, 25; 34*, 28-35*, 29, Bidez; Iamblichus, *De myst.*, III.11; 14; V.26.

⁸⁵ Proclus: *El. Th.*, p. 316.

which provided a mediating link between incorporeality and corporeality. The *ὄχημα-πνεῦμα* was also regarded as the seat of both sensation and imagination; Simplicius, for example, refers to the *ὄχημα* as both *αἰσθητικόν* and *φανταστικόν* (*De anima*, p. 17).⁸⁶

Now the later Neoplatonists all accepted the doctrine of the *ὄχημα-πνεῦμα*, but with varying emphases. Porphyry, for example, believed that the vehicle was attached only to the irrational soul and that, after death, both would be resolved into their constituent elements. For Porphyry, only the rational or higher soul could truly be saved and only through the type of philosophical speculation espoused by Plotinus. In this regard, Porphyry—like Plotinus—argued that the higher soul never actually descended into matter, but remained eternally above in the intelligible order. Therefore, one need only exercise the power of his intellect via philosophical contemplation to revert back to his true nature. Although Porphyry conceded that theurgic praxis could purify the lower soul and its vehicle, the use of such ritual was of value only to the ordinary man who could not follow the entire Plotinian path. In any event, for Porphyry, theurgy could elevate the soul only to a position within the material world. It could never lead the soul back to the One.

Iamblichus, on the other hand, admitted that both the irrational soul and its vehicle were worthy of salvation (along with the rational or higher soul), and that all three could be purified by theurgy. Since Iamblichus maintained that the soul, in its entirety, was implicated in matter, the corresponding use of theurgy—at every level of the soul—could therefore elevate the soul beyond the material to the intelligible world and ultimately back to the One. This is also the case with Proclus who, in addition, further developed the theory of the soul's vehicle, asserting an immaterial "luminous body" (*ἀύγοειδὲς σῶμα*) for the higher soul (not subject to corruption), as well as a perishable, material vehicle (*πνευματικὸν ὄχημα*) for the lower soul (see fr. 119, 120 and notes). Although Proclus believed that theurgy could purify both parts of the soul and their corresponding vehicles, only the higher soul and its immaterial vehicle would ultimately be saved.

As for Chaldean doctrine concerning the salvation of the *ὄχημα-πνεῦμα*, we are again on tentative ground. Dodds and Lewy, for example, had argued against its salvation.⁸⁷ Geudtner, however, based on an acute interpretation of the terminology in fr. 128 and 129 (see notes *ad loc.*), argues the opposite view, i.e., that the vehicle not only survives death but secures a post-mortem dwelling place in the Ethereal realm.⁸⁸ If this is

⁸⁶ This passage is cited by Kissling, p. 321.

⁸⁷ See Dodds, *Proclus: El. Th.*, p. 320; Lewy, p. 219, n. 166.

⁸⁸ Geudtner, pp. 18-24.

the case (and other scholars would concur), then the Chaldean position would prefigure that adopted by Iamblichus.

The next problem, then, is ascertaining the Chaldean position *vis-à-vis* the purification/salvation of the higher soul. As noted above, both Iamblichus and Proclus argued that the higher soul could be purified via theurgy; Porphyry said no, maintaining that contemplation alone (in the Plotinian manner) was effective at this level. If we look at the extant fragments, it is clear that a majority allude to obvious ritual/theurgic procedures (as described above); however, frs. 1 and 9a, in contrast, suggest some form of contemplative experience. In fr. 1, for example, the theurgist is counselled by the gods to “extend an empty mind” (τεῖναι κεκεδὲν νόον) towards the Highest God (or τι νοητόν) in order to “perceive” (νοεῖν) him. Similarly, in fr. 9a, the advice is “to extend the perceptive faculty in the soul” (anime noema ampliare) “towards the One” (in unum)—both of these experiences understood as a movement away from concrete, sensible images (cf. *multivarium aliud*, fr. 9a) towards an intuitive grasp of the Highest Reality. In fr. 1, this intuitive perception is achieved via the “flower/flame of mind;” i.e., that most discreet part of the mind which is akin to the fiery, intelligible essence of the Father.

Now this kind of language is strikingly reminiscent of Plotinus’ *via negativa* approach to the One. In Plotinian terms, (e.g., *Enn.* VI.9.8-11), this ascent to the One involves a “stripping away” of multiplicity, a “putting away of otherness,” a “going forth from the self,” a “simplifying,” a “self-surrender,” an “extension towards contact,” a “rest,” the “flight of the alone to the Alone.” For Plotinus, this ultimate experience—this “flight” of the solitary soul towards the solitary One—is specifically mediated through “the prime part of νοῦς” or “that element in νοῦς which is not νοῦς” but is akin to the One (see, e.g., *Enn.* V.5.8.22-23 and notes to fr. 1)—an obvious analogue to the Chaldean ἄνθος νοῦ.⁸⁹ Thus, in both instances, the ultimate experience is that of a supra-rational state of unified intuition at the very highest levels of ascent. Given these parallels, then, how are we to reconcile this apparent inner, contemplative apprehension of the Divine with the type of external, ritual theurgy generally associated with the Chaldean *anagōgē*?

Several solutions have been proposed. Cremer, for example (based on the remarks of Iamblichus in *De myst.*, VI.7), understands fr. 1 as descriptive of the passive mental attitude necessary for the theurgist to

⁸⁹ On Plotinus’ mysticism in general see, e.g., J. M. Rist, *Plotinus: the Road to Reality*, (Cambridge, 1967), pp. 213-230; P. Hadot, “Neoplatonist Spirituality: I. Plotinus and Porphyry,” in *Classical Mediterranean Spirituality*, pp. 230-249; R. T. Wallis, *Neoplatonism*, pp. 82-90; *idem*, “The Spiritual Importance of Not Knowing,” in *Classical Mediterranean Spirituality*, esp. pp. 470-475.

achieve before he can proceed with his theurgic labors.⁹⁰ In this analysis, *τι νοητόν* would not signify the Highest God but be an equivalent expression for Iamblichus' *μόνοι οἱ θεοί* who, in contra-distinction to demons, must be approached "without violence" (*οὐ σφοδρότητι*, fr. 1 = *οὐδαμοῦ ἀπειλή*, *De myst.*, VI.7)—that is, "passively." Cremer would also equate Iamblichus' expression *καθαρὸς λόγος* with the *ἄνθος νοῦ* of fr. 1 and thus understand this latter term as expressive of the theurgist's "pure" (= "passive") approach to the gods. Although this is a suggestive interpretation, Cremer makes an important oversight—that Iamblichus elsewhere (*Comm. In Parm.*, frs. 2A and 2B Dillon; see notes to fr. 1) uses the *ἄνθος νοῦ* terminology precisely as it is most obviously used here; i.e., in connection with the contemplative apprehension of the Supreme God (or *τι νοητόν*).

Lewy's interpretation of fr. 1 is similarly problematic. Since Lewy, as Cremer, views the Chaldean *anagōgē* as strictly a ritual event, he, too, is forced to interpret the language of fr. 1 in like terms. Thus, for Lewy, the contemplative language of fr. 1 would not express a Plotinian-type experience as such, but reflect, instead, only the appropriation of Platonic philosophical terminology to express what, in fact, is a theurgic/ritual illumination. In Lewy's words:

Plato compared the illumination accompanying the vision of the Ideas with that experienced by the initiate at the culminating point of the mystery. The Chaldeans, on the other hand, used the image of philosophical vision in order to represent the illumination of their initiate. Their equivocal mode of expression gave the Neoplatonists the possibility to interpret the injunctions of the Oracles concerning ritual ceremonies as figurative expressions of spiritual experiences; they could thus identify the Chaldean mystery of the ascent towards the divine light with the Plotinian intellectual process of self-perfection which is independent of all external action. The greater part of their injunctions relating to the accomplishment of the Chaldean mystery of immortality receive in the texts in which they have come down to us a spiritual interpretation.⁹¹

Although Lewy is correct, methodologically, to caution against accepting, *prima facie*, the various Neoplatonizing interpretations of the *Oracles*, he is guilty of overstatement when he suggests that most of these interpretations must then be considered suspect. Indeed, it may be the case that the Neoplatonists gave a "spiritual" interpretation to many of the injunctions of the *Oracles* (including fr. 1) precisely because this was their intent in the first place.

⁹⁰ Cremer, pp. 11-13; cf. p. 125.

⁹¹ Lewy, p. 176.

Hadot, for one, is aware of this and asks, in particular, whether the *Oracles* actually proposed two alternative methods of ascent; i.e., a theurgic method and a “purely spiritual” method. To reconcile this apparent contradiction, Hadot suggests that the Chaldean *anagōgē* may well have been close to Porphyrian conceptions, viz. theurgical purification for the lower soul, leading to union with the lesser gods; philosophical or contemplative purification for the higher soul, culminating in union with the One (or Chaldean Father).⁹² A. Smith makes a similar observation but prefers to speak in terms of a “lower” and “higher” theurgy, the former concerned with the “lower gods” and therefore “material in its ritual,” the latter addressed to the “transcendent gods” and, therefore, “less material” (if at all) in its “ritual elements.” Smith’s distinction is based primarily on his reading of Iamblichus’ *De mysteriis*, but suggests that some form of “lower” and “higher” theurgy may already have been present in the *Oracles*.⁹³

The problem here is that Hadot seemingly wants to maintain a distinction between theurgy per se and philosophical contemplation as an activity devoid of theurgic elements, whereas Smith wants to include a theurgic or ritual dimension at even the highest levels of ascent. However, Smith equivocates on this last point and admits (with specific regard to Proclus) that “one might suppose that the word theurgy was sometimes not applied to the very highest level of ascent.”⁹⁴ Elsewhere, Smith notes that Proclus apparently “cuts theurgy short” at the level of the νοητοὶ θεοί, thus separating theurgic praxis from the activity of the ἄνθος νοῦ. At the highest level of ascent, there is only “silence” and the experience of νόησις.⁹⁵ Marinus (*Vita Procli* 3) alludes to the same division when he posits a grade of “supra-human” virtues over that of the “theurgic” virtues. Smith remarks: “It is noteworthy that the highest virtues are passed over in silence, a perhaps not altogether fortuitous use

⁹² “Bilan et perspectives,” pp. 718-719.

⁹³ Smith, pp. 90-99; 130-132. Cf., e.g., Iamblichus, *De myst.*, IV.2: τῆς ὅλης θεωργίας διττόν ἐστι πρόσχημα; V.15: πάλιν οὖν ἤκει τῆς θρησκείας ὁ διπλοῦς τρόπος· ὁ μὲν γὰρ ἔσται ἀπλοῦς ἀσώματος ἀγνός ἀπὸ πάσης γενέσεως...ὁ δ’ ἀναπιμπλάμενος τῶν σωμάτων καὶ τῆς ἐνύλου πάσης πραγματείας.

⁹⁴ Smith, p. 113.

⁹⁵ Smith, p. 112. Cf. A. Sheppard, “Proclus’ Attitude to Theurgy,” *CQ*, 32, 1982, pp. 212-224, who elaborates on Smith’s analysis by distinguishing three levels of theurgy in Proclus’ writings; forms of “white magic” (as esp. emphasized by Marinus in his *Life of Proclus*), forms of ritual theurgy that make “the soul intellectually alive” by elevating it to a level within the intelligible realm, and a non-ritual, “internal” theurgy akin to Plotinian mysticism. This last form of theurgy (following Smith) would principally utilize the “activating” power of the “one” as a *symbolon* within the soul as the means of uniting the soul with the transcendent One. Such an analysis of the final stages of ascent may apply to the *Oracles* as well (see further *infra*).

of the word which recalls that region of silence at the summit of the noetic world."⁹⁶

A similar distinction is made by Festugière who demonstrates that for Proclus, theurgy was a means of purifying the *ὄχημα-πνεῦμα* in particular (and thus permitting union with the "traditional gods") whereas contemplation via the *ἄνθος νοῦ* permitted union with the "god of the philosophers," i.e., the One. Festugière's argument is further illumined by a similar distinction in the writings of Hierocles, a contemporary of Proclus.⁹⁷

As for Iamblichus, although he does not focus on union with the One in the *De mysteriis*, he nonetheless alludes to some sort of trans-theurgical moment in the ascent when he states in X.6 that the τέλος of the *ἱερατικῆς* (= theurgic) *ἀναγωγῆς* is establishing the soul in the *ὄλω τῷ δημιουργικῷ θεῷ*⁹⁸ and, therefore, at a level lower than that of the Supreme God. The same point is made in X.5. Elsewhere (as noted *supra*), Iamblichus (like Proclus) asserts the role of the *ἄνθος νοῦ* in apprehending the Highest God.

It is clear, then, that the later Neoplatonists were all trying to maintain some sort of distinction between theurgy and contemplation, with any attendant confusion arising more from their attempt to combine these two modes of ascent rather than rigidly separate them. (Porphyry would be the exception here.) If this is the case, then, did this attempt stem principally from a desire to wed Plotinus with the *Juliani* (as Lewy contends), or from a pattern implicit in the *Oracles* themselves? I would suggest the latter, and propose the following stages of ascent:

1. First of all, it is clear that the initial stages involved the purification of the lower soul/*ὄχημα-πνεῦμα* via a series of material rites. Psellus, for example (*P.G.*, 122, 1132 a 8-12), tells us that τὸ τῆς ψυχῆς ὄχημα is "strengthened" (*δυναμώσομεν*) or "purified" (*καθαίρεσθαι*) via "stones" (*λίθοις*), "herbs" (*πόαις*), and "incantations" (*ἐπωδαῖς*), thus making it "well-wheeled" (*εὖτροχον*) for the ascent. Marinus (*Vita Procli* 28; cf. fr. 206) tells us that Proclus was not only proficient in the use of the Chal-

⁹⁶ Smith, p. 113.

⁹⁷ "Contemplation philosophique et Art théurgique chez Proclus," *Studi di Storia Religiosa della Tarda Antichità* (Messina, 1968), pp. 7-18. But cf. J. Trouillard, "Le Merveilleux dans la Vie et la Pensée de Proclus," *RPFE*, 163, 1973, p. 452, who argues, *contra* Festugière, that "Proclus n'est pas double...il a bien intégré à sa démarche philosophique son goût du merveilleux." See, also, G. Shaw, "Theurgy: Rituals of Unification in the Neoplatonism of Iamblichus," *Traditio*, 41, 1985, pp. 1-98 who, influenced by Trouillard's analysis, now makes a similar case for Iamblichus.

⁹⁸ This point is also noted by Finamore, *Iamblichus and the Theory of the Vehicle of the Soul*, p. 162, n. 66. On Iamblichus' demiurgic notions in general, see Dillon, *Iamblichi Fragmenta*, pp. 37-39; Festugière, *Rév.*, IV, pp. 280-282.

dean “conjuncts,” “prayers,” and “magic wheels” (as well as experiencing *autoptic* visions of Hecate), but that he indulged in numerous lustrations (cf. fr. 133 and note). Elsewhere, Proclus himself mentions the use of “herbs” and “stones” in connection with “purifications” (καθάρσεις) by “sea water” and “sulphur” (*De Magia*; p. 151, 5-9 Bidez. Marinus, *ibid.*, similarly mentions, in general, that Proclus τοῖς Χαλδαῖκοις καθαρμοῖς καθαιρόμενος.) All of these rites, then, would correspond to certain of the theurgical procedures discussed above. However, to what extent all or just some of these rites were considered a necessary prelude to the main elevation cannot be recovered from our sources, other than to note some sort of orderly progression (most likely over a period of time). In this regard, cf. Iamblichus, *De myst.*, V.20, who mentions “those in the beginning of theurgy,” “those in the middle,” and those “few” who attain the “summit of the hieratic art,” but only after “great pain” and “late in life.”

2. Now, part of this process involved what Lewy called “the central Chaldean sacrament;” i.e., the elevation of the soul on the rays of the sun. Again, the precise order of events here must be tentatively reconstructed from various sources, including the extant fragments. For the most part, I have followed Lewy’s lead, but with certain modifications.

a. According to Lewy, a ritual “burying” of the body (as reported by Proclus; see *Th. pl.*, IV.9; p. 30, 17 ff., S.-W.) preceded the actual elevation on the sun’s rays (which Proclus, *ibid.*, alludes to as “the most secret of initiations:” ἐν τῇ μυστικωτάτῃ τῶν τελετῶν).⁹⁹ The apparent purpose of this rite was to mimic death, so that the soul (as in its actual post-mortem state) could be properly separated from the body. To this end, the head of the initiate was left uncovered, as this was where the soul was believed to reside. But Lewy’s further interpretation of this rite as a “mystic, voluntary suicide”¹⁰⁰ is surely wrong. Not only is the notion of death by violence (symbolic or otherwise) not attested as a Chaldean doctrine, but the one fragment which might support such a position is clearly misread by Lewy (see fr. 159 and notes). A better interpretation of this Proclan passage, then, is that of Saffrey and Westerink (see notes *ad loc.*), who suggest that this symbolic burial would correspond to the sixth “kind” of death enumerated by Damascius (*In Phaed.*, II § 149,7-8), viz.

⁹⁹ See Lewy, pp. 204-207.

¹⁰⁰ Lewy, pp. 205-206. But whether this elevation was further acted out in terms of an actual “fire cult” is problematic. Kroll (p. 55, and thus Dodds, “Theurgy,” 1947, p. 56 = 1957, p. 285) thought yes, and suggested an analogy with the “fire cult” of the Zoroastrians. But Lewy (rightly, I think) discounts this analogy, principally citing lack of evidence (see p. 429, n. 104).

the “supernatural death” or “more divine way” of the theurgists, in which the elements of the body (symbolically) “dissolve” (thus assuring that the body, in its post-mortem state, will be free of demonic vengeance).

b. Once the body was symbolically “dead,” then the soul could be properly separated from it; but the precise nature of this separation must be conjectured. Certain clues, however, are given by Syrianus (as reported by Proclus; see *In rem p.*, I, 152, 7-153, 20) who likens the Chaldean initiation to the funeral rites performed by Achilles at the burial of Patroclus. In this analogy (as interpreted by Lewy), the officiant at the rite (modelled on Achilles) would perform the actual separation by “calling forth” the soul of the initiate; the initiate, in turn, would be “laid out” (or symbolically “buried”) in the manner of Patroclus.¹⁰¹

Another possibility (perhaps performed in conjunction with the above) is that the initiate himself would aid in releasing the soul by engaging in certain breathing exercises. Fr. 124, for example, states that the soul is “thrust forth” (ἐξωσθηρες) by “inhaling” (ἀνάπνοοι). Similarly, in fr. 130, the soul (at a higher level of ascent) “draws in” (ἐλχουσαι) the “flowering flames” (πυρσους ἀχμαίους) which descend “from the Father” (ἐκ πατρόςθεν). Westerink, (see notes to fr. 130) thinks specifically here in terms of “feeding on” or “breathing in” sunlight. A similar process of “drawing in” or “inhaling” the sun’s rays or “breath” is found in the *Mithras Liturgy* (p. 7, Meyer): “Draw in (ἐλκε) breath (πνεῦμα) from the rays, drawing in (ἀνασπῶν) three times as much as you can, and you will see yourself being lifted up and ascending to the height, so that you seem to be in mid-air.” As Meyer notes (p. ix), this passage probably reflects some type of actual breathing technique, an observation apropos for the Chaldean material as well. Certainly, breathing techniques of one kind or another are a common feature of a wide variety of ascent traditions.¹⁰²

c. Following this initial release, then, the separated soul would be led upward on the rays of the sun (or “Material Connectors;” see fr. 80), making its way back up through the various spheres and elements which marked its descent (see fr. 110 and notes). This principal elevation would again be guided by the theurgist, with the aid of ministering angels (see fr. 122, 123 and notes) and the three Teletarchs (see fr. 85 and notes). In addition, the soul’s ascent would be aided by the singing of hymns (see fr. 131 and notes), the uttering of prayers (cf. fr. 140 and notes), and the chanting of *voces mysticae*. In Chaldean terminology, these last would be

¹⁰¹ Lewy, pp. 206-207.

¹⁰² See, e.g., M. Eliade, *Yoga: Immortality and Freedom*, (Princeton, 1958), pp. 55-65, for a discussion of such techniques in a variety of religious traditions.

the συνθήματα and σύμβολα, identified with the Iynges (cf. fr. 87 and notes) and thus described in fr. 108 as “sown throughout the cosmos by the Father.” As such, these “tokens” and “symbols” have both material and immaterial manifestations. In the former instance, they are equated with the stones, herbs, scents, etc. handled by the theurgist during some of the preliminary rites (as discussed above). In the latter instance, they are imbedded in the soul as *voces mysticae*, serving not only as a means of prodding the soul upward, but also having the power to ward off demonic attack (see fr. 2 and notes). With this protection, then, the soul enters or “hastens” (see fr. 115) towards the streams of light, is drawn upward, “mingles” with the solar “channels” or “rays” (see fr. 66) and is ultimately established in the sun itself (see fr. 111)—“the seven-rayed god” (ὁ ἐπτάχτις θεός; see fr. 194). As such, this ascent to the sun (in Lewy’s interpretation) would be the culminating event of the entire *anagōgē*—the rays of the sun, in effect, accomplishing the final purification of the soul and thus rendering it “immortal” (ἀπαθανατισμός; see Proclus, *In rem p.*, I, 152, 10).¹⁰³

But this purification (in Lewy’s analysis) would not be limited simply to the purifying effects of the visible or mundane sun, but would involve, as well, the intelligible purification of the rational soul via the “noetic” or intelligible rays of Aion—the transmundane sun—whose “light,” in turn, would derive from the intelligible fire of the Father; these “noetic rays,” then, descending from the Father via Aion to the visible sun, where the elevated soul “rests” (and is consequently “purified;” see fr. 130 and notes). As a noetic experience, then (argues Lewy), this purification—although expressed in “noetic” or contemplative language (as in fr. 1)—would, in fact, remain strictly a ritual event, conducted by the theurgist, and accompanied “by magical operations, invocations, recitals, and above all by numerous luminous visions.”¹⁰⁴ Thus, for Lewy, this elevation, *in fine*, would take the form of a sublime *epopteia*, similar to that described in the *Mithras Liturgy*, where the adept ascends on the rays of the sun to the Great God Aion-Helios-Mithra, and is subsequently “immortalized.”

What Lewy fails to appreciate, however, is that Chaldean utilization of “intellectual” or “philosophical” language to describe the highest moments of ascent may not simply reflect an equation of “magical” and “intellectual” processes (with the rites alone effecting purification),¹⁰⁵ but point instead to a genuine contemplative experience free of external

¹⁰³ See Lewy, esp. pp. 198-199.

¹⁰⁴ See Lewy, p. 208; cf. pp. 184-204.

¹⁰⁵ See Lewy, esp. pp. 174-176.

manipulation. (This contemplative element is importantly missing from the ascent described in the *Mithras Liturgy*.) If so, the ascent to the sun would not effect the final purification of the soul (i.e., that of the higher or rational soul) but, rather, would serve only to fully purify the ὁχλημα-πνεῦμα—the salvation of which is promised by the *Oracles* (see esp. frr. 128, 129, 158 and notes; cf. fr. 196).

Following this line of interpretation, then, the Chaldean *anagōgē*, as a whole, would parallel that of Porphyry (as Hadot suggests); i.e., theurgical purification for the lower soul/ὁχλημα-πνεῦμα, intellectual or contemplative purification for the higher soul. This is the same model Festugière finds appropriate for Proclus. However, in Proclus' case (as noted above), a clear separation between theurgy and contemplation is not always easy to determine. This caveat would also apply to Iamblichus, as both see theurgy, in some form, as extending to the higher soul. What needs to be determined now is just what theurgy means at this higher level, and is a "higher" theurgy operative in the *Oracles* as well?

A distinction between types of theurgy, of course, has already been noted by various scholars. We have already mentioned Smith's "lower" and "higher" theurgy, the former restricted to material rites connected with the "lower gods," the latter concerned with worship of the "transcendent gods." Eitrem also distinguishes types of theurgy and, in terms of the *Oracles*, notes a "contemplative theurgy" (or "theoretical theurgy"), as well as a "practical theurgy," the former corresponding to the theosophical speculations of the Chaldeans, the latter to the actual techniques of ascent. For Eitrem, then, there is no contemplative aspect to the ascent per se, but only those ritual practices which he analogizes to the *systaseis* and *epopteiai* of the magical papyri.¹⁰⁶

Rosan, in his study of Proclus, also speaks in terms of a "lower" and "higher" theurgy, understanding the former as "theurgy proper" (and thus relegated to the use of material objects), the latter equated with Proclan *pistis*.¹⁰⁷ In this latter sense, Proclus, at times (e.g., *Th. pl.*, I.25; p. 112, 1-3, S.-W.; *Comm. In Parm.*, p. 502, 10-12, ed. C. Steel = p. 42, 15-16, Kl.-Lab.), regards *pistis* as the primary means of union with the One, arguing that it is "faith" (as a "theurgic power") which properly engenders that "silence" within the soul which is the appropriate mode of response to the "silence" of the noetic "deep" where the One (or Father) resides (cf. *Th. pl.*, IV.9; p. 31, 12-16, S.-W.; see frr. 16, 132

¹⁰⁶ "Théurgie," pp. 51-52. The same distinction is made by Cremer, pp. 20-21.

¹⁰⁷ L. J. Rosan, *The Philosophy of Proclus* (New York, 1949), pp. 213-215 and n. 152; Cf. Rist, *Plotinus*, pp. 231-246.

and notes). Elsewhere, however (e.g., *Exc. chald.*, IV; *In Alc.* I, p. 114 [248,3 Cr.] W.; *Th. pl.*, I.3; p. 15, 3-4, S.-W.), Proclus uses the ἄνθος νοῦ terminology to express the soul's union with the One, this union understood in the manner described above, viz. as a supra-rational state of unified intuition.

Now, although Smith sees Proclus as sometimes distinguishing theurgy from the activity of the ἄνθος νοῦ (see *supra*), he also suggests that Proclus may well have regarded the ἄνθος νοῦ as that "token" or σύνθημα of the One within the soul (and, thus, would have regarded it, in some sense, as a "theurgic" device).¹⁰⁸ As evidence, Smith (apparently following Bremond)¹⁰⁹ cites *In rem p.*, I, 177, 17-24, where Proclus speaks of the "unifying substance" (ἐνιαίας υποστάσεως) of the soul as τὸ ἄρρητον σύνθημα which (based on the principle "like by like") unites the transcendent One (or τῷ ὑπὲρ οὐσίαν πάσαν καὶ ζωὴν) with its proper "essence" (οὐσίας) and "life" (ζωῆς) within the soul. Elsewhere (e.g., *In Alc.* I, p. 114 [247,7-248,4 Cr.] W.), Proclus specifically describes the ascent to the One in terms of ascending to αὐτὴν τὴν ἄκραν ὑπαρξιν τῆς ψυχῆς which, for Proclus, is the ἄνθος τῆς οὐσίας ἡμῶν or τὸ ἄνθος τοῦ νοῦ.¹¹⁰ At this point, the soul is unified by "becoming one" (ἐν γενόμενοι) and "acting as one" (ἐνοειδῶς ἐνεργήσαντες).

In light of these passages, then, there can be no doubt that Proclus did indeed equate the ἄνθος νοῦ with the term σύνθημα and understood it specifically as the "unifying power" of the soul. Psellus corroborates this. In his commentary to our fr. 1 (= *P.G.*, 122, 1144 b 11-12), he exactly states: ἄνθος δὲ τοῦ νοῦ ἡ ἐνιαία τῆς ψυχῆς δύναμις. In addition, in his commentary to our fr. 110 (= *P.G.*, 122, 1129 d 4-7), Psellus understands the ἱερὸς λόγος of the soul as both ἡ νοερωτέρα ζῶή as well as ἡ ὑψηλοτέρα δύναμις τῆς ψυχῆς, ἡ ἄνθος νοῦ ἐν ἐτέροις ὀνομάζει τὸ λόγιον. Elsewhere, Psellus (quoting Proclus) states that the soul is formed ἀπὸ

¹⁰⁸ Smith, p. 120.

¹⁰⁹ See Smith, *ibid.*; cf. A. Bremond, "Un Texte de Proclus sur la Prière et l'Union Divine," *RSR*, 19, 1929, pp. 460-462 who, like Smith, similarly equates the σύνθημα of unity within the soul with the ἄνθος νοῦ. Although Smith does not specifically cite Bremond here, he does cite this article in his bibliography. Cf., also, Sheppard, "Proclus' Attitude to Theurgy," p. 221: "...Proclus thinks of the 'one in the soul' as a σύμβολον of the First Hypostasis and that it is because of this σύμβολον-relationship that mystical union is possible...mystical union could be described as a lofty kind of theurgy because turning the 'one in the soul' towards the supreme One was thought of as activating a σύμβολον in the direction of what it symbolized."

¹¹⁰ See J. M. Rist, "Mysticism and Transcendence in Later Neoplatonism," *Hermes*, 92, 1964, pp. 213-225; W. Beierwaltes, "Der Begriff des 'unum in nobis' bei Proklos," in *Die Metaphysik im Mittelalter*, (Berlin, 1963), pp. 255-266. Cf. H. D. Saffrey, "Neoplatonist Spirituality: II. From Iamblichus to Proclus and Damascius," in *Classical Mediterranean Spirituality*, pp. 250-265; R. T. Wallis, "The Spiritual Importance of Not Knowing," in *ibid.*, pp. 475-478.

τῶν ἱερῶν λόγων καὶ τῶν θείων συμβόλων (see *P.G.*, 122, 1148 b 7-8 = Proclus, *Exc. chald.*, V; p. 195, 18-19 Pitra; see notes to fr. 109).¹¹¹ In sum, then, for Proclus, the highest “unifying power” of the soul would be precisely that theurgic “sacred word,” or “divine token/symbol” understood as the “flower of mind” or ἄνθος νοῦ (= “one” in the soul; e.g. *In Parm.*, 1071, 25-31).

In this analysis, then, the highest levels of ascent, for Proclus, would utilize both a contemplative as well as theurgic technique; i.e., a process of intelligible perception (as outlined, e.g., in *In Alc.*, I, pp. 113-115 [246,3-249,14 Cr.], W.) combined with the unifying or “theurgic” power of the ἄνθος νοῦ as a σύνθημα. A similar process is described in *Th. pl.*, IV.11; p. 35, 11-38, 27, S.-W., where the *via negativa* approach to the One, as well as aspects of the intelligible world in general, are combined with the graded use of various συνθήματα. In addition, Proclus also admits the efficacy of hymns offered to various classes of transcendent beings (e.g., *Th. pl.*, II.11; p. 65, 5-15, S.-W.; IV.16; p. 50, 11-28, S.-W.; cf., also, the “hymn” to the νοεροὶ θεοί, fr. 18 and notes) and in one instance (*Exc. chald.*, I; p. 192, 23-25 Pitra) equates the “intellectual” (νοεροί) and “invisible” (ἀφανεῖς) hymns “of the ascending soul” (τῆς ἀναγομένης ψυχῆς) with “the ineffable tokens of the Father” (τὰ συνθήματα τοῦ πατρὸς τὰ ἄρρητα). In *Exc. chald.*, II; p. 193, 12 Pitra, the hymn offered to the Father is, in effect, the soul’s “assimilation” (ἐξομοίωσιν) to him.¹¹² And here, Proclus specifically rejects both the ordinary forms of hymnal praise (λόγοι σύνθετοι or κενῇ ῥημάτων καταιγίδι) as well as external rites (ἔργων κατασκευή or ἔργων φαντασίᾳ μετὰ τέχνης κεκαλλωπισμένων) as effective at the higher levels of ascent. This is also true with regard to Proclus’ theory of prayer, since Proclus understands “perfect” (τελεία) or “true” (ἀληθινή) prayer not in terms of ordinary vocal speech, but as an interior five-fold process of ascent which culminates in union (ἔνωσις) with the gods. As such, the function of “perfect” prayer is precisely that of evoking or awakening within the soul those very “tokens” (or συνθήματα) of the gods which, in turn, effect this union (see *In Tim.*, I,

¹¹¹ In terms of Proclus’ text, Sheppard (“Proclus’ Attitude to Theurgy,” p. 220, n. 28) reads νοεροὶ λόγοι here (following Jahn) rather than ἱεροὶ λόγοι (Des Places). Des Places’ reading, however, remains the better choice as it is obviously based on confirmation from Psellus as well as the *Oracles* (cf. fr. 110: ἱερῶ λόγῳ; fr. 175: ἱεροῦ λόγου). It is likely that the νοεῶν of codd. B and V of *Exc. chald.* (cod. P has ἱερῶν) is a copyist’s error based on “attraction” from the subsequent line: ἀπὸ τῶν νοεῶν εἰδῶν.

¹¹² Trouillard, *L’Un et l’Ame*, p. 178, likens Proclus’ understanding of prayer to the “orison” or “ontological prayer” of the Christian mystics which, similarly, is not to be understood in terms of ordinary prayer but as the soul’s turning towards and uniting with God. For further discussion, see E. Underhill, *Mysticism*, 12th ed. (New York, 1972), p. 306 ff.

210, 27-212, 1. Cf., also, Iamblichus, *De myst.*, V.26, who similarly underscores the “elevating” (ἀναγωγόν) force of prayer. It may be that Iamblichus’ theory of prayer (on which Proclus is dependent) may ultimately go back to Chaldean doctrine; see fr. 121 and notes).

In any event, based again on the principle “like by like” (see *Exc. chald.*, IV; p. 194, 10 Pitra), Proclus insists that the One (and the intelligible world as a whole) must be apprehended by the “like” part of the soul—the One itself apprehended here (*ibid.*, p. 195, 4 ff. Pitra) not by the “flower of mind” but by an even more refined essence, the “flower of the whole soul” (ἄνθος πασῆς τῆς ψυχῆς; see notes to fr. 1). Thus, for Proclus, the higher levels of ascent would involve not only a process of intelligible or noetic contemplation (in the Plotinian sense), but a type of “higher” theurgy as well, this latter involving the use of “perfect” prayer, *synthēmata*, noetic hymning, sacred silences, theurgic “faith,” the ἄνθος νοῦ—all of which had the power to elevate the soul and effect union with various aspects of the intelligible world, including the One itself.

Such a model seems appropriate for the *Oracles* as well, principally because it would permit us to give full weight to the contemplative language of frs. 1 and 9a (cf., also, frs. 17-19 and notes) without negating those aspects of the *anagōgē* which would remain properly theurgic. As such, we can suppose that the ἄνθος νοῦ of the fragments would similarly function as a σύνθημα or theurgic device or “power” and not solely as an organ of contemplative perception. Although the terms ἄνθος νοῦ and σύνθημα are not explicitly equated in the fragments, it may well be that the “pure Paternal token” (πατρικοῦ συνθήματος ἄγνου) of fr. 109, as well as the τριάδος σύνθημα of fr. 2 should be understood in this sense. This would also be true of the Chaldean term ἀλκή (“strength”)—an equivalent expression in the *Oracles* for the “spark of soul” or “flower/flame of mind” (cf. frs. 2, 32, 49, 82, 117-119). In fr. 2, it is specifically the “triple-barbed strength” in the soul which is equated with the τριάδος σύνθημα as that theurgic force or power which functions as a “focusing” device to prod the soul upward. In fr. 117, certain adepts (probably the theurgists) are said to be “saved” through their own “strength;” in fr. 119, the soul’s “strength” is said to “bind (us) to god” (θεοσυνδέτου ἀλκῆς) for the purpose of “exciting us towards the flight up there;” in fr. 109, the soul emerges from “forgetfulness” when it “remembers” the “pure, Paternal token” or, in Psellus’ interpretation (see *supra*), that “sacred word” or “symbol” in the soul understood as the ἄνθος νοῦ. This evidence suggests, then, that in the *Oracles*, the soul’s “flower/flame,” “spark,” or “strength,” did indeed function as a “token” or σύνθημα which specifically had the power to theurgically

“focus” and elevate the soul and, ultimately, to “bind” or unite it with its noetic counterpart, viz. the fiery, triadic essence of the Highest God or *τι νοητόν*. If so, then the teaching of the *Oracles* regarding the highest levels of ascent would prefigure, in many ways, the ideas especially elaborated by Proclus.

Now, a comparable process of ascent can also be found in various Gnostic and Hermetic texts, where patterns of noetic hymning and prayer, sacred silences, *voces mysticae*, etc., are combined with various forms of contemplative illumination as a means of prodding the soul upward. Of particular interest are several of the so-called “Sethian” tracts found in the Nag Hammadi Library (e.g., *Allogenes*, *Marsanes*, *3 Steles Seth*, *Zostrianos*), some (or even all) of which may have been known to the school of Plotinus.¹¹³ As noted earlier, a similar Platonic philosophical vocabulary (familiar to the *Oracles* as well) is used in all of these texts to describe aspects of the intelligible world with an emphasis, in particular, on a “triple-powered” One or Monad situated at the heights of the noetic order. The ascent to this Deity, like the ascent to the Chaldean *πατήρ*, similarly involves not only some form of philosophical or contemplative purification (the negative theology of *Allogenes*, NHC XI, 61,32 ff. is particularly striking), but the use of *voces mysticae*, hymnic prayers, sacred silences, “sealing,” etc.¹¹⁴

The thirteen “seals” (*σφραγίδες*) of *Marsanes*, NHC X, 2,12 ff. are especially interesting. Here, the first three “seals” are specifically connected with the material world (and, perhaps, with the use of the “waxen images” and “emerald stones” mentioned later in the text; see 35*,1-6), the other seals apparently progressively concerned with various aspects of “incorporeal” existence (e.g., “conversion,” “the self-begotten ones,” “incorporeal being,” “wisdom,” etc), the thirteenth or highest seal related in some way to the Supreme God or “Silent One.” Although the precise nature of these “seals” is not disclosed in the text, Pearson (notes *ad loc.*) suggests that they would correspond either to the *voces mysticae* or divine names associated with various angelic powers or to a ritual of “baptism”.¹¹⁵ In either case, it is the “sealing” itself which ap-

¹¹³ See Robinson, “*Steles Seth*,” p. 132; Pearson, “*Tractate Marsanes*,” p. 375; Schenke, “*Phenomenon*,” pp. 612-614.

¹¹⁴ For an insightful analysis of the patterns of ascent (and descent) in *Allogenes*, *Zostrianos*, and *3 Steles Seth*, see J. Turner, “The Gnostic Threefold Path to Enlightenment,” *NT*, 22, 1980, pp. 324-351. Cf., also, R. T. Wallis, “The Spiritual Importance of Not Knowing,” pp. 467-470.

¹¹⁵ Whether this baptism should be understood as an actual rite performed with water or as a type of inner, spiritual “sealing” is problematic. Pearson, *Nag Hammadi Codices IX and X* (Leiden, 1981), pp. 248-249, suggests the former, as does Schenke (“*Phenomenon*,” pp. 602-607); Schenke, however, would not absolutely rule out some

parently effects the soul's ascent and, consequently, permits the adept to attain "knowledge" or "perception" of the various levels of the intelligible order.

Now, in the *Oracles*, the συνθήματα and σύμβολα function in a similar way. Not only do these "tokens" and "symbols" have a material association (identified with the stones, herbs, scents, etc. handled in some of the preliminary rites), but they have an immaterial manifestation as well (esp. in the form of *voces mysticae*). Indeed, Synesius uses the terms σύνθημα and σφραγίς interchangeably in an anagogic context; see notes to fr. 2.) Thus, to borrow Proclus' language, "participation" (μέθεξις) in the συνθήματα/σύμβολα—at whatever level—is the principal means by which the soul reverts back to the gods and, ultimately, to the Highest God himself. (With regard to Proclus, Smith speaks in terms of ascending from "corporally immanent henads or συνθήματα to those immanent on higher spiritual levels.")¹¹⁶ This seems to be the case with the *Marsanes* text as well. If so, then this text would provide a further link between aspects of Sethian Gnosticism and the tradition(s) on which the *Oracles* drew (with Syria, perhaps, as a common geographical locus).¹¹⁷

This brings us to the matter of the text. Although I have based my ordering of the fragments on that of Des Places (*Oracles Chaldaïques*, Paris, 1971), unlike Des Places, I have also included the introductory formulae which, for the most part, are found in Kroll's edition (*De Oraculis Chaldaicis*, Breslau, 1894; rpt. Hildesheim, 1962).¹¹⁸ The exception here are those fragments from Psellus (*P.G.*, 122, 1124 a - 1149 b) which do not include introductory material but only a given verse or verses with an appended commentary. Where applicable, Psellus' paraphrase of a given verse is included in our text. In addition, the present text also includes the Latin fragments from Moerbeke's translation of Proclus' *Com-*

form of "spiritualized" baptism (see p. 606). In contrast, L. Koenen, "From Baptism to the Gnosis of Manichaeism," *Rediscovery*, II, pp. 734-756, argues that among the Manichaeans (as well as other Gnostics, including "Sethians"), water baptism was regularly replaced by "gnosis;" thus, the recurring expression "living water" found in various Gnostic texts, should be understood only in this sublimated, spiritual sense.

¹¹⁶ See Smith, p. 120.

¹¹⁷ Although Pearson (*Nag Hammadi Codices IX and X*, p. 250) suggests a possible Syrian background for the author of *Marsanes* (as does Saffrey for the *Juliani*), this "Syrian connection" must remain tentative.

¹¹⁸ Prior to Kroll, G. Plethon (c. 1360-1452 C.E.) had evidently put together a collection of the *Oracles* but under the name of Zoroaster; see J. Bidez and F. Cumont, *Les Mages Hellénisés*, II (Paris, 1938; rpt. 1973), pp. 251-263. J. P. Migne placed this collection with Psellus' commentaries on the *Oracles* (*P.G.*, 122, 1115 a - 1122 b). Apart from Lewy's study, the only other English translations of the *Oracles* are those of G. R. S. Mead, *Echoes from the Gnosis*, VIII (London and Benares, 1908) and Sapere Aude, *The Chaldean Oracles of Zoroaster*, (Bothell, WA, 1984), but these are extremely unreliable "loose" translations and attempts at interpretation.

mentary on the Parmenides, VII (ed. C. Steel, 1985; cf. Klíbanksky-Labowsky, 1953) recently isolated by H.-D. Saffrey (fr. 9 and 9a), as well as three additions to the section on "Various Chaldean Expressions" now suggested by Des Places (fr. 210a-c). Fragments noted with an asterisk indicate that Tardieu (Lewy², pp. 679-680) finds these fragments suspect (in addition to the "Doubtful Fragments" numbered 211-226). Since the present text is not meant to be a new critical edition, I have not excised these suspect fragments (as Tardieu suggests), but have included all of Tardieu's reservations in my commentary.¹¹⁹ Following Dodds and Des Places, I have also excluded those fragments from the *Tübingen Theosophia* (ed. K. Buresch, 1889) which Lewy had erroneously thought were Chaldean in origin.¹²⁰

The oracular fragments in the Greek text have been arranged in stichoi (following Des Places) with three dots at the beginning or end of a line of verse indicating a truncated hexameter.

¹¹⁹ It should be noted that Tardieu's edition includes some 220 pages of "Complements," including *errata*, *addenda*, indices *locorum*, *verborum*, *rerum*, an extremely useful concordance of the fragments, as well as the articles cited above by Dodds (n. 8) and Hadot (n. 6). See the review of G. Stroumsa, *Numen*, 27, 1981, pp. 167-172.

¹²⁰ See Dodds, "New Light," p. 265 = Lewy², p. 695, who rightly challenges several of Lewy's assumptions. The main objection to including the oracles from the *Theosophia* is that no ancient authority cites them (in part or whole) as belonging to the collection of the *Chaldean Oracles*. See, also, the introductory remarks to the Doubtful Fragments (*infra*, p. 217).

TEXT AND TRANSLATION

1

(p. 11 Kr. = Damascius, I, 154, 14-26)

Μαρτυροῦνται δὲ οὖν καὶ οἱ αὐτοὶ (sc. ὁ Ἰάμβλιχος ἐν τοῖς Χαλδαϊκοῖς καὶ οἱ μετ' αὐτόν) τοὺς θεούς, ἐν οἷς ἔπεισι λέγουσι πρὸς τὸν θεουργόν·

“ἔστιν γάρ τι νοητόν, ὃ χρή σε νοεῖν νόου ἄνθει·
 ἦν γὰρ ἐπεγκλίνης σὸν νοῦν κάκεινο νοήσης
 ὥς τι νοῶν, οὐ κεῖνο νοήσεις· ἔστι γὰρ ἀλκῆς
 ἀμφιφαοῦς δύναμις νοεραῖς στράπτουσα τομαῖσιν.
 οὐ δὴ χρή σφοδρότητι νοεῖν τὸ νοητόν ἐκεῖνο
 ἀλλὰ νόου ταναοῦ ταναῇ φλογὶ πάντα μετρούση
 πλὴν τὸ νοητόν ἐκεῖνο· χρεὼ δὴ τοῦτο νοῆσαι
 οὐκ ἀτενῶς, ἀλλ' ἀγνὸν ἀπόστροφον ὄμμα φέροντα
 σῆς ψυχῆς τεῖναι κενεὸν νόον εἰς τὸ νοητόν,
 ὄφρα μάθης τὸ νοητόν, ἐπεὶ νόου ἔξω ὑπάρχει.”

2

(p. 51 Kr. = Damascius, I, 155, 11-15)

“ἔσσάμενον πάντευχον ἀκμὴν φωτὸς κελάδοντος,
 ἀλκῇ τριγλώχινι νόον ψυχὴν θ' ὀπλίσαντα,
 πᾶν τριάδος σύνθημα βαλεῖν φρενὶ μηδ' ἐπιφοιτᾶν
 ἐμπυρίοις σποράδην ὀχετοῖς, ἀλλὰ στιβαρηδόν,”

5 φησὶ καὶ τὰ τοιαῦτα περὶ αὐτῆς ὃ χρησιμῶδων θεός.

3

(p. 12 Kr. = Psellus, *P. G.*, 122, 1144 a 8-9)

“...ὁ πατὴρ ἥρπασσεν ἑαυτόν,
 οὐδ' ἐν ἐῇ δυνάμει νοερᾷ κλείσας ἴδιον πῦρ.”

4

(p. 13 Kr. = Proclus, *In Alc.*, 37 [84, 12-14 Cr.] W.; cf. *Th. pl.*, 365, 3-4)

πανταχοῦ γὰρ ἡ δύναμις τὸ μέσον κεκλήρωται· καὶ ἐν μὲν τοῖς νοητοῖς συνάπτει τὸν πατέρα καὶ τὸν νοῦν,

“ἡ μὲν γὰρ δύναμις σὺν ἐκείνῳ, νοῦς δ' ἀπ' ἐκείνου.”

1

Moreover, (Iamblichus and his successors in their Commentaries on the *Chaldean Oracles*) invoke the gods as witnesses in those verses where they address the theurgist:

“For there exists a certain Intelligible which you must perceive by the flower of mind. For if you should incline your mind toward it and perceive it as perceiving a specific thing, you would not perceive it. For it is the power of strength, visible all around, flashing with intellectual divisions. Therefore, you must not perceive that Intelligible violently but with the flame of mind completely extended which measures all things, except that Intelligible. You must not perceive it intently, but keeping the pure eye of your soul turned away, you should extend an empty mind toward the Intelligible in order to comprehend it, since it exists outside of (your) mind.”

2

“Arrayed from head to toe with a clamorous light, armed in mind and soul with a triple-barbed strength, you must cast into your imagination the entire token of the triad, and not go toward the empyrean channels in a scattered way, but with concentration.”

And the oracle-giving god says such things about (intelligible knowledge).

3

“...the Father snatched himself away, and did not enclose his own fire in his intellectual Power.”

4

For everywhere Power has been assigned the middle place; and among the intelligibles, it connects the Father and Intellect:

“For Power is with him, but Intellect is from him.”

5

(p. 13 Kr. = Proclus, *In Tim.*, II, 57, 30-58, 3)

“...οὐ γὰρ ἐς ὕλην
πῦρ ἐπέκεινα τὸ πρῶτον ἦν δύναμιν ἀτακλείει
ἔργοις ἀλλὰ νόω· νοῦ γὰρ νόος ἐστὶν ὁ κόσμου
τεχνίτης πυρίου,”

5 φησὶ τὸ λόγιον.

6

(p. 22 Kr. = Simplicius, *In Aristotelis de caelo*, II, 1, p. 375, 18-22 Heiberg)

διακρίνων μὲν καὶ ἀνέχων (sc. Ἀτλας) τὸν οὐρανὸν ἀπὸ τῆς γῆς, ὡς μὴ ἐπισυγχεῖσθαι
τὰ ἄνω τοῖς κάτω·

“ὥς γὰρ ὑπεξωκὼς τίς ὑμῖν νοερός διακρίνει”

κατὰ τὸ λόγιον,

5 “πῦρ πρῶτον καὶ πῦρ ἕτερον σπεύδοντα μιγῆναι.”

7

(p. 14 Kr. = Psellus, *P.G.*, 122, 1140 c 10-11)

“πάντα γὰρ ἐξετέλεσσε πατήρ καὶ νῶ παρέδωκε
δευτέρῳ, ὃν πρῶτον κληῖζετε πᾶν γένος ἀνδρῶν.”

8

(p. 14 Kr. = Proclus, *In Crat.*, 51, 26-30)

καὶ ἡ μυστικωτάτη παράδοσις καὶ αἱ παρὰ τῶν θεῶν φῆμαι λέγει ὡς

“...δυὰς παρὰ τῷδε κάθεται.”

καὶ φησὶν·

5 “ἀμφοτέρων γὰρ ἔχει, νῶ μὲν κατέχειν τὰ νοητά,
αἴσθησιν δ’ ἐπάγειν κόσμοις.”

9

(c Proclo, *In Parm.*, VII, ed. C. Steel, V. 2, p. 512, 89-94 = Klibansky-Labowsky,
p. 58, 25-30; cf. H.D. Saffrey, *REA*, XXVII, 1981, p. 222)

Merito igitur neque nomen ipsi possibile adducere, tamquam adaptari potens;
hoc itaque, quod ultra omnia et soli “le unum” potens efferibile fieri desideran-
tibus eloqui quod ineloquibile, non Plato solummodo, sed et dii appellaverunt
sic. Ipsi enim sunt responsa dantes sic:

5 “omnia enim ex uno entia e converso ad unum videntia secta
sunt, sicut intellectualiter, in corpora multa.”

5

"For the First Transcendent Fire does not enclose its own Power in matter by means of works, but by Intellect. For Intellect derived from Intellect is the Craftsman of the fiery cosmos,"

says the oracle.

6

But (Atlas) holds up the sky and separates it from the earth, so that the things above are not confused with the things below:

"For as a girdling, intellectual membrane, he separates,"
according to the oracle,

"the first fire and the other fire which are eager to mingle."

7

"For the Father perfected all things and handed them over to the Second Intellect, which you—the entire human race—call the First Intellect."

8

And the most mystical tradition—the *Oracles* from the gods—says that

"...beside this one sits a Dyad."

And it says:

"For it has a double function: it both possesses the intelligibles in its mind and brings sense-perception to the worlds."

9

Rightly, then, it is impossible to attribute a name to (the One), as if a name were able to fit it. Thus, that which is beyond all things and can be indicated only by the term "the One" by those who desire to express the inexpressible, not only Plato alone but even the gods have spoken in this way. For the gods themselves give oracular responses as follows:

"For all things which issue from the One and, conversely, go back to the One, are divided, so to speak, intelligibly, into many bodies."

9a

(e Proclo, *In Parm.*, VII, ed. C. Steel, V. 2, p. 512, 94-97 = Klibansky-Labowsky, p. 58, 30-33; cf. Saffrey, *ibid.*)

et nobis consulentes seponere quidem anime multitudinem, intelligentiam autem nostram sursumducere et circumducere in unum (dicentes):

“neque in tuo intellectu detinere multivarium aliud, sed anime noema in unum ampliare.”

10

(p. 15 Kr. = Psellus, *P.G.*, 122, 1145 a 4)

“...εἰσὶν πάντα ἐνὸς πυρὸς ἐκγεγαῶτα.”

11

(p. 15 Kr. = Proclus, *In Alc.*, p. 23 [51, 8-11 Cr.] W; cf. Proclus, *In Eucl.*, 98, 17 F.)

τριτῶν τοίνυν ἐν τοῖς νοητοῖς καὶ κρυφίοις θεοῖς ὑποστάσεων οὐσῶν καὶ τῆς μὲν πρώτης τῷ ἀγαθῷ χαρακτηριζομένης·

“τάγαθὸν αὐτὸ νοοῦσα ὅπου πατρικὴ μονάς ἐστι,”

τὸ λόγιόν φησι.

12

(p. 15. Kr. = Damascius, II, 29, 15-18; cf. Proclus, *In Eucl.*, 99, 1-2 F.)

ὥς δὲ ἐν τούτῳ μένουσα (sc. ἡ ὁλότης) τῷ κινεῖσθαι τε καὶ ὀρμᾶν καὶ τετάσθαι πρὸς γέννησιν αἰὼν ἐστίν·

“...ταναή (γὰρ) μονάς ἐστίν ἢ δύο γεννᾷ”

(κατὰ τὸ λόγιον). Διὸ καὶ τὸ μένειν αἰεὶ τῇ ἀόκνῳ στροφάλιγγι πᾶσι χαρίζεται, κατὰ τὴν αὐτὴν χρησμωδίαν.

13

(p. 15 Kr. = Psellus, *P.G.*, 122, 1145 d 7)

“οὐ γὰρ ἀπαι πατρικῆς ἀρχῆς ἀτελές τι τροχάζει.”

14

(p. 15 Kr. = Psellus, *P.G.*, 122, 1141 d 6)

“πατὴρ οὐ φόβον ἐνθρώσκει, πειθῶ δ’ ἐπιχεύει.”

9a

And (the gods) advise us to put aside the multiplicity in the soul and elevate our perceptive faculty and drive it toward the One:

“And do not keep in your mind the multiform other,” they say, “but extend the perceptive faculty in the soul toward the One.”

10

“...all things have been generated from One Fire.”

11

Now among the intelligible and hidden gods three essential natures exist, and the first is characterized by the Good:

“Perceiving the Good itself, where the Paternal Monad exists,”

says the oracle.

12

Since (the wholeness) which continues in this movement, desire, and tension towards generation is Eternity:

“...for the Monad is extensible which generates duality,”

(according to the oracle). Therefore, all things are obliged to remain forever in ceaseless motion, according to this oracular tradition.

13

“For nothing imperfect runs forth from the Paternal Principle.”

14

“The Father does not provoke fear, but imbues persuasion.”

15

(p. 15 Kr. = Proclus, *In rem p.*, I, 27, 27-28, 2)

“πᾶς θεὸς ἀγαθός,” καὶ τῶν λογίων τῷ ἀξιώματι μαρτυρούντων, ἐν οἷς αἰτιώμενα τὴν τῶν ἀνθρώπων ἀσέβειάν φησιν·

“οὐδ’ ὅτι πᾶς ἀγαθὸς θεὸς εἰδότες· ἅ, ταλαεργοί,
νήψατε...”

16

(p. 16 Kr. = Proclus, *In Crat.*, 63, 25-26)

δηλαδὴ τὸν ὑπερουράνιον τόπον καὶ ὅσα

“...τῇ θεοθρέμμονι σιγῇ
τῶν πατέρων...”

17

(p. 19, n. 1 Kr. = Proclus, *In Tim.*, I, 18, 25)

“...τῷ δὲ νοοῦντι τροφή τὸ νοητόν”

κατὰ τὸ λόγιόν ἐστι.

18

(p. 18 Kr. = Proclus, *In Crat.*, 57, 25-26; cf. Damascius, II, 16, 6 [ὑπὲρ κόσμον] + 65, 16 [ὑπέρκοσμον])

“οἱ τὸν ὑπέρκοσμον πατρικὸν βυθὸν ἴστε νοοῦντες,”

λέγει πρὸς αὐτοὺς (sc. τοὺς νοερούς θεούς) ὁ ὕμνος.

19

(p. 19, n. 1 Kr. = Damascius, II, 16, 15-16)

εἴρηται γὰρ (παρ’ αὐτῶν τῶν θεῶν)

“τόνδε νοεῖ πᾶς νοῦς θεόν...”

20

(p. 11 Kr. = Proclus, *In Tim.*, III, 102, 10-12; cf. Damascius, II, 16, 20-21; 57, 26-28)

“οὐ γὰρ ἄνευ νόος ἐστι νοητοῦ, καὶ τὸ νοητὸν
οὐ νοῦ χωρὶς ὑπάρχει...”

κατὰ τὸ λόγιον.

15

"Every god is good." The *Oracles* testify to this axiom in those verses where they blame the impiety of men and say:

"And you do not know that every god is good. O, drudges, sober up..."

16

Clearly the transcendent place and all those things

"...in the god-nourishing silence of the Fathers."

17

"...for the one who has perception, the intelligible is nourishment,"

according to the oracle.

18

"You (gods) who know the supermundane, Paternal Abyss by perceiving it,"

says the hymn about them (sc. the intellectual gods).

19

For it is said (among the gods themselves) that

"every mind perceives this god..."

20

"For Intellect does not exist without the intelligible, and the intelligible does not exist apart from Intellect..."

according to the oracle.

20 bis

(Damascius, II, 16, 18)

λέγεται γὰρ εἶναι (sc. ὁ πατήρ)

“...νοητόν, ἔξων τὸ νοοῦν ἐν ἑαυτῷ.”

21

(p. 19 Kr. = Damascius, I, 147, 27-148, 1; cf. 153, 20; 235, 4; 275, 28)

“...πάντ’ ἐστὶ γὰρ, ἀλλὰ νοητῶς,”

φησὶ τὸ λόγιον.

22

(p. 18 + n. 1 Kr. = Proclus, *In Tim.*, III, 243, 16-21 + *In Parm.*, 1091, 6 + 8 Co.²)

Οὕτω καὶ ἐν τοῖς λογίοις αἱ ἐνέργειαι τῶν θεῶν καὶ αὐτοῦ τοῦ πατρὸς ὑπ’ αὐτῶν δηλοῦνται διὰ τοῦ εἰπεῖν, ὥς ὅταν λέγῃ·

“εἰς τρία γὰρ νοῦς εἶπε πατρὸς τέμνεσθαι ἅπαντα,
 <πρωτίστου πατρὸς> αἰδίου νῶ πάντα κυβερνῶν·
 οὗ τὸ θέλειν κατένευσε καὶ ἥδη πάντ’ ἐτέμνητο.”

5

23

(Didymus, *De Trinitate*, II, 27; *P.G.*, 39, 756 a)

(Εἰσὶν δὲ οἱ στίχοι χρησιμοῦ οὕτως)·

“ὄφρα τὰ πάντα τριάς συνέχῃ κατὰ πάντα μετροῦσα.”

24

(p. 43 Kr. = Damascius, I, 291, 11-13)

καὶ τίς ἡ μέση δυάς; ἡ συνοχικὴ φύσις καὶ ἡ τελεταρχικὴ, αὕτη μὲν διορίζουσα τὴν συνοχὴν

“εἰς ἀρχὴν καὶ τέρμα καὶ εἰς μέσα τάξει ἀνάγκης.”

25

(p. 46 Kr. = Proclus, *In Tim.*, III, 316, 9-10)

ὥσπερ δὴ φησι καὶ τὸ λόγιον·

“ταῦτα πατήρ ἐνόησε, βροτὸς δὲ οἱ ἐψύχωτο.”

20 *bis*

For it is said that the Father is

“...intelligible, having within himself that which thinks.”

21

“...for he is all things, but intelligibly,”

says the oracle.

22

Thus, in the *Oracles* as well, the actions of the gods and of the Father himself are revealed by them through speech, as when it says:

“For the Intellect of the Father said for all things to separate into three, governing all things by the Intellect <of the very first> eternal <Father>. He nodded his assent to this and immediately all things were separated.”

23

(The verses of the oracle are as follows):

“In order that a triad might connect the All while measuring all things.”

24

And what is the dyadic middle? It is the connective and teletarchic nature which separates the cohesion

“into beginning, end, and middle in the order determined by Necessity.”

25

Indeed, even as the oracle says:

“The Father thought these things and a mortal was brought to life by him.”

26*

(Lydus, *De mens.*, II, 6; 23, 10-12 W.)

πρὸς γὰρ τὸν ἅπαξ ἐπέκεινα ὁ Πρόκλος οὕτω·

“μουνάδα γὰρ σε τριουῶχον ἰδὼν ἐσεβάσσατο κόσμος.”

27

(p. 18 Kr. = Damascius, I, 87, 1-4; cf. II, 87, 14)

εἴτε πατὴρ ἐστι καὶ δύναμις καὶ νοῦς, εἴη ἂν τὸ πρὸ τούτων, ὁ εἷς πατὴρ ὁ πρὸ τῆς τριάδος·

“παντὶ γὰρ ἐν κόσμῳ λάμπει τριάς, ἥς μονὰς ἄρχει,”

φησὶ τὸ λόγιον.

28

(p. 18 Kr. = Lydus, *De mens.*, II, 8; p. 28, 1-5 W.)

πάντα γὰρ τὰ νοητὰ ἐν τῇ τριάδι περιέχεται καὶ πᾶς ὁ θεὸς ἀριθμὸς ἐν τῇ τάξει ταύτῃ προελήλυθεν, ὥς καὶ αὐτὸς ὁ Χαλδαῖος ἐν τοῖς λογίοις·

“τῆσδε γὰρ ἐκ τριάδος κόλποις ἔσπαρται ἅπαντα.”

29

(p. 18 Kr. = Lydus, *De mens.*, II, 8; p. 28, 6-7 W.)

καὶ πάλιν·

“τῆσδε γὰρ ἐκ τριάδος πᾶν πνεῦμα πατὴρ ἐκέρασεν.”

30

(p. 19 Kr. = Damascius, II, 67, 1-3)

Διόπερ οὐδὲ πηγὴ μία τῶν πολλῶν αὕτη γε, ἀλλὰ

“πηγὴ τῶν πηγῶν”

καὶ πηγῶν ἀπασῶν, κατὰ τὸ λόγιον,

“μήτρα συνέχουσα τὰ πάντα.”

31

(p. 15 Kr. = Damascius, II, 63, 20-23)

ἡ τρίτη τάξις ἀπὸ τῆς πρώτης καὶ τῆς δευτέρας ὁμοῦ πρόεισιν·

“ἐξ ἀμφοῖν δὴ τῶνδε ῥέει τριάδος δέμα πρώτης οὔσης οὐ πρώτης, ἀλλ’ οὐ τὰ νοητὰ μετρεῖται.”

26*

For Proclus speaks in this way concerning the Once Transcendent:

“For the world, seeing you as a triadic Monad, has honored you.”

27

Whether there is Father, Power, and Intellect, there would be that which is before these, the Single Father, who is prior to the triad:

“For in every world shines a triad, ruled by a Monad,”
says the oracle.

28

For all the intelligibles are enclosed in the triad, and every divine number comes forth in this order, as even the Chaldean himself says in the *Oracles*:

“For in the womb of this triad all things are sown.”

29

(continues fr. 28)

And again:

“For in this triad the Father has mixed every breath.”

30

Therefore, this is not one source of many things, but

“Source of Sources,”

and of all sources, according to the oracle,

“the womb which contains the All.”

31

The third order proceeds at the same time from the first and second order:

“From both of these flows the bond of the first triad, which is not truly first, but where the intelligibles are measured.”

32

(p. 19 Kr. = Proclus, *In Tim.*, I, 420, 11-16)

Ἡ τρίτη τοίνυν τριάς ἡ νοητὴ τὸ αὐτοζῶον, περὶ ἧς καὶ τὰ λόγια φησιν, ὅτι

“ἐργάτις (ὅτι) ἐκδότις ἐστὶ πυρὸς ζωηφόρου <αὕτη> ,
(ὅτι) καὶ τὸν ζωογόνον πληροῦς Ἑκάτης ἡ κόλπον
(καὶ).....ἐπιρρεῖ τοῖς συνοχεῦσιν
ἀλλήν ζειδῶροιο πυρὸς μέγα δυναμένοιο.”

5

33

(p. 19 Kr. = Proclus, *In Tim.*, I, 12, 16-19)

ἡ μὲν οὖν ἐν τῷ δημιουργῷ τέχνη μένει τε ἐν αὐτῷ καὶ αὐτός ἐστι, καθ’ ἣν καὶ

“...ἐργοτεχνίτης,”

ὑπὸ τῶν λογίων ἐπονομάζεται καὶ

“κόσμου τεχνίτης πυρίου...”

34

(p. 20 Kr. = Proclus, *In Tim.*, I, 451, 17-22)

οὕτω δὲ καὶ τὰ λόγια τὸν μέγιστον τοῦτον θεὸν “πηγὴν πηγῶν” προσαγορεύει καὶ μόνον ἀπογεννησά τα πάντα φησίν·

“ἔνθεν ἀποθρῶσκει γένεσις πολυποικίλου ὕλης·
ἔνθεν συρόμενος πρηστήρ ἀμυδροῖ πυρὸς ἄνθος
κόσμων ἐνθρόσκων κοιλώμασι· πάντα γὰρ ἔνθεν
ἄρχεται εἰς τὸ κάτω τείνειν ἀκτῖνας ἀγητάς.”

5

35

(p. 20 Kr. = Damascius, II, 133, 1-6; cf. Proclus, *In Crat.*, 58, 19-22)

ἡδὴ δὲ καὶ αὐτοῖς τοῖς θεοῖς πρῶτος “ὁ ἅπαξ ἐπέκεινα” τὴν ἐβδομάδα προβάλλεται· τοῖς δὲ ἄλλοις, ἀπὸ τούτου κατὰ μέθεξιν·

“τοῦδε γὰρ ἐκθρῶσκουσιν ἀμείλικτοί τε κεραυνοὶ
καὶ πρηστηροδόχοι κόλποι παμφεγγέος αὐγῆς
πατρογενοῦς Ἑκάτης καὶ ὑπεζωκὸς πυρὸς ἄνθος
ἡδὲ κραταῖον πνεῦμα πόλων πυρίων ἐπέκεινα.”

5

32

Now the third intelligible triad is self-generated, about which even the *Oracles* say that

“it is a worker, (that) it is the dispenser of life-giving fire, (that) it fills up the life-giving womb of Hecate (and)...pours on the Connectors a force of fruitful and very powerful fire.”

33

Thus, the skill which exists in the Demiurge both remains within him and is himself, according to which he is called

“...skilled worker”

by the *Oracles*, and

“Craftsman of the fiery cosmos...”

34

Thus, the *Oracles* also call this very great god “Source of Sources,” and say that he alone generated the All:

“From there (i.e., “Source of Sources”), the birth of variegated matter leaps forth. From there, a lightning-bolt, sweeping along, obscures the flower of fire as it leaps into the hollows of the worlds. For from there, all things begin to extend wonderful rays down below.”

35

Indeed, the First Once Transcendent communicates the hebdomad to the gods themselves; but to others, it is communicated by him through participation:

“For Implacable Thunders leap from him and the lightning-receiving womb of the shining ray of Hecate, who is generated from the Father. From him leap the girdling flower of fire and the powerful breath (situated) beyond the fiery poles.”

36

(p. 21 Kr. = Proclus, *In Crat.*, p. 58, 11-15)

διὸ καὶ ἐν τοῖς λογίοις τὴν πρωτίστην πηγὴν τῶν ἀμειλίκτων λέγεται περιέχειν,
 “ἐποχεῖσθαι” δὲ τοῖς ἄλλοις ἅπασιν·

“νοῦς πατρὸς ἀρράτοις ἐποχοῦμενος ἰθυντῆρσιν,
 ἄγναμπτον στράπτουσιν ἀμειλίκτου πυρὸς ὄλκοις.”

37

(pp. 23-24 Kr. = Proclus, *In Parm.*, 800, 18-801, 5 Co.²)

καὶ αὐτῶν μνησθῆναι τῶν ἐν τοῖς Χαλδαικοῖς λογίοις κειμένων·

“νοῦς πατρὸς ἐρροίζησε νοήσας ἀκμάδι βουλῇ
 παμμόρφους ἰδέας, πηγῆς δὲ μιᾶς ἅπο πᾶσαι
 ἐξέθορον· πατρώθεν γὰρ ἦν βουλή τε τέλος τε.
 5 ἄλλ’ ἐμερίσθησαν νοερῶ πυρὶ μοιρηθεῖσαι
 εἰς ἄλλας νοεράς· κόσμῳ γὰρ ἄναξ πολυμόρφῳ
 προὔθηκεν νοερὸν τύπον ἀφθιτον, οὗ κατ’ ἄκοσμον
 ἵχνος ἐπειγόμενος μορφῆς μέτα κόσμος ἐφάνθη
 παντοίαις ἰδέαις κεχαραγμένος· ὧν μία πηγῇ,
 10 ἐξ ἧς ῥοιζοῦνται μεμερισμένοι ἄλλαι ἄπλατοι
 ῥηγνύμεναι κόσμου περὶ σώμασιν, αἱ περὶ κόλπους
 σμερδαλέους σμήνεσιν εἰκυῖται φορέονται
 στράπτουσαι περὶ τ’ ἀμφὶ παρασχεδὸν ἄλλυδις ἄλλη,
 ἔννοιαι νοεραὶ πηγῆς πατρικῆς ἅπο, πούλῳ
 15 δρεπτόμεναι πυρὸς ἄνθος ἀκοιμήτου χρόνου ἀκμῇ.
 ἀρχεγόνους ἰδέας πρώτη πατρὸς ἔβλυσε τάσδε
 αὐτοτελῆς πηγῇ.”

38

(p. 24 Kr. = Proclus, *In Parm.*, 895, 7-12 Co.²)

τάς γοῦν ἐν ἐκεῖνῳ (sc. τῷ πατρικῷ νοῷ) πρώτως ὑφεστώσας ἰδέας ἡμῖν ἐφερμηνεύοντα
 τὰ λόγια κέκληκεν αὐτάς “ἐννοίας πατρικάς”...

“ἐννοιαὶ πατρὸς αἶδε, μεθ’ ἃς ἐμὸν εἰλυμένον πῦρ.”

39

(p. 25 Kr. = Proclus, *In Tim.*, II, 54, 5-16)

τοῦτον δὲ τὸν μέγιστον καὶ τελεώτατον δεσμὸν ὃν περιβάλλει τῷ κοσμῷ πανταχόθεν
 ὁ πατήρ... “δεσμὸν πυριβριθῇ ἔρωτος” τὰ λόγια προσείρηκεν·

“ἔργα νοήσας γὰρ πατρικὸς νόος αὐτογένεθλος
 πᾶσιν ἐνέσπειρεν δεσμὸν πυριβριθῇ ἔρωτος.”

36

Therefore, even in the *Oracles* it is said that the Very First Source encloses the Implacables but "rides upon" all others:

"The Intellect of the Father rides upon the unshakeable guides which shine inflexibly by the furrows of the Implacable Fire."

37

And (we must) recall the very (words) which are found in the *Chaldean Oracles*:

"The Intellect of the Father, while thinking with its vigorous will, shot forth the multiformed Ideas. All these leapt forth from one Source, for from the Father comes both will and perfection. But the Ideas were divided by the Intelligible Fire and allotted to other intelligibles. For the Ruler placed before the multiformed cosmos an intelligible and imperishable model from which, along a disorderly track, the world with its form hastened to appear, engraved with multiform Ideas. There is one Source for these, from which other terrible (Ideas), divided, shoot forth, breaking themselves on the bodies of the worlds. Those which are borne around the frightful wombs like a swarm of bees—flashing here and there in various directions—are the intelligible Thoughts from the Paternal Source, which pluck in abundance the flower of fire from the acme of sleepless Time. The first self-perfected Source of the Father spouted forth these primordial Ideas."

38

At any rate, the *Oracles*, explaining to us the Ideas which exist primarily in (the Paternal Intellect), have called them "Paternal Thoughts:"

"These are the Thoughts of the Father, after which my fire is rolled up."

39

But this greatest and most perfect bond which the Father everywhere throws around the world...the *Oracles* have called "bond of Love, heavy with fire:"

"For after he thought his works, the self-generated Paternal Intellect sowed the bond of Love, heavy with fire, into all things."

5 καὶ τὴν αἰτίαν προσέθηκεν·

“ὅφρα τὰ πάντα μένη χρόνον εἰς ἀπέραντον ἐρῶντα,
μηδὲ πέση τὰ πατρὸς νοερῷ ὑφασμένα φέγγει.”

διὰ γὰρ τοῦτον τὸν ἔρωτα πάντα ἤρμονται ἀλλήλοις·

“ὥ σὺν ἔρωτι μένει κόσμου στοιχεῖα θέοντα.”

40

(p. 37 Kr. = Damascius, II, 200, 21-24)

ὀρμηθέντες...σαφῶς δὲ καὶ ἀπὸ τῶν λογίων· εἴρηται γὰρ

“ἀρχάς, αἱ πατρὸς ἔργα νοήσασαι τὰ νοητὰ
αἰσθητοῖς ἔργοις καὶ σώμασιν ἀμφεκάλυψαν.”

41

(p. 65 Kr. = Proclus, *In Tim.*, II, 300, 10-14)

ἔτι δὲ τὸ “ἐφάπτεσθαι” πρεπόντως εἴρηται, διότι προσεχῶς ἡ ψυχὴ καὶ ἐφέστηκε τοῖς
αἰσθητοῖς καὶ ἐξήρηται τῶν νοητῶν, τῆς ἐπαφῆς τὴν ἐναργῆ καὶ ἄμεσον καὶ κατ’
ἐπιβολὴν ὠρισμένην ἐστῶσαν γινῶσιν δηλούσης καὶ

“...ταῖσθητὰ νοούσης/ὡς ἐπαφητά,”

5 φησί τις θεῶν.

42

(p. 25 Kr. = Proclus, *In Parm.*, 769, 7-12 Co.²)

Διακέχριται ἅμα καὶ συγέχριται (sc. τὰ εἶδη τὰ νοητὰ) (κατὰ τὸ λόγιον)

“δεσμῷ ἔρωτος ἀγητοῦ, ὃς ἐκ νόου ἔκθορε πρῶτος,
ἐσάμενος πυρὶ πῦρ συνδέσμιον, ὅφρα κεράσση
πηγαίους κρατῆρας ἐοῦ πυρὸς ἄνθος ἐπισχών.”

43

(p. 26 Kr. = Proclus, *Th. pl.*, I, 2; 11, 13-14 S.-W.)

“...ἔρωτι (μὲν) βαθεῖ...”

κατὰ τὸ λόγιον ἀναπλήσας τὴν ψυχὴν.

And the *Oracles* add the reason for this:

“In order that the All might continue to love for an infinite time and the things woven by the intellectual light of the Father might not collapse.”

Because of this Love, all things are suited to one another:

“With this Love, the elements of the world remain on course.”

40

Inspired...clearly by the *Oracles*; for it is said that

“the Principles, which perceived the intelligible works of the Father, concealed them with sense-perceptible works and bodies.”

41

Further, “to touch” is suitably stated, because of the proximate way the Soul presides over sense-perceptibles and is dependent on intelligibles, with the contact revealing a knowledge which is clear, immediate, and established according to a definite intuition, and

“...perceiving sense-perceptibles as capable of being touched,”

says one of the gods.

42

(The intelligible Ideas) are separated and compounded at the same time (according to the oracle)

“by the bond of wondrous Love, which leapt first from Intellect, clothing his bonded fire with the fire (of Intellect) in order to mingle the Source Craters while offering the flower of his fire.”

43

Having filled the soul

“...with a deep Love...”

according to the oracle.

44

(p. 26 Kr. = Lydus, *De mens.*, I, 11; 3, 12-16 W. + Schol. *Paris. gr.* 1853, f. 312 r^o)
 τὸ λόγιον ὅλην τὴν ψυχὴν τριάδα θεῖαν παραδίδωσι (sc. οἱ Χαλδαῖοι)· φησὶ γὰρ ὁ αὐτός
 (sc. ὁ Χαλδαῖος)·

“...ψυχαῖον σπινθῆρα δυσὶν κράσας ὁμονοίαις,
 νῶ καὶ νεύματι θείῳ, ἐφ’ οἷς τρίτον ἀγνὸν ἔρωτα,
 συνδετικὸν πάντων ἐπιβήτορα σεμνόν, ἔθηκεν.”

45

(p. 26 Kr. = Proclus, *In rem p.*, I, 176, 22-23; cf. II, 347, 8; *In Alc.*, 53 [117, 17 Cr.] W.)

οἱ θεοὶ

“...πνιγμὸν ἔρωτος ἀληθοῦς”
 προσειρήχασιν (sc. τὸν ὑβριστὴν ἔρωτα).

46

(p. 26 Kr. = Proclus, *In Tim.*, I, 212, 19-22)

(δεῖ)...ἀρετάς τε ἀπὸ τῆς γενέσεως καθαρτικὰς καὶ ἀναγωγοὺς προβεβλησθαι καὶ

“...πίστιν καλήθειαν καὶ ἔρωτα,”
 ταύτην ἐκείνην τὴν τριάδα.

47

(p. 26, n. 2 Kr. = Olympiodorus, *In Phaedonem*, 105 [39, 11-15 N.] W.; cf. 111 [42, 7 N.] W.)

Ἑλπίδα...τὴν θεῖαν καὶ ἀπὸ νοῦ κατιοῦσαν καὶ βεβαίαν, περὶ ἧς τὸ λόγιον ἔφη·

“ἐλπίς δὲ τρεφέτω σε πυρήοχος...”

48

(p. 26 Kr. = Proclus, *In Alc.*, 23 [52, 13-14; 53, 1-2 Cr.] W.)

“πάντα γὰρ ἐν τρισὶ τοῖσδε κυβερνᾶται τε καὶ ἔστι”
 (φησὶ τὸ λόγιον). καὶ διὰ τοῦτο καὶ τοῖς θεουργοῖς οἱ θεοὶ παρακελεύονται διὰ τῆς
 τριάδος ταύτης ἑαυτοὺς τῷ θεῷ συνάπτειν.

44

(The Chaldeans) hand down an oracle concerning the entire soul as a divine triad. For (the Chaldean) himself says:

“(The Father) mixed the spark of soul with two harmonious qualities, Intellect and divine Will, to which he added a third, pure Love, as the guide and holy bond of all things.”

45

The gods have termed (wanton love)

“...a stifling of true Love.”

46

(It is necessary)...to propose the virtues which, from creation, purify and lead back (to God),

“...Faith, Truth, and Love,”

that praiseworthy triad.

47

Divine Hope, which descends from Intellect and is certain, concerning which the oracle says:

“May fire-bearing Hope nourish you...”

48

“For all things are governed and exist in these three (virtues),”

(says the oracle). For this reason, the gods counsel the theurgists to unite themselves with God by means of this triad.

49

(p. 27 + n. 1 Kr. = Proclus, *In Tim.*, III, 14, 3-10)

Διὸ καὶ ὑπὸ τῶν λογίων “πατρογενὲς φάος” εἴρηται (sc. ἡ τάξις τοῦ αἰῶνος), διότι δὴ τὸ ἐνοποιὸν φῶς πᾶσιν ἐπιλάμπει·

“...πολὺ γὰρ μόνος ἐκ πατρὸς ἀλκῆς
δρεφάμενος νόου ἄνθος ἔχει τὸ νοεῖν πατρικὸν νοῦν
<καὶ νόον> ἐνδιδόναι πάσαις πηγαῖς τε καὶ ἀρχαῖς
καὶ δινεῖν αἰεὶ τε μένειν ἀόκνω στροφάλιγγι.”

50

(p. 27 Kr. = Damascius, II, 164, 18-19)

λέγεται ὑπὸ τῶν θεῶν

“μέσσον τῶν πατέρων Ἑκάτης κέντρον πεφορῆσθαι.”

51

(p. 28 Kr. = Proclus, *In rem p.*, II, 201, 10-16)

τοῦτό μοι δοκεῖ καὶ τὰ λόγια λέγειν τὸ φῶς, ἡνίκα ἂν διδάσκοντα περὶ τῆς ψυχώσεως, ἦν ἡ πηγὴ τῶν ψυχῶν τὰ πάντα ψυχοῖ. λέγη·

“δεξιτερῆς μὲν γὰρ λαγόνος περὶ χήραμα χόνδρων
πολλὴ ἄδην βλύζει ψυχῆς λιβάς ἀρχιγενέθλου
ἄρδην ἐμψυχοῦσα φάος πῦρ αἰθέρα κόσμους.”

52

(p. 28 Kr. = Psellus, *P.G.*, 122, 1136 a 11-12)

“λαιῆς ἐν λαγόσιν Ἑκάτης ἀρετῆς πέλε πηγὴ,
ἐνδον ὅλη μίμνουσα τὸ παρθένον οὐ προῖεσα.”

53

(p. 28 Kr. = Proclus, *In Tim.*, II, 61, 22-25; cf. I, 408, 16-17)

οὕτω δὴ καὶ τὰ λόγια τὰς μεριστὰς τοῦ δημιουργοῦ νοήσεις “διανοίας” προσεῖρηκε·

“...μετὰ δὴ πατρικᾶς διανοίας
ψυχὴ ἐγὼ ναίω θέρμη ψυχοῦσα τὰ πάντα.”

49

Therefore, (the order of Eternity) is said to be "Father-begotten light" by the *Oracles* since, indeed, unifying light shines upon all things:

"For (Aion) alone, copiously plucking the flower of mind from the strength of the Father, has the power to perceive the Paternal Intellect <and> to impart <Intellect> to all Sources and Principles, and to whirl them about and keep them forever in ceaseless motion."

50

It is said by the gods that

"the center of Hecate is borne in the midst of the Fathers."

51

It seems to me that the *Oracles* also speak about this light, when giving instructions concerning the principle of life by which the source of souls animates the All. It says:

"Around the hollow of her right flank a great stream of the primordially-generated Soul gushes forth in abundance, totally ensouling light, fire, ether, worlds."

52

"In the left flank of Hecate exists the source of virtue, which remains entirely within and does not give up its virginity."

53

Thus, even the *Oracles* call the divisible perceptions of the Demiurge "Thoughts:"

"...after the Paternal Thoughts I, the Soul, am situated, animating the All with my heat."

54

(p. 29 Kr. = Proclus, *In Parm.*, 821, 5-7 Co.²; cf. *In rem p.*, II, 150, 21; *In Tim.*, I, 11, 21 + III, 271, 11)

θεολόγοι δὲ καὶ πηγὴν αὐτῆς (sc. τῆς φύσεως) ἐν τῇ ζωογόνῳ ὑπέστησαν θεῶ·

“νώτοις δ’ ἀμφὶ θεᾶς φύσις ἄπλετος ἡώρηται.”

55

(p. 29 Kr. = Proclus, *In rem p.*, I, 137, 21-23)

“χαῖται μὲν γὰρ ἐς ὅζῳ πεφρικότι φωτὶ βλέπονται,”

φησὶν τις θεῶν.

56

(p. 30 Kr. = Proclus, *In Crat.*, p. 81, 2-8)

περὶ δὲ τῆς ζωογόνου πηγῆς Ῥέας, ἐξ ἧς πᾶσα ζωὴ θεία τε καὶ νοερὰ καὶ ψυχικὴ καὶ ἐγκόσμιος ἀπογεννᾶται, οὕτως φασὶν τὰ λόγια·

“Ρεῖη τοι νοερῶν μακάρων πηγὴ τε ῥοή τε·
πάντων γὰρ πρώτη δυνάμει κόλποισιν ἀφράστοις
δεξαμένη γενεὴν ἐπὶ πᾶν προχέει τροχάουσαν.”

5

57

(p. 31 Kr. = Simplicius, *In Phys.*, 616, 33-35; cf. 615, 13; 623, 34)

πῶς οὖν τὰ λόγια φησιν·

“ἐπτά γὰρ ἐξώγκωσε πατὴρ στερεώματα κόσμων.”

58

(Proclus, *In rem p.*, II, 220, 11-18)

ἀλλὰ τῶν παρὰ Χαλδαίοις θεουργῶν ἀκούσας, ὡς ἄρα ὁ θεὸς ἐμεσεμβόλησεν τὸν ἥλιον ἐν τοῖς ἐπτά καὶ ἀνεκρέμασεν ἀπ’ αὐτοῦ τὰς ἑξ ἄλλας ζώνας, καὶ τῶν θεῶν αὐτῶν ὅτι τὸ ἡλιακὸν πῦρ

“...κραδίης τόπῳ ἐστήριξεν...”

5 ἔπομαι μὲν τοῖς ἐκ τῶν θεῶν πεφασμένοις.

54

But even the theologians suppose that the source (of Nature) is in the generative goddess:

“On the back of the goddess boundless Nature is suspended.”

55

“For her hair appears dazzlingly in shimmering light,”
says one of the gods.

56

Concerning Rhea, the generative source, from whom all divine life— intellectual, spiritual, and mundane—is generated, the *Oracles* speak as follows:

“Truly Rhea is the source and stream of blessed intellectual (realities). For she, first in power, receives the birth of all these in her inexpressible womb and pours forth (this birth) on the All as it runs its course.”

57

How then do the *Oracles* say it:

“For the Father has inflated the seven firmaments of the worlds.”

58

But having heard from the Chaldean theurgists that God intercalated the sun among the seven (zones) and made the six other zones dependent upon it, and having heard from the gods themselves that the solar fire

“...was established at the site of the heart...”

I follow what has been revealed by the gods.

59

(p. 33 Kr. = Proclus, *In Tim.*, III, 83, 13-16)

καὶ οἱ γε μυστικώτατοι τῶν λόγων καὶ “τὴν ὁλότητα” αὐτοῦ τὴν ἐν τοῖς ὑπερκosμίοις
 παραδεδώκασιν· ἐκεῖ γὰρ

“(ὁ) ἡλιακὸς κόσμος (καὶ τὸ) ὅλον φῶς...”

ὥς αἴ τε Χαλδαίων φῆμαι λέγουσι καὶ ἐγὼ πείθομαι.

60

(p. 33 Kr. = Proclus, *In Tim.*, II, 9, 16-18)

καὶ τῶν θεολόγων ἀκούων

“πῦρ πυρὸς ἐξοχέτευμα...”

τὸν ἥλιον καλούντων

“καὶ ταμίαν πυρός...”

5 καὶ πᾶσι τοῖς τοιούτοις ὀνόμασι.

61

(pp. 33-34 + 47 Kr. = Proclus, *In Tim.*, III, 61, 8-25 + 234, 28-30 = vv. 14-15)

καὶ τῶν λογίων...πανταχοῦ μετὰ τὸν ἥλιον τὴν σελήνην ταττόντων καὶ μετὰ τὴν
 σελήνην τὸν ἀέρα...

“αἰθέριός τε δρόμος καὶ μήνης ἄπλετος ὁρμή,”

φησίν,

5 “ἡέριοί τε ῥοαί...”

καὶ πάλιν·

“αἰθήρ, ἥλιε, πνεῦμα σελήνης, ἥερος ἀγοί.”

καὶ ἐν ἄλλοις·

10 “ἡλιακῶν τε κύκλων καὶ μηναιῶν καναχισμῶν
 κόλπων τ’ ἡερίων...”

καὶ ἐξῆς·

“...αἰθρης μέρος ἡελίου τε
 καὶ μήνης ὀχετῶν ἡδ’ ἥερος...
 αἰθρης {μέρος} ἡελίου τε σεληναίης τε καὶ ὅς<σ>α
 ἡέρι συνήχονται...”

15 καὶ ἀλλαχοῦ·

“...καὶ πλατὺς ἀήρ
 μηναιῶς τε δρόμος καὶ αἰέπολος ἡέλιος.”

59

And indeed the most mystical doctrines hand down that this "wholeness" exists in the supermundane (worlds); for there exists the

"solar world (and the) whole light..."

as the *Chaldean Oracles* say and which I believe.

60

And I hear the theologians call the sun

"fire, channel of fire...
and dispenser of fire..."

and all such names.

61

And the *Oracles*...everywhere place the moon after the sun and the air after the moon:

a). "The ethereal course and the boundless impulse of the moon,"

they say,

b). "and airy streams..."

And again:

c). "Ether, sun, breath of moon, airy leaders."

And in other (verses):

d). "Of solar circles and lunar soundings and airy hollows..."

And next:

e). "...portion of ether and sun and channels of moon and air..."

f). "[Portion] of ether, sun, and moon and all those things which swim with the air..."

And elsewhere:

g). "...and expansive air, the course of the moon and the eternal orbit of the sun."

62

(p. 34 Kr. = Damascius, *In Phaedonem*, 359 (239, 3-4 N.) W.)

ἀπλῶς δ' οὖν οἱ

“τῶν στοιχείων αἰθέρες...”

ὥς φησι τὰ λόγια, ἐκεῖ.

63

(p. 34 Kr. = Damascius, II, 128, 3-5)

καὶ οἱ θεοὶ ἐν τοῖς λογίοις

“χυρτῶ σχήματι συρομένην...”

παραδεδώκασι μίαν γραμμὴν, καὶ πολλή τοῦ γραμμιαίου σχήματος παρ' αὐτοῖς ἡ χρῆσις.

64

(p. 34 Kr. = Proclus, *In Tim.*, III, 124, 26-29)

καὶ γὰρ τὰ λόγια τῶν ἀστέρων τὸ προπόμεμα τῶν ἀπλανῶν οὐχ ἅπαξ, ἀλλὰ καὶ πολλάκις λέγοντα·

“μηναιὸν τε δρόμημα καὶ ἀστέριον προπόμεμα.”

65

(p. 35 Kr. = Proclus, *In Tim.*, II, 107, 6-11)

μέχρι γὰρ τοῦ κέντρου πρόεισιν ὁ τῆς ζωογονίας ὀχετός, ὥς καὶ τὰ λόγια φησι, διαλεγόμενα περὶ τοῦ μέσου τῶν πέντε κέντρων ἄνωθεν διήκοντος διαμπᾶξ ἐπὶ τὸ καταντικρὺ διὰ τοῦ κέντρου τῆς γῆς·

“καὶ πέμπτον μέσον ἄλλο πυρήοχον, ἔνθα κάτεισι
μέχρι <καὶ> ὑλαίων ὀχετῶν ζωηφόριον πῦρ.”

66

(p. 55 Kr. = Proclus, *In rem p.*, I, 178, 17-20)

“μιγνυμένων δ' ὀχετῶν πυρὸς ἀφθίτου ἔργα τελοῦσα”

(sc. ἡ ἀχροτάτη ζωή) κατὰ τὸ λόγιον, ἓνα δὲ σύνδεσμον θεῖον ἀπεργαζομένη τοῦ μετεχομένου καὶ μετέχοντος καὶ σύγκρασιν ἐνοποιόν.

62

Plainly, therefore, the

“ethers of the elements...”
as the *Oracles* say, are there.

63

And the gods in the *Oracles* have taught us that a single line is

“drawn in a curved shape...”
and they make a great use of linear shape.

64

For even the *Oracles*, not once but often, speak of the procession of the fixed stars:

“The lunar course and starry procession.”

65

For the generative channel proceeds up until the center, as even the *Oracles* say when speaking about the middle of the five centers, which extends from on high straight through to the opposite side via the center of the earth:

“And there is a fifth in the middle, another channel of fire, where the life-bearing fire descends as far as the material channels.”

66

“As the channels are mingled together (the highest life) perfects the works of imperishable fire,”

according to the oracle, and produces a single, divine bond and a unifying blend of participated and participant.

67

(p. 35 Kr. = Proclus, *In Tim.*, II, 50, 20-23)

καὶ μὴν καὶ τῶν Ἀσσυρίων θεολογία τὰ αὐτὰ παραδίδωσι θεόθεν ἐκφανθέντα· καὶ γὰρ ἐν ἐκείνῃ ὁ δημιουργὸς τὸν ὅλον κόσμον λέγεται ποιεῖν

“ἐκ πυρὸς, ἐξ ὕδατος καὶ γῆς καὶ παντρώφου αἵθρης.”

68

(p. 35 Kr. = Proclus, *In Tim.*, II, 50, 24-27)

καὶ ὁ ποιητὴς ὡς αὐτουργῶν (sc. λέγεται) τεκταίνεσθαι τὸν κόσμον·

“καὶ γὰρ <ὅ>τις πυρὸς ὄγκος ἦν ἕτερος, τὰ δὲ πάντα αὐτουργῶν ἵνα σῶμα τὸ κοσμικὸν ἐκτολυπευθῇ, κόσμος ἵν’ ἐκδηλος καὶ μὴ φαίνηθ’ ὑμενώδης.”

69

(p. 35 Kr. = Proclus, *In Tim.*, I, 286, 8-13)

(ὁ οὐρανός) ἔστι δὲ ἀπλῶς καὶ σῶμα ἔχων...καὶ τούτῳ πάλιν ἐκεῖνο τὸ λόγιον εἴρηται συμφώνως·

“νοῦ μὲν γὰρ μίμημα πέλει, τὸ δὲ τευχθὲν ἔχει τι σώματος.”

70

(p. 36 Kr. = Damascius, II, 157, 15-20)

τὰ δὲ λόγια ἀπλῶς φύσιν λέγει τὴν διὰ παντῶν χωροῦσαν ἀπηωρῆσθαι τῆς μεγάλης Ἑκάτης...

“ἄρχει γὰρ φύσις ἀκαμάτη κόσμων τε καὶ ἔργων, οὐρανὸς ὄφρα θέῃ δρόμον αἰδῖον κατασύρων, καὶ ταχὺς ἥελιος περὶ κέντρον ὅπως ἐθάς ἔλθῃ.”

5

71

(p. 36 Kr. = Proclus, *In Crat.*, 98, 14-15)

(Ἀπόλλων)...

“ἁρμονία φωτὸς γαυρούμενος...”

ὥς φησί τις τῶν θεουργῶν.

67

Moreover, the theology of the Assyrians teaches the same doctrines, which were revealed to them by the gods. For in that theology, the Demiurge is said to have made the entire world

“from fire, water, earth, and all-nourishing air.”

68

And the Maker, while working with his own hands, (is said) to fashion the world:

“For whatever other mass of fire there was, the All he worked with his own hands, so that the world-body might be fully completed and the world might be visible and not seem membrane-like.”

69

(The sky), quite clearly, is said to have a body...and with this (position), again this oracle is in agreement:

“For (the sky) is an imitation of Intellect, but the product has something of the corporeal in it.”

70

But the *Oracles* plainly state that Nature, advancing through all things, is suspended from the great Hecate...

“For untiring Nature rules both worlds and works, in order that the sky might turn round, pulling down its eternal course, and that the swift sun might come around the center, just as it is accustomed to do.”

71

(Apollo)...

“priding himself on the harmony of light...”

as one of the theurgists says.

72

(p. 36 Kr. = Proclus, *Th. pl.*, 324, 3-8 Portus)

καί μοι δοκεῖ διὰ τούτων πάλιν ὁ Πλάτων τὰ αὐτὰ λέγειν ὕστερον τοῖς ὑπὸ τῶν θεῶν πεφασμένοις, καὶ ἦν ἐκεῖνοι “πάντευχον” προσειρήκασιν, ταύτην πανοπλίᾳ παντελεῖ κεκοσμημένην εὐφημεῖν·

“καὶ γὰρ δὴ πάντευχος ἐνόπλιος ἦκα θεεῖν.”

73

(pp. 37-38 Kr. = Damascius, II, 217, 5-10)

Εἰ δὲ ἐν οὐρανῷ λέγεται οὗτος ὁ Ζεὺς, ἔστι καὶ ἀρχικούς ὄντας εἰς οὐράνιον διηρῆσθαι καὶ χθόνιον, καὶ τὸν μέσον τοὺς τρεῖς πατέρας, ὡς μαρτυρεῖ καὶ τὰ λόγια·

“ἐν τούτοις ἱερὸς πρῶτος δρόμος, ἐν δ’ ἄρα μέσσω
 ἡέριος, τρίτος ἄλλος ὃς ἐν πυρὶ τὴν χθόνα θάλπει.
 ἀρχαῖς γὰρ τρισὶ ταῖσδε λάβροις δουλεῦει ἅπαντα.”

5

74

(p. 39 Kr. = Damascius, II, 206, 10-11)

ἀρχικοί εἰσιν ὡς πρῶτοι ἄρξαντες τοῦ ἀπορρεῖν τῶν οἰκείων πηγῶν. διὸ καὶ

“...κρηνήϊος ἀρχή”

ὁ διάκοσμος ὑμνεῖται.

75

(p. 38 Kr. = Damascius, II, 88, 7-8)

ὅτε γοῦν περὶ τοῦ ἀρχικοῦ πλήθους διαλέγεται (sc. ὁ χρησφωδῶν)

“...ὑποκέχλινται αὐταῖς (ἔφη) ἀρχικὸς αὐλών.”

76

(p. 40 Kr. = Damascius, II, 88, 2-5; cf. 59, 23-25)

ὁμοίως δὲ καὶ τὰς ἱγγας πολλὰς παραδιδόασιν οἱ θεοί·

“πολλαὶ μὲν δὴ αἶδε ἐπεμβαίνουσι φαεινοῖς
 κόσμοις ἐνθρόσκουσαι· ἐν αἷς ἀκρότητες ἔασιν
 τρεῖς· <πυρίη γ’ ἡδ’ αἰθερίη καὶ ὑλώδης>.”

77

(p. 40 Kr. = Psellus, *P.G.*, 122, 1149 a 10-11)

“αἶ γε νοούμεναι <ἐκ> πατρώθεν νοέουσι καὶ αὐταί,
 βουλαῖς ἀφθέγκτοις κινούμεναι ὥστε νοῆσαι.”

72

And, again, for these reasons, it seems to me that Plato said the very things which were later revealed by the gods. And that which the gods have termed "armed from head to toe," Plato has praised as "adorned in full armor:"

"For, I, the Divine, have arrived, armed from head to toe."

73

If this Zeus is said to be in heaven, it is possible to separate the ruling beings into heavenly and earthly, and in the midst of these are the three fathers, as even the *Oracles* testify:

"Among these is the first sacred course. Next, in the middle, is the course of air. Another, the third, is the one which heats the earth by fire. All things serve these three turbulent rulers."

74

They are Principles because they are the first to begin emanating their own sources. Therefore, the order is praised as

"...Principle Source."

75

At any rate, when (the oracle-giver) discusses the Principle multiplicity, he says

"...the Principle channel is inclined under them."

76

Likewise, the gods have taught us that there are numerous Iynges:

"Many of these leap forth and stand upon shining worlds. Among these are three summits: <that of fire, ether, and matter>."

77

"The (Iynges) which are thought by the Father also think themselves, since they are moved by his unspeakable counsels so as to think."

78

(pp. 40 + 44, n. 1 Kr. = Damascius, II, 201, 2-4)

οἱ γὰρ ἐπὶ μαγειῶν πατέρες εἷς τε τὸ ἐμφανὲς πάντα προάγουσιν καὶ πάλιν εἰς τὸ ἀφανὲς περιάγουσιν, ὥς ἂν

“...διαπόρθμιοι ἐστῶτες...”

κατὰ <τὸ> λόγιον φάναι, τῷ πατρὶ καὶ τῇ ὕλῃ.

79

(p. 40 Kr. = Psellus, *P.G.*, 122, 1132 c 12)

“πᾶς ἴσχει κόσμος νοερὸς ἀνοχῆας ἀκαμπεῖς.”

80

(p. 41 Kr. = Damascius, II, 87, 21-24; cf. 60, 2; Proclus, *In Parm.*, 941, 31 Co.²)

ὅτι γὰρ καὶ...οἱ θεοὶ...ἡμῖν παραδιδόασιν...τοὺς συνοχέας πολλοὺς, δηλοῖ ἐκεῖνα τὰ λόγια.

“ἀλλὰ καὶ ὑλαίοις ὅσα δουλεύει συνοχεῦσιν.”

81

(p. 42 Kr. = Proclus, *In Parm.*, 941, 23-28 Co.²)

καὶ τί δεῖ λέγειν; ὅπου καὶ τὰ λόγια διαβρήδην ἐπ’ αὐτῶν τῶν θεῶν τῶν πρὸ τῆς νοητῆς ἐκείνης καὶ νοερᾶς τάξεως χρῆται τούτοις τοῖς ὀνόμασι.

“τοῖς δὲ πυρὸς νοεροῦ νοεροῖς πρηστῆρσιν ἅπαντα εἵκαθε δουλεύοντα πατρὸς πειθηνίδι βουλῇ.”

82

(p. 42 Kr. = Damascius, II, 125, 19-23)

μάλιστα δὲ συγκεκλήρωται (sc. ἡ φρουρητική) τοῖς συνοχεῦσιν, ἅτε περιειληφόσι πάντα ἐν ἑαυτοῖς καὶ συνέχουσιν· οὕτω δὲ καὶ οἱ θεοὶ λέγουσι.

“φρουρεῖν αὖ πρηστῆρσιν ἐοῖς ἀκρότητας ἔδωκεν ἐγχεράσας ἀλκῆς ἴδιον μένος ἐν συνοχεῦσιν.”

83

(p. 42 Kr. = Damascius, II, 43, 20-21)

διὸ καὶ ὑπὸ τῶν θεῶν οἱ συνοχεῖς

“...ὀλοποιοί...”

παραδίδονται τῶν νοερῶν διακόσμων.

78

For the fathers who preside over magical operations cause all things to appear and then to disappear, since

“...they are couriers...”

to the Father and to matter, to speak according to the oracle.

79

“Every world possesses unbending, Intellectual Supports.”

80

For that even...the gods...have taught us...there are many Connectors...these matters the *Oracles* make clear:

“But also, all those things which serve Material Connectors.”

81

And need we say more, when even the *Oracles*, in reference to the very gods who exist prior to that intelligible-and-intellectual order, expressly use these names:

“All things yield to the intellectual Lightning-bolts of the intellectual Fire, serving the persuasive will of the Father.”

82

Most of all, (the function of guarding) has been assigned to the Connectors, inasmuch as they encompass and connect all things within themselves. The gods also speak in this way:

“He has given the summits the protection of his (intellectual) Lightning-bolts, having mixed his own force of strength among the Connectors.”

83

Therefore, it is imparted by the gods that the Connectors are the

“...unifiers...”

of the intellectual orders.

84

(p. 42 Kr. = Proclus, *Th. pl.*, IV, 21; 64, 11-12 S.-W.; cf. Tardieu, Lewy², 1978, p. 521)

“πάντας γὰρ συνέχων”

(sc. ὁ πρῶτος συνοχεύς) τῇ ἑαυτοῦ μιᾷ τῆς ὑπάρξεως ἀκρότητι, κατὰ τὸ λόγιον,

“αὐτὸς πᾶς ἔξω ὑπάρχει.”

85

(p. 42 Kr. = Proclus, *Th. pl.*, IV, 39; 111, 18-23 S.-W.)

ὁ μὲν πρῶτος (τελετάρχης)...ἡνιοχεῖ τὸν

“...ταρσὸν τοῦ πυρός...”

ὁ δὲ μέσος...τελειοῖ...τὸν αἰθέρα...ὁ δὲ τρίτος...τὴν ὕλην τελειοῖ.

86

(p. 43 Kr. = Proclus, *In Tim.*, II, 58, 7-8)

καὶ

“...ψυχοκράτωρ”

ὁ τοῖς αἰθερίοις ἐπιβεβηκώς ἐστι

“τελετάρχης.”

87

(p. 43 Kr. = Proclus, *In Crat.*, 20, 26-30)

τρανέστερον δὲ οἱ θεουργοὶ διδάσκουσιν, καὶ αἱ παρὰ τῶν θεῶν αὐτῶν φῆμαι·

“ἄλλ’ ὄνομα σεμνὸν καὶ ἀκοιμήτῳ στροφάλιγγι
κόσμοις ἐνθρῶσκον κραιπνὴν διὰ πατρὸς ἐνιπὴν.”

88

(p. 44 Kr. = Psellus, *P.G.*, 122, 1137 a 1-2)

“[ἡ φύσις] πείθει πιστεύειν εἶναι τοὺς δαίμονας ἀγνοῦς,
καὶ τὰ κακῆς ὕλης βλαστήματα χρηστὰ καὶ ἐσθλά.”

84

“For (the First Connector), encompassing all things”
 in the singular summit of his own existence, according to the oracle,
 “exists, himself, entirely outside.”

85

The first (Teletarch)...guides the
 “...wing of fire...”
 the middle (Teletarch)...perfects...the ether...the third (Teletarch)...perfects...
 matter.

86

And the
 “...ruler of souls”
 who stands on the Ethereal Worlds is a
 “Teletarch.”

87

The theurgists teach (these things) very clearly, and the *Oracles* from the gods themselves:

“But a holy name, in sleepless motion, leaps into the worlds
 at the hasty command of the Father.”

88

“[Nature] persuades us to believe that the demons are pure,
 and that the offspring of evil matter are good and useful.”

89

(p. 44 Kr. = Psellus, *Hypotyp.* 23; p. 75, 19-20 K.)

τὸ δὲ καθέλκει τὰς ψυχάς, ὃ καὶ

“...θηροπόλον καὶ ἀναιδὲς”

καλεῖται τὴν φύσιν ἐπιστρεφόμενον.

90

(p. 45 Kr. = Psellus, *P. G.*, 122, 1140 b 12 - c 2)

“...ἐκ δ’ ἄρα κόλπων

γαίης θρώσκουσιν χθόνιοι κύνες οὔποτ’ ἀληθές

σῆμα βροτῶ δεικνύντες.”

περὶ δαιμόνων ἐνύλων ὁ λόγος· καὶ κύνας μὲν τούτους καλεῖ, ὡς τιμωροὺς τῶν ψυχῶν.

91

(p. 45 Kr. = Damascius, *In Phaedonem*, 341 (230, 30-32 N.) W.)

ἀπὸ δὲ τῶν ἀερίων ἄρχονται συνυφίστασθαι οἱ ἄλλοι δαίμονες· διὸ καὶ τὸ λόγιόν φησιν·

“ἡερίων ἐλάτεια κυνῶν χθονίων τε καὶ ὑγρῶν.”

92

(p. 45 Kr. = Proclus, *In Tim.*, III, 110, 4-5)

διὸ καὶ τὸ λόγιον

“...ὑδροβατῆρας,”

καλεῖ τοὺς θεοὺς τούτους.

93

(p. 46, n. 1 Kr. = Psellus, *De oper. daem.*, p. 30, 8 Boissonade; *P. G.* 122, 865 a)

οὕτω δὴ καὶ περὶ τὰ τῶν δαιμόνων

“...πολυχεύμονα φῦλα.”

94

(p. 47 Kr. = Proclus, *In Tim.*, I, 318, 13-18; cf. 408, 19-20)

τὰ λόγια παραδίδωσιν (τὸν δημιουργόν)...τὰς ἡμετέρας γεννῶντα ψυχὰς καὶ εἰς γένεσιν πέμποντα, περὶ οὗ καὶ ταῦτά φησιν, ἃ καὶ ὁ Τίμαιος· κατέθετο γάρ

“...νοῦν μὲν ψυχῇ, <ψυχὴν δ’> ἐνὶ σώματι ἀργῶ
ἡμέας ἐγκατέθηκε πατὴρ ἀνδρῶν τε θεῶν τε.”

89

That (race of evil demons) draws down souls, (a race) which is also called

“...bestial and shameless,”

since it is turned towards Nature.

90

“...from the hollows of the earth leap chthonian dogs, who never show a true sign to a mortal.”

The oracle is about demons involved in matter. These (demons) are called dogs because they are the avengers of souls.

91

Starting from the spirits of the air, irrational demons begin to come into existence. Therefore, the oracle says:

“Driver (fem.) of dogs of the air, earth, and water.”

92

Therefore, even the oracle calls these gods

“...aquatic.”

93

Thus, also, concerning the

“...multiflowing tribes”

of demons.

94

The *Oracles* teach that (the Demiurge)...brings forth our souls and sends them into generation, a subject about which both the *Oracles* and Timaeus speak. For (the Demiurge) has placed

“...Intellect in Soul, but in the sluggish body he has placed our <soul>, he, the Father of gods and men.”

95

(p. 47, n. 1 Kr. = Proclus, *In rem p.*, II, 143, 22-27)

τοῦτον <τὸν> χαρακτῆρα (sc. τὸ χῖ) τῇ οὐσίᾳ τῶν ψυχῶν

“...ἐγκάρδιον ἐνθεῖς...”

πάσης ἴδιον ὄντα ψυχῆς...ταῦτα...θεουργῶν καὶ θεῶν ἄγνωστα γραφόντων.

96

(p. 47 Kr. = Psellus, *P.G.*, 122, 1141 c 7-9)

“ὅτι ψυχῇ, πῦρ δυνάμει πατρὸς οὕσα φαεινόν,
ἀθάνατός τε μένει καὶ ζωῆς δεσπότης ἐστὶν
καὶ ἴσχει <κόσμου> πολλῶν πληρώματα κόλπων.”

97

(p. 48 Kr. = Psellus, *P.G.*, 122, 1137 a 11-13)

“<ἀμπαρμένη> ψυχῇ μερόπων θεὸν ἄγξει ἐς αὐτήν,
<κ> οὐδὲν θνητὸν ἔχουσα ὅλη <θεόθεν> μεμέθυσται·
ἀρμονίαν αὔχει γάρ, ὅφ’ ἡ πέλε σῶμα βρότειον.”

98*

(Boethius, *Philosophiae consolatio*, IV, 6, 38; p. 82, Bieler)

Nam ut quidam me quoque excellentior:

“ἀνδρὸς δὴ ἱεροῦ δέμας αἰθέρες οἰκοδόμησαν.”

99

(p. 48 Kr. = Proclus, *In rem p.*, II, 99, 1-4)

<ἄς> καὶ οἱ θεοὶ φασιν τὴν γένεσιν ἐπιστρεφομένους

“...θητεύειν, ἀλλ’ ἀδαμάστω
τωὺχένι θητευσούσας...”

ἀνάγεσθαι πάλιν ἐντεῦθεν καταλιπούσας τὴν γένεσιν.

100

(p. 48 Kr. = Proclus, *In rem p.*, II, 156, 17-18; cf. 347, 1)

τὴν δὲ ὕλην

“...αὐχμηράν”

ὥς ἄγονον καὶ τῶν λογίων λεγόντων ἀκούομεν.

95

This character (sc. the letter Chi), which belongs to the essence of souls,

“...is placed in the heart”

as the property of every soul...these...are (the doctrines) of the theurgists and gods when they are describing unknown things.

96

“Because the Soul, existing as a radiant fire by the power of the Father, remains immortal. It is the Mistress of Life and possesses full measures of the many wombs <of the world>.”

97

“<Taking wing>, the soul of mortals will press God into itself. And possessing nothing mortal, the soul is completely intoxicated <by God>. Therefore, boast of the harmony under which the mortal body exists.”

98

For as someone more eminent than I said:

“The ethers have strengthened the body of a sacred man.”

99

(Those souls) <which> even the gods say are turned about

“...to serve (generation), but having served with an untamed neck...”

leave generation behind to go back up there.

100

We hear the *Oracles* say that matter is

“squalid,”

since it is sterile.

101

(p. 49 Kr. = Psellus, *P.G.*, 122, 1136 c 12)

“...μή φύσεως καλέσης αὐτοπτον ἄγαλμα.”

102

(p. 49 + n. 2 Kr. = Proclus, *Th. pl.*, 317, 26-30 Portus)

ἡ γὰρ τῆς φύσεως πηγὴ καὶ εἰμαρμένην πρωτίστη παρ’ αὐτῶν ἀποκαλεῖται τῶν θεῶν·

“μή φύσιν ἐμβλέψης· εἰμαρμένον οὖνομα τῆσδε.”

103

(p. 50, n. 1 Kr. = Psellus, *P.G.*, 122, 1145 c 9-11)

“μηδὲ συναυξήσης θείμαρμένον...”

Εἰμαρμένον οἱ σοφώτεροι τῶν Ἑλλήνων τὴν φύσιν κατονομάζουσι.

104

(p. 64 Kr. = Psellus, *P.G.*, 122, 1137 c 8-9)“...μή πνεῦμα μολύνης μηδὲ βαθύνης
τοῦπίπεδον...”

105

(p. 64 Kr. = Proclus, *Exc. chald.*, III; p. 193, 17-24 Pitra)ρίζα τῆς κακίας τὸ σῶμα...τὸ δὲ καταβαλεῖν εἰς γῆν τὸ ἀφ’ ἡμῶν ἐκχόψαι...εἰς ἣν καὶ
ζῆλον καὶ φθόνον καταβλητέον...ὕλικά γὰρ ὄντα τὴν ὕλην ἔχει τιθήνην· τὸ δὲ

“...φρενὶ μὴ σβέσαι...”

πρὸς τὴν ἀπόκλεισιν, οὐ πρὸς τὸν ἀφανισμόν εἴρηται.

106

(p. 50 Kr. = Psellus, *P.G.*, 122, 1136 a 1)

“...τολμηρᾶς φύσεως, ἄνθρωπε, τέχνασμα.”

107

(pp. 64-65 Kr. = Psellus, *P.G.*, 122, 1128 b 8 - c 7)“μή τὰ πελώρια μέτρα γύης ὑπὸ σὴν φρένα βάλλου·
οὐ γὰρ ἀληθείης φυτὸν ἐν χθονὶ <έστιν>·

μηδὲ μέτρει μέτρον ἡελίου κανόνας συναθροίσας·

101

"...do not invoke the self-revealed image of Nature."

102

For the source of Nature and the very first Destiny is named by the gods themselves:

"Do not gaze at Nature; her name is Destiny."

103

"Do not aid in increasing Destiny..."

The wisest of the Greeks designate Destiny as Nature.

104

"...do not defile the pneuma nor deepen the surface."

105

The root of evil is the body...the descent to earth is the severing of ourselves...where both jealousy and envy must be rejected...for being material, they have matter as a nurse. And

"...not to quench in your mind..."

is said with regard to the shutting out, not the annihilation (of desire).

106

"...O, man, cunning creation of an impudent nature."

107

"Do not cast into your mind the huge measures of earth, for the plant of truth does not exist on earth. Do not measure the extent of the sun by joining rods together, for he is borne

5

αἰδίῳ βουλῇ φέρεται πατρός, οὐχ ἔνεκεν σοῦ.
 μήνης ῥοῖζον ἔασον· αἰεὶ τρέχει ἔργῳ ἀνάγκης.
 ἀστέριον προπόρευμα σέθεν χάριν οὐκ ἔλοχεύθη.
 αἰθριος ὀρνίθων ταρσὸς πλατὺς οὐπὸς' ἀληθής,
 οὐ θυσιῶν σπλάγχνων τε τομαί· τάδ' ἀθύρματα πάντα,
 ἐμπορικῆς ἀπάτης στηρίγματα. φεῦγε σὺ ταῦτα,
 μέλλων εὐσεβίης ἱερὸν παράδεισον ἀνοίγειν,
 10 ἔνθ' ἀρετὴ σοφία τε καὶ εὐνομία συνάγονται.”

108

(p. 50 Kr. = Proclus, *In Crat.*, 20, 31-21, 2)

καὶ ἄλλο λόγιον τοῦτο·

“σύμβολα γὰρ πατρικὸς νόος ἔσπειρεν κατὰ κόσμον,
 ὅς τὰ νοητὰ νοεῖ· καὶ κάλλι ἄφραστα καλεῖται.”

109

(p. 50 Kr. = Psellus, *P.G.*, 122, 1148, a 12-14)

“ἄλλ’ οὐκ εἰσδέχεται κείνης τὸ θέλειν πατρικὸς νοῦς,
 μέχρις ἂν ἐξέλθῃ λήθης καὶ ῥῆμα λαλήσῃ
 μνήμην ἐνθεμένη πατρικοῦ συνθήματος ἀγνοῦ.”

110

(p. 51 Kr. = Psellus, *P.G.*, 122, 1129 c 12 - d 4)

“δίζεο <καὶ> ψυχῆς ὀχετόν, ὅθεν ἔν τινι τάξει
 σώματι θητεύσας’ <ὑπέβη καὶ πῶς> ἐπὶ τάξιν
 αὐτὴς ἀναστήσεις, ἱερῷ λόγῳ ἔργον ἐνώσας.”

5

Τοῦτ’ ἔστιν· ζητεῖ τὴν ἀρχὴν τῆς ψυχῆς, πόθεν παρήχθη καὶ ἐδούλευσε σώματι καὶ πῶς
 ἂν τις ταύτην ἀναστήσῃ καὶ ἐγείρας διὰ τῶν τελεστικῶν ἔργων ἐπαναγάγῃ ὅθεν
 ἀφίκετο.

111

(p. 51 Kr. = Proclus, *In Tim.*, II, 312, 22-28)

εὐτροχον δὲ τὸ νοερὸν...τὸ περὶ τὸ νοητὸν ὡς κέντρον φερόμενον·

“κέντρῳ ἐπισπέρχων σαυτὸν φωτὸς κελάδοντος,”

φησί τις θεῶν.

along by the eternal will of the Father and not for your sake. Let be the rushing motion of the moon; she forever runs her course by the action of Necessity. The starry procession has not been brought forth for you sake. The wide-winged flight of birds is never true, nor the cuttings and entrails of sacrificial victims. All these are playthings, the props of commercial fraud. Flee these things, if you would open the sacred paradise of piety, where virtue, wisdom, and good order are brought together."

108

And another oracle is this:

"For the Paternal Intellect has sown symbols throughout the cosmos, (the Intellect) which thinks the intelligibles. And (these intelligibles) are called inexpressible beauties."

109

"But the Paternal Intellect does not receive the will of (the soul) until (the soul) emerges from forgetfulness and speaks a word, remembering the pure, paternal token."

110

"Seek out the channel of the soul, from where it <descended> in a certain order to serve the body; <and> seek <how> you will raise it up again to its order by combining (ritual) action with a sacred word."

That is, seek the source of the soul, from where (the soul) has been led astray and has served the body; and how someone, raising it up and awakening it by means of the telestic rites, might lead it back up from where it has come.

111

The intellectual (faculty) is well-wheeled...that which is borne around the intelligible as around a center:

"Urging yourself onward to the center of the clamorous light,"

says one of the gods.

112

(p. 51 Kr. = Psellus, *P.G.*, 122, 1137 b 11-12)

“οἰγνύσθω ψυχῆς βάθος ἄμβροτον· ὄμματα πάντα
ἄρδην ἐκπέτασον ἄνω.”

113

(p. 52 Kr. = Lydus, *De mens.*, I, 11; 3, 3-6 W.)

ταύτη καὶ “χαλινῶσαι” τὴν ψυχὴν θεσπίζει τὰ λόγια·

“χρὴ δὲ χαλινῶσαι ψυχὴν βροτὸν ὄντα νοητόν,
ὄφρα μὴ ἐγκύρσῃ χθονὶ δυσμόρῳ, ἀλλὰ σαωθῇ.”

114

(p. 52 Kr. = Proclus, *Th. pl.*, 297, 32-35 Portus)

τὸν Προμηθέα...προνοοῦντα τῇ λογικῆς ἡμῶν ζωῆς, ἵνα μὴ

“...βαπτισθεῖσα χθονὸς οἴστροις”

καὶ ταῖς τῆς φύσεως ἀνάγκαις, ὥς φησί τις θεῶν, ἀπόλῃται.

115

(p. 52 Kr. = Psellus, *P.G.*, 122, 1144 d 1-2)

“χρὴ σε σπεύδειν πρὸς τὸ φῶς καὶ πρὸς πατρὸς αὐγάς,
ἐνθεν ἐπέμφθη σοι ψυχὴ πολὺν ἐσσαμένῃ νοῦν.”

116

(p. 52 Kr. = Proclus, *In Crat.*, 88, 4-6)

“οὐ γὰρ ἐφικτὰ τὰ θεῖα βροτοῖς τοῖς σῶμα νοοῦσιν
ἀλλ’ ὅσοι γυμνήτες ἄνω σπεύδουσι πρὸς ὕψος,”

ὥς φησι τὸ λόγιον.

117

(p. 52 Kr. = Proclus, *In Alc.*, 82 [177, 6-10 Cr.] W.)

καὶ τῶν φύσεων αἱ μὲν ἐρρωμενέστεραι δι’ ἑαυτῶν θεῶνται τὸ ἀληθές καὶ εἰσιν
εὐρετικώτεραι

“σωζόμεναι δι’ ἑῆς ἀλκῆς...”

ὥς φησι τὸ λόγιον, αἱ δὲ ἀσθενέστεραι ἐπιδέονται καὶ διδασκαλίας καὶ τῆς παρ’ ἄλλων
ἀναμνήσεως τῶν τὸ τέλειον ἐχόντων ἐν οἷς εἰσιν ἀτελεῖς.

112

"Let the immortal depth of your soul be opened. May all of your eyes stretch upward on high."

113

And in this way, the *Oracles* decree that the soul "be held in check:"

"A thinking mortal must hold the soul in check, so that it might not fall in with ill-fated earth but be saved."

114

(It is said) that Prometheus...forethought our rational life, so that we would not be

"...submerged in the passions of the earth,"

and be destroyed by the necessities of Nature, as one of the gods says.

115

"You must hasten toward the light and toward the rays of the Father, from where the soul, clothed in mighty intellect, has been sent to you."

116

"For the Divine is accessible not to mortals who think corporeally, but to all those who, naked, hasten upward toward the heights,"

as the oracle says.

117

And the more vigorous natures behold the truth by themselves and are more inventive,

"saved through their own strength..."

as the oracle says, while the weaker ones need both instruction and reminders from others who possess perfection in those areas where they lack it.

118

(p. 59 Kr. = Synesius, *De insomn.*, 135 a-b)

ἀκουσάτω τῶν ἱερῶν λογίων, ἃ λέγει περὶ διαφόρων ὁδῶν...καθ' ὃν ἔξεστι τὸ ἔνδοθεν σπέρμα αὐξῆσαι·

“τοῖς δὲ διδασκτὸν ἔδωκε φάους γνῶρισμα λαβέσθαι·
τοὺς δὲ καὶ ὑπνώνοντας ἐτῆς ἐνεκάρπισεν ἀλκῆς.”

119

(Hierocles, *In aur. carm.*, 111 [478 a 21-b 4 M.²] 16-20 K.)

Δεῖ οὖν πρὸς...κάθαρσιν τοῦ αὐγοειδοῦς ἡμῶν σώματος τῆς τῶν ὕλικῶν μολυσμῶν ἀποθέσεως καὶ τῶν ἱερῶν καθαρυμῶν παραλήψεως καὶ τῆς ἐπεγειρούσης ἡμᾶς πρὸς τὴν ἐντεύθεν ἀνάπτῃσιν

“...θεοσυνδέτου ἀλκῆς.”

120

(Hierocles, *In aur. carm.*, 112 [478 b 20-21 M.²] 8-9 K.)

(δέοι)...καθαρότητος ἐπιμέλειαν ποιεῖσθαι τῆς περὶ τὸ αὐγοειδὲς ἡμῶν σῶμα, ὃ καὶ

“...φυχῆς λεπτὸν ὄχημα”

οἱ χρησμοὶ καλοῦσιν.

121

(p. 53 Kr. = Proclus, *In Tim.*, I, 211, 19-24)

ἐπὶ δὲ ταύταις “ἡ ἐμπέλαις”—οὕτως γὰρ αὐτὴν καλεῖ τὸ λόγιον·

“τῷ πυρὶ γὰρ βροτὸς ἐμπελάσας θεόθεν φάος ἔξει.”

μείζω τὴν κοινωνίαν ἡμῖν παρεχομένη καὶ τρανεστέραν τὴν μετουσίαν τοῦ τῶν θεῶν φωτός.

122

(p. 53 Kr. = Proclus, *Exc. chald.*, I; 192, 13-17 Pitra)

ἡ δὲ τῶν ἀγγέλων μερίς πῶς ἀνάγει ψυχὴν;

“τὴν ψυχὴν φέγγουσα πυρί...”

(φησί)· τοῦτ' ἔστι περιλάμπουσα αὐτὴν πανταχόθεν, καὶ πλήρη ποιοῦσα τοῦ ἀχράντου πυρός ὃ ἐνδίδωσιν αὐτῇ τάξιν ἄκλιτον καὶ δύναμιν, δι' ἣν οὐκ ἐκροϊζεῖται εἰς τὴν ὕλικὴν ἀταξίαν ἀλλὰ συνάπτεται τῇ φωτὶ τῶν θεῶν.

118

Let him listen to the sacred *Oracles* which speak of diverging paths...according to which it is possible to increase the seed from within:

“To some, (God) has granted (the ability) to apprehend the symbol of light through instruction. Others, however, he has fructified with their own strength while they are sleeping.”

119

Therefore...for the purification of our luminous body there is a need to get rid of material defilements, a need to undergo sacred purifications, and a need for the

“...strength that binds us to God”
exciting us toward the flight up there.

120

(We must)...take care of the purification of our luminous body, which the *Oracles* also call

“...delicate vehicle of the soul.”

121

In addition to these things, there is the “approaching”—for the oracle calls it thus:

“For the mortal who has approached the fire will possess the light from God.”

(The “approaching”) allows us a greater communion and a more distinct participation in the light of the gods.

122

How does the order of angels cause the soul to ascend?

“By making the soul bright with fire...”

(the oracle says). That is, illuminating the soul on all sides and filling it with pure fire, which gives it an unswerving order and power through which it does not rush into material disorder but makes contact with the light of the divine beings.

123

(p. 53 Kr. = Proclus, *Exc. chald.*, I; 192, 17-19 Pitra)

καὶ ἀμιγῇ ποιεῖ πρὸς τὴν ὕλην τῷ

“...πνεύματι θερμῷ
κουφίζουσα...”

5 καὶ ποιοῦσα μετέωρον διὰ τῆς ἀναγωγῆς ζωῆς· τὸ γὰρ “πνεῦμα τὸ θερμὸν” ζωῆς ἐστὶ μετὰδοσις.

124

(p. 53 Kr. = Psellus, *P.G.*, 122, 1144 c 4)

“φυχῆς ἐξωστῆρες ἀνάπνοοι εὐλυτοὶ εἰσιν.”

125

(p. 17 Kr. = *Anecd. oxon.*, III, 182, 19-22 Cramer [in epist. 17, Michel Italicus])

ὁ δὲ δις παρ’ αὐτοῖς (sc. τοῖς Χαλδαίοις) ἐπέκεινα μεταδίδωσιν ἑαυτοῦ τοῖς κόσμοις καὶ κατασπείρει

“...εὐλυτα φέγγη,”

ἵνα καὶ τοῖς ἐκείνων χρήσωμαι ῥήμασιν.

126

(p. 53 Kr. = Proclus, *Th. pl.*, III, 1; 5, 15-16 S.-W.)

(παρὰ τῷ Πλάτῳνι ἡ θεολογία)...

“πυρσὸν ἀνάφασ’...”

ἀφ’ οὗ δὴ μάλιστα πρὸς τὴν ἄγνωστον συνάπτονται τοῦ ἐνὸς ὑπεροχῇ.

127

(p. 53 Kr. = Psellus, *P.G.*, 122, 1133 c 9)

“πάντοθεν ἀπλάστῳ φυχῇ πυρὸς ἡνία τείνον.”

128

(pp. 54 + 61 Kr. = Psellus, *P.G.*, 1140 b 1-2)

“...ἐκτείνας πύριον νοῦν
ἔργον ἐπ’ εὐσεβείης ῥευστὸν καὶ σῶμα σαώσεις.”

123

(continues fr. 122)

And (the order of angels) causes a separation with matter by

“...lightening (the soul) with a warm breath,”

and causing a rising up through the anagogic life. For the “warm breath” is the sharing of life.

124

“Those who, by inhaling, drive out the soul, are free.”

125

According to (the Chaldeans), the Twice Transcendent shares himself with the worlds and sows

“...lights which are set free,”

to use their words.

126

(The theology of Plato)...

“has lit the fire...”

by which especially (souls) make contact with the unknowable transcendence of the One.

127

“On all sides, the reins of fire extend from the unformed soul.”

128

“...if you extend your mind, illumined by fire, to the work of piety, you will also save the flowing body.”

129

(p. 61 + n. 2 Kr. = Julian, *Or.* V, 178 d)

μαρτυρεῖ δὲ τούτοις καὶ τὰ τῶν θεῶν λόγια, φημὶ δέ, ὅτι διὰ τῆς ἁγιστείας οὐχ ἡ ψυχὴ μόνον, ἀλλὰ καὶ τὰ σώματα βοηθείας πολλῆς καὶ σωτηρίας ἀξιούται·

“σώξετε καὶ τὸ πικρᾶς ὕλης περίβλημα βρότειον,”

οἱ θεοὶ τοῖς ὑπεράγνοις παρακελευόμενοι τῶν θεουργῶν κατεπαγγέλονται.

130

(p. 54 Kr. = Proclus, *In Tim.*, III, 266, 18-23)

διὸ καὶ νοήσασαι (sc. αἱ ψυχαί) τὰ ἔργα τοῦ πατρὸς

“μοίρης εἰμαρτῆς τὸ πτερὸν φεύγουσιν ἀναιδέες,”

ὥς φησι τὸ λόγιον,

“ἐν δὲ θεῷ κεῖνται πυρσοὺς ἔλκουσαι ἀχμαίους
ἐκ πατρώθεν κατιόντας, ἀφ’ ὧν ψυχὴ κατιόντων
ἐμπυρίων δρέπεται καρπῶν ψυχοτρόφον ἄνθος.”

131

(p. 54 Kr. = Damascius, *In Phaedonem*, 371 (244, 20-21 N.) W.)

διὸ καὶ τὸ λόγιόν φησι τὰς ψυχὰς ἀναγομένης

“...τὸν Παῖνα ἀεῖδεν.”

132

(p. 55 Kr. = Proclus, *In Crat.*, 67, 19-20)

καὶ γὰρ τὰ λόγια περὶ ἐκείνων ὡς ἀφθέγκτων ἐνεδείξατο, καὶ προσέθηκεν τὸ

“...σῖγ’ ἔχε, μύστα.”

133

(p. 55 Kr. = Proclus, *In Crat.*, 101, 3-8)

διὸ καὶ ὁ θεουργὸς ὁ τῆς τελετῆς τούτου προκαθηγούμενος ἀπὸ τῶν καθάρσεων ἄρχεται καὶ τῶν περιρράνσεων·

“αὐτὸς δ’ ἐν πρώτοις ἱερεὺς πυρὸς ἔργα κυβερνῶν
κύματι ραίνεσθω παγερῷ βαρυχηέος ἄλμης,”

ὥς φησι τὸ λόγιον περὶ αὐτοῦ.

129

And the *Oracles* of the gods testify to these things. I mean that through the holy rites not only the soul, but even the body is thought worthy of much help and salvation:

“Save also the mortal covering of bitter matter,”

the gods announce to the most holy of the theurgists when they are encouraging them.

130

Therefore, (the souls), by perceiving the works of the Father,

“flee the shameful wing of allotted fate,”

as the oracle says,

“and rest in God, drawing in the flowering flames which come down from the Father. From these flames, as they are descending, the soul plucks the soul-nourished flower of fiery fruits.”

131

Therefore, the oracle says that the souls, ascending,

“...sing a hymn to Paean.”

132

For the *Oracles* concerning them point out that they are ineffable, and add:

“...keep silent, initiate.”

133

Therefore, even the theurgist who conducts this initiation begins with purifications and sprinklings:

“Above all, let the priest himself who governs the works of fire, be sprinkled with the icy billow of the deep-roaring sea,”

as the oracle says about him.

134

(Schol. *Paris. gr.*, 1853, fol. 68 r°, ed. H.D. Saffrey, *RPh*, 1969, p. 64)

λόγιον·

“μηδ’ ἐπὶ μισοφαῇ κόσμον σπεύδειν λάβρον ὕλης,
ἐνθα φόνος στάσιές τε καὶ ἀργαλέων φύσις ἀτμῶν
αὐχμηραί τε νόσοι καὶ σήψεις ἔργα τε ρευστά·
ταῦτα χρεῶ φεύγειν τὸν ἐρᾶν μέλλοντα πατρός νοῦ.”

5

135

(Intro. + v. 1: p. 55 Kr. = Proclus, *In Alc.*, 17-18 [40, 1-5 Cr.] W.; v. 2: *Paris. gr.*, 1853, fol. 68 r°, ed. H.D. Saffrey, *ibid.*, pp. 67-68. Intro. + v. 3: p. 55 Kr. = Proclus, *In Alc.*, 18 [40, 6-7 Cr.] W.; cf. *Paris. gr.*, 1853, *ibid.*)

διὸ καὶ οἱ θεοὶ παρακελεύονται μὴ πρότερον εἰς ἐκείνους (sc. δαίμονας) βλέπειν, πρὶν ταῖς ἀπὸ τῶν τελετῶν φραχθῶμεν δυνάμεσιν·

“οὐ γὰρ χρηὴ κείνους σε βλέπειν πρὶν σῶμα τελεσθῆς·
ὄντες γὰρ χθόνιοι χαλεποὶ κύνες εἰσὶν ἀναιδεῖς.”

5

καὶ διὰ τοῦτο τὰ λόγια προστίθην ὅτι

“τὰς ψυχὰς θέλγοντες αἰεὶ τελετῶν ἀπάγουσιν.”

136

(p. 56 Kr. = Proclus, *In Parm.*, 990, 27-37 Co.²)

καὶ γὰρ ἐπὶ θεωρίας καὶ ἐπὶ τελεστικῆς [καὶ] τοῦτό ἐστι τὸ ποιοῦν ἀσφαλῆ καὶ ἄπταιστον ἡμῖν τὴν ἄνοδον, ἥ ἐν τάξει πρόοδος· ὥς γοῦν φησι καὶ τὸ λόγιον·

“οὐδενὸς εἵνεκεν ἄλλου ἀποστρέφεται θεὸς ἄνδρα
καὶ ζώσῃ δυνάμει κενεᾶς ἐπὶ πέμπει ἀταρπούς,”

5

ὥς ὅταν ἀτάκτως καὶ πλημμελῶς ἐπὶ τὰ θειότατα τῶν θεωρημάτων ἢ τῶν ἔργων...ποιησώμεθα τὴν ἄνοδον.

137

(p. 60 Kr. = Proclus, *In rem p.*, II, 154, 17-19)

“...θέει ἄγγελος ἐν δυνάμει ζῶν,”

φησὶν τὸ λόγιον, ὅστις ἐστὶν ὥς ἀληθῶς ἱερατικός.

138

(p. 60 Kr. = Olympiodorus, *In Phaedonem*, 149 [64, 2-5 N.] W.)

ἀλλὰ μὴν οὐδὲ τὰς τῶν θεουργῶν ψυχὰς βούλεται μένειν αἰεὶ ἐν τῷ νοητῷ, ἀλλὰ καὶ κατιέναι εἰς γένεσιν, περὶ ὧν φησιν τὸ λόγιον·

“...ἄγγελικῷ ἐνὶ χώρῳ.”

134

Oracle:

“Do not hasten to the light-hating world, boisterous of matter, where there is murder, discord, foul odors, squalid illnesses, corruptions, and fluctuating works. He who intends to love the Intellect of the Father must flee these things.”

135

Therefore, even the gods exhort us not to gaze at (these demons) beforehand, until we have been strengthened by the powers from the initiation rites:

“For you must not gaze at them until you have your body initiated. Being terrestrial, these ill-tempered dogs are shameless.”

And for this reason, the *Oracles* add that

“they enchant souls, forever turning them away from the rites.”

136

For in terms of both contemplative vision and telestic art, it is this which makes the ascent safe and sure for us—progress in an orderly fashion. At any rate, as the oracle says:

“For no other reason does God turn away from man and, with his living power, send him on empty pathways,”

as whenever, in a disorderly and incorrect fashion, we make the ascent to the most holy of the visions or works.

137

Whoever lives a truly sacerdotal life, says the oracle,

“...shines as an angel, living in power.”

138

But he (sc. Plato) holds that the souls of the theurgists do not remain forever in the intelligible order, but that they, too, descend into generation, concerning whom the oracle says:

“...in the angelic order.”

139

(p. 56 Kr. = Proclus, *In Tim.*, I, 211, 11-13)

διὸ καὶ τὸ λόγιον

“...τὴν πυριθαλπῇ
ἔννοιαν...”

πρωτίστην ἔχειν τάξιν ἐν τῇ ἱερᾷ θρησκείᾳ παρεκελεύσατο.

140

(p. 56 Kr. = Proclus, *In Tim.*, I, 212, 12-18)

Δεῖ...καὶ ἀδιάλειπτως ἔχεσθαι τῆς περὶ τὸ θεῖον θρησκείας·

“δηθύνοντι βροτῶ κραιπνοὶ μάκαρες τελέθουσιν.”

141

(p. 56 Kr. = Proclus, *In Parm.*, 1094, 25-27 Co.²)

...τὸ περὶ τῶν θεῶν ῥηθὲν λέγον, ὥς ἄρα·

“ἔκλυσίς ἐστι θεοῦ νωθρὸς βροτὸς ἐς τάδε νεύων.”

142

(p. 56 Kr. = Proclus, *In rem p.*, II, 242, 8-12)

ταῦτα καὶ τῶν θεῶν εἰπόντων πρὸς τοὺς θεουργούς· ἀσωμάτων γὰρ ὄντων, φασίν, ἡμῶν

“...σώματα τοῖς αὐτόπτοις φάσμασιν ὑμῶν
εἵνεκεν ἐνδέδεται...”

143

(p. 56, n. 2 Kr. = Proclus, *In rem p.*, I, 39, 17-22)

δηλοῖ δὲ καὶ τὰ λόγια πρὸς τὸν θεουργὸν λέγοντα σαφῶς, ὅτι ἀσώματα μὲν ἐστὶ τὰ θεῖα πάντα, σώματα δὲ αὐτοῖς ὑμῶν ἕνεκεν ἐνδέδεται μὴ δυναμένων μετασχεῖν ἀσωμάτως τῶν ἀσωμάτων διὰ τὴν

“σωματικὴν εἰς ἣν ἐνεκεντρίσθητε φύσιν...”

144

(p. 57 Kr. = Simplicius, *In Phys.*, 613, 7-8)

ἐν τουτῷ (φῶτι) γὰρ

“...τὰ ἀτύπωτα τυποῦσθαί”

φησι κατὰ τὸ λόγιον.

139

Therefore, even the oracle has advised that

“...the fire-heated thought...”

holds the very first order in sacred worship.

140

It is necessary...to take part continuously in the worship of the Divine:

“To a mortal tarrying (in prayer), the blessed ones are quick (to act).”

141

...stating that which is spoken by the gods, namely:

“It is the loosing of the god when the sluggish mortal inclines toward that place.”

142

And the gods say these things to the theurgists, for they say that although we are incorporeal,

“...bodies have been attached to our self-revealed apparitions for your sakes...”

143

It is clear that the *Oracles* say plainly to the theurgist that all the divine beings are incorporeal, but that for your sake, bodies have been attached to them, since you do not have the power of sharing incorporeality with the incorporeal beings because of

“the corporeal nature onto which you have been grafted...”

144

For in this (light)

“...the unformed are formed,”

it says according to the oracle.

145

(p. 57 Kr. = Proclus, *In Crat.*, 31, 12-14)

διὸ καὶ παρακελεύονται οἱ θεοὶ

“...νοεῖν μορφὴν φωτὸς προταθεῖσαν.”

ἄνω γὰρ ἀμόρφωτος οὖσα διὰ τὴν πρόοδον ἐγένετο μεμορφωμένη.

146

(p. 57 Kr. = Proclus, *In rem p.*, I, 111, 1-12)

καὶ ταῦτα καὶ ἡ θεοπαράδοτος μυσταγωγία παραδέδοκεν·

“...ταῦτ’ (γάρ φησιν) ἐπιφωνήσας ἡ παιδὶ κατόψῃ
πῦρ ἵκελον σκιρτηδὸν ἐπ’ ἡέρος οἶδμα τιταῖνον·
ἡ καὶ πῦρ ἀτύπωτον, ὅθεν φωνὴν προθέουσιν·
ἡ φῶς πλούσιον ἀμφὶ γύην ροιζαῖον ἐλιχθέν·
ἀλλὰ καὶ ἵππον ἰδεῖν φωτὸς πλέον ἀστράπτοντα
ἡ καὶ παῖδα θεοῖς νώτοις ἐποχούμενον ἵππου,
ἔμπυρον ἡ χρυσῷ πεπυκασμένον ἡ πάλι γυμνόν,
ἡ καὶ τοξεύοντα καὶ ἐστηῶτ’ ἐπὶ νώτοις.”

5

147

(p. 57 Kr. = Psellus, *P.G.*, 122, 1133 b 5-8)

“πολλάκις ἦν λέξης μοι, ἀθρήσεις πάντα λέοντα.
οὔτε γὰρ οὐράνιος κυρτὸς τότε φαίνεται ὄγκος,
ἀστέρες οὐ λάμπουσι, τὸ μήνης φῶς κεκάλυπται,
χθῶν οὐχ ἔστηκεν· βλέπεται δέ <τε> πάντα κεραυνοῖς.”

148

(p. 58 Kr. = Psellus, *P.G.*, 122, 1136 b 11 - c 1)

“ἦνίκα <δὲ> βλέψης μορφῆς ἄτερ εὐτερον πῦρ
λαμπόμενον σκιρτηδὸν ὅλου κατὰ βένθεα κόσμου,
κλῦθι πυρὸς φωνήν.”

149

(p. 58 Kr. = Psellus, *P.G.*, 1148 b 14-15; cf. Nicephorus Gregoras, *P.G.*, 149, 540 b 4-5)

“ἦνίκα δαίμονα δ’ ἐρχόμενον πρόσγειον ἀθρήσεις,
θεε λίθον μνίζουριν ἐπαυδῶν...”

145

Therefore, even the gods admonish us

“...to perceive the shape of light which has been stretched forth.”

For although it was without shape on high, it has become formed through procession.

146

And even the mystical doctrine handed down by the gods imparts these things:

“...after this invocation, (it says) you will either see a fire, similar to a child, extended by bounds over the billow of air, or you will see a formless fire, from which a voice is sent forth, or you will see a sumptuous light, rushing like a spiral around the field. But you may even see a horse, more dazzling than light, or even a child mounted on the nimble back of a horse, (a child) of fire or covered with gold or, again, a naked (child) or even (a child) shooting a bow and standing on the back (of a horse).”

147

“If you speak to me often, you will perceive everything in lion-form. For neither does the curved mass of heaven appear then nor do the stars shine. The light of the moon is hidden, and the earth is not firmly secured, but everything is seen by flashes of lightning.”

148

“But when you see the formless, very holy fire shining by leaps and bounds throughout the depths of the whole world, (then) listen to the voice of the fire.”

149

“When you perceive an earthly demon approaching, offer the *mnizouris* stone while making an invocation...”

150

(p. 58 Kr. = Psellus, *P. G.*, 122, 1132 c 1-3)

“ὀνόματα βάρβαρα μήποτ’ ἀλλάξης.”

τοῦτ’ ἔστιν· εἰσὶ γὰρ ὀνόματα παρ’ ἐκάστοις ἔθνεσι θεοπαράδοτα δύναμιν ἐν ταῖς τελεταῖς ἄρρητον ἔχοντα.

151

(p. 58 Kr. = Proclus, *In Eucl.*, 129, 6-8 F.)

διὸ καὶ τὰ λόγια τὰς γωνιακὰς συμβολὰς τῶν σχημάτων

“...συναρχηΐδας...”

ἀποκαλεῖ.

152

(p. 19 Kr. = Proclus, *In Crat.*, 59, 1-3; cf. Damascius, II, 43, 23; 59, 18; 148, 11)

ἔστιν γάρ (sc. ὁ ἄπαξ ἐπέκεινα), ὥς φησι τὸ λόγιον

“... ἀμιστύλλευτος...”

καὶ ἐνοειδὴς καὶ ἀδιαίρετος.

153

(p. 59 Kr. = Lydus, *De mens.*, II, 10; 31, 16-19 W.)

ταύτη (sc. τῇ πεντάδι) τὰς ἀποκαθισταμένας ψυχὰς ὑπερβαίνειν τὴν εἰμαρμένην φησὶ τὸ λόγιον·

“οὐ γὰρ ὕφ’ εἰμαρτὴν ἀγέλην πίπτουσι θεουργοί.”

154

(p. 59 Kr. = Proclus, *In Alc.*, 113 [245, 6-7 Cr.] W.)

φευκτέον τὸ πλῆθος τῶν ἀνθρώπων τῶν

“...ἄγελῃδὸν ἰόντων,”

ὥς φησι τὸ λόγιον.

155*

(p. 60 Kr. = *In rem p.*, II, 77, 7-10)

οἷα δὴ καὶ ἡ τῶν παθῶν ἔστιν φύσις, δυσνουθέτητος οὐσα καὶ λόγῳ

“δύσκαμπος καὶ ὀπισθοβαρὴς καὶ ἄμοιρος,”

ὥς εἰπεῖν λόγου,

“φωτὸς,”

150

“Do not change the *nomina barbara*;

that is, the names handed down by the gods to each race have ineffable power in the initiation rites.

151

Therefore, even the *Oracles* call the angular conjunctions (of Euclid) the

“...Connectors...”

of the figures.

152

For (the Once Transcendent), as the oracle says, is

“...without parts...”

simple, and indivisible.

153

The souls that are re-established in this (pentad) come under the sway of Destiny, says the oracle:

“For the theurgists do not fall into the herd which is subject to Destiny.”

154

We must flee the mass of men

“...who are going about in herds,”

as the oracle says.

155*

Such also is the nature of the passions, which is disaffected and

“hard to bend”

by reason,

“and weighted from behind, and without a share,”

so to speak, of reason, which is

“light.”

156

(p. 60 Kr. = Proclus, *In rem p.*, II, 309, 10-11)

“οἶδε γὰρ οὐκ ἀπέχουσι κυνῶν ἀλόγων πολὺ μέτρον,”
οἱ ζῶντες πονηρὰν ζωὴν, φησί τὸ λόγιον.

157

(p. 60 Kr. = Psellus, *P.G.*, 122, 1140 a 3-6)

“σὸν <δὲ γὰρ> ἀγγεῖον θῆρες χθονὸς οἰκήσουσιν.”
“Ἀγγεῖον” μέν ἐστι τὸ σύνθετον ἡμῶν κράμα τῆς ζωῆς. “θῆρες” δὲ “χθονός,” οἱ περὶ
γῆς καλινδούμενοι δαίμονες.

158

(p. 61 Kr. = Synesius, *De insomn.*, 140 c-d; cf. Psellus, *P.G.*, 122, 1125 a 11 = v. 1 + 1124 a 1 = v. 2)

ἀνιούση (sc. τῇ ψυχῇ) δὲ συνέπεται (sc. τὸ πνεῦμα) μέχρις οὗ δύναμις ἔπεσθαι· δύναται
δὲ μέχρις ἂν εἰς πλεῖστον τὸ ἀντικείμενον ἦκη. ἄκουε γὰρ καὶ περὶ τούτου τῶν λογίων
λεγόντων·

5

“οὐδὲ τὸ τῆς ὕλης σκύβαλον κρημνῷ καταλείψεις,
ἀλλὰ καὶ εἰδῶλω μερὶς εἰς τόπον ἀμφιφάοντα.”

159

(p. 61, n. 3 Kr. = Psellus, *P.G.*, 122, 1141 b 10-11)

“...βίη ὅτι σῶμα λιπόντων
ἀνθρώπων ψυχὰι κατάρατοι...”

160

(p. 62 Kr. = Proclus, *In rem p.*, II, 336, 27-337, 3)

ὅτι δὲ παρὰ φύσιν ταῖς ἀνθρωπίναις ψυχαῖς ἢ εἰς τὰ ἄλογα μετάβασις· οὐ τὰ λόγια μόνον
διδάσκει λέγοντα

“θεσμὸν ἀπαὶ μακάρων...(εἶναι τοῦτον) ἄλυτον...”
τὴν ἀνθρωπίνην ψυχὴν

5

“αὕτις ἐπ’ ἀνθρώπων περάαν βίον, οὐκ ἐπὶ θηρῶν.”

161

(p. 62 Kr. = Psellus, *P.G.*, 122, 1141 a 1)

“...ποιναὶ μερόπων ἄγκτειραι...”

156

“For they do not differ in great measure from dogs without reason,”

says the oracle of those who lead a wicked life.

157

“<For> earthly beasts will occupy your vessel.”

The “vessel” is the composite mixture of our life; the “earthly beasts” are those demons who roam about the earth.

158

(The pneuma) accompanies the ascending (soul) as far as it can follow; and it is able (to follow) until it has come to the farthest opposite place. For also listen to what the *Oracles* say about this:

“And you will not leave behind the dregs of matter on a precipice, but there is also a portion for the image in the place surrounded with light.”

159

“...because the souls of men who have left the body by force are accursed...”

160

Because it is against nature for human souls to pass into irrational (animals). The *Oracles* are not the only ones to teach this when they say that it is an

“indissoluble law from the blessed ones...”

that the human soul

“passes over again to a human life and not to the life of beasts.”

161

“...avengers, stranglers of men...”

162

(p. 63 Kr. = Psellus, *P.G.*, 122, 1145 b 11)

“ἄ ἄ τούσδε κατωρύεται χθὼν ἐς τέχνα μέχρις.”

163

(p. 62 Kr. = Damascius, II, 317, 1-7; cf. Synesius, *De insomn.*, 138 c-d = vv. 1-3)

οἱ θεοὶ περὶ τοῦδε τοῦ κόσμου οὐ τὰ αὐτὰ χρησμοδοῦσιν;

“μηδὲ κάτω νεύσης εἰς τὸν μελαναυγέα κόσμον,
 ὧ βυθὸς αἰὲν ἄμορφος ὑπέστρωται καὶ αἰειδής,
 ἀμφικνεφής ῥυπόων εἰδωλοχαρῆς ἀνόητος
 κρημνώδης σχολιὸς πηρὸν βάθος αἰὲν ἐλίσσων,
 αἰεὶ νυμφεύων ἀφανὲς δέμας ἀργὸν ἄπνευμον.”

164

(p. 63 Kr. = Psellus, *P.G.*, 122, 1132 b 1-2)

“μηδὲ κάτω νεύσης· κρημνὸς κατὰ γῆς ὑπόκειται,
 ἑπταπόρου σύρων κατὰ βαθμίδος...”

165*

(p. 65, n. 1 Kr. = Psellus, *P.G.*, 122, 1137 d 5-8)

“ζήτησον παράδεισον...”

Παράδεισός ἐστι Χαλδαϊκὸς πᾶς ὁ περὶ τὸν πατέρα χορὸς τῶν θειῶν δυνάμεων καὶ τὰ ἐμπύρια κάλλη τῶν δημιουργικῶν πηγῶν.

166*

(p. 5 Kr. = Psellus, *P.G.*, 122, 1125 d 1-4; cf. Plotinus, *Enn.* I.9 *init.*)

“...μή ᾽ξάξης, ἵνα μή τι ἔχουσα
 ἐξίη...”

Τοῦτο τὸ λόγιον καὶ Πλωτῖνος ἐν τῷ περὶ ἀλόγου ἐξαγωγῆς τίθησιν.

167

(p. 65 Kr. = Proclus, *In Eucl.*, 154, 27-155, 5 F.)

ὁ καὶ τὸ μαθηματικὸν κέντρον ἀποτυπῶνται, πάσας τὰς ἀφ' ἑαυτοῦ πρὸς τὴν περιφέρειαν γραμμὰς περατοῦν καὶ τὴν ἰσότητά αὐταῖς εἰκόνα τῆς οἰκείας ἐνώσεως παρέχον. οὕτω δὲ καὶ τὰ λόγια “τὸ κέντρον” ἀφορίζεται

“κέντρον, ἀφ' οὗ πᾶσαι μέχρις ἄντυγος ἴσαι ἔασιν.”

162

“Ha! Ha! The earth howls at them up to the time of their children.”

163

Don't the gods prophesy the same things about this world?

“Do not stoop below into the dark-gleaming world beneath which an abyss is spread, forever formless and invisible, dark all around, foul, delighting in images, without reason, precipitous, twisted, forever revolving around its maimed depth, forever wedded to an invisible shape, idle, without breath.”

164

“Do not stoop below. A precipice lies beneath the earth, drawing (the soul) down from the staircase of seven steps.”

165*

“Seek paradise...”

The Chaldean paradise is the entire chorus of divine powers around the Father and the empyrean beauties of the demiurgic Principles.

166*

“...do not release (the soul), lest it come forth possessing something (evil)...”

Plotinus also places this oracle in (his tractate) concerning irrational release.

167

This is what the mathematical center typifies, since it is the termination point for all the lines (which proceed) from it to the circumference, and presents equality to them as the image of its own unity. It is in this way that the *Oracles* define “the center.”

“Center, from which all things are equal up to the rim.”

168

(p. 36 Kr. = Proclus, *In Crat.*, 96, 16-18)

ὁ δὲ (sc. Ἀπόλλων) τὰς ἡλιακὰς ἀρχὰς εἰς μίαν ἔνωσιν ἐπιστρέφει

“...κατέχων τὴν τρίπτερον ἀρχήν,”

ὥς τὸ λόγιόν φησι.

169

(p. 16 Kr. = Proclus, *In Crat.*, 59, 19-21; cf. 52, 1-3)

αἱ δὲ θεοπαράδοτοι φῆμαι τὴν θεότητα ταύτην τῷ “ἅπαξ” χαρακτηρίζουσιν λέγουσαι

“...ἅπαξ ἐπέκεινα,”

τὸ γὰρ “ἅπαξ” τῷ ἐνὶ συγγενέσι.

170

(p. 65 Kr. = Proclus, *In Tim.*, I, 121, 21-24)

τί δέ, εἰ ὅρη συμπέσοι πνεύματος αὐτὰ ῥήξαντος ἀπὸ τῶν ὑπογείων τόπων, ὕφ’ οἴου τὰ λόγια καὶ

“αὐτάνδρους πόλεάς γ’ ἀπολέσθαι...”

φησίν.

171*

(e Proclo, *Exc. chald.*, I; p. 193, 15-16 Pitra)

πατὴρ ὁδηγεῖ, πυρὸς ὁδοὺς ἀναπτύξας

“μηδὲ ποτ’ ἐκ λήθης ρεύσωμεν χεῦμα ταπεινόν.”

172*

(p. 63 Kr. = e Proclo, *In Tim.*, III, 325, 32-326, 2)

καὶ τὸ λάβρον τῆς ὕλης...

“ἦς κατασύρονται πολλοὶ σχολιοῖσι ρεέθροις,”

ὥς τὰ λόγια φησιν.

173*

(p. 10, n. 1 Kr. = Lydus, *De mens.*, II, 11; 32, 1-4 W.)

Ἀφροδίτην δὲ ἄν τις εἴποι...

“...τὴν πρωτογενῇ ὕλιν...”

ἦν καὶ ἀστερίαν καὶ οὐρανίαν καλεῖ τὰ λόγια.

168

But (Apollo) turns the solar Principles around into a single combination,

“...holding fast the three-winged Principle,”

as the oracle says.

169

But the *Oracles* handed down from the gods characterize this Divinity in terms of “Once,” saying

“...Once Transcendent,”

for that which is “Once” is akin to the One.

170

But what if the mountains should fall when the wind bursts them from the subterranean places, by which (action) the *Oracles* say that

“cities, men and all, are destroyed...”

171*

The Father guides us, opening paths of fire,

“so that we do not flow into a wretched stream from forgetfulness.”

172*

And the turbulence of matter...

“...by which many are pulled down into twisted streams,”

as the *Oracles* say.

173*

Someone says that Aphrodite is...

“...primordial matter...”

which the *Oracles* call both starry and heavenly.

174*

(Hermias, *In Phaedrum*, 110, 3-6 C.)

δῆλον οὖν ὅτι ἑαυτῇ ἂν παρέχοι τὴν κίνησιν· αὐτοκίνητος ἄρα ἐστίν.

“ἡ δ’ ἐτέροις παρέχει τὸ ζῆν, πολὺ μᾶλλον ἑαυτῇ,”

φησὶ τὰ λόγια.

175

(p. 13, n. 1 Kr. = e Proclo, *Exc. chald.*, IV; 194, 31-32 Pitra)

περὶ τοῦ πρωτίστου πατρὸς ἐν ἄλλοις εἴρηται·

“καὶ δύναμιν πρώτην ἱεροῦ λόγου...”

176

(Damascius, *Vita Isidori*, § 137, p. 115 Zintzen = *Suda*, IV, 650, 30 Adler, s.v. ὑπερβάθμιον)

οὐδὲ

“...ὑπερβάθμιον πόδα ῥιπτῶν,”

κατὰ τὸ λόγιον.

177*

(p. 43 Kr. = Damascius, I, 290, 15-17)

λείπεται ἄρα τὸν συνοχικὸν διάκοσμον ἅμα τῷ τελεταρχικῷ ποιεῖν τὸν μέσον. Καὶ τίς ἢ τοῦ μέσου τριάς; ἢ

“...οἱ μὲν τελετάρχαι
τοῖς συνοχεῦσι συνείληνται...”

5 κατὰ τὸ λόγιον.

178*

(e Proclo, *In Tim.*, III, 14, 14-15)

ἀλλὰ ταῦτα μὲν <ἐν>

“...ἁβάτοις σηχοῖς (τῆς) διανοίας”

ἀνελίττω.

179

(p. 18 Kr. = Damascius, II, 58, 20-21)

ἐροῦμεν τὴν νοητὴν τὸ μὲν

“...πάσης τμήσιος ἄρχειν,”

κατὰ τὸ λόγιον.

174*

It is clear, therefore, that she provides movement to herself; consequently, she is self-moved.

“To others she provides life; to herself, far more,”
say the *Oracles*.

175

Concerning the Very First Father it is said, among other things:

“And First Power of the sacred word...”

176

And not

“...throwing the feet beneath the step,”
according to the oracle.

177*

It remains, then, to make a median of the connective order together with the teletarchic order. And what is the triad of this median?

“...the Teletarchs assist the Connectors,”
according to the oracle.

178*

But these matters I interpret <in>

“...the inaccessible recesses of (the) mind.”

179

We say that the Intelligible is the

“...Source of every division,”
according to the oracle.

180*

(p. 63 Kr. = Proclus, *In Tim.*, III, 325, 29-32)

πᾶσαν τὴν γενεσιουργὸν φύσιν, ἐν ᾗ...

“τῆς ὕλης ὁ λάβρον...”

181*

(p. 63 Kr. = Proclus, *In Tim.*, III, 325, 29-326, 1)

πᾶσαν τὴν γενεσιουργὸν φύσιν, ἐν ᾗ...

“...ὁ μισοφαῆς κόσμος...”

ὥς οἱ θεοὶ λέγουσι.

182

(p. 27 Kr. = Damascius, II, 45, 10-12)

Διὰ τοῦτο, οἶμαι, καὶ ἐφάνησαν ἐν αὐτῇ (sc. τῇ μέσῃ τάξει τῶν νοερῶν) ἡ τε ἀρετὴ καὶ ἡ σοφία, καὶ

“...ἡ πολύφρων ἀτρεχεία,”

κατὰ τὸ λόγιον.

183*

(Lydus, *De mens.*, IV, 107; 147, 4-6 W.)

κατὰ γὰρ τὸ λόγιον

“...τὸ δ’ ἀτρεχὲς ἐν βαθεῖ ἐστι...”

184

(p. 33, n. 1 Kr. = Psellus, *P.G.*, 122, 1152, c 3-4)

καὶ ἄλλος (sc. κύκλος) μὲν παρ’ αὐτοῖς (sc. τοῖς Χαλδαίοις) ὁ ἡλιακὸς κόσμος τῷ

“δουλεύων βάθει αἰθερίῳ...”

185

(p. 33 Kr. = Proclus, *In Tim.*, III, 36, 20-22; cf. 55, 30-31)

ὁ ἀληθέστερος ἥλιος συμμετρῇ τῷ χρόνῳ τὰ πάντα

“...χρόνου χρόνος...”

ὦν ἀτεχνῶς κατὰ τὴν περὶ αὐτοῦ τῶν θεῶν ὁμφὴν.

180*

The entire generative nature...in which there exists...

“...the turbulence of matter...”

181*

The entire generative nature...in which there exists...

“...the light-hating world...”

as the gods say.

182

For this reason, I believe, virtue and wisdom are manifested in it (sc. the median order of intellectuals) and

“...thoughtful reality.”

according to the oracle.

183*

For according to the oracle,

“...the real is in the depth.”

184

And another (circle), according to them (sc. the Chaldeans), is the solar world which

“serves the Ethereal depth...”

185

The truer sun measures the All together with Time, truly being

“...Time of Time...”

according to the oracle of the gods on this subject.

186

(p. 48 Kr. = Proclus, *In rem p.*, II, 95, 9-11)

ὁ δὲ τῆς Ἀθῆνης ποταμὸς πᾶσαν τὴν ῥύσιν τῶν ἐνύλων καὶ τὸ

“...ῥόθιον κύτος ἡμῶν.”

186 bis

(Olympiodorus, *In Phaedonem*, 77 [23, 3-4 N.] W.; cf. 157 [68, 23-24 N.] W.; *In Alc.*, 125 [198, 23-24 Cr.] W.)

διότι (sc. ἡ ψυχὴ)

“...πάμμορφον ἄγαλμα...”

ἐστι πάντων τῶν ὄντων ἔχουσα λόγους.

186

The river of Forgetfulness (signifies) all the flowing of material things and

“...our rushing vessel.”

186 *bis*

Since (the soul) is

“...a multiformed image...”

which possesses the Principles of all that exists.

VARIOUS CHALDEAN EXPRESSIONS

187*

(Proclus, *Th. pl.*, 264, 19-21 Portus)

ἀγήραος

τῶν δὲ θεολόγων τὸ “ἀγήρων” τῇ τάξει ταύτῃ προσήκειν λεγόντων, ὡς οἷ τε βάρβαροί φασι, καὶ ὁ τῶν Ἑλλήνων θεολόγος Ὀρφεύς.

188*

(p. 46 Kr. = Proclus, *In Parm.*, 647, 6-7 Co.²; cf. *In Tim.*, III, 43, 13)

ἄζωνος

οἷα τὰ τοῖς Ἀσσυρίοις ὑμνημένα, ζῶναι καὶ “ἄζωνοι” καὶ πηγαὶ καὶ ἀμείλικτοι καὶ συνοχεῖς.

189

(p. 30, n. 1 Kr. = Proclus, *In Tim.*, II, 130, 23-28)

ἀμφιπρόσωπος

ἀμφιφαῖς καὶ “ἀμφιπρόσωπος” οὖσα... ὑποδεχομένη δὲ τοῖς ἑαυτῆς κόλποις τὰς ἀπὸ τῶν νοητῶν προόδους... προϊεμένη δὲ καὶ αὐτὴ τοὺς ὀχετοὺς τῆς σωματοειδοῦς ζωῆς καὶ συνέχουσα τὸ κέντρον τῆς προόδου τῶν ὄντων ἀπάντων ἐν ἑαυτῇ.

190*

(p. 53 Kr. = Proclus, *In Alc.*, 87 [188, 11-15 Cr.] W.)

ἀναγωγός

ὅτι δὲ καὶ παρὰ τῶν κρειττόνων ἐγγίνεται τις ἡμῖν γνῶσις τῶν πραγμάτων, αἱ τῶν θεῶν αὐτοφαῖαι καὶ ὑφηγήσεις ἱκανῶς δηλοῦσιν, ἐκφαίνουσαι μὲν τὴν τάξιν τῶν ὅλων ταῖς ψυχαῖς, προκαθηγούμεναι δὲ τῆς πρὸς τὸ νοητὸν πορείας καὶ τοὺς πυρσοὺς ἀνάπτουσαι τοὺς “ἀναγωγούς.”

191

(p. 40 Kr. = Proclus, *In Crat.*, 67, 19-20; cf. 74, 26)

ἄφθεγκτος

καὶ γὰρ τὰ λόγια περὶ ἐκείνων ὡς “ἄφθεγκτων” ἐνεδείξατο.

VARIOUS CHALDEAN EXPRESSIONS

187*

Unageing

Since the theologians say that “unageing” is proper to this order, as the *barbaroi* say, and the Greek theologian, Orpheus.

188*

Independent of Zones

Such (names) as are celebrated by the Assyrians—Zones, “Independent of Zones,” Sources, Implacables, and Connectors.

189

Faces on all Sides

And she is visible on all sides and has “faces on all sides”...receiving in her womb the processions from the intelligibles...and she sends forth the channels of corporeal life and contains within herself the center of the procession of all beings.

190*

Leading Upward

That a certain knowledge of the way of things is engendered within us by superior beings, is adequately revealed by the *autoptic* manifestations and guidance of the gods, which disclose the order of the universe to souls, guide our journey to the Intelligible, and kindle the fires that “lead upward.”

191

Ineffable

For the *Oracles* concerning them point out that they are “ineffable.”

192

(Simplicius, *In phys.*, 615, 6-7)

ἔνυλος

ὁ οὐρανὸς...καὶ ὑπὸ τῶν λογίων ὡς “ἔνυλος” παραδέδοται.

193

(Proclus, *In Tim.*, II, 144, 27-30)

ἐποχεῖσθαι

ἐπεὶ τοῖς γε ἀπὸ τῶν λογίων ὠρμημένοις καὶ ἐκεῖναι αἱ ψυχαὶ (sc. ὑπερκοσμοί) σώμασιν “ἐποχεῖσθαι” ῥηθήσονται ὑπερκοσμοῖς τισίν, αἰθερίοις καὶ ἐμπυρίοις.

194

(p. 17 Kr. = Julian, *Or.* V, 172d-173a; cf. Proclus, *In Tim.*, I, 34, 21)

ἐπτάκτις

εἰ δὲ καὶ τῆς ἀρρήτου μυσταγωγίας ἀφαίμην, ἣν ὁ Χαλδαῖος περὶ τὸν “ἐπτάκτινα” θεὸν ἐβάκχευσεν, ἀνάγων δι’ αὐτοῦ τὰς ψυχάς, ἄγνωστα ἐρῶ, καὶ μάλα γε ἄγνωστα τῷ συρφετῷ, θεουργοῖς δὲ τοῖς μακαρίοις γινώριμα.

195*

(p. 46 Kr. = Proclus, *In Tim.*, III, 43, 12-13)

ζωναῖος

ἀλλὰ τὸν χρόνον αὐτὸν ὑμνήκασιν (sc. οἱ θεουργοί) ὡς θεόν, καὶ ἄλλον μὲν τὸν “ζωναῖον”...ἄλλον δὲ ἄζωνον.

196

(p. 53 Kr. = Proclus, *In Tim.*, III, 300, 16-20)

κηλῖς

τὸ δὲ μέγιστον...ἡ τελεστικὴ συμβάλλεται, διὰ τοῦ θείου πυρὸς ἀφανίζουσα τὰς ἐκ τῆς γενέσεως ἀπάσας “κηλίδας,” ὡς τὰ λόγια διδάσκει, καὶ πᾶσαν τὴν ἀλλότριον ἣν ἐφειλκύσατο τῆς ψυχῆς τὸ πνεῦμα καὶ ἀλόγιστον φύσιν.

197

(p. 65 Kr. = Damascius, II, 126, 22-23)

κλείς

διὸ καὶ ἑκατέρα (sc. διαίρεσις) “κλείς” ἀνυμνεῖται ὑπ’ αὐτῶν τῶν θεῶν.

192

Implicated in Matter

And it is handed down by the *Oracles* that the sky is "implicated in matter."

193

To be Vehicled

Since for those who are inspired by the *Oracles*, even these (supermundane) souls are said "to be vehicled" to certain supermundane bodies which are both Ethereal and Empyrean.

194

Seven-Rayed

But if I should touch upon the ineffable, mystical doctrine which the Chaldean spoke in a divine frenzy concerning the "seven-rayed" god—that god through whom he causes souls to ascend—I would be saying unknowable things. Yes, certainly unknowable to the herd, but well-known to the blessed theurgists.

195*

Linked to the Zones

But (the theurgists) have praised Time itself as a god, and one (Time god) (they praise) as "Linked to the Zones"...the other as Independent of the Zones.

196

Defilement

The telestic (life) contributes the most by removing, through divine fire, all the "defilements" attendant upon generation, as the *Oracles* teach, and all the alien and irrational nature which the soul's pneumatic (vehicle) has drawn to it.

197

Key

Hence, each (division) is praised as "key" by the gods themselves.

198*

(p. 18, n. 2 Kr. = Proclus, *In Tim.*, I, 430, 6-7)

κρύφιος

οὕτως ὁ ‘κρύφιος’ διάκοσμος ἐνοειδῶς περιέχει πᾶν τὸ νοητόν.

199*

(Proclus, *In Tim.*, III, 20, 22-26)

κυκλοέλικτος

οἱ θεουργοὶ... ὕμνοῦσι πρεσβύτερον καὶ νεώτερον καὶ ‘κυκλοέλικτον’ < τοῦτον > τὸν θεὸν (sc. τὸν χρόνον) καὶ αἰώνιον.

200*

(p. 39 Kr. = Proclus, *In Tim.*, III, 132, 32-33; cf. 63, 23; *In rem p.*, II, 220, 12)

μεσεμβολεῖν

περὶ δὲ τῶν πλανωμένων, ὅτι ἐξ αὐτοῦς ὑπέστησεν ἑβδομον ἡλίου ‘μεσεμβολήσας’ πῦρ.

201

(p. 47 Kr. = Proclus, *In Tim.*, I, 5, 3-5)

ὄχημα

ψυχὰι μερικαὶ... ἐγκόσμαι γίνονται κατὰ τὰ ‘ὄχηματα’ τὰ ἑαυτῶν.

202

(p. 52, n. 2 Kr. = Proclus, *Exc. chald.*, I; 192, 12-14 Pitra)

πανδεκτικὴ αὐλή

καὶ ἡ ‘πανδεκτικὴ αὐλή’ τοῦ πατρὸς ἢ πατρικὴ τάξις ἐστίν, ἡ πάσας ὑποδεχομένη καὶ συνέχουσα τὰς ἀναθείσας ψυχάς.

203*

(pp. 22-23 Kr. = Damascius, II, 88, 21-22; cf. 87, 9; Psellus, *Hypotyp.*, 28; 76, 2 K.)

σειρά

ἔστιν τῶν στερεωμάτων ‘σειρὰ’ τὸ ἐμπύριον, καὶ αἰθέριον καὶ ὑλαῖον.

198*

Hidden

Thus, the "hidden" order singly encloses the entire intelligible order.

199*

Unrolled in a Circle

The theurgists...praise this god (sc. Chronos) as older, younger, "unrolled in a circle," and eternal.

200*

To Intercalate

Regarding the planets, (Julian the Theurgist says) that (God) established them as six, "intercalating" the fire of the sun as the seventh.

201

Vehicle

Particular souls...become mundane through their "vehicles."

202

Court Open to All

And the "court open to all" is the paternal order of the Father, which welcomes and contains all the souls which have returned on high.

203*

Chain

There is a "chain" of firmaments—the Empyrean, Ethereal, and Material.

204

(p. 48 Kr. = Proclus, *In rem p.*, II, 335, 29-336, 2)

σχιδνασθαι

τῆς (sc. ψυχῆς) ἐν κατατάξει διὰ τὴν ἐν τῷ σώματι τῷ “σχιδναμένῳ” κατάταξιν αὐτῆς ἑαυτὴν συνέχειν ἀσθενούσης.

205*

(pp. 31-32 Kr.; see fr. 57 for context)

στερεώματα

206

(p. 41, n. 2 Kr. = Psellus, *P.G.*, 122, 1133 a 4 + 12-14; cf. Marinus, *Vita Procli*, 28 = p. 22, 24 Boissonade; Nicephorus Gregoras, *P.G.*, 149, 540 b 11)

στροφάλος

“ἐνέργει περὶ τὸν Ἑκατικὸν στροφάλον.”

...Διδάσκει οὖν τὴν τελετὴν ἐνεργεῖν, ἥτοι τὴν κίνησιν τοῦ τοιούτου στροφάλου, ὡς δύναμιν ἀπόρρητον ἔχουσιν.

207

(p. 19 Kr. = Proclus, *In Crat.*, 59, 1-3; cf. Damascius, II, 148, 12-13)

συνοχεύς

ἔστιν γάρ, ὡς φησι τὸ λόγιον...πασῶν “συνοχεύς” τῶν πηγῶν.

208*

(Marinus, *Vita Procli*, 28 = p. 22, 23-24 Boissonade; cf. Damascius, *In Phaedonem*, 101 (121, 1-2 N.) W.)

σύστασις

ταῖς γὰρ τῶν Χαλδαίων “συστάσεσι” καὶ ἐντυχίαις καὶ τοῖς θείοις καὶ ἀφθέγκτοις στροφάλοις ἐκέχρητο.

209*

(p. 39 Kr.; see fr. 59, introduction, for context)

ὑπερχόσμιος

204

To be Scattered

Since (the soul), in its coordination, is too weak to sustain itself because of its coordination with a body that "is scattered."

205*

Firmaments

(See fr. 57 for context.)

206

Magic Wheel

"Operate with the magic wheel of Hecate."

...Therefore (the oracle) teaches how to operate the rite, truly the movement of such a magic wheel, since it has ineffable power.

207

Connector

For he is, as the oracle says...the "Connector" of all the Sources.

208*

Conjunction

For (Proclus) made use of the "conjunctions," prayers, and the divine, ineffable, magic wheels of the Chaldeans.

209*

Supermundane

(See fr. 59, introduction, for context.)

210*

(p. 66 Kr. = Proclus, *In Crat.*, 35, 2-5)

χαλκίς...χύμινδις

ἡ δὲ “χαλκίς” διὰ τὸ λιγυρὸν καὶ εὐτηχὸν δίχην χαλκοῦ ἡχοῦντος τορὸν οὕτως ἐκλήθη· ἀμέλει καὶ Χαλδαῖοι οὕτως αὐτὸ καλοῦσι παρὰ θεῶν ἀκούσαντες· ἡ δὲ “χύμινδις” παρὰ τὴν σμικρότητα τοῦ ὄρνεοῦ.

210a

(Lydus, *De mens.*, IV, 120; 158, 10-12 W.)

μαλάχης ἀπέχεσθαι

κατὰ δὲ τὸν Αὐγουστον μῆνα “μαλάχης ἀπέχεσθαι” τοῖς γε βουλομένοις ὑγιαίνειν τὰ ἄρθρα τὸ λόγιον θεσπίζει.

210b

(Lydus, *De mens.*, IV, 134; 161, 18-19)

γαλακτοποτεῖν

τὸ δὲ λόγιον ἀνὰ πάντα τὸν Σεπτέμβριον μῆνα “γαλακτοποτεῖν” ὑπὲρ ὑγείας παρεγγυᾷ.

210c

(Proclus, *In Crat.*, 101, 26-28)

χείρ

συνδιακοσμεῖ δὲ πᾶν τὸ αἰσθητὸν ταῖς δημιουργικαῖς αὐτοῦ δυνάμεσιν, ἃς δὴ θεουργῶν παῖδες “χεῖρας” ἀποκαλοῦσιν.

210*

Chalcis...Kumindis

The "chalcis" is so called because of the clear and sharp, tuneful manner of the clanging brass. No doubt the Chaldeans called it this because they heard it from the gods. And the "kumindis" is among the smallest of birds.

210a

To Refrain from Mallow

The oracle advises those who wish to keep their joints healthy "to refrain from mallow" during the month of August.

210b

To Drink Milk

The oracle encourages us "to drink milk" for our health during the entire month of September.

210c

Hand

He sets in order the entire sense-perceptible (world) through his demiurgic powers, which the sons of the theurgists call "hands."

DOUBTFUL FRAGMENTS

211*

(p. 9 Kr. = Proclus, *In rem p.*, I, 111, 28-112, 1)

“οὐ φέρει με τοῦ δοχῆρος ἡ τάλαινα καρδιά,”

φησὶν τις θεῶν.

212*

(p. 58, n. 1 Kr. = Psellus, *P.G.*, 122, 1145 b 1)

“ἄ δὴ λέγει νοῦς, τῷ νοεῖν δήπου λέγει.”

213*

(Didymus, *De Trinitate*, III, 21; *P.G.*, 39, 904 b)

Διὸ καὶ οἱ ἔξω παραγγέλλουσι περὶ τῆς ἐμπλήκτου ἀνοίας·

“φεῦγε τάχος χθονίων παθέων ἄπο, τηλόσε φεῦγε,
ψυχῆς ὄμμα φέριστον ἔχων καὶ ἀκλινέας αὐγὰς,
σώματος ὡς ἀνέχοιτο μέγα βρίθοντα χαλινὰ
ἐκ καθαρῆς ψυχῆς τε καὶ αἰθερίης πατρὸς αἰγλης.”

214*

(Didymus, *De Trinitate*, III, 28; *P.G.*, 39, 945 c-d)

ἔφασαν (sc. οἱ ἔξω) γάρ·

“πάντα γὰρ ἀνθρώποισι θεοῦ πέλει ἀγλαὰ δῶρα·
εἴτ’ ἀγαθὸν τι πέφυκε καὶ ὄλβιον, εἴ τι φέριστον,
εἴ τι ἐραστόν, πᾶσι θεοῦ καλὰ δῶρα τέτυκται.”

καὶ πάλιν·

“κάρτος ἀμετρήτοιο θεοῦ καὶ ἀπείριτος ἀλκὴ
παντῶν μὲν κρατέει, πάντεσσι δὲ μούνος ἀνάσσει.”

215*

(Lydus, *De mens.*, IV, 101; 141, 1-11 W.)

ὅτι ὁ χρησμός φησι·

“δοιοὶ δαίμονές εἰσι κατ’ ἀνέρα· δοιὰ δὲ τούτων
ἔθνεα· οἱ κατὰ γαῖαν ἀεὶ τεθαλυῖαν ἀλῶνται

DOUBTFUL FRAGMENTS

211*

"The wretched heart of the recipient does not support me,"
says one of the gods.

212*

"Those things which Intellect says, it doubtless says by thinking."

213*

Therefore, even the pagans warn about impulsive mindlessness:

"Flee swiftly from earthly passions, flee far away, you who possess the superior eye of the soul and the steadfast rays, so that the great, heavy reins of the body might be held in check by a pure soul and the ethereal radiance of the Father."

214*

For (the pagans) have said:

"All splendid gifts come to mankind from God, whether He has produced something good and happy, or something excellent, or something lovely. Beautiful gifts from God are prepared for all."

And again:

"The power of an immeasurable God and (his) limitless strength hold sway over all things, and He rules alone over everything."

215*

Because the oracle says:

"There are two demons according to men, and of these, there are two races. Those who roam over the ever flourishing earth

- παρμίνειν μερόπεσσι <τεταγμένοι> ἐκ Διὸς ἀρχῆς.
 5 Ζεὺς γάρ τοι δωτὴρ πάντων ἀγαθῶν τε κακῶν τε,
 ὃς καὶ τικτομένοισι χρόνον ζωῆς ἀφορίζει,
 χαμμίξας φαύλοισι καλοῖσιν τε σῶμα βρότειον.
 κείνους δαίμονας ὅστις ἐπὶ σοφίῃ προσέλοιτο,
 10 γνῶμην τε σχοίῃ, ποίοις χαίρουσιν ἐν ἔργοις,
 πάντων ἄν προφέροιο νόῳ καὶ πράξεσιν ἐσθλαῖς
 ἐσθλὰ παρ' ἐσθλοῦ δῶρα φέρων καὶ φαῦλα προφεύγων.”

216*

(p. 10 Kr. = Lydus, *De mens.*, III, 8; 41, 7-13 W.)

ὅτι ἡ σελήνη προσεχῶς ἐπιβέβηκε τῷ γεννητῷ παντὶ καὶ πάντα κυβερνᾶται τὰ τῆδε ἐναργῶς ὑπ' αὐτῆς, ὡς τὰ λόγια φασί·

- “νύμφαι πηγαῖαι καὶ ἐνύδρια πνεύματα πάντα
 καὶ χθόνιοι κόλποι <τε> καὶ ἡέριοι καὶ ὕπαιργοι
 5 μνηαῖοι πάσης ἐπιβήτορες ἡδ' ἐπιβῆται
 ὕλης οὐρανίας τε καὶ ἀστερίας καὶ ἀβύσσου.”

217*

(Proclus, *In rem p.*, II, 126, 14-26)

δηλοῖ δὲ καὶ τὸ λόγιον ταῦτα διδάσκον·

- “πάσας μὲν γὰρ ἔχει γλυκερὸς πόθος, ὥς κεν Ὀλυμπον
 ἀθανάτοισι θεοῖσι συνέμποροι αἰὲν ἔχουσιν·
 οὐ πάσαις δὲ θεμίστ' ἐπιβῆναι τῶνδε μελάρθρων.”
 5 εἶτα τοῦ λαμβάνοντος τοὺς χρησμούς διὰ πλειόνων ἐκδοθέντας ἐρομένου, τίς οὖν ἐστιν
 ὁ τυγχάνων τῆς εἰς θεοὺς ἀνόδου, καὶ εἰ ὁ τὸν θυτικὸν βίον μάλιστα προστησάμενος,
 ἐπάγει πάλιν ὁ θεός·

- “οὐχ ὅστις σπλάγχνοισιν ἐπίφρονα θήκατο βουλὴν
 ἥδη καὶ πρὸς Ὀλυμπον ἀποσκεδάσας τότε σῶμα
 10 ἤξεν ἀειρόμενος ψυχῆς κούφαις πετερύγεσσι,
 ἀλλ' ὅστις σο[φός ἐστι...]”

218*

(p. 58 Kr. = Synesius, *De insomn.*, 151 c-d)

“ἤ μάλα δὴ κεῖναι γε μακάρταται ἔξοχα πασῶν
 ψυχῶν ποτὶ γαῖαν ἀπ' οὐρανόθεν προχέονται·
 κεῖναι δ' ὄλβισταί τε καὶ οὐ φατὰ νήματ' ἔχουσαι,

<are commanded> by the sovereignty of Zeus to assist men. For Zeus is the dispenser of all goods and evils. He is the one who determines the length of life for those who are brought into the world and who mixes the mortal body with both worthless and valuable things. Whoever in his wisdom would conciliate these demons and know what works please them, would excel all others in understanding and noble deeds, bearing noble gifts from a noble (benefactor) and fleeing common things."

216*

Because the moon, in a proximate way, presides over all of generation and clearly governs all things there by herself, as the *Oracles* say:

"Nymphs of the springs and all water spirits; hollows of the earth, air, and beneath the solar rays; male and female lunar riders of all matter—heavenly, stellar, and fathomless."

217*

And it is clear that the oracle teaches these things:

"A sweet desire takes hold of all (souls) to dwell forever on Olympus as companions of the immortal gods. But not all are permitted to set foot in these halls."

When the person who had received the oracle, which had been delivered to him most fully, asked who it was, then, who achieved the ascent to the gods, and if it was the individual who especially preferred the life of the haruspex, the god added further:

"It is not whoever has thoughtfully placed his intention on the entrails (of sacrificial victims) who will immediately go to Olympus after the dissolution of the body, rising aloft on the light wings of the soul, but whoever [is wise...]"

218*

"Ah! Indeed! They are exceedingly, nay, eminently, the most blessed of all souls who pour themselves forth from heaven onto earth. But most blessed are those who possess an

ὅσσαι ἀπ' αἰγλήεντος, ἄναξ, σέθεν, ἡδὲ καὶ αὐτοῦ
ἐκ Διὸς ἐξεγένοντο, μίτου κρατερῆς ὑπ' ἀνάγκης."

καὶ τοῦτ' ἄρα ἦν, ὅπερ ἠνίξατο Τίμαιος, διδοὺς ἐκάστη ψυχῇ σύννομον ἄστρον.

219*

(Eusebius, *P.E.*, V, 8, 3-4 = Wolff, pp. 155-156; cf. Nicephorus Gregoras, *P.G.*, 149, 604 a-b; N. Terzaghi, *S.I.F.C.*, XII, 1904, p. 191)

πάντες γὰρ δι' ἀνάγκην φασὶν ἀφίχθαι, οὐχ ἀπλῶς δέ, ἀλλ' οἷον, εἰ χρη οὕτω φάναι, πειθανάγκην. εἴρηται δ' ἐν τοῖς ἔμπροσθεν ἐκεῖνα τὰ τῆς Ἑκάτης, δι' ὧν φησιν ἐπιφαίνειν·

“ἡέριον μετὰ φέγγος ἀπείριτον ἀστεροπληθὲς
ἄχραντον πολὺ δῶμα θεοῦ λίπον, ἡδ' ἐπιβαίνω
γαίης ζωοτρόφοιο τεῆς ὑποθημοσύνησι
πειθοῖ τ' ἀρρήτων ἐπέων, οἷς δὴ φρένα τέρπειν
ἀθανάτων ἔαδε θνητὸς βροτός...”

220*

(Eusebius, *P.E.*, V, 8, 7 = Wolff, p. 158; cf. Theodoretus, *Gr. aff. cur.*, X, 22; Nicephorus Gregoras, *ibid.*, 604 b; N. Terzaghi, *ibid.*, p. 192)

καὶ πάλιν ἄλλος ἀναγκαζόμενος ἔφη·

“κλυθὶ μευ οὐκ ἐθέλοντος, ἐπεὶ μ' ἐπέδησας ἀνάγκη.”

221*

(Eusebius, *P.E.*, V, 8, 6 = Wolff, p. 156; cf. Theodoretus, *ibid.*; I. Philoponus, *De opificio mundi*, IV, 20, [p. 202, 13-14 R.]; Nicephorus Gregoras, *ibid.*; N. Terzaghi, *ibid.*)

καὶ ἔτι σαφέστερον·

“τίπτε μ' αἰεὶ θείοντος ἀπ' αἰθέρος ὧδε χατίζων
θειοδόμοις Ἑκάτην με θεὸν ἐκάλεσσας ἀνάγκαις;”

222*

(Eusebius, *P.E.*, V, 8, 5 = Wolff, p. 156; cf. Theodoretus, *ibid.*; Nicephorus Gregoras, *ibid.*, 540 a; N. Terzaghi, *ibid.*, p. 191)

καὶ πάλιν·

“ἦλυθον εἰσαΐουσα τεῆς πολυφράδμονος εὐχῆς,
ἦν θνητῶν φύσις εὖρε θεῶν ὑποθημοσύνησι.”

unutterable Destiny; all those, lord, who are born from your radiance and even from Zeus, himself, by the thread of a mighty Destiny."

And this is what Timaeus spoke darkly when he granted a kindred star to each soul.

219*

For all (the gods) say that they have come by Necessity, not simply so, but in a manner—so to speak—of persuasive Necessity. Earlier, we mentioned those (verses) of Hecate by which she is said to appear:

"After daybreak, boundless, full of stars, I left the great, undefiled house of God and descended to life-nourishing earth at your request, and by the persuasion of ineffable words with which a mortal man delights in gladdening the hearts of immortals."

220*

And, again, another (god), being compelled, said:

"Listen to me, although I do not wish it, since you have bound me by Necessity."

221*

And still, more clearly, (Hecate says):

"Why, from the eternally coursing ether, do you need to invoke me, the goddess Hecate, by constraints which bind the gods?"

222*

And, again (Hecate says):

"I have come, hearkening to your very eloquent prayer, which the nature of mortals has discovered at the suggestion of the gods."

223*

(Eusebius, *P.E.*, V, 8, 6 = Wolff, pp. 157-158; cf. Nicephorus Gregoras, *ibid.*; N. Terzaghi, *ibid.*, p. 193)

καὶ ἐξῆς·

“τοὺς μὲν ἀπορρήτοις ἐρύων ἵυγξιν ἀπ’ αἰῆρης
ῥηιδίως ἀέκοντας ἐπὶ χθόνα τήνδε κατῆγες,
τοὺς δὲ μέσους μεσάτοισιν ἐπεμβεβαῶτας ἀήταις
νόσφι πυρὸς θείοιο πανομφέας ὥσπερ ὀνείρους
εἰσchrίνεις μερόπεσσιν, ἀεικέα δαίμονας ἔρδων.”

224*

(Eusebius, *P.E.*, V, 12, 1 = Wolff, pp. 130-131; cf. Nicephorus Gregoras, *ibid.*, 539 b-c; N. Terzaghi, *ibid.*, pp. 189-190)

ὅτι δὲ καὶ τὰ ἀγάλματα αὐτοὶ ὑπέθεντο πῶς χρῆ ποιεῖν καὶ ἐκ ποίας ὕλης, δηλώσει τὰ τῆς Ἐκάτης ἔχοντα τοῦτον τὸν τρόπον·

“ἀλλὰ τέλει ξόανον, κεκαθαρμένον ὥς σε διδάξω·
πηγάνον ἐξ ἀγρίοιο δέμας ποίει, ἥδ’ ἐπικόσμη
ζώοισιν λεπτοῖσι, κατοικιδίοις σκαλαβώταις,
σμύρνης καὶ στύρακος λιβάνοιό τε μίγματα τρίψας
σὺν κείνοις ζῶοις, καὶ αἰθριάσας ὑπὸ μῆνην
αὕξουσιν, τέλει αὐτὸς ἐπευχόμενος τήνδ’ εὐχὴν.”

225*

(Eusebius, *P.E.*, V, 9, 1 = Wolff, p. 162; cf. Theodoretus, *Gr. aff. cur.*, X, 22)

ὅτι δὲ σπεύδουσιν ἀναχωρεῖν οἱ κληθέντες θεοί, δηλώσει τὰ τοιαῦτα, λεγόντων·

“λύετε λοιπὸν ἄνακτα· βροτὸς θεὸν οὐκέτι χωρεῖ.”

226*

(p. 9 Kr. = Proclus, *In Tim.*, III, 131, 27-132, 2)

καὶ περὶ τοῦ βασιλέως Ἡλίου καὶ τῶν ἐκεῖ θεῶν τὸν ἐκεῖ Διόνυσον ὕμνουντες (sc. οἱ θεολόγοι)

“Ἡελίοιο πάρεδρος ἐπισκοπέων πόλον ἄγνόν,”

τὸν Διὰ τὸν ἐκεῖ, τὸν Ὅσιριν, τὸν Πᾶνα τὸν ἡλιακόν, τοὺς ἄλλους, ὧν αἱ βίβλοι πλήρεις εἰσὶ τῶν θεολόγων καὶ τῶν θεουργῶν.

223*

And next (Hecate says):

“Drawing them down from the ether by unspeakable spells, you brought them easily to this earth against their will. But (the demons) in the middle—the ones who stand on the mid-most gales far from the divine fire—you treat (these) demons shamefully and send them to mortals as prophetic dreams.”

224*

That even (the gods) themselves have advised how their statues ought to be made and from what kind of material, will be clear from the statements of Hecate to this effect:

“But execute my statue, purifying it as I shall instruct you. Make a form from wild rue and decorate it with small animals, such as lizards which live about the house. Rub a mixture of myrrh, gum, and frankincense with these animals, and out in the clear air under the waxing moon, complete this (statue) yourself while offering the following prayer.”

225*

That the gods who are summoned hasten to withdraw, will be clear by statements such as these, where they (sc. the gods) say:

“Finally, loosen the lord. The mortal no longer makes room for the god.”

226*

And concerning the King, Helios, and the gods in that place, (the theologians) praise that Dionysos as

“associate of Helios, gazing upon the holy, celestial pole.”

They praise that Zeus, Osiris, the solar Pan, (and) the other (gods) which fill the books of the theologians and the theurgists.

Fr. 1

2. τὸν θεουργόν: Perhaps an allusion to Julian the Theurgist (see Lewy, *Exc.* IV, p. 463); cf. Saffrey, "Les Néoplatoniciens et les Oracles Chaldaïques," pp. 218-219, who suggests that Julian the Theurgist was the "medium" through whom Julian the Chaldean extracted oracles from Plato's "soul."

3. τὴν νοητόν: A reference to the Highest God of the Chaldean hierarchy. (Cf., e.g., fr. 20 *bis*; 21. See, also, the discussion in Lewy, pp. 165-169; 366-375; Festugière, *Rév.*, IV, pp. 132-135.) Although this First God is generally described in Stoicizing terms as a primal, fiery Intellect (e.g., fr. 3, 5, 6), his nature is also regarded as essentially unknowable (e.g., fr. 3, 18, 84, 191). For Proclus, however, this term is not equated with the Plotinian One (who, of course, without qualification, is beyond Intellect), but with the "Father" of his first intelligible triad. (See Lewy, *Exc.* VII, p. 483.) Cremer, p. 13, equates this term with *μόνοι* of Iambl., *De myst.*, VI.7. See discussion in Introduction.

νοεῖν: The repeated use of νοεῖν in this fragment and elsewhere (e.g., fr. 11, 18, 19, 40, 49) to designate the mental apprehension of the Highest God and/or the intelligible world suggests a genuine contemplative aspect to the Chaldean *anagōgē* independent of any external ritual action. A process of contemplative perception is also an important aspect of both Gnostic and Hermetic patterns of ascent. On these matters, see detailed discussion in Introduction.

νόου ἄνθει: The "flower of mind" is that discreet, fiery organ or faculty (the highest power of the soul and akin to the fiery essence of the First God) which permits apprehension and/or union with the Highest God. The principle "like by like," a commonplace of Hellenistic philosophy, is apparent here. And so Proclus, *Exc. chald.*, IV, p. 194, 9-10 Pitra: τῷ γὰρ ὁμοίῳ πανταχοῦ τὸ ὅμοιον συνάπτεσθαι πέφυκε. But for Proclus, it is not the "flower of mind" which achieves union with the Highest God, but the "flower of the whole soul" (ἄνθος πάσης τῆς ψυχῆς). Proclus' proliferation of hypostases and triads necessitated such a development, as he identified the Chaldean "Father" not with the Plotinian One, but with the highest level of his first intelligible triad. (See *supra*.) Thus, for Proclus, the ἄνθος νόου could only achieve union with this level, with the ἄνθος πάσης τῆς ψυχῆς effecting union with the One. See *Exc. chald.*, IV, p. 194, 27 ff. Pitra; cf. Rist, "Mysticism," p. 215 ff. See, also, the comments of Smith, *Porphyrus's Place*, p. 121, n. 20: "Although Proclus' profusion of stages between human nous and the One is in many ways unsatisfactory, nevertheless the idea of the 'flower of the whole soul' looks like a determined effort to call a halt to the infinite regress (or rather progress). This stage differs from the others in being not a further refinement involving an even loftier part of man, but in attempting to reintegrate man as a whole." For Cremer, p. 13, the expression ἄνθος νόου is equivalent to the καθαρός λόγος of Iambl., *De myst.*, VI.7. Cf., also, νόου ἄνθος, fr. 49; πυρὸς ἄνθος, fr. 34, 35, 37, 42; Synesius, *H.* 1(3), 140: ἄνθεα φωτός. Plotinus, *Enn.* V.5.8.22-23, speaks analogously of "that element in nous which is not nous" (τῷ ἑαυτοῦ μὴ νῶ; cf. V.3.14.5; VI.7.35.19-24) but is akin to the One.

4. ἐπεγκλίνης σὸν νοῦν: In Proclus' paraphrase (*Exc. chald.*, IV; p. 194, 20-12 Pitra): τοῦτ' ἔστιν, ἐπερείσης ταῖς νοεραῖς ἐπιβολαῖς εἰς τὴν πρὸς ἐκεῖνο συναφήν.

5. ὥς τι νοῶν: i.e., as perceiving a specific mental object. In Proclus' paraphrase (*Exc. chald.*, IV; p. 194, 22-23 Pitra): τοῦτ' ἔστιν, κατὰ τι μέτρον εἶδους καὶ γνώσεως ἐπιβλητικῶς. Cf., also, Plotinus, *Enn.* V.5.6.22-23 (re the nature of the One): οὐ γὰρ ἓν οὐδὲ τὸ 'οἶον' ὅτῳ μὴδὲ τὸ 'τι'; V.5.6.7 (re apprehension of the One): τὸ δὲ οὐκ ἔστι λαβεῖν ὡς τόδε.

ἀλκῆς: Here, "strength" alludes to the fiery essence or "flower" of the First God. In this sense, cf. the use of ἀλκή in fr. 32, 49, and 82. Elsewhere, ἀλκή alludes to the "flower/flame of mind" or "spark" within the soul which functions as a theurgic "power" which "binds" or unites the soul to God. In this sense, cf. the use of ἀλκή in fr. 117-119. Festugière, however (*Rév.*, IV, p. 133, n. 2; and so Des Places), translates ἀλκή as "glaiive" ("sword") to reinforce the combative imagery of ἀλκή in fr. 2. But this translation, in both instances, obscures the real sense of this important Chaldean term. This expression is also used frequently by Synesius in connection with the "strength" of God; e.g., *H.* 1(3), 527, 534, 581, 601; 2(4), 198, 205, 267; 3(5), 55; 9(1), 16, 66. See Geudtner, pp. 50-53.

6. ἀμφιφαῦς: Cf. ἀμφιφάντα, fr. 158; ἀμφιφαῖς, fr. 189 (here, descriptive of Hecate); Synesius, *H.* 1(3), 155: ἀμφιφαῖς φῶς. Light, of course, is descriptive of the intelligible world; darkness, of the material world. Cf. ἀμφικνεφῆς, fr. 163.

δύναμις: Here, "power" reinforces the notion of "strength" in connection with the First God. In this sense, cf., esp., ἀλκὴν...δυναμένοιοι, fr. 32. Elsewhere, "power" principally refers to the feminine element of the Chaldean triad (e.g., fr. 4, 56, 96) but can also allude to the Second Intellect as well (e.g., fr. 3 and 5). This ambiguity reflects the fact that the Highest God is designated as a "triadic Monad" whose "power" is operative at each moment of the triad. A "triple-powered" Monad is also familiar to certain Gnostic sources. See fr. 26 and notes.

νοεραῖς στράπτουσα τομαῖσιν: This Chaldean vocabulary of "intellectual division" (initiated properly at the level of the Second Intellect; cf. τέμνεσθαι, fr. 22; τμήσις, fr. 179; omnia...secta sunt sicut intellectualiter, fr. 9) is found frequently in the writings of the later Neoplatonists. See, e.g., Proclus, *In Tim.*, II, 256, 24-26: καὶ τὰ λόγια δὲ νοεραῖς μὲν στράπτειν τομαῖς δημιουργὸν λέγοντα; Damascius, I, 315, 22: ὁ δις ἐπέκεινα (cf. fr. 169 and notes) νοεραῖς στράπτων τομαῖς. See, also, Synesius, *H.* 1(3), 214; 2(4), 120: νοερά δὲ τομά. (Cf. *H.* 1(3), 208, 254-255; 5(2), 24.) These "divisions," of course, are the Chaldean equivalent of the Platonic Ideas. (Cf. ιδέας...ἐμερίσθησαν, fr. 37.) However, unlike the later Neoplatonists, the Chaldeans apparently did not distinguish clearly between noetic and noeric orders, but used τὸ νοητόν and τὸ νοερόν interchangeably to designate the intelligible world as a whole. Cf., e.g., the use of νοερός in fr. 37. See Festugière, *Rév.*, III, p. 56, n. 3; Theiler, 1942, p. 8 = 1966, p. 261; Hadot, *Porphyre*, I, p. 99.

7. οὐ δὴ χρὴ σφοδρότητι νοεῖν κτλ.: In other words, the intelligible reality of the Highest God cannot be perceived in any direct or aggressive manner (such as focusing on a specific mental object), but must be approached obliquely in a state of passive readiness. Cf. Damascius' interpretation, I, 155, 2-3: ὅτι οὐχ ἡ σφοδρά (sc. γνώσις) καὶ ἀντερίδουσα πρὸς τι γνωστόν,...ἀλλ' ἡ ἀφιεῖσα ἑαυτὴν ἐκεῖνῳ. Cf., also, Iamblichus, *Comm. In Parm.*, Fr. 2a (Dillon) re perception of the Intelligible: οὔτε ἐπιβολῇ ὅλως, οὔτε κατὰ ἐπείρεισιν ὠρισμένην οὔτε κατὰ περίληψιν οὔτε τινὰ τοιοῦτον τρόπον ἐκεῖνο γνωστόν. Iamblichus, surprisingly, also states here

that the Intelligible (*contra* our fr. 1) cannot even be known by the “flower of mind” (οὔτε τῷ ἄνθει τοῦ νοῦ αἰρετόν). But, as Dillon notes, (p. 390), the contradiction here is “more apparent than real” in that Iamblichus—in this instance—is commenting on a passage from Plato’s *Parmenides* (see, also, Dillon, Fr. 2b and notes *ad loc.*)—and not exegeting the *Oracles*. (Cf., also, Proclus’ paraphrase to line 4 = v. 2, *supra.*) Cremer, however (p. 13), prefers to interpret this language as descriptive of the theurgist’s “passivity” in preparation for the theurgic *ergon*. See discussion in Introduction.

8. ἀλλά: Dam.; οὐδέ, cj. Kroll and Festugière (following Thilo). But οὐδέ here, as Lewy notes (p. 166, n. 373), negates the sense of the entire fragment.

ταναοῦ/ταναῆ: Lewy (pp. 168-169, and so Des Places) translates this term as “subtle,” but Hadot (Lewy², p. 709, n. 36) is surely correct in arguing that this expression properly conveys the sense of “extension,” as reflected in the use of τεῖναι, *infra*, l. 11 (= v. 9). Cf., similarly, ἐκτείνας πύριον νοῦν, fr. 128; sed anime noema in unum ampliare, fr. 9a. Cf. also, fr. 12, where ταναῆ describes the “extension” of the Monad into duality. For Synesius, ταναῆ is descriptive of matter: *H.* 1(3), 40: ταναῆς ὕλας. My translation of the entire expression νόου ταναοῦ ταναῆ φλογί is based on Festugière, *Rév.*, IV, p. 133: “tendant à l’extrême la flamme de l’intellect.” Cf., also, Chaignet, *Damascius*, I, p. 245, and n. 1: “la flamme infinie d’une raison infinie.” For Chaignet, ταναῆ conveys the sense of “extension without limit.”

8-9. πάντα μετρούση πλὴν τὸ νοητὸν ἐκεῖνο: The point here is that the Highest God cannot be “measured” in any sense since he is without limit and absolute simplicity. (In this regard, cf. the description of the “Once Transcendent” in fr. 152.) The act of “measuring” (like “division”) begins at the level of the Second Intellect. Cf. μετροῦσα, fr. 23; μετρεῖται, fr. 31.

10-11. ἄγνὸν ὄμμα ψυχῆς: The “eye of the soul” is a common expression for the “spiritual eye” in man and can be equated with the “flower/flame of mind.” Cf. ὄμματα πάντα, fr. 112; ψυχῆς ὄμμα φέριστον, fr. 213.

11. τεῖναι κενεὸν νόον: The “empty mind” is that which is free of all forms of normal cognition (i.e., it no longer “measures” or focuses “intently” on its object), but is in a state of passive awareness, ready to apprehend or intuit the unified simplicity of the Highest God. Cf. *supra*, l. 5. Cf. also, Numenius’ expression ἔρημον/ἐρημία, fr. 2 (Des Places), as the place where the Good is found.

12. ἐπεὶ νόου ἕξω ὑπάρχει: In other words, since the intelligible reality of the First God is beyond any form of human thought, it can only be grasped indirectly by that organ or faculty (i.e., “flower/flame of mind,” “eye of the soul”) to which it is akin. This statement does not contradict fr. 20: τὸ νοητὸν οὐ νοῦ χωρὶς ὑπάρχει (as Dodds thought; see *Proclus: El. Th.*, p. 287) since fr. 20 is describing an ontological situation *vis-à-vis* the Second Intellect, whereas v. 10 of fr. 1 is concerned with human cognition (and so Kroll, p. 12; Lewy, p. 165; Hadot, *Porphyre*, I, p. 325, n. 1). Cf., also, fr. 84: αὐτὸς πᾶς ἕξω ὑπάρχει. But here, the one who “exists outside” is the Highest God, who is essentially beyond all categorization. For the later Neoplatonists, the noun ὑπαρξίς (Victorinus: *existentia*) became a regular designation for the Chaldean Father. See, e.g., Rist, “Mysticism,” pp. 217-225.

Fr. 2

1. **φωτὸς κελάδοντος**: This expression apparently alludes to the “rushing sound” of the revolving, celestial spheres. (Cf. *ibid.*, fr. 111; Lewy, pp. 192-193 and n. 59.) In Lewy’s interpretation (p. 194), the raiments formed from the substance of the spheres make up the “defensive armor” (or “vehicle”) of the soul (cf. fr. 61 and notes) and serve as a form of protection when the soul makes its ascent (depicted in this fragment as a type of “magical assault”).

2. **ἀλκῇ τριγλῶχινι**: An allusion to the triadic nature of the First God. Cf. Damascius, I, 254, and II, 62, 29 (where God is praised as τριγλῶχης); Synesius, *H.* 9(1), 66: τρικόρυμβον ἄλκην (as descriptive of the Monad). Cf., also, τριούχον, fr. 26 and notes.

3. **πᾶν τριάδος**: cf. Ruelle and Kroll; παντοιάδος, codd.; and so Lewy, p. 195, n. 74, who translates this neologism as “Manifold Universe.” Cf., also, Des Places, “Notes,” p. 321.

σύνθημα: This technical term (cf. fr. 109; σύμβολα, fr. 108) is equated by Lewy (p. 195) with the *voces mysticae* or hidden, divine names of the gods. (As such, this term is also equated with the Iynges; cf. frr. 76 and 77.) Here, the τριάδος σύνθημα or “token of the triad” can be equated with the “triple-barbed strength” of v. 2 (as the *vox mystica* of the Highest God) and thus be understood as a theurgic power which functions as a “focusing” device to prod the soul upward. In addition, Lewy suggests that the σύνθηματα, in general, functioned as the “magical” means of controlling demonic powers during the ascent. In this regard, cf. Synesius, *H.* 1(3), 539, 620, where the “seal” (σφραγίς) of the Father (equated in vv. 538 and 628 with the term σύνθημα) is said to ward off demonic attacks. But with Synesius, additional Christian imagery is also likely, as the term σφραγίς is used in both orthodox and Gnostic Christian sources to designate baptism, both in its usual lustral sense and, in the Gnostic sources, designating, as well, a “spiritual” baptism or “sealing” of the soul as it ascends. As such, Gnostic “sealing” is also a means of controlling demonic/archontic powers. Cf., e.g., *1 Jew*, chs. 44-52; *Pist. Soph.*, esp. ch. 138; *Marsanes*, NHC X, 2,12-14; 66*, 1-5; *Trim. Prot.*, NHC XIII, 49,27-32.

4. **ἐμπυρίοις ὄχετοῖς**: These “empyrean channels” are the mystical rays of the sun on which the soul makes its ascent. Cf. fr. 65, 66, 110; Synesius, *H.* 1(3), 306; 2(4), 203; 4(6), 36. See Geudtner, pp. 53-56.

5. **περὶ αὐτῆς**: In Damascius’ interpretation, this fragment refers to the acquisition of “intelligible knowledge” in the manner set forth in fr. 1. In this regard, cf. Proclus, *In Parm.* VII (ed. C. Steel, p. 512, 86-88 = Kl.-Lab., p. 58, 22-24), where Proclus describes the *via negativa* approach to the One as a type of combat: “...que ab abnegationibus est via ad ipsum plane et ille (sc. Socrates) determinavit, dicens ‘ut in pugna’ oportere omnia ab ipso auferre et ab omnibus illud separare” (*Rep.* 534 c 1).

ὁ χρησμοδῶν θεός: Probably Apollo; see Lewy, p. 6.

Fr. 3

1. **ὁ πατήρ**: A frequent designation for the Highest God (*passim*). The later Neoplatonists, however, had problems with this term, sometimes understanding it in the Chaldean sense (e.g., Porphyry, *De regressu an.*, p. 32*, 24 Bidez), other times equating it with the highest member of the first intelligible triad (e.g., Pro-

clus; see notes to fr. 1). See, also, the discussion in Rist, "Mysticism and Transcendence," p. 218 ff.

ἡρπασσεν: This expression (Lewy translates it "rapt away;" see p. 78 and n. 45; cf. Hadot, *Porphyre*, II, p. 91 and n. 1: "Le père s'est dérobé lui-même") underscores the ontological separation of the Father, who exists apart from everything (cf. fr. 84). This radical transcendence approaches a *via negativa*, as the Father, ultimately, is beyond characterization (cf. fr. 18 and 191). In the context of Psellus, this expression indicates that the Father is ἀκατάληπτον and ἀπερίληπτον. Cf., also, Proclus, *Exc. chald.*, IV; p. 194, 29-31 Pitra: Εἰ γὰρ ὁ πρῶτος πατήρ ἀρπάζειν ἑαυτὸν λέγεται τοῦ νοῦ καὶ τῆς δυνάμεως, τίς ὁ μηδὲ οὕτως ἀρπάσαι δεηθεὶς ἑαυτὸν, ἀλλ' ὑπερῆρπασμένος ἀπὸ πάντων ἀπλῶς, καὶ θεὸς πάντων ὑμνούμενος;

Plotinus also uses this expression, but in connection with the contemplative ascent to Nous; e.g., *Enn.* V.3.4.11: συναρπάσαντα ἑαυτὸν εἰς τὸ ἄνω. An analogous term is χωρίζειν, which is common not only to the later Neoplatonists (as well as Plotinus), but to Gnostic sources as well (in both an ontological and anagogic sense). Cf., e.g., *Marsanes*, NHC X, 9,9 and 22, where the term ἀναχωρεῖν expresses, respectively, the ontological "withdrawal" of the Aeon Barbelo (apparently from two of the "powers" of the "Three-Powered One") as well as the "withdrawal" of the Gnostic into his self. Similarly, in 9,29-10,2, the "invisible Spirit" is said to "run up" (ΠΩΤ ΑΖΡΗΨ) to his "place" (τόπος), expressing this same idea of divine withdrawal or contraction. However, in the last analysis, it is only Plotinus who achieves a thorough-going transcendence with his doctrine of the One. See, in this regard, Dodds, "Parmenides," pp. 129-142; Dillon, *Middle Platonists*, pp. 386-389.

A last analogy is found in Paul's *Epistle to the Philippians*: οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα (Phil. 2:6). L. Abramowski would interpret this New Testament usage of ἀρπαγμὸν as a similar expression of transcendence; see *Drei christologische Untersuchungen*, pp. 1-17.

2. **δυνάμει νοερᾷ:** An allusion to the Second or Demiurgic Intellect, who is directly responsible for shaping the cosmos according to the Ideas. Cf. fr. 5 and 7; Festugière, *Rév.*, IV, p. 132.

ἴδιον πῦρ: i.e., the fiery essence of the Father which remains separate and distinct from the Second Intellect. Cf. ἴδιον, fr. 82; Synesius, *H.* 8(9), 54: ἰδίου πυρὸς ἀρχάν (but here, with reference to Christ).

Fr. 4

3. **ἡ μὲν γὰρ δύναμις κτλ.:** On the basis of this oracle, the later Neoplatonists discerned a Chaldean triad of Father (= ἐκείνω; ἐκείνου), Power, and Intellect. Porphyry, apparently, was the first to make this distinction; cf., e.g., *De regressu an.*, pp. 36*, 15-19; 37*, 7-10 Bidez; Hadot, *Porphyre*, II, p. 91 and n. 2. This triad was also understood by the later Neoplatonists in terms of ὑπαρξεις, δυνάμεις/ζωή, νοῦς. However, as Tardieu points out ("Oracles chaldaïques," pp. 214-215), triads of this type antedate Porphyry, since similar triads appear in the Gnostic sources known to Plotinus and his school. Cf., in this regard, the triads ὑπαρξεις, **ΩΝΖ** = ζωή, νοῦς (*Steles Seth*, NHC VII, 125, 28-32); **ΠΗ ΕΤΕ ΠΑΙ ΠΕ** = ὑπαρξεις or τὸ ὄν; **ΩΝΖ** = ζωή; **ΤΜΗΤΕΙΜΕ** = νοήσις (*Allogenes*, NHC XI, 49, 28-38). See Robinson, "Three Steles of Seth," pp. 132-142. Pearson (*Nag Hammadi Codices IX and X*, pp. 246 and 275) suggests that the triad

γνώσις, ὑπόστασις, ἐνέργεια in *Marsanes*, X, 9, 16-18 belongs to this group as well. In terms of the Chaldean triad, Proclus (cf. *Th. pl.*, 365, 3ff.) and Damascius (cf. I, 87, 1-4 = fr 27; 108, 17-19) placed it beneath the One at the level of the first intelligible triad. (See Hadot, *Porphyre*, I, pp. 260-272; Rist, "Mysticism and Transcendence," p. 218 ff.) In any event, the triadic understanding of this oracle (combined with the monadic-triadic language of fr. 26 and 27) resulted in an understanding of the Chaldean First God as a three-in-one deity, a notion congenial to both Synesius and Victorinus, who grafted the Chaldean triad (as mediated through Porphyry) onto the Christian Trinity. The result: a median, feminine hypostasis equated with the Christian Spirit. See further discussion in Introduction.

In addition, this fragment also suggests the possibility of a primordial, bisexual deity; i.e., a Father who exists alongside of or "with" (σύν) his Power. (See Kroll, p. 28; Lewy, pp. 82; 340-343.) The Second Intellect would then be generated from this androgynous god (ἅπ' ἐκείνου). A bisexual First God is also mentioned in *C.H.* I.9 (ἄρρενόθηλος); *Asclepius*, 20 (Deus...utroque sexus fecunditate plenissimus), and in several Gnostic sources (e.g., *Gos. Eg.*, NHC III, 42, 10-11: **ΠΡΟΟΥΤ ΣΖΙΜΕ ΝΕΙΩΤ**). Cf., also, Synesius, *H.* 5(2), 63-64: σὺ πατήρ, σὺ δ' ἔσσι μάτηρ/σὺ μὲν ἄρρην, σὺ δὲ θῆλυς. But the immediate source of Synesius' imagery is probably Porphyry; cf., *De philos. ex or. haur.*, Wolff, p. 146: δ' ἔσσι πατήρ καὶ μητέρος (see Lewy, p. 24, n. 59). Theiler, 1942, pp. 6-7 = 1966, p. 259 cites a similar passage from Macrobius, *In Somn.*, I, 6, 7 ff.: "unum autem, quod μονάς id est unitas dicitur, et mas et femina est..." Theiler, *ibid.*, suggests that this passage from Macrobius probably derived from Porphyry's lost commentary on the *Timaeus*, but would ultimately reflect a Chaldean origin. Thus the notion of a bisexual Supreme God as a Chaldean tenet is fairly secure (despite Dodds' objection that such a notion is not "explicitly attested for the Oracles"; see "New Light," p. 266, n. 9 = Lewy², p. 695, n. 9).

Fr. 5

2. **πῦρ ἐπέκεινα τὸ πρῶτον**: As a "Transcendent Fire," the Chaldean First God, although appropriating Stoic imagery, nevertheless remains removed from the lower orders of being and participates only indirectly in the process of creation. Cf., esp., ἴδιον πῦρ, fr. 3; ἅπαξ ἐπέκεινα, fr. 169.

ἔην δύναμιν κατακλείει: Here, "power" again alludes to the Second Intellect. Cf. ἔη δυνάμει νοερᾷ κλείσας, fr. 3.

3. **νοῦ νόος**: i.e., the Second Intellect. Epithets of this type are common. Cf., esp., πηγὴ πηγῶν, fr. 30 and notes. Cf., also, χρόνου χρόνος, fr. 185.

3-4. **ὁ κόσμου τεχνίτης πυρίου**: The Second Intellect as Demiurge initially fashions the intelligible or Empyrean World of Ideas. Cf. ἐργοτεχνίτης/τεχνίτης, fr. 33; ποιητής, fr. 68 (here, it is the sensible world which is formed).

Fr. 6

3. **ὑπεζωκώς**: In the context of Simplicius, this expression is descriptive of Atlas. However, in a Chaldean context, the reference would be to Hecate as the "girdling" World Soul. In this regard, cf. ὑπεζωκὸς πυρὸς ἄνθος, fr. 35 and notes. Although Lewy (pp. 353-354 and n. 159; cf. p. 92 and n. 101) feels this "girdling" notion is dependent on Plato, *Tim.*, 36 e, Dodds ("New Light," p. 270,

n. 24 = Lewy², p. 699, n. 24) contests this dependence as “over-ingenious.” Lewy (p. 93) also notes that statues of Hecate often included a girdle (ζωστήρ) wrapped about her hips, which the Neoplatonists interpreted in cosmic terms; e.g., Damascius, I, 242, 14 ff. Proclus (*In rem p.*, II, 225, 1-5; cf. Lewy, p. 92, n. 102; Exc. VII, p. 484) situates ὁ ὑπεζωκῶς—as a noetic entity—at the lowest point of the intellectual order, and thus on the border of the intelligible and sensible worlds (in the manner of the World Soul). Tardieu (“Oracles chaldaïques,” p. 208, following Kroll, *loc. cit.*, n. 1) equates ὑπεζωκῶς with the Valentinian Horos, who performs a similar “girdling” function between the intelligible and sensible orders.

ὁ μὴν: Damascius, II, 13, 29 (who quotes our line in full); codd.: οὐ μὴν and ἡμῖν. Heiberg did not isolate this line as a Chaldean verse, but kept it as part of Simplicius’ text. Thus, for Heiberg, the line referred to Atlas as ὑπεζωκῶς τις, οὐ μὴν νοερός. Bidez, however (*RPh*, 1903, pp. 79-81), was the first to separate this line from Simplicius’ text (following Damascius), thus constructing our two-verse oracle. Kroll evidently overlooked Simplicius altogether, citing only Damascius’ text (and so Lewy). But then Festugière, in apparent ignorance of Bidez’s research, “discovered” these two lines once more (“Un Vers méconnu des Oracles chaldaïques dans Simplicius,” *Symb. Os.*, XXVI, 1948, pp. 75-77), but neither Bidez nor Festugière was able to connect the role of ὑπεζωκῶς with the Chaldean Hecate.

5. πῦρ πρῶτον καὶ πῦρ ἕτερον κτλ.: Festugière (*ibid.*, p. 77) understands this line as referring to the first and second “feux-intellects” who are separated by the median ὑπεζωκῶς. However, if ὑπεζωκῶς is understood as a World Soul figure, then the two fires of this line refer, respectively, to the noetic “fire” (or sun) of the intelligible world and its material counterpart, the mundane sun. Cf., in this regard, ἄλλο πυρῆσμον, fr. 65 and notes; πυρὸς ὄγκος...ἕτερος, fr. 68 and notes. See, also, Kroll, p. 35; Bidez, *ibid.*, p. 81. But either interpretation is possible, assuming a pervasive, median principle (Hecate/δύναμις/ὑπεζωκῶς) operating at various levels of reality.

σπεύδοντα: Cf. fr. 115, 116, 134.

μιγῆναι: Cf. μιγνυμένων, fr. 66 (in an anagogic context).

Fr. 7

1. ἐξετέλεσσε: The “activity” of the Father consists of “perfectly” thinking the world as an intelligible model. Cf. οὐ...ἀτελής, fr. 13.

1-2. νῶ παρέδωκε δευτέρῳ, ὃν κτλ.: Cf. Numenius, fr. 17 (Des Places): ὦ ἄνθρωποι, ὃν τοπάξετε ὑμεῖς νοῦν οὐκ ἔστι πρῶτος, ἀλλ’ ἕτερος πρὸ τούτου νοῦς πρεσβύτερος καὶ θειότερος. The problem of influence here is much discussed. Dodds (“Numenius,” p. 11, *contra* Festugière, “Religion grecque,” p. 482; cf. Waszink, “Porphyrios,” pp. 43-45) argues (rightly, I think; cf. Tardieu, “Oracles chaldaïques,” p. 234) for a Chaldean origin: “...the address to mankind is both natural and usual in oracles, whereas in a philosophical dialogue it is anything but usual and has in fact the air of being dragged in by Numenius.” But cf. Lewy (pp. 320-321 and notes 26-29), who argues for a third source, suggesting that both Numenius and the *Oracles* mutually borrowed a “paraenetic motif” from Platonists of “similar tendency.” (Cf. Dillon, *Middle Platonists*, p. 364 who, similarly, would not rule out a third source.) Lewy also points out that the “profound differences” between the *Oracles* and Numenius

(e.g., Numenius' dualism with its evil world soul in contrast to the monistic, "Father-generated" universe of the Chaldean system; the developed doctrine of Chaldean emanations which is missing in Numenius) further argue against direct borrowing. This may be true for both systems as a whole, but should not then preclude a process of selective borrowing in terms of certain congenial ideas. Thus, it may well be that Numenius has borrowed this particular verse (assuming his eclectic philosophical interests) as supportive of his "two Intellects" doctrine.

Fr. 8

2. **δυάς**: An allusion to the dyadic nature of the Second Intellect, who functions both as a contemplative and active (or demiurgic) Mind; i.e., he both contemplates the intelligible world as well as directs his activity towards the sensible world. Cf. **δύο**, fr. 12; **δις ἐπέκεινα**, fr. 169 and notes. Cf., also, Numenius, fr. 15 (Des Places): **ὁ μὲν οὖν πρῶτος περὶ τὰ νοητά, ὁ δὲ δεύτερος περὶ τὰ νοητά καὶ αἰσθητά**. (See Lewy, pp. 114-115 and n. 187; Festugière, *Rév.*, III, pp. 55-56; Des Places, pp. 125-126.)

τῷδε: Most likely the Father or First Intellect (and so Festugière, *Rév.*, III, p. 55; Des Places, p. 121). But cf. Lewy (p. 114, n. 187), who suggests the Second Intellect and translates v. 1 as "duality is attached to him," viz. the Second Intellect (and so Hadot, *Porphyre*, I, p. 201, n. 1). Cf., also, Dillon ("The Concept of Two Intellects," pp. 177-179), who argues that fr. 8, as a whole, should be regarded as a continuation of fr. 7 (which Lewy had already suggested; see p. 112, n. 181) and, thus, would understand **τῷδε** here as referring to the **νῶ δευτέρῳ** of fr. 7. This "Dyad" of fr. 8, then (as a Second Intellect), would be third in rank after the Father and a First Intellect distinct from the Father. Thus, for Dillon, this doctrine of "two Intellects" (situated after the Father) would differ from that of Numenius, for whom the First Intellect remains supreme. But such a schematization of the Chaldean hierarchy (in terms of any well-defined doctrine) cannot be affirmed on the basis of the fragments. The most that can be said is that the *Oracles*, perhaps, were moving in this direction, but essentially remained fluid in doctrine.

It should also be noted that Dillon's argument, in part, is based on the comments of *Anon. Taur.* IX, 1-5, where there is mention of the Father's **δύναμις**, **νοῦς**, and **ἄλλον πάλιν <ν>οῦν**. But as Dillon states, this doctrine may well be a Porphyrian innovation (or even criticism) of Chaldean teaching, especially assuming Porphyry's purported authorship of this "anonymous" document. In this regard, see Hadot, *Porphyre*, I, pp. 102-143; II, pp. 61-113.

4. **τὰ νοητά**: i.e., the Ideas. Cf. frr. 31, 40, 108.

5. **αἰσθησιν**: Cf. **αἰσθητοῖς**, fr. 40; **αἰσθητά**, fr. 41.

κόσμοις: A probable allusion to the stars. Cf. **κόσμων**, fr. 34. See Kroll, p. 28; Festugière, *Rév.*, III, p. 55, n. 5.

Fr. 9

Fragments 9 and 9a have been isolated as Chaldean by Saffrey (*loc. cit.*), but Saffrey does not attempt to reconstruct the Greek. Earlier, Theiler had reconstructed part of our fr. 9a (= fr. 9, Des Places), but his reconstruction is problematic (see *infra*.) Following Saffrey, then, no attempt has been made here

to reconstruct either the Greek or meter of these lines. However, the fragments have been separated from Proclus' text by quotes to maintain the uniformity of our text.

2. le unum: Moerbeke has introduced the French article here rather than use a Latin demonstrative pronoun; see discussion in Steel, V. I, pp. 44*-45*.

5. omnia enim ex uno entia: Cf. fr. 10: εἰσὶν πάντα ἑνὸς πυρὸς ἐκγεγαῶτα. If the Latin here is an accurate reflection of the Greek text (and not a re-wording of either Proclus or his Latin redactor), then the *Oracles* apparently referred to the Highest God as One in addition to his other designations. But cf. notes to fr. 10.

5-6. omnia...secta sunt sicut intellectualiter: Saffrey (p. 233, n. 51) compares the expression νοεραῖς τομαῖσιν in fr. 1. Cf., also, ἐμερίσθησαν νοερῶ πυρὶ μοιρηθεῖσαι εἰς ἄλλας νοεράς, fr. 37, with regard to the "division" of the Ideas/Intelligibles.

6. in corpora multa: Cf., again, fr. 37, where (in a slightly different sense) the Ideas/Intelligibles are said to "break" (= "divide") themselves on the "bodies" of the worlds (ῥηγνύμεναι κόσμου περὶ σώμασιν).

Fr. 9a

3. neque in tuo intellectu detinere: Theiler (p. 94, Klibansky-Labowsky) reconstructs the Greek as: ...μηδ' ἐν σῶ νῶ καταῖσχειν (= fr. 9, Des Places; cf. νῶ μὲν κατέχειν τὰ νοητά, fr. 8). But Tardieu (Lewy², p. 679) finds Theiler's restoration problematic, suggesting (as Saffrey has done) that the entire Latin text should be cited here instead.

multivarium aliud: Saffrey (p. 222) cites as a parallel πολυποικίλου ὕλης, fr. 34 and, thus, would reconstruct the Greek here as: πολυποίκιλον ἄλλο.

4. anime noema in unum ampliare: Cf. fr. 1, v. 6: νόου ταναοῦ ταναῇ φλογί; v. 9: τεῖναι κενεὸν νόον εἰς τὸ νοητὸν. Thus, this Latin fragment reinforces our contention that the Chaldean *anagōgē* consisted, in part, of a genuine contemplative (or *via negativa*) approach to the Highest God. But whether fragments such as these should be labelled "philosophical" (as opposed to "theurgical"), as Saffrey suggests (p. 219), is problematic. See further discussion in Introduction.

Fr. 10

1. ἑνὸς πυρός: Whether the Chaldeans ever designated the Highest God simply as "One" is problematic. According to *Anon. Taur.* IX,1 (see Kroll, p. 12), the answer is no: ὥς καὶ τὸ ἐν λέγειν αὐτὸν εἶναι παντελῶς παραιτεῖσθαι. (See Hadot, *Porphyre*, II, p. 64 ff., who argues that Porphyry is the author of this "anonymous" work.) But cf. Psellus, *P.G.* 122, 1149 c 5-6: μίαν ἀρχὴν τῶν πάντων δοξάζουσι, καὶ ἐν αὐτὴν καὶ ἀγαθὸν ἀνυμνοῦσιν; *Hypotyp.* 1: ἀπὸ τοῦ ἀρρητου...ἑνός. (Psellus' interpretations are, perhaps, based on a Proclan exegesis of our fragment. See Lewy, p. 81, n. 54. Cf., also, fr. 9: omnia enim ex uno entia.) Hadot, *ibid.*, p. 93, n. 3, suggests that the ambiguity here may simply reflect a tension between "the affirmation and negation of the notion of the One." This tension is certainly borne out in those fragments where the Highest God is affirmed as Father, Monad, Intellect, etc., but then negated as essentially unknowable (e.g., fr. 3, 18, 84); but his affirmation simply as One remains inconclusive.

Fr. 11

1. ἐν τοῖς νοητοῖς καὶ κρυφίοις θεοῖς: Cf. Proclus, *El. Th.*, prop. 162: πᾶν τὸ καταλάμπων τὸ ὄντως ὄν πληθος ἐνάδων κρύφιον καὶ νοητὸν ἐστὶ. (See O'Neill, *Proclus: Alc. I*, p. 32, n. 102.)

τριττῶν...ὑποστάσεων οὐσῶν: In addition to the "Good," Proclus mentions "Wisdom" (τὸ σοφόν) and "Beauty" (τὸ καλόν).

3. τᾶγαθόν: If Westerink's reconstruction of this line is correct, then the *Oracles* characterized the Highest God as Good as well, perhaps, as One; see *supra*, fr. 9 and 10. But cf. Kroll, *loc. cit.*, who cites only the final hemistich as oracular; and so Lewy, p. 80, n. 52. Cf. Proclus, *In Eucl.*, *loc. cit.*, for the same attestation.

νοῦσα: cj. Westerink; νοούσης, codd.

πατρικὴ μονάς: Although Monad, the Father is also implicitly a triad. Cf., e.g., μουνάδα/τριούχον, fr. 26; τριάς/μονάς, fr. 27.

Fr. 12

1. (ἡ ὁλότης): In the context of Damascius, "wholeness" is equated with Aion or "Eternity." Cf., in this regard, (τὸ) ὅλον φῶς, fr. 59. For Proclus, however (*loc. cit.*), this term is understood in a Pythagorean context and thus equated with "the line" (ἡ γραμμή).

3. ταναή (γὰρ) μονάς ἐστὶν ἡ δύο γεννᾷ: Damascius equates this notion of "extensibility" or "tension" (τετάσθαι, l. 1) into "duality" with Aion; for Proclus, the context is again Pythagorean, and thus descriptive of the "point" (as monad) extended into the "line" (as dyad). In a Chaldean context, however, δύο would properly refer to the Second Intellect. Cf. δνᾶς, fr. 8; cf., also, ταναοῦ/ταναῇ, fr. 1 and notes.

4. μένειν αἰεὶ τῇ ἀόκνῳ στροφάλιγγι: Cf. αἰεὶ τε μένειν ἀόκνῳ στροφάλιγγι, fr. 49 (with reference to Aion). Because Damascius quotes part of this oracular fragment here (in addition to his equation of "wholeness" with Aion), Lewy (p. 99 and notes 137-138) suggests combining these two fragments in the following manner: Αἰὼν πατρογενὲς φᾶος <ὡς> ταναὴ μονάς ἐστὶ, ἡ δύο γεννᾷ: <καὶ ἡ> πολὺ, etc. For Lewy, then, fr. 12 means that Aion is a "subtle monad" with a "dual aspect;" viz. he is "sustained" by the "strength" of the Father while transmitting motion or "light" to the Ideas (or "Sources" and "Principles;" see fr. 49). This interpretation is a trifle over-ingenious. It is simpler to see fr. 12 as simply alluding to the "extension" of the Father or First Intellect (as μονάς; cf. πατρικὴ μονάς, fr. 11) into the demiurgic Second Intellect (or "Dyad;" see *supra*).

Fr. 13

1. πατρικῆς ἀρχῆς: Another designation for the Highest God, who is the Source or Principle of all that exists. Cf. Synesius, *H.* 1(3), 172; 2(4), 62: ἀρχῶν ἀρχά. Cf., also, fr. 40 and 49, where the ἀρχαί are the Ideas contained in the Paternal Principle. See, also, Lewy, pp. 115-116 and n. 192.

οὐ...ἀτελής: Cf. ἐξετέλεσσε, fr. 7. Psellus, *loc. cit.*, connects this Chaldean notion of Paternal perfection with *Jas.* 1:17: πᾶν δῶρημα τέλειον ἄνωθεν ἐστὶ καταβαῖνον ἐκ τοῦ πατρὸς τῶν φώτων.

τροχάζει: Cf. τροχάουσαν, fr. 56.

Fr. 14

1. *πατήρ οὐ φόβον κτλ.*: The meaning of this verse is obscure. Lewy (p. 147, n. 295) thinks Psellus, *loc. cit.*, incorrectly inserted *πατήρ* here and suggests that the beginning of the line might have read instead: οὐ <μὲν γάρ> φόβον, etc. In Lewy's analysis, the verse is directed against the current magical belief that an invoked god inspired terror or fear.

ἐνθρώσκει: Compounds of *θορεῖν* are common in the *Oracles*; cf. frs. 34, 35, 37, 42, 76, 87. See, also, Theiler, 1942, p. 15 = 1966, p. 269.

πειθῶ: Cf. *πειθηνίδι*, fr. 81 (as descriptive of the Father's "will"). See Cremer, p. 17.

Fr. 15

3. *πᾶς ἀγαθὸς θεός*: Proclus here is commenting on Plato, *Rep.* II, 379 b-c to the effect that God is essentially good. According to Proclus, Plato's remarks must be expanded to include the notion that "every god is good," a view he then substantiates by quoting this verse from the *Oracles*. This Chaldean verse, however, is probably distinguishing between "good" or "true" gods who are helpful to mankind, and those spirits or demons who are evil and deceitful (particularly in the context of various theurgic rites). Cf. frs. 88-93 and notes; Iambl., *De myst.*, III.31; Lewy, pp. 273-275 and n. 55.

4. *νήψατε*: This notion of "sobering up" is also found in the *Hermetica* (e.g., *C.H.* I.27; VII.1; 2) and Gnostic sources (e.g., *Gos. Truth*, NHC I, 22, 16-20). The general idea here is that those who are "intoxicated" by the world and its passions need to "sober up" and reflect on the true nature of reality. But cf. fr. 97, where the soul is said to be "drunk" on god, a metaphor often expanded to the idea of "sober drunkenness." In this regard, cf. Lewy, *Sobria ebrietas, passim*, who especially cites numerous references in the writings of Philo. Cf., also, Jonas, *Gnostic Religion*, pp. 68-73. Des Places would also now translate this expression as "sober up" ("degrissez-vous") rather than "abstain" ("jeûnez"); see "Notes," p. 322.

Fr. 16

1. *τὸν ὑπερουράνιον τόπον*: i.e., the intelligible world. Cf. Iambl., *De myst.*, VIII.7: *ὑπερουράνιων θεῶν*; fr. 18: *ὑπέρχοσμον*; fr. 19 and 209: *ὑπέρχοσμοίς*.

2. *θεοθρέμμονι*: Lewy (p. 160, n. 355) cites Plato, *Phaedrus*, 247 d as the *locus classicus* of this term: *θεοῦ διάνοια νῶ...τρεφόμενη*. Cf. *τροφή*, fr. 17.

σιγή: "Silence" characterizes the supermundane "depth" or "abyss" where the Father dwells. Cf. Synesius, *H.* 1(3), 82; 2(4), 83, 85; 5(2), 22, 65; 8(9), 61; 9(1), 75. Cf., also, *σίγα*, fr. 132; Des Places, *testimonia*, p. 70, for additional parallels. In the Gnostic sources, *σιγή* often designates the female syzygy of the Highest God (who, in turn, is often called Abyss). See, e.g., Iren., *Adv. Haer.*, 1.1; 2.1; *Val. Exp.*, NHC XI, 22, 26. Des Places now suggests that fr. 16, in its usage of *σιγή*, is "closer" to a Gnostic milieu than he had previously thought; see "Notes," p. 323.

3. *τῶν πατέρων*: A reference either to the Father and Second Intellect (cf. fr. 22, 50 and notes) or to the rulers of the three worlds of Chaldean cosmology (cf. fr. 73 and notes). See, also, Lewy, p. 160 and n. 353; Theiler, 1942, pp. 9-12 = 1966, pp. 262-263.

Fr. 17

1. τῶ δὲ νοοῦντι: In the context of Proclus, a reference to the perceptive capacity of the gods and certain "wise men" (= the theurgists? Cf. Festugière, *Tim.*, I, p. 46, n. 3). See, also, Lewy, pp. 160-161 and n. 355, who suggests that the gods in question are the νοεροὶ θεοί (based on Proclus, *In Crat.*, 92, 12-14).

τροφή: Cf. θεοθρέμμονι, fr. 16.

Fr. 18

1. τὸν ὑπέρκοσμον πατρικὸν βυθόν: "Paternal Abyss" characterizes the noetic or "supermundane" home of the Father. Cf., e.g., Synesius, *H.* 1(3), 132: ἀκάμαντι βυθῶ; 189: βυθὸν ἄρρητον; 5(2), 27: βυθὸς πατρῶος; 9(1), 116: βυθὸν...θεολαμπῇ; 1(3), 411: βάθος αἰώνων. See, also, Lewy, p. 159, n. 35; Des Places, *testimonia*, p. 70, for additional parallels. In fr. 163, however, the terms βυθός/βάθος also designate the Material World. A similar equation is found in Plotinus as well, where both the One and matter are characterized in terms of absolute simplicity (e.g., *Enn.* VI.7.13.3-4). See Tardieu, "Oracles chaldaïques," pp. 205-209, who also cites Gnostic parallels to what he calls this "apophatic characteristic of high and low." Des Places now affirms that Chaldean usage of βυθός is closer to Gnostic usage than he had previously thought; see "Notes," p. 323.

νοοῦντες: Again, knowledge of the Highest God is a matter of intelligible perception (cf. e.g., frs. 17 and 19).

2. πρὸς αὐτούς: For Proclus, the "intellectual gods" (cf. notes to fr. 17). In Lewy's analysis (pp. 159-161), the Chaldeans did not distinguish between intellectual and intelligible gods (as did the later Neoplatonists), but asserted only the existence of planetary gods situated beneath Aion. However, these planetary gods, in Lewy's words, were "endowed with intellectual knowledge of the intelligible world" and thus were conceived of as "noetic entities."

ὁ ὕμνος: Cf. τὸν Παῖνα ἀείδειν, fr. 131.

Fr. 19

2. τόνδε...θεόν: A reference to the Paternal Intellect; see Lewy, p. 160, n. 354.

πᾶς νοῦς: i.e., "every divine mind" has the ability to perceive the Paternal Intellect; cf. fr. 18. From frs. 17-19, it can be inferred that ascent to the intellectual gods (or the Chaldean equivalent) imbued the soul with a similar noetic disposition, in preparation for the final "leading upward" towards the Father himself (as described in fr. 1).

Fr. 20

1-2. οὐ γὰρ ἄνευ νόος κτλ.: (Des Places' text mistakenly reads νοός.) This fragment suggests that the intelligible world of Ideas exists within the mind of the Second Intellect (νόος) and not outside. (Cf. fr. 8: νῶ μὲν κατέχειν τὰ νοητὰ.) Such a notion is consistent with second-century speculation about the ontological location of the Platonic forms. See Lewy, pp. 167 and n. 379; 322-324; Festugière, *Rév.*, III, p. 56, n. 3; Hadot, *Porphyre*, I, p. 325, n. 1.

Fr. 20 *bis*

This fragment is neither cited by Kroll nor designated as oracular by Chaignet, but Lewy suggests the possibility; see p. 167, n. 379.

1-2. (ὁ πατήρ) νοητόν: Cf. τι νοητόν, fr. 1.

2. τὸ νοοῦν: The primary function of the Father is to "think" the intelligible world of Ideas. However, it is the Second Intellect who actively fashions the intelligible world on the model of these Ideas. Cf., esp., fr. 37.

Fr. 21

1. νοητῶς: Again, the reference is to the Father or First Intellect who is the intelligible source of all that exists. See Lewy, pp. 81 and n. 55; 333 and n. 75. Cf. Marius Victorinus, *Adv. Ar.* I, 50, 20: "universaliter omnimodis omnia." Hadot (*Marius Victorinus*, II, p. 852, *ad not.*) sees a reflection here of this particular fragment.

Fr. 22

3. νοῦς πατρός: Here, the Second or Demiurgic Intellect; cf. fr. 5 and 7. Festugière (*Rév.*, III, p. 55) compares fr. 5, 7, and 22 with Numenius, fr. 12 (*Des Places*): τὸν μὲν πρῶτον θεὸν εἶναι ἔργων συμπάντων. Thus, the First God or Father remains removed from his creative "acts," which are the province of the Second Intellect.

εἶπε: The notion of speech as a creative "act" is more common in Oriental than Greek traditions. The best known example, of course, is the Biblical account of creation in *Gen.* 1. Note that Proclus, *In Tim.*, *loc. cit.*, l. 23, equates εἰπεῖν with νοεῖν.

εἰς τρία...τέμνεσθαι: This initial division would involve just the intelligible world. Cf. νοεραῖς τομαῖσιν, fr. 1; τμήσιος, fr. 179. Cf., also, ἐμερίσθησαν/μεμερισμένα, fr. 37.

4. <πρωτίστου πατρός>: *Des Places* has added πρωτίστου to Kroll's emendation of πατρός. (Cf. πρωτίστου πατρός, fr. 179, intro.) The reference here is to the Father or First Intellect.

5. οὐ: codd.; οὐ, cj. *Des Places* (following Bidez); ὤ, cj. Festugière (*Rév.*, III, p. 55 and n. 3).

τὸ θέλειν κατένευσε: This expression reflects *Il.* 1, 524-530; 8, 175, where Zeus "nods" to indicate his "will." (See Lewy, p. 106, n. 165.) In the Chaldean system, "will" is a constituent of both the Father and the human soul. Cf. forms of βουλή in fr. 37, 77, 81, 107. Cf., also, νεύματι, fr. 44; Cremer, p. 102 ff. In the Gnostic and Hermetic literature, "will" is also an active, even hypostatized, aspect of God. Cf., e.g., Iren., *Adv. Haer.*, 1, 29, 1; *Gos. Truth*, NHC I, 37, 18-34; *C.H.* I.8; 31; VII.5.

ἤδη: The idea of simultaneous thought and action is also reflected in fr. 25. Cf., also, *C.H.* I.14; X.2; XIII.19; *Asclepius*, 8; *Ap. John*, NHC II, 7, 4-9.

Fr. 23

1. (οἱ σίχοι χρησμοῦ): Didymus cites this verse as one of several oracles from different sources.

2. τὰ πάντα: Although forms of πᾶς are frequent in the *Oracles*, here (and in fr. 30, 53, 68) the substantive is best translated as "the All," a *terminus technicus*

familiar to us from various Gnostic sources. (The Coptic form would be **πτηρῳ**.) In the Gnostic sources this term designates, as here, a general notion of universality as well as, more specifically, the hypostatized Aeons which, collectively, comprise the Gnostic pleroma. (See Logan, "The Meaning of the Term 'the All,'" pp. 203-208, who, in addition, includes the totality of the Gnostic "elect".)

τριάς: Here, the activity of the Second Intellect (understood triadically) whose "measures" are the Ideas. (See Hadot, *Porphyre*, I, p. 261 and n. 2, who points out that the Ideas were also understood triadically in the Chaldean system.) It is the function of the Second Intellect to delimit or measure the All by actively projecting the Ideas onto the intelligible world. See Lewy, p. 108, n. 173; cf. p. 116. Lewy cites as a parallel a similar "oracle" quoted by Hermias, *Phaedr.*, 248 a; p. 157 Couvreur: **τριάς κατὰ πάντα μετροῦσα**. Couvreur mistakenly identified this verse as Orphic; and so Kern, *Orph. Fr.* 310.

συνέχη: An allusion to the "connective" nature of this triad. Cf. fr. 24 and 30; **δέμα**, fr. 31.

κατὰ...μετροῦσα: tmesis; cf. **πάντα μετροῦση**, fr. 1; **τὰ νοητὰ μετρεῖται**, fr. 31.

Fr. 24

1. **ἡ μέση δυνάς**: In the context of Damascius, a reference to the median intelligible-and-intellectual order made up of the Connectors, Teletarchs, and Iynges. See Lewy, Exc. VII, pp. 483-484.

συνοχική: Cf. fr. 32, 80, 82, 177, 207.

τελεταρχική: Cf. fr. 86 and 177.

1 + 3. **διορίζουσα...ἀρχήν...τέρμα...μέσα**: The formula is Pythagorean. Cf., e.g., Arist., *De caelo*, A 1 268 a 10: **καθάπερ γάρ φασι καὶ Πυθαγόρειοι τὸ πᾶν καὶ τὰ πάντα τοῖς τρισὶν ὥρισται**· τελευτὴ γὰρ καὶ μέσον καὶ ἀρχὴ τὸν ἀριθμὸν ἔχει τὸν τοῦ παντός, ταῦτα δὲ τὸν τῆς τριάδος (as cited by Lewy, p. 109 and n. 174). Cf. also, *Orph. Fr.* 21 (Kern) re Zeus: **ὁ μὲν δὴ θεός...ἀρχήν τε καὶ τελευτὴν καὶ μέσα τῶν ὄντων ἀπάντων ἔχων** (= Plato, *Laws*, IV, 715 e).

3. **τάξει ἀνάγκης**: **τάξει** is equivalent to **σειρά** (cf. fr. 203) and refers to one of the "orders" or "chains" which link all aspects of the cosmos. Cf. Proclus, *In Parm.*, 904, 12-18, which is a reflection of this fragment: **ὁ δὲ εἰς πατρικὸς νοῦς πᾶσιν ἀφορίζει τὰ μέτρα τῆς μεθέξεως...ἀρχάς τε καὶ μέσα καὶ τέλη τῆς ἐκάστου τῶν εἰδῶν σειρᾶς προλαβὼν, καὶ μέχρι πόσου φθάνει ἀνάγκη τὴν ιδιότητα τὴν ἀφ' ἐκάστου καθήκουσαν**.

Fr. 25

2. **ἐνόησε**: Analogous to **εἶπε**, fr. 22. Again, the idea here is one of simultaneous thought and action. See Lewy, pp. 180-181 and n. 19.

βροτὸς δὲ οἱ ἐψύχωτο: The Father, then, is the ultimate source of particular souls. Cf. fr. 115; Psellus, *Hypotyp.* 24. Elsewhere (fr. 51 and 53), "ensouling" is associated with the World Soul.

Fr. 26

Lewy, p. 106, n. 164, thinks this isolated verse from a hymn of Proclus (see Vogt, *Hymni*, fr. II, p. 84) is a Proclan "imitation" of the verse cited *infra*, fr. 27; and so Tardieu, Lewy², p. 680. But Hadot, *Porphyre*, I, p. 96, n. 2, accepts

its authenticity, as does Des Places. Although Proclus is clearly dependent on Chaldean terminology throughout his hymns, this would be the only instance of an entire verse cited verbatim. In addition, Lydus states only that the verse is Proclan, not Chaldean, in origin. As the verse stands, then, although inspired by the *Oracles*, it is most likely the finished creation of Proclus.

1. τὸν ἅπαξ ἐπέκεινα: Another designation for the Father; see fr. 169 and notes.

2. μουνάδα: Cf. μονάς, fr. 11, 12, 27.

τριοῦχον: Cf. Damascius, I, 303, 23-25: καὶ εἰ προφῆνειεν ἐν ἑαυτῷ τὸ τριαδικὸν ἡνωμένον, πολλῶ μειζόνως τὸ ἐν μείνειεν τριοῦχον κτλ. Cf. also τριγλῶχινι, fr. 2 and notes. In the Gnostic sources, the expression **ΠΑ ΤΩΑΜΤΕ ḤḌAM** (and variants; see, e.g., *Marsanes*, NHC X, 6,19; 4,15-16; *Allogenes*, NHC XI, 45,13; *BG* 27,19-28,2) conveys the same idea. The Greek equivalent would be τριδύναμος (or τριδύναμις), a term which appears not only in the Gnostic sources but in Marius Victorinus as well (e.g. *Adv. Ar.* IV.21). Note that Hadot, *op. cit.* (cf. pp. 293-294 and n. 2), translates τριοῦχον as "triple-powered," based on Victorinus's use of τριδύναμος. See, also, Theiler, 1942, p. 12 = 1966, p. 265. In the Gnostic sources, however, the expression "triple-powered" is by no means used exclusively of the Highest God. See Pearson, *Nag Hammadi Codices IX and X*, pp. 266-268, *ad not.*; cf. pp. 245-246, for a rich discussion of this material.

Fr. 27

1. πατήρ-δύναμις-νοῦς: See fr. 4 and notes.

1-2. ὁ εἷς πατήρ ὁ πρὸ τῆς τριάδος: i.e., the Father in his monadic aspect.

3. παντὶ γὰρ ἐν κόσμῳ: Damascius, II, 87, 11-15, understands here the three worlds of Chaldean cosmology. For Proclus, *Th. pl.*, 271, 14-15, it is a matter of ἐν ἐκάστῳ διακόσμῳ (of the intelligible-and-intellectual world).

τριάς, ἥς μονάς ἄρχει: Thus, the oracle establishes a monadic-triadic principle which informs every aspect of reality. See Lewy, pp. 106-107 and n. 164.

Fr. 28

1. τὰ νοητά: i.e., the Ideas. Cf. *ibid.*, fr. 8, 31, 40, 108.

3. τῆσδε γὰρ ἐκ τριάδος: An allusion to the triadic nature of the Highest God; cf. *ibid.*, fr. 29. See, also, Lewy (pp. 116-117 and n. 195), who points out that the later Neoplatonists understood this and related verses as suggestive of a divine Ennead consisting of a) the Paternal Monad with his Power and Intellect; b) a triad of "primordial" Ideas; c) a triad of "particular" Ideas. Although Lydus attributes this Ennead to the Chaldeans themselves (e.g., *De mens.*, IV, 122; p. 159, 5-7 W.: θεὸς ὁ ἐννεάδος ἀριθμὸς ἐκ τριῶν τριάδων πληρούμενος καὶ τὰς ἀκρότητας τῆς θεολογίας κατὰ τὴν Χαλδαϊκὴν φιλοσοφίαν... ἀποσώζων; cf. Damascius, I, 299, 17: ἡ ὑμνουμένη ἐννεάς), an explicit Ennead cannot be attributed, with certainty, to the *Oracles*. The innovator here is undoubtedly Porphyry. See Hadot, *Porphyre*, I, p. 262 and n. 1.

κόλποις: A frequent expression in the *Oracles*. Here, it designates the feminine (and thereby fecundating) power in which the Father "sows the All" (cf. μήτρα, fr. 30). Elsewhere, this term is especially associated with the fecundating power of the World Soul (e.g., fr. 32, 35, 37, 56, 96). For Synesius, κόλπος not only expresses the Father's generation of the Son (*H.* 1(3), 406; 4(6), 7), but his

generation of "light," "mind," "soul" (*H.* 3(5), 29-30), as well as life *in toto* (*H.* 2(4), 195-207). A similar diversity of use is found in the Gnostic sources: e.g., *Gos. Truth*, NHC I, 24,10-11 (here, the Father's "bosom/womb" is "revealed" as the Holy Spirit); *Ap. John*, NHC II, 5,5 (here, Barbelo is referred to as the "womb of all things"); *Gos. Eg.*, NHC III, 43,1 (here, the Father, Mother, and Son = "three ogdoads or powers" who issue from the Father's "bosom/womb"). In the last analysis, what is being expressed in all these sources is the notion of a bisexual or androgynous deity as the primogenitor of various aspects of creation.

ἔσπαρται: Cf. ἔσπειρεν, fr. 108; ἐνέσπειρεν, fr. 39 and notes.

Fr. 29

This verse continues the thought of fr. 28. Lewy, however (p. 179, n. 8), suggests (without explanation) that this verse may be a continuation of fr. 44. But this view is puzzling, in light of Lewy's interpretation of νεύματι in fr. 44 (for which, see notes *ad loc.*).

2. τῇσδε γὰρ ἐκ τριάδος: Cf. *ibid.*, fr. 28.

πνεῦμα: Here, a likely allusion to the "Breath" contained in the World Soul. (In this regard, cf. πνεῦμα, fr. 35 and notes.) Des Places, however, (p. 128, following Theiler, 1942, p. 28 = 1966, p. 286), suggests an allusion to the ὄχημα-πνεῦμα or "vehicle" of the soul. But this is unlikely, as the soul's vehicle is acquired in its descent to earth (see fr. 61) and not fashioned by the Father in any direct sense.

ἐκέρασσεν: A reflection of the "mixing bowl" metaphor in Plato, *Tim.*, 35 a. Cf. κεράσση, fr. 42; κράσας, fr. 44.

Fr. 30

2. πηγὴ τῶν πηγῶν: In the context of Damascius, a reference to the Highest God (αὐτοζῶον) as the ultimate origin or "Source" of all existence. Cf. Synesius, *H.* 1(3), 171; 2(4), 63: παγὰ παγῶν. Synesius continues his praise of God with a string of similar epithets: e.g., ἀρχῶν ἀρχά; ῥιζῶν ῥίζα; μονὰς μονάδων; ἀριθμῶν ἀριθμός; πάτερ πατέρων. Epithets of this type are common; see, e.g., Des Places, p. 128, for additional parallels. Lewy, however (p. 82 and n. 59), understands the Chaldean verse as referring specifically to the Father's δύναμις (and so Hadot, *Porphyre*, I, p. 310 and n. 6). In this regard, cf. fr. 56, where it is Rhea, as World Soul, who is designated πηγή.

4. μήτρα: Again, a likely allusion to the Highest God as a bisexual deity. Cf. notes to δύναμις, fr. 4; κολποῖς, fr. 28.

συνέχουσα: This verb conveys the double sense of "contain" and "connect;" cf. συνέχη, fr. 23.

τά πάντα: Cf. *ibid.*, frr. 23, 53, 68.

Fr. 31

1. τάξις: Cf. frr. 24, 110 and notes.

2. ἀμφοῖν: i.e., the Paternal Monad (cf., e.g., frr. 11 and 39) and Dyad (= Second Intellect; cf. frr. 8 and 12). Damascius equates the Monad and Dyad with the first and second intelligible triads of Proclus' system. See, e.g., Proclus,

Th. pl., III, 26; 91, 4-6, S.-W.; Lewy, pp. 107-108 and n. 170; Hadot, *Porphyre*, I, p. 261 and n. 2.

2-3. **τριάδος...πρώτης οὔσης οὐ πρώτης**: An allusion to the "measurable" triad of the Second Intellect. Cf. fr. 23, 24 and notes. The "truly" first triad is that of the Paternal Monad in its trinitarian aspect (cf. fr. 26), which cannot be measured in any way.

2. **δέμα**: A reference to the connective quality of the "measurable" triad. Cf. *συνέχη*, fr. 23 and notes.

3. **τὰ νοητά**: The Ideas; cf. *ibid.*, fr. 8 and 108.

μετρεῖται: Cf. *μετρούση*, fr. 1; *μετροῦσα*, fr. 23.

Fr. 32

1. **αὐτοζῶον**: An equivalent term for *πατρικὸς νοῦς*. See Lewy, p. 83, n. 62; Festugière, *Tim.*, II, p. 297 and n. 1. Cf. *αὐτογένηθλος*, fr. 39.

2. **πυρὸς ζωηφόρου**: This term describes the principle of life contained in the Paternal Intellect. Cf. *ζωηφόριον πῦρ*, fr. 65 and notes.

3. **ζωογόνον**: A regular epithet of Rhea-Hecate. Cf. *ζωογόνω*, fr. 54, intro.; *ζωογόνου*, fr. 56, intro. As a noetic entity, Proclus locates ἡ ζωογόνος θεά at the second level of the intellectual order. See Lewy, Exc. VII, p. 484.

κόλπον: Cf. fr. 35, 37, 56, 96, where "womb" is similarly associated with the World Soul.

4. **ἐπιρρεῖ**: codd. Lewy, however (p. 83, n. 62), emends to *προχέει* based on a similar usage in fr. 56.

τοῖς συνοχεῦσιν: The "Connectors" are a class of noetic entities (= active Thoughts or Ideas of the Father) whose primary function is to conjoin the various parts of the Universe. Cf. fr. 80, 82, 177, 207; Lewy, pp. 129-132. The Connectors form a triad along with the Teletarchs (cf. fr. 86, 177) and Iynges (cf. fr. 76, 77). In Proclus' system, the *συνοχεῖς* are situated at the second level of the intellectual-and-intellectual order. See Lewy, Exc. VII, p. 483; cf. Psellus, *Hypotyp.* 4.

5. **ἀλκὴν...πυρὸς μέγα δυναμένοιο**: Common to the *Oracles* as expressive of the Father's fiery essence. Cf. *ἀλκῆς δύναμις*, fr. 1, and the use of *ἀλκή* in fr. 49 and 82.

ζειδῶροι: Cf. Synesius, *H.* 1(3), 304; 3(5), 27.

Fr. 33

2 + 4. **ἐργοτεχνίτης/τεχνίτης**: These terms describe the demiurgic nature of the Second Intellect. Cf. *τεχνίτης*, fr. 5; *ποιητής*, fr. 68; Lewy, p. 113 and n. 185.

4. **κόσμου...πυρίου**: The Empyrean (= intelligible) World. In Chaldean cosmology there are three worlds: the Empyrean (or intelligible); Ethereal (or zone of the fixed stars and planets); Material (or sublunar world including earth). Cf., e.g., Proclus, *In Tim.*, II, 57,9-12: τί οὖν; φαίη τις ἂν τῶν ἐκ τῆς ὑπερορίου θεοσοφίας (= Chaldean theology) ὠρμημένων καὶ τὰ πάντα διαιρουμένων εἰς ἐμπύριον αἰθέριον ὑλαῖον. Psellus, *P.G.*, 122, 1149 c, further distinguishes three Ethereal and three Material Worlds (cf. fr. 57 and notes). Lewy (pp. 137-157; 376-377; 430-431) attempts to sort out the confusion here. See, also, discussion in Introduction.

Fr. 34

3. ἔνθεν: i.e., πηγὴν πηγῶν. Cf. πηγὴ τῶν πηγῶν, fr. 30.

γένεσεις...ὕλης: Cf. esp. Psellus, *Hypotyp.* 27: ἡ μὲν ὕλη πατρογενής ἐστι. This monistic understanding of creation contrasts, in particular, with the dualistic tendencies of Numenius and certain strains of Gnostic thought. See discussion in Introduction.

πολυποικίλου ὕλης: Lewy (p. 118 and n. 200; cf. pp. 111, n. 177, v. 10; 120, n. 204) equates this expression with κοσμοῦ σώματα in fr. 37 as a description of the "world-stuff" composed of the four elements. Cf. Proclus, *In Tim.*, I, 388, 21: ἔνθεν ἄδην θρώσκει γένεσις πολυποικίλου ὕλης. (See Festugière, *Tim.*, II, p. 254, n. 1.) Tardieu ("Oracles chaldaïques," p. 281) cites, analogously, *Exc. Theod.* 50,1: τῆς πολυμερούς καὶ ποικίλης ὕλης. See, also, fr. 9: multivarium aliud.

4. συρόμενος: Cf. συρομένην, fr. 63; σύρων, fr. 164; κατασύρων, fr. 70. Cf., also, Synesius, *H.* 8(9), 64: σύρων; 1(3), 307: κατασυρομέναις.

πρηστήρ: An allusion to the noetic Ideas which are projected from the Paternal Intellect like bolts of lightning. Cf. πρηστήρσιν, fr. 81 and 82; πρηστηροδόχοι and κεραυνοί, fr. 35; Synesius, *H.* 1(3), 161: πρηστηροκράτωρ. The imagery undoubtedly goes back to the vision of Zeus hurling his thunderbolts. See Lewy, pp. 118-119 and n. 200.

πυρὸς ἄνθος: Here, an oblique reference to Hecate as the "girdling flower of fire" (see fr. 35; cf. fr. 37 and 49), the cosmic equivalent of the νόου ἄνθος (fr. 1). See, also, Lewy, p. 92, n. 100.

5. κόσμων ἐνθρώσκων κοιλωμάσι: The "hollows of the worlds" are the planetary spheres whose corporeal element "obscures" or "dims" (ἀμυδροῖ) the "flower of fire." See Lewy, pp. 118, n. 200; 126 and n. 228. Cf. κόσμοις ἐνθρώσκουσαι, fr. 76; κόσμοις ἐνθρώσκον, fr. 87.

6. τὸ κάτω: An allusion to the world of matter. Cf. fr. 163-164.

ἀκτῖνας ἀγής: i.e., the "rays" of the sun which originate in the noetic fire of the Father. Tardieu ("Oracles chaldaïques," p. 202) equates this term with the "spark of soul" (cf. fr. 44) which is akin to the noetic fire. Cf., similarly, ἀκτίς, *Treat. Res.*, NHC I, 43,31; *Paraph. Shem*, NHC VII, 4,5-6. Cf., also, αὐγῆς, fr. 35; αὐγὰς, fr. 115.

Fr. 35

1. ὁ ἅπαξ ἐπέκεινα: Cf. fr. 169 and notes.

τὴν ἑβδομάδα: For Proclus, the νοερά τάξις consisting of 1) ὁ ἅπαξ ἐπέκεινα; 2) Ἐκάτη; 3) ὁ δις ἐπέκεινα; 4-6) οἱ τρεῖς ἀμειλικτοί; 7) ὁ ὑπεζωκός. See Lewy, *Exc.* VII, p. 484.

2. κατὰ μέθεξιν: This doctrine of "participation" is Platonic in origin; e.g., *Parm.* 132 d: ἡ μέθεξις τοῖς ἄλλοις...τῶν εἰδῶν.

3. τοῦδε: i.e., ὁ ἅπαξ ἐπέκεινα.

ἐκθρώσκουσιν: Cf. ἐξέθορον, fr. 37; ἔκθορε, fr. 42.

ἀμειλικτοί κεραυνοί: A vivid image of the noetic Ideas proceeding from the Father (or "Once Transcendent"). Cf., analogously, πρηστήρ, fr. 34; πρηστήρσιν, fr. 81 and 82. Cf., also, ἀμειλίκτου πυρός, fr. 36. In Lewy's words: "The attribute ἀμειλικτός signifies that the Ideas are characterized as ἀμειλίκτοι δεσμοί (Hesiod, *Theog.* 658) which 'bind matter in forms.'" (See p. 119, n. 201; cf. p. 121, n. 209.) As noetic entities, Psellus (*Hypotyp.* 10) locates the "Implacables" just above the cosmic triad of Faith, Truth, Love (cf. fr. 46). In Pro-

clus' system, the ἀμειλίκτοι are equated with the ἄχραντοι θεοί and situated at the next to lowest point of the intellectual order.

4. **πρηστηροδόχοι κόλποι**: A reference to Hecate (= World Soul) as the receptacle of the Ideas.

παμφεγγέος: Des Places' text mistakenly reads παραφεγγέος (but now corrected; see "Notes," p. 324). Light/fire are characteristic of the intelligible/Empyrean World. Cf. forms of φέγγος/φέγγειν in fr. 39, 122, 125, 219. See, also, Synesius, *H.* 1(3), 532: νοερὸν φέγγος. Cf. *H.* 2(4), 163; 3(5), 43; 5(2), *passim*; 9(1), 100.

αὐγῆς: Cf. αὐγὰς, fr. 115 and 213.

5. **πατρογενεὺς Ἑκάτης**: Cf. πατρογενὲς φαός (= Aion), fr. 49; ἡ ὕλη πατρογενής, Psellus, *Hypotyp.* 27. In the last analysis, the Father is the source of all reality, be it Empyrean, Ethereal, or Material. As for Hecate, she not only functions as World Soul in the Chaldean system (e.g., fr. 6, 51-53, 56), as well as δύναμις between the First and Second Intellects (e.g., fr. 4), but is invoked as an oracle-giving goddess (fr. 146-148; cf. fr. 219; 221-224) and is said to be Mistress of demons (fr. 91).

ὑπεζωκὸς πυρὸς ἄνθος: Epithet of Hecate as the "girdling" World Soul. Cf. ὑπεζωκὸς, fr. 6 and notes.

6. **πνεῦμα**: Here, the "breath of life" which fills up the World Soul. According to Lewy (p. 122), "wombs," "girdling fire," and "breath" are all aspects of the World Soul which combine with the Ideas (as "thunderbolts") to perfect the sensible world. Cf. Chaignet, *Proclus: Comm. Parm.*, I, p. 180, n. 6, who sees an allusion here to the πνεῦμα ἄπειρον of the Pythagoreans.

πόλων πυρίων: For Lewy, *ibid.*, the four cardinal points situated in the region of the fixed stars; for Chaignet, *ibid.*, "des mondes du feu." Cf. πόλον, fr. 226; Des Places, pp. 129-130.

Fr. 36

1. **τὴν πρωτίστην πηγὴν**: Cf. πρώτη πατρὸς πηγῇ, fr. 37; <πρωτίστου πατρὸς>, fr. 22.

3. **νοῦς πατρός**: Here, apparently, the Paternal or First Intellect. Cf. *ibid.*, fr. 37; πατρὸς νοῦ, fr. 134; πατρικὸς νόος, fr. 39, 49, 108, 109.

ἄρράτοις...ἰθυντῆρσιν: A probable allusion to the orderly circuits of the stars and planets (Des Places, p. 130). Lewy (pp. 135-136 and n. 260) equates this expression with κόσμων κοιλώμασι in fr. 34.

ἐποχοῦμενος: Cf. ἐποχεῖσθαι, fr. 193. Cf., also, Numenius, fr. 2 (Des Places): ἐποχοῦμενον ἐπὶ τῇ οὐσίᾳ; Plotinus, *Enn.* I.1.8.9: ἐποχοῦμενον τῇ νοητῇ φύσει. In the case of Plotinus, Armstrong, *Intelligible Universe*, p. 96, suggests that this term conveys the sense of "transcending, but in contact."

4. **ἄγναμπτον**: Cf. ἀχαμπεῖς, fr. 79.

στράπτουσιν: Cf. στράπτουσα, fr. 1; στράπτουσαι, fr. 37.

ἀμειλίκτου πυρός: Equivalent to the ἀμειλίκτοι κεραυνοί, fr. 35.

Fr. 37

2. **νοῦς πατρός**: Again, a reference to the Father or First Intellect; cf. *ibid.*; fr. 36 and notes. See, also, Festugière, *Rév.*, III, pp. 55-56.

ἐρροίζησε: Cf. ῥοιζοῦνται, *infra*, l. 10 (= v. 9); ῥοῖζον, fr. 107; ῥοιζαῖον, fr. 146; Synesius, *H.* 2(4), 35: ῥοῖζος. Lewy (p. 110 and n. 177) equates this term with ἔβλυσε, *infra*, l. 16 (= v. 15).

ἀκμάδι βουλῇ: Cf. βουλαῖς ἀφθέγοις, fr. 77; πειθηνίδι βουλῇ, fr. 81; ἀιδίῳ βουλῇ, fr. 107; νεύματι θείῳ, fr. 44; τὸ θέλειν κατένευσε, fr. 22 (and notes). "Will," then, like "Power" and "Intellect," functions as a hypostatized faculty of the Highest God. Cf. Synesius, who often conflates "Will" with the function of "Power" in a Christian context: e.g., *H.* 2(4), 96-98: γόνιμον βουλάν,/μεσάταν ἀρχάν,/ἀγίαν πνοιάν. See Lewy, esp. pp. 79-80 and n. 49; Cremer, p. 102 ff.

3. παμμόρφους: Cf. πάμορφον, fr. 186 bis.

πηγῆς μιᾶς ἄπο: Cf. μία πηγῇ, *infra*, l. 9 (= v. 8); πηγῆς πατρικῆς ἄπο, *infra*, l. 14 (= v. 13). This image of the Father or First Intellect as "Source" (cf. πηγῇ τῶν πηγῶν, fr. 30) is also found in both Gnostic and Hermetic literature; e.g., *BG*, 26,17; *C.H.* XI.3

ἄπο πᾶσαι: cf. Schneek *ap.* Kroll (and so Lewy and Des Places). This reading is also confirmed by the Latin text of Moerbeke (*C. Steel*, I, p. 146, 8): a fonte autem uno omnes prodierunt. Morrow-Dillon, however (p. 168), apparently base their translation on Cousin (ἀποπτάσαι): "they (the Ideas) leapt out in flight." But the use of ἄπο here as a postpositive is confirmed by a similar construction in v. 13 (πηγῆς πατρικῆς ἄπο) and fr. 213, v. 1 (χθονίων παθέων ἄπο).

4. ἐξέθορον: Cf. ἐκθρόσκουσιν, fr. 35; ἐκθορε, fr. 42.

πατρόθεν...βουλή τε τέλος τε: Again, the image is that of simultaneous thought and action. Cf. fr. 22 and 25; see Lewy, p. 111, n. 177, v. 3. Cf., also, πατρόθεν, fr. 77 and 130.

5. ἐμερίσθησαν: "Division" is characteristic of the Ideas. Cf. μεμερισμένοι, *infra*, l. 10 (= v. 9); τομαῖσιν, fr. 1; τέμεσθαι, fr. 22; τμήσιος, fr. 179.

νοερῷ πυρί: Here, apparently the Second Intellect. But cf. πυρὸς νοεροῦ, fr. 81; Festugière, *Rév.*, III, pp. 56, n. 3; 57, n. 1.

6. ἄλλας νοεράς: i.e., the "particular" Ideas which inform the sensible world. See Lewy, pp. 105-117.

7. νοερὸν τύπον ἄφθιτον: i.e., the "primordial" Ideas (cf. ἀρχεγόνους ἰδέας, *infra*, l. 16 = v. 15) thought by the Paternal Intellect.

11. ῥηγνύμεναι κόσμου περὶ σώμασιν: Lewy (pp. 118-119 and n. 201) compares this image with that of the Ideas as ἀμελικοὶ κεραυνοί: "The underlying conception is that these Ideas, by virtue of their noetic fire, exercise upon the primal matter of the world an action similar to that of the smith who melts iron in fire and moulds it with a hammer." See, also, Proclus, *In Tim.*, III, 103, 13, who repeats this line and comments on it as a reference to the "particular" or "demiurgic" Ideas.

κόλπους: The "wombs" of the World Soul which receive the Ideas. Cf., esp., fr. 96.

12. σμήνεσιν: The bee simile reflects *Il.* 2,87-90.

13. στράπτουσαι: Cf. fr. 1 and 36.

14. ἔννοιαι νοεραί: i.e., the Ideas. Cf. ἔννοια πατρός, fr. 38; πατρικὰς διανοίας, fr. 53.

15. δρεπτόμεναι πυρὸς ἄνθος: Cf. δρεφάμενος νόου ἄνθος, fr. 49 (here, applied to Aion).

ἄκοιμήτου χρόνου: According to Lewy (p. 105, n. 162), Chronos is equivalent to Aion in the Chaldean system. Dodds, however ("New Light," p. 266 = Lewy², p. 696), disagrees, pointing out that citations of χρόνος in the fragments suggest an independent deity. Cf. ἀπέραντον χρόνον, fr. 39; χρόνου χρόνος, fr. 185; cf., also, Synesius, *H.* 8(9), 63: ἀκαμαντοπόδας χρόνος. Proclus certainly makes this distinction; e.g., *El. Th.*, prop. 53: πάντων τῶν αἰωνίων προϋπάρχει ὁ αἰὼν, καὶ πάντων τῶν κατὰ χρόνον ὁ χρόνος προϋφίστηεν. Elsewhere

(*In Tim.*, III, 20, 22-23; cf. fr. 199), Proclus states that οἱ θεουργοί regard Χρόνος as a god. Similarly, in *C.H.* XI.5, Time and Eternity are also distinguished, but in an anagogic context: καὶ πάντα χρόνον ὑπεράρας Αἰών γενοῦ, καὶ νοήσεις τὸν θεόν. This Time/Eternity distinction, of course, ultimately goes back to Plato, *Tim.*, 37 d, where Time is understood as an "image" of Eternity. However, a clear and precise distinction between Chronos and Aion cannot be affirmed with certainty for the Chaldean system. See, also, Dodds' discussion, *Proclus: El. Th.*, pp. 228-229.

16. ἔβλυσε: Cf. βλύζει, fr. 51 (here, connected with Hecate).

17. αὐτοτελής: Cf. ἐξετέλεσε, fr. 7; οὐ ἀτελής, fr. 13. Cf., also, αὐτογένεθλος, fr. 39 and Des Places, "Notes," p. 324.

Fr. 38

3. ἔννοια πατρός: The "particular" Ideas of the Second Intellect. Cf. ἔννοια νοεραί, fr. 37; πατρικὰς διανοίας, fr. 53; Psellus, *P.G.*, 122, 1135 a: (οἱ Χαλδαῖοι) ἰδέας νομίζουσι νῦν μὲν τὰς τοῦ πατρὸς ἐννοίας (as cited by Lewy, p. 280, n. 84).

ἑμὸν: The speaker is Hecate. The verse states that her place in the intelligible hierarchy is after the particular Ideas of the Second Intellect, thus conforming here to the Neoplatonic position of the World Soul. Cf., esp., fr. 53; Lewy, p. 91 and n. 97; Hadot, *Porphyre*, II, p. 71, n. 2.

εἰλυμένον πῦρ: A probable allusion to Hecate as the "girdling fire;" cf. ὑπεζωκώς, fr. 6; ὑπεζωκὸς πυρὸς ἄνθος, fr. 35. Lewy (pp. 91-92 and n. 98) translates "winding fire" and points to a serpentine image which draws on a traditional association of Hecate with snakes. Cf., in this regard, fr. 55.

Fr. 39

3. ἔργα νοήσας: i.e., the intelligible "works" or model of the world "thought" by the Father. Cf. πατὸς ἔργα τὰ νοητά, fr. 40.

πατρικὸς νόος: Cf. fr. 49, 108, 109. Elsewhere (e.g., fr. 37 and 134), νοῦς πατρός is used in an analogous sense. See, also, Lewy, p. 79, n. 48.

αὐτογένεθλος: Cf. αὐτοζών, fr. 32, intro.; αὐτοτελής, fr. 37 (expressions which are similarly descriptive of the Highest God). This notion of "self-generation" is also a common feature of various Gnostic systems, especially the term αὐτογενής. Cf., e.g., *Gos. Eg.*, NHC III/IV *passim*; *Marsanes*, NHC X, 3,26; *Allogenes*, NHC XI, 46,11; 51,26; 58,12; *Pistis Sophia*, I,1; 28. Although there is a general tendency in the Gnostic systems to designate the second principle as "self-generated" and the first principle as "ungenerated" or "unbegotten" (cf., esp., the triad ἀγέννητον, αὐτογενές, γεννητόν of the Peratae as reported by Hipp., *Haer.* 5.12; see, also, *Disc.* 8-9, NHC VI, 57,13-15: ἀγέννητος, αὐτογέννητος, γεννητόν), this is by no means a hard and fast rule. In this regard, cf. Cod. Bruce, *Untitled*, e.g., chs. 1, 7, and 22, where the terms αὐτογενής/αὐτογέννητος designate the Highest God, but in, e.g., chs. 2, 6, and 12, the similar αὐτοπάτωρ is descriptive of a lesser being. Cf., also, Synesius, *H.* 1(3), 145-147 re the Supreme God: πατέρων πάντων/πάτερ αὐτοπάτωρ/προπάτωρ ἀπάτωρ; *Orph. Hymn* 10.10 (ed. Athanassakis) re Φύσις as αὐτοπάτωρ and ἀπάτωρ; Iambl., *De myst.*, VIII.3 re the second principle: αὐτοπάτορος αὐτογόνου. Although this wide diversity of use suggests that this vocabulary of "self-generation" was simply "in the air" during the period of the Empire,

Whittaker ("Self-Generating Principles," pp. 176-189) argues that the principle mode of transmission at this time may well have been via oracular literature (such as the *Chaldean Oracles*). Since this "self-generating" language can be traced back to some of the choral odes of the Greek tragedians (e.g., Sophocles, *OC*, 698; see Whittaker, pp. 185-186), later transmission via the "poetical" mode of oracles (Chaldean and otherwise) is an attractive argument.

4. *ἐνέσπειρεν*: Cf. *ἔσπαρται*, fr. 28; *ἔσπειρεν*, fr. 108. Cf., also, Numenius, fr. 13 (Des Places), where the First God is depicted as a "Sower" (ὁ μὲν γε ὦν σπέρμα...σπείρει), the Second God as a "Planter." (See Festugière, *Rév.*, III, pp. 44 and n. 2; 57 and n. 1.) This "sowing" imagery is also found *passim* in the hymns of Synesius and, of course, is a common biblical metaphor as well.

δεσμὸν πυριβριθῇ ἔρωτος: Like the Connectors (cf. fr. 32, 80, 82, 177, 207), Eros functions as a "binding" force in the Universe whose "fiery" nature derives from the Father or Primordial Fire. Cf. *δεσμῷ ἔρωτος* and *πῦρ συνδέσμιον*, fr. 42; *ἔρωτα συνδετικόν*, fr. 44. Cf., also, *Orig. World*, NHC II, 109,4, where Eros is described as "fire from light." See Tardieu, *Trois Mythes Gnostiques*, pp. 149-150. See, also, Lewy, pp. 126-129 and n. 232; Geudtner, pp. 46-27; Des Places, "Notes," pp. 324-325.

6. *χρόνον ἀπέραντον*: Cf. *ἀκοιμήτου χρόνου*, fr. 37 and notes.

7. *πατὴρ νοερῷ φέγγει*: Cf. Synesius, *H.* 1(3), 523: *νοερὸν φέγγος*; Proclus, *In Tim.*, I, 348, 22-23: *τῷ νοερῷ φέγγει τοῦ πατρός, ὡς φησι καὶ τὸ λόγιον*; *Th. pl.*, I, 24; 106, 13 S.-W.: *τοῦ νοεροῦ φέγγους*.

9. *κόσμου στοιχεῖα*: An allusion either to the stars (Lewy, p. 127, n. 232; cf. Des Places, pp. 130-131) or the four elements (Proclus, *loc. cit.*).

Fr. 40

2. *ἀρχάς*: The "world-forming Ideas" of the Second or Demiurgic Intellect. (See Lewy, p. 115 and n. 190; cf. fr. 49 and 74.) The Ideas are called "Principles" because they derive from the Paternal Principle (*πατρικῆς ἀρχῆς*, fr. 13). Kroll, *loc. cit.*, equates this term with the Young Gods of Plato, *Tim.*, 42 a.

πατὴρ ἔργα νοήσασαι τὰ νοητά: i.e., the "primordial" Ideas or intelligible model thought by the Father. Cf. *ἔργα νοήσας πατρικὸς νόος*, fr. 39.

3. *αἰσθητοῖς ἔργοις καὶ σώμασιν ἀμφεχάλυσαν*: A description of the particular Ideas informing matter. Cf. fr. 68.

Fr. 41

4. *ταῖσθητα νοούσης/ὡς ἐπαφητά*: The Chaldean context of this verse is obscure. Lewy (p. 115, n. 190) sees an allusion to fr. 40. In the context of Proclus, the verse is connected with the mediating activity of the World Soul. (Cf. Festugière, *Tim.*, III, p. 344, n. 1, who finds the entire passage unclear.) Elsewhere, Proclus understands both "knowledge" (*γνώσις*) and "contact" (*συναφή*) as stages in prayer. See *In Tim.*, I, 211, 8 ff.; cf. fr. 121 and notes.

Fr. 42

2. *δεσμῷ ἔρωτος ἀγῆτοῦ*: Cf. *πῦρ συνδέσμιον*, *infra*, l. 3 (= v. 1); *δεσμὸν πυριβριθῇ ἔρωτος*, fr. 39 and notes.

ἐκ νόου ἔκθορε πρῶτος: Eros is the first issue from the Paternal Intellect, even prior to the Ideas, as his binding quality is an essential ingredient if the Ideas

are to function properly in their capacity as connective entities. See Lewy, pp. 127-128 and n. 233.

3-4. *κέρασση πηγαίους κρατῆρας*: A quasi-mythological image depicting Eros as actively working on (or "mixing") the Ideas (= "Source Craters"). Cf. *ἐκέρασεν*, fr. 29 and notes; *κράσας*, fr. 44.

4. *πυρὸς ἄνθος*: Cf. *ibid.*, frs. 34, 35, 27.

Fr. 43

1. *ἔρωτι (μὲν) βαθεῖ*: codd.; *τὰ βαθή*, cj. Saffrey-Westerink, who suggest that the *βαθεῖ* of the codd. is a corruption "by iotacism" caused by the falling away of *τά* and the attraction of *ἔρωτι*; see notes *ad loc.* But as Des Places notes (p. 131), the substitution of *τὰ βαθή* violates the meter.

2. *ἀναπλήσας τὴν ψυχὴν*: codd.; *ἀναπλώσας τῆς ψυχῆς*, cj. Saffrey-Westerink (based on the ms. archetype). Thus, argue S.-W., the object of *ἀναπλώσας* would be *τὰ βαθή*, and the expression would parallel that of fr. 112: *οἰγνύσθω ψυχῆς βάθος ἄμβροτον*. Although this is an excellent conjecture, the problem of meter still necessitates the reading of the codices (and so the edition of Portus). In the context of Proclus, the soul is "filled with deep love" in an anagogic context. Cf. fr. 44; Lewy, p. 128 and n. 238.

Fr. 44

3. *ψυχαῖον σπινθῆρα*: The notion of a "soul spark" which is akin to the Divine is pervasive in the Platonic tradition. See, e.g., Tardieu, "ΨΥΧΑΙΟΣ ΣΠΙΝΘΗΡ," pp. 225-255 for numerous parallels. Cf. Synesius, *H.* 1(3), 562: *σπινθῆρα νόον*. In the Chaldean system, the "spark of soul" is equivalent to the "fire/flame of mind" (e.g., frs. 1, 34, 35, 37, 42, 49).

κράσας: Cf. *ἐκέρασεν*, fr. 29; *κεράσση*, fr. 42.

4. *νώ; νεύματι; ἔρωτα*: The problem here is *νεύματι*. Schol. *paris. gr.* (*loc. cit.*) has *πνεύματι* (which Kroll had already conjectured; and so Festugière, *Rév.*, III, pp. 57-58). On the basis of this evidence, Saffrey ("Nouveaux Oracles chaldaïques," p. 62) affirms *πνεύματι* as the correct reading. But Saffrey then does not make it clear whether he understands the fragment as referring to the composition of the World Soul or the human soul. Kroll argued for the former, as did Festugière, the latter identifying "Breath" (*πνεύματι*) with Eros (and, thus, suggesting a four-fold hierarchy in the Chaldean system; i.e., Father, Intellect, Breath-Eros, Hecate-World Soul). But both Theiler and Lewy understand the oracle in terms of the human soul. Theiler, however, (see "Porphyrios und Augustin," 1933, pp. 51-52 = 1966, pp. 224-225), conjectures *νώματι* (= *νοήματι*) and sees a probable influence on the *mens, amor, notitia* triad of Augustine (as mediated through Porphyry). Hadot ("L'image de la Trinité," pp. 436-437) agrees with Theiler. But Lewy (I think rightly; see p. 180 and cf. p. 179, n. 8) prefers to keep the reading of Lydus and sees Kroll's and Theiler's conjectures as "unnecessary." In Lewy's summation (p. 180): "The Spark gives it (sc. the human soul) immortal life, the Intellect, the ability to think divine things, Will, the decision to descend to earth and to return from there to the realm of the noetic beings; finally, Eros, who binds together the parts of the soul, keeps alive the nostalgia for the divine." (Des Places, pp. 131-132, also keeps the reading of Lydus, but is then uncertain as how to interpret the oracle.)

But the oracle must refer to the human soul. If this is granted, then the reading πνεύματι becomes problematic, as this term is elsewhere identified with the soul's vehicle (cf. fr. 104 and notes) which is acquired in the soul's descent to earth (cf. fr. 61 and notes) and not as the result of any direct act on the part of the Father, which would be the case if πνεύματι is retained here. (Cf. Tardieu, "ΨΥΧΑΙΟΣ ΣΠΙΝΘΗΡ," pp. 243-245, who would also keep the reading πνεύματι and thus see ψυχή, νοῦς, and πνεῦμα as components of the human soul analogous to a similar triad of soul elements found in various Gnostic sources. But πνεῦμα, as a Gnostic term, is understood as the "spiritual" element of the soul (its highest part), not as the soul's "breath" or vehicle, as is the case with the *Oracles*.) Thus the evidence from *paris. gr.* is not conclusive. The copyist most likely *miscopied* Lydus' mss. here, and did not (as Saffrey suggests), find it "elsewhere" (either in the "original collection" of the *Oracles* or in a "lost citation" of another Neoplatonist). Such conjectures are unwarranted.

5. συνδετικόν: Cf. συνδέσμιον, fr. 42.

ἐπιβήτορα: Cf. ἐπιβήτορες, fr. 216.

Fr. 45

2. πνιγμόν: The image is that of being "stifled" by the passions of the body (τὸν ὑβριστὴν ἔρωτα) under the influence of evil demons. See Lewy, pp. 264-265 and n. 17.

ἔρωτος ἀληθοῦς: This "true love" applies to the intelligible world. See Festugière, *Rép.*, III, p. 305, n. 2.

Fr. 46

2. πίστιν καλήθειαν καὶ ἔρωτα: This triad comprises the chief virtues of the Chaldean system. As cosmic entities, Psellus (*Hypotyp.* 11) locates this triad just below the ἀμειλικτοί. Lewy (pp. 144-148 and notes 291-295; see, also, Cremer, pp. 56-60; 139-143) equates each of these virtues with the three Teletarchs: i.e., Faith with the Material Teletarch; Truth with the Ethereal Teletarch; Love with the Empyrean Teletarch. As such, each of these cosmic virtues has an added anagogic function (cf. fr. 48 and notes), as these three Rulers aid the ascent of the soul (cf. frs. 85 and 86). In this light, these Chaldean virtues should not be confused, e.g., with the Pauline triad of spiritual virtues (Faith, Hope, Charity). See discussion in Introduction.

Fr. 47

2. ἐλπίς: This is a fourth virtue which probably formed a tetrad with Faith, Truth, and Love. Cf., e.g., Porphyry, *Ad Marc.* 24, who designates πίστις, ἀλήθεια, ἔρωτος, ἐλπίς, as τέσσαρα στοιχεῖα. (Proclus, *In Tim.*, I, 212, 21-22, also adds ἐλπίς to the verse cited *supra*, fr. 46.) In addition, Lewy (p. 147 and notes 296-298) suggests that this virtue may have an eschatological referent; i.e., the initiate into the Chaldean rites "hopes" (as in the terminology of the Mysteries) for a blessed after-life.

πυρρόχοτος: As a cosmic virtue, Hope ultimately derives from the Primal Fire or First Intellect (i.e., ἀπὸ νοῦ κατιούσαν). Cf., also, πυρρόχον, fr. 65.

Fr. 48

1. ἐν τρισὶ τοῖσδε: i.e., in the three virtues of fr. 46.

κυβερνᾶται τε καὶ ἔστι: In the context of Proclus, these three virtues are not only instrumental in founding the universe, but are responsible for turning all things back to the Divine. This is particularly the case with Eros: "Proclus' account of love...distinguishes two forms of love; the normal, Platonic 'ascending' form, motivating lower principles to aspire toward their superiors, and a 'descending' or 'providential' form, prompting these superiors to care for their products" (see Wallis, *Neoplatonism*, p. 154). Proclus' distinction, of course, derives from the *Oracles*; cf. frs. 42-44.

2-3. διὰ τῆς τριάδος ταύτης κτλ.: For Proclus, then, the three virtues perform a unifying or theurgic function. Cf., e.g., *Th. pl.*, I, 25; 113,3-8, S.-W.: πίστις καὶ ἀλήθεια καὶ ἔρως. Σώσεται δὲ πάντα διὰ τούτων καὶ συνάπτεται ταῖς πρωτουργοῖς αἰτίαις, τὰ μὲν διὰ τῆς ἐρωτικῆς μανίας, τὰ δὲ διὰ τῆς θείας φιλοσοφίας, τὰ δὲ διὰ τῆς θεουργικῆς δυνάμεως, ἡ κρείττων ἐστὶν ἀπάσης ἀνθρωπίνης σωφροσύνης καὶ ἐπιστήμης. However, unlike the *Oracles*, Proclus sees πίστις (not ἔρως) as the highest unifying or theurgic virtue. Cf., *In Alc.*, loc. cit., l. 13: ἡ πίστις ἰδρύουσα τῶν ὄντων ἕκαστον ἐν τῷ ἀγαθῷ. See, also, O'Neill, *Proclus: Alc.* I, p. 33 and n. 106; Rosan, *Philosophy*, pp. 214-215; Rist, *Plotinus*, pp. 231-246.

Fr. 49

1. πατρογενὲς φῶς: A designation for Aion (or Eternity) who functions as the motion (= light) of the Highest God. (See Lewy, p. 101.) Lewy equates Aion with Chronos throughout the Chaldean system, but such an equation is problematic; see ἀκοιμήτου χρόνου, fr. 37 and notes. For Proclus, Aion was equated with the δύναμις or second moment of the Father (as a triadic Monad) and situated at the level of the second intelligible triad. See Lewy, Exc. VII, p. 483. Cf., also, Lydus, *De mens.*, II, 12; 36, 13-14 W.: τὸ ἀρχέτυπον εἶδος τοῦ νοητοῦ καὶ πατρογενοῦς αἰῶνος. See Hadot, *Porphyre*, I, pp. 385-386 and n. 1. Cf. πατρογενοῦς Ἑκάτης, fr. 35.

2. τὸ ἐνοποιὸν φῶς: Cf. (τὸ) ὄλον φῶς, fr. 59.

3. ἀλκῆς: Cf., esp., fr. 1, 2, 32, 82.

4. δρεψάμενος νόου ἄνθος: Cf. δρεπτόμεναι πυρὸς ἄνθος, fr. 37.

πατρικὸν νοῦν: Cf. fr. 39, 108, 109.

5. πηγαῖς: i.e., the sum of the Ideas considered as a whole; cf. πηγαίους κρατήρας, fr. 42. See Lewy, p. 111, n. 178.

ἀρχαῖς: i.e., the particular or divided world-shaping Ideas; cf. fr. 40; κρηνήϊος ἀρχή, fr. 74.

6. δινεῖν: Aion's function here is to keep the Ideas in constant motion. See Lewy, p. 100 and n. 143.

αἰεῖ τε μένειν ἀόκνῳ στροφάλιγγι: Cf. ἀκοιμήτῳ στροφάλιγγι, fr. 87, where this same expression applies to the Iynges (which are equated with the Ideas in the Chaldean system). Cf., also, στρόφαλον, fr. 206 and notes; μένειν αἰεὶ τῇ ἀόκνῳ στροφάλιγγι, fr. 12 (Damascius' commentary).

Fr. 50

2. μέσσον τῶν πατέρων: Festugière, *Rév.* III, p. 57 (based on Neoplatonic exegesis), understands Hecate's position here as situated between the Paternal and Demiurgic Intellects (and thus equivalent to the δύναμις of the primordial triad); cf. τῶν πατέρων, fr. 16. Cf., also, Proclus, *In Tim.*, II, 129, 25-27: μέσσην γὰρ καὶ ἐν τοῖς θεοῖς ἔχει χώραν ἢ τῆς ψυχῆς αἰτία θεός, ὡς δοκεῖ καὶ τοῖς θεολόγοις συναγωγὸς οὖσα τῶν δύο πατέρων. Lewy, however, (p. 142 and n. 283), understands τῶν πατέρων here as referring to the "Rulers" or "Fathers" of the three worlds. In this context, he identifies Hecate with the moon: "Hecate is named instead of the moon, her intramundane abode. The verse must, accordingly, be understood as identifying the 'center' of the moon with the 'midmost' of the three 'Fathers' (cf. fr. 73), that is to say, with the Ruler of the sun." Tardieu ("Oracles chaldaïques," pp. 214-215) appropriates both interpretations and demonstrates how the metaphysical interpretation (Father/Power/Intellect) is based on the physical model (Empyrean/Ethereal/Material Worlds). But to conclude, as does Tardieu, that the Chaldean structure is dependent on a similar Valentinian model is surely rash. A common Middle Platonic milieu best accounts for similarities here.

Ἑκάτης κέντρον: For Proclus, the "center of Hecate" designates ἡ ζωογόνος θεά (cf. fr. 32), the second term of Proclus' intellectual order. See Lewy, *Exc.* VII, p. 484; cf. p. 142, n. 283. Elsewhere in the *Oracles*, κέντρον is associated with the sun; e.g., frs. 70, 111, 167. Cf., also, Synesius, esp. *H.* 2(4), 99-100; 3(5), 65, where κέντρον is identified with the Holy Spirit as πνοιά (= Chaldean δύναμις).

Fr. 51

2. ἡ πηγὴ τῶν ψυχῶν: Here, πηγὴ designates the World Soul (= Hecate). Cf. *ibid.*, fr. 56.

3. δεξιτερῆς μὲν γὰρ λαγόνος περὶ χήραμα χόνδρων: The image is obscure. Lewy (pp. 88-89 and n. 83) suggests an allusion to Hecate's statue on which hollows were depicted on both hips. Cf. Proclus, *In Tim.*, II, 260, 24-261, 15; Festugière, *Tim.*, III, p. 304 and n. 3. See, also, Lewy, pp. 361-364 re the symbolic interpretation of statues.

4. βλύζει: Cf. ἔβλυσε, fr. 37.

5. ἐμψυχοῦσα: "Ensouling" is characteristic of Hecate; cf. ψυχοῦσα, fr. 53. In fr. 25, however, ἐφύχωτο is attributed to the Father, the ultimate source of all generation.

φάος πῦρ αἰθέρα κόσμους: Simplicius (*In phys.*, 613, 1-5) equates these terms, respectively, with the Paternal Monad, Empyrean, Ethereal, and Material Worlds (*contra* Proclus, who had interpreted the last three terms in apposition to φάος; cf. Des Places, "Notes," p. 325). Although Lewy (p. 89, n. 84) accepts Simplicius' interpretation, he argues that φάος must be equated with Aion and not the First God, as the latter generates the World Soul, and, thus, cannot be "ensouled" by her (as the oracle suggests). Tardieu, on the other hand ("Oracles chaldaïques," pp. 204-209), questions Lewy's "insertion of a mythological entity" (i.e., Aion) into a progression of physical elements. Tardieu prefers to combine the terms in this fragment with the list of elements in fr. 67 (fire, water, earth, air) to depict a descending progression from light to matter, with a mixture of fire, water, air, and earth between these two extremes.

Tardieu also demonstrates how both the Valentinian Gnostics, as well as the Chaldeans, developed numerous metaphysical patterns of structural oppositions based on this physical model. A case in point is the βυθός/βάθος equation of fr. 18 and 163. Cf., also, Hadot, *Porphyre*, I, pp. 396-398, who equates this progression of physical elements with a hierarchy of mythic powers (e.g., gods, angels, demons, heroes) who inhabit various levels of the physical universe.

Fr. 52

1. ἀρετῆς: In Lewy's interpretation (pp. 88-90), a cosmic power associated with the moon (cf. ἀρετή, fr. 107) and thus with Hecate, whose dwelling place is the moon. By remaining "within," "virtue" remains uncontaminated by the Material World.

πέλε: Common to the *Oracles*; cf. fr. 69, 97, 214.

2. τὸ παρθένον: Cf. Hadot, *Porphyre*, I, p. 275 and n. 6, who points out the "paradoxical" virginal/maternal nature of Hecate. Psellus, *P.G.*, 1136 b 9-10, alludes to Hecate's statue: ζωστήρι κοσμηθεῖσα παρθενικῶ. Cf. ὑπεζωκῶς, fr. 6 and notes.

Fr. 53

1. τὰς μεριστὰς τοῦ δημιουργοῦ νοήσεις: "Division" is characteristic of the Ideas. Cf. ἐμερίσθησαν and μεμερισμέναι, fr. 37.

2. πατρικὰς διανοίας: Cf. ἔννοιαι νοεραί, fr. 37; ἔννοια πατρός, fr. 38. But cf. Festugière, *Rév.*, III, p. 58 who equates this expression with the "Fathers" of fr. 50 (and not with the Ideas).

3. ψυχῇ: i.e., the World Soul, whose position here mediates between the intelligible and sensible realms. See Lewy, p. 85 and n. 70.

θέρμη: Cf. fr. 123, where "heat" is said to be an anagogic power. Hecate's "heat," of course, derives from the noetic fire of the Father.

ψυχούσα: Lewy, *op. cit.*, sees a play on words here between θέρμη and ψυχούσα, as the latter can also mean "to cool." Cf. Iambl., *De myst.*, II.6: ἡ μὲν τῶν θεῶν παρουσία...τὸ μὲν ψυχρὸν ἐν ἡμῖν...ἀφανίζει, τὸ δὲ θέρμον αὖξει. See Cremer, pp. 50-51.

Fr. 54

1. θεολόγοι: i.e., the *Juliani*. However, this term is also used by the later Neoplatonists when referring to the Orphic tradition. See Lewy, Exc. I, p. 444 d.

τῇ ζωογόνῳ...θεῶ: Cf. τὸν ζωογόνον κόλπον (of Hecate), fr. 32; τῆς ζωογόνου πηγῆς Ῥέας, fr. 56, intro.

ὑπέστησαν: cj. Kroll; προϋπέστησαν, cj. Cousin.

2. φύσις: Although Lewy (pp. 90 and n. 91; 95-96) equates Hecate with Nature, it is more precise to think of Nature as proceeding from Hecate. Cf., e.g., Proclus, *In Tim.*, I, 11, 19-20: τοιαύτη οὐσα (ἡ φύσις) προελήλυθεν ἀπὸ τῆς ζωογόνου θεᾶς. See, also, Festugière, *Tim.*, I, p. 38 and n. 1. Cf., also, forms of φύσις in fr. 70, 88, 101, 102, 106.

Fr. 55

1. χαῖται μὲν γὰρ ἐς ὀξύ κτλ.: Lewy (pp. 90-91 and notes 94-96) suggests that this verse alludes to a popular notion that Hecate's hair was made up of snakes, and attempts to connect this interpretation with his understanding of εἰλυμένον in fr. 38. Festugière, *Rép.*, I, p. 156, n. 4, prefers to emend the text to: χαῖται μὲν γὰρ ἐς ὀξύ πεφρικότα φῶτα βλέπουσιν and translates: "sa chevelure semble celle d'un homme aux cheveux hérissés."

Fr. 56

1. τῆς ζωογόνου πηγῆς 'Ρέας: Here, it is Rhea who functions as a generative, World Soul figure. Elsewhere, both ζωογόνος (fr. 32 and 54) and πηγῇ (fr. 52) are descriptive of Hecate.

3. 'Ρεῖη: Lewy (p. 84, notes 65 and 66, *contra* Proclus) argues that this term does not refer to Rhea, but is the feminine of ῥᾶδιος (and so the pun ῥεῖη/ῥοή). For Lewy, "Rhea does not figure in the Chaldean pantheon." (Cf., Hadot, *Porphyre*, I, p. 396, n. 2, who agrees with Lewy.) Lewy translates v. 1 as: "The Source and Stream of the spiritual Blessed ones is easy-flowing." But Festugière (*Tim.*, V, p. 117, n. 1) argues that "le sens ne peut être que Rhea, et, s'il y a erreur, elle aura consisté à prendre pour chaldaïques des λόγια orphiques." Rhea, of course, figures in a number of Orphic fragments. See Kern, *Orph. Frag.*, Index III. Of particular interest is frag. 132: ἐν τοῖς κόλποις τῆς 'Ρέας. Damascius (II, 277, 5), who cites this fragment, attributes it to Orpheus. Although Kroll, *loc. cit.*, and Des Places, p. 134, argue for a Chaldean origin (and, to be sure, the vocabulary of the oracle certainly fits a Chaldean milieu), an unqualified acceptance of Rhea as a bona-fide Chaldean deity remains problematic. Psellus, for example, only mentions Hecate, not Rhea, in his summary of the Chaldean system.

νοερῶν μαχάρων: According to Lewy (p. 159, n. 350), a reference to the planetary gods. Cf. fr. 140 and 160.

ῥοή: This image of "streaming" or "flowing" is frequent in the Oracles in a variety of contexts. Cf. ῥέει, fr. 31; ῥεύσωμεν, fr. 171; ῥοιζαῖον, fr. 146; ἐρρολίζησε and ῥοιζοῦνται, fr. 37; ῥοῖζον, fr. 107; ῥοαί, fr. 61.

4. πρώτη δυνάμει: Elsewhere, Power is assigned the median role in the primordial triad and is equated with Hecate. Cf. fr. 4, 50, 96 and notes. Lewy, however, (p. 159, n. 350), understands πηγῇ...πρώτη δυνάμει as referring to the Paternal Intellect from which the planetary gods emanate (based on his translation of v. 1; see *supra*). Lewy identifies the "Source and Stream" with the Paternal Intellect.)

κόλποισιν: This term is associated both with the World Soul (e.g., fr. 32, 35, 37, 96) and the fecundating power of the Father (e.g., fr. 28; cf. μήτρα, fr. 30).

5. πᾶν: Cf. τὰ πάντα, fr. 23 and notes.

προχέει: Cf. ἐπιρρεῖ, fr. 32 and notes.

τροχάουσιν: Cf. τροχάζει, fr. 13.

Fr. 57

2. ἐπὶ τὰ στερεώματα κοσμῶν: The seven planetary spheres. Psellus, *P.G.*, 122, 1149 c, apparently conflates these spheres with the three worlds and comes up with ἐπὶ τὰ σωματικούς κόσμους: i.e., 1 Empyrean, 3 Ethereal, 3 Material. Cf., also, Damascius, II, 88, 21-24; Lewy, p. 123 and notes 218-219.

ἐξώγκωσε: A vivid description of the world-shaping activity of the Second Intellect. Lewy (p. 123) translates "set up on high;" Des Places (p. 81) prefers "souffla." Cf. *C.H.* X.15: ὀγκωτο; ὀγκωμένου (with reference to the "volume" of the soul as it descends through the planetary spheres).

πατήρ: Here, the Second or Demiurgic Intellect. Cf. πατέρων, fr. 16 and 50.

Fr. 58

1. ἐμεσεμβόλησεν: Cf. μεσεμβολήσας, fr. 200.

4. κραδίης τοπῶ: In Chaldean cosmology, the sun was situated in the middle of the seven spheres as the "heart" or "center" of the Universe. Cf. κέντρον, fr. 70; κέντρῳ, fr. 111. See, also, Lewy, pp. 124, n. 221 d; 409-413; Des Places, p. 82 and "Notes," p. 325; Geudtner, pp. 55-56; Tardieu, "Oracles chaldaïques," p. 195 ff. As such, the Chaldean order of the planets follows the "new cosmology" developed during the Hellenistic period. See, e.g., Nilsson, *Greek Piety*, pp. 96-103.

Fr. 59

1. οἱ...μυστικώτατοι τῶν λόγων: A circumlocution for the *Oracles*; see Lewy, Exc. I, p. 444 e.

ἐν τοῖς ὑπερκοσμίσις (κοσμοῖς): (= fr. 209). For the later Neoplatonists, the term "supermundane" could apply both to the Empyrean and/or Ethereal Worlds. Cf. τὸν ὑπερουράνιον τόπον, fr. 16, intro.; ὑπέρχοσμον πατριχὸν βύθον, fr. 18. Cf., also, fr. 193 and notes.

3. (ὁ) ἡλιακὸς κόσμος (καὶ τὸ) ὄλον φῶς: Synonymous expressions for the transmundane sun of the intelligible world (= Aion). As such, this noetic sun is the transmundane "copy" on which the visible sun is patterned. See Lewy, pp. 151-152 and n. 313. See, also, Proclus, *El. Th.*, prop. 52: πᾶν τὸ αἰώνιον ὄλον ἅμα ἐστίν. In Dodds' words: "Wholeness is intermediate in the logical order of universality, and therefore for Pr. [*sic*] in the metaphysical order also...It is associated with eternity...which occupies a similar intermediate position between Being and the eternals." See Dodds, *Proclus: El. Th.*, p. 239; cf. Festugière, *Tim*, IV, p. 110, n. 5.

Fr. 60

2. πρὸς ἐξοχέτευμα: A reference to the rays of the sun, which function in both a physical as well as anagogic sense in the *Oracles*. Cf. ἐμπυρίοις ὀχετοῖς, fr. 2; πυρήοχον, fr. 65; ὀχετῶν, fr. 66.

4. ταμίαν: The visible sun is the "dispenser" of heat and light for the earth. In hymns to Helios, ταμίης is used regularly with either πῦρ or φῶς. (See, Lewy, pp. 154-155 and notes 324-329, who sees such hymns as influencing the *Oracles*.) Cf., also, Synesius, *H.* 1(3), 36, 693; 2(4), 182; 8(9), 71; 9(1), 53.

Fr. 61

3. δρόμος: A technical term for the movement of the stars. Cf. fr. 70 and 73; *infra*, l. 18 (= v. 11). Cf., also, Synesius, *H.* 1(3), 31: μάνας τε δρόμοι. See Lewy, p. 140, n. 276.

5. ἡέριοι τε ῥοαί: i.e., the winds. Cf. ἡέρος ἀγοί, *infra*, l. 7 (= v. 3); Synesius, *H.* 2(4), 35: ἀνέμων ῥοίζος. See, also, ῥοή, fr. 56 and notes.

7. πνεῦμα σελήνης: Cf., esp., fr. 35 and notes, where πνεῦμα is associated with the World Soul (or Hecate, whose abode is the moon).

ἡέρος ἀγοί: i.e., the winds. Lewy (p. 185 and n. 35) sees this verse as the beginning of a ὕμνος κλητικός. In this regard, cf. fr. 216.

9. μηναίων καναχισμῶν: Cf., esp., μήνης ῥοίζον, fr. 107.

10. κόλπων τ' ἡέριων: Cf. κόλποι ἡέριοι, fr. 216.

12-15. αἰθήρης...συννήχονται: These verses refer to the raiments (ethereal, solar, lunar, aerial) acquired by the soul in its descent to earth. These raiments make up the "vehicle" of the soul. And so Proclus, *In Tim.*, III, 234, 26-30: καὶ δοκοῦσιν ἐπεσθαι τοῖς λογίοις ἐν τῇ καθόδῳ τὴν ψυχὴν λέγουσι συλλέγειν αὐτὸ (i.e., τὸ ὄχημα τῆς ψυχῆς) λαμβάνουσιν "αἰθήρης μέρος ἡελίου" κτλ. On the "vehicle" of the soul, see fr. 104, 119-120, 129, 158, 210 and notes (as well as sources cited in n. 84 of Introduction). Cf., also, Hadot, *Porphyre*, I, p. 182 and n. 1.

14. {μέρος}: As Des Places notes (p. 134), μέρος here does not fit the meter.

18. μηναιῶς τε δρόμος: Cf. μηναιῶν τε δρόμημα, fr. 64.

Fr. 62

This fragment (as well as fr. 91 and 208) is now attributed to Damascius, not Olympiodorus. See Westerink, *Greek Comm.*, II, p. 15 ff.

2. τῶν στοιχείων: The stars. Cf. κόσμου στοιχεῖα, fr. 39; Lewy, p. 97, n. 131. In the context of Damascius, however, the "elements" mentioned here refer to water and air.

αἰθέρες: A possible allusion to the ethereal raiments of the soul. Cf. fr. 61; Lewy, p. 193, n. 64. Westerink, however, note *loc. cit.*, suggests that the word αἰθέρες alludes here to the "highest heavens" or Empyrean World, and that Damascius has transferred this expression to the elements, water and air, "to denote the highest and most refined part of each." Westerink also thinks it is doubtful that the terms στοιχεῖα and αἰθέρες were ever connected in the *Oracles*, citing Proclus, *In Tim.*, II, 57, 12-14 as evidence.

3. ἐκεῖ: In the context of Damascius, ἐπ' ἄκρων τῆς γῆς.

Fr. 63

2. κυρτῶ σχήματι: In the context of Damascius, a possible allusion to the magical characters or signs used during some of the theurgic rites. (See Lewy, p. 252, n. 91.) Proclus (*In Tim.*, I, 317, 22-25) also appropriates this expression, but in a cosmological context: δοκεῖ μὲν οὖν ὅσα τῷ τρίτῳ τῶν ἀρχικῶν ὁ θεουργὸς ἀνατίθῃ, ταῦτα καὶ οὗτος τῷ κόσμῳ διδόναι καὶ δημιουργεῖν μὲν τὸν οὐρανόν, "κυρτῶ σχήματι" περικλάσας. See Festugière, *Tim.*, II, 175, n. 1, who draws a parallel with Plato, *Tim.* 33 b.

συρομένην: Cf. fr. 34, 164.

Fr. 64

3. μηναιῶν τε δρόμημα: Cf. μηναιῶς τε δρόμος, fr. 61.

ἀστέριον προπόρευμα: Cf. *ibid.*, fr. 107. Proclus uses our fr. 64 to support Plato's theory concerning the forward motion of the fixed stars in contrast to the forward and retrograde movements of the planets.

Fr. 65

Lewy (pp. 153-154 and notes 320-328) understands these obscure verses as referring to the activity of the visible sun: "The five attributes prove that this fire designates the sun. For this luminary is situated in the fifth of the spheres, if these, including that of the fixed stars, are counted from above; it is the mid-most of the seven planets, in contradistinction from the noetic fire, it is called the other; it contains the transcendental fire, it is life-bringing... This solar fire descends from the transcendent fire in channels which attain the region of the material world and bring through their warmth life to the earth."

1. **κέντρου**: Cf. forms of **κέντρον** in fr. 50 (with reference to Hecate); fr. 70, 111, 167 (with reference to the sun).

ζωογονίας: Cf. **ζωογόνον**, fr. 32 (with reference to Hecate); **ζωογόνου**, fr. 56 (with reference to Rhea).

4. **ἄλλο πυρήοχον**: The term "other" characterizes the "fire" (or sun) of the material world as distinguished from its noetic counterpart. Cf., similarly, **πῦρ ἕτερον**, fr. 6; **πυρὸς ὄγκος... ἕτερος**, fr. 68. Cf., also, **πυρήοχον**, fr. 47 (with reference to the virtue "Hope").

5. **ὕλαίων ὀχετῶν**: i.e., the rays of the mundane sun which reach the earth. Cf., also, fr. 2, 66, 110 where forms of **ὀχετός** are used in an anagogic sense.

ζωηφόριον πῦρ: Cf. **πυρὸς ζωηφόρου**, fr. 32 (with reference to the Paternal Intellect). Cf., also, Synesius, *H.* 1(3), 601-602: **φωτὸς ζωηφορίου** (in an anagogic context). See, also, Hadot, *Porphyre*, I, p. 402 and n. 11.

Fr. 66

1. **μιγνυμένων δ' ὀχετῶν**: i.e., a "mingling" of the ascending soul "spark" or "channel" with the mystic rays of the sun. Cf. Synesius, *H.* 1(3), 720: **φωτὶ μιγῆναι**; 727: **φωτὶ μιγεῖσαν**; 3(5), 47: **μιχθῆναι ψυχᾶς παγᾶ**. Cf., also, **μιγῆναι**, fr. 6 (in a cosmic context).

πυρὸς ἀφθίτου ἔργα: An allusion to the sacred activity of the theurgist. Cf. **ἔργον**, fr. 110 and notes; **πυρὸς ἔργα**, fr. 133. Cf., also, Synesius, *H.* 1(3), 639-641: **πυρίων δ' ἔργων**. Lewy (pp. 196-197 and notes 79-83) understands this verse as referring to the final purification of the soul; i.e., that of the higher or rational soul (via the "divine work" of the theurgist). But this assessment must be qualified by the noetic language of, e.g., fr. 1, which suggests some form of genuine contemplative activity (free of external manipulation) at the level of the higher soul. See notes to fr. 1 and detailed discussion in Introduction.

2. (**ἡ ἀκροτάτη ζωή**): In the context of Proclus, it is a matter of the poetic life (**ἡ ποιητικὴ ζωή**) at its most perfect level; i.e., when the soul is "filled with the Divine" (**πλήρης τῶν θείων**). See A. Sheppard, *Studies on the 5th and 6th Essays of Proclus' Commentary on the Republic*, esp. pp. 171-182, for an excellent discussion of this material in the context of Proclus' theory of mysticism.

Fr. 67

1. **ἡ τῶν Ἀσσυρίων θεολογία**: Another circumlocution for the Chaldean tradition. See Lewy, Exc. I, p. 444 c.

3. **πυρὸς; ὕδατος; γῆς; αἰθέρος (= ἀήρ)**: The four elements from which the sublunar world is fashioned. Cf. Psellus, *Hypotyp.* 27, where **ὕλη πατρογενής** signifies the primal substratum, and **τέτταρα στοιχεῖα** indicates the four elements

from which ὁ σύμπας κόσμος is shaped. (Cf., *Hypotyp.* 20: τὰ δὲ ὑπὸ σελήνην ἐν τοῖς τέταρσι στοιχείοις ὑφέστηκεν). See Lewy, p. 119 and notes 202-203; Des Places, "Notes," p. 326; Hadot, *Porphyre*, I, p. 396 and n. 7; Tardieu, "Oracles chaldaïques," p. 204 ff., who constructs a structural model in conjunction with fr. 51.

Fr. 68

1 + 3. αὐτουργῶν: Cf. Numenius, fr. 16 (Des Places): ὁ γὰρ δεῦτερος διττὸς ὢν αὐτοποιεῖ τήν τε ἰδέαν ἑαυτοῦ καὶ τὸν κόσμον δημιουργὸς ὢν. Cf., also, *C.H.* XI.14: αὐτουργὸς γὰρ ὢν, αἰεὶ ἐστὶν ἐν τῷ ἔργῳ αὐτὸς ὢν ὃ ποιεῖ; Synesius, *H.* 1(3), 268: αὐτουργὲ θεῶν.

2. ὅτις πυρὸς ὄγκος ἕτερος: A reference to the mundane sun. Cf. ἄλλο πυρὸς ὄγκον, fr. 65. Lewy, however, (p. 120 and n. 205; cf. p. 154) ignores the context of Proclus and makes this phrase the subject of the fragment.

3. σῶμα τὸ κοσμικόν: The "world body" comprised of the four elements. Cf. κόσμου περὶ σώμασιν, fr. 37.

4. μὴ φαίνεθ' ὑμενώδης: In other words, the visible world (as opposed to the intelligible world) must be solid and corporeal, a notion derived from a similar description in Plato, *Tim.*, 31 b. In both instances, it is the element of fire which makes the world invisible. See Lewy, p. 120 and n. 206. Cf. ὕμην, fr. 6.

Fr. 69

1. (ὁ οὐρανός): Although Proclus, *loc. cit.*, equates ὁ οὐρανός with ὁ κόσμος (based on his interpretation of Plato, *Tim.*, 28 b), in the *Oracles*, "sky" is more properly the region of the fixed stars or Ethereal realm. Cf. οὐρανός, fr. 70; Lewy, pp. 125-126 and notes 225-227.

σῶμα ἔχων: Cf. *ibid.*, Plato, *Tim.*, 28 b.

2. νοῦ μίμημα: i.e., the corporeal sky is patterned after its intelligible copy. Cf. Plato, *ibid.*

πέλει: Common to the *Oracles*; cf., e.g., fr. 52, 97, 214.

3-4. τι/σώματος: As a visible entity, the sky (= Ethereal World) is involved in matter, although not to the extent of the sublunar world, which is characterized as μισοφαής (fr. 134 and 181) and μελαναυγής (fr. 163).

Fr. 70

2. ἀπηρωρῆσθαι: Cf. ἡώρηται, fr. 54.

3. φύσις: Lewy (pp. 95-96 and n. 126) identifies "Nature" with Hecate. However, as Festugière suggests (see fr. 54 and notes), it is better to think of Nature as deriving or proceeding from Hecate (or "suspended from the great Hecate" as stated here).

κόσμων: i.e., the stars. Cf., e.g., κόσμοις, fr. 8; Festugière, *Tim.*, I, p. 38, n. 3.

ἔργων: i.e., visible creation as a whole. Cf. αἰσθητοῖς ἔργοις, fr. 40; Lewy, p. 96, n. 128. Festugière, *ibid.* (and thus Des Places), translates "toute creature." See, also, Proclus, *In Tim.*, I, 11, 28-30, where the first two verses of this oracle are also quoted.

4. οὐρανός: The region of the fixed stars. Cf. fr. 69; Lewy, p. 96, n. 129.

δρόμον: This term is regularly applied to the movement of the stars. Cf. δρόμος, fr. 61 and notes for parallels.

κατασύρων: Cf. *συρόμενος*, fr. 34 and notes for parallels. See, also, Lewy, p. 96, n. 130.

5. *κέντρον*: Here, a reference to the sun's position in the "center" of the universe. Cf. frs. 111 and 167; *κραδής*, fr. 58. Lewy (pp. 96-97) thinks the term "center" here refers to the earth, but *κέντρον* is never used in this sense in any of the extant fragments.

Fr. 71

1. (*Ἀπόλλων*): Synonymous with *Helios*.

2. *ἁρμονία*: Cf. Proclus, *H.* I.4 (εἰς Ἥλιον): ὑψόθεν ἁρμονίης ῥύμα πλούσιον ἐ-
ξοχετεύων. Cf., also, *ἁρμονίαν*, fr. 97; Synesius, *H.* 1(3), 341; 8(9), 37. In Lewy's words (p. 200 and n. 100): "According to the Chaldean doctrine, the sun, as the center of the planetary world, holds the spheres together with its rays, and thereby watches over the harmonious relationship of the revolving spheres."

Fr. 72

2-3. *πανοπλία παντελεῖ κεκοσμημένην*: The reference is to Plato, *Laws*, VII, 796 c 1, where this expression is descriptive of Athena. See Lewy, p. 95 and n. 118.

4. *Ἥκα θεοίη*: The "goddess" of the oracle is undoubtedly Hecate, who has been conjured by the theurgist (and was often depicted as armed). Cf. frs. 219, 221-223; Lewy, p. 95 and n. 119.

Fr. 73

1. *οὗτος ὁ Ζεὺς*: In the context of Damascius, a reference to ὁ ἀρχικὸς Ζεὺς. The passage as a whole is a commentary on Plato, *Phaedrus*, 246 e-247 a.

2. *τρεῖς πατέρας*: Equivalent to *ἀρχαῖς τρισί*, *infra*, l. 5 (= v. 3), as a probable allusion to the Rulers of the three worlds. See Lewy, pp. 138-139.

3-4. *ἱερός πρῶτος δρόμος, ἐν δ' ἄρα μέσσω ἡέριος, τρίτος ἄλλος ὃς ἐν πυρὶ τὴν χθόνα θάλπει*: These three "courses" have been subject to various interpretations. Kroll, for example, *loc. cit.*, was puzzled by these lines, so emended the text to read: ἔστι γὰρ αἰθέριος πρῶτος δρόμος, ἐν δ' ἄρα μέσσω ἡέριος, τρίτος ἄλλος, etc. (based on Damascius' introductory comments. Cremer, p. 39, also accepts Damascius' interpretation of the "first course" as "heavenly" = ethereal.) However, Kroll's emendations (among other problems), eliminate the crucial *ἱερός* in v. 1 which, as Lewy points out (p. 140, n. 277), has a transmundane or noetic (not ethereal) association. But Lewy (pp. 139-140 and n. 275), although noting this, leaves out a crucial comma after *ἡέριος* and thus understands the "third course" (and not the "middle course") as "airy." In doing so, Lewy extends the meaning of the second verse to read: "The third, airy course heats the earth in the fire (of the second course)." In addition, Lewy connects the "sacred course" with Aion (= transmundane sun), the "median course" with the mundane sun, the "airy course" with the moon. Although Lewy's general association of the three courses with the three worlds is undoubtedly correct, his translation of the fragment is unnecessarily forced. (Note that Des Places, p. 136, accepts Lewy's interpretations, but then does not suppress the comma after *ἡέριος*!)

Tardieu, on the other hand ("Oracles chaldaïques," pp. 213-214), translates the fragment in the most obvious way (i.e., a "first, sacred course;" a "median" airy course; a "third course which heats the earth in fire"), but then mistakenly connects the "airy course" with the Ethereal World and the "third, other course" with the Material World (the problem Lewy attempted to correct with his translation). In the extant fragments, "airy" is regularly associated with the moon and, thus, with the Material (not Ethereal) World. (Cf., e.g., the sequence in fr. 61: ether, sun, moon, air.) Similarly, the "third, other course which heats the earth in fire" must allude to the sun, which rules the Ethereal (not Material) World. (Cf. ἄλλο, fr. 65; ἕτερος, fr. 68. But Tardieu's understanding of Chaldean cosmology as based on the Stoic doctrine of "three fires" may well be correct.) Thus, none of the solutions so far proposed is entirely satisfactory. The fragment, as it stands, remains a puzzle.

5. ἀρχαῖς γὰρ τρισὶ ταῖσδε κτλ.: For Lewy, ἀρχαῖς τρισὶ is analogous to τρεῖς πατέρας (see *supra*, l. 2). Cremer, however (p. 73, n. 294), challenges this interpretation and translates ἀρχαῖς as "Principles" (with an allusion to the Iynges). But Cremer's interpretation is erroneously based on Damascius, II, 201, 2-4 (see fr. 78 and notes). As Lewy has correctly shown (p. 140, n. 274), the verb δουλεύει demands the sense of "ruler" here, and not "principle."

Fr. 74

1. ἀπορρεῖν: Cf. ἐπιρρεῖ, fr. 32; προχέει, fr. 56.

2. κρηνηῖος ἀρχή: Cf. Psellus, *Hypotyph.* 28: ἐκάστης δὲ σειρᾶς ἡ ἀκρότης πηγὴ ὀνομάζεται, τὰ δὲ προσεχῇ κρῆναι. All of these expressions—πηγαί (see fr. 49); ἀρχαί (see fr. 40, 49); κρῆναι—ultimately refer to the Ideas. See Lewy, pp. 115-116 and notes 192-193.

3. ὁμνεῖται: Evidently the fragment constituted part of a Chaldean hymn.

Fr. 75

2. αὐταῖς: The feminine here alludes to the Iynges (αἱ ἱγγες; cf. fr. 76; and so Des Places, p. 136; cf. Chaignet, *Damascius*, II, p. 281) and not the Teletarchs (οἱ τελετάρχαι; cf. fr. 85 and 86) as Lewy thought (p. 141, n. 281, who translates the verse as: "The ruling path subject to the Teletarchs").

ἀρχικός: cf. Des Places; ἄρχιος, codd. Cf. Chaignet, *ibid.*, n. 1: "genitif d'un nom ἄρχις, pour ἀρχή ou ἀρχικός."

αὐλών: According to Lewy (*op. cit.*), synonymous with δρόμος as a technical term for the movement of the stars (cf. δρόμος, fr. 61). But αὐλών is not attested elsewhere in this sense. The fragment remains obscure.

Fr. 76

1. τὰς ἱγγας: Here, the Iynges function as noetic entities equivalent to the Thoughts or Ideas of the Father (cf. fr. 77). As noetic entities, Proclus locates αἱ ἱγγες at the first level of the νοητὴ καὶ νοερά διάκοσμος. See Lewy, Exc. VII, p. 483. Elsewhere (e.g., fr. 206), this term refers to the "magic wheels" used in the theurgic rites. See discussion in Introduction.

2. ἐπεμβαίνουσι: Cf., *nomen agentis*, ἐπιβήτορα, fr. 44 (with reference to Eros). Both the Iynges and Eros function as "binding" entities in the Chaldean

system. See Geudtner, pp. 42-47 and discussion in Introduction. Cf., also, ἐπιβήτορες, fr. 216 (here, with reference to lunar demons).

3. κόσμοις ἐνθρόνισκousai: Cf. κόσμων ἐνθρόνισκων, fr. 34; κόσμοις ἐνθρόνισκων, fr. 87; ἐκθρόνισκousιν, fr. 35. Thus the Iynges, like the Ideas (as "thunderbolts"), "leap into the worlds" as fiery entities.

3-4. ἀκρότητες τρεῖς: According to Lewy (p. 156; cf. p. 134, n. 256), another term for the Iynges, who were associated with the three world circles. Cf. ἀκρότητας, fr. 82.

4. <πυρίη γ' ἡδ' αἰθερίη καὶ ὑλώδης>: cj. Lewy, p. 132, n. 250. Cf. Psellus, *Hypotyph.* 3: μεθ' ἣν τρεῖς ἐτέρας (sc. Ἰγγας) πατρικὰς καὶ νοητὰς καὶ ἀφθέγκτους, διαιρούσας τοὺς κόσμους τριχῇ κατὰ τὸ ἐμπύριον καὶ τὸ αἰθέριον καὶ τὸ ὑλαῖον. Cf., also, *Hypotyph.* 5.

Fr. 77

1. αἶ γε: cj. Lewy; Ἰγγες, codd. But it is Psellus who has introduced Ἰγγες here. See Lewy, p. 132, n. 249.

νοούμεναι <ἐκ> πατρόθεν: ἐκ, cj. Lewy; cf. ἐκ πατρόθεν, fr. 130. As Ideas, the Iynges are "thought" by the Paternal Intellect.

2. βουλαῖς ἀφθέγκτοις: Cf., esp., ἀκμάδι βουλῇ, fr. 37; πειθηνίδι βουλῇ, fr. 81; αἰδίῳ βουλῇ, fr. 107.

κινούμεναι: The "movement" of the Iynges is their "leap" into the worlds (see fr. 76). This movement is a circular motion away from and back towards the Father (cf. fr. 87) and, as such, constitutes their "thinking." See Geudtner, p. 43.

Fr. 78

1. οἱ ἐπὶ μαγειῶν πατέρες: i.e., the Teletarchs or Rulers of the three worlds who play a role in the theurgic rites (ἐπὶ μαγειῶν). See Lewy, p. 139 and n. 274.

3. διαπόρθμιοι: These "couriers" are the Iynges. (Cf. Proclus, *In Crat.*, 33, 14: τὸ διαπόρθμιον ὄνομα τῶν Ἰγγων.) Damascius, however, has mistakenly applied this term to the "three fathers." (See Lewy, p. 133 and n. 254.) Cremer, however (pp. 73-74 and notes 295-296), accepts Damascius' interpretation. (See, also, notes to fr. 73.) As "couriers," the Iynges transmit messages between the intelligible and sensible worlds (τῷ πατρὶ καὶ τῇ ὕλῃ). But these messages are none other than their own magical names. (Cf. ὄνομα σεμνόν, fr. 87.) See, also, Synesius, *H.* 1(3), 105-107: μελέτω προπόλοις/πορθμεῦσι σοφοῖς/ἀγίων ὕμνων; Geudtner, pp. 44-45.

Fr. 79

1. πᾶς κόσμος: Either a reference to the three worlds (cf. παντὶ ἐν κόσμῳ, fr. 27) or, more likely, to the stars (cf., e.g., κόσμοις, fr. 8 and 76). See Lewy, p. 135, n. 259. Psellus, however, *loc. cit.*, understands the "universe" in a general sense.

ἀνοχῆας: Noetic entities associated with the Iynges. Cf., e.g., Proclus, *In Crat.*, 33, 14-15: τὸ διαπόρθμιον ὄνομα τῶν Ἰγγων, ὃ πάσας ἀνέχειν λέγεται τὰς πηγὰς. As such, these "Supports" play a crucial role in maintaining the regular movement of the spheres.

ἀκαμπεῖς: Cf. ἄγναμπτον, fr. 36.

Fr. 80

3. ὑλαίοις συνοχεῦσιν: These "Material Connectors" are equivalent to the rays of the mundane sun. See Lewy, pp. 131, n. 246; 155-156.

δουλεύει: Common to the *Oracles*; cf. frr. 73, 81, 184.

Fr. 81

1-2. τῆς νοητῆς ἐκεῖνης καὶ νοερᾶς τάξεως: For Proclus, the median order (or ὁ δεύτερος διάκοσμος) situated between the intelligible and intellectual orders (see Lewy, Exc. VII, p. 483). In the context of Proclus, the operative principle (for which he cites the oracular fragment) is that of dominance and dependence, i.e., each entity or divine being dominates the principle below it but, at the same time, is dependent or subservient to the principle above it.

3. πυρὸς νοερῷ: Here, apparently the Father or First Intellect. But cf. νοερῷ πυρί, fr. 37, where this term indicates the Second Intellect.

νοεροῖς πρηστήρσιν: The Ideas; cf. πρηστήρ, fr. 34; πρηστήρσιν, fr. 82.

4. δουλεύοντα: Since this verb is used *supra* (fr. 80) in connection with the Connectors, it is possible that the "Lightning-bolts" can be assimilated to the Connectors in some sense. (Cf. fr. 82.) In the last analysis, the συνοχεῖς, πρηστήρες, ἀμειλικτοί, ἀνοχῆεις, and ὕγγες all function as diverse aspects of the class of Ideas. See Lewy, p. 156.

πειθηνίδι βουλῇ: Cf. πειθῷ, fr. 14; βουλῇ, fr. 37 and notes.

Fr. 82

3. φρουρεῖν πρηστήρσιν: This function of "protecting" is also assigned to the Connectors and Implacables. Cf., e.g., Psellus, *Hypotyp.* 10: οἱ δὲ ἀμειλικτοί, ὑποδεχάμενοι τὴν πρηστήριον τῶν συνοχέων δύναμιν, φρουροῦσι τὰς ὑπάρξεις ἄνωθεν τῶν πατέρων.

ἀκρότητας: The "summits" are associated with the Iynges. Cf. ἀκρότητες, fr. 76.

4. ἐγκεράσας: This "mixing" metaphor is common to the *Oracles*; cf. frr. 29, 42, 44.

ἀλκῆς: "Strength" is a regular epithet of the Father; cf., esp., frr. 1, 2, 32, 49.

ἴδιον: Cf. *ibid.*, fr. 3, where this term is similarly descriptive of the Father.

συνοχεῦσιν: Here, probably analogous to πρηστήρσιν, *supra*, 1. 3 (= v. 1).

Fr. 83

2. ὀλοποιοί: Lewy (p. 155, n. 331) understands this term as a Chaldean neologism comprised of ὄλος + ποιῶ and thus translates as "endowed with quality entire." As such, Lewy wants to see a parallel with ὄλον φῶς in fr. 59 and thus understand the Connectors as the originators of the "entire light" of Aion. (Cf., in this regard, Proclus, *In Tim.*, III, 18, 4-5: ὁ αἰὼν...ὥς συνοχεὺς καὶ φρουρός.) But in the context of Damascius, ὀλοποιοί must be understood as constructed from ὄλος + ποιῶ.

Fr. 84

Des Places, p. 87, following Kroll and Lewy, had originally cited only the second hemistich of this verse as oracular, but now affirms Tardieu's reconstruction (following Saffrey-Westerink) and would replace it in his text as fr. 23 *bis*. See "Notes," p. 324.

1. πάντας: cj. Saffrey-Westerink, *causa metri*; πάντα, codd.

2. (ὁ πρῶτος συνοχεύς): i.e., the Father or Highest God, understood here as the ultimate source of the Connectors. Cf. Julian the Chaldean's prayer to τὸν συνοχεά τοῦ παντός as reported by Psellus, *De aurea catena* (ed. Sathas, *Annuaire...des études grecques*, IX, 1875, p. 217, 2 ff.). Cf., also, συνοχεύς, fr. 207.

3. ἔξω ὑπάρχει: Cf. *ibid.*, fr. 1 and notes. See Hadot (*Porphyre*, I, p. 306 and n. 4): "L'Un ou Père représente le moment de la concentration, de l'union, dans lequel préexistait, sous un mode caché, non déployé, seminal, toutes les déterminations ultérieures." This expression thus describes the essentially ineffable nature of the First God before he is even deployed triadically. Hadot, *ibid.*, cites Proclus, *Th. pl.*, 268, 34 (Portus) as a parallel to this idea: ὠδινε μὲν ὁ πρῶτος (πατήρ) τὴν τῶν ὧλων ἀπογέννησιν. Cf., also, frs. 3, 18, 191 and notes; Lewy, p. 129 and n. 240.

Fr. 85

1. ὁ πρῶτος (τελετάρχης): The "first Teletarch" is the Ruler of the Empyrean World (identified with the transmudane sun or Aion). See Lewy, p. 149 and n. 305; Saffrey-Westerink, notes *ad loc.*

2. ταρσὸν τοῦ πυρός: i.e., the soul. This image reflects Plato, *Phaedrus*, 246. During the *anagōgē*, it was the function of the first Teletarch to conduct the soul upward (probably under the influence of Eros). Cf. fr. 46; Synesius, H. 9(1), 118-119: ...ταρσοῖς/ἀναγωγίων ἐρώτων; 1(3), 617-618: νοερούς ταρσοὺς; 2(4), 285: ταρσὸς ψυχᾶς; 3(5), 67: ψυχᾶς ταρσοὺς, and *passim*.

3. ὁ δὲ μέσος...τελειοῖ...τὸν αἰθέρα: A reference to the Ruler of the Ethereal World (identified with the mundane sun).

ὁ δὲ τρίτος...τὴν...ὕλην τελειοῖ: i.e., the Ruler of the Material World (identified with the moon). Cf., also, Psellus, *Hypotyp.*, 5: προσεχεῖς δὲ τοῖς συνοχεῦσι τοὺς τελετάρχας τιθέασιν τρεῖς καὶ αὐτοὺς ὄντας· ὧν ὁ μὲν ἐμπύριος, ὁ δὲ αἰθέριος, ὁ δὲ ὑλάρχης. Proclus locates the Teletarchs at the third and last level of the intelligible-and-intellectual order. See Lewy, Exc. VII, pp. 483-484.

Fr. 86

2. ψυχοκράτωρ: i.e., the second Teletarch or Ruler of the Ethereal World. In the context of Proclus, "soul" is associated, in general, with the Ethereal World, "intellect" (ὁ νοῦς) with the Empyrean World. As the "Ruler of souls," the sun draws the soul upward on its rays. See Lewy, p. 149 and n. 304; Des Places, "Notes," p. 326.

3. ἐπιβεβηκώς: Cf. ἐπιμβαίνουσι, fr. 76.

Fr. 87

1. αἱ...φῆμαι: Proclus uses this term exclusively of oracles derived from individual inspiration (such as the *Chaldean Oracles*), in contrast to οἱ χρησμοί, or oracles received at established places such as Delphi. However, Porphyry, Damascius, and others make no such distinction. See Lewy, Exc. I, p. 446 p.

2. ὄνομα σεμνόν: Equivalent to the Iynges as *voces mysticae* (and thus equated as well with the συνθήματα/σύμβολα which are "sown" throughout the world; cf. fr. 108). Cf. Proclus, *In Tim.*, I, 274, 16-18: διὸ καὶ τοῖς θεουργοῖς ὀνόματα θεῖα κοσμικὰ παραδέδοται, τὰ μὲν ἄρρητα καλούμενα, τὰ δὲ ῥητὰ παρ' αὐτοῖς. See Lewy, p. 134 and n. 256.

ἀκοιμήτω στροφάλιγγι: Cf. ἀκων στροφάλιγγι, fr. 49. This expression conveys the image of the Iynges as moving out from and back towards the Father in a ceaseless, circular motion. Cf., also, στρόφαλον, fr. 206, with reference to Hecate's "magic wheel."

3. κόσμοις ἐνθρῶσκον: Cf. κόσμοις ἐνθρῶσकुσαι, fr. 76. It is from the vantage point of the stars (or κόσμοι) that the Iynges communicate their magical names back and forth between the sensible and intelligible worlds.

Fr. 88

1. [ἡ φύσις]: As Kroll suggests, *loc. cit.*, ἡ φύσις is probably introduced here by Psellus from a preceding paragraph. Following Des Places, then, I have bracketed this term. Lewy, however, (p. 263, n. 14), following the parallel of Synesius (see *infra*), prefers to bracket εἶναι.

τοὺς δαίμονας: In the Chaldean system, the sublunar world was believed to be inhabited by various demonic powers who pervaded all aspects of Nature. Cf., e.g., frs. 90-92, 216. In addition to demons, there were "orders" (τάξεις) of gods, angels, and probably heroes. Cf., e.g., Psellus, *Hypotyp.*, 20-21: εἰσὶ δὲ θεῖαι τάξεις καὶ γένη περὶ ἕκαστον τῶν στοιχείων· μεθ' οὓς οἱ τῶν θεῶν ὁπαδοὶ ἄγγελοι ἐφ' οἷς αἱ τῶν δαιμόνων ἀγέλαι...καὶ μετὰ τούτους οἱ ἥρωες. Cf. Hadot, *Porphyre*, I, p. 397 and notes 2-4, who suggests that the order of heroes may well have been introduced by Porphyry. But Cremer, p. 39, thinks that the series including heroes is based on a Chaldean *Vorlage*. Cf., also, Festugière, *Rév.*, III, p. 263, who is of the same opinion. Synesius, *H.* 5(2), 52-53, alludes to this verse: ἵνα δαιμόνων ὁμιλον/φύσις ἰξάνοισα τίχτει. See Lewy, p. 263; Geudtner, pp. 59-60.

2. κακῆς ὕλης: In the Chaldean system, matter is viewed as an aggressive, evil force and thoroughly demonized, a notion prominent in the Platonic "underworld." However, unlike most of the Gnostic and Hermetic systems, this hylophobia does not extend to the Ethereal World or region of the fixed stars. In this regard, cf. esp. fr. 153 and notes and see discussion in Introduction.

τὰ...βλαστήματα χρηστὰ καὶ ἐσθλά: The "offspring" here are evil demons associated with the earth. Cf. the χθόνιοι κύνες of frs. 90 and 91. In the extant fragments, there are no "good" demons per se, although Psellus (*Hypotyp.* 23) mentions such a class. It is likely that these so-called "good" demons (who aid the ascent of the soul) are to be classed with the ministering angels of the Chaldean system. (See Lewy, pp. 260-261 and discussion in Introduction.) In the context of Psellus, this oracular fragment as a whole is directed toward placating

evil demons during the course of a theurgic initiation. Lewy (p. 269 and n. 36) adds that the fragment probably constituted part of a "placatory prayer" aimed at preventing these demons from despoiling the "chief theurgical action of conjuring 'Nature'" (which Lewy identifies with Hecate). But Nature, more properly, should be identified as *deriving* from Hecate. Cf., esp., fr. 54 and notes.

Fr. 89

2. **θηροπόπλον**: Cf. **θηρες** **χθονός**, fr. 157; **χθόνιοι κύνες** (and variations), fr. 90, 91, 135; **κυνῶν ἀλόγων**, fr. 156. Thus, the "beastly" nature of evil demons lures the soul to a similar "animal" life.

ἀναιδής: Cf. **ἀναιδεῖς**, fr. 135 (as descriptive of the **χθόνιοι κύνες**). In Antiquity, "shameless" was a common description for the nature of dogs. See Lewy, p. 217, n. 41, who notes that the term **ἀναιδεία** was regularly associated with the Cynics and their self-designated "dog-like" existence.

Fr. 90

1-2. **κόλπων γαίης**: Cf., esp., **χθόνιοι κόλποι**, fr. 216. The "hollows of the earth" are the specific location of terrestrial demons. Cf. Psellus, *Hypotyp.* 23, where evil demons are similarly said to be **ἐν τῷ κοιλώματι**. Lewy (p. 308, n. 186; cf. p. 259, n. 3) sees a possible allusion to the caverns of Tartarus.

2. **θρώσκεισιν**: Cf. forms of **ἐνθρώσκω**, fr. 14, 34, 76, 87; **ἐκθρώσκω**, fr. 35, 37, 42.

χθόνιοι κύνες: Cf. fr. 91, 135, 156; Synesius, *H.* 1(3), 96-97: **φυχοβόρους κύνας**; 2(4), 245-247: **σεῦε δ' ἀναιδῆ/κύνα τὸν χθόνιον/δαίμονα γαίης**; Proclus, *In rem p.*, II, 337, 17-19: **ὃ δὴ καὶ τὰ λόγια "κυσὶν" ἀπεικάζειν εἴωθεν** (sc. **τὸ δαιμόνιον γένος**) **καὶ "πηρὸν" ἀποκαλεῖν ὡς νοῦ καὶ διανοίας ἅμοιρον**. See Geudtner, pp. 56-63.

2-3. **ἀληθὲς σῆμα**: During the course of the theurgic rites, "true signs" (such as the fiery apparitions described in fr. 146) preceded the arrival of the conjured god or goddess. The danger here—as the fragment warns—is the always present possibility of false or deceptive signs sent by evil demons to subvert the theurgist's "divine work." Cf. Iambl., *De myst.*, III.5: **τὰ σημεῖα τῶν ἐπιπνεομένων** (i.e., the entranced medium) **τὰ θεῖα τεκμήρια τῆς ἀληθινῆς ἐνθουσιάσεως**.

4. **τιμωροὺς τῶν ψυχῶν**: This notion of "avenging demons" (which ultimately goes back to the Erinyes of Homer) is a common one, both in terms of post-mortem punishments in Hades as well as vices which afflict the body here and now. Cf., e.g., *C.H.* I.23; XIII.7; *Asclepius*, 28; Lydus, *De mens.*, IV, 32; p. 90, 24-91, 9 W.; Iambl., *De myst.*, II.7. See, also, Cremer, pp. 77-78; Nock-Festugière, *Corpus Hermeticum* I, esp. p. 24, n. 57.

Fr. 91

1. **οἱ ἄλογοι δαίμονες**: Cf. **κυνῶν ἀλόγων**, fr. 156.

2. **ἐλάτειρα**: A likely reference to Hecate, who is traditionally associated with dogs or hounds. Porphyry (*De philos. ex or. haur.*, p. 151, Wolff) equates the dogs

of Hecate with evil demons. Thus Hecate, as the source of demonic nature (cf. fr. 54) becomes the “driver” or mistress of these demons. See Lewy, p. 271 and n. 41, who thinks this verse formed part of a conjuration hymn.

ἡερίων...κυνῶν, χθονίων τε καὶ ὑγρῶν: i.e., demons of the air, earth, and water: Damascius, *loc. cit.*, also mentions demons of the heavens (οὐράνιοι), ether (αἰθέριοι), and Underworld (ὑποχθόνιοι). In this regard, cf. *Orph. Hymn: ΠΡΟΣ ΜΥΣΑΙΟΝ* (ed. Athanassakis), 32-33: Δαίμονας οὐρανίους καὶ ἐνύδρους/καὶ χθονίους καὶ ὑποχθονίους ἡδ’ ἐμπυριφοίτους. But see Lewy, p. 268, n. 34, who argues that the classification heaven, ether, water, earth, Underworld originates with Proclus.

Fr. 92

2. ὑδροβατήρας: Lit. “water-walkers.” Cf. the κυνῶν ὑγρῶν of fr. 91. Proclus, *loc. cit.*, also uses the more common ἑνύδρον to describe these demons. In this regard, cf. νόμφαι ἐνύδρια, fr. 216. Festugière (*Tim.*, IV, p. 143 and n. 4) translates this expression as “qui se meuvent dans l’eau.”

Fr. 93

2. πολυχέυμονα: This term is descriptive of matter. Cf., e.g., ῥεύσωμεν χεῦμα ταπεινόν, fr. 171 and forms of ῥευστός in fr. 128 and 134.

φῦλα: i.e., evil demons. See Lewy, p. 260 and n. 4.

Fr. 94

3. νοῦν μὲν ψυχῇ: Here, the World Soul. The *locus classicus* is Plato, *Tim.*, 30 b 4: νοῦν μὲν ἐν ψυχῇ, ψυχὴν δὲ ἐν σώματι συνιστάς τὸ πᾶν συνετεκταίνετο. See Lewy, p. 182 and n. 24. Hadot, *Porphyre*, I, p. 340, n. 5, sees this passage of Plato’s as “the point of departure” for later speculation about the vehicle of the soul.

<ψυχὴν δ’>: cj. Kroll (and so Des Places).

3-4. ἐνὶ σώματι ἀργῶ ἡμέας ἐγκατέθηκε: Here (in contrast to Plato), the oracle is describing the particular souls of generation weighed down by the material or “sluggish” body (or, perhaps, more specifically, the vehicle of the soul; cf. e.g., the use of σῶμα in fr. 128). Cf., also, Synesius, *H.* 1(3), 564-568: Σὺ γὰρ ἐν κόσμῳ/κατέθου ψυχάν,/διὰ δὲ ψυχᾶς/ἐν σώματι νοῦν/ἔσπειρας, ἄναξ. See Geudtner, p. 70, n. 302; Theiler, 1942, p. 29 = 1966, p. 287.

4. πατὴρ ἀνδρῶν τε θεῶν τε: In the context of Proclus, a reference to the Demiurge, identified with Zeus. Cf. *In Tim.*, I, 408, 23-24: περὶ τοῦ μεγίστου Διὸς τὸ πατὴρ ἀνδρῶν τε θεῶν τε. See, also, Festugière, *Tim.*, II, pp. 176 and n. 1; 282. The Chaldean reference, however, is to the Highest God as *Pater*. Cf., e.g., fr. 25 and 115.

Fr. 95

1. τοῦτον χαρακτῆρα: According to Plato (*Tim.*, 36 b-d), the World Soul had the shape of a Chi (X), the axes of which were bent and joined together to form semi-circles. In Chaldean thought—since particular souls were patterned on the World Soul—they, too, had the same configuration. In the context of Proclus,

knowledge of this “character” had magical significance, permitting the theurgist to invoke the souls of certain heroes (e.g., Heracles, Pentheus) and even Plato himself. In this latter regard, cf. Psellus, *De aur. cat.* (as cited by Lewy, p. 253, n. 96): καὶ ὅτι (Ἰουλιανὸς ὁ Χαλδαῖος) ταύτην (τὴν τοῦ Πλάτωνος ψυχὴν) ἐποπτεύων ἔκ τινος τέχνης ἱερατικῆς ἐπυνθάνετο περὶ ὧν ἐβούλετο. Cf., also, Proclus, *In Tim.*, III, 6, 13-15: διὰ χαρακτήρων καὶ ὀνομάτων ζωτικῶν τελοῦντες τὰ ἀγάλματα καὶ ζῶντα καὶ κινούμενα ἀποτελοῦντες. (See Festugière, *Tim.*, IV, p. 22 and n. 2; cf. *Tim.*, III, 299 and n. 1.) As such, these “characters” and “names” can be equated with the “tokens” and “symbols” of Chaldean terminology as *voces mysticae*.

2. ἐγκάρδιον: i.e., the soul. Cf. Iambl., *De myst.*, II.7, where the expression ἐγκαρδιαῖον φῶς refers to the “inner light” of purified souls evoked during an *autoptic* rite. (See Cremer, pp. 97-98.) Cf., also, καρδιά, fr. 211; κραδίης, fr. 58 (here, a reference to the sun as the “heart” of the universe).

Fr. 96

1. ψυχῇ, πῦρ...οὔσα φαεινόν: In the context of Psellus, a reference to the World Soul (and so Lewy, p. 86 and n. 75; cf. p. 87, n. 76). Festugière, however, (*Rév.*, III, p. 58, and thus Des Places, p. 90), understands a reference to the human soul. Cf., in this regard, Kroll, *loc. cit.*; Theiler, 1942, p. 33 = 1966, p. 291 and n. 129. But in either case, both the World Soul and particular souls (as fiery entities) ultimately derive from the Primordial Fire or Father.

δυνάμει πατρός: “Power” is regularly associated with the Highest God. Cf. fr. 1, 3, 4, 5, 56, 136.

2. ζωῆς δεσπότις: As “Mistress of Life,” the World Soul animates the sensible world. Cf., e.g., fr. 32, 54, 56. Kroll, however, *loc. cit.*, understands here the particular soul which animates the body.

3. ἰσχει: Cf. *ibid.*, fr. 79.

πολλῶν πληρώματα κόλπων: Cf. τὸν ζωογόνον πληροῦς ‘Ἐκάτης κόλπον, fr. 32. In Gnostic sources, *pleroma* is a *technicus terminus* designating the “fullness” of the Divine world as a whole.

Fr. 97

1. θεὸν ἄρξει: According to Lewy (p. 98 and n. 88), analogous to ἐν θεῷ κεῖνται, fr. 130. (Psellus, *loc. cit.*, paraphrases: τὸ θεῖον...πῦρ ἢ ψυχὴ βιάζεται εἰς ἑαυτήν.) Thus, for Lewy, God—in the absolute sense—refers here to Aion as the ultimate “resting place” of the elevated soul. (See esp. pp. 20, 28, 104.) But fr. 1 suggests that, in addition to this ascent to Aion (= the “light” of the Father; cf. fr. 49), there was a further ascent to the Father himself via some form of genuine contemplative activity (and not just externally manipulated theurgic ritual, as Lewy suggests. See detailed discussion in Introduction.)

2. οὐδὲν θνητὸν ἔχουσα: i.e., the soul can now be considered free of all the material defilements associated with corporeality. But whether, as Lewy suggests (e.g., pp. 198-199), this expression refers to the “final purification of the soul” is problematic. It may well allude just to the purification and “salvation” of the lower soul/ὄχημα-πνεῦμα (see fr. 129 and notes) in preparation for the contemplative purging of the higher or rational soul.

μεμέθυσται: i.e., the "drunkenness" of "sober intoxication," a common expression to describe ecstatic experience. (Psellus, *loc. cit.*, paraphrases: ἐξίσταται αὐτῆς.) Cf., e.g., Philo, *De opif.*, 71: μέθη νηφαλίῳ κατασχεθεῖς (sc. ὁ νοῦς). But note that here, ὁ νοῦς is seized by "sober intoxication" when it perceives the Forms or Ideas; beyond this point, according to Philo, there is a further ascent to "the Great King Himself." In the *Oracles*, it may well be that the ascent to Aion similarly permitted perception of the Ideas (cf. fr. 49) in a moment of "sober intoxication," prior to the ascent to the Father. (Cf. Plotinus, *Enn.* VI.7.35 where, similarly, prior to the ascent to the One, the elevated soul experiences itself as "nous in love," this state described by Plotinus as one of divine "drunkenness".)

3. ἁρμονίαν: i.e., the cosmic harmony of the Ethereal World dominated by Apollo-Helios (cf. fr. 71). Lewy (p. 200, n. 102) suggests that the "paean" mentioned in fr. 131 may have been a hymn in which the soul exalted her "union with the harmony of the universe." Cf., also, *C.H.* I.25 re the ascent of the soul διὰ τῆς ἁρμονίας.

Fr. 98

Tardieu (Lewy², p. 680) considers this fragment "dubious." (It is cited neither by Kroll nor Lewy.) Bieler, however, (Boethius, *loc. cit.*, *ad not.*), suggests a possible Chaldean origin: "hexameter alios ignotus ex oraculo quodam Chaldaico fortasse sumptus est." Des Places (p. 139) thinks the "sense" of the fragment is close to that of fr. 94 and 130.

2. ἀνδρὸς ἱεροῦ δέμας: Cf. δέμας, fr. 163 and 224. Des Places thinks the use of this term further affirms a possible Chaldean origin for this fragment (despite Tardieu's objection). See "Notes," p. 326.

αἰθέρες: Perhaps an allusion to the ethereal raiments which make up the vehicle of the soul. Cf. fr. 62 and notes.

Fr. 99

1-2. (τὴν γένεσιν) θηπεύειν: Cf. σώματι θητεύσασα, fr. 110; Synesius, *De insomn.*, 139 c: θῆσσα γὰρ κατιοῦσα τὸν πρῶτον βίον ἐθελοντῆς ἀντὶ τοῦ θητεῦσαι δουλεύει (sc. ἡ ψυχῇ); *H.* 1(3), 571-574: κατέβαν ἀπὸ σοῦ/χθονὶ θητεῦσαι, ἀντὶ δὲ θήσας/γενόμεν δούλα. This "service" and "enslavement" properly constitute two phases in the descent of the soul. See, e.g., Theiler, 1942, p. 32 = 1966, p. 291; Cremer, p. 91 ff.; Geudtner, pp. 27-29; Hadot, *Porphyre*, I, p. 186 and n. 2; Lewy, p. 189 and n. 45.

2-3. ἀδαμάστω τωύχένι: The soul which serves generation with an "untamed neck" does not yield to the temptations of material existence, i.e., it does not become enslaved by matter. Its reward is an immediate return to its Divine home after death. See Lewy, p. 189 and n. 45.

Fr. 100

2. αὐχμηράν: Lewy (p. 297, n. 143, following the gloss of Proclus) translates this term as "arid." Cf. Festugière, *Rép.*, III, p. 101, n. 2: "αὐχμηρός = évidemment 'qui a perdu sa fraîcheur, son éclat, qui est ternie, desséchée, comme une femme stérile.'" Des Places, however (p. 91), prefers a more ambiguous "sale," noting that matter properly contains a humid element.

Fr. 101

1. φύσεως...αὐτοπτον ἄγαλμα: In the context of Psellus, it is a matter of aporritions, in general, evoked during the theurgic rites. Cf., in this regard, αὐτόπτοις, fr. 142; Iambl., *De myst.*, II.4: αὐτοφανῶν ἀγαλμάτων; II.10: αὐτοπτικά ἀγάλματα. See Cremer, pp. 45; 143-144. But the original Chaldean context may well have been a specific reference to Hecate, who is connected both with Nature and the moon. Cf., e.g., Proclus, *In rem p.*, II, 133, 1-18: εἰς τὴν σεληνιακὴν...σφαῖραν, ἐν ἣ τῆς γενέσεως αἰτία πάσης καὶ, ὡς φησὶν τις ἱερὸς λόγος, τὸ “αὐτοπτον ἄγαλμα τῆς φύσεως” προσλαμβάνει; *In Tim.*, III, 69, 15-16: σελήνη μὲν αἰτία τοῖς θνητοῖς τῆς φύσεως, τὸ “αὐτοπτον ἄγαλμα” οὕσα τῆς πηγαίας φύσεως. Lewy (pp. 98, n. 134; 271) connects this fragment with fr. 102-103 and 107 as interdictions against invoking Hecate “face to face,” in order to avoid attacks of demons (which Hecate controls; cf. fr. 91). Cf., also, Festugière, *Rép.*, III, p. 77, n. 6; *Tim.*, IV, p. 94 and n. 5.

Fr. 102

1. ἡ γὰρ τῆς φύσεως πηγὴ: An allusion to Hecate as the “source” of material generation or “Nature.” Cf., esp., the role of Hecate in fr. 51-54.

2. φύσιν/εἰμαρμένον: Here, “Nature” and “Destiny” are equated. Cf. Proclus, *In Tim.*, III, 271, 16-17: ἐμβλέψασαι (αἱ ψυχαί) εἰς...τὴν φύσιν ἐαυτὰς εἰμαρμένη συντάττουσιν; Synesius, *H.* 1(3), 603-608: ἵνα χεῖρα φύσιν/οὐκ ἐπιβάλλει, ὅθεν οὐκέτι γὰ, οὐ μοιραία/κλῶσις ἀνάγκας/παλινόρσον ἄγει. See Theiler, 1942, pp. 33-34 = 1966, p. 291. In the context of the theurgic rites, “gazing” (ἐμβλέψης) at “Nature/Destiny” (or Hecate) is to invite the danger of demonic attack. Cf. fr. 101 and notes; εἰμαρμένον, fr. 103; εἰμαρτής, fr. 130; εἰμαρτήν, fr. 153. See, also, Lewy, p. 98, n. 134.

Fr. 103

1. συναυξήσης: Cf. Proclus, *De prov.*, 164, 8: “neque coageas fatum, cuius finis...” Kroll (p. 50, n. 1) reconstructs the Greek as: μηδὲ συναυξήσης τὸ πεπωμένον, οὐ τέλος <οὐδὲν>. See, also, Lewy, p. 266, n. 23, who conjectures “Αἰδης as the missing predicate noun.

εἰμαρμένον: cj. Des Places (cf. fr. 102); τὴν εἰμαρμένην, codd. Thus, the oracle admonishes “not to increase” or “add to” the influence of demonic Destiny which infects all aspects of material creation or φύσις.

Fr. 104

1. μὴ πνεῦμα μολύνης: According to Westerink (*Greek Comm. Phaedo*, II, *Damascius* p. 193, note), only these three words belong to the *Oracles* and should come after fr. 105 with the following reconstruction: ζηλὸν τε φθόνον τε/ἔχβαλε, μηδὲ φρενὶ σβέσσαι, μὴ πνεῦμα μολύνης. Westerink argues that Psellus “may unwittingly have added some extraneous material to the *Oracles*, as he did in other cases.” Des Places, however, notes that Proclus elsewhere attests to the second half of the verse (e.g., *In rem p.*, II, 52, 5) as does Hermias (*In Phaedrum*, p. 130, 28 ff.), and would thus keep the verse as is. See, “Notes,” p. 327 and *testimonia* to fr. 104, p. 92. In the context of the *Oracles*, πνεῦμα is synonymous with ὄχημα as a term for the “vehicle” of the soul. The ὄχημα-πνεῦμα, then, would be com-

prised of quasi-material accretions from the ether, sun, moon, and air. (Cf. fr. 61. See, also, frs. 120, 128, 129, 158, 201 and notes.) The oracle warns against “defiling” or “soiling” the vehicle; i.e., becoming totally immersed in matter (and thus subject to demonic temptation). This Chaldean expression is also familiar to Synesius: e.g., *H.* 1(3), 56: πνεῦμα μολύνει; 547-548: καὶ πνεῦμα σάου/ἀμόλυντον, ἀναξ; *De insomn.*, 151 d: ἡ μὲν (sc. ψυχὴ) ἤττον, ἡ δὲ μᾶλλον, ὡς ἐκάστη ῥοπῆς ἐδυστύχησε τὸ πνεῦμα ἐμόλυνεν. See Geudtner, pp. 13-15; Theiler, 1942, p. 37 = 1966, p. 297; Hadot, *Porphyre*, I, p. 187, n. 3; Lewy, p. 184 and n. 29.

1-2. μηδὲ βαθύνης/τούπιπεδον: cj. Kroll (and thus Lewy and Des Places) to fit the meter; τὸ ἐπίπεδον, codd. Kroll’s reconstruction is rejected by Westerink, *ibid.*, who argues that the sentence is not a verse but only has the “look” of a hexameter and that it is μολύνης which properly ends the line (see preceding note). As for the terminology, ἐπίπεδον is a geometric term borrowed from Pythagorean speculation. In Lewy’s words: “The...fragment...is explicable on the ground of the Pythagorean interpretation of the plane as the number three...The number three is in the Oracles the measure of the noetic and therefore the purport of the oracular warning is that the mortal should not ‘materialize’ his mental substance by extension into the realm of the somatic” (see p. 396 and notes 311-313). Cf. Proclus, *In rem p.*, II, 52, 5 and *In Tim.*, I, 146, 14-15, where ἐπίπεδον is equated with material creation. Psellus, however, understands this term as referring to the “luminous garment” (αὐγοειδῆ χιτῶν) of the soul as distinct from the πνεῦμα. But this subtlety is a Neoplatonic, not Chaldean, distinction. See, e.g., I. Hadot, *Le Problème du Néoplatonisme Alexandrin*, pp. 99-106.

Fr. 105

3. φρενὶ μὴ σβέσαι: Lewy (p. 265, n. 18) suggests as objects either τὸν ἀγνὸν ἔρωτα, τὸν ψυχαῖον σπινθήρα (cf. fr. 44), or τὸ ψυχῆς ὄμμα (cf. fr. 112). Cf., also, fr. 45, where the descent to matter is said to “stifle” the “true love” of the Divine. Kroll, *loc. cit.*, compares this fragment to the series of injunctions enumerated by Proclus in *De prov.*, 175 (144, 16-18 B.): “Te ipsum videns, verere! et, iterum: Cognosce te ipsum! iam institit, et in aliis: Extra corpus esse te ipsum crede, et es!” Kroll believes this last injunction is drawn from the *Oracles*. Cf. comments of Westerink in notes to fr. 104, *supra*.

Fr. 106

1. τολμηρᾶς: In the context of Psellus, man is “impudent” because he deigns to comprehend the workings of Nature. (Cf. fr. 107; Lewy, p. 254, n. 98.) Lewy (p. 55, n. 175) suggests that the admonition was preceded by σιγά (as in fr. 132). In Gnostic and Hermetic sources (as well as Numenius and some early passages of Plotinus), τόλμα generally describes the soul’s descent into matter as an ambitious act of self-will. But as Dodds has shown, the later Plotinus, in reaction to Gnostic thinking, views the soul’s direct descent as an inner necessity, free of deliberate willfulness. See Dodds, *Pagan and Christian*, pp. 23-26; Festugière, *Rév.*, III, p. 83 ff.; Zandee, *Terminology*, pp. 26-28.

Fr. 107

The oracle enumerates various types of divination, all of which are to be rejected in favor of theurgy. In Lewy's words (p. 257): "As Iamblichus contends (e.g., *De myst.*, III. 27-28; 31) theurgy is the only legitimate form of divination, as it is bound up with the apprehension of the noetic powers which are the real rulers of the Universe."

2. ἀληθείης: "Truth" is associated with the sun. See Lewy, p. 146 and n. 293; cf. p. 49, n. 158, where Lewy cites examples of Apollo's (= the sun's) association with "truth."

3. μέτρον ἡελίου κανόνας συναθροίσας: Cf. Proclus, *In Tim.*, I, 202, 17: μετρῶν δρόμον ἡελίου κανόνας συναθροίσας. Festugière, *Tim.*, I, p. 261, n. 1, understands κανόνας as referring specifically to astronomical or chronological "tables."

4. αἰδίῳ βουλῇ πατρός: Cf. ἀκμάδι βουλῇ (of the Father), fr. 37; βουλαῖς ἀφθέγκτοις (of the Father), fr. 77; πατρός πειθηνίδι βουλῇ, fr. 81. Cf., also, <πρωτίστου πατρός> αἰδίου νῶ, fr. 22.

5. ῥοῖζον: Cf., esp., ῥοή, fr. 56 and notes, for parallels.

6. ἀστέριον προπόρευμα: Cf. *ibid.*, fr. 64. The entire verse is cited verbatim by Proclus, *In Tim.*, III, 124, 31 in conjunction with fr. 64.

8. οὐ θυσιῶν σπλάγχχνων κτλ.: Cf. Synesius, *De insomn.*, 135 c, who cites this verse verbatim as a λῶγιον.

9. φεῦγε: Common to the *Oracles*. Cf. fr. 130, 134, 213.

10. εὐσεβίης ἱερὸν παράδεισον: A reference to the Chaldean abode of the blessed. Cf., esp., παράδεισον, fr. 165 and notes.

11. ἀρετή: "Virtue" is an appellation of the moon. Cf. ἀρετῆς, fr. 52; Lewy, p. 221 and n. 181.

σοφία: "Wisdom" is associated with the planet Mercury. See Lewy, p. 221 and notes 183 and 184.

εὐνομία: "Good order" is an attribute of the fixed stars. See Lewy, p. 221 and n. 182.

Fr. 108

2. σύμβολα: These "symbols" are equivalent to the "tokens" (συνθήματα; cf. fr. 2, 109) as *voces mysticae*. This expression also designates the sacred *materia* (e.g., stones, herbs, scents) handled by the theurgist during some of the Chaldean rites. In this regard, cf. Psellus, *P.G.*, 122, 1132 a; Proclus, *De Magia*, p. 151, 10 ff.; Bidez. For further details, see discussion in Introduction.

πατρικὸς νόος: Here, the Father or Highest God. Cf. *ibid.*, fr. 39; πατρικὸς νοῦς, fr. 109.

ἔσπειρεν κατὰ κόσμον: "Sown in the cosmos," the *symbola* can be equated with the Platonic Forms (and thus with the *Iynges*; cf. fr. 76-78). In addition, these "symbols" are also said to be "sown in the soul" (as *voces mysticae*). Cf. Proclus, *In Tim.*, I, 211, 1-2: συμβόλοις ἀρρήτοις τῶν θεῶν, ἃ τῶν ψυχῶν ὁ πατήρ ἐνέσπειρεν αὐταῖς; Psellus, *P.G.*, 122, 1141 a: Σύμβολα πατρικὸς νόος ἔσπειρε ταῖς ψυχαῖς. See Festugière, *Tim.*, II, p. 32, n. 1. Cf., also, ἔσπαρται, fr. 28; ἐνέσπειρεν, fr. 39 and notes.

3. τὰ νοητά: The "intelligibles" are the Ideas. Cf. *ibid.*, fr. 8, 31, 40.

κάλλη ἄφραστα: Descriptive of the Ideas. Cf., e.g., Philo, *De Opif.*, 71: τὰς ἰδέας θεασάμενος, ὑπερβάλλοντα κάλλη. See Lewy, p. 191 and n. 55. The vocabulary goes back to Plato, e.g., *Phaedrus*, 250 b-d.

Fr. 109

1. τὸ θέλειν: Cf. τὸ θέλειν κατένευσε, fr. 22 (but here, as an act of the Father); Cremer, p. 98 and n. 506.

πατρικὸς νοῦς: Cf. fr. 39 and 108.

2. λήθης: i.e., the "forgetfulness" of the soul after it has "fallen" into the body. Cf. ἐκ λήθης, fr. 171. The image is common, going back to Plato, e.g., *Phaedrus*, 248 c; 250 a. See Lewy, p. 190 and n. 53 for numerous parallels in a variety of sources.

ῥῆμα: Analogous to the συνθήματα/σύμβολα as well as to the ἱερῶ λόγῳ of fr. 110. Cf. Psellus' commentary, *loc. cit.*: συνέστη γὰρ ἡ ψυχὴ ἀπὸ τῶν ἱερῶν λόγων καὶ τῶν θεῶν συμβόλων.

3. πατρικοῦ συνθήματος ἄγνοῦ: Cf., esp., τριάδος σύνθημα, fr. 2, as a possible allusion to the triadic nature of the Highest God. "Remembering" or "focusing" on this token (= ἄνθος νοῦ? cf. notes to fr. 110) serves as an anagogic device to prod the soul upward. See further discussion in Introduction.

Fr. 110

1. ψυχῆς ὀχετόν: i.e., the "channel" or solar "ray" on which the soul both descends into the body and then ascends on high during the theurgic rites. Cf., esp., ἐμπυρίοις ὀχετοῖς, fr. 2; ὀχετῶν, fr. 66. This term is also analogous to both ἀκτῖνας, fr. 34 and αὐγὰς, fr. 115. Cf. Lewy, p. 189 and n. 45.

1-2. ἔν τινι τάξει/ἐπὶ τάξιν: For the later Neoplatonists, the term τάξις is used interchangeably with σειρά (cf. fr. 203; Bidez, *C.M.A.G.*, IV, 1928, p. 144 and n. 1; Dodds, *Proclus: El. Th.*, pp. 208-209). Lewy (p. 190, n. 47) sees these two prepositional phrases as referring, respectively, to the initial descent of the soul via the ether, sun, moon, and air (cf. fr. 61) and to the Ethereal order where the soul desires to return. In this latter sense, Lewy (*ibid.*) understands μερίς in fr. 158 as referring to the τάξις where the soul ascends. See, also, Geudtner, p. 73 and n. 316; Tardieu, "Oracles chaldaïques," pp. 200-201. Cf., also, *Disc. 8-9*, NHC VI, 52,7-8, where τάξις refers to the "order" of the tradition, understood here as the proper "order" of ascent through the eighth and ninth spheres, or highest levels of spiritual attainment.

2. σώματι θητεύσασα: Cf. (τὴν γένεσιν) θητεύειν, fr. 99 and notes.

<ὑπέβη καὶ πῶς>: cj. Lewy, p. 189, n. 45, based on Psellus' paraphrase.

3. αὖθις: In Tardieu's view ("Oracles chaldaïques," pp. 203-204), this term (analogous to πάλιν) underscores the "renewal," "rebirth," and "regeneration" of the soul.

ἱερῶ λόγῳ: Psellus (*loc. cit.*) equates this term with the ἄνθος νοῦ as ἡ ὑψηλότερα δύναμις τῆς ψυχῆς. If this equation is valid, then the function of the ἄνθος νοῦ (as a "sacred word" or *synthēma*; cf. ὄνομα σεμνόν, fr. 87) must, in some sense, be theurgic (and not solely contemplative, as suggested in fr. 1). See detailed discussion in Introduction.

ἔργον: i.e., the sacred activity of the theurgist. Cf. ἔργα, fr. 66 and 133. Psellus (*loc. cit.*) specifically understands here the material rites (τῶν ὑλικῶν τελετῶν) aimed at purifying the vehicle of the soul: οἶεται γὰρ καθαίρεσθαι τὴν ψυχὴν λίθοις καὶ πόαις καὶ ἐπωδαῖς, καὶ εὐτροχον εἶναι πρὸς τὴν ἀνάβασιν. Thus, it is both "word" and "action" which prods the soul upward. Cf., in this regard, Iambl., *De myst.*, II.11: ἡ τῶν ἔργων τῶν ἀρρήτων καὶ ὑπὲρ πάσαν νόησιν θεοπρεπῶς

ἐνεργουμένων τελεσιουργία ἢ τε τῶν νοούμενων τοῖς θεοῖς μόνον συμβόλων ἀφθέγχτων δύναμις ἐντίθησιν τὴν θεωρητικὴν ἔνωσιν.

4. **παρήχθη**: Tardieu ("Oracles chaldaïques," p. 201) suggests that this term properly conveys the sense of "de-rangement" (παράνοια) or "de-viation" (παρέχθασις) as found frequently in various Gnostic sources with regard to the "fall" of the soul. Cf. Des Places, "Notes," p. 327, who continues to prefer his translation of "a été produite," *contra* Tardieu.

5. **ἀναστησάμενος**: cj. Tardieu (*ibid.*) as a probable gloss on the part of Psellus. But Des Places, "Notes," p. 327, still prefers the reading ἄνευ κρίσεως as attested in *Vaticani graeci*, V, 1026, f° 227 v° and v, 573, f° 96 v°. Migne reads (mistakenly?) ἀνακτησάμενος.

διὰ τῶν τελεστικῶν ἔργων: i.e., the various material rites of a theurgic initiation. See, esp., Lewy, *Exc.* X, pp. 495-496.

Fr. 111

1. **εὐτροχον δὲ τὸ νοερὸν**: In the context of Proclus, the "intellectual faculty" of the soul is "well-wheeled" in terms of its ability to "revolve" around the Intelligible through various "perfective" means of intellection. Psellus, on the other hand, uses the expression εὐτροχον in connection with the vehicle of the soul and its ascent (see *supra*, notes to ἔργον, fr. 110).

2. **κέντρῳ ἐπισπέρχων**: An allusion to the sun as the "center" (cf. κέντρον, fr. 70) or "heart" (cf. καρδίας, fr. 58) of the planetary spheres and, thus, the "center" of the *anagōgē* as well. In Tardieu's words, the sun functions as a "veritable ἀναγωγεύς." See "Oracles chaldaïques," p. 204, where Tardieu compares *Gos. Truth*, NHC I, 45,36-39 (although here, the solar imagery is applied to Christ). Cf., also, fr. 174 re the "seven-rayed god." The literary model, however, is *Il.* 23, 429 ff.: Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαυνε κέντρῳ ἐπισπέρχων. See Festugière, *Tim.*, III, p. 358, n. 2; Lewy, p. 195 and n. 75, who equates ἐπισπέρχων with ἐπιφοιτᾶν στιβαρηδόν, fr. 2; Theiler, 1942, p. 20, n. 6 = 1966, p. 276, n. 87.

φωτὸς κελάδοντος: Here, a reference to the sun. But cf. *ibid.*, fr. 2, where this expression apparently refers to the "rushing" sound of the celestial spheres.

Fr. 112

1. **ψυχῆς βάθος ἄμβροτον**: Equivalent to the "eye of the soul." See Lewy, p. 169 and n. 388; cf. ὄμμα ψυχῆς, fr. 1; 213. Psellus, however, *loc. cit.*, understands this expression as referring to the "triple powers" or "faculties" of the soul; i.e., αἱ νοεραὶ, αἱ διανοητικαί, αἱ δοξαστικάι. Psellus' explanation derives from Proclus. Cf. *Exc. chald.*, III; p. 193, 1 Pitra, where ψυχῆς βάθος is similarly interpreted in terms of these three faculties.

ὄμματα πάντα: Again, an allusion to the "eye of the soul." According to Lewy, the hyperbolic πάντα (in an anagogic context), "is intended...to hinder the formation of any concrete association" (see pp. 373-374 and notes 235-239, where Lewy cites numerous parallels to this "eye of the soul" expression in a variety of sources). Cf., also, fr. 1, where the ἄνθος/φλόξ νοῦ terminology similarly alludes to an immediate, intuitive apprehension of the Divine, free of concrete images. In Psellus' interpretation, ὄμματα refers to the γνωστικαὶ ἐνέργειαι of the three soul faculties cited *supra*. Psellus goes on to say that the "eye" is the σύμβολον γνώσεως.

2. ἐκπέτασον ἄνω: Analogous to ἐκτείνας νοῦν, fr. 128; cf. τεῖναι κενεὸν νόον, fr. 1. See Lewy, p. 170. The metaphor is also found, e.g., in *C.H.* X.5: ἀναπετάσαι ἡμῶν τοὺς τοῦ ὀφθαλμοῦς; Philo, *De Plant.*, 58: τῷ διανοίας ὅμματι...ἀεὶ ἀναπεπταμένῳ καὶ εὐθυτενῶς βλέποντι. For Psellus, the faculties of the soul are "stretched" towards Christ.

Fr. 113

2. χρὴ δὲ χαλινῶσαι ψυχὴν: i.e., to keep the passions in check. Cf. σώματος...μέγα βρίθοντα χαλινά, fr. 213.

3. ὅφρα μὴ ἐγκύρση χθονὶ δυσμόρῳ: Cf. Synesius, *De insomn.*, 140 c: μέχρις ἐγκύρση τῷ μελαναυγεί (cf. μελαναυγέα, fr. 163) καὶ ἀμφικνεφεῖ (cf. ἀμφικνεφής, fr. 163) χωρῷ; *H.* 1(3), 660-661: μέχρις ἐγκύρση (sc. ἡ ψυχὴ)/φθονεῖ μερίδι. The fragment refers to the soul's entrapment in matter. Lewy (p. 172, n. 402, following Lydus), cites Plato, *Phaedo*, 81 c as the *locus classicus*; Geudtner (p. 13, n. 59, following Wuensch), prefers *Phaedrus*, 253 ff.

σαωθῇ: Cf. σῶμα σαώσει, fr. 128.

Fr. 114

2. βαπτισθεῖσα: The image is common. Cf., e.g., *C.H.* XII.2: σώματος γὰρ συνθέτου ὥσπερ χυμοὶ ζέουσιν ἢ τε λύπη καὶ ἡ ἡδονή, εἰς ἃς ἐμβᾶσα ἡ ψυχὴ βαπτίζεται; Synesius, *Dio*, 6, 1129 B: τὸ ἐν λόγοις κάλλος...οὐ βαθύνεται πρὸς ὕλην οὐδὲ ἐμβαπτίζει τὸν νοῦν ταῖς ἐσχάταις δυνάμεσι. See, also, Lewy, p. 277 and notes 76-77 for additional parallels; Hadot, *Porphyre*, I, p. 404 and n. 2.

χθονὸς οἶστροις: Analogous to χθονίων παθέων, fr. 213.

Fr. 115

1. χρὴ σε σπεύδειν πρὸς τὸ φάος κτλ.: Cf. Iambl., *De myst.*, II.6: τοὺς ἐπὶ τὸ πῦρ σπεύδοντας; Synesius, *H.* 1(3), 687: ἐς τὸν ἀκηδῆ/λειμῶνα (cf. παράδεισον, fr. 165) πατρός/σπεύδω...; M. Victorinus, *H.* II. 46: "Propero, si iubes redire, nostri salvator, deus." Cf., also, **ΔΕΠΗ**, *Ap. Jas.*, NHC I, 7,10-12; 37-38; *Tri. Trac.*, NHC I, 123,5-11, and the famous Valentinian Gnostic formula—ποῦ σπεύδομεν—*Exc. Theod.* 70.2. The theme of "haste" to the Divine world is a constant in the religious traditions of this period and parallels the theme of "flight." Cf. forms of φεύγειν, in fr. 107, 130, 134, 213. The *locus classicus* is Plato, *Theat.*, 176 a-b: χρὴ...φεύγειν ὅτι τάχιστα. See, also, Lewy, p. 171 and n. 396; Cremer, p. 80; Geudtner, p. 71; Hadot, *Marius Victorinus*, II, p. 1074; Tardieu, "Oracles chaldaïques," p. 203.

σπεύδειν: Cf. *ibid.*, fr. 134; σπεύδοντα, fr. 6; σπεύδουσι, fr. 116.

φάος: Cf. forms of φῶς, *passim*.

αὐγάς: Cf. *ibid.*, fr. 213; αὐγῆς, fr. 35. Festugière, *Rév.*, III, p. 59, n. 1 suggests αὐλάς; similarly, Theiler, 1942, p. 35 = 1966, p. 294. Cf. αὐλή, fr. 202.

2. πολὺν ἐσσαμένην νοῦν: According to Lewy (p. 180 and n. 14; cf. p. 171, n. 396), "Intellect" is the "first constituent of the soul," followed by "Will," and "Eros," which are contained in νοῦς. Cf., esp., fr. 44 and 94. As for πολὺν, Des Places translates "multiple;" Festugière (*Rév.*, III, p. 59), "puissant." Griffiths (*CR*, 25, 1975, pp. 241-242, following Merkelbach), would substitute τορὸν for πολὺν. Although this reading is plausible, forms of τορός are not attested elsewhere in the extant fragments, whereas forms of πολὺς are frequent. Cf., also, ἐσσάμενον, fr. 2; ἐσσάμενος, fr. 42.

Fr. 116

1. βροτοῖς τοῖς σῶμα νοοῦσιν: i.e., those who think in terms of sensible rather than intelligible realities. Lewy (p. 278, n. 80; cf. pp. 170-171 and n. 395) identifies the σῶμα νοοῦντες with the φιλοσώματοι of Plato, *Phaedo*, 68 c, who are “incapable” of φρονεῖν ἀθάντα καὶ θεῖα (cf. *Tim.*, 90 c).

2. γυμνήτες: The “naked” soul is one that is free of its material accretions (or vehicle). The image is common. Cf., e.g., Proclus, *In Alc.*, 63 [138, 18 Cr.] W.; 83 [180, 2 Cr.] W.; Plotinus, *Enn.* I.6.7.7; *C.H.* I.26; X.17; XIII.6; *Pr. Paul*, NHC I, 14, 35-36; *Ap. Jas.*, NHC I, 20, 30-32: βαψ or καακ “αζηογ. For a general discussion, see Rist, *Plotinus*, pp. 188-198.

ἄνω σπεύδουσι πρὸς ὕψος: Cf., esp., fr. 115, v. 1.

Fr. 117

3. σωζόμεναι δι’ ἐῆς ἀλκῆς: Here, “strength” refers to the divine “soul spark” or “flower/flare of mind” which has the power of theurgically uniting the soul to God and thus effecting its “salvation.” In the context of Proclus, only certain exceptional individuals can be “saved” via this divine ἀλκή (cf., similarly, fr. 118). In terms of the Chaldean tradition, these “more vigorous natures” (to borrow Proclus’ phrase) would be the class of θεουργοί. Cf. Proclus, *In rem p.*, II, 120, 3-4: δηλοῦν ἡμεῖς γε φήσομεν τὴν δι’ ἐῆς ἀλκῆς εἰς θεοῦς ἀνάτασιν τῆς τοιαύτης ψυχῆς; *ibid.*, 112, 21-25: καὶ ψυχὴν ἔχων σώματος ὑπερορῶσαν καὶ πρὸς τὸ ἄνω βλέπειν ἐπιτηδεῖαν καὶ δι’ ἧς ἀλκῆς, κατὰ τὸ λόγιον, χωριζομένην ἀπὸ τῶν ὑλικῶν ὀργάνων καὶ εἰς τὸ ἄναντες εὐθὺ τοῦ οὐρανοῦ χωροῦσαν. See Lewy, p. 194 and n. 67: “In these passages, ἀλκή means the noetic power of the soul delivered from matter.”

Fr. 118

2. σπέρμα: Cf. Synesius, *H.* 1(3), 559-561: Σὸν σπέρμα φέρω/... σπινθηρὰ νόου; 580-581: οὐκω πᾶσαν/ἔσβεσεν ἀλκάν; 597-598: σπέρμα.../αὔξων ἐν ἐμῷ; *De insomn.*, 138 c: τὸ νοερὸν ἐν ἡμῖν σπέρμα. This “intellectual seed,” “strength,” or “spark,” then, is that divine element within, which is freed once the vehicle of the soul is purified. It is this element (= the ἄνθος/φλόξ νοῦ; ὄμμα ψυχῆς) which has the power to elevate the soul as well as ultimately unite or “bind” it to God. See, esp., Hadot, *Porphyre*, I, p. 183, n. 4; Geudtner, pp. 50-53.

3. φάους γνῶρισμα: According to Geudtner (p. 52), this expression is equivalent to the συνθήματα/σύμβολα. Lewy, however (p. 242 and n. 56), equates it with σημεῖα; i.e., those “signs” which precede the apparition of a deity during the theurgic rites. Cf. ἀληθὲς σῆμα, fr. 90 and notes; Iambl., *De myst.*, II.3: γνωρίσματα θεῶν καὶ δαιμόνων; III.2: τὰ ἀληθινὰ γνωρίσματα (here, as with Synesius, in connection with dream divination).

4. ἐῆς ἀλκῆς: Cf., esp., δι’ ἐῆς ἀλκῆς, fr. 117 and notes.

Fr. 119

1. τοῦ αὐγοειδοῦς σώματος: i.e., the “vehicle” of the soul. See fr. 120 and notes. Although both Hierocles and Psellus (e.g., *P.G.*, 122, 1137 c; see fr. 104 and notes) distinguish between a “luminous” and “pneumatic” vehicle of the soul, this distinction is Neoplatonic, not Chaldean, in origin. See Dodds, *Pro-*

clus: El. Th., p. 320. See, also, Iambl., *De myst.*, III.11; 14; V.26, where the terms ἀυγοειδοῦς and αἰθερωδεις are used in connection with both πνεῦμα and ὄχημα, but without the precision of Proclus. See Cremer, pp. 136-139.

τῆς τῶν ὑλικῶν μολυσμῶν: Cf. fr. 104: μὴ πνεῦμα μολύνῃς.

2. τῶν ἱερῶν καθαρμῶν: The vehicle of the soul is purified via various "material" rites. Cf., e.g., Psellus, *P.G.*, 122, 1132 a: ὁ δὲ Χαλδαῖος οὐκ ἄλλως φησὶν ἡμᾶς ἀνάγεσθαι πρὸς θεόν, εἰ μὴ δυναμώσομεν τὸ τῆς ψυχῆς ὄχημα διὰ τῶν ὑλικῶν τελετῶν. See discussion in Introduction.

4. θεοσυνδέτου ἀλκῆς: Hierocles, *loc. cit.*, equates this expression with λύσις ψυχῆς. (See Lewy, p. 194 and n. 66.) Both expressions allude to the unfettered "soul spark" free of its vehicle. Once this stage of the ascent is achieved, the soul's "strength," "spark," "flower/flame of mind" can theurgically unite (or "bind") with God. Cf., similarly, fr. 117 and 118 and discussion in Introduction.

Fr. 120

2. ψυχῆς λεπτόν ὄχημα: i.e., the quasi-material "vehicle" of the soul made up of accretions from the ether, sun, moon, and air (see fr. 61). Although Lewy (p. 178, n. 7) accepts this fragment as genuine, he notes that Kroll (p. 47) doubted the existence of an authentic Chaldean text containing the word ὄχημα. But the use of this term (plus the doctrine associated with it) can be confidently assumed for the Chaldean tradition. See discussion in Introduction and cf. fr. 104, 128, 129, 158, 210 and notes.

Fr. 121

1 + 2. ἡ ἐμπέλαισις/ἐμπελάσας: In the context of Proclus, "approaching" is the fourth degree of prayer and precedes the fifth and final degree of ἔνωσις ("union"). The first three degrees are γνῶσις ("knowledge"), οἰκείωσις ("attraction"), and συναφή ("contact"). These five degrees are part of the ascent process and are based on a similar doctrine in Iambl., *De myst.*, V. 26, where three degrees of prayer are mentioned; i.e., συναγωγόν, συνδετικόν (cf. θεοσυνδέτου, fr. 119), and ἡ ἄρρητος ἔνωσις. Dillon (*Iamblichus Fragmenta*, p. 411, n. 1) suggests that Iamblichus' theory of prayer may have had a Chaldean origin, but admits the impossibility of "secure evidence on this point." See, also, Lewy, pp. 173-174 and n. 406; Bremond, "Un Texte de Proclus," pp. 448-462.

2. τῷ πυρὶ γὰρ βρότος κτλ.: Des Places' text inadvertently omits θεόθεν from this line, although Des Places correctly translates "de Dieu". (See "Notes," p. 328, where Des Places now makes the appropriate correction in the text.) According to Lewy (pp. 173-174 and n. 406), "fire," "light," and "god" in this line all refer to Aion and not, *contra* Proclus, to the "light of the gods" in general. Thus the fragment describes, in Lewy's words, "the movement of the cognizer towards the noetic goal." Although "fire" and "light," in the *Oracles*, can refer specifically to the "intelligible light" of the Highest God and/or Aion (cf. φῶς and πῦρ in fr. 3, 5, 6, 49, 59, 115; see, also, Geudtner, pp. 66, n. 277; 77), these terms can also refer to the apparitions of various gods evoked during *autoptic* experiences. In this regard, cf. the use of φῶς and πῦρ in fr. 145-148. Thus, Lewy's interpretation, which is based on *Theos.* 13, 10 ff. (in Dodds' words, "a very weak" Chaldean source; see "New Light," p. 266 = Lewy², p. 695) is problematic.

Fr. 122

1. ἡ δὲ τῶν ἀγγέλων μερίς: i.e., the angelic order is one of the “chains” linking various aspects of the cosmos. Cf. ἀγγελικῶ χώρῳ, fr. 138; μερίς, fr. 158; τάξις, fr. 24, 110; σειρά, fr. 203.

2. τὴν ψυχὴν φέγγουσα πυρί: i.e., once the soul is filled with “divine fire” it is no longer weighed down by matter. This anagogic function of the angelic order parallels that of fr. 123.

3-4. τοῦ ἀχράντου πυρός: In later Neoplatonic interpretation, the ἄχραντοι made up a specific class of angels who dwelled permanently in the supermundane regions. See Lewy, p. 261, n. 8.

4-5. οὐκ ἐκροῖζεῖται εἰς τὴν ὑλικὴν ἀταξίαν: Forms of ῥοιζεῖν (in connection with matter) are common in the *Oracles*. See, esp., fr. 56 and notes to ῥοή for parallels.

5. συνάπτεται: For Proclus, “contact” (συναφή) is the third degree of prayer. See notes to fr. 121.

Fr. 123

1. ἀμιγῇ: The notion of “mixing/unmixing” intellect/soul and matter (in both cosmological and soteriological contexts) is familiar to Platonism, Hermeticism, and Gnosticism alike. See Zandee, *Terminology*, p. 22, for several parallels. Cf. Jonas, *Gnostic Religion*, p. 58 ff.

2. πνεύματι θερμῷ: In the context of Proclus, “heat” and “breath” are anagogic powers. Cf., similarly, Hermias, *In Phaedrum*, 197, 2 C: θέρμην γὰρ καλεῖ τὴν ἀναγωγὸν δύναμιν. See, also, Proclus, *Exc. chald.*, II; 193,14-15 P., where “heat” and “cold” are contrasted in an anagogic context: τῷ θερμῷ προσδράμωμεν, τὸ ψυχρὸν ἐκφυγόντες. See, also, Iambli., *De myst.*, II.6; Cremer, pp. 50-51. Elsewhere in the *Oracles*, “heat” and “breath” are associated with the World Soul (or Hecate) as the source of life. Cf., esp., fr. 35, 53.

3. κουφίζουσα: i.e., to “lighten” the soul from the weight of matter so that it is free to ascend. This fragment as a whole may well allude to a breathing technique of some sort. Cf. fr. 124, 130 and notes. See Lewy, p. 278 and n. 81.

Fr. 124

1. ψυχῆς ἐξωστῆρες: Psellus, *loc. cit.*, rightly adds: ἀπὸ τῆς σωματικῆς φύσεως. ἀνάπνοοι: A possible allusion to a breathing technique as a means of suppressing the senses. Cf., e.g., *Mithras Liturgy* (ed. Meyer), p. 7: ἔλκε (cf. ἔλκουσαι, fr. 130) ἀπὸ τῶν ἀκτίνων πνεῦμα (cf. πνεύματι, fr. 123) γ’ ἀνασπῶν, ὃ δύνασαι, καὶ ὅψη σεαυτὸν ἀνακουφίζόμενον (cf. κουφίζουσα, fr. 123) καὶ ὑπερβαίνοντα εἰς ὕψος, ὥστε σε δοκεῖν μέσον τοῦ ἀέρος εἶναι. Cf., also, *C.H.* XIII.7: ἐπίσπασαι εἰς ἑαυτὸν...κατάργησον τοῦ σώματος τὰς αἰσθήσεις.

εὐλυτοί: i.e., “free” from material constraints and thus able to ascend. Lewy (p. 206, n. 124) understands this term to mean that “the purified soul is easily attracted by the ray of the sun.” Cf. Proclus, *Exc. chald.*, II; 193,15-16 P.: ἔχομεν εὐλυτον ὁδὸν εἰς ἀνέλευσιν. Πατὴρ ὁδηγεῖ, πυρὸς ὁδοῦς ἀναπτύξασθαι. Cf., also, εὐλυτα φέγγη, fr. 125 and notes.

Fr. 125

1. ὁ δις ἐπέκεινα: i.e., the Second or Demiurgic Intellect. Cf. fr. 169 and notes.

3. εὖλυτα φέγγη: Here, according to Lewy (p. 119, n. 201), synonymous with οἱ ἀμείλικτοι κεραυνοί (cf. fr. 35 and 36) as a designation for the Ideas. Des Places, however (p. 142, following Jahn), suggests a reference to the stars.

Fr. 126

2. πυρσὸν ἀνάψασα: An allusion to the “kindling” of the “soul spark” or “flower/flame of mind.” Cf. πυρσούς ἀχμαίους, fr. 130; τοὺς πυρσούς ἀνάπτουσαι τοὺς ἀναγωγούς, fr. 190; Synesius, *H.* 1(3), 124: ἐπὶ σοὺς πυρσούς. See Lewy, p. 261, n. 7 d.

Fr. 127

1. ἀπλάστω ψυχῇ: Lewy (p. 171, n. 400) agrees with Psellus’ interpretation that the “unformed soul” is ἀπλουστάτην and καθαρωτάτην (cf. ἐκ καθαρῆς ψυχῆς, fr. 213) but not that it is ἀμόρφωτον and ἀδιατύπωτον.

πυρὸς ἡνία τεῖνον: Psellus interprets the “reins of fire” correctly as τῆς τοιαύτης ψυχῆς τῆς θεουργικῆς ἐστὶ ζωῆς ἢ εὖλυτος (cf. εὖλυτοι, fr. 124) ἐνέργεια ἀνατείνουσα τὸν νοῦν τὸν πύρινον εἰς αὐτὸ τὸ θεῖον φῶς. Cf. ἐκτείνας πύριον νοῦν, fr. 128; τεῖναι κενεὸν νόον, fr. 1. Cf., also, τὸ ταρσὸν τοῦ πυρός, fr. 85, as an expression equivalent to πυρὸς ἡνία. The *locus classicus* of this imagery is that of the charioteer in Plato, *Phaedrus*, esp. 246 and 253. See Lewy, p. 171 and n. 398.

Fr. 128

1. ἐκτείνας πυρίον νοῦν: Cf. νόου ταναοῦ ταναῇ φλογί and τεῖναι κενεὸν νόον, fr. 1 and notes; πυρὸς ἡνία τεῖνον, fr. 127 and notes. The “fiery intellect” of this fragment, then, is the equivalent to the “flower/flame of mind” and “spark of soul” (cf. fr. 44). See Lewy, p. 169 and n. 387; Hadot, *Porphyre*, I. p. 296 and n. 3.

2. ἔργον ἐπ’ εὐσεβείης: According to Psellus, αἱ τῶν τελετῶν μέθοδοι; i.e., the theurgic rites. Cf., in this sense, ἔργα, fr. 66 and 133; ἔργον, fr. 110. Cf., also, εὐσεβείης, fr. 107.

ῥευστόν: “Flowing” is characteristic of matter. Cf., esp., ῥευστά, fr. 134; ῥόθιον, fr. 186. See, also, Iren., *Adv. Haer.*, 1.5.5: ἀπὸ τοῦ κεχυμένου καὶ ῥευστοῦ τῆς ὕλης; *Tri. Trac.*, NHC I, 104,4: †ΖΥΓΗ ΕΤΖΕΤΕ (as cited by Tardieu, “Oracles chaldaïques,” p. 218).

σῶμα σαώσεις: In Lewy’s interpretation (p. 216 and notes 157-158, following Psellus), it is a matter of “saving” the fleshly “body” from disease or demonic infection (and not an allusion to some form of corporeal “resurrection” in the Judeo-Christian sense as Kroll, *loc. cit.*, had suggested). In this regard, cf. Synesius, *H.* 1(3), 544-546: καὶ σῶμα σάου/ἀρτεμές, ἐχθραῖς/ἄβατον λώβαις; 2(4), 275-276: Σῶμα δὲ σώζοι/καθαρὸν νοῦσων. But, elsewhere, Synesius uses the word σῶμα to designate the vehicle of the soul; e.g., *De insomn.*, 136 a: σῶμα πρῶτον ψυχῆς. Cf. τὸ αὐγοειδὲς σῶμα, fr. 120. Cf., also, the subsequent lines to the hymns of Synesius cited *supra*; 1(3), 547-548: καὶ πνεῦμα σάου/ἀμόλυντον, ἀναξ (cf. μὴ πνεῦμα μολύνῃς, fr. 104); 2(4), 277-278: πνεῦμα δὲ σώζοι/καθαρὸν λώβας. See,

also, σώζετε περίβλημα, fr. 129 (which the emperor Julian equates with σώματα) and the use of εἶδωλον in fr. 158. With this evidence, then, the oracle may well be advising “to save” the vehicle of the soul and not the fleshly “body” as such. And so Geudtner, pp. 20-24; cf. Theiler, 1942, p. 37 = 1966, pp. 296-297; Hadot, *Porphyre*, I, pp. 342-344 and n. 11. Such a position would accord with Iamblichus; see discussion in Introduction. One might also compare *Marsanes*, NHC X, 5,15-16, where “the entire defilement” (πχωρῶν τήρη) is said to be “saved.” Although, as Pearson suggests (*Nag Hammadi Codices IX and X*, notes *ad loc.*), “defilement” here may allude to the “sense-perceptible world” (αἰσθητὸς κόσμος) as a whole (which in lines 24-26 is specifically said to be “worthy of salvation”), it may also refer to the “soul garments” (ἡζβρω ψυχη) mentioned in lines 7-8. (In this regard, cf., again, fr. 104: μὴ πνεῦμα μολύνῃς. The verb μολύνειν is the equivalent of the Coptic χωρῶ.) Thus, in both instances, the notion of “defilement” can be connected with the “vehicle” of the soul (as πνεῦμα or the “soul garments” of *Marsanes*). If this connection is valid, then the “salvation” of the soul’s vehicle would be a doctrine common to both. On this notion, see further *infra*.

Fr. 129

3. σώζετε καὶ τὸ...περίβλημα βρότειον: Here, the reference more clearly refers to “saving” the vehicle of the soul (*contra* Lewy, who again thinks in terms of “saving the mortal body” in a medical sense; see p. 214 and n. 151 and his similar interpretation of fr. 128). Cf., in this regard, *C.H.* X. 17-18, where the terms περίβολαιον, ἐνδύνατα, χιτῶνα, and πνεῦμα are all used to describe the material vestitures (or “vehicle”) of the soul. Cf., also, Proclus, *El. Th.*, prop. 209: χιτῶνων ἐνυλοτέρων. Although in the context of Julian, σώματα may have a fleshly, corporeal referent (and so the interpretation of Lewy; but cf. the use of σώμα in fr. 128), the περίβλημα of this fragment must surely refer to the vehicle of the soul. See Geudtner, pp. 20-24; cf. Tardieu, “Oracles chaldaïques,” pp. 202-203. See, also, the “soul garments” of *Marsanes*, as cited *supra*, fr. 128. The *locus classicus* of these ideas is Plato, *Crat.*, 400 c: τοῦτον δὲ περίβολον ἔχειν, ἵνα σώζεται (in reference to the Orphic σώμα-σῆμα equation.)

πικρὰς ὕλης: Cf. ζητεῖ δὲ φυγεῖν τὸ πικρὸν χάος, Hipp., *Elenchos*, 5.10.2; p. 103, 15 W. (as cited by Tardieu, *ibid.*, p. 207, who also contrasts the “bitterness” of matter with the “sweetness”—ζλαδ; μῆντζλδε—of the Father in various Valentinian sources). Cf., also, Plotinus, *Enn.* II.3.17.24-25: ὕλης...πικρὰς καὶ πικρὰ ποιούσης.

Fr. 130

1. νοήσασαι τὰ ἔργα τοῦ πατρός: A reference to the intelligible perception of the Ideas. Cf., esp., ἔργα νοήσας, fr. 39 and notes. Lewy (p. 212, n. 142) suggests this line may have made up the first verse of the oracle and proposes the following reconstruction: ὅσσοι δ’ αὖ πατὸς ἔργα νοήσασαι εὐλαβέονται. (In the context of Proclus, however, the fragment is cited in the context of his discussion of Plato, *Tim.* 41 e ff., re the demiurgic creation of souls and their “star” vehicles prior to embodiment.)

2. μοίρης εἰμαρτῆς τὸ πετρὸν φεύγουσιν ἀναιδῆς: The literary model is *Il.* 4, 488: μοῖραν δ’ οὐ τίνα φημὶ πεφυγμένον ἔμμεναι ἀνδρῶν. In the *Oracles*, it is the

theurgist who escapes Fate (cf. fr. 153). Cf., also, Proclus, *De prov.*, 164,27-28; p. 130,15-16 B.: "Quicumque, aiunt, patris opera intelligentes reverendi fient, sortis fatalem alam effugiunt." See Lewy, *ibid.*; Festugière, *Tim.*, V, p. 141 and notes 1-2; Theiler, 1942, p. 33 = 1966, p. 292.

ἀναιδές: Elsewhere (cf. fr. 89, 135), descriptive of evil demons which, of course, pervade Nature/Destiny.

4. ἐν θεῷ κεῖνται: According to Lewy (p. 198, n. 88), analogous to θεὸν ἄγχει, fr. 97. Thus, in both instances, θεός (in Lewy's interpretation) refers to Aion. (See Lewy, esp. p. 201 ff.) The expression "to rest in God" is common. Cf., e.g., Synesius, *Dio*, 7, 46 B; Iambl., *De myst.*, V.26; Plotinus, *Enn.* IV.2.1.9. Cf., also, Augustine, *Conf.* 1.1: "Donec requiescat in te," and the eschatological "rest" (ἀνάπαυσις) of Marsanes, NHC X, 2,16. See Lewy, p. 197, n. 86; Cremer, p. 46 ff.; Geudtner, 76-77; Zandee, *Terminology*, pp. 33-38. Cf., also, the recent study of J. Helderman, *Die Anapausis im Evangelium Veritatis*, (Leiden, 1984).

πυρσούς ἀκμαίους: An allusion to the noetic or intelligible "rays" of the Highest God, which correspond to the "flower/flame of mind" in the human soul. Cf. πυρσόν, fr. 126; τοὺς πυρσούς τοὺς ἀναγωγούς, fr. 190.

ἔλκουσαι: Perhaps an allusion to a breathing technique of some sort. Cf. notes to ἀνάπνοοι, fr. 124. This verse is also repeated verbatim by Damascius (*Comm. Phaedo* I, § 169, but substituting ἔλκοντες for ἔλκουσαι). Westerink (notes *ad loc.*) suggests that the proper sense here is that of "breathing," "drinking," or "feeding" on sunlight.

5. ἐκ πατρόθεν: Cf. πατρόθεν, fr. 37; <ἐκ> πατρόθεν, fr. 77.

6. ἐμπυρίων δρέπεται καρπῶν...ἄνθος: The "flower of fiery fruits" is equivalent to the "flowering flames" (*supra*) as the noetic/empyrean source of the "flower/flame of mind." Cf. δρεπτόμεναι πυρὸς ἄνθος, fr. 37; δρεφάμενος νόου ἄνθος, fr. 49; Proclus, *In Tim.*, III, 82,12: πληροὶ δὲ τὰς ψυχὰς τῶν ἐμπυρίων καρπῶν; *Exc. chald.*, I; p. 192,20-21 Pitra: τέλος δὲ τῶν ἀνόδων ἡ μετουσία τῶν θείων καρπῶν; Synesius, *H.* 1(3), 639-641: πυρίων δ' ἔργων/καὶ τῇδε διδου/μάρτυρα καρπόν. As a whole, the fragment suggests that the "rest" in Aion prepares the "flower/flame of mind" for the contemplative perception of the Highest God (such as described in fr. 1). See further discussion in Introduction.

Fr. 131

2. τὸν Παῖνα: In the context of Damascius, a reference to Asclepius Paean. Lewy, however (p. 200, n. 102), suggests that a "paean" or hymn was sung by the ascending soul to praise the harmony of the universe. (Cf. ἁρμονίαν fr. 97 and notes.) The singing of hymns (in both the ordinary and "ineffable" sense) is a common element in anagogic experiences. See discussion in Introduction.

Fr. 132

1. καὶ...ἐνεδείξατο: This line constitutes fr. 191.

2. σῴγ' ἔχε: In the context of Proclus, the initiate is counselled to be "silent" in the presence of the "ineffable" order of the intelligible or Empyrean World. (See fr. 191 and notes.) "Silence" is not only the proper response of the initiate at this point, but characterizes the supercelestial realm as a whole. Cf., e.g., σιγή τῶν πατέρων, fr. 16 and notes. "Silence" (interspersed with prayers and/or

hymns) is also a common feature of both Hermetic and Gnostic patterns of ascent. See, e.g., *C.H.* XIII.16; *Disc.* 8-9, NHC VI, 58,20-25; 59,19-22; 60,1-5; *Steles Seth*, NHC VII, 127,13-16; *Allogenes*, NHC XI, 60,15-18. Cf., also, Synesius, *H.* 2(4), 82-86; *Mithras Liturgy* (ed. Meyer), pp. 9; 13; 21.

μύστα: Cf. Proclus, *In Tim.*, III, 271, 24-25: κατὰ τὴν θεῶν αὐτῶν φήμην, ἣν τοῖς αὐτῶν “μύσταις” παρέδοσαν. See Lewy, p. 177, n. 2, who suggests that this comment points to the existence of a “mystery cult” in connection with the Chaldean rites.

Fr. 133

3. **ιερεὺς:** Equivalent to ὁ θεουργός.

πυρὸς ἔργα: i.e., the theurgic operations. Here, perhaps, an *epoptic* experience; cf. fr. 146 re the “fiery” apparitions of Hecate. Cf., also, πυρὸς ἀφθίτου ἔργα, fr. 66.

4. **κύματι...ἄλμης:** Purifications via sea-water were widely practiced in Antiquity. Marinus (*Vita Procli*, 18) tells us that Proclus indulged in numerous *καθαρμοί* (both Orphic and Chaldean), including bathing in the sea at least once a month. Cf., also, Proclus, *De Magia*, 151,10-12 Bidez, where Proclus mentions purifications via περιρραίνοντες θαλάττη and ἀσφάλτῳ (“sulphur”).

Fr. 134

2. **μηδὲ σπεύδειν:** One “hastens” or “flees” to the world of light, not to the material world of darkness. Cf., esp., *χρῆ σπεύδειν πρὸς τὸ φάος κτλ.*, fr. 115; *χρεὼ φεύγειν*, v. 5. Cf., also, *μηδὲ κάτω νέυσης*, fr. 163 and 164.

ἐπὶ μισοφαῖ κόσμον: The material world is described as “light-hating” because it is the farthest removed from the intelligible world of light. Cf. ὁ μισοφαῖς κόσμος, fr. 181; τὸν μελαναυγέα κόσμον, fr. 163; Psellus, *P.G.*, 122, 1149 c 3-4: ὁ ἔσχατος χθόνιος εἴρηται καὶ μισοφαῖς, ὅστις ἐστὶν ὁ ὑπὸ σελήνην τόπος.

λάβρον ὕλης: Matter is “boisterous” because of its passionate element. Cf., *ibid.*, fr. 180.

4. **αὐχμηραί:** Cf. αὐχμηράν, fr. 100.

ἔργα ῥευστά: “Flowing” is characteristic of matter. Cf., esp., ῥευστόν, fr. 128 and notes. See, also, the discussion of Saffrey, *loc. cit.* and p. 65, who suggests that the inclusion of this line verbatim in Empedocles, *καθαρμοί* (fr. 121, Diels), is not part of the original text but a later interpolation based on our fragment.

5. **πατὴρ νοῦ:** Equivalent to πατρικὸς νόος; cf. fr. 39, 49, 108, 109. As a whole, then, the oracle underscores the importance of disengaging oneself from the thrall of matter if the *anagōgē* to the intelligible world is to be successful.

Fr. 135

3. **πρὶν σῶμα τελεσθῆς:** A probable reference to the type of lustrations described in fr. 133 (see Lewy, p. 227, n. 1). Another possibility, however, is that the term σῶμα here may allude to the vehicle of the soul (cf. the use of σῶμα in fr. 128 and notes), and thus the initiation mentioned here would include the various “material” rites specified, e.g., by Psellus, *P.G.*, 122, 1132 a 11-12. See notes to ἔργον, fr. 110.

4. **ὄντες γὰρ χθόνιοι...κύνες εἰσὶν ἀναιδεῖς:** Cf. χθόνιοι κύνες, fr. 90 and ἀναιδέες, fr. 89, as similarly descriptive of evil demons.

5. *προστίθαι*: Saffrey, *loc. cit.*, suggests that the use of this verb indicates that the first and third verses (as cited by Proclus) were part of the same oracle. He reconstitutes the oracle by adding *δαίμονες* as part of a missing first verse, keeping verses one and two as is, and replacing *τάς* with *καί* in verse 3.

6. *τάς ψυχὰς θέλγοντες*: Cf. Psellus, *Hypotyp.*, 23: *καὶ θέλγον τὰς ψυχὰς ἢ κολάζον τὰς ἐρήμας ἀπολειφθείσας τοῦ θεοῦ φωτός* (with specific reference to the demons described in fr. 89). See Lewy, p. 264 and n. 15.

Fr. 136

2. *ἐν τάξει*: Cf. *ἐν τινι τάξει*, fr. 110 and notes.

4. *ζώση δυνάμει*: Cf. *ἐν δυνάμει ζῶν*, fr. 137 (with reference to the angelic order). But the reference here is obscure. Lewy, p. 263 and n. 11, sees an allusion here to Hecate as *δύναμις*, but such a possibility is unlikely; and so Cremer, p. 64, n. 227.

κενεὰς ἐπὶ πέμπει ἀταρπούς: In other words, if the proper order of ascent is not followed, the initiate is led astray by God (Aion?) himself via demonic temptation. See Lewy's discussion, pp. 262-263.

5. *ἀτάκτως καὶ πλημμελῶς*: Cf. fr. 2, where the initiate is analogously counselled to approach the "empyrean channels" *μηδ'...σπόραδην...ἀλλὰ σιβαρηδόν*.

Fr. 137

1. *ἄγγελος*: Angels made up one of the "orders" or "chains" (see fr. 138) of the Chaldean hierarchy and performed an anagogic role during the Chaldean rites (cf. fr. 122 and 123).

ἐν δυνάμει ζῶν: Here, "power" is clearly connected with the angelic order (in contrast to the more ambiguous use of *ζώση δυνάμει*, *supra*, fr. 136).

2. *ιερατικός*: Another designation for theurgy (cf. *διὰ τῆς ιερατικῆς θεουργίας ἀναβαίνειν*, Iambl., *De myst.*, VIII.4), although the term has a broader application. Among the later Neoplatonists, Iamblichus is regularly regarded as the first *hieratikos*. See Lewy, Exc. IV, p. 464; Cremer, pp. 24-25.

Fr. 138

3. *ἀγγελικῶ ἐνὶ χώρῳ*: In the context of Olympiodorus (which is a commentary on *Phaedo*, 72 b 1-3), the point is that the post-mortem soul of the theurgist chooses to descend from the intelligible to the material sphere (via the angelic order), presumably to aid the ascent of souls (cf., in this regard, fr. 122, 123). See, also, Porphyry, *De philos. ex or. haur.*; Wolff, pp. 144-145, where Porphyry distinguishes a class of angels which remain in the presence of the Father (and, thus, remain in the intelligible realm), and those which function as ministering angels apart from the Father (see further discussion in Introduction). The implication, then, is that the theurgist (as a member of the "angelic" chain)—although not compelled to reincarnate (cf. fr. 160 and notes)—might choose to do so in order to help others. In this regard, cf. Psellus' report in *De aurea catena* (as cited by Lewy, p. 224 and n. 125) that Julian the Chaldean "prayed" that his son-to-be (Julian the Theurgist) would receive the "soul" of an "archangel." The figure of Osiris in Synesius' *De Providentia* is undoubtedly based

on this notion. See Hadot, *Porphyre*, I, pp. 394-395 and notes 2-3; Cremer, pp. 64-67; Smith, *Porphyry's Place*, p. 132 and n. 18; Westerink, *loc. cit.*, *ad not.*

Fr. 139

2-3. τὴν πυριθαλπῇ ἔννοιαν: A reference to the “kindling” of the “spark of soul,” or “flower/flare of mind” (see Festugière, *Tim.*, II, p. 33, n. 1; cf. πυρσὸν ἀνάψασα, fr. 126). Lewy, however (p. 87, n. 77), thinks this expression refers to the World Soul as a specific object of worship, but this is unlikely. Note, also, that Lewy mistakenly reads περιθαλπῇ here, a textual error repeated by Des Places.

4. πρωτίστην...τάξιν ἐν τῇ ἱερᾷ θρησκείᾳ: In the context of Proclus, a reference to the first stage of prayer (see fr. 121 and notes) which comprises knowledge (γνώσις) of all the classes of the gods.

Fr. 140

2. δηθύνοντι: The proper sense of this verb is problematic. Lewy (p. 42 and n. 132, following Kroll) equates this fragment as a whole with fr. 141 (but in a positive sense) to mean that the “mortal” is “slow” to free the god in a mediumistic trance. Festugière (*Tim.*, II, p. 34, n. 1) notes rightly that Lewy’s interpretation does not fit Proclus’ context and, thus, prefers to translate: “Les Bienheureux sont prompts à frapper le mortel lent à prier” (and so Des Places). But Festugière’s “à frapper” is gratuitous. In addition, since the context of Proclus is that of “continuous” (ἀδιαλείπτως) worship, then the sense of δηθύνοντι—with regard to prayer—must have the sense of “tarrying” or “prolonging” prayer (rather than “slow to pray” as Festugière suggests). Thus, the sense of the fragment must be that the gods or “blessed ones” are quick to respond on behalf of those who “tarry” or “linger” in prayer. Cf., also, in a slightly different sense, the translation of Bremond, “Un Texte de Proclus,” p. 454: “Si le mortel tarde de prier, les dieux bienheureux sont prompts à achever.”

κραιπνοί: Cf. κραιπνήν, fr. 87.

μάκαρες: Cf. νοερῶν μακάρων, fr. 56; μακάρων, fr. 160.

Fr. 141

2. ἔκλυσις...θεοῦ: i.e., the “freeing” or “loosing” of the god bound by the medium. “Binding” and “loosing” are common magical techniques. See Lewy, p. 42 and n. 132 and discussion in Introduction.

νωθρὸς βροτός: i.e., the mortal weighed down by matter.

ἐς τὰδε νεύων: cj. Cousin; ἐς τὰδ’ ἔχων, codd. In the *Oracles*, forms of νεύειν (cf. fr. 163 and 164) describe the turning of the soul towards matter. Thus, the fragment states that the medium who is unable to concentrate on his divine work (because of material distractions) “loosens” the conjured diety, thus negating the theurgic act. Cf., in a similar sense, fr. 211 and notes. In the context of Proclus, however, this verse is integrated into a discussion of the *via negativa* approach to the One (where it seems awkwardly out of place). Cf. Morrow-Dillon, p. 442, n. 74.

Fr. 142

2. **σώματα**: The apparitions of the gods were not necessarily in human form but could assume various symbolic shapes. Cf. the apparitions described in fr. 145-148 and see Lewy, pp. 246-247 and n. 68.

αὐτοπτοῖς φάσμασιν: Cf., esp., Marinus, *Vita Procli*, 28 (with regard to Hecate): ἐν τάξει (cf. fr. 110) ὁ φιλόσοφος (sc. Proclus) τοῖς Χαλδαίκοις καθαρμοῖς καθαιρόμενος (cf. fr. 133), φάσμασι μὲν Ἑκατικαῖς φωτεινέσι αὐτοπτουμένοις ὠμίλησεν. The terms αὐτοπτός, αὐτοφία, and αὐτοφανεία all comprise the vocabulary of divine self-manifestation. See Eitrem, "La Théurgie," p. 56 ff. and discussion in Introduction.

Fr. 143

2. **σώματα...ὕμῶν ἔνεκεν ἐνδέδεται**: Cf. *ibid.*, fr. 142.

4. **σωματικὴν εἰς ἣν ἐνεκεντρίσθητε φύσιν**: A reference to the soul's entrapment in matter. Cf. Synesius, *De insomn.*, 138 c: φύσιν δὲ ἔχει τὴν ἄπαξ ἐγκεκεντρισμένην εἰς αὐτὸ ψυχὴν ἢ ὁμορροθεῖν ἢ ἔλκειν ἢ ἔλκεσθαι. See Lewy, p. 246 and n. 68.

Fr. 144

1. **ἐν τουτῷ (φῶτι)**: For Simplicius, a reference specifically to τὸ φῶς τὸ ὑπὲρ τὸ ἐμπύριον μονάδα (= Paternal Monad; see notes to φαός, fr. 51).

2. **τὰ ἀτύπωτα τυποῦσθαί**: According to Simplicius, it is in the supra(!)-Empyrean light of the Highest God that the gods take shape as τὰ αὐτοπτικὰ θεάματα. Elsewhere, however (616, 18-20), Simplicius suggests that this "forming" process takes place within the Ethereal World. See Lewy, p. 244, n. 63.

Fr. 145

2. **μορφὴν φωτός**: Another reference to a luminous apparition of one of the gods (perhaps Hecate). See Lewy, p. 244, n. 63.

3. **ἄνω**: In the context of Proclus, a reference to the Empyrean (or intelligible) World. Cf., similarly, the use of ἄνω in fr. 112, 116.

ἀμόρφωτος: Cf. ἀτύπωτα, fr. 144; πῦρ ἀτύπων, fr. 146; μορφῆς ἄτερ, fr. 148.

διὰ τὴν πρόοδον ἐγένετο μεμορφωμένη: In Proclus' interpretation, the "forming" or "shaping" of the gods takes place as a result of "procession;" i.e., the second movement of the process μονή, πρόοδος, ἐπιστροφή. But this is a Neoplatonic, not Chaldean, doctrine. See Hadot, *Porphyre*, I, pp. 379 and n. 4; 407. Theiler, 1942, p. 18 = 1966, p. 273, cites Synesius *H.* 3(5), 59: χαῖρος, ὡς πατὴρ μορφά (with reference to Christ as the "Son") as a reflection of this fragment. Similarly, cf. M. Victorinus, *H.* III, 151 ff.: "Forma filius...omnis forma Christus est."

Fr. 146

1. **ἡ μυσταγωγία**: A reference to the Chaldean tradition. Cf., e.g., Iambl., *De myst.*, I.11: τῆς ἱερατικῆς μυσταγωγίας. See Lewy, Exc. I, p. 444 e.

θεοπαράδοτος: Again, an expression associated with the *Oracles*. Cf. Marinus, *Vita Procli*, 26: τὰ θεοπαράδοτα λόγια. See Lewy, *ibid.*

2. ταῦτ' ἐπιφωνήσας: The "invocation" alluded to here probably consisted of uttering *nomina barbara* combined with the offering of sacred *materia* to the god invoked (in this case, Hecate). See Lewy, p. 240, n. 52.

παιδί: According to Lewy (p. 241), the various παῖδες of this fragment refer to discarnate souls deprived of proper burial rites and who traditionally accompanied Hecate on her nighttime wanderings.

3. πῦρ: The fiery apparitions of this fragment again suggest that the deity invoked is Hecate. Lewy (p. 241, n. 53) cites as a parallel, *PGM* IV. 2727: Δεῦρ', Ἐκάτη, τριοδίτι, πυρίπνοα φάσματ' ἔχουσα. As such, these fiery apparitions preceded Hecate's epiphany.

σκιρτηδόν: Cf. *ibid.*, fr. 148.

4. πῦρ ἀτύπων: Cf. τὰ ἀτύπωτα, fr. 144.

φωνήν: Cf. πυρὸς φωνήν, fr. 148 and notes.

5. ἀμφὶ γῆν: Lewy (p. 241, n. 53) suggests that the conjuration of Hecate took place in the open countryside. Cf. fr. 224 in this regard.

ῥοιζαῖον: Common to the *Oracles*. Cf., esp., ῥοή, fr. 56 and notes for parallels.

6. ἵππον: Horses were traditionally associated with Hecate. See Lewy, p. 242 and n. 55.

7. ἐποχούμενον: Here, literally; but cf. frs. 36 and 193, where this term is used in a metaphysical sense.

9. τοξεύοντα: In Lewy's interpretation (p. 242, n. 54), the "archer" here represents those unburied heroes who have suffered a violent death; therefore, like the παῖδες, they were doomed to accompany Hecate on her various wanderings.

Fr. 147

1. μοι: The speaker is Hecate; see Lewy, p. 242, n. 57.

πάντα λέοντα: codd. But Lewy, (*ibid.*, following Lobeck, *Aglaoph.*, 104) prefers the reading πάντ' ἀχλύοντα and thus understands the oracle as referring to various cosmic perturbations that preceded the manifestation of Hecate. In Psellus' interpretation, however, λέοντα is understood as a zodiacal reference. For Psellus, the fragment as a whole alludes to the invocation and manifestation of this "leonine source" during the course of a Chaldean rite. But a "leonine" allusion to Hecate is also possible. Cf. Kroll, p. 30: "Leones autem matris magnae curram vehunt."

2-4. οὔτε γὰρ οὐράνιος...χθὼν οὐχ ἔστηκεν: Cf. Iambl., *De myst.*, II.4: καὶ τὸν ἥλιον καὶ τὴν σελήνην τε γῆν μηκέτι δύνασθαι ἐστάναι αὐτῶν κατιόντων (sc. τῶν θεῶν). This is a paraphrase of our fragment. See Lewy, *ibid.*, who also notes that Hecate, in the Chaldean tradition, was regarded as a celestial, not chthonian deity. Cf., e.g., frs. 219 and 221.

4. κεραυνοῖς: Elsewhere, descriptive of the Ideas. Cf. fr. 35.

Fr. 148

1. μορφῆς ἄτερ: Analogous to ἀτύπωτα, fr. 144; ἀτύπων, fr. 146. Cf., also, μορφήν, fr. 145.

εὐτερον πῦρ: Descriptive of the Empyrean World. Cf., e.g., ἱερός, fr. 73 and notes. See, also, fr. 144 and notes, where Simplicius states that the gods are formed in the Empyrean light of the Father. In Psellus' interpretation, this fire is "very holy" ὡς ἐν καλῷ τοῖς ἱερατικοῖς ἀνδρασιν (sc. τοῖς θεουργοῖς) ὁρώμενον.

2. **σκιρτηδόν**: Cf. *ibid.*, fr. 146. Psellus paraphrases this term as ἰλαρῶς καὶ χαρίεντως.

κατὰ βένθεα κόσμου: Here, the "depths" of the terrestrial world. Cf., in this sense, the use of βυθός and βάθος in fr. 163 as descriptive of τὸν μελαναυγέα κόσμον. Cf., also, Synesius, *H.* 1(3), 631; 5(2), 49: βένθεα κόσμου. Lewy (p. 244 and n. 63), citing Iambl., *De myst.*, II.7 (ψυχῆς δὲ τῆς μὲν ὅλης... πῦρ ὁράται ἀνείδειον περὶ ὅλον τὸν κόσμον) equates the World Soul of this similarly worded passage with Hecate, and thus understands this fragment as an invocation of the goddess. See, also, Cremer, pp. 99-100.

3. **κλῦθι πυρὸς φωνήν**: Cf. πῦρ ἀτύπωτον, ὅθεν φωνήν προθέουσιν, fr. 146. Evidently Hecate communicated with the theurgist from the midst of her fiery apparition. Cf., esp., *C.H.* I.4: φωνῇ πυρός. See Nock-Festugière, *Corpus Hermeticum*, I, notes *ad loc.*

Fr. 149

1. **δαίμονα πρόσγειον**: An evil demon. Cf. the χθόνιοι κύνες of fr. 90, 91, and 135. Psellus adds that such demons are τῆς ἀφεγγοῦς ὕλης ἀναπεπλησμένοι.

2. **λίθον μνίζουριν**: Offering the *mnizouris* stone (derivation conjectural; see Lewy, p. 290, n. 117; Des Places, p. 103) was a means of placating hylic demons during the course of a theurgic rite. Elsewhere, Psellus (*P.G.*, 122, 1132 a 11-12), indicates that the offering of λίθοις also helped purify the ὄχημα τῆς ψυχῆς.

Fr. 150

1. **ὀνόματα βάρβαρα**: The *nomina barbara* had magical efficacy in the sacred rites, and can be equated with the συνθήματα/σύμβολα. (See, also, the discussion in Iambl., *De myst.*, VIII.4-5 and *C.H.* XVI.2 on this same subject.) Unfortunately, however, the extant fragments do not preserve any of these magical formulae. But such strings of vowel and consonant sounds are preserved in numerous parallel sources. Cf., e.g., *Gos. Eg.*, NHC III, 66,8-9 = IV, 78, 11; 66,13-20 = 78,17-19; *Disc.* 8-9, NHC VI, 56,17-21; 61,10-15; *Mithras Liturgy* (ed. Meyer), *passim*. See Lewy, pp. 239-240 and notes; discussion in Introduction.

Fr. 151

2. **συνοχηῖδας**: Although Proclus uses this term here in a mathematical context, as a Chaldean expression it is analogous to forms of συνοχής. Cf. fr. 32, 80, 82, 177, 207. See Lewy, p. 109 and n. 173. Kroll, *loc. cit.*, suggests an allusion to "figuras magicas."

Fr. 152

1. **(ὁ) ἅπαξ ἐπέκεινα**: i.e., the Father or Highest God. See fr. 169 and notes.

2. **ἀμιστύλλευτος**: This expression underscores the unity of the Highest God, who is not subject to any form of division. (Cf. Damascius, II, 43, 23, who equates this term with ἀμερής.) The process of division begins only at the level of the Second God; cf., e.g., μετρεῖται, fr. 31 and notes. See, also, Lewy, p. 81, n. 56; Des Places, p. 145; Hadot, *Porphyre*, I, p. 296 and notes 8-10.

Fr. 153

1. ταύτη (sc. τῇ πεντάδι): In the context of Lydus, the equation of the number "five" with Heimarmene is also cited as a Pythagorean doctrine.

τὰς ἀποκαθισταμένας ψυχάς: This expression alludes to the Neoplatonic doctrine of the re-establishment or re-integration of souls at the end of a world-cycle (see Dodds, *Proclus: El. Th.*, p. 302.) But Lydus' use of this terminology in connection with the number "five" (as equivalent to Heimarmene) is unclear.

3. ὕφ' εἰμαρτήν: In a Chaldean context, a reference to the corruption of material nature. (Cf. fr. 102 and 103, where εἰμαρμένη and φύσις are equated.) Thus, the fragment states that the theurgists are not subject to the passions of nature. Cf., Iambli., *De myst.*, V.18: ἡ πολλὴ μὲν ἀγέλη (see *infra*) τῶν ἀνθρώπων ὑποτέτακται ὑπὸ τὴν φύσιν...συνπληροί τε τῆς εἰμαρμένης τὴν διοίκησιν. See Lewy, p. 212 and n. 143. Cf. Tardieu, "Oracles chaldaïques," pp. 222-225, who argues, *contra* Lewy, that this verse reflects the idea of astral fatalism, a view now accepted by Des Places ("Notes," p. 328). Cf., also, fr. 130, v. 1.

ἀγέλην: Cf. ἀγγελιδόν, fr. 154. In the passage cited *supra*, Iamblichus distinguishes three classes of men: a) the "herd" (ἡ ἀγελή), or the mass of men dominated by the passions; b) the "few" (οἱ ὀλίγοι), or those men "separated" from the passions; c) the "ones in between" (ἐνιοὶ δὲ μεταξύ), or those who—in Iamblichus' words—are "between" ἡ φύσις and ὁ καθαρὸς νοῦς. Cremer (pp. 123-130) believes this tripartite distinction may well have originated with the Chaldean tradition (with the "few" equivalent to the theurgists). See further discussion in Introduction.

Fr. 154

1. φευκτέον: Cf., esp., χρεὼ φεύγειν, fr. 134.

2. ἀγγελιδόν: Cf. ἀγέλην, fr. 153. In the context of Proclus, the "herd" is comprised of those men who are embroiled in "opinions" as well as "irrational pleasures." See Lewy, p. 55 and n. 171.

Fr. 155

2 + 4. δύσκαμptos καὶ ὀπισθοβαρής...φωτός: Kroll, *loc. cit.*, (following Schoell) believed this verse to be authentic. (Schoell reconstructed the hexameter by placing φωτός before ἄμιρος; and so Des Places, p. 104.) However, Lewy (p. 278, n. 77) rejects a Chaldean origin, noting that ὀπισθοβαρής is a Plotinian term (e.g., *Enn.* VI.9.4.22) and that Proclus, elsewhere, never uses the expression ὡς εἰπεῖν to introduce Chaldean terms. But cf. Geudtner, p. 12, n. 56, who suggests that the phrase "ἐμβριθεῖς καὶ ὀπισθοβαρεῖς" (used by Proclus, *In Crat.*, 69,10) may have been the beginning of a Chaldean hexameter. Since Synesius (who antedates Proclus) uses similar terminology (e.g., *H.* 1(3), 523: βρίθει; 2(4), 289: τοὺς χθονοβριθεῖς; 5(2), 88: ἐπιβρίση; *De insomn.*, 138 c:...βρίθον...βαρυνθῆαι), a Chaldean origin must still be considered a likely possibility for our fragment. Cf., also, βρίθοντα, fr. 213. The *locus classicus* of this terminology is Plato, e.g., *Phaedo*, 81 c; *Phaedrus*, 246 d. In this regard, Festugière (*Rév.*, III, p. 53, n. 7) suggests that Plotinus and the Chaldeans would be utilizing this common Platonic vocabulary, since it is doubtful that Plotinus ever directly borrowed from the *Oracles*. See, also, the similar remarks of Hadot, "Bilan et perspectives," Lewy², pp. 709-711.

Fr. 156

1. **κυνῶν ἀλόγων**: i.e., evil demons. Cf. fr. 90, 91, 135; Proclus, *In Tim.*, III, 157,27: εἴπερ γάρ εἰσιν δαίμονες, ὡς οἱ θεουργοὶ λέγουσιν. See, also, Lewy, p. 264 and n. 16.

2. **οἱ ζῶντες πονηρὰν ζωὴν**: Equivalent to the "herd" of fr. 153 and 154.

Fr. 157

1. **ἀγγεῖον**: Psellus correctly interprets this term (albeit circuitously) as referring to the human body. The image of the body as a "vessel" is common. Cf., e.g., Philo, *Post. Cain.*, 137; *Migr. Abr.*, 193; 197. See, also, κύτος, fr. 186 and notes; Lewy, p. 265 and n. 19.

θῆρες χθονός: Again, evil demons. Cf., esp., **θηροπόλον**, fr. 89 and notes.

Fr. 158

1. **(τὸ πνεῦμα)**: i.e., the vehicle of the soul. Cf., esp., **πνεῦμα**, fr. 104 and notes.

4. **τὸ τῆς ὕλης σκύβαλον**: In the context of Synesius, an equivalent term for the **πνεῦμα** or vehicle of the soul. Psellus, however, *loc. cit.*, mistakenly interprets this term as referring to the body (**σῶμα**) as a whole (influenced here by the Jewish parallels of Elijah and Enoch, who were "translated" bodily to Heaven; this notion of a "corporeal" resurrection is also the opinion of Kroll, *loc. cit.*). Lewy (p. 213 and notes 144-146), although rightly rejecting the idea of a "corporeal" resurrection as an authentic Chaldean teaching, nonetheless still understands τὸ σκύβαλον as referring to the fleshly body and not the vehicle of the soul. Lewy's interpretation is based on his erroneous understanding of σκύβαλον and εἰδῶλῳ as contrasting rather than equivalent terms (see *infra*).

κρημνῶ: In Psellus' interpretation, a reference to the Material World (cf. **κρημνός**, fr. 164). Although Lewy (*ibid.*) thinks that this term refers specifically here to Tartarus (in the Underworld sense), the Chaldean conflation of Tartarus with the world of matter (see fr. 164 and notes) makes such a singular judgement problematic.

5. **εἰδῶλῳ**: In Synesius' interpretation, equivalent to τὸ τῆς ὕλης σκύβαλον as descriptive of the **πνεῦμα** or vehicle of the soul. Cf. Porphyry, *Sent.* 29; p. 18 [13,7-14,1 M.], 3-12 L., where εἰδῶλον and **πνεῦμα** are similarly equated. (See Lacombrade, *Synésios*, pp. 156; 164-169; Geudtner, p. 22; Hadot, *Porphyre*, I, p. 343, n. 11; Dillon, *Iamblichii Fragmenta*, 373, n. 1; Des Places, p. 155, who all agree with Synesius' interpretation.) Since Psellus equates εἰδῶλῳ here with the irrational soul (ἡ ἄλογος ψυχή) and not the vehicle per se, it is possible that the Chaldeans may well have conflated the two without clear distinctions.

Lewy, however (p. 219), interprets εἰδῶλῳ here as referring to the soul in general, contrasting εἰδῶλῳ (as soul) with τὸ σκύβαλον (as body). According to Lewy, the oracle as a whole promises the Chaldean initiate that his "body" (or "the dregs of matter") will be saved from post-mortem demonic persecution, while his "soul" (or "image") will travel upward. However, the oracle is not contrasting but equating τὸ σκύβαλον and εἰδῶλῳ. Thus, the oracle promises the initiate that his vehicle (= "the dregs of matter" and "image") will also be saved (cf. fr. 128, 129 and notes in this regard). Since Lewy (p. 219, n. 168, following Dodds) rejects the possibility that the Chaldeans taught the post-mortem

survival of the soul's vehicle, he is necessarily driven to this particular reading of the fragment. But the majority of more recent scholars (see *supra*) accepts Synesius' interpretation of this fragment as an accurate reflection of Chaldean teaching.

μερίς: Equivalent to τάξις. Cf. Synesius, *ibid.*, 141 b: ἔχει γὰρ τινα, φησίν, ἐν αὐτῷ μερίδα, τοῦτ' ἔστιν ἐν τάξει τινι τοῦ κυκλικοῦ γίνεσθαι. Cf., also, fr. 110 and notes.

εἰς τόπον ἀμφιφάοντα: Descriptive of the Empyrean or intelligible World (cf. ἀμφιφαοὺς, fr. 1 and notes). In Synesius' interpretation (141 b), the vehicle of the soul (here, τὴν μέσσην φύσιν) becomes situated at the "summit of the elements" where it γέυσται ἂν τοῦ ἀμφιφαοῦς (of the intelligible order). In Psellus' interpretation, it is the irrational soul which finds a place "above the moon." Thus, in both instances, the ὄχημα-πνεῦμα and/or irrational soul finds a permanent post-mortem dwelling place at the level of the Ethereal order.

Fr. 159

1-2. **βίη...κατάρατοι:** This fragment is particularly difficult and has been variously emended and interpreted. Psellus, for one, interprets the fragment in a Christian context and sees an allusion to Christian martyrs whose violent deaths render their souls "purer" than those who have died by illness. Lewy (p. 205 and n. 122) keeps Psellus' reading of καθαρώταται (although omitting ἀνθρώπων) and translates: "The souls of those who have left their bodies violently are the purest." For Lewy, this statement refers to a "mystic voluntary suicide" on the part of the Chaldean initiate. But such a conjecture is gratuitous. As Dodds ("New Light," p. 269 = Lewy², p. 698 and n. 21) points out, "Olympiodorus" (= Damascius, *In Phaed.*, 369 (243, 4-6 N.) W.) distinguishes a "theurgic" death from that by suicide or violence. Dodds prefers Kroll's emendation of κατάρατοι (and sees a reference here to the βαιοθάνατοι; i.e., the ghosts of those improperly buried, such as those killed in battle, who are doomed to restlessly wander the earth). I would agree with this interpretation and see a connection with fr. 146, where various ghostly apparitions are associated with Hecate.

However, another interpretation has been suggested by M. L. West (*CR*, N.S. 18, 1968, pp. 257-258) and subsequently adopted by Des Places. West has restored the second verse by using the line found in Schol. Arr. *Epict.*, IV, 7, 27, p. 422 Schenkl²: ψυχὰι ἀρῆϊφατοι καθαρώτεραι ἢ ἐπὶ νοούσις. However, the supposition that this is a Chaldean verse is unwarranted. The idea that death on the battlefield is superior to death by illness cannot be supported elsewhere as a Chaldean belief. (I am grateful to H.-D. Saffrey for this observation.)

M. Marcovitch (*AJP*, 96, 1975, p. 30) has also found problems with West's emendation. His objection is to ἀρῆϊφατοι, which Marcovitch finds redundant after βίη. Marcovitch prefers to eliminate ἀρῆϊφατοι and keep the ἀνθρώπων of the better class of Psellus' manuscripts. On this last point, I would agree. However, Marcovitch would keep the reading καθαρώτεραι and supplement <ἢ ἐν νοούσις> (following West). But this reading still assumes that death by force (whether by suicide or other means)—as preferable to death by natural causes—is a Chaldean tenet. Once again, this is a dubious assumption. Therefore, Kroll's emendation (with Dodds' interpretation) remains the preferred reading of this admittedly problematic bit of verse.

Fr. 160

3. **θεσμὸν...ἄλυτον**: According to fr. 138, the souls of the theurgists are seemingly exempt from this "law" of transmigration (unless they "choose" to reincarnate). Cf. *C.H.* X.19: οὐδὲ θέμις ἐστὶν εἰς ἀλόγου ζώου σῶμα ψυχὴν ἀνθρωπίνην καταπεσεῖν. θεοῦ γὰρ νόμος οὗτος φυλάσσειν ψυχὴν ἀνθρωπίνην ἀπὸ τῆς τοσαύτης ὕβρεως. But cf. X.7; 8, where the opposite view is expressed. See Nock-Festugière, *Corpus Hermeticum*, I, notes *ad loc.*; Lewy, p. 222 and n. 190.

μακάρων: i.e., the gods. Cf., esp., **μάκαρες**, fr. 140.

5. **οὐκ ἐπὶ θηρῶν**: Cf., on the other hand, Plotinus, e.g., *Enn.* III.4.2; IV.3.12, who asserts that a soul might be reborn in either animal or vegetable form as a consequence of yielding to its irrational nature. Porphyry (under the influence of the *Oracles*, no doubt) rejected this type of transmigration (see, e.g., *De regressu an.*, p. 38*, 10-15, Bidez; Lewy, p. 454, and n. 21). Porphyry, *contra* Plotinus, also seemingly maintained that the soul which had attained the intelligible order (via philosophical purification) would no longer be subject to reincarnation at all. This would also be true of the theurgists; see fr. 138 and notes. But Proclus (following Plotinus) rejected the permanent release of the soul (e.g., *El. Th.*, prop. 206), but with the qualification that certain outstanding souls might spend several world-cycles in the intelligible order (e.g., *In Crat.*, p. 68, 10-69, 3). See the discussion in Smith, *Porphyry's Place*, p. 56 ff.

Fr. 161

1. **ποιναὶ μερόπων ἄγκτειραι**: In Psellus' paraphrase: αἱ τιμωρητικαὶ τῶν δαιμόνων φύσεις καὶ βάσκανοι τῶν ἀνθρωπίνων ψυχῶν, ἐνδεσμοῦσι ταύτας τοῖς ὕλικοις πάθεσι καὶ οἷον ἀπάγχουσι. Lewy, however (p. 298, n. 151), understands **ποιναὶ** as a general, not personified, reference to post-mortem punishments in Hades. But either interpretation is plausible, as the Chaldeans conflate Hades with the Material World. In this regard, cf. *C.H.* I.23, where the "avenging demon" (τιμωρῶ δαίμονι) chastises *via τὴν ὀξύτητα τοῦ πυρός* (in a post-mortem context) as well as "attacking" αἰσθητικῶς. See Nock-Festugière, *Corpus Hermeticum* I, notes *ad loc.*, for additional parallels in a variety of sources. See, also, notes to τιμωροὺς τῶν ψυχῶν, fr. 90.

Fr. 162

1. **κατωρύεται**: Lewy (p. 299 and n. 158) cites the "roaring" Erinyes in Eurip., *Iph. Taur.*, 293; Kroll, *loc. cit.*, refers to the "roaring" chasm of Tartarus mentioned in Plato, *Rep.* X, 615 e.

χθών: In the context of Psellus, a reference to Hades; i.e., ὁ ὑπὸ γῆν τόπος.

ἐς τέκνα μέχρις: Cf. Plato, *Rep.* II, 366 a, where retribution in Hades extends up to the third generation. See Lewy, pp. 298-299 and notes 153-154; Des Places, pp. 182-183, for additional parallels.

Fr. 163

2. **μηδὲ κάτω νεύσης**: Cf. *ibid.*, fr. 164; τὸ κάτω, fr. 34; ἐς τάδε νεύων, fr. 141. Forms of νεύειν are used regularly in both Middle Platonic and Neoplatonic sources to describe the fall of the soul into matter. See, e.g., Lewy, p. 294 and n. 136, for several parallels. Cf., also, Cremer, p. 82 and n. 371; Hadot, *Porphyre* I, p. 185 and n. 5. Occasionally, however, νεύειν also describes the turning of

the soul above. Cf., e.g., Plotinus, *Enn.* IV.4.8.54: πρὸς ἐν ταύτῃ τῇ νεύσει. (Cf., also, VI.6.1.13; 9.9.11.) See, also, Synesius, *Dio*, 45 A; 50 B: ἐπὶ τὰ ἄνω νεύσαι. See Geudtner, p. 10 and n. 47.

τὸν μελαναυγέα κόσμον: Descriptive of matter. Cf. ἐπὶ μισοφαῇ κόσμον, fr. 134; ὁ μισοφαῆς κόσμος, fr. 181; Synesius, *H.* 1(3), 297-300: ψυχὰ τ' ἀκλινῆς/καὶ κλινομένα (cf. ἐπεγκλίνης, fr. 1)/ἐς μελαναυγεῖς/χθονίους ὄγκους. See Lewy, pp. 295-296 and notes 137-138.

3 + 5. βυθός/βάθος: Here, identified with matter. Cf., e.g., Synesius, *H.* 1(3), 562: ἐς βάθος ὕλας; 2(4), 54-55: βάθη...κόσμου; Psellus, *P.G.*, 122, 1149 c 5: τὴν ὕλην ἣν καλοῦσι βυθόν. Cf., also, βένθεα κοσμοῦ, fr. 148 and notes; Lewy, p. 296, n. 139.

3. ἄμορφος: Dam.; ἄπιστος, Synesius. The idea of matter as "unformed" or "formless" derives from Plato, *Tim.*, 51 a, where the "Receptacle" (ὑποδοχήν) of the "generated world" is referred to as ἀνόρατον εἶδος τι καὶ ἄμορφον (albeit μεταλαμβάνον τοῦ νοητοῦ). Similarly, in the *Oracles*, matter is also ἄμορφος (albeit πατρογενές; see Psellus, *Hypotyp.*, 27). For Plotinus, both the One and matter are similarly "unformed;" however, with Plotinus, the One is understood as being beyond form, whereas matter, in contrast, is devoid of form (and, consequently, needs to be informed). In this regard, cf. fr. 100, where matter is described as αὐχμηράν. See, also, fr. 18 and notes, and discussion in Introduction.

ἀειδής: Synesius, *loc. cit.*, reads ἄδης here, but Terzaghi has emended the text to ἀειδής, based on Damascius' manuscript. (Terzaghi evidently misread Kroll here and therefore mistakenly attributed the line to Psellus.) The etymology Hades = Unseen, is based on Plato; e.g., *Gorg.*, 493 b: ὡς τῶν ἐν Ἅιδου—τὸ ἀϊδές δὴ λέγων. Cf. *Phaedo*, 80 d; *Crat.*, 403 a. See, also, Lewy, p. 296, n. 142.

4. ἀμφικνεφής: Synonymous with μελαναυγέα, *supra*.

ῥυπόων: According to Lewy (p. 298, n. 148), descriptive of the "filth" of the Underworld where, especially, the sinners of Orphic teaching were doomed to suffer.

εἰδωλοχαρής: In the context of Synesius, this term is equated with the (ὄχημα)πνεῦμα. (Cf., in this sense, εἰδῶλω, fr. 158 and notes.) For Synesius, these three verses describe the descent of τὸ νοερὸν σπέρμα (= "spark of soul," "flower/flame of mind") into matter. Cf., also, *H.* 1(3), 90-94: δαίμων ὕλας/νεφέλα ψυχᾶς/εἰδωλοχαρής/εὐχαῖς σκύλακας/ἐπιθωῦσσω. Des Places (p. 146, following Keydell, 1941) suggests that this term is descriptive of the "insubstantiality of matter;" Lewy (p. 297) sees an allusion to the "shades" of Hades.

ἀνόητος: Matter, as the antithesis of the intelligible world, is necessarily "without reason." Cf., e.g., fr. 156, where the "demons" or "dogs" of matter are similarly described as ἀλόγων.

5. κρημνώδης: Cf. κρημνῶ, fr. 158; κρημνός, fr. 164.

σκολιός: Cf. σχολιοῖσι, fr. 172; *C.H.* I.4: σκότος (= matter)...σκολιῶς ἐσπειραμένον, ὡς <ὄφει>. See Nock-Festugière, *Corpus Hermeticum* I, notes ad *loc.* Lewy (p. 297, n. 147) sees a further allusion to the sinuous rivers of the Underworld.

πηρὸν βάθος αἰὲν ἐλίσσων: Cf. Numenius, fr. 3 (Des Places): ποταμὸς γὰρ ἡ ὕλη ροώδης καὶ ὀξύρροπος, βάθος καὶ πλάτος καὶ μῆκος ἀόριστος καὶ ἀνήνυτος. See Lewy, p. 296, n. 143.

6. νυμφεύων ἀφανὲς δέμας: According to Lewy (p. 297, n. 145), this image is developed from those passages in Plato's *Timaeus*, e.g., 50 d; 51 a (see *supra*); 52 d, where matter is connected with female generation.

ἀργόν: Cf. ἀργῶ, fr. 94.

Fr. 164

1. μηδὲ κάτω νεύσης: Cf. *ibid.*, fr. 163.

κρημνός: Cf. κρημνῶ, fr. 158; κρημνώδης, fr. 163. See, also, Hadot, *Porphyre*, I, p. 84, n. 4, who cites several parallels in various Latin sources.

2. ἑπταπόρου...κατὰ βαθμίδος: In the context of Psellus, a reference to the seven planets through which the soul makes its descent to earth. Lewy, however, translates "sevenfold ladder" (see pp. 294 and n. 133; 414 and n. 50) and sees a similarity to the κλῖμαξ ἐπτάπυλος of the Mithraic mysteries (and so Dodds, "New Light," p. 272 = Lewy², pp. 700-701.) But Lewy adds (p. 414): "Whether the Oracles use this figure only as a metaphorical description of an intellectual ascent to the apprehension of the noetic world, or whether they refer thereby to a specific practice in the celebration of the mystery, which was acted out apart from the 'elevation' to the sun can no longer be known. It is not impossible that the ascent to the supramundane (the 'eighth' zone) formed the initiation of the highest class of initiates, to whose souls the final translation into the Empyrean was promised." In this latter regard, cf. *C.H.* XIII.9; *Disc.* 8-9, NHC VI, 52,13; 54,28; 63,9, where forms of βαθμός refer to the various spiritual "stages" or "degrees" of the ascent process, the final stage that of ascent to the "ninth."

σύρων: Common to the *Oracles* in various contexts. Cf. fr. 34, 63, 70.

Fr. 165

1. ζήτησον παράδεισον: Although Psellus cites this fragment as part of an oracular verse (and so Des Places), it is most likely a part of Psellus' commentary on fr. 107, v. 10. (See Kroll, *loc. cit.*; Lewy, p. 221, n. 178; Tardieu, Lewy², p. 680.) In conjunction with fr. 107, Lewy (p. 220 ff.) locates the Chaldean "paradise" at the level of the World Soul. Psellus, however, situates "paradise" at the level of the Highest God in terms of the "chorus of divine powers" which surrounds this god. Psellus, *P.G.*, 122, 1129 b, also identifies the Chaldean "paradise" with the Homeric Elysian Fields (as a "meadow"), but for Psellus, this is clearly a "noetic" meadow: ὁ λειμῶν τῶν ὑψηλοτέρων θεωρῶν. In this latter regard, cf. Synesius, *H.* 1(3), 687 ff., where it is the "meadow" (λειμῶνα) of the Father where Synesius yearns to go in order to join the "kingly choir" (σὺν ἀνακτι χορῶ) in "intellectual hymns" (νοερούς ὕμνους). Similarly, in *C.H.* I.26, the elevated soul—at the "eighth" level of ascent—joins in hymns of praise with the various powers surrounding the Father: καὶ ὁμοιωθεὶς τοῖς συνοῦσιν ἀκούει καὶ τινων δυνάμεων ὑπὲρ τὴν ὀγδοακτὴν φύσιν φωνῇ τινὶ ἡδεῖα ὕμνουσῶν τὸν θεόν. Cf. *Disc.* 8-9, NHC VI, 59,28-32: **ΔΓΩ ΤΗΝΑΥ ΕΘΟΓΔΟΑΣ Μῆ ΝΨΥΧΗ ΕΤΗΖΗΤΩ Μῆ ΝΑΓΓΕΛΟΣ ΕΥΡΖΥΜΝΕΙ ΕΘΕΝ-ΝΑΣ Μῆ ΝΕΣΔΥΝΑΜΙC**. In light of this evidence, it is probable that the Chaldean "paradise" was understood in Psellus' sense; i.e., as a "chorus of divine powers" which praise the Father with hymns.

2-3. τὰ ἐμπύρια κάλλη τῶν δημιουργικῶν πηγῶν: An allusion to the Ideas. Cf. κάλλη ἄφραστα, fr. 108 and notes; πηγαῖς, fr. 49 and notes.

Fr. 166

1-2. μὴ ἱξάξης, ἵνα μὴ τι ἔχουσα/ἐξίη: Tardieu (Lewy², p. 680) does not accept this fragment as authentic, but regards it as a Porphyrian oracle which has

been conflated with Plotinus, *Enn.* I.9: οὐκ ἐξάξεις, ἵνα μὴ ἐξίῃ· ἐξελεύσεται γὰρ ἔχουσα τι...Kroll, *loc. cit.*, also denies the fragment's authenticity, assigning it a Pythagorean origin. In this regard, cf. Dodds ("Theurgy," 1947, p. 57, n. 26a = 1957, pp. 301-302, n. 26), who points out that the "fragment cannot come from a hexameter poem. The doctrine is Pythagorean." Lewy (p. 474) also denies the fragment's authenticity, arguing that Psellus misread his source (Proclus) at this point. According to Lewy, Proclus' attribution was to the Orphic not Chaldean tradition (the confusion resulting from the common use of the term θεολόγοι). Des Places, however (p. 165, following Psellus), accepts the fragment as authentic, but notes that this would be the only instance in the *Enneads* where Plotinus cites the *Oracles*. Finamore, (*Iamblichus and the Theory of the Vehicle of the Soul*, p. 8, n. 10) also argues for the fragment's authenticity, suggesting that Plotinus may well have become acquainted with "Chaldean beliefs" through his students and would not have found this particular bit of verse objectionable. But this is conjectural, as we simply have no direct evidence that Plotinus was familiar with the *Oracles*. (See notes to fr. 155 in this regard.) In addition, Des Places also admits that the meter is difficult, even with his transposition τι ἔχουσα (codd.: ἔχουσά τι). The best evidence, then, is that the fragment is not Chaldean in origin.

Fr. 167

My translation of this fragment and introductory material is a slightly revised version of that of Morrow, p. 123.

4. **κέντρον**: In the context of Proclus, it is a matter of the "mathematical center" which "typifies" πασῶν ἀρχηγὸν τῶν πεπληθυσμένων προόδων. In this sense, cf. fr. 189, where Proclus alludes to the World Soul (= Hecate) as containing τὸ κέντρον τῆς προόδου τῶν ὄντων ἀπάντων ἐν ἑαυτῇ. Elsewhere in the *Oracles* (see fr. 50 and notes), Hecate is also referred to as κέντρον. (In fr. 70 and 111, however, κέντρον refers to the central position of the sun.) But Lewy (p. 97, n. 130) connects this fragment with the introductory material to fr. 65 and thus understands κέντρον here as a reference to the earth. Similarly, Lewy understands κέντρον in fr. 70 as referring to the earth. In both cases, however, Lewy contradicts what he is aware of elsewhere; that it is the sun, not the earth, which occupies the central position in Chaldean cosmology.

ἄντυγος: For Proclus, this term is equated with τὴν περιφέρειαν ("circumference") in a mathematical context. Thus, for Proclus, πᾶσαι ἴσαι would refer to τὰς γραμμὰς (I. 2). Lewy, however, would equate ἄντυγος (in a Chaldean context) with the "vault" of heaven. For Lewy, then, the fragment as a whole describes the "central" position of the earth around which the planetary spheres (Lewy would supply αἱ σφαῖραι as a subject) are "equally" (πᾶσαι ἴσαι) situated "up to the vault" (of heaven). But again, this interpretation contradicts the "sun as center" cosmology of the Chaldean system. In addition, the term ἄντυγος here may not allude to the heavenly "vault" but to the "orbits" of the planetary spheres. In this regard, cf. Proclus, *H.* II.17: εἴτε καὶ ἐπὶ τὰ κύκλων ὑπὲρ ἄντυγας αἰθερὶ ναίεις (sc. Aphrodite). Although the fragment undoubtedly has a cosmological context, its precise meaning remains problematic.

Fr. 168

1. (Ἀπόλλων): Cf. fr. 71, where Apollo is similarly identified with the sun. τὰς ἡλιακὰς ἀρχάς: Descriptive of the Ideas. Cf. Psellus, *Hypotyp.* 12: καὶ ἡ τοῦ ἡλίου πηγὴ πρὸ τῶν ἡλιακῶν ἀρχῶν ἰδρυμένη· ἔστι γὰρ τῶν μὲν ἡλιακῶν ἀρχῶν ὁ δημιουργὸς αἴτιος... ἀπὸ δὲ τῆς ἡλιακῆς πηγῆς <ὁ> ἀρχικὸς ἥλιος προέρχεται καὶ ὁ ἀρχαγγελικός. But, as Lewy notes (p. 150 and n. 309), the triadic hierarchy of πηγαί, ἀρχαί, ἀρχαγγελοί (although based on Chaldean categories) is a Proclan development.

2. κατέχων τὴν τρίπτερον ἀρχήν: Cf. Proclus, *In Tim.*, III, 62,6-9: εἰ δέ τινες ταῖς τῶν μαθηματικῶν ὑποθέσει χαίροντες μέσον τῶν ἐπὶ πλανήτων τάττειν ἀξιοῖεν τὸν ἥλιον, συνάγοντα καὶ συνδέοντα τὰς ἐφ' ἑκάτερα αὐτοῦ τριάδας. Thus, as Lewy notes (*ibid.*), the fragment apparently alludes to the central position of the sun surrounded on each side by three planets (cf. fr. 200 in this regard.) However, cf. fr. 8, where κατέχειν is used with reference to τὰ νοητά (= the Ideas) contained in the Demiurgic Intellect. Since the Ideas, as a whole, were conceived triadically in the Chaldean system (cf. the "measurable triad" of fr. 23; see, also, fr. 31 and notes), the fragment may well be a further reflection of this idea.

Fr. 169

2. ἅπαξ ἐπέκεινα: "Once Transcendent" applies to the Supreme God or First Intellect who is monadic in nature (cf. πατρικὴ μονάς, fr. 11). In the context of Proclus, this Highest God is also described as ἀμιστύλλευτος, ἐνοειδής, ἀδιαίρετος (cf. fr. 152), and πασῶν συνοχεὺς τῶν πηγῶν (cf. fr. 207). In addition, Proclus identifies ὁ ἅπαξ ἐπέκεινα with Kronos. As an indivisible unity, ὁ ἅπαξ ἐπέκεινα is to be distinguished from ὁ δις ἐπέκεινα (or "Twice Transcendent" = Second Intellect), who is dyadic in nature: e.g., *In Crat.*, 52, 1-3: καὶ τί δεῖ λέγειν; αὐτόθεν γὰρ αὐτόν προσαγορεύει δις ἐπέκεινα καὶ δις ἐκεῖ, καὶ ὅλως αὐτὸν διὰ τῆς δυάδος εὐφημεῖ. Cf. δυάς, fr. 8 and notes. See, also, Lewy, p. 77 and n. 43; Hadot, *Porphyre*, I, p. 262 and notes 2-3; Des Places, *testimonia*, p. 107, for additional parallels. Elsewhere, Proclus equates ὁ ἅπαξ ἐπέκεινα and ὁ δις ἐπέκεινα with the names "Ad" and "Adad" (see *In Parm.* VII, ed. C. Steel, p. 512, 1-7 = Kl.-Lab., p. 60, 1-9. "Adad" is an apparent corruption of the Syrian "Haddad.") As Dodds notes ("New Light," p. 272 = Lewy², p. 701), "Ad" (as an "invented name") would correspond to ἅπαξ, whereas "Ad" + "Ad" (or "Adad") would correspond to δις (ἐπέκεινα). (See, also, Theiler, 1942, p. 6 = 1966, p. 258.) Of further interest is Porphyry's identification of the δις ἐπέκεινα with the God of the Jews: ὁ μέντοι Πορφύριος ἐν τῷ ὑπομνήματι τῶν λογίων τὸν δις ἐπέκεινα τοῦτέστι τὸν τῶν ὅλων δημιουργὸν τὸν παρὰ Ἰουδαίων τιμώμενον εἶναι ἀξιοῖ, ὃν ὁ Χαλδαῖος δεύτερον ἀπὸ τοῦ ἅπαξ ἐπέκεινα, τοῦτέστι τοῦ ἀγαθοῦ, θεολογεῖ (as cited by Lydus, *De mens.*, IV, 53; p. 110, 18-22 W.). But whether this citation derives from Porphyry's *De philos. ex or. haur.*, or from another Porphyrian work, is much debated. On this problem, see Lewy, p. 9 and notes 23-24; Bidez, *Vie de Porphyre*, p. 70*, no. 50; Dodds, "New Light," p. 267 = Lewy², pp. 696-697; Hadot, *Porphyre*, I, p. 264, n. 6.

Fr. 170

1. πνεύματος...ἀπὸ τῶν ὑπογείων τόπων: The notion that subterranean winds were the cause of earthquakes was common in Antiquity. See, e.g., Proclus, *In Tim.*, I, 188, 1-12; Festugière, *Tim.*, I, p. 245, n. 2; Lewy, p. 259, n. 2. For the later Neoplatonists, these "winds" became identified with subterranean demons. Cf. the χθόνιοι κύνες of fr. 90; Marinus, *Vita Procli*, 28.

3. αὐτάνδρους πόλεάς γ' ἀπολέσθαι: Elsewhere, similar "apocalyptic" visions are explicitly said to be the work of demons. See, e.g., *C.H.* XVI.10; *Asclepius*, 25-26; *Kore Kosmou*, 53; 67; Porphyry, *De abst.*, II.40.

Fr. 171

2. μηδέ ποτ' ἐκ λήθης ῥεῦσωμεν κτλ.: Although this verse has been reconstructed by Theiler (1942, p. 32, n. 1 = 1966, p. 290, n. 127; codd.: μὴ ταπεινὸν ἐκ λήθης ῥεῦσωμεν χεῦμα), its Chaldean origin remains problematic (and so Tardieu, Lewy², p. 680.) Lewy, p. 493, conjectures that the line has been placed here by Psellus from another passage. The vocabulary, however, fits a Chaldean context.

ἐκ λήθης: An allusion to the "forgetfulness" of the soul after its "fall" into matter. Cf. λήθης, fr. 109 and notes.

ῥεῦσωμεν: Cf., esp., ῥευστόν, fr. 128; ῥευστά, fr. 134. See, also, ῥοή, fr. 56 and notes for additional parallels to this familiar term.

χεῦμα: Cf. πολυχεύμονα φῦλα, fr. 93 and notes.

Fr. 172

1-2. (τῆς ὕλης) ἥς κατασύρονται πολλοὶ σχολιοῖσι ῥεέθροις: This line has been tentatively reconstructed by Lewy (p. 303, n. 170, and so Des Places). Kroll, however, *loc. cit.*, identified only σχολιά ρεῖθρα (of Proclus' text) as derived from a Chaldean verse. In this regard, cf. Proclus, *In Crat.*, 104, 6: τῶν τε σχολιῶν ἀτραπῶν τῆς ὕλης ἀναρπάζουσα. See, also, Festugière, *Tim.*, V, p. 208 and n. 1, who cites Kroll, but does not mention Lewy's reconstruction. Thus, Lewy's restoration of the verse must remain in doubt (and so Tardieu, Lewy², p. 680.)

1. τὸ λάβρον τῆς ὕλης: See fr. 134 and notes.

2. κατασύρονται: Cf., esp., κατασύρων, fr. 70.

πολλοί: Equivalent to the "herd" of fr. 153 and 154.

σχολιοῖσι: Cf. σχολιός, fr. 163; Synesius, *H.* 1(3), 261-265: σχολιας δ' ἀπάτας/ἀνέχεις ὁσίων/πραπίδας μερόπων,/ἐς ζόφον ὕλας/μὴ καταδῦναι. See Theiler, 1942, p. 11, n. 4 = 1966, p. 265, n. 38.

ῥεέθροις: Cf., esp., ῥευσῶμεν, fr. 171 and notes.

Fr. 173

2. τὴν πρωτογενῇ ὕλιν: Tardieu (Lewy², p. 680, following Kroll, *loc. cit.*) thinks this fragment is Orphic, not Chaldean, in origin. Cf., in this regard, Olympiodorus, *In Alc.*, 15 [19,6-7 Cr.] W.: φησὶ γὰρ καὶ ὁ Ὀρφεύς: ὕλης οὐρανίης καὶ ἀστερίης καὶ ἀβύσσου (see *infra*). Although Aphrodite (l. 1) does not figure elsewhere in the *Oracles*, Proclus, *H.* II (εἰς Ἀφροδίτην) identifies Aphrodite with the World Soul (in the manner of Hecate). This hymn as a whole (although modeled

on *Orphic Hymn* 55: εἰς Ἀφροδίτην) reflects a conflation of Orphic and Chaldean terminologies. However, in neither Proclus' hymn nor the Orphic hymn to Aphrodite is the goddess referred to as ἡ πρωτογενὲς ὕλη. Thus, the actual source of our fragment remains in doubt.

3. ἀστερίαν καὶ οὐρανίαν: Cf. fr. 216, where Lydus again attributes these terms to the *Oracles*, but Olympiodorus (see *supra*) to Orpheus.

Fr. 174

Tardieu (Lewy², p. 680) identifies this fragment as Orphic; Des Places (p. 108), however, sees a possible Chaldean origin because of Hermias' use of the formulaic φησὶ τὰ λόγια. For Des Places, then, the fragment—in a Chaldean context—refers to the activity of Hecate as World Soul. (Kroll does not mention this fragment at all. Lewy, p. 356, n. 168, mentions this line in passing, but only as a commentary on the self-moved soul of Plato, *Phaedrus*, 245 c, and not as a Chaldean hexameter.) In addition, the vocabulary of this line reflects no particular Chaldean "stamp." Thus, the actual source of this fragment must remain in doubt.

Fr. 175

1. περὶ τοῦ πρωτίστου πατρός: In the context of Proclus, this expression designates the Highest God under the mode of σιγή. In this regard, cf. τῇ θεοθρέμμονι σιγῇ τῶν πατέρων, fr. 16.

2. δύναμιν πρώτην ἱεροῦ λόγου: For Proclus, descriptive of the Father before he is actualized as λόγος or Word. In this sense, δύναμις here would correspond to the second movement of the Primordial Triad (i.e., Father, Power, Intellect = Word). Cf. fr. 4 and notes; Proclus, *In Tim.*, III, 222, 13-14: διαδέχεται γὰρ τὴν...πατρικὴν σιγὴν ὁ δημιουργικὸς λόγος. Hadot (*Porphyre*, I, p. 295, n. 1) notes M. Victorinus' similar use of "silentium-verbum" in *Adv. Ar.*, III. 7.28-29 (cf. I. 13 31; 41.49), but suggests that these passages most likely reflect a conflation of Christian and Chaldean imageries. (In this regard, cf. Synesius' use of πατήρ-λόγος in *H.* 2(4), 129-140.) In a Chaldean context, Lewy (p. 112, n. 181) suggests that the fragment "possibly refers to the relationship between the intellection of the formation of the world and its realization" and sees a parallel with fr. 212. (Metrically, Lewy, *ibid.*, would reconstruct the verse as: ἡδέ λόγου ἱεροῦ πρωτὴν δύναμιν...) See, also, Kroll, *loc. cit.*, who sees a possible allusion to the Iynges as πατρικαὶ δυνάμεις.

Fr. 176

2. ὑπερβάθμιον πόδα ῥιπτῶν: "To throw the feet beneath the step" is *not* to follow the proper order (τάξις) of ritual initiation. Cf. frs. 110, 136, 164 and notes; Marinus, *Vita Procli*, 13: ἐν τάξει καὶ οὐχ ὑπερβάθμιον ποδά, κατὰ τὸ λόγιον, τείνοντα. See Lewy, p. 262, n. 10, for additional parallels to this expression.

Fr. 177

3-4. οἱ μὲν τελετάρχαι κτλ.: Tardieu (Lewy², p. 680) considers the vocabulary of this fragment Chaldean, but questions Des Places' reconstruction of the meter. Neither Kroll (*loc. cit.*) nor Lewy (p. 155, n. 334) attempted to isolate a hexameter from Damascius' prose.

3. οἱ τελετάρχαι: The rulers of the three worlds; cf. fr. 86 and notes.

4. τοῖς συνοχεῦσι: The "Connectors" of the various parts of the Universe; cf. fr. 32 and notes. In Damascius' system (following Proclus), the Teletarchs and Connectors (as well as Iynges) are situated in the "median" intelligible-and-intellectual order.

Fr. 178

2. ἄβατοῖς σηκοῖς (τῆς) διανοίας: Des Places (p. 109, following Diehl) identifies these words as Chaldean (and translates "de la pensée"). Lewy (p. 99, n. 138) notes only that these words might "allude" to a "Chaldean phrase." Festugière, however (*Tim.*, IV, p. 31 and n. 4), prefers to translate these words as part of Proclus' commentary ("de ma pensée"). Tardieu (Lewy², p. 680) is of the same opinion. In the context of Proclus, these terms sum up his comments on Aion (see fr. 49), but do not, therefore, demand a Chaldean origin. Forms of ἄβατος, e.g., are used elsewhere by Proclus, but not in any explicit Chaldean context. Cf., e.g., *Th. pl.*, I.3; p. 14, 6 S.-W. Saffrey and Westerink, notes *ad loc.*, point out that ἄβατος is a "metaphoric expression" which comprises part of the vocabulary of Neoplatonic "negative theology." Cf., also, *Th. pl.*, I.11; p. 55, 5 S.-W.; I.20; p. 95, 23 S.-W.; *In rem p.*, I. 78, 31; *In Alc.*, 149 [319, 14 Cr.] W.

Fr. 179

1. τὴν νοητήν: Analogous to τι νοητόν, fr. 1.

2. τμήσιος: In Lewy's interpretation (pp. 106-107 and n. 168), it is the cooperation of the Father's Intellect, Will, and Power which brings about the initial "division" of the intelligible world into triads. Cf. νοεραῖς τομαῖσιν, fr. 1; τέμνεσθαι, fr. 22.

(τὸ)...ἄρχειν: Cf., esp., πατριχῆς ἀρχῆς, fr. 13.

Frr. 180 and 181

Des Places has isolated the words that comprise these two fragments from Proclus, *In Tim.*, III, 325, 29-326, 1 (see fr. 172). Since these terms simply repeat the terminology of fr. 134, v. 1, Tardieu (Lewy², p. 680) rightly suggests that they should be excised here.

Fr. 182

1. (τῇ μέσῃ τάξει τῶν νοερῶν): See Lewy, Exc. VII, p. 484. This particular τάξις would be equivalent to Hecate as ἡ ζωογόνος θεά.

1-2. ἥ τε ἀρετὴ καὶ ἡ σοφία: Cf. fr. 52, where ἀρετὴ is said to reside in Hecate. In fr. 107, ἀρετὴ and σοφία are mentioned together in connection with εὐνομία as planetary virtues.

3. ἡ πολύφρων ἀτρεχεία: Lewy (p. 50 and n. 160) translates this expression as "thoughtful truth," and notes that ἀτρεχεία is the epic equivalent of ἀλήθεια. This latter term is found elsewhere in the *Oracles* in connection with πίστις and ἔρως (see fr. 46 and notes). πολύφρων, of course, is Homer's epithet for both Odysseus (e.g., *Od.* 14. 424) and Hephaestus (e.g., *Od.* 8. 297). Chaignet

(*Damascius*, II, p. 208) translates the fragment as “la vérité avec ses pensées multiples.” Des Places (p. 110) prefers “la rectitude ingénieuse.” Cf., also, Synesius, *H.* 1(3), 156: ἀτρεχεία σοφά.

Fr. 183

2. τὸ δ' ἀτρεχές ἐν βαθεῖ ἐστι: Tardieu (Lewy², p. 680) identifies this fragment as a precept from Democritus and, therefore, not Chaldean in origin. The same suggestion is made by Cremer (p. 56, n. 152), who specifically cites Democritus, fr. 117 (Diels): ἐν βυθῷ γὰρ ἡ ἀλήθεια. Lewy (p. 146, n. 293) was apparently unaware of the Democritean parallel and assumed the fragment was authentically Chaldean. Des Places (p. 110) remains uncertain. Although the source of the fragment is probably Democritus, this does not then preclude that the Chaldeans may have “borrowed” this fragment for their own purposes. The vocabulary certainly fits a Chaldean milieu.

τὸ ἀτρεχές: Cf. ἀτρεχεία, fr. 182.

ἐν βαθεῖ: Cf. βάθει, fr. 184; βυθόν, fr. 18; βυθός/βάθος, fr. 163.

Fr. 184

1. ὁ ἡλιακὸς κόσμος: In the context of Psellus, this expression refers to the mundane sun of the Ethereal World and not to the transmudane sun or “whole light” of Asion as Lewy suggests (see p. 151 and n. 313; cf. fr. 59 and notes). Lewy mistakenly understands Psellus to mean that ὁ ἡλιακὸς κόσμος is situated *above* the fixed stars (and, thus, in the Empyrean World). But Psellus simply does not make this distinction. Indeed, he suggests just the opposite, by describing—in descending order—the “chain” of Chaldean realities, placing ὁ ἡλιακὸς κόσμος *after* ὁ ἀπλανὴς κύκλος (and so *beneath*, not *above*, the fixed stars).

2. δουλεύων βάθει αἰθερίῳ: Cf. Proclus, *Th. pl.*, II.7; p. 45, 9-11 S.-W.: τὸν ἥλιον...ἀπὸ τῶν αἰθερίων προελθόντα βυθῶν. But in what sense the “solar world” or mundane sun “serves the ethereal depth” is problematic. Forms of δουλεύειν are common to the *Oracles*, but in other contexts; e.g., frs. 73, 80, 81.

Fr. 185

1. ὁ ἀληθέστερος ἥλιος: An allusion to the transmudane sun (or Aion). See Lewy, p. 152, n. 314; cf. fr. 59 and notes.

2. χρόνου χρόνος: The inference here is that the “truer sun” (or Aion) functions as the source of Time. But to what extent Chronos, as a god, was distinguished from Aion in the Chaldean system remains problematic. See, esp., notes to ἀκοιμήτου χρόνου, fr. 37. Cf., also, Proclus, *El. Th.*, prop. 53: ὁ μὲν αἰὼν αἰώνων, ὁ δὲ χρόνων χρόνος; Synesius, *H.* 5(2), 67: σὺ δ' ἄναξ αἰῶνος αἰών; *PGM* IV. 2197-2198: ὁ τῶν ὅλων Δεσπότης, ὁ αἰὼν τῶν αἰώνων. See, also, Dodds, *Proclus: El. Th.*, p. 228 ff.

Fr. 186

2. ῥόθιον: i.e., the state of flux associated with corporeality. Cf. ῥευστὸν σῶμα, fr. 128.

κύτος: i.e., the human body. See Lewy (p. 277 and n. 72), who cites Plato, *Tim.*, 44 a, as the *locus classicus*: τὸ τῆς ψυχῆς ἅπαν κύτος. Cf., analogously, ἀγγεῖον, fr. 157.

Fr. 186 bis

2. **πάμμορφον ἄγαλμα**: This expression reflects the vocabulary of fr. 37 (παμμόρφους ἰδέας) and 101 (αὐτοπτον ἄγαλμα). For Olympiodorus (cf. *ibid.*, 157 [68,23 N.] W.), the expression refers to the individual soul which contains all of the "Principles" (= Forms) of existence. For this notion, cf., e.g., Plotinus, *Enn.*, IV.3.10.10-13; V.7.1.7-8; VI.2.5.11-14; Proclus, *El. Th.*, prop. 195 (as cited by Westerink, *loc. cit.*, *ad not.*). The precise Chaldean application of this expression, however, is uncertain.

VARIOUS CHALDEAN EXPRESSIONS

Fr. 187

1. **ἀγήρων**: Although Proclus associates this term both with the Orphic and Chaldean traditions, this term may properly be Orphic in origin (and so Tardieu, Lewy², p. 680, *contra* Lewy, p. 79, n. 48). Cf., in this regard, *Orph. Fr.* 54 (Kern): χρόνος ἀγήραος. For Proclus, the "order" (τάξις) associated with ἀγήρων is that of Kronos (= ἅπαξ ἐπέκεινα; see fr. 169). Cf., also, Synesius, *H.* 8(9), 67, where ἀγήραος is descriptive of Αἰών. Elsewhere, Synesius uses forms of ἀγήραος in a variety of contexts; e.g., *H.* 1(3), 344, 480; 2(4), 152; 5(2), 45. Although Synesius is primarily dependent on the *Oracles*, his use of this term may reflect a conflation of Orphic and Chaldean material (mediated, perhaps, through Porphyry).

Fr. 188

Tardieu (Lewy², p. 680) wants to excise this fragment (as well as fr. 195, 199, 200) on the basis that these terms are derived from the prose works of Julian the Theurgist rather than from the *Oracles*. However, inclusion of these terms (although methodologically problematic) does enhance our understanding of the Chaldean system as a whole.

1. **τοῖς Ἀσσυρίοις**: A circumlocution for the Chaldean tradition. See Lewy, *Exc. I*, p. 444 c.

ζῶναι καὶ ἄζωνοι: These are "Time" gods associated with the planetary spheres—the ζῶναι (or ζωνᾱῖοι; cf. fr. 195) dependent on the planetary orbits, the ἄζωνοι independent of these movements. Cf. Synesius, *H.* 1(3), 282-283: οἱ ζωνᾱῖοι/οἱ τ' ἄζωνοι. Psellus *Hypotyph.*, 18, situates these Time deities just below the Archangels in the Chaldean "chain." In addition, the Chaldeans also recognized other Time gods associated with Day, Night, Month, and Year, all of which were invoked by various τελεσταί. See, e.g., Proclus, *In Tim.*, III, 40, 31-41, 5. See, also, Festugière, *Tim.*, IV, pp. 45, n. 1; 64, n. 1; Lewy, p. 137 and n. 267.

πηγαί: Cf. fr. 30, 37, 49, 56.

ἀμείλιχτοι: Cf. fr. 35, 36.

2. **συνοχεῖς**: Cf. fr. 32, 80, 82, 177, 207.

Fr. 189

1. **ἀμφιφαής**: Here, descriptive of Hecate who, as Kroll notes (p. 27, n. 2), traditionally held torches in either hand. For the later Neoplatonists, however, this expression has become a metaphysical term. Cf., in this regard, ἀμφιφαούς, fr. 1; ἀμφιφάοντα, fr. 158. See, also, Damascius, I, 315, 20; II, 152, 23: ἀμφιφαής Ἑκάτη.

ἀμφιπρόσωπος: This term is also descriptive of Hecate who, as the mediating World Soul, has a "double" aspect, viz. she looks both towards the intelligible and sensible orders. Traditionally, statues of Hecate were depicted with three or four heads and known as **τριπρόσωπος** or **τετραπρόσωπος**. See Lewy, pp. 93 and n. 111; 355 and notes 164-166, who notes that ἀμφιπρόσωπος was a term also used by Plutarch (e.g., *Num.* 19) to describe Janus Bifrons. In this regard, note that Proclus addresses *Hymn VI* in common to Hecate and Janus. See, also, Festugière, *Tim.*, III, p. 170, n. 1.

κόλοις: Common to the *Oracles*. Cf. esp., Ἑκάτης κόλπον, fr. 32; πρῆστηροδόχοι κόλποι... Ἑκάτης, fr. 35; Πείη... κόλοισιν ἀφράστοις... δεξαμένη, fr. 56.

2. **ὀχετούς**: Cf. fr. 2, 65, 66, 110.

3. **τὸ κέντρον**: Cf., esp., Ἑκάτης κέντρον, fr. 50; κέντρον, fr. 167 and notes.

Fr. 190

2. **αὐτοψίαι**: Cf. αὐτοπτον ἄγαλμα, fr. 101; αὐτόπτοις φάσμασιν, fr. 142.

3-4. **τοὺς πυρσοὺς ἀνάπτουσαι τοὺς ἀναγωγούς**: Although these terms do not constitute a hexameter verse, it is probable that forms of ἀναγωγός in connection with "fire/light" did figure in non-extant verses of the *Oracles*. In this regard, cf. Proclus, *H.* IV.2: ἀναγώγιον ἀψάμενοι πῦρ; III.1: ἀναγώγιον φῶς; Synesius, *H.* 1(3), 376, 594, 699: ἀναγωγὰ φάη. Cf., also, πυρσὸν ἀνάψασα, fr. 126; πυρσοὺς ἀχμαίους, fr. 130. (See, also, Lewy, p. 261, n. 7e.) Tardieu, however (Lewy², p. 680), feels that Des Places' isolation of ἀναγωγός as a specific *vox Chaldaicorum* is unwarranted, as this term is also familiar to Platonism. See discussion in Introduction.

Fr. 191

1. **περὶ ἐκείνων**: In the context of Proclus, a reference to τὰ πρὸ τοῦ οὐρανοῦ. See Fr. 132, which is a continuation of this statement.

ἀφθέγκτων: Cf. βουλαῖς ἀφθέγκτοις, fr. 77; Bidez, *C.M.A.G.* VI, p. 163,9 (as cited by Lewy, p. 77, n. 38): Χαλδαῖοι ἐν φασιν τὸ πρῶτον αἷτιον, ὃ δὴ καὶ ἀφθεγκτότατον λέγουσιν. The "ineffableness" of the intelligible order, especially that of the Highest God, is common to Middle Platonism. Cf., e.g., *C.H.* I.31; *Tri. Trac.*, NHC I, 56,3, 27; 123,37; *Zost.*, NHC VIII, 74,21; 126,10; *Val. Ex.*, NHC XI, 22,[20]; 24,39; 29,31-31. See Lewy, p. 328, n. 59 for additional parallels. But whether the Chaldeans used the term "One" for the First God is problematic; see notes to fr. 9 and 10.

Fr. 192

1. **ἔνυλος**: Although Simplicius further identifies this term as Platonic, the *locus classicus* is Arist., *De an.*, 403 A 25. Cf. fr. 69 and notes re the "materiality" of the sky.

Fr. 193

1. αἱ ψυχαὶ (ὑπερκοσμίαι): For Proclus, these “supermundane souls” μέσαι νόων εἰσὶ καὶ τῶν ἐγκοσμίων ψυχῶν.

2. ἐποχεῖσθαι: Cf. ἐποχοῦμενος, fr. 36 and notes. The sense of “being vehicled” approaches the notion of the ὄχημα-πνεῦμα. See fr. 120 and 201.

1-2. σώμασιν...ὑπερκοσμίαις τιςίν, αἰθερίοις καὶ ἐμπυρίοις: Proclus’ language is ambiguous here and may reflect a confusion between the seven planetary spheres and three world circles. Cf. *In Tim.*, II, 57, 12-14: τὰ ὑπὲρ τὸν κόσμον στερεώματα τί φήσομεν, εἴτε Ὀλυμπον χρῆ καλεῖν, εἴτε ἐμπύριον, εἴτε αἰθέρας; See, also, στερεώματα, fr. 57 and notes.

Fr. 194

1. τὸν ἐπτάκτινα θεόν: An allusion to the sun as the *Anagōgeus* of souls. Cf. Julian, *ibid.*, 172 a: τὰς ἀναγωγὰς ἀκτῖνας ἡλίου; Proclus, *In Tim.*, I, 34, 20-21: καὶ ὁ Ἄναγωγεὺς καὶ ὁ Ἐπτάκτις κατὰ τοὺς θεολόγους. See Lewy, pp. 186, n. 38; 199, n. 97; Theiler, 1942, p. 35 = 1966, pp. 294-295; Festugière, *Tim.*, I, p. 66, notes 3-4 (who suggests a further allusion to Mithra). Cf., also, ἀκτῖνας ἀγητάς, fr. 34 and notes.

2-3. τῷ συρφετῷ: Analogous to the “herd;” cf. fr. 153 and 154.

3. θεουργοὶς τοῖς μακαρίοις: Here, a reference to the Chaldean initiates. See Lewy, p. 463 and n. 15.

Fr. 195

1. τὸν χρόνον αὐτὸν ὑμνήκασιν (sc. οἱ θεουργοί) ὡς θεόν: Cf., similarly, fr. 199: οἱ θεουργοὶ...ὑμνοῦσι < τοῦτον > τὸν θεόν (sc. τὸν χρόνον). Cf., also, ἀκοιμήτου χρόνου, fr. 37 and notes; χρόνον ἀπέραντον, fr. 39; χρόνου χρόνος, fr. 185.

2. ζῶναῖον; ἄζωνον: Equivalent to the ζῶναι and ἄζωνοι of fr. 188. In the context of Proclus, three additional Time gods are mentioned: an ἀρχαγγελικὸν χρόνον; an ἀρχικὸν (χρόνον); a πηγαῖον (χρόνον). This sequence of five Time gods is related, respectively, to the planetary orbits, a third ethereal heaven, a second ethereal heaven, a first ethereal heaven, and finally, the empyrean heaven. Beyond the planets and heavens lies the πηγαία θεός, or Rhea-Hecate, as the source of this “chain.” Cf. Psellus, *Hypotyp.*, 16-19, where the same sequence is repeated. See, also, Festugière, *Tim.*, IV, p. 64, n. 1.

Fr. 196

1. διὰ τοῦ θείου πυρός: An allusion to the central rite of the Chaldean initiation; i.e., the purification of the ὄχημα-πνεῦμα via the mystical rays of the sun. Cf., esp., fr. 66, 110 and notes.

2. κηλῖδας: Cf. Synesius, *H.* 1(3), 550-551: δνοφερὰν ὕλας/κηλῖδα φέρω; *De insomn.*, 138 a: ἐναπομοργνυμένης κηλῖδα τῆς χείρονος (sc. ἕξεως). See Geudtner, pp. 14-15. However, as Lewy notes (p. 260, n. 7), κηλὶς is a common metaphor found in a variety of Platonic sources: Cf., also, μὴ πνεῦμα μολύνῃς, fr. 104.

3. τῆς ψυχῆς τὸ πνεῦμα: For Proclus, the “pneumatic” vehicle of the lower soul is distinguished from the “luminous” vehicle of the higher soul. But this is not a Chaldean doctrine. See, esp., fr. 119 and notes.

Fr. 197

1. **κλείς**: In the context of Damascius, the term “key” designates both the “intellectual division” (νοερὴ διαίρεσις), understood in its totality as “connective” (συνοχική), and the “intelligible division” (νοητὴ διαίρεσις), understood as “eternity” (αἰών). But the precise Chaldean use of κλείς remains problematic. Indeed, κλείς may well have an Orphic origin. Cf., e.g., *Orph. Fr.* 82 (Kern), where Phanes is designated κληῖδα νοῦ; *Orph. Hymn* 1. 7 (ed. Athanassakis), where Hecate is called κληιδούχον. Cf., also, Proclus, *H.* I.3, where it is the sun who ἔχων κληῖδα. See, also, Lewy, pp. 150, n. 309; 363, n. 200.

Fr. 198

1. **ὁ κρύφιος διάκοσμος**: This is most likely an Orphic expression (and so Tardieu, Lewy², p. 680; Des Places, p. 113; Lewy, p. 78, n. 45; Hadot, *Porphyre*, I, p. 306, n. 4). In Orphic terms, this “hidden order” is symbolized by the Orphic “egg.” Cf. Proclus, *loc. cit.*, I. 5: ὡς γὰρ τὸ ὦν τὴν σπερματικὴν αἰτίαν τοῦ ζώου προεῖληφεν. Festugière, however, (*Tim.*, II, p. 307, n. 2, following Diehl), does not discount a Chaldean origin. In this regard, cf. Damascius, I, 284, 7: τὸν κρύφιον διάκοσμον...ὄν...οἱ θεοὶ ἀνυμνήκασιν. As such, the “hidden order” would correspond to the Chaldean Paternal Abyss as the source of all things. See Lewy, Exc. VII, p. 483.

Fr. 199

This fragment, although Chaldean in inspiration, most likely derives from a prose work of Julian the Theurgist and not from the *Oracles*. See introductory comments to fr. 188.

1. **πρεσβύτερον καὶ νεώτερον**: The *locus classicus* is Plato, *Tim.*, 38 a, where these comparatives are descriptive of “forms of time” (χρόνον εἶδη) which “imitate eternity” (αἰῶνα μιμουμένον). Cf. Synesius, *H.* 8(9), 67-69: ἀλλ’ αὐτὸς ἀγήραος/Αἰὼν ὁ παλαιγενής/νεὸς ὢν ἅμα καὶ γέρων. Lewy (p. 103, n. 154) feels that these lines from Synesius give further evidence that Aion and Chronos were equated in the Chaldean system. Dodds maintains, however, that the two gods were distinct. (See notes to ἀκοιμητοῦ χρόνου, fr. 37.) In this regard, note that in v. 63 of the aforementioned hymn, Synesius specifically mentions ἀκαμαντοπόδας Χρόνος as *distinct* from Aion. Thus, *pace* Lewy, Aion and Chronos may well have been distinct in the Chaldean system as well, despite Synesius’ free use of epithets, viz. “young and old;” “unageing”.

κυκλοέλικτον: My translation is based on Festugière, *Tim.*, IV, 39: “se déroulant en circle.” Des Places (p. 113) translates: “à la révolution circulaire.” Cf. Lewy, p. 102 and n. 151: “moving in a circle.” This expression is also found in *Orph. Hymn* 8. 11 (ed. Athanassakis): κυκλοέλικτε (but here, descriptive of the sun). Aion, of course, is equated with the transmundane sun in the Chaldean system.

2. **αἰώνιον**: Time is “eternal” in the sense that it “imitates” Eternity but, in Plato’s words (*Tim.*, 37 e), κατ’ ἀριθμόν.

Fr. 200

See introductory comments to fr. 188.

1. **μεσεμβολήσας**: The central position of the sun is common to the *Oracles*. Cf. fr. 58, 65, 70; Lewy, p. 124, n. 221 d.

Fr. 201

1. **όχήματα**: In the context of Proclus, this term refers specifically to the “pneumatic” vehicles of embodied souls. The original text of Plato, however (*Tim.*, 41 e), referred to the “vehicles” of the stars. See discussion in Introduction; Festugière, *Tim.*, I, p. 28, n. 2.

Fr. 202

1. **ή πανδεκτική αύλή**: αύλή goes back to Homer; e.g., *Od.* 4.74: Ζηνός αύλή. In Chaldean usage, the “court open to all” designates the noetic home of the Father. Cf. Synesius, *H.* 1(3), 37, 710; 2(4), 292: *ἐπὶ σὰς αύλὰς*; Proclus, *H.* I.32: *πατὴρὸς πολυφεγγέας αύλὰς*; II.6: *πυριφεγγέας αύλὰς*; Arnobius, *Adv. nat.*, II.62: “aulam sibi eius patere.” See, also, *πρὸς πατὴρὸς αύλὰς*, fr. 115 and notes; Lewy, p. 33 and n. 92.

Fr. 203

1. **τῶν στερεωμάτων**: Cf. fr. 57 and notes.

σειρά: Kroll, *loc. cit.*, (and so Tardieu, Lewy², p. 689; cf. Lewy, p. 84, n. 66) identifies this term as Orphic. Cf., e.g., *Orph. Fr.* 166 (Kern): *σειρὴν χρυσεῖην*. (The *locus classicus* is *Il.* 8. 19.) Theiler, however (1942, p. 27, n. 4 = 1966, p. 285, n. 109; see, also, Des Places, p. 114, *ad not.*), argues for a Chaldean origin: “Die *σειρά*...durfte...in den Orakeln gestanden haben, ja von da im Sinne von ‘Abhängigkeitsreihe’ zu den Neuplatonikern gelangt sein.” Cf. Psellus, *Hypotyp.*, 28: *ἐκάστης δὲ σειρᾶς ἡ ἀκρότης πηγὴ ὀνομάζεται*. Kroll, *loc. cit.*, argues that the Chaldeans substituted *πηγή* for *σειρά*, but such a conjecture is unwarranted. Cf., e.g., Synesius, *H.* 1(3), 289-290: *ἀγγελικὰ...σειρά*; Proclus, *In rem p.*, II, 255, 26: *τῆς ἀγγελικῆς σειρᾶς*. Cf., also, *τάξις*, fr. 24, 110 and notes, which is analogous to *σειρά*.

Fr. 204

1. **ἐν τῷ σώματι τῷ σκιδναμένῳ**: An allusion to the body made up of “flowing” matter. Cf. *ῥευστὸν σῶμα*, fr. 128; *ῥόθιον κύτος*, fr. 186. Cf., also, *ἀποσκεδάσας τόδε σῶμα*, fr. 217 (in a post-mortem context). But Lewy (p. 277, n. 73, *contra* Kroll, *loc. cit.*) questions a Chaldean origin for this term, noting that the expression is also used by Numenius, fr. 4a (Des Places): *σῶμα...σκιδνάμενον*; cf. fr. 4b: *τὰ σώματα...σχεδαστά*. The *locus classicus* is Plato, *Tim.*, 37 a: *οὐσίαν σχεδαστήν*. The context of Proclus, however, is a commentary on Plato, *Rep.*, X, 620 a-d (“The Myth of Er”). But Proclus is not concerned here with the problem of whether the human soul can reincarnate in the body of a beast (which Proclus assumes, following Plato and Plotinus, but *contra* the *Oracles*; see fr. 160 and notes), but whether the soul of an animal is properly animated by its “human” component or by the soul *ἐν κατὰταξιν*, which is its own soul. See Festugière, *Rép.* III, p. 294, n. 3.

Fr. 205

As Tardieu notes (Lewy², p. 680), στερεώματα here is simply a repetition of the same in fr. 57 and, therefore, should be excised.

Fr. 206

1. **στρόφαλον**: According to Psellus, Hecate's "magic wheel" was a golden disc embedded with a sapphire and inscribed with magical characters. (Psellus also equates this term with ἵγξ.) Thus, by spinning this wheel, the transcendent Iynges (see fr. 76, 77) were "called on" to participate in the Chaldean rites. In Lewy's words (p. 250): "We may accordingly suppose that when the magical instrument was set in motion, it affected *per analogiam* the revolving spheres and attracted the celestial Iynges." The spinning of the στρόφαλος/ἵγξ could also affect the weather. Marinus, *loc. cit.*, tells us that Proclus ended a drought in Attica by using ἵγγά τινα. Cf., also, στροφάλιγγι, fr. 49 and 87; *C.M.A.G.* VI, p. 201,20 (Bidez): ἡ Ἑκατικὴ δὲ στροφάλιγγς μετὰ τοῦ ταυρείου ἱμάντος καὶ τῆς ἱγγικῆς ἐπικλήσεως ὀνόματα μόνα κενά. See, also, Lewy, p. 249 and notes 78-80. My translation of the fragment is that of Lewy.

Fr. 207

1. **συνοχεύς**: In the context of Proclus, this term is specifically descriptive of ὁ ἅπαξ ἐπέκεινα (see fr. 152, of which this fragment is a continuation). Cf., also, ὁ πρῶτος συνοχεύς, fr. 84 and notes.

πασῶν τῶν πηγῶν: i.e., the Ideas. Cf., esp., πηγαί, fr. 49 and notes.

Fr. 208

Tardieu (Lewy², p. 680) would excise fr. 208-210 as "fragmenta extraria." Although these terms may not derive from the *Oracles per se*, I have included them here (following Des Places' edition) on the basis that they help broaden our understanding of the Chaldean system as a whole.

1. **συστάσεις**: This term is particularly associated with the magical papyri, where it is descriptive of the "union" or "conjunction" of the magician with the god invoked. The point of the σύστασις was to make a "pact" with a ministering spirit so that he would aid the magician/theurgist during the soul's ascent. The σύστασις was achieved via various rites and the uttering of *nomina barbara*. See discussion in Introduction; Lewy, pp. 228-238; Eitrem, "Die σύστασις," pp. 49-53; "La Théurgie," pp. 49-79. A possible σύστασις may also be alluded to in *Marsanes*, NHC X, 2,14-16: ΠΤΑΨ ἸΠΤΕΓΝΩΣΙC. See Pearson, *Nag Hammadi Codices IX and X*, notes *ad loc.*

ἐντυχίαις: According to Lewy (p. 239 and n. 42), these were special "supplicatory prayers" offered to the various Chaldean "Time gods" (see, e.g., Proclus, *In Tim.*, III, 41,3-4) as a preliminary to their actual conjuration. This term is also found frequently in the magical papyri; e.g., *PGM* IV. 1930: ἐντυχία πρὸς ἥλιον. See Lewy, p. 239, n. 43.

2. **στροφάλις**: See στρόφαλον, fr. 206.

Fr. 209

The term *ὑπερκόσμιος* is part of the introductory material to fr. 59 and is discussed there.

Fr. 210

1 + 2. *χαλκίς/κύμινδις*: In the *Iliad* (14. 291), *χαλκίς* is a name given by the gods to an unknown bird, which men refer to as *κύμινδις*. But the precise Chaldean use of these terms remains problematic. However, since Proclus associates *χαλκίς* with *χαλκός* ("brass"), Lewy (p. 291 and n. 124) surmises that brass instruments were used in the Chaldean rites to drive away evil spirits. The clanging of brass or copper instruments for apotropaic purposes was a widespread popular practice in Antiquity. In this regard, see Bailey, *The Religion of Ancient Rome*, p. 39 re the clanging of brass instruments to drive away ghosts at the time of the Lemuria in May.

Fr. 210a

Fragments 210a-c are now cited by Des Places as containing additional Chaldean vocabulary, although he notes that these terms are not exclusive to the *Oracles*. See "Notes," p. 328.

1. *μαλάχης ἀπέχεσθαι*: "Mallow" is a plant known for its laxative effect. Evidently the *Oracles* prescribed various remedies for each month of the year. See fr. 210b and Des Places, *ibid.* On the relation of various Chaldean rites and the health of the body, see, e.g., Iambl., *De myst.*, II.6: ἡ μὲν τῶν θεῶν παρουσία δίδωσιν ἡμῖν ὑγίαν σώματος, ψυχῆς ἀρετήν, νοῦ καθαρότητα κτλ.

Fr. 210b

1. *γαλακτοποτεῖν*: On the medicinal value of milk, see *PW*, 15,2, s.v. *Milch*, esp. cols. 1573-1576.

Fr. 210c

1. *δημιουργικαῖς δυνάμεσιν*: These "demiurgic powers" were responsible for creating the world. Cf. Proclus, *Th. pl.*, 380, 51 ff.; Lewy, p. 92, n. 106.

1-2. *θεουργῶν παῖδες*: Most likely a reference to theurgists, in general, who followed the teachings of the *Juliani*.

2. *χεῖρας*: As "hands," these demiurgic powers were believed to contain certain properties peculiar to each hand. According to Proclus, *In Tim.*, II, 260, 24-28, the Chaldeans symbolized the life-giving power of the World Soul through terms associated with Hecate; e.g., "temples," "hands," "loins," etc. See Lewy, p. 92, n. 107; cf. fr. 51 and 52. See, also, fr. 68, where the expression *αὐτουργῶν* ("working with his own hands") describes the creative activity of the Second or Demiurgic Intellect.

DOUBTFUL FRAGMENTS

The following fragments are categorized as “dubia” by Des Places (“*fragmenta extraria*” by Tardieu, Lewy², p. 680) because of metrical and other problems. Although Lewy contends (p. 37, n. 109) that the term *ἐπη* (sc. *λόγια δ’ ἐπῶν*) was not necessarily limited to verses in hexameter, both Dodds (“New Light,” p. 267, n. 17 = Lewy², p. 697, n. 17) and Festugière (*Rép.* I, p. 129, n. 3) argue (rightly) that any meter *other* than hexameter would *a priori* exclude that a given verse(s) derives from the *Oracles*. Dodds, in particular, would separate the oracles collected by Lewy into Theosophical, Porphyrian, and Chaldean, and not attempt (as Lewy did) to “fuse” parts of one group with another. Further arguments pro and con a Chaldean origin are discussed *infra* in each case.

Fr. 211

1. τοῦ δοχῆος: Lewy (p. 41 and n. 126; cf. Exc. III, p. 458) argues that this *nomen agentis* is a Chaldean neologism; thus, despite the meter (trochaic tetrameter), Lewy feels this verse has a probable Chaldean origin. Dodds, however (“New Light,” see *supra*), because of the meter, argues for a Porphyrian origin, noting that although the later Neoplatonists connected this term with the practice of theurgy, they probably learned it from Porphyry and not from the *Oracles*, despite Proclus’ use of the formulaic *φησὶν τις θεῶν*. See, also, Wolff, p. 160.) The more common expression is *χάτοχος*. In a theurgic context, the “recipient” is the medium who “receives” the conjured god. (Proclus cites this verse in conjunction with fr. 146 re the conjuration of Hecate.)

Fr. 212

1. ἃ δὴ λέγει νοῦς: cj. Des Places (for metrical purposes). Again, the problem with this verse (as a whole) is one of meter (which Des Places has constructed as an iambic trimeter). But Lewy (p. 112, n. 181) accepts a Chaldean origin, and understands this verse in conjunction with fr. 175. Kroll, *loc. cit.*, also suggests a Chaldean origin, but admits that the verse may have been part of Psellus’ interpretation. In light of the metrical difficulties, this is a likely supposition. In the context of Psellus, the line refers, in general, to the communication between man and God *ἕκαστος καθὼς ἔχει φύσεως ἐνεργῶν*.

Fr. 213

On the basis of “terminology, form and contents,” Lewy (p. 172, n. 403) considers this oracle authentically Chaldean. Des Places, however (p. 151), points out that the facility in phrasing contrasts with the “laborious composition” of the undoubted fragments. In addition, Didymus’ expression οἱ ἔξω—as the source of the quote—is a general expression and not used elsewhere as a specific introductory formula for Chaldean material. The vocabulary, however, as Lewy notes, has points of similarity with the undoubted fragments.

2. φεῦγε τάχος: The theme of “swift flight” is common to the *Oracles*. Cf. frr. 107, 115, 116, 130, 134.

3. ψυχῆς ὄμμα: Cf. *ibid.*, fr. 1; ὄμματα πάντα, fr. 112.

αὐγάς: Cf., *ibid.*, fr. 115; αὐγῆς, fr. 35.

4. χαλινά: Cf. χαλινῶσαι, fr. 113.

5. αἰθερίης πατρὸς αἴγλης: In the undoubted fragments, however, the Father's (fiery) essence is associated with the Empyrean, not Ethereal realm. Lewy's explanation (p. 173, n. 405) is weak: "The designation of the noetic essence as αἰθερίη (instead of ἐμπυρίη) πατρὸς αἴγλης is due to their (sc. "the vision of the Ideas") being mediated by the solar rays."

Fr. 214

Again, Didymus attributes these lines, in general, to οἱ ἔξω. Des Places (p. 151), considers the oracle more Stoic than Chaldean in inspiration. Lewy, however (p. 86, n. 74), feels the last two lines may have a Chaldean origin because of the use of κάρτος and ἀλκή. Although forms of ἀλκή are found *passim* in the undoubted fragments, κάρτος is not similarly attested (but cf. κραταιόν, fr. 35). κάρτος is found in conjunction with ἀλκή in *Theos.* 35, but Dodds has shown, *contra* Lewy, that a Chaldean origin for this material is problematic. See "New Light," pp. 265-266 = Lewy², pp. 695-696; cf. Des Places, pp. 55-56. (Des Places would now consider placing *Theos.* 35 among the "Doubtful Fragments" of the *Oracles*, but with the same reservations expressed re fr 213 *supra*. See *ANRW*, II.17.4, p. 2303.)

Fr. 215

Although Lydus uses the formulaic ὁ χρησμός (see Lewy, Exc. I, p. 446 p), these lines are most likely not Chaldean in origin. Des Places (p. 151) notes that the notion of God (Zeus) dispensing evil is congenial neither to the *Oracles* nor to Neoplatonism. The literary model is *Il.* 24. 528-533. In addition, as with fr. 213, Des Places again contrasts the facility of composition with the "vigueur Chaldaïque." Finally, the vocabulary lacks any distinctive Chaldean "stamp." The oracle is ignored by Lewy and Kroll.

Fr. 216

Lewy (p. 267, n. 25) argues that these verses are Chaldean, but an Orphic origin is also possible. See comments, *infra*.

3. ἐνύδρια πνεύματα: Perhaps analogous to the κυνῶν ὑγρῶν, fr. 91; ὕδροβατήρας, fr. 92.

4. κόλποι < τε > καὶ ἡέριοι: Cf. κόλπων τ' ἡερίων, fr. 61.

5. μηναιοὶ πάσης ἐπιβήτορες κτλ.: Cf. Psellus, *P. G.*, 122, 1137 a 5-7: μορφαὶ δαιμονιώδες... ἀπὸ πάντων δὲ τῶν μερῶν τοῦ σεληναίου κόσμου. Lewy (see *supra*) thinks Psellus' interpretation (which pertains specifically to fr. 88) alludes to the "lunar riders" (= demons) mentioned here. Cf., also, ἐπιβήτορα, fr. 44, with regard to Eros.

6. ὕλης οὐρανίας κτλ.: Cf. fr. 173 and notes, where Olympiodorus attributes this line to Orpheus (= *Orph. Fr.* 353, Kern; see Kroll, *loc. cit.*). Lewy (see *supra*) argues that Olympiodorus mistakenly attributed this line to Orpheus because his source (Proclus) probably ascribed it to οἱ θεόλογοι, a term applied equally by the later Neoplatonists to the Orphic and Chaldean traditions (cf. Lewy, Exc. I, p. 444 d). But the true source of this oracle remains in doubt.

Fr. 217

Kroll (*app. crit.* to Proclus citation) felt that these verses were “alienum” to the *Oracles*. Lewy, however (pp. 31-33 and notes 87-94), argues for authenticity, noting that the “form and style” of these verses are similar to the oracles cited by Porphyry (as reported by Eusebius). But as Dodds has rightly argued (see *supra*, introductory comments, p. 217), these so-called “Porphyrian” oracles should be distinguished from the Chaldean λόγια. The vocabulary of this fragment, however, has certain parallels with the undoubted fragments. See *infra*.

4. μελάθρων: Analogous to αὐλή, fr. 202.

8. σπλάγχνοισιν: Cf. σπλάγχνων, fr. 107. Fr. 107, as a whole, similarly warns against the efficacy of traditional methods of soothsaying.

9. ἀποσκεδάσας: Here, in a post-mortem context. But, cf. σκίδνασθαι, fr. 204 and notes.

Fr. 218

Although Kroll, *loc. cit.*, cites these verses, he doubts a Chaldean origin. (Lewy does not comment on them at all.) Des Places (p. 35) thinks the fragment is more “Orphic” than Chaldean in inspiration. In the context of Synesius, these lines are an oblique commentary on Plato, *Tim.*, 42 a-b (which Synesius embellishes with the doctrine of the descent of the ὄχημα-πνεῦμα).

4. ἄναξ: Apollo? See Kroll, *loc. cit.*, n. 2; cf. *ibid.*, fr. 225.

Fr. 219

Frr. 219-225 are properly “Porphyrian” and not Chaldean in origin. Although Terzaghi, *loc. cit.*, assigned them a Chaldean origin (based on their inclusion in Nicephorus Gregoras’ commentary on Synesius’ *De insomn.*; cf. Kroll, p. 5), Terzaghi was apparently unaware that these same fragments also make up part of Porphyry’s *De philos. ex or. haur.*; Wolff, pp. 130-131; 155-158; 162. Des Places has included these fragments in his edition, but with the appropriate caveats (see his comments, p. 119). Lewy also rejects most of these fragments as “non-Chaldean” (see pp. 51-52 and n. 162), although noting certain similarities in style and form to the undoubted fragments. See additional comments *infra* in each case.

6. τεῦξ ὑποθημοσύνησι: Cf., in contrast, θεῶν ὑποθημοσύνησι, fr. 222 and notes.

7. πειθοῖ τ’ ἀρρήτων ἐπέων: Cf. πειθανάγκην, l. 2. Both these expressions underscore the non-compulsive aspect of theurgy (in contrast to traditional magic), where the gods appear of their own volition and not at the command of the adept (see discussion in Introduction). But Lewy (p. 58, n. 184) notes that the use of this expression here (in a “non-Chaldean” oracle) indicates that theurgy (as a “passive” enterprise between man and the gods) was apparently not strictly limited to the Chaldean tradition. Cf., e.g., *PGM* I.51: λόγοις θεολογουμένοις πείσαντες.

Fr. 220

2. κλυθί μεν: This expression is Homeric; e.g., *Il.* 1. 37. The god invoked here is probably Apollo (and so Theodoretus, *loc. cit.*).

ἐπέδησας: i.e., the “binding” of the god during the conjuration rite. Cf. fr. 41 re the “loosing” of the god. See, also, Lewy, pp. 41-42; 57-58 and n. 184.

ἀνάγκη: Cf. ἀναγκαζόμενος, l. 1; ἀνάγκαις, fr. 221. Here, a compulsive element is obvious. The god is invoked and bound “against his will” (οὐκ ἐθέλοντος; cf. ἀέκοντας, fr. 223) and not via the “persuasive words” of the caller (as is the case with fr. 219). For Lewy (p. 51, n. 162), such language belies a Chaldean origin.

Fr. 221

2. ἀπ’ αἰθέρος: Cf. ἀπ’ αἰθρης, fr. 223.

3. θειοδάμοις/ἀνάγκαις: Again, this compulsive element argues against a Chaldean origin.

Fr. 222

2. ἡλυθον: Cf. ἡχα, fr. 72 (with reference to Hecate).

τεῆς πολυφράδμονος εὐχῆς: Perhaps a “supplicatory” prayer. Cf. ἐντυχίαι, fr. 208 and notes.

3. θεῶν ὑποθημοσύνησι: Here, *contra* fr. 219, it is the gods who convey their “binding” spells to man and not vice versa.

Fr. 223

2. ἀπορρήτοις ἱγξιν: Here, the term ἱγξ seems closest in sense to the συνθήματα/σύμβολα as *voces mysticae*. But cf. fr. 206, where the στροφήλος/ἱγξ of Hecate is also described as ἀπόρητος by Psellus.

ἀπ’ αἰθρης: Cf. ἀπ’ αἰθέρος, fr. 221.

3. ἀέκοντας: Cf. οὐκ ἐθέλοντος, fr. 220 and notes.

4. μεσάτοισιν ἐπεμβεβαῶτας (sc. δαίμονας) ἀήταις: i.e., demons of the air. Cf., e.g., ἡερίων κυνῶν, fr. 91.

5. πανομφέας ὀνείρους: Dreams were traditionally believed to be conveyed to men via demons of the air or moon. See Lewy, p. 93.

Fr. 224

Lewy (p. 51, n. 162) specifically argues that this oracle is “non-Chaldean” because the instructions here concerning the making and consecrating of Hecate’s statue contradict the descriptions of Hecate’s statue as gleaned from the undoubted fragments. Cf., e.g., frs. 51, 52, 55, 72, 89 and notes. However, in a general sense, the use of herbs, animals, scents, etc. figured prominently in theurgic practice. See, esp., Dodds, “Theurgy,” 1947, pp. 62-63 = 1957, pp. 292-293.

5. σκαλαβώταις: Lizards traditionally figured in magical practice. See Nock, “The Lizard in Magic and Religion,” *Essays*, I, pp. 271-276.

7. αἰθριάσας: Cf. the invocation of Hecate in fr. 146, which also takes place in the open.

7-8. ὑπὸ μῆνην αὔξουσιν: Cf. the ritual described in the *Mithras Liturgy* (ed. Meyer), p. 23, which similarly takes place in conjunction with various phases of the moon.

8. ἐπευχόμενος τήνδ’ εὐχὴν: Cf. εὐχῆς, fr. 222. The “prayer” alluded to here probably consisted of both ordinary praises as well as *voces mysticae*. Cf., e.g., *Mithras Liturgy*, *ibid*.

Fr. 225

Lewy (p. 40 and n. 118) parallels this oracle with fr. 211 and thus argues for a probable Chaldean origin. However, as noted *supra*, the authenticity of fr. 221 (*contra* Lewy) is doubtful.

2. **λύετε**: i.e., the "loosing" of the god after he has been "bound." Cf. **ἐκλυσις θεοῦ**, fr. 141 and notes.

ἄνακτα: Again, probably Apollo. Cf. **ἄναξ**, fr. 218 and notes.

θεὸν οὐκέτι χωρεῖ: According to Lewy (p. 41 and n. 123), analogous to **οὐ φέρει με**, fr. 211. Cf., also, Iambl., *De myst.*, III.11: **χωρεῖν τὸν θεόν** (in a divination context).

Fr. 226

Although Kroll, *loc. cit.*, thought this fragment was Chaldean in origin, Lewy (p. 444 d) argues for an Orphic origin. (See *Orph. Fr.* 188, Kern.) As Des Places notes (p. 121), Dionysus does not play a role in any of the undoubted fragments. But cf. Psellus, *P.G.* 122, 1152 b 6-8, who identifies the **ἄζωνικοὶ θεοί** as Sarapis, Dionysos, Osiris, and Apollo. Similarly, Proclus, *loc. cit.*, mentions Osiris (as well as Dionysos) as one of the gods mentioned in the "books of the theologians and theurgists." Although **οἱ θεολόγοι** can apply equally to the Chaldean and Orphic traditions, **οἱ θεουργοί** is a specific Chaldean designation. Thus, a Chaldean origin for this fragment is not out of the question. See, also, Festugière, *Tim.*, IV, p. 169, n. 1.

3. **πόλον**: Cf. **πόλων**, fr. 35. Cf., also, *Mithras Liturgy* (ed. Meyer), p. 14, where "King Helios" is said to come **εἰς τὸν πόλον** after a lengthy invocation.

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ISRAEL REGARDIE

THE

GOLDEN
DAWN



The Original Account of the
Teachings, Rites, and Ceremonies
of the Hermetic Order



7th Edition, Revised and Corrected
by John Michael Greer

Preface by Chic Cicero and Sandra Tabatha Cicero

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About the Authors

Francis I. Regardie was born in London, England, on November 17, 1907, and died in Sedona, Arizona, on March 10, 1985. He came to the United States in August 1921 and was educated in Washington, DC, also studying art in schools in Washington and Philadelphia. Returning to Europe in 1928 at the invitation of Aleister Crowley, he worked as Crowley's secretary and studied with him. Regardie returned to London as secretary to Thomas Burke (1932–34), and during that time he wrote *A Garden of Pomegranates* and *The Tree of Life*.

In 1934, he was invited to join the order of the Golden Dawn, Stella Matutina Temple, during which time he wrote *The Middle Pillar* and *The Art of True Healing*, and he did the basic work for *The Philosopher's Stone*.

Returning to the United States in 1937, he entered Chiropractic College in New York, graduating in 1941, and published *The Golden Dawn*. He served in the US Army (1942–45) and then moved to Los Angeles, where he opened a chiropractic practice and taught psychiatry. Upon retirement in 1981, he moved to Sedona.

During his lifetime, he studied psychoanalysis with Dr. E. Clegg and Dr. J. L. Bendit, and later studied psychotherapy under Dr. Nandor Fodor. His training encompassed Freudian, Jungian, and Reichian methods.

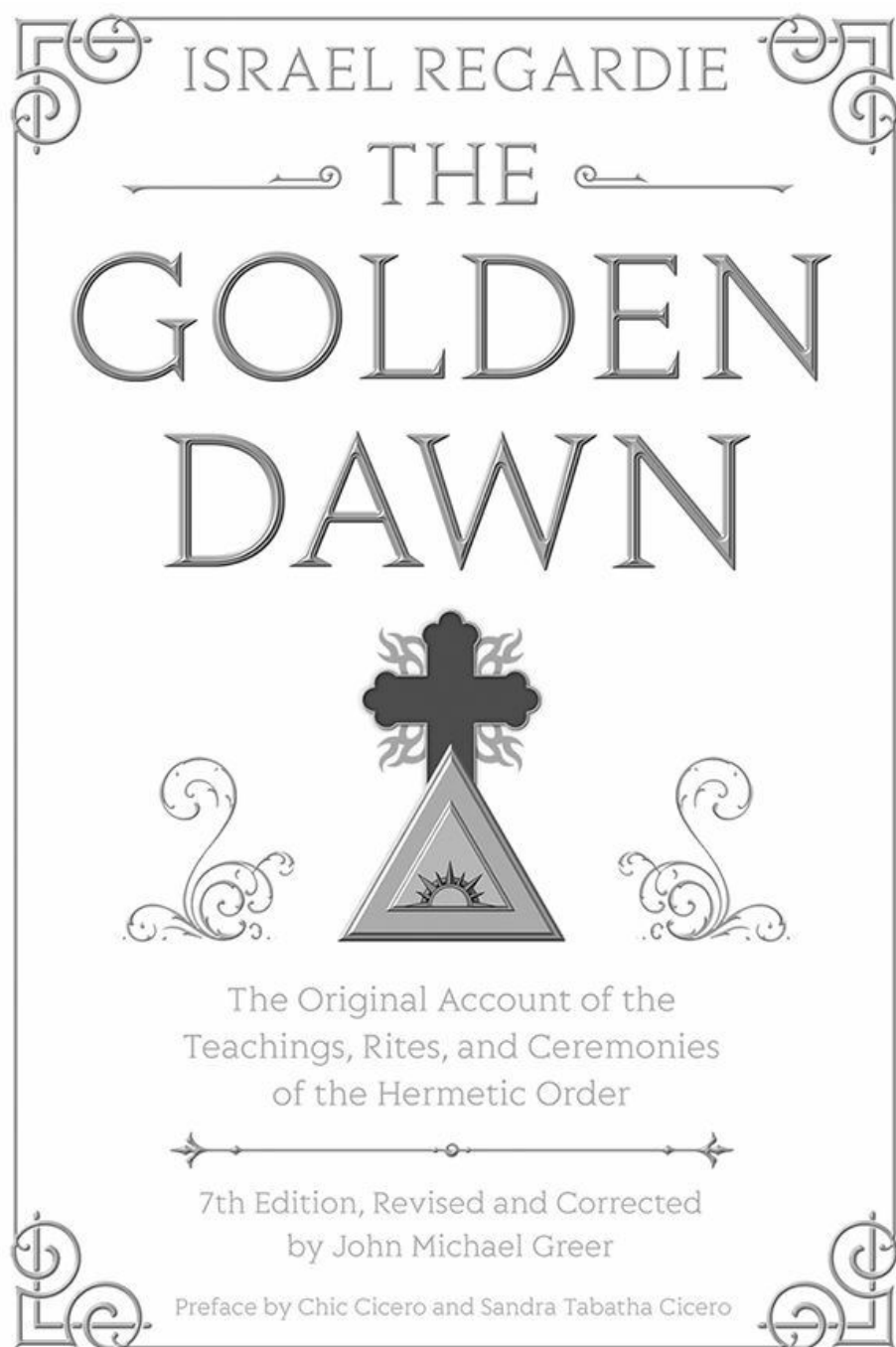
As to who authored the various foundation rituals upon which the edifice of the Hermetic Order of the Golden Dawn was erected, debate will perhaps continue forever. One history is given in this book; the other histories have likewise been written and will continue to be written. Their authenticity does not rest upon their history, but history has proven their value. For one hundred years this has been the Mother Lode of Western Esotericism.

John Michael Greer (Western Maryland) has been a student of occult traditions and the unexplained for more than thirty years. A Freemason, a student of geomancy and sacred geometry, and a widely read blogger, he is

also the author of numerous books, including *Monsters*, *The New Encyclopedia of the Occult*, and *Secrets of the Lost Symbol*, and he currently serves as the Grand Archdruid of the Ancient Order of Druids in America (AODA), a contemporary school of Druid nature spirituality

To Carl Llewellyn Weschke
1930–2015

In 1969, as president of Llewellyn Publications (now Llewellyn Worldwide Ltd.), he published the first new edition of this book since its original printing and kept it in print continuously thereafter. For that, as well as for his lifelong efforts to promote magic and occult philosophy of all kinds, every student of the Golden Dawn tradition owes him an immense debt. This seventh edition of *The Golden Dawn*, which he set in motion but did not live to see completed, is dedicated to his memory.



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To all True Seekers of the Light

May what they find herein sustain them in their search for the Quintessence;
the Stone of the Philosophers, true Wisdom, and perfect Happiness,
the *Summum Bonum*.

The Golden Dawn

“Howbeit we know after a time there will now be a general reformation, both of divine and human things, according to our desire and the expectation of others; for it is fitting that before the rising of the Sun there should appear and break forth *Aurora*, or some clearness, of divine light in the sky. And so, in the meantime, some few, which shall give their names, may join together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons, prescribed to us by our Brother R.C., and be partakers with us of our treasures (which can never fail or be wasted) in all humility and love, to be eased of this world’s labours, and not walk so blindly in the knowledge of the wonderful works of God.”

FAMA FRATERNTATIS (1614)

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Preface to the Seventh Edition

“Lord of the Universe—the Vast and the Mighty One!

Ruler of Light and the Darkness!

We adore Thee and we invoke Thee!

Look with favor upon this Neophyte ...

And grant Thine aid unto the higher aspirations of his Soul.”

This was merely one of the powerful, poetic invocations spoken in the Neophyte Ceremony, the first probationary initiation into the Hermetic Order of the Golden Dawn, an influential esoteric society of the Victorian era. The purpose for which the Golden Dawn was founded was two-fold. First, through study, education, and organization, the order worked to ensure the survival of the Western Esoteric Tradition, and second, it endeavored to initiate, instruct, and support those individuals who found their calling in the mysticism and ritual, ceremonial magic of the West.

Until the early decades of the twentieth century, little was understood about the mechanics and methods of ceremonial magic due to the secrecy that had veiled these practices. Unless someone was initiated into a magical organization or found a teacher willing to guide them, the chances for learning these procedures were slim to none. This changed when Israel Regardie published four volumes entitled *The Golden Dawn*, a collection of ceremonies and teachings from the famous magical order of the same name. The floodgates were opened and the magical world was forever transformed. One would be hard-pressed to find a modern-day magical group that has not borrowed heavily from this very book.

No organization has had a greater impact on Western ceremonial magic than that of the Golden Dawn. Irish poet William Butler Yeats once credited his work in the order as inspiring his literary accomplishments: “If I had not made magic my constant study I could not have written a single word of my Blake book, nor would ‘The Countess Kathleen’ have ever come to exist. The

mystical life is the center of all that I do and all that I think and all that I write.” Author and mystic Arthur Edward Waite was equally impressed with the order’s Adeptus Minor Ritual: “It could not be denied that the culminating Grade, as the system was then developed, had the root matter of a greater scheme than had ever dawned in the consciousness of any maker of Masonic degrees under any Grand Lodge or Chapter, Conclave or Preceptory, in the whole wide world.” Sentiments such as these were not uncommon among the initiates of the Golden Dawn.

The Hermetic Order of the Golden Dawn was founded in London in 1888 by a group of Qabalists, Rosicrucians, Freemasons, and Theosophists. But it was primarily the brainchild of Dr. William Wynn Westcott, a London coroner and prominent Freemason, who envisioned the concept of an esoteric Order open to both men and women.

In 1886, Westcott acquired a manuscript written in cipher, which contained coded outlines for the ceremonies and teachings of a magical order. Included with the document was said to be a letter signed by one “Fraulein Sprengel,” a mysterious German adept of an occult order called *Die Goldene Dämmerung*, or “Golden Dawn.” Westcott claimed that he got the papers from Rev. A.F.A. Woodford, but many now doubt this assertion.

Preeminent Golden Dawn historian Robert A. Gilbert suspects that the Cipher Manuscript was written by Kenneth Mackenzie, author of *The Royal Masonic Cyclopaedia* and a leading member of the Societas Rosicruciana in Anglia. According to Gilbert the ritual outlines contained therein were created for a Golden Dawn prototype group known as the “Society of Eight” said to be provisionally formed in 1883 by Frederick Holland, another high-grade Mason. Holland’s order never fully manifested, and Westcott acquired the Cipher Manuscript after Mackenzie’s death in 1886. As it so happens, the magical motto of the mysterious Fraulein Sprengel, *Sapiens Dominabitur Astris* (“the wise person shall be ruled by the stars”), was identical to the motto used by Anna Kingsford of the Hermetic Society. Westcott had been a

member of Kingsford's Hermetic Society and it was Kingsford who probably served as the unsuspecting model for Westcott's fictitious Fraulein. Regardless, it was the Golden Dawn, not the Society of Eight, which took root and blossomed.

What was Westcott's motivation for creating the false narrative? Very likely to attract leading Masons of the time who expected any worthwhile fraternal organization to have a respectable "pedigree."

Many such groups have a long tradition of tracing their hereditary roots back to the esoteric societies and mystery religions of earlier times—to the sixteenth century Rosicrucians, the medieval Knights Templar, the ancient Israelites, the Egyptians, the Babylonians, and even the inhabitants of Atlantis lost in the mists of time. While these various legends of ancient initiatory lineages and even "apostolic succession" can provide inspiration, allegorical information, and symbolic knowledge that is of great value to the Initiate, they almost always breakdown under the scrutiny of historical fact. The "myth of origin" for any esoteric group should be valued for nuggets of wisdom, ethical teachings, symbolic meanings, and the values it tries to inculcate within the group. Such legends are romantic and appealing to the magical imagination, but they should never be understood to be historically accurate. The same is true of the Golden Dawn. There is no "line of apostolic succession" that leads directly from Christian Rosencreutz to MacGregor Mathers. Wynn Westcott's German Rosicrucian Adept, Fraulein Sprengel, was a necessary invention but a fiction nonetheless. Since the original Golden Dawn ceased to exist in 1903, splitting apart into three separate splinter groups, no one in this day and age can possibly claim institutional lineage to the original Order—much less back to the mythological character of Christian Rosencreutz.

In any event, Westcott secured the aid of two other Masonic Rosicrucians, Dr. William Robert Woodman and Samuel Liddell "MacGregor" Mathers to help develop the rituals and curriculum for his new order, which materialized

in February 1888 when the Isis-Urania Temple in London was inaugurated and the Golden Dawn was born.

The Golden Dawn was never designed to be a religion or to usurp the domain of religion. The Order was conceived as a Hermetic Society of like-minded men and women who were dedicated to the philosophical, spiritual, and psychic evolution of humanity. Students were expected to learn the basics of occult science before proceeding to the next fundamental step—*practical magic*. Advanced members were expected to practice and become skilled in the high magical arts. It was this aspect of the order that set it apart from purely theoretical study groups of the period such as the Societas Rosicruciana in Anglia, from which the Golden Dawn borrowed much of its structure.

The practical magic of the Golden Dawn covers many areas: banishings; invocations; purifications; talisman consecrations; divinations; meditations; evocations; spiritual development; skrying and visionary work; elemental, planetary, and zodiacal magic; Qabalistic magic; Enochian magic; assumption of godforms; manipulation of the Astral Light; and more. All of these methods were employed to give the Golden Dawn student a broad, working knowledge of the entire magical process. However, the ultimate objective of magic within the Order's framework was inner alchemy—the continual purification of the student's lower personality and the realization of an elevated state of consciousness wherein the magician's psyche gradually enters into a union with the Higher Self and eventually with the Higher and Divine Genius. This is a process of high magic *theurgy* or “god-working.” Within the various spiritual traditions this primary goal has been described in many ways: the completion of the Great Work, the Magnum Opus, Enlightenment, Knowledge and Conversation with the Holy Guardian Angel, Samadhi, Illumination, Satori, and Self-Realization. In the Neophyte ceremony of the Golden Dawn it is called “the search for the Quintessence,

the Stone of the Philosophers, True Wisdom, Perfect Happiness, the Summum Bonum.”

A great deal of practical magic also takes place in the initiation ceremonies of the Order. Outwardly such ceremonies were “ritual dramas” wherein the officers reenact specific mythologies essential to the Western Esoteric Tradition. The “drama” of the Neophyte ceremony centers on the Egyptian story of the Weighing of the Soul in the Hall of Judgment. But other initiations and ritual advancements focus on the saga of the Hebrew Tabernacle in the Wilderness, the Babylonian/Hebrew story of Yahweh conquering the sea, and the Biblical account of the Fall of the Kings of Edom. Still other rites emphasize the Kabiric Mysteries of Samothrace in ancient Greece, and in the Adeptus Minor grade, the allegory of Christian Rosencreutz.

Inwardly, however, these ritual dramas are vitalized with active methods of high magic designed to effect a psycho-spiritual change in the awareness of the candidate. The officers who perform these ceremonies visualize and empower various symbols and correspondences, invoke the associated spiritual forces, manipulate the currents of the Astral Light, and use the faculties of willpower, visualization, and imagination to give the ceremony its magical potency.

To this day the Golden Dawn system continues to be one of the best, most coherent systems of Western ritual magic ever conceived. The Order’s curriculum has also served as the foundation and springboard for various other magical groups and orders. Not surprisingly, we, like most modern magicians, owe a huge debt of gratitude to Regardie for publishing *The Golden Dawn* and making this valuable material accessible to all who wish to study and practice it.

With the publication of *The Golden Dawn*, as well as an earlier book entitled *The Tree of Life*, Regardie made the Golden Dawn system of magic available to an eager audience of esoteric students and removed the excessive

secrecy that veiled modern theurgy. A letter written to Regardie in 1959 by author Walter Ernest Butler stated what has become a familiar refrain of praise: “Your writings have been of such great help to me over the years ... all I can say is that in many ways they altered my whole outlook.” William G. Grey, author of *The Ladder of Lights* echoed this sentiment a decade later in a similar letter: “You, of all people, wrote actually more into *The Ladder of Lights* than perhaps I did.” Francis King and Isabel Sutherland probably summed it up best in *The Rebirth of Magic*: “That the rebirth of occult magic has taken place in the way it has can be very largely attributed to the writings of one man, Dr. Francis Israel Regardie.” Before his death in 1985, “Francis” Israel Regardie was considered by many to be one of the primary custodians of the Golden Dawn tradition.

Regardie’s entrance into the Stella Matutina, the most viable offshoot of the original Golden Dawn, took place in January of 1933. He made rapid progress through the grades but was terribly disappointed with the dilapidated state of affairs that he found there. Nevertheless, he was profoundly grateful for his experience with the Golden Dawn and a lengthy Freudian analysis —“for both of which I can say in all humility and simplicity—Thank God!” Convinced that the vital teachings of the Order were soon to be lost through neglect, and because he felt strongly that such teachings were “the heritage of every man and woman—their spiritual birthright,” Regardie published much of the rituals and teachings in the four volumes of *The Golden Dawn* from 1937 to 1940.

We first became interested in magic back in the early 1970s. At that time, two books were our constant companions: Frances Barrett’s *The Magus* and Israel Regardie’s *The Golden Dawn*. Eventually we learned that Barrett had liberally “borrowed” large swaths of his book from Henry Cornelius Agrippa’s magnum opus *Three Books of Occult Philosophy* (1531), a text that had an enormous influence on the teachings of the Hermetic Order of the Golden Dawn. As a result, Barrett’s book began to diminish in importance to

us, while Regardie's book, fully titled *The Golden Dawn: The Original Account of the Teachings, Rites, and Ceremonies of the Order of the Golden Dawn*, became even more central to our studies. The richness of the Order's teachings was evident on every page—here was a system of magic that was effective, efficient, harmonious, and elegant. Every piece of the system fit perfectly with every other piece, like a finely-woven tapestry. We knew we had found our true spiritual path.

However, our search for the actual Golden Dawn led nowhere—the Order seemed to have been dormant for several decades. So we formed our own temple, *Isis-Urania*, in Columbus, Georgia, in 1977 using Regardie's *The Golden Dawn* as our primary sourcebook. Within a couple of years we had initiated fourteen other members. Shortly afterward, we obtained Regardie's mailing address and began corresponding with him in 1981.

We first met “Francis” Israel Regardie and became his students in June 1982 when he came to our temple for a week of lectures and initiations. On the day of Corpus Christi (June 24, 1982), Regardie, acting as Chief Adept, consecrated our Vault of the Adepti, the complex ritual chamber required to perform Inner Order initiations. In the days that followed, Regardie performed two Adeptus Minor initiations. After that he assumed the office of Hierophant, consecrated our Neophyte Hall, and performed a Neophyte initiation. This was the one and only time that Regardie ever took on these offices and performed Golden Dawn initiation ceremonies.

Our friendship and study sessions with Regardie resulted in many long phone conversations as well as several trips to Sedona, Arizona—including a final two-week visit in 1985 only ten days before Regardie's death. Shortly thereafter, we performed the Requiem Ceremony from *The Golden Dawn* in his honor, in conjunction with the reading of one of his favorite pieces, “The Prayer of the Sylphs” from the Theoricus Ritual.

But the important work that Regardie first began by preserving the rituals and teachings of the Golden Dawn for future generations continues to bear

fruit today. His book *The Golden Dawn* remains as one of the greatest gifts ever given to today's practicing magicians. Within the last few decades, an explosion of interest in the Golden Dawn has resulted in the formation of new Golden Dawn temples and orders—some promote the traditional teachings while others focus upon a mixture of Golden Dawn with other spiritual traditions. New and old avenues for magic and personal growth based on the Order's teachings continue to be explored and expanded upon within the greater esoteric community. Regardie's role in this current Golden Dawn renaissance cannot be underestimated. His books have become the instruction manuals for Golden Dawn magicians of the twenty-first century.

However, students have not always found *The Golden Dawn* an easy read. Many have yearned for an updated version of Regardie's text, but the task of revamping this complex classic has been a daunting one. This is precisely why Llewellyn's seventh edition is such a godsend.

This new edition of *The Golden Dawn* is the one that students have been waiting for—a clean edition with typos removed; translation errors fixed; consistent typography, spelling, and fonts; readable rituals with stage directions that make sense; fresh new illustrations; and a new index. John Michael Greer's knowledge and expertise on this formidable project has proven to be indispensable in this regard. He is to be heartily congratulated for his work on this definitive text. We suspect that this edition will be the standard for decades to come.

Swiss Psychologist Carl Jung tells us that “synchronicity is an ever present reality for those who have eyes to see.” The most important events in our lives have always been marked by a series of graceful synchronicities or “meaningful coincidences” that seem to defy mundane logic and define the essence of magic itself. Even an ostensibly simple act, like the timely purchase of a copy of Regardie's *The Golden Dawn*, has had great meaning for us—it signaled the beginning of our life-long journey into the realm of magic. This book was the catalyst that set our spiritual lives on the path of

their orbits. Readers of this new edition of *The Golden Dawn* may find that the same is true for them.

—Chic Cicero and Sandra Tabatha Cicero
Chief Adepts of the Hermetic Order of the Golden Dawn
Feast of St. Francis of Assisi, October 4, 2015

Foreword to the Seventh Edition by John Michael Greer

Every so often in the history of magic, a single book gathers up the occult teachings and practices of an entire era within its pages and becomes a core resource for generations of mages thereafter. *On the Mysteries* by Iamblichus of Chalcis, which gathered the heritage of classical Pagan magic and transmitted it to the future; *Picatrix*, which taught generations of medieval wizards the mysteries of Arabic astrological magic; and *Three Books of Occult Philosophy* by Heinrich Cornelius Agrippa, which handed down the magic of the Renaissance to later times—these and books like them have had a profound impact on magical theory and practice down through the centuries.

The twentieth century also produced such a book, and it's the one you now hold in your hands. Over the three quarters of a century since it first saw print, Israel Regardie's *The Golden Dawn* has become far and away the most influential modern handbook of magical theory and practice. It is a treasure chest of arcane lore that has inspired countless students of magic and found an honored place as an essential textbook in scores of magical lodges and occult schools. It has been translated into many languages and copied (with or without acknowledgment) by hundreds of authors, and the fundamental concepts and practices of magic presented in its pages have been taken up by occult traditions all over the world.

Like most modern students of magic, I can testify to the importance of *The Golden Dawn* from personal experience. When I began learning the magical art, back in the middle years of the 1970s, publicly available resources on the subject were scarce, and most books on occult subjects were long on pretentious verbiage and embarrassingly short on actual theory or practice. There were a few welcome exceptions—Francis King and Stephen Skinner's *Techniques of High Magic* and Gareth Knight's two little gems *Occult*

Exercises and Practices and *The Practice of Ritual Magic* were among the most important in my early studies—but the most significant of all, the book that mattered most to me and many other students of my generation, was *The Golden Dawn*.

It took me several years to save up the money to buy my first copy, and longer still to tackle the formidable prospect of working my way through it from cover to cover—from the first Knowledge Lecture in Volume One to the final intricacies of Enochian chess in the last pages of Volume Four. Like most other serious students of Golden Dawn magic, though, that's what I finally did, and for well over a decade thereafter, *The Golden Dawn* was the constant companion of my magical training.

These days, good books on magic are much more readily available than they once were. Students of magic have any number of readable, well-organized introductory guides they can buy and study. The prospect of spending ten or twelve years of daily study and practice, slogging through *The Golden Dawn* page by page, may seem as outdated as writing on clay tablets. Still, for those who have already learned the basics of the magical art, putting in the time that's needed to master a tradition of magic from top to bottom—from the simplest introductory lessons and exercises straight through to the summits of its philosophy and practice—opens doors that nothing else can.

The Golden Dawn, in turn, is among the very best resources for systematic study and practice along these lines, because it's not simply the record of one person's experience and practice. The rituals, essays, and instructional papers that make up *The Golden Dawn* were written by many people over the course of nearly half a century, and thus embody the experience of an entire magical order and of the traditions from which that order was born. Even those students of magic whose primary work lies elsewhere have much to learn from a careful study of the teachings of the Hermetic Order of the Golden Dawn. For those who feel themselves called to the Golden Dawn tradition, on

the other hand, it contains enough in the way of magical teachings and techniques to keep the aspiring mage busy for a lifetime.

Francis Israel Regardie was born in London's West End slum district in 1907, the child of an impoverished Jewish family, and emigrated to the United States with his parents at the age of fourteen. In his teen years, he enrolled in the Societas Rosicruciana in America (SRIA), one of the many Rosicrucian orders active in America at that time, and reached the rank of Zelator. In 1927, he encountered the writings of Aleister Crowley; he was deeply impressed and wrote to Crowley, met him in Paris a short time later, and found himself hired as the Great Beast's secretary.

That position lasted until 1931, when Crowley ran out of money. In the meantime, Regardie devoted much of his time to studying magic and occult philosophy, and he published his first two books in the year following his parting with Crowley—*A Garden of Pomegranates*, a short but useful summary of Cabalistic teaching, and the far more substantial *The Tree of Life*, which still ranks as one of the best summaries of the basic philosophy and approach of Golden Dawn magic ever penned.

These books won him entrance to the British magical community, and he was initiated into the Hermes Temple of the Stella Matutina, one of the fragments left over from the explosive disintegration of the original Hermetic Order of the Golden Dawn in 1900–1903. There he rose quickly through the grades of initiation, and he received most of the instructional materials included in this book. He was appalled, however, by what he saw as the ignorance and incompetence of the leading members of Hermes Temple, and he learned, to his dismay, that many of the teaching documents of the original Golden Dawn had been withdrawn from circulation or even destroyed. These unwelcome discoveries convinced him that something drastic had to be done if the teachings of the Golden Dawn were to be saved from extinction. This inspired him to begin collecting as many Golden Dawn documents as he

could find, making use of his contacts throughout the British occult scene to fill out the set of rituals and papers he had received as a Hermes Temple initiate.

In 1935, Regardie took all of the Golden Dawn documents in his collection and began the immense task of assembling them into a single book. His efforts to place the project with his British publisher went nowhere—there have been rumors ever since that one or another influential British occultist applied pressure to sink the project—and so he returned to the United States and found an American occult publisher, Aries Press in Chicago, willing to take on the gargantuan project. *The Golden Dawn* duly appeared in four volumes between 1937 and 1940.

Regardie went on to have a long and distinguished career as an author of occult nonfiction, a therapist in the alternative health care field, and a guide and inspiration to many younger American occultists. Many of his books remain valuable guides to students of magic today. *The Golden Dawn*, though, remains his most durable legacy, and it will likely remain so for centuries to come. Few authors, in and out of the occult field, have the opportunity to create a work that will be passed down through the ages; *The Golden Dawn* is such a work.

The way Regardie arranged the four original volumes of *The Golden Dawn* may seem puzzling at first, but it comes out of the task he set himself—that of preserving the teachings of an order whose custodians seemed content to let it die in total obscurity. It's one thing to receive occult teachings and disciplines in a magical lodge that can illustrate them symbolically in ritual, and impress the subtle dimension of those teachings into the new initiate's mind and spirit, before handing over the knowledge lectures that give the symbols, the practices, and the patterns of subtle energy their resting place in ordinary knowledge. It's quite another to study those same teachings and disciplines alone, without the benefit of ceremonial initiation, and these two

paths define very different ways in which the tradition can best be approached.

This is why, for example, the knowledge lectures of the grades are all given in Volume One, prior to any of the rituals. Encountering the rituals for the first time as a written text, without any grasp of the meaning of the symbolism deployed in them, invites frustration and discouragement. Start instead with the knowledge lectures, study them carefully, take up the basic exercises given in the first knowledge lecture and practice them daily, and by the time you reach the texts of the degree rituals, you'll be able to figure out what's going on. In the same way, once the knowledge lectures and degree rituals have been studied, the magical disciplines in Volume Three and the advanced techniques in Volume Four can readily be mastered.

Those readers who are approaching this book as a resource for magical training, outside the purview of a functioning Golden Dawn temple, thus need only proceed through the teachings in the order in which they appear in this book. Start with Regardie's introduction, which provides a thorough overview of the Order's teachings and ceremonies, along with a great deal of valuable practical advice on how to approach the Golden Dawn system without the assistance of a temple or the mentorship of adepts.

With that overview in place, proceed to the first knowledge lecture, and learn what it has to teach; not in a casual manner, but thoroughly, because you will be using every detail constantly in your later work. Learn the astrological symbols and the Hebrew letters so that you not only can read them at a glance but can draw them accurately at will and can write the names of the Sephiroth in Hebrew letters without having to look up the spelling.

Special attention should be directed to the two practical techniques given to the Neophyte in the first knowledge lecture—the Lesser Ritual of the Pentagram and the Golden Dawn method of meditation. Students very often slight these two fundamental practices, passing from the Lesser Ritual of the

Pentagram to more complicated ceremonies as soon as possible, and ignoring the meditations entirely. That way lies failure, for like any other building, the temple of initiation can never be stronger than its foundation.

The Lesser Ritual of the Pentagram, as given on [page 56](#), practiced twice daily as described in the knowledge lecture—invoking in the morning, banishing in the evening—provides essential training in core skills of magical practice and establishes the elemental symbols and forces in the mind and subtle body of the student. Over time, it also teaches direct perception of the movement of magical energies: a crucial skill, and one too often neglected in magical training nowadays. Practicing day after day, the student becomes aware of the changes that follow when force is invoked or banished, and this awareness broadens to a powerful sense of magical energies at work.

The Golden Dawn method of meditation is equally important to students who are pursuing the work on their own. The method given in the First Meditation on [page 55](#) may seem embarrassingly simple, but like so much of the fundamental work of the order, it has depths that do not show themselves at a casual glance. The key to those depths, as with the comparable depths of the Lesser Ritual of the Pentagram, is daily practice.

Discursive meditation, to give the method its proper name, is in fact one of the lost keys of Western occultism. Many of the emblems, images, and enigmatic texts of occult tradition are meant to be “unpacked” through daily meditation. The aspiring student of the Golden Dawn tradition is well advised to start with the initial topic of meditation given in the first knowledge lecture, and then go on to meditate on the symbols of astrology, the names of the ten Sephiroth, the words and images of the Lesser Ritual of the Pentagram, and the two pillars of the temple. Upon reaching the second knowledge lecture, after the assigned meditation, the symbols and teachings of the Zelator grade become themes for meditation, and so on.

This is an important part of the work for those who have the opportunity to pursue their studies as a member of a Golden Dawn temple, but it’s far more

important for those who are doing the work on their own. Systematic meditation on the symbols and teachings of each grade has the same magical effect as passing through a ceremonial initiation into that grade; either way, the symbols, concepts, and energies of the grade are awakened in what the Golden Dawn teachings call the sphere of sensation—the aura of subtle energies that surrounds the individual—and allow the initiate to come into contact with the magical powers of the cosmos.

The Lesser Ritual of the Pentagram and daily meditation on the knowledge lectures, followed by the ritual of each grade, provide the solitary student with the foundation of practical work for the Outer Order grades. Once the first two volumes of this book have been worked through in this way, the student is well prepared to go on to the two volumes following, and take up the work of ritual magic, skrying in the spirit vision, divination, and the rest of the extraordinary panoply of occult technique provided in the Golden Dawn papers collected here.

This work is essential to those who seek to practice Golden Dawn magic themselves, but it is even more so to those who aspire to teach and initiate others. Golden Dawn temples have been founded using only the material in *The Golden Dawn* as a basis for working, but in my experience, at least, the founders of successful temples studied and practiced the Golden Dawn teachings thoroughly themselves before trying to share the tradition with anyone else. Just as an unlit match will not light a candle, an initiation ritual performed by officers who have not themselves contacted and integrated the magical energies of the grade being conferred is nothing more than amateur theatrics. Only those who invest the time and effort to learn the teachings, meditate on the symbols, practice the rituals, and awaken the energies of the tradition are in any position to pass on the tradition to others.

The Golden Dawn, as noted above, originally appeared in four hardbound volumes. The first four Llewellyn editions were straightforward reprints of

the original version, in double or a single volume, with a few minor additions to the text. This had the benefit of fidelity to the original work; still, first the edition had its share of errors and misprints, many illustrations were left out to save money, and the graphics that did find their way into print were crudely drawn and not always useful. These were duly reproduced in the editions that followed.

The sixth edition, which appeared in 1989, was a far more ambitious project. The text was scanned and reset, not merely reprinted, and some of the errata in the original edition were finally caught and fixed; a table of contents, a table of diagrams, and a very thorough index compiled by David Godwin were added for the convenience of students; a substantial body of additional forewords, afterwords, explanations, and introductions to the ritual work were written by some of the most active and respected Golden Dawn initiates of that era; and changes were made here and there to correspond to the practice of current Golden Dawn temples.

These real accomplishments, though, were balanced by serious flaws. The illustrations, with all their shortcomings, were carried over unchanged from earlier editions; the missing images were not inserted; and the process of scanning and resetting the text, though it caught some old errors, managed to add new ones. The additional material added to the text, while it was erudite and in places very helpful, tended to confuse specific interpretations of the Golden Dawn tradition with the tradition itself, and made the resulting volume less useful to the many students who approached the work in different ways. Meanwhile, down on the material plane, the sheer volume of text, combined with the publisher's decision to produce the book in paperback format, required such small type, dense printing, and compressed layout that the sixth edition earned the less-than-affectionate nickname of "the black brick."

When Llewellyn Publications asked me to take on the project of preparing a seventh edition, we agreed from the beginning that the best strategy was to go

back to basics. There are many ways to fill in the general outline of work sketched out by the Golden Dawn papers and Regardie's editorial notes; rather than inserting one of these approaches—mine or anyone else's—into *The Golden Dawn*, it seemed best to let the text speak for itself and to encourage Golden Dawn temples and teachers to do as some have already done and prepare commentaries setting out their specific interpretations of teaching and practice.

More generally, as I researched the various options, it became clear to me that *The Golden Dawn* deserved to be treated as any other classic work is treated when a new edition is prepared nowadays. As far as possible, along these lines, I have tried to free it from editors' and printers' errors, to correct those obvious mistakes that needed to be fixed, to adjust the text to current standards of capitalization and punctuation, and to supply it with the missing illustrations and with more accurate and attractive graphics throughout, so that the original work can communicate itself more completely to its readers. I have also added footnotes where this seemed helpful.

One result of the editorial decisions just indicated may briefly startle readers familiar with older editions of *The Golden Dawn*. The original Golden Dawn papers were written in the late nineteenth and early twentieth centuries, but their authors wanted to make them look much older, and they deliberately used archaic style, grammar, and capitalization to get that effect. The style and grammar have been left unchanged, but modern editions of nineteenth-century books normally prune the exuberant capitalization of that period. Consider the following typical passage, from *The Garden of Eden Before the Fall* (page 84):

Thus the Rivers form a Cross and on it THE GREAT ADAM, the SON who is to rule the Nations, was extended from TIPHARETH and his arms stretch out to GEBURAH AND GEDULAH, and in MALKUTH is EVE, supporting with her hands the TWO PILLARS.

By bringing the capitalization up to date—

Thus the rivers form a cross and on it the great Adam, the son who is to rule the nations, was extended from Tiphareth, and his arms stretch out to Geburah and Gedulah, and in Malkuth is Eve, supporting with her hands the two pillars.

—nothing is lost, and a great deal of readability is gained.

From the very earliest days of the project, it was clear to me that the task of preparing a corrected edition of *The Golden Dawn* required more than a single pair of eyes and hands, and I sent out a general letter to the Golden Dawn community asking for assistance. The results went far beyond anything I expected, both in terms of the number of people who responded and the level of assistance they were willing to offer. The response was so great that I was not able to make use of all the help that was offered, especially once it became clear that the best approach to this project would be an improved edition of Regardie's work rather than a completely new presentation of the original source material he used. I remain grateful to all the many people who sent encouragement and suggestions. Any remaining errors and inadequacies in this new edition, of course, are mine.

I would like to thank the following members of the Golden Dawn community for their contributions to this new edition: Nicholas Chapel, Dirk Cloete, Alfred DeStefano, Nick Farrell, Adam Forrest, David Griffin, Earl King Jr., Darcy Kuntz, Walter Lavash, Aaron Leitch, Harry Lerwill, Liza Lewelyn, Sean O'Daniels, Samuel Scarborough, Mark Stavish, Patrick Terrell, Clare Vaughn, Peregrin Wildoak, and Nagasiva Yronwode. Particular thanks are due to two contributors from the Golden Dawn community: Uri Raz took on the immense task of compiling a list of typographical and printing errors in the sixth edition, and completed it with aplomb, and James Clark tackled the equally huge project of creating a completely new and

corrected set of illustrations for the new edition, and carried it off with equal success.

At Llewellyn Publications, associate publisher Bill Krause offered me this project and was always available for e-mail discussions; senior acquisitions editor Elysia Gallo shepherded it along the journey from first discussions to final edits, and editor Stephanie Finne made the last stages of that journey a good deal easier than I had expected. My thanks go with all.

Finally, a word of acknowledgment is owed to those without whom this project would never have been possible in the first place. To William Wynn Westcott and Samuel Liddell Mathers, who founded the Hermetic Order of the Golden Dawn; to the adepti and initiates of the original order and its successor groups, who contributed so much to the tradition; to Israel Regardie, who gathered up the results and made sure they would not be lost to the future; to Carl Llewellyn Weschke, who republished *The Golden Dawn* and kept it in print despite the ups and downs of popular taste; and to all the readers and students of the Golden Dawn, past, present, and future, this new edition is dedicated. May it bring Light in Extension to students of the Mysteries for generations to come.

—John Michael Greer

Introduction to the First Edition by Israel Regardie

It was in the year 1890 that Dr. Franz Hartmann, in an endeavour to provide a simple outline of the vicissitudes of what came to be known as the Rosicrucian Order, wrote a book entitled *In the Pronaos of the Temple*. The central figure of this history was a monk, Fr. R.C.—described in the earliest Rosicrucian manifesto the *Fama Fraternitatis* as the “pious, spiritual, and highly-illuminated Father ... It is said that he was a German nobleman who had been educated in a convent, and that long before the time of the Reformation he had made a pilgrimage to the Holy Land in company with another brother of this convent, and that while at Damascus they had been initiated by some learned Arabs into the mysteries of the secret science. After remaining three years at Damascus, they went to Fez, in Africa, and there they obtained still more knowledge of magic, and of the relations existing between the macrocosm and microcosm. After having also traveled in Spain, he returned to Germany, where he founded a kind of convent called *Sanctus Spiritus*, and remained there writing his secret science and continuing his studies. He then accepted as his assistants, at first, three, and afterwards, four more monks from the same convent in which he had been educated, and thus founded the first society of the Rosicrucians. They then laid down the results of their science in books, which are said to be still in existence, and in the hands of some Rosicrucians. It is then said that 120 years after his death, the entrance to his tomb was discovered. A staircase led into a subterranean vault, at the door of which was written, *Post annos CXX patebo*. There was a light burning in the vault, which, however, became extinct as soon as it was approached. The vault had seven sides and seven angles, each side being five feet wide and eight feet high. The upper part represented the firmament, the floor, the earth, and they were laid out in triangles, while each side was divided into ten squares. In the middle was an altar, bearing a brass plate, upon which were engraved the letters, A.C.R.C., and the words *Hoc Universi Compendium vivus mihi Sepulchrum feci*. In the midst were four figures

surrounded by the words, *Nequaquam Vacuum. Legis Jugum. Libertas Evangelii. Dei Gloria Intacta*. Below the altar was found the body of Rosenkreutz, intact, and without any signs of putrefaction. In his hand was a book of parchment, with golden letters marked on the cover with a *T*, and at the end was written, *Ex Deo nascimur. In Jesus morimur. Per Spiritum Sanctum reviviscimus.*”

It was upon this schema and from this original body, to state it briefly, that the Hermetic Order of the Golden Dawn claimed direct descent. Its history lecture, however, volunteered very few verifiable details as to the historical facts which, from the scholarly point of view, we should be acquainted with—the details for example of the line of descent from, say, 1614 to 1865. Current within the present-day Order was the belief that at various dates within the period named, the Order as an organized body of students ceased to exist. Instead, there was an oral continuation of teaching from isolated initiates here, there, and everywhere, until more recent times when religious and political conditions did not militate against the advisability of formulating a group. With the institution of a definite body, the original system of grades was reestablished, and the systems of alchemy, the Qabalah, and magic once more were taught to zealous, aspiring Neophytes. As a cloak to their activities, they likewise continued in the early agreement of the Order, which was:

“First, that none of them should profess any other thing than to cure the sick, and that gratis.

“Second, none of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.

“Third, that every year, upon the day C. they should meet together at the house *Sanctus Spiritus*, or write the cause of his absence.

“Fourth, every brother should look about for a worthy person who, after his decease, might succeed him.

“Fifth, the word R.C. should be their seal, mark, and character.

“Sixth, the fraternity should remain secret one hundred years.”

With this preliminary account, we may turn to the claims of the Order within the more historical times of the late nineteenth century, though unfortunately, these claims are no more verifiable and certainly no clearer than those that characterized its beginning.

“The Order of the Golden Dawn,” narrates the history lecture of that Order, “is an Hermetic society whose members are taught the principles of occult science and the magic of Hermes. During the early part of the second half of last century, several eminent adepts and chiefs of the Order in France and England died, and their death caused a temporary dormant condition of temple work.

“Prominent among the adepts of our Order and of public renown were Eliphas Lévi, the greatest of modern French magi; Ragon, the author of several books of occult lore; Kenneth M. Mackenzie, author of the famous and learned Masonic Encyclopaedia; and Frederick Hockley, possessed of the power of vision in the crystal, and whose manuscripts are highly esteemed. These and other contemporary adepts of this Order received their knowledge and power from predecessors of equal and even of greater eminence. They received indeed and have handed down to us their doctrine and system of theosophy and Hermetic science and the higher alchemy from a long series of practiced investigators whose origin is traced to the Fratres Roseae Crucis of Germany, which association was founded by one Christian Rosenkreutz about the year 1398 AD.

“The Rosicrucian revival of mysticism was but a new development of the vastly older wisdom of the Qabalistic rabbis and of that very ancient secret knowledge, the magic of the Egyptians, in which the Hebrew Pentateuch tells you that Moses, the founder of the Jewish system, was ‘learned,’ that is, in which he had been initiated.”

In a slender but highly informative booklet entitled *Data of the History of the Rosicrucians* published in 1916 by the late Dr. William Wynn Westcott,

we find the following brief statement: “In 1887 by permission of S.D.A. a continental Rosicrucian adept, the Isis-Urania Temple of Hermetic Students of the G.D. was formed to give instruction in the mediaeval occult sciences. Fratres M.E.V. with S.A. and S.R.M.D. became the chiefs, and the latter wrote the rituals in modern English from old Rosicrucian mss. (the property of S.A.) supplemented by his own literary researches.”

In these two statements is narrated the beginning of the Hermetic Order of the Golden Dawn—an organization which has exerted a greater influence on the development of occultism since its revival in the last quarter of the nineteenth century than most people can realize. There can be little or no doubt that the Golden Dawn is, or rather was until very recently, the sole depository of magical knowledge, the only occult Order of any real worth that the West in our time has known. A great many other occult organizations owe what little magical knowledge is theirs to leakages issuing from that Order and from its renegade members.

The membership of the Golden Dawn was recruited from every circle, and it was represented by dignified professions as well as by all the arts and sciences, to make but little mention of the trades and business occupations. It included physicians, psychologists, clergymen, artists, and philosophers. And normal men and women, humble and unknown, from every walk of life have drawn inspiration from its font of wisdom, and undoubtedly many would be happy to recognize and admit the enormous debt they owe it.

As an organization, it preferred after the fashion of its mysterious parent always to shroud itself in an impenetrable cloak of mystery. Its teaching and methods of instruction were stringently guarded by serious penalties attached to the most awe-inspiring obligations in order to ensure that secrecy. So well have these obligations, with but one or two exceptions, been kept that the general public knows next to nothing about the Order, its teaching, or the extent and nature of its membership. Though this book will touch upon the teaching of the Golden Dawn, concerning its membership as a whole the

writer will have nothing to say, except perhaps to repeat what may already be more or less well known. For instance, it is common knowledge that W.B. Yeats, Arthur Machen, and if rumour may be trusted, the late Allan Bennett were at one time among its members, together with a good many other writers and artists.

With regard to the names given in Dr. Westcott's statement, it is necessary that we bestow to them some little attention in order to unravel, so far as may be possible, the almost inextricable confusion which has characterized every previous effort to detail the history of the Order. M.E.V. was the motto chosen by Dr. William Robert Woodman, an eminent Freemason of the last century. *Sapere Aude* and *Non Omnis Moriar* were the two mottoes used by Dr. Westcott, an antiquarian, scholar, and coroner by profession. S.R.M.D. or *S' Rhiogail Ma Dhream* was the motto of S.L. MacGregor Mathers, the translator of *The Greater Key of King Solomon*, the *Book of the Sacred Magic of Abramelin the Mage*, and *The Kabbalah Unveiled*, which latter consisted of certain portions of the Zohar prefixed by an introduction of high erudition. He also employed the Latin motto *Deo Duce Comite Ferro*. S.D.A. was the abbreviation of the motto *Sapiens Dominabitur Astris* chosen by a Fraulein Anna Sprengel of Nuremberg, Germany. Such were the actors on this occult stage, this the *dramatis personae* in the background of the commencement of the Order. More than any other figures who may later have prominently figured in its government and work, these are the four outstanding figures publicly involved in the English foundation of what came to be known as the Hermetic Order of the Golden Dawn.

How the actual instigation of the Order came to pass is not really known. Or rather, because of so many conflicting stories and legends, the truth is impossible to discover. At any rate, so far as England is concerned, without a doubt we must seek for its origin in the Societas Rosicruciana in Anglia. This was an organization formulated in 1865 by eminent Freemasons, some of them claiming authentic Rosicrucian initiation from continental authorities.

Amongst those who claimed such initiation was one Kenneth H. Mackenzie, a Masonic scholar and encyclopaedist, who had received his at the hands of a Count Apponyi in Austria. The objects of this society, which confined its membership to Freemasons in good standing, was “to afford mutual aid and encouragement in working out the great problems of Life, and in discovering the secrets of nature; to facilitate the study of the systems of philosophy founded upon the Kaballah and the doctrines of Hermes Trismegistus.” Dr. Westcott also remarks that today its Fratres “are concerned in the study and administration of medicines, and in their manufacture upon old lines; they also teach and practice the curative effects of coloured light, and cultivate mental processes that are believed to induce spiritual enlightenment and extended powers of the human senses, especially in the directions of clairvoyance and clairsaudience.”

The first chief of this society, its Supreme Magus so-called, was one Robert Wentworth Little who is said to have rescued some old rituals from a certain Masonic storeroom, and it was from certain of those papers that the society’s rituals were elaborated. He died in 1878, and in his stead was appointed Dr. William R. Woodman. Both Dr. Westcott and MacGregor Mathers were prominent and active members of this body. In fact, the former became Supreme Magus upon Woodman’s death, the office of Junior Magus being conferred upon Mathers. One legend has it that one day Westcott discovered in his library a series of cipher manuscripts, and in order to decipher them he enlisted the aid of MacGregor Mathers. It is said that this library was that of the Societas Rosicruciana in Anglia, and it is likewise asserted that those cipher manuscripts were among the rituals and documents originally rescued by Robert Little from Freemason’s Hall. Yet other accounts have it that Westcott or a clerical friend found the manuscripts on a bookstall in Farringdon Street. Further apocryphal legends claim that they were found in the library of books and manuscripts inherited from the mystic and clairvoyant Frederick Hockley, who died in 1885. Whatever the real origin of

these mysterious cipher manuscripts, when eventually deciphered with the aid of MacGregor Mathers, they were alleged to have contained the address of a Fraulein Anna Sprengel who purported to be a Rosicrucian adept, in Nuremberg. Here was a discovery that, naturally, not for one moment was neglected. Its direct result was a lengthy correspondence with Fraulein Sprengel, culminating in the transmission of authority to Woodman, Westcott, and Mathers to formulate in England a semi-public occult organization that was to employ an elaborate magical ceremonial, Qabalistic teaching, and a comprehensive scheme of spiritual training. Its foundation was designed to include both men and women on a basis of perfect equality in contradistinction to the policy of the Societas Rosicruciana in Anglia, which was comprised wholly of Freemasons. Thus, in 1887, the Hermetic Order of the Golden Dawn was established. Its first English Temple, Isis-Urania, was opened in the following year.

There is a somewhat different version as to its origin, having behind it the authority of Frater F.R., the late Dr. Felkin, who was the Chief of the Stella Matutina as well as a member of the Societas Rosicruciana. According to his account, and the following words are substantially his own, prior to 1880, members of the Rosicrucian Order on the Continent selected with great care their own candidates whom they thought suitable for personal instruction. For these pupils they were each individually responsible, the pupils thus selected being trained by them in the theoretical traditional knowledge now used in the Outer Order. After some three or more years of intensive private study, these pupils were presented to the chiefs of the Order, and if approved and passed by examination, they then received their initiation into the Order of the Roseae Rubeae et Aureae Crucis.

The political state of Europe in the nineteenth century was such that the strictest secrecy as to the activities of these people was very necessary. England, however, where many Masonic bodies and semiprivate organizations were flourishing without interference, was recognized as

having far greater freedom and liberty than the countries in which the continental adepts were domiciled. Some, but by no means all, suggested therefore that in England open temple work might be inaugurated. And Dr. Felkin here adds, though without the least word of explanation as to what machinery was set in motion towards the attainment of that end, “and so it was ... It came about then that temples arose in London, Bradford, Weston-super-Mare, and Edinburgh. The ceremonies we have were elaborated from cipher manuscripts, and all went well for a time.”

Since the history of the Hermetic Order of the Golden Dawn subsequent to this period has already been narrated elsewhere, there is little need to repeat it. Those who may be interested in a detailed, meticulous history of the Rosicrucian claim as it has existed in Europe during the past three hundred years are advised to consult Arthur Edward Waite’s *The Brotherhood of the Rosy Cross*, while in my small work *My Rosicrucian Adventure* the events that occurred to the Golden Dawn, culminating in this present publication of its teaching and rituals, are delineated at some length. The motives that have confirmed me in this decision to act contrary to the obligation of secrecy are there presented and discussed. And with these directions, let us pass from historical bones to what is the dynamic life and soul of the Order, its teaching and ceremonial technique of initiation.

Before one can grasp the nature of ceremonial initiation, which was the assumed function of the Golden Dawn, a few fundamental notions of the philosophy underlying its practice must be grasped. The basic theory of the Order system was such as to identify certain of the grades with various spiritual principles existing in the universe. Hence a philosophy which describes, classifies, and purports to understand the nature of the universe must be studied before the significance of the grades can be appreciated. One of the most important backgrounds of the system is the scheme of the Qabalah, a Jewish system described at length in my *Tree of Life* and the

knowledge lectures herein. Since it is primarily a mystical method, the Qabalah has innumerable points of identity with the more ancient systems elaborated by other peoples in other parts of the world. Its most important root concept is that the ultimate root from which this universe, with all things therein, has evolved is *Ain Soph Aour*, infinite or limitless light. So far as our minds are capable of conceiving such metaphysical abstractions, this is to be understood as an infinite ocean of brilliance wherein all things are held as within a matrix, from which all things were evolved, and it is that divine goal to which all life and all beings eventually must return.

Issuing from or within this boundless light, there manifests what is called the Tree of Life. Qabalists have produced a conventional glyph indicating thereupon ten numerations or Sephiroth, which are the branches of that Tree growing or evolving within space, ten different modes of the manifestation of its radiation—ten varying degrees of but one ubiquitous substance-principle.

The first of these numeration is called *Kether*, the Crown, and is the first manifestation from the unknown, a concentration of its infinite light. As the radiant apex of this heavenly tree, it is the deepest sense of selfhood and the ultimate root of substance. It constitutes the divine centre of human consciousness, all the other principles which comprise what we call man being rather like so many layers of an onion around a central core. From this metaphysical and universal centre duality issues, two distinct principles of activity, the one named *Chokmah*, Wisdom, and the other *Binah*, Understanding. Here we have the roots of polarity, male and female, positive and negative, fire and water, mind and matter, and these two ideas are the noumena of all the various opposites in life of which we have cognizance.

These three emanations are unique in a special way, and they especially symbolize that “light which shineth in darkness,” the light of the spiritual self. As light shines into darkness, illuminating it without suffering a diminution of its own existence, so the workings of the Supernals, as these three Sephiroth are called, overflow from their exuberant being without

thereby diminishing in any degree the reality or infinite vitality of their source. They are considered hence to have but little relation with the inferior Sephiroth that issue from them, except as stem and root. Yet though hardly in any philosophic relation to our phenomenal universe, we find when engaged in magical working that it is customary—even necessary—to open ourselves by invocation to its influence so that this divine power of the supernal light, descending through the human mind, may sanctify and accomplish the object of the ceremony itself. The Supernals are often portrayed diagrammatically and symbolically as a woman clothed with the sun, stars above her head and the moon at her feet—the typical anima figure of modern psychology.

She represents thus that First Matter of the alchemists, the description of which given by Thomas Vaughan in his *Coelum Terrae* is interesting to quote as indicating further the nature and qualities of the Supernals: “A most pure sweet virgin, for nothing as yet hath been generated out of her ... She yields to nothing but love, for her end is generation, and that was never yet performed by violence. He that knows how to wanton and toy with her, the same shall receive all her treasures. First, she sheds at her nipples a thick heavy water, but white as any snow; the philosophers call it Virgin’s Milk. Secondly, she gives him blood from her very heart; it is a quick, heavenly fire; some improperly call it their sulphur. Thirdly and lastly, she presents him with a secret crystal, of more worth and luster than the white rock and all her rosials. This is she, and these are her favors.”

From this first triad, a second triad of emanations is reflected or projected downwards into a more coarse degree of substance. They likewise reflect the negative and positive qualities of two of the Supernals with the addition of a third factor, a resultant that acts as a reconciling principle. In passing, I should add that planetary attributions are given to these Sephiroth as expressing the type of their operation. *Kether* is Spirit, *Chokmah* refers to the Zodiac, and *Binah* is attributed to Saturn.

The fourth Sephirah is *Chesed*, meaning “Grace or Mercy”; also *Gedulah* is its other name, meaning “Greatness,” and to it is referred the astrological quality called Jupiter. Its concept is one of construction, expansion, and solidification.

Geburah is the fifth enumeration, Power or Might, and it is a symbol of creative power and force. Its planetary attribution is Mars, its quality being that destructive force which demolishes all forms and ideas when their term of usefulness and healthy life is done. It symbolizes not so much a fixed state of things, as an act, a further passage and transition of potentiality into actuality.

Six is the harmonizing and reconciling Sephirah, *Tiphareth*. The word itself means beauty and harmony. It is attributed to the sun, the lord and centre of our solar system. Just as Kether referred to the most secret depths of the Unconscious, the core of man’s life, so Tiphareth is its reflection, the ego, the ordinary human consciousness. This Sephirah completes the second triad, which is a triad of consciousness, as the first triad of the Supernal Light may be considered the triad of that which is supremely divine, the Superconscious.

Netzach, Victory, to which the planet Venus is referred, is the first Sephirah of the third and reflected triad, and marks an entirely different order of things. Here we enter the elemental sphere, where nature’s forces have their sway. It is also the region in the human sphere of what we may term the Unconscious. The magical tradition classifies this Unconsciousness into several strata, and to each of them is attributed some one of the four elements—fire, water, air, and earth. Netzach is attributed to the element of fire, and so far as concerns the classification of man’s principles, it represents his emotional life.

Its opposite pole on the Tree of Life, *Hod*, which means Splendour, receives the attribution of the planet Mercury. Its element is water, and its action represents fluidic mind, the thinking, logical capacity in man, as well as what may be called his magical or nervous force—what the Hindu systems denominate as prana.

The third of that triad is *Yesod*, the Foundation, the ninth Sephirah, the operation of the sphere of the moon. This is the airy sphere of the fourth dimension, termed in occultism the astral plane. Here we find the subtle electromagnetic substance into which all the higher forces are focused, the ether, and it constitutes the basis or final model upon which the physical world is built. Its elemental attribution is that of air, ever flowing, shifting, and in a constant flux—yet because of that flux, in perpetual stability. Just as the tremendous speed of the particles insures the stability of the atom, so the fleeting forms and motion of *Yesod* in all its implications constitute the permanence and surety of the physical world.

Pendant to these three triads is *Malkuth*, the Kingdom, referred to the element of earth, the synthesis or vehicle of the other elements and planets. *Malkuth* is the physical world, and in man represents his physical body and brain, the temple of the Holy Ghost—the actual tomb of the allegorical Christian Rosenkreutz.

These Sephiroth are not to be construed as ten different portions of objective space, each separated by millions and millions of miles—though of course they must have their correspondences in different parts of space. They are, rather, serial concepts, each condition or state or serial concept enclosing the other. Each Sephirah, be it spiritual, ethereal, or physical, has its own laws, conditions, and “times,” if one may borrow terminology from Dunne’s *Experiment with Time*. The distinction between them is one of quality and density of substance. The difference may well be one of dimension, besides representing different type-levels of consciousness, the “lower” worlds or Sephiroth being interpenetrated or held by the “higher.” Thus Kether, the Crown, is in *Malkuth*, as one axiom puts it, by virtue of the fact that its substance is of an infinitely rare, attenuated, and ethereal nature, while *Malkuth*, the physical universe, is enclosed within the all-pervading spirit which is Kether in precisely the same way that Dunne conceives Time No. 1,

to be enclosed or contained, or moving as a field of experience, within Serial Time No. 2.

So far as concerns the Supernals, for these are the ideas which must principally interest us, the Qabalah teaches us that they comprise an abstract impersonal principle. That is, it is explained as an exalted condition of consciousness rather than of substance; an essence or spirit that is everywhere and at all times expressed in terms of light. In one sense, and from a comparative point of view, it may help our understanding if we imagine it to have certain similarities to what our leading analytical psychologists call the collective unconscious.

Though wholly impersonal in themselves and without characteristics that are readily understandable to the ordinary mind, the Supernals are, to all intents and purposes, what is commonly thought of as God. In the Tibetan Buddhist system, an analogous concept is Sunyata, the Void. And the realization of the Void through yoga processes and the technical meditations of the Sangha is, to quote Dr. Evans-Wentz's book *The Tibetan Book of the Dead*, to attain "the unconditioned Dharmakaya, or the Divine Body of Truth, the primordial state of uncreatedness, of the Supramundane Bodhic, All-consciousness—Buddhahood." In man, this light is represented by the very deepest levels of his unconscious—a mighty activity within his soul, which one magical system calls the higher and divine genius. Though the Golden Dawn rituals persistently use phraseology that implies the belief in a personal God, that usage to my mind is a poetic or dramatic convention. A number of its very fine invocations are addressed to a deity conceived of in a highly individualistic and personal manner, yet if the student bears in mind the several Qabalistic definitions, these rituals take on added and profound meaning from a purely psychological point of view. That is, they are seen to be technical methods of exalting the individual consciousness until it comes to a complete realization of its own divine root, and that universal pure essence of mind which ultimately it is.

It may be convenient for the reader if I tabulate the names of the Sephiroth with the grades employed in the Golden Dawn, together with a few important attributions:

1. Kether.	The Crown. Spirit.	Ipsissimus	10° = 1xhx
2. Chokmah.	Wisdom.	Magus	9° = 2xhx
3. Binah.	Understanding.	Magister Templi	8° = 3xhx
4. Chesed.	Mercy.	Adeptus Exemptus	7° = 4xhx
5. Geburah.	Might.	Adeptus Major	6° = 5xhx
6. Tiphareth.	Harmony.	Adeptus Minor	5° = 6xhx
7. Netzach.	Victory. Fire.	Philosophus	4° = 7xhx
8. Hod.	Splendour. Water.	Practicus	3° = 8xhx
9. Yesod.	Foundation. Air.	Theoricus	2° = 9xhx
10. Malkuth.	Kingdom. Earth.	Zelator	1° = 10xhx

In the consideration of the grades, I shall not discuss any others than those existing between Zelator and Adeptus Minor. My reason for doing so is that it is impossible for the ordinary individual to understand those above the grade of Adeptus Minor, and individuals who lay claim openly to such exalted grades, by that very act place a gigantic question mark against the validity of their attainment. He that is exalted is humble, and to have tasted that which is conveyed by the Adeptus Minor grade is so lofty an experience that few in their right minds, unless they were extremely saintlike in character, would consider themselves as having passed officially to a higher spiritual state.

Before proceeding to an analysis of the grades, and the ceremonies that were supposed to confer them, it has been thought advisable to consider the nature of initiation itself, which was the avowed function and purpose of the Order. What exactly is initiation? Those of us who have read some of the neo-occult and pseudo-Theosophical literature will also have heard the word initiation just too often to feel wholly at ease. Lesser initiations and greater initiations have been written of at some length. But the entire subject was

surrounded with that vague air of mystery, that halo of sanctity and ambiguity whose only excuse can be ignorance on the part of the writers thereof. The degree of fantasy and attenuated sentimentality which has obtained expression from these sources, plus the real lack of knowledge as to the objects of these degrees and mysteries, act as a constant source of irritation. Particularly, when we remember that they were issued to satisfy people spiritually hungry and yearning with an indescribable hunger for but a few crumbs of the divine wisdom.

Learned dissertations have been published describing in great detail the folk customs of Australian aborigines and Polynesian and other primitive peoples. All the strange habits and unfamiliar rites of these tribes are paraded before our gaze—from their hour of birth, through the vicissitudes of their emotional life, to the moment of death and interment. We are asked to accept that these are initiations. The sole import attached to the word “initiation” in this connection is that of the formal acceptance of a boy at puberty, for example, into the communal life of his people.

Moreover, Jane E. Harrison, Sir J.G. Frazer, and a host of other excellent scholars have provided us with a wealth of anthropological data so far as the Greeks and Romans of another day are concerned. Some knowledge of their religious rites and observances is displayed. The daily habits of the people are carefully noted and recorded in many a tome.

They also describe, though more haltingly and with rather less confidence, the circumstances surrounding the ancient mystery cults. The symbolism of these mystery religions was, we see, in certain aspects uniform. All were dramas of redemption, plans of salvation, and ways of purgation. Degrees of initiation, baptism by water, a mystical meal for the privileged, dramatic plays depicting the life and death of some god or other—these are the familiar incidents of the cults described by our scholars.

But the obvious question arises, what spiritual value have such things for us? Do they help our own interior development so that we may solve our

personal problems and handle more satisfactorily the rather difficult process of living today? And is this sort of thing what the adepts of old implied by initiation? And if this is all there is to it, why should so many moderns have been so curiously perturbed and excited by it all? Some other meaning must be latent herein; some other purpose to the rite must have been understood by their original observers whereby they were spiritually assisted and aided not only to deal adequately with life but to further the conquest and manifestation of their own latent spiritual nature.

For despite every record, and every learned attempt to penetrate into the significance of these rites, as to the exact procedure of the theurgic technique we still obtain no lasting satisfaction or understanding. There was undoubtedly a secret about these celebrations, both ethnic and early Christian, which no exoteric record has divulged or common sense, so-called, succeeded wholly to explain away. And the reason, no doubt, is this. Though the early writers felt no hesitancy in expounding certain principles of the philosophy of their mysteries, none felt it incumbent upon himself to record in black and white the practical details of the magical technique. Hence it is, in the absence of a description of the practical elements of these rites, that our scholars, anthropologists, and philosophers do not feel inclined to attach much significance to the ancient mysteries other than an ordinary religious or philosophic one. That is, it is their belief that ordinary notions of an advanced theological or philosophical nature were promulgated therein. For I may add in passing the complete esoteric technique of initiation has never previously passed into open publication. It has been reserved in all secrecy for initiates of the sacred schools of magic. While various documents explaining the principia of this wisdom were circulated amongst the members of these schools, the oaths of secrecy attaching to their receipt was such that in recent times, as I have said, few lay exponents of the ancient religions and philosophies have never so much as suspected the existence of these principia.

The root of the word itself means “to begin” or “to commence anew.” Initiation is thus the beginning of a new phase or attitude to life, the entry, moreover, into an entirely new type of existence. Its characteristic is the opening of the mind to an awareness of other levels of consciousness, both within and without. Initiation means above all spiritual growth—a definite mark in the span of human life.

Now one of the best methods for bringing about this stimulus of the inner life, so that one does really begin or enter upon an entirely new existence characterized by an awareness of higher principles within, is the ceremonial technique. By this we mean that a ceremony is arranged in which certain ideas, teachings, and admonitions are communicated to the candidate in dramatic form in a formally prepared temple or lodge room. Nor is this all—otherwise, no claim could be made on behalf of magic that it really and not merely figuratively initiates. For the utterance of an injunction does not necessarily imply that it can sink sufficiently deeply into consciousness so as to arouse into renewed activity the dormant spiritual qualities. And we have already witnessed the invalidity and spiritual bankruptcy of innumerable organizations, religious, secular, and fraternal so-called, which have their own rituals and yet, taking them by and large, have produced very few initiates or spiritually-minded men and women, saints or adepts of any outstanding merit.

The efficacy of an initiation ceremony depends almost exclusively on the initiator. What is it that bestows the power of successful initiation? This power comes from either having had it awakened interiorly at the hands of some other competent initiator, or that a very great deal of magical and meditation work has successfully been performed. It is hardly necessary at this juncture to labor at a description of these exercises and technical processes of development that were undertaken by candidates and would-be initiators. These have been delineated at length elsewhere, both in my *Tree of Life*, and in an incomparably fine form in the Golden Dawn documents

presented herein. But it is necessary to emphasize the fact that an anterior personal training and prolonged magical effort are the sole means by which one is enabled so to awaken the dormant spiritual life of another that he may well and truly be called “initiated.”

Now we know from an examination of the above-mentioned documents and of ancient literature that the object of the theurgic art, as the magical concept of initiation was then termed, was so to purify the personality that that which was there imprisoned could spring into open manifestation. As one of the alchemical expositors has expressed it: “Within the material extreme of this life, when it is purified, the Seed of the Spirit is at last found.” The entire object of all magical and alchemical processes is the purification of the natural man, and by working upon his nature to extract the pure gold of spiritual attainment. This is initiation.

These Golden Dawn rituals and ceremonies of initiation are worthy of a great deal of study and attention. It is my sincere and fervent hope that meditation and a close examination will be made of the text. Now, if we examine these texts carefully, we shall find that we can epitomize in a single word the entire teaching and ideal of those rituals. If one idea more than any other is persistently stressed from the beginning that idea is in the word *light*. From the candidate’s first reception in the Hall of the Neophytes when the Hierophant adjures him with these words: “Child of Earth, long hast thou dwelt in darkness. Quit the night and seek the day,” to the transfiguration in the Vault ceremony, the whole system has as its objective the bringing down of the light. For it is by that light that the golden banner of the inner life may be exalted; it is in light where lies healing and the power of growth. Some vague intimation of the power and splendour of that glory is first given to the aspirant in the Neophyte Grade when, rising from his knees at the close of the invocation, the light is formulated above his head in the symbol of the white triangle by the union of the implements of the three chief officers. By means

of the Adeptus Minor ritual, which identifies him with the chief officer, he is slain as though by the destructive force of his lower self. After being symbolically buried, triumphantly he rises from the tomb of Osiris in a glorious resurrection through the descent of the white light of the spirit. The intervening grades occupy themselves with the analysis of that light as it vibrates between the light and the darkness, and with the establishment within the candidate's personal sphere of the rays of the many-coloured rainbow of promise.

“Before all things,” commences a phrase in one ritual, “are the chaos, the darkness, and the gates of the land of night.” It is in this dark, chaotic night so blindly called life, a night in which we struggle, labor, and war incessantly for no reasonable end, that we ordinary human beings stumble and proceed about our various tasks. These gates of the far-flung empire of the night indeed refer eloquently to the material bondage that we ourselves have created—a bondage whereby we are tied to our circumstances, to our selves, to trial of every kind, bound to the very things we so despise and hate. It is not until we have clearly realized that we are enmeshed in darkness, an interior darkness, that we can commence to seek for that alchemical solvent that shall disperse the night, and call a halt to the continual projection outwards of the blackness that blinds our souls. As in the Buddhist scheme, where the first noble truth is sorrow, so not until we have been brought by experience to understand life as sorrow, can we hope for the cessation of its dread ravage. Only then does the prospect open of breaking the unconscious projection, the ending of which discloses the world and the whole of life in a totally different light. “One thing only, brother, do I proclaim,” said the Buddha, “now as before. Suffering and deliverance from suffering.”

These restricting circumstances and bonds are only the gates of the wilderness. The use of the word “gate” implies a means both of egress and ingress. By these gates we have entered, and by them also may we go out if so we choose, to enter the brilliance of the dawning sun, and perchance greet

the rising of the spiritual splendour. For “after the formless, the void, and the darkness, then cometh the knowledge of the light.” As intimated above, one first must have realized that one’s soul is lost in darkness before a remedy can be sought to that irresponsible *participation mystique*, the unconscious projection outwards of interior confusion, and aspire to that divine land which is, metaphorically, the place of one’s birth. In that land is no darkness, no formlessness, no chaos. It is the place of the light itself—that light “which no wind can extinguish, which burns without wick or fuel.”

Being “brought to the light” then is a very apposite description of the function of initiation. It is the Great Work. There is no ambiguity in the conception of the rituals, for it appears throughout the entire work from Neophyte to Adeptus Minor and perhaps beyond. For the path is a journeying upwards on the ladder of existence to the crown of the Tree of Life, a journey where every effort made and every step taken brings one a little nearer to the true glory of the clear light. As we know, the experience of the rising of the light in both vision and waking state is common to mystics of every age and of every people. It must be an experience of the greatest significance in the treading of the path because its appearance seems always and everywhere an unconditional psychic thing. It is an experience that defies definition, as well in its elementary flashes as in its most advanced transports. No code of thought, philosophy, or religion and no logical process can bind it or limit it or express it. But always it represents, spiritually, a marked attainment, a liberation from the turmoil of life and from psychic complications, and, as Dr. C.G. Jung has expressed the matter, it “thereby frees the inner personality from emotional and imaginary entanglements, creating thus a unity of being which is universally felt as a release.” It is the attainment of spiritual puberty, marking a significant stage in growth.

Symptomatic of this stage of interior growth is the utter transformation that comes over what previously appeared to be “the chaos, the darkness, and the gates of the land of night.” While man is assumed into godhead, and the

divine spirit is brought down into manhood, a new heaven and a new earth make their appearance, and familiar objects take on a divine radiance as though illumined by an internal spiritual light. And this is what, in part at any rate, was meant by the old alchemists, for the finding of the Philosopher's Stone converts all base metals into the purest gold. In his book *Centuries of Meditation*, Thomas Traherne gives an interesting description of the rapture of the inner personality, its reaction to the world, when it is freed by the mystical experience from all entanglements. He says: "The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and the stones of the street were as precious as gold; the gates were at first the end of the world. The green trees when I saw them first through one of the gates, transported and ravished me, their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things. The men! O what venerable and reverent creatures did the aged seem! Immortal Cherubim! And the young men glittering and sparkling angels, and maids, strange seraphic pieces of life and beauty. Boys and girls tumbling in the street, and playing, were moving jewels ... I knew not that they were born or should die. But all things abided eternally as they were in their proper places. Eternity was manifest in the Light of the Day, and something infinite behind everything appeared ..."

And to illustrate the magical attitude towards life and the world when initiation has produced its true result, there is another exalted panegyric by Traherne, which I cannot desist from quoting. For let me add that magic does not countenance a retreat from life, an escape from the turmoils of practical life. It seeks only to transmute what formerly was dross into gold. Initiation has as its object the commencement of a new life, to transform the base and low into the pure and unutterably splendid. "All appeared new and strange at first, inexpressibly rare and delightful and beautiful. I was a little stranger which at my entrance into the world was saluted and surrounded with

innumerable joys. My knowledge was Divine; I knew by intuition those things which since my Apostacy I collected again by the highest reason. My very ignorance was advantageous. I seemed as one brought into the state of innocence. All things were spotless and pure and glorious; yea, and infinitely mine and joyful and precious. I knew not that there were any sins, or complaints or laws. I dreamed not of poverties, contentions, or vices. All tears and quarrels were hidden from my eyes. Everything was at rest, free and immortal. I knew nothing of sickness or death or exaction. In the absence of these I was entertained like an angel with the works of God in their splendour and glory; I saw all in the peace of Eden ... All Time was Eternity, and a perpetual Sabbath ...”

Such is the stone of the Philosophers, the Quintessence, the Summum Bonum, true wisdom, and perfect happiness.

Psellus, the Neoplatonist, has written that the function of initiatory magic was “to initiate or perfect the human soul by the powers of materials here on earth; for the supreme faculty of the soul cannot by its own guidance aspire to the sublimest intuition and to the comprehension of Divinity.” It is a commonplace aphorism in occultism that “Nature unaided fails.” That is to say that the natural life, if left to itself, and isolated from the impact of a higher type of life or consciousness, can only produce a commonplace thing of the natural life. It reminds us of the sentiment of the alchemists who expressed contempt of their first matter as it existed in its natural or impure state, in the condition where it normally is found. But this first matter, cleansed and purified by the psycho-chemical art of alchemy, that is to say by initiation—is that which is transformed into the most precious thing in the whole world. But until cleansed and purified, it is of little or no value. Nature, however, aided where she had left off by wise and devout men, may surpass herself. And this is why Psellus claims that the soul of itself and by itself is not able to attain to divinity unless and until it is guided by initiates and thus enfolded into another life.

It is to effect this integration, to bring about this initiation, this exaltation of the consciousness above its natural state to the light divine, that the magical system of the Golden Dawn, or of any other legitimate initiating system, owes its existence. The function of every phase of its work, the avowed intention of its principal rituals, and the explicit statement of its teaching, is to assist the candidate by his own aspirations to find that unity of being which is the inner self, the pure essence of mind, the Buddha-nature. Not only does the system imply this by its ritualistic movements and axiomata, but there are clear and unmistakable passages where these ideas are given unequivocal expression. Thus, we find it written that the entire object of initiation and mystical teaching is “by the intervention of the symbol, ceremonial and sacrament, so to lead the soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth.” And moreover, in the same ritual, celebrated at the autumnal and vernal equinoxes, the Chief Adept officiating recites an invocation beseeching guidance for the newly installed Hierophant. It is asked “that he may well and worthily direct those who have been called from the tribulation of the darkness into the light of this little kingdom of Thy love. And vouchsafe also, that going forward in love for Thee, through him and with him, they may pass from the desire of Thy house into the light of Thy presence.” This is succeeded by sentences read by the Second and Third Adepts: “The desire of Thy house hath eaten me up,” and “I desire to be dissolved and to be with Thee.”

And finally, that not the least vestige of misunderstanding or misconception may remain as to the objects of this divine theurgy, let me reproduce one last quotation from this same ritual. Referring to the Supernals and the temple that in old time was built on high, the speech adds: “The holy place was made waste and the sons of the house of wisdom were taken away into the captivity of the senses. We have worshiped since then in a house made with hands,

receiving a sacramental ministration by a derived light in place of the cohabiting glory. And yet, amidst signs and symbols the tokens of the higher presence have never been wanting in our hearts. By the waters of Babylon we have sat down and wept, but we have ever remembered Zion; and that memorial is a witness testifying that we shall yet return with exultation into the house of our Father.”

Thus and unmistakably is the true object of the Great Work set before us, and we shall do well ever to keep eye and aspiration firmly fixed thereto. For while the road to the spiritual Zion demands great exertion, and because it is a way that at times proceeds by devious routes, there is great temptation to linger by the roadside, to stroll down pleasant side-lanes, or to play absentmindedly with toys or staves cut but to assist our forward march. But if we forget not to what noble city the winding path leads us, little danger can overtake any who pursue it steadfast to the end. It is only when the abiding city is forgotten that the road becomes hard, and the way beset by unseen danger and difficulty.

Prior to attempting to describe a few of the salient points of the rituals—briefly, for since they appear within these volumes, they must be individually studied and experienced so that an individual point of view may be acquired—it may be advisable to devote a few explanatory words to the art of ceremonial initiation itself.

A useful and significant preface may be taken from Dr. Jung’s commentary to Wilhelm’s translation of *The Secret of the Golden Flower*, where there is much that explains the ritualistic functions of magic. “Magical practices are,” he declares, “the projections of psychic events which, in cases like these, exert a counter influence on the soul, and act like a kind of enchantment of one’s own personality. That is to say, by means of these concrete performances, the attention or better said the interest, is brought back to an inner sacred domain which is the source and goal of the soul. This inner

domain contains the unity of life and consciousness which, though once possessed, has been lost and must now be found again.”

From one point of view, the officers employed in these rituals represent just such psychic projections. They represent, even as figures in dreams do, different aspects of man himself—personifications of abstract psychological principles inhering within the human spirit. Through the admittedly artificial or conventional means of a dramatic projection of these personified principles in a well-ordered ceremony a reaction is induced in consciousness. This reaction is calculated to arouse from their dormant condition those hitherto latent faculties represented objectively in the temple of initiation by the officers. Without the least conscious effort on the part of the aspirant, an involuntary current of sympathy is produced by this external delineation of spiritual parts, which may be sufficient to accomplish the purpose of the initiation ceremony. The aesthetic appeal to the imagination—quite apart from what could be called the intrinsic magical virtue with which the G.D. documents Z.1. and Z.3. deal at some length—stirs to renewed activity the life of the inner domain. And the entire action of this type of dramatic ritual is that the soul may discover itself exalted to the heights, and during that mystical elevation receive the rushing forth of the light.

Applying these ideas, then, to the Neophyte or $0 = 0$ —so called because it is not attributed to any of the enumerations or Sephiroth on the Tree of Life since it is a preliminary or probationary grade—we find that the Kerux is an officer who personifies the reasoning faculties. He represents that intelligent active part of the mind that functions ever in obedience to the will—the Qabalistic *ruach*, in a word. The higher part of that mind, the aspiring, sensitive, and the intuitive consciousness is represented by the Hegemon, who seeks the rising of the light. And the Hierophant, in this initial ceremony of the Neophyte, acts on behalf of the higher spiritual soul of man himself, that divine self of which too rarely, if ever at all, we become aware. “The essence of mind is intrinsically pure,” is a definition of the Bodhisattva Sila

Sutra, and it is this essential state of enlightenment, this interior self, Osiris glorified through trial and perfected by suffering, which is represented by the Hierophant on the dais. He is seated in the place of the rising sun, on the throne of the east, and with but two or three exceptions never moves from that station in the temple. As the Qabalah teaches, the everlasting abode of the higher self is in the Eden of Paradise, the Supernal sanctuary that is ever guarded from chaos by the flaming sword of the Kerubim whirling every way on the borders of the abyss. From that aloof spiritual stronghold it gazes down upon its vehicle, the lower man, evolved for the purpose of providing it with experience—involved in neither its struggles or tribulations, yet, from another point of view, suffering acutely thereby. And seldom does that genius leave its palace of the stars except when, voluntarily, the lower self opens itself to the higher by an act of sincerest aspiration of self-sacrifice, which alone makes possible the descent of the light within our hearts and minds. Thus when the Hierophant leaves the throne of the east, he represents that higher self in action, and as Osiris marks the active descent of the supernal splendour. For he says, as he leaves the dais with wand uplifted: “I come in the power of the light. I come in the light of wisdom. I come in the mercy of the light. The light hath healing in its wings.” And having brought the light to the aspirant, he returns to his throne, as though that divine genius of whom he is the symbol awaited the deliberate willing return of the aspirant himself to the everlasting abode of the light.

Even in the communication of the usual claptrap of secret societies, the signs and grips, all these are explained solely in terms of the quest for the light. Also the various groupings of officers and their movements in the temple are not without profound meaning. These should be sought out, since they constantly reiterate the implicit purpose of the rite. Thus, at the altar, the three principal officers form about the candidate a triad, representing in symbolic formation again the supernal clear light of the void, and this also is represented by the number of the circumambulations about the confines of

the temple. The white cord bound thrice about the waist has reference to the same set of ideas. Even upon the altar of the temple are symbols indicating the rise of light. A red Calvary Cross of six squares as symbolic of harmony and equilibrium is placed above a white triangle—the emblem of the Golden Dawn. They form the symbol of the supernal Sephiroth, which are the dynamic life and root of all things, while in man they constitute that triad of spiritual faculties which is the intrinsically pure essence of mind. Hence the triangle is a fitting emblem of the light. And the place of the cross above the triangle suggests not the domination of the sacred spirit, but its equilibration and harmony in the heart of man. Despite the fact that the whole of this intricate symbolism can hardly be realized by the candidate at the time of his initiation, its intrinsic value is such that unconsciously as an organized body of suggestion it is perceived and noted and strikes the focal centre.

We are taught by tradition that the entire object of the sacred rites was the purification of the soul so that its power could gradually dissolve the impediments of, and percolate through, the heavy body and opaque brain. “Know,” says Synesius, “that the quintessence and hidden thing of our stone is nothing else than our viscous celestial and glorious soul *drawn out of its minera by our magistry*.” Hence the entire trend of the preliminary Neophyte grade of the Golden Dawn is towards the purification of the personality. It fulfills the testimony of the Hermetic art so that the light within could be fermented and perfected by the ceremonial method of initiation. Purification and consecration—this is the insistent and uncompromising theme caught by the candidate’s ear. “Unpurified and unconsecrated thou canst not enter our sacred hall!” Fire and water assist in these several consecrations until, eventually, the candidate is placed in the position of balanced power, between the two pillars, where the first link is effected with his higher and divine genius.

The Neophyte ritual really stands by itself. It is an introductory ceremony shadowing forth all the major formulae and techniques. With the Adeptus Minor ritual it is concerned almost entirely with the light itself. The five grades that are placed between them have as their object the awakening of the elemental bases of what must develop into the instrument of the higher. Awakened and purified, they may be consecrated to the Great Work, in order that they may become worthy vehicles for the indwelling of the light. First, however, it is necessary that they be awakened. For, psychological truism that it is, until their presence is realized their transmutation cannot be accomplished. In symbolic form and pageantry, the ceremony of each grade calls forth the spirits of a particular element. And as a steel placed in close proximity to a magnet receives some degree of its magnetism, and comparable to the electrical phenomenon of induction, so the presence of power induces power. Contact with the appropriate type of elemental force produces an identical type of reaction within the sphere of the Neophyte, and it is thus that growth and advancement proceeds. The speeches of the officers deal almost exclusively with the knowledge pertaining to that element and grade, and excerpts from fragmentary remains of the ancient mysteries and from certain of the books of the Qabalah do much towards producing an impressive atmosphere.

The element offered for the work of transmutation in the grade of Zelator is the earthy part of the candidate. The ritual symbolically admits him to the first rung of that mighty ladder whose heights are obscured in the light above. This first rung is the lowest sphere of the conventional Tree of Life, Malkuth, the Sanctum Regnum. To it are ascribed the first grade of Zelator, and the element of earth. Herein, after the earth elementals are invoked, the candidate is ceremonially brought to three stations, the first two being those of evil and the presence divine. At each of these stations the Guardians reject him at the point of the sword, urging him in his unprepared state to return. His third attempt to go forward places him in a balanced position, the path of

equilibrium, the Middle Way, where he is received. And a way is cleared for him by the Hierophant, who again represents the celestial soul of things. During his journey along that path, the stability of earth is established within him, that eventually it may prove an enduring temple of the Holy Spirit.

Some have criticized these elemental grades a little harshly and severely; others have rejected them entirely. In a letter sent to me from a former Praemonstrator of one G.D. temple, these rituals too were condemned in that they were said to be simply a parade, redundant and verbose, of the occult knowledge that one of the Chiefs possessed at that time. In one sense, of course, what those critics claim is perfectly true. The principal formulae and teaching are concealed in the preliminary Neophyte grade and that of Adeptus Minor. It is the development of the ideas in these ceremonies that constitutes the Great Work—the disclosure of the essence of mind, the invocation of the higher genius. These, however, are the high ends and the final goals of the mystic term. Notwithstanding his limitations these are ultimates to which every man must work. Meanwhile, in order to render that attainment possible in its fullest sense, several important matters require attention. The personality must be harmonized. Every element therein demands equilibration in order that illumination ensuing from the magical work may not produce fanaticism and pathology instead of adeptship and integrity. Balance is required for the accomplishment of the Great Work. “Equilibrium is the basis of the soul.” Therefore, the four grades of earth, air, water, and fire plant the seeds of the microcosmic pentagram, and above them is placed, in the Portal ceremony, the crown of the spirit, the quintessence, added so that the elemental vehemence may be tempered, to the end that all may work together in balanced disposition. These grades are therefore an important and integral part of the work, despite shortsighted hostile criticism. To compare them, however, with those that precede and follow, is symptomatic of an intellectual confusion of function. It is rather as if one said that milk is more virtuous than Friday—which, naturally, is absurd. Yet

similar comparisons in magical matters are constantly being made without exciting ridicule. It is obvious that different categories may not be so compared. The purpose of the Neophyte ritual is quite distinct from that of Zelator, and it is mistaken policy to compare them. What rightly could be asked is whether the Zelator and the other elemental grades accomplish what they purport to do. That is another matter. The consensus of experienced opinion is on the whole that they do, and I am content for the time being to accept that authority.

The candidate by these grades is duly prepared, so it is argued, to enter the immeasurable region, to begin to analyze and comprehend the nature of the light which has been vouchsafed him. The first three elemental grades could be taken just as quickly as the candidate, at the discretion of the Chiefs, desired. There were no requirements other than to indicate by examination that the appropriate meditations had been performed and certain items of Qabalistic knowledge necessary to the magical routine committed to memory.

Before proceeding further in the analysis of the grades, there is one rather fine prose passage in the Zelator grade that must be given here—a passage of beauty, high eloquence, and lofty significance. “And Tetragrammaton placed Kerubim at the east of the garden of Eden and a flaming sword which turned every way to keep the path of the Tree of Life, for He has created nature that man being cast out of Eden may not fall into the void. He has bound man with the stars as with a chain. He allures him with scattered fragments of the divine body in bird and beast and flower. And He laments over him in the wind and in the sea and in the birds. And when the times are ended, He will call the Kerubim from the east of the garden, and all shall be consumed and become infinite and holy.”

It would be a happy task, were it advisable, to devote several pages of this introduction to praising the excellence of what are called the four elemental prayers. Each one of the elemental initiation ceremonies closes with a long prayer of invocation which issues, as it were, from the heart of the elements

themselves. These must be silently read, continuously meditated upon, and frequently heard fully to be appreciated, when the reader will find his own personal reactions crystallizing. Recited by the Hierophant at the end of the ceremony, these prayers voice the inherent aspiration of the elements towards the goal they are striving in their own way to reach, for here they are conceived as blind dumb forces both within and without the personal sphere of man. They are given assistance by the human beings who, having invoked them and used their power, strive to repay in some way the debt owed to these other struggling lives.

The grade after the earth ceremony is that of Theoricus. It is referred to the Ninth Sephirah on the Tree of Life, Yesod, the Foundation, and to it are attributed the sphere of the operation of Luna and the element air. Here the candidate is conducted to the stations of the four Kerubim, the angelic choir of Yesod. The Kerubim are defined in that ritual as the presidents of the elemental forces, the vivified powers of the letters of Tetragrammaton operating in the elements. Over each of these rules one of the four letters of the mirific word and the Kerubim. It is always through the power and authority and symbol of the Kerub that the elemental spirits and their rulers are invoked. In this ritual, as in all the others, important practical formulae of ceremonial magic are concealed.

At this juncture of the ceremony, with the airy elements vibrating about him and through him, the Zelator is urged to be “prompt and active as the sylphs, but avoid frivolity and caprice. Be energetic and strong as the salamanders but avoid irritability and ferocity. Be flexible and attentive to images, like the undines, but avoid idleness and changeability. Be laborious and patient like the gnomes, but avoid grossness and avarice. So shalt thou gradually develop the powers of thy soul and fit thyself to command the spirits of the elements.”

In each of the grades, several drawings and diagrams are exhibited, each one conveying useful knowledge and information required in the upward

quest. The tarot keys are also dealt with, as indicating pictorially the stages of that journey, and depicting the story of the soul. It may not be possible because of the exigencies of space to reproduce in these volumes a pack of tarot cards based upon esoteric descriptions—though I should very much liked to have done so. But by using the Waite and the available French and Italian packs, and by comparing them with the accounts given in the rituals, the imagination of the reader will render this omission unimportant.

The third grade is that of Practicus referred to the Sephirah Hod, the Splendour, the lowest of the Sephiroth on the left hand side of the Tree, the pillar of Severity. Its attributions refer to the sphere of the operation of Mercury, but more especially to the element of water, which in this ceremony is invoked to power and presence. As I have previously remarked, and it bears constant reiteration, the Tree of Life and the Qabalistic scheme as a whole should be carefully studied so that the aptness of the attributions both to the Sephiroth and the Paths may be fully appreciated. Two Paths lead to the sphere of Splendour—the Path of Fire from Malkuth and the Path of the reflection of the sphere of the Sun from Yesod. Water is germinative and maternal, whilst fire is paternal and fructifying. It is from their interior stimulation and union, the alchemical trituration, that the higher life is born, even as has been said, “Except ye be baptized with water and the Spirit ye cannot enter the Kingdom of heaven.”

Therefore in this grade, the candidate is led to the sphere of stagnant water, which by the presence of solar and fiery elements is vitalized and rendered a perfect creative base. Most of the speeches in this ritual are depicted as issuing from the Samothracian Kabiri, the deluge gods, though the main body of the ritual consists of the sonorous and resonant versicles of the *Chaldaean Oracles*, the translation, I believe, of Dr. Westcott, with a few modifications authorized by Mathers.

Briefly, the entire symbolism of the Practicus grade is summarized by the position on the altar of the principal Golden Dawn emblems so arranged that

“the cross above the Triangle represents the power of the spirit rising above the triangle of the waters.” That also indicates the immediate task of the candidate. At this juncture, too, the diagrams displayed begin to take on especial significance, and though their theme apparently is biblical in nature, accompanied by explanations in a curious phraseology consonant therewith, they are nevertheless highly suggestive, as containing the elements of a profound psychology. After this grade follows an automatic wait of three months, referred to as the regimen of the elements, a period as it were of silent incubation, during which time the rituals were given to the candidate that he may make copies for his own private use and study.

The fourth grade of Philosophus carries the candidate one step further. The Sephirah involved is Netzach, Victory, to which is referred the operation of the planet Venus and the element of fire, while the paths that connect to the lower rungs of the ladder are principally of a watery nature. Thus the elements encountered are of an identical nature with those of the preceding grade, but their order and power is quite reversed. Previously the water was predominant. Now the fire rages and whirls in lurid storm, with water only as the complementary element whereon it may manifest, and in order that due equilibrium may be maintained, as it is written: “The Ruach Elohim moved upon the face of the waters.” These two are the primary terrestrial elements which, intelligently controlled and creatively employed, may lead eventually to the restoration of the Golden Age. By their transmutation a new paradise may be recreated from the darkness and chaos into which formerly it had fallen. For the light may not legitimately be called forth upon man, nor dwell within him, until chaos has been turned into equilibrium of complete realization and enlightenment. Not until order has been restored to the lower elements of his earthy kingdom, neither peace nor inner security may be his rightful lot.

The symbols depicted while traversing the Path of Peh, which joins the spheres of fire and water, indicate the results as it were of the first stages of

the Path, for the tarot card shown demonstrates the destruction of a tower by lightning. The three holes blasted in the walls symbolize the supernal Triad, the establishment of the divine through and following the destruction of the outer self. Though fire and water, warmth and moisture, are essentially creative, their stimulation within the being of the Neophyte draws his attention, perhaps for the first time, to the chaotic condition of his natural existence, and the complete psychic muddle into which his ignorance and spiritual impotence have stranded him. Evocative of the highest within his soul, these elements equally call forth that which is base and low. The result of the first step is analytical, an unbalancing, the leveling down of all that man formerly held true and holy—the chaos, the darkness, and the gates of the land of night. An unhappy state, but a very necessary one if progress is to be made and if the preliminary chaos is to be transcended. From these ruins may be erected the new temple of light, for it is always from the rubbish heap that are selected the materials for the manifestation of godhead. These symbols have a dual reference. Not only do they refer to the epochs of creative evolution whose memory has long since faded even from the visible memory of nature, but also to the recapitulations of these periods within personal progress on the Path. “The Aspirant on the threshold of Initiation,” observes Crowley very aptly, “finds himself assailed by the ‘complexes’ which have corrupted him, their externalization excruciating him, and his agonized reluctance to their elimination plunging him into such ordeals that he seems (both to himself and to others) to have turned from a noble and upright man into an unutterable scoundrel.” These are the experiences and events that occur to every aspirant when initiation forces the realization upon him that “all is sorrow.” In fact, it is my belief that the criterion or hallmark of successful initiation is the occurrence of these or similar experiences. The whole universe, under the stimulation of the magical elements and inward analysis, seems to tumble like a pack of cards crazily about one’s feet. This is the *solve* half of the alchemical *solve et coagula* formula.

Analysis must precede synthesis. Corruption is the primitive base from which the pure gold of the spirit is drawn. Moreover the alchemical treatises are eloquent in their description of the poisonous nature of this condition, which, though extremely unpleasant, is a highly necessary one, and success in its production is at least one symptom of good working. It is held that the highest results may not be obtained until this particular type of change has occurred. So far as the nature of the environment and the creative power of the personal self permits, the task implied by the *coagula* formula is to assemble them and remould them nearer to the heart's desire. And here again, the alchemists are adamant in their insistence upon the aphorism that "Nature unaided fails." For the alchemist, so the tradition asserts, commences his work where nature has left off. And were this solve phenomenon to occur spontaneously in the course of nature, the result and the outcome—the coagulation of previously dissolved elements—would not be very dissimilar to that which previously existed. But with the technique of initiation, the chaos is lifted up and fermented so to speak, that from it, with the aid of the invoked white light of the divine spirit, a higher species of being, illumined and enlightened, may develop.

In two altar diagrams—one called the Garden of Eden, shown in the Practicus grade, and the other called The Fall shown in the Philosophus grade—all these ideas are expanded and synthesized. They should be carefully studied and receive long meditation, for in them are many clues to the spiritual and psychological problems which beset the traveler on the Path, and they resume the entire philosophy of magic. Many hints, moreover, which may be found useful as assisting meditation are contained in *The 'Curse' from a Philosophical Point of View* in the second volume of Blavatsky's *Secret Doctrine* in connection with the Prometheus myth and the awakening of Manas, mind.

Since both of these diagrams may be found reproduced in the color insert (see color insert page 1 and 2) very little by way of prolonged explanation

need here be said. The first depicts a personified representation of the three fundamental principles in man. Each of these is apparently separate, functioning independently on its own plane without cooperation with, because apparently unaware of, either the higher or the lower. Principally, it represents man in the now departed morning of the race, in the primal rounds of evolutionary effort when self-consciousness had not yet been won by self-induced and self-devised efforts, and when peace and harmony prevailed both within and without by right of heritage rather than through personal labor. The diagram appears in the water grade of Practicus, since water is a fitting representation of this placid peace. At the summit of the diagram stands the Apocalyptic woman clothed with the sun of glory, crowned with the twelve stars, and the moon lying at her feet. Her symbolism pertains to the supernal essence of mind, representing thus the type and symbol of the glittering Augoeides, the neschamah.

Speaking of an analogous psychological conception in his commentary to *The Secret of the Golden Flower*, Dr. C.G. Jung remarks that this figure represents “a line or principle of life that strives after superhuman, shining heights.” At the base of the tree stands Eve, the nephesch or unconscious who, in opposition to this divine genius, stands for the dark, “earthborn, feminine principle with its emotionality and instinctiveness reaching far back into the depths of time, and into the roots of physiological continuity.” Between the two stands Adam, supported by the fundamental strength of Eve, the ruach or ego not yet awakened to a realization of its innate power and possibility. From the larger point of view, he represents the race as a whole and “is the personified symbol of the collective Logos, the ‘Host,’ and of the Lords of Wisdom or the Heavenly Man, who incarnated in humanity.” Otherwise he represents the individual candidate on the Path, prior to the awakening of the “sleeping dogs” within his being, to use Blavatsky’s apt expression.

Beneath these three figures sleeps a coiled dragon, silent, unawakened. None, it would seem, is aware of that latent power, titanic and Promethean, coiled beneath—the active magical power centered in man, his libido, neutral, of vast potentialities but neither good nor evil in itself.

Very similar in some respects is the diagram revealed in the Philosophus grade. As the divine peace of the Garden of Eden was manifested during the water grade, so in this grade of Philosophus, the power of fire is shown to have called forth catastrophe. Formerly coiled beneath the tree, the hydra-headed dragon in this diagram has usurped its proper place. Its several horned heads wind their way up into the very structure of the Tree of Life, even unto Daath at the foot of the supernals. Lured downwards by the tree of knowledge—and remembering in what sense the Bible speaks of the verb “to know,” we gather that the root of the trouble was an imperfect apprehension of creative power—towards the “darkly splendid world wherein continually lieth a faithless depth,” Eve, the lower self, ceases to give support to Adam. She has yielded to the awful fascination of the awakening psyche. Far easier is it to fall than to climb to the distant heights. Yet only from one viewpoint is the Fall catastrophic. The awareness of the rise of the dragon endows man also with consciousness of power—and power is life and progress. The dragon stands as the symbol of the great enemy to be overcome, and, as the task of equilibration proceeds, the great prize awaiting success.

The Fall as a state of consciousness is analogous to that condition described by various mystics as the Dark Night of the Soul. It is accompanied by a sense of intolerable dryness, a dreaded awareness of the fact that all the powers of the soul seem dead, and the mind’s vision closed in dumb protest, as it were, against the harsh discipline of the work itself. A thousand and one seductions will tend to lure the candidate from the contemplation of the magical goal, and there will be presented to him a thousand and one means of breaking in spirit his vow to “persevere in the divine science” without breaking it in letter. And it will appear that the mind itself will run riot and

become unstable, warning the candidate that it were better for him to enjoy a lull in his magical operations. This state is allegorically referred to by the alchemists in their descriptions of the poisonous dragon that follows upon the corruption of their First Matter. Vaughan calls it “a horrible devouring Dragon—creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon earth such a violent, transcendent poison.” But as the mystics teach, if this condition be patiently endured, it passes, a higher spiritual consciousness gradually dawning in the heart and mind. So also in the alchemical writings, we find that Vaughan observes: “As thou hast begun so proceed, and this Dragon will turn to a Swan, but more white than the hovering virgin snow when it is not yet sullied with the earth.”

The Qabalistic Sephirah of Daath is the conjunction of Chokmah and Binah on the Tree of Life, the child of Wisdom and Understanding—knowledge. It refers to the symbolic sphere formed within or above the ruach by means of experience obtained, and this assimilated becomes transmuted into intuition and faculty of mind. But fundamentally it is the ascent of the dragon or, if you wish, an upwelling of the Unconscious archetypes—a highly dangerous and unbalancing ascent, until they are assimilated to consciousness—which first renders Daath a possibility. It is the Fall that is responsible for the acquisition of self-knowledge. “Thus it stands proven,” claims Blavatsky, “that Satan, or the red Fiery Dragon, the ‘Lord of Phosphorus’ and Lucifer, or ‘Light-bearer,’ is in us; it is our Mind—our tempter and Redeemer, our intelligent liberator and saviour from pure animalism.”

In the evolutionary scheme, the Fall occurs through a higher type of intelligence coming into close contact with nascent humanity, thus stimulating the psyche of the race—or so the magical tradition has it. The recapitulation of this process within the individual sphere of consciousness proceeds through the technique of initiation whereby the Red Dragon is stirred into activity through contact with the fructifying powers of the

elements, invoked through the skill and power of a trained initiator. The use of the divine prerogative, brought about by the magic of everyday experience, the awakening of Daath, brings disaster at first because the awakened psyche is imperfectly understood and so abused for personal ends. But that very disaster and that abuse confers the consciousness of self, and is instrumental, at least in part, in breaking up the primitive *participation mystique*. Consequently, the realization of sorrow as it impinges on the ego, or at least the sense of personal mental and emotional discomfort, and an understanding of its causes, invariably constitute the first impetus to perform the Great Work, even as it comprises the motive first to seek the services and aid of the analytical psychologist. This impetus and this self-consciousness are the prime implications of Daath. Its signification is a higher type of consciousness, the beginning of a spiritual rebirth. It acts as a self-evolved link between the higher Genius, on the one hand, at peace in its supernal abode, and, on the other hand, the human soul bound by its Fall to the world of illusion and sense and matter. Not until that self-consciousness and acquired knowledge are turned to noble and altruistic ends, so long will sorrow and suffering be the inevitable result. Continually will the Red Dragon, the inverted power of the eros, ravish the little kingdom of self until such time as we open ourselves to the deepest levels of our unconsciousness, reconciling and uniting them with our conscious outlook, thus conquering the foe by driving it back to its proper realm. In such a way may we use, but neither ignore nor repress, the experience of life and its fruit to transcend our own personal limitations and attain to a participation mystique on a higher and self-conscious level.

Let me quote a few especially appropriate lines from Jung in connection with this Fall, when the fundamental basis of the ruach has been attracted to the kingdom of shells and when Malkuth has been disassociated from the other Sephiroth: "Consciousness thus torn from its roots and no longer able to appeal to the authority of the primordial images, possesses a Promethean

freedom, it is true, but it also partakes of the nature of a godless hybris. It soars above the earth, even above mankind, but the danger of capsizing is there, not for every individual to be sure, but collectively for the weak members of such a society, who again Promethean-like, are bound by the unconscious to the Caucasus.”

For the adept to be cut off from his roots, from contact with the vitalizing and necessary basis of his Unconsciousness, will never do. He must unite and integrate the various levels of his entire Tree. His task must be to train and develop the titanic forces of his own underworld, so that they become as a powerful but docile beast whereon he may ride.

The Adeptus Minor grade continues the theme of these two diagrams. Escorted into the Vault, the aspirant is shown the lid of the tomb of Osiris, the Pastos, wherein is buried our father, Christian Rosenkreutz, and on that lid is a painting that brings fulfillment, as it were, to the narrative of the preceding diagrams. It is divided into two sections. The lower half of the painting depicts a figure of Adam, similar to his presentation in the Practicus grade diagram, though here the heads of the dragon are falling back from the Tree, showing the Justified One, the illuminated adept, by his immolation and self-sacrifice rescuing the fallen kingdom of his natural self from the clutches of an outraged eros. But above this, as though to show the true nature behind the deceptive appearance of things is illustrated a noble figure of majesty and divinity described in the ritual in these words. “And being turned I saw seven golden light-bearers, and in the midst of the light-bearers, one like unto the Ben Adam, clothed with a garment down to the feet, and girt with a golden girdle. His head and his hair were white as snow, and his eyes as flaming fire; his feet like unto fine brass as if they burned in a furnace. And his voice as the sound of many waters. And he had in his right hand seven stars and out of his mouth went the sword of flame, and his countenance was as the sun in his strength.”

It is to effect this redemption of the personality, to regenerate the power of the dragon, and attempt to bring the individual to some realization of his potential godhead, that is the object of the Adeptus Minor ceremony.

It is for this reason that I hold that the Golden Dawn magic, the technique of initiation, is of supreme and inestimable importance to mankind at large. In it the work of academic psychology may find a logical conclusion and fruition, so that it may develop further its own particular contribution to modern life and culture. For this psycho-magical technique of ceremonial initiation indicates the psychological solution of the anima problem. "Arise! Shine! For thy light is come!"

Between the grade of Philosophus and the Portal, an interval of seven months was prescribed, the regimen of the planets. During that period, devised to assist the gradual fructification of the seeds planted within, a review was advised of all the preceding studies. Such a review certainly was imperative. As one of the Chiefs of the Order expressed it: "Remember that there is hardly a circumstance in the rituals even of the First Order which has not its special meaning and application, and which does not conceal a potent magical formula. These ceremonies have brought thee into contact with certain forces which thou hast now to learn to awaken in thyself, and to this end, read, study, and re-read that which thou hast already received. Be not sure even after the lapse of much time that thou hast fully discovered all that is to be learned from these. And to be of use unto thee, this must be the work of thine own inner self, thine own and not the work of another for thee so that thou mayest gradually attain to the knowledge of the Divine Ones."

The grade of the Portal, which conferred upon the candidate the title of Lord of the Paths of the Portal of the Vault of the Adepts, is not referred to a Sephirah as such. It may, however, be considered as an outer court to Tiphareth, exactly as the Adeptus Minor ceremony may be considered Tiphareth within. Its technical attribution is the element of Akasa, spirit or ether, that is magically invoked by the usual procedure of invoking

pentagrams and the vibration of divine names following upon the conjuration of the powers of the four subsidiary elements. To this grade, there is attached no elemental prayer as in the former grades, but there is one remarkable invocation employed which bears quoting here. In full temple, the English version is not used, but it is vibrated in the original Enochian or angelic tongue—a language which is at once sonorous, vibrant, and dramatically impressive. The following is the full version of which an abridged one was normally used in the temple: “I reign over you (here the Order version names the three Archangels of the element), saith the God of Justice, in power exalted above the firmament of wrath. In whose hands the sun is as a sword and the moon as a through-thrusting fire. Who measureth your garments in the midst of my vestures and trussed you together as the palms of my hands. Whose seat I garnished with the fire of gathering. Who beautified your garments with admiration. To whom I made a law to govern the holy ones, and delivered you a rod with the ark of knowledge. Moreover, ye lifted up your voices and swore obedience and faith to him that liveth and triumpheth. Whose beginning is not nor end cannot be. Who shineth as a flame in the midst of your palaces and reigneth amongst you as the balance of righteousness and truth. Move therefore and show yourselves. Open the mysteries of your creation. Be friendly unto me, for I am the servant of the same your God, a true worshiper of the Highest.”

This grade, referred to the veil Paroketh, which separates the First and Second Orders, is intermediate between the purely elemental grades and the spiritual grade of Adeptus Minor. A crown to the four lower elements, this rite formulates above earth, air, water, and fire, the uppermost point of the pentagram, revealing the administration of the light over and through the kingdom of the natural world. It concerns itself with the recapitulation of the former grades, coordinating and equilibrating the elemental self which, symbolically sacrificed upon the mystical altar, is offered to the service of the higher genius. In that grade, too, aspiration to the divine is strongly stressed

as the faculty by which the veil of the inner sanctuary may be rent. It is the way to realization. The five Paths leading from the grades of the First to the Second Orders are symbolically traversed, and their symbols impressed within the sphere of sensation.

A gestation period of at least nine months had to elapse prior to initiation to the grade of Adeptus Minor, and since there can be no misunderstanding the purpose and nature of this beautiful ceremony it requires the minimum of comment from my pen. It explains itself completely in one of the speeches: "Buried with that light in a mystical death, rising again in a mystical resurrection, cleansed and purified through him our Master, O brother of the cross and the rose. Like him, O adepts of all ages, have ye toiled. Like him have ye suffered tribulation. Poverty, torture, and death have ye passed through; they have been but the purification of the gold. In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the wise."

The form of this ritual is beautiful in its simplicity and warrants a brief description. First of all, the candidate is led in, arrayed with insignia and badges and calling himself by his various titles and mottoes. But he is warned that not in any vainglorious spirit are the mysteries to be approached, but in simplicity alone. This is the signal for him to be divested of all his ornaments and insignia, and by the temple entrance, just prior to being bound upon a large upstanding cross of wood, he stands alone, clad in a simple unornamented black gown. The reader is earnestly recommended to study this ritual again and again, until almost it becomes a part of his very life, incorporated into the fabric of his being, for herein are highly important and significant formulae of mystical aspiration and of practical magic. In it is exemplified the technical "Dying God" formula about which in *The Golden Bough* Frazer has written so eloquently. Examples of this are to be found in every mythology and every mystical religion that our world has ever known. But I doubt that it has ever attained to a more clarified and definite expression

than in this ceremony of the Adeptus Minor grade. For we are clearly taught by precept and by example that we are, in essence, gods of great power and spirituality who died to the land of our birth in the Garden of Hesperides, and mystically dying descended into hell. And moreover the ritual demonstrates that like Osiris, Christ, and Mithra, and many another type of god-man, we too may rise from the tomb and become aware of our true divine natures. The principal clause of the lengthy obligation assumed while bound to the cross, indicating the trend of its teaching, and the import of its objective, is: "I further solemnly promise and swear that, with the divine permission, I will from this day forward apply myself unto the Great Work, which is so to purify and exalt my spiritual nature that with divine aid I may at length attain to be more than human and thus gradually raise and unite myself to my higher and divine genius; and that in this event, I will not abuse the great power entrusted to me."

The preface to the assumption of the obligation is under these circumstances a tremendously impressive occurrence, and few could fail to be even faintly moved by it. It consists of an invocation of an Angelic power: "In the divine name I.A.O., I invoke thee thou great avenging angel HUA, that thou mayest invisibly place thy hand upon the head of this aspirant in attestation of his obligation ..."

It is not difficult to realize that this is a critical and important phase of the ceremony. During this obligation, because of the symbolism attached to it and because of the active aspiration that is induced at this juncture, illumination may quite easily occur. In one of the documents describing certain effects ensuing from this initiation, one of the Chiefs has written, that the object of the ceremony conceived as a whole "is especially intended to effect the change of the consciousness into the neschamah, and there are three places where this can take place. The first is when the aspirant is on the cross, because he is so exactly fulfilling the symbol of the abnegation of the lower self and the union with the higher."

The obligation assumed, the candidate is now removed from the cross, and the officers then narrate to him the principal facts in the history of the founder of the Order—Christian Rosenkreutz. On a previous page was given a summary of these historical facts. When the history lecture mentions the discovery of the vault wherein the tomb and body of the illustrious Father were discovered, one of the initiating adepts draws aside a curtain, admitting the candidate to a chamber erected in the midst of the temple similar to that described in the lecture. A few words roughly describing it may not be considered amiss. As a climax to the very simple temple furniture of the Outer grades, it comes as a psychological spasm and as a highly significant symbol. The vault itself is a small seven-sided chamber, each side representing one of the seven planets, with their host of magical correspondences. The medieval Rosicrucian manifesto the *Fama Fraternitatis*, translated in Arthur Edward Waite's *Real History of the Rosicrucians*, describes it at great length, though I shall here quote but briefly: "We opened the door, and there appeared to our sight a vault of seven sides and seven corners, every side five foot broad and the height of eight foot. Although the sun never shined in this vault, nevertheless it was enlightened with another sun, which had learned this from the sun, and was situated in the upper part of the centre of the ceiling. In the midst, instead of a tombstone, was a round altar ... Now, as we had not yet seen the dead body of our careful and wise Father, we therefore removed the altar aside; then we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed. ..."

Around this fundamental symbolism, the Golden Dawn adepts, displaying a genius of extraordinary insight and synthesis, had built a most awe-inspiring superstructure. The usual Order symbolism of the light was represented by a white triangle centered by the rose—this placed upon the ceiling. The floor design was so painted as to represent the Red Dragon and the forces of the primitive archetypes upon which the candidate trod as emblematic of his

conquest. Placed in the centre of the Vault was the Pastos of Rosenkreutz—though the Pastos is also referred to as the tomb of Osiris the Justified One. Both of these beings may be considered as the type and symbol of the higher and divine genius. Immediately above this coffin rested the circular altar mentioned in the *Fama*. It bore paintings of the Kerubic emblems, and upon these were placed the four elemental weapons and a cross, the symbol of resurrection. At one point in the ceremony, the acting Hierophant, or Chief Adept as he is now called, is interred in the Pastos as though to represent the aspirant's higher self which is hidden and confined within the personality, itself wandering blindly, lost in the dark wilderness. The whole concatenation of symbols is an elaborate and dramatic portrayal of the central theme of the Great Work. In a word, it depicts the spiritual rebirth or redemption of the candidate, his resurrection from the dark tomb of mortality through the power of the Holy Spirit.

In the symbol of the Vault, the psychologist no doubt will see a highly interesting and complex array of mother symbols, traces of which, used in very much the same way, may be found in the literary fragments we inherit from the mystery cults of antiquity. It would be possible, and quite legitimate, so to interpret the Vault. For even the Order interpretation refers the Vault in its entirety to the Isis of nature, the great and powerful mother of mankind and all that is. And an analysis of the separate parts of the Vault—the Venus door, the Pastos, the two pillars—would subscribe to that view. For regeneration and the second birth have always as creative psychological states been associated with the mother. And it may be recalled that the *neschamah* or that principle in man that constantly strives for the superhuman shining heights, is always portrayed as a feminine principle, passive, intuitive, and alluring. Whilst the universal counterpart of this human principle, represented on the Tree of Life by the supernals, is always described by the medieval alchemists as a virginal figure, from whose life

and substance all things have issued, and through whose agency man is brought to the second birth.

The reader is earnestly recommended to study this ritual again and again until almost it becomes a part of his very life, incorporated into the very fabric of his being. Very little aesthetic appreciation will be required to realize that in this and the other rituals are passages of divine beauty and high eloquence. And the least learned will find ideas of especial appeal to him, as the scholar and the profound mystic will perceive great depth and erudition in what may appear on the surface as simple statement. Properly performed, with initiated technique and insight, these rituals are stately ceremonies of great inspiration and enlightenment.

The apparent complexity of the above delineated scheme may be thought by some individuals to be entirely too complicated for modern man and not sufficiently simple in nature. While one can deeply sympathize with the ideas of the extreme simplicity cult in mysticism, nevertheless it is evident that the complex and arduous nature of the routine is no fault of magic. Man himself is responsible for this awkward situation. To be purified was considered by the alchemists and the theurgists of a bygone day as not nearly enough. That purification and consecration was required to be repeated and repeated, again and again. Because of countless centuries of evolution and material development—sometimes in quite false directions—man has spiritually repressed himself, and thus gradually forgotten his true divine nature. Meanwhile, as a sort of compensation for this loss, he has developed a complexity of physical and psychic constitution for dealing adequately with the physical world. Hence, methods of spiritual development refusing to admit the reality of that many-principled organization may not be recognized as valid, for the sole reason that man is not a simple being. Fundamentally and at root he may be simple, but in actuality he is not. Having strayed from his roots, and lost his spiritual birthright in a jungle of delusion, it is not

always easy to rediscover those roots or to find the way out from the gates of the land of night.

In contradistinction to the above-mentioned type of amorphous mystical doctrine, magic *does* recognize the many-faceted nature of man. If that intricate structure so painfully constructed be considered an evil, as some seem to think, it is a necessary evil. It is one to be faced and used. Therefore magic connives by its technique to use, develop, and improve each of these several principles to its highest degree of perfection. “Thou must prepare thyself,” counsels Vaughan, “till thou art conformable to Him whom thou wouldst entertain, and that in every respect. Fit thy roof to thy God in what thou canst, and in what thou canst not He will help thee. When thou hast thus set thy house in order, do not think thy Guest will come without invitation. Thou must tire Him out with pious importunities.

Perpetual knockings at His door,
Tears sullyng his transparent rooms,
Sighs upon sighs; weep more and more—
He comes.

This is the way thou must walk in, which if thou dost thou shall perceive a sudden illustration, and there shall then abide in thee fire with light, wind with fire, power with wind, knowledge with power, and with knowledge an integrity of sober mind!”

Not enough is it to be illuminated. The problem is not quite as simple as that. It is in vain that the wine of the gods is poured into broken bottles. Each part of the soul, each elemental aspect of the entire man must be strengthened and transmuted and brought into equilibrium and harmony with the others. Integration must be the rule of the initiate, not pathology. In such a vehicle made consecrate and truly holy by this equilibration, the higher genius may

find a worthy and fit dwelling. This and this alone, may ever constitute the true nature of initiation.

With each of the grades just described, a certain amount of personal work was provided, principally of a theoretical kind. The basic ideas of the Qabalah were imparted by means of so-called knowledge lectures, together with certain important symbols, and significant names in Hebrew were required to be memorized. The lamens—insignia worn over the heart—of the various officers were referred in diverse ways to the Tree of Life, thus explaining after a fashion the function of that particular office in the temple of initiation. Each path traversed, and every grade entered, had a so-called admission badge. This usually consisted of one of the many forms of the cross, and of symbols of the type of the swastika, truncated pyramid, and so forth. To these astrological and elemental attributions were referred. Most of these symbols possess great value, and since they repeatedly recur under different guises through the stages of personal magical work undertaken after the Adeptus Minor grade, they should receive the benefit of prolonged brooding and meditation.

Three of the most important items of personal study to be accomplished while in the First or Outer Order, apart from the memorization of the rudiments of the Qabalah, were: (a) the practice of the Pentagram ritual with the Qabalistic cross, (b) tattwa vision, and (c) divination by geomancy and the simple tarot method described by Waite in his *Key to the Tarot*.

The Pentagram Ritual was taught to the Neophyte immediately after his initiation in order that he might “form some idea of how to attract and come into communication with spiritual and invisible things.” Just as the Neophyte ceremony of admission contains the essential symbolism of the Great Work, shadowing forth symbolically the commencement of certain formulae of the Magic of Light, so potential within the Pentagram Ritual and the Qabalistic cross are the epitomes of the whole of that work. In all magical procedure it is

fundamental, for it is a gesture of upraising the human consciousness to its own root of perfection and enlightenment by which the sphere of sensation and every act performed under its surveillance are sanctified. Thus it should precede every phase of magical work, elementary as well as advanced. The written rubric has previously appeared in my *Tree of Life*, and I may now add a word or two concerning the further directions that are orally imparted to the candidate after his admission.

The prime factor towards success in that exercise is to imagine that the astral form is capable of expansion, that it grows tall and high, until at length it has the semblance of a vast angelic figure, whose head towers amongst the distant stars of heaven. When this imaginative expansion of consciousness produces the sense that the height is enormous, with Earth as a tiny globe revolving beneath the feet, then above the head should be perceived or formulated a descending ray of brilliant light. As the candidate marks the head and then the breast, so should this brilliance descend, even down to his feet, a descending shaft of a gigantic cross of light. The act of marking the shoulders right and left whilst vibrating the Sephirotic names, traces the horizontal shaft of the cross, equilibrating the light within the sphere of sensation. Since it has been argued above that the Great Work consists in the search for the light, this ritual truly and completely performed leads to the accomplishment of that Work and the personal discovery of the light. The pentagrams trace a cleansing and protecting circle of force invoked by the four names of four letters each about the limits of the personal sphere, and the archangels are called, by vibration, to act as great stabilizing influences.

The study of the different types of divination may seem difficult to understand in an Order that purported to teach methods of spiritual development. Many will no doubt be rather perplexed by this. Divination usually is said to refer exclusively to the low occult arts, to fortunetelling, and to the prognostication of the future. Actually, however, so far as the Order is concerned, the principal object for these practical methods is that they

stimulate, as few exercises can, the faculties of clairvoyance, imagination, and intuition. Though certain readings or interpretations to the geomantic and tarot symbols may be found in the appropriate textbooks, these rule of thumb methods do not conduce to the production of an accurate delineation of the spiritual causes behind material events. These interpretations are usual to the beginner in the art, for he requires a foundation of the principal definitions employed upon which his own meditations can build. These textual delineations in actual practice serve only as a base for the working of the inner faculties, provides for them a thrust-block as it were from which they may “kick off.” In short, the effort to divine by these methods calls into operation the intuitive and imaginative faculties to a very large extent. Everyone without exception has this faculty of divining in some degree, varying only in his ability to make it manifest. In most people it is wholly dormant.

Again, while divination as an artificial process may be wholly unnecessary and a hindrance to the refined perceptions of a fully developed adept, who requires no such convention to ascertain whence a thing comes and whither it is going, yet these aids and stimuli have their proper place for the Neophyte. For those in training, they are not only legitimate but useful and necessary. It may be interesting for the reader to attempt to acquire intuitive knowledge on any matter without the divinatory aids first, and it will be seen how extremely difficult it is to get started, to pick upon any one fact or incident which shall act as a prompt or a starter of the interior mechanism. Having failed in this way, let him see how much further he really may go by the judicious and sensible use of one of the Order methods. There is no doubt that the opening of the mind to an intuitive perception is considerably aided by these methods. And this is particularly true with regard to the rather lengthy tarot method, which was given to the initiate while engaged in the fulfillment of his Adeptus Minor curriculum. Like all magical techniques, divination is open to abuse. The fact, however, that abuse is possible does not, as again and again

must be reiterated, fully condemn the abused technique. The application of common sense to the magical art is as necessary as it is to all else.

There was a movement on foot in one of the temples a little while ago to eliminate the study and practice of geomancy from the scheme of training of the Outer Order. The prevailing tendency is so to simplify the road to adeptship as to reduce the practical requisites to an absolute minimum by eliminating every phase of the work which does not come “naturally,” and whose study might involve hard work. Most of the newly admitted candidates to this temple within the past five years or more are utterly without any practical acquaintance with this technique.

Originally, astrology was taught as part of the regular routine. All instruction on this subject seems now to have been thoroughly extirpated from the Order papers. Perhaps in this particular instance the omission is just as well. For recent years have seen a great deal of meticulous attention paid to this study by sincere and honest researchers, and there have been published many first-rate books explaining its intricacies. All that the Order demands of the Adeptus Minor is that he should be able to draw up a map showing the position of planets and signs, preparatory to certain operations requiring the invocation of zodiacal forces.

Tattwa vision requires but little mention in this place, for full instructions in this technical method of acquiring clairvoyance may be seen in a later volume. They are compiled from a number of documents and verbal instructions obtaining within the Order. Since these oral “tit-bits” and papers were very scattered, it has been found necessary to reorganize the whole matter. In that restatement, however, I have exercised no originality nor uttered personal viewpoints on any phase of the technique, confining my labor solely to rewriting the material in my possession. It may be interesting for the psychological critic to reflect upon the fact that it was this technique to which most members of the Order devoted the greatest attention—the only technique in which, more than any other single branch of the work, there is

greater opportunity for deception and self-deception. While in many ways the Order technique may appear different from the vision method described in my *Tree of Life*, both are essentially the same. For they teach the necessity of an imaginative formation of an intellectual or astral form, the Body of Light, for the purpose of exploring the different regions of the Tree of Life or the several strata of one's own psychic makeup. The simpler aspects of this investigation are taught just after the grade of Philosophus, though naturally the full possibilities of this method and the complete details on the technical side do not reveal themselves until the teaching of the Second Order has been received.

In addition to these technical methods, there were meditations on the symbols and ideas of the whole system, and it was quite frequently suggested that the student go through the ceremonies, after having taken the grades, and build them up in his imagination so that he relives them as vividly as when he was in the temple. The practical exercise that accompanied the Portal grade was one in which the aspirant built up, again in the imagination, a symbolic form of the Qabalistic Tree of Life, paying at first particular attention to the formulation of the Middle Pillar in the sphere of sensation or aura. This latter was conceived to be an ovoid shape of subtle matter, and the imaginative formulation of the various Sephiroth therein whilst vibrating the appropriate divine names went far towards opening, in a safe and balanced way, the psycho-spiritual centers of which the Sephiroth were but symbols. This technique, with the so-called Vibratory Formula of the Middle Pillar that is a development therefrom, I consider to be one of the most important practical systems employed in the Order. Though the documents describe it in a very rudimentary and sketchy fashion, nevertheless it is capable of expansion in several quite astonishing directions. I have discussed and expanded this technique at considerable length in my book *The Art of True Healing*.

So far, I have confined myself to a bird's-eye view of the routine as established in the First or Outer Order of the Golden Dawn. The graduated

training of the entire Outer was intended as a preparation for the practical work to be performed in the Inner or Second Order of the Roseae Rubeae et Aureae Crucis. The assignation of personal magical work seems deliberately to have been postponed until after the Vault reception. It was held that the ceremony formulated a link between the aspirant and his Augoeides, that connection serving therefore as a guide and a powerful protection, which is clearly required in the works of ceremonial magic. Since at the commencement of each serious operation the initiate must needs exalt himself towards his higher and divine genius that through him may flow the divine power which alone is capable of producing a pure magical work, the initial forging of that link is a matter of supreme importance.

Let me now detail the curriculum of work prescribed in the Second Order. The training of the Adeptus Minor consisted of eight separate items, and I quote the following from a syllabus “A—General Orders,” now in circulation.

“*Part One. A. Preliminary.* Receive and copy: Notes on the Obligation. The Ritual of the 5th = 6th Grade. The manuscript, “Sigils from the Rose.” The Minutum Mundum. Having made your copies of these and returned the originals you should study them in order to prepare to sit for the written examination. You must also arrange with the adept in whose charge you are, about your examination in the temple on the practical work.

“*Part Two.* Receive the Rituals of the Pentagram and Hexagram. Copy and learn them. You can now sit for the written examination in these subjects and complete ‘A’ by arranging to be tested in your practical knowledge in the temple.

“*Part One. B. Implements.* Receive the Rituals of the Lotus Wand, Rose Cross, Sword, and the Elemental Weapons. Copy and return them. There is a written examination on the above subjects—that is on the construction, symbolism, and use of these objects, and the general nature of a consecration

ceremony and the forming of invocations. This can be taken before the practical work of making is begun or at any stage during it.

“Part Two. This consists in the making of the implements that must be passed as suitable before the consecration is arranged for, in the presence of a Chief or other qualified adept. The making and consecration are done in the order given above unless it is preferred to do all the practical work first, and make arrangements for consecration as convenient.

“Part One. G. Neophyte Formulae. Receive and copy Z. 1 on the symbols and formulae of the Neophyte Ritual. Z. 3, the symbolism of the Neophyte in this Ceremony. Copy the godform designs of the Neophyte Ritual. The written examination on the Z. manuscripts may now be taken.

“Part Two. To describe to the Chief or other suitable adept in the temple the arrangement of the astral temple and the relative position of the forms in it. To build up any godform required, using the correct Coptic name.”

The above three sections, A. B. G., completed the course prescribed for the Zelator Adeptus Minor, the first sub-grade. The passing of these examinations conferred the qualification for holding the office of Hierophant, that is the initiator, in the Outer Order of the G.D.

“Part One. C. Psychic. This consists in a written examination in the tattwa system. Its method of use, and an account of any one vision you have had from any card.

“Part Two. This consists in making a set of tattwa cards, if you have not already done so, and sending them to be passed by the Chief or other adept appointed. To take the examiner on a tattwic journey, instructing him as if he were a student and vibrating the proper names for a selected symbol.

“Part One. D. Divination. Receive and study the tarot system, making notes of the principal attributions of the inner method.

“Part Two. Practical. On a selected question, either your own, or the examiner’s, to work out a divination first by geomancy, then by horary

astrology, then by the complete inner tarot system, and send in a correlated account of the result.

“*Part One. F. Angelic Tablets.* Receive and make copies of the Enochian tablets, the Ritual of the Concourse of the Forces, and the Ritual of the making of the Pyramid, sphinx, and godform for any square. A written examination on these subjects may now be taken.

“*Part Two.* To make and colour a pyramid for a selected square, and to make the godform and sphinx suitable to it, and to have this passed by an adept. To prepare a ritual for practical use with this square, and in the presence of a Chief or other adept appointed, to build it up astrally and describe the vision produced. To study and play Enochian chess, and to make one of the chessboards and a set of chessmen.

“*Part One. E. Talismans.* Receive a manuscript on the making and consecrating of talismans. Gather names, sigils, etc., for a talisman for a special purpose. Make a design for both sides of it and send it in for a Chief to pass. Make up a special ritual for consecrating to the purpose you have in mind and arrange a time with the Chief for the ceremony of consecration.

“*H. Consecration and Evocation.* Subject: A ceremony on the formulae of Ritual Z. 2. Must be prepared before examiner and must meet with his approval as to method, execution, and effect.”

In the early temples there was also issued a catalogue of manuscripts, enumerating in alphabetical order the documents circulated amongst the Zelatores Adepti Minores.

- A. General Orders. The Curriculum of Work prescribed.
- B. The Lesser and Supreme Rituals of the Pentagram.
- C. The Rituals of the Hexagram.
- D. Description of Lotus Wand and Ritual of Consecration.
- E. Description of Rose Cross and the Ritual of Consecration.
- F. Sigils from the Rose.
- G. Sword and Four Implements, with Consecration Ritual.

- H. Clavicula Tabularum Enochi.
- J. Notes on the Obligation of the Adeptus Minor.
- K. Consecration Ceremony of the Vault.
- L. History Lecture.
- M. Hermes Vision, and Lineal Figures of the Sephiroth.
- N. O. P. Q. R. Complete Treatise on the Tarot, with Star Maps.
- S. The Attributions of the Enochian Tablets.
- T. The Book of The Angelical Keys or Calls.
- U. Lecture on Man, the Microcosm.
- W. Hodos Chamelionis, the Minutum Mundum.
- X. The Egyptian Godforms as applied to the Enochian Squares.
- Y. Enochian Chess.
- Z. Symbolism of the Temple, Candidate, and Ritual of the Neophyte grade.

All the documents from A to Z listed above will be found reproduced in these volumes, though I have not retained that particular order. The sole omissions are the documents lettered H., J., L., and part of M.

“J.” consists simply of an elaborated commentary upon the Adeptus Minor obligation, written in a florid ponderous style reminiscent of Eliphas Levi-cum-Arthur Edward Waite.

“H.,” *Clavicula Tabularum Enochi*, is a more or less lengthy manuscript, turgid and archaic, for the most part repeating, though not as clearly, the contents of “S, The Book of the Concourse of the Forces.” Incidentally, this document is practically a verbatim duplicate of part of a lengthy manuscript to be found in the Manuscript Library of the British Museum, Sloane 307. A good deal of the advice given is typically medieval, and definitely unsound from a spiritual viewpoint, and is certainly not in accord with the general lofty tenor of the remaining Order teaching. It explains how to find precious metals and hidden treasure, and how to drive away the elemental guardians thereof. It is an inferior piece of work—as also is the document “L.,” and so I have decided to omit both.

“M.” has two sections, the Hermes Vision, which I do propose to give, and the Lineal Figures of the Sephiroth. Because of the extreme complexity of the latter, and because it will be impossible to reproduce the several geometrical drawings in colour which accompany that manuscript, the writer has deemed it sufficient to restate it in a general manner as a note to the instruction on telesmatic images.

The whole of the above-described material I have arranged and classified in an entirely different way. The contents of these volumes will be found divided up into so many chapters or separate books, each complete by itself. And the material in each book will be seen to be consistent and appertain to parts of the magical technique that are placed with it. The table of contents describes my method of arrangement.

Clearly from these disclosures there may be drastic results. But the good, I trust, will immeasurably and ultimately outweigh whatever evil may come. That some careless people will hurt themselves and burn their fingers experimenting with matters not wholly understood seems almost inevitable. Theirs, however, will be the fault. For the formulae of magic require intensive study prior to experimental work. And since all the important formulae are given in their entirety, and nothing withheld that is of the least value, there should be no excuse for anybody harming himself. No serious hurt should come to anyone. On the contrary, the gain to those serious students of magic and mysticism who have initiative and yet refuse to involve themselves with corrupt occult orders, and it is to these that I fain would speak, should be immeasurable.

You are being given a complete system of attainment. This you must study and develop at your own leisure, applying it in your own particular way. The system is complete and effectual, as well as noble. The grade rituals as I shall reproduce them have been tampered with, in some cases unintelligently. Their efficacy, however, is not impaired, for the principal portion of those grade rituals, which teaches the art of invocation, is intact. So that the unwise

editing that they have received in the past several years has not actually damaged them—all that has been removed are a few items, more or less important, of Qabalistic knowledge. If the reader feels that these might be value to him, and for the sake of tolerable completeness would like to have them, by studying such Qabalistic texts as the *Zohar* and the *Sepher Yetzirah* (both of which are now in English translation), or some such work as Waite's *Holy Kabbalah*, he will be in possession of the fundamental facts. It is in other parts of the Order work that injudicious tampering has been at work. Most of this is now restored, and I believe that this book is an accurate representation of the whole of the Order work from Neophyte to Theoricus Adeptus Minor.

Some portions of the manuscripts have required editing, principally from the literary point of view. Whole paragraphs have had to be deleted, others shortened, sentences made more clear, the redundant use of many words eliminated, and a general coordination of the manuscripts undertaken. Certain other sections—those dealing at length with talismans, sigils, clairvoyance, geomancy, and the Enochian tablets—have been completely rewritten to render them more coherent. But nothing that is essential or vital to the magical tenor or understanding of any document will be omitted, changed, or altered. This I avow and publicly swear. Where personally I have seen fit to make comment on any matter in order to clarify the issue or to indicate its antecedents, or connections in other parts of the work, that comment or remark is so marked by me with initials.

Let me therefore urge upon the sincere reader whose wish it is to study this magical system, to pay great attention to the scheme of the grade rituals, to obtain a bird's-eye view of the whole, to study every point, its movement and teaching. This should be repeated again and again, until the mind moves easily from one point of the ritual to another. The synthetic outline of those rituals presented in this introduction should be found helpful as assisting in this task. Let him also study the diagrams of the temple layout, and build up

in his imagination a clear and vivid picture of that temple together with the appropriate officers and their movements. Then it will be an easy matter to devise a simple form of self-initiation. It will be simple to adapt the text to solo performance. But a careful scrutiny and examination of the entire system should long precede any effort to do practical work, if serious harm and danger is to be avoided. The language needs first of all to be mastered, and the symbolic ideas of the whole system assimilated and incorporated into the very fiber of one's being. Intellectual acquaintance with every aspect of the subject is just as necessary as personal integrity and selfless devotion to an ideal. Sincerity is indeed the most trustworthy shield and buckler that any student may possess, but if he neglects the intellectual mastery of the subject, he will soon discover where his heel of Achilles is located. But these two combined are the only safeguards, the fundamental requisites to an insight into the significance of magic. Not only are they the only sure foundation, but they conduce to the continual recollection of the goal at the end, which understanding arises through penetrating to the root of the matter, without which the student may stray but too readily from the narrow way stretching before him. No matter how brilliant his intellectual capacity, no matter how ardent his sincerity or potent his dormant magical power, always must he remember that they matter absolutely in no way unless applied to the Great Work—the knowledge and conversation of the higher and divine genius. “Power without wisdom,” said a poet, “is the name of Death.” And as Frater D.D.C.F. so rightly said of one phase of magical work, but which has its application to the whole scheme, “Know thou that this is not to be done lightly for thine amusement or experiment, seeing that the forces of nature were not created to be thy plaything or toy. Unless thou doest thy practical magical works with solemnity, ceremony, and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself.” In deviation from these injunctions lie the only actual dangers in the divine science.

One of the essentials of preliminary work is the committing to memory of the important correspondences and attributions. And I cannot insist too strongly that this is fundamental. The student must make himself familiar first of all with the Hebrew alphabet, and learn how to write the names of the Sephiroth and deity names in that tongue—he will realize their value when he approaches the practical work of invocation. Much time should be spent studying and meditating upon the glyph of the Tree of Life and memorizing all the important attributions—divine names, names of archangels, angels, spheres, and elements. All the symbols referred to the lamens of the officers should be carefully meditated upon, as also the various admission badges, and other symbols given in the knowledge lectures. Above all, a great deal of time and attention should be paid to the Middle Pillar technique and the vibratory formulae of divine names.

The student can easily adapt any fair-sized room to the exigencies of a temple. The writer has worked in one hardly larger than a long cupboard, about ten feet long by six or seven wide. All furniture from the center should be cleared away, leaving a central space in which one may freely move and work. A small table covered with a black cloth will suffice for the altar, and the two pillars may be dispensed with but formulated in the imagination as present. He may find it very useful to paint flashing angelic tablets according to the instructions found elsewhere, as well as the Banners of the East and West, placing these in the appropriate cardinal quarters of his improvised temple. If he is able to obtain small plaster casts of the heads of the Kerubim—the lion, eagle, bull, and man—and place these in the proper stations, they will be found together with the tablets to impart a considerable amount of magical vitality and atmosphere to the temple. What actually they do bestow is rather subtle, and perhaps indefinable. They are not absolute essentials, however, and may be dispensed with. But since magic works by the intervention of symbol and emblem, the surrounding of the student's sphere with the correct forms of magical symbolism, assists in the impressing of

those symbols within the aura or sphere of sensation, the true magical temple. This may be left to the ingenuity and the convenience of the student himself to discover after having made a close examination of the documents involved.

Another matter upon which brief comment must be made concerns the instruments. It would have given me great pleasure to have had illustrations of these reproduced in colour, for only thus can one appreciate their significance and the part they play in ceremonial. But this unfortunately has not been possible. Thus they are given only in black and white, which obviously cannot impart anything but the merest fraction of their actual beauty and suggestiveness. And I impress upon the serious student, even implore him, to betake upon himself the trouble of making these instruments himself. They are very simple to fashion. And the results obtained, to say little of the knowledge acquired or the intuitive processes that somehow are stimulated by that effort, are well worth even a great deal of bother. To adopt temporarily part of the terminology now current among analytical psychologists, and identify the latent spiritual self of man with what is known as the Unconscious, then be it remembered that this vast subterranean stream of vitality and memory and inspiration can only be reached by means of a symbol. For the latter, states Jung, "is the primitive expression of the Unconscious, while on the other hand it is an idea corresponding to the highest intuition produced by consciousness." Thus these weapons and magical instruments are symbolic representations of psychic events, of forces inhering within the potentiality of the inner man. By means of their personal manufacture, magical consecration and continual employment they may be made to affect and stimulate the dormant side of man's nature. It is an interesting fact that in his practice, Jung encouraged his patients to paint symbolic designs that sometimes were comparable to the Eastern mandalas. It seems that the effort to paint these designs had the effect of straightening out stresses and knots in the unconscious, thus accomplishing the therapeutic

object of the analysis. And not only were they thus means of self-expression but these designs produced a counter-effect of fascinating, healing, and stimulating to renewed activity the hitherto unmanifested psyche.

With the exception that the ordinary magical student is not neurotic or psychopathic, the techniques are rather similar. For the magical tradition has always insisted upon the routine to be followed by the aspirant to that art. He was required to fashion the implements himself, and the more laborious he found that task, with the greater difficulties thrown before him, by so much more were those efforts of spiritual value. For not only are these instruments symbols or expressions of inner realities, but what is infinitely more of practical worth, their actual projection in this way from within outwards, the physical fashioning and painting of these instruments, also works an effect. They bring to life the man that was asleep. They react upon their maker. They become powerful magical agents, true talismans of power.

Thus, the lotus wand is declared in the ritual to have the colors of the twelve signs of the zodiac painted on its stem, and it is surmounted by the lotus flower of Isis. It symbolizes the development of creation. The wand has ever been a symbol of the magical will, the power of the spirit in action. And its description in the instruction on the lotus wand is such that it is seen to embrace the whole of nature—the Sephiroth, the spiritual aspects of the elements, and the action of the sun upon all life by a differentiating process. Even as the whole of nature is the embodiment of a dynamic will, the visible form and vehicle of a spiritual consciousness. The lotus flower grows from the darkness and gloom of the secret depths, through the waters, ever striving to open its blossoms on the surface of the waters to the rays of light of the sun. So is the true magical or spiritual will secreted within the hidden depths of the soul of man. Unseen, sometimes unknown and unsuspected, it lies latent through the whole of life. By these rites of magic, its symbols and exercises, we are enabled to assist its growth and development, by piercing through the outer husks of the restricting shell, until it bursts into full bloom

—the flower of the human spirit, the lotus of the higher soul. “Look for the flower to bloom in the silence ... It shall grow, it will shoot up, it will make branches and leaves and form buds while the storm continues, while the battle lasts. It is the flower of the soul that has opened.” Note, moreover, the description of and the comment made by Jung to a symbolic design brought to him by one of his patients, evidently a design like to the lotus wand, for he says: “The plant is frequently a structure in brilliant fiery colors and is shown growing out of a bed of darkness and carrying the blossom of light at the top, a symbol similar to the Christmas tree.” This is highly suggestive, and students both of yoga and magic will find in this curious indications of the universality of cogent symbols. Magical processes and symbols are, in short, receiving confirmation at the hands of experimental psychology. It remains for the reader to benefit thereby.

The Rose Cross is a lamen or badge synthesizing a vast concourse of ideas, representing in a single emblem the Great Work itself—the harmonious reconciliation in one symbol of diverse and apparently contradictory concepts, the reconciliation of divinity and manhood. It is a highly important symbol to be worn over the heart during every important operation. It is a glyph, in one sense, of the higher genius to whose knowledge and conversation the student is eternally aspiring. In the rituals it is described as the key of sigils and rituals.

The sword is a weapon symbolizing the critical dispersive faculty of the mind. It is used where force and strength are required, more particularly for banishing than for invoking—as though conscious intellection were allied to the power of will. When employed in certain magical ceremonies with the point upwards, its nature is transformed into an instrument similar to the wand. The elemental weapons of the wand, cup, dagger, and pentacle are symbolical representations of the forces employed for the manifestation of the inner self, the elements required for the incarnation of the divine. They are attributed to the four letters of Tetragrammaton. All of these are worth

making, and by creating them and continually employing them intelligently in the ways shown by the various rituals, the student will find a new power developing within him, a new center of life building itself up from within.

One last word of caution. Let me warn the student against attempting difficult and complex ceremonies before he has mastered the more simple ones. The syllabus provided on a former page for the use of the Minor Adept grades work rather well. The consecration ceremonies for the magical implements are, of their kind, excellent examples of ceremonial work. Classical in nature, they are simple in structure and operation, and provide a harmonious and easily flowing ritual. A good deal of experience should be obtained with the constant use of these and similar types which the student should himself construct along these lines. A variety of things may occur to his mind for which a variety of operations may be performed. This of course, applies only to that phase of his studies when the preliminary correspondences and attributions have been thoroughly memorized and what is more, understood, and when the meditations have been performed. This likewise is another matter upon which too much emphasis cannot be laid.

Above all, the pentagram and hexagram rituals should be committed to memory so that no effort is required to recall at a moment's notice the points or angles of these figures from which the invocation of a certain force commences. Short ceremonies should be devised having as their object the frequent use of these lineal figures so that they become a part of the very manner in which the mind works during ceremonial. After some time has elapsed, and after considerable experience with the more simple consecration formulae, the student feeling more confident of himself and his ritualistic capacity, let him turn to the complex ceremonies whose formulae are summarized in the manuscripts Z. 2. These require much preparation, intensive study, and a great deal of rehearsal and experience. Moreover, he must not be disappointed if, at first, the results fall short of his anticipations. Persistence is an admirable and necessary virtue, particularly in magic. And

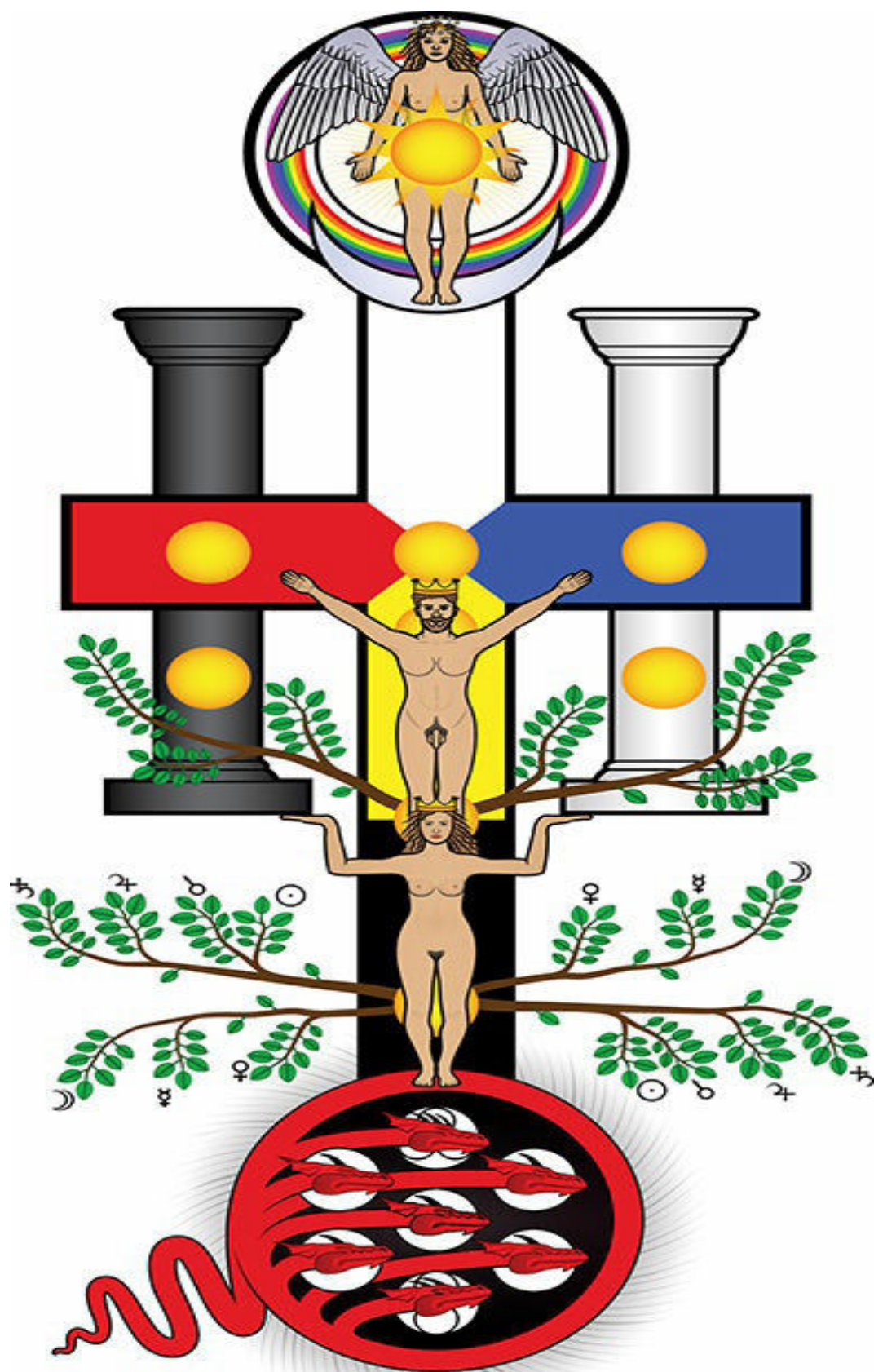
let him endeavour to penetrate into the reasons for the apparent worthlessness or puerility of the aims of these formulae, such as transformation, evocation, invisibility, by reflection on the spiritual forces which must flow through him in order to effect such ends. And let him beware of the booby trap that was set up in the Order—of doing but one of these ceremonies, or superficially employing any phase of the system as though to pass an examination, and considering in consequence that he is the master of the technique.

My work is now done.

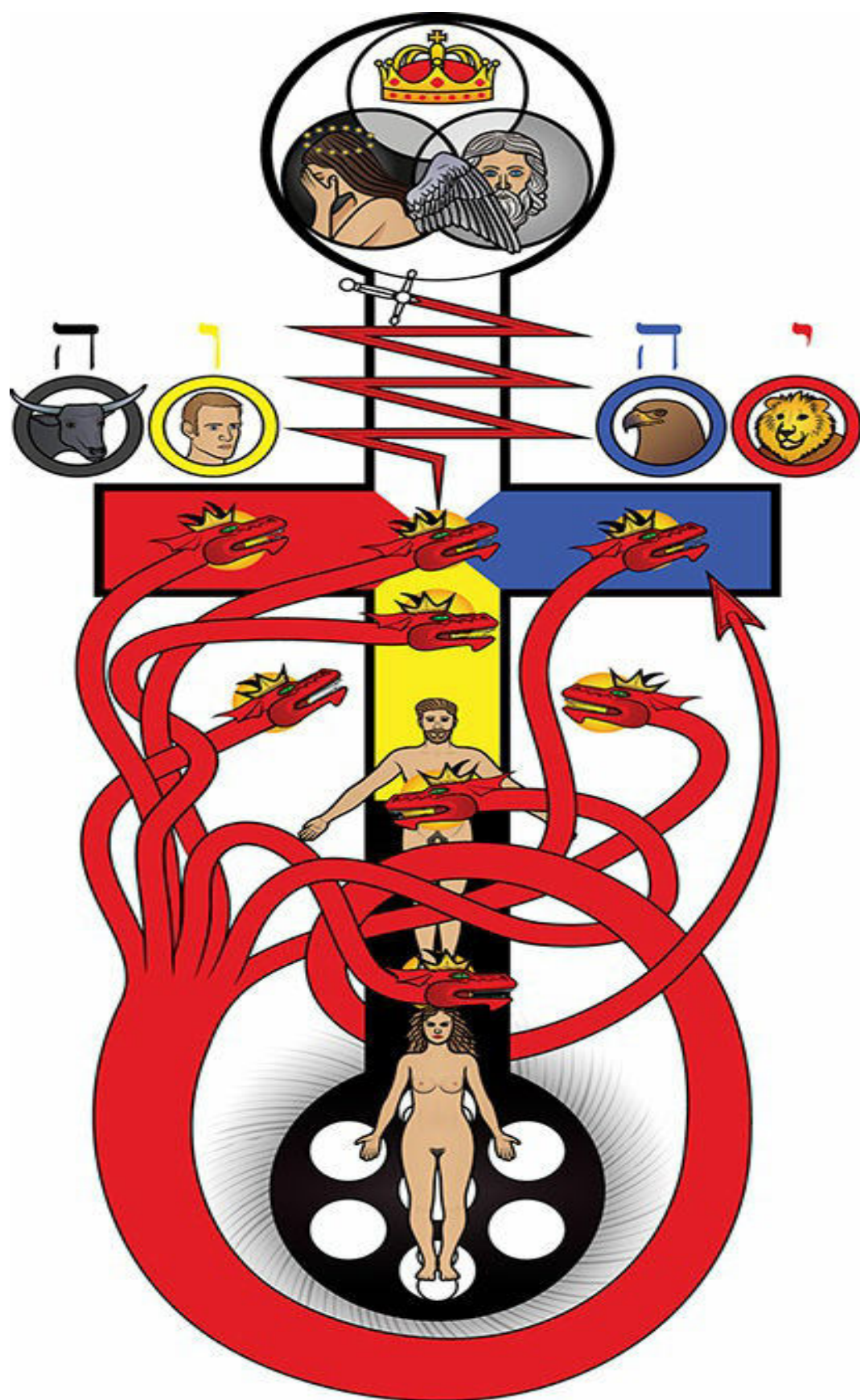
“Let us work, therefore, my brethren and effect righteousness, because the Night cometh when no man shall labour ... May the Light which is behind the Veil shine through you from your throne in the East on the Fratres and Sorores of the Order and lead them to the perfect day, when the glory of this world passes and a great light shines over the splendid sea.”

—Israel Regardie

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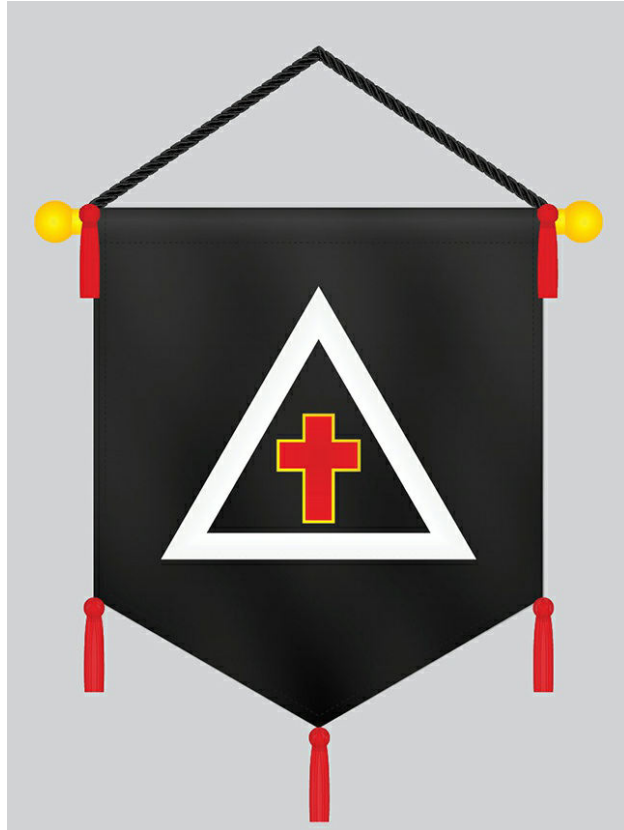
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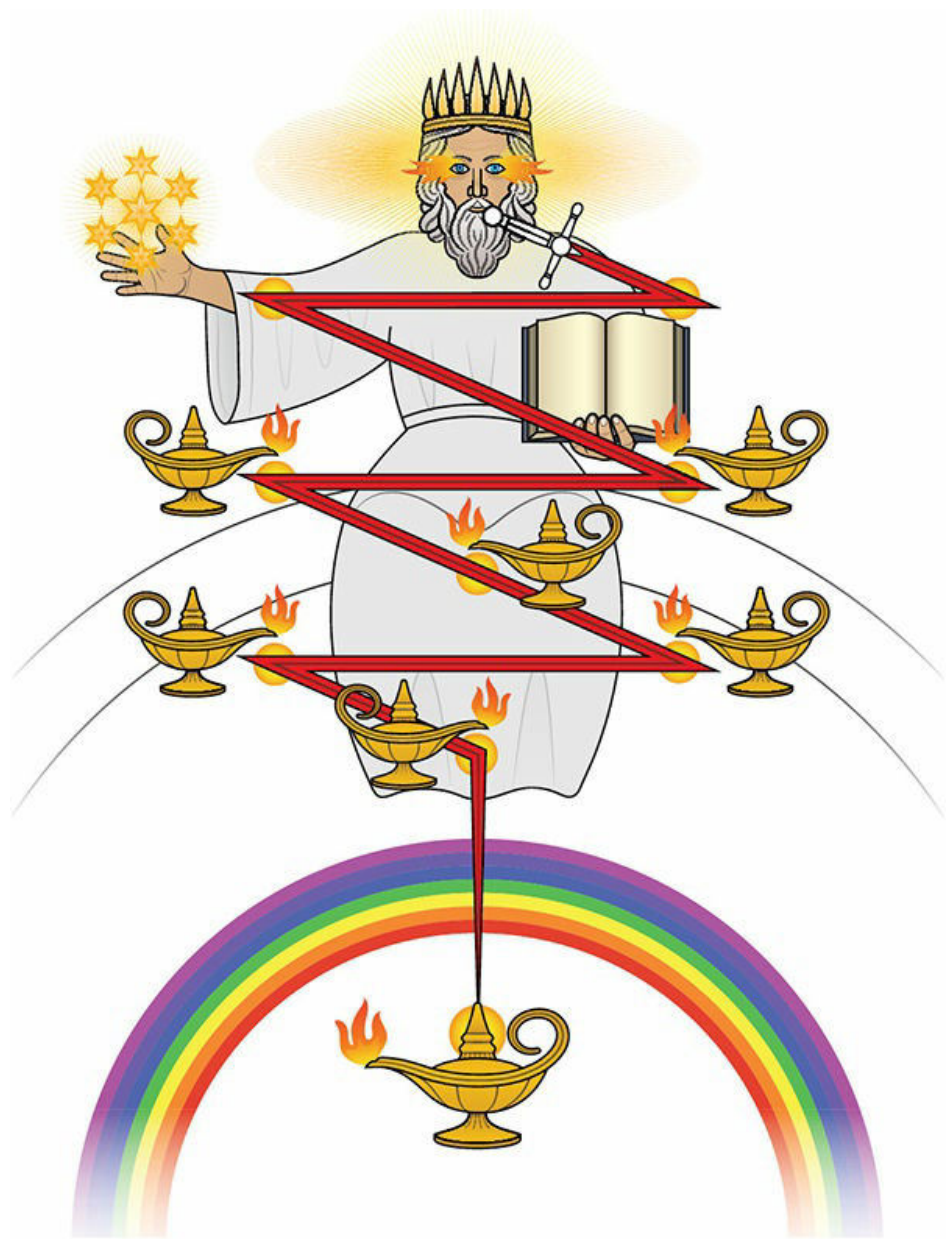
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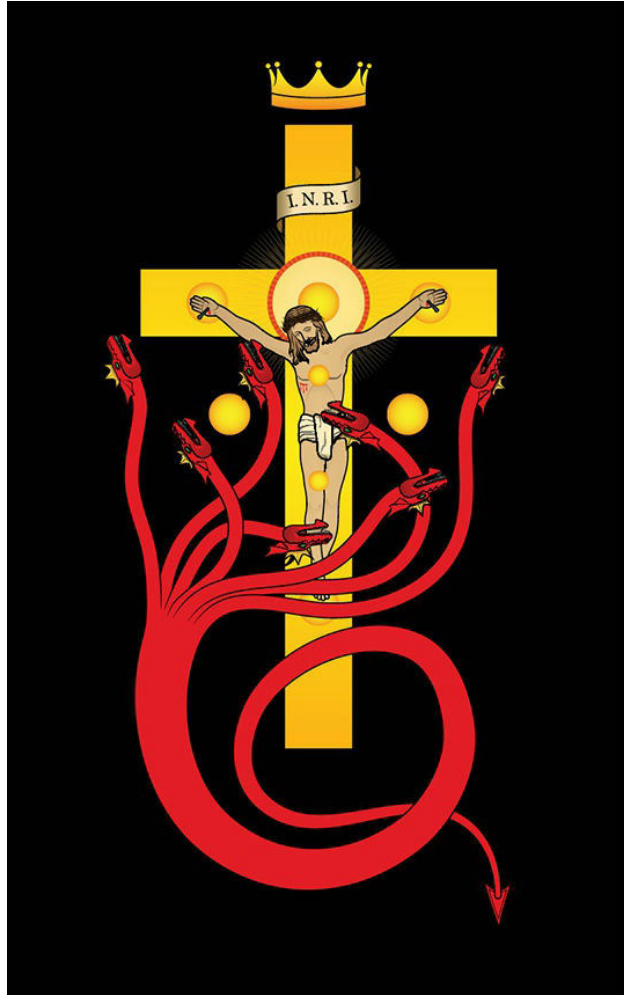


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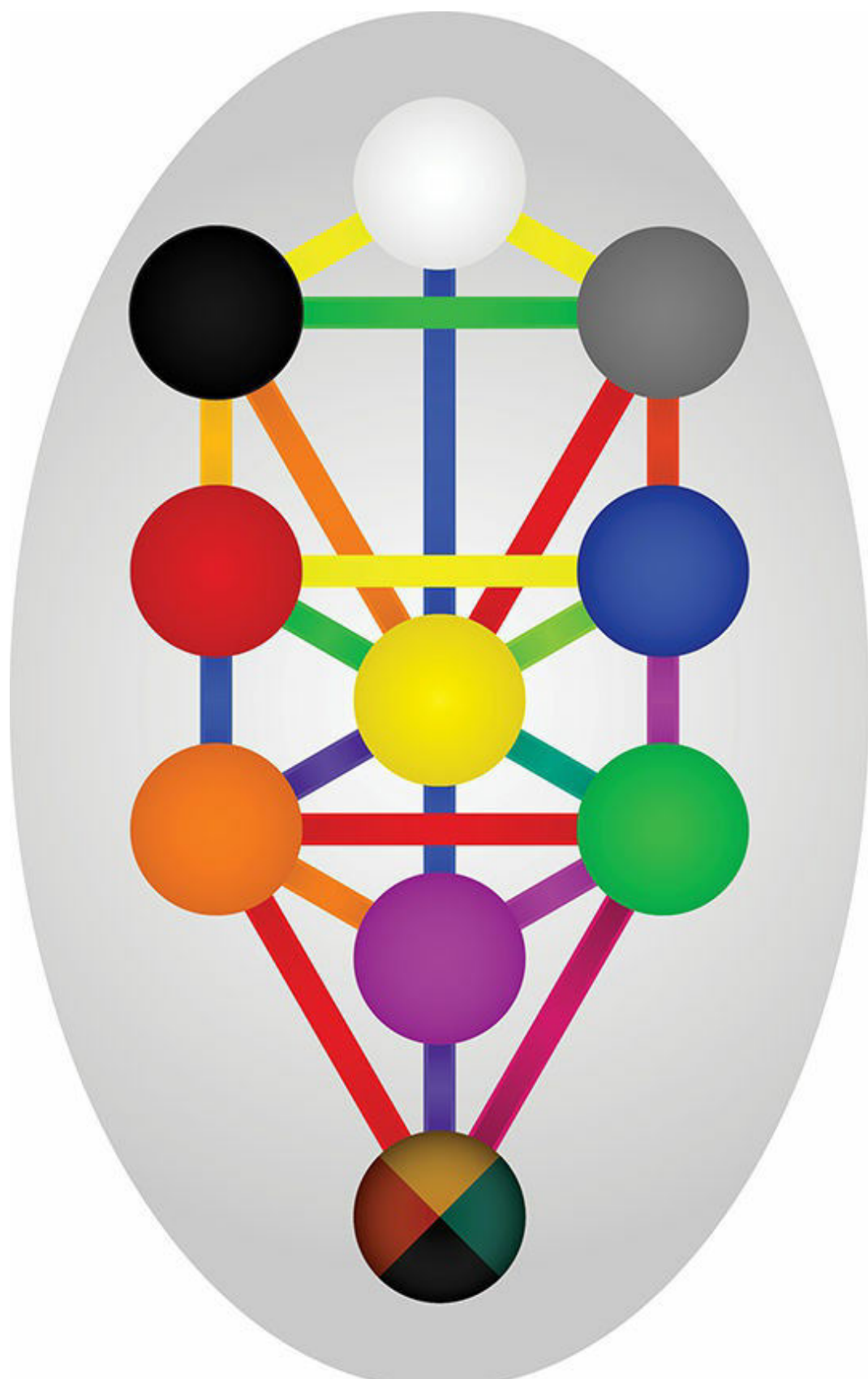


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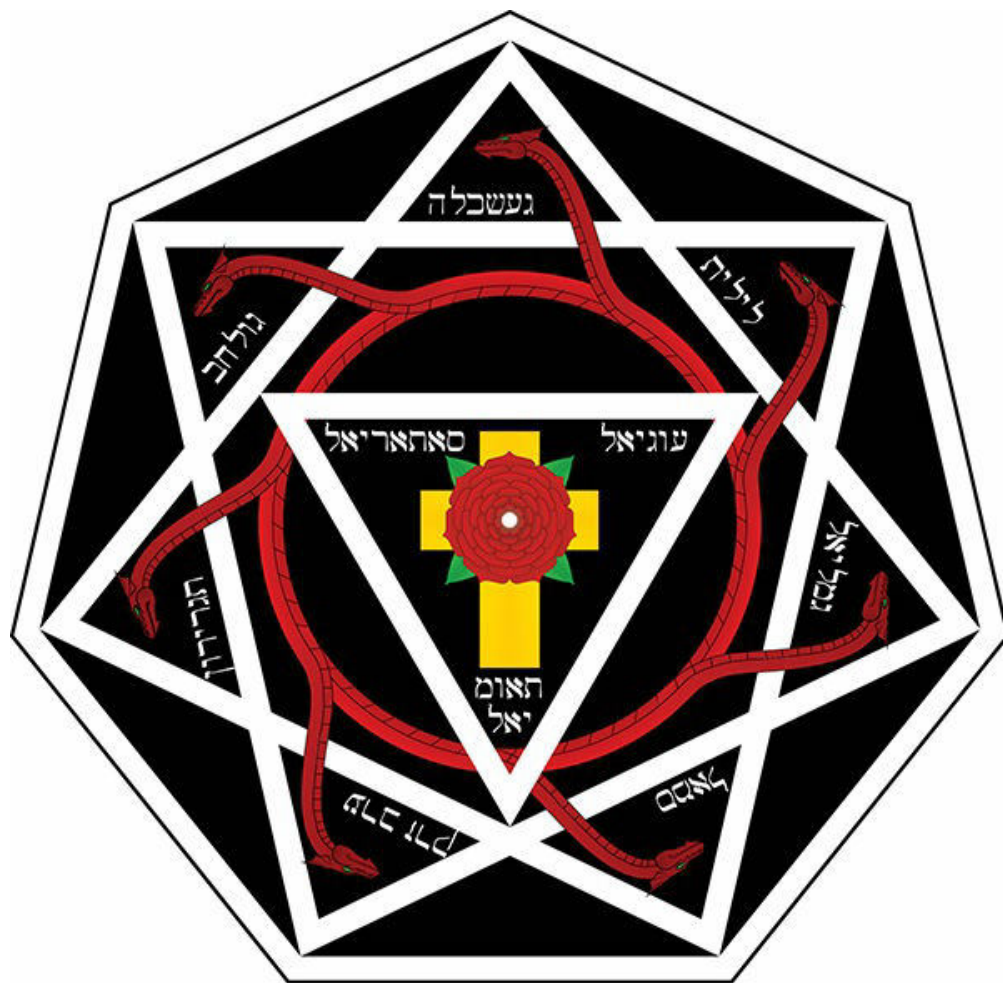
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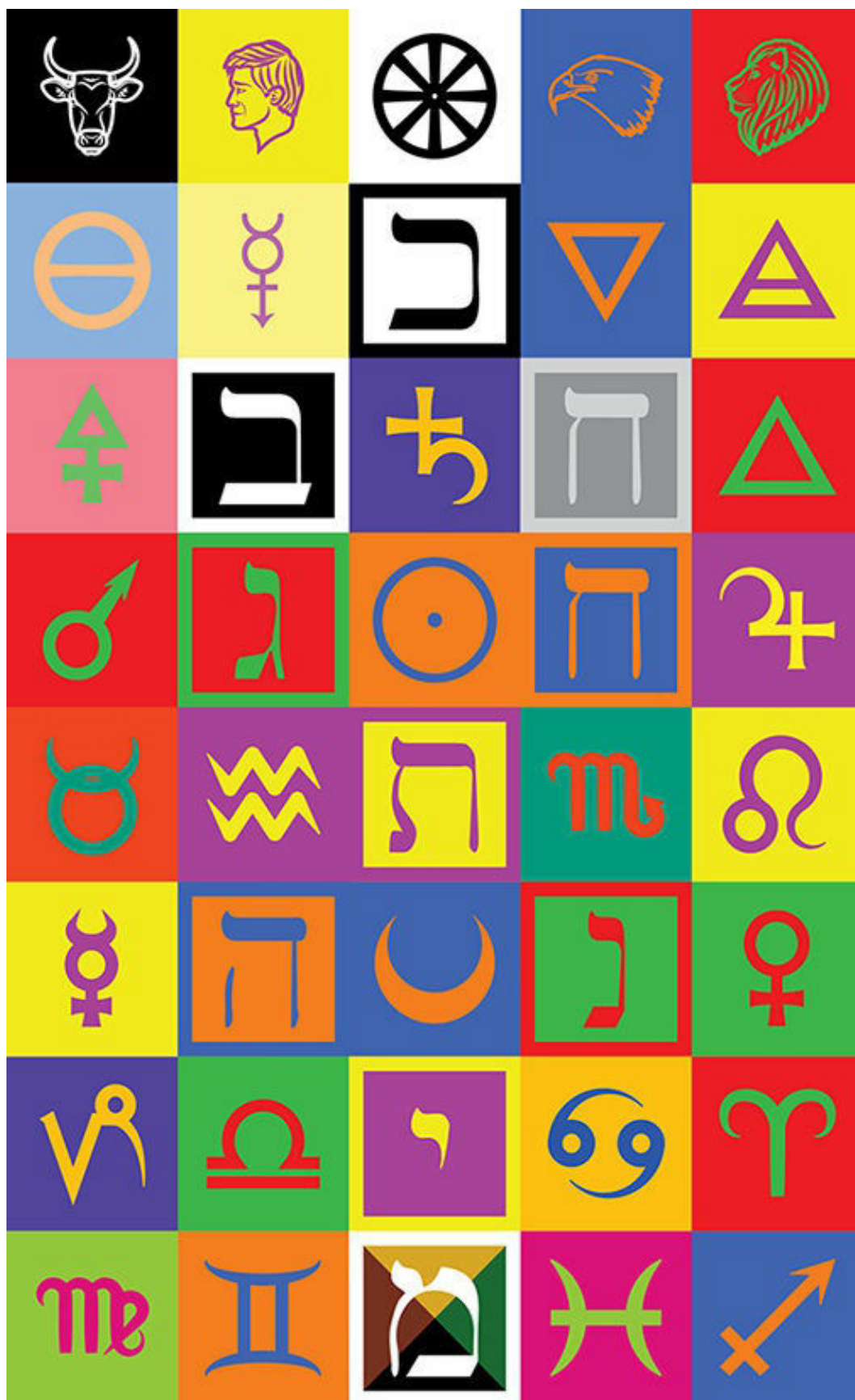
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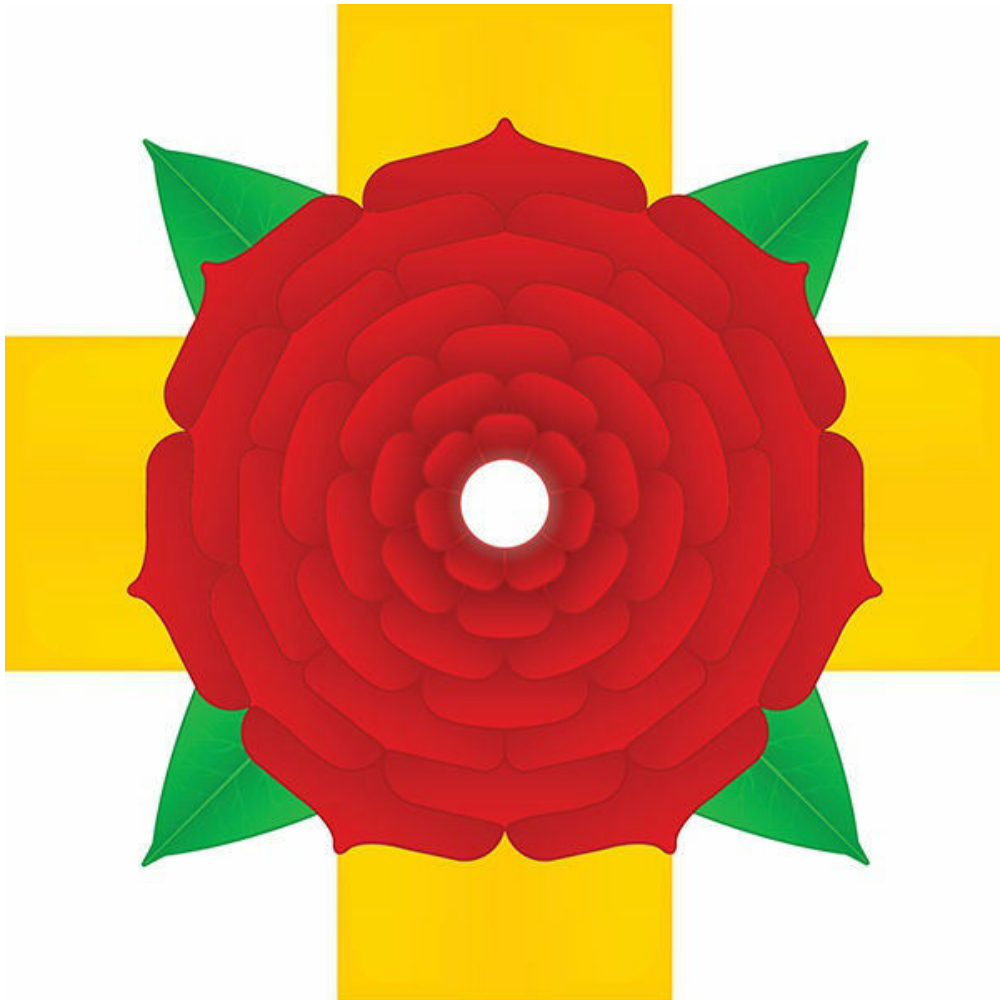
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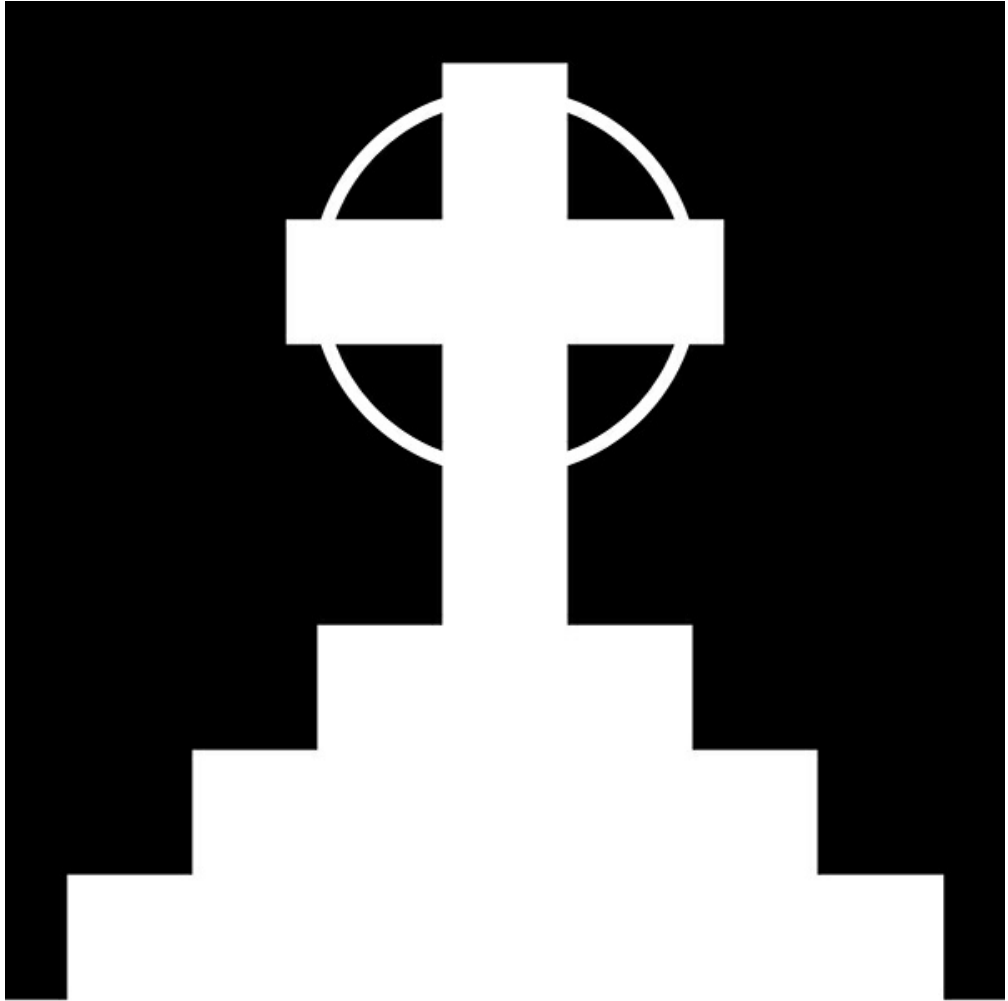
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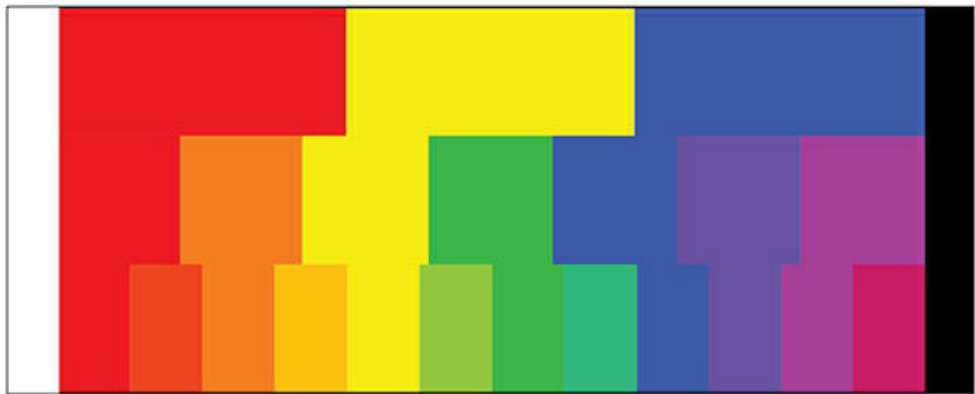
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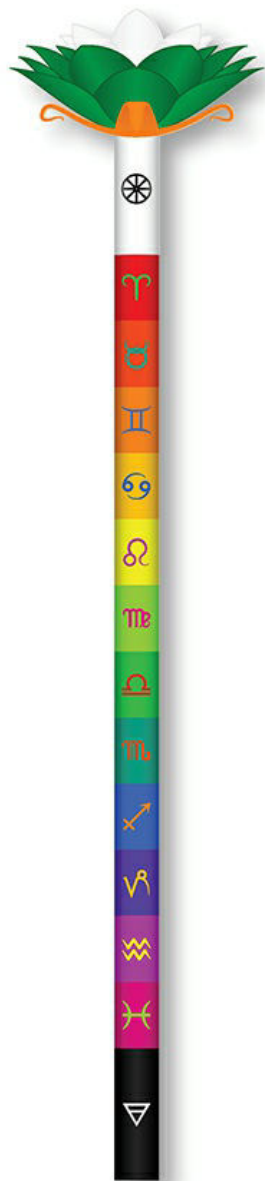
Head of Pastos



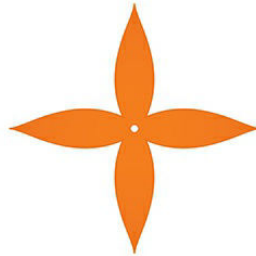
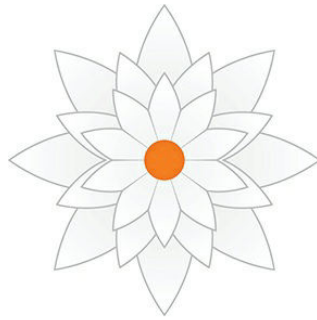
Foot of Pastos



Side of Pastos



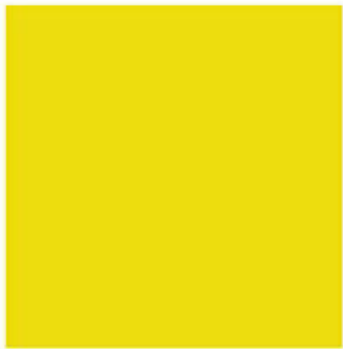
Lotus Wand



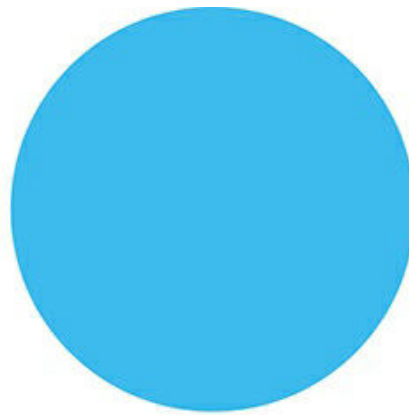
Head of Lotus Wand



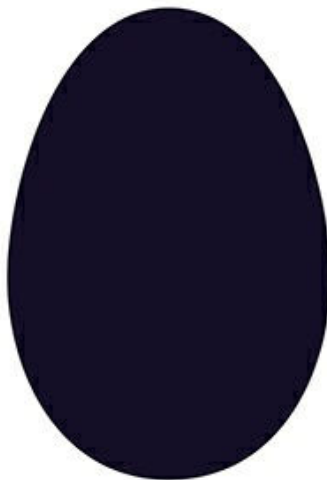
Rose Cross Lamen



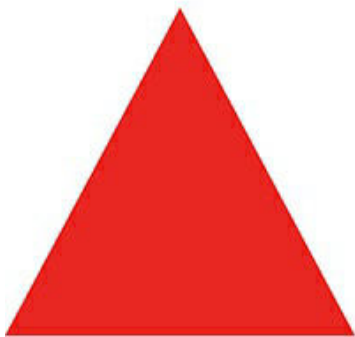
Prithivi



Vayu



Akasha



Tejas



Apas

Tattwa Symbols



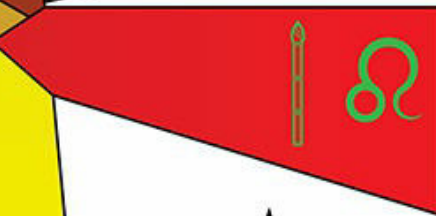
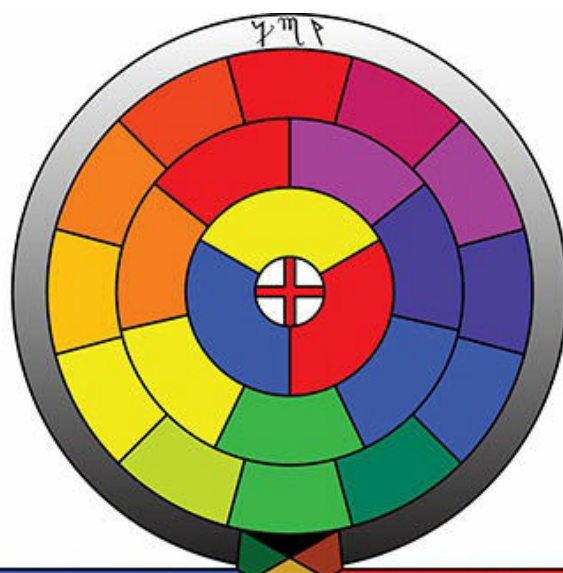
Telesmatic Image of Adonai ha-Aretz

L·I·F·E·

T

V·I·T·A·

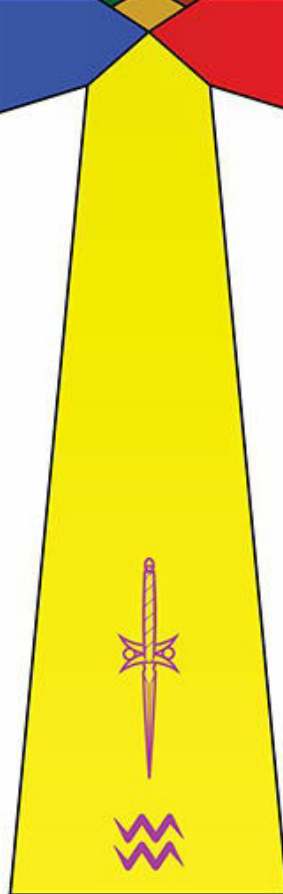
A



O



P



B·I·O·S·

Tarot Crux Ansata

r	Z	i	l	a	f	A	u	t	l	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
c	z	o	n	s	a	r	o	Y	a	u	b
T	o	i	T	t	x	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
c	N	a	b	r	V	i	x	g	a	z	d
O	i	i	i	t	T	p	a	l	o	a	i
A	b	a	m	o	o	o	a	C	u	c	a
N	a	o	c	o	T	t	n	p	r	a	T
o	c	a	n	m	a	g	o	t	r	o	i
s	h	i	a	l	r	a	p	m	z	o	x

Enochian Tablet—The First Watchtower

T	a	O	A	d	u	p	t	D	n	i	m
o	a	l	c	o	o	r	o	m	e	b	b
T	a	g	c	o	n	x	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t	A	x	i	o	V	s	P	s	U
S	a	a	i	z	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	a	g	a	T	a	p	a
p	a	l	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	A	s	p	i
x	r	i	n	h	t	a	r	n	d	i	J

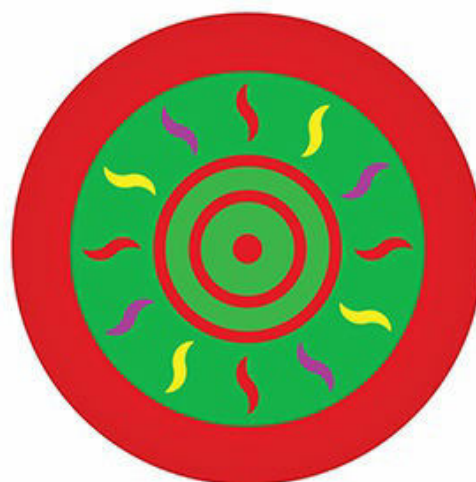
Enochian Tablet—The Second Watchtower

b	O	a	Z	a	R	o	p	h	a	R	a
u	N	n	a	x	o	p	S	o	n	d	n
a	i	g	r	a	n	o	o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	s	o	n	i	z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
M	o	r	d	i	a	l	h	C	t	G	a
Я	O	c	a	n	c	h	i	a	s	o	m
A	r	b	i	z	m	i	i	l	p	i	z
O	p	a	n	a	B	a	m	S	m	a	l
d	O	l	o	p	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

Enochian Tablet—The Third Watchtower

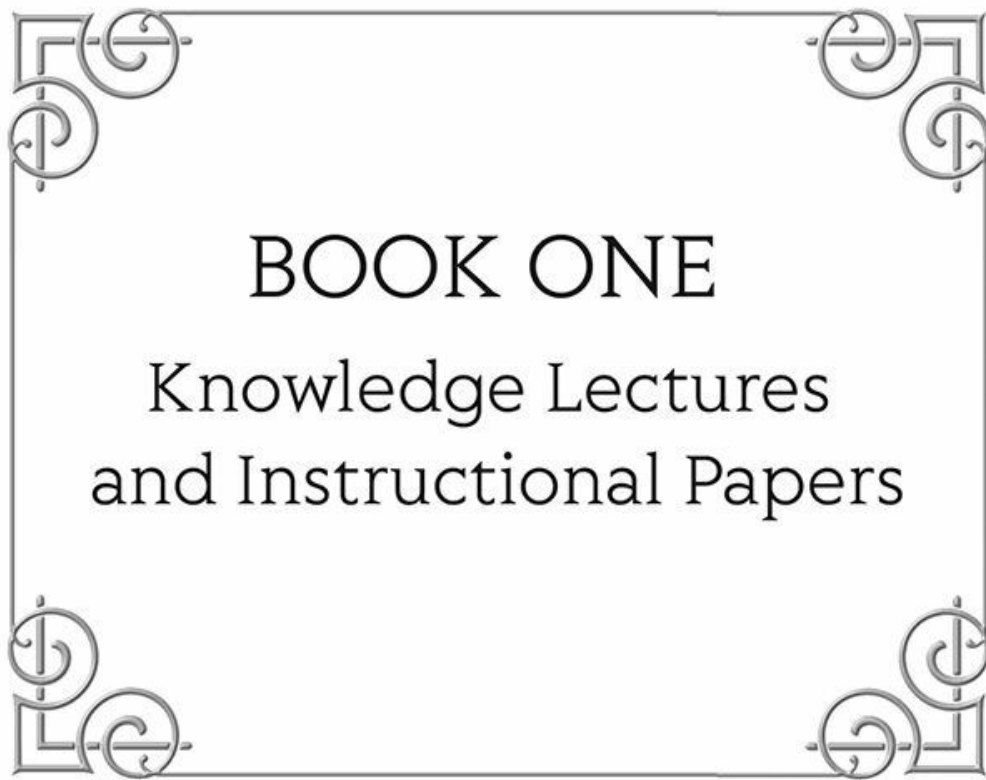
d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	u	a
O	P	a	m	n	o	O	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
p	s	u	a	c	n	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	l	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	Q	A	C	r	a	r

Enochian Tablet—The Fourth Watchtower



The Sigils of the Angelic Tablets

[contents]



BOOK ONE

Knowledge Lectures
and Instructional Papers

NEOPHYTE GRADE PAPERS

First Knowledge Lecture

1. The four elements of the ancients are duplicated conditions of:

Heat and Dryness	Fire	△
Heat and Moisture	Air	△
Cold and Dryness	Earth	▽
Cold and Moisture	Water	▽

2. The signs of the zodiac are twelve:

1. Aries, the Ram	♈
2. Taurus, the Bull	♉
3. Gemini, the Twins	♊
4. Cancer, the Crab	♋
5. Leo, the Lion	♌
6. Virgo, the Virgin	♍
7. Libra, the Scales	♎
8. Scorpio, the Scorpion	♏
9. Sagittarius, the Archer	♐
10. Capricorn, the Goat	♑
11. Aquarius, the Water-Bearer	♒
12. Pisces, the Fishes	♓

These twelve signs are distributed among the four triplicities, or sets of three signs, each being attributed to one of the four elements, and they represent the operation of the elements in the zodiac.

Thus to fire belong Aries, Leo, Sagittarius:	♈	♌	♐
Thus to earth belong Taurus, Virgo, Capricornus:	♉	♍	♑
	♊	♎	♓

Thus to air belong Gemini, Libra, Aquarius:

Thus to water belong Cancer, Scorpio, Pisces:



3. To the ancients, six planets were known, besides the sun, which they classed with the planets. They also assigned certain planetary values to the north and south nodes of the moon—that is, the points where her orbit touches that of the ecliptic. These they named:

Caput Draconis  *Head of the Dragon* and

Cauda Draconis  *Tail of the Dragon*

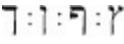
Since the discovery of two more distant planets, Neptune and Uranus or Herschel,¹ these two terms have been partially replaced by them. The effect of Caput Draconis is similar to that of Neptune. The effect of Cauda Draconis is similar to that of Uranus.

The old planets are:

Saturn	♄	Sol	☉
Jupiter	♃	Venus	♀
Mars	♂	Mercury	☿
Luna ☾ the moon			

4. The Hebrew Alphabet is given on page 53. Each letter represents a number and has also a meaning. Five letters have a different shape when written at the end of a word and also a different number.

Mem  (final) Of these finals, Mem is distinguished by being the only oblong letter.

 The other four—Kaph, Nun, Pe, Tzaddi—have tails which should come below the line as shown. Hebrew and Chaldee² letters are written from right to left.

The Hebrew Qabalists referred the highest and most abstract ideas to the emanations of deity or Sephiroth. They made them ten in number. Each one

is a Sephirah, and when arranged in a certain manner they form the Tree of Life.

Hebrew letters are holy symbols. They should be carefully drawn and square.

The Sephiroth are:

1. Kether	K-Th-R	The Crown	כתר
2. Chokmah	Ch-K-M-H	Wisdom	חכמה
3. Binah	B-I-N-H	Understanding	בינה
4. Chesed	Ch-S-D	Mercy	חסד
5. Geburah	G-B-U-R-H	Severity	גבורה
6. Tiphareth	Th-Ph-A-R-Th	Beauty	תפארת
7. Netzach	N-Ts-Ch	Victory	נצח
8. Hod	H-O-D	Glory	הוד
9. Yesod	Y-S-O-D	The Foundation	יסוד
10. Malkuth	M-L-K-U-Th	The Kingdom	מלכות

The Dagesh or pointing which represents the vowel sounds in modern Hebrew script is not given. It was a later invention to standardize pronunciation and is described in Hebrew grammars.

The Hebrew Alphabet

Letter	Power	Value	Final	Name	Meaning
א	A	1		Aleph	Ox
ב	B, V	2		Beth	House
ג	G, Gh	3		Gimel	Camel
ד	D, Dh	4		Daleth	Door
ה	H	5		He	Window
ו	O, U, V	6		Vau	Pin or Hook
ז	Z	7		Zayin	Sword or Armour
ח	Ch	8		Cheth	Fence, Enclosure

ט	T	9	Teth	Snake
י	I, Y	10	Yod	Hand
כ	K, Kh	20, 500 ך	Kaph	Fist
ל	L	30	Lamed	Ox Goad
מ	M	40, 600 ך	Mem	Water
נ	N	50, 700 ך	Nun	Fish
ס	S	60	Samekh	Prop
ע	Aa, Ngh	70	Ayin	Eye
פ	P, Ph	80, 800 ך	Pe	Mouth
צ	Tz	90, 900 ך	Tzaddi	Fish-hook
ק	Q	100	Qoph	Ear, Back of head
ר	R	200	Resh	Head
ש	S, Sh	300	Shin	Tooth
ת	T, Th	400	Tau	Cross

Note by Regardie: Readers of the above who have perused my Tree of Life and Garden of Pomegranates will note the difference in Hebrew pronunciation, and in order to avoid any further confusion an explanatory note must here be added. As is true of every language, in Hebrew there are several quite distinct dialects. There are, however, two principal ones which should be mentioned. The Ashkenazic, a dialect mostly in employment in Germany, Poland, and Russia, and the Sephardic used in Spain, Portugal, and the Mediterranean generally. Now since the Qabalah attained its prominence in Spain, most Qabalists have employed the Sephardic dialect. Personally I have found that the Ashkenazic dialect answers more nearly than the other to the requirements of transliteration into English, and many problems that have assailed modern students would have been nonexistent had they known of the pronunciation which I employed in my former works. Actually, however, students must discover which of these two suits his own personal predilection and answers to the necessity imposed by the results of study and experience. The Order teaching employs the Sephardic pronunciation, and I have not

ventured to interfere with that in any way at all. I simply mention the matter here to render impossible the likelihood of confusion arising.

First Meditation

Let the Neophyte consider a point as defined in mathematics—having position but no magnitude—and let him note the ideas to which this gives rise. Concentrating his faculties on this, as a focus, let him endeavour to realize the immanence of the divine throughout nature, in all her aspects.

Begin by finding a position, balanced, but sufficiently comfortable. Breathe rhythmically until the body is still and the mind quiet. Keep this state for a few minutes at first—and for longer as you get more used to preventing the mind from wandering. Think now of the subject for meditation in a general way—then choose out one thought or image and follow that to its conclusion.

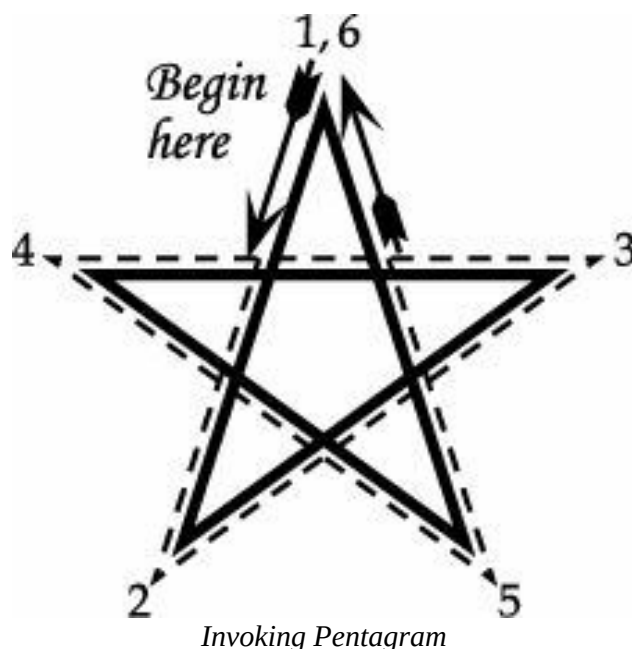
The simplest rhythm for the beginner is the Fourfold Breath.

1. Empty the lungs and remain thus while counting four.
2. Inhale, counting four so that you feel filled with breath to the throat.
3. Hold this breath while counting four.
4. Exhale, counting four till the lungs are empty.

This should be practiced, counting slowly or quickly till you obtain a rhythm that suits you—one that is comforting and stilling. Having attained this, count the breath thus for two or three minutes, till you feel quiet, and then proceed with the meditation.

The Lesser Ritual of the Pentagram

Take a steel dagger in the right hand. Face east. Touch thy forehead and say *Ateh* (thou art). Touch thy breast and say *Malkuth* (the Kingdom). Touch thy right shoulder and say *ve-Geburah* (and the Power). Touch thy left shoulder and say *ve-Gedulah* (and the Glory). Clasp thy hands before thee and say *Le-Olam* (forever). Dagger between fingers, point up and say *Amen*.



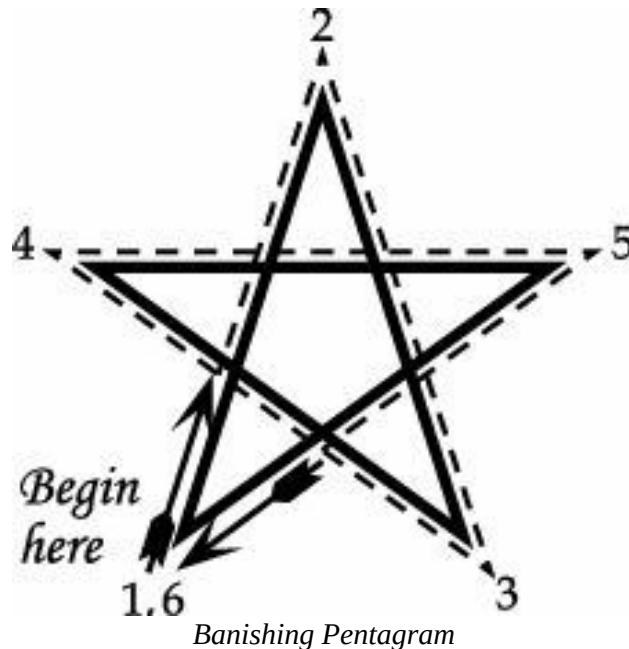
Make in the air towards the east the invoking pentagram as shown and, bringing the point of the dagger to the centre of the pentagram, vibrate the deity name—*Yod He Vau He*—imagining that your voice carries forward to the east of the universe. Holding the dagger out before you, go to the south, make the pentagram, and vibrate similarly the deity name—*Adonai*.

Go to the west, make the pentagram, and vibrate *Eheieh*. Go to the north, make the pentagram, and vibrate *Agla*. Return to the east and complete your circle by bringing the dagger point to the centre of the first pentagram.

Stand with arms outstretched in the form of a cross and say: *Before me, Raphael; behind me, Gabriel; at my right hand, Michael; at my left hand, Auriel; before me flames the pentagram—behind me shines the six-rayed star.*

Again make the Qabalistic cross as directed above, saying *Ateh*, etc.

For banishing use the same ritual, but reversing the direction of the lines of the pentagram.



The Uses of the Pentagram Ritual

1. As a form of prayer the invoking ritual should be used in the morning, the banishing in the evening. The names should be pronounced inwardly in the breath vibrating it as much as possible and feeling that the whole body throbs with the sound and sends out a wave of vibration directed to the ends of the quarter.

2. As a protection against impure magnetism, the banishing ritual can be used to get rid of obsessing or disturbing thoughts. Give a mental image to your obsession and imagine it formulated before you. Project it out of your aura with the saluting sign of a Neophyte, and when it is about three feet away, prevent its return with the Sign of Silence. Now imagine the form in the east before you and do the Banishing Ritual of the Pentagram to disintegrate it, seeing it, in your mind's eye, dissolving on the farther side of your ring of flame.

3. It can be used as an exercise in concentration. Seated in meditation or lying down, formulate yourself standing up in robes and holding a dagger. Put your consciousness in this form and go to the east. Make yourself "feel" there by touching the wall, opening your eyes, stamping on the floor, etc.

Begin the ritual and go round the room mentally vibrating the words and trying to feel them as coming from the form. Finish in the east and try to see your results in the Astral Light, then walk back and stand behind the head of your body and let yourself be reabsorbed.³

The Pillars

In the explanation of the symbols of the grade of Neophyte, your attention has been directed to the general mystical meaning of the two pillars called in the ritual the pillars of Hermes, of Seth, and of Solomon. In the 9th chapter of the Ritual of the Dead they are referred to as the Pillars of Shu, the pillars of the gods of the dawning light, and also as the northern and southern columns of the gate of the Hall of Truth. In the 125th chapter, they are represented by the sacred gateway, the door to which the aspirant is brought when he has completed the negative confession. The archaic pictures on the one pillar are painted in black upon a white ground, and those on the other in white upon a black ground, in order to express the interchange and reconciliation of opposing forces and the eternal balance of light and darkness which gives force to visible nature.

The black cubical bases represent darkness and matter wherein the spirit, the *Ruach Elohim*, began to formulate the ineffable name, that name which the ancient rabbis have said “rushes through the universe,” that name before which the darkness rolls back at the birth of time.

The flaming red triangular capitals which crown the summit of the pillars represent the triune manifestation of the spirit of life, the Three Mothers of the Sepher Yetzirah, the three alchemical principles of nature—the sulphur, the mercury, and the salt.

Each pillar is surmounted by its own light-bearer veiled from the material world.

At the base of both pillars rise the lotus flowers, symbols of regeneration and metempsychosis. The archaic illustrations are taken from vignettes of the 17th and 125th chapters of the Ritual of the Dead, the Egyptian Book of the

Per-em-Hru or the *Book of Coming Forth into the Day*, the oldest book in the world as yet discovered. The recension of the priests of On is to be found in the walls of the Pyramids of the Kings of the fifth and sixth dynasties at Sakarah, the recension of the eleventh and twelfth dynasties on the sarcophagi of that period, and the Theban recension of the eighteenth dynasty and onward is found on papyri, both plain and illuminated. No satisfactory translation of these books is available, none having been yet attempted by a scholar having the qualifications of mystic as well as Egyptologist.

The Ritual of the Dead, generally speaking, is a collection of hymns and prayers in the form of a series of ceremonial rituals to enable the man to unite himself with Osiris the Redeemer. After this union he is no longer called the man, but Osiris, with whom he is now symbolically identified. "That they also may be one of us," said the Christ of the New Testament. "I am Osiris," said the purified and justified man, his soul luminous and washed from sin in the immortal and uncreated light, united to Osiris, and thereby justified, and the son of God; purified by suffering, strengthened by opposition, regenerate through self-sacrifice. Such is the subject of the great Egyptian ritual.

The 17th chapter of the Theban recension consists of a very ancient text with several commentaries, also extremely old, and some prayers, none of which come into the scheme of the original text. It has, together with the 12th chapter, been very carefully translated for the purpose of this lecture by the V.H. Frater M.W.T., and the V.H. Soror S.S.D.D. has made many valuable suggestions with regard to the interpretation.⁴ The title and preface of the 17th chapter reads:

"Concerning the exaltation of the glorified ones, of coming and going forth in the divine domain, of the genies of the beautiful land of Amentet. Of coming forth in the light of day in any form desired, of hearing the forces of nature by being enshrined as a living Bai."

And the rubric is:

“The united with Osiris shall recite it when he has entered the harbour. May glorious things be done thereby upon earth. May all the words of the adept be fulfilled.”

Owing to the complex use of symbols, the ritual translation of the chapter can only be understood by perpetual reference to the ancient Egyptian commentaries, and therefore the following paraphrase has been put together to convey to modern minds as nearly as possible the ideas conceived by the old Egyptians in this glorious triumphal song of the soul of man made one with Osiris, the Redeemer.

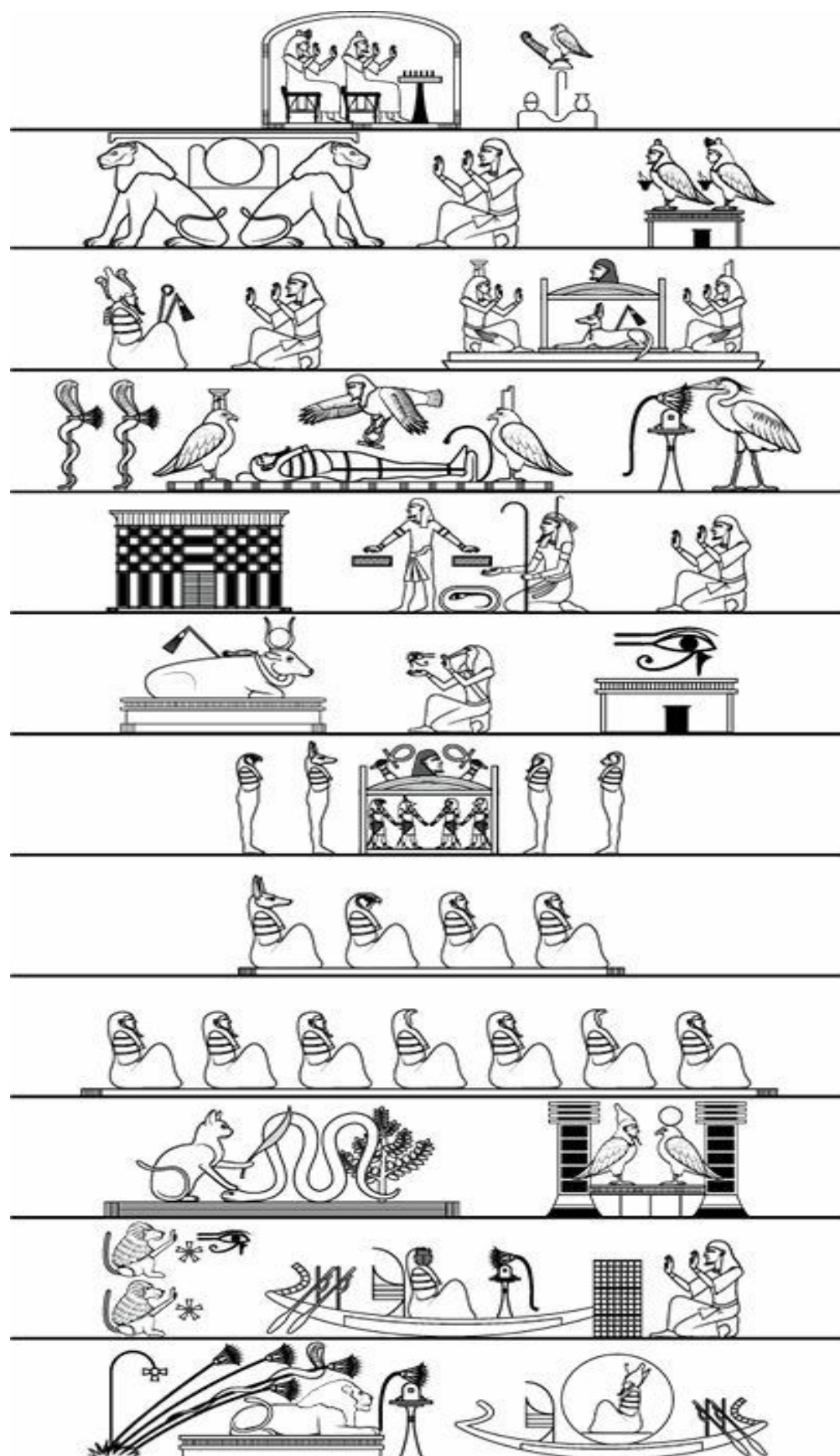
“I am Tum made One with all things.

“I have become Nu. I am Ra in his rising ruling by right of his power. I am the great god self-begotten, even Nu, who pronounced his names, and thus the circle of the gods was created.

“I am yesterday and know tomorrow. I can never more be overcome. I know the secret of Osiris, whose being is perpetually revered of Ra. I have finished the work which was planned at the beginning, I am the spirit made manifest, and armed with two vast eagle’s plumes. Isis and Nephthys are their names, made one with Osiris.

“I claim my inheritance. My sins have been uprooted and my passions overcome. I am pure white. I dwell in time. I live through eternity, when initiates make offering to the everlasting gods. I have passed along the pathway. I know the northern and the southern pillars, the two columns at the gateway of the Hall of Truth.

“Stretch unto me your hands, O ye dwellers in the centre. For I am transformed to a god in your midst. Made one with Osiris, I have filled the eye socket in the day of the morning when good and evil fought together.



“I have lifted up the cloud-veil in the sky of the storm, till I saw Ra born again from out the Great Waters. His strength is my strength, and my strength is his strength. Homage to you, Lords of Truth, chiefs who Osiris rules. Granting release from sin, followers of Ma where rest is glorious, whose throne Anubis built in the day when Osiris said:

“Lo! A man wins his way to Amentet. I come before you, to drive away my faults. As ye did to the seven glorious ones who follow their lord Osiris. I am that spirit of earth and sun.

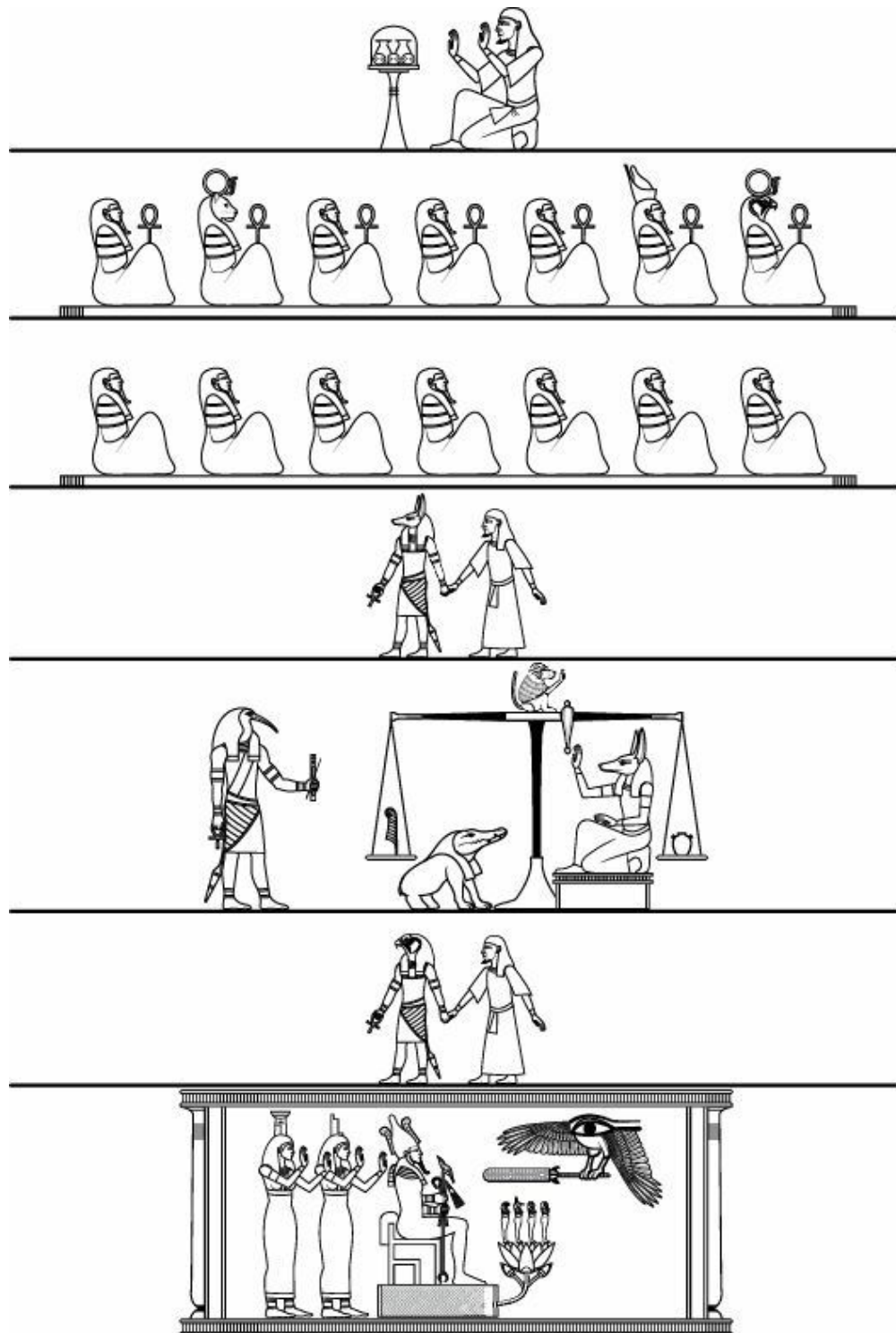
“Between the two pillars of flame. I am Ra when he fought beneath the Ashad tree, destroying the enemies of the ancient of days. I am the dweller in the egg. I am he who turns in the disc. I shine forth from the horizon, as the gold from the mine. I float through the Pillars of Shu in the ether, without a peer among the gods. The breath of my mouth is as a flame. I light upon the earth with my glory. Eye cannot gaze on my darting beams, as they reach through the heavens and lick up the Nile with tongues of flame. I am strong upon earth with the strength of Ra. I have come into harbour as Osiris made perfect. Let priestly offerings be made to me as one in the train of the ancient of days. I brood as the divine spirit. I move in the firmness of my strength. I undulate as the waves that vibrate through eternity. Osiris has been claimed with acclamation, and ordained to rule among the gods, enthroned in the domain of Horus where the spirit and the body are united in the presence of the ancient of days. Blotted out are the sins of his body in passion. He has passed the eternal gate, and has received the New Year feast with incense, at the marriage of earth with heaven.

“Tum has built his bridal chamber. Rururet has founded his shrine. The procession’s completed. Horus has purified, Set has consecrated, Shu made one with Orisis has entered his heritage.

“As Tum he has entered the kingdom to complete union with the invisible. Thy bride, O Osiris, is Isis, who mourned thee when she found thee slain. In

Isis, thou art born again. From Nephthys is thy nourishment. They cleansed thee in thy heavenly birth. Youth waits upon thee, ardour is ready at thy hand; and their arms shall uphold thee for millions of years. Initiates surround thee and thine enemies are cast down. The powers of darkness are destroyed. The companions of thy joys are with thee. Thy victories in the battle await their reward in the pillar. The forces of nature obey thee. Thy power is exceeding great. The gods curse him that curseth thee. Thine aspirations are fulfilled. Thou art the mistress of splendour. They are destroyed who barred thy way.”

The 125th chapter is concerned with the entry of an initiate into the hall of the two columns of justice, and commenced with a most beautiful and symbolic description of death, as a journey from the barren wilderness of earth, to the glorious land which lies beyond. The literal translation of the opening lines is as follows:



Images on Black Pillar

“I have come from afar to look upon thy beauties. My hands salute thy name of justice. I have come from afar, where the acacia tree grew not; where

the tree thick with leaves is not born; where there come not beams from herb or grass. I have entered the place of mystery. I have communed with Set. Sleep came upon me, I was wrapped therein, bowing down before the hidden things. I was ushered into the house of Osiris. I saw the marvels that were there: the princes of the gates in their glory.”

The illustrations in this chapter represent the Hall of Truth as seen through the open leaves of its door. The hall is presided over by a god who holds his right hand over the cage of a hawk, and his left over the food of eternity. On each side of the god is a cornice crowned by a row of alternate feathers and uraei symbolizing justice and fiery power. The door leaf which completes the right hand of a stall is called “possessor of truth controlling the feet,” while that on the left is “possessor of strength, binding the male and female animals.” The forty-two judges of the dead are represented as seated in a long row, and each of them has to be named, and the sin over which he presided has been denied.

This chapter describes the introduction of the initiate into the Hall of Truth by Anubis, who, having questioned the aspirant, receives from him an account of his initiation, and is satisfied by his right to enter. He states that he has been taken into the antechamber of the temple and there stripped and blindfolded, he had to grope for the entrance of the hall, and having found it, he was reclothed and anointed in the presence of the initiated. He is then asked for the passwords and demands that his soul should be weighed in the great balance of the Hall of Truth, whereupon Anubis again interrogates him concerning the symbolism of the door of the hall, and his answers being found correct, Anubis says: “Pass on, thou knowest it.”

Among other things the initiate states that he has been purified four times, the same number of times that the Neophyte is purified and consecrated in the ceremony of the Neophyte. He then makes the long negative confession, stating to each judge in turn that he is innocent of that form of sin over which he judges. Then he invokes the judges to do him justice, and afterwards

describes how he had washed in the washing place of the south, and rested in the north, in the place called “Son of the Deliverers” and he becomes the dweller under the olive tree of peace, and how he was given a tall flame of fire and a sceptre of cloud which he preserved in the salting tank in which mummies were swathed. And he found there another sceptre called “Giver of Breath” and with that he extinguished the flame and shattered the sceptre of cloud, and made a lake of it. The initiate is then brought to the actual pillars, and has to name them and their parts under the symbol of the scales of a balance. He also has to name the guardian of the gateway, who prevents his passage, and when all these are propitiated, the plea of the hall itself cries out against his steps, saying: “Because I am silent, because I am pure,” and it must know that his aspirations are pure enough and high enough for him to be allowed to tread upon it. He is then allowed to announce to Thoth that he is clean from all evil and has overcome the influence of the planets, and Thoth says to him: “Who is he whose pylons are of flame, whose walls of living uraei, and the flames of whose house are streams of water?” And the initiate replies “Osiris!”

And it is immediately proclaimed: “Thy meat shall be from the infinite, and thy drink from the infinite. Thou art able to go forth to the sepulchral feasts on Earth, for thou hast overcome.”

Thus, these two chapters, which are represented by their illustrations upon the pillars, represent the advance and purification of the soul and its union with Osiris, the Redeemer, in the Golden Dawn of the infinite light, in which the soul is transfigured, knows all, and can do all, for it is made one with the eternal God.

Khabs	Am	Pekht
Konx	Om	Pax
Light	In	Extension!

1. Note by JMG: Herschel was at one point an alternate name for Uranus.
2. Note by JMG: Chaldee, also known as Aramaic, is a language related to Hebrew and used in some Qabalistic writings.
3. Note by Regardie: In the [Introduction](#) I have given instructions for the performance of the Qabalistic cross. When tracing the pentagrams, the imagination should be exerted to visualize them as flaming stars all about one. The impression should be of a fire ring studded in four places with stars of flame. Likewise, when vibrating the angelic names, the student should endeavour to imagine four vast towering figures about him. But see further in my book *The Middle Pillar*.
4. Note by JMG: Frater M.W.T. was Marcus Worsley Blackden; Soror S.S.D.D. (Sapientia Sapienti Dona Data) was Florence Farr.

ZELATOR GRADE PAPERS

Second Knowledge Lecture

The names and alchemical symbols of the three principles of nature are:

Sulphur	♁
Mercury	☿
Salt	☾

The metals attributed to the planets in alchemy are:

Lead	♄
Tin	♅
Iron	♂
Gold	☼
Copper	♀
Quicksilver	☿
Silver	♁

The following terms are used in books about alchemy. They have the meanings given below.

Sol Philosophorum: The pure living alchemical spirit of gold—the refined essence of heat and dryness.

Luna Philosophorum: The pure living alchemical spirit of silver—the refined essence of heat and moisture.

The Green Lion: The stem and root of the radical essence of metals.

The Black Dragon: Death—putrefaction—decay.

The King: Red—The Qabalistic Microprosopus.

Tiphareth—Analogous to gold and the sun.

The Queen: White—The Qabalistic Bride of Microprosopus.

Malkah—Analogous to silver and the moon.

The four orders of the elementals are:

1. The spirits of the earth—Gnomes
2. The spirits of the air—Sylphs
3. The spirits of the water—Undines
4. The spirits of the fire—Salamanders

These are the essential spiritual beings called upon to praise God in the “*Benedicite Omnia Opera.*” ⁵

The Kerubim are the living powers of Tetragrammaton on the material plane and the presidents of the four elements. They operate through the fixed or Kerubic signs of the zodiac and are thus symbolized and attributed:

Kerub of air—Man—Aquarius	
Kerub of fire—Lion—Leo	
Kerub of earth—Bull—Taurus	
Kerub of water—Eagle—Scorpio	

Tetragrammaton means “four-lettered name” and refers to the unpronounceable name of God symbolized by Jehovah.

The laver of water of purification refers to the waters of Binah, the female power reflected in the waters of creation.

The altar of burnt offering for the sacrifice of animals symbolizes the Qliploth, or evil demons of the plane contiguous to and below the material universe. It points out that our passions should be sacrificed. The Qliploth are the evil demons of matter and the shells of the dead.

The altar of incense in the Tabernacle was overlaid with gold. Ours is black to symbolize our work which is to separate the philosophic gold from the black dragon of matter.

This altar diagram (page 68) shows the ten Sephiroth with all the connecting Paths numbered and lettered, and the serpent winding over each Path. Around each Sephirah are written the names of the deity, archangel, and

angelic host attributed to it. The twenty-two Paths are bound together by the serpent of wisdom. It unites the Paths but does not touch any of the Sephiroth, which are linked by the flaming sword. The flaming sword is formed by the natural order of the Tree of Life. It resembles a flash of lightning.

Together the Sephiroth and the twenty-two Paths form the thirty-two Paths of the Sepher Yetzirah or Book of Formation.

The two pillars either side of the altar represent:

Active: The white pillar on the south
 side.
 Male.
 Adam.
 Pillar of light and fire.
 Right Kerub.
 Metatron.

Passive: The black pillar on the north
 side.Female.
 Eve.
 Pillar of cloud.
 Left Kerub.
 Sandalphon.

The four worlds of the Qabalah are:

Atziluth, archetypal—pure deity.

אצילות

Briah, creative—archangelic.

בריאה

Yetzirah, formative—angelic.

יצירה

Assiah, action—matter, man, shells, demons.

עשיה

The ten houses, or heavens, of Assiah, the material world are:

1. Primum Mobile, Rashith ha Gilgalim.

ראשית הגלגלים

מצלות

2. Sphere of the Zodiac, Mazloth.
3. Sphere of Saturn, Shabbathai.
4. Sphere of Jupiter, Tzedek.
5. Sphere of Mars, Madim.
6. Sphere of Sol, Shemesh.
7. Sphere of Venus, Nogah.
8. Sphere of Mercury, Kokab.
9. Sphere of Luna, Levanah.
10. Sphere of the Elements, Olam Yesodoth.⁶

שבתאי

צדק

מדים

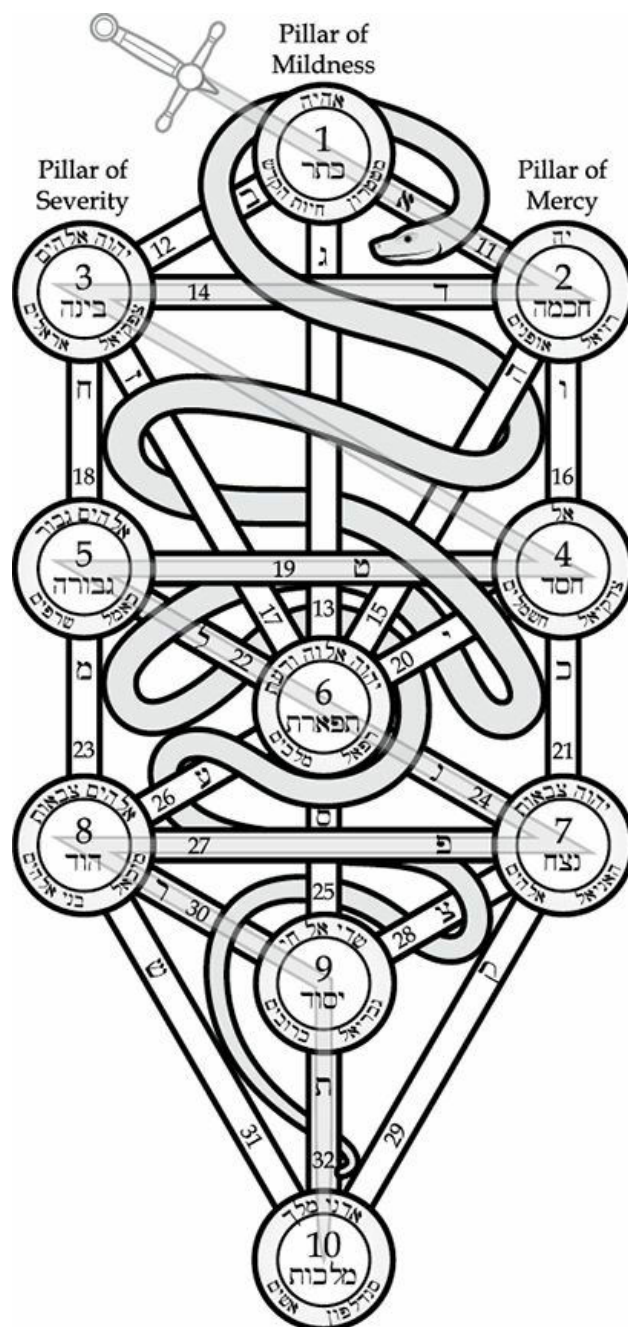
שמש

נוגה

כוכב

לבנה

עולם יסודות



The Serpent on the Tree of Life

The traditional tarot consists of a pack of seventy-eight cards made up of four suits of fourteen cards each, together with twenty-two trumps, or major arcana, which tell the story of the soul. Each suit consists of ten numbered cards, as in the modern playing cards, but there are four instead of three honours: King or Knight, Queen, Prince or Emperor, Princess or Knave.

The four suits are:

1. Wands or Sceptres comparable to Diamonds.
2. Cups or Chalices comparable to Hearts.
3. Swords comparable to Spades.
4. Pentacles or Coins comparable to Clubs.

The Divine Names Attributed to the Sephiroth

No. of Sephirah	Divine Name (Atziluth)	Archangelic Name (Briah)	Choir of Angels (Yetzirah)
1. Kether	Eheieh אהיה	Metatron מטטרון	Chayoth ha-Qadesh חיות הקדש
2. Chokmah	Yah יה	Raziel רזיאל	Auphanim אופנים
3. Binah	YHVH Elohim יהוה אלהים	Tzaphqiel צפקיאל	Aralim אראלים
4. Chesed	El אל	Tzadqiel צדקיאל	Chashmalim חשמלים
5. Geburah	Elohim Gibor אלהים גבור	Kamael כמאל	Seraphim שרפים
6. Tiphareth	YHVH Eloah Vedaath יהוה אלוה ודעת	Raphael רפאל	Melekims מלכים
7. Netzach	YHVH Tzabaoth יהוה צבאות	Haniel האניאל	Elohim אלהים
8. Hod	Elohim Tzabaoth אלהים צבאות	Michael מיכאל	Beni Elohim בני אלהים
9. Yesod	Shaddai El Chai שדי אל חי	Gabriel גבריאל	Kerubim כרובים
10. Malkuth	Adonai ha-Aretz אדני הארץ	Sandalphon סנדלפון	Ashim אשים

Note by Regardie: The student should himself draw several Trees of Life, and upon them place the above names in proper order. Only by doing this will he learn of their significance.

Planetary Names

Name of Planet in Hebrew	Angel	Intelligence	Spirit
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♄ Shabbathai	Cassiel	Agiel אגיאל	Zazel זאזל
♋ Tzedek	Sachiel	Iophiel יופאל	Hismael הסמאל
♊ Madim	Zamael	Graphiel גראפאל	Bartzabel ברצבאל
☼ Shemesh	Michael	Nakhiel נכאל	Sorath סורת
♀ Nogah	Hanael	Hagiel הגאל	Kedemel קדמאל
♄ Kokab	Raphael	Tiriel טיראל	Taphthartharath תפתרתרת
♃ Levanah	Gabriel	Malkah be Tarshisim ve-ad Ruachoth Schechalim מלכא בתרשיסים ועד רוחות שחלים	Schad Barschemoth ha-Shartathan שד ברשמות השרתתן

Second Meditation

Let the Zelator meditate on a straight line. Let him take a ruler or a pencil and by moving it a distance equal to its length, outline a square. Having done this, let him, after quieting his mind with the rhythmic breathing taught in the first meditation, mentally formulate a cube, and endeavour to discover the significance of this figure and its correspondences.

Let him meditate upon minerals and crystals, choosing especially a crystal of salt and, entering into it, actually feel himself of crystalline formation. Looking out on the universe from this standpoint, let him identify himself with the earth spirits in love and sympathy, recalling as far as he can their prayer as said in the closing of the Zelator grade.

Let him meditate upon the earth triplicity, visualizing the symbols of a bull—a virgin—a goat—which stand for Kerubic earth—mutable earth—cardinal earth. For the above terms consult a simple astrology manual. Make notes of the ideas and pictures which arise in your mind.

5. Note from JMG: This is a canticle used in Christian worship, also known as the Song of Creation, in which all the works of creation are called upon to bless, praise, and sanctify God.
6. Note by Regardie: This is sometimes rendered Cholem Yesodoth, and translated “The Breaker of Foundations.” I am pretty certain that this is a mistake no doubt due to a printer’s error in reproducing “Ch” in place of “Gh,” the latter being intended for Ayin, according to some older systems of transliteration.

THEORICUS GRADE PAPERS

Third Knowledge Lecture

The soul is divided by the Qabalists into three principal parts:

1. Neschamah, the highest part, answering to the three supernals.
2. Ruach, the middle part, answering to the six Sephiroth from Chesed to Yesod inclusive.
3. Nephesch, the lowest, answering to Malkuth.

Neschamah answers to the higher aspirations of the soul. Ruach answers to the mind and reasoning powers. Nephesch answers to the animal instincts. Chiah answers to Chokmah, yechidah to Kether, while neschamah itself is referred to Binah.⁷

The Sepher Yetzirah divides the Hebrew letters into three classes of three, seven, and twelve.

Three mothers: ש : מ : נ

Seven double letters: ב ג ד כ פ ר ת

Twelve single letters: ה ו ז ח ט י ל נ ס ע צ ק

The Holy Place embraces the symbolism of the twenty-two letters. The table of shewbread, the single letters. The Altar of Incense, the three mothers.

Astral spirits are those belonging to the astral plane. Such are false and illusionary forms, shells of the dead, and ghosts and phantoms. Elemental spirits are those belonging to the nature of the elements; some are good and some are evil. An angel is a pure and high spirit of unmixed good in office and operation.

In the tarot, the ten small cards of each suit refer to the Sephiroth. The four suits refer to the letters of Tetragrammaton thus:

Sceptres or Wands to Yod

Cups—Heh

Swords—Vau

Pentacles—Heh (final)

The four suits also refer to the four worlds of the Qabalists thus:

Sceptres to Atziluth

Cups—Briah

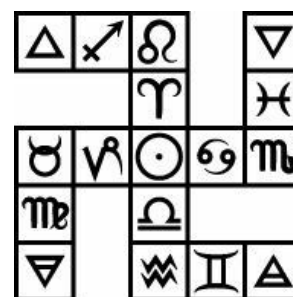
Swords—Yetzirah

Pentacles—Assiah

The honours of the tarot pack are, as it were, the vice-gerents of the Great Name, in the Qabalistic world to which each suit is referred. They also symbolize father, mother, son, daughter, birth, life, death, and resurrection.

The seventeen squares out of a square of lesser squares, refer to the sun in the twelve signs of the zodiac and the four elements.

This form of the caduceus of Hermes is that of the three mother letters placed on one another thus:



Fylfot Cross



Mother Letters Caduceus

The caduceus has another meaning on the Tree of Life. The upper part wings touch Chokmah and Binah: These are the three supernals. The seven lower Sephiroth are embraced by the twin serpents whose heads rest upon Chesed and Geburah.

The meaning of Luna on the Tree of Life is thus: in its increase it embraces the side of mercy; in its decrease the side of severity; and at the full, it reflects the sun of Tiphareth.



Tree of Life Caduceus

Third Meditation

Let the Theoricus practice the moon breath, while saying mentally the word *Aum*. (Moon breath is through the left nostril only.)

Let him meditate upon the waxing and waning crescents, while visualizing a silver crescent upon an indigo background.

Let him now call before his mind the signs of the airy triplicity zgem, zlib, and zaqua and enclosed in these, let him meditate upon the numbers nine and five and therewith the forms of the pentagram and pentangle.

Let him now rise in imagination above the mineral world into the world of trees and flowers and identify himself in love and sympathy with the powers of the elements behind these.

Let him realize the mental world where mind rules over matter, and let him meditate upon the ideas of appearance and reality.

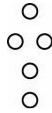
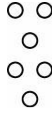
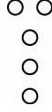
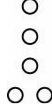
[contents]

7. Note by JMG: That is, yechidah, chiah, and neschamah are the three highest parts of the soul; the term *neschamah* is also used for all three collectively.

PRACTICUS GRADE PAPERS

Fourth Knowledge Lecture

The Figures of Geomancy and Their Zodiacal Attributions

 Puer Aries	 Puella Libra
 Amissio Taurus	 Rubeus Scorpio
 Albus Gemini	 Acquisitio Sagittarius
 Populus Cancer	 Carcer Capricorn
 Via Cancer	 Tristitia Aquarius
 Fortuna Major Leo	 Laetitia Pisces
 Fortuna Minor Leo	 Caput Draconis Dragon's Head
 Conjunctio Virgo	 Cauda Draconis Dragon's Tail

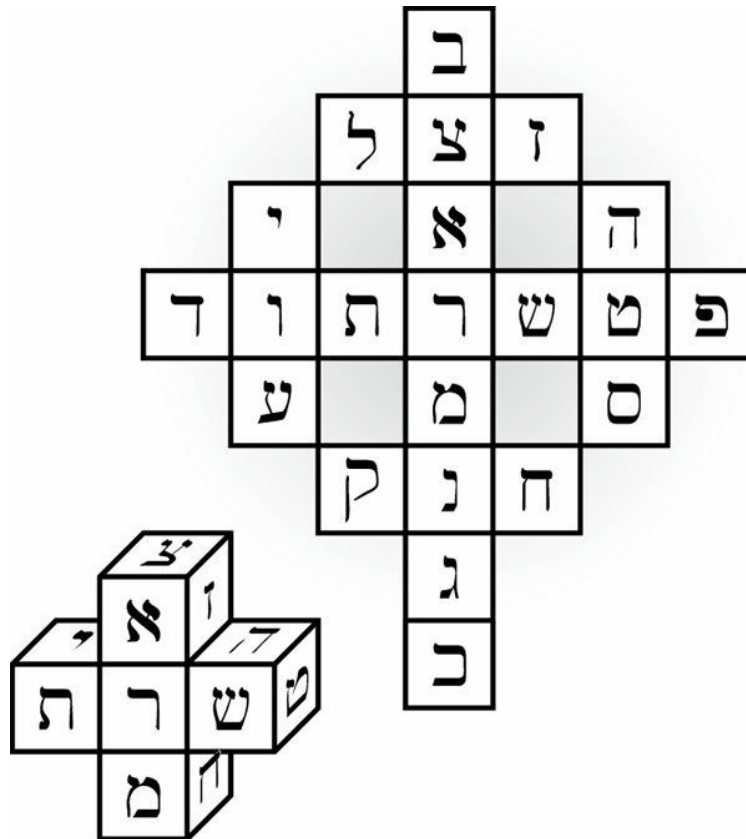
The numbers and lineal figures appropriate to the planets are:

Saturn	3	Triangle
Jupiter	4	Square
Mars	5	Pentagram
Sun	6	Hexagram
Venus	7	Heptagram
Mercury	8	Octagram
Moon	9	Enneagram

The magical squares of the planets are formed of the squares of the number of the planet, arranged so as to yield the same number each way. The number of the sum of each column of figures and the number of the total of all the numbers of the square, are also numbers especially attached to the planet. Thus the number of the planet Saturn is three, square nine, sum of all columns vertical, horizontal, and diagonal fifteen; total sum of all numbers, forty-five.

These numbers are then formed into divine and spirit names, as is demonstrated in that section of this book dealing with sigils.

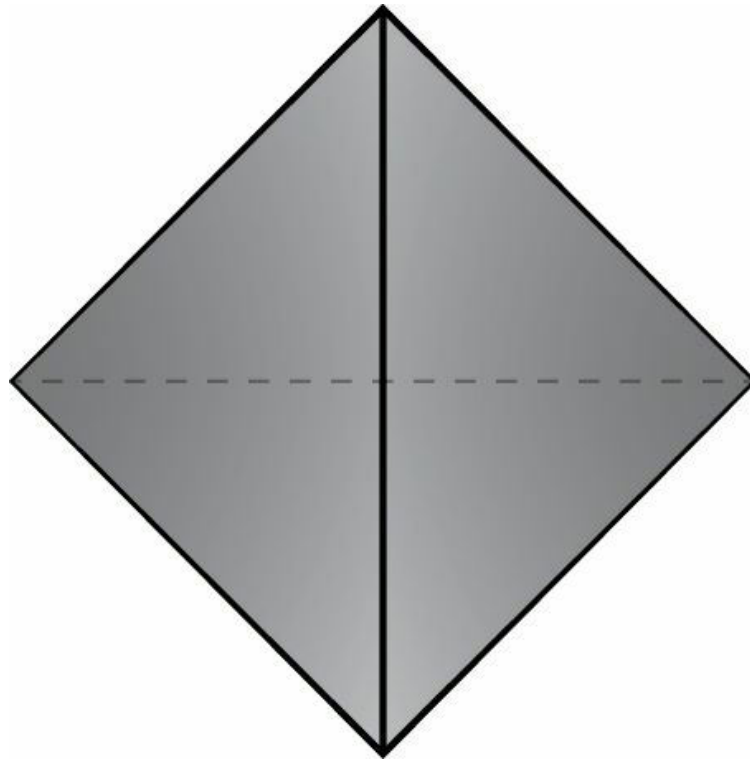
The solid Greek Cubical Cross, the admission badge for the Path of Tau, is composed of twenty-two squares, answering to the twenty-two letters of the Hebrew alphabet.



Solid Greek Cubical Cross

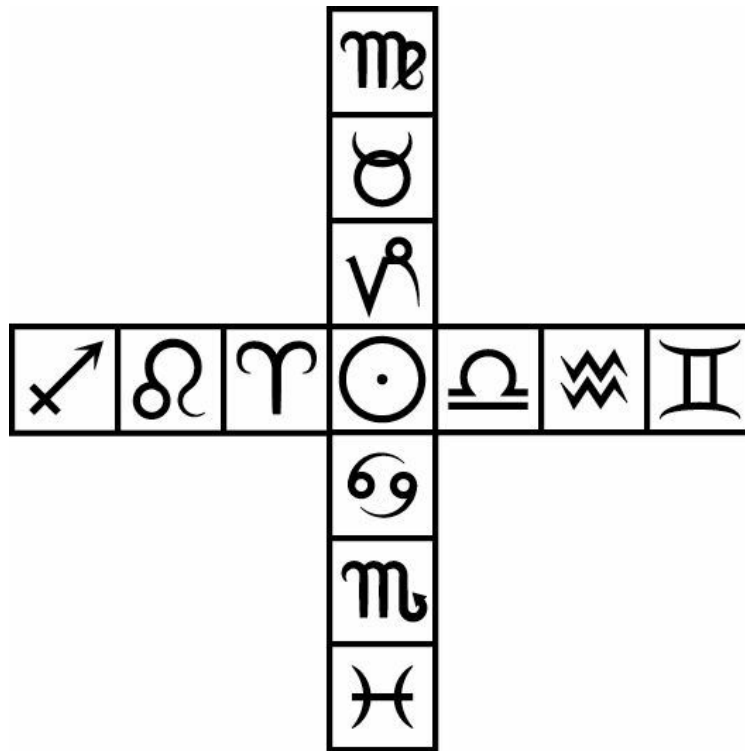
The solid triangle or tetrahedron, or Pyramid of Fire, the admission badge for the Path of Shin, represents the simple fire of nature and the latent or hidden fire.

The three upper triangles refer to fire—solar, volcanic, and astral—while the lowest or basal triangle represents the latent heat.



Tetrahedron

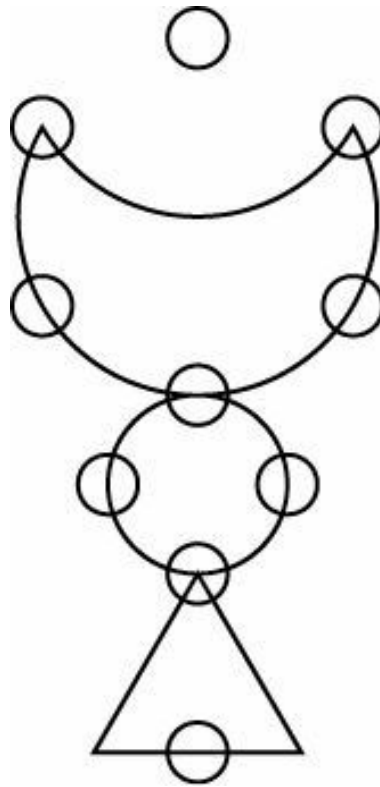
The Greek Cross of Thirteen Squares, the admission badge for the Path of Resh, is referred to the sun in the twelve signs of the zodiac, and also in the midst of the four elements.



Greek Cross

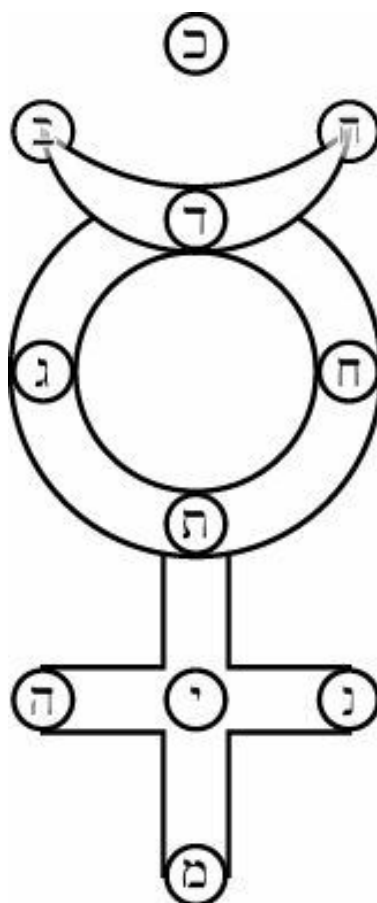
The Cup of Stolistes, the admission badge to the grade of $3^{\text{ox}} = 8^{\text{hx}}$, is thus referred to the Tree of Life. It embraces nine of the Sephiroth, exclusive of Kether.

Yesod and Malkuth are referred to the triangle below, the former to the apex, the latter to the base. Like the caduceus, it further represents the three elements: water, fire, and air. The crescent refers to the waters above the firmament, the sphere to the firmament, and the basal triangle to the consuming fire, which is opposed to the fire symbolized by the upper part of the caduceus.



Cup of Stolistes

The symbol of ♀ury on the Tree of Life embraces all but Kether. The horns spring from Daath (Knowledge), which is not, properly speaking, a Sephirah, but rather a conjunction of Chokmah and Binah.



♂ury on the Tree of Life

Attribution of the Tarot Trumps

Path	No.	Tarot Trump	Letter	Symbol
11	0	The Foolish Man	א	♄
12	1	The Juggler	ב	♅
13	2	The High Priestess	ג	♆
14	3	The Empress	ד	♇
15	4	The Emperor	ה	♈
16	5	The Hierophant	ו	♉
17	6	The Lovers	ז	♊
18	7	The Chariot	ח	♋
19	8	Strength (Justice)	ט	♌
20	9	The Hermit (Prudence)	י	♍
21	10	The Wheel of Fortune	כ	♎

22	11	Justice (Strength)	ל	⚖
23	12	The Hanged Man	ד	⚖
24	13	Death	ג	☠
25	14	Temperance	ס	♂
26	15	The Devil	ע	♂
27	16	Tower Struck by Lightning	פ	♂
28	17	The Star	צ	⚡
29	18	The Moon	ק	☾
30	19	The Sun	ר	☼
31	20	Last Judgment	ש	⚖
32	21	The Universe	ת	⚡

Fourth Meditation

Let the Practicus meditate upon the symbols of the rhomboid and the vesica. Let him seek out their meanings and correspondences. Let him contemplate the symbol of ♀ury and the number eight.

Let him now learn to control his emotions, on no account giving way to anger, hatred, or jealousy, but to turn the force he hitherto expended in these directions towards the attainment of perfection, that the malarial marsh of his nature may become a clear and limpid lake, reflecting the divine nature truly and without distortion.

Let him identity himself with the powers of water, considering the water triplicity in all its aspects, with its attributions and correspondences.

Notes on the Tarot

by Frater S.R.M.D.⁸

In the Tree of Life in the tarot, each Path forms the connecting link between two of the Sephiroth. The king and the queen are the correlations of the Abba and the Aima in that suit; the knight or prince answers to Microprosopus, and the knave or princess which was anciently a female figure, is referred to the bride, Kallah or Malkah.

Combining, then, the material attributions of the Sephiroth and the Paths, it results that:

0. Fool = The crown of wisdom, the *primum mobile* acting through the air on the zodiac.
1. The Juggler = The crown of understanding, the beginning of material production, the *primum mobile* acting through the philosophic ♃ on Saturn.
2. High Priestess = The crown of beauty, the beginning of sovereignty and beauty, the *primum mobile* acting through the moon on the sun.
3. Empress = The wisdom of understanding, the union of the powers of origination and production; the sphere of the zodiac acting through Venus upon Saturn.
4. Emperor = The wisdom of sovereignty and beauty, and the originator of them; the sphere of the zodiac acting through Aries upon the sun and initiating spring.
5. Hierophant = The wisdom and fountain of ♃; the sphere of the zodiac acting through Taurus upon Jupiter.
6. The Lovers = The understanding of beauty and production of beauty and sovereignty. Saturn acting through Gemini upon Sol.
7. Chariot = Understanding acting upon severity. Saturn acting through Cancer upon Mars.
8. Strength = Fortitude. ♃ tempering severity. The glory of strength. Jupiter acting through Leo upon Mars.
9. Hermit = The ♃ of beauty, the magnificence of sovereignty, Jupiter acting through Virgo upon Sol.
10. Wheel of Fortune = The ♃ and magnificence of victory. Jupiter acting through Jupiter directly upon Venus.
11. Justice = The severity of beauty and sovereignty. Mars acting through Libra upon Sol.

12. The Hanged Man = The severity of splendour. Execution of judgment. Mars acting through water upon ♄ury.
13. Death = The sovereignty and result of victory. Sol acting through Scorpio upon Venus, or Osiris under the destroying power of Typhon afflicting Isis.
14. Temperance = The beauty of a firm basis. The sovereignty of fundamental power. Sol acting through Sagittarius upon Luna.
15. The Devil = The sovereignty and beauty of material (and therefore false) splendour. Sol acting through Capricorn upon ♄ury.
16. The Tower = The victory over splendour. Venus acting through Mars upon ♄ury. Avenging force.
17. Star = The victory of fundamental strength. Venus acting through Aquarius upon Luna. Hope.
18. Moon = The victory of the material. Venus acting through Pisces upon the cosmic elements, deceptive effect of the apparent power of material forces.
19. Sun = The splendour of fundamental strength.⁹ ♄ury acting through the sun upon the moon.
20. Judgment = The splendour of the material world. ♄ury acting through fire upon the cosmic elements.
21. Universe = The foundation of the cosmic elements and of the material world. Luna acting through Saturn upon the elements.

The Garden of Eden Before the Fall

This diagram is described in the Practicus Ritual. It shows in a glyph the teaching proper to the Practicus on entering the Sephirah Hod which he has reached by the Paths of Shin and Resh from Malkuth and Yesod respectively.

At the summit are the three supernal Sephiroth summed up into one—Aima Elohim, the Mother Supernal—the woman of the Apocalypse ¹⁰ (Chap. 12) clothed with the sun, the moon under her feet, and on her head the crown of twelve stars.

It is written “So the name Jehovah is joined to the name Elohim, for Jehovah planted a garden eastward in Eden.” ¹¹

From the three supernals follow the other Sephiroth of the Tree of Life. Below the Tree, proceeding from Malkuth, is the Tree of Knowledge of Good and of Evil which is between the Tree of Life and the world of Assiah or shells, represented by the coiled up dragon with seven heads and ten horns—being the seven infernal palaces and the ten averse Sephiroth.¹²

The River Naher flows forth from the supernal Eden and in Daath it is divided into four heads:

Pison: Fire—flowing to Geburah where there is gold.

Gihon: Water—the waters of Oy , flowing into Chesed.

Hiddikel: Air—flowing into Tiphareth.

Phrath (Euphrates): Earth—flowing into Malkuth.

It is written: “In Daath the depths are broken up and the clouds drop down dew.” ¹³

The word *Naher* has the meaning “perennial stream”—“never failing waters” as opposed to other words meaning torrent or brook.

The river going out of Eden is the river of the Apocalypse, the waters of life, clear as crystal proceeding from the throne, on either side of the Tree of Life, bearing all manner of fruit.¹⁴

Thus the rivers form a cross and on it the great Adam, the son who is to rule the nations, was extended from Tiphareth and his arms stretch out to Geburah and Gedulah, and in Malkuth is Eve, supporting with her hands the two pillars.

On the General Guidance and Purification of the Soul

Learn first, O Practicus of our ancient Order, that true equilibrium is the basis of the soul. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of nature?

Know then that as man is born into this world amidst the darkness of nature and the strife of contending forces, so must his first endeavour be to seek the

light through their reconciliation. Thus, thou who hast trial and trouble of this life, rejoice because of them, for in them is strength, and by their means is a pathway opened unto that light divine.

How should it be otherwise, O man, whose life is but a day in eternity, a drop in the ocean of time? How, if thy trials were not many, couldst thou purge thy soul from the dross of earth?

Is it but now that the higher life is beset with dangers and difficulties; hath it not been ever thus with the sages and hierophants of the past? They have been persecuted and reviled, they have been tormented of men, yet through this has their glory increased. Rejoice, therefore, O initiate, for the greater thy trial, the brighter thy triumph. When men shall revile thee and speak against thee falsely, hath not the Master said “Blessed art thou.”¹⁵ Yet, O Practicus, let thy victories bring thee not vanity, for with increase of knowledge should come increase of wisdom. He who knows little, thinketh he knows much; but he who knoweth much hath learned his own ignorance. Seest thou a man wise in his own conceit? There is more hope of a fool than of him.

Be not hasty to condemn another’s sin. How knowest thou that in their place thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself? Be thou well sure of this, that in slander and self-righteousness is sin. Pardon therefore the sinner, but encourage not the sin. The Master condemned not the adulterous woman, but neither did he encourage her to commit the sin.¹⁶

Thou therefore who desirest magical gifts, be sure that thy soul is firm and steadfast, for it is by flattering thy weakness that the evil one will gain power over thee. Humble thyself before thy God, yet fear neither man nor spirit. Fear is failure and the forerunner of failure; and courage is the beginning of virtue. Therefore fear not the spirits, but be firm and courteous with them, for thou hast no right either to despise or to revile them, and this too may lead thee into sin. Command and banish the evil ones. Curse them by the great

names of God, if need be; but neither mock nor revile them, for so assuredly thou wilt be led into error.

A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind. His actions affect not himself only, but also those with whom he is brought into contact, either for good or for evil.

Neither worship nor neglect the physical body, which is thy temporary connection with the outer and material world. Therefore let thy mental equilibrium be above disturbances by material events. Restrain the animal passions and nourish the higher aspirations; the emotions are purified by suffering.

Do good unto others for God's sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude. Remember that unbalanced force is evil, that unbalanced severity is but cruelty and oppression, but that also unbalanced softness is but weakness which would allow and abet evil.

True prayer is as much action as word; it is will. The gods will not do for man what his higher powers can do for himself if he cultivates will and wisdom. Remember that this Earth is but an atom in the universe, and thou thyself but an atom thereon. And that even couldst thou become the god of this Earth whereon thou crawlest and grovellest, thou wouldst even then be but an atom and one among many. Nevertheless, have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and willfully to reject spiritual truth, but every sin and act leaveth its effect.

To obtain magical power, learn to control thought. Admit only true ideas which are in harmony with the end desired, and not every stray and contradictory idea that presents itself. Fixed thought is a means to an end; therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of the thought, and therefore it hath been said that "the thought of foolishness is sin."¹⁷ Thought therefore is the

commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do? Therefore, as has been already said, establish thyself firmly in the equilibrium of forces, in the centre of the cross of the elements, that cross from whose centre the creative word issued in the birth of the dawning universe.

As it was said unto thee in the grade of Theoricus: “Be thou therefore prompt and active as the sylphs, but avoid frivolity and caprice. Be energetic and strong like the salamanders, but avoid irritability and ferocity. Be flexible and attentive to images like the undines, but avoid idleness and changeability. Be laborious and patient like the gnomes, but avoid grossness and avarice.” So shalt thou gradually develop the powers of thy soul and fit thyself to command the spirits of the elements.

For wert thou to summon the gnomes to pander to thy avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure creatures of God’s creation to fill thy coffers and to satisfy thy lust for gold? Wouldst thou defile the spirits of driving fire to serve thy wrath and hatred? Wouldst thou violate the purity of the souls of the water to pander to thy lust and debauchery? Wouldst thou force the spirits of the evening breeze to minister to thy folly and caprice?

Know that with such desires thou canst but attract the evil and not the good, and in that can the evil will have power over thee.

In true religion there is no sect. Therefore take heed that thou blaspheme not the name by which another knoweth his god for if thou doest this thing in Jupiter, thou wilt blaspheme YHVH; and in Osiris Yeheshuah.

“Ask of God and ye shall have,

Seek and ye shall find.

Knock, and it shall be opened unto you.” ¹⁸

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8. Note by JMG: Frater S.R.M.D. ('S Rioghal mo Dhream) was Samuel Liddel Mathers.
 9. Note by JMG: In earlier editions this was given, incorrectly, as "the splendour of the material world," a title that properly belongs to the following trump.
 10. Note by JMG: That is, the Book of Revelations, ch. 12.
 11. Note by JMG: A reference to Genesis 2:8. The name used for God in the first chapter of Genesis is Elohim; in the second chapter, this changes to YHVH Elohim.
 12. Note by Regardie: These are described in the text of the rituals but are not read to the candidate at his grade. When studying this diagram, these descriptions should be looked up, but they are not required for the exam.
 13. Note by JMG: Proverbs 3:20.
 14. Note by JMG: Revelations 22:1–2.
 15. Note by JMG: A reference to a saying of Jesus; see Matthew 5:11.
 16. Note by JMG: Another reference to a saying of Jesus; see John 8:11.
 17. Note by JMG: Proverbs 24:9.
 18. Note by JMG: Another saying of Jesus, from Matthew 7:7 and Luke 11:9.

PHILOSOPHUS GRADE PAPERS

Fifth Knowledge Lecture

Azoth is a word formed from the initial and final letters of the Greek, Latin, and Hebrew alphabets thus: A and Z, Aleph and Tau, Alpha and Omega. It is used with various meanings by different writers but generally signifies “essence.”

The following names occur in Qabalistic writings:

Ain—the Negative	אין	(Nothing—Not)
Ain Soph	אין סוף	(Limitless)
Ain Soph Aur	אין סוף אור	(The Limitless Light)

These are the Veils of the Negative Existence depending from Kether.

Arik Anpin אריך אנפין—Macroprosopus or the Vast Countenance is a title of Kether, and another of its titles is the Ancient of Days, Aatik Yomin עתיך יומין

Kether or the Vast Countenance emanates first as Abba, the supernal father, and Aima, the supernal mother.

Abba אבא the supernal father is referred to Yod of Tetragrammaton, and Aima אימא the supernal mother is referred to Heh. Elohim אלהים is a name given to these two persons united.

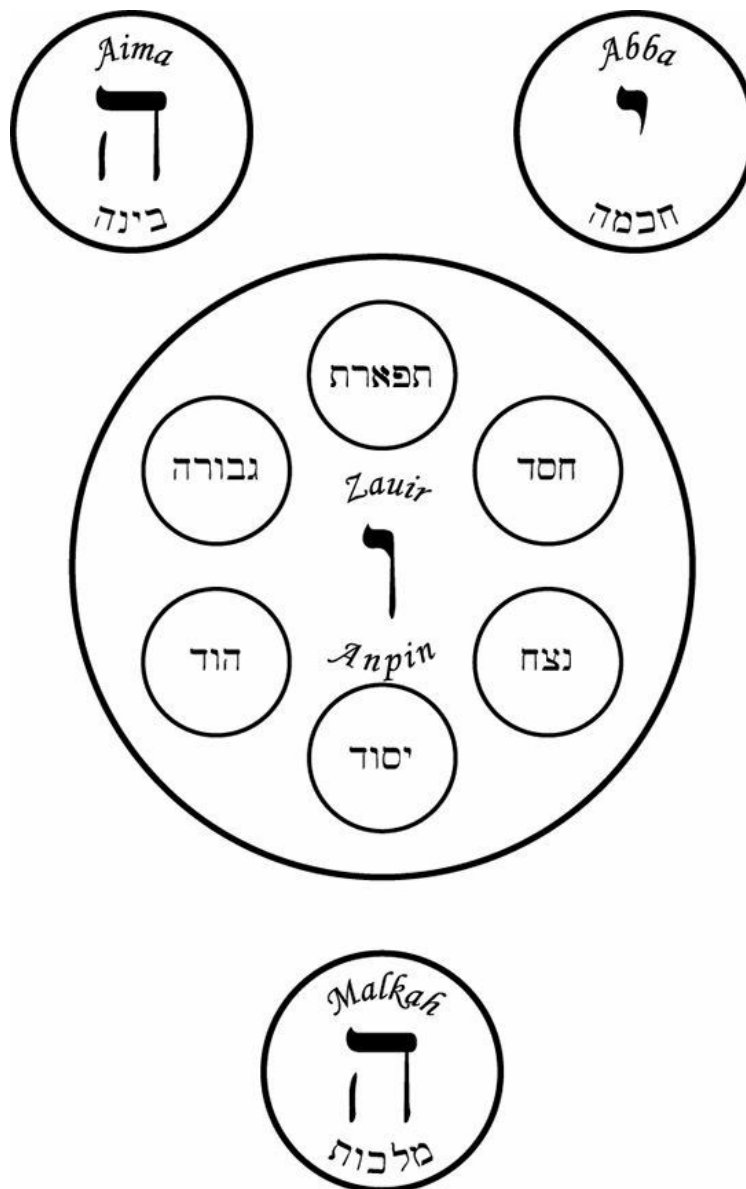
As Elohim they become the parents of the son, Zauir Anpin זאיר אנפין, also called Microprosopus or the Lesser Countenance.

Abba is referred to Yod and the Sephira Chokmah. Aima is referred to Heh and the Sephirah Binah. Zauir Anpin is referred to the six Sephiroth—Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod, and of these especially to Tiphareth.

Malkah מלכה the Queen and Kallah כלה the Bride are titles of Malkuth considered as the spouse of Zauir Anpin, the Microprosopus. The letters of the Name YHVH contain these meanings, thus: Yod is referred to Abba. Heh to Aima. Vau to Zauir Anpin. Heh (final) to Malkah.

These letters are also referred to the four worlds and the four suits of the tarot thus:

Yod	Atziluth	Wands
Heh	Briah	Cups
Vau	Yetzirah	Swords
Heh (f)	Assiah	Pentacles



Tetragrammaton on the Tree

In each of the four worlds are the ten Sephiroth of that world, and each Sephirah has its own ten Sephiroth, making 400 Sephiroth in all—the number of the letter Tau, the cross, the universe, the completion of all things.

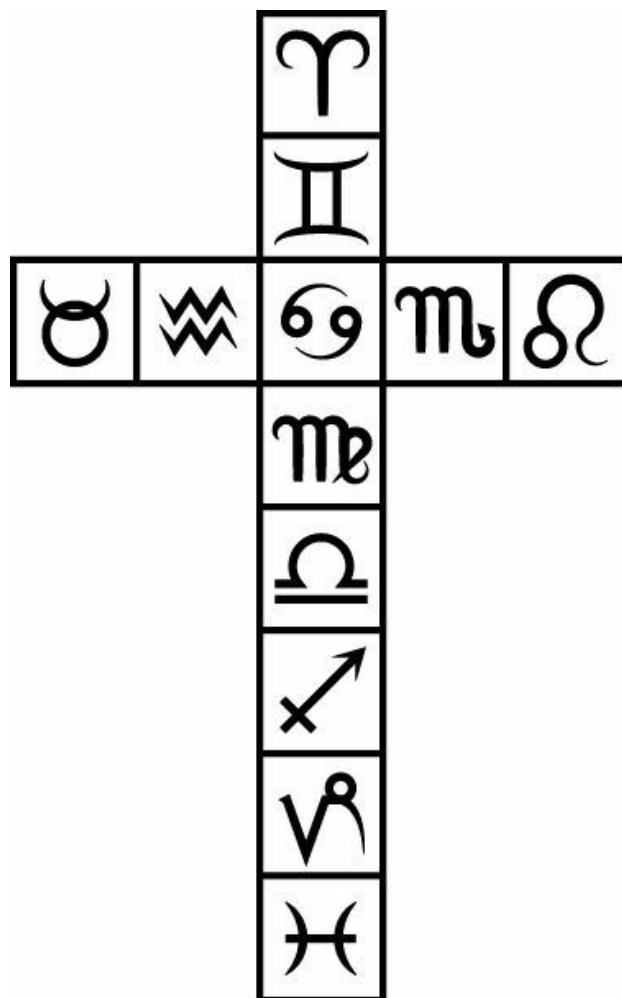
The tarot is thus referred to the Tree of Life:

The four aces are placed on the throne of Kether—the remaining small cards of the suit desired on the respective Sephiroth, two on Chokmah, three on Binah, etc. The twenty-two trumps are then arranged on the Paths between them, according to the letters to which they correspond.

The king and queen of the suit are placed beside Chokmah and Binah respectively; the knight and knave by Tiphareth and Malkuth.

The tarot trumps thus receive the equilibrium of the Sephiroth they connect.

The admission badges used in the grade of Philosophus are as follows:



Calvary Cross of Twelve Squares

The Calvary Cross of twelve squares, admitting to the Path of Qoph, the twenty-ninth Path, refers to the zodiac and to the eternal river of Eden divided into four heads:

Naher, the River

נהר

1. Hiddikel

הדקל

2. Pison

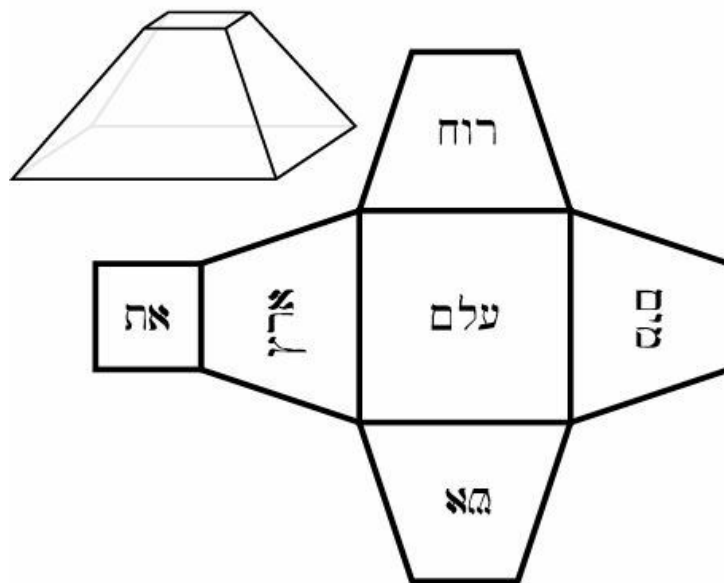
פישון

3. Gihon

גיהון

4. Phrath

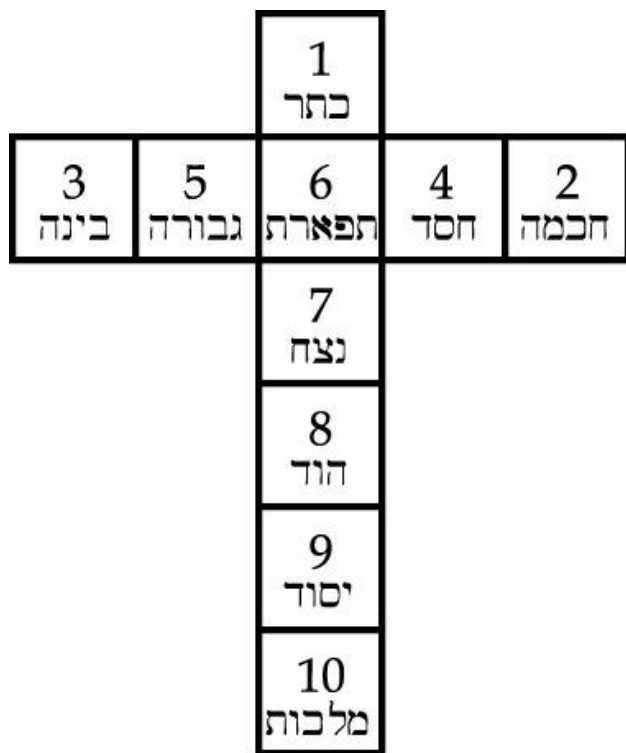
פרת



Pyramid of the Four Elements

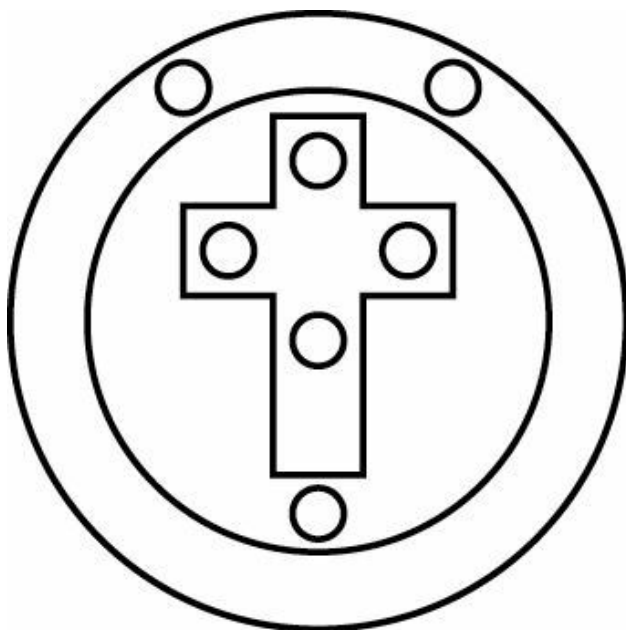
The pyramid of the four elements admits to the Path of Tzaddi, the twenty-eighth Path.

On the sides are the Hebrew names of the elements. On the apex is the word *Eth*—Essence—and on the base the word *Olam* meaning “World.”



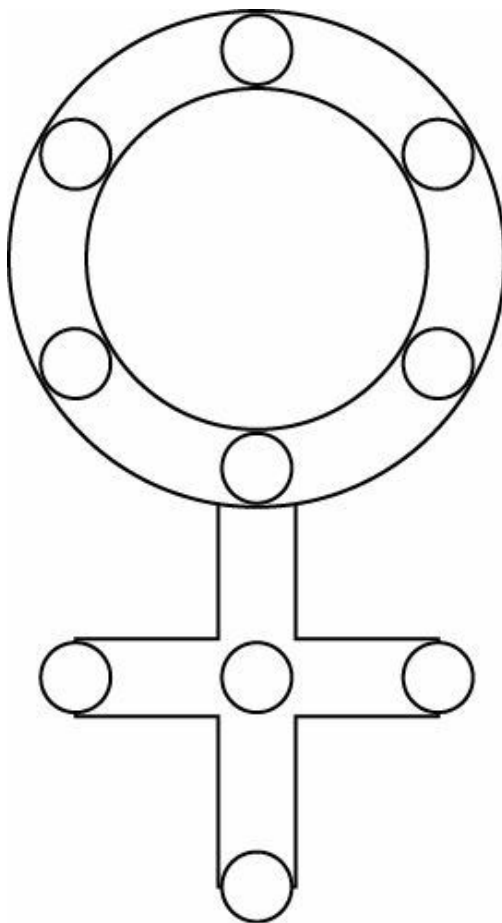
Calvary Cross of Ten Squares

The Calvary Cross of ten squares admits to the Path of Peh, Mars—the twenty-seventh Path. The ten squares are referred to the ten Sephiroth in balanced disposition. It is also the opened out form of the double cube of the Altar of Incense.



Hegemon's Badge

The cross of the Hegemon's badge admits to the Grade of Philosophus. This cross embraces Tiphareth, Netzach, Hod, and Yesod, and rests upon Malkuth. The Calvary Cross of six squares also refers to the six Sephiroth of Microprosopus and is the opened out form of the cube.



Venus on the Tree of Life

The symbol of Venus on the Tree of Life embraces the whole ten Sephiroth. It is a fitting emblem of the Isis of nature. As it contains all the Sephiroth its circle should be made larger than that of Mercury.

Names especially connected with the four elements:

Earth:

Hebrew Name	Aretz or Ophir	ארץ: עפיר
		ארצי הארץ

Great Name	Adonai ha-Aretz	
Cardinal Point	North. Tzaphon	צפון
Archangel	Auriel	אוריאל
Angel	Phorlakh	פורלאך
Ruler	Kerub	כרוב
King	Ghob	
Elementals	Gnomes	

Air:

Hebrew Name	Ruach	רוח
Great Name	Shaddai El Chai	שדי אל חי
Cardinal Point	East. Mizrach	מזרח
Archangel	Raphael	רפאל
Angel	Chassan	חשן
Ruler	Ariel	אריאל
King	Paralda	
Elementals	Sylphs	

Water:

Hebrew Name	Maim	מים
Great Name	Elohim Tzabaoth	אלהים צבאות
Cardinal Point	West. Maarab	מערב
Archangel	Gabriel	גבריאל
Angel	Taliahad	טליהד
Ruler	Tharsis	תרשים
King	Nichsa	
Elementals	Undines	

Fire:

Hebrew Name	Asch	אש
Great Name	Yhvh Tzabaoth	יהוה צבאות
Cardinal Point	South. Darom	דרום
Archangel	Michael	מיכאל
Angel	Aral	אראל
Ruler	Seraph	שרף
King	Djin	
Elementals	Salamanders	

Fifth Meditation

Let the Philosophus meditate upon the symbol of the fire triangle in all its aspects.

Let him contemplate the symbol of the planet Venus until he realizes the universal love which would express itself in perfect service to all mankind and which embraces nature both visible and invisible.

Let him identify himself with the powers of fire, consecrating himself wholly until the burnt sacrifice is consummated and the Christ is conceived by the spirit.

Let him meditate upon the triplicity of fire—its attributes and correspondences.

The Diagrams

As confusion is found to exist with regard to the right and left pillars of the Sephiroth on the Tree of Life in relation to the right and left sides of a man, and as to the phases of the moon—you must note:

That in every diagram and picture, the right hand side of the observer is next to the Pillar of Mercy—Chokmah, Chesed, and Netzach—while the Pillar of Severity is on the observer's left hand. Yet when you apply the Tree of Life to yourself, your right side, arm, and leg represent the side of strength and severity, Binah, Geburah, and Hod, and your left side refers to the Pillar

of Mercy. So that when you look at a diagram, you are looking, as it were, at a man facing you, that your right side faces his left. His merciful side forms the right hand pillar in front of you, so that it is as if you looked at yourself in a mirror.

Just as the man looks at you, so does the moon look at you and so you say that the moon in her increase is on the side of mercy, the right hand pillar of the Sephiroth; and in her decrease, the crescent is on the left hand Pillar of Severity.

A diagram, then, is a picture of a man or the moon facing you. The temple pillars are similar:

Black Pillar	Severity	Left	North
White Pillar	Mercy	Right	South
Black Pillar	Boaz	Stolistes	
White Pillar	Jachin	Dadouchos	

That is, the white mercy or Jachin Pillar is on your right hand as you approach the altar from the west and from the Hiereus. (See 2 Chronicles 3:17.) “And call the name on the right hand (of him who enters) Jachin, and the name of that on the left, Boaz.”

Now Boaz = strength, severity, Binah, black pillar, and Jachin = white pillar of mercy.

So in making the Qabalistic cross on your breast it is correct to touch the forehead and say *Ateh*—Thou art; the Heart—*Malkuth*; Right Shoulder, *ve-Geburah*; left shoulder *ve-Gedulah*, and with the fingers clasped on the breast say, *Le, olam, Amen!*

The Garden of Eden After the Fall

This diagram is described in the Philosophus Ritual. It shows in a glyph the teaching proper to a Philosophus on entering the Sephirah Netzach which he has reached by the three Paths of Qoph, Tzaddi, and Peh from the Sephiroth Malkuth, Yesod, and Hod respectively.

The great goddess Eve, being tempted by the fruits of the Tree of Knowledge whose branches tend upwards to the seven lower Sephiroth, but also downward to the kingdom of shells, reached down to them and the two pillars were left unsupported.

Then the Sephirotic Tree was shattered. She fell and with her fell the great Adam. And the great red dragon arose with his seven heads and ten horns, and Eden was desolated—and the folds of the dragon enclosed Malkuth and linked it to the kingdom of the shells.

And the heads of the dragon rose into the seven lower Sephiroth, even up to Daath at the feet of Aima Elohim.

Thus were the four rivers of Eden desecrated and the dragon mouth gave forth the infernal waters in Daath—and this is Leviathan, the piercing and crooked serpent.

But Tetragrammaton Elohim placed the four letters YHVH of the name and the flaming sword of the ten Sephiroth between the devastated garden and the supernal Eden, that this should not be involved in the fall of Adam.

And it became necessary that a second Adam should arise to restore the system, and thus, as Adam had been spread on the cross of the four rivers, so the second Adam should be crucified on the infernal rivers of the four armed cross of death—yet to do this he must descend into the lowest, even Malkuth the earth, and be born of her. (Psalm 74: “Thou breakest the heads of Leviathan in pieces.”)

And on the dragon heads were the names of the eight kings of Edom and on his horns the names of the eleven dukes of Edom, for Daath having developed in the dragon a new head, the seven-headed dragon with ten horns became eight headed and eleven horned. (Genesis, 36:31–43, Chronicles 1: 43–54.)

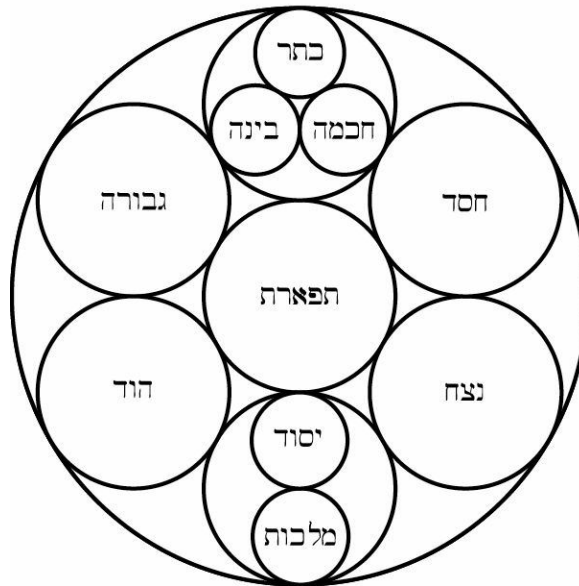
Note: The Edomites were the descendants of Esau who sold his birthright. Their kings came to symbolize unlawful and chaotic forces.

Two Further Alchemical Attributions to the Tree of Life

1. Kether	Mercury	The Metallic Root
2. Chokmah	Salt	Lead
3. Binah	Sulphur	Tin
4. Chesed	Silver	Silver
5. Geburah	Gold	Gold
6. Tiphareth	Iron	Iron
7. Netzach	Copper	Hermaphroditical Brass
8. Hod	Tin	Brass
9. Yesod	Lead	Mercury
10. Malkuth	Mercury Philosophorum	Medicina Metallorum

The Qlippoth on the Tree of Life

1. Kether	Thaumiel—the two contending Forces
2. Chokmah	Ghogiel—the Hinderers
3. Binah	Satariel—the Concealers
4. Chesed	Agshekeloh—the Breakers in Pieces
5. Geburah	Golohab—the Burners
6. Tiphareth	Tagiriron—the Disputers
7. Netzach	Gharab Tzerek—the Ravens of Death
8. Hod	Samael—the Liar or Poison of God
9. Yesod	Gamaliel—the Obscene Ones
10. Malkuth	Lilith—Queen of the Night and of Demons



The Seven Palaces Attributed to the Ten Sephiroth

The Astrological Symbols of the Planets

These are derived from the three primary forms of the cross, the crescent, and the circle, either singly or in combination.

The circle denotes sun and gold; the crescent the moon and silver, respectively analogous to the red and white alchemical natures.

The cross is the symbol of corrosion. The corrosion of metals is usually of the complementary colour to that to which they naturally approximate. Thus copper, which is reddish, becomes green in its corrosion of verdigris, etc.

Mercury is the only planet which unites these three primary forms in one symbol. Saturn is composed of the cross and the crescent showing that lead is corrosive internally and Luna externally. Jupiter is the reverse. Mars is solar internally but corrosive externally.

Venus is opposite. Copper is externally of the nature of gold, but internally corrosive. Hence the name of the sphere of Venus is Nogah—denoting external splendour but internal corruption.

The Serpent Nehushtan, which Moses made when the children of Israel were bitten by serpents of fire in the wilderness, is the serpent of the Paths of the Tree. And he set it on a pole—that is, twined it round the middle pillar of the

Sephiroth. And the word used in the passage in Numbers 21 for fiery serpents is the same as the name of the angels of Geburah, the same spelling, the same pointing, Seraphim. Round the Middle Pillar of the Sephiroth, because that is the reconciler between the fires of Geburah or Severity, and the waters of Chesed or ♀y—and hence it is said in the New Testament that it is a type of Christ, the Reconciler. And the serpent is of brass, the metal of Venus, whose sphere is called Nogah, or external splendour, as shewn further by the alchemical symbol of Venus, wherein the circle of the sun is exalted above the cross of corrosion. And therefore it is said in the Zohar that “alone of the shells is the serpent Nogah found in holiness” and he is called the balance of justice. Why, then, is he called the external or false splendour? Because he indeed uniteth the Paths, but comprehendeth not the Sephiroth. Nevertheless, he is also the celestial serpent of wisdom. But the serpent of the temptation is the serpent of the Tree of Knowledge of Good and of Evil, and not that of the Tree of Life.

Here is a method of writing Hebrew words by the Yetziratic attribution of the alphabet, whence results some curious hieroglyphic symbolism. Thus *Tetragrammaton* will be written by Virgo, Aries, Taurus, Aries. *Eheieh*, by air, Aries, Virgo, Aries. From *Yeheshua*, the Qabalistic mode of spelling Jesus, which is simply the Tetragrammaton with the letter Shin placed therein, we obtain a very peculiar combination—Virgo, Aries, fire, Taurus, Aries. Virgo born of a virgin, Aries the sacrificial lamb, fire the fire of the Holy Spirit, Taurus the ox of the earth in whose manger He was laid, and lastly Aries the flocks of sheep whose herdsmen came to worship Him. Elohim yields air, Libra, Aries, Virgo, water—the firmament, the balanced forces, the fire of the spirit (for Aries is a fiery sign), operating in the zodiac, the fire goddess, and the waters of Creation.

The terms Raven or Crow, Lion, and Eagle have various alchemical significations. Generally:

Raven—Initiation through blackness

Lion—Heat and sulphurous action

Eagle—Sublimation

One great difference between chemical and alchemical processes is that alchemy only employs a gradual heat continually but carefully increased, and does not commence with violent heat.

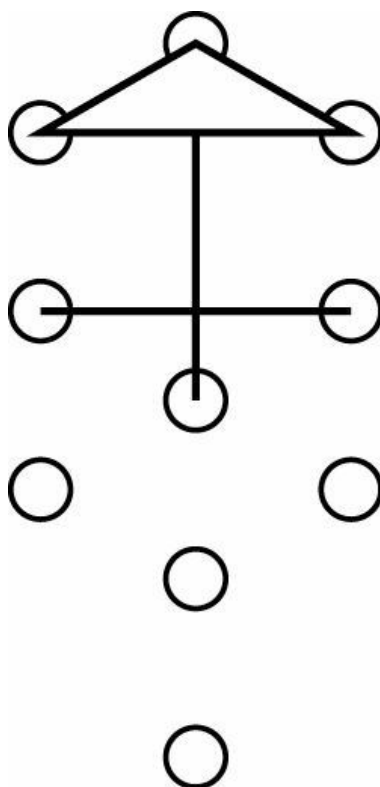
The *cucurbite* is a glass boiler attached to the lower part of the alembic. It consists of a tube, a head, and a receiver added thereto for purposes of distillation.

The *athanor* or philosophical furnace is to produce a graduated heat.

The *balneum mariae* is the modern water bath—a vessel of hot water in which was placed the vessel to be heated.

The *balneum arenae* or sand bath is a vessel of sand in which is placed the vessel to receive a dry heat.

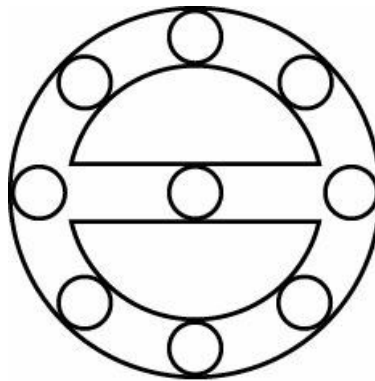
The philosophic egg is an oval glass vessel in which is placed the water or liquid to be acted upon, and which may be hermetically sealed.



Sulphur on the Tree of Life

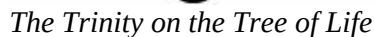
This represents the alchemical symbol of sulphur on the Tree of Life. It does not touch the four lower Sephiroth. The cross terminates in Tiphareth, whereby, as it were, the supernal triangle is to be grasped, and Tiphareth is the purified man.

The hexagram of Tiphareth is formed from the pillars on each side. In Chesed is the water triangle, in Geburah the fire triangle, and Tiphareth unites and reconciles them so as to form a reconciliation between them in the form of the hexagram.



Salt on the Tree of Life

The symbol of salt on the Tree of Life embraces all the Sephiroth but Malkuth, and is, as it were, the reconciler between the sulphur and Mercury. The horizontal dividing line implies the precept of Hermes, “as above so below.”

The Angels of the Shemhamphoresch ²⁰

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	Decan	Angel ruling Decan	Angel ruling Quinances
								זוהל
						Mars	זור	דניאל
Aries	אריס	יהוה	מלכודאל	שרהאל	אאל			הושעיה
						Sun	ברדמי	עממיה
								נאאל
						Venus		

							סטנדר	ניחאל
								מבדח
						Mercury	כדמדי	פויאל
Taurus	שור	ידונו	אסמודאל	אריאל	טואל			נממח
						Moon	מנורח	יילאל
								הרחאל
						Saturn	יכסנגנז	מנורח
								ומכאל
						Jupiter	סגוש	ידוהאל
Gemini	תאומים	ידוה	אמבראל	סריאל	גאל			ענאל
						Mars	שוהדני	מחאל
								דמבדח
						Sun	ביתור	מנאל
								איעאל
						Venus	מנורח	תבדח

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	Decan	Angel ruling Decan	Angel ruling Quinace
Cancer	סרטן	הורח	מוראל	מכאל	כעאל			ראחאל
						Mercury	רהדז	יבדח
								היחאל
						Moon	אליכור	ממח
								והדח
						Saturn	לופסור	יילאל
Leo	אריה	הורח	ורכאל	שריאל	עאל			סטאל
						Jupiter	זחעי	עלמח
								מחשח
						Mars	סריכר	ללחאל

						Jupiter	מסנן	ושריד
Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	Decan	Angel ruling Decan	Angel ruling Quinance
Capricorn	קרי	קריה	קריאל	סמקאל	כשניעה			יחיה
						Mars	יססיה	להחיה
								כסיה
						Sun	יסמירדודאל	מנדאל
								אניאל
						Venus	סספס	חפסיה
Aquarius	קלי	קליה	סמקריאל	צמקאל	אנסאל			רנעאל
						Mercury	אברון	יזאל
								הנדאל
						Moon	גודיאל	מכאל
								חליל
						Saturn	בלמי	יליה
Pisces	דגים	קריה	אמניציאל	וכביאל	פשיאל			סליל
						Jupiter	אורון	עריאל
								עשיל
						Mars	סטריה	מיראל

[contents]

19. Note by Regardie: The following items and attributions are those which were formerly eliminated from the so-called knowledge lectures and rituals. They have been assembled here and added as an appendix since this was assumed to be more satisfactory than inserting them once again into the knowledge lectures.

20. Note by Regardie: The following angelic names have been assembled and tabulated systematically from a Philosophus manuscript entitled "The Lecture on the Shemhamphoresch." This document

deals principally with the traditional modes of forming angelic names. It describes how various verses are taken from the book of Exodus, and by methods of permutation, are formed into seventy-two names of three letters each. To each of these names is added the suffix *Yah* or *El*, thus yielding angelic names and formulae. These seventy-two angels are allotted to each quinary, or division of 5°, in the celestial heavens, so that with the other names a very complete hierarchy is given. Thus every sign of the zodiac has an archangel, angel, angel of its corresponding house, and a vast sub-hierarchy.

Too much space would have been consumed to detail the methods by which these names are given. So I have contented myself to list, simply, all the archangelic and angelic names of the twelve zodiacal signs, and state that they are very important names, and their arrangement should be carefully studied. The documents on tarot attribute two of these angels to each of the thirty-six small cards, and the Anglicized transliteration of their names will there be found. But I have thought it advisable here to give the Hebrew letters and spelling so that the student may have them at his hand when dealing with the matters of sigils and telematic images, which are, as elsewhere explained, formed from the Hebrew spellings.

PORTAL GRADE PAPERS

On the Work to Be Undertaken between Portal and $5^{\circ} = 6^{\square}$

The work comes under six headings as follows:

1. A thesis on the rituals.
2. A meditation on the crosses which have been used as admission badges in the grades. This is a preparation for the meditation which precedes the $5^{\circ} = 6^{\square}$ grade and should be applied for when you have been a Portal member for seven months.
3. A complete diagram of the Tree of Life.
4. The practice of control of the aura.
5. The placing of the Tree of Life in the aura.
6. Tattwas—astrology—divination.

1. **The Thesis.** Read the rituals. Build them up in imagination. Compare the opening and closing in the various grades. Note the general underlying scheme for each elemental grade—and note where the differences occur. Follow the careers of the various officers. Note at what grade an officer disappears.

Make a precis of each ritual so that the general scheme becomes apparent. This is of the greatest assistance when you are called on to take office because you will not then need to follow everything in the ritual but need only turn to the page where your office is mentioned and when you have no more to say, you can turn to the closing and put the ritual aside till required for that. Ability to do this and to move correctly in the temple adds greatly to the harmony and repose of the whole ceremony.

Note the positions of the various officers—what mathematical shapes they make among themselves from time to time as they take up their places in the temple. It may be a triangle, a cross, a pentagram, etc.

Read the speeches carefully, and read them sometimes aloud so that you get familiar with the sound of your own voice in saying the words. Note that some speeches are designed to create atmosphere by their archaic form and should be read rhythmically and sonorously, while others are informative and should be read in such a way as to make their points clear.

Examples of archaic passages are challenges of gods: “Thou canst not pass the gate of the western heaven unless thou canst tell me my name.” And the speeches of the Kabiri in the grades of Practicus and Philosophus. Information is given in speeches about tarot keys and diagrams.

Note the technique for traversing the various Paths—the words and the badges with which the Path is entered, the length of the circumambulation and the special symbolism described therein.

Let all these things soak into your mind, make notes as ideas occur to you—and presently your personal reaction to the grades will crystallize out and you will be able to write your thesis.

2. Make a list and drawings of the crosses which have been given you as admission badges throughout the grades, from the swastika of the Zelator to the five-squared cross which you put on as you stood at the altar at the second point of the Portal grade. Read what is said of them in the rituals and knowledge lectures, and make notes about them.

3. The Tree of Life. This should be done fairly large in order that the writing and symbols should be clear. It is essential to show the deity names, names of archangels and angels in Hebrew in the Sephiroth, and to number the Paths and give their attributions. Apart from this, the Tree should be your personal synthesis of the Order symbolism as it applies to the Tree of Life. Colours may be used.

4. Control of the Aura. If you are not already familiar with the parts of your own body such as nervous system, respiratory system, digestive system, get some simple textbook such as is used in ambulance work, or attend a

course of first-aid lectures so that, before starting to work on your subtle body, you may know something about your physical body.

Your physical body is interpenetrated by a subtle body or aura which also surrounds the physical body like an egg of light. You should now begin to practice controlling this aura or sphere of sensation. This means that you must first try to get your emotional reactions under conscious control. Instead of automatically liking this, disliking that, you must try to understand the mechanism which underlies these feelings. To assist you in this, the study of psychology is recommended. There are many books on the subject, of which the following are easy to understand and clearly stated.

Psychology by Wm. McDougall (Home University Library).

Psychoanalysis for Normal People by Geraldine Coster.

Psycho-Synthesis by the Dean of Chester Cathedral.

Machinery of the Mind by Violet Firth.²¹

Having built up some idea of the mechanism of your mental processes, you should now try to make yourself negative or positive at will towards people or ideas. If you are likely to meet someone who always makes you argumentative and irritable, decide that your aura is dosed to their power of irritating you and that your mind will not be disturbed by what they say. It is good sometimes to listen to views with which you disagree to teach you not only to make no verbal response, but to keep your feelings in abeyance also. In this way you come to learn how much of your disagreement is due to prejudice or personal factors, and how much to your regard for abstract truth.

Again, sometimes practice opening your aura to people or ideas in an endeavour to see things from another's point of view.

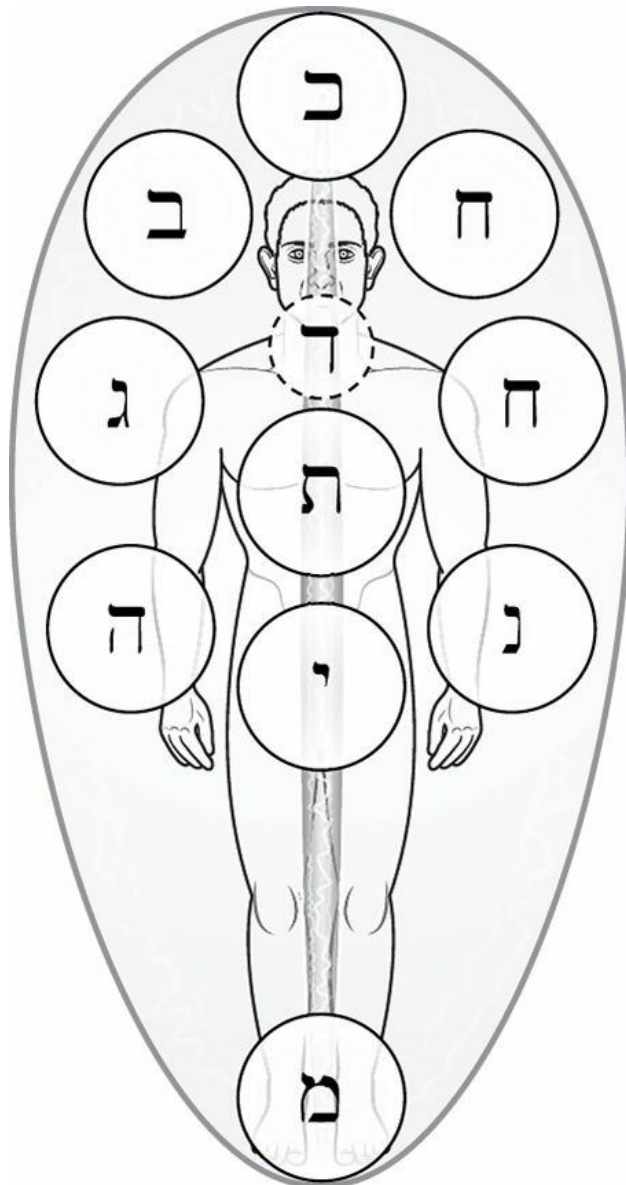
The practice of deep breathing is also of help in establishing poise and in controlling nervousness. It is good to expand the chest to its fullest extent and then to expand the diaphragm below the ribs as well and then to let the breath out slowly and steadily on a vowel sound such as "ah" or "O."

If you are nervy, you will find that your breathing is shallow and that your muscles are tense. You tend to clench your hands and tighten up the abdominal muscles. To cure this, take a deep breath to full capacity, hold it while tensing and relaxing alternately the abdominal muscles. Do this (i.e., the tensing and relaxing of the muscles) three times and then relax completely into a chair. Allow all your muscles to go limp and let your breath out to the last gasp. Do the whole process three times, if necessary. It is designed to stimulate the solar plexus which is the heart of the nervous system which governs emotion.

Another good exercise is to say the deity names aloud. Take a deep breath and say them softly, smoothly, and slowly, imagining the while that your voice travels out to the confines of the universe. This can be done in conjunction with the pentagram ritual.

5. The Tree of Life in the Aura. In the aura which interpenetrates and surrounds our physical bodies, we are to build up a replica of the Tree of Life. The Pillar of Severity is on our right side, the Pillar of ♀y on our left, and the Pillar of Beneficence in our midst.

It is best to build up the Middle Pillar first. To do this stand up and raise yourself in imagination to your Kether—a brilliant light above your head. Imagine this light descending to Daath, at the nape of your neck, and thence to Tiphareth in your heart where it glows like sunlight and whence it radiates into the other Sephiroth. From Tiphareth the light goes to Yesod in the region of the hips, and thence to Malkuth in which your feet are planted. Having made a clear image of the Middle Pillar, you can then establish the other Sephiroth by vibrating the deity names. This can be done as an alternative to the pentagram ritual as a preparation for meditation.



The Middle Pillar and the Human Body

1. Imagine yourself standing in the temple, facing west. The black Pillar of Severity will be on your right—the white Pillar of Mercy on your left. You will make the Middle Pillar as you stand between them.

2. Imagine now that the black pillar is reflected in your right side—the white pillar in your left.

3. Take a deep breath and raise your consciousness to your Kether above your head and vibrate the name Eheieh—which means “I am.” Imagine the light flowing down through Daath (at the nape of your neck) to Tiphareth.

4. In the same manner, establish Yesod in the name Shaddai El Chai, and Malkuth in the name Adonai ha-Aretz.

5. Make the Qabalistic cross to indicate that you have called down the light of your Kether and balanced it in your aura. Then let your imagination dwell on the aura and see it oval and clear, pulsing with the glow from Tiphareth.

If you are called to see anyone who is ill, who is depressed, or who has a depressing effect on you, you should do this exercise beforehand. In the case of the person who has a depressing effect on you, you may also imagine that your aura is hardened at the edge so that they are unable to penetrate it, and so deplete you of vitality (which is generally what such sensations mean).

In all these practices it is well to remember that “strength is in silence.” If you talk about them, save to your Chief, or if you try to analyse their effects, you will not benefit by them. Try them with simple faith and in silence for a year before rationalizing them.

It is better at first to keep your aura to yourself, rather than to try to flow out towards others. Unless you are particularly vital and well balanced, you will only waste energy. So-called modes of healing and of “doing good to others” should be eschewed for a time. Such methods have a technique of their own and require trained and balanced minds and bodies to carry them out. Get yourself right first before you attempt to interfere with others in any way but the ordinary ways of kindly decent society.

When you have practiced the exercise of the Middle Pillar for some time and can visualize it easily, you can establish the other Sephiroth.²²

6. **Tattwas—Astrology—Divination.** The tattwas are designed to assist you in your researches into the soul of nature. They are at first done with a senior member, and later can be done alone or with a companion of your own grade. They should never be allowed to become uncontrolled daydreams. The method taught should be strictly adhered to—a definite time, preferably in the morning, being set aside—and they should not be attempted when you are feeling tired or when your mind is too occupied with other things to let you

“get away.” They should not be done too frequently—once in three weeks or a month is enough, once a week if time and circumstances permit. Notes of the pictures and symbols seen should be kept together in a book.

Astrology. This should be done as time permits. The subject is vast and highly technical and can be studied fully through the various schools and correspondence classes if you are interested in it. From the Order lectures you should be able to set up a true birth horoscope for any place and any time. You can practice setting up horoscopes for the cases given in Alan Leo’s little book *1001 Notable Nativities* and see whether you can tell for what the horoscope was remarkable. You should attempt the reading of a horoscope for someone you know and then get the data for someone about whom you know nothing, and see whether you can give a reading which satisfies their friends.

The Order requires only that you should be able to set up an accurate horoscope and that you should know how to work out the aspects and how to make a simple assessment of the good and bad factors in a horary figure. If astrology interests you further, it is a very fascinating field of research.

Divination. You may try to develop your intuition by the use of horary and natal astrology, geomancy, and the reading of the tarot cards by the method given in the small book by Mr. A.E. Waite.

You are advised to attempt only questions in which you are not emotionally involved because methods of divination can be a fruitful source of self-deception to those who are psychic but not self-knowing. If you are given to having intuitions you must learn to say not only “I was right about that” but also “I was quite wrong about that,” and if you advertise only successes (as is usual) at the bar of your own conscience, learn to assess them honestly.

The interval of time between Portal and $5^{\circ} = 6^{\square}$ should be given to the study of the whole makeup of yourself. All these methods are designed to assist you to get as far as you can along the road to self-knowledge.

You are to realize the different layers of your being—some of which you have been led through symbolically in the outer grades—“which in one sense quitteth not Malkuth”—the kingdom of yourself.

This line of thought, coupled with the study of the rituals, may lead you to realize what it was you gathered together in the first point of the Portal ritual, and what it is you are trying to perfect to lay on the altar of the spirit.

We are told in the Portal that the nine months' wait which must intervene before the Portal is again opened for the aspirant has a correspondence to the nine months of gestation before birth. As the unborn child, stage by stage, grows through the ancestral history of the race so the candidate in the Portal by a single circumambulation for each, recalls his past grades and, at the end of the first point, regards their symbols upon the altar as parts of his body and contemplates them as coming together in one place—the unity of his person.

In the second point, he sacrifices his name—symbol of his idea of himself in order that the idea of a new self and a new consciousness may be attained.

This has a correspondence in the birth of a child. It emerges from the membranes and placenta which hitherto have been its body and source of life and finds itself not “dead” after the dread change, but translated to a larger consciousness.

Thus the Portal foreshadows the kind of change and development necessary for understanding the symbolism of the $5^{\circ} = 6^{\circ}$.

We do not know what consciousness the unborn child has—how far it has choice in its development—through what agency it unfolds the potencies of its tiny seed and draws to itself the necessary materials for growth. The miracle happens—and gives us courage to believe that a similar miracle is even now enacting whereby a body will be ready for us when this, which seems so real to us, shall share the same fate as the placenta and membranes which “die” at our birth.

But tradition, as embodied in our Order and shown somewhat less directly in the revealed religions, teaches that this development can be assisted by

conscious effort—indeed, that there comes a time when this effort must be made through the body and mind we are now endowed with. And realizing that we are indeed in a path of darkness groping for light, we must feel our way to an understanding of the meaning of life—the reason for death.

To those who feel the call to make this effort, comes the order with a series of pictures, symbolic of the growth of the soul to new life. The meditations given with each grade are designed to lead the mind towards ideas which will assist in self-knowledge—universal impersonal ideas which each must find in his own way—“the secrets which cannot be told save to those who know them already.”

The aspirant is led to look backwards. First he must acknowledge his debt to evolution through which has been perfected the instrument wherein his mind works and gathers material. Then, through meditation, he is led to see himself as not only self-conscious—as one who receives impressions—one who criticizes and watches—one whose will is interfered with—one who is misunderstood—one to whom others are “persons” or masks (from Latin *persona*, a mask)—but, standing outside himself, he now becomes one who endeavours to sense how his mask appears to others—sees himself as part of the consciousness of others, as one who impresses, one who is criticized and watched, one who interferes with the will of others, one who misunderstands.

He may recall periods in his life when his convictions were sure, his judgments harsh and unjust, his actions shameful, and view himself in that picture dispassionately as an entity operative in the give and take of life, something growing and as outside the category of blame as is the bitterness of unripe fruit.

As the knowledge of his place and relative importance in the universe matures, he will attain strength to be honest with himself—ashamed of nothing he finds in his mind—one watching the antics of his personality with tolerant amusement—yet always learning.

He will reflect on words and the power of words. He will catch himself weaving them—twisting their meaning—deceiving himself and others with them. He will catch himself under obsession to them—he will see how they fix and make possible the recall of events and emotions, and with this knowledge he will become aware of how his words affect other people.

As he begins to realize the tremendous miracle of words, the magic both good and evil of human communion by words, he will begin to grasp why the Order reiterates the importance of silence. The true magician must understand his tools and, in periods of silence, he must contemplate words as one of them.

As he thus traverses the long road to dispassionate self-knowledge, and no longer has to waste energy in doing battle for and indulging wounded feelings in defense of a totally false idea of himself, he is led to meditate on the varied symbols of the cross, and from this to contemplate the Crucified One, revealed to the west as Jesus of Nazareth.

This life and the sayings of Jesus given in the meditation should be studied and pictured in the mind.

The mind must be taught to die to useless churnings over past things and vain apprehensions about future things. This is difficult, for human phantasies die hard, but once the effort is made, however transient the result, it becomes easier with time to replace wasteful thoughts with those that cluster round a powerful symbol of eternal truth.

As the time for the 5° = 6° ceremony approaches, the aspirant should withdraw as far as may be from externals that these symbols may work in his mind.

He will find them waiting on the threshold of his mind ready to tell their story as he walks about or is occupied in mechanical tasks. Once a place has been made for them no “time” is required to develop them. They grow in the waste places.

Definite times, too, should be set aside for meditation wherein ideas may be formulated as far as possible.

Before going to sleep, the aspirant should do the pentagram ritual and impress on his mind that he must recall on waking any teaching that has been given him in dream or vision. This may be assisted, if on waking, he calls before his mind the sun rising, thinly veiled in clouds.

This should be done at least the week preceding the grade.

The ceremony will be a true initiation for the aspirant only in so far as he has prepared himself to receive it.

Like a word, it is a symbol, the communication of whose essence depends on the understanding and experience of the recipient.

Portal Meditation

Let the aspirant meditate upon the cross in its various forms and aspects as shown in the admission badges throughout the grades. Let him consider the necessity and prevalence of sacrifice throughout nature and religion.

Let him realize the saying of the Master: “Whosoever shall save his life shall lose it, and whosoever shall lose his life shall save it.”²³

“Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.”²⁴

Let him endeavour to realize his own place and relative importance in the universe, striving to stand outside himself and allowing only such claims as he would allow to another.

Let him carefully abstain from talking of himself, his feelings, or experiences that he may gain continence of speech, and learn to control the wasteful activities of his mind.

Let him contemplate the sun as thinly veiled in clouds.

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21. Note by JMG: Firth is better known by her occult pen name Dion Fortune. Trained as a lay Freudian therapist, she wrote several books on psychology under her legal name.
22. Note by Regardie: The reader or student who is interested particularly in this subject of the sphere of sensation, or aura as it is called, would be well advised to study very carefully the Order tarot teaching. There is much in that set of documents which concerns the application of the ideology of the Qabalistic Tree of Life to a sphere. In that case the pillar arrangement becomes slightly altered or extended so as to produce four pillars about an invisible axis, the Middle Pillar. There is also much profound wisdom in the very skeletal attributions of the five divisions of the tarot pack to the surface or parts of the solid sphere. The aces to the north pole, and the thirty-six decanate cards to the south pole up to the ecliptic, while in between range the princess cards which are the thrones of the aces, the other court cards, and the trumps. The studied application of this intricate scheme to the extended arrangement of the Tree of Life, and thence to the human personality and sphere in all its branches will yield a wealth of significant material.
- I have also elaborated this scheme in two books. In *The Art of True Healing* I have dealt with the aura and the Middle Pillar solely from the therapeutic point of view. My other book, *The Middle Pillar*, considers the technique from a considerably wider view. Moreover it attempts to associate the results of training with the terminology of analytical psychology.
23. Note by JMG: Matthew 16:25.
24. Note by JMG: John 12:24.

ADEPTUS MINOR GRADE PAPERS

Concerning the Tree of Life

This is the Book of the Path of the Chameleon—the knowledge of the colours of the forces which lie beyond the physical universe. Study thou well that saying of Hermes “that which is below is like that which is above,” for if that which is below is conformed according to the law of the Concealed One—great is His name—be thou well assured that the closer thou adherest unto the law of the universe in thy working, by so much the more is thy magical working just and true.

Recall what was said unto thee in the ritual of the Paths of the Portal of the Vault of the Adepti. “Therefore, by the straight and narrow path of Samekh, let the Philosophus advance like the arrow from the bow of Qesheth.” Now Qesheth the bow is the rainbow of promise stretched above the earth, whose name is formed from the letters of the Paths leading from Malkuth. If then it be by the Path of Samekh that the Philosophus should advance to the knowledge of the adept, turning aside neither unto the right hand nor unto the left, whereon are the evil and threatening symbols of Death and the Devil, he must have a perfect and absolute knowledge of the bow, ere he can follow the path of the arrow. But the bow is of brilliant and perfect colour, whose analysis and synthesis yield others of the same scale, and hence is this book entitled *The Book of the Path of the Chameleon*—that path, namely, which ascendeth alone through the force of Qesheth the bow.

And if thy knowledge and application of the outer knowledge, which thou hast already learned, be faulty and incorrect, how wilt thou be able to keep thyself from turning aside unto thy hurt? Therefore, learn not knowledge by rote only as an unreasoning child, but meditate, search out, and compare, and to the end, see that thou think but little of thyself—for only he that humbleth himself shall be exalted. Magical knowledge is not given unto thee to tickle

thy vanity and conceit, but that by its means, thou mayest purify and equilibrate thy spiritual nature and honour the Vast and Concealed One.

This is the explanation of the first diagram of the Paths—the Sephiroth being in the feminine scale and the Paths in the masculine or King scale. It is the key of the forces which lie in Qesheth the bow. Treasure it in thy heart and mark it well, seeing that therein is the key of nature. Meditate on it and reveal it not unto the profane, for many and great are its mysteries.

NOTE: There are four scales of colour which correspond to the four worlds. They are:

The King scale	Atziluth	Wands	Yod	Fire
The Queen scale	Briah	Cups	Heh	Water
The Prince scale	Yetzirah	Swords	Vau	Air
The Princess scale	Assiah	Pentacles	Heh	Earth

The colours differ according to the world or aspect of the great name they represent:

Thus Samekh in:

The King scale is	Deep Blue
The Queen scale is	Yellow
The Prince scale is	Green
The Princess scale is	Grey Blue

Tiphareth in:

The King scale is	Rose
The Queen scale is	Gold
The Prince scale is	Pink
The Princess scale is	Tawny Yellow

The Tree of Life for the use of an Adeptus Minor is compounded of the first two scales. The Sephiroth are in the feminine, passive, or Queen scale. The

Paths are in the masculine, active, or King scale. It thus represents the forces of Atziluth in the Paths uniting the Sephiroth as reflected in the Briatic world, one of the possible arrangements of the powers inherent in Yod He of the Great Name.

First are the feminine colours of the Sephiroth, the Queen's scale. In Kether is the divine white brilliance, the scintillation and coruscation of the divine glory—that light which lighteth the universe—that light which surpasseth the glory of the sun and beside which the light of mortals is but darkness, and concerning which it is not fitting that we should speak more fully. And the sphere of its operation is called Rashith ha-Gilgalim—the beginning of whirling (or whirls, or whorls), the *primum mobile* or first mover, which bestoweth the gift of life in all things and filleth the whole universe. And Eheieh is the name of the divine essence in Kether; and its archangel is the prince of countenances—Metatron or Metraton, he who bringeth others before the face of God. And the name of its order of angels is called Chaioth ha-Qadesh, the holy living creatures, which are also called the order of Seraphim.²⁵

In Chokmah is a cloudlike grey which containeth various colours and is mixed with them, like a transparent pearl-hued mist, yet radiating withal, as if behind it there was a brilliant glory. And the sphere of its influence is in Mazloth, the starry heaven, wherein it disposeth the forms of things. And Yah is the divine ideal wisdom, and its archangel is Ratziel, the prince or princes of the knowledge of hidden and concealed things, and the name of its order of angels is Auphanim, the wheels or the whirling forces which are also called the order of Kerubim.

In Binah is a thick darkness which yet veileth the divine glory in which all colours are hidden, wherein is mystery and depth and silence, and yet, it is the habitation of the supernal light. There is the supernal triad completed. And the sphere of its operation is Shabbathai, or rest, and it giveth forms and similitudes unto chaotic matter and it ruleth the sphere of action of the planet

Saturn. And Jehovah Elohim is the perfection of creation and the life of the world to come. And its archangel is Tzaphqiel, the prince of the spiritual strife against evil, and the name of the order of angels is Aralim, the strong and mighty ones who are also called the Order of Thrones. The angel Jophiel is also referred unto Binah.

In Chokmah is the radix of blue and thence is there a blue colour pure and primitive and glistening with a spiritual light which is reflected unto Chesed. And the sphere of its operation is called Tzedek or justice, and it fashioneth the images of material things, bestowing peace and Oy ; and it ruleth the sphere of the action of the planet Jupiter. And Al is the title of a god strong and mighty, ruling in glory, magnificence, and grace. And the archangel of Chesed is Tzadkiel, the prince of Oy and beneficence, and the name of the order of angels is Chashmalim, brilliant ones, who are also called the Order of Dominions or Dominations. The Sephira Chesed is also called Gedulah or magnificence and glory.

In Binah is the radix of red, and therein is there a red colour, pure and scintillating and flashing with flame which is reflected unto Geburah. The sphere of its operation is called Madim or violent rushing force, and it bringeth fortitude, and war and strength and slaughter, as it were, the flaming sword of an avenging God. And it ruleth the sphere of action of the planet Mars. And Elohim Gibor is the Elohim, mighty and terrible, judging and avenging evil, ruling in wrath and terror and storm, and at whose steps are lightning and flame. And its archangel is Kamael the prince of strength and courage, and the name of the order of angels is Seraphim, the flaming ones, who are also called the Order of Powers. The Sephira Geburah is also called Pachad, terror and fear.

In Kether is the radix of a golden glory and thence is there a pure, primitive and sparkling, gleaming golden yellow which is reflected unto Tiphareth. Thus is the first reflected triad completed. And the sphere of its operation is that of Shemesh, the solar light, and bestoweth life, light, and brilliancy in

metallic matter, and it ruleth the sphere of action of the sun. And Yhvh Eloah va-Daath is a god of knowledge and wisdom, ruling over the light of the universe; and its archangel is Raphael, the prince of brightness, beauty, and life. And the name of the order of angels is Melechim or Malakim, that is kings or angelic kings, who are also called the Order of Virtues, Angels, and Rulers. The angels Peniel and Pelial are also referred unto this Sephira. It especially rules the mineral world.

The beams of Chesed and of Tiphareth meet in Netzach and thence in Netzach arises a green, pure, brilliant, liquid, and gleaming like an emerald. And the sphere of its operations is that of Nogah or external splendour, producing zeal, love, harmony, and it ruleth the sphere of action of the planet Venus and the nature of the vegetable world. And Jehovah Tzabaoth is a god of hosts and of armies, of triumph and of victory, ruling the universe in justice and eternity. And its archangel Haniel is the prince of love and harmony, and the name of the Order of Angels is Elohim or gods who are also called the Order of Principalities. The angel Cerviel is also referred unto this Sephira.

The beams of Geburah and Tiphareth meet in Hod and thence arises in Hod a brilliant pure and flashing orange tawny. And the sphere of its operation is that of Kokab, the stellar light, bestowing elegance, swiftness, and scientific knowledge and art, and constancy of speech, and it ruleth the sphere of the action of the planet Mercury. And Elohim Tzabaoth is also a god of hosts and of armies, of ☿ and of agreement, of praise and honour, ruling the universe in wisdom and harmony. And its archangel is Michael, the prince of splendour and of wisdom, and the name of the Order of Angels is Beni Elohim, or sons of the gods, who are also called the Order of Archangels.

The beams of Chesed and Geburah meet in Yesod and thence ariseth in Yesod a brilliant deep violet-purple or puce, and thus is the third triad completed. And the sphere of its operation is that of Levanah, the lunar beam, bestowing change, increase, and decrease upon created things and it ruleth

the sphere of action of the moon and the nature of mankind. And Shaddai is a god who sheddeth benefits, omnipotent and satisfying, and Al Chai is the god of life, the Living One. Its archangel is Gabriel the prince of change and alteration. And the name of the Order of Angels is Kerubim or Kerubic ones who are also called the Order of Angels.

And from the rays of this triad there appear three colours in Malkuth together with a fourth which is their synthesis. Thus from the orange tawny of Hod and the green nature of Netzach, there goeth forth a certain greenish “citrine” colour, yet pure and translucent withal. From the orange tawny of Hod mingled with the puce of Yesod there goeth forth a certain red russet brown, “russet” yet gleaming with a hidden fire. And from the green of Netzach and the puce of Yesod there goeth forth a certain other darkening green “olive” yet rich and glowing withal. And the synthesis of all these is a blackness which bordereth upon the Qlippoth.

Thus are the colours of the Sephiroth completed in their feminine or rainbow scale. Moreover, though the Tree of Life operates through all the ten Sephiroth, yet it is referred in a special manner to Tiphareth. Also, though the branches of the Tree of Knowledge of Good and of Evil stretch into the seven lower Sephiroth and downwards into the kingdom of shells, yet it is referred especially unto Malkuth. Similarly with Netzach and Hod, the right and left columns of the Sephiroth are referred respectively thereto.

In Malkuth, Adonai ha-Aretz is God, the lord and king, ruling over the kingdom and empire which is the visible universe. And Cholem Yesodoth, the breaker of foundations (or Olam Yesodoth—the world of the elements) is the name of the sphere of operation of Malkuth which is called the sphere of the elements from which all things are formed, and its archangels are three: Metatron, the prince of countenances reflected from Kether, and Sandalphon, the prince of prayer (feminine), and Nephesch ha Messiah, the soul of the reconciler for earth. And the Order of Angels is Ashim or flames of fire, as it is written “Who maketh his angels spirits and his ministers as a flaming fire,”

²⁶ and these are also called the Order of Blessed Souls, or of the souls of the just made perfect.

(Note the three archangels attributed to Malkuth with reference to Christian symbolism in regard to Our Father, Our Lady, and Our Lord.)

The following table consists of a classification of the scales of colour in each of the four worlds. The numbers 1 to 10 refer to the Sephiroth, and those from 11 to 32 inclusive to the Paths.

The Four Colour Scales

	YOD—FIRE	HEH—WATER	VAU—AIR	HEH (final)— EARTH
	King Scale	Queen Scale	Emperor or Prince	Empress or Knave
	(Atziluth)	(Briah)	(Yetzirah)	(Assiah)
	Wands	Cups	Swords	Pentacles
1.	Brilliance	White brilliance	White brilliance	White flecked gold
2.	Soft blue	Grey	Bluish mother of pearl	White flecked red, blue, yellow
3.	Crimson	Black	Dark brown	Grey flecked pink
4.	Deep violet	Blue	Deep purple	Deep azure flecked yellow
5.	Orange	Scarlet-red	Bright scarlet	Red flecked black
6.	Clear pink rose	Yellow (gold)	Rich salmon	Gold amber
7.	Amber	Emerald	Bright yellow-green	Olive flecked gold
8.	Violet-purple	Orange	Red russet	Yellow-brown flecked white
9.	Indigo	Violet	Very dark purple	Citrine flecked azure
10.	Yellow	Citrine, olive, russet, black	4 colours flecked gold	Black rayed yellow
11.	Bright-pale yellow	Sky blue	Blue-emerald green	Emerald flecked gold

12.	Yellow	Purple	Grey	Indigo-rayed violet
13.	Blue	Silver	Cold pale blue	Silver rayed sky blue
14.	Emerald green	Sky blue	Early spring green	Bright rose or cerise rayed pale yellow
15.	Scarlet	Red	Brilliant flame	Glowing red
16.	Red orange	Deep indigo	Deep warm olive	Rich brown
17.	Orange	Pale mauve	New yellow	Reddish grey inclined to mauve
18.	Amber	Maroon	Rich bright russet	Dark greenish-brown
19.	Greenish-yellow	Deep purple	Grey	Reddish-amber
20.	Yellowish-green	Slate grey	Green grey	Plum Colour
21.	Violet	Blue	Rich purple	Bright blue rayed yellow
22.	Emerald-green	Blue	Deep blue green	Pale green
23.	Deep blue	Sea green	Deep olive green	White flecked purple like mother of pearl
24.	Green-blue	Dull brown	Very dark brown	Livid Indigo brown black-beetle
25.	Blue	Yellow	Green	Dark vivid-blue
26.	Indigo	Black	Blue black	Cold-dark-grey near black
27.	Scarlet	Red	Venetian red	Bright red rayed azure or emerald
28.	Violet	Sky blue	Bluish mauve	White tinged purple
29.	Ultraviolet crimson	Buff flecked silver-white	Light translucent pinkish brown	Stone colour
30.	Orange	Gold yellow	Rich amber	Amber rayed red
31.	Glowing scarlet-orange	Vermilion	Scarlet flecked gold	Vermilion flecked crimson and emerald
32.	Indigo	Black	Blue black	Black rayed blue

31.	Citrine, olive, russet, black	Amber	Dark brown	Black and yellow
32.	White, merging grey	Deep purple (nearly black)	7 prismatic colours, violet outside	White, red, yellow, blue black (outside)
Daath.	Lavender	Grey white	Pure violet	Grey flecked gold

The Microcosm—Man

Thou shalt know that the whole sphere of sensation which surroundeth the whole physical body of a man is called “the magical mirror of the universe.” For therein are represented all the occult forces of the universe projected as on a sphere, convex to the outer, but concave to man. This sphere surroundeth the physical body of a man as the celestial heavens do the body of a star or a planet, having their forces mirrored in its atmosphere. Therefore its allotment or organization is the copy of that greater world or macrocosm. In this “magical mirror of the universe,” therefore, are the ten Sephiroth projected in the form of the Tree of Life as in a solid sphere.²⁷

A man’s physical body is within the ten Sephiroth projected in a sphere. The divisions and parts of the body are formed from the Sephiroth of the Tree of Life, thus.

Kether is *above* the crown of the head and represents a crown which indeed is powerful, but it requires one worthy to wear it. In the crown of the head is placed the faculty of neschamah, which is the power of aspiration unto that which is beyond. This power of neschamah is especially attributed unto the supernal triad in Assiah, of which there are three manifestations which are included in the general concept, neschamah.

From Chokmah and Binah are formed the sides of the brain and head. Therein exist the intellectual faculties of wisdom and understanding, shining into and illuminating their inferior, the ruach. They are the mansions of the practical administration of the intellect, whose physical shewing forth is by reflection in ruach. In the magical mirror of the universe, or the sphere of sensation, man is placed in the midst of four pillars of the Tree of Life as

projected in a sphere. These keep their place and *move not*. But the man himself places in his sphere of sensation that point of the zodiac which ascended at the moment of his birth and conception (for the same degree of the zodiac ascendeth at both, otherwise the birth could not take place). That is to say that at those times the same degree of the zodiac is ascending in the east of the heavens of the star whereon he is incarnated. Thus doth he remain during that incarnation facing that particular point in his sphere of sensation. That is to say, this sphere *doth not revolve* about the physical body.

From Chesed and Geburah are formed the arms. Therein exist the faculties of operative action, wherefore at their extremities are the symbols of the four elements and the spirit, thus:

Thumb	Spirit
Third Finger	Fire
Index Finger	Water
Little Finger	Air
Second Finger	Earth

The arms are the manifestors of the executive power of the ruach, and therein are the faculties of touch strongly expressed.

From Tiphareth is formed the trunk of the body, free from the members, and therein as in a receptacle of influences are situated the vital organs.

The blood is spirit mingled with and governing the watery principle. The lungs are the receptacles of air which tempereth the blood as the wind doth the waves of the sea—the mephitic impurities of the blood in its traversal of the body requiring the dispersing force of the air, even as the sea, under a calm, doth putrefy and become mephitic.

The heart is the great centre of the action of fire, lending its terrible energy as an impulse unto the others. Thence cometh from the fiery nature the red colour of the blood.

The part above the heart is the chief abode of the ruach, as there receiving and concentrating the other expressions of its Sephiroth. This part is the central citadel of the body and is the particular abode of the lower and more physical will. The higher will is in the Kether of the body. For the higher will to manifest, it must be reflected into the lower will by neschamah. This lower will is immediately potent in the lower membranes and thus, in the region about the heart, is the lower will seated like the king of the body upon its throne.

The concentration of the other faculties of the ruach in and under the presidency of the will, at the same time reflecting the administrative governance of Chokmah and Binah, is what is called the human consciousness. That is, a reflection of two creative Sephiroth under the presidency of the four elements, or the reflection of Aima and Abba as the parents of the human Jehovah. But the human neschamah exists only when the higher will is reflected by the agency of aspiration from Kether into the lower body, and when the flaming letter Shin is placed like a crown on the head of Microprosopus. Thus only doth the human will become the receptacle of the higher will and the action of neschamah is the link therewith. The lower will is the human Jehovah—an angry and jealous god, the Shaker of the Elements, the manifestor in the life of the body. But illuminated by the higher will, he becometh Yeheshuah, no longer angry and jealous, but the self-sacrificer and the Atoning and Reconciling One.

This as regards the action of the more physical man.

Unto this ruach also are presented the reflections of the macrocosmic universe in the sphere of sensation. They surround the ruach which, in the natural man, feeleth them but vaguely and comprehendeth them not. The faculties of the earth are shown forth in the organs which digest and putrefy, casting forth the impurities, even as the earth is placed above the Qliploth.

Thou wilt say, then, that the ruach cannot be the reasoning mind, seeing that it reflecteth its reason from Chokmah and Binah but it is the executive

faculty which reasoneth, which worketh with and combineth the faculties reflected into it. The reasoning mind, therefore, is that which useth and combineth the principia of Chokmah and Binah so that the parts of Chokmah and Binah which touch the ruach are the initiators of the reasoning power. The reason itself is a process and but a simulacrum of the action of the higher wisdom and understanding. For the air is not the light—only the translator of the light. Yet without the air, the operations of the light could not so well be carried out. The word *ruach*, spirit, also meaneth air. It is like a thing that goeth out thou knowest not whither, and cometh in thou knowest not whence.

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit.” ²⁸

This air, the ruach, permeateth the whole physical body but its concentrated influence is about the heart. Yet, were it not for the boundary force of Chokmah and Binah above, of the sphere of sensation surrounding it, and of Malkuth below, the ruach could not concentrate under the presidency of the name, and the life of the body would cease.

Thus far concerning the ruach as a whole, that is, the action of the will in Tiphareth.

From Netzach and Hod are formed the thighs and legs, and they terminate in the symbols of five, as do the arms; but they are not so movable, owing to the effect of Malkuth. In them are placed the faculties of support and firmness and balance; and they show the more physical qualities of the ruach. In them is the sustaining force of the ruach. They are the affirmation of the pillars of the Sephiroth, as answering to the passive, the arms more answering to the two pillars which are active. They are the columns of the human temple.

From Yesod are formed the generative and excretory organs, and therein is the seat of the lower desires, as bearing more on the double nature of, on the one hand, the rejection of the Qliploth, and on the other hand the simulacrum of the vital forces in Tiphareth. It is the special seat of the automatic

consciousness. That is, not the will, but the simulacrum of the will in Tiphareth. Yesod is the lowest of the Sephiroth of the ruach, and representeth “fundamental action.” It therefore governeth generation. In Yesod is therefore the automatic consciousness or simulacrum of the will. This automatic consciousness is to the nephesch what the Daath action is to the ruach. Thus, therefore, there being a simulacrum or reflection of the heart and vital organs in the parts governed by Yesod, if the consciousness of the Tiphareth be given unto this wholly, it shall pave the way for disease and death. For this will be a withdrawing of the vital forces of the name, which are in the citadel of Tiphareth, to locate them in Yesod, which is a more easily attacked position. For the automatic consciousness is the translator of the ruach unto the nephesch.

From Malkuth is formed the whole physical body under the command and presidency of the nephesch. The nephesch is the subtle body of refined Astral Light upon which, as on an invisible pattern, the physical body is extended. The physical body is permeated throughout by the rays of the ruach, of which it is the material completion. The nephesch shineth through the material body and formeth the magical mirror or sphere of sensation. This magical mirror or sphere of sensation is an imitation or copy of the sphere of the universe. The space between the physical body and the boundary of the sphere of sensation is occupied by the ether of the astral world; that is to say, the container or recipient of the astral rays of the macrocosm.

The nephesch is divided into its seven palaces, combining the Sephirotic influences in their most material forms. That is, the world of passions dominated by the ruach, or by the world which is beyond. That is, its Sephiroth are passionate, expressing a passionate dominion. Thus, its three supernal Sephiroth—Kether, Chokmah, and Binah—are united in a sense of feeling and comprehending impressions. Its Chesed is expressed by laxity of action. Its Geburah by violence of action. Its Tiphareth is expressed by more or less sensual contemplation of beauty, and love of vital sensation. Its Hod

and Netzach, by physical well-being and health. Its Yesod, by physical desires and gratifications. Its Malkuth, by absolute increase and domination of matter in the material body.

The nephesch is the real, the actual body, of which the material body is only the result through the action of ruach, which by the aid of the nephesch, formeth the material body by the rays of ruach, which do not ordinarily proceed beyond the limits of the physical body. That is to say, in the ordinary man the rays of ruach rarely penetrate into the sphere of sensation.

Shining through infinite worlds, and darting its rays through the confines of space, in this sphere of sensation is a faculty placed even as a light is placed within a lantern. This is a certain sense placed in an aperture of the upper part of the ruach wherein act the rays from Chokmah and Binah which govern the reason—Daath. This faculty can be thrown downwards into the ruach, and thence can radiate into the nephesch. It consists of seven manifestations answering to the hexagram, and is like the soul of Microprosopus or the Elohim of the human Tetragrammaton. Therefore in the head, which is its natural and chief seat, are formed the seven apertures of the head. This is the spiritual consciousness as distinct from the human consciousness. It is manifested in seven as just said or in eight if Daath be included. The father is the sun (Chokmah). The mother is the moon (Binah). The wind beareth it in his bosom (ruach). Its nurse is the earth (nephesch). The power is manifested when it can be vibrated through the earth.²⁹

The following is the true attribution of the seven apertures of the head:

Right ear:	Saturn	Left ear:	Jupiter
Right eye:	Sol	Left eye:	Luna
Mouth: Mercury (who is the messenger of the Gods)			
Right nostril:	Mars	Left nostril:	Venus

These latter³⁰ represent here the sonoriiferous sense. The right and left eye, the luminous sense, as the sun and moon are the luminaries of the macrocosm.

The right and left nostrils through which the breath passes, giving strength to the physical body, are under Mars and Venus. The mouth is under Mercury, the messenger and the speaker.

This spiritual consciousness is a focus of the action of *neschamah*. The lower willpower should control the descent of this spiritual consciousness into the *ruach*, and thence into the *nephesch*, for the consciousness must descend into the *nephesch* before the images of the sphere of sensation can be perceived. For it is only the rays of this consciousness permeating the *ruach* that can take cognizance thereof. This faculty of the spiritual consciousness is the seat of thought. Thought is a light proceeding from the radiation of this spiritual consciousness, traversing the *ruach* as light traverseth air, and encountering thereafter the symbols reflected in the sphere of sensation, or magical mirror of the universe. These symbols are by its radiation (i.e., that of the thought) reflected again into the spiritual consciousness where they are subjected unto the action of the reasoning mind and of the lower will. That is, in the ordinary natural man when awake, the thought acteth through the *ruach*, subject when there to the action of the lower will, and submitted to the reasoning power derived as aforesaid from *Chokmah* and *Binah*. But in the ordinary man when sleeping, and in the madman, the idiot, and the drunkard, the process is not quite the same.

In the sleeping man, the concentration of the *ruach* in his heart during the waking time hath produced a weakening of the action of the *ruach* in its subsidiary *Sephiroth* in the physical body. To preserve the salutary conjunction of the *ruach* with the *nephesch* in the physical body (whose limits are fixed by the *Sephiroth* of the *ruach*) it is necessary to weaken the concentration in *Tiphareth* to repair the strain which is produced by the concentration of the *ruach* therein during the waking state. This reflux of the *ruach* into its subsidiary *Sephiroth* produceth naturally a weakening of the lower will; and the *ruach*, therefore, doth not reflect so clearly the reasoning faculty. Wherefore, the thought of the spiritual consciousness reflecteth the

image in a confused series, which are only partially realized by the lower will. (This is as regards the ordinary natural man in sleep.)

In the madman, as considered apart from obsession (thought-obsession is frequently the accompaniment of mania, and still more frequently its cause) the thought and lower will are very strongly exercised to the detriment of the reasoning faculty. That is, that there is an alliance between the two former which overpowereth the action of Chokmah and Binah in the latter.

Monomania is shown in the consideration of only one certain symbol which is too attractive to the will. A chain of thought is therefore simply a graduated vibration arising from the contact of a ray of thought with a symbol. If controlled by the reasoning power and licensed by the will, such vibrations will be balanced and of equal length. But if uncontrolled by the lower will and the reason, they will be unbalanced and inharmonious. (That is, of uneven length.)

In the case of the drunkard, the equilibrium of the sphere of sensation and consequently of the nephesch, is disturbed. In consequence the thought rays are shaken at each vibration, so that the sphere of sensation of the nephesch is caused to rock and waver at the extremities of the physical body where the ruach's action is bounded. The thought therefore is dazzled by the symbols of the sphere of sensation, in the same way as the eyes can be dazzled in front of a mirror if the latter be shaken or waved. The sensation therefore then conveyed by the thoughts is that of the sphere of sensation oscillating and almost revolving about the physical body, bringing giddiness, sickness, vertigo, and the loss of idea of place and position. Nearly the same may be said of seasickness and the action of certain drugs.

Restoration of the equilibrium of the sphere of sensation after this naturally produceth a slackening of the concentration of the ruach in Tiphareth, whence sleep is an absolute necessity to the drunkard. This is so imperative that he cannot fight against the need. If he does so, or if this condition be constantly repeated, the thought rays are launched through the sphere of sensation so

irregularly and so violently that they pass its boundary without either the lower will or the reasoning power or even the thought itself consenting thereto; and the latter is therefore without the protection of the will. Thence arise the conditions of delirium tremens, and an opening is made in the sphere of sensation which is unguarded, and through which hostile influences may enter. But this latter cometh under the head of obsession.

All thought action in the spiritual consciousness originateth in radiation, and radiation is as inseparable from the spiritual consciousness as it is from light.

This spiritual consciousness is the focus of the action of neschamah. The spiritual consciousness is, in its turn, the throne or vehicle of the life of the spirit which is Chiah; and these combined form the chariot of that higher will which is in Kether. Also it is the peculiar faculty of neschamah to aspire unto that which is beyond. The higher will manifests itself through yechidah.

The Chiah is the real life principle, as distinct from the more illusionary life of the physical body. The shining flame of the divine fire, the Kether of the body, is the real self of the incarnation. Yet but few of the sons of men know it or feel its presence. Still less do they believe in or comprehend those higher potencies—angelic, archangelic, or divine, of which the manifestation directly touching yechidah is the higher genius.³¹

This yechidah in the ordinary man can but rarely act through the spiritual consciousness, seeing that for it to do so the king of the physical body, that is the lower will, must rise from his throne to acknowledge his superior. That is the reason why, in some cases, in sleep only doth the higher will manifest itself by dream unto the ordinary man. In other cases it may be manifested; at times through the sincere practice of religious rites, or in cases where the opportunity for self-sacrifice occurreth. In all these cases the lower will hath for a moment recognized a higher form of itself, and the YHVH of the man hath reflected from the eternal lord of the higher life. This yechidah is the only part of the man which can truly say—Eheieh, “I am.” This is then but

the Kether of the Assiah of the microcosm, that is, it is the highest part of man as man. It is that which toucheth, or is the manifestation of, a higher and greater range of being. This yechidah is at the same time the higher human self and the lower genius, the god of the man, the Atziluth of his Assiah, even as Chiah and neschamah form his Briah, and ruach his Yetzirah. This is the higher will and the divine consciousness, as Daath is the spiritual consciousness, Tiphareth the human consciousness, and Yesod the automatic consciousness.

It is the divine consciousness because it is the only part of man which can touch the all-potent forces. Behind yechidah are angelic and archangelic forces of which yechidah is the manifestor. It is therefore the lower genius or viceroy of the higher genius which is beyond, an angel mighty and terrible. This great angel is the higher genius, beyond which are the archangelic and divine.

Recall the Tiphareth clause of an Adeptus Minor: "I further solemnly promise and swear that with the divine permission I will from this day forward apply myself unto the Great Work which is so to purify and exalt my spiritual nature, that with the divine aid I may at length attain to be more than human, and thus gradually raise and unite myself to my higher and divine genius, and that in this event, I will not abuse the great power entrusted unto me."

Note that this clause answereth unto Tiphareth, seeing that it is the lower will that must apply itself unto this work, because it is the king of the physical man. All the shining ones (whom we call angels) are microcosms of the macrocosm Yetzirah, even as man is the microcosm of the macrocosm of Assiah. All archangelic forms are microcosms of the macrocosm of Briah, and the gods of the Sephiroth are consequently the microcosms of the macrocosm of Atziluth. Therefore apply this perfecting of the spiritual nature as the preparation of the pathway for the shining light, the light divine.

The evil persona of a man is in the sphere of the Qlipoth, and the devils are the microcosms of the macrocosm of the Qlipoth. This evil persona hath its parts and divisions, and of it the part which toucheth the Malkuth of the nephesch is its Kether. Tremble therefore at the evil forces which be in thy own evil persona. And as above the Kether of a man are his angelic and other forms, so below the Malkuth of the evil persona are awful forms, dangerous even to express or think of.

Task Undertaken by the Adeptus Minor

This, then, is the task to be undertaken by the Adeptus Minor. To expel from the Sephiroth of the nephesch the usurpation by the evil Sephiroth; to balance the action of the Sephiroth of the ruach in those of the nephesch. To prevent the lower will and human consciousness from falling into and usurping the place of the automatic consciousness. To render the king of the body, the lower will, obedient to and anxious to execute the commands of the higher will, that he be neither a usurper of the faculties of the higher, nor a sensual despot—but an initiated ruler, and an anointed king, the viceroy and representative of the higher will, because inspired thereby, in his kingdom which is man. Then shall it happen that the higher will, i.e., the lower genius, shall descend into the royal habitation, so that the higher will and the lower will shall be as one, and the higher genius shall descend into the Kether of the man, bringing with him the tremendous illumination of his angelic nature. And the man shall become what is said of Enoch. “And Chanokh made himself to walk with God, and he was not, for God took him.” (Genesis 5:24)

Then also this shalt thou know, that the nephesch of the man shall become as the genius of the evil persona, so that the evil persona itself shall be as the power of the divine in the Qlipoth, as it is said: “Whither shall I go from thy spirit, or whither from thy presence shall I flee? If I ascend up to heaven, thou art there. If I make my bed in hell, behold thou art there.” (Psalm 139)

Therefore even the evil persona is not so evil when it fulfilleth its work. For it is the beginning of a dim reflection of the light unto the Qlipoth, and this

is what is hidden in the saying that “Typhon is the brother of Osiris.” Hear thou, then, a mystery of the knowledge of evil. The 5°= 6° Ritual of the Adeptus Minor saith that even the “evil helpeth forward the good.” When the evil Sephiroth are expelled from the nephesch into the evil persona, they are, in a sense, equilibrated therein. The evil persona can be rendered as a great and strong, yet trained, animal whereupon the man rideth, and it then becometh a strength unto his physical base of action. This mystery shalt thou keep from the knowledge of the First Order, and still more from that of the outer world, that is as a formula, seeing that it is a dangerous secret.

Now then shalt thou begin to understand the saying “He descended into hell,” ³² and also to comprehend in part this strength, and thus begin to understand the necessity of evil unto the material creation. Wherefore, also, revile not overmuch the evil forces, for they have also a place and a duty, and in this consisteth their right to be. But check their usurpation, and cast them down unto their plane. Unto this end, curse them by the mighty names if need be, but thou shalt not revile them for their condition, for thus also shalt thou be led into error.

There is also a great mystery that the Adeptus Minor must know, viz.: How the spiritual consciousness can act around and beyond the sphere of sensation. “Thought” is a mighty force when projected with all the strength of the lower will under the guidance of the reasoning faculty and illuminated by the higher will. Therefore it is that, in thy occult working, thou art advised to invoke the divine and angelic names, so that thy lower will may willingly receive the influx of the higher will, which is also the lower genius behind which are the all-potent forces.

This, therefore, is the magical manner of operation of the initiate when “skrying” in the spirit vision. Through his own arcane wisdom, he knows the disposition and correspondences of the forces of the macrocosmos. Selecting not many, but one symbol, and that balanced and with its correlatives, then sendeth he a thought ray from his spiritual consciousness, illuminated by his

higher will, directly unto the part of his sphere of sensation which is consonant with the symbol employed. There, as in a mirror, doth he perceive its properties as reflected from the macrocosmos, shining forth into the infinite abyss of the heavens. Thence can he follow the ray of reflection therefrom, and while concentrating his united consciousness at that point of his sphere of sensation, can receive the direct reflection of the ray from the macrocosmos. Thus receiving the direct ray as then reflected into his thought, he can unite himself with the ray of his thought so as to make one continuous ray from the corresponding point of the macrocosmos unto the centre of his consciousness.

If, instead of concentrating at that actual point of the sphere of sensation he shall retain the thought ray only touching the sphere of sensation at that point, he shall, it is true, perceive the reflection of the macrocosmic ray answering to that symbol in the sphere of his consciousness. But he shall receive this reflection tintured much by his own nature, and therefore to an extent untrue, because his united consciousnesses have not been able to focus along the thought ray at the circumference of the sphere of sensation. And this is the reason why there are so many and multifarious errors in untrained spirit visions. For the untrained seer, even supposing him free from the delusions of obsession, doth not know or understand how to unite his consciousnesses and the harmonies between his own sphere of sensation, and the universe, the macrocosmos. Therefore is it so necessary that the Adeptus Minor should correctly understand the principia and axiomata of our secret knowledge, which are contained in our rituals and lectures.

Of Travelling in the Spirit Vision

The symbol, place, direction, or plane being known whereon it is desired to act, a thought ray as before is sent unto the corresponding part of the sphere of sensation of the nephesch. The thought ray is sent like an arrow from the bow, right through the circumference of the sphere of sensation direct unto the place desired. Arrived there, a sphere of Astral Light is formed by the

agency of the lower will, illuminated by the higher will, and acting through the spiritual consciousness by reflection along the thought ray. This sphere of Astral Light is partly drawn from the surrounding atmosphere. This sphere being formed, a simulacrum of the person of the skryer is reflected into it along the thought ray, and this united consciousness is then projected therein. This sphere is then a duplicate, by reflection, of the sphere of sensation. As it is said: "Believe thyself to be in a place and thou art there."

In this astral projection, however, a certain part of the consciousness must remain in the body to protect the thought ray beyond the sphere of sensation (as well as the sphere itself at that point of departure of the thought ray) from attack by any hostile force, so that the consciousness in this projection is not quite so strong as the consciousness when concentrated in the natural body in ordinary life. The return taketh place with a reversal of this process, and save to persons whose nephesh and physical body are exceptionally strong and healthy, the whole operation of skrying and travelling in the spirit vision is of course fatiguing.

Also there is another mode of astral projection which can be used by the more practiced and advanced adept. This consisteth in forming first a sphere from his own sphere of sensation, casting his reflection therein, and then projecting this whole sphere to the desired place, as in the previous method. But this is not easy to be done by any but the practiced operator.

Thus far, regarding skrying and travelling in the spirit vision.³³

Concerning the Microcosms of Macrocosm

As thou well knowest there be many and numberless other inhabitants of the macrocosmos besides man, angels, and devils. The animals are microcosms in a sense, yet not so complete as man. In them are many and great mysteries. They also have their magical mirror or sphere of sensation. But its polarization is usually horizontal rather than perpendicular, and this is owing to the Sephiroth not being shown therein. This sphere, then, is not bounded by the Sephirothic columns, but they are especially governed by the stellar

system without the Sephiroth. They are therefore ruled by the Paths, rather than by the Sephiroth, and are consequently classed each under an element or a planet and a sign. Thus each followeth a formula which may be translated into letters, and these again form a vibratory name. As it is written: “And Adam gave names unto all the cattle and to the fowl of the air, and to every beast of the field.” (Genesis 2:20) Yet they are ruled by the name YHVH, though classed rather by one or more of its letters:

Thus, Fish, etc., are under the influence of water

Birds are under the influence of air

Quadrupeds are under the influence of fire

Creeping things and insects are under the influence of earth

There are some which partake of two elements, but in them one element is usually chief, and besides the elements, each is under a planet and a sign.

The vegetable kingdom is again under a somewhat different law. These are under a planet and a sign, a planet first differentiated by a sign.

The mineral kingdom is under the signs only. Vegetables have a sphere of sensation, but corresponding only to the planets and zodiacal signs. The minerals have also a sphere which correspondeth unto the signs only. But the metals are under the planets only, and therein is the difference between them and the minerals, wherefore also are they stronger. Shining stones are especially under the light; and they are, as it were, centres for the action thereof in the darkness of matter, as it is said: “My light is concealed in all that shineth.” (This passage is believed to be from the Zend-Avesta.) They are therefore under the rule of the three active elements with an earthy base.

Shining through all things as a whole, are the rays of the macrocosmos. Besides these classes of life there be multitudinous existences representing forces of the macrocosm, each with its own microcosm. Such are elemental spirits, planetary spirits, Olympic spirits, fays, arch-fays, genii, and many other potencies which cannot be classed under these forms. Thus the

macrocosmic universe is one vast infinite sphere containing so many and diverse infinite microcosmic forms, of which the perfect knowledge is only known unto the advanced adept.

Also it shall here suffice to say that thou shalt make a distinction between the four-handed race (the quadrumana, apes and monkeys) which be midway between man and beast and other animals. For they be neither the one or the other, but are the fallen and debased result of a most ancient magical effect to formulate a material and immediate link between the human and animal microcosms. This is elsewhere treated of, and it shall here be sufficient to say that they are not an ascent, from the beast unto the man, but a mistaken magical fall from a man unto a beast. Anciently they were a terrible power upon this planet, as then having more of the man than of the animal, whereas now they have more of the animal than of man. The ancient traditions of their primal conditions are preserved unto this day in the legends of ogres and, in certain records, cannibalism and its rites.

Regarding the beasts, they are, for the most part, easily obsessed, and they have not the spiritual responsibility of the man. Their nature is not evil but following a natural law—seeing that man is head of the Asiatic creation—so the animal is higher than the vegetables or mineral. Also bear thou well in mind that the race of the transformers are given unto cruelty. Such are above all the race of creeping things. As man hath his ruach which is upright in the Tree of Life, so hath the beast his ruach which is horizontal; as it is said: “The ruach of a man which goeth upwards (i.e., directeth itself upwards), and the ruach of the beast which goeth downwards (or crosswise) in the earth.”³⁴ The neschamah in the beast is not. The beast consisteth of a ruach and a nephesch with a rudimentary Daath or spiritual consciousness. This Daath ever seeketh that which is beyond it and thence are beasts not responsible, but are submitted unto obsession, and herein is a great mystery.

Man, therefore, is placed at the head of the beasts. Woe, woe, unto him if he teacheth their elementary Daath cruelty and injustice instead of ♀y and

justice. For the man is a god unto the beast, and the aspiration of the beast is towards the man, and great is the office of the east, for he prepareth the foundation for the man. Man is responsible for creation, and since he was originally placed in creation to be its lord, as he is, so will the creation follow him. And thus it is possible for the genius of a nation to change the climate of a country, and the nature of the beasts therein. Men fell from primal estate, and then they who were formless became imaged in form, deformed. And this is a mystery of the demonic plane which entereth not into this section.

The elemental spirits and others of their kind are an organization not quite so complete as man. In spiritual consciousness more keen, and yet in some ways his spiritual superior though organically his inferior. They are the formers of the primal man, that is the elementary man, and they have other and greater offices, for in them are many worlds and ranks and spheres. They are as the younger man (i.e., child) and towards them also is man responsible, and he hath wrought them much injustice.

Of Obsession, Trance, Death

Obsession always entereth through a cutting off of the higher from the lower will, and it is ordinarily first induced by a thought ray of the spiritual consciousness (whence one danger of evil thoughts) ill-governed, penetrating the sphere of sensation and admitting another potency, either human embodied, or human disembodied, elemental or demonic. The first action of such a force is to flatter the lower will, until he shall have established firmly an entrance into the sphere of sensation, and thus shall cause a strain on the nephesch which shall render the ruach less concentrated. As soon as the ruach is sufficiently dispersed to repair the strain on the physical body, the lower will is weakened, and is soon seized upon and bound by the invader. Whence arise the sensations of chill and drowsiness which are the usual forerunners of obsession.

Now to yield the force necessary to overpower the lower will from any chance of communication with the higher the obsessing idea proceeds by

seizing upon the Daath, and this consequently is the great point of attack, especially the part in the physical body which is at the back of the head about the junction with the spine. Now unless the lower will shall voluntarily endeavour to restore the connection, it is impossible for the higher will to intervene, seeing that the lower will is king of the physical body. Remember that no obsessing force can overpower the lower will, if that shall bravely and in spite of all opposition aspire unto the higher will.

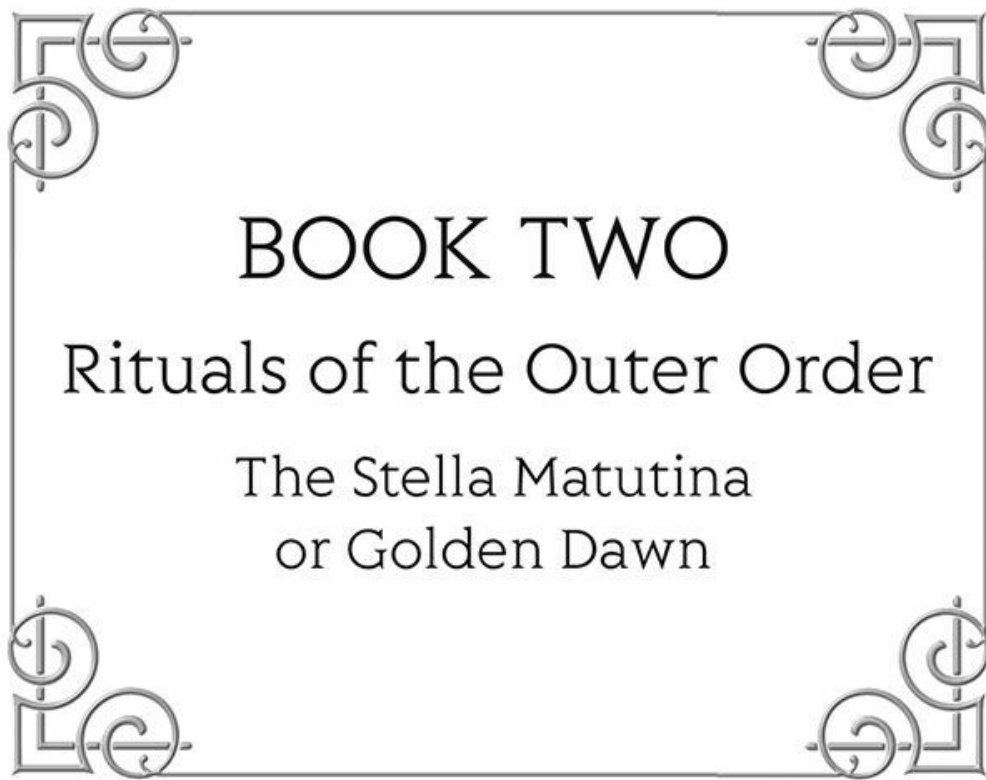
Trance may arise from the action of obsession, or from the action of the higher will, therefore its aspects are varied.

Death superveneth in the natural man, when the mental action of the ruach and the nepesch is definitely and thoroughly interrupted in the physical body. In the adept death can only supervene when the higher will consenteth thereto, and herein is implied the whole mystery of the elixir of life.

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25. Note by JMG: The Chaioth ha-Qodesh are the first order of angels in Hebrew tradition, while the Seraphim come first in the traditional Christian ranking. The angelic orders listed below come from the same two sources.
26. Note by JMG: Hebrews 1:7.
27. Note by Regardie: See also the astronomic view of the tarot in *Book Eight*.
28. Note by JMG: John 3:8.
29. Note by JMG: These last five sentences are a modified quotation from the *Emerald Tablet* of Hermes Trismegistus, one of the classic texts of alchemy.
30. Note by JMG: That is, the ears.
31. Note by JMG: Here and throughout the Golden Dawn papers, the word “genius” has its older meaning of “guardian spirit.”
32. Note by JMG: A clause of the Nicene Creed, the summary of basic Christian teaching established at the Council of Nicaea, 325 CE.
33. Note by Regardie: These instructions are considerably amplified with practical examples in a later volume dealing with astral vision and clairvoyance.
34. Note by JMG: A somewhat free rendition of Ecclesiastes 3:21.

[contents]

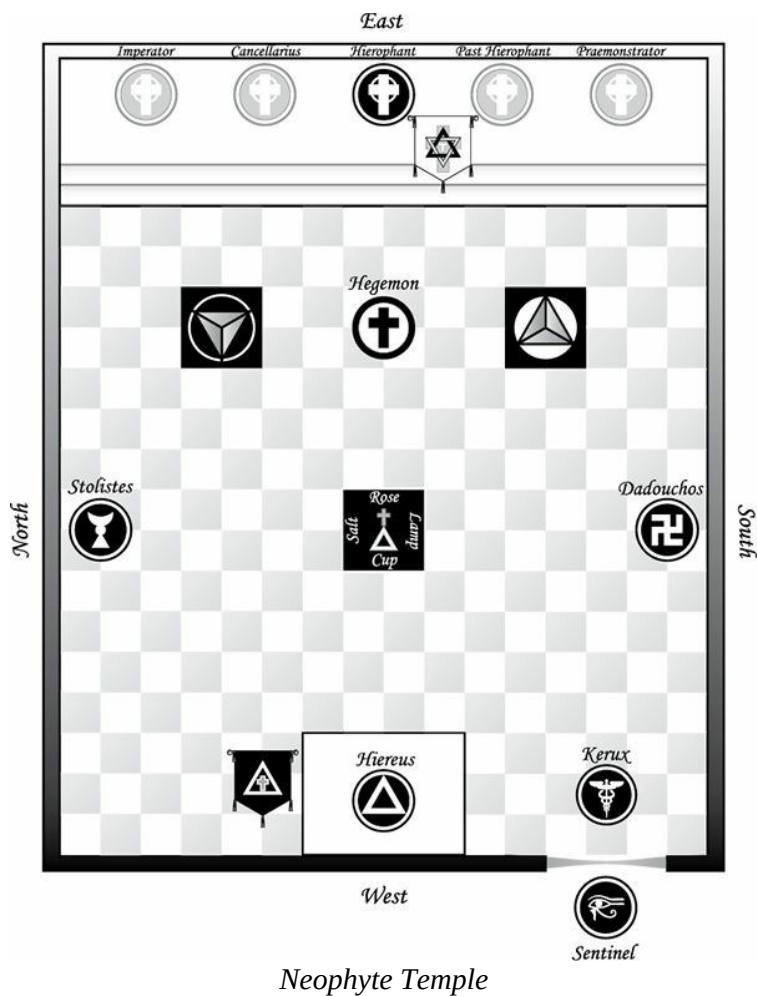


BOOK TWO

Rituals of the Outer Order

The Stella Matutina
or Golden Dawn

CEREMONY OF THE NEOPHYTE 0° = 0[□] GRADE



Officers—

On the dais:

Imperator—Cancellarius—Past Hierophant—Praemonstrator.
 Hierophant (red cloak, lamen, sceptre).

In the hall:

Hiereus (black cloak, lamen, sword).
 Hegemon (white cloak, lamen, sceptre).
 Kerux (lamen, lamp, and wand).
 Stolistes (lamen, cup of lustral water).

Dadouchos (lamen, thurible).

Sentinel (lamen, sword).

Required—

For the altar: red cross and white triangle, red rose, red lamp, cup of wine, paten of bread and salt.

For the candidate: black robe and red shoes, hoodwink, rope, Neophyte sash.

For the temple: chemical change.¹

Opening of the 0° = 0[□] Grade

When the members are assembled and robed, Hierophant gives one knock and each is seated in his proper place, and the officers rise.

Members present, but not taking on office, do not rise except for adorations to the east or when asked for the signs. They stand after the Hierophant says: “Let us adore the Lord of the universe and space” and face east, remaining so to the end of the adoration. These non-participating members do not circumambulate with the officers, but when they have occasion to move in the temple, they do so in the direction of the sun and make the Neophyte signs 2 on passing the throne of the east whether the Hierophant is there or not. The grade sign is made in the direction of movement except when entering or leaving the hall, when it is made towards the east or when asked to give the signs, and then it is made towards the altar.

┌—This sign represents one knock made by rapping the base or shaft of wand or the pommel of sword on a table.

HIERO: *(One knock)*

KERUX: *(On hearing the Hierophant’s knock, goes to the northeast, to Hierophant’s right, faces west, raising his lamp and wand and says:)*

Hekas! Hekas! Este bebeloi! ³

Kerux returns to his place.

HIERO: (*Rises and knocks*) Fratres and sorores of the (*name*) Temple of the Order of the Stella Matutina, assist me to open the hall of the Neophytes. Frater Kerux, see that the hall is properly guarded.

Kerux goes to the door and gives one knock. Sentinel replies with one knock.

KERUX: Very honoured Hierophant, the hall is properly guarded.

He salutes the Hierophant's throne and remains by the door.

HIERO: Honoured Hiereus, guard the hither side of the portal and assure yourself that all present have witnessed the Stella Matutina.

Hiereus goes to the door, stands before it with sword erect, Kerux being on his right with lamp and wand, and says:

HIEREUS: Fratres and Sorores of the Order of the Stella Matutina, give the signs of a Neophyte.

This done, Hiereus gives signs towards Hierophant, and says:

Very honoured Hierophant, all present have been so honoured.

Hiereus and Kerux return to their places. Hierophant gives the Sign of the Enterer towards the west, but not the Sign of Silence.

HIERO: Let the number of officers in this degree and the nature of their offices be proclaimed once again, that the powers whose images they are may be reawakened in the spheres of those present and in the sphere of this order, for by names and images are all powers awakened and reawakened. (*He makes the Sign of Silence.*) Honoured Hiereus, how many chief officers are there in this grade?

HIEREUS: There are three chief officers: the Hierophant, the Hiereus, and the Hegemon.

HIERO: Is there any peculiarity in these names?

HIEREUS: They all commence with the letter *H*.

HIERO: Of what is this letter a symbol?

HIEREUS: Of life; because the letter *H* is our mode of representing the ancient Greek aspirate or breathing, and breath is the evidence of life.

HIERO: How many lesser officers are there?

HIEREUS: There are three besides the Sentinel: the Kerux, the Stolistes, and the Dadouchos. The Sentinel is without the portal of the hall and has a sword in his hand to keep out intruders. It is his duty to prepare the candidate.

HIERO: Frater Dadouchos, your station and duties?

DAD: My station is in the south to symbolise heat and dryness, and my duty is to see that the lamps and fires of the temple are ready at the opening, to watch over the censer and the incense and to consecrate the hall and the fratres and sorores and the candidate with fire.

HIERO: Frater Stolistes, your station and duties?

STOL: My station is in the north to symbolise cold and moisture, and my duties are to see that robes and collars and insignia of the officers are ready at the opening, to watch over the cup of lustral water, and to purify the hall and the fratres and sorores and the candidate with water.

HIERO: Frater Kerux, your station and duties?

KERUX: My place is within the portal. My duties are to see that the furniture of the hall is properly arranged at the opening, to guard the inner side of the portal, to admit the fratres and sorores, and to watch over the reception of the candidate; to lead all mystic circumambulations carrying the lamp of my office, and to make all reports and announcements. My lamp is the symbol of the hidden knowledge, and my wand is the symbol of its directing power.

HIERO: Honoured Hegemon, your station and duties?

HEG: My station is between the two pillars of Hermes and Solomon and my face is towards the cubical Altar of the Universe. My duty is to watch over the gateway of the hidden knowledge, for I am the reconciler between light

and darkness. I watch over the preparation of the candidate and assist in his reception, and I lead him in the path that conducts from darkness to light. The white colour of my robe is the colour of purity, my ensign of office is a mitre-headed sceptre to symbolise religion which guides and regulates life, and my office symbolises those higher aspirations of the soul which should guide its action.

HIERO: Honoured Hiereus, your station and duties?

HIEREUS: (*Holds sword and banner.*) My station is on the throne of the west and is

a symbol of increase of darkness and decrease of light and I am the master of darkness. I keep the gateway of the west and watch over the reception of the candidate and over the lesser officers in the doing of their work. My black robe is an image of the darkness that was upon the face of the waters. I carry the Sword of Judgment and the Banner of the Evening Twilight, which is the Banner of the West, ⁴ and I am called fortitude by the unhappy.

HIERO: (*Hierophant stands holding sceptre and Banner of the East.*) My station is on the throne of the east, in the place where the sun rises, and I am the master of the hall, governing it according to the laws of the order, as He whose image I am, is the master of all who work for the hidden knowledge. My robe is red because of uncreated fire and created fire, and I hold the Banner of the Morning Light which is the Banner of the East. I am called power and mercy and light and abundance, and I am the expounder of the Mysteries.

He sits down.

HIERO: Frater Stolistes and Frater Dadouchos, I command you to purify and consecrate the hall with water and with fire.

Stolistes goes to the east, faces Hierophant, and making a cross in the air with his cup, sprinkles a few drops of water three times towards the east. He passes to the south, west, and north, repeating the purification in each

quarter, and returns to the east to complete the circle. He then holds the cup on high and says.

STOL: I purify with water.

Dadouchos follows Stolistes when he goes to the east, and when Stolistes has gone to the south Dadouchos faces east, raises his censer, and swings it thrice towards the east. He then goes to the south, west, and north, repeating the censuring at each quarter, and he returns to the east where he completes the circle and raising the censer says:

DAD: I consecrate with fire.

Stolistes and Dadouchos return to their places.

HIERO: Let the mystic circumambulation take place in the pathway of light.

Hierophant stands holding the sceptre in his right hand, the Banner of the East in his left. Kerux goes to the northeast with lamp and wand. Then follow Hegemon, Hiereus with banner and sword, Stolistes with cup, Dadouchos with censer, and, last, Sentinel with sword. They all line up in this order behind the Kerux who leads the procession past Hierophant, making the signs of Horus and Harpocrates 5 as he passes. Each officer in turn does the same.

Hiereus falls out as soon as he reaches his throne. Hegemon returns to his place after passing Hierophant twice. The other officers pass Hierophant three times and then take their places as they come to them.

HIERO: The mystical circumambulation symbolical of the rise of light is accomplished. Let us adore the Lord of the Universe and space.

Members rise. All face east and make the saluting or the enterer (Horus) sign following the lead of Hierophant. The Sign of Silence is made at the end of the prayer.

Holy art Thou, Lord of the Universe! (*Salute*)

Holy art Thou, Whom nature hath not formed! (*Salute*)

Holy art Thou, the vast and the mighty one! (*Salute*)

Lord of the light and of the darkness! (*Makes Sign of Silence.*)

Hierophant, Hiereus, and Hegemon raise wands and sword in salute, and sink them. All face as usual but remain standing.

HIERO: Frater Kerux, in the name of the Lord of the Universe, I command you to declare that I have opened the hall of the Neophytes.

Kerux goes northeast, faces west, and raising his wand says:

KERUX: In the name of the Lord of the Universe, who works in silence and whom naught but silence can express, I declare that the sun has arisen and the shadows flee away.

Kerux returns to his place.

Hierophant knocks. ¶ Hiereus knocks. ¶ Hegemon knocks. ¶

HIERO: (*Knocks*) Khabs.

HIEREUS: (*Knocks*) Am.

HEG: (*Knocks*) Pekht.

HIEREUS: (*Knocks*) Konx.

HEG: (*Knocks*) Om.

HIERO: (*Knocks*) Pax.

HEG: (*Knocks*) Light.

HIERO: (*Knocks*) In.

HIEREUS: (*Knocks*) Extension.

The knocks are given before the words are said. When the battery is completed, all make the signs towards the altar and then sit down. Kerux removes the rose, cup, paten of bread and salt, and the lamp from the altar, leaving the cross and triangle only. He sees that a hassock is in readiness at the west for the candidate to kneel on.

Initiation of the 0° = 0[□] Grade

HIERO: Fratres and sorores of the *(name)* Temple of the Order of the Stella Matutina, I have received a dispensation from the greatly honoured chiefs of the Second Order, to admit *(name of candidate)* to the 0° = 0° degree of Neophyte. Honoured Hegemon, bid the candidate prepare for the ceremony of his admission, and superintend his preparation.

Hegemon rises and removes his chair from between the pillars and goes out, followed by Sentinel, who carries the hoodwink and rope. Hegemon sees that the candidate is properly robed and hoodwinked and that the rope goes three times round his waist. He then leads candidate to door, and gives one knock.

HEG: *(One knock on the door.)*

KERUX: *(One knock from within.)* The candidate seeks for entrance.

HIERO: I give permission to admit *(name)* who now loses his name and will henceforth be known among us as *(magical motto)*. Let the Stolistes and the Dadouchos assist in the reception.

Stolistes and Dadouchos stand behind Kerux who is facing the entrance, ready to open the door. As soon as candidate is well in the hall, these three officers stand before him in triangular formation, and Sentinel is behind him. The officers then say their words in turn.

HEG: Inheritor of a dying world, arise and enter the darkness.

STOL: The mother of darkness hath blinded him with her hair.

DAD: The father of darkness hath hidden him under his wings.

HIERO: His limbs are still weary from the wars which were in heaven.

KERUX: Unpurified and unconsecrated, thou canst not enter our sacred hall.

Stolistes comes forward and dipping his thumb in the lustral water, makes with it a cross on the candidate's brow and sprinkles him three times, saying:

STOL: I purify thee with water.

Dadouchos comes forward and makes a cross over candidate with his censer, and waving it three times, says:

DAD: I consecrate thee with fire.

HIERO: Conduct the candidate to the foot of the altar. Inheritor of a dying world, why seekest thou to enter our sacred hall? Why seekest thou admission to our order?

Hegemon speaks for candidate.

HEG: My soul wanders in darkness and seeks the light of the hidden knowledge, and I believe that in this Order knowledge of that light may be obtained.

HIERO: We hold your signed pledge to keep secret everything that relates to this Order. I now ask you, are you willing to take a solemn obligation in the presence of this assembly, to keep the secrets and mysteries of our Order inviolate?

HEG: *(Prompts candidate to say:)* I am.

HIERO: There is nothing contrary to your civil, moral, or religious duties in this obligation. Although the magical virtues can indeed awaken into momentary life in the wicked and foolish hearts, they cannot reign in any heart that has not the natural virtues to be their throne. He who is the fountain of the spirit of man and of things, came not to break, but to fulfill the law. Are you ready to take this oath?

CAND: *(Prompted by Hegemon)* I am ready.

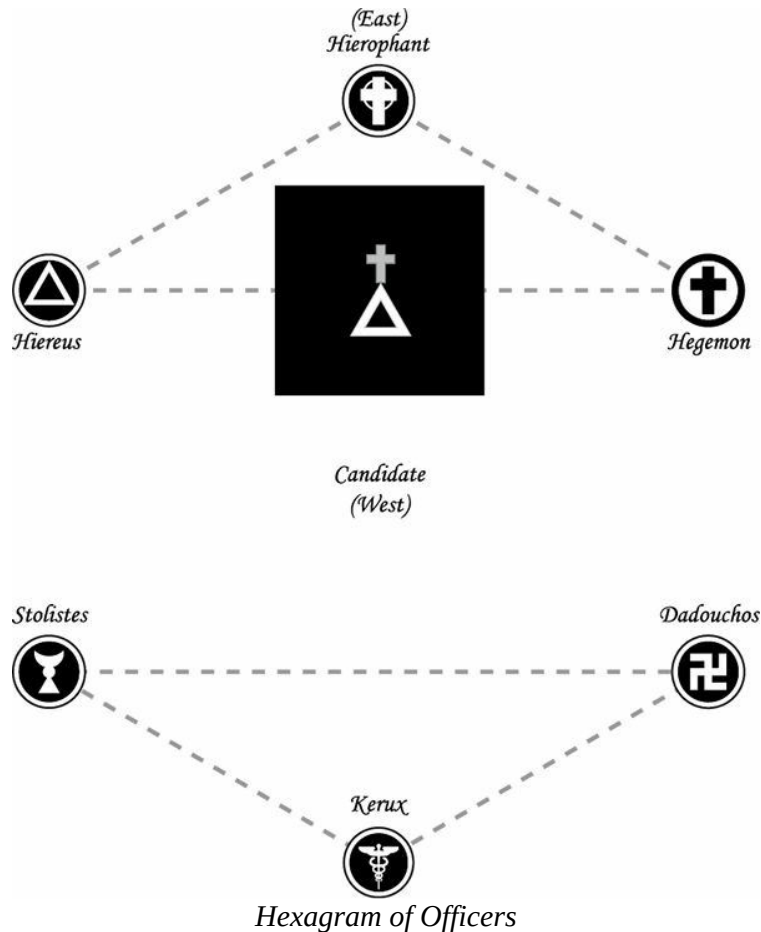
HIERO: Then you will kneel on both your knees.

Hierophant comes to the east of the altar with his sceptre. Hegemon assists candidate to kneel and stands right of candidate. Hiereus stands to left. Kerux, Stolistes, and Dadouchos complete the hexagram of officers as shown below on page 150.

HIERO: Give me your right hand which I place upon this holy symbol. Place your left hand in mine, bow your head, repeat your full name by which you are known on Earth, and say after me:

I, (name), in the presence of the Lord of the Universe, who works in silence and whom naught but silence can express, and in this hall of the Neophytes of the Stella Matutina, regularly assembled under warrant from the greatly honoured chiefs of the Second Order, do, of my own free will, hereby and hereon, most solemnly promise to keep secret this Order, its name, the names of its members, and the proceedings that take place at its meetings, from every person in the world who has not been initiated into it; nor will I discuss them with any member who has not the password for the time being, or who has resigned, demitted, or been expelled.

I undertake to maintain a kindly and benevolent relation with all the fratres and sorores of this Order.



I solemnly promise to keep secret any information I may have gathered concerning this Order before taking this oath.

I solemnly promise that any ritual or lecture placed in my care or any cover containing them shall bear the official label of this Order.

I will neither copy, nor allow to be copied, any manuscript, until I have obtained permission of the Second Order, lest our secret knowledge be revealed through my neglect.

I solemnly promise not to suffer myself to be placed in such a state of passivity, that any uninitiated person or power may cause me to lose control of my words or actions.

I solemnly promise to persevere with courage and determination in the labours of the divine science, even as I shall persevere with courage and

determination through this ceremony which is their image—and I will not debase my mystical knowledge in the labour of evil magic at any time tried or under any temptation.

I swear upon this holy symbol to observe all these things without evasion, equivocation, or mental reservation, under the penalty of being expelled from this order for my perjury and my offence. Furthermore, if I break this, my magical obligation, I submit myself, by my own consent, to a stream of power, set in motion by the divine guardians of this Order, who live in the light of their perfect justice, and before whom my soul now stands.

They journey as upon the winds—

They strike where no man strikes—

They slay where no man slays—

and, as I bow my neck under the sword of the Hieres, so do I commit myself unto their hands for vengeance or reward.

So help me my mighty and secret soul, and the Father of my soul who works in silence and whom naught but silence can express.

Hieres, at the words “Bow my neck” places the flat of his sword on the nape of candidate’s neck.

HIERO: Rise, Neophyte, of the $0^{\circ} = 0^{\square}$ grade of the Order of the Stella Matutina.

Hierophant returns to his throne. Hieres removes hassock and returns to his throne. Hegemon assists candidate to rise. The other officers resume their seats.

HIERO: Honoured Hegemon, you will now place the Neophyte in the northern part of the hall—the place of forgetfulness, dumbness, and necessity, and of the greatest symbolical darkness.

Hegemon takes candidate to the north and faces him east. Kerux goes with lamp and wand to the northeast. Stolistes and Dadouchos stand ready to follow in the procession.

HIERO: The voice of my undying and secret soul said unto me—"Let me enter the path of darkness and, peradventure, there shall I find the light. I am the only being in an abyss of darkness; from an abyss of darkness came I forth ere my birth, from the silence of a primal sleep."

And the voice of ages answered to my soul—"I am He who formulates in darkness—the light that shineth in darkness, yet the darkness comprehendeth it not."

Let the mystical circumambulation take place in the path of knowledge that leadeth unto light, with the lamp of hidden knowledge to guide us.

Kerux leads forward, followed by Hegemon with candidate—Stolistes and Dadouchos coming last. As they pass Hierophant gives one knock, just as candidate passes. They pass on by south and west and passing Hiereus he also gives one knock as candidate passes. They pass on by the north and on passing east again Hierophant gives one knock as candidate passes. Kerux stops in the south after the second passing of Hierophant and barring the way with his wand, says:

KERUX: Unpurified and unconsecrated, thou canst not enter the path of the west!

Stolistes comes forward and, dipping his thumb in water, makes a cross on candidate's brow, sprinkles three times, and says:

STOL: I purify thee with water.

Dadouchos comes forward, censes in the form of a cross, waves incense three times, and says:

DAD: I consecrate thee with fire.

Stolistes and Dadouchos then step back to their places in the procession.

HEG: Child of Earth, twice purified and twice consecrated, thou mayest approach the gateway of the west.

Kerux leads the procession to throne of Hiereus. Hegemon raises the hoodwink for a moment. Hiereus stands threatening with his sword.

HIEREUS: Thou canst not pass by me, saith the guardian of the west, unless thou canst tell me my name.

HEG: Darkness is thy name, thou great one of the paths of the shades.

HIEREUS: Thou hast known me now, so pass thou on. Fear is failure so be thou without fear. For he who trembles at the flame and at the flood and at the shadows of the air, hath no part in God.

Kerux leads on. They pass Hierophant who gives one knock. Hiereus gives one knock as they pass. After this passing, Kerux halts in the north, and raises his wand.

KERUX: Unpurified and unconsecrated, thou canst not enter the path of the east!

STOL: I purify thee with water. *(Cross and sprinkling as before.)*

DAD: I consecrate thee with fire. *(Cross and censing as before.)*

HEG: Child of Earth, thrice purified and thrice consecrated, thou mayest approach the gateway of the east!

Kerux leads the procession forward to Hierophant who stands threatening with his sceptre. The hoodwink is again raised for a moment.

HIERO: Thou canst not pass by me, saith the guardian of the east, unless thou canst tell me my name.

HEG: Light dawning in darkness is thy name, the light of a golden day!

HIERO: Unbalanced power is the ebbing away of life. Unbalanced mercy is weakness and the fading out of the will. Unbalanced severity is cruelty and the barrenness of mind. Thou hast known me now, so pass thou on to the cubical altar of the universe.

The hoodwink is replaced.

Kerux leads the procession to the altar. Candidate is placed exactly west of the altar—Hegemon on his right—Hiereus on his left; Kerux, Stolistes, and Dadouchos at the rear form a supporting triangle. Hierophant, holding

sceptre in his right hand and the Banner of the East in his left, advances between the pillars and comes to the east of the altar, saying:

HIERO: I come in the power of the light.

I come in the light of wisdom.

I come in the mercy of the light.

The light hath healing in its wings.

The officers now form a hexagram round the altar. Hiereus holds his sword in his right hand, the Banner of the West in his left. All the officers except Hierophant kneel down. Candidate is assisted to kneel. Hierophant stands, raising his hands, holding sceptre and Banner for the Invocation as follows.

HIERO: Lord of the Universe—the vast and the mighty one! Ruler of the light and of the darkness! We adore Thee and we invoke Thee! Look with favour on this Neophyte who now kneeleth before Thee, and grant Thine aid unto the higher aspirations of his soul, so that he may prove a true and faithful frater Neophyte among us. To the glory of Thine ineffable name. Amen!

All rise, candidate is assisted to rise and is brought close to the altar. Hierophant, Hiereus, and Hegemon raise their wands and sword to touch each other over the head of candidate. Kerux, at the word “Darkness,” removes the hoodwink.

HEG: Inheritor of a dying world, we call thee to the living beauty.

HIEREUS: Wanderer in the wild darkness, we call thee to the gentle light.
(Hoodwink removed.)

HIERO: Long hast thou dwelt in darkness—quit the night and seek the day.

HEG

HIEREUS } (Together) We receive thee into the Order of the Stella Matutina

HIERO

HIERO: Khabs.

HIEREUS: Am.

HEG: Pekht.

HIEREUS: Konx.

HEG: Om.

HIERO: Pax.

HEG: Light.

HIERO: In.

HIEREUS: Extension.

The officers take down their sceptres and sword. Kerux moves to northeast of the altar and raises his lamp. Hierophant points to the lamp to direct candidate's attention.

HIERO: In all thy wandering in darkness, the lamp of the Kerux went before thee, though it was not seen by thine eyes. It is the symbol of the light of the hidden knowledge.

The officers return to their places, Hierophant to his throne. Hegemon and candidate remain west of the altar.

Let the Neophyte be led to the east of the altar.

Hegemon places him to the east, near but not between the pillars, and then he takes his place outside the white pillar.

Honoured Hiereus, give the Neophyte the secret signs, token, and words, together with the present password of the $0^{\circ} = 0^{\circ}$ grade of the Stella Matutina. Place him between the mystical pillars and superintend his fourth and final consecration.

Hiereus passes by the north to the black pillar. He comes round to the east. Hegemon advances to meet him and take from him his sword and banner. Hiereus steps between the pillars, and facing candidate, says:

HIEREUS: Frater (*name*), I shall now proceed to instruct you in the secret step, signs, grip, and words of this grade.

Firstly, advance your left foot a short space, as if entering a portal. This is the step.

The signs are two. The first or saluting sign is given thus: Lean forward and stretch both arms out thus: (*make Neophyte do this*). It alludes to your condition in a state of darkness, groping for light. The second sign is the Sign of Silence, and is given by placing the left forefinger on your lip thus (*makes Neophyte do it*). It is the position shown in many ancient statues of Harpocrates, and it alludes to the silence you have sworn to maintain concerning everything connected with this Order. The first sign is always answered by the second.

The grip or token is given thus: advance your left foot touching mine, toe and heel, extend your right hand to grasp mine, fail, try again, and then succeed in touching the fingers only. It alludes to the seeking guidance in darkness.

The grand word is Har-Par-Krat, and it is whispered in this position mouth to ear, in syllables. (*They exchange the word.*) It is the Egyptian name for the god of silence, and should always remind you of the strict silence you have sworn to maintain.

The password is (*word*). It is periodically changed each equinox, so that a member who has resigned, demitted, or been expelled, may be in ignorance of the existing password.

I now place you between the two pillars of Hermes and of Solomon in the symbolical gateway of occult wisdom.

Hiereus leads Neophyte forward and then takes back the sword and banner as Hegemon hands them to him. He stands northeast of the black pillar and says:

HIEREUS: Let the final consecration take place.

Stolistes and Dadouchos come forward and purify and consecrate the hall as in the opening, but on returning to the east, Stolistes turns round to Neophyte, makes a cross of water on his brow, sprinkles three times, and says:

STOL: I purify thee with water.

Dadouchos likewise turns round from the east and says after making a cross and censuring three times:

DAD: I consecrate thee with fire. *(They return to their places.)*

HIERO: Honoured Hegemon, I command you to remove the rope, last remaining symbol of the path of darkness, and to invest our frater with the badge of this degree.

Hegemon comes forward and hands his sceptre and ritual to Hiereus. He removes the rope and puts on the sash over the left shoulder.

HEG: By command of the very honoured Hierophant, I invest you with the badge of this degree. It symbolises light dawning in darkness.

Hegemon takes sceptre, etc. and returns to white pillar.

HIERO: Let the mystical circumambulation take place in the pathway of light.

Kerux goes to the northeast. Hegemon takes candidate behind black pillar, and stands behind Kerux. Hiereus comes next, followed by Stolistes and Dadouchos. Kerux leads off, all salute on passing Hierophant who stands holding sceptre and banner as in the opening. Hiereus drops out on reaching his throne. Hegemon returns to between the pillars after passing Hierophant twice. He directs Neophyte to follow Kerux, who with the other officers passes Hierophant thrice. After the third passing, Hierophant says:

HIERO: Take your place northwest of the Stolistes.

Kerux indicates this and goes on followed by Stolistes who falls out in the north and returns to his place.

Hegemon replaces his chair between the pillars and sits down. Kerux replaces the rose, lamp, cup, and paten in their proper places on the altar.

All are seated.

HIERO: The threefold cord bound about your waist was an image of the threefold bondage of mortality, which amongst the initiated is called earthly or material inclination, that has bound into a narrow place the once far-wandering soul; and the hoodwink was an image of the darkness, of ignorance, of mortality that has blinded men to the happiness and beauty their eyes once looked upon.

The double cubical altar in the centre of the hall is an emblem of visible nature or the material universe, concealing within herself the mysteries of all dimensions, while revealing her surface to the exterior senses. It is a double cube because, as the Emerald Tablet has said, “The things that are below are a reflection of the things that are above.” The world of men and women created to unhappiness is a reflection of the world of divine beings created to happiness. It is described in the Sepher Yetzirah, or the Book of Formation, as “an abyss of height” and as “an abyss of depth,” “an abyss of the east” and “an abyss of the west,” “an abyss of the north” and “an abyss of the south.” The altar is black because, unlike divine beings who unfold in the element of light, the fires of created beings arise from darkness and obscurity.

On the altar is a white triangle to be the image of that immortal light, that triune light, which moved in darkness and formed the world of darkness and out of darkness. There are two contending forces and one always uniting them; and these three have their image in the threefold flame of our being and in the threefold wave of the sensual world.

Hierophant stands in the form of cross, saying:

HIERO: Glory be to Thee, Father of the undying. For Thy glory flows out rejoicing to the ends of the earth!

He reseats himself.

The red cross above the white triangle is an image of Him who was unfolded in the light. At its east, south, west, and north angles are a rose, fire, cup of wine, and bread and salt. These allude to the four elements: air, fire, water, earth.

The mystical words—*Khabs Am Pekht*—are ancient Egyptian, and are the origin of the Greek “Konx Om Pax” which was uttered at the Eleusinian Mysteries. A literal translation would be “light rushing out in one ray,” and they signify the same form of light as that symbolised by the staff of the Kerux.

East of the double cubical altar of created things are the pillars of Hermes and of Solomon. On these are painted certain hieroglyphics from the 17th and the 125th chapters of the Book of the Dead. They are the symbols of the two powers of day and night, love and hate, work and rest, the subtle force of the lodestone and the eternal outpouring and inpouring of the heart of God.

The lamps that burn, though with a veiled light, upon their summits show that the pathway to hidden knowledge, unlike the pathway of nature—which is a continual undulation, the winding hither and thither of the serpent—is the straight and narrow way between them.

It was because of this that I passed between them, when you came to the light, and it was because of this that you were placed between them to receive the final consecration.

Two contending forces and one which unites them eternally. Two basal angles of the triangle and one which forms the apex. Such is the origin of creation—it is the triad of life.

My throne at the gate of the east is the place of the guardian of the dawning sun.

The throne of the Hiereus at the gate of the west is the place of the guardian against the multitudes that sleep through the light and awaken at the twilight.

The throne of the Hegemon seated between the columns is the place of balanced power, between the ultimate light and the ultimate darkness. These meanings are shown in detail and by the colour of our robes.

The wand of the Kerux is the beam of light from the hidden wisdom, and his lamp is an emblem of the ever-burning lamp of the guardian of the mysteries.

The seat of the Stolistes at the gate of the north is the place of the guardian of the cauldron and the well of water—of cold and moisture. The seat of the Dadouchos at the gate of the south is the place of the guardian of the lake of fire and the burning bush.

Frater Kerux, I command you to declare that the Neophyte has been initiated into the mysteries of the 0° = 0° grade.

Kerux advances to the northeast, faces west, raises his wand, and says:

KERUX: In the name of the Lord of the Universe, who works in silence and whom naught but silence can express, and by command of the very honoured Hierophant, hear ye all, that I proclaim that *(name)*, who will henceforth be known to you by the motto *(motto)*, has been duly admitted to the 0° = 0° grade as a Neophyte of the Order of the Stella Matutina.

Kerux returns to his place.

HIERO: Honoured Hiereus, I delegate to you the duty of pronouncing a short address to our frater on his admission.

HIEREUS: Frater *(motto)*, it is my duty to deliver this exhortation to you. Remember your obligation in this Order to secrecy—for strength is in silence, and the seed of wisdom is sown in silence and grows in darkness and mystery.

Remember that you hold all religions in reverence, for there is none but contains a ray from the ineffable light that you are seeking. Remember the penalty that awaits the breaker of his oath. Remember the mystery that you

have received, and that the secret of wisdom can be discerned only from the place of balanced powers.

Study well the great arcanum of the proper equilibrium of severity and mercy, for either unbalanced is not good. Unbalanced severity is cruelty and oppression; unbalanced mercy is but weakness and would permit evil to exist unchecked, thus making itself, as it were, the accomplice of that evil.

Remember that things divine are not attained by mortals who understand the body alone, for only those who are lightly armed can attain the summit.

Remember that God alone is our light and the bestower of perfect wisdom, and that no mortal power can do more than bring you to the pathway of that wisdom, which He could, if it so pleased Him, put into the heart of a child. For as the whole is greater than the part, so are we but sparks from the unsupportable light which is in Him.

The ends of the earth are swept by the borders of His garment of flame—from Him all things proceed, and unto Him all things return.

Therefore, we invoke Him. Therefore even the Banner of the East falls in adoration before Him.

HIERO: Before you can ask to pass to a higher grade, you will have to commit certain rudiments of occult knowledge to memory. A manuscript lecture in these subjects will be supplied you by the chief in whose charge they are. When you can pass an examination in this elementary Qabalistic knowledge, you will inform the member in whose charge you are, and arrangements will be made for you to sit for examination. If you are found perfect you will then apply for admission to the next degree. Remember, that without a dispensation from the Second Order, no person can be admitted or advanced to a grade of the First Order.

Kerux conducts Neophyte to his table and gives him one of the small dishes of solution to hold.

KERUX: Nature is harmonious in all her workings, and that which is above is as that which is below. Thus also, the truths which by material science we investigate, are but special examples of the all-pervading laws of the universe. So, within this pure and limpid fluid, lie hidden and unperceived of mortal eyes, the elements bearing the semblance of blood, even as within the mind and brain of the initiate lie concealed the divine secrets of the hidden knowledge. Yet if the oath be forgotten, and the solemn pledge broken, then that which is secret shall be revealed, even as this pure fluid reveals the semblance of blood.

Kerux adds fluid from the other dish.

Let this remind thee ever, O Neophyte, how easily by a careless or unthinking word, thou mayst betray that which thou hast sworn to keep secret and mayst reveal the hidden knowledge imparted to thee, and planted in thy brain and in thy mind. And let the hue of blood remind thee that if thou shalt fail in this thy oath of secrecy, thy blood may be poured out and thy body broken; for heavy is the penalty exacted by the guardians of the hidden knowledge from those who willfully betray their trust.

Hierophant comes to the table. The register is signed.

HIERO: Resume your seat, and remember that your admission to this Order does not give you the right to initiate any other person without a dispensation from the greatly honoured chiefs of the Second Order.

Kerux directs Neophyte to his seat. Hierophant returns to the dais.

Closing of the 0° = 0[□] Grade

HIERO: (Gives knock) ¶

Kerux goes to the northeast, faces west, and raising lamp and wand, says:

KERUX: Hekas! Hekas! Esti bebeloi!

He returns to his place.

HIERO: Fratres and sorores of the (name) Temple of the Order of the Stella Matutina, assist me to close the Hall of the Neophytes.

All rise. Neophyte is directed to rise by Stolistes.

HIEREUS: *(Knocks)* ¶

HEG: *(Knocks)* ¶

KERUX: *(Knocks)* ¶

SENTINEL: *(Knocks)* ¶

HIERO: Frater Kerux, see that the hall is properly guarded.

KERUX: The hall is properly guarded, very honoured Hierophant.

HIERO: Honoured Hiereus, assure yourself that all present have beheld the Stella Matutina.

HIEREUS: Fratres and sorores, give the signs. *(Done.)* Very honoured Hierophant, all present have been so honoured.

HIERO: Let the hall be purified by water and by fire.

STOL: I purify with water. *(Purifying as in the opening.)*

DAD: I consecrate with fire. *(Consecrating as in the opening.)*

HIERO: Let the mystical reverse circumambulation take place in the pathway of light.

Kerux goes by the south to the southeast.

Hegemon goes to the north and leads the new Neophyte by west and south, directing him to follow Hegemon in the procession.

Hiereus follows Neophyte and Stolistes follows Hiereus, accompanied or followed by Dadouchos, and Sentinel ends the procession. As they pass the Hierophant, who is standing and holding the Banner of the East in his left hand, the sceptre in his right, they make the Neophyte signs. Hiereus drops out when his throne is reached. Hegemon passes Hierophant twice and then takes his place between the pillars, directing Neophyte to follow Kerux who, after the third passing of Hierophant, directs Neophyte to his seat, the other officers dropping out as their places are reached.

HIERO: The mystical circumambulation is accomplished. It is the symbol of fading light. Let us adore the Lord of the universe.

All turn east. Stolistes directs Neophyte to rise and face east. Hierophant faces east, making the salute at each adoration—the others, officers and members repeating it also.

Holy art Thou, Lord of the Universe! (*Salute*)

Holy art Thou, whom nature hath not formed! (*Salute*)

Holy art Thou, the vast and the mighty one! (*Salute*)

Lord of the light and of the darkness! (*Sign of Silence*)

Nothing now remains but to partake together in silence, of the mystic repast, composed of the symbols of the four elements, and to remember our pledge of secrecy.

All are seated.

Hierophant puts down his sceptre and returns the Banner of the East to its place. He goes to the west of the altar and facing east gives the saluting sign but not the Sign of Silence, and taking up the rose says:

I invite you to inhale with me the perfume of this rose, as a symbol of air. (*Smells rose.*)

To feel with me the warmth of this sacred fire. (*Spreads his hands over it.*)

To eat with me this bread and salt as types of earth. (*Dips bread in salt and eats.*)

And finally to drink with me this wine, the consecrated emblem of elemental water. (*Makes a cross with the cup and drinks.*)

Hierophant puts down the cup between the cross and triangle. He comes east of the altar and faces west.

The Praemonstrator then comes to the west of the altar and makes the saluting sign. Hierophant replies with the Sign of Silence and then hands the elements, beginning with the rose which Praemonstrator smells and returns;

then feels the warmth of the lamp, eats the bread and salt, and receives from the Hierophant the cup with which he makes a cross, and having drunk, returns it. Hierophant then passes by west and south to his throne. Praemonstrator then comes to the east of the altar. Imperator comes to the west, exchanges signs and partakes. He returns to his place after serving Cancellarius, who in turn serves Past Hierophant. After the chiefs, the officers partake in this order: Hiereus, Hegemon, Stolistes, Dadouchos. When all the officers except Kerux have partaken, the Inner Order members in order of seniority of admission, partake but do not wait for instruction in this. If there is a pause, one comes forward. Next come the members of the Outer Order in the same manner—the Neophytes coming last piloted by Hegemon or any officer appointed. The order of procedure for Outer Order members is: Philosophi, Practici, Theorici, Zelatores, Neophytes. When the last Neophyte stands east of the altar, Kerux comes to the west, exchanges the signs and partakes. (Hegemon directs Neophyte to return to his place as soon as Kerux takes the cup.) Kerux, on receiving the cup, drains it, inverts it, and says:

KERUX: It is finished!

Kerux replaces the cup and returns to his place.

All rise.

HIERO: (Knocks) ¶ Tetelestai!

HIEREUS: (Knocks) ¶

HEG: (Knocks) ¶

HIERO: (Knocks) Khabs.

HIEREUS: (Knocks) Am.

HEG: (Knocks) Pekht.

HIEREUS: (Knocks) Konx.

HEG: (Knocks) Om.

HIERO: (*Knocks*) Pax.

HEG: (*Knocks*) Light.

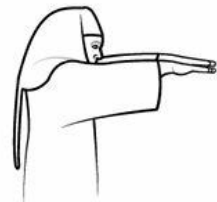
HIERO: (*Knocks*) In.

HIEREUS: (*Knocks*) Extension.

All make the signs towards the altar.

HIERO: May what we have partaken maintain us in our search for the quintessence, the stone of the philosophers, true wisdom, perfect happiness, the summum bonum.⁶

*Officers remain in the temple while the new Neophyte is led out by Kerux.*⁷



Sign of the Enterer



Sign of Silence



Sign of Zelator



Sign of Theoricus



Sign of Practicus



Sign of Philosophus



Rending of the Veil



The Sign of
Osiris Slain



Closing of the Veil



L. The Sign of the
Mourning of Isis



V. The Sign of
Typhon and Apophis
Grade Signs



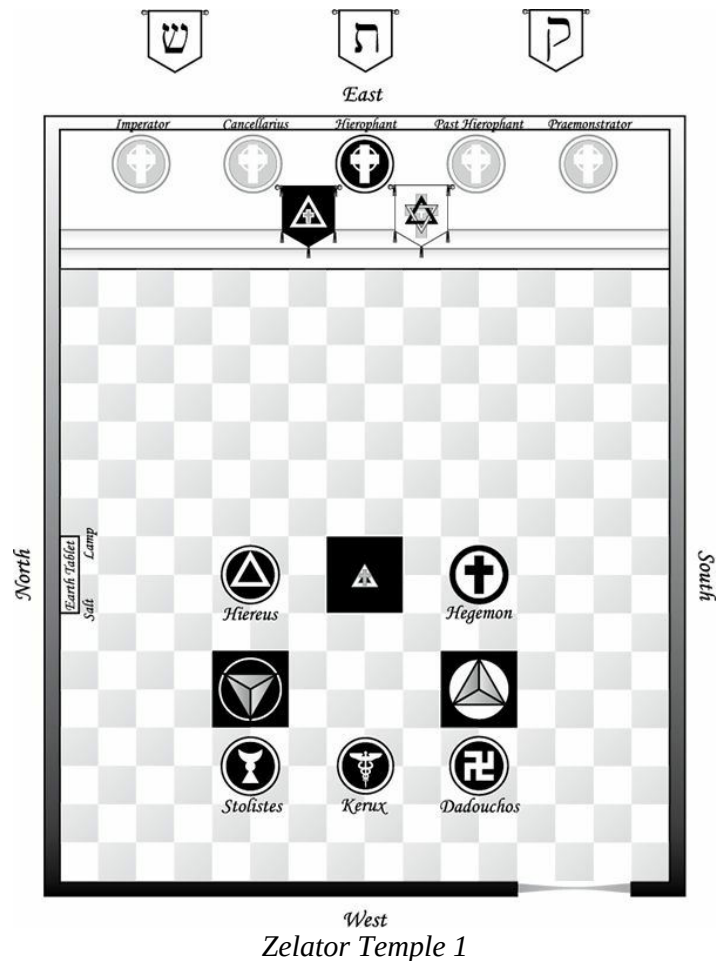
X. The Sign of
Osiris Risen

[contents]

1. Note by JMG: Two glasses half full of water, one containing sodium salicylate, the other ferric ammonium sulfate. Both solutions are transparent, but when poured together, a chemical reaction turns the water blood red.
2. Note by JMG: Many modern Golden Dawn temples make only the Sign of the Enterer when passing the east or entering or leaving the hall. The standard practice in the Order of the Golden Dawn and its immediate successors, however, was to do both Neophyte signs in these situations.

3. Note by JMG: “Begone! Begone! Ye profane ones!” in Greek. These words traditionally announced that the ancient Greek Mysteries were about to be celebrated.
4. Note by JMG: See color insert page 3 for the Banner of the East and the Banner of the West.
5. Note by JMG: As previously noted, it was standard practice in the original order to make both Neophyte signs when passing the east.
6. Note by JMG: *summum bonum*: Latin, “sum of good.”
7. Note by Regardie: Full instructions as to the magical work performed by the officers during the ceremony are given in documents Z.1 and Z.3. These latter will be found in Book Five of this work.

CEREMONY OF THE 1° = 10[□] GRADE OF ZELATOR



Officers—the same as for the Neophyte grade.⁸

Temple—arranged as in diagram.

Required—

For the candidate: hoodwink, Zelator sash

For the temple: Fylfot Cross, three portal symbols, shewbread diagram, candlestick diagram, earth tablet, altar diagrams.

For the altar: red cross, white triangle, red light, altar diagram (the flaming sword of the Kerubim).

Opening of the 1° = 10[□] Grade

The members, having assembled and robed, each is seated in his proper place. Hierophant gives one knock. All rise. 1 = one knock.

HIERO: *(Sitting)* Fratres and sorores of the 1° = 10[□] grade of the Stella Matutina, assist me to open the temple in the grade of Zelator. Frater Kerux, see that the temple is properly guarded.

KERUX: *(Knocks once without opening the door.)* Very honoured Hierophant, the temple is properly guarded.

HIERO: Honoured Hiereus, see that none below the grade of Zelator is present.

HIEREUS: Fratres and Sorores, give the signs of 1° = 10[□]. *(All give signs of Zelator.)*

HIEREUS: *(Gives sign.)* Very honoured Hierophant, no one below the grade of Zelator is now present.

HIERO: *(Giving sign.)* Purify and consecrate the temple with water and with fire.

Kerux advances between the pillars. Stolistes and Dadouchos, one on each side of the pillars, advance to the centre of the hall. All salute. Dadouchos makes cross in air with censer and swings it forward three times, saying:

DAD: I consecrate with fire.

Stolistes makes cross with cup and sprinkles thrice towards east, saying:

STOL: I purify with water.

KERUX: The temple is cleansed.

Salutes with 1° = 10[□] signs. All three retire, Kerux leading and passing with 0° = 0[□] signs.

HIERO: Let the element of this grade be named that it may be awakened in the spheres of those present and in the sphere of the order.

HEG: The element of earth.

HIERO: (*Gives one knock.*) Let us adore the Lord and King of Earth.

All face east.

HIERO: Adonai ha-Aretz. Adonai Melekh. Unto thee be the kingdom and the power (*makes cross on self*) and the glory. Malkuth, Geburah, Gedulah.

He makes cross and circle with sceptre before him as he says Malkuth, etc.

The rose of Sharon and the lily of the valley, Amen.

All give Zelator signs. Kerux goes to north, and sprinkles salt before the tablet, saying:

KERUX: Let the Earth adore Adonai!

Hierophant leaves his place and goes to north. He stands facing the centre of the tablet of the north and at a convenient distance therefrom, say six feet. Hiereus takes his place at the right of Hiero. Hegemon on left of Hiero; Stolistes behind Hiereus, Dadouchos behind Hegemon. All officers face north. Hierophant makes sign in front of and concentric with tablet of the north, an invoking pentagram of earth, saying:

HIERO: And the Elohim said, “Let us make Adam in our image, after our likeness, and let him have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth, and over every creeping thing that creepeth over the earth.” And the Elohim created Eth ha-Adam in their own image, in the image of the Elohim created they them. In the name of Adonai Melekh and of the bride and queen of the kingdom, spirits of Earth adore Adonai!

Hierophant hands his sceptre to Hiereus and, taking his sword, makes the ox ☉ in centre of pentagram, saying:

HIERO: In the name of Auriel, the great archangel of earth, and by the sign of the head of the ox—spirits of earth, adore Adonai!

Hierophant returns sword to Hiereus and takes mitre-headed sceptre from Hegemon, and makes cross in the air, saying:

In the names and letters of the great northern quadrangle, spirits of earth, adore Adonai!

Hierophant returns sceptre to Hegemon, and takes cup from Stolistes, making cross, and sprinkling thrice to north, saying:

In the three great secret names of God, borne upon the Banner of the North—EMOR DIAL HECTEGA⁹—spirits of earth, adore Adonai!

Hierophant returns cup to Stolistes and takes censer from Dadouchos, and making three forward swings, says:

In the name of Ic Zod Heh Chal,¹⁰ great king of the north, spirits of earth, adore Adonai!

Hierophant returns censer to Dadouchos, takes back sceptre from Hiereus, and returns to throne. All officers return to places. All members face as usual.

HIERO: In the name of Adonai ha-Aretz, I declare this temple duly opened in the 1° = 10[□] grade of Zelator.

HIERO: ווּוּ ווּוּ ווּוּ

HIEREUS: ווּוּ ווּוּ ווּוּ

HEG: ווּוּ ווּוּ ווּוּ

Ceremony of Advancement—First Part

Hierophant sits east of altar, Hiereus north, and Hegemon south.

HIERO: Fratres and sorores, our Frater (Soror) having made such progress in the paths of occult science as has enabled him (her) to pass an examination in the required knowledge, is now eligible for advancement to this grade, and I have duly received a dispensation from the greatly honoured chiefs of the Second Order to admit him (her) in due form. Honoured Hegemon, superintend the preparation of the Neophyte and give the customary alarm.

Hegemon salutes with $1^{\circ} = 10^{\square}$ sign, and leaves the room by south and west. Hegemon prepares Neophyte who wears sash of the $0^{\circ} = 0^{\square}$ grade and is blindfolded. He carries the Fylfot Cross in right hand. Hegemon instructs Neophyte in knocks of the grade. Kerux opens the door to be just ajar.

HEG: Let me enter the portal of wisdom.

KERUX: I will.

Opens door and admits them, Kerux having turned down lights previously.

HIERO: Except Adonai build the house, their labour is but lost that build it.
Except Adonai keep the city, the watchman waketh in vain. Frater (Soror)
Neophyte, by what aid dost thou seek admission to the $1^{\circ} = 10^{\square}$ grade of
Zelator of the Stella Matutina?

HEG: *(For Neophyte)* By the guidance of Adonai; by the possession of the
necessary knowledge; by the dispensation of the greatly honoured chiefs of
the Second Order; by the signs and tokens of the $0^{\circ} = 0^{\square}$ grade; by this
symbol of the hermetic cross.

Kerux takes cross from Neophyte.

HIERO: Give the step and signs of a Neophyte.

Neophyte gives them.

HIERO: Frater Kerux, receive from the Neophyte the token, grand word, and
password of the $0^{\circ} = 0^{\square}$ grade.

Kerux places himself in front of Neophyte and says:

KERUX: Give me the grip of the Neophyte. *(Done.)*

Give me the grand word. *(Done.)*

Give me the password. *(Done.)*

Having received it, he turns to Hierophant, gives grade salute, and says:

KERUX: Very honoured Hierophant, I have received them.

HIERO: (*To Hegemon*) Lead the Neophyte to the west and set him between the mystic pillars, with his face towards the east.

Hegemon places Neophyte between the pillars, and remains behind him.

Frater (Soror) will you pledge yourself to maintain the same secrecy regarding the mysteries of this grade as you are pledged to maintain regarding those of the $0^{\circ} = 0^{\square}$ grade—never to reveal them to the world, and not even to confer them upon a Neophyte without a dispensation from the greatly honoured Chiefs of the Second Order?

NEO: I will.

HIERO: Then you will kneel on both your knees, lay your right hand on the ground, and say: “I swear by the earth whereon I kneel.” (*Done.*)

Let the symbol of blindness be removed.

Hegemon unbinds Neophyte’s eyes. Kerux turns up lights. Hegemon goes back to his proper place. Neophyte remains kneeling between the pillars with his hand on the ground. Kerux takes the salt from before the tablet of the north, and passing round the altar with Sol ¹¹ stands in front of Neophyte facing him and holds the salt in front of him.

HIERO: Take salt with your left hand and cast it to the north, saying: “Let the powers of earth witness my pledge.”

Done. Kerux replaces salt, and returns to his place.

HIERO: Let the Neophyte rise and let him be purified with water and consecrated with fire, in confirmation of his pledge, and in the name of the Lord of the Universe who works in silence and whom naught but silence can express.

Dadouchos comes forward round south pillar, stands before Neophyte and makes three forward swings of censer, saying:

DAD: In the name of the Lord of the Universe, who works in silence and whom naught but silence can express, I consecrate thee with fire.

Dadouchos returns by way he came. Stolistes comes round north pillar, stands before Neophyte, makes cross on forehead, sprinkles thrice, saying:

STOL: In the name of the Lord of the Universe, who works in silence and whom naught but silence can express, I purify thee with water.

Returns to place as he came.

HIERO: The $0^\circ = 0^\square$ grade of Neophyte is a preparation for other grades, a threshold before our discipline, and it shows by its imagery, the light of the hidden knowledge dawning in the darkness of creation; and you are now to begin to analyse and comprehend the nature of that light. To this end, you stand between the pillars, in the gateway where the secrets of the $0^\circ = 0^\square$ grade were communicated to you.

Prepare to enter the immeasurable region.

And Tetragrammaton Elohim planted a garden eastward in Eden, and out of the ground made Tetragrammaton Elohim to grow every tree that is pleasant to the sight and good for food; the tree of life also, in the midst of the garden, and the Tree of Knowledge of Good and of Evil. This is the tree that has two paths, and it is the tenth Sephirah Malkuth, and it has about it seven columns, and the four splendours whirl around it as in the vision of the Merkabah ¹² of Ezekiel; and from Gedulah it derives an influx of mercy, and from Geburah an influx of severity, and the tree of the knowledge of good and of evil shall it be until it is united with the supernals in Daath.

But the good which is under it is called the archangel Metatron, and the evil is called the archangel Samael, and between them lies the straight and narrow way where the archangel Sandalphon keeps watch. The souls and the angels are above its branches, and the Qliploth or demons dwell under its roots.

Let the Neophyte enter the pathway of evil.

Kerux takes his place in front of Neophyte, leads him in a northeast direction towards the Hiereus, halts, and steps out of the direct line between Hiereus and Neophyte.

HIEREUS: Whence comest thou?

KERUX: I come from between the two pillars, and I seek the light of the hidden knowledge in the name of Adonai.

HIEREUS: And the great angel Samael answered, and said: "I am the prince of darkness and of night. The foolish and rebellious gaze upon the face of the created world, and find therein nothing but terror and obscurity. It is to them the terror of darkness and they are as drunken men stumbling in the darkness. Return, for thou canst not pass by."

Kerux leads Neophyte back as he came, to between the pillars.

HIERO: Let the Neophyte enter the pathway of good.

Kerux leads Neophyte southeast and halts opposite Hegemon, stepping aside from before Neophyte.

HEG: Whence comest thou?

KERUX: I come from between the pillars, and I seek the light of the hidden knowledge in the name of Adonai.

HEG: The great angel Metatron answered, and said: "I am the angel of the presence divine. The wise gaze upon the created world and behold there the dazzling image of the Creator. Not yet can thine eyes bear that dazzling image. Return, for thou canst not pass by."

Kerux turns and leads Neophyte back between the pillars.

HIERO: Let the Neophyte enter the straight and narrow pathway which turns neither to the right hand nor to the left hand.

Kerux leads Neophyte directly up centre of hall until he is near the altar, halts, and steps aside from before Neophyte, leaving him to face altar unobstructed.

HIEREUS, HEGEMON (*Together*): Whence comest thou?

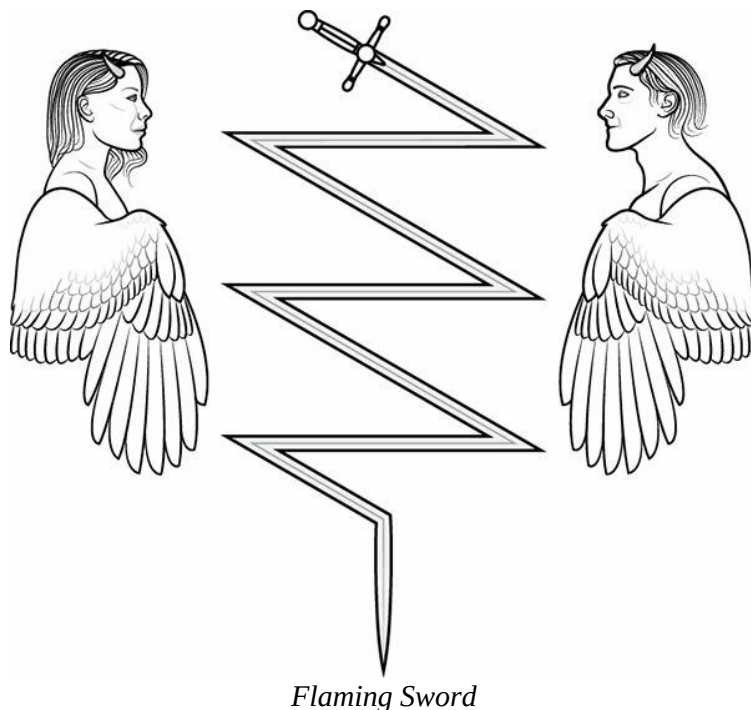
They cross sceptre and sword before altar.

KERUX: I come from between the pillars, and I seek the light of the hidden knowledge in the name of Adonai.

Hierophant advances to east of altar with sceptre, which he thrusts between sword of Hiereus and sceptre of Hegemon, and raising it to an angle of 45 degrees says:

HIERO: But the great angel Sandalphon said: "I am the reconciler for Earth, and the celestial soul therein. Form is invisible alike in darkness and in blinding light. I am the left hand Kerub of the Ark and the feminine power, as Metatron is the right hand Kerub and the masculine power, and I prepare the way to the celestial light."

Hegemon and Hiereus step back to south and north of altar respectively. Hierophant takes Neophyte by right hand with his left, and pointing to the altar and diagram says:



HIERO: And Tetragrammaton placed Kerubim at the east of the garden of Eden and a flaming sword which turned every way to keep the path of the Tree of Life, for He has created nature that man being cast out of Eden may

not fall into the void. He has bound man with the stars as with a chain. He allures him with scattered fragments of the divine body in bird and beast and flower, and He laments over him in the wind and in the sea and in the birds. When the times are ended, He will call the Kerubim from the east of the garden, and all shall be consumed and become infinite and holy.

Receive now the secrets of this grade. The step is thus given—6 by 6—showing you have passed the threshold. The sign is given by raising the right hand to an angle of 45 degrees. It is the position in which the Hierophant interposed for you between the Hiereus and the Hegemon. The token is given by grasping fingers, the thumb touching thumb to form a triangle. It refers to the ten Sephiroth. The word is *Adonai ha-Aretz*, and means Adonai the Lord of the Earth, to which element this grade is allotted. The mystic number is 55, and from it is formed the password Nun He. It means “ornament,” and when given is lettered separately. The badge of this grade is the sash of the Neophyte with the narrow white border, a red cross within the triangle, and the number 1 within a circle and 10 within a square, one on each side of the triangle.

He invests Neophyte with the sash, and points out the three portals, saying:

The three portals facing you in the east, are the gates of the Paths leading to the three further grades, which with the Zelator and the Neophyte forms the first and lowest order of our fraternity. Furthermore, they represent the Paths which connect the tenth Sephirah Malkuth with the other Sephiroth. The letters Tau, Qoph, and Shin make the word *Qesheth*—a bow, the reflection of the rainbow of promise stretched over our earth, and which is about the throne of God.

Hegemon points out the flaming sword on the altar diagram, saying:

HEG: This drawing of the flaming sword of the Kerubim is a representation of the guardians of the gates of Eden, just as the Hiereus and Hegemon symbolise the two paths of the Tree of Knowledge of Good and of Evil.

HIEREUS: In this grade, the red cross is placed within the white triangle upon the altar, and it is thus the symbol of the Banner of the West. The triangle refers to the three Paths and the cross to the hidden knowledge. The cross and the triangle together represent life and light.

Hierophant points out the tablet of the north, saying:

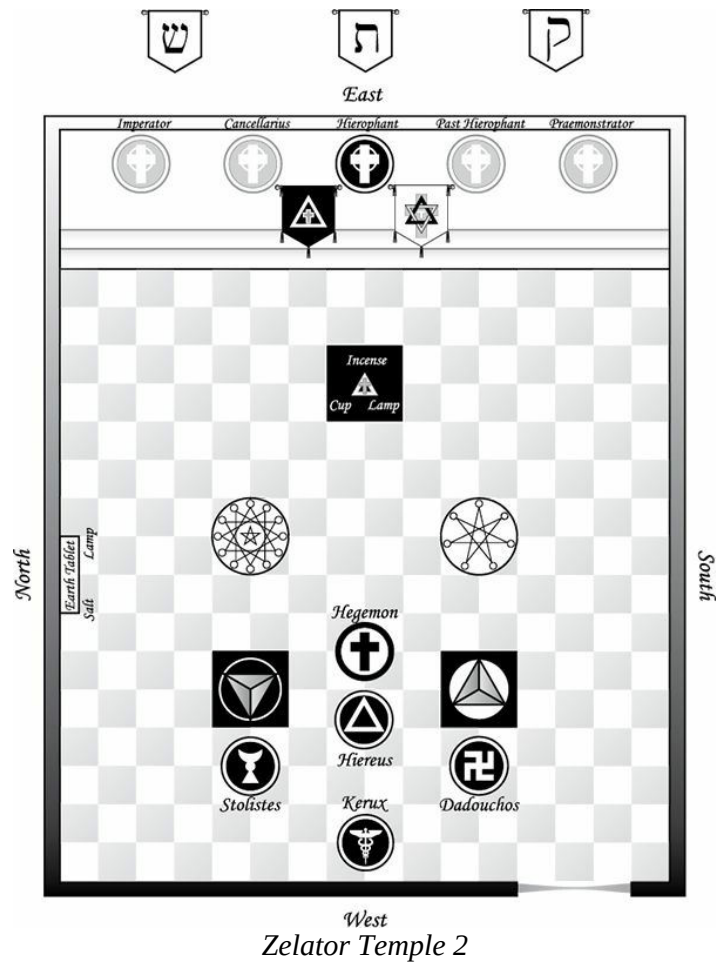
HIERO: This grade is especially referred to the element of earth, and therefore one of its principal emblems is the great watchtower or terrestrial tablet of the north. It is the third or great northern quadrangle or earth tablet, and it is one of the four great Tablets of the Elements said to have been given to Enoch by the great angel Ave. It is divided within itself into four lesser angles. The mystic letters upon it form various divine and angelic names, in what our tradition calls the angelic secret language. From it are drawn the three holy secret names of God, EMOR DIAL HECTEGA,¹³ which are borne upon the Banner of the North, and there are also numberless names of angels, archangels, and spirits ruling the element of earth.

Kerux comes forward and hands Fylfot Cross to Hierophant.

HIERO: The hermetic cross, which is also called Fylfot, hammer of Thor, and swastika, is formed of seventeen squares out of a square of twenty-five lesser squares. These seventeen represent the sun, the four elements, and the twelve signs of the zodiac. In this grade, the lights on the pillars are unshaded, showing that you have quitted the darkness of the outer world. You will leave the temple for a short time.

Kerux takes Neophyte out.

Ceremony of Advancement—Second Part



The temple is arranged as in the diagram above.

HIERO: Frater Kerux, when the Neophyte gives the proper alarm, you will admit him. Fratres Stolistes and Dadouchos, assist the Kerux in the reception.

Kerux goes out and instructs Neophyte in the knocks. Stolistes and Dadouchos take up positions so as to face Neophyte as he enters hall. Kerux opens door and admits Neophyte, but does not stand in front of him.

HIERO: Frater (name), as in the grade of Neophyte, you came out of the world to the gateway of hidden knowledge, so in this grade you pass through the gateway and come into the holy place.¹⁴ You are now in the court of the Tabernacle, where stood the Altar of Burnt Offering, whereon was offered the sacrifices of animals, which symbolised the Qlippoth or evil

demons who inhabit the plane contiguous to and below the material universe.

Dadouchos makes cross in air with censer and censes Neophyte in silence with three forward swings.

HIERO: Between the altar and the entrance into the holy place stood the laver of brass wherein the priests washed before entering the Tabernacle. It was the symbol of the waters of creation.

Stolistes makes cross with water on Neophyte's forehead and sprinkles thrice in silence.

Having made offering at the altar of burnt sacrifice, and having been cleansed at the laver of brass, the priest then entered the holy place.

Kerux takes Neophyte behind pillars to north. Stolistes and Dadouchos return to their places. Hiereus takes his stand between the pillars (Kerux having removed the chair) facing Neophyte. He guards the path with his sword and says:

HIEREUS: Thou canst not pass the gateway which is between the pillars, unless thou canst give the signs and words of a Neophyte.

Neophyte gives them and, instructed by Kerux, advances to a position between the pillars. Hiereus returns to his place. Hegemon comes forward, stands east of pillars facing Neophyte, and bars the way into the temple with sceptre, saying:

HEG: Thou canst not enter the holy place, unless thou canst give the sign and grip of a Zelator.

Neophyte gives them. Kerux resumes his seat after handing Neophyte over to charge of Hegemon. Hegemon leads Neophyte to north, and says:

HEG: To the northern side of the holy place stood the table of shewbread. The drawing before you represents its occult meaning. On it twelve loaves were laid as emblems of the bread of life, and it is an image of the mystery of the rose of creation. The twelve circles are the twelve signs of the zodiac,

while the lamp in the centre is symbolic of the sun, which is the source of heat and life. The four triangles whose twelve angles each touch one of the twelve circles are those of fire, earth, air, and water, and allude to the four triplicities of the zodiacal signs. The triangle inscribed within each of the twelve circles alludes to the three decanates, or phases of ten degrees of each sign. On one side of each triangle is the permutation of the divine name Yod Heh Vau Heh, which is referred to that particular sign, while in the opposite side of it is the name of one of the twelve tribes which is also attributed to it.

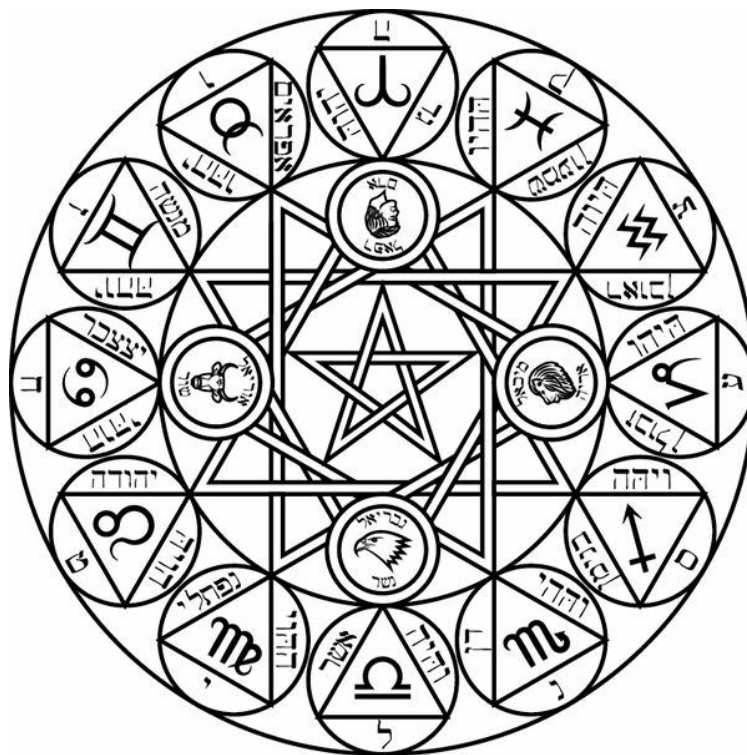


Table of Shewbread

HEG: Now the twenty-two sounds and letters of the Hebrew alphabet are the foundations of all things. Three mothers, seven doubles, and twelve simples. The twelve simple letters are allotted to the twelve directions in space, and those diverge to infinity, and are in the arms of the Eternal. These twelve letters He designed and combined, and formed with them the twelve celestial constellations of the zodiac. They are over the universe as a king

upon his throne, and they are in the revolution of the year as a king traversing his dominions, and they are in the heart of man as a king in warfare.

And the twelve loaves are the images of those ideas, and are the outer petals of the rose; while within are the four archangels ruling over the four quarters, and the Kerubic emblems of the lion, man, bull, and eagle.

Around the great central lamp, which is an image of the sun, is the great mother of heaven, symbolised by the letter Heh, the first of the simple letters, and by its number five, the pentagram, Malkah the bride, ruling in her kingdom Malkuth, crowned with a crown of twelve stars.

These twelve circles further represent the twelve foundations of the holy city of the Apocalypse, while in Christian symbolism the sun and the twelve signs are referred to Christ and His twelve apostles.

Hegemon leads Neophyte to Hiereus and then returns to his place and is seated. Hiereus leads Neophyte to the south, and says:

HIEREUS: On the southern side of the holy place stood the seven-branched candlestick, wherein was burned pure olive oil. It is an image of the mystery of the Elohim, the seven creative ideas. The symbolic drawing before you represents its occult meaning. The seven circles which surround the heptagram represent the seven planets and the seven Qabalistic palaces of Assiah, the material world—which answer to the seven Apocalyptic churches which are in Asia or Assiah¹⁵—as these again allude to the seven lamps before the throne on another plane.

HIEREUS: Within each circle is a triangle to represent the threefold creative idea operating in all things. On the right hand side of each is the Hebrew name of the angel who governs the planet; on the left side is the Hebrew name of the sphere of the planet itself; while the Hebrew letter beneath the base is one of the duplicated letters of the Hebrew alphabet which refer to the seven planets.



Seven-Branded Candlestick

The seven double letters of the Hebrew alphabet have each two sounds associated with them, one hard and one soft. They are called “double” because each letter represents a contrary or permutation, thus: life and death; peace and war; wisdom and folly; riches and poverty; grade and indignity; fertility and solitude; power and servitude.

These seven letters point out seven localities: zenith, nadir, east, west, north, south, and the place of holiness in the midst sustaining all things. The archetypal Creator designed, produced, combined, and formed with them the planets of the universe, the days of the week, and in man, the gates of the soul. He has loved and blessed the number seven more than all things under His throne. The powers of these seven letters are also shown forth in the seven palaces of Assiah and the seven stars of that vision are the seven archangels who rule them.

He leads Neophyte to west of altar, returns to his place, and is seated. Hierophant comes to east of altar, takes censer from altar, and holding it

with chain short, makes cross and three forward swings, replaces it, and says:

HIERO: Before the veil of the Holy of Holies stood the altar of incense, of which this altar is an image. It was of the form of a double cube, thus representing material form as a reflection and duplication of that which is spiritual. The sides of the altar, together with the top and bottom, consist of ten squares, thus symbolising the ten Sephiroth of which the basal one is Malkuth, the realisation of the rest upon the material plane, behind which the others are concealed. For were this double cube raised in the air immediately above your head, you would but see the single square forming the lowest side, the others from their position being concealed from you. Just so, behind the material universe lies the concealed form of the majesty of God.

The Altar of Incense was overlaid with gold to represent the highest degree of purity, but the altar before you is black to represent the terrestrial earth. Learn, then, to separate the pure from the impure, and refine the gold of the spirit from the black dragon, the corruptible body. Upon the cubical altar were fire, water, and incense, the three mother letters of the Hebrew alphabet: Aleph, Mem, and Shin. Mem is silent, Shin is sibilant, and Aleph is the tongue of a balance between these contraries in equilibrium, reconciling and mediating between them. In this is a great mystery, very admirable and recondite. The fire produced the heavens, the water, the earth, and the air is the reconciler between them. In the year, they bring forth the hot, the cold, and the temperate seasons, and in man, they are imaged in the head, the chest, and the trunk.

I now confer upon you the mystic title of Periclinus de Faustis,¹⁶ which signifies that on this earth you are in a wilderness, far from the garden of the happy.

And I give you the symbol of Aretz which is the Hebrew name for earth, to which the $1^{\circ} = 10^{\square}$ grade of Zelator is referred. The word Zelator is derived from the ancient Egyptian Zaruator, signifying “Searcher of Athor,” goddess of nature; but others assign to it the meaning of the zealous student whose first duty was to blow the athanor of fire which heated the crucible of the alchemist.

Hierophant resumes seat on dais. Kerux leads new Zelator to seat in northwest.

HIERO: Frater Kerux, you have my command to declare that our frater has been duly admitted to the $1^{\circ} = 10^{\square}$ grade of Zelator.

Kerux comes to northwest of Hierophant, faces west, raises wand and says:

KERUX: In the Name of Adonai Melekh, and by command of the very honoured Hierophant, hear ye all that I proclaim that Frater (*name*) has been duly admitted to the $1^{\circ} = 10^{\square}$ grade of Zelator, and that he has obtained the mystic title of Periclinus (Pericline)¹⁷ de Faustis and the symbol of Aretz.

He returns to his place by east, saluting, and by south and west.

HIERO: In the Zelator grade, the symbolism of the tenth Sephirah Malkuth is especially shown, as well as the tenth Path of the Sepher Yetzirah. Among other mystic titles, Malkuth is called Shaar, the Gate, which by metathesis becomes Ashur, meaning the number ten. Also in Chaldee it is called Thraa, the Gate, which has the same number as the great name Adonai, written in full: Aleph, Daleth, Nun, Yod, which both equal 671 in total numeration. It is also called “the gate of death,” “the gate of tears,” “the gate of justice,” “the gate of prayer,” and “the gate of the daughter of the mighty ones.” It is also called “the gate of the garden of Eden” and the inferior mother, and in Christian symbolism, it is connected with the three holy women at the foot of the Cross. The tenth Path of the Sepher Yetzirah which answereth to Malkuth is called “the resplendent intelligence,” because it exalts above every head and sitteth upon the throne of Binah. It illuminateth the

splendour of all the lights (the *zohar me-ouroth*), and causeth the current of the divine influx to descend from the prince of countenances, the great archangel Metatron.

Frater (*name*), before you can be eligible for advancement to the next grade of $2^{\circ} = 9^{\square}$, you will be required to pass an examination in certain subjects. A manuscript on these will be supplied to you. When you are well satisfied that you are well informed on these, notify the officer in charge.

Closing of the $1^{\circ} = 10^{\square}$ Grade

HIERO: Fratres and sorores, assist me to close this temple in the $1^{\circ} = 10^{\square}$ grade of Zelator.

All rise.

Frater Kerux, see that the temple is properly guarded.

KERUX: (*On inner side of the door, knocks. Sentinel knocks.*) Very honoured Hierophant, the temple is properly guarded.

HIERO: Let us adore the Lord and King of Earth.

All face east.

Adonai ha-Aretz, Adonal Melekh, blessed be Thy name unto the countless ages. Amen.

Hierophant gives $1^{\circ} = 10^{\square}$ sign. All give sign and face as usual. Hierophant leaves his throne and passes to the north, standing before the tablet of the north, Hiereus stands on right of Hierophant; Hegemon on his left; Kerux behind Hierophant; Stolistes behind Hiereus, Dadouchos behind Hegemon.

HIERO: Let us rehearse the prayer of the earth spirits:

“O invisible king, who, taking the earth for foundation, didst hollow its depths to fill them with Thy almighty power. Thou whose name shaketh the arches of the world, Thou who causest the seven metals to flow in the veins of the rocks, king of the seven lights, rewarder of the subterranean workers,

lead us into the desirable air and into the realm of splendour. We watch and we labour unceasingly, we seek and we hope, by the twelve stones of the holy city, by the buried talismans, by the axis of the lodestone which passes through the centre of the earth—O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, unbind and upraise our minds, enlarge our natures.

“O stability and motion! O darkness veiled in brilliance! O day clothed in night! O master who never dost withhold the wages of Thy workmen! O silver whiteness—O golden splendour! O crown of living and harmonious diamond! Thou who wearest the heavens on Thy finger like a ring of sapphire! Thou who hidest beneath the earth in the kingdom of gems, the marvelous seed of the stars! Live, reign, and be Thou the eternal dispenser of the treasures whereof Thou hast made us the wardens.”

Depart ye in peace unto your abodes. May the blessing of Adonai be upon you. (*Makes Banishing Pentagram of Earth.*) Be there peace between us and you, and be ye ready to come when ye are called.

All return to their places and face as usual.

HIERO: In the Name of Adonai Melekh, I declare this temple closed in the grade of Zelator.

HIERO: וְיָרֵם וְיָרֵם וְיָרֵם

HIEREUS: וְיָרֵם וְיָרֵם וְיָרֵם

HEG: וְיָרֵם וְיָרֵם וְיָרֵם

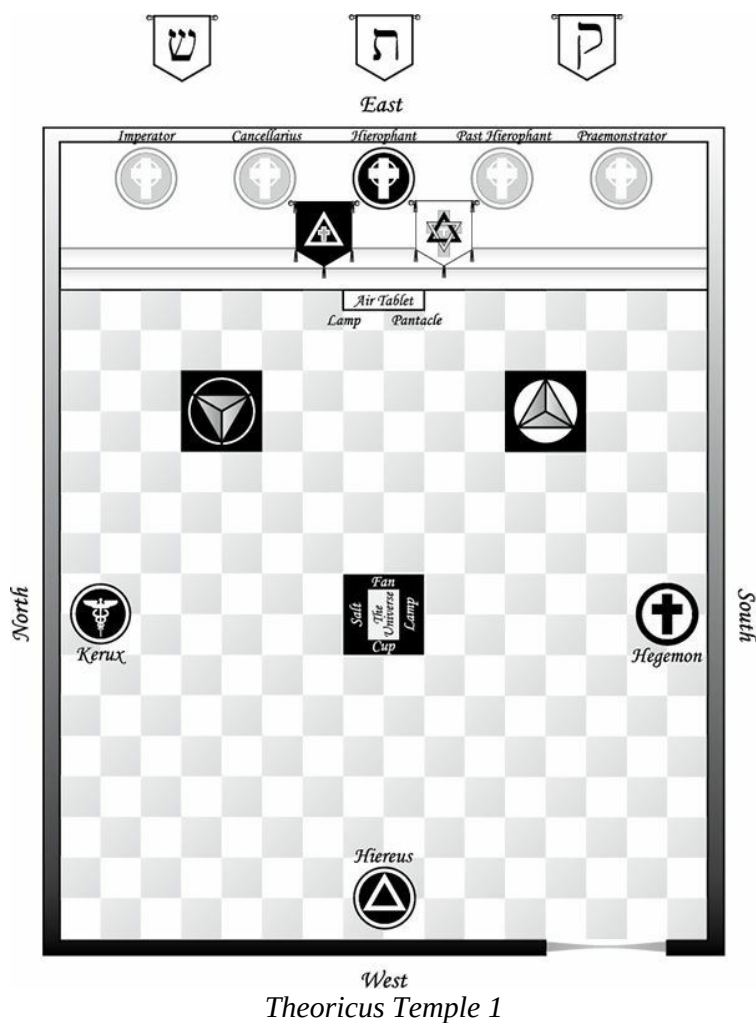
Candidate is led out by Hegemon.

[contents]

8. Note by JMG: This statement is in the original documents, but is not quite accurate; the Sentinel has no part in the ceremonial work of the Zelator, while he has an active role in the Neophyte grade.

9. Note by JMG: Properly spelled MOR DIAL HCTGA; see [Part One](#) of the Book of the Concourse of the Forces.
10. Note by JMG: Properly spelled ICZHIHAL or ICZHIHCHAL.
11. Note by JMG: That is to say, clockwise.
12. Note by JMG: The vision of the divine chariot in Ezekiel 1:4–28, one of the principal subjects of Jewish mystical speculation.
13. Note by JMG: See [footnote 43](#).
14. Note by JMG: The description that follows is based on the description of the Hebrew tabernacle in Exodus 26 and 27. The “holy place” is the inner sanctuary of the Tabernacle, where the ark of the covenant was kept.
15. Note by JMG: The seven churches in Asia named in the second and third chapters of the Book of Revelation, a staple of Christian Qabalah and esoteric Christianity generally.
16. Note by JMG: *Pereclinus de Faustis* in Latin means “fallen away from the happy.” The meanings of the mystic titles of later grades are given in the text of the rituals.
17. Note by JMG: *Pericline* is the feminine form, and should be used when a soror is initiated.

CEREMONY OF THE 2° = 9th GRADE OF THEORICUS



Officers—

Hierophant, Hiererus, Hegemon, Kerux.

Required—

In the east: pentacle, Banners of East and West.

On the altar: fan, lamp, cup, salt, surrounding the altar diagram of the universe.

For the Zelator: hoodwink, cubical cross (first point), caduceus (second point).

Opening of the 2° = 9th Grade

Temple arranged as in diagram for the thirty-second Path. Members assembled and clothed. Lamp on altar lighted. Members present, but not taking office, rise at the words "Let us adore the Lord and King of Air" and face east, remaining so to the end of the invocation. They do the same at the closing, but otherwise do not move from their places. (1 = one knock)

HIERO: (*Knocks*) Fratres and sorores of the order of the Stella Matutina in the outer, assist me to open the temple in the Theoricus grade. Frater Kerux, see that the temple is properly guarded.

Kerux goes to door, sees that it is closed, knocks, and says:

KERUX: Very honoured Hierophant, the temple is properly guarded.
(*Returns to his place.*)

HIERO: Honoured Hiereus, see that none below the grade of Theoricus is present.

HIEREUS: Fratres and sorores, give the signs of the 2° = 9th grade. (*Done.*)
Very honoured Hierophant, all present have attained the grade of Theoricus.
(*Salutes with 2° = 9th sign.*)

HIERO: Honoured Hegemon, to what particular element is this grade attributed?

HEG: To the element of air.

HIERO: Honoured Hiereus, to what planet does this grade especially refer?

HIEREUS: To the moon.

HIERO: Honoured Hegemon, what Path is attached to this grade?

HEG: The thirty-second Path of Tau.

HIERO: Honoured Hiereus, to what does it allude?

HIEREUS: To the universe as composed of the four elements—to the Kerubim, the Qlippoth and the astral plane, and the reflection of the sphere of Saturn.

HIERO: (*Knocks; all rise and face east.*) Let us adore the Lord and King of Air!

Hierophant makes circle with sceptre towards east.

HIERO: Shaddai El Chai, almighty and everlasting—ever-living be Thy name, ever magnified in the life of all. Amen.

All salute. Hierophant remains facing east. Hiererus advances to west of altar. Hegemon and Kerux advance and stand at the outer sides of the pillars. All face east. Hierophant makes invoking pentagrams within a circle before the air tablet.

HIERO: And the Elohim said, “Let us make Adam in our image, after our likeness, and let them have dominion over the fowl of the air.”

In the name Yod He Vau He and in the name of Shaddai El Chai, spirits of air, adore your Creator!

Takes up pentacle and at the words “head of the man” makes the sign Aquarius before tablet.

HIERO: In the name of Raphael, the great archangel of air, and in the sign of the head of the man zaqua, spirits of air, adore your Creator!

Makes cross with pentacle.

HIERO: In the names and letters of the great eastern quadrangle, revealed unto Enoch by the great angel Ave, spirits of air, adore your Creator!

HIERO: (*Holding pentacle on high.*) In the three great secret names of God, borne on the Banner of the East, ORO IBAH AOZPI, spirits of air, adore your Creator! In the name of BATAIVAH, great king of the east, spirits of air, adore your Creator!

Replaces pentacle. All return to places.

HIERO: In the name of Shaddai El Chai, I declare this temple opened in the
2° = 9th grade of Theoricus.

HIERO: וְיָ וְיָ וְיָ

HIEREUS: וְיָ וְיָ וְיָ

HEG: וְיָ וְיָ וְיָ

Ceremony of Advancement in the Path of Tau

HIERO: (*Knocks*) Fratres and sorores, our Frater (Soror) (*name*) having made such progress in the paths of occult knowledge as has enabled him to pass an examination in the requisite knowledge, is now eligible for advancement to the grade of Theoricus, and I have duly received a dispensation from the greatly honoured Chiefs of the Second Order, to advance him in due form.

Honoured Hegemon, superintend the preparation of the Zelator and give the customary alarm.

Hegemon rises and saluting, quits the temple. He prepares the Zelator by seeing he is robed and wearing his sash, presents him with Greek cubical cross, hoodwinks him, and comes to the door, giving the knock.

Kerux meanwhile, places fan by Hierophant, lamp by Hegemon, cup by Hiereus, and salt by his own place. Kerux, on hearing the alarm, opens the door and allows Hegemon to enter with Zelator, and then closes it.

HEG: Quit the material and seek the spiritual.

HIERO: Conduct the Zelator to the east.

Zelator is led between the pillars to Hierophant's throne, Kerux standing on his right, Hegemon on his left. Kerux takes cubical cross from him.

HIERO: Give me the step and sign of a Zelator. (*Done.*)

Give me the grip or token. (*Done.*)

Give me the grand word, mystic title, and the mystic number of a Zelator.
What is the password formed from the mystic number?

This is done, Hegemon prompting if necessary.

HIERO: Frater Periclinus de Faustis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the thirty-second Path and the $2^{\circ} = 9^{\square}$ grade of Theoricus, which you have already sworn to maintain regarding those of the preceding grades?

ZELATOR: I do. *(Kerux gives back cross to Zelator.)*

HIERO: Then you will stretch out your hand, holding the cubical cross towards heaven, and say: "I swear by the Firmament of Heaven."

This is done, Zelator repeating the words.

HIERO: Let the hoodwink be removed.

Done. Hegemon returns to his place in the south. Kerux is now in charge of Zelator.

HIERO: Stretch forth your right hand, holding the cubical cross towards the east, in the position of the Zelator sign, saying: "Let the powers of air witness my pledge."

Done.

HIERO: *(Knocks)* Facing you are the portals of the thirty-first, thirty-second, and twenty-ninth Paths leading from the grade of Zelator to the three other grades which are beyond. The only Path now open to you, however, is the thirty-second, which leads to the $2^{\circ} = 9^{\square}$ of Theoricus, and which you must traverse before arriving at that grade.

Take in your right hand the cubical cross and in your left the Banner of Light *(gives it to him)* and follow your guide, Anubis the Guardian, who leads you from the material to the spiritual.

KERUX: Anubis the Guardian said to the aspirant, "Let us enter the presence of the Lord of Truth. Arise and follow me."

Kerux turns to the right and leads Zelator round the hall once slowly, while Hiereus reads. Hierophant rises with Banner of the West in left hand,

fan in right.

HIEREUS: The sphinx of Egypt spake and said: "I am the synthesis of the elemental forces. I am also the symbol of man. I am life and I am death. I am the child of the night of time."

As Kerux and Zelator approach the east, Hierophant bars the way with the Banner of the West and fan.

HIERO: The priest with the mask of Osiris spake and said: "Thou canst not pass the gate of the eastern heaven unless thou canst tell me my name."

KERUX: Thou art Nu, goddess of the Firmament of Air. Thou art Hormaku, lord of the eastern sun.

HIERO: In what signs and symbols do ye come?

KERUX: In the letter Aleph, in the Banner of Light, and the symbol of the equated forces.

Hierophant stands back and makes sign of Aquarius before Zelator with fan.

HIERO: In the sign of the man, child of air, thou art purified. Pass thou on.

Gives the Banner of the West to Kerux who leads Zelator on, and hands the banner to Hegemon in passing, while Hiereus again reads:

HIEREUS: I am Osiris, the soul in twin aspect, united to the higher by purification, perfected by suffering, glorified through trial. I have come where the great gods are, through the power of the mighty name.

Kerux and Zelator have now reached Hegemon, who bars their way, lamp in right hand, the Banner of the West in left hand.

HEG: The priest with the mask of the lion spake and said: "Thou canst not pass by the gate of the southern heaven unless thou canst tell me my name."

KERUX: Mau the lion, very powerful, lord of fire, is thy name. Thou art Ra, the sun in his strength.

HEG: In what signs and symbols do ye come?

KERUX: In the letter Shin, in the Banner of the East, and the symbol of the cubical cross.

HEG: *(Standing back and making the sign of Leo before Zelator with lamp.)*

In the sign of the lion, child of fire, thou art purified. Pass thou on.

He replaces lamp and takes the place of Kerux, who returns to his seat in the north. Hegemon leads Zelator past Hiereus, to whom he hands the Banner of the West. Meanwhile, Hiereus reads for the third time, Hegemon being careful to lead Zelator slowly round the temple, returning to Hiereus when the speech is finished.

HIEREUS: *(As they go round the third time)* I have passed through the gates of the firmament. Give me your hands, for I am made as ye, ye lords of truth! For ye are the formers of the soul.

Hiereus puts down sword and stands with cup in right hand, the Banner of the West in left; barring the way of Hegemon and Zelator.

HIEREUS: The priest with the mask of the eagle spake and said: "Thou canst not pass the gate of the western heaven unless thou canst tell me my name."

HEG: Heka, mistress of Hesur, ruler of water, is thy name. Thou art Toum, the setting sun.

HIEREUS: In what signs and symbols do ye come?

HEG: In the letter Mem, in the Banner of Light, and the symbol of the twenty-two letters.

HIEREUS: *(Standing back and making sign of  eagle's head ¹⁸ over Zelator with cup.)* In the sign of the eagle, child of water, thou art purified. Pass thou on.

He gives the Banner of the West to Hegemon who continues to circumambulate with Zelator, giving the Banner of the West to Kerux as he passes him. Hiereus reads as they go round the fourth time, while Kerux rises with salt in his right hand, the Banner of the West in left.

HIEREUS: (*As they go round*) O Lord of the Universe, Thou art above all things and Thy name is in all things; and before Thee, the shadows of night roll back and the darkness hasteth away.

KERUX: (*Barring the way with salt and the Banner of the West*) The priest with the mask of the ox spake and said: “Thou canst not pass the gate of the northern heaven unless thou canst tell me my name.”

HEG: Satem in the abode of Shu, the bull of earth, is thy name. Thou art Khephra, the sun at night.

KERUX: In what signs and symbols do ye come?

HEG: In the letters Aleph, Mem, and Shin, and in the symbols of banner and cross.

Kerux: (*Standing back, and makes the sign of Taurus over Zelator with salt.*) In the sign of the head of the ox, child of the elements, thou art purified. Pass thou on.

Hegemon leads the Zelator to Hierophant between the pillars; Kerux accompanies them with the Banner of the West, which he hands to Hierophant to replace on stand. Hegemon now hands up the Banner of the East, which Zelator has been holding. This is also replaced. Hegemon hands cubical cross to Hierophant. Kerux collects the fan, lamp, cup, and salt and replaces them in their right places on the altar, round the diagram.

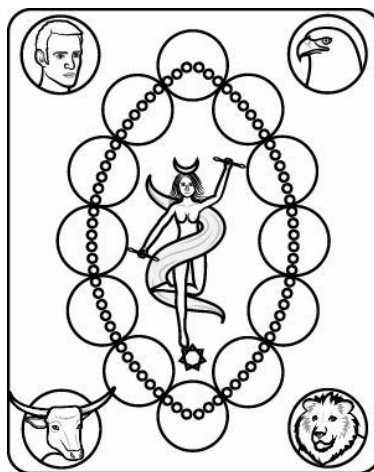
HIERO: (*Holding cubical cross.*) The cubical cross is a fitting emblem of the equilibrated and balanced forces of the elements. It is composed of twenty-two squares externally, thus referring to the twenty-two letters that are placed thereon. Twenty-two are the letters of the eternal voice, in the vault of heaven; in the depth of earth; in the abyss of water; in the all-presence of fire. Heaven cannot speak their fullness—earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them in water. He hath whirled them aloft in fire. He hath sealed them in the air of heaven. He hath

distributed them through the planets. He hath assigned unto them the twelve constellations of the universe. (*Places cross aside.*)

The thirty-second Path of the Sepher Yetzirah, which answereth unto the letter Tau, is called the administrative intelligence, and it is so called because it directeth and associateth in all their operations, the seven planets, even all of them in their own due courses. To it, therefore, is attributed the due knowledge of the seven abodes of Assiah, the material world, which are symbolised in the Apocalypse by the seven churches.¹⁹

It refers to the universe as composed of the four elements, to the Kerubim, to the Qlipboth, and to the astral plane. It is the reflection of the sphere of Saturn. It represents the connecting and binding link between the material and formative worlds, Assiah and Yetzirah, and necessarily passes through the astral plane, the abode of the elementals and the shells of the dead. It is the rending of the veil of the tabernacle, whereon the Kerubim and the palm trees are depicted. It is the passing of the gate of Eden.

Hierophant rises and leads Zelator to the west of altar. He draws attention to the key of the Universe.



Tarot Key 21, The Universe

HIERO: These ideas are symbolically resumed in the representation of the twenty-first key of the tarot in front of you. Within the oval formed of the seventy-two circles, is a female form, nude save for a scarf that floats round

her. She is crowned with the lunar crescent of Isis and holds in her hands two wands. Her legs form a cross. She is the bride of the Apocalypse, the Kabbalistic queen of the Canticles, the Egyptian Isis or great feminine Kerubic angel Sandalphon on the left hand of the mercy seat of the ark.

The wands are the directing forces of the positive and negative currents. The seven pointed heptagram or star alludes to the seven palaces of Assiah; the crossed legs to the symbol of the four letters of the name.²⁰

The surmounting crescent receives alike the influences of Geburah and Gedulah. She is the synthesis of the thirty-second Path, uniting Malkuth to Yesod.

The oval of the seventy-two smaller circles refers to the Schemhamphoresch, or seventy-twofold name of the deity. The twelve larger circles form the zodiac. At the angles are the four Kerubim, which are the vivified powers of the letters of the name Yod He Vau He operating in the elements, through which you have just symbolically passed in the preceding ceremony.

The fan, lamp, cup, and salt represent the four elements themselves, whose inhabitants are the sylphs, salamanders, undines, and gnomes.

Be thou, therefore, prompt and active as the sylphs, but avoid frivolity and caprice. Be energetic and strong as the salamanders, but avoid irritability and ferocity. Be flexible and attentive to images, like the undines, but avoid idleness and changeability; be laborious and patient like the gnomes, but avoid grossness and avarice.

So shalt thou gradually develop the powers of thy soul, and fit thyself to command the spirits of the elements.

The altar, as in the preceding degree, represents the material universe. On its right is symbolically the garden of Eden, represented by the station of

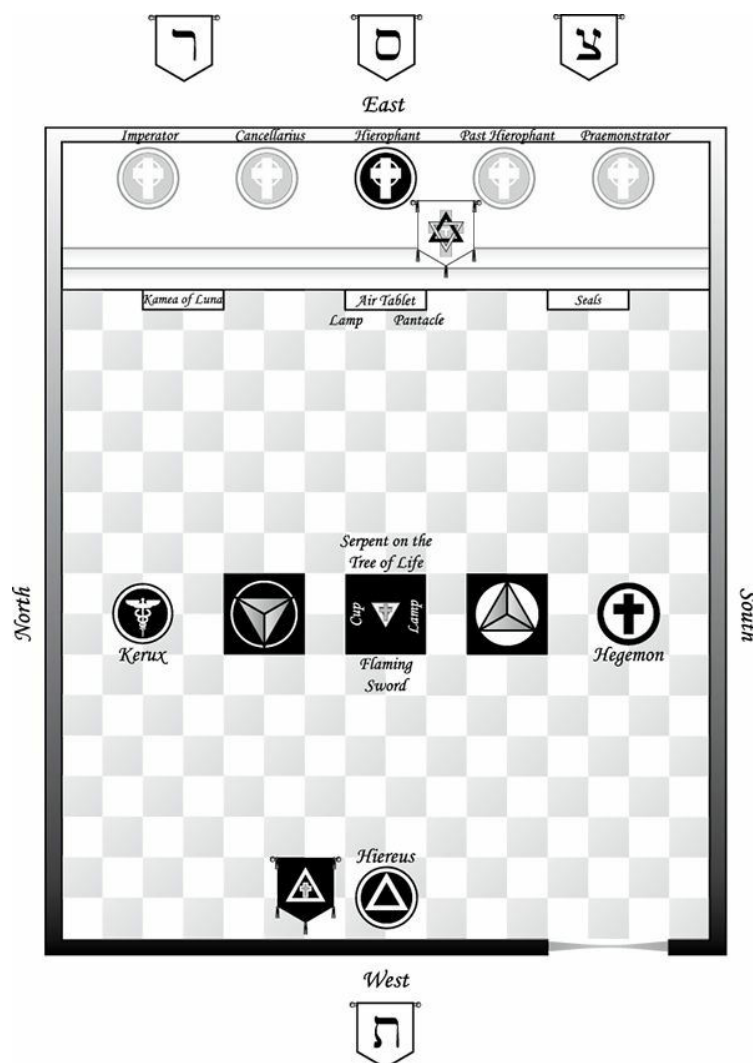
Hegemon, while on its left is symbolically Gehenna, the abode of shells, represented by the station of Kerux.

Hierophant returns to his throne. Kerux steps forward and stands at Zelator's left hand.

HIERO: I have much pleasure in conferring on you the title of Lord of the thirty-second Path. You will now quit the temple for a short time, and on your return the ceremony of your reception into the 2° = 9th grade of Theoricus will be proceeded with.

Kerux leads Zelator out.

Ceremony of Reception into the 2° = 9th Grade



Theoricus Temple 2

Temple arranged as in diagram. Kerux takes up caduceus badge.

HIERO: Frater Kerux, you have my commands to instruct the Zelator in the proper alarm, and to present him with the necessary admission badge. Honoured Hegemon, guard the portal and admit them on giving the proper alarm.

Kerux takes caduceus admission badge and brings Zelator to the door to give the knocks. Hegemon opens the door and leads Zelator in a little way and faces him to Hierophant.

HIERO: Frater Periclinus de Faustis, as in the Zelator grade there were given the symbolical representations of the Tree of Knowledge of Good and of Evil, of the gate of Eden, and of the holy place, so in this grade of Theoricus, the sanctum sanctorum with the ark and the Kerubim is shown, as well as the garden of Eden with which it coincides; while in the thirty-second Path leading hereunto, through which you have just symbolically passed, the Kerubic guardians are represented, and the palm trees or trees of progression in the garden of Eden. Honoured Hegemon, conduct the Zelator to the west, and place him thus before the portal of the thirty-second Path of Tau by which he has symbolically entered.

Done. Zelator faced to west, Kerux returns to place.

HIEREUS: By what symbol dost thou enter herein?

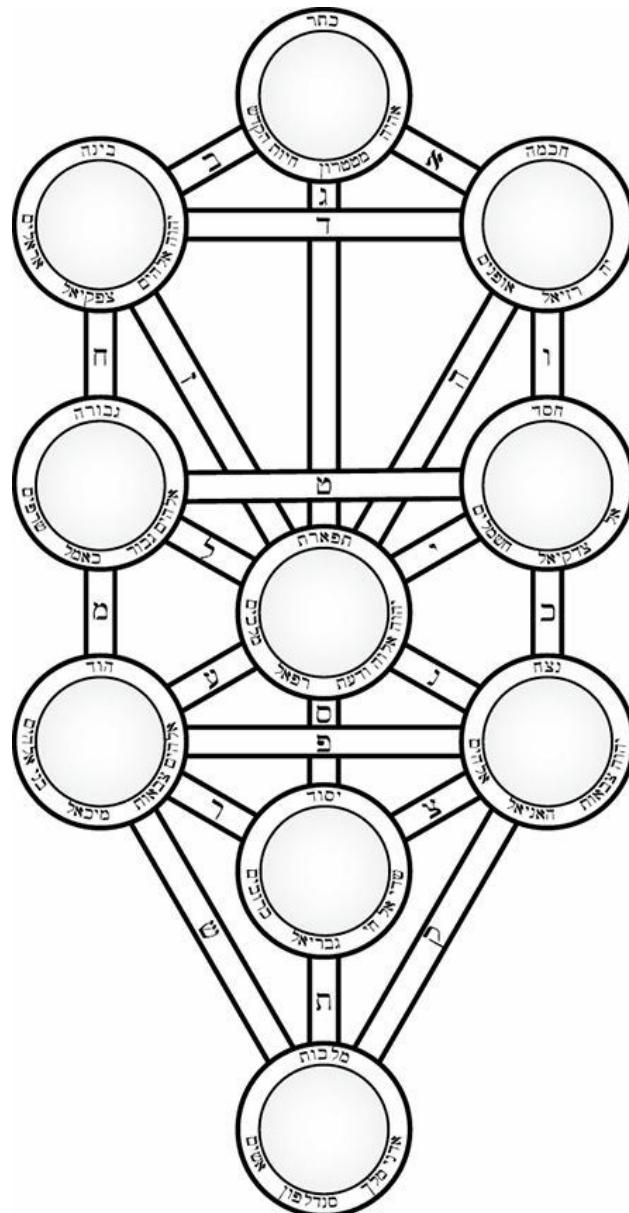
HEG: By the peculiar emblem of the Kerux, which is the caduceus of Hermes.

Zelator hands it to Hiereus, who turns it towards Zelator, and reads:

HIEREUS: The Tree of Life and the three mother letters are the keys wherewith to unlock the caduceus of Hermes. The upper point of the wand rests on Kether, and the wings stretch out to Chokmah and Binah, the three supernal Sephiroth. The lower seven are embraced by the serpents, whose heads fall upon Chesed and Geburah.

They are the twin serpents of Egypt—the currents of the Astral Light. Furthermore, the wings and top of the wand form the letter Shin, the symbol of fire; the heads and upper halves of the serpents form Aleph, the symbol of air; while their tails enclose Mem, the symbol of water. The fire of life above, the waters of creation below, and the air symbol vibrating between them.

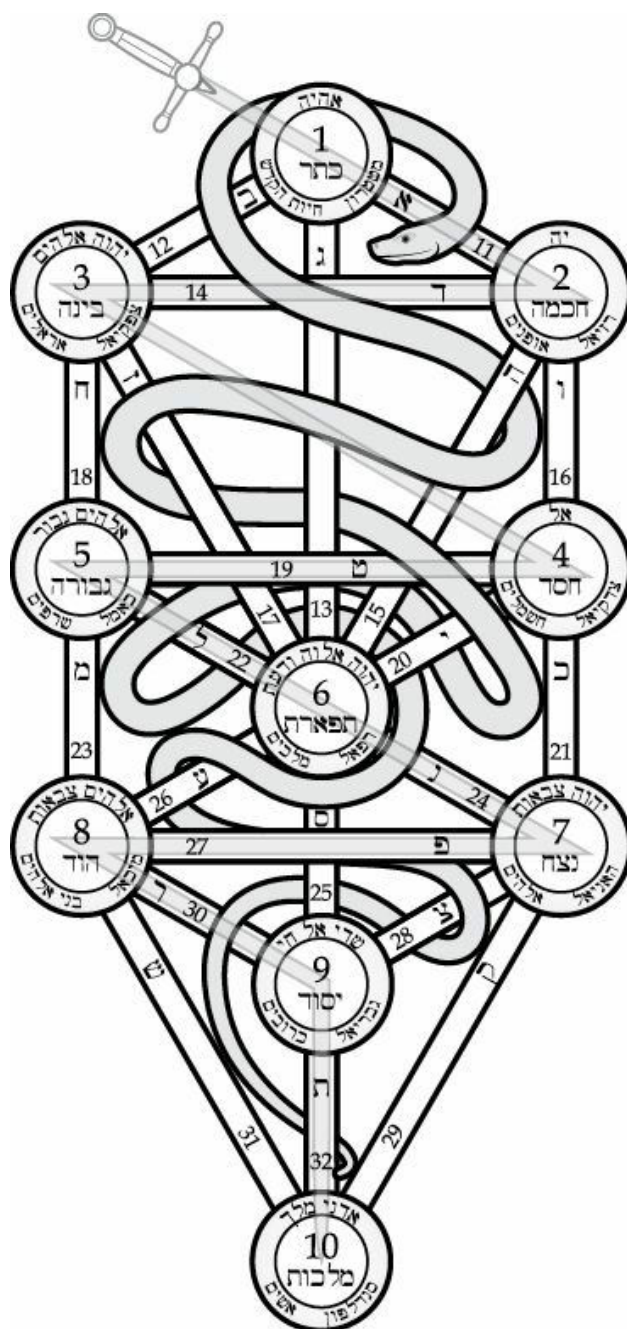
Hierophant comes to the east of altar. Hegemon directs Zelator to face him from the west of the altar, and then returns to his place.



Tree of Life

HIERO: The symbols before you represent alike the garden of Eden and the holy of holies. Before you stands the Tree of Life formed of the Sephiroth and their connecting Paths. Into its complete symbolism, it is impossible to enter here, for it is the key of all things when rightly understood. Upon each Sephira are written in Hebrew letters its name, the divine names, and those of angels and archangels attributed thereto.

The connecting Paths are twenty-two in number and are distinguished by the twenty-two letters of the Hebrew alphabet, making with the ten Sephiroth themselves the thirty-two Paths of Wisdom of the Sepher Yetzirah.



Sword and Serpent

HIERO: The course of the Hebrew letters, as placed on the Paths, forms as you see, the symbol of the serpent of wisdom, while the natural succession of the Sephiroth forms the flaming sword, and the course of the lightning flash, as shown in the drawing below. The cross within the triangle, apex downwards, placed upon the altar at the base of the Tree of Life, refers to

the four rivers of paradise, while the angles of the triangles refer to the three Sephiroth—Netzach, Hod, and Yesod. The two pillars, right and left of the Tree, are the symbols of active and passive, male and female, Adam and Eve. They also allude to the pillars of fire and cloud which guided the Israelites in the wilderness, and the hot and moist natures are further marked by the red lamp and the cup of water.

The pillars further represent the two Kerubim of the ark—the right, Metatron, male, and the left, Sandalphon, female.

Above them ever burn the lamps of their spiritual essence, of which they are partakers in the eternal uncreated One.

Hierophant stands in the sign of Theoricus.

HIERO: Glory be unto Thee, Lord of the Land of Life, for Thy splendour filleth the universe.

After a short pause, Hierophant comes to the west of the altar, and says:

The 2° = 9th grade of Theoricus is referred to Yesod, as the Zelator grade is to Malkuth. The Path between them is assigned to the letter Tau, whose portal you now see in the west, and through which you have just symbolically passed.

To this grade, as to those preceding it, certain signs and tokens are attributed. They consist of a sign, token, grand word, mystic number, and password formed therefrom.

The sign is thus given. Stand with feet together and raise both arms upwards and back, palms up, as if supporting a weight, thus (*makes sign*). It represents you in the Path of Yesod, supporting the pillars of mercy and severity. It is the sign made by the Greek god Atlas, who supported the universe on his shoulders and whom Hercules was directed to emulate. It is the Isis of nature, supporting the heavens.

The grip is that of the First Order, which you received in the preceding grade.

The grand word is a name of seven letters, Shaddai El Chai, which means the almighty and living one.

The mystic number is forty-five, and from it is formed the password which is Mem He, the secret name of the world of formation. It should be lettered separately when given.

Unto this grade and unto the Sephirah Yesod, the ninth Path of the Sepher Yetzirah is referred. It is called the pure and clear intelligence, and it is so called because it purifieth and maketh clear the Sephiroth, proveth and emendeth the forming of their representation, and disposeth their duties or harmonies, wherein they combine, without mutilation or division.

The distinguishing badge of this grade, which you are now entitled to wear, is the sash of the Zelator, with the addition of a white cross above the triangle and the numbers two and nine in a circle and square respectively, left and right of its summit— and beneath the triangle, the number thirty-two between two narrow parallel white lines.

Hierophant returns to east and sits down. Hegemon guides Zelator to him.

HIERO: The three portals facing you are the gates of Paths leading from this grade. That on the right connects with the grade of Philosophus, that on your left with the grade of Practicus, while the central one leads to the Portal.

This grade especially refers to the element of air, and therefore the great watchtower or terrestrial tablet of the east forms one of its principal emblems. It is one of the four great tablets delivered unto Enoch by the great angel Ave.

From it are drawn the three holy secret names of God, ORO IBAH AOZPI, which are borne upon the Banner of the East, and numberless divine and

angelic names which appertain unto the element of air.

To the moon, also, is this grade related. Its kamea or mystical square is shown in the east, with seals and names appropriate thereto.

It is also shown inscribed upon the Tree of Life, whereon its crescent in increase represents the side of mercy—in decrease the side of severity, while at the full it reflects the sun of Tiphareth.

Hegemon conducts Zelator to a seat west of the altar.

HIERO: I now congratulate you on having attained the grade of Theoricus and in recognition thereof, I confer upon you the mystic title of Poraïos de Rejectis which means “brought from among the rejected,” and I give you the symbol of ruach, which is the Hebrew name for air.

(Knocks) Frater Kerux, you have my command to declare that the Zelator has been duly advanced to the grade of Theoricus.

KERUX: In the name of Shaddai El Chai, and by command of the very honoured Hierophant, hear ye all that I proclaim that our Frater *(name)*, having made sufficient progress in the study of occult science, has been duly advanced to the 2° = 9th grade of Theoricus, lord of the thirty-second Path, and that he has received the mystic title of Poraïos de Rejectis, and the symbol of ruach.

HIERO: Frater *(name)*, before you are eligible for advancement to the next grade, you must be perfect in certain subjects, a manuscript of which will be supplied to you.

Closing of the 2° = 9th Grade

HIERO: *(Knocks)* Assist me to close the temple in the grade of Theoricus.

All rise.

Frater Kerux, see that the temple is properly guarded. *(Done.)*

KERUX: *(Knocks)* Very honoured Hierophant, the temple is properly guarded.

HIERO: (*Knocks*) Let us adore the Lord and King of Air.

All face east. New Theoricus is directed to stand facing east.

HIERO: Shaddai El Chai, almighty and ever-living, blessed be Thy name unto the countless ages. Amen.

All salute. Officers form in the east as in opening. Members stand facing east. Hiereus remains standing just behind new Theoricus.

HIERO: (*Knocks*) Let us rehearse the prayer of the sylphs or air spirits.

“Spirit of life! Spirit of wisdom! Whose breath giveth forth and withdraweth the form of all things:

“Thou, before whom the life of beings is but a shadow which changeth, and a vapour which passeth:

“Thou, who mountest upon the clouds, and who walkest upon the wings of the wind.

“Thou, who breathest forth Thy breath, and endless space is peopled:

“Thou, who drawest in Thy breath, and all that cometh from Thee, returneth unto Thee!

“Ceaseless motion, in eternal stability, be Thou eternally blessed!

“We praise Thee and we bless Thee in the changeless empire of created light, of shades, of reflections, and of images;

“And we aspire without cessation unto Thy immutable and imperishable brilliance.

“Let the ray of Thy intelligence and the warmth of Thy love penetrate even unto us!

“Then that which is volatile shall be fixed; the shadow shall be a body; the spirit of air shall be a soul; the dream shall be a thought.

“And no more shall we be swept away by the tempest, but we shall hold the bridles of the winged steeds of dawn.

“And we shall direct the course of the evening breeze to fly before Thee!

“O Spirit of Spirits! O eternal Soul of Souls!

“O imperishable breath of life! O creative sigh! O mouth which breathest forth and withdrawest the life of all beings, in the flux and reflux of thine eternal Word, which is the divine ocean of movement and of truth!”

Hierophant makes with sceptre the banishing circle and pentagrams in the air before the tablet.

HIERO: Depart ye in peace unto your habitations. May the blessing of Yod He Vau He rest with ye. Be there peace between us and you, and be ye ready to come when ye are called.

All return to their places.

In the name of Shaddai El Chai, I declare this temple closed in the $2^{\circ} = 9^{\square}$ grade of Theoricus.

HIERO: םן םן םן

HIEREUS: םן םן םן

HEG: םן םן םן

Kerux leads out new Theoricus.

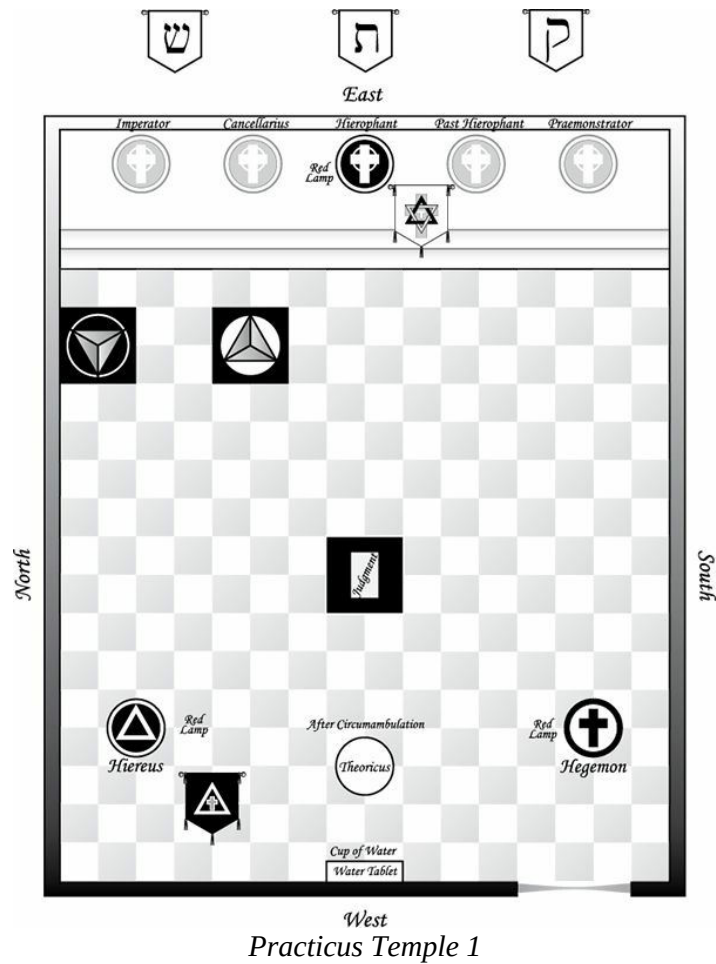
[contents]

18. Note by JMG: The ordinary symbol of Scorpio is not used here, but rather a simple image of an eagle's head, representing the highest of the three manifestations of Scorpio.

19. Note by JMG: See [note 49](#). The equation of the seven palaces of Assiah with the seven churches of Asia is a staple of Christian Qabalah.

20. Note by JMG: That is, YHVH, the Tetragrammaton.

CEREMONY OF THE 3° = 8[□] GRADE OF PRACTICUS



Officers—

Hierophant, Hiereus, Hegemon.

Required—

In the east: Banner of the East, red lamp for Hierophant.

In the west: Banner of the West, red lamps for Hiereus and Hegemon, cup of water, water tablet.

For the Theoricus: hoodwink, solid triangular pyramid (for first point), Greek cross of thirteen squares (for second point), Cup of Stolistes (for third point).

Opening of the 3° = 8th Grade

Temple arranged for the thirty-first Path.

HIERO: (*Knocks*) Fratres and sorores of the (*name*) Temple of the Stella Matutina in the Outer, assist me to open the temple in the 3° = 8th grade of Practicus. Honoured Hegemon, see that the temple is properly guarded.
This is done.

HEG: Very honoured Hierophant, the temple is properly guarded.

HIERO: Honoured Hiereus, see that none below the grade of Practicus is present.

HIEREUS: Fratres and sorores, give the sign of the Practicus. (*Done.*) Very honoured Hierophant, all present have attained the 3° = 8th grade. (*Salutes with grade sign.*)

HIERO: Honoured Hegemon, to what particular element is this grade attributed?

HEG: To the element of water.

HIERO: Honoured Hiereus, to what planet does this grade especially refer?

HIEREUS: To the planet Mercury.

HIERO: Honoured Hegemon, what Paths are attached to this grade?

HEG: The thirty-first and thirtieth Paths of Shin and Resh.

HIERO: Honoured Hiereus, to what does the thirty-first Path refer?

HIEREUS: To the reflection of the sphere of fire.

HIERO: Honoured Hegemon, to what does the thirtieth Path allude?

HEG: To the reflection of the sphere of the sun.

All rise and face east.

HIERO: Let us adore the Lord and King of Water.

Elohim Tzabaoth—Elohim of hosts! Glory be unto the Ruach Elohim who moved upon the face of the waters of creation. Amen!

All salute. Hierophant quits his throne and goes to the west. He stands before the tablet of water before which a cup of water is placed. He makes in the air over the tablet the invoking circle and pentagrams of water.

And Elohim said, “Let us make Adam in our image, after our likeness, and let them have dominion over the fish of the sea.” In the name of Al strong and powerful, and in the name of Elohim Tzabaoth, spirits of water, adore your Creator!

Takes cup from before the tablet and makes therewith the sign of the eagle ²¹ in the air before it.

In the name of Gabriel, the great archangel of water, and in the sign of the eagle, spirits of water, adore your Creator!

Makes a cross with the cup.

In the names and letters of the great western quadrangle revealed unto Enoch by the great angel Ave, spirits of water, adore your Creator!

Holds cup on high.

In the three great secret names of God, borne upon the Banner of the West—EMPEH ARSEL GAIOL²²—spirits of water, adore your Creator! In the name RA AGIOSEL, great king of the west, spirits of water, adore your Creator!

Hierophant replaces the cup and returns to his place. All return to their places.

In the name of Elohim Tzabaoth, I declare the temple opened in the $3^{\circ} = 8^{\square}$ grade of Practicus.

HIERO: ם ם ם ם ם ם

HIEREUS: ם ם ם ם ם ם

HEG: ם ם ם ם ם ם

Ceremony of Advancement in the Path of Shin

HIERO: Fratres and sorores, our Frater (or Soror) (*name*) having made such progress in the path of occult science as has enabled him to pass an examination in the requisite knowledge, is now eligible for advancement to the grade of Practicus, and I have duly received a dispensation from the greatly honoured Chiefs of the Second Order to advance him in due form. Honoured Hegemon, superintend the preparation of the Theoricus and give the customary alarm.

Hegemon rises. He proceeds to leave the temple, pausing before Hierophant's throne to salute with the grade sign. The Theoricus should be robed and wearing the sash of his grade. Hegemon gives him the badge—the solid triangular pyramid²³—hoodwinks him, and leads him to the door. Hegemon gives the alarm—וִוִּו וִוִּו. Hiereus opens the door, admits them, and returns to his seat.

HEG: His throne was like a fiery flame and the wheels as burning fire.

Hegemon conducts the Theoricus to the west and takes the pyramid. Theoricus is faced towards Hiereus who rises.

HIEREUS: Give me the sign of the grade of Theoricus. Give me the grip. Give the grand word, the mystic number, and password. Give me also the mystic title and symbol you received in that grade.

All these are given, prompted by the Hegemon if necessary.

HIERO: Frater Poraïos de Rejectis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the thirty-first and thirtieth Paths of this grade of Practicus, which you have already sworn to maintain respecting those of the preceding grades?

THEO: I do. (*Theoricus is faced west before tablet by Hegemon.*)

HIERO: Then you will stretch forth your hand in the position of the saluting sign of a Neophyte and say: “I swear by the abyss of the waters.”

Done. Theoricus repeating the words.

Let the hoodwink be removed.

Done. Hegemon places in his hand the cup of water before the tablet.

Sprinkle with your hand a few drops of water towards the tablet of water in the west and say: “Let the powers of water witness my pledge.”

Done. Theoricus repeats the words. Hegemon replaces cup.

Conduct the Theoricus to the east and place him between the mystical pillars. (*Done.*)

Before you are the portals of the thirty-first, thirty-second, and twenty-ninth Paths. Of these, as you already know, the central one leads to the grade of Theoricus from that of Zelator. The one on your left hand now open to you is the thirty-first, which leads from the $1^{\circ} = 10^{\square}$ of Zelator to the $3^{\circ} = 8^{\square}$ of Practicus.

Take in your right hand the pyramid of flame, and follow your guide, Axiokersa, the Kabir,²⁴ who leads you through the Path of Fire.

Hegemon leads the Theoricus between the pillars, past Hierophant, making the saluting sign of a Neophyte in passing, circumambulates the hall and halts at Hierophant's throne. Hierophant rises as they approach, red lamp in hand.

Axieros, the first Kabir, spake unto Kasmillos the candidate, and said: “I am the apex of the triangle of flame. I am the solar fire pouring forth its beams upon the lower world—life-giving, light-producing. By what symbol dost thou seek to pass by?”

HEG: By the symbol of the pyramid of flame.

HIERO: Hear thou the voice of Axieros, the first Kabir: “The mind of the Father whirled forth in reechoing roar—comprehending by invincible will, ideas omniform, which flying forth from that one fountain issued. For, from the Father alike were the will and the end, by which yet they are connected with the Father, according to alternating life through varying vehicles.

“But as they were divided asunder, being by intellectual fire distributed into other intellectuals. For the King of all previously placed before the polymorphous world, by which the universe shines forth decked with ideas all various, of which the foundation is One and Alone. From this: the others rush forth distributed and separated through the various bodies of the universe and are borne in swarms through its vast abysses, ever whirling forth in illimitable radiation.

“They are intellectual conceptions from the paternal fountain, partaking abundantly of the brilliance of fire in the culmination of unresting time.

“But the primary, self-perfect fountain of the Father pours forth these primogenial ideas. These being many, ascend flashingly into the shining world and in them are contained the three supernals—because it is the operator—because it is the giver of the life-bearing fire—because it filleth the life-producing bosom of Hecate—and it instilleth into the synoches, the enlivening strength of fire, endued with mighty power.

“The Creator of all, self-operating, formed the world, and there was a certain mass of fire, and all these self-operating He produced, so that the cosmic body might be completely conformed—that the cosmos might be manifest and not appear membranous.

“And He fixed a vast multitude of in-wandering stars, not by a strain laborious and hurtful, but to uphold them with stability, void of movement—forcing fire forward into fire.”

Hereunto is the speech of Axieros.

Hegemon leads Theoricus to the seat of Hiereus who rises holding his red lamp. They halt before him.

HIEREUS: Axiokersos, the second Kabir, spake to Kasmillos the candidate and said: “I am the left basal angle of the triangle of flame. I am the fire volcanic and terrestrial, flashingly flaming through abysses of earth—fire rending—fire penetrating—tearing asunder the curtain of matter—fire

constrained—fire tormented—raging and whirling in lurid storm. By what sign dost thou seek to pass by?

HEG: By the symbol of the pyramid of flame.

Hegemon returns to his place—signing Theoricus to remain.

HIEREUS: Hear thou the voice of Axiokersos, the second Kabir: “For not in matter did the fire which is in the beyond first enclose his power in acts, but in mind; for the former of the fiery world is the mind of mind, who first sprang from mind, clothing the one fire with the other fire, binding them together so that he might mingle the fountainous craters while preserving unsullied the brilliance of his own fire—and thence a fiery whirlwind drawing down the brilliance of the flashing flame—penetrating the abysses of the universe; thencefrom downwards all extend their wondrous rays, abundantly animating light, fire, aether, and the universe.

“From him leap forth all relentless thunders, and the whirlwind-wrapped, storm-enrolled bosom of the all-splendid strength of Hecate, Father-begotten, and he who encircleth the brilliance of fire and the strong spirit of the poles, all fiery beyond.” Hereunto is the speech of Axiokersos.

Hiereus leads Theoricus round to Hegemon who rises with lamp.

HEG: Axiokersa, the third Kabir, spake to Kasmillos the candidate, and said: “I am the right basal angle of the triangle of flame. I am the fire astral and fluid, winding and coruscating through the firmament. I am the life of beings—the vital heat of existence. By what sign dost thou seek to pass by?”

Hiereus prompts Theoricus and returns to his place after placing a seat west of the Altar for Theoricus.

THEO: By the symbol of the pyramid of flame.

HEG: Hear thou the voice of Axiokersa, the third Kabir: “The Father hath withdrawn Himself but hath not shut up His own fire in His intellectual power. All things are sprung from that one fire, for all things did the Father

of all things perfect, and delivered them over to the second mind whom all races of men call first. The mind of the Father riding on the subtle girders which glitter with the tracings of inflexible and relentless fire.

“The soul, being a brilliant fire, by the power of the Father remaineth immortal and is mistress of life, and filleth up the many recesses of the bosom of the world, the channels being intermixed, wherein she performeth the works of incorruptible fire.” Hereunto is the speech of Axiokersa.

Hegemon places Theoricus in the seat in the west facing Hierophant.

HIERO: Stoop not down unto the darkly splendid world wherein continually lieth a faithless depth, and Hades wrapped in clouds delighting in unintelligible images, precipitous, winding, a black ever-rolling abyss, ever espousing a body, unluminous, formless, and void.

Nature persuadeth us that there are pure daemons and that even the evil germs of matter may alike become useful and good. But these are mysteries which are evolved in the profound abyss of the mind.

Such a fire existeth extending through the rushings of air, or even a fire formless whence cometh the image of a voice, or even a flashing light, abounding, whirling forth, crying aloud. Also there is the vision of the fire-flashing courser of light, or of a child borne aloft on the shoulders of the celestial steed, fiery or clothed in gold, or naked and shooting with a bow, shafts of light, and standing on the shoulders of a horse.

But if thy meditation prolongeth itself, thou shalt unite all these symbols in the form of a lion.

Then when no longer are visible to thee the vault of the heavens, and the mass of the earth; when to thee, the stars have lost their light and the lamp of the moon is veiled; when the earth abideth not and around thee is the lightning flame—then call not before thyself the visible image of the soul of nature, for thou must not behold it ere thy body is purged by the sacred rites—since, ever dragging down the soul and leading it from the sacred things,

from the confines of matter, arise the terrible dog-faced demons, never showing true image unto mortal gaze.

So therefore first the priest who governeth the works of fire must sprinkle with the lustral water of the loud, resounding sea. Labour thou around the strophalos of Hecate. When thou shalt see a terrestrial demon approaching, cry aloud and sacrifice the stone Mnizourin.

Change not the barbarous names of evocation, for they are names divine, having in the sacred rites a power ineffable. And when, after all the phantoms have vanished, thou shalt see that holy and formless fire—that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire. Hereunto is the speech of Kabir.

Hegemon conducts the Theoricus to the foot of Hierophant's throne, and taking the triangular pyramid, hands it to Hierophant.

The solid triangular pyramid is an appropriate hieroglyph of fire. It is formed of four triangles, three visible and one concealed, which yet is the synthesis of the rest. The three visible triangles represent fire, solar, volcanic, and astral, while the fourth represents the latent heat—Aud, active—Aub, passive—Aur, equilibrated—while Asch is the name of fire.²⁵

Puts pyramid aside.

The thirty-first Path of the Sepher Yetzirah which answereth unto the letter Shin is called the perpetual intelligence, and it is so called because it regulateth the proper motion of the sun and the moon in their proper order, each in an orbit convenient for it.

It is therefore a reflection of the sphere of fire, and the Path connecting the material universe as depicted in Malkuth with the pillar of severity and the side of Geburah, through the Sephirah Hod.

Hierophant rises. Hegemon steps back and when Hierophant has descended from the dais, indicates to Theoricus to follow him. He leads

Theoricus to the west of the altar, Hegemon follows and stands on the south side—Hierophant being on the north.



Tarot Key 20, Judgment

HIERO: Before you upon the altar is the twentieth key of the tarot, which symbolically represents these ideas. To the uninitiated eye it apparently represents the last judgment with an angel blowing a trumpet and the dead rising from their tombs—but its meaning is far more occult and recondite than this, for it is a glyph of the powers of fire.

The angel encircled by the rainbow, whence leap coruscations of fire, and crowned with the sun, represents Michael, the great archangel, the ruler of solar fire.

The serpents which leap in the rainbow are symbols of the fiery seraphim. The trumpet represents the influence of the spirit descending from Binah, while the banner with the cross refers to the four rivers of paradise and the letters of the holy name.

He is also Axieros, the first of the Samothracian Kabiri, as well as Zeus and Osiris.

The left-hand figure below rising from the earth is Samael, the ruler of volcanic fire. He is also Axiokersos, the second Kabir, Pluto and Typhon.

The right-hand figure below is Anael, the ruler of Astral Light. She is also Axiokersa, the third Kabir, Ceres and Persephone, Isis and Nephthys. She is, therefore, represented in duplicate form, and rising from the waters. Around both these figures dart flashes of lightning.

These three principle figures form the fire triangle, and further represent fire operating in the other three elements of earth, air, and water.

The central lower figure with his back turned and his arms in the sign of the Two equals Nine, is Arel, the ruler of latent heat. He is rising from the earth as if to receive the properties of the other three. He is also Kasmillos, the candidate in the Samothracian Mysteries, and the Horus of Egypt. He rises from the rock-hewn cubical tomb and he also alludes to the candidate who traverses the Path of Fire. The three lower figures represent the Hebrew letter Shin, to which fire is especially referred. The seven Hebrew Yods allude to the Sephiroth operating in each of the planets and to the Schemhamphoresch.

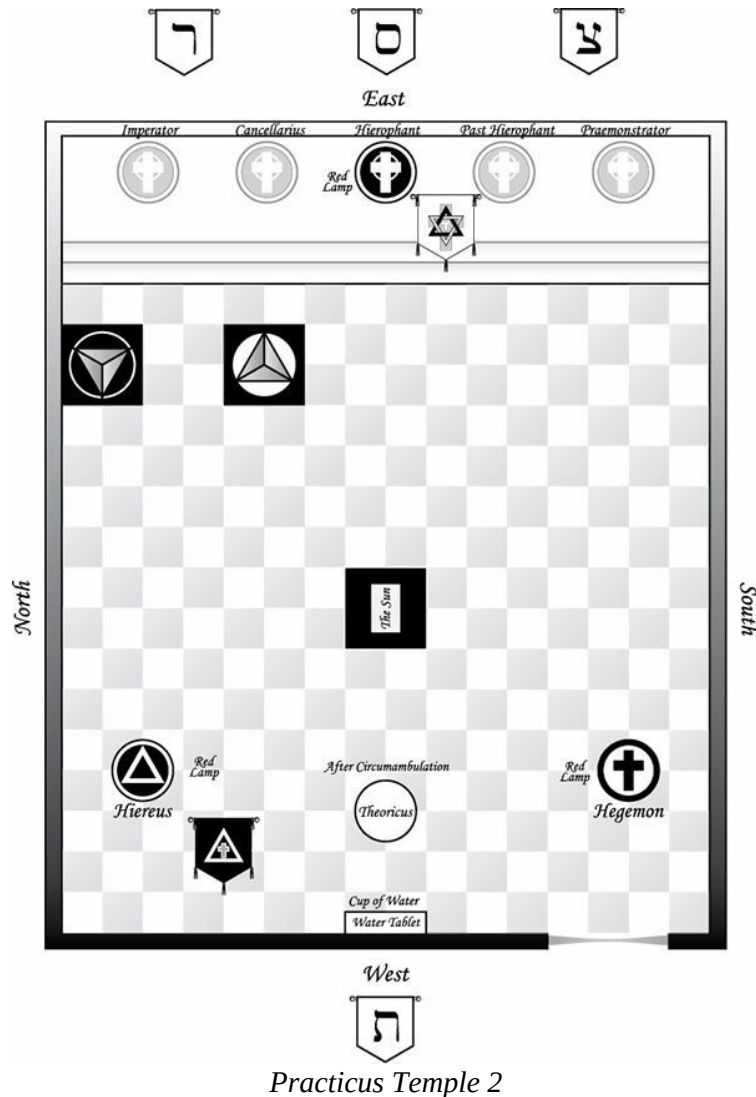
Hierophant returns to his throne. Hegemon comes round to the north of the altar and stands before Theoricus, who remains in the west.

I have much pleasure in conferring on you the title of lord of the thirty-first Path.

You will now quit the temple for a short time, and on your return the ceremony of your passage of the thirtieth Path will take place.

Theoricus is led out by Hegemon, who makes the Neophyte sign on passing Hierophant's throne. Theoricus should also do this.

Ceremony of Advancement in the Path of Resh



Temple arranged as in diagram. Portal of Resh placed as shown.

HIERO: Honoured Hegemon, you have my commands to present the Theoricus with the necessary admission badge and to admit him.

Hegemon rises and goes to the east where he salutes in the $3^{\circ} = 8^{\square}$. He then admits Theoricus after having given him the Greek cross of thirteen squares. As he brings him in, Hegemon says:

HEG: Behold He hath placed His Tabernacle in the sun.

He leads Theoricus to the northeast and places him facing the pillars.

HIERO: (*Knocks*) Frater Poraios de Rejectis, before you in the east lie the portals of the thirtieth, twenty-fifth, and twenty-eighth Paths leading from the Two equals Nine grade of Theoricus to those grades which are beyond. Of these, the only one now open to you is the thirtieth, which leads to the Three equals Eight grade of Practicus. Take in your right hand the solar Greek cross and follow your guide through the Pathway of the sun.

HEG: Before the intellectual whirlings of intellectual fire, all things are subservient through the will of the Father of all.

Hegemon leads Theoricus between pillars and halts before Hierophant, who rises, red lamp in hand.

HIERO: Axieros, the first Kabir, spake unto Kasmillos the candidate and said: “I am the sun in greatest elevation, bringing upon earth the ripening heat—fructifying all things —urging forward the growth of vegetable nature, life-giving, light-producing—crowning summer with golden harvest, and filling the lap of plenteous autumn with the purple vintage of the vine.” Thus far the voice of Axieros!

Hegemon leads Theoricus to the seat of Hiereus, who rises with red lamp.

HIEREUS: Axiokersos, the second Kabir, spake unto Kasmillos the candidate, and said: “I am the sun in greatest depression beneath the equator when cold is greatest and heat is least—withdrawing his light in darkening winter, the dweller in mist and storm.” Thus far the voice of Axiokersos!

Hegemon leads Theoricus to his own seat and taking red lamp says:

HEG: Axiokersa, the third Kabir, spake to Kasmillos the candidate and said: “I am the sun in equinox, initiating summer or heralding winter—mild and genial in operation, giving forth or withdrawing the vital heat of life.” Thus far the voice of Axiokersa!

Hiereus places a seat west of the altar. Hegemon indicates this to Theoricus. All are seated, facing Hierophant.

HIERO: The Father of all congregated the seven firmaments of the cosmos, circumscribing the heaven with convex form. He constituted a septenary of wandering existences, suspending their disorder in well-disposed zones. He made them six in number and for the seventh, he cast into the midst thereof the fire of the sun—into that centre from which all lines are equal—that the swift sun may come around that centre eagerly urging itself towards that centre of resounding light. As rays of light, his locks flow forth, stretching to the confines of space, and of the solar circles, and of the lunar flashings and of the aerial recesses, the melody of the aether and of the sun and of the passages of the moon and of the air.

The wholeness of the sun is in the supermundane orders, for therein a solar world and endless light subsist. The sun more true measureth all things by time, for he is the time of time, and his disc is in the starless above the inerratic sphere, and he is the centre of the triple world. The sun is fire and the dispenser of fire. He is also the channel for the higher fire.

O aether, sun and spirit of the moon, ye are the leaders of air. And the great goddess bringeth forth the vast sun and the brilliant moon and the wide air, and the lunar course and the solar pole. She collecteth it, receiving the melody of the aether and of the sun and of the moon, and of whatsoever is contained in air.

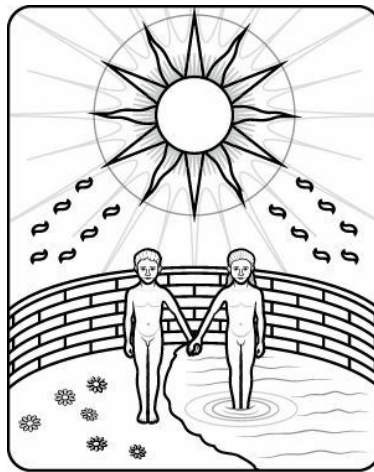
Unwearied doth nature rule over the worlds and works, so that the period of all things may be accomplished. And above the shoulders of the great goddess, is nature in her vastness exalted. Thus far the voice of the Kabiri.

Hegemon conducts Theoricus to Hierophant, to whom he hands the solar Greek cross.

HIERO: The solar Greek cross is formed of thirteen squares which fitly refer to the sun's motion through the zodiac, these signs being further arranged in the arms of the cross according to the four elements with the sun in the centre and representing that luminary as the centre of the whole.

The thirtieth Path of the Sepher Yetzirah which answereth to the letter Resh is called the collecting intelligence, and it is so called because from it the astrologers deduce the judgment of the stars, and of the celestial signs, and the perfections of their science according to the rules of their resolutions. It is therefore the reflection of the sphere of the sun and the Path connecting Yesod with Hod—Foundation with Splendour.

Hierophant rises. Hegemon and Theoricus step back and follow him to the altar where he places Theoricus in the west, Hierophant north, Hegemon south.



Tarot Key 19, The Sun

HIERO: Before you upon the altar is the nineteenth key of the tarot which symbolically resumes these ideas. The sun has twelve principal rays which represent the twelve signs of the zodiac. They are alternately waved and salient as symbolising the alternation of the masculine and feminine natures. These again are subdivided into the thirty-six decanates or sets of ten degrees in the zodiac, and these again into seventy-two, typifying the seventy-two quinances or sets of five, and the seventy-two-fold name Schemhamphoresch. Thus the sun embraces the whole creation in its rays.

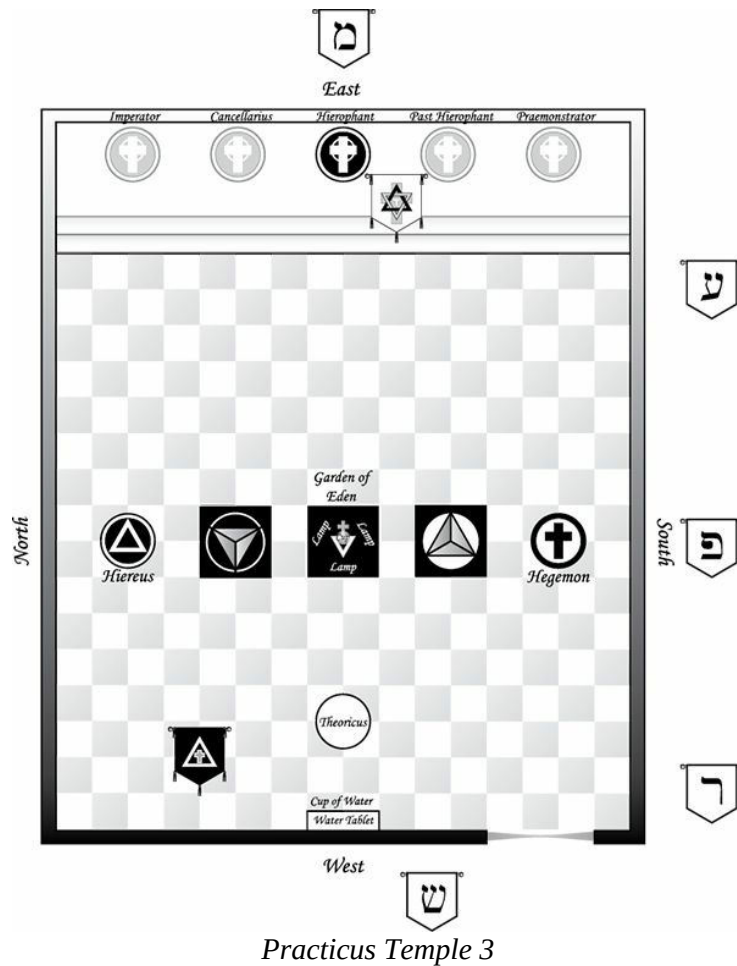
The seven Hebrew Yods on each side, falling through the air, refer to the solar influence descending. The wall is the circle of the zodiac, and the stones are its various degrees and divisions.

The two children standing respectively on water and earth represent the generating influence of both, brought into action by the rays of the sun. They are the two inferior and passive elements, as the sun and air above them are the superior and active elements of fire and air. Furthermore, these two children resemble the sign Gemini, which unites the earthy sign of Taurus with the watery sign Cancer, and this sign was, by the Greeks and Romans, referred to Apollo and the sun.

Hierophant returns to his throne. Hegemon comes to the north by Theoricus, who remains in the west.

HIERO: I have much pleasure in conferring upon you the title of lord of the thirtieth Path. You will now quit the temple for a short time, and on your return the ceremony of your reception into the grade of Three equals Eight will take place.

Ceremony of Reception into the 3° = 8th Grade



Temple in Hod, arranged as in diagram.

HIERO: Honoured Hegemon, instruct the Theoricus in the proper alarm, present him with the necessary admission badge, and admit him.

Hegemon takes the badge, the cup of Stolistes, and brings Theoricus, telling him to knock רורר רורר

Place the Theoricus before the portal of the thirty-first Path by which he has symbolically entered this grade from the One equals Ten of Zelator. *(Done.)*

Place the Theoricus now before the portal of the thirtieth Path by which he has symbolically entered this grade from the Two equals Nine of Theoricus. *(Done.)*

HIEREUS: By what symbol dost thou enter herein?

HEG: By the peculiar emblem of the Stolistes, the cup of water.

HIEREUS: The Cup of the Stolistes partakes in part of the symbolism of the laver of Moses and the sea of Solomon. On the Tree of Life, it embraces nine of the Sephiroth, exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like the caduceus, it further represents the three elements of water, air, and fire. The crescent is the water which is above the firmament, the circle is the firmament, and the triangle the consuming fire below, which is opposed to the celestial fire symbolised by the upper part of the caduceus.

Hiereus puts admission badge aside. Hegemon directs Theoricus to Hierophant whose chair should now be moved back towards the west, and placed in readiness for the candidate at the closing. Hiereus and Hegemon stand either side of the altar, facing it.

HIERO: Before you is represented the symbolism of the garden of Eden.²⁶ At the summit is the supernal Eden, containing the three supernal Sephiroth, summed up and contained in Aima Elohim, the mother supernal, the woman of the twelfth chapter of the Apocalypse, crowned with the sun and the moon under her feet, and upon her head the crown of twelve stars, Kether. And whereas the name, Yod He Vau He, is joined to the name Elohim, when it is said Tetragrammaton Elohim planted a garden eastward in Eden, so this represents the power of the Father joined thereto in the glory from the face of the Ancient of Days. And in the garden was the Tree of Knowledge of Good and of Evil, which latter is from Malkuth, which is the lowest Sephirah between the rest of the Sephiroth and the kingdom of shells, which latter is represented by the great red dragon coiled beneath, having seven heads (the seven infernal palaces) and ten horns—(the ten averse Sephiroth of evil, contained in the seven palaces).

And a river Naher went forth out of Eden, namely from the supernal triad, to water the garden (the rest of the Sephiroth), and from thence it was divided into four heads in Daath, whence it is said: “In Daath the depths are broken

up and the clouds drop down dew.”²⁷ The first head is Pison, which flows into Geburah (whence there is gold.) It is the river of fire. The second head is Gihon, the river of waters, flowing into Chesed. The third is Hiddekel, the river of air, flowing into Tiphareth, and the fourth which receiveth the virtues of the other three, is Phrath, Euphrates, which floweth down upon the earth. This river going forth out of Eden is the river of the Apocalypse, the waters of life, clear as crystal proceeding out of the throne of God and the Lamb, on either side of which was the Tree of Life, bearing twelve manner of fruits. And thus do the rivers of Eden form a cross, and on that cross the great Adam, the Son who was to rule the nations with a rod of iron, is extended from Tiphareth and his arms stretch out to Gedulah and Geburah, and in Malkuth is Eve, mother of all, the completion of all, and above the universe she supporteth with her hands the eternal pillars of the Sephiroth. As it was said to you in the thirtieth Path, “And above the shoulders of that great goddess is nature in her vastness exalted.”

HIERO: The Three equals Eight grade of Practicus is referred to the Sephirah Hod and the thirtieth and thirty-first Paths, those of Resh and Shin, are bound thereto.

The sign of this grade is given thus. With the hands together, raise the arms till the elbows are level with the shoulders. With the thumbs and forefingers make a triangle on your breast thus (*showing it*)—a triangle apex downwards. This represents the element of water, to which this grade is attributed.

The grip or token is the general grip of the First Order. The grand word is a name of ten letters, Elohim Tzabaoth, which means lord of hosts. The mystic number is thirty-six, and from it is formed the password of this grade which is Eloah, one of the divine names. It should be lettered separately when given thus—Aleph, Lamed He. Unto this grade, and unto the Sephirah Hod, the eighth Path of the Sepher Yetsirah is referred. It is called the absolute or perfect intelligence, because it is the mean of the primordial, which hath no

root to which it may be established, except in the penetralia of that Gedulah (Magnificence) which emanate from the subsisting properties thereof.

The distinguishing badge of this grade, which you are now entitled to wear, is the sash of the Theoricus with the addition of a purple cross above the white cross and the numbers three and eight within a circle and a square respectively, left and right of its summit—and below the number thirty-two, the numbers thirty and thirty-one in purple between two narrow purple lines.

This grade is especially referred to the element of water and therefore the great watchtower or tablet of the west forms one of its principal emblems.

Hierophant and Theoricus turn towards it.

It is known as the second or great western quadrangle or tablet of water, and it is one of the four great tablets delivered unto Enoch by the great angel Ave. From it are drawn the three holy secret names of God—MPH ARSL GAIOL—which are borne upon the Banner of the West, and numberless divine and angelic names which appertain unto the element of water. The meanings of the tablets of earth and air were explained to you in the preceding grades.

Turning to the altar, Hierophant indicates the cross and triangle.

HIERO: The cross above the triangle represents the power of the spirit of life rising above the triangle of the waters and reflecting the triune therein, as further marked by the lamps at the angles; while the cup of water placed at the junction of the cross and triangle represents the maternal letter Mem.

Hierophant returns to his throne in the east. Hegemon indicates the seat west of the altar to Theoricus, who sits down. Hegemon comes round the altar and removes the diagram stand, placing it in the southwest, and returns to his place. All are seated.

The portals in the east and southeast are those of the Paths which conduct to higher grades, while that in the south leads to the Four equals Seven of Philosophus, the highest grade in the First Order.

This grade of Practicus is especially related to the planet Mercury, whose kamea, or mystical square, together with seals and names formed from it, is shown in the east. The symbol of Mercury when inscribed on the Tree of Life is also shown. It embraces all but Kether. The horns spring from Daath, which is not properly a Sephirah, but rather the conjunction of Chokmah and Binah.

I now congratulate you on having passed through the ceremony of the Three equals Eight grade of Practicus, and in recognition thereof, I confer upon you the mystic title of Monocris de Astris, which means “Unicorn from the Stars;” and I give you the symbol of Mayim which is the Hebrew name for water. *(Knocks.)* In the name of Elohim Tzabaoth, I now proclaim that you have been duly advanced to the Three equals Eight grade of Practicus, and that you are lord of the thirtieth and thirty-first Paths.

Closing of the 3° = 8th Grade

HIERO: *(Knocks)* Assist me to close this temple in the Three equals Eight grade of Practicus.

All rise. The new Practicus is signed to rise.

Honoured Hegemon, see that the temple is properly guarded. *(Done.)*

HEG: Very honoured Hierophant, the temple is properly guarded.

HIERO: Let us adore the Lord and King of Water! *(Knocks)*

All face east.

HIERO: Let Elohim Tzabaoth be praised unto the countless ages of time, Amen!

Hegemon removes the seat of Practicus to the north, and leads Practicus to the east of altar, where he stands facing west. Hierophant goes to the west before the tablet of water. All face west—members arranging themselves in balanced disposition, facing west.

HIERO: *(Knocks)* Let us rehearse the prayer of the undines or water spirits!

“Terrible king of the sea, Thou who holdest the keys of the cataracts of heaven, and who enclosest the subterranean waters in the cavernous hollows of earth. King of the deluge and of the rains of spring. Thou who openest the sources of the rivers and of the fountains; Thou who commandest moisture which is, as it were, the blood of the earth, to become the sap of the plants. We adore Thee and we invoke Thee. Speak Thou unto us, Thy mobile and changeable creatures, in the great tempests, and we shall tremble before Thee. Speak to us also in the murmur of the limpid waters, and we shall desire Thy love.

O vastness! Wherein all the rivers of being seek to lose themselves—which renew themselves ever in Thee! O Thou ocean of infinite perfection! O height which reflectest Thyself in the depth! O depth which exhaled into the height! Lead us into the true life, through intelligence, through love! Lead us unto immortality through sacrifice, that we may be found worthy to offer one day unto Thee, the water, the blood, and the tears, for the remission of sins! Amen.”

Hierophant makes with his sceptre the banishing circle and pentagrams in the air before the tablet.

Depart ye in peace unto your habitations. May the blessing of Elohim Tzabaoth be upon you. Be there peace between us and you, and be ye ready to come when ye are called! (*Knocks*)

All return to their places—Practicus being directed to west of altar, facing west.

HIERO: ׀ ׀ ׀ ׀ ׀

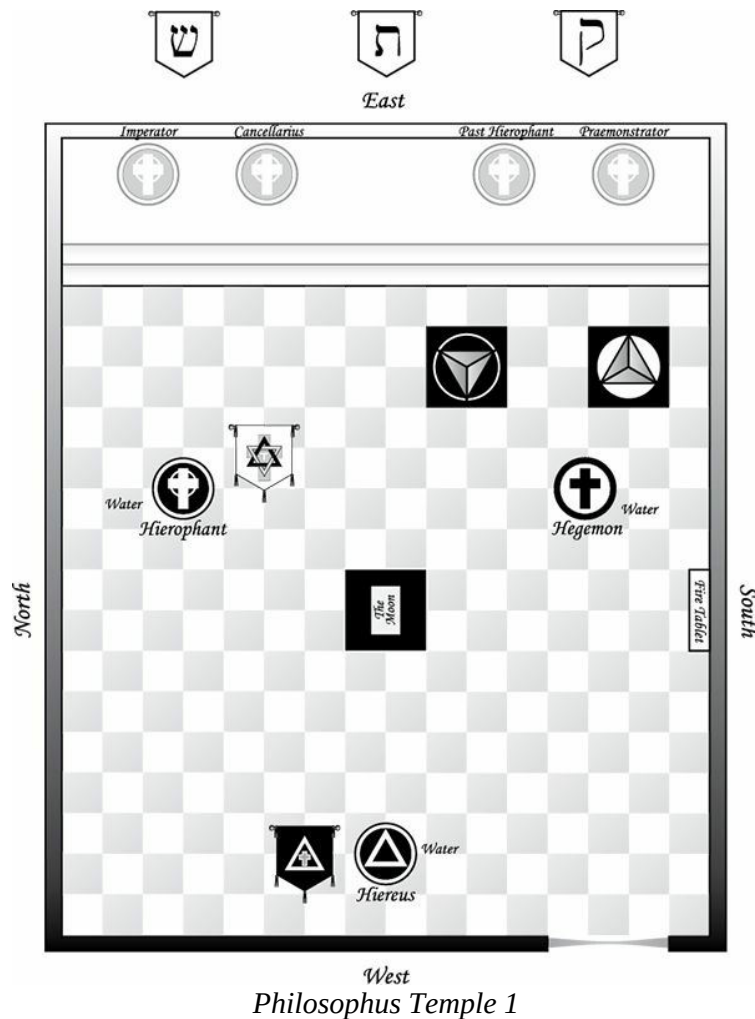
HIEREUS: ׀ ׀ ׀ ׀ ׀

HEG: ׀ ׀ ׀ ׀ ׀

Hegemon leads out the new Practicus. They give the Neophyte sign as they pass
Hierophant.

21. Note by JMG: This is a stylized image of an eagle's head; see note 56.
22. Note by JMG: These are properly spelled MPH ARSL GAIOL and RAAGIOSL.
23. Note by JMG: That is to say, a tetrahedron made of four equilateral triangles.
24. Note by JMG: The three Kabiri or Cabeiri—Axieros, Axiokersos, and Axiokersa—were the deities of the Samothracian Mysteries of ancient Greece.
25. Note by JMG: These are four Hebrew words used to represent fire: אֵשׁ, אֵשׁ, אֵשׁ, and אֵשׁ.
26. Note by JMG: See color insert page 1.
27. Note by JMG: Proverbs 3:20.

CEREMONY OF THE 4° = 7[□] GRADE OF PHILOSOPHUS



Arrangement of the temple for the opening and for the Path of Qoph. There are three officers—Hierophant, Hiereus, and Hegemon. The throne of the Hierophant, beside which is a cup of water and the Banner of the East, is placed before the dais in the northeast. The seat of the Hegemon is before the dais in the southeast, that of Hiereus in the west. Each officer has a cup of water. The pillars are placed about three feet in front of Hegemon's seat, and behind her is displayed the letter Qoph. The altar in the centre of the hall is supplied with a candle on either side. On it is the tarot key of the Path—the

Moon. The elemental lights are lit. Incense is burning in the south. This sign represents one knock. The grade knock is 𐤒 𐤒 𐤒.

Opening of the 4° = 7th Grade

Members are assembled and clothed. Hierophant knocks. All rise.

HIERO: (*Knocks*) Honoured fratres and sorores, assist me to open the temple in the

4° = 7th grade of Philosophus. Honoured Hegemon, see that the temple is properly guarded. (*Done.*)

HEG: Very honoured Hierophant, the temple is properly guarded.

HIERO: Honoured Hiereus, see that none below the grade of Philosophus is present.

HIEREUS: Honoured fratres and sorores, give the signs of the 4° = 7th. (*Done.*) Very honoured Hierophant, all present have attained the grade of Philosophus.

HIERO: Honoured Hegemon, to what particular element is this grade attributed?

HEG: To the element of fire.

HIERO: Honoured Hiereus, to what planet does this grade especially refer?

HIEREUS: To the planet Venus.

HIERO: Honoured Hegemon, what Paths are attached to this grade?

HEG: The twenty-ninth, twenty-eighth, and twenty-seventh Paths of Qoph, Tzaddi, and Peh.

HIERO: Honoured Hiereus, to what does the twenty-ninth Path allude?

HIEREUS: To the reflection of the sphere of Pisces.

HIERO: Honoured Hegemon, to what does the twenty-eighth Path allude?

HEG: To the reflection of the sphere of Aquarius.

HIERO: Honoured Hiereus, to what does the twenty-seventh Path allude?

HIEREUS: To the reflection of the sphere of Mars.

HIERO: (*Knocks*) Let us adore the Lord and King of Fire.

Yod He Vau He Tzabaoth. Blessed be Thou—leader of armies is Thy name, Amen!

All salute. Hierophant quits his throne and goes to the south. Hegemon stands behind him in the southeast, Hiereus in the southwest. Hierophant makes the invoking pentagrams in a circle before the fire tablet.

And Elohim said, “Let us make Adam in our own image, after our own likeness, and let them have dominion.” In the name of Elohim, mighty and ruling, and in the name of Yod He Vau He Tzabaoth, spirits of fire, adore your Creator!

Hierophant takes incense from before fire tablet, and makes the sign of Leo in the air before it.

In the name of Michael, the great archangel of fire, and in the sign of the lion, spirits of fire, adore your Creator!

Makes cross with incense.

In the name and letters of the great southern quadrangle revealed unto Enoch by the great angel Ave, spirits of fire, adore your Creator!

Holds incense on high.

In the three great secret names of God borne upon the Banner of the South—OIP TEAA PEDOCE—spirits of fire, adore your Creator! In the Name of EDEL PERNAA,²⁸ great king of the south, spirits of fire, adore your Creator!

Replaces incense and returns to place. All return to places.

In the name of Yod He Vau He Tzabaoth, I declare this temple opened in the $4^{\circ} = 7^{\square}$ grade of Philosophus.

HIERO: וו וו וו ו

HIEREUS: וו וו וו ו

HEG: וו וו וו ו

Ceremony of Advancement in the Path of Qoph

HIERO: Fratres and sorores, our Frater (*name*) having made such progress in the paths of occult science as has enabled him to pass the examination in the requisite knowledge, and further, having been a member of the $3^{\circ} = 8^{\square}$ grade of Practicus for a period of three months, is now eligible for advancement to the grade of Philosophus, and I have duly received a dispensation from the greatly honoured Chiefs of the Second Order to advance him in due form. Honoured Hegemon, superintend the preparation of the Practicus and give the customary alarm.

Hegemon rises, salutes Hierophant with the grade sign, quits the temple, and sees that the Practicus is robed and wearing the sash of the $3^{\circ} = 8^{\square}$ grade. She hoodwinks him and places in his hand the admission badge, the Calvary Cross of twelve squares. She leads him to the temple door and gives the alarm saying, as they enter:

HEG: And the Ruach Elohim moved upon the face of the waters.

Hiereus admits them and returns to his place. Hegemon leads Practicus to the south by the tablet of fire, faces him east, and takes away cross.

HIERO: Give the Hegemon the signs and words of the Practicus grade.

HEG: Give me the sign of the $3^{\circ} = 8^{\square}$ grade. The grip or token—the grand word—the mystic number and the password of the grade of Practicus.

HIERO: Give me also the mystic title and symbol you received in that grade.

This done, Hegemon faces Practicus to the fire tablet.

Frater Monocris de Astris, do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the twenty-ninth, twenty-eighth, and twenty-seventh Paths and of the $4^{\circ} = 7^{\square}$ grade of Philosophus which you have already sworn to maintain respecting those of the preceding grades?

PRACTICUS: (*Prompted if necessary*) I do.

HIERO: Then you will stretch your arms above your head to their full limit and say: “I swear by the torrent of fire.”

Practicus repeats words.

Let the hoodwink be removed.

Done. Hegemon gives Practicus the incense from before the tablet.

Wave the incense before the tablet of fire and say: “Let the powers of fire witness my pledge.”

Done. Practicus repeats words. Hegemon replaces incense.

Conduct the Practicus to the east and place him between the mystic pillars. (*Done.*) Before you are the portals of the thirty-first, thirty-second, and twenty-ninth Paths as in the grade of Zelator. The two former you have already traversed, and the portal of the twenty-ninth Path leading to the grade of Philosophus is now open to you. Take in your right hand the Calvary Cross of twelve squares and follow your guide through the Path of the Waters.

Hegemon circumambulates temple once with Practicus, having given him the Calvary Cross to carry. As they approach the east for the second time, Hierophant rises, holding up cup of water. Hegemon and Practicus halt.

The priest with the mask of Osiris spake and said: “I am water, stagnant and silent and still, reflecting all, concealing all. I am the past—I am the inundation. He who riseth from the great water is my name. Hail unto ye, dwellers of the land of night! For the rending of darkness is near.”

Hegemon leads Practicus round to Hiereus who rises, cup in hand, as they approach. Hegemon and Practicus halt before him.

HIEREUS: The priest with the mask of Horus spake and said: “I am water, turbid and troubled. I am the banisher of peace in the vast abode of the waters. None is so strong that can withstand the great waters—the vastness of their terror—the magnitude of their fear—the roar of their thundering voice. I am the future, mist-clad and shrouded in gloom. I am the recession

of the torrent. The storm veiled in terror is my name. Hail unto the mighty powers of nature and the chiefs of the whirling storm!”

Hegemon takes Practicus round to his own seat, takes up cup, and says:

HEG: The priestess with the mask of Isis spake and said: “The traveller through the gates of Anubis is my name. I am water, pure and limpid, ever flowing on toward the sea. I am the ever-passing present that stands in the place of the past. I am the fertilised land. Hail unto thee, dwellers of the wings of the morning!”

Hegemon replaces cup, leads Practicus to a seat west of the altar, and returns to place.

HIERO: *(Rising)* I arise in the place of the gathering of the waters, through the rolled back cloud of night. From the Father of waters went forth the spirit, rending asunder the veils of darkness. And there was but a vastness of silence and of depth in the place of the gathering waters. Terrible was the silence of that uncreated world—immeasurable the depth of that abyss. And the countenances of darkness half-formed arose—they abode not—they hasted away—and in the darkness of vacancy, the spirit moved and the lightbearers existed for a space.

I have said darkness of darkness—are not the countenances of darkness fallen with kings? Do the sons of the night of time last for ever? And have they not yet passed away? Before all things are the waters and the darkness and the gates of the land of night. And the chaos cried aloud for the unity of form—and the face of the Eternal arose. Before the glory of that countenance the night rolled back and the darkness hasted away. In the waters beneath was that face reflected, in the formless abyss of the void. From those eyes darted rays of terrible splendour which crossed with the currents reflected. That brow and those eyes formed the triangle of the measureless heavens—and their reflections formed the triangle of the measureless waters. And thus was formulated the eternal hexad—the number of the dawning creation.

Hegemon conducts the Practicus to the foot of Hierophant’s throne—

handing to Hierophant the Calvary Cross of twelve squares.

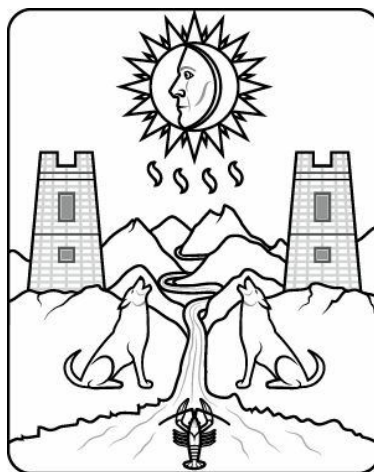
HIERO: The Calvary Cross of twelve squares fitly represents the zodiac which embraces the waters of Num as the ancient Egyptians called the heavens, the waters which be above the firmament. It also alludes to the eternal river of Eden, divided into four heads which find their correlations in the four triplicities of the zodiac.

Places cross aside.

The twenty-ninth Path of the Sepher Yetzirah which answereth unto the letter Qoph is called the corporeal intelligence, and it is so called because it forms every body which is so formed beneath the whole order of the worlds and the increment of them. It is therefore the reflection of the watery sign of Pisces and the Path connecting the material universe as depicted in Malkuth with the pillar of mercy and the side of Chesed, through the Sephirah Netzach, and through it do the waters of Chesed flow down.

Hierophant, Hegemon, and Practicus come to the west of the altar.

Before you upon the altar is the eighteenth key of the tarot which symbolically resumes these ideas. It represents the moon with four Hebrew Yods like drops of dew falling, two dogs, two towers, a winding path leading to the horizon, and, in the foreground, water with a crayfish crawling through it to the land.



Tarot Key 18, The Moon

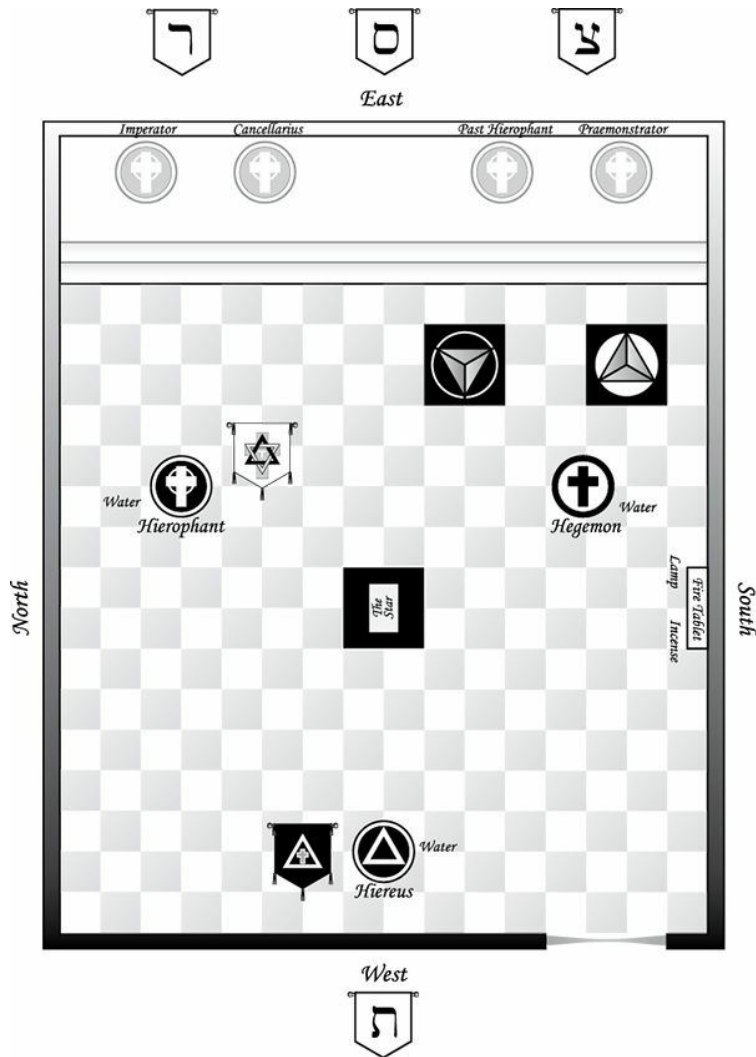
The moon is in its increase on the side of mercy, Gedulah, and from it proceed sixteen principal and sixteen secondary rays, which make thirty-two, the number of the Paths of Yetsirah. She is the moon at the feet of the woman of Revelations, ruling equally over the cold and moist natures and the passive elements of earth and water. It is to be noted that the symbol of the sign ²⁹ is formed of two lunar crescents bound together. It thus shows the lunar nature of the sign. The dogs are the jackals of the Egyptian Anubis, guarding the gates of the east and of the west, shown by the two towers between which lies the path of all the heavenly bodies ever rising in the east and setting in the west. The crayfish is the sign Cancer and was anciently the scarabeus or Khephera, the emblem of the sun below the horizon as he ever is when the moon is increasing above. Also, when the sun is in the sign Pisces the moon will be well in her increase in Cancer as shown by the crayfish emblem.

Hierophant returns to place. Hegemon remains with Practicus west of altar.

I have now much pleasure in conferring upon you the title of lord of the twenty-ninth Path. You will now quit the temple for a short time, and on your return the ceremony of your passage of the twenty-eighth Path will take place.

Hegemon conducts Practicus out.

Ceremony of Advancement in the Path of Tzaddi



Philosophus Temple 2

The arrangement is the same. The letter Tzaddi is substituted for that of Qoph in the southeast. On the altar is the tarot key of the Star. Officers seated as before, each with a cup of water. Hegemon requires the admission badge of the solid pyramid of the elements.

The temple is symbolically in Yesod, whence the candidate is taken by the Path of Tzaddi to the gate of Netzach. Therefore the other Paths symbolically in the east are those of Resh in the northeast, and Samekh in the east.

HIERO: Honoured Hegemon, you have my commands to present the Practicus with the necessary admission badge and to admit him.

Hegemon goes out, presents Practicus with the solid pyramid of the elements, and admits him, saying:

HEG: And ever forth from their celestial source, the rivers of Eden flow.

Leads Practicus to the southeast before the pillars.

HIERO: Frater Monocris de Astris, the Path now open to you is the twenty-eighth leading from the $2^{\circ} = 9^{\square}$ of Theoricus to the $4^{\circ} = 7^{\square}$ of Philosophus. Take in your right hand the solid pyramid of the elements, and follow the guide of the Path.

Hegemon and Practicus circumambulate the hall once. As they approach Hierophant the second time, he rises, cup in hand. They halt.

The priestess with the mask of Isis spake and said: "I am the rain of heaven descending upon earth, bearing with it the fructifying and germinating power. I am the plenteous yielder of harvest. I am the cherisher of life."

Hegemon leads Practicus to seat of Hiereus. He rises, cup in hand. They halt.

HIEREUS: The priestess with the mask of Nephthys spake and said: "I am the dew descending viewless and silent, gemming the earth with countless diamonds of dew, bearing down the influence from above in the solemn darkness of night."

Hegemon leads Practicus to his own seat, takes cup, and says:

HEG: The priestess with the mask of Athor spake and said: "I am the ruler of mist and cloud wrapping the earth, as it were, in a garment, floating and hovering between earth and heaven. I am the giver of the dew-clad night."

Replaces cup and leads Practicus to a place west of the altar, facing Hierophant, and returns to place.

HIERO: Where the paternal monad is, the monad is enlarged and generateth two, and beside him is seated the duad and glittereth with intellectual sections. Also to govern all things and order everything not ordered. For in

the whole universe shineth the triad over which the monad ruleth. This order is the beginning of all sections.

HIEREUS: For the mind of the Father said that all things should be cut into three, whose will assented and then all things were divided.

For the mind of the eternal Father said: “Into three, governing all things by mind.” And there appeared in it the triad, virtue, wisdom, and multiscient truth. Thus floweth forth the form of the triad, being pre-existent, not the first essence, but that whereby all things are measured.

HEG: For thou must know that all things bow before the three supernals. The first course is sacred—but in the midst thereof another, the third aerial, which cherisheth earth in fire, and the fountain of fountains and of all fountains—the matrix containing all. Thence springeth forth abundantly the generation of multifarious matter.

Hegemon conducts Practicus to the foot of Hierophant’s throne and hands to Hierophant the solid pyramid of the elements.

HIERO: This pyramid is attributed to the four elements. On the four triangles are their Hebrew names: Asch—fire; Mayim—water; Ruach—air; Aretz—earth. On the apex is the word *Eth* composed of the first and last letters of the alphabet and implying essence. The square base represents the material universe and on it is the word *Olam* meaning “world.”

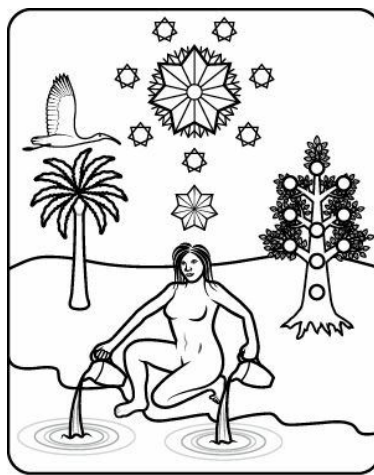
Hiero puts pyramid aside.

The twenty-eighth Path of the Sepher Yetzirah which answereth unto the letter Tzaddi is called the natural intelligence—and it is so-called because through it is consummated and perfected the nature of every existing being under the orb of the sun. It is therefore the reflection of the airy sign Aquarius, the water-bearer, unto which is attributed the countenance of man, the Adam who restored the world.

Hierophant, Hegemon, and Practicus come west of the altar.

Before you upon the altar is the seventeenth key of tarot which symbolically resumes these ideas. The large star in the centre of the heavens has seven principal and fourteen secondary rays and this represents the heptad multiplied by the triad. This yields twenty-one—the number of the divine name Eheieh which, as you already know, is attached to Kether.

In the Egyptian sense, it is Sirius the dog star, the star of Isis-Sothis. Around it are the stars of the seven planets each with its sevenfold counterchanged operation.



Tarot Key 17, The Star

The nude female figure with the star of the heptagram on her brow is the synthesis of Isis, of Nephthys, and of Athor. She also represents the planet Venus through whose sphere the influence of Chesed descends. She is Aima, Binah, Tebunah, the great supernal mother—Aima Elohim, pouring upon the earth the waters of creation which unite and form a river at her feet, the river going forth from the supernal Eden which floweth and faileth not.

Note well, that in this key she is completely unveiled while in the twenty-first key she is only partially so.

The two urns contain the influences from Chokmah and Binah. On the right springs the Tree of Life, and on the left the Tree of Knowledge of Good and of Evil whereon the bird of Hermes alights, and therefore does this key

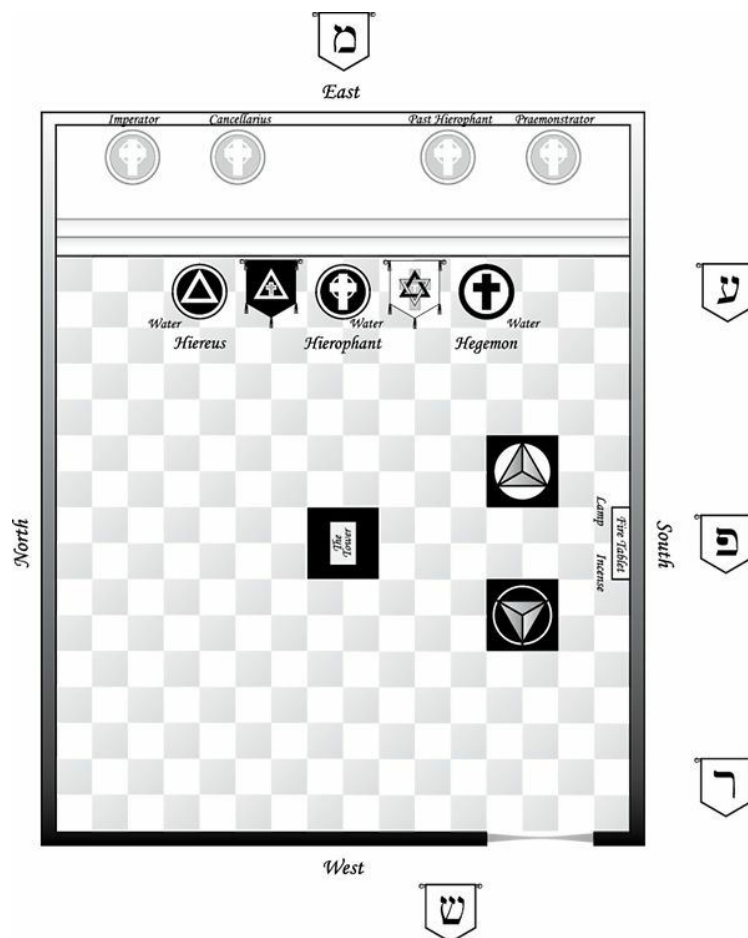
represent the restored world, after the formless and the void and the darkness, the new Adam, the countenance of the man which falls in the sign Aquarius. And therefore doth the astronomical ripple of this sign represent, as it were, waves of water—the ripples of that river going forth out of Eden—but, therefore also, is it justly attributed to air and not unto water because it is the firmament dividing, and containing the water.

Hierophant returns to his place.

I have much pleasure in conferring upon you the title of lord of the twenty-eighth Path. You will now quit the temple for a short time and on your return the ceremony of your passage of the twenty-seventh Path will take place.

Hegemon leads Practicus out.

Ceremony of Advancement in the Path of Peh



Philosophus Temple 3

The temple is symbolically in Hod, and the Paths in the east and southeast, leading from it, are those of Mem, Ayin, Peh, Resh, and Shin. Of these, Peh is shown in the south, before which now stand the pillars. Hierophant returns to his throne on the dais, Hiereus with his banner is seated before the dais in the northeast, Hegemon in the southeast. The officers are supplied with red lamps.

On the altar is the tarot key of the Tower. The admission badge is the Calvary Cross of ten squares.

HIERO: Honoured Hegemon, you have my commands to present the Practicus with the necessary admission badge and to admit him.

Hegemon goes out, gives the Calvary Cross of ten squares to the candidate and admits him saying:

HEG: The river Kishon swept them away, that ancient river, the river Kishon.
O my soul, thou hast trodden down strength.

Hegemon leads Practicus to the south, and places him before the pillars.

HIERO: (*Knocks*) Frater Monocris de Astris, the Path now open to you is the twenty-seventh, which leads from the $3^{\circ} = 8^{\square}$ grade of Practicus to the $4^{\circ} = 7^{\square}$ of Philosophus. Take in your right hand the Calvary Cross of ten squares and follow your guide through the Pathway of Mars.

HEG: The Lord is a man of war; Lord of armies is his name!

Hegemon leads Practicus between the pillars and round to Hierophant, halting at the foot of the dais. Hierophant rises, red lamp in hand.

HIERO: Ere the Eternal instituted the formation, beginning and end existed not. Therefore, before Him, He expanded a certain veil, and therein He instituted the primal kings. And these are the kings who reigned in Edom before there reigned a king over Israel. But they subsisted not. When the Earth was formless and void—behold this is the reign of Edom. And when

the Creation was established, lo, this is the reign of Israel. And the wars of titanic forces in the chaos of creation, lo, these are the wars between them.

From a light-bearer of unsupportable brightness, proceeded a radiating flame, hurling forth, like a vast and mighty hammer, those sparks which were the primal worlds. And these sparks flamed and scintillated awhile, but being unbalanced, they were extinguished. Since lo, the kings assembled, they passed away together, they themselves beheld, so they were astonished. They feared. They hasted away. And these be the kings of Edom who reigned before there reigned a king over Israel.

Hegemon takes Practicus round the temple, and halts before Hiereus who rises with red lamp in hand.

HIEREUS: The dukes of Edom were amazed, trembling they took hold of the mighty Moab. Lord, when Thou wentest out of Seir, when Thou marchedst out of the field of Edom, the earth trembled and the heavens dropped—the clouds also dropped water.

Curse ye Meroz, said the angel of the Lord—curse ye bitterly, the inhabitants thereof, because they came not to the help of the Lord—to the help of the Lord against the Mighty.

The river Kishon swept them away—that ancient river, the river Kishon. O my soul, thou hast trodden down strength!

He bowed the heavens, also, and came down and the darkness was under His feet. At the brightness that was before Him the thick clouds passed—hailstones and flashings of fire. The Lord thundered through the heavens and the highest gave forth His voice—hailstones and flashings of fire. He sent out His arrows and scattered them: He hurled forth His lightnings and destroyed them.

Then the channels of the waters were seen and the foundations of the world were discovered. At Thy rebuke, O Lord—at the blast of the breath of Thy nostrils, the voice of Thy thunder was in the heavens and Thy lightnings

lightened the world. The earth trembled and shook. Thy way is in the sea and Thy path in the great waters and Thy footsteps are not known.

Hegemon leads Practicus to her own seat before the dais, takes lamp and says:

HEG: O Lord, I have heard Thy speech and was afraid. The voice of the Lord is upon the waters. The God of glory thundereth. The Lord is upon many waters. The voice of the Lord is powerful. The voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars of Lebanon. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness of Kadesh.

Hegemon places Practicus in a seat west of the altar, facing Hierophant, and takes the Calvary Cross. He returns to his place.

HIERO: Eloah came from Teman of Edom and the holy one from Mount Paran. His glory covered the heavens and the earth was full of His praise. His brightness was as the light. He had *karmaim*³⁰ in His hands and there was the hiding of His power.

Before Him went the pestilence, and flaming fire went forth at His feet. He stood and measured the earth. He beheld and drove asunder the nations. And the everlasting mountains were scattered—the perpetual hills did bow. His ways are everlasting. I saw the tents of Cushan in affliction and the curtain of the land of Midian did tremble.

Was the Lord displeased against the rivers? Was Thy wrath against the sea that Thou didst ride upon Thy horses and chariots of salvation? Thou didst cleave asunder the earth with the rivers. The mountains saw Thee and they trembled. The deluge of waters rolled by. The deep uttered his voice and lifted up his hands on high. The sun and the moon stood still in their habitations. At the light of Thine arrows they went—at the shining of Thy glittering spear. Thou didst march through the land in indignation. Thou didst

thrash the heathen in Thine anger. Thou didst march through the sea with Thy horses—through the depth of the mighty waters.

Hegemon leads practicus to Hierophant and gives Hierophant the Calvary Cross.

The Calvary Cross of ten squares refers to the ten Sephiroth in balanced disposition, before which the formless and the void rolled back. It is also the opened-out form of the double cube and of the altar of incense.

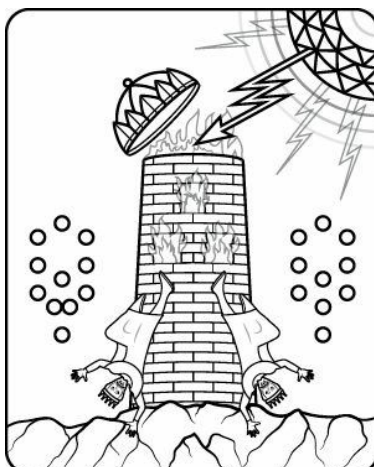
Places cross aside.

HIERO: The twenty-seventh Path of the Sepher Yetzirah which answereth unto Peh is called the exciting intelligence, and it is so called because by it is created the intellect of all created beings under the highest heaven, and the excitement or motion of them.

It is therefore the reflection of the sphere of Mars, and the reciprocal Path connecting Netzach with Hod, Victory with Splendour. It is the lowermost of the three reciprocal Paths.

Hierophant, Hegemon, and Practicus come to the west of altar.

Before you upon the altar is the sixteenth key of tarot, which symbolically resumes these ideas. It represents a tower struck by a lightning flash proceeding from a rayed circle and terminating in a triangle. It is the tower of Babel struck by the fire from heaven. It is to be noted that the triangle at the end of the flash, issuing from the circle, forms exactly the astronomical symbol of Mars.



Tarot Key 16, The Tower

It is the power of the triad rushing down and destroying the columns of darkness. Three holes are rent in the walls, symbolising the establishment of the triad therein, and the crown at the summit of the tower is falling, as the crowns of the kings of Edom fell, who are also symbolised by the men falling headlong. On the right-hand side of the tower is light and the representation of the Tree of Life by ten circles thus disposed.

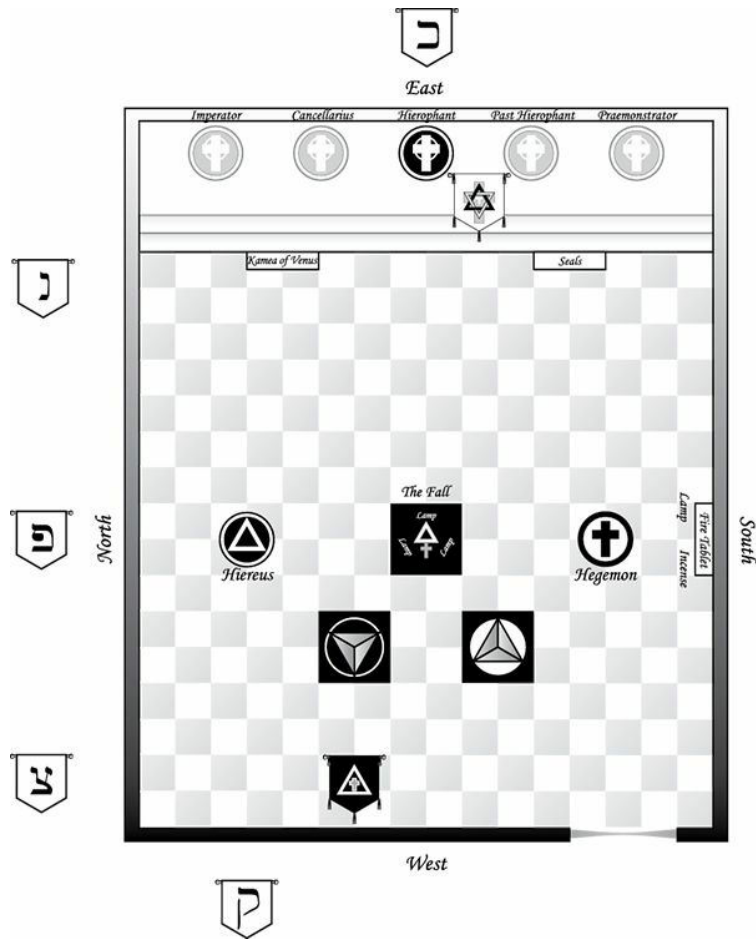
On the left-hand side is darkness and eleven circles symbolising the Qliploth.

Hierophant returns to his throne. Hegemon and Practicus remain west of altar.

I have much pleasure in conferring upon you the title of lord of the twenty-seventh Path. You will now quit the temple for a short time and on your return, the ceremony of your reception into the $4^{\circ} = 7^{\square}$ grade of Philosophus will take place.

Hegemon leads Practicus out.

Ceremony of Reception into the $4^{\circ} = 7^{\square}$ Grade



Philosophus Temple 4

The pillars are placed on either side of the altar, north and south. On the altar are the cross and triangle placed to represent the symbol of sulphur. At each angle of the triangle a red lamp burns. East of the altar, suspended from a banner pole, is the diagram of the Fall, facing west. The temple is now symbolically in Netzach, so the Paths which enter it from the east and north are shown: east, Kaph; northeast corner, Nun; north, Peh; northwest, Tzaddi; northwest corner, Qoph. The symbol of Venus on the Tree of Life is shown in the east. Hierophant is seated in the east; Hiereus and Hegemon north and south of the altar, respectively, beside the pillars. Hegemon requires the sash of the grade and badge of the lamén of Hegemon.

HIERO: Honoured Hegemon, you have my commands to present the Practicus with the necessary admission badge and to admit him.

Hegemon instructs Practicus to knock, gives him lamen, and admits him.

In the northwest are the portals of the twenty-ninth and twenty-eighth Paths by which you have symbolically entered this grade from the $1^{\circ} = 10^{\square}$ and the $2^{\circ} = 9^{\square}$ grades respectively, while in the north is the portal of the twenty-seventh Path by which you have just passed from the grade of Practicus.

Hegemon leads Practicus to Hiereus.

HIEREUS: By what symbol dost thou enter herein?

HEG: By the peculiar emblem of the Hegemon which is the Calvary Cross of six squares.

HIEREUS: This cross embraces, as you see, Tiphareth, Netzach, Hod, and Yesod, and rests upon Malkuth. Also, the Calvary Cross of six squares forms the cube, and is thus referred to the six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod.

Hegemon faces Practicus to the diagram at the altar. Hierophant comes west of altar and points to diagram. Hegemon resumes seat.

HIERO: This is the symbolic representation of the Fall.³¹ For the great goddess who, in the $3^{\circ} = 8^{\square}$ grade was supporting the columns of the Sephiroth, in the sign of the $2^{\circ} = 9^{\square}$ grade, being tempted by the Tree of Knowledge (whose branches indeed tend upward into the seven lower Sephiroth, but also tend downward unto the kingdom of shells) reached down unto the Qlippoth, and immediately the columns were unsupported and the Sephirotic system was shattered, and with it fell Adam, the Microprosopus.

HIERO: Then arose the great dragon with seven heads and ten horns, and the garden was made desolate, and Malkuth was cut off from the Sephiroth by his intersecting folds, and linked unto the kingdom of shells. And the seven lower Sephiroth were cut off from the three supernals in Daath, at the feet of Aima Elohim.

And on the heads of the dragon are the names and crowns of the Edomite kings. And because in Daath was the greatest rise of the great serpent of evil, therefore is there, as it were, another Sephirah, making for the infernal or averse Sephiroth, eleven instead of ten.

And hence were the rivers of Eden desecrated, and from the mouth of the dragon rushed the infernal waters in Daath. And this is Leviathan, the crooked serpent.

But between the devastated garden and the supernal Eden, Yod He Vau He Elohim placed the letters of the name and the flashing sword, that the uppermost part of the Tree of Life might not be involved in the fall of Adam. And thence it was necessary that the second Adam should come to restore all things and that, as the first Adam had been extended on the cross of the celestial rivers, so the Son should be crucified on the cross of the infernal rivers of Daath. Yet, to do this, he must descend unto the lowest first, even unto Malkuth and be born of her.

The 4° = 7[□] grade of Philosophus is referred unto the Sephirah Netzach and the twenty-seventh, twenty-eighth, and twenty-ninth Paths are bound thereto. The sign of this grade is given by raising the hands to the forehead, and with the thumbs and index fingers forming a triangle, apex up thus. (*Makes sign.*) This represents the element of fire to which this grade is allotted, and also the spirit which moved upon the waters of creation. The grip or token is the general grip of the First Order. The grand word is a name of nine letters—Yod He Vau He Tzabaoth, which means Lord of Armies.

HIERO: The mystic number is twenty-eight and from it is formed the password Kaph Cheth, which should be lettered separately when given. It means power.

Unto this grade, and unto the Sephirah Netzach, the seventh Path of the Sepher Yetzirah is referred. It is called the recondite intelligence, and it is so

called because it is the refulgent splendour of all the intellectual virtues which are perceived by the eye of the mind and by the contemplation of faith.

The distinguishing badge of this grade, which you will now be entitled to wear, is the sash of a Practicus, with the addition of a bright green cross above the violet cross and the number four in a circle and seven in a square on either side of its summit, and below the number thirty-one, the numbers twenty-seven, twenty-eight, and twenty-nine in bright green, between narrow bars of the same color.

This grade especially refers to the element of fire, and therefore the great watchtower or tablet of the south forms one of its principal emblems. It is one of the four great tablets delivered unto Enoch by the great angel Ave. From it are drawn the three great secret names of God, OIP TEAA PEDOCE, which are borne upon the Banner of the South, and numberless divine and angelic names which appertain unto the element of fire. The meanings of the other tablets have already been explained to you.

The triangle surmounting the cross upon the altar represents the fire of the spirit surmounting the cross of life and the waters of Edom. You will notice that it thus forms the alchemical emblem of sulphur. The red lamps at the angles of the triangle are the threefold form of fire.

Hierophant resumes his seat. Hegemon conducts Practicus to him.

HIERO: The portals in the east and northeast conduct to higher grades. The others are those of Paths you have already traversed.

This grade is also related to the planet Venus, ruler in Netzach. Its symbol, when inscribed on the Tree of Life, is shown in the east. It embraces the whole of the Sephiroth, and is therefore a fitting emblem of the Isis of nature; hence, also, its circle is represented larger than that of Mercury.

Hegemon leads Philosophus to a seat west of the altar, facing east, and removes the diagram of the Fall. He returns to his place.

HIERO: I now congratulate you, honoured frater, on having passed through the ceremony of the $4^{\circ} = 7^{\square}$ grade of Philosophus and in recognition thereof, I confer upon you the mystic title Pharos Illuminans, which means “illuminating tower of light,” and I give you the symbol of Asch which is the Hebrew name for fire.

And, as having attained at length to the highest grade of the First Order, and being, as it were, the connecting link with the Second Order, I further confer upon you the title of respect “honoured frater” and I give you the further symbol of Phrath or Euphrates, the fourth river. (*Knocks*) In the name of Yod He Vau He Tzabaoth, I now proclaim that you have been duly advanced to the $4^{\circ} = 7^{\square}$ grade of Philosophus and that you are lord of the twenty-seventh, twenty-eighth, and twenty-ninth Paths.

HIEREUS: Honoured frater, as a member of this important grade, you are eligible for the post of Hiereus when a vacancy occurs. You are furthermore expected, as having risen so high in the Order, to aid to your utmost the members of the Second Order in the working of the temple to which you are attached; to study thoroughly the mysteries which have been unfolded to your view in your progress from the humble position of Neophyte, so that yours may not be the merely superficial knowledge which marks the conceited and ignorant man, but that you may really and thoroughly understand what you profess to know, and not by your ignorance and folly bring disgrace on that Order which has honoured you so far.

Your duty is also to supervise the studies of weaker and less advanced brethren, and to make yourself as far as possible an ornament, alike to your temple and to your Order.

Closing of the $4^{\circ} = 7^{\square}$ Grade

HIERO: (*Knocks*) Assist me to close the temple in the $4^{\circ} = 7^{\square}$ grade of Philosophus. Honoured Hegemon, see that the temple is properly guarded.

HEG: *(On inner side of the door, knocks. Sentinel knocks.)* Very honoured Hierophant, the temple is properly guarded.

HIERO: Let us adore the Lord and King of Fire. *(Knocks)*
All face east.

HIERO: Yod He Vau He of hosts, mighty and terrible! Commander of the ethereal armies art Thou! Amen!

All salute. Hierophant goes to fire tablet. Hiereus stands behind him in the southwest, Hegemon places Practicus in the north facing south, and goes to the southeast. Any members present should arrange themselves in balanced formation behind Hiereus and Hegemon.

Let us rehearse the Prayer of the Salamanders or Fire Spirits. *(Knocks)*

“Immortal, eternal, ineffable, and uncreated Father of all, borne upon the chariot of worlds which ever roll in ceaseless motion. Ruler over the ethereal vastness where the throne of Thy power is raised, from the summit of which Thine eyes behold all and Thy pure and holy ears hear all—help us, thy children, whom Thou hast loved since the birth of the ages of time! Thy majesty, golden, vast, and eternal, shineth above the heaven of stars. Above them art Thou exalted.

“O Thou flashing fire, there Thou illuminatest all things with Thine insupportable glory, whence flow the ceaseless streams of splendour which nourish Thine infinite spirit. This infinite spirit nourisheth all and maketh that inexhaustible treasure of generation which ever encompasseth Thee, replete with the numberless forms wherewith Thou hast filled it from the beginning.

“From this spirit arise those most holy kings who are around Thy throne and who compose Thy court. O universal Father, one and alone! Father alike of immortals and mortals. Thou hast specially created powers similar unto Thy thought eternal and unto Thy venerable essence. Thou hast established them above the angels who announce Thy will to the world.

“Lastly, Thou hast created us as a third order in our elemental empire. There our continual exercise is to praise and to adore Thy desires: there we ceaselessly burn with eternal aspirations unto Thee, O Father! O Mother of mothers! O archetype eternal of maternity and love! O Son, the flower of all sons! Form of all forms! Soul, spirit, harmony, and numeral of all things! Amen!”

Hierophant makes banishing circle and pentagrams with sceptre before tablet.

Depart ye in peace unto your habitations. May the blessing of Yod He Vau He Tzabaoth be upon ye! Be there peace between us and you, and be ye ready to come when ye are called.

Hierophant returns to his place. The others follow. Hegemon leads Philosophus to his seat.

In the name of YOD HE VAU HE TZABAOTH, I declare this temple closed in the $4^{\circ} = 7^{\square}$ grade of Philosophus.

HIERO: יוֹ הֵ וָו הֵ תְזַבְאוֹת

HIEREUS: יוֹ הֵ וָו הֵ

HEG: יוֹ הֵ וָו הֵ

Hegemon conducts the Philosophus out.

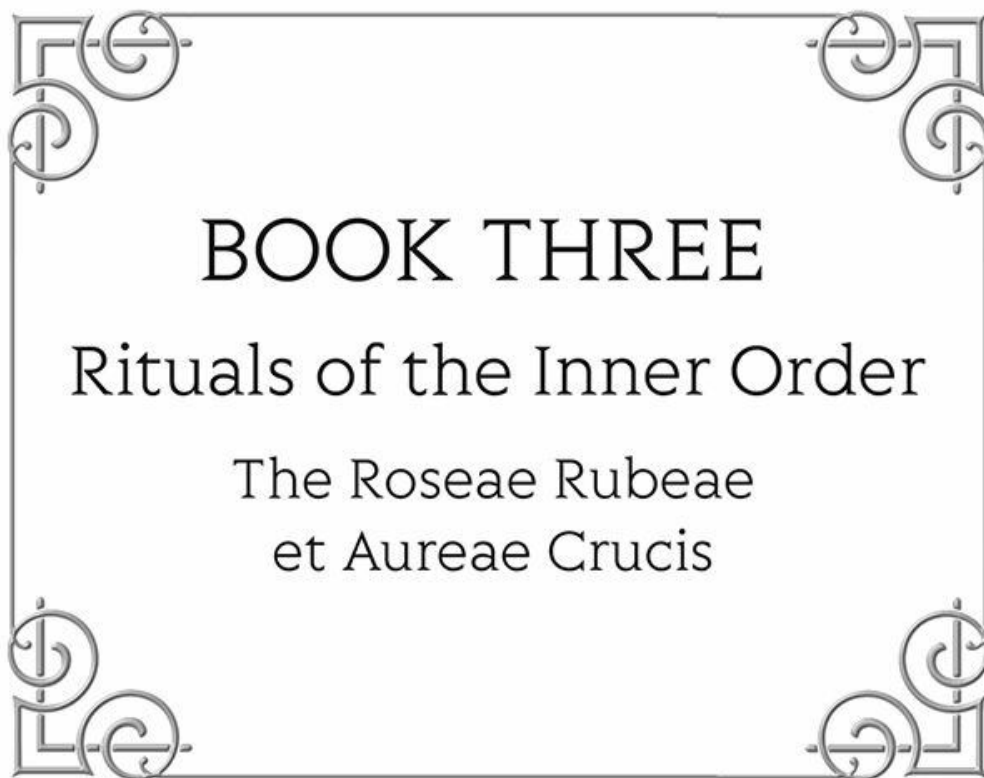
[contents]

28. Note by JMG: These are properly spelled OIP TEAA PDOCE and EDLPRNAA, respectively.

29. Note by JMG: That is, of Pisces.

30. Note by JMG: *Karmaim* is Hebrew for “horns” or “rays of light.”

31. Note by JMG: See color insert page 2.

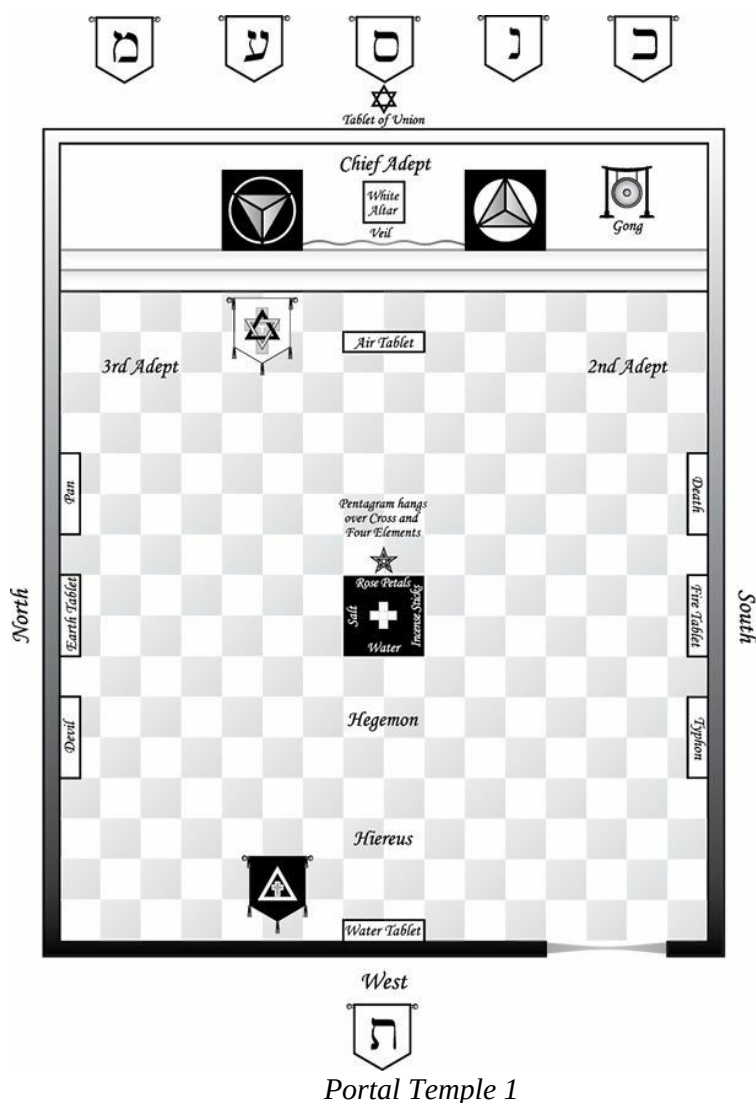


BOOK THREE

Rituals of the Inner Order

The Roseae Rubeae
et Aureae Crucis

CEREMONY OF THE PORTAL OF THE VAULT OF THE ADEPTI



Chief Adept (white cassock, yellow shoes, red cloak of Hierophant, yellow and white nemyss, Rose Cross on yellow collar. Sceptre of five elemental colours surmounted by pentagram, white lamp and brazier, candle).

Second Adept (white cassock and collar, blue shoes, blue and orange cloak and nemyss, lamen of red triangle in green pentagram, red wand headed by red sulphur symbol, red lamp and incense sticks).

Third Adept (white cassock, blue collar, red shoes, red and green nemyss and cloak, blue wand headed by blue salt symbol, lamen of blue cup on orange octagram, cup of water).

Hiereus (black cassock, black collar, black and white nemyss, red shoes and collar, sword, lamen of four colours of Malkuth with white hexagram, salt).

Hegemon (black cassock, white cloak, red shoes, yellow and purple nemyss, mitre-headed sceptre, lamen of red and blue hexagram on white ground, yellow collar, rose leaves).

Opening of the Portal Grade

Chief Adept is behind the Veil in the east, symbolically in Tiphareth, other officers in their Sephirotic stations: Third Adept in the northeast, Second Adept in the southeast, Hiereus in west, Hegemon east of altar. The hall is in darkness, the elemental lamps unlit—no lights except those burning behind the Veil and shaded candles for officers.

Any members attending must give the Portal signs on entering the temple. Portal members sit in the north—full 5° = 6° members in the south.

2ND AD: (*Knock. All rise.*) Very honourable fratres and sorores, assist me to open the Portal of the Vault of the Adepti. Honourable Hiereus, see that the entrance is closed and guarded.

HIEREUS: Very honourable Second Adept, the entrance is closed and guarded.

2ND AD: Very honourable fratres and sorores, in token of our search for the light, give the sign of the 0° = 0° grade of Neophyte.

All turn east and stand in the Sign of the Enterer. From behind the curtain, the Chief Adept's hand is stretched out, holding a white lamp or candle. Chief Adept unseen, gives the Sign of Silence—all repeat sign as light is withdrawn.

CH. AD: The light shineth in darkness, but the darkness comprehendeth it not.

2ND AD: The dukes of Edom ruled in chaos, lords of unbalanced force. Honourable Hiereus, what is the symbol upon the altar?

HIEREUS: The symbol of the equated forces of the four elements.

2ND AD: Banished be the power of the dukes of Edom, and let the power of the cross be established.

Chief Adept signs cross with lighted candle. Hiereus goes to east, begins Lesser Banishing Ritual of the Pentagram. When he returns east all officers and members make Qabalistic cross, facing east, and repeat words with him. Hiereus returns to place west and makes $1^\circ = 10^\square$ sign.

Hegemon in the east makes $2^\circ = 9^\square$ sign and knocks.

Third Adept in north makes $3^\circ = 8^\square$ sign and knocks.

Second Adept in the south makes $4^\circ = 7^\square$ sign and knocks.

CH. AD: The cross upon the altar is also a cross of corrosion, corruption, disintegration, and death. Therefore doth it fall in the Paths of Death and the Devil, unless in Hod, the glory triumpheth over matter and the corruptible putteth on incorruption, thus attaining unto the beauty of Tiphareth; unless in Netzach, death is swallowed up in victory and the transformer becometh the transmuter into pure alchemic gold. "Except ye be born of water and the spirit, ye cannot enter the kingdom of God." ¹

What then, very honourable Third Adept, is the additional mystic title bestowed upon a Philosophus as a link with the Second Order?

3RD AD: Phrath, the fourth river of Eden.

HIEREUS: Tau.

HEG: Resh.

3RD AD: Peh.

CH. AD: Very honourable Second Adept, what may be added to this word?

2ND AD: Kaph (*Knocks*)

HIEREUS: Tau (*Knocks*)

HEG: Resh (*Knocks*)

3RD AD: Peh (*Knocks*)

CH. AD: The whole word is Paroketh, which is the Veil of the Tabernacle.

All make Signs of Rending of the Veil.

CH. AD: (*Knocks*) In and by that word, I permit the Portal of the Vault of the Adepts to be opened.

Second and Third Adepts draw aside curtains revealing Chief Adept who rises with pentacle and taper in left hand and sceptre in right.

Let us establish the dominion of the mystic Eth over the four elements.

Chief Adept faces east. All face east. Chief Adept having descended from the dais and taken his position in front of the air tablet, Hegemon stands behind Chief bearing rose leaves. All make Qabalistic cross. Hegemon places rose leaves before the air tablet and stands in the $2^{\circ} = 9^{\square}$ sign. Chief lights the lamps as he goes round. Chief Adept invokes air and lights lamp. Hegemon takes rose leaves to altar and puts them on air arm of cross and remains east of altar facing west.

Chief Adept goes to south. Second Adept comes behind, places sticks of incense before tablet and stands in $4^{\circ} = 7^{\square}$ sign. Chief Adept invokes fire and lights lamp as before. Second Adept takes incense to altar and places it on fire arm of the cross and stands at the south of altar looking north.

Chief Adept goes to west and lights lamp. Third Adept stands behind him, places cup before tablet and stands in sign of $3^{\circ} = 8^{\square}$. Chief Adept invokes water. Third Adept takes cup to altar, places it on water arm of cross and stands at the west of altar facing east.

Chief Adept goes to north and lights lamp. Hiereus stands behind him, places salt before tablet and stands in $1^{\circ} = 10^{\square}$ sign. Chief Adept invokes earth. Hiereus takes salt to the altar, places it on earth arm of cross and stands at the north of altar facing south. Chief Adept completes circle in east, then circumambulates with Sol to west of altar, having now lit all the elemental lamps.

CH. AD: In the great name Yod He Vau He.

All give $0^{\circ} = 0^{\square}$ signs towards altar, and then stand in elemental signs. Chief Adept makes invoking spirit pentagrams with deity names Eheieh and Agla closing with the Qabalistic cross. He moves round the altar to east, faces west, lays pentacle over cross and holds candle and wand on high.

May the cross of the four elements become truly purified and planted in incorruption. Wherefore in the name of Yod He Vau He and in the concealed name Yeheshua, do I add the power of the pentagram constituting the glorified body of Osiris, the sign of the microcosmos.

All lights are turned up. Chief Adept lays pentacle for a moment on cross then hangs it on hook in centre of hall, raises sceptre and candle on high, and invokes:

CH. AD: Ol sonuf va-orsagi goho Iada balata. Elexarpeh Comananu Tabitom. Zodakara, eka zodakare od zodameranu. Odo kikle qaa piape piamoel od vaoan.²

Chief Adept returns to dais. Second and Third Adepts follow and stand by pillars. Hiereus and Hegemon face east, standing north and south of altar respectively.

Let us adore the Lord and King of hosts.

Holy art Thou, Lord of the Universe.

Holy art Thou, whom nature hath not formed.

Holy art Thou, the vast and the mighty one,

Lord of the light and of the darkness.

By the word *Paroketh* and in the Sign of the Rending of the Veil, I declare that the Portal of the Vault of the Adepti has been opened.

CH. AD: וויוו ׀

2ND AD: וויוו ׀

3RD AD: וויוו ׀

HIEREUS: וויוו ׀

HEG: וויוו ׀

Chief Adept circumambulates once then returns to seat. All take seats after the elements are replaced in the four quarters by the respective officers.

The Ritual of the Cross and Four Elements

CH. AD: (*Concealed behind the Veil.*) The Portal symbolically opened for the Order, is yet closed to the unprepared candidate.

Elemental lamps are veiled. Temple in darkness save at east.

2ND AD: Very honoured fratres and sorores, our honoured Frater (*name*) having been a member of the 4° = 7[□] grade of Philosophus for the space of seven months and having passed the fivefold examination prescribed for admission to the Second Order, has been duly approved. I hold a dispensation from the greatly honoured chiefs of the Second Order to permit him to approach the Portal of the Vault of the Adepti.

Very honoured Third Adept, see that he is duly prepared by wearing the sash of the 4° = 7[□] grade; admit him, having placed around his neck the admission badge, and having examined him in his knowledge of the grip, sign, words, etc. of the 4° = 7[□] grade and of the word Phrath before you instruct him in the necessary knock.

Lights are extinguished. Second Adept stands before the Veil. Hiereus and Hegemon bar the way near the door. Third Adept, having prepared

Philosophus, opens door showing darkness but for faint light in the east and brings Philosophus just within the door.

HEG: The realm of chaos and of ancient night, ere ever the aeons were, when there was neither heaven or earth, nor was there any sea, when naught was, save the shape un luminous, formless, and void.

HIEREUS: To and fro in the deeps swayed the coils of the dragon with eight heads and eleven horns. Eleven were the curses of Mount Ebal, eleven the rulers of the Qlipboth, and at their head were the dual contending forces.

Hiereus and Hegemon lower weapons and step back.

2ND AD: (*Faces east.*) Then breathed forth Tho-oth out of the unutterable abyss the word! Then stood forth Tho-oth in the Sign of the Enterer, on the threshold of the Hall of Time as time was born of the eternal. (*Gives $0^{\circ} = 0^{\square}$ sign.*) So stood Tho-oth in the power of the word, giving forth light, while the aeons that were unbegotten unfolded before him.

Philosophus directed to give $0^{\circ} = 0^{\square}$ sign.

2ND AD: And Elohim said “Let there be light.”

The hand of the Chief Adept hands out the candle. Second Adept receives it and gives Sign of Silence. Philosophus is directed to make sign. Third Adept leaves Philosophus and comes east, takes candle and returns with Sol. He holds candle before Philosophus and takes Banner of the West in left hand.

2ND AD: Honoured frater, what was the title you received in the $4^{\circ} = 7^{\square}$ grade of Philosophus?

PHIL: (*Unprompted*) Pharos Illuminans.

Third Adept gives Philosophus candle and takes his station on the left hand of Philosophus.

2ND AD: Honoured Frater Pharos Illuminans, we are here assembled to open for you the Portal of the Vault of the Adepti, which admits you to the

Second Degree and brings you to the threshold of the Inner or Second Order.

But because of the increased influence over the members of the Order that such advancement necessarily confers, and because of the increased power for good or evil that will follow if, with steadfast will and aspiration, you take this step in essence as well as in form, it is needful that you take further pledges, which however, as in the previous degree, contain nothing contrary to your civil, moral, or religious duties. Are you willing to take these pledges?

PHIL: I am willing.

2ND AD: Then you will take in your right hand the Banner of the West (*Third Adept gives it to him*) and place your left hand in that of the very honoured Third Adept, who is the living symbol of the black pillar which ruleth in the Outer Order, and touch the corresponding emblem, the black sash of restriction, on your breast, and thus bind yourself while raising the light which you hold, in witness of your pledge.

Philosophus raises right hand holding banner and light, while his left hand, held by Third Adept, touches sash.

2ND AD: Firstly, do you pledge yourself never to reveal the secrets and mysteries of these Paths and of this ceremony, either to the outer and uninitiated world, or to a member of the First Order, save in full temple and with due sanctions?

PHIL: I do.

2ND AD: Secondly, do you further solemnly promise to use whatever practical knowledge you may now, or at any future time, possess, for a good end alone?

PHIL: I do.

2ND AD: Thirdly, do you also promise to regard all the knowledge imparted to you as a trust, given into your hands, not for your selfish advantage, but for the service of all mankind, that the ancient tradition of initiation be kept pure and undefiled, and the light be not lost for those that seek it in this path?

PHIL: I do.

2ND AD: And lastly, do you solemnly promise to exercise brotherly love, charity, and forbearance towards the members of the Order, neither slandering, back-biting, nor reviling them, whether you have cause of the same or not, but uniting with them to form a fabric of mutual confidence and support; and do you further undertake, not to be a stirrer up of strife, of schism, or of opposition to the chiefs, but rather to uphold their authority in all loyalty?

PHIL: I do.

2ND AD: Then, realising the cross about your neck, you will lift up your right hand, holding the banner and the light, and say:

“I undertake to maintain the veil between the First and the Second Orders, and may the powers of the elements bear witness to my pledges.”

Done. Philosophus repeating words as directed. Third Adept leaves Philosophus and returns to his place, having replaced the Banner of the West.

2ND AD: The symbol of the first grade of Neophyte is $0^{\circ} = 0^{\square}$. To the first 0 is attached a circle—to the second, a square. The union of the circle and the square hath many meanings, of which one must be put before you, for this you must accomplish in your own person, ere you can advance further. For if in the mystic sphere of truth, the way of initiation may be trodden alone, yet in another sphere, it hath a threefold aspect. Part that can be given to man from without—part that can be attained by man himself—part that can only come from the divine. Now, in the Order, you were given intellectual

teaching and won your grades in tests of what was taught. Here, you must prove that you have truly attained thus far of your own strength, and after, you may progress by the higher soul within you.

Round your neck, you wear the symbol of the cross of four elements, equilibrated and equated. Establish it firmly in the sphere of your own being and advance with courage.

Hiereus and Hegemon bar the way as in $1^\circ = 10^\square$.

HIEREUS: Give me the signs and words of the grade of Zelator.

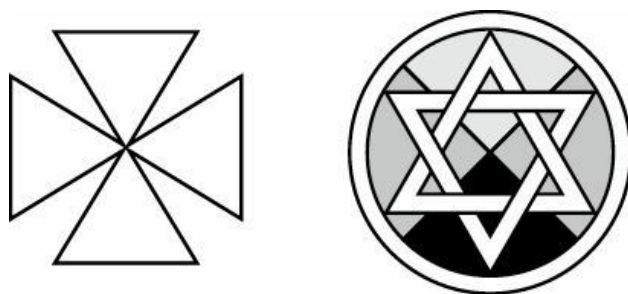
Done. Hegemon returns to place.

HIEREUS: Give me also the grip of the First Order.

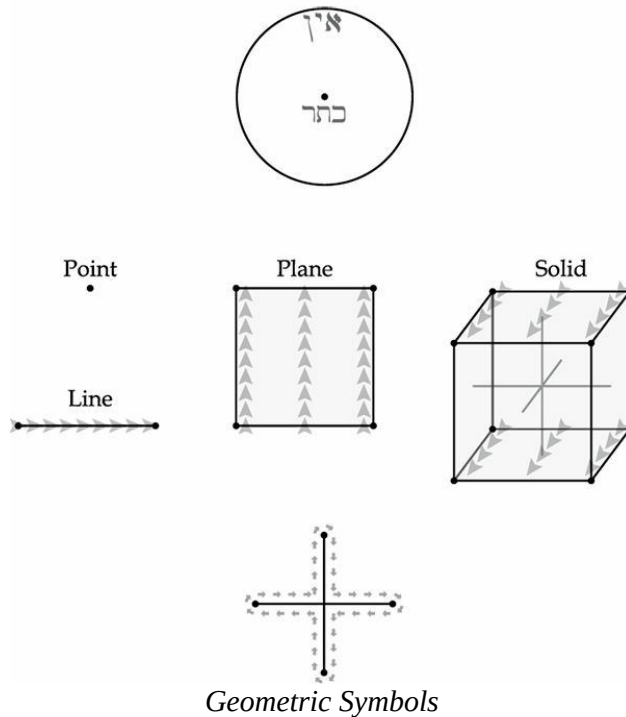
Done. He takes Philosophus to north, directing him to take up salt from before the earth tablet. They face north. Hiereus makes cross over salt with sword then stands in the $1^\circ = 10^\square$ sign while Philosophus circumambulates with Sol repeating earth names.

PHIL: Adonai ha-Aretz. Emor Dial Hectega. Auriel. Ic Zod Heh Chal.

He returns to north. Hiereus makes earth pentagram over salt. Philosophus reveals lamp.³ Hiereus takes Philosophus to altar and directs him to place salt at north side of altar. Hiereus then takes him to diagrams in west.



Maltese Cross of Four Triangles and Symbol of Malkuth



HIEREUS: The cross of four triangles, called the Maltese Cross, is a symbol of the four elements in balanced disposition. It is here given in the colours of the king's scale, and is also assigned to the four Sephiroth ruling the grades of the outer—earth to Malkuth, air to Yesod, water to Hod, and fire to Netzach.

It is again, the cross which heads the Praemonstrator's wand, who represents the Sephirah Chesed, the fourth Sephirah. Four is also the number of Jupiter, whose Path unites Chesed to Netzach. The cross is therefore a fit emblem for a Philosophus of the grade of $4^\circ = 7^\square$.

In this diagram are represented the circle, the point, the line, the cross, the square, and the cube. For the circle is the abyss, the nothingness, the Ain. The point is Kether. Now the point has no dimension, but in moving, it traces the line. This gives the first number—unity—yet therein lies duality unmanifest, for two points mark its ends. The movement of the line maketh the plane or square thus: (*indicates*). The motion of the point at angles to its first direction

and intersecting it maketh the cross. So therefore are the square and the cross but one symbol, deriving from the circle and the point.

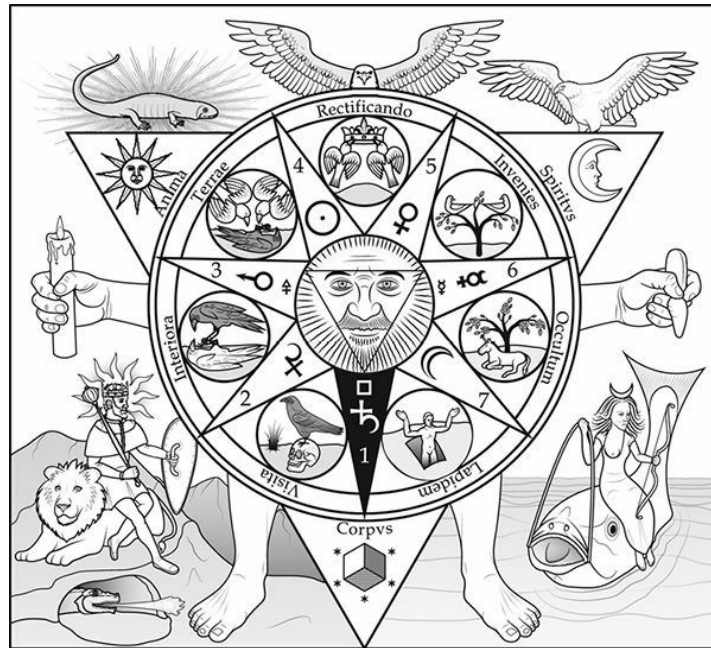
Below is shown the occult symbol of Malkuth, the tenth Sephirah. It is in four parts, corresponding to the Maltese Cross. They are fire of earth, water of earth, air of earth, earth of earth, as is indicated by the symbol. They correspond to the four grades of the First Order, which in one sense, quittance not Malkuth, being the grades of the four lowest Sephiroth of Malkuth in Assiah. Upon them is surcharged a white hexagram in a circle. The six and the four make ten, the number of Malkuth on the Tree. The hexagram is also the sign of the macrocosm—of Tiphareth, and of the six upper Sephiroth, wherefore here it is white—spirit ruling over matter. Six is a perfect number, for its whole equals the sum of its parts.⁴ Six are the middle points of the planes bounding a cube, which derives from the square, and from the cross, if the centre point moves thus (*indicates third direction*).

In these numbers and figures are hid many revelations. Remember that the whole number of Malkuth is 496⁵—which is again a perfect number. Malkuth must then be equated and perfected by the six ruling the four, and the link between six and four is the number of the pentagram.

2ND AD: Having achieved the entry into Malkuth, it is needful that you should pass through the Path of Tau, the dark Path of the astral plane. Go, therefore, to the tablet of the east.

Philosophus goes to east. Hiereus and Hegemon bar the way, points of implements downwards and touching. Hegemon demands 2° = 9° sign and words. Hiereus returns to place. Hegemon leads Philosophus to tablet, gives Philosophus rose leaves, makes cross over bowl and directs Philosophus to circumambulate repeating names. Hegemon stands in 2° = 9° sign while Philosophus traverses Path of Tau in the names of Shaddai El Chai, Raphael, ORO IBAH AOZPI, and Bataivah. Philosophus returns to east. Hegemon makes invoking pentagram and directs Philosophus to uncover lamp. Hegemon takes Philosophus to the altar and directs him to put rose leaves at

east side, then, standing east of the altar in Yesod, Hegemon shows Great Hermetic Arcanum.

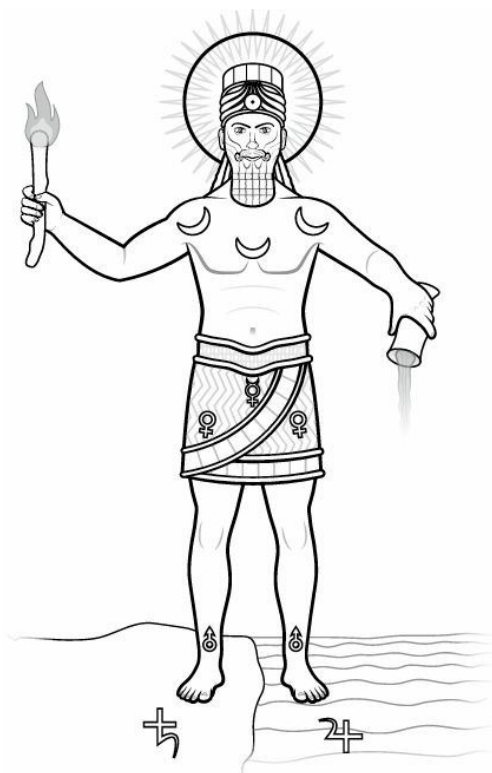


Great Hermetic Arcanum

HEG: This symbol represents the Great Hermetic Arcanum. The feet of the figure rest upon the earth and the sea. In the hand are represented the hot and moist natures, symbolized by the torch and the horn of water. These are further strengthened by the solar and fiery emblems of the king and lion, and the lunar and watery emblems of the queen and dolphin. Above the whole figure rise the wings of the aerial nature, the reconciler between the fire and the water. Compare this symbol with the angel described in the tenth chapter of the Apocalypse of St. John: "And I saw another mighty angel come down from heaven clothed with a cloud; and a rainbow was upon his head, and his face as it were, the sun, and his feet were as pillars of fire, and he had in his hand a little book open; and he set his right foot upon the sea and his left foot upon the earth, and he cried with a loud voice as when a lion roareth, (the Green Lion, the Path of Leo above Tiphareth, referring to Teth) and when he cried, seven thunders uttered their voices

(seven aeons, represented under the regimen of the planets).” The dragon issuing from the cave represents volcanic fires.

Hegemon leads Philosophus once round, and hands him over to Hiereus in the north and returns to place.



Vision of Nebuchadnezzar

HIEREUS: This is the image of the vision of Nebuchadnezzar, which was showed you in the passage of the twenty-seventh Path, leading to the $4^{\circ} = 7^{\square}$ grade of Philosophus.⁶ “Thou, O king, sawest and beheld a great image. This great image, whose brightness was excellent, stood before thee and the form thereof was terrible. This image’s head was pure gold, his breast and his arms were silver, his belly and his thighs were brass, his legs of iron and his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet, which were part of iron and part of clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together and became like

the chaff of the summer threshing floors; and the wind carried them away and no place was found for them; and the stone that smote the image became a great mountain and filled the whole Earth. Thou, O king, art a king of kings, for the God in heaven hath given unto thee (*makes Qabalistic cross*) the kingdom, the power, and the glory!”

Thou art this head of gold. (*To Philosophus:*) Thou art this head of gold! Thy head represents in thee the dominion of the divine ruling over the rest of the body. The silver is the world of the heart, the brass is the material passion, the iron is the firm purpose, and the feet, part of iron and part of clay, are the mingled strength and infirmity of the natural man. And the stone made without hands is the eternal stone of the wise, which will become the mountain of initiation, whereby the whole earth shall be filled with the knowledge of God.

Hiereus takes Philosophus to second diagram.

HIEREUS: This tablet shows the symbolic manner in which certain names have been used by our ancient brethren. You will note that the initials of this sentence make the Latin word *vitriolum*, sulphuric acid. Furthermore, the words vitriol, sulphur, and mercury each consist of seven letters, answering to the alchemic powers of the seven planets. The initials of the following sentence in Latin—the subtle fluid, the light of the earth—make the word S.A.L.T., salt, and further, the four words of the sentence answer to the four elements—*subtilis*, air; *aqua*, water; *lux*, fire; and *terra*, earth. And the four words united yield twenty letters, that is, the product of four, the number of the elements, multiplied by five, the number of the pentagram. The words *fiat lux*, meaning “Let there be Light,” consist of seven letters. The letters of *fiat* form the initials of *flatus*, air; *aqua*, water; *ignis*, fire; and *terra*, earth. (*Hegemon goes to south.*) Which four names again yield twenty letters as in the previous case. And the word *lux* is formed from the angles of the cross, L.V.X.

He leads Philosophus once round and then to Hegemon who awaits them in the south.



HEG: The seraphim in the vision of Isaiah are described as having six wings: “With twain he covered his face, and with twain he covered his feet, and with twain he did fly.” That is, his synthesis is to be found in the hexagram and in the idea of the seven, more especially dominating the planetary region. But the Kerubim of Ezekiel have each four faces—those of the lion, the bull, the man, and the eagle—counterchanged with each other by revolution, whence the symbolic forms of the wheels beside them, wherein was the spirit; and with two of the wings they covered their bodies and two were stretched upwards one to another. So the synthesis of the Kerubim is found in the revolving cross, in the pentagram, and in the idea of one spirit dominating the four elements. But the Kerubim of St. John’s vision in the Apocalypse are uncompounded, having single heads, but they have six

wings and thus unite the powers of the seven with the four. And their cry is similar to that of the seraphim of Isaiah: “Holy, Holy, Holy.”

Hegemon returns to place. Second and Third Adepts bar way in southwest and ask for $3^{\circ} = 8^{\square}$ words. Third Adept comes forward and conducts Philosophus to west, gives Philosophus cup of water, and directs Philosophus to go round repeating the words while he remains standing in the $3^{\circ} = 8^{\square}$ sign. Philosophus returns to west. Third Adept makes invoking pentagram of water over cup. Philosophus removes shade from light. Third Adept takes him to altar where he places cup in the west.

Second and Third Adepts then bar way and ask for $4^{\circ} = 7^{\square}$ words. Second Adept comes forward and conducts Philosophus to south, Third remaining at altar in $3^{\circ} = 8^{\square}$ sign, while Hiereus and Hegemon come to north and west of altar and stand in grade signs. Second Adept in south gives Philosophus incense, and makes a cross over it. Philosophus walks round repeating $4^{\circ} = 7^{\square}$ words while Second Adept stands in $4^{\circ} = 7^{\square}$ sign.

Philosophus returns to the south and removes shade from lamp. Second Adept takes him to altar, directs him to place incense at south. He takes cross from Philosophus's neck and places it in the middle of the four elements. Philosophus is directed to stand west of altar in $4^{\circ} = 7^{\square}$ sign, Third Adept behind Philosophus, the four officers in grade signs.

HIEREUS: From the centre outwards, so moveth the point as it traceth the line and the cross. Equated and equilibrated lie here the four elements of the body of Osiris slain.

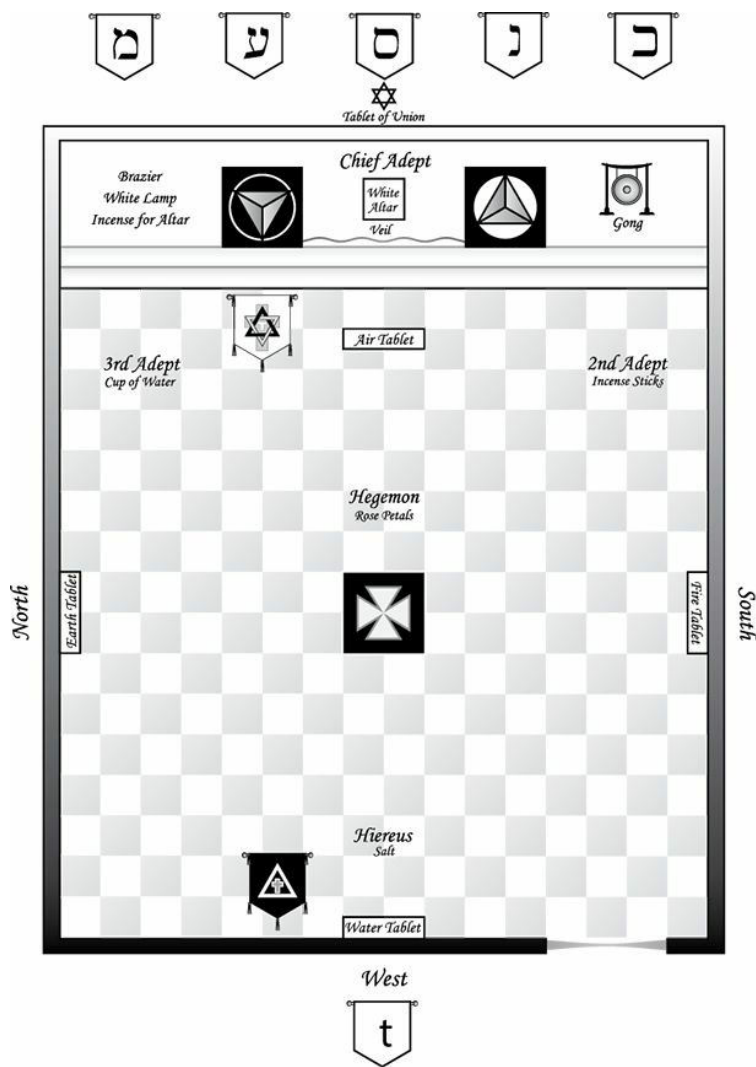
2ND AD: May the corrosive cross return upon itself, from without inward from the four quarters to the centre, and become by sacrifice and transmutation, an offering acceptable, a body glorified.

Chief Adept unseen sounds gongs once.

2ND AD: (To Philosophus) You will now quit the temple for a short time, and on your return, the ceremony of your advance will be proceeded with.

Philosophus gives Sign of Silence and is led out by Hiereus.

The Ritual of the Pentagram and the Five Paths



Portal Temple 2

Temple arranged as in diagram. Second Adept sits on dais at southeast. Third Adept sits on dais to northeast. Altar in Yesod under hanging pentagram. On it are the four elemental emblems—incense, cup, rose leaves, and salt. In middle, Greek cross of five squares. Hegemon west of altar facing west. Hiereus in west facing east. The admission badge is the lamen of Hiereus. Temple lighted as at end of part one.

2ND AD: ¶

3RD AD: ¶

HEG: ¶

HIEREUS: ¶

Chief Adept parts curtain, makes pentagram with torch, knocks, and withdraws.

2ND AD: Honoured Hiereus, you have my permission to present the Philosophus with the necessary admission badge. Instruct him in the proper alarm and admit him.

Hiereus salutes, makes Qabalistic cross, and goes out. He gives lamen to Philosophus who knocks ¶¶¶¶. Hegemon opens door. Philosophus enters, gives Qabalistic cross. Hegemon returns to place. Hiereus takes Philosophus to west and points out diagram of Malkuth.

HIEREUS: Herein has been established the equated cross, which is ruler over the kingdom of matter. This symbol may be found even upon the crowns of the kings of this earth.

Hands Philosophus the Tau portal.

The letter Tau leads from the airy quarter of Malkuth into Yesod. Air is uppermost in the symbol as in the planet Earth where the atmosphere is farthest from the core. Moreover, the letter Tau signifieth the cross, the impact of spirit upon matter. My lamen is given you as your badge, for I am the ruler in Malkuth, and the guardian against the underworld. I am also lord of the Path of Tau, the link between the First and Second Degrees, and also between the outer and the inner. This Path of Tau, dark and full of mystery, under the presidency of Saturn and the tarot key of the Universe, leads, as you have learned in the $2^{\circ} = 9^{\square}$ grade, through the astral plane. Therefore, in the ritual of the thirty-second Path, you were passed by the four Kerubic stations, as a foreshadowing of the rites of the cross, the full completion of the First Order which you have now accomplished.

Having traversed the Path of Tau, the darkness of the astral plane and of the black pillar, stand firm in Yesod, that the black pillar may become the white.

Hiereus takes away Tau after leading Philosophus to Hegemon at altar. Hegemon rises but stands between Philosophus and the altar, so that Philosophus does not too clearly apprehend the change of symbols.

HEG: Before you, in the east, are the five portals of the twenty-first, twenty-fourth, twenty-fifth, twenty-sixth, and twenty-third Paths. Five will divide the number of the letter of each of them, as it will divide without remainder that of every Path from Yod, the twentieth, to Tau, the thirty-second. The five Paths here visible are assigned to Mem, water; Ayin, Capricornus, an earthy sign; Samekh, Sagittarius, a fiery sign; Nun, Scorpio, a watery sign, but in its highest aspect also a ruler of fire; and Kaph, Jupiter, which planet is akin to spirit, and rules especially aspiration. Thus both in number and in significance these planets jointly set forth the eternal symbol of the pentagram. This symbol must now be established—wherefore advancing by the Kerubic Path of Aquarius approach the highest in Netzach.

Hegemon leads Philosophus to foot of dais to Second Adept before Kaph and Nun.

2ND AD: Wherefore do you stand at the base of the white pillar, being but lord of the First Degree?

PHIL: *(Prompted)* I seek the Path of Kaph, the Path of Aspiration.

HIEREUS: *(Knocks)* Beware. Temerity is not courage, lord of the First Degree. Remember the warning of the tower struck by lightning that was revealed in the highest Path you have yet adventured. As a house built upon the sand cannot endure, so without the strength of Geburah the height of Chesed cannot be scaled. Stay, therefore, ere your limbs be broken upon the wheel.

2ND AD: The portal of Kaph is barred, yet it is well to aspire, though it may be folly to attempt. This Path is governed by the wheel of life and death,

and hard it is to be freed from that wheel.

PHIL: (*Prompted by Hegemon*) Let me seek then the Path of Nun.

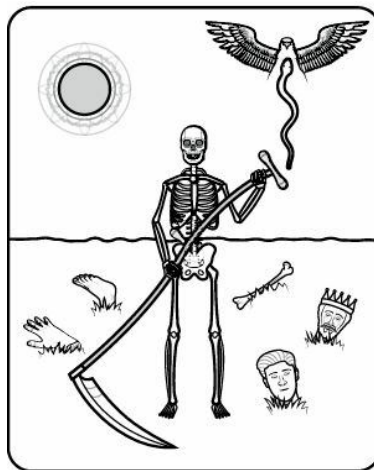
2ND AD: It is open to you, unto the limit of your strength.

Hegemon returns to altar. Second Adept guides Philosophus to west. Hiereus bars way.

HIEREUS: In the power of Typhon the destroyer, and of Death the transformer, stand. (*Knocks*)

2ND AD: Thus far and no farther is it permitted to penetrate into the Path of Nun, whose mysteries may now partially be revealed unto you.

Second Adept takes Philosophus to tarot key of Death.



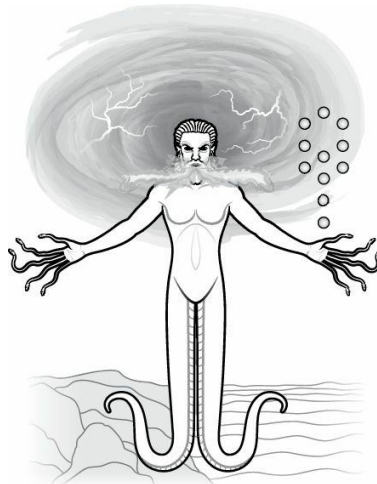
Tarot Key 13, Death

2ND AD: The thirteenth key of tarot represents the figure of a skeleton, upon which some portions of flesh still remain. In a field he is reaping off with the scythe of death the fresh vegetation which springs from corrupting bodies buried therein, fragments of which, such as hands, heads, and feet, appear above the soil. Bones also are strewn upon the surface. One of the heads wears a kingly crown; another is apparently that of a person of little note, showing that death is the equaliser of all conditions. The five extremities, the head, hands, and feet, allude to the powers of the number five, the letter He, the pentagram—the concealed spirit of life and the four

elements—the originator of all living form. The sign of Scorpio especially alludes to stagnant and foetid water—that property of the moist nature which initiates putrefaction and decay. The eternal change from life into death, through death into life, is symbolized by the grass which springs from and is nourished by putrifying and corrupting carcasses; the herbage, in its turn, affords food to animals and man, which again when dead, nourisheth vegetable life and bring to growth and perfection the living herbage. This is further shown by the figure itself putrifying and decaying as it reaps the grass of the field. “As for man, his days are as grass, as a flower of the field, so he flourisheth.” ⁷ The top of the scythe forms the Tau cross of life, showing that what destroys also renews.

The whole is a representation of the eternal transmutation of the life of nature, which reforms all things into fresh images and similitudes. This symbol represents the corrosive and destructive action of the infernal fire as opposed to the celestial—the dragon of the waters, the Typhon of the Egyptians, the slayer of Osiris—which later yet rises again in Horus. The scorpion, serpent of evil, delineated before the figure of Death in the more ancient form of the key, refers to the mixed and transforming, therefore deceptive, nature of this emblem. Behind him is the symbol of the nameless one, representing the seed and its germ, not yet differentiated into life, therefore incapable of definition. The scorpion is the emblem of ruthless destruction; the snake is the mixed and deceptive nature, serving alike for good and evil; the eagle is the higher and divine nature, yet to be found herein, the alchemical eagle of distillation, the renewer of life. As it is said: “Thy youth shall be renewed like the eagle’s.” ⁸ Great indeed, and many, are the mysteries of this terrible key.

Second Adept and Hiereus show Philosophus the figure of Typhon.



Typhon

HIEREUS: This drawing represents the symbolic figure of Typhon, the destroyer. The eleven circles represent the eleven averse Sephiroth. He stands upon earth and ocean, his head lost in the clouds, a colossal image of evil and destruction. The brow denotes the confusion of opposing elemental forces in the higher regions of the air, and confusion of mind and madness in man. The eyes are the devouring flames of lust and violence—the breath is storm, devastation, and rage, alike in the universe which is the greater world, and in man who is the lesser. The arms and the hands are the swift executors of evil works, the bringers of pestilence and disease. The heart is malice and envy in man, the nourisher of evil in the atmosphere, which later are again symbolized by the numerous and twining serpents.

2ND AD: The twenty-fourth Path of the Sepher Yetzirah to which the tarot key of Death is referred is the imaginative intelligence, and it is so called because it giveth form to all similitudes which are created in like manner similar to its harmonious elegances. For the outward form always follows the hidden law, thus from chaos is produced harmony, just as a beautiful flower is produced from decaying matter. Return now to Yesod, for here no more may be spoken.

Second Adept returns to place. Philosophus goes to Hegemon near altar.

HEG: Approach now the station of Hod by the Path of Resh, the sun.

Philosophus approaches the Third Adept.

3RD AD: Already the sash of the black pillar is upon you—already you have passed the dark Path of Tau. What more do you seek of me, lord of the First Degree?

PHIL: *(Prompted by Hegemon)* I seek the Path of Mem, the Path of Sacrifice.

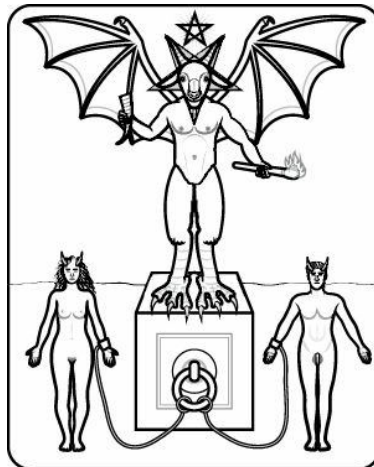
HIEREUS: *(Knocks)* Be warned, O vainglorious one. Samson broke down the two pillars and perished. Having but one pillar, can you bear up the might of Geburah, can you attain strength without the life of Tiphareth?

3RD AD: The portal of Mem is barred. Yet it is well to be willing for the sacrifice itself if, as yet, not fully prepared. For in the Path of Mem rules the Hanged Man, the power of the great waters. Can your tears prevail against the tide of the sea, your might against the waves of the storm, your love against the sorrows of all the world?

PHIL: *(Prompted by Hegemon)* Let me seek then the Path of Ayin.

3RD AD: It is open to you to the limit of your strength.

Hegemon returns to altar. Third Adept descends and leads Philosophus with Sol to west. Hiereus going to north. bars their way.



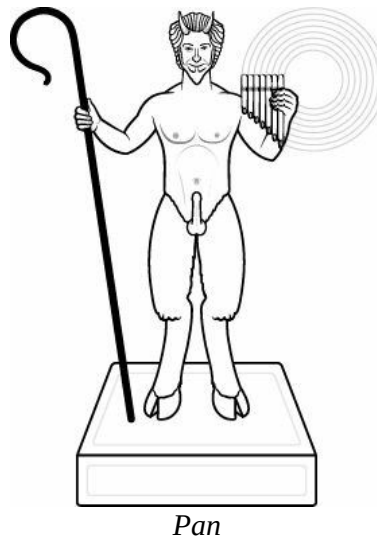
Tarot Key 15, The Devil

HIEREUS: *(Knocks)* By the power of Pan and the goat of Mendes, stand.

3RD AD: Thus far and no farther are you permitted to penetrate the Path of Ayin, whose mysteries may now be partially revealed to you. The fifteenth key of the tarot represents a goat-headed, satyr-like demon whose legs are hairy—his feet and claws, standing upon a cubical altar. He has heavy bat-like wings. In his left hand, which points downwards, he holds a lighted torch, and in his right, which is elevated, a horn of water. The left hand points downwards to show that it is the infernal and burning, not the celestial and life-giving flame which is kindled in his torch—just as when the sun is in Capricornus, to which cold and earthy sign this key corresponds, solar light is at its weakest and the natures of cold and moisture triumph over heat and dryness. The cubical altar represents the universe—right and left of it, bound thereto by a cord attached to a circle which typifies the centre of Earth, are two smaller demons, one male and one female. They hold a cord in their hands. The whole figure shows the gross generative powers of nature on the material plane, and is analogous to the Pan of the Greeks and the Egyptian goat of Mendes, the symbol of Khem. In certain aspects, this key represents the brutal forces of nature, which to the unbelieving man only obscure and do not reflect the luminous countenance of God. It also alludes to the sexual powers of natural generation. Thus therefore the key fitly balances the symbol of Death on the other side of the Tree of Life. Of the smaller demons, one points downwards and one upwards, answering to the positions of the hands of the central figure. Beneath his feet are pentagrams on which he tramples (whence comes their title of wizard's foot) and his head is covered with the evil and reversed pentagram. As his hands bear the torch and the horn, the symbols of fire and water, so does his form unite the earth in his hairy and bestial aspect, and the air in his bat-like wings. Thus he represents the gross and materialised elemental forces of nature; and the whole would be an evil symbol, were it not for the pentagram of light above his head which regulates and guides his movements. He is the eternal renewer of all the

changing forms of creation in conformity with the law of the all-powerful one, blessed be He, which controlling law is typified by the controlling pentagram of light surmounting the whole. This key is an emblem of tremendous force; many and universal are its mysteries.

Hiereus and Third Adept go to diagram of Pan.



HIEREUS: This drawing represents the symbolic figure of Pan, the Greek god of nature. He stands upon the cube of the universe, holding in his right hand the pastoral staff of rural authority, and in his left the seven-reeded pipe symbolical of the harmony of the planetary spheres. The nine circles represent the Sephiroth with the exception of Kether, exactly those which are included in the symbol of Mercury on the Tree of Life. The ruddy face is the heat of the earth—the horns are the rays—the body contains the elements and the cube is the firm basis. Observe that the higher part of the figure is human, growing more bestial as it nears the earth.

3RD AD: The twenty-sixth Path of the Sepher Yetzirah, to which the tarot key of the Devil is referred, is called the renovating intelligence, because, by it, God the holy one reneweth all the changing forms which are renewed by the creation of the world. Return again to Yesod, for here no more may be spoken.

Third Adept returns to place, Hiereus goes with Philosophus to altar. Hegemon rises as Philosophus comes to altar. Hiereus and Hegemon stand on either side of Philosophus west of altar, facing east.

HIEREUS: In guardianship and not in enmity have I barred your venturing, O Philosophus. Now may it be revealed unto you how that in my lamén of office is hidden the key which you seek. For the triangle in the circle is the high symbol of the Holy Trinity and the first three Sephiroth, and of Binah, wherein is the Sphere of Saturn, ruler of the Path of Tau. Therefore do I wear it, and therefore, when you entered the hall of the Neophytes in the $0^{\circ} = 0^{\square}$, when first the hoodwink was raised, you beheld before you the sword that barred and the symbol which overcometh the barrier. The lamén in its more special attributions to the Hiereus has the following meanings. In the circle are the four Sephiroth, Tiphareth, Netzach, Hod, and Yesod. The first three mark the angles of the triangle inscribed within, while the sides are the Paths of Nun, Ayin and Peh, respectively. In the centre is marked the letter Samekh indicating the twenty-fifth Path.

While the wheel revolves, the hub is still. Seek ever then the centre, look from without to within. Behold the key of your path.

Puts badge aside.

HEG: Five Paths are before you—four have you attempted and each was guarded by a symbol sinister and dread.

Remember that in the $1^{\circ} = 10^{\square}$ grade it was told you that above Malkuth were the Paths Qoph, Shin, Tau, making *qesheth*, the bow of promise. From the many-coloured bow is loosed in Yesod the arrow of Sagittarius—Samekh, soaring upward to cleave open the Veil unto the sun in Tiphareth. Thus it is a fit symbol for hope and aspiration, for in the sign Sagittarius, Jupiter, ruler of Kaph, is lord. Thus, by this straight and narrow way only is advance between the dangers that have threatened you possible.

Third Adept descends to north side of altar.

3RD AD: But Sagittarius, the archer, is a bi-corporate sign—the centaur, the man and the horse combined. Recall what was said unto thee in the passage of the thirty-first Path of Fire, leading unto the $3^{\circ} = 8^{\square}$ grade of Practicus: “Also there is the vision of the fire flashing courser of light, or also a child borne aloft upon the shoulders of the celestial steed, fiery or clothed with gold, or naked and shooting from the bow, shafts of light, and standing on the shoulders of a horse. But, if thy meditation prolongeth itself thou shalt unite all these symbols in the form of a lion.” For thus wilt thou cleave upward by the Path of Sagittarius, through the sixth Sephirah into the Path of Teth, answering to Leo, the lion—the reconciling Path between mercy and severity, Chesed and Geburah, beneath whose centre hangs the glorious sun of Tiphareth. Therefore, by the straight and narrow Path of Sagittarius, let the Philosophus advance, like the arrow from the centre of *Qesheth*, the bow. And as this sign of Sagittarius lieth between the sign of Scorpio—Death and Capricornus the devil, so had Jesus to pass through the wilderness, tempted by Satan.

Second Adept descends to south of the altar.

2ND AD: Before you, upon the altar, lie the four emblems of your purified body, and over them is the symbol of the pentagram, while beneath in the midst is the five-squared cross of the four elements and the spirit within them. If you are willing, in service and in sacrifice to offer the purified powers of your body, bind about your neck the cross, and stretch the light (*gives Philosophus light*) you carry over the four emblems in prayer and offering.

Philosophus does so.

All come east of the altar, Philosophus in middle with candle and cross on neck, Second Adept right and Third Adept left, Hegemon and Hiereus behind. Each take elemental emblems—Hiereus salt, Hegemon rose leaves, Second Adept incense, Third Adept water, and Philosophus motto written on paper.

2ND AD: Honoured Philosophus, what was the additional title given you in the $4^{\circ} = 7^{\square}$ as a link with the Second Order?

All advance to dais.

PHIL: Phrath.

2ND AD: O hidden warden of the portal of the vault, here is one who cometh in the word Phrath.

CH. AD: (*Knocks gong unseen.*) If he would rend the Veil, let him complete the word.

2ND AD: Honoured Hiereus, what know you of the word?

HIEREUS: Tau, the letter of Saturn, ruling the Path of Malkuth to Yesod, linked to earth.

2ND AD: Honoured Hegemon, what know you of the word?

HEG: Resh, the letter of Sol, of the Path joining Yesod to Hod, and it is also the letter linked with rule over air as the sun ruleth the air in Tiphareth.

2ND AD: Very honoured Third Adept, what know you of the word?

3RD AD: Peh, the letter of Mars, of the Path joining Hod to Netzach, which is also a letter linked to water, as Mars ruleth water, and to fire, as Mars ruleth fire in Geburah.

2ND AD: Mars in Peh linketh the base of the black pillar to the base of the white pillar, and the converse of Mars is Jupiter—for Jupiter is lord of fire, but in Chesed he ruleth water, balancing Mars in Geburah. Now, the letter of Jupiter is Kaph, linking Netzach with Chesed; and Kaph continueth the Path of Peh to Chesed, and is the highest Path now visible to you. It is the Path of aspiration and its planet Jupiter rules also in Sagittarius. Therefore, take the light of the highest for guide, and thus do I reveal the letter Kaph unto you and complete the word:

3RD AD: Peh (*Knocks, gives sign of water*).

HEG: Resh (*Knocks, gives sign of air*).

2ND AD: Kaph (*Knocks, gives sign of fire*).

HIEREUS: Tau (*Knocks, gives sign of earth*).

ALL: Paroketh (*All make Qabalistic cross saying the words*).

PHIL: (*Prompted by Third Adept*) In the word Paroketh, in the power of the cross and the pentagram, I claim to behold the Portal of the Vault of the Adepts.

CH. AD: (*Unseen, sounds gong*.) It is the word of the Veil, the Veil of the Tabernacle, of the temple, before the holy of holies, the Veil which was rent asunder. It is the Veil of the four elements of the body of man, which was offered upon the cross for the service of man. (*Chief Adept stands*.) In the word Phrath, in the spirit of service and sacrifice draw nigh.

Second and Third Adepts stand at the Veil. Second shows Philosophus the opening sign.

2ND AD: This is the Sign of the Rending of the Veil, and thus standing, you form the Tau cross.

Philosophus gives the sign. Second and Third Adepts draw back Veil, revealing Chief Adept who stands also in the sign of Tau, with sceptre and white lamp. Second and Third Adepts and Philosophus mount dais. Philosophus if able should stand in sign during offering ritual. Lights turned up. Hiereus and Hegemon stand behind Philosophus, who is between the pillars—Second Adept is to the south and Third Adept to the north.

CH. AD: Freely and of full purpose and with understanding do you offer yourself upon the altar of the spirit?

PHIL: I do.

As they say their words, Hiereus and Hegemon ascend dais to drop their emblems into the brazier. Each officer makes his grade sign as he does so. Chief Adept makes appropriate pentagrams holding up white lamp.

HIEREUS: In the letter Tau. *(Drops salt into brazier.)*

CH. AD: In the letter Heh. *(Does same with incense.)*

HEG: In the letter Resh. *(Does same with rose leaves.)*

CH. AD: In the letter Vau. *(Does same with incense.)*

3RD AD: In the letter Peh. *(Does same with water.)*

CH. AD: In the letter Heh. *(Does same with incense.)*

2ND AD: In the letter Kaph. *(Does same with incense.)*

CH. AD: In the letter Yod. *(Does same with incense.)*

ALL: In the letter Shin. *(Philosophus drops in motto.)*

Chief Adept makes spirit pentagrams over the whole, then stretching out sceptre touches Philosophus on the breast.

CH. AD: May this offering be as the offering of Abel, which ascended unto God.

Philosophus lowers his arms. Chief Adept sits down.

CH. AD: Stretch out your left hand to touch the black pillar, *(done)* the pillar of the First Degree, wherein all was as yet in the darkness of the Path of Tau. This was a period of restriction and of groping, as was shown by the black sash, the sign of the First Degree. Among its symbols were the cross, upon which meditate, that the mysteries of growth and change may become revealed.

Stretch out now your right hand to touch the white pillar, *(done)* the pillar of the Second Degree, wherein is the fire of the Path of Samekh. Its token in our Order is the white sash. Standing thus you are in the point of equilibrium, master of both, lord of the Second Degree, lord of the Paths of the Portal of the Vault of the Adepti—wherefore, in recognition of your achievement, I confer upon you the white sash of probation. *(Third Adept puts on white sash)*. The grip of this degree is the grip of the First Order, but given with the

left hand, and represents the Sephirah Chesed, and the white pillar. The sign is given thus—(*gives it*) and symbolizes the rending asunder of a curtain or Veil. The answering sign is given by the converse thus. (*Gives it.*) The password is, as you have been told, Paroketh, which is the Veil of the Tabernacle, and is exchanged by letter thus:

CH. AD: Peh.

PHIL: (*Prompted*) Resh.

CH. AD: Kaph.

PHIL: Tau.

CH. AD: Further, I give you the word Eth, which crowns the pyramid of the four elements in the $4^{\circ} = 7^{\square}$ grade, and is one symbol of the spirit which converts the cross into the pentagram. Wherefore above my throne is this tablet (*points to the Tablet of Union*) which is called the Tablet of Union, and binds together the four tablets into one under the presidency of the spirit.

Thus far by work of the intellect, and by aid of our rites, have you come. Now must you labour to establish the pentagram in yourself. That it be the pentagram of good, upright and balanced, not the evil and reversed pentagram of the goat of Mendes; to make yourself truly a microcosm reflecting the macrocosm whose symbolic hexagram of Tiphareth presides above you.

This degree is in one sense attributed to Yesod, base of the Path of probation, Sagittarius. In Yesod is the sphere of Luna, who in her fullness reflects the sun of Tiphareth. The number given to the moon in the $2^{\circ} = 9^{\square}$ is nine, but in a more esoteric sense the number of Luna is five, the number of the pentagram and the microcosm.

Chief Adept rises with sceptre and white lamp. Second Adept places the Tablet of Union on the altar in readiness. Hegemon places two forms of

temperance west of the altar. Chief Adept puts white lamp on altar. Officers replace elements before their respective tablets and return to form a cross round the altar.



Old Tarot Key 14, Temperance

CH. AD: This drawing represents the more ancient form of the fourteenth key of tarot, for which the latter and more usual form of Temperance was soon substituted, as better representing the natural symbolism of the Path of Sagittarius. The earlier figure was considered not so much a representation of this Path alone, as the synthesis of that and the others conjoined. The later figure, therefore, is better adapted to the more restricted meaning. The more ancient form shows a female figure crowned with the crown of five rays, symbolizing the five principles of nature, the concealed spirit and the four elements of earth, air, water, and fire. About her head is a halo of light. On her breast is the sun of Tiphareth. The five-rayed crown further alludes to the five Sephiroth Kether, Chokmah, Binah, Chesed, and Geburah. Chained to her waist are a lion and an eagle, between which is a large cauldron whence arise steam and smoke. The lion represents the fire in Netzach—the blood of the lion—and the eagle represents the water in Hod, the gluten of the eagle—whose reconciliation is made by the air in Yesod, uniting with the volatilised water arising from the cauldron through the influence of the fire beneath it. The chains which link the lion and the eagle

to her waist are symbolic of the Paths of Scorpio and Capricornus as shown by the scorpion and the goat in the background. In her right hand, she bears the torch of solar fire elevating and volatilising the water in Hod by the fiery influence of Geburah, while with her left hand, she pours from a vase the waters of Chesed to temper and calm the fires of Netzach.



*New 14th Key of Tarot,
Temperance*

This later form is the usual figure of Temperance, symbolizing in a more restricted form than the preceding, the peculiar properties of this Path. It represents an angel with the solar emblem of Tiphareth on her brow and wings of the aerial and volatilising nature, pouring together the fluidic fire and the fiery water—thus combining, harmonising, and temperating those opposing elements.

One foot rests on dry and volcanic land, in the background of which is a volcano whence issues an eruption. The other foot is in the water by whose border springs fresh vegetation, contrasting strongly with the arid and dry nature of the distant land. On her breast is a square, the emblem of rectitude. The whole figure is a representation of that straight and narrow way of which it is said “few there be that find it” which alone leads to the higher and glorified life. For to pursue that steady and tranquil mean between two opposing forces, is indeed difficult, and many are the temptations to turn

aside either to the right or to the left—wherein, remember, are but to be found the menacing symbols of Death and the Devil.

The twenty-fifth Path of the Sepher Yetzirah to which the tarot key of Temperance is referred, is called the intelligence of probation, and it is so called because it is the primary temptation by which the Creator tries all righteous persons. That is, that in it, there is ever present the temptation to turn aside to the one hand or the other.

Second and Third Adepts give cup and red lamp to Philosophus and prompt him to hold them in form of Tau cross.

CH. AD: Let this remind you once more, that only in and by the reconciliation of opposing forces is the pathway made to true occult knowledge and practical power. Good alone is mighty and truth alone shall prevail. Evil is but weakness and the power of evil magic exists but in the contest of unbalanced forces, which in the end will destroy and ruin him who hath subjugated himself thereto. As it is said, “Stoop not down, for a precipice lieth beneath the earth—a descent of seven steps; and therein is established the throne of an evil and fatal force. Stoop not down unto that dark and lurid world. Defile not thy brilliant flame with the earthy dross of matter. Stoop not down, for its splendour is but seeming, it is but the habitation of the sons of the unhappy.”

Second and Third Adepts take back red lamp and cup and restore them to their tablets. On the altar is the white lamp and the Tablet of Union. Philosophus is seated west of altar. Second and Third Adepts return to places. Hiereus goes to north, Hegemon to south. Chief Adept returns to throne in east, takes up the Banner of the East and Hierophant's lamen.

CH. AD: Seeing that you are now lord of the Paths of the Portal of the Vault of the Adepts, and are entered into the Second Degree, approaching the Second or Inner Order, it is fitting that you should have the knowledge of these emblems to complete, as far as may be, your understanding of the powers of the officers of the First or Outer Order. Both refer in natural

succession of numbers to the six following the five. Thus all progress is by steps, gradual and secure. The inner revelation may come suddenly to some, even in the twinkling of an eye or it may be after long waiting—a slow and gradual process from the beginning, yet ever the liquid must be prepared to the point of saturation.

The Hierophant's lamen is a synthesis of Tiphareth, to which the Calvary Cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of fire and water, for the reconciling yellow unites with blue in green, which is the complementary colour to red, and with red in orange, which is the complementary colour to blue. The small inner circle placed upon the cross alludes to the rose that is conjoined therewith in the symbolism of the Rose and the Cross of our Order.

The field of the Banner of the East is white, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number six of Tiphareth, the yellow cross of solar gold, and the cubical stone bearing in its centre the sacred Tau of life, and having bound together upon it the form of the macrocosmic hexagram, the red triangle of fire and the blue triangle of water—the Ruach Elohim and the waters of creation. The six angles of the hexagram described upon the Tree of Life will give the planets referred to it as follows: Daath, Saturn; Chesed, Jupiter; Geburah, Mars; Netzach, Venus; Hod, Mercury; Yesod, Luna—while in the centre is the sun of Tiphareth.

Upon my breast is a symbol, which, O lord of the Paths of the Portal of the Adepti, is as yet unknown to you. It is no symbol of the Order of the Stella Matutina, nor of the First or Outer Order, nor even of your degree. It is the symbol of the red rose and the cross of gold, uniting the powers of the four and five and of the six within itself; but to learn its full meaning, it is needful that you be admitted to the fellowship of that other Order to which the Stella

Matutina is one of the Veils. Of this matter, you have no right to speak to any below your degree.

Admission further can be earned no more by excellence in intellectual learning alone, though that also is required of you. In token that all true knowledge cometh of grace, not of right, such admission is granted, not on demand, but at the discretion of the greatly honoured chiefs of the Second Order. Moreover, an interval of nine months must elapse before the Portal is again opened to you. Nine is the number of Luna in Yesod, nine lunar months are the period of gestation before birth. Five is the number of the pentagram of the Microcosm, the esoteric lunar number—the number of the spirit and the four elements—of the soul entering the body. Nine multiplied by five yields forty-five, the number of Yesod, and the supreme number of the square of Saturn, as the triad expanded into matter.

Closing of the Portal Grade

CH. AD: (*Knocks*) Very honoured fratres and sorores, assist me to close the Portal of the Vault of the Adepti.

All rise.

Honoured Hiereus, see that the entrance is properly guarded.

HIEREUS: Very honoured Chief Adept, the entrance is properly guarded.

CH. AD: Very honoured fratres and sorores, give the signs of the Neophyte, Zelator, Theoricus, Practicus, and Philosophus. Give the Sign of the Rending of the Veil. Give the Sign of the Closing of the Veil. Very honoured Second Adept, what is the word?

2ND AD: Peh.

CH. AD: Resh.

2ND AD: Kaph.

CH. AD: Tau.

2ND AD: The whole word is Paroketh, which is the Veil of the Tabernacle.

CH. AD: In and by that word, I declare the Portal of the Vault of the Adepts duly closed.

Chief Adept draws curtain. Officers take up their stations before elemental tablets. Chief Adept stands west of the altar, facing east. Philosophus stands behind him.

CH. AD: In the power of the name Yod Heh Vau Heh and in the might of the concealed name Yeheshua, in the symbol of the Tablet of Union and by the word Eth, spirits of the five elements, adore your Creator.

At the word "depart" below each officer simultaneously makes banishing pentagram of his own element before the tablet, ending with grade sign.

CH. AD: Depart in peace unto your habitations. May there be peace between us and you, and be ye ready to come when you are called.

Chief Adept makes banishing pentagram of spirit and gives L.V.X. signs. All face east and make Qabalistic cross all saying together:

ALL: Unto Thee, Tetragrammaton, be ascribed Malkuth, Geburah, Gedulah, unto the ages, Amen.

CH. AD: וויוו ו

2ND AD: וויוו ו

3RD AD: וויוו ו

HIEREUS: וויוו ו

HEG: וויוו ו

[contents]

1. Note by JMG: John 3:5.

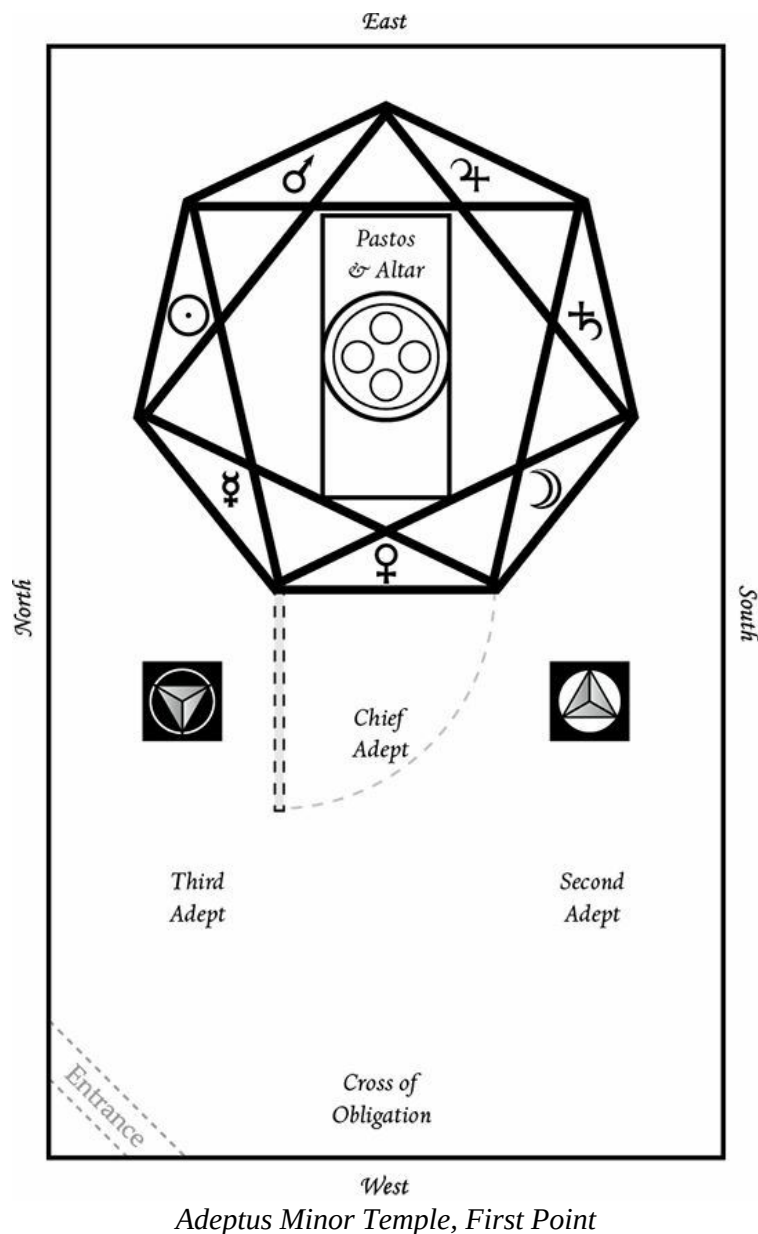
2. Note by JMG: This Enochian invocation is again written out in a form suitable for pronunciation.

The correct spelling is: *Ol sonf vorsag goho iad balt. Lexarph comanan tabitom. Odo cicle qaa piap*

píamol od vaoan. See the Book of the Concourse of the Forces, pages 787–792, for details.

3. Note by JMG: That is, removes the Veil from it so that it shines freely. This is done by Philosophus with each of the elemental lamps.
4. Note by JMG: That is, six can be divided evenly into 1, 2, and 3 parts, and $1 + 2 + 3 = 6$. Number properties of this kind were much used in ancient, medieval, and Renaissance magic.
5. Note by JMG: That is, the sum of the Hebrew letters of the word “Malkuth” is 496, and this number is also equal to the sum of its factors.
6. Note by JMG: An interesting echo of older versions of the ritual work; in the ritual of the twenty-seventh Path as presented by Regardie, the vision of Nebuchadnezzar does not appear.
7. Note by JMG: Psalm 103:13.
8. Note by JMG: Psalm 103:5.

CEREMONY OF THE 5° = 6[□] GRADE OF ADEPTUS MINOR



Officers Required—

Chief Adept: 7° = 4[□], Merciful Exempt Adept

Second Adept: 6° = 5[□], Mighty Adeptus Major

Third Adept: 5° = 6[□], Associate Adeptus Minor

Introducer of the Candidate: Hodos Chamelionis

These officers should have attained at least these ranks and may be of higher grade. Men and women are equally eligible for any of these offices. The ordinary members are entitled very honoured fratres et sorores.

This ceremony is divided into three points.

Robes:

Chief Adept (blue and purple, with winged sphere wand)

Second Adept (red and orange, with phoenix wand)

Third Adept (yellow and rose pink, with lotus wand)

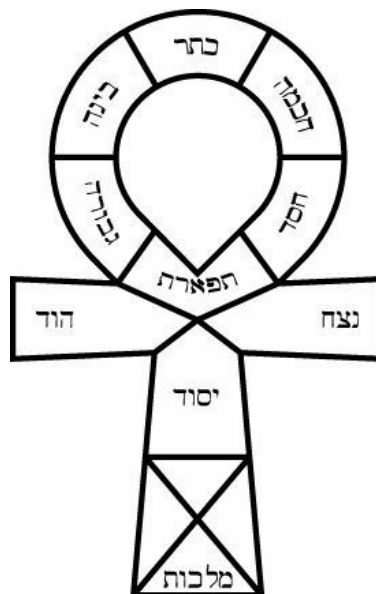
All may wear yellow shoes or shoes to match robes. Candidates should have crossed sashes, declaration, and recommendation signed by two chiefs. Admission badges are the lamen of Hiereus and the sword and serpent.

List of requirements—

For candidates: black sash and white sash, black robe and cords, admission badges, attestation of examinations and recommendations.

On altar: $\frac{3}{4}$ cup of wine, candle, crucifix, chain, dagger, crook and scourge, incense, cross.

Each officer carries a crux ansata on his left wrist.



*Crux Ansata: Each section of
the Crux Ansata is coloured
according to the Queen Scale
of the Sephiroth.*

Opening of the 5° = 6th Grade

Chief Adept knocks. All rise.

CH. AD: ¶

2ND AD: ¶

3RD AD: ¶

CH. AD: ¶

3RD AD: ¶

2ND AD: ¶

CH. AD: *Avete, Fratres et Sorores.*

2ND AD: *Roseae Rubeae.*

3RD AD: *Et Aureae Crucis.*

CH. AD: Very honoured fratres et sorores, assist me to open the Tomb of the Adepti. Associate Adeptus Minor, see that the Portal is closed and guarded.

Third Adept does so and salutes.

3RD AD: Merciful Exempt Adept, the Portal of the Vault is closed and guarded.

CH. AD: Mighty Adeptus Major, by what sign hast thou entered the Portal?

2ND AD: By the Sign of the Rending Asunder of the Veil. *(Gives it.)*

CH. AD: Associate Adeptus Minor, by what sign hast thou closed the Portal?

3RD AD: By the Sign of the Closing of the Veil. *(Gives it.)*

2ND AD: Peh.

3RD AD: Resh.

2ND AD: Kaph.

3RD AD: Tau.

3RD AD: Which is the Veil of the Sanctum Sanctorum.

2ND AD: The mystic number of this grade is twenty-one.

CH. AD: Associate Adeptus Minor, what is the password formed therefrom?

3RD AD: Aleph.

CH. AD: Heh.

3RD AD: Yod.

CH. AD: Heh.

3RD AD: Eheieh.

2ND AD: The Tomb of the Adepti is the symbolic burying place of Christian Rosenkreutz, which he made to represent the universe.⁹

3RD AD: He is buried in the centre of the heptagonal sides and beneath the altar, his head being towards the east.

2ND AD: He is buried in the centre because that is the point of balanced forces.

3RD AD: The mystic name of Christian Rosenkreutz signifies the Rose and Cross of Christ—the fadeless rose of creation, the immortal cross of light.

2ND AD: This place was entitled by our still more ancient fratres and sorores, the tomb of Osiris Onnophris, the justified one.

3RD AD: The shape of the tomb is that of an equilateral heptagon, a figure of seven sides.

2ND AD: The seven sides allude to the seven lower Sephiroth, the seven palaces, and the seven days of creation. Seven is the height above. Seven is the depth beneath.

3RD AD: The tomb is symbolically situated in the centre of the earth, in the

mountain of the caverns, the mystic mountain of Abiegnus.

3RD AD: The meaning of this title of Abiegnus—Abi-Agnus, lamb of the Father. It is by metathesis Abi-Genos, born of the Father. Bia-Genos, strength of our race, and the four words make the sentence: Abiegnus Abi-Agnus Abi-Genos Bia-Genos. “Mountain of the lamb of the Father, and the strength of our race.” I.A.O. Yeheshua. Such are the words.

All salute with $5^{\circ} = 6^{\square}$ signs.

CH. AD: Mighty Adeptus Major, what is the key to this tomb?

2ND AD: The Rose and the Cross, which resume the life of nature, and the powers hidden in the word I.N.R.I.

3RD AD: The emblem which we bear in our left hands is a form of the Rose and the Cross, the ancient crux ansata, or Egyptian symbol of life.

2ND AD: It represents the force of the ten Sephiroth in nature, divided into a hexad and a tetrad. The oval embraces the first six Sephiroth, and the Tau cross of the lower four answering to the four elements.

CH. AD: Associate Adeptus Minor, what is the emblem which I bear upon my breast?

3RD AD: The complete symbol of the Rose and Cross.

CH. AD: Mighty Adeptus Major, what is its meaning?

2ND AD: It is the key of sigils and rituals and represents the force of the twenty-two letters in nature, as divided into a three, a seven, and a twelve. Many and great are its mysteries.

3RD AD: I bear a simple wand, having the colours of the twelve signs of the zodiac between light and darkness, and surmounted by the lotus flower of Isis. It symbolizes the development of creation.

2ND AD: Mine is a wand terminating in the symbol of the binary, and surmounted by the Tau cross of life, or the head of the phoenix, sacred to

Osiris. The seven colours of the rainbow between light and darkness are attributed to the planets. It symbolizes rebirth and resurrection from death.

CH. AD: My wand is surmounted by the winged globe, around which the twin serpents of Egypt twine. It symbolizes the equilibrated force of the spirit and the four elements beneath the everlasting wings of the Holy One.

Associate Adeptus Minor, what are the words inscribed upon the door of the tomb? And how is it guarded?

3RD AD: *Post centum viginti annos patebo.* After 120 years I shall open. The door is guarded by the elemental tablets and the Kerubic emblems.

CH. AD: To the 120 years are referred symbolically the five grades of the First Order, and to the revolution of the powers of the pentagram. Also the five preparatory examinations for this grade. It is written "His days shall be 120 years," and 120 divided by 5 equals 24, the number of hours in a day, and of the thrones of the elders in the Apocalypse. Further, 120 equals the number of the ten Sephiroth multiplied by that of the zodiac, whose key is the working of the spirit and the four elements, typified in the wand which I bear.

All face west. Chief Adept opens the door wide, passes to east or head of Pastos of C.R.C., and faces west. Second Adept enters and passes to south facing north. Third Adept enters and passes to north facing south. Other members remain without, but Hodos may enter vault to form fourth side in making signs. The three officers raise their wands to form pyramid above altar, cruces touching below wands.

CH. AD: Let us analyse the key word. I.

2ND AD: N.

3RD AD: R.

ALL: I.

CH. AD: Yod.

2ND AD: Nun.

3RD AD: Resh.

ALL: Yod.

CH. AD: Virgo, Isis, mighty mother.

2ND AD: Scorpio, Apophis, destroyer.

3RD AD: Sol, Osiris, slain and risen.

ALL: Isis, Apophis, Osiris—I.A.O.

All separate wands and cruces and give sign of cross.

ALL: The Sign of Osiris Slain.

CH. AD: L—The Sign of the Mourning of Isis. *(With bowed head)*

2ND AD: V—The Sign of Typhon and Apophis. *(With head erect)*

3RD AD: X—The Sign of Osiris Risen. *(With head bowed)*

ALL: L.V.X., the light of the cross. *(Saluting sign and head bowed)*

All quit tomb and return to previous places.

CH. AD: In the grand word *Yeheshua*, by the keyword, I.N.R.I., and through the concealed word *Lux*, I have opened the tomb of the Adepti.

All present give L.V.X. signs.

First Point

The tomb is prepared as before, but closed, and curtains drawn. Chief Adept is not seen as such; Second Adept is principal officer, Third is Associate Adept, introducing adept is Hodos Chamelionis.

2ND AD: Very honoured fratres et sorores, our honoured Frater (*name*), lord of the twenty-fourth, twenty-fifth, and twenty-sixth Paths of the Portal of the Vault of the Adepti, is a candidate for admission to the Second Order, and is waiting without.

Very honoured Frater Hodos Chamelionis, prepare the aspirant and act as his introducer. Associate Adeptus Minor, guard the hither side of the Portal, and admit them in due form.

Aspirant is prepared by making him wear Portal sash across that of the 4° = 7°. He carries lamen of Hiereus, recommendation from the chiefs of his temple, a certificate of having passed the requisite examinations, and a written out speech.

3RD AD: (*Opening door*) Whom bringest thou here with thee?

Aspirant: (*Loudly and firmly*) Hear ye all that I, the honoured Frater (*motto*) stand before you, being a member of the 4° = 7° grade of the First Order, the highest grade of the Stella Matutina in the Outer, a Philosophus; one qualified to fill the important post of Hiereus in a temple of the First Order, one who hath passed the five examinations prescribed between the First and Second Orders, and hath been declared lord of the twenty-fourth, twenty-fifth, and twenty-sixth Paths in the Portal of the Adepti. I bear a written recommendation from the chiefs of my temple guaranteeing my qualifications, honour, and fidelity; as also an attestation of my having passed the pentagonal examination. By virtue of these honours and dignities, I now come to demand my reception and acknowledgement as an Adeptus Minor of the 5° = 6° grade of the Second Order.

2ND AD: O Aspirant! It is written that he who exalteth himself shall be abased, but that he who humbleth himself shall be exalted, and that blessed are the poor in spirit for theirs is the kingdom of heaven. It is not by proclamation of honours and dignities, great though they may be, that thou canst gain admission to the Tomb of the Adepti of the Rose of Ruby and the Cross of Gold, but only by that humility and purity of spirit that befitteth the aspirant unto higher things.

Associate Adeptus Minor, bring unto me the recommendation and attestation which he beareth; and test thou his knowledge ere he be rejected

for the sins of presumption and spiritual pride.

3RD AD: Thou knowest the arrangement of the ten Sephiroth on the Tree of Life; now what symbolic weapon doth their natural succession form?

Aspirant answers unprompted.

3RD AD: And what symbolic creature is traced by the natural succession of the Paths?

Aspirant answers unprompted.

2ND AD: O Aspirant, let this be a sign unto thee. For the flaming sword and the serpent of wisdom shall be the symbol which shall procure thee admission. Return thou then, and divest thyself of these ornaments. They are not humble enough to entitle thee to be received. Very honoured Frater Hodos Chamelionis, clothe him in the black robe of mourning. Let his hands be bound behind his back, symbolic of the binding force of his obligations, and put a chain about his neck, the emblem of repentance and humility.

HODOS: Mighty Adeptus Major, it shall be done.

Hodos Chamelionis salutes and retires with aspirant, strips him of all ornaments, brings him back to door in plain black robe, roped and carrying diagram of sword and serpent. Gives one gentle knock. Third Adept opens door, saying:

3RD AD: By the aid of what symbol do ye seek admission?

HODOS: *(Shows diagram.)* By the aid of the flaming sword and the serpent of wisdom.

Third Adept takes badge, admits them, and recloses door.

2ND AD: Whom bringest thou there?

HODOS: Mighty Adeptus Major, I bring with me one who has passed the trial of humiliation and who humbly desireth admission to the tomb of the mystical mountain.

2ND AD: Let the aspirant be assisted to kneel.

Aspirant is brought to curtained door of tomb between Third Adept and Hodos Chamelionis. All face east and kneel.

2ND AD: From Thine hand, O Lord, cometh all good. The characters of nature with Thy fingers Thou hast traced; but none can read them unless he hath been taught in Thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so our eyes look unto Thee, for Thou alone art our help. O Lord our God, who should not extol Thee? Who should not praise Thee?

All is from Thee—all belongeth unto Thee. Either Thy love or Thy anger all must again re-enter. Nothing canst Thou lose, for all must tend unto Thy honour and majesty.

Thou art Lord alone, and there is none beside Thee. Thou dost what Thou wilt with Thy mighty arm, and none can escape from Thee. Thou alone helpest in their necessity the humble, the meek-hearted, and the poor, who submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, unto such a one Thou art propitious.

Who should not praise Thee, then, O Lord of the Universe, unto whom there is none like? Whose dwelling is in heaven, and in every virtuous and God-fearing heart. O God the vast one, Thou art in all things. O nature, Thou self from nothing, for what else can I call Thee? In myself I am nothing. In Thee I am self, and exist in Thy selfhood from nothing. Live Thou in me, and bring me unto that self which is in Thee. Amen.

Let the hands of the aspirant be unbound.

This is done. Aspirant remains kneeling. Officers rise.

3RD AD: Think not, O Aspirant, that the trial of humility through which thou hast passed, was ordained but to jest with thy feelings. Far from us be any such design. But it was intended to point out to thee that the truly wise man is but little in his own eyes, however great his attainments may appear to the

ignorant, and that even the highest intellectual achievements are but as nothing in the sight of the Lord of the Universe, for He looketh at the heart. It is written: “When I consider the heavens, the work of Thy fingers, the moon and stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that Thou visitest him?”¹⁰ And couldst thou even attain unto the height of a god upon this earth, how small and insignificant yet wouldst thou be in the presence of God the vast one.

2ND AD: Rise, then, O Aspirant of the Rose of Ruby and the Cross of Gold. Rise, glorified by suffering. Rise, purified by humility.

Aspirant rises.

2ND AD: Despise not sadness, and hate not suffering, for they are the initiators of the heart; the black robe of mourning which thou wearest is at once the symbol of sorrow and of strength. Boast not thyself above thy brother if he hath fallen, for how knowest thou that thou couldst have withstood the same temptation? Slander not, and revile not. If thou canst not praise, do not condemn. When thou seest another in trouble and humiliation, even though he be thy enemy, remember the time of thy own humiliation when thou didst kneel before the door of the tomb, clothed in the robe of mourning, with the chain of affliction about thy neck, and thy hands bound behind thy back, and rejoice not at his fall.

And in thine intercourse with the members of our Order, let thy hand given unto another be a sincere and genuine pledge of fraternity. Respect his or her secrets and feelings as thou wouldst respect thine own. Bear with one another and forgive one another, even as the Master hath said.

Very honoured Frater Hodos Chamelionis, what is the symbolic age of the aspirant?

HODOS: His days are 120 years.

2ND AD: It is written: “My spirit shall not always strive with man, seeing that he also is flesh, yet his days shall be 120 years.”¹¹

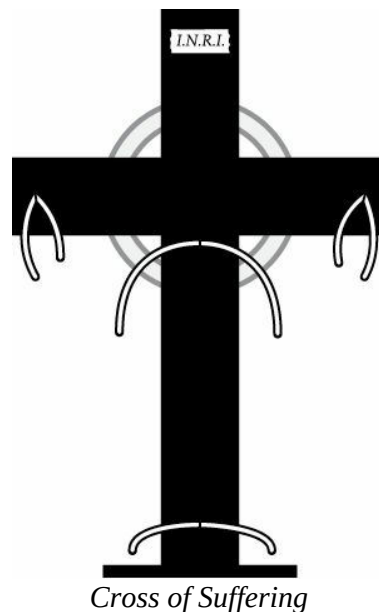
Associate Adeptus Minor, unto what do those 120 years of the aspirant's symbolic age correspond?

3RD AD: To the five grades of the First Order through which it is necessary for the aspirant to have passed before he can enter the tomb of the sacred mountain. For the three months' interval between the grades of Practicus and Philosophus are the regimen of the elements; and the seven months between the Philosophus and the Portal symbolize the regimen of the planets; while the elements and the planets both work in the zodiac; so that three plus seven multiplied by twelve yieldeth the number 120.

2ND AD: O Aspirant, ere thou canst enter the tomb of the Adepts of the Rose of Ruby and the Cross of Gold, it is necessary to take a solemn obligation of secrecy, fidelity, fraternity, and justice. But as in all the previous obligations, there is nothing contained therein contrary to thy civil, moral, or religious duties. Art thou willing to take such a pledge?

ASPIRANT: I am.

2ND AD: Let the aspirant be bound to the Cross of Suffering.



The aspirant is led to the cross, and his hands are put through the running nooses and cords are bound about his waist and feet. Two adepts stand on either side to support him, and Third Adept takes his place ready to hand cup and dagger to Second Adept, who stands in front of and facing aspirant.

Second Adept holds out rose crucifix to aspirant, saying:

2ND AD: The symbol of suffering is the symbol of strength. Wherefore bound as thou art, strive to raise this holy symbol in thy hands, for he that will not strive shall not attain.

Aspirant takes crucifix in both hands, the cords being allowed to run out long enough to allow him to do so.

2ND AD: I invoke thee, the great avenging angel Hua, in the divine name I.A.O., that thou mayest invisibly place thy hand upon the head of the aspirant in attestation of his obligation.

Second Adept raises his hands on high to invoke the force; then lowers them and takes crucifix which is replaced by Third Adept on altar. Aspirant is now bound more firmly to the cross.

2ND AD: Repeat after me your sacramental name, and say:

(Kether) I, *(motto)*, a member of the Body of Christ, do this day spiritually bind myself, even as I am now bound physically upon the Cross of Suffering.

(Chokmah) That I will to the utmost lead a pure and unselfish life and will prove myself a faithful and devoted servant of this Order.

(Binah) That I will keep secret all things connected with the Order, and its secret knowledge, from the whole world, equally from him who is a member of the First Order of the Stella Matutina, as from an uninitiated person, and that I will maintain the veil of strict secrecy between the First and Second Orders.

(*Chesed*) That I will uphold to the utmost the authority of the chiefs of the Order, and that I will not initiate or advance any person in the First Order, either secretly or in open temple, without due authorization and permission; that I will neither recommend a candidate for admission to the First Order without due judgment and assurance that he or she is worthy of so great confidence and honour, nor unduly press any person to become a candidate; and that I will superintend any examination of members of lower grades without fear or favour in any way, so that our high standard of knowledge be not lowered by my instrumentality; and I further undertake to see that the necessary interval of time between the grades of Practicus and Philosophus and between the latter grade and the Portal, be, when possible, maintained.

(*Geburah*) Furthermore, that I will perform all practical work connected with this Order in a place concealed and apart from the gaze of the outer and uninitiated world, and that I will not display our magical implements, nor reveal the use of the same, but will keep secret this inner Rosicrucian knowledge even as the same hath been kept secret through the ages; that I will not make any symbol or talisman in the flashing colours for any uninitiated person without a special permission from the chiefs of the Order. That I will only perform any practical magic before the uninitiated which is of a simple and already well-known nature; and that I will show them no secret mode of working whatsoever, keeping strictly concealed from them our modes of tarot and other divination, of clairvoyance, of astral projection, of the consecration of talismans and symbols, and the rituals of the pentagram and hexagram, and most especially of the use and attribution of the flashing colours, and the vibratory mode of pronouncing the divine names.

2ND AD: (*Tiphareth*) I further promise and swear that with the divine permission I will, from this day forward, apply myself to the Great Work—which is, to purify and exalt my spiritual nature so that with the divine aid I may at length attain to be more than human, and thus gradually raise and

unite myself to my higher and divine genius, and that in this event I will not abuse the great power entrusted to me.

(Netzach) I furthermore solemnly pledge myself never to work at any important symbol without first invoking the highest divine names connected therewith, and especially not to debase my knowledge of practical magic to purposes of evil and self-seeking, and low material gain or pleasure, and if I do this, notwithstanding this my oath, I invoke the avenging angel Hua, that the evil and material may react on me.

(Hod) I further promise to support the admission of both sexes to our Order, on a perfect equality, and that I will always display brotherly love and forbearance towards the members of the whole Order, neither slandering nor evil-speaking, nor repeating nor tale-bearing, whereby strife and ill-feeling may be engendered.

(Yesod) I also undertake to work unassisted at the subjects prescribed for study in the various practical grades from Zelator Adeptus Minor to Adept Adeptus Minor, on pain of being degraded to that of Lord of the Paths of the Portal only.

(Malkuth) Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him with care before acknowledging him to be such.

Such are the words of this my obligation as an Adeptus Minor, whereunto I pledge myself in the presence of the Divine One, and of the great avenging angel, Hua, and if I fail herein, may my rose be disintegrated and my power in magic cease.

Third Adept hands dagger to Second Adept and holds cup conveniently for him. Second Adept dips point of dagger in wine and makes crosses on aspirant, on brow, feet, right hand, left hand, and heart, saying:

(for brow) There are three that bear witness in heaven; the Father, the Word, and the Holy Spirit, and these three are one.

(for feet) There are three that bear witness on earth; the spirit, the water, and the blood, and these three agree in one.

(right hand) Except ye be born of water and the spirit, ye cannot enter the kingdom of Heaven.

(left hand) If ye be crucified with Christ, ye shall also reign with Him.

He marks heart in silence, then says:

2ND AD: Let the aspirant be released from the Cross of Suffering. It is written, that he who humbleth himself shall be exalted.

Very honoured Frater Hodos Chamelionis, remove from the aspirant the chain of humility and the robe of mourning, and re-invest him with the crossed sashes.

This is done.

3RD AD: Know, then, O Aspirant, that the mysteries of the Rose and the Cross have existed from time immemorial, and that the rites were practiced, and the wisdom taught, in Egypt, Eleusis, Samothrace, Persia, Chaldea, and India, and in far more ancient lands.

The story of the introduction of these mysteries into medieval Europe has thus been handed down to us.

In 1378 was born the chief and originator of our fraternity in Europe. He was of noble German family, but poor, and in the fifth year of his age was placed in a cloister where he learned both Greek and Latin. While yet a youth he accompanied a certain brother P.A.L. on a pilgrimage to the Holy Land, but the latter, dying at Cyprus, he himself went to Damascus. There was then in Arabia a temple of the Order which was called in the Hebrew tongue “Damkar” (דַּמְכָר), that is, “The Blood of the Lamb.” There he was duly initiated and took the mystic title Christian Rosenkreutz, or Christian of the Rosy Cross. He then so far improved his knowledge of the Arabian tongue that in the following year he translated the book *M* into Latin, which he

afterwards brought back with him to Europe.

After three years he went on into Egypt, where there was another temple of the Order. There he remained for a time still studying the mysteries of nature. After this, he travelled by sea to the city of Fessa, where he was welcomed at the temple there established, and he there obtained the knowledge and the acquaintance of the habitants of the elements, who revealed unto him many of their secrets. Of the fraternity he confessed that they had not retained their wisdom in its primal purity, and that their Kabala was to a certain extent altered to their religion. Nevertheless, he learned much there. After a stay of two years he came to Spain, where he endeavoured to reform the errors of the learned according to the pure knowledge he had received. But it was to them a laughing matter, and they reviled and rejected him, even as the prophets of old were rejected. Thus also was he treated by those of his own and other nations when he showed them the errors that had crept into their religions. So, after five years residence in Germany, he initiated three of his former monastic brethren, Fratres G.W., I.A., and I.O., who had more knowledge than many others at that time. And by these four was made the foundation of the Fraternity in Europe.

3RD AD: These worked and studied at the writings and other knowledge which C.R.C. had brought with him, and by them was some of the magical language transcribed (which is that of the elemental tablets) and a dictionary thereof made; and the rituals and part of the book *M* were transcribed.

For the true Order of the Rose Cross descendeth into the depths, and ascendeth into the heights—even unto the throne of God Himself—and includeth even archangels, angels, and spirits.

These four fratres also erected a building to serve for the temple and headquarters of their Order, and called it the Collegium ad Spiritum Sanctum, or the College of the Holy Spirit. This being now finished, and the work of establishing the Order extremely heavy, and because they devoted much time

to the healing of those sick and possessed, who resorted to them, they initiated four others, viz., Fratres R.C. (the son of the deceased father's brother of C.R.C.), C.B. a skillful artist, G.C., and P.D., who was to be Cancellarius; all being Germans except I.A., and now eight in number. Their agreement was:

1. That none of them should profess any other thing, than but to cure the sick, and that freely.
2. That they should not be constrained to wear any distinctive dress, but therein follow the custom of the country.
3. That every year on the day of Corpus Christi, they should meet at the Collegium ad Spiritum Sanctum or write the cause of absence.
4. Every one should look for some worthy person of either sex, who after his decease might succeed him.
5. The word R.C. to be their mark, seal, and character.
6. The Fraternity to remain secret for one hundred years.

Five of the fratres were to travel in different countries, and two were to remain with Christian Rosenkreutz.

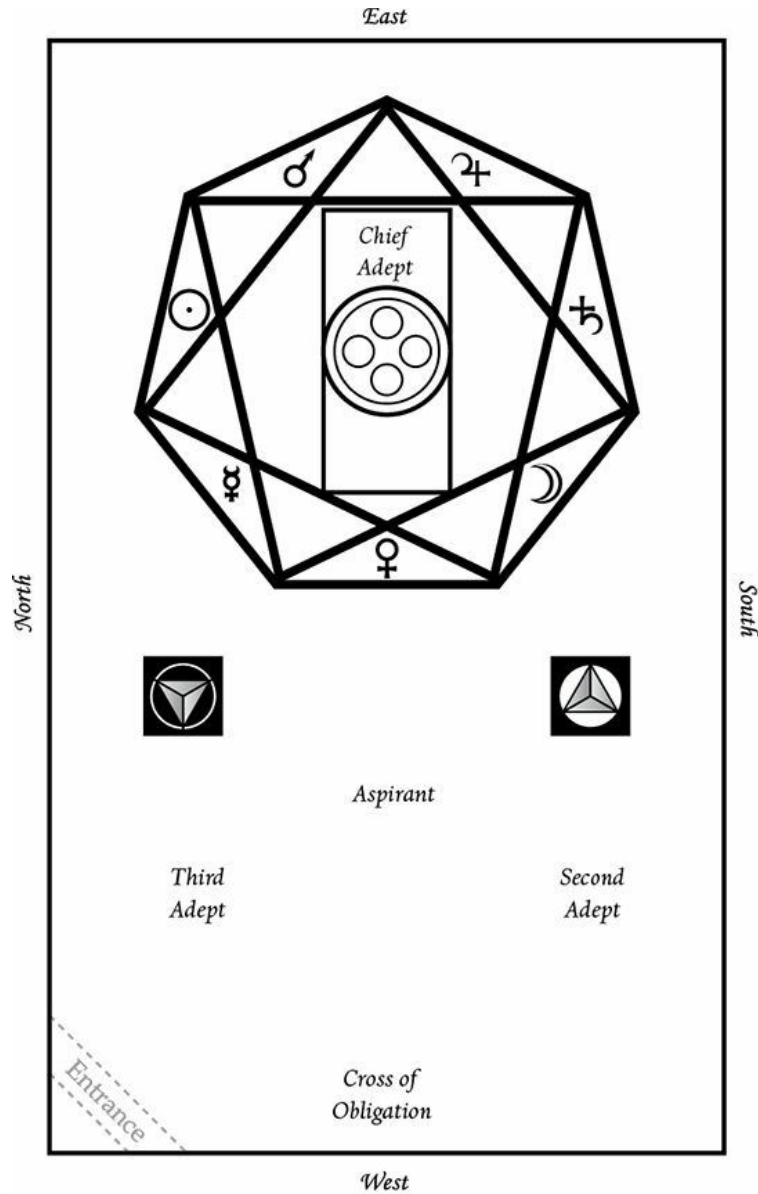
2ND AD: Frater I.O. was the first to die, and then in England where he had wrought many wonderful cures. He was an expert Kabbalist as his book *H* witnesseth. His death had been previously foretold him by C.R.C. But those who were later admitted were of the First Order, and knew not when C.R. died, and save what they learned from Frater A., the sucessor of D. of the Second Order and from their library after his death, knew little of the earlier and higher members, and of the founder, nor yet whether those of the Second Order were admitted to the wisdom of the highest members. The discovery then of the tomb wherein that highly illuminated man of god, our Father C.R.C., was buried occurred as follows:

After Frater A. died in Gallia Narbonensi, there succeeded in his place Frater N.N. He, while repairing a part of the building of the College of the Holy Spirit, endeavoured to remove a brass memorial tablet which bore the names of certain brethren, and some other things. In this tablet was the head of a strong nail or bolt, so that when the tablet was forcibly wrenched away it pulled with it a large stone which thus partially uncovered a secret door, (*he draws back curtain, revealing door*); upon which was inscribed in large letters “Post CXX Annos Patebo”—After a hundred and twenty years I shall open, with the year of our Lord under, 1484. Frater N.N. and those with him then cleared away the rest of the brickwork, but let it remain that night unopened as they wished first to consult the Rota.

3RD AD: You will now quit the Portal for a short time, and on your return the ceremony of opening the tomb will be proceeded with. Take with you this wand and crux ansata, which will ensure your readmission.

Aspirant goes out, carrying the wand and crux of Chief Adept.

Second Point



Adeptus Minor Temple, Second Point

Prepare tomb as in diagram. Chief Adept lies in Pastos on his back to represent C.R.C. He is clothed in full regalia; on his breast is the complete symbol of the Rosy Cross suspended from the double phoenix collar. His arms are crossed on breast, and he holds crook and scourge; between them lies the book T. Lid of Pastos closed and circular altar stands over it. Other adepts outside tomb as before. On the altar are replaced Rose Cross, cup of wine, chain, and dagger.

2ND AD: Associate Adeptus Minor, let the aspirant now be admitted.

Third Adept opens the door and admits aspirant, who carries wand and crux of Chief Adept. He is placed in front of and facing vault door.

2ND AD: Before the door of the tomb, as symbolic guardians, are the elemental tablets and the Kerubic emblems, even as before the mystical gate of Eden stood the watchful Kerubim and the sword of flame. These Kerubic emblems be the powers of the angles of the tablets. The circle represents the four angles bound together in each tablet through the operation of the all-pervading spirit, while the cross within forms with its spokes the wheels of Ezekiel's vision; and therefore are the cross and the circle white to represent the purity of the divine spirit. And inasmuch as we do not find the elements unmixed, but each bound together with each—so that in the air we find not only that which is subtle and tenuous, but also the qualities of heat, moisture, and dryness, bound together in that all-wandering element; and further also that in fire, water, and earth we find the same mixture of nature—therefore the four elements are bound to each Kerubic emblem counterchanged with the colour of the element wherein they operate; even as in the vision of Ezekiel each Kerub had four faces and four wings. Forget not therefore that the tablets and the Kerubim are the guardians of the tomb of the Adepti. Let thy tongue keep silence on our mysteries. Restrain even the thought of thy heart lest a bird of the air carry the matter.

3RD AD: Upon more closely examining the door of the tomb, you will perceive, even as Frater N.N. and those with him did perceive, that beneath the CXX in the inscription were placed the characters IX thus:

POST CXX ANNOS PATEBO

IX

being equivalent to Post Annos Lux Crucis Patebo. At the end of 120 years, I, the light of the cross, will disclose myself. For the letters forming L.V.X.

are made from the dismembered and conjoined angles of the cross and 120 is the product of the numbers from one to five, multiplied in regular progression, which number five is symbolized in the cross with four extremities and one centre point.

2ND AD: On the following morning, Frater N.N. and his companions forced open the door (*he opens it wide*) and there appeared to their sight a tomb of seven sides and seven corners. Every side was five feet broad, and eight feet high, even as the same is faithfully represented before you.

Second Adept enters and passes by north to east of Vault and turns to face west. Third Adept places aspirant on north facing south and takes his place at south facing north.



Circular Altar of Vault

2ND AD: Although in the tomb the sun does not shine, it is lit by the symbolic Rose of our Order in the centre of the first heptagonal ceiling. In the midst of the tomb stands a circular altar with these devices and descriptions on it:

A.G.R.C.—Ad Gloriam Roseae Crucis.

A.C.R.G.—Ad Crucis Roseae Gloriam.

Hoc Universalis Compendium Unius Mihi Sepulchrum Feci—Unto the glory of the Rose Cross I have constructed this tomb for myself as a

compendium of the universal unity.

Within the next circle is written:

Yeheshua Mihi Omnia—Yeheshua is all things to me.

In the centre are four figures of the Kerubim enclosed within circles surrounded by the following four inscriptions and each distinguished by one of the letters of the Tetragrammaton:

Yod—Lion—Nequaquam Vacuum—nowhere a void

Heh—Eagle—Libertas Evangelii—liberty of the gospel

Vau—Man—Dei Intacta Gloria—unsullied glory of God

Heh(f)—Ox—Legis Jugum—yoke of the law

And in the midst of all is Shin, the letter of the spirit forming thus the divine name Yeheshua, from the Tetragrammaton. Therefore, by God's grace, having come thus far, let us kneel down together, and say:

All kneel, joining wands above altar.

2ND AD: Unto Thee, sole wise, sole mighty, and sole eternal one, be praise and glory forever, who hast permitted this aspirant who now kneeleth before Thee to penetrate thus far into the sanctuary of Thy mysteries. Not unto us, but unto Thy name be the glory. Let the influence of Thy divine ones descend upon his head, and teach him the value of self-sacrifice, so that he shrink not in the hour of trial, but that thus his name may be written on high, and that his genius may stand in the presence of the holy ones, in that hour when the Son of Man is invoked before the Lord of spirits and His name in the presence of the Ancient of Days.

It is written: "If any man will come after Me, let him take up his cross, and deny himself, and follow Me."

Third Adept hands chain to aspirant and takes wand and cross from him.

2ND AD: Take therefore this chain, O Aspirant, and place it about thy neck and say: I accept the bonds of suffering and self-sacrifice.

Second and Third Adepts rise. Aspirant repeats words as directed.

2ND AD: Rise, then, my frater, in the symbol of self-renunciation and extend thine arms in the form of a cross.

Aspirant rises, feet together, and arms extended.

2ND AD: Associate Adeptus Minor, take from the altar the dagger of penance and the cup of tribulation, that I may confirm the vow of the aspirant forever by marking him afresh with the stigmata of the cross.

Second Adept takes dagger from Third Adept and marks aspirant anew as at obligation: brow, feet, right hand, left hand, and heart. Gives dagger back to Third Adept who replaces it on altar, and then hands aspirant the rose crucifix.

2ND AD: Take that symbol, raise it with both hands above thy head, and say: "Thus will I uphold the sign of suffering and of strength." And I heard the voice of the King of Earth cry aloud and say: "He that aideth Me in my suffering, the same shall partake with Me in my rising." Replace then, O Aspirant, that cross upon the altar, and say: "In and by that sign, I demand that the Pastos of our founder be opened, for my victory is in the Cross of the Rose."

For it is written: "If ye be crucified with Christ, ye shall also reign with Him."

Aspirant replaces crucifix and repeats words as directed. Third Adept gives him back wand and crux of Chief Adept. Second and Third Adepts move away from the altar, revealing upper part of Pastos. They open lid, disclosing Chief Adept within.

3RD AD: And the light shineth in darkness, and the darkness comprehendeth it not.

2ND AD: Touch with the head of thy wand the Rose and the Cross upon the breast of the form before thee, and say: "Out of the darkness, let the light arise."

Done. Chief Adept, without moving or opening his eyes, says:

CH. AD: Buried with that light in a mystical death, rising again in a mystical resurrection, cleansed and purified through Him our master, O brother of the Cross and the Rose. Like Him, O adepts of all ages, have ye toiled. Like Him have ye suffered tribulation. Poverty, torture, and death have ye passed through. They have been but the purification of the gold.

In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the wise.

Aspirant gives wand and crux to Chief Adept who gives in exchange the crook and scourge.

CH. AD: Quit then this tomb, O Aspirant, with thine arms crossed upon thy breast, bearing in thy right hand the crook of mercy and in thy left the scourge of severity, the emblems of those eternal forces betwixt which the equilibrium of the universe dependeth; those forces whose reconciliation is the key of life, whose separation is evil and death. Therefore thou art inexcusable, whosoever thou art, that judgest another, for in that thou condemnest another, thou condemnest but thyself. Be thou therefore merciful, even as thy Father who is in heaven is merciful. Remember that tremendous obligation of rectitude and self-sacrifice which thou hast voluntarily taken upon thyself, and tremble thereat. And let the humble prayer of thy heart be: "God, be merciful to me a sinner, and keep me in the pathway of Truth."

3RD AD: Thus, then, did Frater N.N. and his companions, having moved aside the circular altar and having raised the brazen plate or lid of the Pastos, discover the body of our founder, with all the ornaments and insignia as here shown before you. Upon his breast was the book *T*, a scroll explaining in full the mystic tarot, at the end of which was written a brief paragraph concerning Christian Rosenkreutz, beneath which the earlier

fratres had inscribed their names. Following this came the names of the three highest chiefs of the order, viz.:

Frater Hugo Alverda, the Phrisian, in the 576th year of his age.

Frater Franciscus de Bry, the Gaul, in the 495th year of his age.

Frater Elman Zata, the Arab, in the 463rd year of his age.

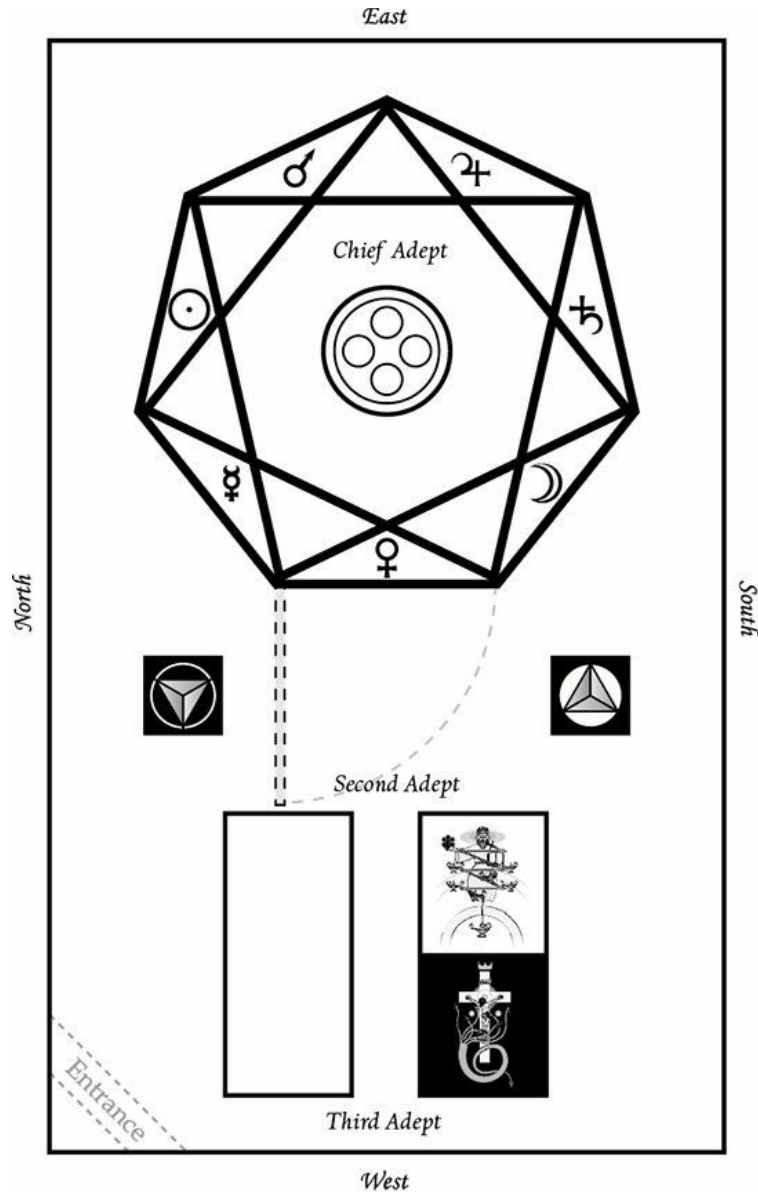
Last of all was written: *Ex Deo Nascimur; In Yeheshuah Morimur; Per Spiritum Sanctum Reviviscimus*. “In God are we born, in Yeheshuah we die, through the Holy Spirit we rise again.”

They reclose the Pastos and replace altar.

2ND AD: So, then, our Frater N.N. and his companions reclosed the Pastos for a time, set the altar over it, shut the door of the tomb, and placed their seals upon it.

All quit the Vault. Aspirant carries crook and scourge; the door is closed, and aspirant is led out of the Portal. The tomb is then reopened and Chief Adept released.

Third Point



Tomb prepared as in diagram. Door not quite closed. In southeast angle is diagram of Minutum Mundum; in northeast that of sword and serpent. Due east, the Mountain. Altar as before with crook and scourge added later. Chief Adept stands at east with arms extended. Pastos outside in Portal, head to the east. Lid laid side by side with space between. Second Adept seated at head, Third Adept at foot of Pastos. Aspirant is admitted, still carrying crook and scourge. Second and Third Adepts discard cloaks.

2ND AD: And lo, two angels in white apparel sitting, the one at the head and the other at the foot, where the body of the master had lain, who said: “Why seek ye the living among the dead?”

CH. AD: I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die.

2ND AD: Behold the image ¹² (*points to lower half of lid*) of the Justified One, crucified on the infernal rivers of Daath, and thus rescuing Malkuth from the folds of the red dragon.

Third Adept points to upper half of lid.

3RD AD: And being turned, I saw seven golden light-bearers, and in the midst of the light-bearers, one like unto the ben Adam, clothed with a garment down to the feet, and girt with a golden girdle. His head and his hair were white as snow, and his eyes were flaming fire; his feet like unto fine brass, as if they burned in a furnace. And his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went the sword of flame, and his countenance was as the sun in his strength.

CH. AD: I am the first, and I am the last. I am he that liveth and was dead, and behold! I am alive for evermore and hold the keys of death and of hell.

2ND AD: He that hath an ear, let him hear what the spirit saith unto the assemblies.

Second and Third Adepts open door of tomb and lead aspirant in. They kneel down west of altar with heads bent. Chief Adept stands at east of altar with arms extended.

CH. AD: For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. I am the way, the truth, and the life. No man cometh unto the Father but by me.

I am the purified. I have passed through the gates of darkness into light. I have fought upon Earth for good. I have finished my work. I have entered into the invisible.

I am the sun in his rising. I have passed through the hour of cloud and of night.

I am Amoun, the concealed one, the opener of the day. I am Osiris Onnophris, the justified one. I am the lord of life triumphant over death. There is no part of me which is not of the gods.

I am the preparer of the pathway, the rescuer unto the light; out of the darkness, let that light arise.

ASPIRANT: *(Prompted)* Before I was blind, but now I see.

CH. AD: I am the reconciler with the ineffable. I am the dweller of the invisible. Let the white brilliance of the spirit divine descend.

Chief Adept raises his hands, invoking the divine white brilliance. There is a pause.

CH. AD: *(To aspirant)* Arise now as an Adeptus Minor of the Rose of Ruby and the Cross of Gold in the Sign of Osiris Slain.

All rise. Second and Third Adepts raise aspirant, and extend his arms in a cross. They then recross his arms on his breast and turn him to face west. Chief Adept advances within reach of aspirant. Second Adept southwest; Third Adept northwest. They all join wands over his head and cruces a little lower.

ALL: We receive thee as an Adeptus Minor in the sign of rectitude and self-sacrifice.

Still keeping wands joined over the lower cruces, Chief Adept touching base of brain, Second Adept left temple, Third Adept right temple.

CH. AD: Be thy mind opened unto the higher.

Chief places crux against spine between shoulder blades. Second Adept against left breast, Third Adept against right breast.

2ND AD: Be thy heart a centre of light.

Chief Adept places crux at the base of the spine. Second Adept at left hip. Third Adept at right hip.

3RD AD: Be thy body the temple of the Rosy Cross.

Aspirant is faced to east, and Adepts return to former positions. Crook and scourge are laid on altar over dagger, crossing at yellow bands.

CH. AD: Repeat with us the following words which are the signs of the hidden wisdom of our order.

Aspirant is made to repeat each word after the officer.

CH. AD: I.

2ND AD: N.

3RD AD: R.

ALL: I.

CH. AD: Yod.

2ND AD: Nun.

3RD AD: Resh.

ALL: Yod.

CH. AD: Virgo, Isis, mighty mother.

2ND AD: Scorpio, Apophis, destroyer.

3RD AD: Sol, Osiris, slain and risen.

ALL: Isis, Apophis, Osiris, I.A.O.

All separate wands and give Sign of Osiris Slain.

ALL: The Sign of Osiris Slain.

CH. AD: L. The Sign of the Mourning of Isis. *(With bowed head)*

2ND AD: V. The Sign of Typhon and Apophis. (*With head erect*)

3RD AD: X. The Sign of Osiris Risen. (*With head bowed*)

ALL: L.V.X., the light of the cross. (*Saluting sign and head bowed*)

They give the saluting sign with heads bowed. A pause.

CH. AD: The mystic number of this grade is twenty-one, the heptad multiplied by the triad; and from it is derived the password of this grade, which is Eheieh, which should be lettered separately when given thus, Aleph.

ASPIRANT: (*Prompted*) Heh.

CH. AD: Yod.

ASPIRANT: Heh.

CH. AD: The keyword is I.N.R.I., which is inscribed with its correspondences upon this complete symbol of the Rose and the Cross which I bear upon my breast. These letters have been occasionally used as the initials of the following sentences: Jesus Nazareus Rex Judeorum, whence it symbolizes the grand word of this grade which is Yeheshua or the Hebrew name of Jesus, formed of the holy letter Shin, representing the Ruach Elohim, placed within the centre of the name Tetragrammaton. Also it has been interpreted as: *Ignis Natura Renovatur Integra; Ignis Natura Renovando Integrat; Ignis Nitrum Roris Invenitur; Intra Nobis Regnum dei*.¹³

CH. AD: (*Indicating diagram of the Minutum Mundum*) Behold the diagram Minutum Mundum sive Fundamentum Coloris ¹⁴—the small universe or foundation of colour. Treasure it in thy heart, and mark it well, seeing that herein is the key of nature. It is, as thou seest, the diagram of the Sephiroth and the Paths, with the colours appropriately attributed thereto. See that thou reveal it not to the profane, for many and great are its mysteries.

Kether is the highest of all, and herein scintillates the divine white

brilliance, concerning which it is not fitting that I should speak more fully. Chokmah is grey, the mixture of colours. Binah is darkness, the absorption of colours. And thus is the supernal triad completed. In Kether is the root of the golden glory, and thence is the yellow reflected into Tiphareth. In Chokmah is the root of blue, and this is reflected into Chesed; in Binah is the root of red, and this is reflected into Geburah. And thus is the first reflected triad completed. The beams of Chesed and Tiphareth meet in Netzach and yield green. The beams of Geburah and Tiphareth meet in Hod and yield a tawny orange. The beams of Chesed and Geburah fall in Yesod and yield purple. And thus is the third triad completed. And from the rays of the third triad are these three colours shown in Malkuth, together with a fourth which is the synthesis. For from the orange tawny of Hod and the greening nature of Netzach is reflected a certain greenish citrine—citron; from the orange tawny mixed with the puce of Yesod proceedeth a red russet brown—russet; and from the green and the puce cometh a certain other darkening green—olive. The synthesis of all these is blackness and bordereth on the Qlippoth.

But the colours of the twenty-two Paths are derived from and find their roots in those of the first reflected triad of the Sephiroth, the three supernals not otherwise entering into their composition, and thus are their positive colours found. Unto the air is ascribed the yellow colour of Tiphareth. Unto the water is ascribed the blue colour of Chesed. Unto the fire is ascribed the red colour of Geburah. The colours of earth are to be found in Malkuth.

Those of the planets are in the rainbow scale; thus: Saturn—indigo; Jupiter—violet; Mars—red; Sol—orange; Venus—green; Mercury—yellow; Luna—blue.

Unto the signs of the zodiac are ascribed the following: Aries—scarlet; Taurus—red-orange; Gemini—orange; Cancer—amber; Leo—greenish-yellow; Virgo—yellowish-green; Libra—emerald; Scorpio—greenish-blue; Sagittarius—blue; Capricornus—indigo; Aquarius—purple; Pisces—crimson. Further, thou wilt observe that the colours of the Paths and the

Sephiroth form a mutual balance and harmony on the Tree. Colours are forces, the signatures of the forces; and the child of the children of the forces art thou. And therefore about the throne of the Mighty One is a rainbow of glory, and at His feet is the crystal sea. But there are many other attributions of colour also, seeing that the respective rays meet and blend with each other. And therefore do I greet thee with the mystic title of “Hodos Chamelionis,” the Path of the Chameleon, the path of mixed colours, and I give thee the symbol of Hiddekel, the third river which floweth towards the east of Assiah.

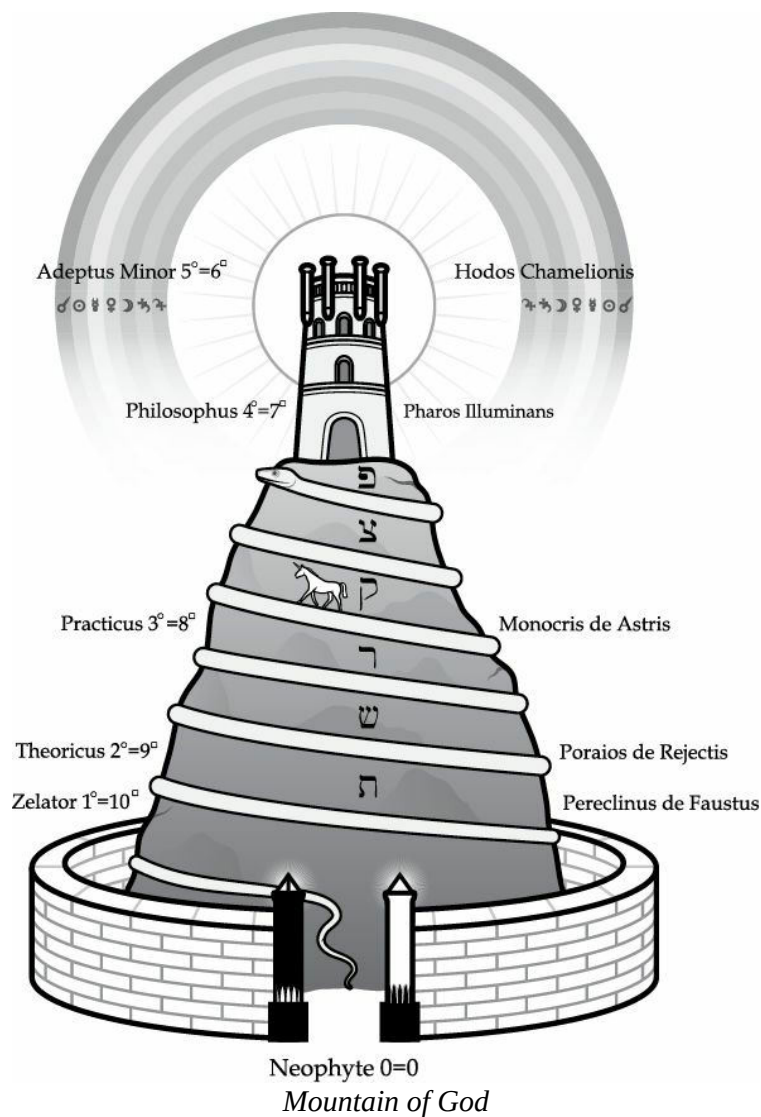
They return to altar, and Second Adept indicates crook and scourge thereon.

2ND AD: The colours of the crook and scourge are taken from those of the Minutum Mundum diagram, and they thus represent the just equilibrium between mercy and severity on the Tree of Life. The crook therefore is divided into the colours symbolic of: Kether, Aleph, Chokmah, Taurus, Chesed, Leo, Aries, Tiphareth, Capricornus, Hod. And the scourge into those symbolizing: Netzach, Scorpio, Tiphareth, Gemini, Binah, Cancer, Geburah, Mem.

3RD AD: (*Indicates sword and serpent*) The colours of the Minutum Mundum are also the key to those which compose the admission badge of the sword and serpent; and thus by their aid it may be the better examined and comprehended. The one is ascending, the other is descending; the one is fixed, the other is volatile; the one unites the Sephiroth, the other the Paths. Furthermore, in the serpent of wisdom is shown the ascending spiral, and in the sword the rush of the descending white brilliance from beyond Kether, differentiated into various shades and colours, darkening more and more as they near Malkuth.

CH. AD: (*Indicates diagram of mountain*) This is the symbolic mountain of God in the centre of the universe, the sacred Rosicrucian mountain of initiation, the mystic mountain of Abiegnus. Below and around it are darkness and silence, and it is crowned with the light ineffable. At its base is

the wall of enclosure and secrecy, whose sole gateway, invisible to the profane, is formed of the two pillars of Hermes. The ascent of the mountain is by the spiral path of the serpent of wisdom. Stumbling on between the pillars is a blindfolded figure, representing the Neophyte, whose ignorance and worthlessness while only in that grade is shown by the $0^{\circ} = 0^{\square}$, and whose sole future claim to notice and recognition by the Order is the fact of his having entered the pathway to the other grades, until at length he attains to the summit.



I now proceed to instruct you in the mystic symbolism of the tomb itself. Let the altar be moved aside. (*Done.*) It is divided into three parts—the ceiling which is white; the heptagonal walls of seven rainbow colours, and the floor whose prevailing hue is black; thus showing the powers of the heptad between the light and the darkness.

On the ceiling ¹⁵ is a triangle enclosing a rose of twenty-two petals, within a heptangle formed of a heptagram reflected from the seven angles of the wall. The triangle represents the three supernal Sephiroth; the heptagram, the lower seven; the rose represents the twenty-two Paths of the serpent of wisdom.

The floor ¹⁶ has upon it also the symbol of a triangle enclosed within a heptagram, bearing the titles of the averse and evil Sephiroth of the Qlipoth, the great red dragon of seven heads, and the inverted and evil triangle. And thus in the Tomb of the Adepti do we tread down the evil powers of the red dragon (*Chief Adept stamps thrice on diagram*) and so tread thou upon the evil powers of thy nature. For there is traced within the evil triangle the rescuing symbol of the golden cross united to the red rose of seven times seven petals. As it is written: “He descendeth into hell.”¹⁷ But the whiteness above shines the brighter for the blackness which is beneath, and thus mayest thou comprehend that the evil helpeth forward the good.

CH. AD: And between the light and that darkness vibrate the colours of the rainbow, whose crossed and reflected rays, under the planetary presidency, are shewn forth in these seven walls.¹⁸ Remember that thou hast entered by the door of the planet Venus, whose symbol includes the whole ten Sephiroth of the Tree of Life. Each wall of the tomb is said mystically to be in breadth five feet and in height eight feet, thus yielding forty squares, of which ten are marked and salient, representing the ten Sephiroth in the form of the Tree of Life, acting throughout the planet. The remaining squares represent the Kerubim and the eternal spirit, the three alchemic principles, the three elements, the seven planets, and the twelve signs, all operating in and differentiating the rays of each planet. Note that in all, the central upper

square alone remains white and unchanged, representing the changeless essence of the Divine Spirit, thus developing all from the one, through the many under the government of one.

The colours of the varying squares may be either represented by the colour of the planet and the colour of the force therein mixed together, or by these colours being placed in juxtaposition, or in any other convenient manner; but the foundation of them all is the Minutum Mundum diagram.

The symbolism of the altar was briefly explained to you in the second point. Upon the altar stands a black Calvary Cross, charged with a rose of five times five petals, representing the interchanging energies of the spirit and the elements.

Chief Adept leads aspirant out of tomb. Two adepts replace altar, and all resume their places as at beginning of third point.

CH. AD: The head of the Pastos ¹⁹ is white, charged with a golden Greek cross and red rose of forty-nine petals. The foot is black with a white Calvary Cross and circle placed upon a pedestal of two steps. On the sides are depicted the twenty-two colours of the Paths, between light and darkness.

Aspirant is placed between lid and Pastos. Chief Adept stands facing him on opposite side of the Pastos.

CH. AD: Frater (or soror), I now greet you with the grip of this grade which is given thus. (*Shows it.*) The fingers of the right hand are held so as to form the letters L.V.X. The thumb and first fingers are stretched to form the letter L. The first and middle fingers are extended to suggest the V. The little finger is crossed over the third finger to make X. This may be done with both hands, and is always exchanged by placing the hands, with fingers thus arranged, over the wrist of the frater or soror being greeted.

You will note that this grip must never be exchanged except across the Pastos. You will also remember that you must observe strict silence in regard

to the place where you received this rite.

It is well for you to understand that you are expected to promise that you will never tell anyone when, at what time, or where, or from whom you received this grip, or who was present at your initiation into this Order.

The signs and passwords you have already received. Finally, you must understand that you are never permitted to say to anyone not a member of this Order that you are a Rosicrucian. Let the Pastos be replaced within the Vault.

The adepti replace Pastos as before, and all resume places as at opening of ceremony.

Closing of the 5° = 6th Grade

Chief Adept knocks. All rise.

CH. AD: ¶

2ND AD: ¶

3RD AD: ¶

CH. AD: ¶

3RD AD: ¶

2ND AD: ¶

CH. AD: *Avete, Fratres et Sorores.*

2ND AD: *Roseae Rubeae.*

3RD AD: *Et Aureae Crucis.*

CH. AD: Very honoured fratres and sorores, assist me to close the Tomb of the Adepti. Associate Adeptus Minor, how many princes did Darius set over his kingdom?

3RD AD: It is written in the Book of Daniel that there were 120.

CH. AD: Mighty Adeptus Major, how is that number formed?

2ND AD: By the continued multiplication of the first five numbers of the decimal scale.

CH. AD: *Post centum viginti annos patebo.* Thus have I closed the Tomb of the Adepti in the mystic mountain of Abiegnus.

Chief Adept closes door of Vault and draws curtains.

3RD AD: *Ex Deo nascimur.*

2ND AD: *In Yeheshua morimur.*

CH. AD: *Per Spiritum Sanctum reviviscimus.*

All present make L.V.X. signs in silence. Aspirant signs inner roll and is led out. All disrobe and disperse. Aspirant should be directed to make saluting sign of $5^{\circ} = 6^{\square}$ on entering and leaving.

[contents]

9. Note by JMG: See the Consecration Ceremony of the Vault of the Adepti, pages 334–345, where an earlier form of the opening ritual has this and the following paragraphs in question and answer form.

10. Note by JMG: Psalm 8:4–5.

11. Note by JMG: Genesis 6:3.

12. Note by JMG: See color insert page 4.

13. Note by JMG: These are Latin sentences meaning “Through fire nature is renewed integrally,” “Through fire nature is integrated by renovation,” “Through fire the niter of dew is found,” and “Within us reigns God”—this last one only makes I.N.R.I. if the last letter of the final word, instead of the first, is used.

14. Note by JMG: See color insert page 5. The words mean “Little World or Foundation of Colour.”

15. Note by JMG: See color insert page 6.

16. Note by JMG: See color insert page 7.

17. Note by JMG: This sentence is from the Nicene Creed.

18. Note by JMG: See color insert page 8.

19. Note by JMG: See color insert page 9.

CEREMONY OF THE EQUINOX

This ceremony is held twice yearly on the vernal equinox about March 21 and the autumnal equinox about September 21.

Officers assemble and robe. Chiefs seat themselves on the dais. Members gowned and wearing their sashes enter and sit as far as possible by members of the same grade—Inner members in the east, Philosophi in the south, Practici and Theorici in the west, Zelatores and Neophytes in the north. The temple is opened in the Neophyte grade. All are seated.

HIERO: *(Knocks)* Fratres and sorores of all grades of the Stella Matutina in the *(name)* Temple, let us celebrate the festival of the vernal (autumnal) equinox.

All rise except Hierophant.

(Knocks) Frater Kerux, proclaim the equinox and announce that the password is abrogated.

Kerux passes to the northeast, raises his wand, and facing west, says:

KERUX: In the name of the Lord of the Universe, who works in silence and whom naught but silence can express, and by command of the very honoured Hierophant, I proclaim that the vernal (autumnal) equinox is here and that the password *(gives it)* is abrogated.

Kerux returns to his place.

Members stand facing towards the altar and follow the officers in making the signs towards it.

HIERO: Let us consecrate according to ancient custom the return of the equinox.

HIERO: Light.

HIEREUS: Darkness.

HIERO: East.

HIEREUS: West.

HIERO: Air.

HIEREUS: Water.

HEG: *(Knocks)* I am the reconciler between them.

All make Neophyte signs towards the altar.

DAD: Heat.

STOL: Cold.

DAD: South.

STOL: North.

DAD: Fire.

STOL: Earth.

HEG: *(Knocks)* I am the reconciler between them.

All make signs towards the altar.

HIERO: One Creator.

DAD: One Preserver.

HIEREUS: One Destroyer.

STOL: One Redeemer.

HEG: *(Knocks)* One Reconciler between them.

All make signs towards the altar.

Hierophant goes to the west of the altar and lays down his sceptre, saying:

HIERO: With the password *(gives it)* I lay down my sceptre.

Hierophant takes the rose from the altar and returns to his place. Hiereus passes direct to the altar and lays down his sword, saying:

HIEREUS: With the password *(gives it)* I lay down my sword.

Hiereus takes the cup of wine and returns to his place. Hegemon comes direct to the east of the altar and lays down sceptre, saying:

HEG: With the password (*gives it*) I lay down my sceptre.

Hegemon remains standing east of the altar. Kerux comes direct to the altar, hands his lamp to Hegemon, and lays down his wand, saying:

KERUX: With the password (*gives it*) I lay down my lamp and wand.

Kerux returns to his place. Hegemon also returns, taking lamp of Kerux. Stolistes comes round by east and south to west of altar and puts down cup, saying:

STOL: With the password (*gives it*) I lay down my cup.

Stolistes takes the paten of bread and salt and returns to place. Dadouchos comes direct to the altar and lays down his censer, saying:

DAD: With the password (*gives it*) I lay down my censer.

Dadouchos takes the red lamp from the altar and returns with sun to his place. Sentinel comes by south to east of the altar and puts down his sword, saying:

SENT: With the password (*gives it*) I lay down my sword.

He returns by north and east to his place.

Kerux passes to the northeast to begin his circumambulation. As he reaches each quarter, and the prayer is said, officers and members face that quarter, and, at the end of the prayer, all make signs towards the quarter. Kerux moves to the east and halts before Hierophant, who, holding up the rose, faces east. All face east.

HIERO: Let us adore the Lord of the Universe.

Holy art Thou, Lord of the air, who hast created the firmament.

Hierophant makes a cross in the air with the rose and salutes. All salute.

Kerux passes to the south and faces Dadouchos, who turns south holding up the lamp. All face south.

DAD: Let us adore the Lord of the Universe.

Holy art Thou, Lord of fire, wherein Thou hast shown forth the throne of Thy glory.

Dadouchos makes a cross with the lamp and salutes. All salute. Kerux passes to west and faces Hiereus, who turns west holding cup on high. All face west.

HIEREUS: Let us adore the Lord of the Universe.

Holy art Thou, Lord of the waters, whereon Thy spirit moved at the beginning.

Hiereus makes a cross with the cup, and salutes. All salute. Kerux passes to the north and faces Stolistes, who turns north, holding paten on high, and says:

STOL: Let us adore the Lord of the Universe.

Holy art Thou, Lord of the earth, which Thou hast made for Thy footstool!

Stolistes makes a cross with the paten and salutes. All salute. Kerux passes round the temple to his place. All face towards the altar. Hegemon stands east of the altar, facing west, and holding Kerux's lamp on high, says:

HEG: Let us adore the Lord of the Universe.

Holy art Thou, who art in all things—in whom are all things. If I climb up to heaven, Thou art there and if I go down to hell Thou art there also!

If I take the wings of the morning and flee unto the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me.

If I say, peradventure the darkness shall cover me, even the night shall be turned light unto Thee!

Thine is the air with its movement!

Thine is the fire with its flashing flame!

Thine is the water with its ebb and flow!

Thine is the earth with its enduring stability!

Hegemon makes a cross over the altar with the lamp. All salute towards the altar. Hegemon keeps the lamp. All sit down.

Imperator rises, knocks, and says:

IMPERATOR: By the power and authority vested in me, I confer the new password. It is *(gives it)*.

Hierophant, taking the rose, quits his throne, which is taken by Imperator. Hierophant then goes east of the altar and lays down the rose. He returns to the east, lays his lamen and cloak at the foot of the throne, and takes his place in the east as a member of the temple. In the same manner, Hiereus puts down the cup, Hegemon the lamp of Kerux, Stolistes the paten, Dadouchos the red lamp in turn, and lay their lamens at the foot of the throne and all are seated with members of their own rank.

Praemonstrator rises to read out the names of the new officers.

PRAEM: The officers appointed to do the work of the temple for the ensuing six months are ...

At the end, he says:

PRAEM: The brethren of the Outer Order will now retire for a season.

Kerux gathers up and leads out all who have not attained the white sash. There is a pause while the new officers are provided with nemysses and lamen collars. Outer Order members, taking office, should take these things with them and clothe outside in readiness for their installation by the new Hierophant now to be appointed.

All Inner Order members now present assume their rose crosses. Chief Adept takes his place on the throne of east. Second Adept on his left; Third Adept on his right. Lesser officers leave dais and take seats among other members.

CH. AD: Peace profound, my brethren. *(He rises.)*

2ND AD: Emmanuel. (*He rises.*)

3RD AD: God is with us. (*He rises.*)

CH. AD: *In Nomine Dei viventis.*

2ND AD: *Et vivificantis.*

CH. AD: *Qui vivit et regnet in saecula saeculorum.*²⁰

3RD AD: Amen.

CH. AD: *Avete, Fratres et Sorores.*

2ND AD: *Roseae Rubeae*

3RD AD: *Et Aureae Crucis.*

CH. AD: Very honoured fratres et sorores, seeing that the things which are above do continually lift up unto their high estate the things which are below, and do thence return them after a certain great transfiguration, that the work of wisdom may continue and that the grace and sanctification of the holy and glorious Zion may be communicated to the Zion which is on earth, wherefore the worlds rejoice together and are fulfilled in all completion, I beseech you to join with me in my intention, and to ratify in your hearts, the solemn and sacramental words by which I assume this external and visible temple of the Stella Matutina into the house not made by hands, builded of lively stones—the company of the adepts. And it is so assumed accordingly.

2ND AD: *Cum potestate et gloria.*²¹

3RD AD: Amen!

The chiefs are seated.

CH. AD: Fratres et sorores of the Roseae Rubeae et Aureae Crucis. We know that the mystic temple, which was erected of old by wisdom, as a witness of the mysteries which are above the sphere of knowledge, doth abide in the supernal triad—in the understanding which transcends reason, in the

wisdom which comes before understanding and in the crown which is the light of the supernals. We know that the Shekinah, the cohabiting glory, dwelt in the inner sanctuary, but the first creation was made void. The holy place was made waste and the sons of the house of wisdom were taken away into the captivity of the senses. We have worshipped since then in a house made with hands, receiving a sacramental ministration by a derived light in place of the cohabiting glory. And yet, amidst signs and symbols the tokens of the higher presence have never been wanting in our hearts. By the waters of Babylon we have sat down and wept, but we have ever remembered Zion, and that memorial is a witness testifying that we shall yet return with exultation into the house of our Father. As a witness in the temple of the heart, so in the outer house of our initiation, we have ever present certain watchers from within, deputed by the Second Order to guard and lead the lesser mysteries of the Stella Matutina and those who advance therein, that they may be fitted in due course to participate in the light which is beyond it. It is in virtue of this connecting link, this bond of consanguinity, that I have assumed the things which are without in this temple of the Stella Matutina into the things which are within the company of the Second Order at this secret meeting held at the (vernal *or* autumnal) equinox for the solemn purpose of proclaiming a new Hierophant charged with the rites of the temple during the ensuing six months, being a part of the temporary period which intervenes between us and our rest.

2ND AD: Let us work, therefore, my brethren, and effect righteousness, because the night cometh.

3RD AD: Wherein no man shall labour.

CH. AD: (*Rises*) Fratres and sorores of the Roseae Rubeae et Aureae Crucis, by the power in me vested, I proceed to the installation and investiture of the Hierophant of the (*name*)²² Temple in the Order of the R.R. et A.C. in the Portal of the Vault of the Adepti.

2ND AD: *(Rises) Benedictus qui venit.*

3RD AD: *(Rises) In nomine Domini.*²³

The three adepts give L.V.X. signs and seat themselves.

CH. AD: Very honoured frater, at the discretion of the chiefs of the Second Order you have been appointed to the office of Hierophant of this temple for the ensuing six months. Are you willing to assume its duties and responsibilities?

HIERO: I am.

CH. AD: Then I will thank you to advance to the east, giving the grand sign of the order of the R.R. et A.C. *(Done.)*

2ND AD: *Benedictus Dominus deus noster.*

3RD AD: *Qui dedit nobis hoc signum.*²⁴ *(Touches Rose Cross on breast.)*

CH. AD: Very honoured Frater *(name)*, standing in the eastern place of the temple, I will thank you to give me the secret word of the order R.R. et A.C. *(Done.)*

2ND AD: *Habes verbum.*

3RD AD: *Et verbum caro factum est, et habitavit in nobis.*²⁵

CH. AD: *(Rises)* Wherefore, brethren, let us remember that when the body is assumed by the word, the man becomes a living soul. For which reason we persevere in the pathway of the Cross as we look for the assumption of the Rose. The very honoured Adeptus Secundus will now deliver the charge before installation. *(He sits down.)*

2ND AD: *(Rises)* The high office to which you have been appointed by the decree of the chiefs of the Second Order involves duties of a solemn kind and their proper fulfillment is a sacred responsibility which rests for a period upon you. While the rule of the Outer Order is more particularly committed to the Imperator, while the instruction of its members is

entrusted to the Praemonstrator above all, and the general business of the temple devolves especially upon the Cancellarius, amidst the distinction of these services there is still a common ground of interaction which must be maintained by a perfect adjustment to ensure the right conduct and harmony of the whole. In like manner, the chief officers of the temple are distinct and yet allied; the perfection and beauty of its ritual depends indeed upon the Hierophant as the expounder of the mysteries, but not on him alone. For all must work together to encompass the good of all. I invite you, therefore, not only to take counsel with the chiefs of the Second Order on all important occasions and to maintain a regular communication with the guardians of the outer temple, but to consult and assist the lesser officers so that these rites which, under the supreme authority, are about to be placed in your hands, may, after your term of office, be restored to the Chief Adept not merely intact in their working but showing an increased beauty and a greater light of symbolism. Thus and thus only will you give, when the time comes, a good account of your stewardship. Let me further remind you that the guardians of the outer temple should at all times, in all things, command your respect as the deputies of the absolute power which dwells behind the Veil, directing all things in the two orders for the attainment of its divine ends. Let the memory of these objects abide with you, even as it abides in them and do you assist them in their labour so to direct the temple that peace may be maintained with power.

He sits down. Chief rises.

CH. AD: In the presence of this solemn convocation of adepts of the Second Order, seated in this assumed temple, I again ask you whether you are prepared in your mind to accept the responsible office to which you have been appointed?

HIERO: I am.

CH. AD: Then you will kneel down, repeat the sacramental name by which you are known in the order, and say after me:

I, Frater (*motto*), in the name of the Lord of the Universe, and of that eternal and unchangeable unity which I seek in common with my brethren, do solemnly promise that I will, to the utmost of my power, fulfill the high office which has been imposed upon me, and by me accepted freely, for the good of the whole Order; that I will maintain the rites of the Order and observe the duties of my position with conscientiousness and loving care, not alone towards the temple itself, but every individual member; that I will cooperate with the guardians of the temple; that I will execute the decree of the chiefs of the Second Order, acting with justice and without fear or favour in accordance with the dictates of my conscience. This I affirm by the symbol worn upon the breast of the officiating adept.

Hierophant is directed to stretch out his hand in the direction of the Rose Cross on the Chief Adept's breast.

Arise, very honoured frater, and receive at my hand the highest office I can bestow upon you in this temple. By the power in me vested, I now appoint you Hierophant of the (*name*) Temple to work and confer the grades of the Outer Order, under the dispensation of the chiefs, during the ensuing six months. May the light which is behind the Veil shine through you from your throne in the east on the fratres and sorores of the Order, and lead them to the perfect day.

2ND AD: When the glory of this world passes.

3RD AD: And a great light shines over the splendid sea.

Chief Adept invests Hierophant with robes assisted by a server.

CH. AD: I clothe you with the robe of a Hierophant. Bear it unspotted, my brother, during the period of your office. Keep clean your heart beneath it, so shall it sanctify your flesh and prepare you for that great day when you, who are now clothed by the power of the Order, shall be unclothed from the body of your death. I invest you also with the lamen of your office; may the virtue which it typifies without, be present efficaciously within you, and

after the term of your present dignity, may such virtue still maintain you in your search after the white stone on which a new name is written which no man knoweth save he who receiveth it. You will now pass to the symbolic Altar of the Universe and assume the sceptre of the Hierophant.

Hierophant goes to west of altar, raises sceptre in both hands, and says:

HIERO: By the password (*gives it*) I claim my sceptre.

He returns to east. Chief Adept takes him by both hands and enthrones him with the grip of the Second Order.

CH. AD: By the power in me vested, I install you Hierophant of the (*name*) Temple. May the steps of this throne lead you to your proper place among the seats of the mighty which are above. (*He turns to members.*) Behold, my brethren, him who now stands amongst us, clothed with the attribute of lawful revealer of the mysteries for those whom we are leading towards the light. You are the adepts of those mysteries and you can assist him to proclaim them, that those who are still without may be led by loving hands to that which is within. Fratres and sorores of the R.R. et A.C., I now invite you to join with me in a common act of prayer.

All face east.

We give Thee thanks, supreme and gracious God, for the manifestation of Thy light which is vouchsafed to us, for that measure of knowledge which Thou hast revealed to us concerning Thy mysteries, for those guiding hands which raise the corner of the Veil and for the firm hope of a further light beyond. Keep, we beseech Thee, this man our brother, in the justice of Thy ways, in the spirit of thy great council, that he may well and worthily direct those who have been called from the tribulation of the darkness into the light of this little kingdom of Thy love; and vouchsafe also, that going forward in love for Thee, through him and with him, they may pass from the desire of Thy house into the light of Thy presence.

2ND AD: The desire of Thy house hath eaten me up.

3RD AD: I desire to be dissolved and to be with Thee.

CH. AD: God save you, fratres et sorores. The work of the light for which we have assumed this temple has been accomplished faithfully, and the temple has received its Hierophant. By the power in me vested, I now remit it into its due place in the outer world taking with it the graces and benedictions which at this time we have been permitted to bestow thereon. And it is so remitted accordingly. *In nomine Dei viventis.*

2ND AD: *Et vivificantis.*

CH. AD: *Qui vivit et regnet in saecula saeculorum.*²⁶

3RD AD: Amen.

All adepts give L.V.X. signs, and resume their proper places in the temple. They remove rose crosses. Praemonstrator goes to the door, opens it, and says:

PRAEM: The brethren of the Outer Order will resume their places in the temple.

Done. Door closed. Chief Adept rises, and says:

CH. AD: Fratres et sorores of the Order of the Stella Matutina, behold your Hierophant, our Frater (*name*), who has been regularly installed and enthroned, and by the power in me vested, I proclaim him the revealer of mysteries among you for the ensuing six months, being part of that temporal period through which we are conducted into light. Very honoured frater, in the presence of the children of your temple, I call upon you to make your confession.

HIERO: (*Rising*) Fratres et sorores of the Order, seeing that the whole intention of the lower mysteries, or of external initiation, is by the intervention of the symbol, ceremonial, and sacrament, so to lead the soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not

whence it cometh nor whither it goeth; and seeing also, that thus withdrawn, the soul by true direction must be brought to study of divine things, that it may offer the only clean oblation and acceptable sacrifice, which is love expressed towards God, man, and the universe; now, therefore, I confess and testify thereto, from my throne in this temple, and I promise, so far as in me lies, to lead you by the rites of this Order, faithfully conserved, and exhibited with becoming reverence, that through such love and such sacrifice, you may be prepared in due time for the greater mysteries, the supreme and inward initiation.

He sits down. The installation of the lesser officers is now proceeded with.

Cloaks and lamens are arranged at the foot of the dais, ready for the server to hand them to Hierophant. The ceremony of installation follows immediately the confession of the Hierophant. The outer members are called in by Praemonstrator and Kerux sees that all have places. Hierophant reads his confession, then says:

HIERO: In virtue of the power to me committed, I proceed to invest my officers. Let the Hiereus come to the east.

Hiereus, standing in the east, is invested with the cloak by the server, who also clips the lamen in place. Hierophant holds the lamen while saying:

By the power to me committed, I ordain you Hiereus of this temple for the ensuing six months, and I pray that from your throne in the west, symbolizing the failing light, you also may lead the fratres and sorores of the Order to the full light in the end, and that you and they, in the midst of material gloom, will ever remember that the divine darkness is the same as the divine glory.

Hiereus passes to the east of the altar and takes up the sword, saying:

HIEREUS: By the password (*gives it*) I claim my sword.

He goes to his throne. When he is seated, Hierophant says:

HIERO: Let the Hegemon come to the east.

Hegemon is given the cloak and lamen in the same way, and Hierophant, holding the lamen, says:

By the power to me committed, I ordain you Hegemon of this temple for the ensuing six months, and I pray that from between the pillars, you may lead the fratres and sorores into the equilibrium of perfect reconciliation.

Hegemon goes to the east of the altar, takes his sceptre, and says:

HEG: By the password (*gives it*) I claim my sceptre. (*Takes his place.*)

HIERO: Let the Kerux come to the east.

Kerux and other officers to follow are served with the lamen, which Hierophant holds while addressing them.

By the power to me committed, I ordain you Kerux of this temple for the ensuing six months, to guard the inner side of the portal, and to lead all mystic processions. I pray that you may ever go before us with the torch of the higher luminaries, uttering the watchwords of the day. Thanks be to God, my brother, for the admirable light.

KERUX: By the password (*gives it*) I claim my lamp and wand.

HIERO: Let the Stolistes come to the east.

Stolistes and other officers to follow are served with the lamen, which Hierophant holds while addressing them.

By the power to me committed, I ordain you Stolistes of this temple for the ensuing six months, to watch over the cup of clear water, and to purify the hall, the brethren, and the candidate. May you also, in your own soul, be sprinkled with hyssop and be cleansed—may you be washed and made whiter than snow. Thanks be to God, my brother, for the living water which purifies the whole creation.

STOL: By the password (*gives it*) I claim my cup.

HIERO: Let the Dadouchos come to the east.

Dadouchos and other officers to follow are served with the lamen, which Hierophant holds while addressing them.

By the power to me committed, I ordain you Dadouchos of this temple for the ensuing six months, to watch over the fires of the temple and to perform the consecrations by fire. Remember the sweet odour of the greater sanctuary, and the savour of the beauty of the house. Thanks be to God, my brother, for the true incense which hallows our life.

DAD: By the password (*gives it*) I claim my censer.

HIERO: Let the Sentinel come to the east.

Sentinel and other officers to follow are served with the lamen, which Hierophant holds while addressing them.

By the power to me committed, I ordain you Sentinel of this temple for the ensuing six months. Be thou faithful, keep strict watch without, lest any evil enter our sacred hall.

SENT: By the password (*gives it*) I claim my sword.

Hierophant sits down. All are seated.

Kerux comes forward and arranges the elements properly upon the altar. The chiefs will now make any announcements.

The Hierophant can address the temple.

When he has finished, he gives one knock and Kerux comes forward to begin the closing, which is that of the Neophyte grade.

20. Note by JMG: These Latin phrases mean “In the name of God the living,” “and giving life,” and “who lives and reigns in the age of ages.”

21. Note by JMG: Latin: “With power and glory.”

22. Note by JMG: Here and for the rest of the ritual, the text as printed by Regardie gave the name of the temple as “Stella Matutina.”

23. Note by JMG: These Latin phrases mean “Blessed be he who comes” and “in the name of the Lord.”

24. Note by JMG: Latin means “Blessed be the Lord our God” and “Who has given to us this sign,” respectively.
25. Note by JMG: Latin means “You have the word” and “And the Word was made flesh, and dwelt with us,” respectively.
26. Note by JMG: The Latin phrases mean “In the name of the living God,” “and the giver of life,” and “who shall live and reign unto the age of ages.”

THE CONSECRATION CEREMONY OF THE VAULT OF THE ADEPTI

(To be used for a new vault and on each day of Corpus Christi.)

Members assemble and wear regalia. Three chiefs robed and seated as in opening of 5° = 6°. Door of Vault closed; Pastos remains inside Vault, but circular altar is placed in the outer chamber, in the centre. Upon the altar are the cross, cup, dagger, and chain as usual; also the crossed scourge and crook. Incense burning is also placed over letter Shin. Water is placed in the cup.

CH. AD: Associate Adeptus Minor, see that the portal of the Vault is closed and guarded. *(Done.)*

Chief Adept advances to altar, lifts his wand on high, and says:

Hekas, hekas, esti bebeloi! Associate Adeptus Minor, let the chamber be purified by the Lesser Banishing Ritual of the Pentagram.

Returns to place. Third Adept performs ritual with black end of wand, holding it by the white band.

Mighty Adeptus Major, let the place be purified by the Lesser Banishing Ritual of the Hexagram.

Second Adept performs this with black end of wand, holding it by the white band. He faces east, performs Qabalistic cross, tracing the four forms from right to left, and saying at each quarter, ARARITA. On completing the circle in the east, he gives the 5° = 6° signs, and the analysis of the keyword I.N.R.I.²⁷ Chief Adept again advances to the altar without his wand, taking cross from altar, goes to south, raises cross above head, and slowly circumambulates chamber with Sol, repeating:

CH. AD: And when, after all the phantoms are banished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

On reaching south, he faces south, and makes with the cross the invoking pentagram of fire, saying:

CH. AD: OIP TEAA PDOCE. In the names and letters of the great southern quadrangle, I invoke ye, ye angels of the watchtower of the south.

Replaces cross on lion. Takes cup, goes to west, sprinkles water, and circumambulates with Sol, saying:

So therefore first the priest who governeth the works of fire must sprinkle with the lustral water of the loud resounding sea.

On reaching west, he faces west, and makes the invoking pentagram of water with cup, saying:

MPH ARSL GAIOL. In the names and letters of the great western quadrangle, I invoke ye, ye angels of the watchtower of the west.

Replaces cup on eagle's head. Takes dagger and strikes forward with it; then circumambulates with Sol, repeating:

Such a fire existeth extending through the rushings of air, or even a fire formless whence cometh the image of a voice, or even a flashing light, abounding, revolving, whirling forth, crying aloud.

On reaching east, he strikes forward with dagger, makes invoking air pentagram, and repeats:

ORO IBAH AOZPI. In the names and letters of the great eastern quadrangle, I invoke ye, ye angels of the watchtower of the east.

Replaces dagger on Aquarius. Takes chain, goes to north, raises it on high, shakes thrice, circumambulates place, saying:

Stoop not down into the darkly splendid world wherein lieth continually a faithless depth, and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding—a black, ever-rolling abyss, ever espousing a body, formless, unluminous, and void.

Reaches north and facing it, shakes chain thrice and describes the invoking earth pentagram, saying:

MOR DIAL HCTGA. In the names and letters of the great northern quadrangle, I invoke ye, ye angels of the watchtower of the north.

*Replaces chain upon Taurus. Takes incense, goes to west of altar, faces east, raises it, and describes equilibrated spirit pentagrams.*²⁸

EXARP BITOM (*While tracing active pentagram.*)

HCOMA NANTA (*While tracing passive pentagram.*)

In the names and letters of the mystical Tablet of Union, I invoke ye, ye divine forces of the spirit of life. I invoke ye, ye angels of the celestial spheres whose dwelling is in the invisible. Ye are the guardians of the gates of the universe! Be ye also the watchers of our mystic Vault. Keep far removed the evil; strengthen and inspire the initiates, that so we may preserve unsullied this abode of the mysteries of the eternal gods.

Let this place be pure and holy, so that we may enter in and become partakers of the secrets of the divine light.

He replaces incense upon Shin and resumes his place, saying:

The sun daily returning is the dispenser of light to the earth. Let us thrice complete the circle of this place, the abode of the invisible sun.

Chief Adept leads, Second Adept follows, then all the others, and Third Adept last. They circumambulate thrice, saluting the east with 5° = 6□ signs as they pass. Chief Adept extends arms like cross.

CH. AD: Holy art Thou, Lord of the Universe.

Holy art Thou, whom nature hath not formed.

Holy art Thou, the vast and the mighty one.

Lord of the light and the darkness.

Chief Adept changes place with Third Adept. Third Adept as Hierophant inductor performs the ceremony of opening of Portal. Any other adept can take the place of associate officer in west.

3RD AD: וְיָרֵךְ וְיִשְׁׁרֵם Very honoured fratres and sorores, assist me to open the Portal

of the Vault of the Adepti. Give the signs of a Neophyte, Zelator, Theoricus, Practicus, Philosophus. Very honoured Associate Adept, what is the additional mystic title bestowed on a Philosophus as a link with the Second Order?

ASSOC: Phrath.

3RD AD: To what does it allude?

ASSOC: To the fourth river of Eden.

3RD AD: What is the sign?

ASSOC: The Sign of the Rending Asunder of the Veil.

3RD AD: What is the word?

ASSOC: Peh.

3RD AD: Resh.

ASSOC: Kaph.

3RD AD: Tau.

ASSOC: The whole word is Paroketh, meaning the Veil of the Tabernacle.

3RD AD: In and by that word, I declare the Portal of this Vault of the Adepti duly opened. (*Makes Qabalistic cross.*) Unto Thee, O Tetragrammaton, be ascribed Malkuth, Geburah, and Gedulah (*crossing fingers*) unto the ages, Amen.

All make same sign and say same words. Replace altar within Vault, leave cross, cup, and dagger in place outside for use in obligation. Close door of Vault. Three adepts take places and open in the 5° = 6^{sq} grade. The Vault door is thus opened and may so remain till close of ceremony.

CH. AD: ॐ

2ND AD: ॐ

3RD AD: ॐ

CH. AD: ¶

3RD AD: ¶

2ND AD: ¶

CH. AD: *Avete, Fratres et Sorores.*

2ND AD: *Roseae Rubeae.*

3RD AD: *Et Aureae Crucis.*

CH. AD: Very honoured fratres et sorores, assist me to open the Tomb of the Adepts. (*Knocks.*) Very honoured Hodos Chamelionis, see that the Portal is closed and guarded.

HODOS: (*Having done so, saluting*) Merciful Exempt Adept, the Portal of the Vault is closed and guarded.

CH. AD: Mighty Adeptus Major, by what sign hast thou entered the Portal?

2ND AD: By the Sign of the Rending Asunder of the Veil. (*Gives it.*)

CH. AD: Associate Adeptus Minor, by what sign hast thou closed the Portal?

3RD AD: By the Sign of the Closing of the Veil. (*Gives it.*)

2ND AD: Peh.

3RD AD: Resh.

2ND AD: Kaph.

3RD AD: Tau.

2ND AD: Paroketh.

3RD AD: Which is the Veil of the sanctum sanctorum.

CH. AD: Mighty Adeptus Major, what is the mystic number of this grade?

2ND AD: Twenty-one.

CH. AD: Associate Adeptus Minor, what is the password formed therefrom?

3RD AD: Aleph.

CH. AD: Heh.

3RD AD: Yod.

CH. AD: Heh.

3RD AD: Eheieh.

CH. AD: Mighty Adeptus Major, what is the Vault of the Adepts?

2ND AD: The symbolic burying place of our founder Christian Rosenkreutz, which he made to represent the universe.

CH. AD: Associate Adeptus Minor, in what part of it is he buried?

3RD AD: In the centre of the heptagonal sides and beneath the altar, his head being towards the east.

CH. AD: Mighty Adeptus Major, why in the centre?

2ND AD: Because that is the point of perfect equilibrium.

CH. AD: Associate Adeptus Minor, what does the mystic name of our founder signify?

3RD AD: The rose and cross of Christ; the fadeless rose of creation—the immortal cross of light.

CH. AD: Mighty Adeptus Major, what was the Vault entitled by our more ancient fratres and sorores?

2ND AD: The tomb of Osiris Onnophris, the justified one.

CH. AD: Associate Adeptus Minor, of what shape is the Vault?

3RD AD: It is that of an equilateral heptagon or figure of seven sides.

CH. AD: Mighty Adeptus Major, unto what do these seven sides allude?

2ND AD: Seven are the lower Sephiroth, seven are the palaces, seven are the days of the creation; seven in the height above, seven in the depth below.

CH. AD: Associate Adeptus Minor, where is this Vault symbolically situated?

3RD AD: In the centre of the earth, in the mountain of caverns, the mystic mountain of Abiegnus.

CH. AD: Mighty Adeptus Major, what is this mystic mountain of Abiegnus?

2ND AD: It is the mountain of God in the centre of the universe, the sacred Rosicrucian mountain of initiation.

CH. AD: Associate Adeptus Minor, what is the meaning of this title Abiegnus?

3RD AD: It is Abi-agnus, lamb of the Father. It is by metathesis Abi-Genos, born of the Father. Bia-Genos, strength of our race, and the four words make the sentence, "mountain of the lamb of the Father, and the strength of our race." I.A.O. Yeheshua. Such are the words.

All salute with $5^{\circ} = 6^{\square}$ signs.

CH. AD: Mighty Adeptus Major, what is the key to this Vault?

2ND AD: The Rose and the Cross which resume the life of nature and the powers hidden in the word I.N.R.I.

CH. AD: Associate Adeptus Minor, what is the emblem which we bear in our left hands?

3RD AD: It is a form of the Rose and Cross, the ancient crux ansata or Egyptian symbol of life.

CH. AD: Mighty Adeptus Major, what is its meaning?

2ND AD: It represents the force of the ten Sephiroth in nature, divided into a hexad and a tetrad. The oval embraces the first six Sephiroth and the Tau cross the lower four, answering to the four elements.

CH. AD: Associate Adeptus Minor, what is the emblem which I bear upon my breast?

3RD AD: The complete symbol of the Rose and Cross.

CH. AD: Mighty Adeptus Major, what is its meaning?

2ND AD: It is the key of sigils and of rituals and represents the force of the twenty-two letters in nature, as divided into a three, a seven, and a twelve; many and great are its mysteries.

CH. AD: Associate Adeptus Minor, what is the wand which thou bearest?

3RD AD: A simple wand having the colours of the twelve signs of the zodiac between light and darkness, and surmounted by the lotus flower of Isis. It symbolizes the development of creation.

CH. AD: Mighty Adeptus Major, thy wand and its meaning?

2ND AD: A wand terminating in the symbol of the binary and surmounted by the Tau cross of life, or the head of the phoenix, sacred to Osiris. The seven colours between light and darkness are attributed to the planets. It symbolizes rebirth and resurrection from death.

CH. AD: My wand is surmounted by the winged globe, around which the twin serpents of Egypt twine. It symbolizes the equilibrated force of the spirit and the four elements beneath the everlasting wings of the Holy One. Associate Adeptus Minor, what are the words inscribed upon the door of the Vault, and how is it guarded?

3RD AD: *Post centum viginti annos patebo*—"After 120 years I shall open"—and the door is guarded by the elemental tablets and by the Kerubic emblems.

CH. AD: The 120 years refer symbolically to the five grades of the First Order and to the revolution of the powers of the pentagram; also to the five preparatory examinations for this grade. It is written, "His days shall be 120 years" and 120 divided by five yields twenty-four, the number of hours in a day and of the thrones of the elders in the Apocalypse. Further 120 equals the number of the ten Sephiroth multiplied by that of the zodiac, whose key

is the working of the spirit and the four elements typified in the wand which I bear.

Chief Adept knocks. All face east. Chief Adept opens the Vault wide, enters, passes to the eastern end, or place of the head of the Pastos or coffin of C.R.C., and then faces west. Second Adept enters and passes to south; Third Adept to north. Other members remain standing as before. The three officers, each with a special wand in his right hand and crux ansata in left, stretch out their wands to form a pyramid above the altar and also the cruces below.

CH. AD: Let us analyse the keyword. I.

2ND AD: N.

3RD AD: R.

ALL: I.

CH. AD: Yod.

2ND AD: Nun.

3RD AD: Resh.

ALL: Yod.

CH. AD: Virgo, Isis, mighty mother.

2ND AD: Scorpio, Apophis, destroyer.

3RD AD: Sol, Osiris, slain and risen.

ALL: Isis, Apophis, Osiris, I.A.O.

All then simultaneously separate wands and cruces, and say:

ALL: The Sign of Osiris Slain. *(Gives it.)*

CH. AD: L. The Sign of the Mourning of Isis. *(With head bowed)*

2ND AD: V. The Sign of Typhon and Apophis. *(With head bowed)*

3RD: X. The sign of Osiris risen. *(With head bowed)*

All together with the saluting sign and bowed head.

ALL: L.V.X., Lux, the light of the cross.

All quit the Vault and return to previous places.

CH. AD: In the grand word Yeheshuah, by the keyword I.N.R.I., and through the concealed word Lux, I have opened the Vault of the Adepts.

All give L.V.X. signs.

2ND AD: Let the cross of the obligation be set in its place.

CH. AD: Upon this cross of the obligation, I, freely and unasked, on behalf of the Second Order, do hereby pledge myself for the due performance and fulfillment of the respective clauses of the oath taken by each member on the cross of suffering at his admission to the grade of Adeptus Minor.

2ND AD: It is written: “Whosoever shall be great among you shall be your minister, and whosoever of you will be the chiefest, shall be the servant of all.” I therefore, on behalf of the Second Order, do require of you to divest yourself of your robes and insignia as a Chief Adept, to clothe yourself with the black robe of mourning, and to put the chain of humility about your neck.

Chief Adept disrobes, puts on chain, and is fastened to the cross. Second recites obligation ²⁹ adding after “do this day spiritually bind myself” the words “on behalf of the whole Second Order.”

CH. AD: (*While still bound.*) I invoke thee, the great avenging angel Hua, to confirm and strengthen all the members of this Order during the ensuing revolution of the sun—to keep them steadfast in the path of rectitude and self-sacrifice, and to confer upon them the power of discernment, that they may choose between the evil and the good, and try all things of doubtful or fictitious seeming with sure knowledge and sound judgment.

2ND AD: Let the Chief Adept descend from the cross of suffering.

He is released and the cross removed.

2ND AD: Merciful Exempt Adept, I, on behalf of the Second Order, request you to reinvest yourself with the insignia of your high office, which alone has entitled you to offer yourself unto the high powers as surety for the Order.

Chief Adept reclothes. Three adepts enter the Vault, roll altar aside, open lid of Pastos, put Book T upon the table. Chief Adept steps into the Pastos and stands facing the door. The three adepts join wands and cruces.

CH. AD: I invoke thee, Hru, the great angel who art set over the operations of this secret wisdom, to strengthen and establish this order in its search for the mysteries of the divine light. Increase the spiritual perception of the members and enable them to rise beyond that lower selfhood which is nothing, unto that highest selfhood which is in God the vast one.

The three adepts disjoin wands and lower them into the Pastos, joining them together at the black ends, directing them towards the centre of the floor. They hold cruces as before.

And now, in the tremendous name of strength through sacrifice, Yeheshua Yehovasha, I authorize and charge ye, ye forces of evil that be beneath the universe, that, should a member of this Order, through will, forgetfulness, or weakness, act contrary to the obligation which he hath voluntarily taken upon himself at his admission, that ye manifest yourselves as his accusers to restrain and to warn, so that ye, even ye, may perform your part in the operations of the Great Work through the Order. Thus therefore, do I charge and authorize ye through Yeheshua Yehovasha, the name of sacrifice.

Three adepts disjoin wands and cruces. Chief Adept steps out of Pastos.

Let the Pastos be placed without the Vault as in the third point of the ceremony of Adeptus Minor.

Pastos is carried out into the outer chamber. Lid is removed and placed beside it. Chief Adept stands between Pastos and lid facing door of Vault, his arms crossed. Second Adept stands at head of Pastos, and Third Adept at

foot. Other adepts form a circle round, join wands over head of Chief Adept, then separate wands from head and give signs of 5° = 6th grade.

CH. AD: *(Slowly and loudly)* I am the resurrection and the life. He that believeth on Me, though he were dead, yet shall he live. And whosoever liveth and believeth on Me shall never die. I am the first and I am the last. I am he that liveth but was dead, and behold I am alive for evermore, and hold the keys of hell and of death.

Chief Adept quits circle, Second Adept follows, then the other members, with Third Adept last. All enter the Vault and proceed round the altar with the sun. Chief Adept reads the sentences following and all halt in former positions, Chief Adept in centre, others round.

For I know that my redeemer liveth and that He shall stand at the latter day upon the earth. I am the way, the truth, and the life. No man cometh unto the Father but by Me. I am purified. I have passed through the gates of darkness unto light. I have fought upon earth for good. I have finished my work. I have entered into the invisible. I am the sun in His rising. I have passed through the hour of cloud and night. I am Amoun the concealed one, the opener of the day. I am Osiris Onnophris, the justified one. I am the lord of life, triumphant over death. There is no part of Me that is not of the gods. I am the preparer of the pathway, the rescuer unto the light! Out of the darkness, let the light arise.

At this point, the Chief Adept reaches the centre point between Pastos and lid. He faces towards the Vault, other adepts round him. They join wands over his head. He raises his face and hands and continues:

CH. AD: I am the reconciler with the ineffable. I am the dweller of the invisible. Let the white brilliance of the divine spirit descend.

Chief Adept lowers face and hands. Other adepts withdraw their wands.

(Raising his hand.) In the name and power of the divine spirit, I invoke ye, ye angels of the watchtowers of the universe. Guard this Vault during this revolution of the solar course. Keep far from it the evil and the uninitiated

that they penetrate not into the abode of our mysteries, and inspire and sanctify all who enter this place with the illimitable wisdom of the light divine!

Chief Adept gives signs of $5^{\circ} = 6^{\square}$. All others copy and take their places as in the opening of the Vault.

Business to be conducted.

Closing Ceremony

Before the closing ceremony, Pastos is replaced in Vault. Altar is put over it. Door open.

CH. AD: ¶

2ND AD: ¶

3RD AD: ¶

CH. AD: ¶

3RD AD: ¶

2ND AD: ¶

CH. AD: *Avete, Fratres et Sorores.*

2ND AD: *Roseae Rubeae.*

3RD AD: *Et Aureae Crucis.*

CH. AD: Very honoured fratres and sorores, assist me to close the Tomb of the Adepti. Associate Adeptus Minor, how many princes did Darius set over his kingdom?

3RD AD: It is written in the Book of Daniel that there were 120.

CH. AD: Mighty Adeptus Major, how is that number formed?

2ND AD: By the continued multiplication of the first five numbers of the decimal scale.

CH. AD: *Post centum viginti annos patebo.* Thus have I closed the Tomb of the Adepti in the mystic mountain of Abiegnus.

Chief Adept closes door of Vault and draws curtains.

3RD AD: *Ex Deo nascimur.*

2ND AD: *In Yeheshua morimmur.*

CH. AD: *Per Spiritum Sanctum reviviscimus.*

All present make L.V.X. signs in silence.

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27. Note by JMG: A more complete description of this ritual will be found in Book Four.

28. Note by JMG: That is, the active and passive invoking pentagrams of spirit. See Book Four.

29. Note by JMG: page 300–302, for the text of the obligation.

THE SYMBOLISM OF THE SEVEN SIDES

by G.H. Frater N.O.M.³⁰

Among those characteristics which are truly necessary in the pursuit of magical knowledge and power, there is hardly any one more essential than thoroughness. And there is no failing more common in modern life than superficiality.

There are many who, even in this grade which has been gained by serious study, after being charmed and instructed by first view of the Vault of Christian Rosenkreutz, have made no attempt to study it as a new theme. There are many who have attended many ceremonial admissions and yet know nothing of the attribution of the seven sides, and nothing of the emblematic arrangement of the forty squares upon each side.

Some of you do not even know that Venus is in an astrological sense misplaced among the sides, and not two in five have been able to tell me why this is so, or what is the basis of the arrangement of the seven colours and forces. Many have told me which element out of the four is missing, and others have told me that the sign Leo occurs twice, but very few can tell me why the two forms of Leo are in different colours in each case, and only a few can tell me without hesitation which three Sephiroth have no planet attached.

And yet even in the $1^{\circ} = 10^{\square}$ grade you are told you must analyse and comprehend that light or knowledge, and not only take it on personal authority. Let us then be adepts in fact, and not only on the surface; let our investigations be more than skin deep. That only which you can demonstrate is really known to you, and that only which is comprehended can fructify and become spiritual progress as distinguished from intellectual gain. Unless you can perceive with the soul as well as see with the eye your progress is but seeming, and you will continue to wander in the wilds of the unhappy.

Let your maxim be *multum non multa*—much, rather than many things. And tremble lest the Master find you wanting in those things you allow it to be supposed that you have become proficient in. Hypocrisy does not become the laity; it is a fatal flaw in the character of the occultist. You know it is not only the teacher in this hall before whom you may be humiliated, but before your higher and divine genius who can in no wise be deceived by outward seeming, but judgeth you by the heart, in that your spiritual heart is but the reflection of his brightness and the image of his person, even as Malkuth is the material image of Tiphareth, and Tiphareth the reflection of the crowned wisdom of Kether, and the concealed One.

There is but a couple of pages in the 5° = 6° ritual which refer to the symbolism of the seven sides of the Vault. Read them over carefully, and then let us study these things together. First, the seven sides as a group, and then the forty squares that are on each side.

The seven sides are all alike in size and shape and subdivision, and the forty squares on each side bear the same symbols. But the colouring is varied in the extreme, no two sides are alike in tint, and none of the squares are identical in colour excepting the single central upper square of each wall, that square bearing the wheel of the spirit. The seven walls are under the planetary presidency, one side to each planet. The subsidiary squares represent the colouring of the combined forces of the planet; the symbol of each square is represented by the ground colour, while the symbol is in the colour contrasted or complementary to that of the ground.

Now these planetary sides are found to be in a special order, neither astronomical nor astrological. The common order of the succession of the planets is that defined by their relative distances from Earth, putting the sun, however, in Earth's place in the series thus: Saturn, Jupiter, Mars, sun, Venus, Mercury, moon. Saturn is farthest from the Earth, and the Earth is between Mars and Venus. Beginning with Saturn in the case of the walls of

the Vault, the order is Saturn, Jupiter, Mars, sun, Mercury, Venus, moon. Here Mercury and Venus are transposed.

But there is something more than this. For Saturn, the farthest off, is neither the door nor the east, nor anywhere else that is obviously intended. For it is the corner between the south and the southwest sides. Nor is Luna, at the other end of the scale, in any notable position on the old lines.

There is, then, a new key to their order to be found and used, and such as are very intuitive see it at a glance. The planets are in the order of the rainbow colours, and in colours because this Adeptus Minor grade is the especial exponent of colours. You adepts are in the Path of the Chameleon—Hodos Chamelionis.

If now you take the planetary colours and affix the planets and arrange them in the order of the solar spectrum and then bend up the series into a ring and make the chain into a heptagram, and turn the whole about until you get the two ends of the series to meet at the eastern point, you will have this mysterium:

Violet—Jupiter.

Indigo—Saturn.

Blue—Moon.

Green—Venus.

Yellow—Mercury.

Orange—Sun.

Red—Mars.

Science teaches, and has rediscovered a great truth, that however valuable the seven colours of the prism may be, there are rays invisible and so not demonstrated here by space. Beyond the red end of the spectrum begins the violet, and these have a great chemical or Yetsiratic force. These forces, ever present and unseen, are represented by the Chief Adept standing erect at the eastern angle, the most powerful person in the group, and delegate of the chiefs of the Second Order, and through them of the mystic Third Order. He it is who has, symbolically, at any rate, passed from death unto life, and holds the keys of all the creeds. And he it is who may place in our hands the keys of the locked palace of the king if we are able to make our knocking heard. Representing the east, coming from the east, he faces the western world,

bringing intuition with him; before him lies the symbolic body of our Master C.R.C., our grand exemplar and founder—or at other times, the empty Pastos, from which he has arisen, the Chief Adept.

He has Mars and Geburah at his right hand, and Jupiter and Gedulah at his left hand. He faces Venus in the west, the Evening Star, which represents the entry of the candidate who has toiled all day until the evening. At even he enters the western door of the planet Venus, that sole planet unto whose symbol alone all the Sephiroth are conformed. At “evening time there shall be light,” the light of the mixed colours. So the newly admitted adept comes in contact with the totality of the planetary forces for the first time. A great opportunity opens before him; let him see well that he use it worthily. He enters through the green side of the Vault. Green is the colour of growth; let him see that he grows.

Upon each side of the Vault are forty squares, five vertical series and eight horizontal, the whole being symbolically 5' x 8'. Now the published and printed *Fama Fraternitatis* ³¹ says these forty feet were divided into ten squares. If you are mathematicians you would know that ten similar squares could not alone be placed in such an area and yet fill it. Ten squares alone to fill a rectangle could only be placed in an area of the shape 5' x 6'. Hence in the *Fama*, ten squares is a blind which we know to represent “Ten squares are marked and salient”—they are the Sephiroth.

Besides the ten Sephiroth, there are the following: the four Kerubim, three alchemical principles, three elements, seven planets, twelve zodiacal signs, one wheel of the spirit—thus forty in all. The spirit wheel is on every side and always in the centre, and is always depicted unchanged in black upon white.

Upon the side there are always the four Kerubic emblems—zodiacal, yet different, for the eagle replaces Scorpio. (Scorpio has three forms, the scorpion, the eagle, and the snake for the evil aspect.)

These Kerubim represent the letters of the name YHVH, and note that they are always arranged in the Hebrew order of the letters. Yod for the lion, Heh for the eagle, Vau for the man, Heh final for the ox, the Tauric Earth.

Note that these four zodiacal signs are not in their own colours, but as symbols of the elements have elementary colours. As zodiacal signs, then, they are found to be compounds of the zodiacal and planet colours; but they are here as Kerubic emblems compounded of the elemental colour and the planetary colour of the side.

The three principles are composed of the colour of the principles, and the colour of the planet of any particular wall, Mercury being fundamentally blue, Sulphur red, and Salt yellow.

The three elements have fundamentally the usual three colours, fire red, water blue, air yellow. Note that earth is missing.

The seven planets have their colours as are often stated, and note that each of the seven is set beside its appropriate Sephirah, so that there are three Sephiroth which have no planet: Kether, Chokmah, and Malkuth.

The twelve zodiacal signs are the lower portion of the sides of the vertical column. The central one has none of the twelve; they are so allotted between the four remaining columns. Further note that they are only three ranks, the fifth, seventh, and eighth; none are in the sixth rank from above.

This arrangement then shows four triplicities and three quaternaries. Observe well the arrangement; it is complex but not confused.

1. Kerubic.	Fixed.	Shining Rank.
2. Cardinal.	Fiery.	Solar Rank.
3. Common (mutable).	Airy.	Subtle Rank.

From above down, or in columns, these are: earthy signs, airy signs, watery signs, fiery signs.

Rank 5. The Kerubic line shows the signs in the order of Tetragrammaton read in Hebrew.

Rank 7. The cardinal line shows the signs from the right in the order of astronomical sequence of the solar course: vernal equinox, summer solstice, autumn equinox, winter solstice.

Rank 8. The common line shows the signs again in a different position. Here the earliest in the year is Gemini on the left of Mem, and passing left to Virgo, you then go round to extreme right to Sagittarius, pass centrewards to Pisces close to Malkuth.

The colouring of each square is dual—a ground colour and the colour of the emblem. The ground colour is a compound of the colour of the planet of the side tinting the colour of the force to which the square is allotted.

Each side has the square of its own planet in its own unmixed colour, and with this exception all the coloured grounds are compound. The emblem colour is always complementary to the ground colour.

The ritual of the Adeptus Minor gives the definite colours of each planet and sign which are to be used in this system. There are other allotments of colour to each of these symbols and forces, but these are retained as mysteries yet to be evolved and revealed when you have become familiar with the present simple and elementary system.

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30. Note by JMG: This is William Wynn Westcott under his motto Non Omnis Moriar.

31. Note by JMG: The first of the three Rosicrucian manifestoes, and the basis for the design of the R.R. et A.C.'s Vault.

CONCERNING THE USE OF THE VAULT

by G.H. Frater F.R.³²

The Vault of the Adepts may be said to represent or symbolize various things; first of course, it is the symbolic burying place of our founder C.R.C. It is also the mystic cavern in the sacred mountain of initiation, Abiegnus. Therefore it is the chamber of initiation wherein, after, passing through the preliminary training of the Outer, we are received into the Portal of the Vault of the Rose of Ruby and the Cross of Gold.

All who are eligible should use the Vault when it is in its place. When working it is well to be clothed in the white robe and yellow sash, yellow slippers, and yellow and white nemyss on your head. The Rose Cross should be upon the breast. Remember that within the Vault you never use a banishing ritual. The chamber is highly charged by the ceremonies which have been held there and the atmosphere thus created should not be disturbed.

At first I do not recommend you to fast as a preliminary, though later on when you set yourselves to attain some definite point, this may be necessary. Being then clothed, and at peace, you enter the Vault, light the candle, and kindle either a pastile in the small censer or, if you prefer it, some incense in the larger one. Place a chair as near east as you can, and having shut the door stand in the east, facing west, the door by which you entered, the wall bearing the symbol of Venus. Now cross your hands upon your breast in the Sign of Osiris Risen, breathe in a fourfold rhythm, regularly, and compose your mind. Then being calm and collected, make the full L.V.X. signs, repeating the accompanying words, and endeavour to bring down the divine white brilliance. Having done this, seat yourself, and give yourself up to meditation, tranquil and without fear. At first try to feel, it may be, or to see the play of the colours as they pass and repass from side to side and from square to square. Then await with serene expectation what message may be vouchsafed

to you. When you are used to the place it is well to extinguish the light, for the darker the material atmosphere the better it is. Before leaving the Vault make the L.V.X. signs, and quit it with arms crossed upon breast in the Sign of Osiris Risen.

If you have elected to work in a group of two or three, proceed in the same manner, but take care to place yourselves in balanced disposition. Let me warn you never to argue, even in a friendly manner, while in the Vault. It may often happen that one of you sees more or less differently from the others. In this case make an audible note of the differences but do not go on to discuss it till you have ended the sitting, as any discussion is apt to disturb the delicate currents and so break the thread of your vision. It is permissible to take notes in writing during the sitting, but on the whole it is perhaps more satisfactory to impress everything clearly on your mind and write it down immediately afterward.

The next seven visits should be devoted to a careful study of each side of the Vault in turn, recalling all you know about each *before you begin*, and having your queries defined before you expect replies.

Another time, contemplate the roof, and if you feel strong enough, the floor. But it is best for you to have an advanced adept with you for the latter. Again you may draw aside the altar, lift the lid of the Pastos and contemplate the figure you may perceive lying within it. For this you should have a small candle lit on the altar. Or you may lie down in the Pastos yourself and meditate there. Sometimes you may see the simulacrum of C.R.C. in the Pastos, or it may be your own higher self. In every case you should gain knowledge, power, and satisfaction. If you do not, you may be sure you are either acting from a wrong motive, or you are not physically strong enough, or your methods are at fault. No normal person in a good state of mind can possibly spend half an hour in this way without feeling better for it. But if you should happen to be out of harmony with your surroundings or at

variance with your neighbours, leave there thy gift before the altar, and go thy way, first be reconciled.

When more than one person enters the Vault they must all make the L.V.X. signs together.

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32. Note by JMG: Dr. Robert W. Felkin, under his motto Finem Respice.

THE THREE CHIEFS

By Frater A.M.A.G.

The first temple founded in England in 1887–88 under the governance of the Hermetic Order of the Golden Dawn was named very appropriately Isis-Urania. Isis-Urania is Venus, and she is the occult planet which represents the genius of this order—Venus, the evening and the morning star, presaging the rising of the sun of ineffable light. Venus is also, as Isis, a symbol of the Qabalistic Shekinah, the glory of the presence divine, the Holy Spirit. After the revolt in the order about 1900, the schismatic sect appropriated as the name of their order, Stella Matutina, the Morning Star, thus continuing the significance of the enlightening function and purpose for which the Order was founded originally. For, if one may speak of the Order as having a specific purpose, then that sublime motive is to bring each man to the perfection of his own Kether, to the glory of his own higher genius, to the splendour of the Golden Dawn arising within the heart of his soul. And its technique is always encompassed through the uplifting of the heart and mind by a theurgic invocation to Isis-Urania, the symbolic personification of the Sephiroth of the supernal light.

It is well known that Venus is a planet peculiarly associated with occult and mystical aspiration. In *The Secret Doctrine* we find Blavatsky stating that “Venus, or Lucifer, the planet, is the light-bearer of our Earth, in both a physical and mystical sense.” And in quoting from the Stanzas of Dzyan, she presents the statement that “Thus Earth is the adopted child and younger brother of Venus.” Hence a good deal of wisdom is concealed in the very choice of the name of the Order. To this we will have occasion to refer on a later page.

In the ritual of the grade of Adeptus Minor, the Third Adept, reading from the historical account of the origins of the Order, states that: “The true Order

of the Rose Cross ascendeth into the heights even unto the Throne of God himself.” If the reader will well have studied the preliminary knowledge material of the Outer Order, he will remember it is said that the symbol of Venus—a true symbol of growth and development—embraces all the ten Sephiroth of the Qabalistic Tree of Life. Since the Order is under the presidency of Venus, and in view of the above quotation, it would seem that the Order considered from a variety of viewpoints is allied to the Tree of Life, and vice-versa. Thus the system of grades, and the division of the organisation into three separate Orders—the Order of the Golden Dawn in the Outer, the Second Order of the R.R. et A.C., and the unnamed Third Order of Masters, whose Sephiroth obtain above the Abyss—is based upon a natural and a very recondite series of correspondences. “As above so below.” So that as the Tree of Life consists of a glyph which represents not only a material physical universe but also a uranography of the invisible and spiritual world, so does the Order consist, in all actuality, of more than an external Order. Concealed within and behind the grade system, is the invisible Order of true adepts, unknown and, in most cases, unnamed Masters.

At the close of the second point of the $5^{\circ} = 6^{\square}$ ceremony, there are named, without further reference, the names and ages of the “three highest chiefs of the Order.” These chiefs are Hugo Alverda, whose age is given as 576, Franciscus, who died at the age of 495 years, and Elman Zata, who died at the age of 463. In addition to these three there is Christian Rosenkreutz, the founder who died at the age of 106 years.

These enormous ages, unbelievably long in the case of the three chiefs, imply—that is if we accept the history in its obvious and literal sense—that, as adepts, they had discovered and employed the secret of the elixir of life, in order to prolong the period of their usefulness on Earth. And though they have died, that is discarded their purely physical instruments, it is not to be supposed they are cut off from our sphere of activity. Such is not the occult teaching. Apart from the probability that they may have since incarnated

voluntarily once more on this plane to continue their work on behalf of mankind in their own silent ways, they would have become what are known in the east as Nirmanakayas. Speaking in *The Secret Doctrine* of one group of adepts, Blavatsky gives a definition of Nirmanakayas which is distinctly worth quoting: “*Maruts* is, in occult parlance, one of the names given to those Egos of great Adepts who have passed away, and who are known also as Nirmanakayas; of those Egos for whom—since they are beyond illusion—there is no Devachan (heaven) and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvana, remain invisible on Earth.” Such must therefore be the nature of the divine guardians of our Order. A few lines following the above quotation in *The Secret Doctrine*, Madame Blavatsky further remarks “Who they are ‘on earth’—every student of occult science knows.” Whether they do or not, at any rate, it is clear the Order has a little to say on this matter.

There is an enormous amount of significant material in *The Secret Doctrine* which should be very suggestive to the student of the magical wisdom. For *The Secret Doctrine* assists in the comprehension of the Order knowledge, and likewise the Order knowledge makes brilliantly clear what are otherwise highly obscure passages in that colossal monument of Blavatsky’s erudition. The only one of these points that I wish to consider at the moment is this question of adepts in relation to the Order. In the first half of Volume Two of *The Secret Doctrine*, there is a passage or two which I must quote: “Alone a handful of primitive men—in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes—remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers. There were those among them who remained in their *Kumaric* (divine purity) condition from the beginning; and tradition whispers, what the secret teachings affirm, namely, that these Elect were the germ of a Hierarchy, which never died since that period.” The magical tradition has it too that the three chiefs and

Christian Rosenkreutz were of those who retained their knowledge of their divine origins and spiritual nature, and they have been constantly with us. The student would be well repaid to study what H.P.B. has to say in the first volume of *The Secret Doctrine* about the stem and root of initiators, that mysterious being who, born in the so-called third race of our evolutionary era, is called “the great sacrifice” and “the tree from which in subsequent ages, all the great historically known sages and hierophants ... have branched off.” More cannot be quoted here, but it is all highly significant, and the employment of Order methods corroborates a great deal of what she wrote. But I do intend to quote from what she calls the catechism of the inner schools, which deals still further with the theme of the secret chiefs of our Order, or the undying adepts of all ages. “The inner man of the first ... only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvana, spurning Devachan, and remaining constantly on Earth for the Salvation of mankind ... Out of the seven virgin-men (*Kumara*) four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain until the end of the present Manvantara. Though unseen they are ever present. When people say of them, ‘He is dead,’ behold, he is alive and under another form. Thou shalt never speak, O Lanoo, of these great ones before a multitude, mentioning them by their names. The wise alone will understand.” Though I have little intention to speak of them more clearly, little harm can be done from what is already stated above, for the names used are clearly the pseudonyms or magical mottoes of those great beings.

If, however, we consider these chiefs from a wholly different point of view, the results are no less suggestive. Some students of the order have thought that these three chiefs may be considered as representative of certain principles in nature or as Sephiroth of the Tree of Life, particularly as it is said that the Order of the Rose Cross (the ankh or the Venus symbol) ascends even to the throne of God himself. How may we recover, then, what

principles are involved, and why? Two hints are given in the Adeptus Minor ritual as to what procedure the student may follow in order to elucidate these obscure mysteries. Almost deliberately the ritual states, in the first place, that Damcar, whither our father C.R.C. journeyed, may be transliterated into Hebrew, thus yielding דמכר, two words which, if translated, mean “the blood of the lamb.” The lamb has always been a symbol of the higher ego. Secondly, there is the analysis of the keyword I.N.R.I., whereby the English letters are transliterated into Hebrew, attributed to certain Yetziratic correspondences, Egyptian deities, signs, and ideas. This must, then, be our technique with regard to this problem. The Qabalah is the means whereby we may unlock the closed doors of the veiled intimations which abound in the Order rituals.

Through the applications of this technique to the names and ages of the chiefs, one may reasonably conclude that, as the historical lection of the Third Adept showed, they represent the triune supernal light, the divine white brilliance invoked in the Vault of the Adepts—the letter Shin extended, bursting through the balanced elemental powers of Tetragrammaton to confer the attainment of the grade. If we transliterate the names into Hebrew, first of all, we have the following:

פראנכיסקס	= 541 = 10 = 1 Kether ³³	☉
דונע	= 84 = 12 = 3 Binah	☊
האלמאן	= 776 = 20 = 2 Chokmah ³⁴	☋ ³⁵

Elman Zata is represented in the rituals as being an Arab; that is, his origins are in the south and east, representing heat and fire, and so the alchemical sulphur is a fit attribution. Sulphur is also an attribution of Chokmah, to which also the element of fire is allocated. Hugo is called the Phrisian. If we refer this to Frisia in Denmark, the north, then the alchemical salt is a proper reference—Binah, and the element of water, the great salt sea. Franciscus is the Gaul, which country is a point between the north and the south, a

temperate zone. Hence he is the reconciler between them, a mediator, surely the alchemical mercury. Thus from this point of view, the gematria of the names of the three chiefs allies them with the light of the supernal Sephiroth, that light which ascendeth into the heights, even unto the throne of God himself.

Leaving, however, the gematria of their individual names for a moment, and proceeding to the Qabalah of the numbers of their ages, an equally interesting and significant fact is revealed.

Hugo's age is given as 576, which reduces to $18 = 9$.

Franciscus's age is given as 495, which reduces to $18 = 9$.

Elman's age is given as 463, which reduces to $13 = 4$.

Nine plus nine plus four added together equal twenty-two. Twenty-two is the number of the letters of the Hebrew alphabet, the totality of the paths linking the Sephiroth on the Tree of Life. This number also represents, therefore, the serpent of wisdom which rises from Malkuth to Kether, the ascending spiral, the path which the aspirant to the Great Order must tread. In short, the chiefs represent the path itself which is to be followed, even as they represent the goal which is at the end thereof. Each initiate, it is the universal tradition of the mystic path, must not only treat the way, but must *become*, even as did these three chiefs, that path itself.

By referring the number twenty-two in a slightly different way to the Qabalah of Nine Chambers, we may obtain 220, which is the gematria of Kor , the lamb, Abi-Agnus, the strength of our race—also the initials of Christian Rosenkreutz. Moreover, two plus two equals four, which is the number of Daleth, which means a door, referred to Venus, the symbolical figure which embraces the whole Tree of Life, revealing that compassion or love is that fiery force which binds together through an orderly growth and progression the whole Sephirotic scheme into a unity. And Daleth and Venus are the attributions of that door into the tomb of the justified one, the Vault of

the Adepti, even as the reciprocal Path of Venus, Daleth, on the Tree of Life, is the secret gate which leads out from the garden of Venus into the newer life, the glory of the boundless light. The secret of that gate abides in the womb of the Great Mother, the intrinsic regenerating nature of the Empress of the tarot—Isis-Urania.

Again, there are other considerations. At the end of the Order document on the symbolism of the Neophyte grade there is the statement that “Nephesch ha-Mesiach, the Animal Soul of the Messiah” is “the Shekinah or presence between the Kerubim.” Note that the Shekinah represents, as I previously attempted to point out, Aima Elohim, the supernal Sephiroth as a synthetic unity, the divine white brilliance. Since this is spoken of as between the Kerubim, the Middle Pillar of the Tree, which is thus by definition the path of the redeemer or Messiah, the path of the Sushumna traversed by the Kundalini serpent is referred to. Now Messiah in Hebrew is spelt משיח and its gematria is 358. There is another word in Hebrew having precisely the same enumeration, and that word is נחש, nachash, meaning a serpent. As we demonstrated above, the ascending spiral is represented by the serpent of wisdom, which is the path of the twenty-two letters of the alphabet—and to this serpent are the ages of the three chiefs referred. Thus between the serpent of wisdom which represents the way to the crown, the Paths of the Tree of Life, and the power of the chiefs of the Order, there is seen a gematria connection. Interestingly enough, in all ancient systems, the serpent is also the tempter, Lucifer—and once again, Lucifer is Venus, the redeemer.

Thus the three chiefs of the Order of the R.R. et A.C. are the symbolic representatives of the way to that land which is beyond “honey, and spice and all perfection,” the way to the light itself. But they are also the light at the end of the way; they have become the divine attainment. How significant becomes the statement “I am the way, the truth, and the life. No man cometh unto the Father but by me.”

There is one last correspondence before closing this paper. The symbolic drama of the Adeptus Minor ritual has as its goal the union of the aspirant with the divine nature of Christian Rosenkreutz. Theoretically, it is assumed that our Father C.R.C. is the type and symbol of spiritual attainment, a man who achieved union with his higher and divine genius, and was brought to the light of his Kether. He is portrayed as a living man, who symbolically died, and like Osiris of old, was glorified through trial, perfected through suffering, and rose again in a mystical resurrection. Now in the ritual, he is referred to as “The light of the cross” and this latter is pictorially shown as “I, CXX,” which is 120. The light of the cross, CXX, is of course the L.V.X., the light of the supernals. Now 120 reduces to twelve, and it is interesting to note that twelve is also the numeration of the great angel Hua who is invoked to overshadow the aspirant when he is bound to the cross of obligation. Hua is, in the Zohar, one of the mystical titles of Kether, the crown of the Tree. Analysis of the name expands the idea considerably. The name is composed of three letters, Heh, Vau, Aleph. Heh is five in number, the pentagram which is also the symbol of the microcosm. Vau is six, the hexagram, the symbol of the macrocosm, the greater world. Aleph is Unity. Thus the whole name symbolizes the union of the microcosm with macrocosm, and is a complete synthesis of the nature of the Adeptus Minor grade itself, the accomplishment of the Great Work. So that the very expression of C.R.C.—“I, the Light of the Cross,” with the implication of its number, identifies him mystically with the great angel Hua. Both become therefore the symbolic representatives of the higher and divine genius of the candidate for initiation—giving us the rationale of dramatic ceremonial, that the depicting of the life of a revered personality who at one time in the past attained, may also induce within the heart and mind of the aspirant the overwhelming glory of that same attainment.

It becomes peculiarly significant to trace out, in this slight way, the unity and identical nature of all the symbols employed, and show how by

analogous methods and meditation the whole of the Order teaching may be expanded into a profound and highly significant system.³⁶

[contents]

- 33 . Note by JMG: Unfortunately Regardie's math seems to be off here, as readers may find by adding up the value of the letters themselves; the sum comes to 501, not 541, and thus adds to 6, the number of Tiphareth.
- 34 . Note by JMG: Here again, Regardie's math is off, and the sum of this name comes to 780, which also adds to 6. It is possible that Regardie deliberately inserted an error here to see if any of his readers were paying enough attention to catch it!
35. Note by Regardie: It may be here remarked that the method of reducing numbers to units as shown above, while often called Theosophical addition, is actually the mode of working called *Aiq Beker*, or the Qabalah of Nine Chambers. By this method of *Aiq Beker*, the twenty-two letters and five finals of the Hebrew alphabet are grouped together by threes according to units, tens, and hundreds in nine divisions.
36. Note by Regardie: Since there is no need for me to hide behind a cloak of anonymity, this essay was written by me soon after my advancement to the Adeptus Minor grade. A.M.A.G. are the initials of the motto *Ad Majorem Adonai Gloriam*, which I then employed.



BOOK FOUR

Primary Techniques
of Magical Practice

THE RITUAL OF THE PENTAGRAM

The pentagram is a powerful symbol representing the operation of the eternal spirit and the four elements under the divine presidency of the letters of the name Yeheshuah. The elements themselves in the symbol of the cross are governed by YHVH. But the letter Shin, representing the *Ruach Elohim*, the Divine Spirit, being added thereto, the name becometh Yeheshuah or Yehovashah—the latter when the letter Shin is placed between ruling earth and the other three letters of Tetragrammaton.

From each re-entering angle of the pentagram, therefore, issueth a ray, representing a radiation from the divine. Therefore is it called the flaming pentagram, or star of great light, in affirmation of the forces of divine light to be found therein.

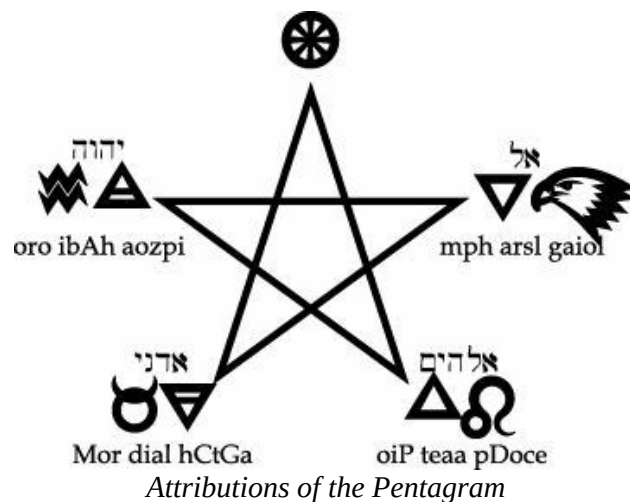
Traced as a symbol of good, it should be placed with the single point upward, representing the rule of the Divine Spirit. For if thou shouldst write it with the two points upward, it is an evil symbol, affirming the empire of matter over that Divine Spirit which should govern it. *See that thou doest it not.*

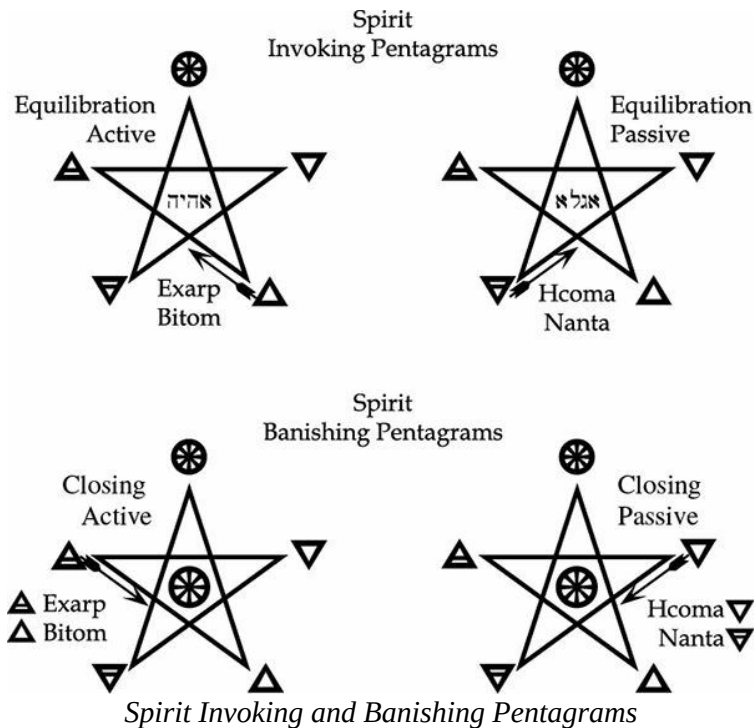
Yet, if there may arise an absolute necessity for working or conversing with a spirit of evil nature, and that to retain him before thee without tormenting him, thou hast to employ the symbol of the pentagram reversed—for, know thou well, thou canst have no right to injure or hurt even evil spirits to gratify curiosity or caprice—in such a case, thou shalt hold the blade of thy magical sword upon the single lowest point of the pentagram, until such time as thou shalt license him to depart. Also, revile not evil spirits—but remember that the archangel Michael of whom St. Jude speaketh, when contending with Satan, durst not bring a railing accusation against him, but said, “The Lord rebuke thee.”

Now, if thou wilt draw the pentagram to have by thee as a symbol, thou shalt make it of the colours already taught, upon a black ground. There shall be the sign of the pentagram, the wheel, the lion, the eagle, the ox, and the

man, and each hath an angle assigned unto it for dominion. Hence ariseth the Supreme Ritual of the Pentagram, according to the angle from which the pentagram is traced. The circle or wheel answereth to the all-pervading spirit: the laborious ox is the symbol of earth; the lion is the vehemence of fire; the eagle, the water flying aloft as with wings when she is vaporized by the force of heat; the man is the air, subtle and thoughtful, penetrating hidden things.

At all times complete the circle of the place before commencing an invocation. The currents leading from fire to air and from earth to water are those of spirit—the mediation of the active and passive elements. These two spirit pentagrams should precede and close invocations as the equilibrium of the elements, and in establishing the harmony of their influence. In closing, these currents are reversed.





They are the invoking and banishing pentagrams of the spirit; the sigil of the wheel should be traced in their centre. In the invoking pentagram of earth the current descendeth from the spirit to the earth. In the banishing pentagram, the current is reversed. The sigil of the ox should be traced in the centre. These two pentagrams are in general use for invocation or banishing, and their use is given to the Neophyte of the First Order of the Golden Dawn under the title of the Lesser Ritual of the Pentagram. This Lesser Ritual of the Pentagram is only of use in general and unimportant invocations. Its use is permitted to the Outer that Neophytes may have protection against opposing forces, and also that they may form some idea of how to attract and to come into communication with spiritual and invisible things. The banishing pentagram of earth will also serve thee for a protection if thou trace it in the air between thee and any opposing astral force. In all cases of tracing a pentagram, the angle should be carefully closed at the finishing point.

The invoking pentagram of air commenceth from water, and that of water commenceth from the angle of air. Those of fire and earth begin from the

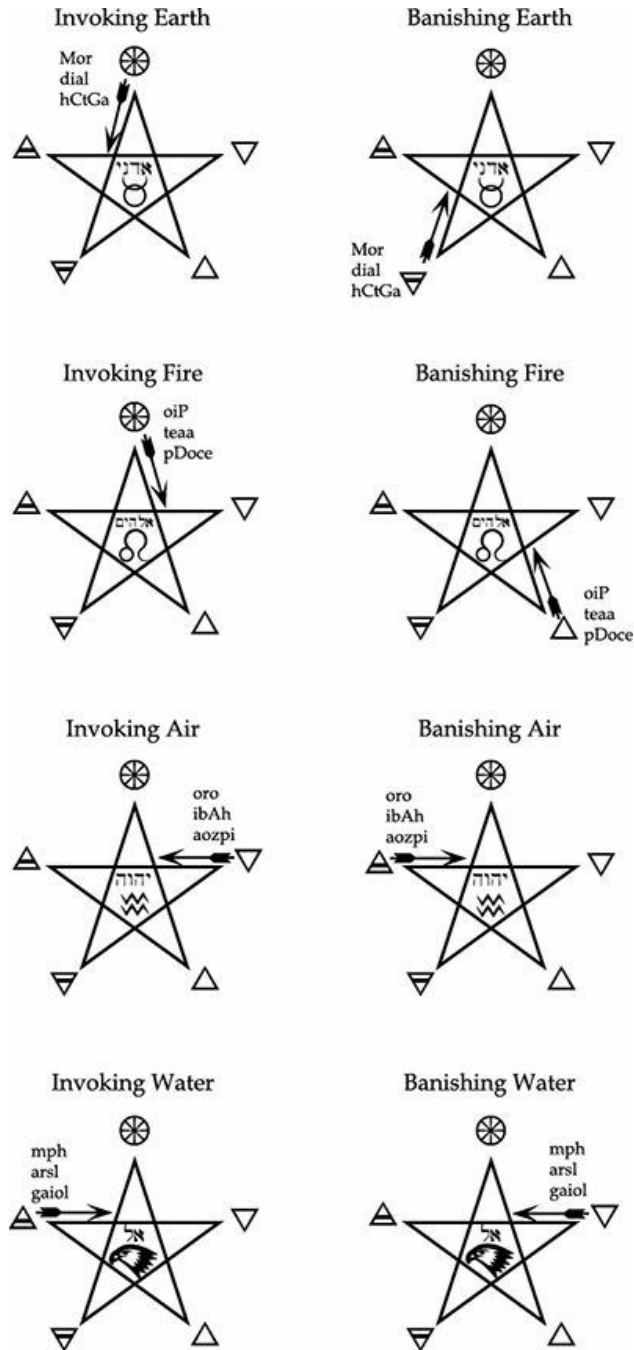
angle of spirit. The Kerubic sign of the element is to be traced in the centre. The banishing signs are the reversing of the current. But before all things, complete the circle of the place wherein thou workest, seeing that it is the key of the rest. Unless you want to limit or confine the force, make not a circle round each pentagram, unless for the purpose of tracing the pentagram truly. In concentrating however the force upon a symbol or talisman, thou shalt make the circle with the pentagram upon it so as to gather the force together thereon.

Rule: Invoke towards, and banish from, the point to which the element is attributed.

Air hath a watery symbol zaqua, because it is the container of rain and moisture. Fire hath the form of the Lion-Serpent zleo. Water hath the alchemic Eagle of distillation.  Earth hath the laborious ztaur. Spirit is produced by the One operating in all things.

The elements vibrate between the cardinal points for they have not an unchangeable abode therein, though they are allotted to the four quarters in their invocation in the ceremonies of the First Order. This attribution is derived from the nature of the winds. For the easterly wind is of the nature of air more especially. The south wind bringeth into action the nature of fire. West winds bring with them moisture and rain. North winds are cold and dry like earth. The southwest wind is violent and explosive—the mingling of the contrary elements of fire and water. The northwest and southeast winds are more harmonious, uniting the influence of the two active and passive elements.

Yet their natural position in the zodiac is: fire in the east, earth in the south, air in the west, and water in the north. Therefore they vibrate: air between west and east. Fire between east and south. Water between north and west. Earth between south and north. Spirit also vibrateth between height and depth.



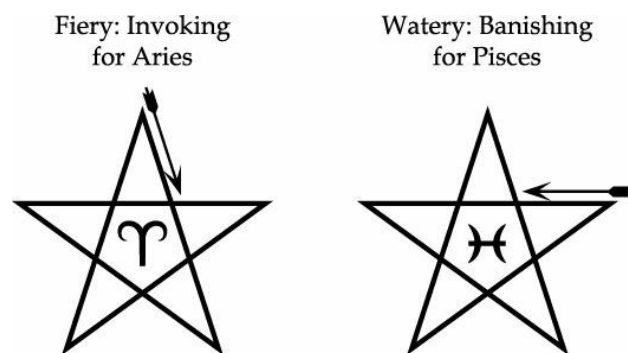
Elemental Pentagrams

So that, if thou invokest, it is better to look towards the position of the winds, since the earth, ever whirling on her poles, is more subject to their influence. But if thou wilt go in the spirit vision unto their abode, it is better for thee to take their position in the zodiac.

Air and water have much in common, and because one is the container of the other, therefore have their symbols been at all times transferred, and the eagle assigned to air and Aquarius to water. Nevertheless, it is better that they should be attributed as before stated and for the foregoing reason is it that the invoking sign of the one and the banishing sign of the other counterchange in the pentagram.

When thou dealest with the pentagram of the spirit thou shalt give the saluting sign of the $5^{\circ} = 6^{\square}$ grade, and for the earth the sign of Zelator, and for air that of Theoricus, and for water that of Practicus, and for fire Philosophus.

If thou wilt use the pentagram to invoke or banish the zodiacal forces, thou shalt use the pentagram of the element unto which the sign is referred, and trace in its centre the usual sigil of the sign thus:



Zodiacal Pentagrams

And whenever thou shalt trace a sigil of any nature, thou must commence at the left hand of the sigil or symbol following the course of the sun.

Whenever thou invokest the forces of the zodiacal signs as distinct from the elements, thou shalt erect an astrological scheme of the heavens for the time of working so that thou mayest know towards what quarter or direction thou shouldst face in working. For the same sign may be in the east at one time of the day and in the west at another.

Whenever thou shalt prepare to commence any magical work or operation, it will be advisable for thee to clear and consecrate the place by performing the Lesser Banishing Ritual of the Pentagram. In certain cases, especially

when working by or with the forces of the planets, it may be wise also to use the active and passive invoking pentagrams of spirit.

In order that a force and a current and a colour and a sound may be united together in the same symbol, unto each angle of the pentagram certain Hebrew divine names and names from the Angelic Tablets are allotted. These are to be pronounced with the invoking and banishing pentagrams as thou mayest see in the foregoing diagrams.

The attributions of the angles of the pentagram is the key of its ritual. Herein, during ordinary invocation without the use of the tablets of the elements, thou shalt pronounce the divine name Al with the pentagram of water, and Elohim with fire, etc. But if thou art working with the Elemental or Enochian Tablets, thou shalt use the divine names in the angelic language drawn therefrom. For earth, Emor Dial Hectega, etc., and for spirit the four words: Exarp in the east; Hcoma in the west; Nanta in the north; and Bitom in the south.

In the pronunciation of all these names, thou shalt take a deep breath and vibrate them as much as possible inwardly with the outgoing breath, not necessarily loudly, but with vibration thus: A-a-a-el-ll. Or—Em-or-r Di-a-ll Hec-te-e-g-ah. If thou wilt, thou mayest also trace the letters or sigils of these names in the air.

To invoke the forces of the four elements at once, at the four quarters, commence at the east and there trace the equilibrating pentagram of the actives and the invoking pentagram of air and pronounce the proper names. Then carry round the point of thy wand to the south and there trace the equilibrating pentagram for actives and the invoking pentagram of fire and pronounce the proper names. Thence, pass to the west, trace the equilibrating pentagram for passives and the invoking pentagram for water and pronounce the proper names; thence to the north, trace the equilibration of the passives and the invoking pentagram of earth, pronounce the proper names, and then complete the circle of the place.

In the same manner shalt thou banish, unless thou desirest to retain certain of the forces for a time. All invocations shall be opened and closed with the Qabalistic sign of the cross. In certain cases other names, as those of angels and spirits, may be pronounced towards their proper quarters and their names and sigils traced in the air.

If thou workest with but one element, thou shalt make—if it be an active element as fire or air—the equilibrating pentagram for actives only and the element's own invoking pentagram, and not those of the other elements. If it be a passive element—earth or water—thou shalt make the equilibrating pentagram of the passives only and the invoking pentagram of the one element at the four quarters. In closing and banishing follow the same law. Also, see that thou pronounce the proper names with the proper pentagrams.

Supreme Invoking Ritual of the Pentagram

Face east. Make Qabalistic cross.



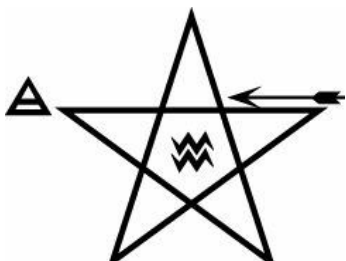
Make equilibrated active pentagram of spirit.

Vibrate *Exarp* in making pentagram.

Vibrate *Eheieh* in making wheel.

Finish with the $5^{\circ} = 6^{\square}$ signs.

Make the invoking pentagram of air.



Vibrate *Oro Ibah Aozpi* in making pentagram.

Vibrate *YHVH* in making Aquarius symbol.

Finish with the $2^{\circ} = 9^{\square}$ sign.

Carry point to south:

Make equilibrated active pentagram of spirit.



Vibrate *Bitom* in making pentagram.

Vibrate *Eheieh* in making wheel.

Give $5^\circ = 6^\square$ signs.

Make the invoking pentagram of fire.



Vibrate *Oip Teaa Podoce* in making pentagram.

Vibrate *Elohim* in making Leo sigil.

Make the $4^\circ = 7^\square$ sign.

Carry point to west:

Make equilibrated passive pentagram of spirit.

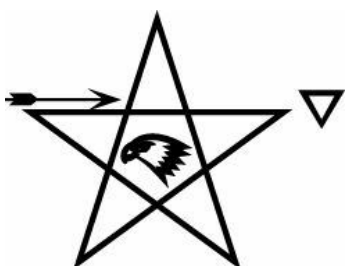


Vibrate *Hcoma* in making pentagram.

Vibrate *Agla* in making Wheel.

Give $5^\circ = 6^\square$ signs.

Make invoking pentagram of water.



Vibrate *Empeh Arsel Gaiol* in making pentagram.

Vibrate *Al* in making eagle head.

Make the $3^\circ = 8^\square$ sign.

Carry point to north:

Make equilibrated passive pentagram of spirit.



Vibrate *Nanta* in making pentagram.

Vibrate *Agla* in making wheel.

Give $5^\circ = 6^\square$ signs.

Make invoking pentagram of earth.



Vibrate *Emor Dial Hectega* in making pentagram.

Vibrate *Adonai* in making Taurus.

Give $1^\circ = 10^\square$ sign.

Finish in east as in lesser pentagram ritual with the four archangels and Qabalistic cross.

[contents]

THE RITUAL OF THE HEXAGRAM

The hexagram is a powerful symbol representing the operation of the seven planets under the presidency of the Sephiroth, and of the letters of the seven-lettered name Ararita. The hexagram is sometimes called the signet or symbol of the macrocosm, just as the pentagram is called the signet star or symbol of the microcosm.

Ararita is a divine name of seven letters formed of the Hebrew initials of the sentence: “One is his beginning. One is his individuality. His permutation is one.”

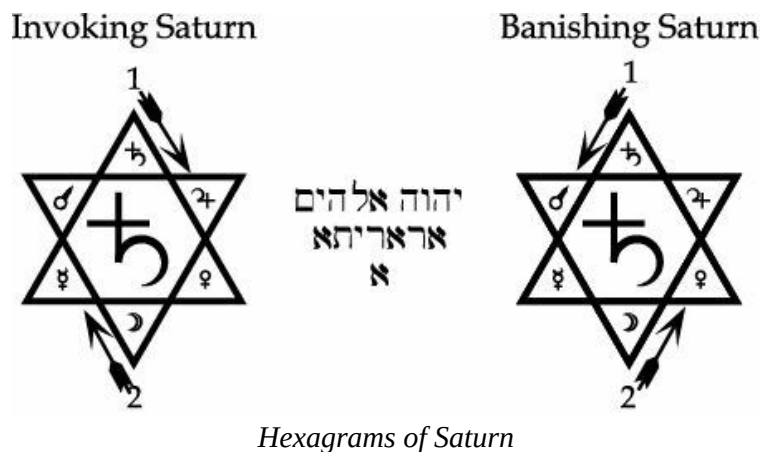
As in the case of the pentagram, each re-entering angle of the hexagram issueth a ray representing a radiation from the divine. Therefore it is called the flaming hexagram, or the six-rayed signet star. Usually, it is traced with the single point uppermost. It is not an evil symbol with the two points upward, and this is a point of difference from the pentagram.

Now if thou dost draw the hexagram to have by thee as a symbol, thou shalt make it in the colours already taught and upon a black ground. These are the planetary powers allotted unto the angles of the hexagram.

		(King Scale)	(Queen Scale)
Unto the uppermost:	♄	Indigo	Black
Unto the lowermost:	♅	Blue	Puce
Unto the right hand upper:	♆	Violet	Blue
Unto the right hand lower:	♇	Green	Green
Unto the left hand upper:	♈	Red	Red
Unto the left hand lower:	♉	Yellow	Orange
In the centre is the fire of the sun:	☼	Orange	Golden

The order of attribution is that of the Sephiroth on the Tree of Life. Hence ariseth the Supreme Ritual of the Hexagram according to the angles from which it is traced.

The uppermost angle answereth also to Daath and the lowest to Yesod, and the other angles to the remaining angles of the Microprosopus. The hexagram is composed of the two angles of fire and water, and is therefore *not* traced in one continuous line like the pentagram, but by each triangle separately. All the invoking hexagrams follow the course of the sun in their current—that is from left to right. But the banishing hexagrams are traced from right to left from the same angle as their respective invoking hexagrams contrary to the course of the sun. The hexagram of any particular planet is traced in two triangles, the first starting from the angle of the planet, the second opposite to the commencing angle of the first. The symbol of the planet itself is then traced in the centre. Thus in the case of the invoking hexagrams of Saturn, the first triangle is traced from the angle of Saturn, following the course of the sun, the second triangle from the angle of the moon. (Only trace the central planetary symbol in practice—the others are shown only for illustration.)



But the invoking hexagram of the moon is first traced from the angle of the moon, its second angle being traced from the triangle of Saturn. The banishing hexagram for Jupiter, for example, is traced from the same angle as the invoking hexagram, and in the same order, but reversing the current's direction. In all cases the symbol of the planet should be traced in the centre.

But for the sun all six invoking hexagrams of the planets should be traced in their regular planetary order and the symbol zsun traced in the centre. And for his banishing hexagram also, all the six banishing hexagrams of the other planets should be employed in their regular order, only that the symbol of the sun should be traced therein.

Remember that the symbol of Luna varieth, and as zmoon in her increase she is favourable. But ☾ is not so favourable for good in her decrease. The symbol of Luna in the centre of the hexagram should be traced zmoon if in her increase; by zxmoon if in her decrease. Remember that zxmoon represents restriction and is not so good a symbol as zmoon, and at the full moon exactly it is ☉, but at new moon a dark circle ●.

The last two forms of Luna are not good in many cases. If thou wilt invoke the forces of the head of the dragon of the moon ¹ thou shalt trace the lunar invoking hexagram and write therein the symbol ♀, and for the tail ♂. These forces of zxuu and zxu are more easy to be invoked when either the sun or the moon is with them in the zodiac in conjunction. In these invocations thou shalt pronounce the same names and letters as are given with the lunar hexagram zxuu is of a benevolent character, and zxuof a malefic, save in a very few matters. And be thou well wary of dealing with these forces of zxu and zxuu or with those of Sol and Luna during the period of an eclipse; for they are the powers of an eclipse. For an eclipse to take place both the sun and moon must be in conjunction with them in the zodiac, these two luminaries being at the same time either in conjunction or opposition as regards each other.

Invoking Moon



שדי אל חי
ארציתא
מ

Banishing Moon



Invoking Mercury



אל חים צבאות
ארציתא
ת

Banishing Mercury



Invoking Jupiter



אל
ארציתא
ך

Banishing Jupiter



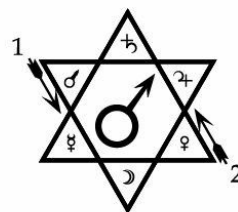
Hexagrams of the Planets

Invoking Mars



אהל ים גבור
ארציתא
מ

Banishing Mars



Invoking Venus



יהוה צבאות
ארציתא
י

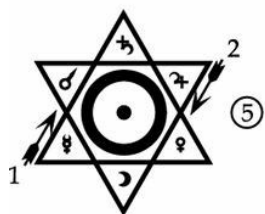
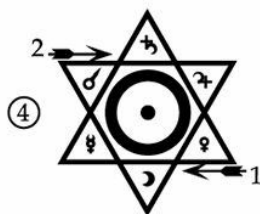
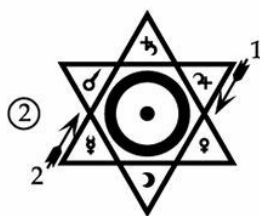
Banishing Venus



Hexagrams of the Planets (cont.)

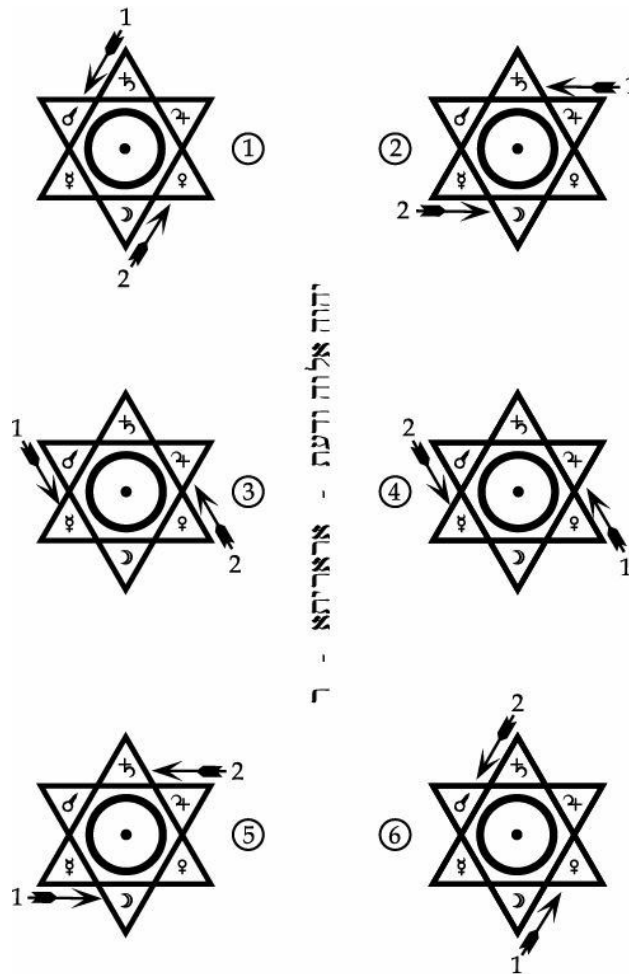
In all rituals of the hexagram as in those of the pentagram, thou shalt complete the circle of the place. Thou shalt not trace an external circle round each hexagram itself unless thou wishest to confine the force to one place—as in charging a symbol or talisman.

From the attribution of the planets, one to each angle of the hexagram, shalt thou see the reason of the sympathy existing between each superior planet and one certain inferior planet. That is, that to which it is exactly opposite in the hexagram. And for this reason is it that the triangle of their invoking and banishing hexagrams counterchange. The superior planets are Saturn, Jupiter, and Mars. The inferior planets are Venus, Mercury, and Luna. And in the midst is placed the fire of the sun. Therefore the superior Saturn and the inferior Luna are sympathetic, so are Jupiter and Mercury, Mars and Venus.



יְהוָה אֱלֹהֵי יִשְׂרָאֵל - יְהוָה אֱלֹהֵי יִשְׂרָאֵל

Invoking Hexagrams of the Sun



Banishing Hexagrams of the Sun

In the Supreme Ritual of the Hexagram the signs of the $5^{\circ} = 6^{\square}$ grade are to be given, but not those of the grades of the First Order, notwithstanding these latter are made use of in the Supreme Ritual of the Pentagram. And because the hexagram is the signet star of the macrocosm or greater world, therefore is it to be employed in all invocations of the forces of the Sephiroth: though the signet star of the pentagram represents their operation in the lunar world, in the elements, and in man.

If thou wilt deal with the forces of the supernal triad of the Sephiroth, thou shalt make use of the hexagrams of Saturn; for Chesed those of Jupiter, for Geburah those of Mars; for Tiphareth those of the sun, for Netzach those of

Venus, for Hod those of Mercury, and for Yesod and Malkuth those of the moon.

Know also that the Sephiroth are not to be invoked on every slight occasion, but only with due care and solemnity. Above all, the forces of Kether and Chokmah demand the greatest purity and solemnity of heart and mind in him who would penetrate their mysteries. For such high knowledge is only to be obtained by him whose genius can stand in the presence of the holy ones. See that thou usest the divine names with all reverence and humility for cursed is he that taketh the name of the Vast One in vain.

When thou tracest the symbol of a planet in the centre of a hexagram, thou shalt make the same of a proportionable size to the interior of the hexagram, and thou shalt trace them from left to right generally following the course of the sun as much as possible. Caput and Cauda Draconis may follow the general rule.

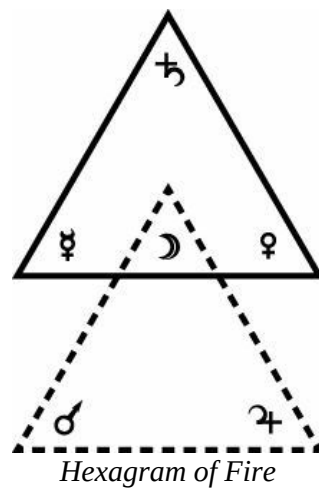
When thou shalt invoke either the forces of one particular planet or those of them all, thou shalt turn thyself towards the quarter of the zodiac where the planet thou invokest then is. For owing both to their constant motion in the zodiac and to the daily movement of the same, the position of a planet is continually changing, and therefore it is necessary for thee in such a case to erect an astrological figure or scheme of the position of the planets in the heavens for the actual time of working, so that thou mayest see the direction of each planet from thee.² This is even more necessary when working with the planets than with the signs of the zodiac.

When thou shalt desire to purify or consecrate any place, thou shalt perform the Lesser Banishing Ritual of the Hexagram, either in conjunction with, or instead of that of the pentagram, according to the circumstances of the case. For example, if thou hast been working on the plane of the elements before, it will be well to perform the Lesser Ritual of the Pentagram before proceeding to work of a planetary nature, so as thoroughly to clear the places of forces which, although not hostile or evil of themselves, will yet not be in harmony

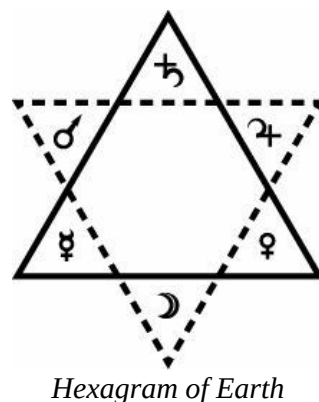
with those of an altogether different plane. And ever be sure that thou dost complete the circle of the place wherein thou workest.

The Four Forms

These are the four forms assumed by conjoining the two triangles of the hexagram on which the Lesser Ritual of the Hexagram is based. The first form is:



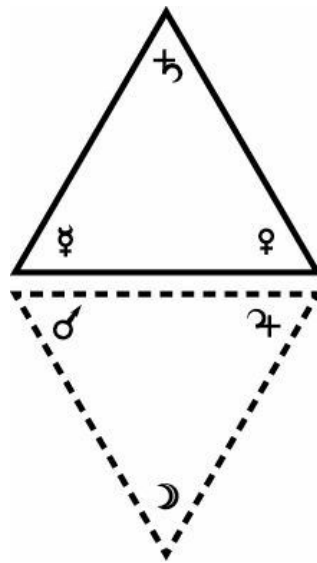
The angles are attributed as in the diagram. Its affinity is with the eastern quarter, the position of fire in the zodiac. (Note: To form these from the usual hexagram, lower the inverted triangle, then reverse it by throwing the lunar angle up to top from being lowest. Mars and Jupiter do not change sides.)



The second form is the ordinary hexagram with the attribution of the angles as usual: the affinity being rather with the southern quarter, the position of

earth in the zodiac, and of the sun at his culmination at noon.

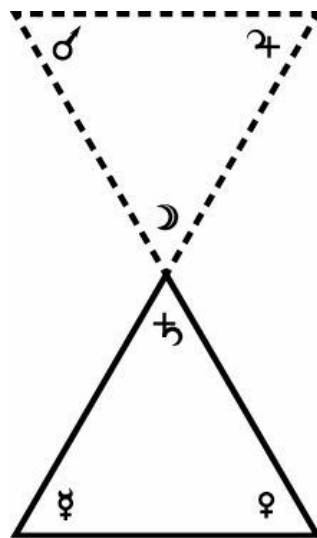
The third form is:



Hexagram of Air

The angles are attributed as shown and its affinity is with the western quarter, the position of air in the zodiac.

The fourth form is:



Hexagram of Water

The angles are attributed as shown and its affinity is with the northern quarter, the position of water in the zodiac.

With each of these forms the name Ararita is to be pronounced—seven letters.

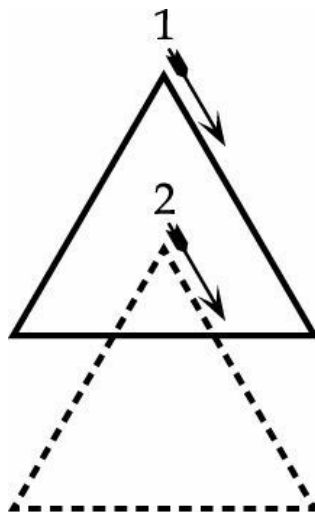
Also as in the preceding cases there will be seven modes of tracing each of these four forms, according to the particular planet with those forces thou art working at the time.

The hexagrams of Saturn may be used in general and comparatively unimportant operations, even as the pentagrams of earth are used in the Lesser Ritual of the Pentagram. In these four forms of the hexagram thou shalt trace them beginning at the angle of the planet under whose regimen thou art working, following the course of the sun to invoke, and reversing the course to banish. That is to say, working from left to right for the former and from right to left for the latter. Remember always that the symbols of the elements are not usually traced on sigils but are replaced by the Kerubic emblems of Aquarius, Leo, Taurus, and the eagle head.

The Lesser Ritual of the Hexagram

Commence with the Qabalistic sign of the cross as in the Lesser Ritual of the Pentagram, and use what manner of magical implement may be necessary according to the manner of working, either the lotus wand or the magical sword.

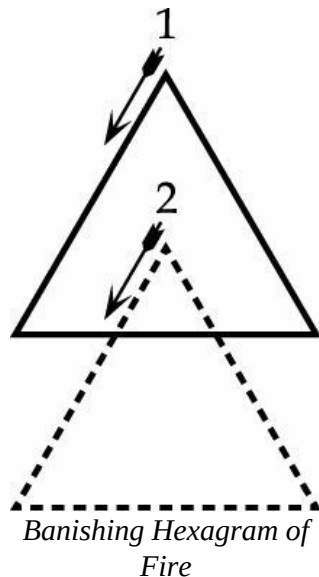
Stand facing east. If thou desirest to invoke thou shalt trace the figure thus:



*Invoking Hexagram of
Fire*

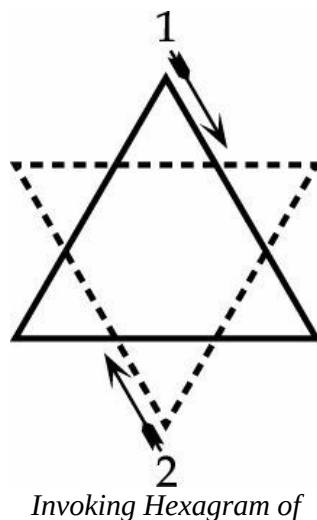
Following the course of the sun, from left to right, and thou shalt pronounce the name Ararita, vibrating it as much as possible with thy breath and bringing the point of the magical implement to the centre of the figure.

But if thou desirest to banish thou shalt trace it thus:



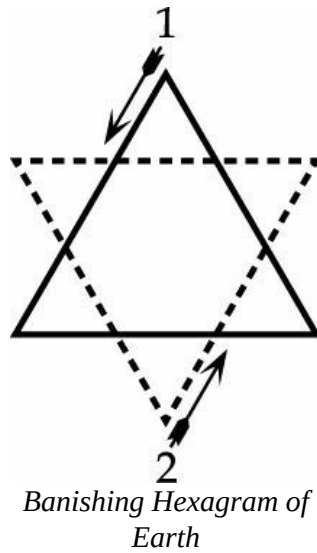
From right to left, and see that thou closest carefully the finishing angle of each triangle.

Carry thy magical implement round to the south, and if thou desirest to invoke trace the figure thus:



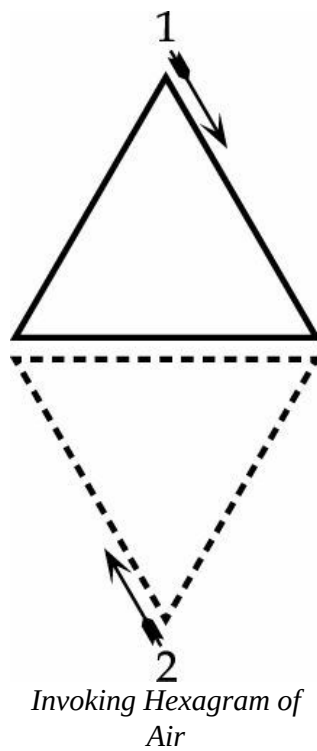
Earth

But if to banish then from left to right thus:

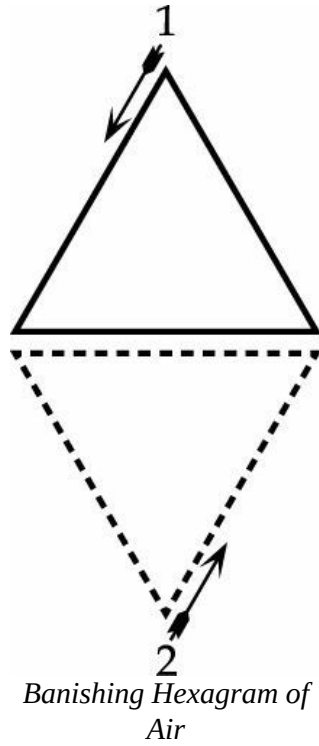


Bring as before the point of thy magical implement to the centre and pronounce the name Ararita.

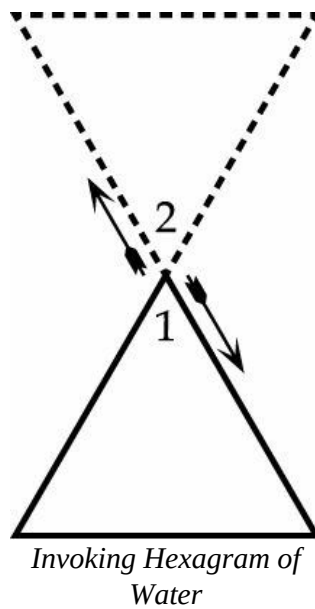
Pass to the west, and trace the figure for invoking thus:



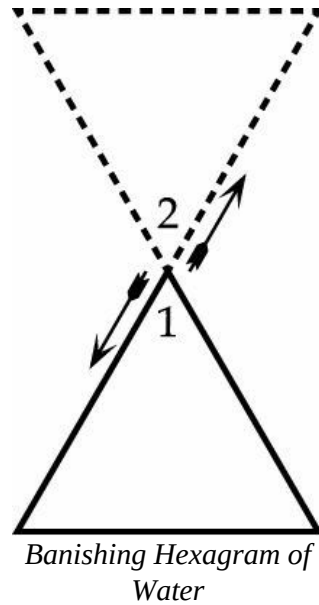
Banishing thus:



Then to the north, invoking:



Banishing:



Then pass round again to the east so as to complete the circle of the place wherein thou standest, then give the L.V.X. signs and repeat the analysis of the password I.N.R.I. of the 5° = 6th grade.

Addendum

Now in the Supreme Ritual of the Hexagram, when thou shalt wish to attract in addition to the forces of a planet, those of a sign of the zodiac wherein he then is, thou shalt trace in the centre of the invoking hexagram of the planet, the symbol of that sign of the zodiac beneath his own; and if this be not sufficient, thou shalt also trace the invoking pentagram of the sign as it is directed in the ritual of the pentagram.

In the tracing of the hexagram of any planet thou shalt pronounce therewith in a vibratory manner as before taught, both the divine name of the Sephirah which ruleth the planet and the seven-lettered name Ararita, and also the particular letter of that name which is referred to that particular planet.

Now if thou shalt wish to invoke the forces of one particular planet, thou shalt find in what quarter of the heavens he will be situated at the time of working. Then thou shalt consecrate and guard the place wherein thou art by the Lesser Banishing Ritual of the Hexagram. Then thou shalt perform the

Lesser Invoking Ritual of the Hexagram, yet tracing the four figures employed from the angle of the planet required, seeing that for each planet the mode of tracing varieth. If thou dealest with the sun, thou shalt invoke by all six forms of the figure and trace within them the planet symbol and pronounce the name Ararita as has been taught.

Then shalt thou turn unto the quarter of the planet in the heavens and shalt trace his invoking hexagram and pronounce the proper names, and invoke what angels and forces of that nature may be required, and trace their sigils in the air.

When thou hast finished thy invocation thou shalt in most cases license them to depart and perform the banishing ritual of the planet which shall be the converse of the invoking one. But in cases of charging a tablet or symbol or talisman, thou shalt not perform the banishing symbols upon it which would have the effect of entirely discharging it and reducing it to the condition it was in when first made—that is to say dead and lifeless.

If thou wishest to bring the rays of all or several of the planets into action at the same time, thou shalt discover their quarter in the heavens for the time of working, and thou shalt trace the general Lesser Invoking Ritual of the Hexagram, but not differentiated for any particular planet, and then thou shalt turn to the quarters of the respective planets and invoke their forces as before laid down; and banish them when the invocation is finished, and conclude with the Lesser Banishing Ritual of the Hexagram. And ever remember to complete the circle of the place wherein thou workest, following the course of the sun.

[contents]

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1. Note by JMG: That is, Caput Draconis, the north node of the moon.
 2. Note by JMG: Adepts of the original Golden Dawn were expected to be able to erect (or, as we now say, cast) an astrological chart whenever needed. When such a chart is placed on the altar with the

ascendant to the east, the positions of the planets in the chart indicate their symbolic position relative to the place where the working is performed.

THE LOTUS WAND³

This is for general use in magical working. It is carried by the Zelator Adeptus Minor at all meetings of the Second Order at which he has the right to be present. It is to be made by himself unassisted, and to be consecrated by himself alone. It is to be untouched by any other person and kept wrapped in white silk or linen, free from external influences other than his own on the human plane.

The wand has the upper end white, the lower black. Between these are the twelve colours referring to the zodiacal signs, in the positive or masculine scale of colour. At the upper end of the white is fixed a lotus flower in three whorls of twenty-six petals: the outer eight, the middle eight, and the innermost ten. The calyx has four lobes or sepals of orange colour. The flower centre is orange or gold. The lotus wand should be from twenty-four to forty inches long, and of wood about half an inch thick. The several bands of white, twelve colours, and black may be painted or enamelled or formed of coloured papers pasted on.

The length of colours should be such that the white is a little the longest, then the black, while the twelve colours are equal, and smaller than the black. The colours must be clear, brilliant, and correct. They are as follows:

White: Aries—red: Taurus—red-orange: Gemini—orange: Cancer—amber: Leo—lemon-yellow: Virgo—yellow-green: Libra—emerald: Scorpio—green-blue: Sagittarius —bright-blue: Capricornus—indigo: Aquarius—violet: Pisces—crimson: black.

The lotus flower may be made of sheet metal or cardboard, in three whorls of eight, eight, and ten petals, white internally and tips curved in a little, olive outside with five markings as shown in diagram. The centre is orange, or a brass bolt to keep all together will do.

As a general rule, use the white end in invocation and the black end to banish. The white end may be used to banish by tracing a banishing symbol against an evil and opposing force which has resisted other efforts. By this is

meant that by whatever band you are holding the wand, whether white for spiritual things, by black for mundane, by blue for Sagittarius or by red for fiery triplicity, you are, when invoking, to direct the white extremity to the quarter desired. When banishing, point the black end to that quarter. The wand is never to be inverted, so that when very material forces are concerned, the black end may be the most suitable for invocation, but with the greatest caution.

In working on the plane of the zodiac, hold the wand by the portion you refer to between the thumb and two fingers.

If a planetary working be required, hold the wand by the portion representing the day or night house of the planet, or else by the sign in which the planet is at the time.

♄	day house—Capricorn	night house—Aquarius
♐	day house—Sagittarius	night house—Pisces
♈	day house—Aries	night house—Scorpio
♎	day house—Libra	night house—Taurus
♊	day house—Gemini	night house—Virgo
Sol ☉ in Leo only		Luna ☾ in Cancer only

For example, if Venus be the planet referred to, use in the day Libra, and in the night Taurus.

Should the action be with the elements, one of the signs of the triplicity of the elements should be held according to the nature of the element intended to be invoked. Bear in mind that the Kerubic emblem is the most powerful action of the element in the triplicity. For example, Leo—violent heat of summer. Aries—beginning of warmth in spring. Sagittarius—waning of heat in autumn.

Hold the wand by the white portion for all divine and spiritual matters or for the Sephirothic influences, and for the process of rising on the planes.

Hold the wand by the black part only for material and mundane matters.

The ten upper and inner petals refer to the purity of the ten Sephiroth. The middle eight refer to the countercharged natural and spiritual forces of air and fire. The lowest and outer eight refer to the powers of earth and water. The centre and amber portion refers to the spiritual sun, while the outer calyx of four orange sepals shows the action of the sun upon the life of things by differentiation.

The wand should never be used inverted. The lotus flower is not to be touched in working, but in Sephirotic and spiritual things, the flower is to be inclined towards the forehead; and to rise on the planes, the orange-coloured centre is to be fully directed to the forehead.

Consecration of the Lotus Wand

1. Provide a private room, white triangle, red cross of six squares. Incense, a rose, water in a vase, lamp or vessel of fire, salt on a platter, and an astrological figure of the heavens for the time of consecration. If possible a set of astrological symbolic diagrams of the twelve signs should be set around the room. Have ready also the Ritual of the Pentagram, new wand, white silk or linen wrapper, table with black cover for altar.

2. Find position of east.

3. Prepare an invocation of the forces of the signs of the zodiac.

4. Place altar in centre of room, cover it with black.

5. Arrange upon it the cross and triangle. Incense and rose in east above cross and triangle; lamp in south; cup in west; salt in north.

6. Illumine lamp.

7. Stand, holding new wand at west of altar, facing east.

8. Grasp wand by black portion and say:

9. Hekas! Hekas! Este Bebeloi.

10. Perform the Lesser Banishing Ritual of the Pentagram.

11. Purify room first with water, then with fire, as in the $0^\circ = 0^\square$ grade, repeating as you do so these two passages from the ritual of the thirty-first Path. (With water say): So therefore first the priest who governeth the works

of fire, must sprinkle with lustral water of the loud resounding sea. (With fire say): And when, after all the phantoms are vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

12. Take up the wand again, by white portion. Circumambulate the room three times and, at the end, repeat the adoration of the Lord of the Universe as in the ritual of the $0^{\circ} = 0^{\square}$ grade, saluting at each adoration with the Neophyte sign, and at "Darkness" giving the Sign of Silence.

Holy art thou, Lord of the Universe.

Holy art Thou whom nature hath not formed.

Holy art Thou, the vast and the mighty one,

Lord of the light and of the darkness.

13. Perform the Supreme Invoking Ritual of the Pentagram at the four quarters of the room, tracing the proper pentagrams at each quarter and pronouncing the appropriate angelic and divine names, taking care to give the grade sign appropriate to each element.

14. Stand then in the eastern quarter, facing east, hold wand by white portion, give $5^{\circ} = 6^{\square}$ signs, look upward, hold wand on high, and say:

O Harpocrates, lord of silence, who art enthroned upon the lotus.

Twenty-six are the petals of the lotus, flower of thy wand. O Lord of creation, they are the number of Thy name.

In the name of Yod He Vau He, let the divine light descend!

15. Facing consecutively the quarter where each sign is according to the horary figure for the time of working, repeat in each of the twelve directions the invocation which follows, using the appropriate divine and angelic names and letters for each specially. Beginning with Aries, hold the wand at the appropriate coloured band, and in the left hand the element, from off the altar, which is referred to the particular sign, and say:

The heaven is above and the earth is beneath. And betwixt the light and the darkness the colours vibrate. I supplicate the powers and forces governing

the nature, place, and authority of the sign Aries, by the majesty of the divine name Yod He Vau He, with which, in earth life and language, I ascribe the letter Heh, to which is allotted the symbolic tribe of Gad and over which is the angel Melchidael, to bestow this present day and hour, and confirm their mystic and potent influence upon the red band of this lotus wand, which I hereby dedicate to purity and to occult work, and may its grasp strengthen me in the work of the character of Aries and his attributes.

As this is recited, trace in the air with the lotus end, the invoking pentagram of the sign required, and hold the corresponding element from the altar in the left hand, while facing in each of the twelve zodiacal directions.

16. Lay wand on the altar, lotus end towards the east.

17. Stand at west of altar, face east, raise hands, and say:

O Isis! Great goddess of the forces of nature, let thine influence descend and consecrate this wand which I dedicate to thee for the performance of the works of the magic of light.

18. Wrap the wand in silk or linen.

19. Purify the room by water and by fire as at first.

20. Perform reverse circumambulation.

21. Standing at west of altar, face east, and recite:

In the name of Yeheshuah, I now set free the spirits that may have been imprisoned by this ceremony.

22. Preferably, perform the Lesser Banishing Ritual of the Pentagram.

The Invocation to the Forces of the Signs of the Zodiac

Sign	Permutation of Name	Hebrew Letter	Tribe of Israel	Angel	Colour
Aries	Yod Heh Vau Heh	Heh	Gad	Melchidael	Red
Taurus	Yod Heh Heh Vau	Vau	Ephraim	Asmodel	Red-orange
Gemini	Yod Vau Heh Heh	Zayin	Manasseh	Ambriel	Orange

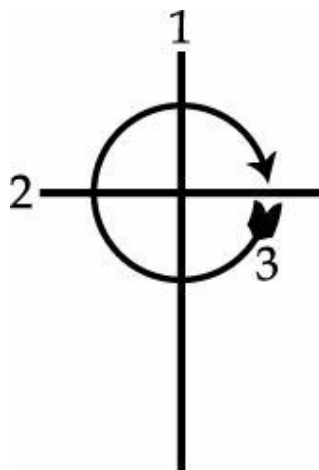
Cancer	Heh Vau Heh Yod	Cheth	Issachar	Muriel	Amber
Leo	Heh Vau Yod Heh	Teth	Judah	Verchiel	Lemon yellow
Virgo	Heh Heh Vau Yod	Yod	Naphthali	Hamaliel	Yellow-green
Libra	Vau Heh Yod Heh	Lamed	Asshur	Zuriel	Emerald
Scorpio	Vau Heh Heh Yod	Nun	Dan	Barchiel	Green-blue
Sagittarius	Vau Yod Heh Heh	Samekh	Benjamin	Advachiel	Blue
Capricorn	Heh Yod Heh Vau	Ayin	Zebulun	Hanael	Indigo
Aquarius	Heh Yod Vau Heh	Tzaddi	Reuben	Cambriel	Violet
Pisces	Heh Heh Yod Vau	Qoph	Simeon	Amnitziel	Crimson

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3. Note by JMG: See color insert page 11.

THE RITUAL OF THE ROSE CROSS

1. *Light a stick of incense. Go to the southeast corner of the room. Make a large cross and circle, as in the diagram, and holding the point of the incense in the centre vibrate the word Yeheshuah.*



Cross and Circle

2. *With arm outstretched on a level with the centre of the cross, and holding the incense stick, go to the southwest corner and make a similar cross, repeating the word.*

3. *Go to the northwest corner and repeat the cross and the word.*

4. *Go to the northeast corner and repeat the cross and the word.*

5. *Complete your circle by returning to the southeast corner and bringing the point of the incense to the central point of the first cross which you should imagine astrally there.*

6. *Holding the stick on high, go to the centre of the room, walking diagonally across the room towards the northwest corner. In the centre of the room, above your head, trace the cross and circle and vibrate the name.*

7. *Holding the stick on high, go to the northwest and bring the point of the stick down to the centre of the astral cross there.*

8. *Turn towards the southeast and retrace your steps there, but now holding the incense stick directed towards the floor. In the centre of the room, make*

the cross and circle towards the floor, as it were, under your feet, and vibrate the name.

9. Complete this circle by returning to the southeast and bringing the point of the stick again to the centre of the cross, then move with arm outstretched to southwest corner.

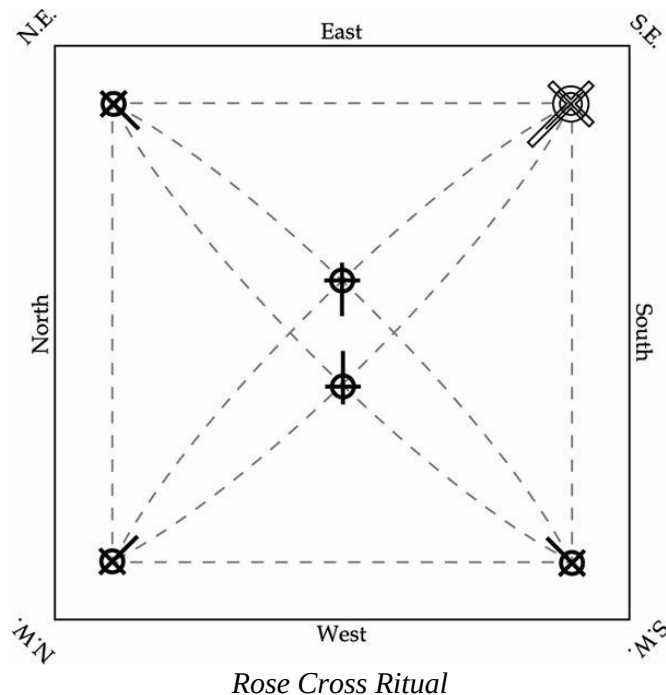
10. From the centre of this cross, and, raising stick before, walk diagonally across the room towards the northeast corner. In the centre of the room, pick up again the cross above your head previously made, vibrating the name. It is not necessary to make another cross.

11. Bring the stick to the centre of the northeast cross and return to the southwest, incense stick down, and pausing in the centre of the room to link up with the cross under your feet.

12. Return to the southwest and rest the point of the incense a moment in the centre of the cross there. Holding the stick out, retrace your circle to the northwest, link on to the northwest cross; proceed to the northeast cross and complete your circle by returning to the southeast, and the centre of the first cross.

13. Retrace the cross, but larger, and make a big circle, vibrating for the lower half Yeheshuah, and for the upper half Yehovashah.

14. Return to the centre of the room, and visualise the six crosses in a network round you. This ceremony can be concluded by the analysis of the keyword given as follows:



Analysis of the Keyword

1. *Stand with arms outstretched in the form of a cross. Face east.*

2. *Vibrate these words:*

I.	N.	R.	I.
Yod	Nun	Resh	Yod

The Sign of Osiris Slain.

3. *Right arm up, left arm extended out from shoulder, head bowed towards left hand.*

L.—The Sign of the Mourning of Isis.

4. *Both arms up in a V shape.*

V.—The Sign of Typhon and Apophis.

5. *Arms crossed on breast, head bowed.*

X.—The Sign of Osiris Risen.

6. *Make the signs again as you repeat L.V.X.*

L.V.X. Lux.

7. *Arms folded on breast, head bowed.*

The Light of the Cross.⁴

8. Then arms extended in Sign of Osiris Slain (see 1).

Virgo	Isis	Mighty Mother
Scorpio	Apophis	Destroyer
Sol	Osiris	Slain and Risen

9. Gradually raise arms.

Isis	Apophis	Osiris
------	---------	--------

10. Arms above head, face raised.

I. A. O.

11. Except when in the Vault, now vibrate the four Tablet of Union names to equilibrate the light.

Exarp	Hcoma	Nanta	Bitom
-------	-------	-------	-------

12. Aspire to the light and draw it down over your head to your feet.
Let the divine light descend.

The Uses of the Rose Cross Ritual

1. It encloses the aura with a protection against outside influences. It is like a veil. The pentagrams protect, but they also light up the astral and make entities aware of you. They are more positive for magical working. When much distracted, use the pentagrams to banish and the Rose Cross to maintain peace.

2. It is a call to another mode of your consciousness and withdraws you from the physical. It is a good preparation for meditation and, combined with the keyword, a form of invocation of the higher wisdom which is helpful when solving problems or preparing for a difficult interview, or in order to be calm and strong to help another.

3. When you are quite familiar with the ritual, but most certainly not before, it can be done in imagination while resting or lying down. Part of yourself

goes out, and you get all the sensation of walking around your own quiescent body. Used thus, with rhythmic breathing, it will withdraw your mind from pain (if it be not too severe) and release you for sleep. You can do the analysis of the keyword standing behind your physical head, and you can call down the divine white brilliance, watching it flow over your body and smooth out the tangles in the etheric double, bringing peace and rest.

4. You can do the ritual with intention to help others in pain or difficulty. For this purpose, you build up an astral image of the person, in the centre of the room, and call down the light upon him, after surrounding him with the six crosses. When the ceremony is done, command the astral shape you have made to return to the person, bearing with it the peace of Yeheshuah.

5. It is a protection against psychic invasion from the thoughts of others or from disturbed psychic conditions, such as there might be in a place charged with fear, where terrible things had happened.

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4. Note by Regardie: For diagrams of these signs refer to pages 164.

THE COMPLETE SYMBOL OF THE ROSE CROSS

This symbol ⁵ is to be worn suspended from a yellow collarette of silk, the motto of owner placed on the reverse side, with white sash, and is for general use in magical working, to be worn at all meetings of adepts.

It is to be made by each adept alone, and consecrated by himself and never touched by any other person, and wrapped in white silk or linen when not in use.

It is a complete synthesis of the masculine, positive or rainbow scale of colour attributions, which is also called “the scale of the king.”

The four ends of the cross belong to the four elements, and are coloured accordingly. The white portion belongs to the Holy Spirit and the planets.

The twenty-two petals of the rose refer to the twenty-two Paths. It is the cross in Tiphareth, the receptacle and the centre of the forces of the Sephiroth and the Paths.

The extreme centre of the rose is white, the reflected spiritual brightness of Kether, bearing upon it the red rose of five petals and the golden cross of six squares; four green rays issuant around the angles of the cross, from which the Second Order takes its name. They are the symbols of the receiving force.

Upon the white portion of the symbol, below the rose, is placed the hexagram, with the planets in the order which is the key of the Supreme Ritual of the Hexagram.

Around the pentagrams, which are placed one upon each elemental coloured arm, are drawn the symbols of the spirit and the four elements, in the order which is the key to the Supreme Ritual of the Pentagram. Upon each of the floriated ends of the cross are arranged the three alchemical principles, but in a different order for each element, and as showing their operation therein.

The upmost arm of the cross, allotted to air, is of the yellow colour of Tiphareth. In it the flowing philosophic mercurial nature is chief and without

hindrance to its mobility—hence the ever moving nature of air. Its sulphureous side is drawn from the part of fire, whence its luminous and electrical qualities. Its saline side is from the water, whence result clouds and rain from the action of the solar forces.

The lowest arm of the cross, allotted to earth, is of the four colours of Malkuth, the earth being of the nature of a container and receiver of the other influences. The citrine answers to its airy part, the olive to the watery, the russet to the fire, and the black to the lowest part, earth. Here also is the mercurial part chief, but hindered by the compound nature whence its faculty becomes germinative rather than mobile, while the sulphur and the salt are respectively from the sides of water and fire, which almost neutralize their natural operation and bring about the fixedness and immobility of earth.

The extremity allotted to fire is of the scarlet colour of Geburah, and in it the sulphureous nature is chief, whence its powers of heat and burning. The salt is from the side of earth, whence the necessity for a constant substantial pabulum whereon to act, and the mercury is from the side of air, whence the leaping, lambent motion of flame especially when acted upon by wind.

The extremity allotted to water is of the blue colour of Chesed, and in it the saline side is chief as exemplified in the salt water of the ocean, to which all waters go, and from whence also is derived the nature of always preserving the horizontal line. The mercurial part is from earth, whence the weight and force of its flux and reflux. Its sulphuric part is from the air whence the effect of waves and storms. So that the disposition of these three principles forms the key of their alchemic operation in the elements.

The white rays issuing from behind the rose at the inner angles between the arms are the rays of the divine light issuing and coruscating from the reflected light of Kether in its centre; and the letters and symbols on them refer to the analysis of the keyword of an Adeptus Minor, I.N.R.I., by which the opening of the Vault is accomplished.

The twelve letters of the twelve petals follow the order of the signs of the zodiac. Uppermost is Heh, the letter of Aries, followed by Vau, Zayin, Cheth, Teth, Yod, while the letter of Libra, which is Lamed, is lowermost. Ascending are Nun, Samekh, Ayin, Tzaddi, Qoph.

The seven double letters of the middle row are allotted to the planets in the order of their exaltations, the planets being wanderers; the stars are fixed with respect to the Earth. These letters are Peh, Resh, Beth, with Daleth exactly over Libra, followed by Gimel, Kaph, Tau.

The three mother letters are allotted to the elements and are so arranged that the petal of air should be beneath the arm of the cross allotted to air, while those of fire and water are on counterchanged sides, so that the forces of the arms of the cross should not too much override the planetary and zodiacal forces in the rose, which might otherwise be the case were the petal of fire placed on the same side as the arm of fire and that of water on the side of water.⁶

The back of the cross bears inscriptions in Latin: “The Master Jesus Christ, God and Man,” between four Maltese Crosses which represent the four pyramids of the elements opened out. This is placed at the upmost part because therein is affirmed a descent of the divine force into Tiphareth, which is the central point between supernals and inferiors.

But at the lowest part is written the motto of the Zelator Adeptus Minor, because therein is the affirmation of the elevation of the human into the divine. But this is impossible without the assistance of the divine spirit from Kether, whence the space above Malkuth is white upon the front aspect of the cross, white being the symbol of the spiritual rescued from the material.

In the centre is written in Latin between the symbols of the alchemical principles, of which the outermost is sulphur, the purgatorial fire of suffering and self-sacrifice, “Blessed be the Lord our God who hath given us the symbol Signum.” And this is a word of six letters, thus representing the six creative periods in the universe.

The cross may be cut out of cardboard and the coloured portions may be painted or formed by pasting on portions of coloured papers of the required size and shape. The colours must be correct, clear, and brilliant. If they are not, the symbol is useless either as a symbol or insignium. If this occurs the whole should be destroyed, for faulty colours or shapes in divine symbols are a degradation of divine things and are practical blasphemy, because it is substituting the evil and disorderly for the good.

Notes on the Rose Cross ⁷

It is unfortunate that I have not been able to reproduce the symbol in its colours as painted by the Adeptus Minor.⁸ Black and white give no indication of the beauty and impressive quality which this symbol possesses. The reader should therefore make one for himself and colour it according to these directions.

The upper arm, above the rose, attributed to the element of air, is painted in bright yellow. Various lacquer enamels are now available, the use of which produces just the right kind of brilliance required for these magical symbols and flashing tablets. Over the yellow should be painted the symbols shown in its direct complement, pale mauve.

The right arm attributed to water is blue, and the symbols should be painted thereon in orange. It is difficult to describe the correct tone or depth of colour in these complementaries, but the student will know when he has hit upon the right hue for then the symbols will begin visibly to flash.

The left arm, the fire arm, is red, and the symbols appear on it in bright emerald green. Beneath the rose are two sections. The first is white, upon which a hexagram with planetary attributions is painted in black. Beneath this is the earth section, which should be painted in the four colours of Malkuth: citrine, olive, russet, and black. Superimposed on this, the pentagram and symbols will be painted in white.

The petals of the rose will be painted in the appropriate colours of the King scale, and the letters, on them, in the complementary colours, the cross within

is gold, the barbs green, and the rose red.

Consecration of the Rose Cross

Consecration Ceremony

1. *Arrange a central altar draped in black.*
2. *Place on it the triangle and cross as in the $0^\circ = 0^\square$ grade.*
3. *Place on it the rose, cup, salt and fire; but place cup between cross and triangle as in the $0^\circ = 0^\square$. Rose and incense east.*
4. *Place the new rose cross upon triangle.*
- 5.⁹ *Take up lotus wand in right hand, holding by black band.*
6. *Repeat: Hekas, hekas, este bebeloi!*
7. *Perform the Lesser Banishing Ritual of the Pentagram.*
8. *Perform the Lesser Banishing Ritual of the Hexagram.*
9. *Deposit wand upon the altar.*
10. *Purify the chamber with water in the four quarters, repeating the words:*

So therefore first the priest who governeth the works of fire, shall sprinkle with the lustral water of the loud resounding sea.

11. *Consecrate the chamber with fire in the four quarters, saying:*

When after all the phantoms are vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

12. *Take up thy wand by the white band.*
13. *Circumambulate with sun three times.*
14. *Return to place, and repeat adoration:*

Holy art Thou, Lord of the Universe!

Holy art Thou whom nature hath not formed.

Holy art Thou, the vast and the mighty one,

Lord of the light and of the darkness.

Give sign of Neophyte at each adoration, and Sign of Harpocrates at close.

15. Perform the Supreme Invoking Ritual of the Pentagram at the four quarters, using the Angelic Tablet and divine names for each, with proper grade signs.

16. Stand west of altar, facing east. Hold lotus wand by white band.

17. Make over the rose cross, in the air, with lotus wand, and as if standing on centre of rose, the symbol of the circle and cross thus ⊕, and invoke all the divine and angelic names of Tiphareth by a special form:

O Thou most sublime majesty on high, who art at certain seasons worthily represented by the glorious sun of Tiphareth, I beseech Thee to bestow upon this symbol of the Rose and the Cross, which I have formed to Thy honour, and for the furtherance of the Great Work, in a spirit of purity and love, the most excellent virtues, by the divine name of YHVH, and the great name of YHVH Eloah Ve Daath. Deign I beseech Thee to grant that the great archangel Raphael, and the mighty angel Michael may strengthen this emblem, and through the sphere of the splendid orb of Shemesh may confer upon it such power and virtue, as to lead me by it towards the solution of the Great Secret.

(Alternative:)

O Thou most glorious light which lightenest every man who cometh into the world. Thou who art in due season shadowed forth by Tiphareth, the sun of beauty, I implore Thee to direct Thy light upon this symbol of the Rose and Cross which I have fashioned in Thine honour and for the furtherance of the Great Work. By the divine name YHVH, by Thy name of wisdom YHVH Eloah Ve Daath, permit I beseech Thee Thy shining archangel Raphael, and thy strong angel Michael, so to influence this emblem that it may be mighty for all good so that through the glorious sphere of Shemesh they may bestow upon it such power that in wearing it, I may at length lose and so find myself in that ineffable light which I most humbly seek.

Raise the hands and eyes to heaven during the prayer, and lower them as you finish it.

18. Repeat these words from Genesis:

And a river, Nahar, went forth out of Eden to water the garden, and from thence it was parted and came into four heads.

19. Describe over the white portion the invoking hexagrams of the planets, as if standing upon it, repeating the necessary names, holding the wand by the white part.

20. Describe equilibrating pentagrams of spirit with words as laid down.

Eheieh with Exarp, Bitom.

Hcoma, Nanta, with Agla.

21. Then over the four coloured arms in turn describe the invoking pentagrams of each element, using words and grade signs, and repeating the verse of Genesis 2:13, 14, and 15, referring to each, holding the wand by the part allotted to the Kerubic sign of the element.

22. Over the red fire arm read:

And the name of the first river is Pison, it is that which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good. There is bdellium and the onyx stone.

Make invoking fire pentagram, holding wand by Leo—lemon yellow band, make sign of Philosophus, and vibrate Elohim, Oip Teaa Pedoce.

23. Over blue water arm, read:

And the name of the second river is Gihon, the same as that which compasseth the whole land of Ethiopia.

Make invoking water pentagram, holding wand by blue-green Scorpio band, and make Sign of Practicus, and say: El, Empeh Arsel Gaiol.

24. Over yellow air arm, read:

And the name of the third river is Hiddekel, that is it which goeth forth to the east of Assyria.

Make invoking air pentagram, holding wand by violet Aquarius band, make Sign of Theoricus, and say: Yhvh, Oro Ibah Aozpi.

25. Over dark earthy arm read:

And the fourth river is Euphrates.

Make invoking earth pentagram, and hold wand by red-orange Taurus band. Make sign of Zelator, saying: Adonai, Emor Dial Hectega.

26. Lastly, holding wand again by white part, describe a circle from left to right over the outermost twelve petals of rose, and pronounce the name Adonai, vibrating it as taught.

27. Describe similar circle over seven middle petals pronouncing the word Ararita.

28. Describe circle over three innermost petals, saying: YHVH.

29. Finally, trace a perpendicular line from top to bottom and say: Eheieh.

30. Trace a horizontal from left to right and say: Elohim.

31. Wrap up Rose Cross in white silk or linen.

32. Close the ceremony by purification by water and consecration by fire.

33. Reverse circumambulation three times.

34. Stand at west of altar, face east, and say:

In the name of Yeheshuah, I now set free any spirits that may have been imprisoned by this ceremony.

35. Perform the Lesser Banishing Ritual of the Pentagram.

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5. Note by JMG: See color insert page 12.

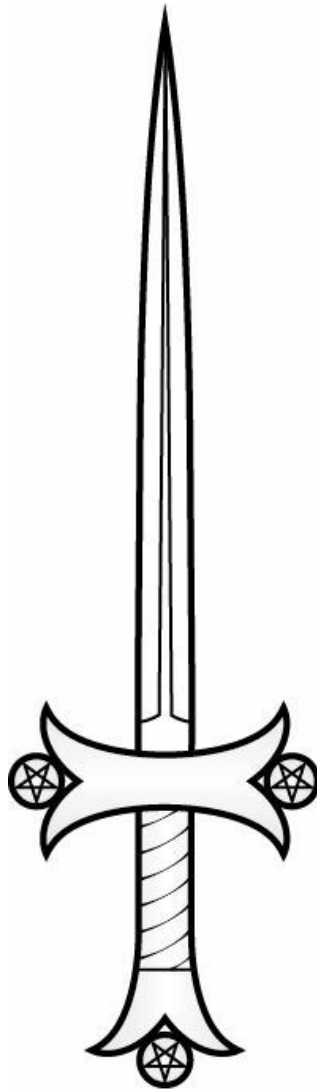
6. Note by Regardie: The mode of sigil formation from the rose petals is taught in the supplement to this ritual, reproduced in Book Seven in Volume Four.

7. Note by JMG: This section is by Israel Regardie.

8. Note by JMG: Fortunately this new edition has been able to remedy that defect; see color insert page 12.

9. Note by JMG: In Regardie's text, this step is numbered 6, and there is no step 5. I have renumbered the steps from this point on.

THE MAGIC SWORD



Magic Sword

It is to be used in all cases where great force and strength are to be used and are required, but principally for banishing and for defence against evil forces. For this reason it is under the presidency of Geburah and of Mars, whose names and forces are to be invoked at its consecration, which should take place in the day and hour of Mars, or else during the course of the fiery tattwa.¹⁰

Any convenient sword may be adapted to this use, but the handle, hilt, and guard must be such as to offer surfaces for inscriptions. It should be of

medium length and weight. The motto of the Adeptus should be engraved upon it, or painted upon the hilt in letters of emerald green, in addition to the mystic devices and names. The hilt, pommel, and guard are to be coloured a flame red. The blade should be clean and bright. Pentagrams should be painted on salient portions, because this is the lineal figure of Geburah. The divine and angelic names related to Geburah are then to be added in emerald, and also their sigils taken from the rose.¹¹ The sword must then be consecrated in due form.

Here again let the Zelator Adeptus Minor remember his obligation never to use his knowledge of practical magic for purposes of evil, and let him be well assured that if he do this, notwithstanding his pledge, the evil he endeavours to bring about will react on himself. He will experience in his own person and affairs that very thing which he has endeavoured to bring about for another. So also may he perish and be blotted out from among us.

To obtain real force implanted in any magical weapon, by consecration, the adept requires to be healthy, pure, strong in mind, free from anxiety, and apart from disturbances. He requires also to have mastered the details of the ceremony and to be familiar with the proper pentagrams and other symbols.

Consecration Ritual of the Sword

Prepare chamber with central altar draped in black, red cross and white triangle, rose and incense, cup and water, lamp, plate, and salt. White robe, sash, consecrated Rose Cross and lotus wand, new sword, red cloak, and lamen. An invocation to Mars and Geburah. An astrological figure to show position of Mars at the time. In wording and formulating the invocation to the Forces of Geburah, force and strength are to be specially requested.

- 1. Place the sword upon altar, hilt to east near incense, point to west near water.*
- 2. Take up lotus wand by black part.*
- 3. Stand at west of altar, facing east.*

4. Say: Hekas hekas este bebeloi.

5. *Take up cup and purify with eater sprinkling to east, south, west, and north.*

6. *Saying:*

And first the priest who governeth the works of fire must sprinkle with the lustral water of the loud resounding sea.

7. *Put down cup on altar.*

8. *Take up incense and wave it as you pass round east, south, west, and north.*

9. *Saying:*

And when after all the phantoms are vanished thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

10. *Put down incense. Take up wand.*¹²

11. *Circumambulate with sun three times, grasping wand by white band. Return to west, face east.*

12. *Say adoration:*

Holy art Thou, Lord of the Universe.

Holy art Thou whom nature hath not formed.

Holy art Thou, the vast and mighty one,

Lord of the light and of the darkness.

13. *Perform Lesser Invoking Ritual of the Hexagram of Mars, holding wand by white band. Give 5° = 6□ signs and analyse keyword.*

14. *Return to west of altar.*

15. *Turn to face the direction in which you have found Mars to be—standing so that the altar is between yourself and Mars for convenience.*

16. *Describe in the air the invoking pentagram of the sign Mars is in.*

17. *Describe invoking hexagram of Mars, saying: Elohim Gibor.*

18. Then, still holding wand by white band, recite your invocation to the power of Geburah and the forces of Mars, tracing the sigil of each name as you read it.

O mighty power who governeth Geburah, Thou strong and terrible divine Elohim Gibor, I beseech Thee to bestow upon this magic sword power and might to slay the evil and weakness I may encounter. In the fiery sphere of Madim, may it be welded and tempered to unswerving strength and fidelity. May Thy great archangel Kamael bestow upon me courage wherewith to use it aright and may the powerful angels of the order of Seraphim scorch with their flames the feebleness of purpose which would hinder my search for the true light.

19. Then trace in the air, slowly, above sword, and as if standing upon it, the invoking hexagram of Mars. Do this with the lotus end, still holding the white band.

20. Next trace over the sword the letters of the names in the invocation and their several sigils.

21. Put down wand.

22. Take up cup and purify new sword with water, making cross upon it; put down cup.

23. Take up incense and wave it over new sword.

24. Take up new sword and with it perform the Lesser Invoking Ritual of the Hexagram and also trace the invoking hexagram of Mars, repeating Ararita and Elohim Gibor.

25. Lay down sword.

26. With cup purify chamber as before.

27. With incense purify as before.

28. Reverse circumambulation three times and say:

29. In the name of Yeheshuah, I now set free all spirits that may have been imprisoned by this ceremony.

30. *Perform with the sword the Lesser Banishing Ritual of the Hexagram.*
31. *Perform Lesser Banishing Ritual of the Pentagram.*
32. *Conclude with Qabalistic cross.*
33. *Wrap up sword, in white or scarlet silk or linen. Henceforth no one else may touch it.*

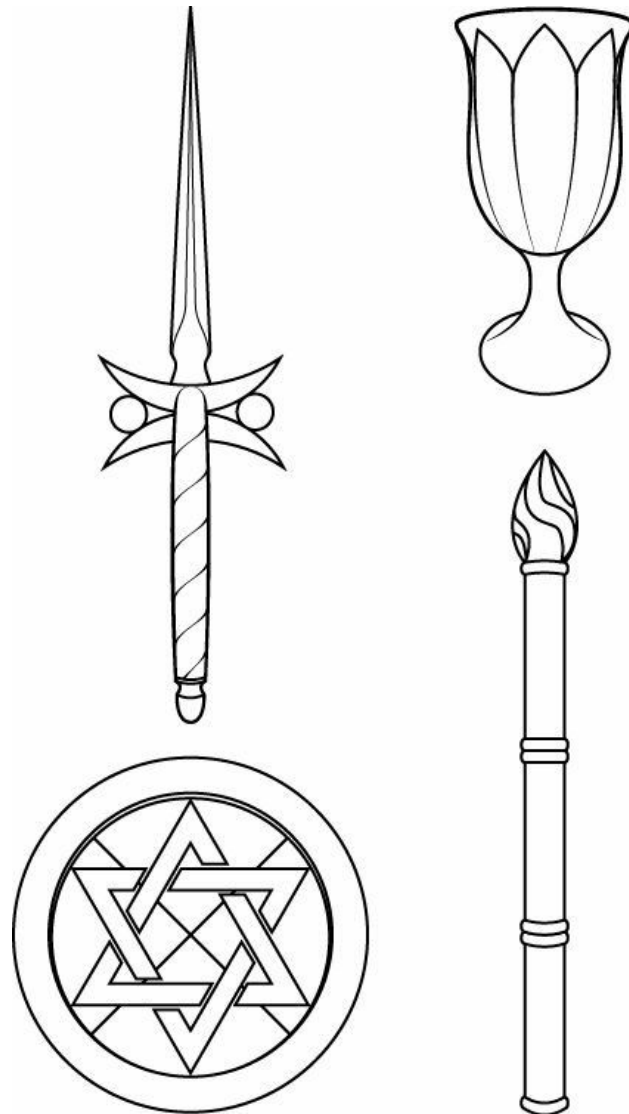
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10. Note by JMG: See “Additional Lecture on the Tattwas of the Eastern School” on pages 644–647.
11. Note by JMG: See the paper on sigils on pages 608–611.
12. Note by JMG: That is, the lotus wand.

THE FOUR ELEMENTAL WEAPONS

These are the tarot symbols of the letters of the divine name YHVH, and of the elements, and have a certain bond and sympathy between them. So that even if only one is to be used the others should be also present, even as each of the four elemental tablets is divided in itself unto four lesser angles representing the other three elements bound together therewith in the same tablet. Therefore also let the Z.A.M. remember that when he works with these forces he is, as it were, dealing with the forces of the letters of the divine name.

Each implement must be consecrated, and when this has been done, no one else must touch it.



Four Elemental Weapons

The Wand for Fire

The staff of the wand should be of wood, rounded and smooth and perforated from end to end. Within it should be placed a magnetised steel rod, just so long as to project 1/16 inch beyond each end of the wood. It is often convenient to form the wand of cane which has a natural hollow through it. If of cane, there should be three natural lengths according to the knots, so that these knots may be placed similarly to the manner in the figure which is such as a turner would produce.

Eighteen inches is an extreme length.¹³ The magnet should be a strong one. One end of the wood should be cone-shaped. The north end of the magnet, known by its repelling the so-called north pole of a compass needle, should be placed at the end of the wand which is plain.

The whole is coloured flame scarlet and is divided into three parts by yellow bands. The cone-shaped end has also painted upon its red surface three wavy flame-shaped Yods as ornaments; they are painted bright yellow.

The divine and angelic names of the element of fire should then be written in bright green paint along the shaft and on the cone. Their sigils should be added and the motto of the Adeptus.

The wand must then be consecrated. It is for all workings of the nature of fire and under the presidency of Yod and of the “Wand of the Tarot.”

The Cup for Water

Any convenient glass cup may be adapted for this use. The bowl should be somewhat the shape of a crocus flower, and must show eight petals. A smooth glass cup is preferable unless it have eight cuts or ridges. These eight petals must be coloured bright blue, neither too pale nor too dark. They must be edged with bright orange colour. The colours must be clear and correct. The petals may be formed by paint or by coloured paper pasted on the glass.

The proper divine and angelic names are then to be written upon the petals in orange colour together with their sigils from the rose; then add the motto of the Adeptus. The cup must then be consecrated. It is to be used in all workings of the nature of water, and under the presidency of the letter Heh, and the “Cup of the Tarot.”

The Dagger for Air

Any convenient dagger or knife or sword may be adapted to the use; the shorter it is, the better. The hilt and pommel and guard are to be coloured in bright pure yellow. The divine and angelic names should be written upon the

yellow background in purple or violet, together with their sigils from the rose, and the motto of the Adeptus.

It is to be used in all work of an airy nature, and under the presidency of Vau, and the “Sword of the Tarot.”

Let there be no confusion between the magical sword and the air dagger. The magical sword is under Geburah and is for strength and defence. The air dagger is for air, for Vau of YHVH, and is to be used with the three other elemental implements. They belong to different planes and any substitution of one for the other is harmful.

The Pentacle for Earth

The pentacle or pentacle should be formed of a round disc of wood, about 4½ inches in diameter, and from ½ inch to 1 inch in thickness; nicely polished, and truly circular, and of even thickness.

There should be a circular white border and a white hexagram on each face of the disc. The space within the white border should be divided into four compartments by two diameters at right angles. These four compartments are to be coloured: the upper, citrine; right, olive-green; left, russet-brown; lowest, black.

The divine and angelic names should be written in black round the white border; each name followed by its sigil taken from the rose. The motto of the Adeptus to be added.

The pentacle should be the same on both sides, and should be held in the hand with the citrine uppermost; unless there is any special reason for using one of the other compartments. And in this matter remember that citrine is the airy part of earth; russet the fiery; olive the watery; black the earthy part of earth.

The pentacle must then be consecrated.

It is then to be used in all work of the nature of earth, and is under the presidency of Heh final, and of the “Pentacle of the Tarot.”

Ritual of Consecration of the Four Elemental Weapons

Provide altar, lamp, cup, salt, incense and rose, white triangle, and red cross; four new implements, fire wand, air dagger, water cup, and earth pentacle; magical sword, Rose Cross, lotus wand, white sash.

Drape and arrange altar as in $0^\circ = 0^\square$ repast. Put on white robe, sash, and Rose Cross. Light the lamp, put water in the cup, kindle the incense.

Select time for the ceremony during the course of the appropriate tattwas.¹⁴

1. Take up the lotus wand by the black portion, and say: Hekas hekas este bebeloi. Put down the wand and take up the magic sword.

2. Perform the Lesser Banishing Ritual of the Pentagram. Pass to the east to begin. Use magic sword.

3. Lay down sword, and purify with water, saying:

So therefore first the priest who governeth the works of fire must sprinkle with the lustral water of the loud-resounding sea.

4. Consecrate with fire, saying:

And when, after all the phantoms are vanished, thou shalt see that holy formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.”

5. Take up the lotus wand by white portion.

6. Circumambulate with the sun three times.

7. Repeat the adoration, salute with the $0^\circ = 0^\square$ sign each time.

Holy art thou, Lord of the Universe.

Holy art Thou whom nature hath not formed.

Holy art Thou, the vast and the mighty one,

Lord of the light and of the darkness.

8. Varying with each implement on different days, or twenty minutes between each commencement, according to tattwas,¹⁵ perform the Supreme Invoking Ritual of the Pentagram of the particular elemental implement with lotus wand, holding it by appropriate band of Kerubic figure.

9. With the lotus wand in thy hand, and standing by the altar and facing the quarter of the element whose implement you are consecrating, describe in the air over the implement, as if standing upon it, the invoking pentagram of that implement.

10. Invoke the divine and angelic names already graven upon the implement, making their letters and sigils in the air over the implement with the lotus:

O Thou, who art from everlasting, Thou who hast created all things, and doth clothe Thyself with the forces of nature as with a garment, by Thy holy and divine name

For pentacle	Adonai	אדנאי
For dagger	Yhvh	יהוה
For cup	El	אל
For wand	Elohim	אלהים

whereby Thou art known especially in that quarter we name

For pentacle and earth	Tzaphon	צפון	North
For dagger and air	Mizrach	מזרח	East
For cup and water	Mearab	מערב	West
For wand and fire	Darom	דרום	South

I beseech Thee to grant unto me strength and insight for my search after the hidden light and wisdom. I entreat Thee to cause Thy wonderful archangel

For pentacle	Auriel	אוריאל	Who governeth
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			the works of earth
For dagger	Raphael	רפאל	Who governeth the works of air
For cup	Gabriel	גבריאל	Who governeth the works of water
For wand	Michael	מיכאל	Who governeth the works of fire

to guide me in the pathway; and furthermore to direct Thine angel

For pentacle	Phorlakh	פורלאך
For dagger	Chassan	חסן
For cup	Taliahad	טליהד
For wand	Aral	אראל

to watch over my footsteps therein. May the ruler of (*name element*), the powerful prince

For pentacle and earth	Kerub	כרוב
For dagger and air	Ariel	אריאל
For cup and water	Tharsis	תרשים
For wand and fire	Seraph	שרף

by the gracious permission of the infinite supreme, increase and strengthen the hidden forces and occult virtues of this (*name implement*) so that I may be enabled with it to perform aright those magical operations for

which it has been fashioned. For which purpose I now perform this mystic rite of consecration in the divine presence of

For pentacle	Adonai	אדנאי
For dagger	Yhvh	יהוה
For cup	El	אל
For wand	Elohim	אלהים

11. Lay aside the lotus wand.

12. Take up the magic sword, and read the invocation to the king, tracing in the air the invoking pentagram of the element.

In the three great secret holy names of God borne upon the banners of the

For pentacle and earth	North	Emor	Dial
		Hectega	
For dagger and air	East	Oro	Ibah
		Aozpi	
For cup and water	West	Empeh	Arsel
		Gaiol	
For wand and fire	South	Oip	Teaa
		Pedoce	

I summon thee, thou great king of the

For pentacle	North	Ic	Zod	Heh
		Chal		
For dagger	East	Bataivah		
For cup	West	Ra	Agiosel	
For wand	South	Edel	Pernaa	

to attend upon this ceremony and by thy presence increase its effect, whereby I do now consecrate this magical (*name implement*). Confer upon it the utmost occult might and virtue of which thou mayest judge it to be capable in all works of the nature of (*name element*) so that in it I may find a

strong defence and a powerful weapon wherewith to rule and direct the spirits of the elements.

13. Still with the sword, trace in the air over the implement the hexagram of Saturn, and read the invocation to the six seniors.

Ye mighty princes of the (*name direction*) quadrangle, I invoke you who are known to me by the honourable title, and position of rank, of seniors. Hear my petition, oh ye mighty princes, the six seniors of the (*same point*) quarter of the earth who bear the names of:

zdo1: Laidrom Alphctga Aczinor Ahmlicv Lzinopo Liiansa

zup1: Habioro Ahaozpi Aaozaif Avtotar Htmorda Hipotga

zdo0: Lsrahpm Slgaiol Saiinor Soniznt Laoaxrp Ligdisa

zup0: Aaetpoi Aapdoce Adoeoet Anodoin Alndvod Arinnap ¹⁶

and be this day present with me. Bestow upon this (*name weapon*) the strength and purity whereof ye are masters in the elemental forces which ye control; that its outward and material form may remain a true symbol of the inward and spiritual force.

*14. Then read the invocations of the angels governing the four lesser angles. During each, make the invoking pentagram of the element whose implement is being consecrated: cup, wand, dagger, or pentacle, according to which lesser angle is in process, making the pentagram in the air immediately over the implement with the sword.*¹⁷

Fire Wand

Lesser angle of fire: “O Thou mighty angel Bziza who art ruler and president over the four angels of the fiery lesser quadrangle of fire, I invoke thee to impress into this weapon the force and fiery energy of thy kingdom and servants, that by it I may control them for all just and righteous purposes.”

With the sword, trace invoking fire pentagram with lion Kerub.

Lesser angle of water: “O Thou mighty angel Banaa, ruler and president over the four angels of fluid fire, I beseech thee to impress into this weapon thy magic power that by it I may control the spirits who serve thee for all just and righteous purposes.”

With the cup, trace invoking fire pentagram.

Lesser angle of air: “O Thou mighty angel Bdopa, ruler and president over the four angels and governors of the subtle and aspiring etheric fire, I beseech thee to bestow upon this weapon thy strength and fiery steadfastness, that with it I may control the spirits of thy realm for all just and righteous purposes.”

Trace invoking fire pentagram with the dagger.

Lesser angle of earth: “O Thou mighty angel Bpsac, who art ruler and president over the four angels of the denser fire of earth, I beseech thee to bestow upon this weapon thy strength and fiery steadfastness that with it I may control the spirits of thy realm for all just and righteous purposes.”

Trace invoking fire pentagram with pentacle.

Water Cup

Lesser angle of fire: “O thou powerful angel Hnlrx, thou who art lord and ruler over the fiery waters, I beseech thee to endue this cup with the magic powers of which thou art lord, that I may with its aid direct the spirits who serve thee in purity and singleness of aim.”

With wand trace invoking water pentagram with eagle Kerub.

Lesser angle of water: “O thou powerful angel Htdim, thou who art lord and ruler over the pure and fluid element of water, I beseech thee to endue this cup with the magic powers of which thou art lord, that I may with its aid direct the spirits who serve thee in purity and singleness of aim.”

With sword trace invoking water pentagram.

Lesser angle of air: “O thou powerful angel Htaad, thou who art lord and

ruler of the etheric and airy qualities of water, I beseech thee to endue this cup with the magic powers of which thou art lord, that I may with its aid direct the spirits who serve thee in purity and singleness of aim.”

With dagger trace invoking water pentagram.

Lesser angle of earth: “O thou powerful angel Hmagl, thou who art lord and ruler of the more dense and solid qualities of water, I beseech thee to endue this cup with the magic powers of which thou art lord, that I may with its aid direct the spirits who serve thee in purity and singleness of aim.”

With pentacle trace invoking water pentagram.

Air Dagger

Lesser angle of fire: “O thou resplendent angel Exgsd, thou who governest the fiery realms of air, I conjure thee to confer upon this dagger thy mysterious and magical powers, that I thereby may control the spirits who serve thee for such purposes as be pure and upright.”

With the wand trace invoking air pentagram with Aquarius as Kerubic emblem.

Lesser angle of water: “O thou resplendent angel Eytpa, thou who governest the realms of fluid air, I conjure thee to confer upon this dagger thy mysterious powers, that by its aid I may control the spirits who serve thee for such purposes as be pure and upright.”

With the cup trace invoking air pentagram.

Lesser angle of air: “O thou resplendent angel Erzla, thou who rulest the realms of pure and permeating air, I conjure thee to confer upon this dagger the magic power of which thou art master, whereby I may control the spirits who serve thee, for such purposes as be pure and upright.”

With the sword trace invoking air pentagram.

Lesser angle of earth: “O thou resplendent angel Etnbr, thou who rulest the denser realms of air symbolized by the lesser angle of earth, I conjure thee to

confer upon this dagger the magic powers of which thou art master, whereby I may control the spirits who serve thee, for such purposes as be pure and upright.”

With the pentacle trace invoking air pentagram.

Earth Pentacle

Lesser angle of fire: “O thou glorious angel Naaom, thou who governest the fiery essences of earth, I invoke thee to bestow upon this pentacle the magic powers of which thou art sovereign, that by its help I may govern the spirits of whom thou art lord, in all seriousness and steadfastness.”

With wand over russet part, trace invoking earth pentagram with Taurus Kerub.

Lesser angle of water: “O thou glorious angel Nphra, thou who governest the moist and fluid essences of earth, I invoke thee to bestow upon this pentacle the magic powers of which thou art sovereign that by its help I may govern the spirits of whom thou art lord, in all seriousness and steadfastness.”

With cup over olive part, trace invoking earth pentagram.

Lesser angle of air: “O thou glorious angel Nboza, thou who governest the airy and delicate essence of earth, I invoke thee to bestow upon this pentacle the magic powers of which thou art master, that with its help I may govern the spirits of whom thou art lord, in all seriousness and steadfastness.”

With dagger over citrine part, trace invoking earth pentagram.

Lesser angle of earth: “O thou glorious angel Nroam, thou who governest the dense and solid earth, I invoke thee to bestow upon this pentacle the magic powers of which thou art master, that with its help I may govern the spirits of whom thou art lord, in all seriousness and steadfastness.”

With sword over black part, trace invoking earth pentagram.

15. *Then take up the newly consecrated implement and perform with it the Supreme Invoking Ritual of the Pentagram of its element in the four quarters,*

preceding each pentagram with the equilibrating pentagram suitable, and reciting the divine name. Close with Qabalistic cross and prayer. When completed each implement is to be wrapped in silk or linen, white, or suitable colour.

16. Purify with water, repeating verse as in opening.

17. Consecrate with fire, repeating the verse as in opening.

18. Reverse circumambulation.

19. Stand at west of altar, and say: In the name of Yeheshuah, I now set free any spirits that may have been imprisoned by this ceremony.

20. Perform the Lesser Banishing Ritual of the Pentagram in the four quarters.

21. If preferred, the Supreme Banishing Ritual of the Pentagram of special element, if one or two or three implements have been consecrated and not all four at same ceremony.

[contents]

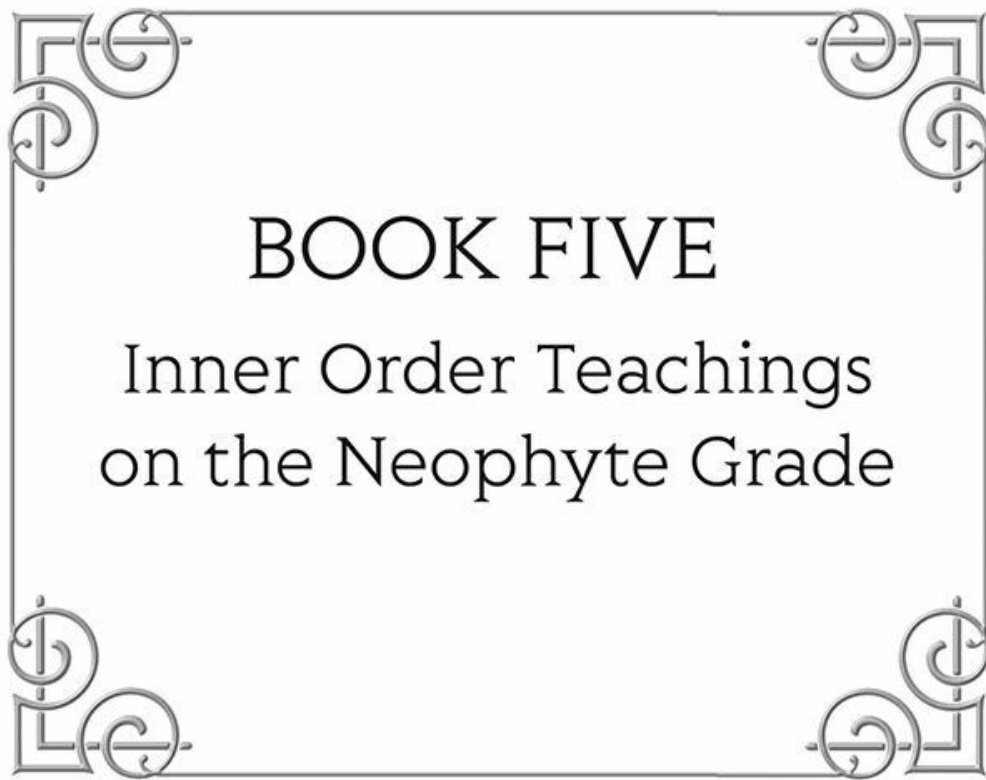
13. Note by Regardie: That of the present writer is about ten inches long.

14. Note by Regardie: The angelic names used in these rituals are names from the Angelic or Enochian Tablets. This whole subject is elucidated in the final section of this volume.

15. Note by JMG: The tattwas are covered in Book Seven on pages 576–656.

16. Note by JMG: For the pronunciations of these Enochian names and those in the invocations of the angles, see page 365.

17. Note by Regardie: When tracing the pentagrams over the implement to be consecrated, remember that the same pentagram is traced but each time with another of the weapons. In the consecration of the cup, the water pentagram is the only one used, but it is traced using the sword and the other implements. This is mentioned so that, for example, the student will not use different pentagrams traced with different weapons when consecrating one implement.



BOOK FIVE

Inner Order Teachings
on the Neophyte Grade

Z.1: THE ENTERER OF THE THRESHOLD

The General Exordium

The speech in the silence:

The words against the son of night:

The voice of Thoth before the universe in the presence of the eternal gods:

The formulas of knowledge:

The wisdom of breath:

The radix of vibration:

The shaking of the invisible:

The rolling asunder of the darkness:

The becoming visible of matter:

The piercing of the coils of the stooping dragon:

The breaking forth of the light:

All these are in the knowledge of Tho-oth.

The Particular Exordium

At the ending of the night: At the limits of the light: Tho-oth stood before
the unborn ones of time!

Then was formulated the universe:

Then came forth the gods thereof:

The aeons of the bornless beyond:

Then was the voice vibrated:

Then was the name declared.

At the threshold of the entrance,

Between the universe and the infinite,

In the sign of the enterer, stood Tho-oth,

As before him were the aeons proclaimed.

In breath did he vibrate them:

In symbols did he record them:

For betwixt the light and the darkness did he stand.

The complete explanation of the symbolism of, and the formulae contained in, the $0^\circ = 0^\square$ grade of Neophyte of the Order of the Golden Dawn.

“Enterer of the Threshold” is the name of the $0^\circ = 0^\square$ grade of Neophyte. “The Hall of the Neophytes” is called “The Hall of the Dual Manifestation of Truth,” that is of the goddess Thmaah, whose name has three forms according to the nature of her operation. This is explained under the chapter concerning the Hegemon.

Of the Temple in Reference to the Sephiroth

The temple, as arranged in the Neophyte grade of the Order of the Golden Dawn in the Outer, is placed looking towards the YH of YHVH in Malkuth in Assiah. That is, as Y and H answer unto the Sephiroth Chokmah and Binah in the Tree (and unto Abba and Aima, through whose knowledge alone that of Kether may be obtained), even so, the sacred rites of the temple may gradually, and as it were, in spite of himself, lead the Neophyte unto the knowledge of his higher self. Like the other Sephiroth, Malkuth hath also its subsidiary Sephiroth and Paths. Of these ten Sephiroth, the temple as arranged in the Neophyte grade, includeth only the four lower Sephiroth in the Tree of Life, viz.: Malkuth, Yesod, Hod, and Netzach, and the outer side of Paroketh, the Veil. Paroketh formeth the east of the temple. First in importance cometh the symbolism of the east.

The three chiefs who govern and rule all things, the viceroys in the temple of the unknown Second Order beyond, are the reflections therein of the powers of Chesed, Geburah, and Tiphareth. They represent: the Emperor—Geburah and the grade $6^\circ = 5^\square$; the Praemonstrator—Chesed and the grade $7^\circ = 4^\square$; the Cancellarius—Tiphareth and the grade $5^\circ = 6^\square$.

Now the Emperor governeth, because in Netzach, which is the highest grade of the First Order, $4^\circ = 7^\square$, is the fire reflected from Geburah. The Praemonstrator is second, because in Hod, which is the next highest grade, $3^\circ = 8^\square$, is the water reflected from Chesed. The third is the Cancellarius, because in Yesod, $2^\circ = 9^\square$, is the air reflected from Tiphareth. Thus the Order

is governed by a triad, one in intention but having different functions: the Imperator to command: the Praemonstrator to instruct: the Cancellarius to record.

The proper mantle of office of the Imperator is the flame scarlet robe of fire and severity, as on him do the energy and stability of the temple depend: and if he has sub-officers to assist him, they partake of his symbolism. His mantle is the symbol of unflinching authority, compelling the obedience of the temple to all commands issued by the Second Order; and upon the left breast thereof, is the cross and triangle of the Golden Dawn, both white, representing the purification of the temple in the Outer Order by fire. He may wear a lamen similar to that of Hierophant, of the same colours, but depending from a scarlet collar, and he may bear a sword similar to that of Hiereus. His place in the temple is at the extreme right of the dais and at the equinox he takes the throne of Hierophant when that office is vacated.

The proper mantle of office of the Praemonstrator is the bright blue robe of water, representing the reflection of the wisdom and knowledge of Chesed. His duty is that of teacher and instructor of the temple, always limited by his obligation to keep secret the knowledge of the Second Order from the Outer Order. He superintends the working of the Outer Order, seeing that in it nothing be relaxed or profaned; and duly issues to the temple any instruction regarding the ritual received by him from the greatly honoured chiefs of the Second Order. He is therefore to the temple the reflector of the wisdom beyond. His sub-officers partake of his symbolism. The white cross and triangle on his left breast on the robe represents the purification of the Outer Order by water. He may wear a lamen like that of Hierophant, but blue upon an orange field and depending from a collar of blue. He may bear a sceptre surmounted by a Maltese Cross in the elemental colours.

The proper mantle of office of the Cancellarius is the yellow robe of air. Upon him depend the records of the temple, the order of its working, the arrangements of its meetings and the circulation of its manuscripts. He is the

recorder and, more immediately than either of the preceding chiefs, the representative of the executive authority of the Second Order over the Outer. His duty is to see that in no case knowledge of a grade be given to a member who has not properly attained to it. He is the immediate circulator of all communications from the Second Order. His sub-officers partake of his symbolism. His white cross and triangle represent the purification of the Outer Order by air. He may wear a lamén like that of Hierophant, but of yellow on a purple field, and depending from a purple collar; and he may bear a sceptre surmounted by a hexagram of amber and gold.

The sceptres of the chiefs should be of the same colour as their mantles, with a gold band to represent Tiphareth, being the first grade of the Inner Order. The sword of the Emperor should have a plain scarlet hilt, with gold or brass mountings, while the sceptre of the Praemonstrator should be blue with a gold band. The proper seat of the chiefs is beside the Hierophant, and if desired the Emperor and Cancellarius may be seated to the right and Praemonstrator and immediate past Hierophant to his left—the Cancellarius and immediate past Hierophant being nearest to the Hierophant on their respective sides. The chiefs stand before the Veil in the east of the temple, as the representatives of the Inner Order, and therefore no meeting can be held without one of them. Preferably all three chiefs should be present. The other officers of the temple exist only by their authority and permission.

Because the east of the temple is the outer side of Paroketh, all members of the Second Order wear the crossed sashes of a lord of the Paths of the Portal of the Vault only—no higher grade being allowed to be shown in a temple of the First Order. Members of the Second Order should be seated in the east of the temple when practicable. Any past Hierophant may wear a mantle of a Hierophant and a jewel of that lamén, but not a large collar lamén. Immediate past Hierophant may have a sceptre of a Hierophant.

The chiefs, or members asked to represent them on the dais, wear white gowns. The cords and tassels of all mantles of chiefs or officers should be

white to symbolize spiritual purity and influence of the divine and shining light. Members of the Outer Order wear a black gown or tunic with a sash indicating their grade across it. The black sash crosses from the left shoulder (from the side of the black pillar, as they first received it), and the white sash from the right shoulder.

Egyptian headdresses, or nemysses, are worn by the chiefs and officers, those of the chiefs being of the colour of their mantles striped with the complementary colour; those of the officers being striped equally black and white. Members may wear similar nemysses in black and white or plain black squares of approved pattern.

The key to the formation of the tunic and nemyss is the crux ansata for the nemyss makes the oval, and the arms and body of the tunic, the cross.

The Symbolism of the Temple

The bases of the two pillars are respectively in Netzach and Hod; the white pillar being in Netzach and the black pillar in Hod. They represent the two pillars of mercy and severity. The bases are cubical and black to represent the earth element in Malkuth. The columns are respectively black and white to represent the manifestation of the eternal balance of the scales of justice. Upon them should be represented in counterchanged colour any appropriate Egyptian designs, emblematic of the soul.¹

The scarlet tetrahedral capitals represent the fire of test and trial, and between the pillars is the porchway of the region immeasurable. The twin lights which burn on their summits are “the Declarers of the Eternal Truth.” The bases of the tetrahedra being triangular, that on the white pillar points east, while that on the black points west. They thus complete the hexagram of Tiphareth—though separate, as is fitting in “the Hall of the Dual Manifestation of Truth.”

The altar, whose form is that of a double cube, is placed in the eastern part of Malkuth, as far as the Neophyte is concerned. But to the Adeptus Minor, its blackness will veil on the east citrine, on the south olive, on the north

russet, while the west side alone, and the base, will be black, while the summit is of a brilliant whiteness.

The symbols upon the altar represent the forces and manifestation of the divine light, concentrated in the white triangle of the three supernals as the synthesis; wherefore, upon this sacred and sublime symbol, is the obligation of the Neophyte taken as calling therein to witness the forces of the divine light.

The red cross of Tiphareth (to which the grade of $5^{\circ} = 6^{\square}$ is referred) is here placed above the white triangle, not as dominating it, but as bringing it down and manifesting it unto the Outer Order; as though the crucified one, having raised the symbol of self-sacrifice, had thus touched and brought into action in matter the divine triad of light.

Around the cross are the symbols of the four letters of the name Jehovah—the Shin of Yeheshuah being only *implied* and not expressed in the Outer Order. At the east is the mystical rose, allied by its scent to the element of air. At the south is the red lamp, allied by its flame with the element of fire. At the west is the cup of wine, allied by its fluid form to the element of water. At the north are bread and salt, allied by their substance to the element of earth.

The elements are placed upon the altar according to the winds.²

“For Osiris on-Nophris who is found perfect before the gods, hath said:

‘These are the elements of my body,

Perfected through suffering, glorified through trial.

For the scent of the dying rose is as the repressed sigh of my suffering:

And the flame-red fire as the energy of mine undaunted will:

And the cup of wine is the pouring out of the blood of my heart:

Sacrificed unto regeneration, unto the newer life:

And the bread and salt are as the foundations of my body,

Which I destroy in order that they may be renewed.

For I am Osiris triumphant, even Osiris on-Nophris, the Justified:

I am he who is clothed with the body of flesh,

Yet in whom is the spirit of the great gods:
I am the lord of life, triumphant over death.
He who partaketh with me shall arise with me:
I am the manifestor in matter of those whose abode is the invisible:
I am purified: I stand upon the universe:
I am its reconciler with the eternal gods:
I am the perfecter of matter:
And without me, the universe is not.’”

Technically, the door is supposed to be situated behind the seat of Hiereus in the west; but it may be in any part of the hall, seeing that the walls represent the barrier to the exterior. “The gate of the declarers of judgment” is its name—and its symbolic form is that of a straight and narrow doorway between two mighty pylons. “The watcher against the evil ones” is the name of the Sentinel who guards it and his form is the symbolic one of Anubis.

The Stations of the Officers

Hierophant

The Hierophant is placed in the east of the temple, on the outer side of the Veil Paroketh, to rule the temple under the presidency of the chiefs. There he fills the place of a lord of the paths of the Portal of the Vault of the Adepti, acting as inductor to the sacred mysteries. The insignia and symbols of Hierophant are:

The throne of the east in the path of Samekh, outside the Veil.

The mantle of bright flame scarlet, bearing a white cross on the left breast.

The lamén suspended from a white collar.

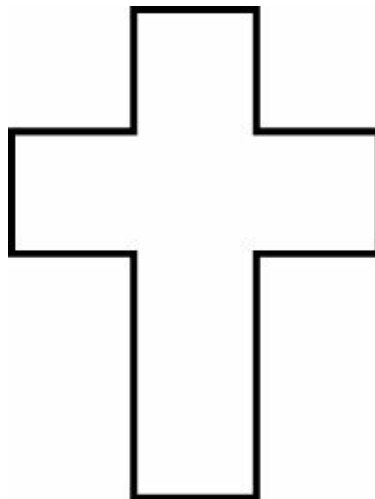
The crown-headed sceptre.

The banner of the east.

The position of the throne on the path Samekh is fitting for the inductor to the mysteries, as there being placed in that balanced and central position of that path by which alone is safe entrance to the mystical knowledge of the

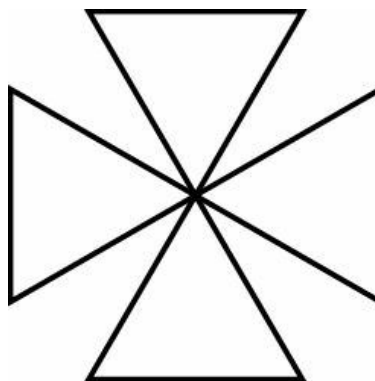
light in Tiphareth. Being placed before Paroketh at the point of its rending, it there marks the shining forth of the light through the Veil; and that translation of the three supernals to the Outer Order, which is represented by the red Calvary Cross and the white triangle upon the altar. Thus the station of Hierophant's throne fitly represents the rising of the sun of life and light upon our Order.

The robe of scarlet ³ represents the flaming energy of the divine light, shining forth into infinite worlds. Upon the left breast is a white cross to represent purification unto the light, and this cross may be one of the following forms:



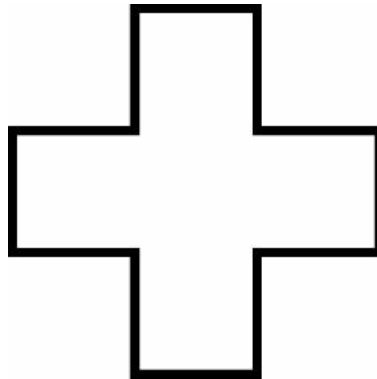
Calvary Cross

Calvary: in which case it alludes either to the cross of six squares of Tiphareth, or to the cross of the rivers.



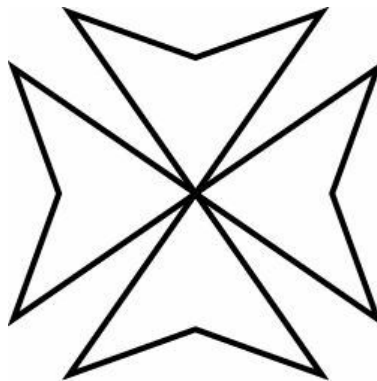
Pyramidal Cross

Pyramidal: the cross of the elements, to represent the descent of the divine and angelic forces into the pyramid symbol.



Equilateral Cross

Equilateral: a cross of the elements, symbolizing their purification through the light of the four-lettered name YHVH in Tiphareth.



Maltese Cross

Maltese: the cross of four arrowheads, representing the keen and swift impact of the light, coming from behind the Veil, through the elements symbolized by the arrow of Sagittarius in the Path of Samekh.

It is indifferent which of the crosses be employed, seeing that each represents the operation of the light through the Veil.

The sceptre represents the forces of the Middle Pillar. It is scarlet with gold bands to represent the places of the Sephiroth—Daath, Tiphareth, and Yesod—the pommel being Malkuth. The shaft represents the Paths of Gimel, Samekh, and Tau. The grip by which it is wielded is the path Tau,

representing the universe governed by and attracting the forces of the light. The names of Sephiroth and Paths are not marked thereon, but the Hierophant initiate of the Second Order should remember the sublimity of the symbolism while he wields it. It represents him as touching thereby the divine light of Kether and attracting it through the Middle Pillar to Malkuth. It is called “the Sceptre of Power” and invests him with the power of declaring the temple open or closed in any grade, if time be short, and this is done by saying: “By the power in me vested by this sceptre, I declare this temple duly opened (or closed).”

This method of opening and closing “by sceptre” should only be used in great emergency where time presses. It should not be used in a ceremony in which elemental spirits have been invoked—especially not in the closing.

The lamén is partially explained in the Portal ceremony thus: “The Hierophant’s lamén is a synthesis of Tiphareth, to which the Calvary Cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of fire and water. For the reconciling yellow unites with blue in green, which is the complementary colour to red, and with red in orange which is the complementary colour to blue. The small inner circle placed upon the cross alludes to the rose that is conjoined therewith in the symbolism of the rose and cross of our order.” But in addition to this, it represents the blazing light of the fire of the sun bringing into being the green vegetation of the otherwise barren earth, and also the power of self-sacrifice requisite in one who would essay to initiate into the sacred mysteries. So as the sceptre represents the authority and power of the light, the lamén affirms the qualifications necessary to him who wields it, and therefore is it suspended from a white collar, to represent the purity of the white brilliance from Kether. Hence it should always be worn by the Hierophant.

The Banner of the East is also partially explained in the Portal: “The field of the Banner of the East is white, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number six of Tiphareth, the yellow cross of solar gold, and the cubical stone, bearing in its centre the sacred Tau of life, and having bound together upon it the form of the macrocosmic hexagram, the red triangle of fire and the blue triangle of water—the Ruach Elohim and the waters of creation.”

In addition to this explanation, it affirms the mode of action employed by the divine light in its operation by the forces of nature. Upon it is the symbol of the macrocosm so coloured as to affirm the action of the fire of the spirit through the waters of creation under the harmony of the golden cross of the Reconciler. Within the centre of the hexagram is a Tau cross in white, to represent its action as a triad; and the whole is placed on a white field representing the ocean of the Ain Soph Aour. The banner is suspended from a gold coloured bar by red cords, and the pole and base should be white. The base represents the purity of the foundation—the shaft, the purified will directed to the Higher. The golden crossbar is that whereon the manifested law of perfection rests; the banner itself, the perfect law of the universe, the red cords and tassels the divine self-renunciation, whose trials and sufferings form, as it were, the ornament of the completed work. The whole represents the ascent of the initiate into perfect knowledge of the light—therefore in the address of the Hiereus the Neophyte hears “Even the Banner of the East sinks in adoration before Him,” as though that symbol, great and potent though it be, were yet but an inferior presentment of the Higher, fitted to our comprehension.

“Expounder of the Sacred Mysteries” is the name of the Hierophant, and he is Osiris (Aeshoorist) in the nether world. (The letter -st added as a suffix to a name indicates the influence from Kether.)⁴

Hiereus

The station of Hiereus is at the extreme west of the temple and in the lowest point of Malkuth where he is enthroned in its darkest part, in the quarter represented black in the Minutum Mundum diagram.⁵ Representing a terrible and avenging god at the confines of matter, at the borders of the Qlippoth, he is enthroned upon matter and robed in darkness, and about his feet are thunder and lightning—the impact of the paths of Shin and Qoph—fire and water, terminating respectively in the russet and olive quarters of Malkuth. There, therefore, is he placed as a mighty and avenging guardian to the sacred mysteries. The symbols and insignia of Hiereus are:

The throne of the west in the black of Malkuth, where it borders on the Kingdom of Shells.

The black robe of darkness, bearing a white cross on the left breast.

The sword of strength and severity.

The lamen suspended from a scarlet collar.

The Banner of the West.

The position of the throne of the west at the limits of Malkuth is fitting for the avenger of the gods, for he is placed there in eternal affirmation against the evil ones—“Hitherto shall ye come and no further.” The throne is also placed there as a seat of witness and of punishment decreed against evil.

The robe or mantle is of darkness, threatening and terrible to the outer, as concealing an avenging force ever ready to break forth against the evil ones. On the left breast is a white cross to represent the purification of matter unto the light. The sword represents the forces of the pillar of severity as a whole, but the places of the Sephiroth are not necessarily indicated thereon. The guard is Hod and may be of brass; the grip is the path of Shin and may be of scarlet, and the pommel, Malkuth, may be black. The grip by which it is wielded, being the path Shin, represents the universe governed by the flaming force of severity, and represents the Hiereus as wielding the forces of divine severity. “The Sword of Vengeance” is its name.

The lamén is partially explained in the Portal thus: “The outer circle includes the four Sephiroth—Tiphareth, Netzach, Hod, and Yesod—of which the first three mark the angles of the triangle inscribed within, while the connecting paths Nun, Ayin, and Peh form its sides. In the extreme centre is the Path of Samekh through which is the passage for the rending of the Veil. It is therefore a fitting lamén for Hiereus as representing the connecting link between the First and Second Orders, while the white triangle established in the surrounding darkness is circumscribed in its turn by the circle of light.” In addition to this explanation, the lamén represents “the light that shineth in darkness though the darkness comprehendeth it not.” It affirms the possibility of the redemption from evil and even that of evil itself, through self-sacrifice. It is suspended from a scarlet collar as representing its dependence on the force of divine severity overawing the evil. It is a symbol of tremendous strength and fortitude, and is a synthesis of the office of Hiereus as regards the temple, as opposed to his office as regards the outer world. For these reasons it should always be worn by Hiereus.

The Banner of the West completes the symbols of Hiereus. It is thus explained in the Zelator grade: “The white triangle refers to the three paths connecting Malkuth with the other Sephiroth, while the red cross is the hidden knowledge of the divine nature which is to be obtained through their aid. The cross and triangle together represent life and light.” In addition to this explanation from the Zelator grade, it represents eternally the possibility of rescuing the evil; but in it the Tiphareth Cross is placed *within* the white triangle of the supernals as thereby representing that sacrifice as made only unto the Higher. The red cross may be bordered with gold in this instance, to represent the perfect metal obtained in and through the darkness of putrefaction. Black is its field which thus represents the darkness and ignorance of the outer, while the white triangle is again the light which shineth in the darkness but which is not comprehended thereby. Therefore is the Banner of the West the symbol of twilight—as it were, the equation of

light and darkness. The pole and the base are black, to represent that even in the depths of evil can that symbol stand. The cord is black, but the transverse bar and the lance-point may be golden or brass and the tassels scarlet as in the case of the Banner of the East, and for the same reasons.

The Banner of the West, when it changes its position in the temple, represents that which bars and threatens, and demands fresh sacrifice ere the path leading to the Higher be attained.

“Avenger of the Gods” is the name of Hiereus, and he is “Horus in the abode of blindness unto, and ignorance of, the Higher.” Hoor is his name.

Hegemon

The station of Hegemon is between the two pillars whose bases are in Netzach and Hod, at the intersection of the Paths of Peh and Samekh, in the symbolic gateway of occult science—as it were, at the beam of the balance, at the equilibrium of the scales of justice; at the point of intersection of the lowest reciprocal path with that of Samekh, which forms a part of the Middle Pillar. She is placed there as the guardian of the threshold of entrance and the preparer of the way for the enterer—therefore the reconciler between light and darkness, and the mediator between the stations of Hierophant and Hiereus. The symbols and insignia of Hegemon are:

The robe of pure whiteness, bearing on the left breast a red cross.

The mitre-headed sceptre.

The lamen suspended from a black collar.

The robe represents the spiritual purity which is required in the aspirant to the mysteries and without which qualification none can pass between the eternal pillars. It represents the divine light which is attracted thereby and brought to the aid of the candidate. It symbolizes the self-sacrifice that is offered for another to aid him in the attainment of the light. It also signifies the atonement of error, the preparer of the pathway unto the divine. Upon the left breast is a cross, usually the Calvary form, of red to represent the energy

of the lower will, purified and subjected to that which is higher—and thus is the office of Hegemon especially that of the reconciler.

The mitre-headed sceptre is the distinctive ensign of office of Hegemon. On the Tree of Life it represents the forces of the Pillar of Mercy. It should be of scarlet with gold bands and pommel. The bands represent the places of the Sephiroth Chesed and Netzach—the shaft being formed by the paths Vau and Kaph, the grip by which it is wielded being the path Qoph, while the pommel is Malkuth. The mitre is gold with red mountings and each point terminates in a ball. The mitre is charged with a red Calvary Cross of six squares. This mitre represents the wisdom of Chokmah as a duplicated aspect of Kether, attracted by the symbol of self-sacrifice. The sceptre is wielded by the forces of flux and reflux, shown by the grip being referred to the path Qoph, and it represents the attraction into the universe of the forces of divine mercy. The Sephiroth and paths are marked only as bands, and owing to its meaning, the sceptre should be carried by Hegemon in all conducting of the candidate, as representing to the latter the attraction of the forces of his higher self. It is called “the Sceptre of Wisdom.”

The lamén is explained in part in the grade of Philosophus thus: “The peculiar emblem of the Hegemon is the Calvary Cross of six squares within a circle. This cross embraces Tiphareth, Netzach, Hod, and Yesod, and rests upon Malkuth. Also the Calvary Cross of six squares forms the cube and is thus referred to the six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod.”

In addition to this explanation, it represents the black Calvary Cross of suffering as the initiator by trial and self-abnegation, and the opener of the way into the comprehension of the forces of the divine light. It is therefore suspended from a black collar to show that suffering is the purgation of evil.

“Before the Face of the Gods in the Place of the Threshold” is the name of Hegemon, and she is the goddess Thma-Ae-St ⁶ having the following Coptic forms:

Thma-Ae-St—This as regards the Middle Pillar and the influence from Kether.

Thma-aesh—This more fiery as regards her influence with respect to the pillar of severity.

Thmaa-ett—This more fluidic with regard to her influence with respect to the pillar of mercy.

She is the wielder of the sceptre of dual wisdom from Chokmah and therefore is the mitre head split in two and not closed, to indicate the dual manifestation of wisdom and truth: even as the Hall of the Neophytes is called “the Hall of the Dual Manifestation of the Goddess of Truth.”

The Minor Officers

The three inferior officers do not wear mantles, but only lamens suspended from black collars. The designs are in white on a black field to show that they are administrators of the forces of light acting through the darkness, under the presidency of the superior officers.

The lamen of Kerux is thus explained in the grade of Theoricus: “The Tree of Life and the three mother letters are the keys wherewith to unlock the caduceus of Hermes. The upper point of the wand rests on Kether and the wings stretch out to Chokmah and Binah, thus comprehending the three supernal Sephiroth. The lower seven are embraced by the serpents whose heads fall on Chesed and Geburah. They are the twin serpents of Egypt and the currents of astral light. Furthermore, the wings and the top of the wand form the letter Shin, the symbol of fire; the heads and upper halves of the serpents form Aleph, the symbol of air; while their tails enclose Mem, the symbol of water—the fire of life above, the waters of creation below, and the air symbol vibrating between them.”

In addition to this, the caduceus of Kerux represents the balanced forces of eternal light working invisibly in the darkness—even as the light borne before the hoodwinked candidate at his initiation is symbolic of the light which guides him in the darkness of the world though he sees it not nor

knows it. This caduceus is the rod of Hermes, containing invisible and unsuspected forces, the rules of whose administration may be revealed through meditation. It is the outer form of the wand surmounted by the winged globe below which the twin serpents are shown—the wand of the Chief Adept in the 5° = 6th grade.

The lamén of Stolistes is thus explained in the grade of Practicus: “The cup of Stolistes partakes in part of the symbolism of the laver of Moses and the sea of Solomon. On the Tree of Life it embraces nine of the Sephiroth exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like the caduceus, it further represents the three elements of water, air, and fire. The crescent is the water which is above the firmament; the circle is the firmament, and the triangle is the consuming fire below, which is opposed to the celestial fire symbolized by the upper part of the caduceus.”

In addition to this explanation, the cup represents the receptacle and collector of the more fluidic forces of the light, and is the symbol of an inexhaustible bowl of libation from which reservoir the adept may draw the reserved forces of the light—which matter again calls for meditation.

The lamén of Dadouchos is thus explained in the grade of Zelator: “The hermetic cross, which is also known as fylfot, hammer of Thor, and swastika, is formed of seventeen squares taken from a square of twenty-five lesser squares. These seventeen fitly represent the sun, the four elements, and the twelve signs of the zodiac.”

In addition to this, the lamén has a more extended meaning. The hermetic cross, the bolt of whirling flame, which is represented by the cross of four axes whose heads may be either double or single and turned in either direction, is a symbol of terrific strength and represents the fire of the spirit, cleaving its way in all directions through the darkness of matter. Therefore is it borne on the lamén of Dadouchos whose office is that of purification and

consecration by fire, and from it also may be drawn by meditation several formulae of strength.

The Kerux is the principal form of Anubis, as the Sentinel is the subsidiary form.

Kerux is Ano-Oobist Empe-Eeb-Te—"Anubis of the East."

Sentinel is Ano-Oobi Em-Pemen-Te—"Anubis of the West."

The Kerux is the herald, the guardian and watcher within the temple—as Sentinel is the watcher without—and therefore is his charge the proper disposition of the furniture and stations of the temple. He is also the proclaimer. His peculiar ensigns of office are:

The red lamp to signify the hidden fire over which he watches.

The magic staff of power to represent a ray of the divine light which kindles the hidden fire.

Two potions whereby to produce the effect of blood.

He is the guardian of the inner side of the portal—the sleepless watcher of the gods and the preparer of the pathway to divine wisdom. "Watcher for the Gods" is the name of Kerux, and he is Ano-Oobist, the herald before them.

The Stolistes is stationed in the northern part of the hall to the northwest of the black pillar whose base is in Hod, and is there as the affirmer of the powers of moisture, water, reflected through the Tree into Hod. The cup is the receptacle of this, filled from Hod so as to transmit its forces into Malkuth, restoring and purifying the vital forces therein by cold and moisture. "Goddess of the Scale of the Balance at the Black Pillar" is the name of Stolistes and she is "the Light Shining through the Waters upon Earth," Aura-Mo-Ooth, and there is a connection between her and the Aurim or Urim of the Hebrews.

The Dadouchos is stationed towards the midst of the southern part of the hall, to the southwest of the white pillar whose base is in Netzach, and is there as the affirmer of the powers of fire, reflected down the Tree to Netzach. The censer is the receptacle thereof—the transmitter of the fires of

Netzach to Malkuth, restoring and purifying the vital force therein by heat and dryness. “Goddess of the Scale of the Balance at the White Pillar” is the name of Dadouchos and she is “Perfection through Fire manifesting on Earth,” Thaum-Aesch-Nia-eth, and there is a connection between her and the Thummim of the Hebrews.

The Stolistes has the care of the robes and insignia of the temple as symbolizing by their cleansing and purification the purging away of the evil of Malkuth by the waters of the spirit.

The Dadouchos has charge of all lights, fires, and incense, as representing the purifying and purging of Malkuth by fire and the light of the spirit. These officers also purify the temple, the members, and the candidate by water and by fire, as it is written: “I indeed baptize you with water, but One shall come after me who shall baptize ye with the Holy Ghost and with fire.”⁷

This completes the names and titles of the officers of a temple and they are seven in number and may all be taken by a frater or soror. As they represent powers and not persons, the feminine form of the Greek names is not usually used, for the powers are positive (male) or negative (female) according to the godform used. Thus Hierophant, Hiereus, and Kerux are more natural offices for fratres, while Hegemon, Stolistes, and Dadouchos are more natural for sorores—but the office itself carries no implication of sex and sometimes the psychic balance of a ceremony may be better maintained when a frater is Hegemon and a soror Hierophant.

The Hierophant must be of the 5° = 6[□] grade and a Zelator Adeptus Minor. The Hiereus must be at least Philosophus, and the Hegemon at least Practicus, and preferably Philosophus. Kerux must be at least Theoricus while Stolistes and Dadouchos must be Zelator—a Neophyte being qualified only for Sentinel. In case the feminine forms of the names of the officers should wish to be known, they are as follows:

V.H. Hierophant or V.H. Hierophantia

H. Hiereus or H. Hiereia

H. Hegemon or H. Hegemon

Kerux or Kerukaina

Stolistes or Stolistria

Dadouchos or Dadouche

Sentinel or Phulax

Of the Three Chiefs

The three chiefs are in the temple and rule it, yet they are not comprehended in, nor understood by, the Outer Order. They represent, as it were, veiled divinities sending a form to sit before the Veil Paroketh, and, like the Veils of Isis and Nephthys, impenetrable save to the initiate. The synthesis of the three chiefs may be said to be in the form of Tho-oth who cometh from behind the Veil at the point of its rending. Yet separately, they may be thus referred:

The Imperator, from his relation to Geburah, may be referred to the goddess Nephthys,

The Praemonstrator, from his relation to Chesed, may be referred to the goddess Isis,

The Cancellarius, from his property of Recorder, may be referred to the god Thoth.

No ceremony of the Outer Order may take place without a chief—preferably the three chiefs or their vicegerents present—and on account of the stations on the dais, it is well to have these stations filled by an adept, should a chief be absent. These stations and those of the officers are called the visible stations of the gods, and descriptions of the forms which an adept officer builds up as a focus of force are given in another paper.

The Invisible Stations

These are:

1. The Stations of the Kerubim.
2. The Stations of the Children of Horus.

3. The Stations of the Evil One.
4. The Station of Harpocrates.
5. The Stations of Isis, Nephthys, Aroueris.

1. The Kerubim. The stations of the man, the lion, the bull, and the eagle are at the four cardinal points without the hall, as invisible guardians of the limits of the temple. They are placed according to the winds—beyond the stations of Hierophant, Dadouchos, Hiereus, and Stolistes—and in this order do their symbols appear in all warrants of temples.

The Kerub of Air formulates behind the throne of Hierophant. She has a young girl's countenance and form, with large and shadowing wings; and she is a power of the great goddess Hathor who unites the powers of Isis and Nephthys. To the sign Aquarius is she referred as a correlative, which represents springs of water breaking upon earth; though as a zodiacal sign it is referred to air, the container of rain. The Egyptian name of the sign Aquarius is Phritithi.⁸

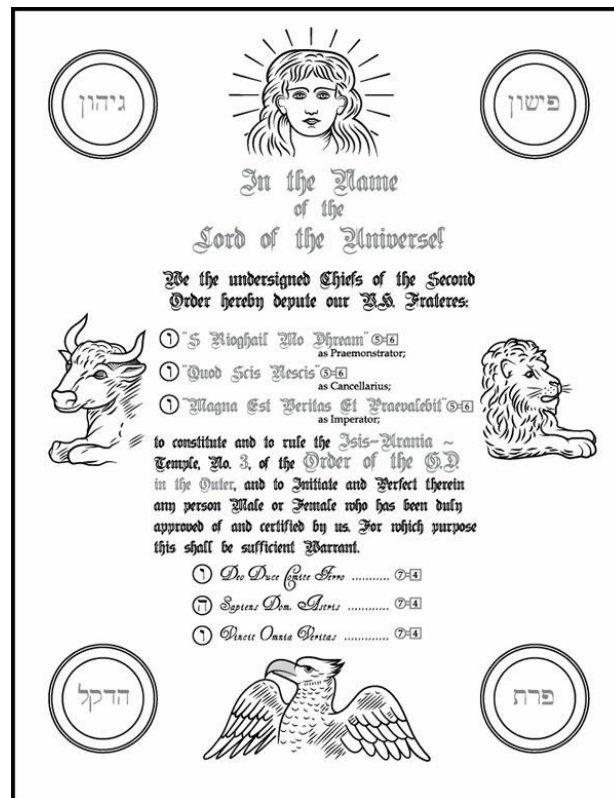
The Kerub of Fire has the face and form of a lion with large and clashing wings. He formulates behind the throne of Dadouchos, and he is a power of the great goddess Tharpesh or Tharpheshest, the latter syllable being nearly Pasht. The action of the lion Kerub is through the flaming fire of Leo of which the Egyptian name is Labo-Ae.

The Kerub of Water has the face and form of a great eagle with large and glistening wings and he formulates behind the throne of Hiereus. He is a power of the great god Thoomoo, and his operation is by the sign of Scorpio, which is called in Egyptian Szlae-Ee.⁹

The Kerub of Earth has the face and form of a bull with heavy and darkening wings. He formulates behind the throne of Stolistes and he is a power of the great god Ahaphshi and his operation is by the sign Taurus, called Ta-Aur in Egyptian.

2. The Children of Horus. Between the invisible stations of the Kerubim are those of the four vicegerents of the elements and they are situated at the four

corners of the temple, at the places marked by the four rivers of Eden in the warrant; for the body of a warrant, authorizing the formation and establishment of a temple, represents the temple itself—of which the guardians are the Kerubim and the vicegerents in the places of the rivers.



Golden Dawn Temple Warrant

Ameshet, man-headed, is placed in the northeast, between the man and the bull. Ameshet or Amesheth. (The spelling is Coptic and differs according to the force intended to be invoked by the letters.)

Tou-mathaph, jackal-headed, is placed in the southeast between the man and the lion. Toumathph or Tmoumathv.

Ahephi, ape-faced, is placed in the southwest between the lion and the eagle. Ahephi or Ahaphix.

Kabexnuv, hawk-faced, is placed in the northwest, between the eagle and the bull. Kabexnuv or Dabexnjemouv.

3. The Station of the Evil One. This station is in the place of Yesod and is called the station of the Evil One, the slayer of Osiris. He is the tempter, accuser, and punisher of the brethren and in Egypt is represented mostly with the head of a water-dragon, the body of a lion or leopard, and the hind-parts of a water-horse.¹⁰ He is the administrator of the power of the evil triad:

The stooping dragon—Apophrassz.

The slayer of Osiris—Szathan Toophon.

The brutal power of demonic force—Bessz.

The synthesis of this evil triad, “The Mouth of the Power of Destruction,” is called Ommoo-Szathan.

4. The Station of Harpocrates. The invisible station of Harpocrates is in the Path of Samekh, between the station of Hegemon and the invisible station of the evil triad. Harpocrates is the god of silence and mystery, whose name is the word of this grade of Neophyte. He is the younger brother of Horus, Hoor-Po-Krattist.

5. The Stations of Isis and Nephthys. The stations of Isis and Nephthys are respectively at the places of the pillars in Netzach and Hod, and these great goddesses are not otherwise shown in the grade, save in connection with the Praemonstrator and Imperator, as operating through the Hierophant, seeing that Isis corresponds to the Pillar of Mercy and Nephthys to that of severity; and therefore the positions of the pillars or obelisks are but, as it were, the places of their feet.

6. The Station of Aroueris. The invisible station of Aroueris (Horus the Elder) is beside the Hierophant as though representing the power of Osiris to the Outer Order—for while the Hierophant is an adeptus, he is shown only as lord of the Paths of the Portal—so that, when the Hierophant moves from the throne of the east, he is no longer Osiris but Aroueris. Yet when the Hierophant is on the dais the station of Aroueris is that of the immediate past Hierophant who sits on the Hierophant’s left. Aroo-ouerist.

This ends the constitutory symbolism of a temple in the $0^\circ = 0^\square$ grade of

Neophyte. Should a member have occasion to quit his place, he shall do it moving with the course of the sun; and as he passes the place of Hierophant, he shall salute with the sign. And when he enters or quits the temple, he shall salute the Hierophant's throne when within the portal.

[contents]

1. Note by JMG: Compare "The Pillars," which specifies particular diagrams from the Book of the Dead for the two pillars.
2. Note by JMG: That is, according to the elemental order used in the pentagram rituals: air to east, fire to south, water to west, and earth to north.
3. Note by JMG: The special garments of the three principal officers are described as mantles, robes, and cloaks at different points in this paper. There seems to have been some difference in practice among the different temples of the original Order.
4. Note by JMG: See "The Coptic Names of the Chiefs and Officers".
5. Note by JMG: See color insert page 5.
6. Note by JMG: That is, Maat, the goddess of justice.
7. Note by JMG: This is a free rendering of Matthew 3:11 and Luke 3:16.
8. Note in original document: Thou shalt not confound the Kerubim with their signs of the zodiac, notwithstanding that the latter be under the presidency of the former, seeing that the Kerub representeth a far more sublime potency, yet acting by a harmonious sympathy through the particular sign allotted unto their correspondence.
9. Note by Regardie: In Egyptological works the name of this god is Tum or Tmu.
10. Note by JMG: That is, a hippopotamus. The "water-dragon" in question, in classic Egyptian depictions, is usually a crocodile.

THE SYMBOLISM OF THE OPENING OF THE 0° = 0[□] GRADE OF NEOPHYTE

The opening ceremony begins with the cry of the “watcher within” who should come to the right front of Hierophant and raise his wand. This symbol of the ray of the divine light from the white triangle of the three supernals thus descends into the darkness and warns the evil and uninitiated to retire, so that the white triangle may be formulated upon the altar through the combined effect of the formulae of the opening ceremony.

Having done this, he sees that the entrance is properly guarded. And then the Hierophant calls to the Hiereus to test the members by the signs, the knowledge of which shows that they, though in the land of blindness and ignorance, have yet seen that triangle of divine light from the three supernals formulated in darkness. It is then noted that the names of the three chief officers begin with the letter of breath, the Coptic Ⲗ. In the name of Osiris the zinfon is mute, and silent, and concealed, as it were, by H the Eta. In the name Horus, it is manifest and violently aspirated, while in the name Thmaest, it is partly one and partly the other, for it is compounded with the letter T in Ⲑ.

(H “Ae” is attributed to Chesed, zinfon to Aries, and Ⲑ to Earth and Saturn. This is intended to affirm the unknown life, which is inspired from the beyond, sent out to Aries, the commencement of the spring of the year, the life which after being inspired, is breathed forth again; and also the possible use of that breath, between the inspiration and the expiration, in the combination between it and the forces of the microcosm.)

The whole is a rehearsal of the properties of the reflection of the element air down through the Middle Pillar of the Sephiroth, representing the reflection of the air from Kether, through Tiphareth to Yesod, and even to the citrine part of Malkuth. For the subtle aether is, in Kether, inspired from the divine light beyond; thence reflected into Tiphareth, wherein it is combined with the

reflexes from the alchemical principles in that great receptacle of the forces of the Tree. In Yesod, it affirms the foundation of a formula and from Malkuth it is breathed forth or reflected back.

And this formula the adept can use. Standing in his sphere of sensation he can, by his knowledge of the sacred rites, raise himself unto the contemplation of Yechidah and from thence aspire (in the sense of adspire, i.e., to attract towards you in breathing ¹¹) downwards into himself the lower genius as though temporarily to inhabit himself as its temple.

Another formula of vibration is here hidden. Let the adept, standing upright, his arms stretched out in the form of a Calvary Cross, vibrate a divine name, bringing with the formulation thereof a deep inspiration into his lungs. Let him retain the breath, mentally pronouncing the name in his heart, so as to combine it with the forces he desires to awake thereby; thence sending it downwards through his body past Yesod, but not resting there, but taking his physical life for a material basis, send it on into his feet. There he shall again momentarily formulate the name—then, bringing it rushing upwards into the lungs, thence shall he breathe it forth strongly, while vibrating that divine name. He will send his breath steadily forward into the universe so as to awake the corresponding forces of the name in the outer world. Standing with arms out in the form of a cross, when the breath has been imaginatively sent to the feet and back, bring the arms forward in the Sign of the Enterer while vibrating the name out into the universe. On completing this, make the Sign of Silence and remain still, contemplating the force you have invoked.

This is the secret traditional mode of pronouncing the divine names by vibration, *but let the adept beware that he applies it only to the divine names of the gods*. If he does this thing ignorantly in working with elemental or demonic names, he may bring into himself terrible forces of evil and obsession. The method described is called “the vibratory formula of the Middle Pillar.”

After noting the names of the three chief officers, comes the recapitulation of the stations and duties of the officers, thus occultly affirming the establishment of the temple so that the divine light may shine into the darkness. Then follows the purification and consecration of the hall by water and by fire, thus marking the limitation of the four cardinal points at the four quarters and the equation of the elements. This is the baptism of the place and, as it were, the preparation of a fitting shrine for the forces of the divine light. While all this goes forward, especially after the Hierophant's "for by names and images are all powers awakened and reawakened," the officers become clothed in their godforms and the invisible stations awake.

The procession of officers is then formed in the north in readiness for the "mystic circumambulation in the path of light" (that is to say, none of the partakers is hoodwinked). It is formed in the north, beginning from the station of Stolistes, the symbol of the waters of creation attracting the divine spirit, and therefore alluding to the creation of the world by the spirit and the waters. The mystic reverse circumambulation forms its procession in the south, beginning from the station of Dadouchos, as symbolic of the ending and judgment of the world by fire. But also, the mystic circumambulation commences by the Paths of Shin and Resh, as though bringing into action the solar fire; while the reverse circumambulation commences beside those of Qoph and Tzaddi as though bringing the watery reflux into action.

The order of the mystic circumambulation. First comes Anubis, the watcher within; next Thmaest, the goddess of the Hall of Truth; then Horus; then the goddesses of the scales of the balance; then members, if the hall be large enough; and at the end the watcher without, the Sentinel. It is as though a gigantic wheel were revolving, as it is said: "One wheel upon earth beside the Kerub."¹² The name of the sphere of the primum mobile, *Rashith ha-Gilgalim*, signifies the heads or beginnings of whirling motions or revolutions. Of this wheel in the mystic circumambulation, the ascending side

begins from below the pillar of Nephthys, and the descending side from below the pillar of Isis; but in the reverse circumambulation, the contrary.

Now the nave or axis of this wheel is about the invisible station of Harpocrates—as though that god, in the Sign of Silence, were there placed affirming the concealment of that central atom of the wheel, which alone revolves not.

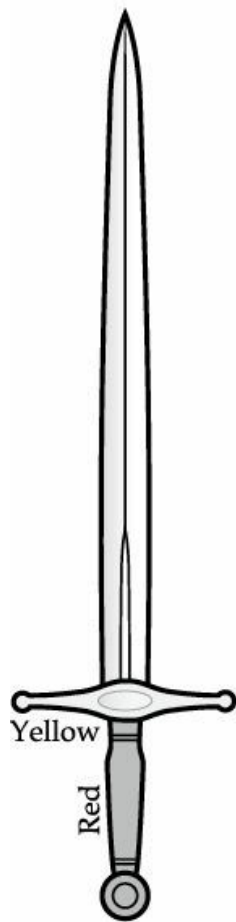
The mystic circumambulation is called symbolic of the rise of light and from it is drawn another formula for the circulation of the breath. It is the formula of the four revolutions of the breath (not, of course, of the actual air inspired, but of the subtle aethers which may be drawn thence and of which it is the vehicle—the aethers which awaken centres in the subtle body through the formula). This formula should be preceded by that of the Middle Pillar, described previously. By this method, having invoked the power you wish to awaken in yourself, and contemplated it, begin its circumambulation thus: Fill the lungs and imagine the name vibrating in the contained air. Imagine this vibration going down the left leg to the sole of the left foot—thence passing over to the sole of the right foot—up the right leg to the lungs again, whence it is out-breathed. Do this four times to the rhythm of the four-fold breath.¹³

The object of the mystic circumambulation is to attract and make the connection between the divine light above and the temple. Therefore the Hierophant does not quit his post to take part therein, but remains there to attract by his sceptre the light from beyond the Veil. Each member in passing gives the Sign of the Enterer, thus projecting the light forward on his path from east to west, as he receives it from the Hierophant's throne. Horus passes only once, for he is the son of Osiris and inherits the light by birthright from him. Therefore he goes at once to his station to fix the light there. Thmaest, the goddess of truth, passes twice because her rule is of the balance of the two scales, and she retires to her station between the pillars there to complete the reflex of the middle column. The watcher within and the rest

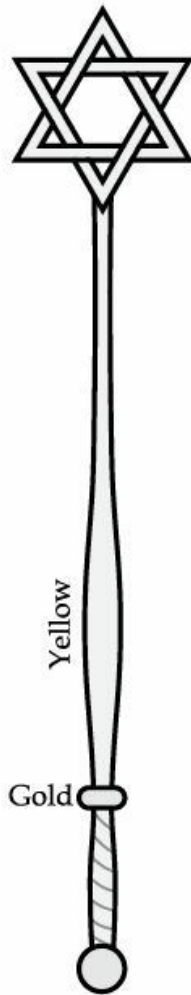
circumambulate thrice as affirming the completion of the reflection of the perfecting of the white triangle of the three supernals upon the altar.

Then follows the adoration of God, the vast one, the Lord of the Universe—at which again all give the Sign of the Enterer, the sign of the projection of the force of the light. Then only does the watcher declare that the sun has arisen and that the light shineth in darkness. Now comes the battery of the $0^\circ = 0^\square$ grade—the single knock of Hierophant repeated by Hiereus and Hegemon. This affirms the establishment of the white triangle and therefore the completion of the opening ceremony. The mystic words “Khabs am pekht” which accompany the knocks seal the image of the light. Their significance implies, by various Qabalistic methods of analysis, as well as by a certain reading of the Coptic and Egyptian hieroglyphics, “light in extension” or “May light be extended in abundance upon you.” Konx Om Pax is the Greek corrupted pronunciation of this, put here to link it with its right origin.

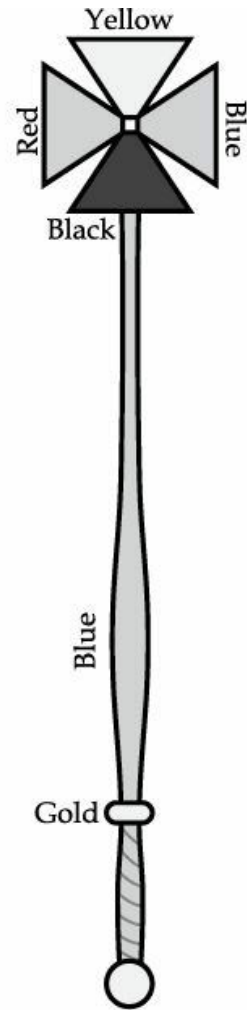
The grade of Neophyte has 0 or the circle for its number, as if hiding all things under the negative symbol. This is placed within a circle and a square connected by equal lines, as if affirming the hidden quality of their origin in Kether where all things are one, and the consequent universal application of the secret formulae.



Imperator



Cancellarius



Praemonstrator

Wands of the Chiefs



Headdress of Officers
black and white equal-
striped nemysses.
Members may wear
above or plain ones;
also black gown,
sash of grade,
and red shoes.



Cross & Numbers
Green

Cross & Numbers
Purple

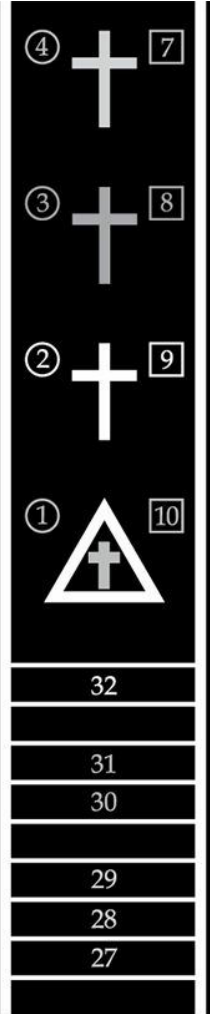
Cross & Numbers
White

Cross & Numbers
Red
Triangle White

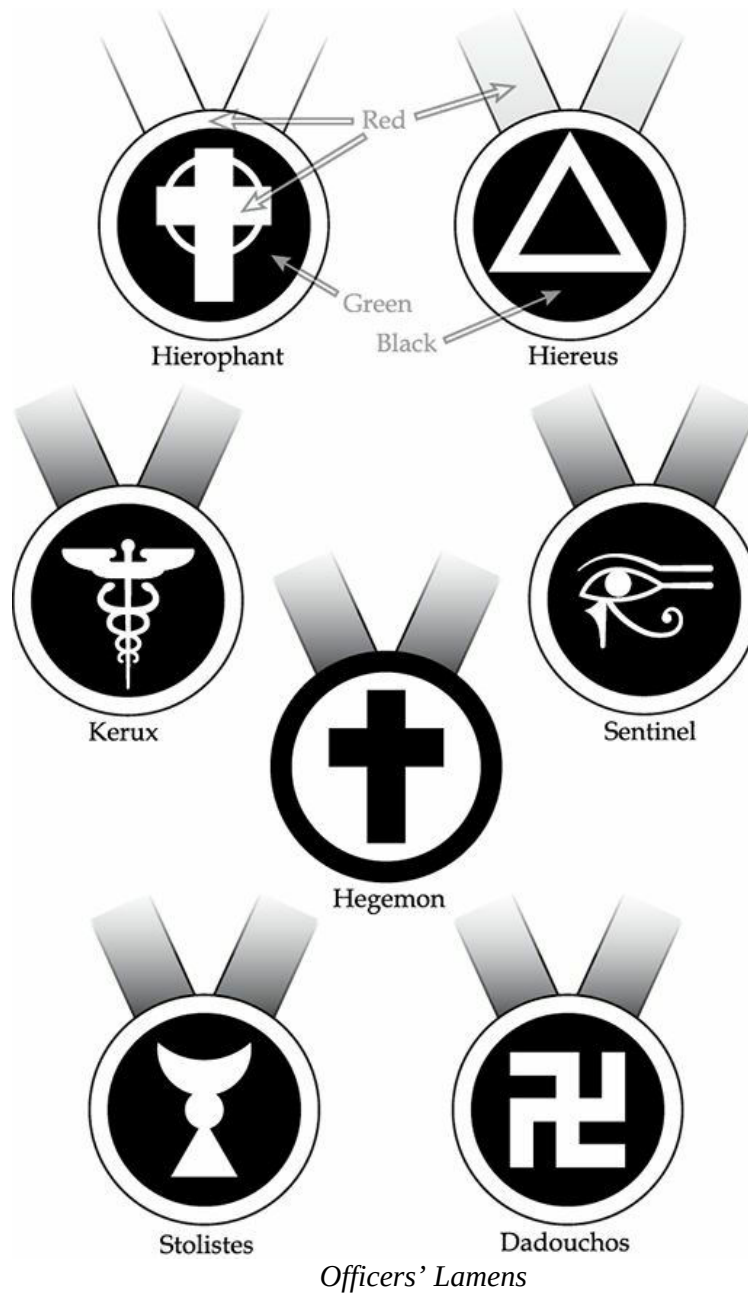
Stripes & Numbers
White

Purple

Green



Grade Sash



The Coptic Names of the Chiefs and Officers Visible Stations

Imperator:	Nephthys:	Neoph-tho-osest	Νεγφθυσε -ς
Praemonstrator:	Isis:	Ae-isest	Ηισε -ς
Cancellarius:	Thoth:	Tho-ooth	Θωωθ
Past Hierophant:	Aroueris:	Aroo-ouerist	Αρωγερι -ς
			Ηρωωρι -ς

Hierophant:	Osiris:	Ae-shoo-rist	
Hegemon:		Thmae-st	ΘΜΑΗ -Σ
		Thmae-sh	ΘΜΑΗ -Ω
		Thmaae-tt	ΘΜΑΗ -Τ
Hiereus:	Horus:	Hoor	ΖΩΩΡ
Kerux:	Anubis:	Ano-oobist-em-Pe-eeb-tte (Of the East)	ΑΝΩΥΒΙ -Σ Η-ΠΕΙΒΤ
Stolistes:		Aur-a-mo-ooth	ΑΥΡΑ-ΜΩΥΘ
Dadouchos:		Thaum-aesch-niaeth	ΘΑΥΜ-ΗΩ-ΝΙΗΘ
Sentinel:		Ano-oobi em-Pementte (Of the West)	ΑΝΩΥΒΙ -Σ Η-ΠΕΜΝΤ

Invisible Stations

Children of Horus:

Northeast:	Ameshett or Amesheth	ΔΜΕΩΕΤ or ΔΜΕΩΕΘ
Southeast:	Too-oumathph or Too-oumathv ¹⁴	ΤΩΥΜΑΘΦ or ΤΩΥΜΑΘ
Northwest:	Kabexnuv or Kabexnjemouv ¹⁵	ΚΑΒΕΞΝΥΦ or ΚΑΒΕΞΝΧΕΜΟΥΦ
Southwest:	Ahephi or Ahaphix	ΑΞΕΦΙ or ΔΞΑΠΞΙΞ

Kerubim:

Kerub		Sign		
Ahathoor	ΔΞΑΘΩΩΡ	Phritithi	ΦΡΙΤΗΘΙ	☸
Tharpesh	ΘΑΡΦΕ -Ω	Labo-ae	ΛΑΒΩ-Η	☿
Tho-oom Mo-oo	ΘΩΟΥΗ-ΜΩΟΥ	Szlae-ee	ΣΛΗΙ	♁
Ahapshi	ΔΞΑΠΩΙ	Ta-aur	ΤΑΑΥΡ	♂
Tharpesh can also be spelled Tharpeshest			ΘΑΡΦΕΩ -Σ	

Invisible Stations (continued)

Cardinal Points:

North: Anmehitt	ΝΜΕΖΙΤ
	ΦΡΗΣΤ

South: Phraestt

East: E-eebtt

ⲉⲓⲃⲧ

West: Emantt

ⲉⲙⲁⲛⲧ

Harpocrates: Ho-or-Po-Kratt-I St ⲭⲱⲱⲣ-ⲡⲱ-ⲕⲣⲁⲧⲓ -ⲥ

Evil Persona:

Apophra-i Ssz	ⲁⲡⲟⲫⲣⲁⲥⲥ	Stooping dragon
Szathan-Toophon	ⲥⲁⲑⲁⲛ-ⲧⲱⲫⲱⲛ	Slayer of Osiris
Bessz	ⲃⲉⲥⲥ	Brutal power of demonic force
Ommoo Szathan	ⲟⲙⲙⲱ-ⲥⲁⲑⲁⲛ	The Mouth of the Power of Destruction ¹⁶

Editorial Note by John Michael Greer

The Coptic language, which is still used as a liturgical language by Christians in Egypt, is descended from ancient Egyptian but written in a script largely based on ancient Greek. None of the founders and adepts of the Golden Dawn were fluent in it, or even as familiar with it as they were with Hebrew; their Coptic lore was based on the limited resources available to them, and seems to have been modified further based on an alphabetic symbolism unique to the Golden Dawn. The Coptic names given here and in the Golden Dawn manuscripts that Regardie used thus do not correspond to standard Coptic usage. I have nonetheless left the names unchanged, except for typographical corrections in the English transliterations, because the spellings had specific symbolic meanings within the Golden Dawn tradition. The following table, derived from the Golden Dawn flying rolls, may be of help to students of the tradition who wish to explore these names and their meanings.

Symbolism of the Coptic Alphabet

Letter	Name	Sound Value	Symbolism
ⲁ	Alpha	A	Air

B	Veeta	B	Mercury
Γ	Ghamma	G	Moon
Δ	Delta	D	Venus
Ε	Ei	E	Aries
Υ	Epsilon	V	Taurus
Z	Zeeta	Z	Gemini
b	Khai	Ch	Cancer
T	Tav	T	Leo
I	Iota	I	Virgo
K	Kappa	K	Jupiter
λ	Lamda	L	Libra
M	Mei	M	Water
N	Nei	N	Scorpio
Ξ	Eksi	X	Sagittarius
O	O	O	Capricorn
Π	Pee	P	Mars
ϣ	Epsi	Ps	Aquarius
X	Kai	Ch	Pisces
P	Ro	R	Sun
Ϙ	Shai	Sh	Fire
Θ	Theeta	Th	Saturn
Ϛ	Soo	(St – see note)	Kether
Ϝ	Cheema	Sz	Chokmah
†	Tee	Tt	Binah
H	Eeta	Ae	Chesed
φ	Fei	Ph	Geburah
Ϟ	O	Oo	Tiphareth
℥	Hori	H	Netzach
q	Fai	F	Hod
⚭	Janja	Dj	Yesod
C			

	Seema	S	Malkuth
Note: the letter Ⲥ, Soo, is not pronounced in Coptic, and is used only as a symbol for the number 6; the Golden Dawn assignment of the sound value “St” to this letter is unique to the order. Several other letters have different sounds in ordinary Coptic than those used by the order.			

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11. Note by JMG: The word “aspire” comes from the Latin *ad-spiro*, “to breathe to or towards.”
 12. Note by JMG: Ezekiel 1:15.
 13. Note by Regardie: In this connection read very carefully the section on page 743–778 concerning the four serpent formulae of the four aces of the tarot. Some hint may be there gleaned of the relation of the breath to the macrocosmic forces.
 14. Note by JMG: Misspelled “Tto-oumathfph or Tmo-oumathv” in the original. Compare the Coptic, in which the second letter is the Coptic letter ⲟ, O, pronounced “oo.”
 15. Note by JMG: The second version is misspelled “Dabexnjemouv” in the original. Compare the Coptic, where the first letter is K.
 16. Note by JMG: Given as “Power of the Mouth of the Power of Destruction” in the original text at this point; this less repetitive form, however, is given in the lecture on the invisible stations (page 431), and appears to be correct.

THE EGYPTIAN GODFORMS OF THE NEOPHYTE GRADE

The stations of the godforms used in our symbolism come under two heads:

1. Visible Stations.
2. Invisible Stations.

The visible stations are the places of the officers, each of whom has a special astral shape suitable to the forces he represents.

On the dais are places for the three chiefs, the past Hierophant, and the Hierophant. The order in which they sit (as you face east) is:

Imperator	Cancellarius	Hierophant	Past Hiero	Praemonstrator
Nephthys	Thoth	Osiris	Aroueris	Isis

The names below are those of the godforms they represent. The following are the descriptions of the godforms of the seven officers of the Neophyte grade.



Osiris

Hierophant: Osiris in the netherland. Expounder of the mysteries in the Hall of the Dual Manifestation of the Goddess of Truth.

Hierophant is represented by two godforms, the passive and active aspects of Osiris. Seated on the dais as Hierophant, he is clothed in the godform of Osiris. He wears the tall white crown of the south flanked by feathers striped white and blue. His face is green, the eyes blue, and from his chin hangs the royal beard of authority and judgment, blue in colour and gold tipped. He wears a collar in bands of red, blue, yellow, and black—and on his back is a bundle strapped across his chest by scarlet bands. He is in mummy wrappings to the feet, but his hands are free to hold a golden phoenix wand, a blue crook, and a red scourge. The hands are green. His feet rest on a pavement of black and white.

The godform of Osiris never moves from the dais. When the Hierophant has to move from the dais, he is covered by the form of Osiris in action—Aroueris, which is built up by the past Hierophant, seated on Hierophant's left. If no one is seated as past Hierophant, then inner members help the Hierophant to formulate the second godform.

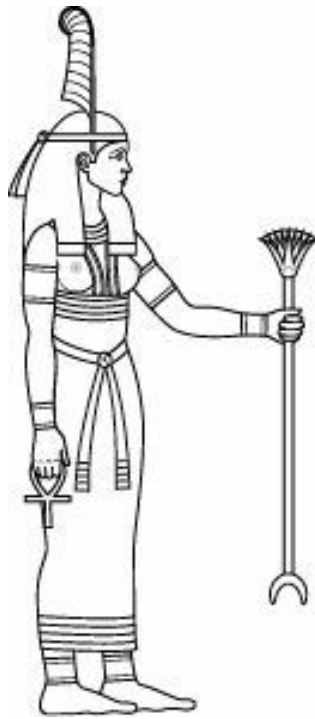
Aroueris, Horus the Elder, is very lively to look upon—like pure flames. He wears the double crown of Egypt, the cone shaped crown in red inside the white crown of the north, with a white plume. His nemyss is purple banded with gold at the edges. His face and body are translucent scarlet. He has green eyes and wears a purple beard of authority. He wears a yellow tunic with a waist cloth of yellow striped with purple, from which depends a lion's tail. In common with all Egyptian gods, he has a white linen kilt showing like an apron under the coloured waist cloth. His armlets and anklets are of gold. He carries in his right hand a blue phoenix wand, and in his left a blue ankh. He stands on a pavement of purple and gold.



Horus

Hiereus: Horus in the abode of blindness unto and ignorance of the higher. Avenger of the gods.

He wears the double crown of the south and north, red and white, over a nemyss of scarlet banded with emerald green. His face is that of a lively hawk—tawny and black with bright piercing eyes, his throat is white. His body, like that of Aroueris, is entirely scarlet. He wears collar, armlets, and anklets of emerald; a waist cloth of emerald striped red from which depends a lion's tail; and he carries in his right hand an emerald phoenix wand and in his left a blue ankh. He stands on a pavement of emerald and scarlet.



Thmaa-Est

Hegemon: Thmaa-Est. “Before the face of the gods in the place of the threshold.”

Thmaa-Est wears a black nemyss bound at the brow with a purple band from which rises, in front, a tall ostrich feather of green striped with red in equal bands. She wears a banded collar of red, yellow, blue, and black. Her tunic is emerald green reaching to the feet where it is banded to match the collar. She has purple and green shoulder straps and a purple girdle also bordered in the colours mentioned above. Her face and body are natural colour—i.e., a light Egyptian red-brown. She wears armlets of emerald and red, and she carries a combined form of lotus and phoenix wand. It has an orange flower, a blue stem, and ends in an orange sign of the binary. In her left hand she carries a blue ankh, and she stands on a pavement of yellow and purple, bordered with blocks of red, blue, yellow, black, in succession.



Anubis of the East

Kerux: Anubis of the east. Watcher of the gods.

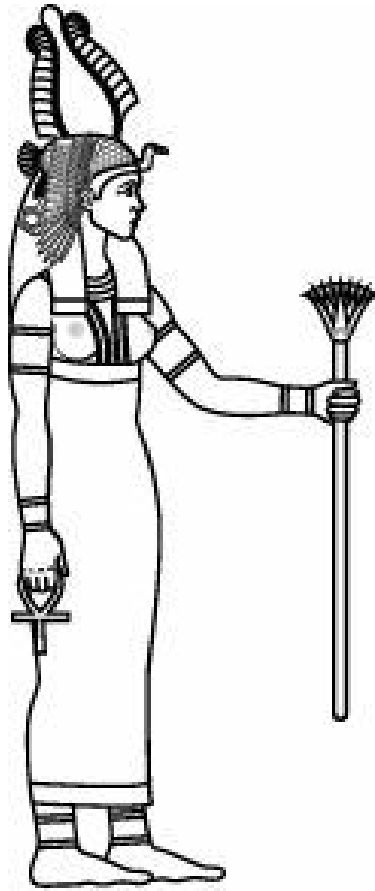
Anubis has the head of a black jackal, very alert, pointed ears well pricked up. His nemyss is purple banded with white; he wears a collar of yellow and purple bands and a tunic of yellow flecked with tufts of black hair. His body is red. His waist cloth is yellow striped with purple and from it hangs a lion's tail. His ornaments are purple and gold; his phoenix wand and ankh, blue. He stands on a pavement of purple and yellow.



Auramo-ooth

Stolistes: Auramo-ooth. “The light shining through the waters upon earth.”
“Goddess of the scales of the balance at the black pillar.”

Auramo-ooth is mainly in blue. Her face and body are natural. She wears a blue crown of the north from which springs a delicate gold plume, over a vulture headdress of orange and blue. Her collar is orange and blue, she carries a blue ankh and a lotus wand, having an orange lotus on a green stem. Her plain blue tunic reaches to the feet. She stands on black.



Thaum-Aesch-Niaeth

Dadouchos: Thaum-Aesch-Niaeth. “Perfection through fire manifesting on earth.” “Goddess of the scales of the balance at the white pillar.”

Thaum-aesch is mainly in red. Her face and body are natural. She wears a red crown of the south, flanked by two feathers in green barred black, over a vulture headdress in red and green. Her collar is red and green and she carries a green ankh and a lotus wand with a red flower and a green stem. Her simple red tunic reaches to the feet and she stands on black.

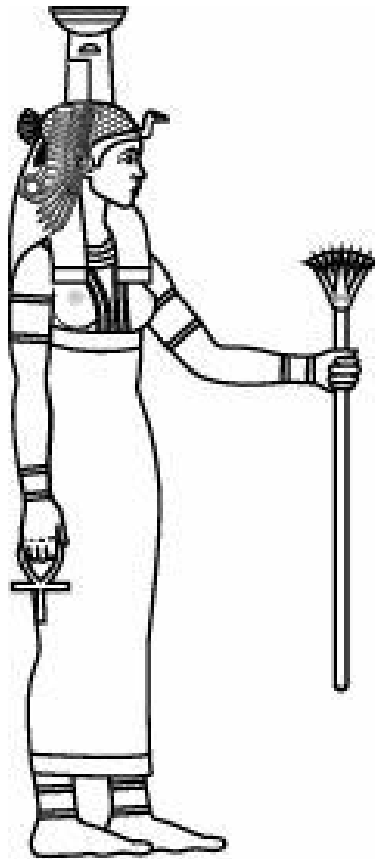


Anubis of the West

Sentinel: Anubis of the west.

His form is the same as that of Kerux but his nemyss, ornaments, and dress are black and white. He has a lion's tail and carries a black phoenix wand and ankh. He stands on black.¹⁷

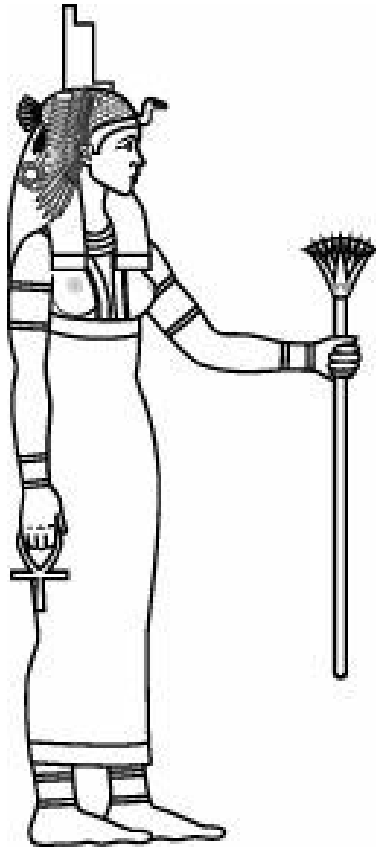
The Three Chiefs



Nephthys

Imperator: Nephthys.

Nephthys has a face and body of translucent gold. She is crowned with a cap over a vulture headdress of black and white, the vulture head being red. Her collar and ornaments are black and white, and she wears a black robe to the feet. It is bordered in black and white. She carries a blue ankh and a lotus wand with a green flower and a blue stem. She stands on black and white pavement.



Isis

Praemonstrator: Isis.

Isis has a face and body of translucent gold. She is crowned with a throne over a vulture headdress of blue and orange. The vulture head is red. Her robe is of blue bordered with gold. Her ornaments are blue and orange, and she carries a blue ankh and a lotus wand with a green flower and a blue stem. She stands on blue and orange.



Thoth

Cancellarius: Tho-oth.

The godform of Thoth is built up by the Cancellarius or the officer seated on the right of Hierophant. This is his visible station, but during the Neophyte grade, he also has an invisible station in the east while the obligation takes place.

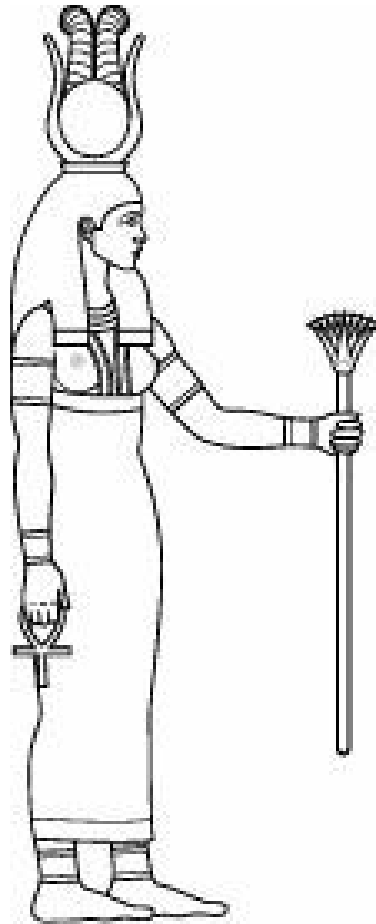
He has an Ibis head, black beak, and white throat. His nemyss is yellow bordered with mauve. His collar is yellow with a middle band of squares in mauve and green. His tunic is mauve with yellow stripes, and he has a lion's tail. His limbs are natural colour, his ornaments are red and green. He carries a blue ankh, and a stylus and writing tablet. He stands on mauve and yellow.

The Invisible Stations

These fall naturally into four groups given below in order of their importance.

1. Stations in the Path of Samekh in the Middle Pillar: Hathor—Harparkrat—Evil Persona.
2. Kerubim.
3. Children of Horus.

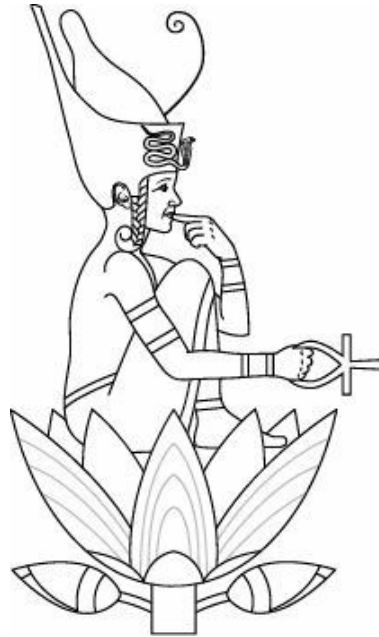
4. The Forty-Two Assessors.



Hathor

1. Hathor:

This great goddess formulates behind Hierophant in the east. Her face and limbs are of translucent gold. She wears a scarlet sun disc, resting between black horns from the back of which rise two feathers in white, barred blue. She has a black nemyss; a collar of blue, red, blue; and blue bands which support her robe of orange, bordered with blue and red. Her ornaments are blue and orange. She carries a blue ankh and a lotus wand with a green flower and a blue stem. She stands on black bordered with blue.



Harparkrat

Harparkrat:

He formulates in the centre of the hall between Hegemon and the altar, where he sits or stands on a lotus, facing east. His face and body are translucent emerald green. He has blue eyes, and a curl of blue hair, denoting youth, comes round his face on the right side. He wears the double crown, red and white. His collar is yellow and blue; his waist cloth is yellow and blue with a mauve girdle, whence depends a lion's tail. His lotus has leaves alternately blue and yellow, and rests on a pavement of mauve and orange. He has no insignia. His left forefinger is on his lips.

Omoo-Szathan, Typhon, Apophis, Set:

The evil persona is a composite figure of the powers arising from the Qliploth. It rises from the base of the altar standing east of the altar facing west, in the sign of Typhon. He is black, and has an animal, somewhat lizardlike head, a black body, and tail, and he stands on black. His nemyss is of olive green decorated with russet, his collar of russet and citrine. He has a white apron and a waist cloth of dull red striped with russet. He has no ornaments.

2. The Kerubim:

The Kerub of Air is formed behind Hathor, and she is a power of Hathor and has the same general colouring. She has a young girl's countenance and behind her are spread large and shadowing wings.

The Kerub of Fire is in the south beyond the seat of Dadouchos. It is a power of the great goddess Tharpesh, and has the face and form of a lion with large and clashing wings. The colouring is very lively and flashing Leo green with ruby and flame-blue and emerald green.

The Kerub of Water is formed behind Hiereus and is a power of the great god Toum or Tmu. It has the face and form of a great eagle with large and glistening wings. The colours are mostly blue and orange with some green.

The Kerub of Earth is in the north behind the seat of Stolistes. It is a power of the great god Ahapshi and has the face and form of a bull with heavy darkening wings, and the colours are black, green, red, with some white.

These forms are not described in detail. We are to imagine them there as great stabilizing forces whose forms vary according to circumstances.

3. The Children of Horus:

These have their invisible stations in the corners of the hall. They are the guardians of the viscera of the human being—every part of whom comes up for judgment in its right time and place.

Ameshet: The man-faced is in the northeast. He has a blue nemyss banded with red, blue, and black. His face is red and he has a black ceremonial beard. Round the shoulders of his white mummy shape are bands of red, blue, and black, three times repeated. He stands on red, blue, and black with a border of green, white, and yellow.

Too-oumathph,¹⁸ the jackal-faced, is in the southeast. He has a black face with yellow linings to his pointed ears. He wears a blue nemyss with borders of black, yellow, and blue—the same colours appearing threefold at

his shoulders. He has a white mummy shape and stands on blue, yellow, and black, with a border of green, yellow, and mauve.

Kabexnuv, the hawk-faced, is in the northwest. He has a black and tawny face, and a nemyss of black bordered with red, yellow, and black. The same colours appear threefold at his shoulders. He has a white mummy shape and stands on red, yellow, and black with a border of green, mauve, and white.

Ahepi, the ape-faced, is in the southwest. He has a blue nemyss bordered with red, blue, and yellow bands. These colours appear on his shoulders in the same order. His face is red; and he stands on red, blue, and yellow, with a border of green, orange, and mauve.¹⁹

4. The Forty-Two Assessors:

These are not described at all save to say that they make the Sign of the Enterer as the candidate is passed by them. They are witnesses in the judgment hall of Osiris.

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17. Note by Regardie: If the reader, who is interested, will consult some such text as *The Gods of the Egyptians* by Sir E. Wallis Budge, he will find pictures of the gods referred to. He would be well advised to make his own tracings or drawings of them with colour as directed by these instructions.

18. Note by JMG: Here and in the following essay, this name is misspelled Tmoomathaph in the original; see “The Coptic Names of the Chiefs and Officers”.

19. Note by Regardie: Too-oumathph is sometimes written Duamutef. Kabexnuv is sometimes written Qebhsenef. Ahephi is sometimes written Hapi. Ameshet is sometimes written Mesti.

THE CANOPIC GODS

The Symbolism of the Four Genii of the Hall of the Neophytes

By G.H. Frater Sub Spe ²⁰

In a temple of the grade of Neophyte, the four gods—Ameshet, Ahephi, Too-oumathph, Kabexnuf—said also to be vicegerents of the elements, and answering to the rivers of Eden as drawn in the warrant of the temple, are said to rule in the four corners of the hall between the stations of the Kerubim.

In Egyptian mythology, these gods are also said to be the children of Horus, and to partake of his symbology. If, now, we regard the Neophyte ceremony as representing the entrance into a new life, regeneration—*mors janua vitae* ²¹—the Egyptian symbology wherein that idea was so clearly and exactly worked out becomes important. Bear in mind that a new life means a new plane or a higher world, a passing, say, from the Kether of Assiah to the Malkuth of Yetzirah.

Now as behind Kether depend the veils of the negative existence: Ain, Ain Soph, and Ain Soph Aour, so through negative existence must pass the soul that goes from Assiah to Yetzirah, or vice versa. This process is illustrated by the Neophyte ceremony as described in Z.3, and as seen by the clairvoyant eye. In Egyptian mythology, the dead, when the ceremonies are complete, the soul weighed and passed, the body mummied and preserved from corruption, became one with Osiris, and is called an Osirian. Hence, the Hierophant, who represents Osiris when the candidate is placed in the north, speaks to him in the character of his higher soul—“The voice of my undying and secret soul said unto me,” etc.

Osiris, however, is a mummied form, and the body of the Egyptian dead was mummied at this part of the ceremony. Let us now consider the nature of the body which is mummied. The body itself may be considered as a vehicle whereby the life forces act, and the medium whereby these life forces act is

what are termed the vital organs. Withdraw or destroy any of these and the life ceases to function in that body. Not less important, then, than the body itself, the vehicle of the soul, are the organs, the media for the action of organic life, and it is equally important to preserve these from corruption, yet not together with the body. For as the body of Osiris was broken up, so must the body of the Osirian be divided. This is the meaning of the viscera being preserved apart from the body.

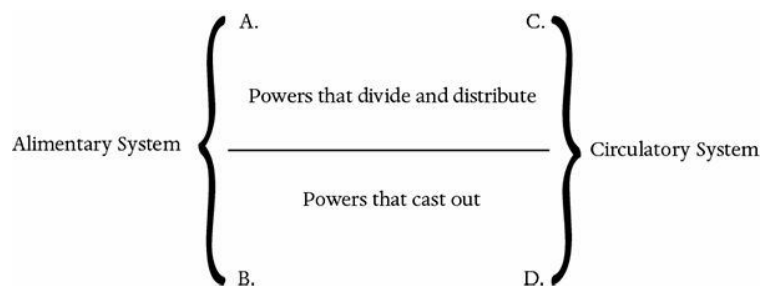
The death and resurrection of Christ has other symbology and the teachings belong to a higher grade. Let none therefore object that His body was laid in the tomb entire. (The body of Osiris was first laid in the chest or Pastos whole. The division into fourteen parts was subsequent. N.B. one plus four = five, the five wounds.) For even as Yod Heh Vav Heh must be known before Yod Heh Shin Vav Heh can be comprehended, and as Moses must precede Christ, so must the mysteries of Osiris first be known.

Now the guardian of the hall and of the Neophytes against the Qlipboth (whose Kether is Thaumiel, the dual or two-headed one, the demons of corruption and disintegration) is the Hiereus or Horus, and to the children of Horus, who partake of his symbology, are the viscera committed, to guard them against the demons of disintegration and corruption. As the elements and the forces of the elements are to the world, so are the vital organs and the life which animates them to the human body. Appropriately, then, are the vital organs and the life which animates them, placed under the charge of the vicegerents of the elements, the children of Horus, the great gods Ameshet, Ahephi, Too-oumathph, and Kabexnuf, who regulate their functions in material life, and guard them after so-called death, when the man that was has become an Osirian.

Consider then, what are these vital organs and their functions. Broadly they may be divided into the alimentary system and the circulatory system, for in this classification we take no account of the brain or reproductive organs

which belong to another classification, and are not elemental nor concerned in the maintenance of the life of the material body.

Each of these divisions may be further divided into that which divides or distributes to the body that which is needed for life, and that which casts out from the body and renders to the Qliploth that which is unnecessary or pernicious. From this arises a four-fold division as in the following diagram:



With this key, the division becomes easy, for in the alimentary system, the stomach and the upper intestines divide the food taken into the system by a process called digestion, and by assimilation retain what is necessary. This therefore is “A” in the diagram. But the lower intestines receive and cast out that which is rejected, these therefore will be represented by “B.” In the circulatory system, the heart is the organ which distributes the blood that it receives washed and purified by the lungs. Hence the lungs and heart are represented by “C.” The matter rejected from the circulatory system is rejected and cast forth by the liver and gallbladder, which therefore will be represented by “D.”

Now as to the treatment of these vital organs in the process of mummification. Seeing that during life they were under the guardianship of the great gods mentioned, so in death they were dedicated each to one of these, who were the four genii of the underworld, or the lesser gods of the dead.

These vital organs then, being taken out and separately embalmed, were placed in egg-shaped receptacles, symbolic of Akasa, under the care of

Canopus, the pilot of Menelaus, and the god of the waters of creation, the eternal source of being, whose symbol was a jar; and under the especial protection of that one of the genii of the underworld or vicegerents of the elements to whom that particular organ was dedicated. Hence each egg-shaped package was enclosed in a jar whose lid was shaped like the head of that especial god.

Now Ameshet was also termed “the carpenter” for he it is who by the medium of his organ, the stomach, frames the rough materials and builds up the structure of the body; to him the stomach and upper intestines were dedicated (A).

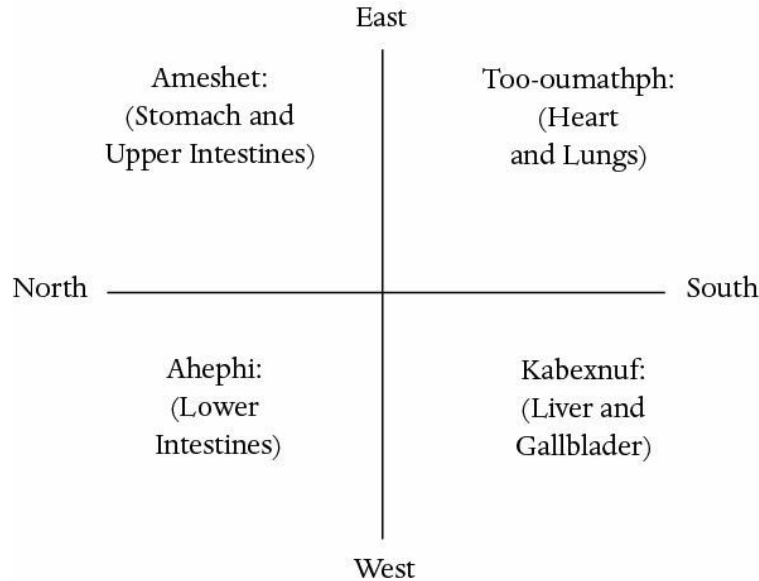
Ahephi was also termed “the digger” or “burier” for he puts out of sight or removes that which is useless or offensive in the body, and to him the lower intestines or bowels were dedicated (B).

Too-oumathph was also called “the cutter” or “divider” for he divides and distributes the blood bearing with it the prana and the subtle ether by the holy science of breath brought into the body, and to him were the lungs or heart dedicated (C).

Kabexnuf was termed “the bleeder” for as a stream of blood is drawn from the body, so is a stream of impurity drawn from the blood, and cast out into the draught by the action of the liver and gallbladder, and to him therefore, these organs were dedicated (D).

These jars were called Canopic jars and were disposed in a certain order round the mummy. Consider now the points of the compass to which they would naturally be attributed. Reason itself will insist that the organs of the alimentary system, the most material and earthy, should be in the north, and the warm and vital heat of the circulatory system should be to the south, while in the cross division, the receptive and distributive organs should be placed to the east, the source of life and light, and the organs that purify and cast out should be to the west that borders on the Qlipboth.

This gives us the following arrangement:



Yet this arrangement would, as it were, symbolize the entire separation of the alimentary system and the circulatory system, which is contrary to nature, for they continually counterchange, and thus arises life. Wherefore in the Hall of the Two Truths, the portions of Ahephi and Kabexnuf are reversed, and the order becomes.

East—Ameshet
North—Kabexnuf

South—Too-oumathph
West—Ahephi

Now these, being thus arranged, do partake of the symbology of the elements to which they belong. For Ameshet being to the east, the quarter of air, has the head of a man. Too-oumathph, to the south, has the head of a jackal who is the purveyor of the lion (for these are the vicegerents of the elements, while the Kerubim are the lords thereof); so Too-oumathph is properly a jackal. Kabexnuf in the west, in the region of water, has the form of a hawk, the subordinate form to the alchemic eagle of distillation, and the form also, of Horus, the Hiereus, beside whom is his station, and of whose symbology he partakes.

Ahephi, in the north, has the head of an ape. The symbology of the ape in ancient Egypt is very complex. Here it may be taken that while Apis, the bull,

represents the divine strength of the eternal gods, the ape represents the elemental strength which is far inferior and blended with cunning. Ahephi, however, has other symbology and other attributes. For by reason of the fertilizing qualities of the Nile and of the fact that what is brought down by the Nile as refuse from the land of the sacred lakes is, to Egypt, its life and the source of its fertility, so there arises a correspondence between the Nile and the lower intestines, and both are under the care of Ahephi (Hapi) who thus was worshipped as Nilus, and in this connection he has for his symbol a headdress of lotus flowers.

Now, further, the alimentary system is under the special guardianship of Isis and Nephthys. Isis who conquers by the power of wisdom and the forces of nature, guards Ameshet. And Nephthys, who hides that which is secret, guards Ahephi—whence also, until recent days, in the fullness of time, the sacred sources of Ahephi, the Nile, were kept secret from the whole world.

Too-oumathph is under the guardianship of Neith, the dawn. This is the celestial space, who makes the morning to pass and awakes the light of a Golden Dawn in the heart of him whom the eternal gods shall choose, by the sacred science of the breath.

Kabexnuf is guarded by Sekhet, the sun at the western equinox, the opening of Amenti, who wears the scorpion on her head—and these guardianships were often painted on the Canopic jars.

When, therefore, the candidate kneels at the foot of the altar, or where the corpse lies on the bier preparatory to the passing over the river towards the west, and the soul stands before Osiris, and the goddesses stand by and watch while the beam sways and the decision is taken—then, the body of the candidate is, as it were, broken up as the body of Osiris was broken, and the higher self stands before the place of the pillars, but the lower self is in the invisible station of the evil persona. Then is the candidate nigh unto death, for then, symbolically, his spirit passes through the veils of the negative existence, passing from the Kether of Assiah to the Malkuth of Yetzirah.

Therefore, unless the genii of the underworld were then present and directing their forces on the vital organs, he must inevitably die.

Let their symbols then be represented in all operations and formulae drawn from the symbolism of the Hall of the Two Truths, for they are of the utmost importance, but as their stations are invisible, so shall their symbols be astral and not material.

Thus shall perfect health of body be preserved, which is of utmost importance in all magical working, and thus shall the lessons of the Hall of the Neophytes be duly carried out in our daily life.

[contents]

20. Note by JMG: This was John W. Brodie-Innes, one of the leading adepts of the original Order.

21. Note by JMG: Latin for “death changes into life.”

Z.3: THE SYMBOLISM OF THE ADMISSION OF THE CANDIDATE

The Admission of the Candidate

The candidate is waiting without the portal under the care of the Sentinel —“the watcher without”—that is, under the care of the form of Anubis of the West symbolically that he may keep off the “dog-faced demons,” the opposers of Anubis, who rise from the confines where matter ends, to deceive and drag down the soul. The ritual of the thirty-first Path says: “Since ever dragging down the soul and leading it from sacred things, from the confines of matter arise the terrible dog-faced demons never showing a true image unto mortal gaze.”

The Hierophant gives a single knock to announce the just commencement of a vibration in the sphere of sensation of the candidate. He then states that he holds the dispensation from the greatly honored chiefs of the Second Order, to affirm that the effect of the ensuing ceremony upon the candidate is only authorized by the higher powers for the purpose of initiation which shall ultimately lead to the knowledge of his higher self. He is admitted to the grade of Neophyte which has no number, concealing the commencement of all things under the similitude of no thing.

The Hegemon, the representative of the goddess of truth and justice, is consequently sent to superintend the preparation, symbolizing that it is the presider of equilibrium who is to administrate the process of initiation, by the commencement of the forces of equilibrium in the candidate himself, through the symbols of rectitude and self-control. But the actual preparation of the candidate should be performed by the Sentinel—the “watcher without”—to show that this preparation must be accomplished before the establishment of equilibrium can occur. Therefore does the Hegemon superintend the preparation rather than perform it actually. A triple cord is bound round the body of the Neophyte, symbolizing the binding and restriction of the lower

nature. It is triple in reference to the white triangle of the three supernals. Then, also, are the eyes bandaged to symbolize that the light of the material world is but darkness and illusion compared with the radiance of the divine light. The preparation also represents a certain temporary binding and restriction of the natural body.

The Hierophant, being a member of the Second Order and therefore initiated into the secret knowledge of the symbolism, shall, together with any officers and members also of the Inner Order, remember what tremendous gods and goddesses they represent—the divine forces of the eternal in the administration of the universe. The ritual should be read in a loud, clear, stern, and solemn voice so as to impress the candidate with the solemnity of the occasion. In this, there should be no foolish nervousness or hesitation, but the ritual as performed by an initiated Hierophant should become in his hands something more than this.

Thus should he act. Let him remember what particular god he represents. Exalting his mind unto the contemplation thereof, let him think of himself as a vast figure, standing or moving in the likeness of that god, colossal, his head lost in the clouds, with the light flashing round it from the headdress of the god—his feet resting upon earth in darkness, thunder and rolling clouds, and his form wrapped in flashes of lightning—the while vibrating the name of the god. Thus standing, let him endeavour to hear the voice of the god whom he represents and of the godforms of the other officers as previously explained.

Let him speak, then, not as if unto an assembly of mortals but as to an assembly of gods. Let his voice be so directed as to roll through the universe to the utmost confines of space. Let the candidate represent unto him, as it were, a world whom he is beginning to lead unto the knowledge of its governing angel. As it is written “The lightning lighteneth out of the east and shineth even unto the west, even so, shall the coming of the Son of Man be.”²²

The candidate during the ceremony is addressed as “child of earth,” as representing the earthly or terrestrial nature of man—he who comes forward from the darkness of Malkuth to endeavour to regain the knowledge of the light. This is what is meant by the speech of the Hegemon, because the path of the initiate is but darkness and foolishness to the natural man. The single knock given by the Hegemon without the door represents the consenting will of the natural man to receive the force formulated by the Hierophant, and is answered by the Kerux within as if a witness were confirming the same. This being done, the Kerux, as a witness, demands authority from the Hierophant to admit the candidate into the Hall of Truth and Justice. The Hierophant, in granting the permission, seals the candidate with a new name given to the physical body of the outward man, but signifying the aspirations of his soul. As a consequence of the affirmation of the motto as the name of the candidate in the Hall of Truth, Osiris at once sends forward the goddess of the scales of the balance to baptize him with water and the companion goddess to consecrate him with fire. As it is written, “Unless a man be born of water and of the spirit, he shall in no wise enter the kingdom of heaven.”²³

The Kerux instantly bars the candidate’s passage to mark that though he has been admitted, the natural man of unpurified desires cannot be a dweller in the Hall of Truth. The goddesses of the scales immediately purify and consecrate him, which operation calls into action the forces of the pillars in his own sphere of sensation. This is the first of four consecrations because when the pillars of the Tree are projected onto the sphere of sensation there are four pillars, of which the Middle Pillar is the axis.²⁴

At this point of the ceremony, the astral appearance of the candidate is that of a form wrapped in darkness as if extinguished thereby, and having unto his right and unto his left the faint semblance of the two great pillars of fire and of cloud, whence issue faint rays into the darkness which covers him. Immediately above his sphere of sensation there will appear a ray of bright light as if preparing to penetrate the darkness covering him. The result of this

will be that the candidate, during the whole of the ceremony of admission, will usually appear to be somewhat automatic and vague.

The reception and consecration take place symbolically in the darkest part of Malkuth. The moment this is finished, the candidate is conducted to the foot of the altar, that is under the citrine part of Malkuth which receives the impact of the Middle Pillar. Now the Hegemon throughout the ceremony acts as guide, prompter, and answerer for the candidate. His office towards the candidate is analogous to that of his higher soul—wherefore also, the Hegemon holds in his hand the mitre-headed sceptre to attract, since it is the sceptre of wisdom, the higher self of the candidate.

At this moment, as the candidate stands before the altar, as the simulacrum of the higher self is attracted, so also arises the form of the accuser in the place of the evil triad. This similarly attracts the simulacrum of the evil persona of the candidate, and were it not for the power of the forty-two-lettered name in the palaces of Yetzirah (the gods of which name are usually called the “great assessors of judgment”) the actual evil persona would at once formulate and be able to obsess the ruach of the candidate. For, seeing that at this time, the simulacrum of the higher soul is attracting the neschamah of the candidate, the human will is not as powerful in the ruach for the moment, because the aspirant of the mysteries is now, as it were, divided. That is, his neschamah is directed to the contemplation of his higher self attracted by the Hegemon. His natural body is bound and blinded, his ruach threatened by the simulacrum of the evil persona attracted by Omoo-Szathan, and a species of shadow of himself thrown forward to the place of the pillars, where the scales of judgment are set. At the same time that the first consecration establishes a semblance of the pillars to his right and left, it also has drawn forth from him a semblance of himself to the place vacated by the Hegemon between the pillars.²⁵

Here then stands the shadow of the candidate while the scales of the balance oscillate unseen. Unseen also and colossal, there is imaged before

him Tho-oth, as Metatron, in the Sign of the Enterer of the Threshold, ready, according to the decision of the human will, to permit or withhold the descent of the lower genius of the candidate.

Meanwhile, the great assessors of judgment examine into the truth of the accusations formulated by the evil and averse antithesis. The assessors of judgment come not under the head of invisible stations, but during the obligation and circumambulation of the candidate, until he is brought to the light, they hover immediately about the limits of the temple and their evil antithesis immediately below. Therefore, when the candidate stands before the altar before the obligation, is the decision actually taken by the human will of the candidate. Rarely in his life has he been nearer death, seeing that he is, as it were, disintegrated into his component parts. The process of symbolic judgment takes place during the speech of the Hierophant to the candidate, the answer of the Hegemon and his consent to take the obligation.

The moment the candidate thus consents, the Hierophant advances between the pillars as if to assert that the judgment is concluded. He advances by the invisible station of Harpocrates to that of the evil triad, which he symbolically treads down, so that as Aroueris he stands upon the opposer. He then comes to the east of the altar, interposing between the place of the evil triad and the candidate. At the same time, the Hiereus advances on the candidate's left, the Hegemon on his right, thus formulating about him the symbol of the higher triad before he places his hand upon the symbol of the three supernals upon the altar. Again, before doing so, he has been bidden to kneel in adoration of that symbol, as if the natural man abrogated his will before that of the divine consciousness.

As he kneels in the presence of the triad of Aroueris, Thmaa-est, and Horus, he places his left hand in that of his initiator as affirming his passive reception of the ritual, but his right hand is on the white triangle as symbolizing his active aspiration towards his higher self. His head is bowed as representing the voluntary submission of the human will to the divine—

and for this latter reason he repeats in the obligation his name in the outer world.

The Hierophant gives one knock, affirming that the submission unto the higher is perfect. Only at this moment does the invisible and colossal figure of Tho-oth cease to be in the Sign of the Enterer and give the Sign of Silence, permitting the first real descent of the genius of the candidate, who descends to the invisible station of Harpocrates as a witness of the obligation.

The Hiererus and the Hierophant return to their thrones, and therefore it is not Aroueris, but Osiris himself that addresses the speech to the candidate —“The voice of my higher self,” ²⁶ etc., which confirms the link established between the neschamah and the genius by formulating the conception thereof into the ruach. For this, Osiris speaks in the character of the higher soul, the symbolic form of which is standing between the columns before him. The affirmation of the higher soul as the god of the man does not mean that this is the only god, but rather that it is the only presentment of him which the natural man can grasp at all. Neither is it just to say that the higher soul is one with God, seeing that the part is by no means the whole, nor can the whole be accurately and sufficiently described as an assemblage of parts. Let not the reverence for the God of thy self cause thee by a misconception to lose thy reverence for the gods who live forever—the aeons of infinite years. Herein is a great error and one which may, in its ultimatum, bring about the fall of the genius, a sin which entails none the less terrible consequences because it is a sin of the higher plane where the choice is not between good and evil but between the higher and the lower forms of good.

Therefore is the mystic circumambulation in the path of darkness led by the Kerux with the symbolic light, as formulating that the higher soul is not the only divine light but rather a spark from the ineffable flame—and the Kerux, in his turn, is but the watcher of the gods. After the Kerux comes the Hegemon, the translator of the higher self, leading the candidate; and then come the goddesses of the scales of the balance, the Stolistes and the

Dadouchos. They move once round; the formation in darkness of the Binah angle of the white triangle of the three supernals. The Hierophant knocks once as they pass him in affirmation of mercy—the Hiereus in affirmation of severity; and the invisible assessors each give the Sign of the Enterer as the candidate passes on his way. At the second passing of the Hierophant, the knock affirms the commencement of the angle of Chokmah.

The Kerux bars the candidate's approach to the west to mark that the natural man cannot obtain the understanding of even the son of Osiris unless by purification and equilibrium. Again is the candidate purified and consecrated, the pillars about his sphere of sensation being rendered more manifest. After this second consecration, the candidate is allowed to approach the place of "the twilight of the gods" and for a brief space the hoodwink is slipped up, to present a glimpse, but a glimpse only, of the beyond. In the challenge of the Hiereus to know the name is signified the knowledge of the formula. For if the formula of Horus be not with the candidate, that of Osiris cannot be grasped. But to the candidate the power of Horus as yet can only appear as a terrible and incomprehensible force—"the force of the avenger of the gods," whence the speech of the Hegemon for him. The candidate cannot as yet comprehend that before mildness can be exercised rightly, the forces of severity and mercy must be known and wielded, but to accomplish this the greatest courage and energy is required and not hysterical weakness and absence of resolution in action. Hence in the answer of the Hiereus is an affirmation of the necessity of courage and of the danger of fear, and he gives one knock to seal the vibration of that force imaged in the candidate's sphere of sensation.

The next barring and consecration of the candidate is an extension of the previous one and the commencement of the formulation of the angle of Kether. The hoodwink is again slipped up giving a still further glimpse of the nature of the divine light, though to the mind of the candidate, an imperfect one. Therefore it is to him, as expressed in the answer of the Hegemon, a

light dimly seen through the darkness, yet heralding a glory beyond. The speech of the Hierophant formulates the forces of the hidden central pillar. After this, the candidate passes to the Altar of the Universe, which receives the influences of the three pillars, as though then the ray from the divine would descend into the darkness of the mind, for then, but not till then, is he fitted to realize what are the first things necessary to the “search for the shining light.”

The Hierophant now leaves his throne and passes between the pillars, either halting there during the prayer or halting at the places of Harpocrates, or that of the evil triad, or east of the altar. It does not particularly matter which, but one of them may seem more appropriate to a particular candidate than another, and the Hierophant will usually find that he halts at the right place instinctively.

The Hiereus stands on the left of the candidate, the Hegemon on his right, thus forming the triad of the supernals. The Kerux, Stolistes, and Dadouchos represent an inferior and supporting triad behind him as if they affirmed that he has passed the judgment of the balance. It is best, though not absolutely necessary, that the Hierophant and the Hiereus should hold their banners. In any case, it should be done astrally.

The higher self of the candidate will be formulated in the invisible station of Harpocrates behind the Hierophant, who in his present position is Aroueris. The Hierophant gives a single knock to seal the matter and then invokes the Lord of the Universe. Then only is the hoodwink removed definitely.

The Hierophant, Hiereus, and Hegemon join sceptres and sword above the candidate's head, thus formulating the supernal triad, and assert his reception into the Order. They recite the mystic words to seal the current of the flowing light.

The higher self remains in the station of Harpocrates, and at this point, the spirit-vision should see a gleaming white triangle formulated over the

candidate's head.

The Hierophant now calls forward the Kerux, cautioning the candidate that the light has preceded him without his knowledge. It represents to him here a vague formulation of ideas which as yet he can neither grasp nor analyse. This light is not a symbol of his higher self, but a ray from the gods to lead him thereto.

Only after having thus been brought to the light is the candidate led to the east of the altar—the place of the station of the evil triad—to affirm that with this light he will be able to cast out and trample on his own evil persona which, when it has been put in its place, will then become a support to him. It is to the Hiereus, “the avenger of the gods” therefore, that the duty of entrusting the candidate with the secret signs, etc., is delegated. It is he who places him for the first time between the pillars and superintends his final consecration—thus bringing the peculiar force in matter of the Hiereus to the aid of the candidate, so that he may more safely and resolutely combat the temptations of the evil persona.

The Hierophant has returned to his throne while the Hegemon holds the insignia of the Hiereus while he confers the signs, etc. She thus affirms the necessity of the force represented by the Hiereus to the candidate.

The Hierophant on the throne, the Hiereus east of the black pillar, and the Hegemon east of the white pillar again form a triad which here represents the reflection of the three supernals. The higher soul is formulated between the pillars in the place of equilibrium. The candidate is in the place of the evil triad and the Hiereus now advances to the place of Harpocrates between the pillars to give the words.

After the giving of the words and signs, the Hiereus draws the candidate forward between the pillars and for the second time in the ceremony, the higher soul stands near and ready to touch him. The Hiereus returns to his place east of the black pillar so that the three chief officers may formulate and draw down to the candidate, by their insignia, and the influence of their

symbols, the forces of the supernal triad. It is important, therefore, that at this point, they should be in these places.

The candidate now stands between the pillars, bound with a rope like the mummied form of Osiris, between Isis and Nephthys. The final consecration now takes place by the goddesses of the scales of the balance. The candidate stands for the first time during the ceremony at the point representing the equilibrium of the balance. Meanwhile, the Kerux goes to the north, ready for the circumambulation so as to link that with the final consecration of the candidate. The final consecration is also demanded by the Hiereus—Horus, the powerful avenger of Osiris, as still menacing the evil persona of the candidate. Its effect is to seal finally, in balanced formation, the four pillars in the sphere of sensation of the candidate. This does not imply that they were not naturally there before. But in the natural man, the symbols are unbalanced in strength—some being weaker and some stronger. The effect of the ceremony is to strengthen the weak, to purify the strong, and so begin to equilibrate them and at the same time make a link between them and the corresponding forces of the macrocosm.

This being done, the Hierophant commands the removal of the rope which has hitherto been purposely retained, symbolically to restrain the actions of the natural man, whose temptation is towards the evil persona.

The four pillars being thus firmly established, the candidate is invested with the badge of the white triangle of the three supernals formulating in darkness. Now, also, the higher self is enabled in reality to form a link with him, if the human will of the natural man be in reality consenting thereto. The free will of the natural man is never obsessed either by the higher soul or by the ceremony, but, the will consenting, the whole of the ceremony is directed to strengthening its action. As the badge is placed upon him, it is as if the two great goddesses, Isis and Nephthys, stretched forth their wings over Osiris to restore him again to life.

The mystic circumambulation follows in the path of light to represent the rising of light in the candidate, through the operation of self-sacrifice. As he passes the Hierophant's throne the red Calvary Cross is astrally formed above the astral white triangle on his forehead, so that so long as he belongs to the Order, he may bear that potent and sublime symbol as a link with his higher self and as an aid in searching out the forces of the divine light—if he will.

The higher soul or genius now returns to the invisible station of Harpocrates, the place of the hidden centre, yet continuing to retain the link formed with the candidate. The address of the Hierophant is intended simply to effect the distinct formulation of the symbols of the $0^{\circ} = 0^{\square}$ grade of Neophyte in the candidate, and it is therefore only when this is finished that the watcher Anubis announces that the candidate has been duly admitted as an initiated Neophyte.

The Hiereus is charged with a warning address as again confirming the will of the candidate and addressing a final menace to the evil persona. The Hierophant then states clearly what the candidate must begin to study. He affirms that the symbols must be equilibrated in the sphere of sensation before a link can be formulated between them and the forces of the macrocosm. The necessity of examination is insisted upon so that this may be completely done.

The Kerux then pours out the two fluids to make the semblance of blood. This is to fix in the candidate's sphere the symbols of the forces of transmutation in nature and also to make an astral link between these and the candidate's physical life, as a guard of the secrecy of the mysteries. This particular form of transmutation is used as showing the effect of a mixture of forces as producing a third appearance totally different from them. The red colour is symbolic of the blood of the candidate. In the ancient mysteries, the candidate's blood was actually drawn at this time and preserved as an avenging link in case of his proving unworthy. Our transmutation effects the matter quite as well, seeing that the astral link is formally established.

The final speech of the Hierophant is further intended besides its apparent meaning, to affirm that a person only partially initiated is neither fitted to teach nor to instruct even the outer and more ignorant in sublime knowledge. He is certain, through misunderstanding the principles, to formulate error instead of truth.

Closing

The greater part of the closing ceremony is explained by the opening. The reverse circumambulation, however, is intended to formulate the withdrawal of the light of the supernal triad from the altar, so that it may not be profaned by abiding without due guard. Not that the divine light would suffer thereby, but because it might initiate an avenging current if profaned. This is what is implied by the law of Moses in the prohibition about offering unconsecrated fire either before or within the Veil of the Tabernacle. As a vibratory formula, the reverse circumambulation represents the reversal of the current and the restoration of the operator to his ordinary condition.

The mystic repast then follows. It is a communion in the body of Osiris. Its mystic name is “the formula of the Justified One,” and it is sufficiently explained in the section concerning the altar.

The Kerux, in finishing, inverts the cup, as the watcher of the god, to show that the symbols of self-sacrifice and of regeneration are accomplished. The proclamation is confirmed by the Hierophant and the chief officers giving the three strokes, emblematic of the mystic triad, and they repeat the mystic words.

The Hierophant, in his final speech, seals the link first formulated between the members and the supernal triad for each one present that it may prove, to him or her, a guide for the ultimate attainment of the supreme initiation—if he will.

The Symbolism and Meaning of the Step, Signs, Grip or Token, and the Words

They have this threefold interpretation:

1. Apparent meaning.
2. Spiritual or mystical reference.
3. Practical application.

Each is therefore considered under three heads.

The Step

1. The foot is advanced about six inches representing the foot on the side of Chesed put forward and taking a hesitating step in darkness—the left foot, to represent the power of Isis or the beginning of action rather than Nephthys as the end thereof. The term six inches is employed here only to render it more intelligible to English initiates. It means a convenient measure of six, and preferably six times the measure of the phalanx of the thumb—spirit and will.

2. It symbolizes the beginning of the stamping down of the evil persona. The foot is advanced six metrical distances answering to the number six of Tiphareth—Osiris—alluding therefore to the self-sacrifice necessary to accomplish this.

3. It represents the practical application of the beginning of a magical force. Let the adept, in using the Sign of the Enterer, give the step as he commences the sign and let him imagine himself colossal, clothed with the form of the god or goddess appropriate to the work—his head reaching to the clouds—his feet resting upon earth. And let him take the step as if he stamped upon the earth and the earth quaked and rocked beneath him. As it is said “Clouds and darkness are round about Him—lightnings and thunders the habitation of His feet.” Its secret name is “the step of the avenger.”

The Saluting Sign

1. That of groping forward in search of truth.
2. It represents the involution and bringing forward of the light into the material to aid the will of the candidate in his search for and aspiration towards the higher.

3. Standing as before described, in the form of the god, and elevating the mind to the contemplation of Kether, take the step like a stroke with the foot, bring the arms up above the head as if touching the Kether, and as the step is completed bring the hands over the head forwards. Thrust them out direct from the level of the eyes horizontally—arms extended, fingers straight, palms downwards, the hands directed towards the object it is wished to charge or to affect. At the same time, sink the head till the eyes look exactly between the thumbs. In this way, the rays from the eyes, from each finger, and from the thumbs, must all converge upon the object attacked. If any of them disperse, it is a weakness.

Thus performed, this sign is a symbol of tremendous attacking force and of projection of willpower, and it should be employed in all cases where force of attack is required—especially in charging of talismans and the like. Generally, it is best to have the thumbs and all the fingers extended—but if a particular effect is desired, you may extend only the fingers appropriate thereto, keeping the rest folded back in the hand. Herewith also, may be combined the attribution of the planets to the head: (Mars to the right nostril, Mercury to the mouth, etc., as explained in the Microcosm Lecture), sending at the same time an imaginary ray of colour of the planet desired from the part of the head attributed to it. But, when finished, be careful to withdraw the rays again or they will remain like so many outlets of astral force and thus exhaust you. The best way to protect yourself against this is to give the Sign of Silence immediately. For the first sign should always be answered by the second. The secret names of the saluting signs are “the Attacking Sign” or “the Sign of the Enterer of the Threshold.”

The Sign of Silence

1. This is simply that of secrecy regarding the mysteries.
2. It is the affirmation of the station of Harpocrates, wherein the higher soul of the candidate is formulated in part of the admission ceremony. It is the

symbol of the centre and of the “voice of the silence” which answers in secret the thought of the heart.

3. The Sign of Silence withdraws the force put out by the Sign of the Enterer. Take upon thyself as before taught the colossal form of the god Harpocrates. Bring the left foot sharply back, both heels together—beat the ground once with the left foot as it is placed beside the right. Bring the left hand to the mouth and touch the centre of the lower lip with the left forefinger. Close the other fingers and thumb, and drop the right hand to the side. Imagine that a watery vapor encircles and encloses you. This is the reflux of the current.

This sign is also used as a protection against attack. The sign represents a concentration of astral light about the person. Having given the sign as above, it is a protection against all attack and danger of obsession. To make it yet stronger, the form of the god should be taken. If spiritual force is required, formulate as if standing on a lotus or rising from it. For force in contemplation and meditation, formulate as if seated upon a lotus, but for more material force, as if standing upon a dragon or a serpent like some statues of Harpocrates. As a defence and protection, the sign is as strong as the banishing pentagram, though of a different nature. And as the Sign of the Enterer represents attack, so does this sign represent defence thereto, as a shield is a defence against the sword. From this sign is a formula of invisibility derived.²⁷

The secret names of this sign are “the Sign of the God of Silence” or the “Sign of Defence or Protection.” It may be performed with any finger of either hand, but it is most protective when the left forefinger is used, the water of Chesed, for the fingers of the right hand represent more violent action, and those of the left more watery action. (If you have not a convenient implement, a sigil or a pentagram may be traced with any finger of any hand according to the correspondence required.)

It may here be remarked that the so-called Christian sign of benediction, consisting of the thumb and first two fingers only, projected, is the affirmation of Osiris, Isis, and Nephthys—or spirit, fire, and water.

With regard to taking on mentally the forms of the gods, it may here be noted that the process is of great assistance and use in all magical working, whether of invocation or of evocation, contemplation, meditation, slaying in the spirit vision, alchemy, etc. For the forms of the gods do here represent a certain symbolic material action of the divine forces.

The Grip and the Password

1. The steps are taken and the grip exchanged simultaneously. They mean seeking guidance in the darkness and silence of the mysteries.

2. It shows that a steady and resolute will, acting in union with good, will accomplish what it desires, no matter how often it fails at first. It inculcates the necessity for harmony and brotherly love—of doing away with pettiness and of too much self-concentration—for allowances for the weaknesses of others within limits—of shunning resolutely anything in the nature of slander. So that in the grip of the Neophyte the initiates meet hand to hand and foot to foot in the true greeting of a brother or sister, and not in the veiled hostility of an enemy. For, in the working of the Inner, where all invoke the same forces in the same manner, he or she becomes unsympathetic with the rest, separates himself or herself from them, and though he weakens the combination of working, yet he still more certainly attracts upon himself a reflex current from the avengers of evil.

The name of the god of silence which is the grand word of this grade also represents the silence of the sacred mysteries to be observed towards the Outer Order. It shows also the necessity for respect towards the secrets of any frater or soror committed to your care, not endeavouring to search them out for purposes of curiosity nor repeating them when discovered, nor in any way referring to them so as to wound the other, nor in any way employing them as

a means of causing humiliation, but to keep them as a sacred trust and not to be deflected by them from acting justly and harmoniously together.

3. In any magical ceremony, or other working, if more than one member be taking part, all present, putting themselves into the form of the god as taught, should exchange sign, grip, and words, so as to establish a current of harmony and the affirmation of a mutual direction of will towards the same object.

The Password

1. Merely to guard the secrets of the Order against any members resigned or not working; hence changed each equinox.

2. It is an affirmation of the different spiritual as well as the different physical constitutions of the candidates—that all natures cannot be the same without evil and injury resulting thereby—but that each nature should be brought to its own Kether—the best of its kind. This too, may be done in all things. It is the basis of alchemy.

3. It should be pronounced as if attracting the solar force, the light of nature, during the six months following the equinox at which it is issued, as a link with the solar force, between that and the order. This password, therefore, may also be used in a magical ceremony as attracting the support of the light of nature acting upon natural forces.

The Ceremony of the Equinox

The whole formulae of the Ceremony of the Equinox are intended to create a magical link between the sun, as the light of nature, and the Order; and it should be celebrated within forty-eight hours at least of the sun's actual entry into Aries or Libra. The single knock given by the Hierophant heralds the initiation of a fresh current. The password, as already explained, is the symbol of the connecting link of the purpose of the ceremony and therefore, before beginning fresh operation to attract a fresh current, the Kerux proclaims that the former password is abrogated. In the whole ceremony,

save at the exchange of insignia, the Hierophant, Hiereus, Hegemon, Stolistes, and Dadouchos remain in their places—the Kerux, or watcher of the gods, being the only one who moves.

First comes the establishment of a vertical current in the direction of the middle column by the exchange of words between the Hierophant and the Hiereus, while the Hegemon, who is in the whole Ceremony of the Equinox the important officer, by reason of his insignia, seals and arrests the current in the centre by a single knock and the words “I am the reconciler between them.” Then follows the cross current established between the Stolistes and Dadouchos—again fixed and sealed by the Hegemon, thus symbolizing the equilateral cross of the elements (of which the centre would naturally be about the invisible station of Harpocrates) but is arrested by the Hegemon between the columns. The cross currents are thus thrown into the image of the Calvary Cross of the rivers to ally it with the symbolism of Tiphareth and of the Sephiroth.

Then the Hierophant, Dadouchos, Hiereus, and Stolistes formulate a circle enclosing the symbol, which is again sealed by the Hegemon. Then the officers, being careful to follow the course of the sun, deposit in turn their insignia upon the altar, taking therefrom instead the mystical symbols of the body of Osiris corresponding to their cardinal points. The Hegemon takes the lamp of Kerux. The Kerux then circumambulates, halting at the cardinal points and facing them, representing the course of the sun through the zodiac in order to attract the solar ray, but under the control of its superior, the light of Osiris, and the adorations are performed at the stations of the Kerubim to mark the limits of the circle.

This time, it is with the lamp of the watcher of the gods and with the sign of the Calvary Cross of Tiphareth that the Hegemon seals in the centre the solar light. The formal assertion of the entry of a new current of light is proclaimed, and the mystic words are recited to close the ceremony.

From this ceremony there are many practical formulae derivable which will be easily comprehended by the Zelator Adeptus Minor who has mastered the whole of this lecture. Only let him remember that the formulae of the ceremony of the equinox represents the sudden attraction and sealing of a force in nature then in operation—rather than a continuous and graduated ceremony to build up the same. Consequently also, it is well to use the password then in being as an adjunct to the other names employed in magical ceremonies as bringing into operation the link with the solar light.

Notes on the Opening Exordium of “Z”

The great Tho-oth is the highest aspect of the Hermes of the most ancient Egyptian mysteries, and corresponds almost to the great angel Metatron. It is the archangel of Kether in the Briatic world. The Mercury of the Romans must not be confused with this great Hermes.

The doctrines of Gnosticism and of Valentinus approached those of the pure Qabalah. In them we find Speech and Silence. Across the abyss of Silence comes the primal Speech. The divine ones here referred to are the aeons in the Atziluthic world. These formulae of knowledge are designed in terms cognizable to us in the lower world.

Eheieh—implicit and explicit sound. “Every being pronounces all its existence, the name of the Lord of life, by inspiration and expiration.”

Macroprosopus is Aima and Abba, Mother—Father. The two nostrils pass up and down the two breaths, as through the two great pillars. These throw all things into vibration; compare the Rashith ha-Gilgalim. Piercing of the dragon’s coils suggests the freeing of Malkuth, which is also referred to as the washing of the garments of the queen, the inferior mother. Then comes the breaking forth of the light. Over Malkuth as guardians are Metatron and Sandalphon as the two pillars, and Nephesch ha-Messiah, the animal soul of Messiah, the Shekinah or presence between the Kerubim.

The Particular Exordium

The bornless ones of time referred to are those coruscations of the divine light which are above Kether of Atziluth. In such supernal realms, the Ain Soph, though negative to us, is there intensely positive. Thence came forth the gods, the voice, the aeons, and the name.

The Egyptian gods are generally most differentiated by their crowns: Amen-Ra by the high feathers, Mo-ooth (Maut) has the same headdress as Horus. She corresponds to Aima Elohim. The high Hermes-Tho-oth has the same headdress as Amoun Kneph, the sacred spirit. Remember that Tho-oth, Truth, has two aspects—the higher and the lower. The higher is absolute; the lower is suitable to human comprehension. To tell the higher form of a truth to one who cannot understand it is to lie to him because, though correctly formulated, it will not be correctly received.

The Forms of Thmaah

There are four forms of spelling for the goddess Thma-Est whereby she is attributable to the four letters of the name, and therewith to the elements and the Tree.

Water. Binah. Heh.

Thma-oe-Tt

Air. Tiphareth. Vau.

Thm-a-oe-St

Fire. Chokmah. Yod.

Thma-oe-Sh

Earth. Malkuth. Heh (final)

Thm-a-Oe

(The Middle Pillar)

In the Equinox Ceremony, the Hegemon is air, spirit, and the principal officer. She reconciles from east to west, and from north to south, and in a circular formula.

[contents]

23. Note by JMG: John 3:5.
24. Note by Regardie: This idea is elaborated more clearly and at greater length in the “Astronomical View of the Tarot,” in *Book Eight*.
25. Note by Regardie: That is, the ceremony induces a species of schizophrenia so that the initiation may be effected. But see Jung’s Commentary to *The Secret of the Golden Flower*, and also my book on alchemy, *The Philosopher’s Stone*.
26. Note by JMG: “The voice of my undying and secret soul” in the ritual as included in *Book 2* on page 151.
27. Note by Regardie: See ritual in *Book Six*.

Z.2: THE FORMULAE OF THE MAGIC OF LIGHT

An Introduction to the Practical Working of the Z.2 Formulae

By G.H. Frater S.R.M.D.²⁸

In the Ritual of the Enterer are shadowed forth symbolically the beginning of certain of the formulae of the magic of light. For this ritual betokeneth a certain person, substance, or thing, which is taken from the dark world of matter, to be brought under the operation of the divine formulae of the magic of light.

Also herein are contained the commencements of all formulas of evocation, the development of which is further shown in the inner knowledge of the succeeding grades of the Outer Order. In the true knowledge of the application of the symbolism of the “Enterer” lies the entrance to the knowledge of practical magic: and therefore are all the formulae drawn from the ritual classed under five several heads, according unto the letters of the name Yeheshuah.

For to the letter Yod , and the element of fire belong the works of ceremonial magic, as the evocations of the spirits of the elements, etc.

Unto the first Heh ׀ the consecration and charging of telemata, and the production of natural phenomena, as storms, earthquakes, etc.

Unto the great holy letter Shin ׃ are allotted three classes of works: spiritual development, transformations, and invisibility.

Unto the letter Vau ׅ divination in all its branches; and the art of making the link between the subject of the work and the process of divination.

And to the final Heh ׀ the works and operations of the art of alchemy, the order of its processes and transmutation.

Foreword by Israel Regardie (Frater A.M.A.G.)

This document, which was presented to advanced members of the Zelator Adeptus Minor grade, lists under the name of the Pentagrammaton several

modes of magical working. It comprises, altogether, seven formulae. For the first five of these, I have provided herewith examples of the appropriate kind of ritual in order to enable the reader or student to form some notion of their nature. They are not produced here that they may be slavishly followed, since they are purely personal productions. My motive in including them is only to assist the student as showing him a completed type of ceremony. The formula for spiritual development, so-called, is represented by two distinct rituals each quite different in structure, yet equally efficacious in its own especial way. The Bornless Ritual, the second of the two, was reproduced in rudimentary form in my *Tree of Life*. Because of the excellent dovetailing of certain Order formulae and speeches with the barbarous words of the older ritual, rendering it in practice a magnificent and inspiring ceremony, I have decided to republish it here so that interested students may observe how older fragments may be treated.

So far as the writer is concerned, the section on divination never acquired much meaning, but it was thought advisable to retain it in the event that significance may be seen in it by others. As an example of the first stages of that mode of operation, there is given an experience recorded many years ago by G.H. Frater Sub Spe,²⁹ and to some it may prove suggestive. The section on alchemy remains quite obscure since the subject does not interest me; and I regret that I have not been able to acquire a record of an operation based on it.³⁰

The Requiem Ritual is an original contribution, though based on fundamental formulae, and I hope it will be found useful.

So far as the first sections on actual ceremonial magic are concerned a few remarks may seem appropriate. Let it be noted first of all that a formal circle and triangle are required only in that type of operation called evocation. It is preferable to paint the circle and divine names on the floor or on canvas, or on a neutral coloured sheet of linoleum so that the circle and names appear brilliant and clear cut. But for convenience's sake, and for quicker working, it

is useful to lay out a circle in coloured tapes. The colour naturally will depend on the nature of the ceremony. At the appropriate angles of quarters of this taped circle, pentacles or flashing tablets of the requisite divine names or symbols may be placed.

The other ceremonies, consecration and invisibility for example, require no such device, for the performance of the Banishing Rituals of the Pentagram and Hexagram followed by the consecrations—either as in the Neophyte ceremony or as in the opening by watchtower—clears a space for working which is amply protected. This procedure suffices for most operations, though in evocation the greatest precautions and protections are necessary, and these are afforded by the presence of the circle and divine names.

A great deal of attention should be paid to that part of the ceremony demanding the invocation of the higher. Success herein spells success for the entire ceremony. That is, there should be a clear consciousness of the presence of the divine force coursing through the operator. He should become aware of the awakening of a titanic force within him. It is an unmistakable sensation. So strong and powerful can this become that at times it may almost seem to be a physical one. If this invocation is slurred over or inconsequentially performed, then a great deal of power must be expended unnecessarily on the remaining parts of the ritual in order to redeem the entire operation from failure. And the operation would suffer from the disadvantage of having been effected by the human part of the magician, instead of by his own higher genius. If the vibratory formula of the Middle Pillar is very powerfully employed, using the name appropriate to the operation on hand, and if the force thus invoked is distributed throughout the sphere of sensation by the formulae of the mystic circumambulation—both of which are fully described in Z.1, Book Five—then the chances of success are great. It is imperative to stress this point for it is my belief that the greater number of the cases of failure in, let us say, evocation are due solely to hastening past this important stage to the actual and stated purpose of the ceremony. This haste

causes failure. Failure brings about disappointment in the formula as a whole. This is why so little work has been done on this particular system of magic.

In passing, may I say that before the vibratory formula of the Middle Pillar can be at all successfully employed, the student should have put in a great deal of work on the exercise called the formulation of the Middle Pillar. This exercise, described in the Portal paper reprinted in Part One and at great length in my book *The Middle Pillar*, awakens the magical centres in the psycho-spiritual make-up of the student. Needless to say, that without the power derived, directly or indirectly, from these Sephirotic centres or chakras, there can be no successful magic. When a certain amount of success has been obtained in this formulation, then the vibratory formula should be assiduously practised. Its results are salutary—and quite apart from the spiritual and psychic effect, which is that to be aimed at, its reaction incidentally on the physical health and vitality is so marked as almost to be miraculous.

The two important adjuncts to success in ceremonial magic are briefly the godform and the vibration of the divine name. The assumption of the appropriate form of the Egyptian god—or the telematic image especially built up by the imagination based upon the signification of the letters of the name—and the powerful vibration of the name itself by the vibratory formula of the Middle Pillar are bound, if all other conditions are complied with, to yield salutary results. The symbolic godform held firmly in the imagination, the name vibrated with great force—then the subsequent invocations, and the gradual materialization or other manifestation of the force, require practically no effort. The most frequent mistake, and of course a natural one, is to concentrate upon the stated purpose of the operation.

The type of invocation of the higher employed in most of the ceremonies shown here has no authority obtaining within the Order. It is fundamentally the result of my own spiritual bias. The higher invocations more usually

employed within the Order approximate to the nature of ordinary prayers. These, for many reasons into which I do not wish to enter, do not please me.

The procedure delineated above should of course be followed in all other types of ceremonial—for the consecration of flashing tablets and talismans; and especially in operations striving towards invisibility or transformation is the successful invocation of the divine force necessary.

One final word as to these ceremonies. The student is not to assume that these operations in themselves are important. That is, from the spiritual point of view, the fact that the magician can attain invisibility or effect a transformation or a materialization is relatively unimportant. What does matter however, is that these operations comprise a discipline and a type of training which is almost indispensable in the serious labours of spiritual development. The student who has struggled with these formulae, and who has kept his aspiration to the divine keen and untarnished, has a disciplined and a powerful instrument at his command.

Index for General Reference to the Enterer Ceremony of the 0° = 0th Grade

1. A—The ceremony itself. The place of the temple.
2. B—The Hierophant.
3. C—The officers.
4. D—The candidate.
5. E—The ceremony of opening.
6. F—Hierophant states that he has received a dispensation from Second Order, and commands Hegemon to prepare candidate. Candidate prepared. Speech of Hegemon.
7. G—Admission of candidate. First barring by Kerux. First baptism of the candidate with water and fire.

8. H—The candidate is conducted to the foot of the altar. Hierophant asks “Wherefore hast thou come,” etc. Candidate replies “I seek the hidden light,” etc.
9. I—Candidate is asked whether he is willing to take the obligation. He assents and is instructed now to kneel at the altar.
10. J—Administration of the obligation, and raising the Neophyte from the kneeling position.
11. K—Candidate is placed in the north. Oration of the Hierophant, “The voice of my higher self,” etc. Hierophant commands the mystic circumambulation in the path of darkness.
12. L—Procession. Candidate barred in south. Second baptism of water and fire. Speech of Hegemon. Allowing the candidate to proceed.
13. M—Hoodwink slipped up. Challenge of Hiereus. Speech of Hegemon. Speech of Hiereus. Candidate re-veiled and passed on.
14. N—Circumambulation. Barred in north. Third baptism. Speech of Hegemon allowing candidate to approach unto the gate of the east.
15. O—Hoodwink slipped up for the second time. Hierophant challenges. Hegemon answers for candidate. Speech of Hierophant. Candidate passes on.
16. P—Candidate led to west of altar. Hierophant advances by the Path of Samekh. Officers form the triangle. Prayer of Hierophant.
17. Q—Candidate rises. Hierophant addresses him, “Long hast thou dwelt in darkness. Quit the night and seek the day.” Hoodwink finally removed. Sceptres and swords joined. “We receive thee,” etc. Then the mystic words.
18. R—Hierophant indicates lamp of Kerux. He commands that the candidate be conducted to the east of the altar. He orders Hiereus to bestow signs, etc. Hiereus places candidate between pillars. Signs and words. He orders the fourth and final consecration to take place.

19. S—Hegemon removes rope and invests candidate with his insignia. Hiereus then ordains the mystic circumambulation in the path of light.
20. T—Hierophant lectures on the symbols. Proclamation by Kerux.
21. U—Hierophant commands Hiereus to address candidate.
22. V—Hierophant addresses Neophyte on subject of study.
23. W—Blood produced. Speech of Kerux. Hiereus's final caution.
24. X—The closing takes place.

I. ♀

EVOCATION

A—The magic circle.

B—The magician, wearing the great lamen of the Hierophant and his scarlet robe. A pentacle, whereon is engraved the sigil of the spirit to be invoked, has painted on the back of it the circle and cross as shown on the Hierophant's lamen.

C—The names and formulae to be employed.

D—The symbol of the whole evocation.

E—The construction of the circle and the placing of all the symbols, etc., employed, in the places properly allotted to them, so as to represent the interior of a G.D. temple in the Enterer, and the purification and consecration of the actual piece of ground or place, selected for the performance of the evocation.

F—The invocation of the higher powers. Pentacle formed of three concentric bands, name and sigil therein, in proper colours, is to be bound thrice with a cord, and shrouded in black, thus bringing into action a blind force to be further directed or differentiated in the process of the ceremony. Announcement aloud of the object of the working; naming the spirit or

spirits, which it is desired to evoke. This is pronounced standing in the centre of the circle and turning towards the quarter from which the spirit will come.

G—The name and sigil of the spirit, wrapped in a black cloth, or covering, is now placed within the circle, at the point corresponding to the west, representing the candidate. The consecration or baptism by water and fire of the sigil then takes place, and the proclamation in a loud and firm voice of the spirit (or spirits) to be evoked.

H—The veiled sigil is now to be placed at the foot of the altar. The magician then calls aloud the name of the spirit, summoning him to appear, stating for what purpose the spirit is evoked, what is desired in the operation, why the evocation is performed at this time, and finally solemnly affirming that the spirit shall be evoked by the ceremony.

I—Announcement aloud that all is prepared for the commencement of the actual evocation. If it be a good spirit the sigil is now to be placed *within* the white triangle on the altar, the magician places his left hand upon it, raises in his right hand the magical implement employed (usually the sword) erect; and commences the evocation of the spirit N. to visible appearance. The magician stands in the place of the Hierophant during the obligation, irrespective of the particular quarter of the spirit.

But if the nature of that spirit be evil, then the sigil must be placed *without* and to the west of the white triangle and the magician shall be careful to keep the point of the magical sword upon the centre of the sigil.

J—Now let the magician imagine himself as clothed *outwardly* with the semblance of the form of the spirit to be evoked, and in this let him be careful *not to identify himself* with the spirit, which would be dangerous; but only to formulate a species of mask, worn for the time being. And if he knows not the symbolic form of the spirit, then let him assume the form of an angel belonging unto the same class of operation, this form being assumed. Then

let him pronounce aloud, with a firm and solemn voice, a convenient and potent oration and exorcism of the spirit unto visible appearance.

At the conclusion of this exorcism, taking the covered sigil in his left hand, let him smite it thrice with the flat blade of the magic sword. Then let him raise on high his arms to their utmost stretch, holding in his left hand the veiled sigil, and in his right the sword of art erect, at the same time stamping thrice upon the ground with his right foot.

K—The veiled and corded sigil is then to be placed in the northern part of the hall at the edge of the circle, and the magician employs the oration of the Hierophant, from the throne of the east, modifying it slightly, as follows: “The voice of the exorcism said unto me, ‘Let me shroud myself in darkness, peradventure thus may I manifest myself in light,’” etc. The magician then proclaims aloud that the mystic circumambulation will take place.

L—The magician takes up the sigil in his left hand and circumambulates the magic circle once, then passes to the south and halts. He stands (having placed the sigil on the ground) between it and the west, and repeats the oration of the Kerux, and again consecrates it with water and fire. Then takes it in his hand, facing westward, saying, “Creature of ... twice consecrate, thou mayest approach the gate of the west.”

M—The magician now moves to the west of the magical circle, holds the sigil in his left hand and the sword in his right, faces southwest, and again astrally masks himself with the form of the spirit, and for the first time partially opens the covering of the sigil, without however entirely removing it. He then smites it once with the flat blade of the sword, saying, in a loud, clear, and firm voice: “Thou canst not pass from concealment unto manifestation, save by the virtue of the name Elohim. Before all things are the chaos and the darkness, and the gates of the land of night. I am he whose name is darkness. I am the great one of the path of the shades. I am the exorcist in the midst of the exorcism. Appear thou therefore without fear before me, so pass thou on.” He then reveals the sigil.

N—Take the sigil to the north, circumambulating first, halt, place sigil on the ground, stand between it and the east, repeat the oration of the Kerux, again consecrate with fire and water. Then take it up, face north, and say “Creature of ... , thrice consecrate, thou mayest approach the gate of the east.”

O—Repeat Section M in northeast. Magician then passes to east, takes up sigil in left and sword in right hand. Assumes the mask of the spirit form, smites the sigil with the lotus wand or sword, and says, “Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless and the void and the darkness, then cometh the knowledge of the light. I am that light which riseth in the darkness. I am the exorcist in the midst of the exorcism. Appear thou therefore in visible form before me, for I am the wielder of the forces of the balance. Thou hast known me now, so pass thou on to the cubical altar of the universe!”

P—He then recovers sigil and passes to altar, laying it thereon as before shown. He then passes to the east of the altar, holding the sigil and sword as already explained. Then doth he rehearse a most potent conjuration and invocation of the spirit unto visible appearance, using and reiterating all the divine, angelic, and magical names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures, and the like from that conjuration.

Q—The magician now elevates the covered sigil towards heaven, removes the Veil entirely, leaving it yet corded, crying with a loud voice, “Creature of ... , long hast thou dwelt in darkness. Quit the night and seek the day.” He then replaces it upon the altar, holds the magical sword erect above it, the pommel immediately above the centre thereof, and says, “By all the names, powers, and rites already rehearsed, I conjure thee thus unto visible appearance.” Then the mystic words.

R—Saith the magician, “As light hidden in the darkness can manifest therefrom, so shalt thou become manifest from concealment unto

manifestation.”

He then takes up the sigil, stands to east of altar, and faces west. He shall then rehearse a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, that they shall force him to manifest himself unto visible appearance.

He then places the sigil between the pillars, himself at the east facing west, then in the Sign of the Enterer doth he direct the whole current of his will upon the sigil. Thus he continueth until such time as he shall perceive his will power to be weakening, when he protects himself from the reflex of the current by the Sign of Silence, and drops his hands. He now looks towards the quarter that the spirit is to appear in, and he should now see the first signs of his visible manifestation. If he be not thus faintly visible, let the magician repeat the conjuration of the superiors of the spirit, from the place of the throne in the east. And this conjuration may be repeated thrice, each time ending with a new projection of will in the Sign of the Enterer, etc. But if at the third time of repetition he appeareth not, then be it known that there is an error in the working.

So let the master of evocations replace the sigil upon the altar, holding the sword as usual: and thus doing, let him address a humble prayer unto the great gods of heaven to grant unto him the force necessary to correctly complete that evocation. He is then to take back the sigil to between the pillars, and repeat the former processes, when assuredly that spirit will begin to manifest, but in a misty and ill-defined form.

(But if, as is probable, the operator be naturally inclined unto evocation, then might that spirit perchance manifest earlier in the ceremony than this. Still, the ceremony is to be performed up to this point, whether he be there or no.)

Now as soon as the magician shall see the visible manifestation of that spirit's presence, he shall quit the station of the Hierophant and consecrate afresh with water and with fire the sigil of the evoked spirit.

S—Now doth the master of evocations remove from the sigil the restricting cord, and holding the freed sigil in his left hand, he smites it with the flat blade of his sword, exclaiming, “By and in the names of ... I do invoke upon thee the power of perfect manifestation unto visible appearance.” He then circumambulates the circle thrice holding the sigil in his right hand.

T—The magician, standing in the place of the Hierophant, but turning towards the place of the spirit, and fixing his attention thereon, now reads a potent invocation of the spirit unto visible appearance, having previously placed the sigil on the ground, within the circle, at the quarter where the spirit appears.

This invocation should be of some length; and should rehearse and reiterate the divine and other names consonant with the working.

That spirit should now become fully and clearly visible, and should be able to speak with a direct voice, if consonant with his nature. The magician then proclaims aloud that the spirit N. hath been duly and properly evoked in accordance with the sacred rites.

U—The magician now addresses an invocation unto the lords of the plane of the spirit to compel him to perform that which the magician shall demand of him.

V—The magician carefully formulates his demands, questions, etc., and writes down any of the answers that may be advisable. The master of evocations now addresses a conjuration unto the spirit evoked, binding him to hurt or injure naught connected with him, or his assistants, or the place. And that he deceive in nothing, and that he fail not to perform that which he hath been commanded.

W—He then dismisses that spirit by any suitable form, such as those used in the higher grades of the Outer. And if he will not go, then shall the magician compel him by forces contrary to his nature. But he must allow a few minutes for the spirit to dematerialize the body in which he hath manifested, for he

will become less and less material by degrees. And note well that the magician (or his companions if he have any) shall never quit the circle during the process of evocation, or afterwards, till the spirit hath quite vanished.

Seeing that in some cases, and with some constitutions, there may be danger arising from the astral conditions, and currents established, and without the actual intention of the spirit to harm, although if of a low nature, he would probably endeavour to do so. Therefore, before the commencement of the evocation, let the operator assure himself that everything which may be necessary, be properly arranged within the circle.

But if it be actually necessary to interrupt the process, then let him stop at that point, veil and re-cord the sigil if it have been unbound or uncovered, recite a license to depart or a banishing formula, and perform the lesser banishing rituals both of the pentagram and hexagram. Thus only may he in comparative safety quit the circle.³¹

II. ▯

CONSECRATION OF TALISMANS

A—The place where the operation is done.

B—The magical operator.

C—The forces of nature employed and attracted.

D—The telesma or material basis.

E—In telemata, the selection of the matter to form the telesma; the preparation and arrangement of the place. The drawing and forming of the body of the telesma. In natural phenomena the preparation of the operation; the formation of the circle, and the selection of the material basis, such as a piece of earth, a cup of water, a flame of fire, a pentacle, or the like.

F—The invocation of the highest divine forces, winding a black cord round the telesma or material basis, covering the same with a black veil, and

initiating the blind force therein. Naming aloud the nature of the telesma or operation.

G—The telesma or material basis is now placed towards the west, and duly consecrated with water and fire. The purpose of the operation and the effect intended to be produced is then to be rehearsed in a loud and clear voice.

H—Placing the talisman or material basis at the foot of the altar, state aloud the object to be attained, solemnly asserting that it will be attained, and the reason thereof.

I—Announcement aloud that all is prepared and in readiness, either for charging the telesma or for the commencement of the operation to induce the natural phenomenon. Place a good telesma or material basis within the white triangle on the altar. Place bad to the west of same, holding the sword erect in the right hand for a good purpose, or its point upon the centre of the triangle for evil.

J—Now follow the performance of an invocation to attract the desired spirit to the telesma or material basis, describing in the air above it the lineal figures and sigils, etc., with the appropriate instrument. Then, taking up the telesma in the left hand, let him smite it thrice with the flat of the blade of the sword of art. Then raise it in the left hand (holding erect and aloft the sword in the right hand, stamping thrice upon the earth with the right foot).

K—The talisman or material basis is to be placed towards the north, and the operator repeats the oration of the Hierophant to the candidate. “The voice of the exorcism said unto me, ‘Let me shroud myself in darkness, peradventure thus shall I manifest myself in light. I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the silence of a primal sleep.’ And the voice of ages answered unto my soul, creature of talismans, the light shineth in the darkness, but the darkness comprehendeth it not. Let the mystic circumambulation take place in the path of darkness with the symbolic light of occult science to lead the way.”

L—Then, taking up the light (not from the altar) in right hand, circumambulate. Now take up telesma or material basis, carry it round the circle, place it on the ground due south, then bar it, purify and consecrate with water and fire afresh, lift it with left hand, turn, and facing west, say, “Creature of talismans, twice consecrate, thou mayest approach the gate of the west.”

M—He now passes to the west with telesma in left hand, faces southeast, partly unveils telesma, smites it once with the flat blade of the sword, and pronounces, “Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the chaos and the darkness, and the gates of the land of night. I am he whose name is darkness. I am the great one of the paths of the shades. I am the exorcist in the midst of the exorcism. Take on therefore manifestation without fear before me, for I am he in whom fear is not. Thou hast known me so pass thou on.” This being done, he replaces the Veil.

N—Then pass round the circle with telesma, halt due north, place talisman on ground, bar, purify, and consecrate again with water and with fire, and say, “Creature of talismans, thrice consecrate, thou mayest approach the gate of the east.” (Hold talisman aloft.)

O—Hold telesma in left hand, lotus wand in right, assume Hierophant’s form. Partly unveil talisman, smite with flat of sword, and say, “Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless and the void and the darkness, then cometh the knowledge of the light. I am that light which riseth in darkness. I am the exorcist in the midst of the exorcism. Take on therefore manifestation before me, for I am the wielder of the forces of the balance. Thou hast known me now so pass thou on unto the cubical altar of the universe.”

P—He then recovers talisman or material basis, passes on to the altar, laying it thereon as before shewn. He then passes to east of altar, holds left hand

over talisman, and sword over it erect. Then doth he rehearse a most potent conjuration and invocation of that spirit to render irresistible this telesma or material basis, or to render manifest this natural phenomenon of ... , using and reiterating all the divine, angelic, and magical names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures, and the like from that conjuration.

Q—The magician now elevates the covered telesma or material basis towards heaven, then removes the Veil entirely, yet leaving it corded, crying with a loud voice. “Creature of talismans, (or material basis), long hast thou dwelt in darkness. Quit the night and seek the day.”

He then replaces it on the altar, holds the magical sword erect above it, the pommel immediately above the centre thereof, and says, “By all the names, powers, and rites already rehearsed, I conjure upon thee power and might irresistible.” Then say the mystic words, Khabs am pekht, etc.

R—Saith the magician, “As the light hidden in darkness can manifest therefrom, so shalt thou become irresistible.” He then takes up the telesma or the material basis, stands to east of the altar, and faces west. Then shall he rehearse a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, to make the telesma powerful. Then he places the talisman or material basis between the pillars, himself at the east, facing west, then in the Sign of the Enterer, doth he project the whole current of his will upon the talisman. Thus he continueth until such time as he shall perceive his will power weakening, when he protects himself by the Sign of Silence, and then drops his hands. He now looks towards the talisman, and a flashing light or glory should be seen playing and flickering on the talisman or material basis, and in natural phenomena a slight commencement of the phenomenon should be waited for. If this does not occur, let the magician repeat the conjuration of the superiors from the place of the throne of the east.

And this conjuration may be repeated thrice, each time ending with a new projection of will in the Sign of the Enterer, etc. But if at the third time of repetition the talisman or material basis does not flash, then be it known that there is an error in the working. So let the master of evocations replace the talisman or material basis upon the altar holding the sword as usual, and thus doing, let him address a humble prayer unto the great gods of heaven to grant unto him the force necessary to correctly complete the work. He is then to take back the talisman to between the pillars, and repeat the former process, when assuredly the light will flash.

Now as soon as the magician shall see the light, he shall quit the station of the Hierophant and consecrate afresh with water and with fire.

S—This being done, let the talisman or material basis have the cord removed and smite it with the sword and proclaim “By and in the Names of ... , I invoke upon thee the power of” He then circumambulates thrice, holding the talisman or material basis in his right hand.

T—Then the magician, standing in the place of the Hierophant, but fixing his gaze upon the talisman or material basis which should be placed on the ground within the circle, should now read a potent invocation of some length, rehearsing and reiterating the divine and other names consonant with the working. The talisman should now flash visibly, or the natural phenomenon should definitely commence.

Then let the magician proclaim aloud that the talisman has been duly and properly charged, or the natural phenomenon induced.

U—The magician now addresses an invocation unto the lords of the plane of the spirit to compel him to perform that which the magician requires.

V—The operator now carefully formulates his demands, stating clearly what the talisman is intended to do, or what natural phenomenon he seeks to produce.

W—The master of evocations now addresses a conjuration unto the spirit, binding him to hurt or injure naught connected with him, or his assistants, or the place. He then dismisses the spirits in the name of Jehovashah and Jeheshua, but wraps up talisman first, and no banishing ritual shall be performed, so as not to discharge it, and in the case of natural phenomena it will usually be best to state what duration is required. And the material basis should be preserved wrapped in white linen or silk all the time that the phenomenon is intended to act.

And when it is time for it to cease, the material basis—if water, is to be poured away; if earth, ground to powder and scattered abroad; if a hard substance as a metal, it must be decharged, banished, and thrown aside; if a flame of fire, it shall be extinguished; or if a vial containing air, it shall be opened, and after that well rinsed out with pure water.

III. ☛

☛—INVISIBILITY

A—The shroud of concealment.

B—The magician.

C—The guards of concealment.

D—The Astral Light to be moulded into the shroud.

E—The equation of the symbols in the sphere of sensation.

F—The invocation of the higher; the placing of a barrier without the astral form; the clothing of the same with obscurity through the proper invocation.

G—Formulating clearly the idea of becoming invisible. The formulating of the exact distance at which the shroud should surround the physical body. The consecration with water and fire, so that their vapour may begin to form a basis for the shroud.

H—The beginning to formulate mentally a shroud of concealment about the operator. The affirmation aloud of the reason and object of the working.

I—Announcement that all is ready for the commencement of the operation. Operator stands in the place of the Hierophant at this stage, placing his left hand in the centre of the white triangle and holding in his right the lotus wand by the black end, in readiness to concentrate around him the shroud of darkness and mystery.³²

J—The operator now recites an exorcism of a shroud of darkness to surround him and render him invisible, and, holding the wand by the black end, let him, turning round thrice completely, formulate a triple circle around him, saying, “In the name of the Lord of the Universe, etc., I conjure thee, O shroud of darkness and of mystery, that thou encirclest me so that I may become invisible, so that seeing me, men see me not, neither understand, but that they may see the thing that they see not, and comprehend not the thing that they behold! So mote it be.”

K—Now move to the north, face east, and say, “I have set my feet in the north, and have said, ‘I will shroud myself in mystery and concealment.’” Then repeat the oration, “The voice of my higher soul,” etc., and then command the mystic circumambulation.

L—Move round as usual to the south. Halt, formulating thyself as shrouded in darkness, on the right hand the pillar of fire, and on the left the pillar of cloud, but reaching from darkness to the glory of the heavens.

M—Now move from between the pillars thou hast formulated to the west, face west, and say, “Invisible I cannot pass by the gate of the invisible save by the virtue of the name of darkness.” Then formulating forcibly about thee the shroud of darkness, say, “Darkness is my name, and concealment. I am the great one invisible of the paths of the shades. I am without fear, though veiled in darkness, for within me, though unseen, is the magic of light.”

N—Repeat process in L.

O—Repeat process in M but say, “I am light shrouded in darkness. I am the wielder of the forces of the balance.”

P—Now, concentrating mentally about thee the shroud of concealment, pass to the west of the altar in the place of the Neophyte, face east, remain standing, and rehearse a conjuration by suitable names for the formulating of a shroud of invisibility around and about thee.

Q—Now address the shroud of darkness, thus: “Shroud of concealment. Long hast thou dwelt concealed. Quit the light, that thou mayest conceal me before men.” Then carefully formulate the shroud of concealment around thee and say, “I receive thee as a covering and as a guard.” Then the mystic words.

R—Still formulating the shroud, say, “Before all magical manifestation cometh the knowledge of the hidden light.” Then move to the pillars and give the signs and steps, words, etc. With the Sign of the Enterer, project now thy whole will in one great effort to realize thyself actually fading out, and becoming invisible to mortal eyes; and in doing this must thou obtain the effect of thy physical body actually gradually becoming partially invisible to thy natural eyes, as though a veil or cloud were formulating between it and thee (and be very careful not to lose thy self-control at this point). But also at this point is there a certain divine exstasis and an exaltation desirable, for herein is a sensation of an exalted strength.

S—Again formulate the shroud as concealing thee and enveloping thee, and thus wrapped up therein, circumambulate the circle thrice.

T—Intensely formulating the shroud, stand at the east and proclaim, “Thus have I formulated unto myself a shroud of darkness and of mystery, as a concealment and guard.”

U—Now rehearse an invocation of all the divine names of Binah, that thou mayest retain the shroud of darkness under thy own proper control and guidance.

V—State clearly to the shroud what it is thy desire to perform therewith.

W—Having obtained the desired effect, and gone about invisible, it is required that thou shouldst conjure the powers of the light to act against that shroud of darkness and mystery so as to disintegrate it, lest any force seek to use it as a medium for an obsession, etc. Therefore rehearse a conjuration as aforesaid, and then open the shroud and come forth out of the midst thereof, and then disintegrate that shroud, by the use of a conjuration to the forces of Binah to disintegrate and scatter the particles thereof, but affirming that they shall again be readily attracted at thy command.

But on no account must that shroud of awful mystery be left without such disintegration, seeing that it would speedily attract an occupant which would become a terrible vampire preying upon him who had called it into being.

And after frequent rehearsals of this operation, the thing may almost be done “per motem.”³³

▣—TRANSFORMATIONS

A—The astral form.

B—The magician.

C—The forces used to alter the form.

D—The form to be taken.

E—The equation of the symbolism in the sphere of sensation.

F—Invocation of the higher. The definition of the form required as a delineation of blind forces, and the awakening of the same by its proper formulation.

G—Formulating clearly to the mind the form intended to be taken. The restriction and definition of this as a clear form and the actual baptism by water and by fire with the order name of the adept.

H—The actual invocation aloud of the form desired to be assumed to formulate before you, the statement of the desire of the operator and the reason thereof.

I—Announcement aloud that all is now ready for the operation of the transformation of the astral body. The magician mentally places the form as nearly as circumstances permit in the position of the enterer, himself taking the place of the Hierophant, holding his wand by the black portion ready to commence the oration aloud.

J—Let him now repeat a powerful exorcism of the shape into which he desires to transform himself, using the names, etc., belonging to the plane, planet, or other eidolon, most in harmony with the shape desired. Then holding the wand by the black end, and directing the flower over the head of the form, let him say, “In the name of the Lord of the Universe, arise before me, O form of ... , into which I have elected to transform myself. So that seeing me men may see the thing that they see not and comprehend not the thing they behold.”

K—The magician saith, “Pass towards the north, shrouded in darkness, O form of ... into which I have elected to transform myself.” Then let him repeat the usual oration from the throne of the east. Then command the mystic circumambulation.

L—Now bring the form around to the south, arrest it, and formulate it there, standing between two great pillars of fire and cloud. Purify it with water and by fire, by placing these elements on either side of the form.

M—Pass to west, face southeast, formulate the form before thee, this time endeavouring to render it physically visible. Repeat speeches of Hiereus and Hegemon.

N—Same as L

O—Same as M.

P—Pass to the east of altar, formulating the form as near in the position of the Neophyte as may be. Now address a solemn invocation and conjuration by divine, etc. names appropriate to render the form fitting for thy transformation therein.

Q—Remain east of altar, address the form “Child of Earth,” etc., endeavouring now to see it physically. Then at the words, “we receive thee,” etc. he draws the form towards him so as to envelop him, being careful at the same time to invoke the divine light by the rehearsal of the mystic words.

R—Still keeping himself in the form of the magician say, “Before all magical manifestation cometh the knowledge of the divine light.” He then moves to the pillars and gives signs, etc., endeavouring with the whole force of his will to feel himself actually and physically in the shape of the form desired. And at this point he must see as if in a cloudy and misty manner the outline of the form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the two vast pillars of fire and cloud.

S—He now again endeavours to formulate the form as if visibly enshrouding him; and still, astrally, retaining the form, he thrice circumambulates the place of working.

T—Standing at the east, let him thoroughly formulate the shape, which should now appear manifest, and as if enshrouding him, even to his own vision; and then let him proclaim aloud, “Thus have I formulated unto myself this transformation.”

U—Let him now invoke all the superior names, etc., of the plane appropriate to the form that he may retain it under his proper control and guidance.

V—He states clearly to the form what he intends to do with it.

W—Similar to the W section of Invisibility, save that the conjurations, etc., are to be made to the appropriate plane of the form instead of to Binah.

☞—SPIRITUAL DEVELOPMENT

A—The sphere of sensation.

B—The Augoeides.

C—The Sephiroth, etc. employed.

D—The aspirant, or natural man.

E—The equilibration of the symbols.

F—The invocation of the higher. The limiting and controlling of the lower and the closing of the material senses, to awaken the spiritual.

G—Attempting to make the natural man grasp the higher by first limiting the extent to which mere intellect can help him herein; then by purification of his thoughts and desires. In doing this let him formulate himself as standing between the pillars of fire and cloud.

H—The aspiration of the whole natural man towards the higher self, and a prayer for light and guidance through his higher self, addressed to the Lord of the Universe.

I—The aspirant affirms aloud his earnest prayer to obtain divine guidance, kneels at the west of the altar; in the position of the candidate in the enterer, and at the same time astrally projects his consciousness to the east of the altar, and turns, facing his body to the west, holding astrally his own left hand with his astral left. And he raises his astral right hand holding the presentment of his lotus wand by the white portion thereof, and raised in the air erect.

J—Let the aspirant now slowly recite an oration unto the gods and unto the higher self (as that of the Second Adept in the entering of the vault), but as if with his astral consciousness, which is projected to the east of the altar.³⁴

Now let the aspirant, concentrating all his intelligence in his body, lay the blade of his sword thrice on the Daath point of his neck, and pronounce

with his whole will, the words “So help me, the Lord of the Universe and my own higher soul.”

Let him then rise, facing east, and stand for a few moments in silence, raising his left hand open, and his right holding the sword of art, to their full length above his head; his head thrown back, his eyes lifted upwards. Thus standing let him aspire with his whole will towards his best and highest ideal of the divine.

K—Then let the aspirant pass unto the north, and facing east solemnly repeat the oration of the Hierophant, as before endeavouring to project the speaking conscious self to the place of the Hierophant (in this case to the throne of the east.) Then let him slowly mentally formulate before him the eidolon of a great angel torchbearer, standing before him as if to lead and light the way.

L—Following it, let the aspirant circumambulate and pass to south, then let him halt and aspire with his whole will, first to the mercy side of the divine ideal, and then to the severity thereof. And then let him imagine himself as standing between two great pillars of fire and cloud, whose bases indeed are buried in black ever rolling clouds of darkness, which symbolizes the chaos of the world of Assiah, but whose summits are lost in glorious light undying, penetrating unto the white glory of the throne of the Ancient of Days.

M—Now doth the aspirant move unto the west, faces southeast, and repeats alike the speeches of Hiereus and Hegemon.

N—After another circumambulation, the adept aspirant halts at the south and repeats the meditation in L.

O—And so he passes unto the east, and repeats alike the words of the Hierophant and the Hegemon.

P—And so let him pass to the west of the altar, ever led by the angel torchbearer. And he projects his astral, and he implants therein his consciousness, and his body kneels what time his soul passes between the pillars. And he prayeth the great prayer of the Hierophant.

Q—And now doth the aspirant's soul re-enter unto his gross-form; and he dreams in divine exstasis of the glory ineffable which is in the bornless beyond; and so meditating doth he arise, and lifts to the heavens, his hands, and his eyes, and his hopes, and concentrating his will on the glory, low murmurs he the mystic words of power.

R—So also doth he presently repeat the words of the Hierophant concerning the lamp of the Kerux, and so also passeth he by the east of the altar unto between the pillars; and standing between them (or formulating them if they be not there as it appears unto him) so raises he his heart unto the highest faith, and so he meditates upon the highest Godhead he can dream of. Then let him grope with his hands in the darkness of his ignorance, and in the enterer sign invoke the power that it remove the darkness from his spiritual vision. So let him then endeavour to behold before him in the place of the throne of the east, a certain light or dim glory, which shapeth itself into a form.³⁵

Then let him withdraw awhile from such contemplation and formulate for his equilibration once more the pillars of the temple of heaven.

S—And so again doth he aspire to see the glory conforming—and when this is accomplished, he thrice circumambulates, reverently saluting with the Sign of the Enterer the place of glory.

T—Now let the aspirant stand opposite unto the place of that light, and let him make deep meditation and contemplation thereon. Presently also imagining it to enshroud and envelope him, and again endeavouring to identify himself with its glory. So let him exalt himself in the likeness or eidolon of a colossal being, and endeavour to realize that this is the only true self, and that the natural man is as it were the base and throne thereof, and let him do this with due and meet reverence and awe.

And therefore he shall presently proclaim aloud “Thus at length have I been permitted to begin to comprehend the form of my higher self.”

U—Now doth the aspirant make entreaty of that Augoeides to render comprehensible what things may be necessary for his instruction and comprehension.

V—And he consults it in any matter he may have especially sought for guidance from the beyond.

W—And lastly, let the aspirant endeavour to formulate a link between the glory and his selfhood; and let him renew his obligation of purity of mind before it, avoiding in this any tendency to fanaticism or spiritual pride.³⁶

IV. 1

DIVINATION

A—The form of divination.

B—The diviner.

C—The forces acting in the divination.

D—The subject of the divination.

E—The preparation of all things necessary, and the right understanding of the process so as to formulate a connecting link between the process employed and the macrocosm.

F—The invocation of the higher; arrangement of the scheme of divination and initiation of the forces thereof.

G—The first entry into the matter. First assertion of limits and correspondences: beginning of the working.

H—The actual and careful formulation of the question demanded; and consideration of all its correspondences and their classifications.

I—Announcement aloud that all the correspondences taken are correct and perfect; the diviner places his hand upon the instrument of divination;

standing at the east of the altar, he prepares to invoke the forces required in the divination.

J—Solemn invocation of the necessary spiritual forces to aid the diviner in the divination. Then let him say, “Arise before me clear as a mirror, O magical vision requisite for the accomplishment of this divination.”

K—Accurately define the term of the question; putting down clearly in writing what is already known, what is suspected or implied, and what is sought to be known. And see that thou verify in the beginning of the judgment that part which is already known.

L—Next let the diviner formulate clearly under two groups or heads (a) the arguments for, (b) the arguments against, the success of the subject of one divination, so as to be able to draw a preliminary conclusion therefrom on either side.

M—First formulation of a conclusive judgment from the premises already obtained.

N—Same as section L.

O—Formulation of a second judgment, this time of the further developments arising from those indicated in the previous process of judgment, which was a preliminary to this operation.

P—The comparison of the first preliminary judgment with one second judgment developing therefrom, so as to enable the diviner to form an idea of the probable action of forces beyond the actual plane, by the invocation of an angelic figure consonant to the process. And in this matter take care not to mislead thy judgment through the action of thine own preconceived ideas; but only relying, after due tests, on the indication afforded thee by the angelic form. And know, unless the form be of an angelic nature, its indication will not be reliable, seeing that if it be an elemental, it will be below the plane desired.

Q—The diviner now completely and thoroughly formulates his whole judgment as well for the immediate future as for the development thereof, taking into account the knowledge and indications given him by the angelic form.

R—Having this result before him, let the diviner now formulate a fresh divination process, based on the conclusions at which he has arrived, so as to form a basis for a further working.

S—Formulates the sides for and against for a fresh judgment, and deduces conclusion from fresh operation.

T—The diviner then compares carefully the whole judgment and decisions arrived at with their conclusions, and delivers now plainly a succinct and consecutive judgment thereon.

U—The diviner gives advice to the consultant as to what use he shall make of the judgment.

V—The diviner formulates clearly with what forces it may be necessary to work in order to combat the evil, or fix the good, promised by the divination.

W—Lastly, remember that unto thee a divination shall be as a sacred work of the divine magic of light, and not to be performed to pander unto thy curiosity regarding the secrets of another, and if by this means thou shalt arrive at a knowledge of another's secrets, thou shalt respect and not betray them.

V. ☐

ALCHEMY

A—The curcumbite or the alembic.

B—The alchemist.

C—The processes and forces employed.

D—The matter to be transmuted.

E—The selection of the matter to be transmuted, and the formation, cleansing, and disposing of all the necessary vessels, materials, etc., for the working of the process.

F—General invocation of the higher forces to action. Placing of the matter within the curcubite or philosophic egg, and invocation of a blind force to action therein, in darkness and silence.

G—The beginning of the actual process. The regulation and restriction of the proper degree of heat and moisture to be employed in the working. First evocation followed by first distillation.

H—The taking up of the residuum which remaineth after the distillation from the curcubite or alembic; the grinding thereof to form a powder in a mortar. This powder is then to be placed again in the curcubite. The fluid already distilled is to be poured again upon it. The curcubite or philosophic egg is to be closed.

I—The curcubite or egg philosophic being hermetically sealed, the alchemist announces aloud that all is prepared for the invocation of the forces necessary to accomplish the work. The matter is then to be placed upon an altar with the elements and four weapons thereon; upon the white triangle and upon a flashing tablet of a general nature, in harmony with the matter selected for the working. Standing now in the place of the Hierophant at the east of the altar, the alchemist should place his left hand upon the top of the curcubite, raise his right hand holding the lotus wand by the Aries band (for in Aries is the beginning of the life of the year), ready to commence the general invocation of the forces of the divine light to operate in the work.

J—The pronouncing aloud of the invocation of the requisite general forces, answering to the class of alchemical work to be performed. The conjuring of the necessary forces to act in the curcubite for the work required. The tracing in the air above it with appropriate weapon the necessary lineal figures, signs, sigils, and the like. Then let the alchemist say: “So help me the Lord of the

Universe and my own higher soul.” Then let him raise the curcubite in the air with both hands, saying: “Arise herein to action, O ye forces of the light divine.”

K—Now let the matter putrefy in the balneum Mariae³⁷ in a very gentle heat, until darkness beginneth to supervene; and even until it becometh entirely black. If from its nature the mixture will not admit of entire blackness, examine it astrally till there is the astral appearance of the thickest possible darkness, and thou mayest also evoke an elemental form to tell thee if the blackness be sufficient. But be thou sure that in this latter thou art not deceived, seeing that the nature of such an elemental will be deceptive from the nature of the symbol of darkness, wherefore ask thou of him nothing further concerning the working at this stage but only concerning the blackness, and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe.³⁸

When the mixture be sufficiently black, then take the curcubite out of the balneum Mariae and place it to the north of the altar and perform over it a solemn invocation of the forces of Saturn to act therein; holding the wand by the black band, then say: “The voice of the alchemist” etc. The curcubite is then to be unstopped and the alembic head fitted on for purposes of distillation.³⁹

L—Then let the alchemist distil with a gentle heat until nothing remaineth to come over. Let him then take out the residuum and grind it into a powder; replace this powder in the curcubite, and pour again upon it the fluid previously distilled.

The curcubite is then to be placed again in a balneum Mariae in a gentle heat. When it seems fairly re-dissolved (irrespective of colour) let it be taken out of the bath. It is now to undergo another magical ceremony.

M—Now place the curcubite to the west of the altar, holding the lotus wand by the black end, perform a magical invocation of the moon in her decrease and of Cauda Draconis. The curcubite is then to be exposed to the moonlight

(she being in her decrease) for nine consecutive nights, commencing at full moon. The alembic head is then to be fitted on.

N—Repeat process set forth in section L.

O—The curcubite is to be placed to the east of the altar, and the alchemist performs an invocation of the moon in her increase, and of Caput Draconis (holding lotus wand by white end) to act upon the matter. The curcubite is now to be exposed for nine consecutive nights (ending with the full moon) to the moon's rays. (In this, as in all similar exposures, it matters not if such nights be overclouded, so long as the vessel be placed in such a position as to receive the direct rays did the cloud withdraw.)

P—The curcubite is again to be placed on the white triangle upon the altar. The alchemist performs an invocation of the forces of the sun to act in the curcubite. It is then to be exposed to the rays of the sun for twelve hours each day; from 8:30 a.m. to 8:30 p.m. (This should be done preferably when the sun is strongly posited in the zodiac, but it can be done at some other times, though *never* when it is in Scorpio, Libra, Capricornus, or Aquarius).

Q—The curcubite is again placed upon the white triangle upon the altar. The alchemist repeats the words: "Child of Earth, long hast thou dwelt," etc. Then holding above it the lotus wand by the white end, he says: "I formulate in thee the invoked forces of light," and repeats the mystic words. At this point keen and bright flashes of light should appear in the curcubite, and the mixture itself (as far as its nature will permit) should be clear. Now invoke an elemental from the curcubite consonant to the nature of the mixture, and judge by the nature of the colour of its robes and their brilliancy whether the matter has attained to the right condition. But if the flashes do *not* appear, and if the robes of the elemental be not brilliant and flashing, then let the curcubite stand within the white triangle for seven days; having on the right hand of the apex of the triangle a flashing tablet of the sun, and in the left one of the moon. Let it not be moved or disturbed all those seven days; but not in

the dark, save at night. Then let the operation as aforementioned be repeated over the curcubite, and this process may be repeated altogether three times if the flashing light cometh not. For without this latter the work would be useless. But if after three repetitions it still appear not, it is a sign that there hath been an error in the working, such being either in the disposition of the alchemist or in the management of the curcubite. Wherefore let the lunar and the solar invocations and exposures be repeated, when without doubt, if these be done with care (and more especially those of Caput Draconis and Cauda Draconis with those of the moon as taught, for these have great force materially) then without doubt shall that flashing light manifest itself in the curcubite.

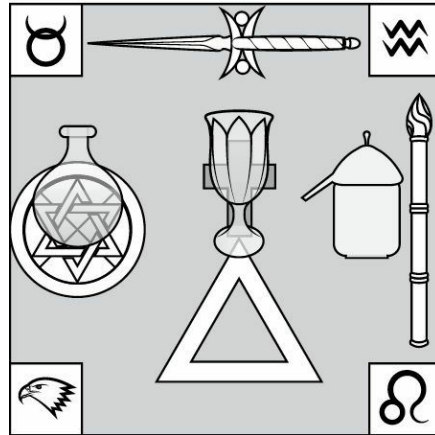
R—Holding the lotus wand by the white end, the alchemist now draws over the curcubite the symbol of the flaming sword as if descending into the mixture. Then let him place the curcubite to the east of the altar. The alchemist stands between the pillars and performs a solemn invocation of the forces of Mars to act therein. The curcubite is then to be placed between the pillars (or the drawn symbols of these same) for seven days, upon a flashing tablet of Mars. After this period, fit on the alembic head, and distil first in balneum Mariae, then in balneum arenae ⁴⁰ till what time the mixture be all distilled over.

S—Now let the alchemist take the fluid of the distillate and let him perform over it an invocation of the forces of Mercury to act in the clear fluid, so as to formulate therein the alchemic Mercury, even the Mercury of the philosophers. (The residuum or the dead head is not to be worked with at present, but is to be set apart for future use.) After the invocation of the alchemic Mercury a certain brilliance should manifest itself in the whole fluid, that is to say, it should not only be clear, but also brilliant and flashing. Now expose it in an hermetic receiver for seven days to the light of the sun; at the end of which time there should be distinct flashes of light therein. (Or

an egg philosophic ⁴¹ may be used; but the receiver of the alembic if close stopped will answer this purpose.)

T—Now the residuum or dead head is to be taken out of the curcubite, ground small and replaced. An invocation of the forces of Jupiter is then to be performed over that powder. It is then to be kept in the dark standing upon a flashing tablet of Jupiter for seven days. At the end of this time there should be a slight flashing about it, but if this come not yet, repeat this operation up to three times, when a faint flashing of light is certain to come.

U—A flashing tablet of each of the four elements is now to be placed upon an altar as shown in the figure, and thereon are also to be placed the magical elemental weapons, as is also clearly indicated. The receiver containing the distillate is now to be placed between the air and water tablets, and the curcubite with the dead head between the fire and earth tablets. Now let the alchemist perform an invocation using especially the Supreme Ritual of the Pentagram, and the lesser magical implement appropriate. First, of the forces of fire to act in the curcubite on the dead head. Second of those of water to act on the distillate. Third, of the forces of the spirit to act in both (using the white end of lotus wand). Fourth, of those of the air to act on the distillate; and lastly, those of the earth to act on the Dead Head. Let the curcubite and the receiver stand thus for five consecutive days, at the end of which time there should be flashes manifest in both mixtures. And these flashes should be lightly coloured.



Alchemical Altar

V—The alchemist, still keeping the vessels in the same relative positions, but removing the tablets of the elements from the altar, then substitutes one of Kether. This must be white with golden charges, and is to be placed on or within the white triangle between the vessels. He then addresses a most solemn invocation to the forces of Kether; to render the result of the working that which he shall desire, and making over each vessel the symbol of the flaming sword.

This is the most important of all the invocations. It will only succeed if the alchemist keepeth himself closely allied unto his higher self during the working of the invocation and of making the tablet. And at the end of it, if it have been successful, a keen and translucent flash will take the place of the slightly coloured flashes in the receiver of the curcubite; so that the fluid should sparkle as a diamond, whilst the powder in the curcubite shall slightly gleam.

W—The distilled liquid is now to be poured from the receiver upon the residuum of the dead head in the curcubite, and the mixture at first will appear cloudy. It is now to be exposed to the sun for ten days consecutively (ten is Tiphareth translating the influence of Kether.) It is then again to be placed upon the white triangle upon the altar, upon a flashing tablet of Venus, with a solemn invocation of Venus to act therein. Let it remain thus for seven days, at the end of which time see what forms and colour and appearance the

liquor hath taken, for there should now arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition. When this softer flash is manifest, place the curcumbite into the balneum Mariae to digest with a very gentle heat for seven days.

Place it then in the balneum Mariae to distil, beginning with a gentle, and ending with a strong heat. Distil thus till nothing more will come over, even with a most violent heat. Preserve the fluid in a closely stoppered vial, it is an elixir for use according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment. The residuum thou shalt place without powdering into a crucible, well sealed and luted. And thou shalt place the same in thine Athanor, bringing it first to a red and then to a white heat, and this thou shalt do seven times in seven consecutive days, taking out the crucible each day as soon as thou hast brought it to the highest possible heat, and allowing it to cool gradually.

And the preferable time for this working should be in the heat of the day. On the seventh day of this operation thou shalt open the crucible and thou shalt behold what form and colour thy Caput Mortuum hath taken.

It will be like either a precious stone or a glittering powder. And this stone or powder shall be of Magical Virtue in accordance with its nature.

Finished is that which is written concerning the for mulae of the magic of light.⁴²

[contents]

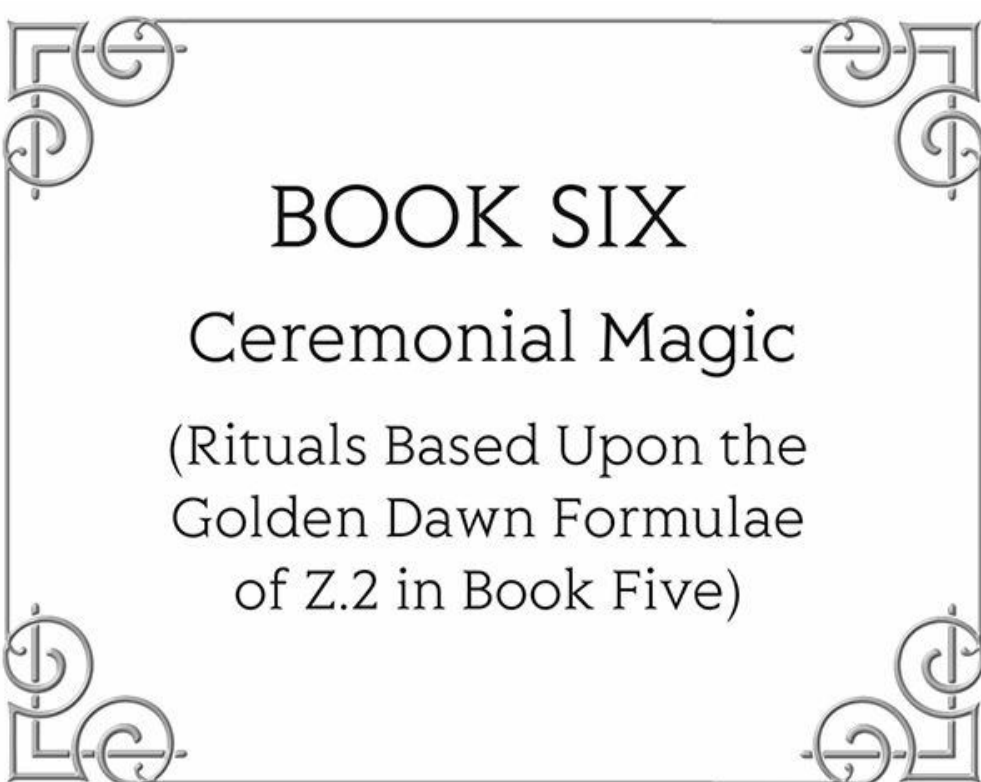
28. Note by JMG: *S' Rioghal mo Dhream*, "Royal is my Race," was the motto of Samuel Mathers.

29. Note by JMG: This was the motto of G.W. Brodie-Innes.

30. Note by Regardie: Since this was written, my book entitled *The Philosopher's Stone* has been published. It is a fairly protracted survey and analysis of alchemical ideology.

31. Note in the original document: Get the spirit into a white triangle outside the midheaven, then shall he speak the truth of necessity.

32. Note in original document: In this operation as in the two others under the dominion of Shin, a pentacle or telesma suitable to the matter in hand, may be made use of, which is then treated as is directed for telemata.
33. Note by JMG: Latin, "at will."
34. Note in original document: If at this point the aspirant should feel a sensation as of faintness coming on, let him at once withdraw the projected astral and properly master himself before proceeding any further.
35. Note in original document: And this can be beholden only by the mental vision. Yet, owing unto the spiritual exaltation of the adept, it may sometimes appear as if he beheld it with mortal eye.
36. Note in original document: And let the adept remember that this process here set forth is on no account to be applied to endeavouring to come in contact with the higher soul of another. Else thus assuredly will he be led into error, hallucination, or even madness.
37. Note by JMG: Water bath, used in alchemy to moderate heat.
38. Note in original document: For this evocation, use the names, etc., of Saturn.
39. Note in original document: In all such invocations a flashing tablet should be used whereon to stand the curcubite. Also certain of the processes may take weeks, or even months, to obtain the necessary force, and this will depend on the alchemist rather than on the matter.
40. Note by JMG: A sand bath, used in alchemy to provide a steady heat higher than a water bath will provide.
41. Note by JMG: A glass alchemical vessel shaped like an egg.
42. Note by Regardie: Instances of rituals based upon these formulae will be found in the next section, Book Six.



BOOK SIX

Ceremonial Magic

(Rituals Based Upon the
Golden Dawn Formulae
of Z.2 in Book Five)

EVOCATION

The temple is arranged as in the Neophyte grade. There is a circle about ten feet in diameter formed by coloured tapes. Pantacles bearing the divine names are placed at the four quarters on the rim of the circle. Adonai Ha-Aretz, Adonai Melekh, and Agla are written in Hebrew lettering; and Emor Dial Hectega in Enochian characters, on the pantacles. About a foot outside the circle and towards the north is a triangle formed by white tapes. The letters of Nephesch Ha-Messiach in Hebrew are written about its angles. In the triangle is a pantacle bearing the sigil of Axir, based upon the letters of the Rose. The same sigil is painted on the back of the Hierophant's lamen worn by the magus, and it is also painted on another pantacle which is carried by the magus, later to be veiled and bound; it is upon this latter that he works.

A heavy-bodied incense should be used, and copiously. Dittany of Crete is probably the best—or any other fairly stable and harmonious incense. When all is ready, announce from the altar, holding the lotus wand:

Hekas, hekas este bebeloi.

Then, taking the sword, perform the Lesser Banishing Ritual of the Pentagram and Hexagram, closing with the L.V.X. signs.

Pass to the altar without either wand or sword, take up the fire wand, go south, raise fire wand above head, attract the light and circumambulate slowly with the sun, saying:

And when, after all the phantoms have vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

On reaching the south, face the quarter, trace fire pentagram, with Leo in centre, and say:

Oip Teaa Pedoce. In the names and letters of the great southern quadrangle, I invoke ye, ye angels of the watchtower of the south.

Replace wand. Take cup to west, sprinkle water, raise cup, circumambulate with Sol, saying:

So therefore first the priest who governeth the works of fire must sprinkle with the lustral water of the loud resounding sea.

On reaching the west, face west, sprinkle water, and make with the cup the pentagram of water with eagle Kerub in centre.

Empeh Arsel Gaiol. In the names and letters of the great western quadrangle, I invoke ye, ye angels of the watchtower of the west.

Replace cup, take dagger, pass to east, face east, and strike air thrice, then circumambulate, saying:

Such a fire existeth, extending through the rushings of air. Or even a fire formless whence cometh the image of a voice. Or even a flashing light, abounding, revolving, whirling forth, crying aloud.

Reaching east, face east, strike air with dagger, and make invoking air pentagram with Aquarius in centre, and say:

Oro Ibah Aozpi. In the names and letters of the great eastern quadrangle, I invoke ye, ye angels of the watchtower of the east.

Replace dagger. Take pantacle, go north, face north, circumambulate, after shaking pantacle thrice. Say:

Stoop not down into the darkly splendid world wherein continually lieth a faithless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding; a black ever-rolling abyss ever espousing a body unluminous, formless, and void.

Reaching north, shake pantacle, make earth pentagram with Taurus in centre, and say:

Emor Dial Hectega. In the names and letters of the great northern quadrangle, I invoke ye, ye angels of the watchtower of the north.

Replace pantacle. Go west of altar, face east, raise the censer and describe invoking pentagrams of spirit both active and passive, saying:

Exarp. Bitom. Nanta. Hcoma. In the names and letters of the mystical Tablet of Union, I invoke ye, ye divine forces of the spirit of life.

Replace censer. Make the Portal Sign of the Rending of the Veil.

I invoke ye, ye angels of the celestial spheres whose dwelling is in the invisible. Ye are the guardians of the gates of the universe, be ye also the guardians of this mystic sphere. Keep far removed the evil and the unbalanced. Strengthen and inspire me so that I may preserve unsullied this abode of the mysteries of the eternal gods. Let my sphere be pure and holy so that I may enter in and become a partaker of the secrets of the light divine.

Circumambulate three times to draw down the light. Return to altar, face east, and utter the adoration:

Holy art Thou, Lord of the Universe.

Holy art Thou whom nature hath not formed.

Holy art Thou, the vast and the mighty one.

Lord of the light and of the darkness.¹

Pause. Then take up the lotus wand, and pass between the pillars. Make the Zelator sign, and say:

Let us adore the lord and king of earth. *Adonai ha-Aretz. Adonai Melekh.* Unto Thee (*make the Qabalistic cross*) be the kingdom, the power, and the glory. Malkuth, Geburah, Gedulah, Amen. (*Trace the cross and circle in air with wand.*) The rose of Sharon and the lily of the valley. Amen.

Pass round the temple to the earth tablet in the north. Make the invoking

pentagrams of spirit, active and passive, and the invoking earth pentagram with Taurus symbol in centre. Say:

And the Elohim said: Let us make Adam in our own image, after our likeness, and let them have dominion over all the earth. In the name of Adonai Melekh, and in the name of the bride and queen of the kingdom, spirits of earth, adore Adonai.

Trace Taurus Kerub in air; also sigil of Auriel.

In the name of Auriel, the great archangel of earth, and by the sign of the head of the ox, spirits of earth, adore Adonai.

Make cross in air.

In the names and letters of the great northern quadrangle, spirits of earth, adore Adonai.

Hold wand on high.

In the three great secret names of God borne upon the Banner of the North, *Emor Dial Hectega*, and in the name of *Ic Zod Heh Chal*, great king of the north, spirits of earth, adore Adonai.

Go to east to commence the Supreme Invoking Ritual of the Earth Pentagram, beginning and closing with the Qabalistic cross. Then return to north, and vibrate very powerfully the Enochian key.

Sapah Zimii d u-i-v, od noas ta Qanis Adroch, dorphal caosg od faonts piripsol ta blior. Casarm a-m-ipzi nazarth AF, od dlugar zizop zlida caosgi tol torgi, od z chis e siasch L ta vi-u, od iaod thild ds hubar PEOAL, soba cormfa chis ta la, vls, od q-cocasb. Eca niis od darbs qaas. F etharzi od bliora. Ia-ial ed-nas cicles. Baglé? Ge-iad I L! ²

Go to the south of the altar, and face the north. Draw the Hebrew letters of Adonai Ha-Aretz in the air before you, also the sigil. Then imagine both in the heart. Vibrate the name several times by the vibratory formula of the Middle Pillar until the whole body throbs and pulses with the divine power.

Adonai ha-Aretz. O Thou who art the king of earth, taking the earth for Thy footstool, I invoke Thee and adore Thee. Dwell Thou within my heart, I beseech Thee, to awaken that which shall prove a true channel for the working of Thy divine power. May this ceremony for the evocation of the earth angel Axir which I am about to perform, be a focus for the ray of thy illuminating power. To the end that I may use this consecration to progress further in the Great Work, and thereby help others who may come within my sphere of influence.

Trace the earth pentagram and in it the sigil and Hebrew letters of Auriel. Picture the name in the lungs, and vibrate it several times by the vibratory formula, circulating the force thereafter.

Grant unto me the presence and power of thy archangel Auriel who governeth the spirits of earth, that he may guide me in my quest for the hidden stone.

Trace the sigil and letters of Phorlakh in the air. Then in the heart, and vibrate.

Direct thy angel Phorlakh to watch over my footsteps in this Path of Light. O thou mighty angel of earth, I conjure thee by the divine names that thou permeate my mind now in this temple, to aid me with thy power, that I may truly evoke to visible manifestation the angel Axir of the lesser angle of earth of the northern quadrangle.

Trace the sigil and letters of Kerub and vibrate.

May the ruler of earth, by the permission of Adonai Melekh, extend his power so that, divinely, I may be aided to perform aright this magical evocation and bring it to successful culmination, even as Malkuth is the throne of the ten Sephiroth.

Pause. Contemplate the Kether above the head, and endeavour to bring down its light.

In the names of Sandalphon, Metatron, and Nephesch ha-Messiach, the three Kerubim ruling over Malkuth, and by the power of the choir of angels who art set over the governance of the kingdom, (*trace sigils of all these names and vibrate very powerfully*), the Aschim, the holy souls of fire, let it be known that I, Ad Majorem Adonai Gloriam,³ Neophyte of the Golden Dawn, and Frater R.R. et A.C., have summoned the powers of earth to my presence. Let there be formed a true and potent link between my human soul on the one hand, and all those divine powers of Malkuth which receive the influx from on high. To this end, I propose to evoke unto physical manifestation the great angel Axir, of the third lesser angle of the watchtower of the north, in the name of Adonai ha-Aretz and by the divine aid of Emor Dial Hectega.

Bind and veil sigil with white cord and black cloth. Place it without the circle at the west, and say:

Hail unto ye, lords of the land of life, hear ye these my words for I am made as ye are, who are the formers of the soul. With the divine aid, I now purpose to call forth this day and hour from the dark depths of my sphere of sensation the angel Axir of the lesser earthy angle of the northern quadrangle, whose magical seal I now bind with this triple cord of bondage, and shroud in the black darkness of concealment. Even as I have bound about this sigil this cord so let Axir be bound in his abode and habitation, that he move not therefrom save to manifest unto the light before me. Even as with this veil of black I shroud the light of day from this sigil, so do I render him in his place, blind and dumb, that he may in no wise move except unto manifestation and appearance before me. And the reason of this my working is to obtain from that angel the true knowledge of earth, how I may securely fix within my being the secret philosophical stone of creation whereon is a hidden name inscribed. To this end, I implore the divine assistance in the names of Adonai ha-Aretz, Auriel, Phorlakh; Emor Dial Hectega, and Ic Zod Heh Chal.

Draw the pantacle into the circle with the point of sword.

Creature of sigils, enter thou within this sacred circle that the angel Axir may pass from concealment unto manifestation.

Consecrate immediately with fire and with water at the west of the circle.

Creature of sigils, purified and made consecrate, enter thou the pathway of evil.

Hold sigil aloft and move in a northeast direction. Stop at the northeast of altar, strike sigil with flat of sword, saying:

The great angel Samael spake and said: I am the prince of darkness and of night. The foolish and rebellious gaze upon the face of the created world, finding therein naught but terror and obscurity. To them it is the terror of darkness, and they are but as drunken men stumbling in the darkness. Return, thou creature of sigils; not as yet canst thou pass by.

Return to west, then move southeast. Strike sigil as before.

The great angel Metatron spake and said: I am the angel of the presence divine. The wise gaze upon the created world and behold therein the dazzling image of the Creator. O creature of sigils, not as yet canst thine eyes behold that dazzling image of Adonai. Return. Thou canst not pass by.

Return with sigil to west, and this time go straight forward to the altar. Smite upraised sigil with the flat of sword.

The great angel Sandalphon spake and said: I am the reconciler for earth, and the celestial soul therein. Form is invisible alike in darkness and in blinding light. I am the angel of Paphro Osoronophris—and I prepare the way to manifestation unto the light. Prepare thou, therefore, to manifest thyself unto visible appearance.

Place sigil at foot of altar, and say:

O thou mighty and powerful angel Axir, I bind and conjure thee in the name of Sandalphon who thus prepares the way for thee, that thou appear in

visible form before me in the triangle without this circle of art. In the name of Emor Dial Hectega, I command that thou shalt speedily come hither from thy darkened abodes in the land of Ophir, to appear before me in a physical form. And I further command, by all the names divine, that thou teach me how best the great creative work may be pursued, and how I may find the hidden stone of the wise whereby I may fix within a purified body my higher self. And, in this hall of the dual manifestation of truth, in the presence of Adonai ha-Aretz and all the powers of Malkuth, I invoke and charge thee, that even as within me is concealed the knowledge of the magic of the light divine, so shalt thou pass from concealment unto manifestation visibly in this triangle placed without this circle of art.

Place sigil on altar on the white triangle. Stand east of altar, face west, place left hand on sigil, hold sword aloft, and over it trace appropriate sigils of the names as they are rehearsed.

O invisible king, who taking the earth for foundation, didst hollow its depth to fill them with Thy almighty power. Thou whose name shaketh the arches of the world, Thou who causest the seven metals to flow in the veins of the rocks, king of the seven lights, rewarder of the subterranean workers, lead us into the desirable air and into the realm of splendour. We watch and we labour unceasingly. We seek and we hope, by the twelve stones of the holy city, by the buried talismans, by the axis of the lodestone which passes through the centre of the earth. Adonai. Adonai. Adonai. (*Vibrate by formula of the Middle Pillar and circumambulate it.*) Have pity upon those who suffer, expand our hearts, unbind and upraise our minds, enlarge our natures!

O stability and motion! O darkness veiled in brilliance! O day clothed in night! O master who never dost withhold the wages of Thy workmen! O silver whiteness! O golden splendour! O crown of living and harmonious diamond! Thou who wearest the heavens on Thy finger like a ring of sapphire! Thou who hidest beneath the earth in the kingdom of gems, the marvellous seed of

the stars. Live, reign, and be Thou the eternal dispenser of the treasures whereof Thou hast made us the wardens.

Trace invoking earth pentagram over sigil, and say:

In the three great secret holy names of God borne upon the Banner of the North, Emor Dial Hectega (*vibrate by the Middle Pillar and circumambulate*), I invoke thee, thou great king of the north, Ic Zod Heh Chal (*trace a whirl with sword over sigil*) to be present here by me this day, and to grant thy protection and power unto me, to enable me to evoke Axir, an angel subservient to the lesser angle of earth of the northern quadrangle, unto visible manifestation.

*Trace Saturn hexagram over sigil, but using the Taurus symbol of the Kerub.*⁴

I invoke ye, ye great princes of the northern quadrangle, who are known by the title and honourable office of seniors. Hear ye my petition, ye celestial seniors who rule over the earth in the north quadrangle, and who bear the names of Laidrom, Alhectega, Aczinor, Ahmbicv, Lzinopo, Liansa. Be this day present with me, so that the angel Axir may be caused to manifest physically unto me in this temple, to the end that he may teach me the creative art, and how I may divinely fix the higher self within a purified body, and how I may find the hidden stone of the philosophers, that stone whereon is a new name written.

O thou angel, Axir, subservient in the lesser angle of earth, in the great northern quadrangle, I do invoke and conjure thee, being armed with divine power. By the name of Ic Zod Heh Chal and by the spirit name of Nanta, I conjure thee. By the name of Cabalpt and Arbiz the holy names of God, and by the name of Nroam that great archangel who governeth thy lesser angle of the watchtower situated in the North, and by Taxir, the angel who is thy immediate superior, I do invoke thee, and by invoking, do conjure thee. And being armed with the power of Adonai, I do strongly command thee by

Him who spake and it was done, and unto whom all creatures of the earth are obedient. And I, being made after the image of the Elohim, and endued therefore with the power of the Holy Spirit, created also unto divine will, do evoke thee by the name of Adonai ha-Aretz. (*Vibrate by the Middle Pillar and circumambulate.*) I conjure thee in the name of Adonai Melekh (*vibrate by Middle Pillar, etc.*), the lord and king of the earth. And I conjure ye powerfully by the three holy archangels of the kingdom—Metatron, Sandalphon, and Nephesch ha-Messiach—and by those powerful souls of fire, the Aschim. And I command thy manifestation in the name and power of Auriel the great archangel of earth. By these names do I evoke and conjure thee that thou dost forthwith leave thine abodes in the kingdom of earth and appear unto me here, visibly and in material form before me in the magical triangle without this circle, in fair shape and true. And by all these divine names do I command and conjure thee to manifest thyself.

Wherefore come now, thou angel Axir. Come! Manifest thyself in visible and material form before me, and without delay, from wherever thou mayest be, and make true and faithful answer unto those things I shall have cause to demand of thee. Come thou peaceably, visibly, and affably, and without delay, manifesting that which I desire. Come, I command ye, by all the holy names, by the archangels above thy kingdom, and by the rulers of thy realm. Come, Axir, come!

Take up sigil, smite it thrice with sword. Raise it in left hand, stamping thrice with right foot. Place veiled sigil in north, and say, as though from the throne of the east:

The voice of the exorcist said unto me, “Let me shroud myself in darkness, peradventure thus may I manifest myself in light. I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the darkness of a primal sleep.” And the voice of the exorcist said unto me, “Creature of sigils, the light shineth in darkness, but the darkness comprehendeth it not.”

Pick up sigil in left hand and circumambulate once, attracting the light. Pass to south, and bar sigil with the sword.

Unpurified and unconsecrate, thou mayest not approach the gate of the west.

Purify with water and consecrate with fire, as in Neophyte ceremony. Then lift sigil aloft and say:

Creature of sigils, twice consecrate and twice purified, thou mayest approach the gate of the west.

Pass to west with sigil in left hand. Partially unveil it, and assume the astral mask of Axir. Smite the sigil once with flat of blade, and say:

Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the chaos, the darkness, and the gates of the land of night. I am he whose name is darkness. I am the great one of the paths of the shades. I am the exorcist in the midst of the exorcism. Appear thou therefore without fear before me. For I am he in whom fear is not. Thou hast known me now, so pass thou on.

Reveil the sigil. Circumambulate once more, attracting the light, then halt at the north. Place sigil on the ground, purify and consecrate it as before, then pass to the east. Partially unveil the sigil, smite it once with the flat of sword, and assume the astral mask of the spirit.

Thou canst not pass from concealment unto manifestation, save by virtue of the name YHVH. After the formless and the void and the darkness, then cometh the knowledge of the light. I am that light which riseth in darkness. I am the exorcist in the midst of the exorcism. Appear thou therefore in visible form before me, for I am the wielder of the forces of the balance. Thou hast known me now, so pass thou on to the cubical altar of the universe.

Recover sigil, and return to altar. Stand at east, face west. Sword is held in right hand over sigil, left hand is placed flat over sigil on the white

triangle. Invoke powerfully, and re-trace all sigils and pentagrams as may be required.

Thou who art the lord and king of Malkuth, having taken the earth for thy footstool, Adonai ha-Aretz and Adonai Melekh, grant unto me the power and help of the great archangel Auriel that he may command unto my assistance the angel Phorlakh and his ruler Kerub, that they working through me may cause to appear visibly and physically before me in this temple the angel Axir of the third lesser angle of the great northern quadrangle. Cause him to come swiftly from his abode in the darkling splendours of the hidden earth to manifest himself in the triangle without this circle.

Emor Dial Hectega, thou secret of secrets in the vast kingdom of earth, grant unto me the presence and power of Ic Zod Heh Chal, the mighty king of the north, that he may aid and guard me in this work of art. (*Trace Saturn hexagram.*) O ye six mighty angelical seniors who keep watch over the northern quadrangle, I invoke ye by your names: Laidrom, Alhectega, Aczinor, Ahmbicv, Lzinopo, Liiansa, that ye be present this day with me. Bestow upon me the firmness and stability whereof ye are masters in the element of Aretz, that I may evoke unto visible appearance in the triangle at the north of this circle the earthy angel Axir from the third lesser angle of the northern quadrangle.

Thahaaothe, thou great governor of the northern watchtower, I do invoke thee to send hither the angel Axir that in accordance with these sacred rites he may manifest unto me. Let him be for me a solid and tangible link, true and perfect, with all the powers of stability, majesty, and sanctity which rise rank upon rank from the feet of Malkuth even unto the throne of Aimah Elohim. To the end that the wisdom and light of the divine ones may descend upon my head; and through this creature of evocations, manifest unto me the perfect purity and the unsullied vision and perfect consecration of the hidden philosophical stone. That by its assistance I may ever pursue the great work

in the pathway of light, and thus be the better able to help and teach my fellow men.

Therefore in the name of Cabalpt, I invoke thee, Axir. In the name of Arbiz, I powerfully command thy presence and physical manifestation before me. Come forth! Come forth! Manifest thou in visible form before me, O angel Axir. I conjure thee anew. Accept of me these magical sacrifices which I have prepared to give thee body and form. Herein are the magical elements of the holy kingdom, the foundation and throne of the Tree of Life. For these rose petals are the symbols of the gentle breezes wafting through the land of Ophir. And this oil is the fire thereof which shall accomplish thy salvation. This wine is the symbol of the waters which are, as it were, the blood of the earth, the water of thy purification. This bread and salt are types of earth, thy body which I destroy by fire that it may be renewed in manifestation before me. And the fire which consumes all is the magical flame of my will and the power of these ineffable and sacred rites.

As each element is mentioned, cast it on the charcoal block or the censer.

Come, therefore, Axir. Manifest thyself in power and presence, in comely and pleasing form, before me in the triangle placed without my magic circle. I command ye by all the names of God whose footstool is the realm of thy abode. For the spirit of the godhead is within me, and above me flames the glory of Adonai, and my feet are planted firmly by the might of Emor Dial Hectega. Come, therefore, come!

Elevate covered sigil. Remove the black cloth, leaving the cord on, and say:

Creature of earth, long hast thou dwelt in darkness. Quit the night and seek the day.

Replace sigil on altar, hold sword above it, and say:

By all the names, powers, and rites already rehearsed. I conjure thee unto visible

appearance.

Khabs am pekht. Konx om pax. Light in extension. As the light hidden in darkness can manifest therefrom, so shalt thou become manifest from concealment unto manifestation.

Hold sigil in left hand, standing east of altar, face west, and recite the long conjuration as follows:

Taxir, thou angel of God, in the name of Emor Dial Hectega, and by the very powerful names of Cabalpt and Arbiz, I conjure thee to send unto me this angel Axir. Do thou cause him to manifest before me without this circle of art. Taxir, in the name of Adonai ha-Aretz, send thou unto me in a form material and visible this angel Axir. In the name of the great archangel of earth, Auriel (*vibrate the name and trace sigils*) send thou unto me in material form the angel Axir. In the name of Ic Zod Heh Chal, I command thee to come unto me, thou angel Axir. By the power of Thahaaothe, come unto me in visible form. In the divine names Nroam and Roam who are thy immediate superiors, come unto me thou angel Axir. O Taxir, Taxir, thou mighty angel of the earth angle of the northern quadrangle, in all the mighty names and seals and symbols here employed and displayed, I conjure thee in the name of the highest, to cause this spirit Axir to make a visible manifestation before me in the great triangle without this circle of art.

Take up sigil. Place it between pillars. Stand at the east before it and charge with the will powerfully in the Sign of the Enterer. Protect with the Sign of Silence. Manifestation should begin in the north. If not, repeat the invocation to Taxir in the east until it has been said three times, and then charge with will as before. If at the third invocation and charging no manifestation commences, replace the sigil on altar and address a prayer to the gods.

O ye great lords of the holy kingdom which is the throne of the Holy Spirit, ye spirits of life who preside over the weighing of souls in the place of

judgment before Aeshoorist, lord of life triumphant over death. Give me your hands, for I am made as ye, who are the formers of the soul. Give me your hands and your magic power, that I may have breathed into my spirit the power and might irresistible to compel this angel Axir, of the northern quadrangle of earth, to appear before me, that I may accomplish this evocation of magical art, according to all my words and aspirations. In myself, O Adonai, I am nothing. In thee, thou great lord of Malkuth whose footstool is the earth, I am self and exist in the spirit of the mighty to eternity. O Thoth, who makest victorious the word of Osiris against his foes, make thou the words of me, who also am Aeshoorist, triumphant and victorious over this angel Axir, and thus rooted in a true foundation.

Return to pillars and charge. If manifestation commences, consecrate temple and sigil anew with fire and water. This done, remove the cord and hold sigil aloft, saying:

By and in the name of Adonai ha-Aretz and Adonai Melekh, I do conjure upon thee the power of perfect manifestation unto visible appearance.

Smite the sigil with the flat of blade and circumambulate thrice with sigil aloft in right hand. Go to east, after having placed sigil on the ground at the quarter where the spirit manifests, and utter a potent invocation to visible appearance.

Behold, thou great and mighty angel Axir, I have conjured thee hither at this time to demand of thee certain matters relative to the secret magical knowledge which shall be conveyed to me through thee from thy lord Emor Dial Hectega. But prior to my further proceeding, it is necessary that thou assume a shape and form distinctly material and visible. Therefore in order that thou mayest appear more fully tangible, know then that I am possessed of the means, rites, and powers of evoking thee. Thus do I rehearse before thee yet again the mighty words, names, and sigils of great efficacy.

Wherefore, make haste, thou mighty angel Axir, and appear visibly before me in the triangle without this circle of art.

Burn large quantities of heavy incense at this juncture. Then repeat the long invocation beginning on page 518. If necessary repeat it. Trace all seals, symbols, and sigils anew. Pass to between the pillars, holding sword, and say:

Hear me, ye guardians of the tenth Sephirah, Malkuth. Hear me, ye immortal powers of the magic of light, that this angel Axir hath been duly and properly evoked in accordance with the sacred rites.

O ye great lords of the royal kingdom, ye powers of Malkuth which receives the wisdom and power of the ten Sephiroth, ye I invoke and conjure. Cause this mighty angel Axir to perform all my demands; manifest ye through him the majesty and radiance of your presence, the divinity of your knowledge that I may be led one step nearer the fulfillment of the Great Work, that I may be taught how to purify my earthly self, and fix therein the glory of my higher and divine genius, and how I may find the hidden stone whereon the new spiritual name shall be written. And that in so doing, the being of this angel Axir may become more glorified and enlightened, and more responsive to the influx of that divine spirit which abides eternally in the heart of God and man.

Turn now to the triangle and address Axir.

O thou mighty angel, I do command and conjure thee not in my name but by the majesty of Adonai ha-Aretz and Emor Dial Hectega, the lord and king of earth, and ruler over Malkuth, that thou formulate between thy kingdom and my soul a true and potent link. That thou teach me the mystery of the earthly self of man, and how it may be made creative. Teach me in what manner it may be purified, and fix therein the hidden stone of the philosophers, that stone whereon is written the new name of redemption. And finally swear thou by the mighty magic seal which in my hand I hold that

thou wilt always speedily appear before me, coming whensoever I call thee by word or will, or by a magical ceremony. To the end that thou mayest be a perpetual link of communication between the lords of Malkuth and my human soul therein.

When all is fulfilled and prior to his banishing, say:

Inasmuch as thou hast obeyed my wish, I now conjure thee, Axir, that thou hereafter harm me not, nor this place, my companions, or aught pertaining unto me, that thou faithfully perform all these things as thou hast sworn by the names of God, and that thou deceive in naught. Therefore do I burn, and feel thou, these grateful odours of the incense of my magic art which are agreeable unto thee.

Burn much incense. Also perform the L.V.X. signs and draw down the light on the manifestation.

And now I say unto thee, Axir, depart in peace in the name of Adonai ha-Aretz unto thine abodes and habitations. Let there ever be peace between me and you, and be thou ready to come when thou art called. May the blessing and light of Yeheshuah the redeemer be with thee, and inspire thee, and lead thee unto the ways of everlasting peace.

Pause for a few minutes. Reverse circumambulation. Reconsecration of temple with fire and water. Then powerful Banishing Rituals of Pentagram and Hexagram.

[contents]

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1. Note by Regardie: Hereafter, this form of opening the temple, up to the adoration, will be referred to as the formula of Opening by Watchtower. It is an ideal method of preparing any chamber for practical work, and even as a complete ceremony by itself has much to commend its very frequent use. As preparation for serious meditation, for skrying, for difficult magical works, it is as fine a preliminary as could be wished for.

2. Note by Regardie: For these, and the other Enochian keys, their translations, and directions for use, see [Book Nine](#).
3. Note by JMG: The student should of course insert his or her own motto and rank in place of Regardie's, here and in the rituals that follow.
4. Note by JMG: That is, trace the symbol of Taurus rather than that of Saturn in the center of the hexagram.

CONSECRATION CEREMONY FOR JUPITER TALISMAN

Temple furniture arranged as for the grade of Neophyte. Banishing rituals of both pentagram and hexagram. Open the temple by the Ceremony of the Watchtowers. After adoration, perform the Invoking Hexagram Ritual of the Supernals, using Eheieh and Ararita. Employ the vibratory formula of the Middle Pillar to invoke Kether, and do not proceed until the sensation of the divine force is present in every vein and nerve. Then contemplate the higher and divine genius, and utter the following prayer.

Unto Thee, sole wise, sole eternal, and sole merciful one, be the praise and glory forever, who hath permitted me, who now standeth humbly before Thee, to enter thus far into the sanctuary of Thy mystery. Not unto me, Adonai, but unto Thy name be the glory. Let the influence of Thy divine ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial. But that thus my name may be written on high, and my genius stand in the presence of the holy one, in that hour when the Son of Man is invoked before the lord of spirits and his name before the Ancient of Days.

Pause. Then formulate pillars. Stand between them and make Sign of Practicus.

Let us adore the lord and king of water. Holy art thou, Lord of the mighty waters, whereon thy spirit moved in the beginning. Elohim Tzabaoth. Glory be unto thee, Ruach Elohim, whose spirit hovered over the waters of creation.

Go to the west. Before the water tablet make active and passive spirit pentagrams and invoking water pentagram with eagle Kerub in the centre, using lotus wand.

And the Elohim said: Let us make Adam in our own image, after our likeness, and let him have dominion. In the name Al, strong and mighty,

spirits of water, adore your creator.

Sign the eagle Kerub with water cup.

In the sign of the head of the eagle, and in the name of Gabriel, great archangel of water, spirits of water, adore your creator.

Make cross with cup.

In the names and letters of the great western quadrangle, spirits of water, adore your creator.

Hold lotus wand on high.

In the three great secret holy names of God borne upon the Banner of the West, Empeh Arsel Gaiol, and in the name of Ra-Agiosel, great king of the west, spirits of water, adore your creator.

Still facing west, vibrate very powerfully the fourth Enochian key invoking the line Hcoma from the Tablet of Union. Formulate an astral Banner of the East surrounding one.

In the name of Elohim Tzabaoth and in the name of Al, I command ye, O ye dwellers in the realm of water that ye fashion for me a magical base in the Astral Light wherein I may invoke the divine forces to charge this talisman of Tzedek.

Go east, to begin the Supreme Invoking Ritual of the Jupiter Hexagram. Precede with Qabalistic cross, closing with keyword. Return to altar, so that the latter is between the operator and the previously ascertained position of Jupiter. The magus should wear, in addition to his Rose Cross lamen, a seal of Jupiter in proper colours.

O thou divine one who dwellest in the majesty and love of Chesed, the fourth Sephirah; Al, source of the river Gihon, lord of fire, look upon me, I beseech thee, as I perform this consecration ceremony. Let a ray from thy perfection descend upon me, to awaken within my being that which shall prove a channel for the working of thine abundant power. May this Jupiter

talisman which I have made be a focus of thy light and life and love so that it may awaken within my soul a clear vision and a stronger aspiration to the light.

Draw the letters Al in Hebrew, and its sigil, in the heart, and vibrate it several times. Trace sigil and letters in the air first.

Grant unto me, thou great and merciful king of Chesed, the presence and power of thy holy archangel Tzadkiel that he may aid me with his power.

Draw the invoking hexagram of Jupiter and in it the sigil of Tzadkiel. Vibrate the name strongly.

O ye brilliant ones of Chesed, I conjure ye by the mighty name of Al, strong and mighty, and by the name of Tsadkiel whose throne and seat ye are. Chashmalim, come unto me now. Manifest yourselves through me, and fill my sphere with your magic power to accomplish this work of art.

Draw the sigil of Chashmalim, and vibrate the name.

Command unto me the presence of Sachiël, the angel of Jupiter, and his intelligence, Yohphiel, that they may consecrate this most powerful symbol. Yohphiel (*vibrate several times*) I conjure ye potently to make manifest your presence within my soul that this talisman of Jupiter may be charged. Come, now, O all ye powers and forces of the realm of Chesed, obey ye now the name of Al, the divine ruler of your kingdom, and Tzadkiel, your archangelic ruler and the mighty powers of the brilliant ones of Tzedek.

Place talisman outside the circle, to west, and then draw it within with the point of sword.

Creature of talismans, enter thou within this sacred circle that thou mayest become a dwelling place of Yohphiel, the intelligence of Jupiter, a body for the manifestation of the majesty of Chesed.

The talisman, which previously had been wrapped in black cloth and bound thrice with cord, should be purified with water and consecrated with

fire.

In the name of Al, I proclaim all ye powers and forces now invoked that I, Ad Majorem Adonai Gloriam, Neophyte of the Stella Matutina, and Frater R.R. et A.C., have invoked ye in order to form a true and potent link between my human soul and that spirit of abundance and love and graciousness summed up in the name of Chesed. To this end I have formed and perfected a talisman bearing upon one side the sigil of Yohphiel the intelligence of Tzedek, and the geomantic symbols and sigils pertaining to Jupiter. On the other side is a seal referred to Jupiter, represented in flashing colours. This is now covered with a black veil and bound thrice with a cord, so that Yohphiel shall not see the light not move until he manifest unto me. I proclaim that this talisman shall be charged by the Intelligence Yohphiel, in order that spiritual vision may be mine, and that it may assist me to overcome all obstacles of both a spiritual and a material nature so that I may be enabled to perform the Great Work.

Pick up the talisman and place it at foot of altar.

I, Frater Ad Majorem Adonai Gloriam, do solemnly pledge myself in the name of Al to consecrate in due ceremonial form this Jupiter talisman. And I assert that with divine aid I shall invoke the intelligence Yohphiel from his abode in Tzedek that life and power may be imparted to this talisman. To the end that I may be assisted to perform the Great Work, and that I may be the better able to assist my fellow men. May the powers of Chesed witness this my solemn pledge.

Place talisman on the white triangle on altar. Stand west of altar and face east.

Ye powers of Chesed which I have invoked to this temple, know that all is now in readiness to consecrate this talisman. Aid me with your power that I may cause the great angel Yohphiel to give life and strength to this creature of talismans in the name of Al Ab.

Go to east of altar and face west. Place left hand on talisman, hold sword erect over it, and say, making over the talisman such lineal figures, seals, signs, and letters as may be named:

Abba, father of all fathers, thee I invoke by thy name Al. Descend, I beseech thee, through my being to manifest unto me the wisdom and love and that prodigality of spirit which are the characteristics of Tzedek. So that in the enhancement of my true spiritual nature I may continually aspire unto thy glory and grace. Grant unto me the power and help of thy great archangel Tzadkiel who is the righteousness of thy sphere. Tzadkiel, command, I beseech thee, to my assistance thy brilliant ones, the Chashmalim, that they may bind into this talisman the magnificence and mercy of Tzedek and all the powers of Chesed. Chashmalim, O ye brilliant ones of Jupiter, assist me in this my invocation of Sachiël. Sachiël, thou great angel of Tzedek, ruling therein by the virtue of Al Ab, whose name thou must obey, and in the name of Tzadkiel, your most potent archangel, I command ye to send hither thine intelligence, the Angel Yohphiel, that he may concentrate and bind into this talisman his life and power. In taking it for his body, let him thereby form a true and wonderful link for me with all those powers of love and wisdom, grace, abundance, and benignity which rise rank upon rank to the feet of the Holy Spirit. O ye divine powers of Chesed, manifest yourselves through this intelligence Yohphiel, to show forth the majesty of your realm, the love and the magnificence of your godhead, so that through this creature of talismans I may ever pursue the Great Work and assist in the initiation of my fellow men. And in so doing, grant that unto Yohphiel who shall charge this talisman, shall be given a great reward in that day when the crown of the glory of my genius shall be placed upon my head, and that his nature may become more illumined and glorified, more capable of receiving that divine influx which abides in the heart of God and man.

Lift talisman in left hand, smite it thrice with sword, and raise both it and sword aloft, stamping three times. Then take the talisman to north, and

repeat:

The voice of the exorcism said unto me: Let me shroud myself in darkness, peradventure thus shall I manifest myself in light. I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the silence of a primal sleep. And the voice of ages answered unto my soul, creature of talismans, the light shineth in the darkness, but the darkness comprehendeth it not. Let the mystic circumambulation take place.

Take the talisman and circumambulate. After going round once, stop in the south, and place it on ground.

Unpurified and unconsecrated, thou canst not enter the gate of the west.

Purify the talisman with water and consecrate with fire. Lift it with left hand, face towards west, and say:

Creature of talismans, twice purified and twice consecrated, thou mayest approach the gateway of the west.

Pass to west with talisman in left hand. Partly unveil it, smite it once with sword, and say:

Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the chaos and the darkness and the gates of the land of night. I am he whose name is darkness. I am the great one of the path of the shades. I am the exorcist in the midst of the exorcism. Take on therefore manifestation before me without fear. For I am he in whom fear is not. Thou hast known me, so pass thou on.

Reveil talisman and carry it once more round the circle. Then halt in the north and place it on ground. Bar, purify, and consecrate as before, and after so doing, pass towards the east. Strike it, after unveiling it partly, and say:

Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless and the void and the darkness, then cometh the knowledge of the light. I am that light which ariseth in darkness. I

am the exorcist in the midst of the exorcism. Take on therefore manifestation before me for I am the wielder of the forces of the balance. Thou hast known me now. Pass thou on unto the cubical Altar of the Universe.

Reveil the talisman, pass to the altar, place it on white triangle, and stand east, facing west, with left hand on talisman and sword held over it with right hand. Retrace all sigils, etc.

Thou intelligence of Tzedek named Yohphiel, I invoke thee in the divine name of Al. O thou, who art the father of all things, source of the mighty waters, lord of fire, thou whose heart is mercy, and whose being love, lift me up, I beseech thee, and manifest through me thy power and grace and thy generosity of spirit. Grant unto me the mighty power and help of the archangel Tzadkiel who rules over the divine realm of Chesed, that he may command to my assistance the choir of angels, those brilliant ones, the Chashmalim, that they may consecrate with power this talisman which lieth before thee. O ye brilliant ones of Jupiter, command unto me the angel of Tzedek, Sachiel, that he may cause Yohphiel, his intelligence, to come unto me. Yohphiel, thou great angel of Jupiter, thou divine intelligence of Tzedek, I invoke thee by the knowledge of thy name. I call thee by thy sigil, and the symbol of Jupiter which I bear upon my breast. Come unto me now, I conjure thee to give me of thy substance so that this creature of talismans may have power and life and love to make a divine link with all those powers of love and majesty and graciousness summed up, in the holy name of Chesed. I invoke thee powerfully by the name of Al (*vibrate by formula of Middle Pillar and mystical circumambulation*). Thus do I potently conjure and exorcise thee, to charge this talisman, thou intelligence Yohphiel.

Lift the talisman, remove the veil, leaving the cord underneath, and cry:

Creature of talismans, long hast thou dwelt in darkness. Quit the night and seek
the day.

Replace it on the triangle upon altar, hold the pommel of the sword immediately over it, and say:

By all the names, powers, and rites already rehearsed, I conjure upon thee power and might irresistible. *Khabs am pekht, Konx om pax*, Light in extension. As the light hidden in darkness can manifest therefrom, so shalt thou become irresistible.

Pause and then invoke Amoun as follows, also using the Amoun godform:

O thou the concealed one, the opener of the day, thee, thee do I invoke. Amoun (*vibrate by Middle Pillar*). O thou circle of stars whereof my genius is but the younger brother, marvel beyond imagination, soul of eternity before whom time is ashamed, the Ruach bewildered, and the Neschamah dark, not unto thy majesty may I attain unless thine image be love. Therefore by seed and root, and by bud and leaf, and by flower and fruit of my entire being, do I invoke thee, whose name and power is love. (*Assume godform of Amoun.*) O secret of secrets that art hidden in the being of all that lives, lord secret and most holy—source of light, source of life, source of love, source of liberty—be thou ever constant and mighty within me that I may forever remain in thine abundant joy, Amoun (*vibrate and circumambulate by Middle Pillar*), thou father of all the great gods above, whose name is strength, whose being is love, whose nature is benign, thee do I invoke. Amoun. Mighty, merciful, magnificent, thee do I invoke. Thou whose Sephirah is Chesed, whose lordship is the realm of whirling fire and raging storm, thee, thee do I invoke. O thou whose head is of amethystine blue, whose heart is pitiful, and whose judgment just, where the rose dawn shines out amid the gold, thee do I invoke.

O Amoun (*vibratory formula of Middle Pillar*), before thee have I covered my face. Arise, great king, arise and shine in me, for I have hidden myself and stand humbly before the glory of thy face. In the chariot of life eternal is thy seat, and thy steeds course the firmament of Nu.

Behold! Thou didst lift up thy voice, and the hills were shaken! Thou didst

cry aloud, and the everlasting hills did bow. O my father, my father; the chariots of Israel and the horsemen thereof. The sound of thy voice was freedom. Thy lightnings were kindled and lighted. Thy thunder was heard on the deep. The stars with thy fear shook and whitened, while the voice of the Lord was uplifted. The wilderness also obeys. For the flames of thy fire are rifted, and the waves of the sea know thy ways. They did hear thee, the cedars of Lebanon; and the desert of Kadesh hath known. O Amoun (*vibratory formula*) thou spirit of illimitable light and life and love. Thou with the plume and the wand, is thy path in the waters? The marvellous deeps of the sea? To that abyss of waters do I raise my soul to receive thy truth. Amoun (*vibratory formula*), I invoke thee; exalt my soul to the feet of thy glory. Hear me and manifest in splendour to him who worships at thy throne.

Pause, while circumambulating the force within.

This is the lord of the gods! This is the Lord of the Universe! This is he whom the winds fear. This is he, who having made voice by his commandment is lord of all things, king, ruler, and helper. I am he, the bornless spirit, having sight in the feet, strong and immortal fire. I am he, the truth. I am he who hate that evil should be wrought in the world. I am he that lighteneth and thundereth. I am he from whom is the shower of the life of earth. I am he whose mouth ever flameth. I am he, the begetter and manifester unto the light. I am he, the grace of the world, the heart girt with the serpent is my name. I am the sun in his rising passed through the hour of cloud and of night. I am Amoun the concealed one, the opener of the day. I am Osiris Onnophris the justified one, lord of light, triumphant over death. There is no part of me which is not of the gods. I am the preparer of the pathway, the rescuer unto the light. Let the white brilliance of the divine spirit descend.

Therefore with the light of the godhead above and within me do I invoke Tzadkiel, the archangel of Chesed, to command unto me the Chashmalim, the brilliant ones of Tzedek. Come unto me, ye brilliant ones, that the angel of

Jupiter, Sachiel, may cause his intelligence, Yohphiel, to make powerful this consecrated telemata. Cause him to take this for his body that a true and sacred link may be formulated between the spirit of the godhead in Chesed and the human soul of the exorcist.

Lift the talisman and place it between pillars. Go east, face west, and in the Sign of the Enterer project the whole current of will upon the talisman. Protect with the Sign of Harpocrates. A light should play about the talisman. If not, repeat the above invocation from the throne of the east. As soon as the light is seen, quit the east and repurify and reconsecrate the talisman with water and fire. This done, remove the cord from talisman, lift it high, and smite it three times with sword, and proclaim:

By and in the names of Amoun the concealed one, and Al strong and mighty, I invoke upon thee the power of Jupiter, bestower and receiver.

Circumambulate three times with talisman in right hand. Return to the throne of the east, place the talisman upon the ground between the pillars, and repeat the invocation on page 528. Alternate it with this conjuration.

I heard the voice of the Holy One proclaim, "Thou art my son. This day have I begotten thee. Thou shalt rule the nations with a rod of iron. Thou shalt break them in pieces as a potter's vessel." Let therefore the elements obey the voice of YHVH. O ye spirits of flashing fire and air, spirits of water and earth, even ye legions of demons who dwell in the land of twilight, recognize in me your master, and in this creature of talismans one whom ye are powerless to hurt or touch. Turn ye, O ye creatures of night and the darkness; come and obey my will; serve and fear me. I bind even ye to help me in the works of the magic of light. I bind ye by the curse of Elohim Gibor and by the power of Kamael, and by the overwhelming powers of Geburah. By the awful curse of Paschal and the fire of the letter Shin. I summon and command ye all to do my will in the cause of this magical art, to the glory of the ineffable name. Look ye now upon this Jupiter talisman and tremble, for

the powers of the divine ones are in it. Look ye now upon the exorcist, for the crown of the godhead is over him. Empty are your places in the world above. Your habitations are beneath my feet. Elohim, let there be unto the void restriction! Yeheshuah, where are now their gods?

O my father, I saw thee when thou camest forth from Edom, when thou wentest out of the field of Seir. Why were thy garments red, O mighty one? What were the sounds that behind thee rose from hell? A crying and a groaning, a wail as of pain! For the power of the mighty ones is shattered. Red are thy robes, my father, for their blood is spilt. Broken is the strength of hell. Fallen are its walls of adamant; heaped in ruins are its walls of deception. I came—and the Lord smote the warriors of ignorance. I came—and the thrones of the Ghogiel were empty. I came—and around me hovered the Auphanim, with Ratziel at their head, the lord of knowledge. O my father, there are the wheels of thy chariot. Al Ab blessed be thy name. Broken is thy strength, O concealer, and fallen are the powers wherein ye have trusted. Shaken are your fenced cities to their unseen foundations.

He shall hide me under the shadow of his wings. His truth shall be forever more in the name of this creature of talismans, because I have called upon the most high, even Amoun have I called my habitation. I shall tread upon the lion and adder. The young lion and dragon shall I trample under foot, because he hath set his love upon me. He will set me upon high, for I am he even as he is in me. Lift up your heads, O ye gates. Be ye opened, ye everlasting doors, that the king of glory may come in.

Make over talisman the sign of the Rending of the Veil, and say:

Let the white brilliance of the divine spirit descend upon this creature of talismans, to fill it with the glory of thy majesty, that forever it may be unto me an aid to aspire to the Great Work.

Draw flaming sword over talisman and say:

Glory be unto thee, lord of the land of life, for thy splendour flows out rejoicing, even unto the ends of the earth.

Take up talisman, pass to between pillars, formulate an astral Banner of the East about it, and say:

Behold ye powers and forces of Chesed which I have invoked. Take witness that I have duly consecrated this creature of talismans with the aid of Yohphiel, the intelligence of Tzedek, that it may aid me to overcome all spiritual and material obstacles, and by the exaltation of my higher nature assist me in my path to the light divine.

Wrap talisman in silk or linen, put it away, and announce:

In the name of Yeheshuah the Redeemer, I do now suffer all spirits bound by this ceremony, no longer needed in the service of this telemata, to depart in peace unto their places. May the blessing of Yeheshuah Yehovashah be with you now and forever more, and let there be peace between me and you.

Appendix to the Jupiter Talisman Ritual

The foregoing is a fairly good example of a ritual for the consecration of a talisman employing the formulae of the Neophyte ceremony described in the document Z.2. Properly performed, it takes about one and a half hours. There is a slight variation of this which can be employed, using the formula of the Rite of the Kerubic Stations from the Theoricus grade ceremony. If this is added, and the student should certainly experiment with its employment since it produces an astonishingly powerful effect, the total time taken by the ceremony will be around two hours. The result of this addition is to build up more deliberately an astral body of incarnation for the invoked spiritual force.

The best place for the insertion of this phase of the ceremony is after the three circumambulations, when the operator has projected the entire force of his will upon the talisman which is placed between the two Pillars. In this

instance, the following appendix is added to just prior to the invocation repeated from page 528. I will repeat part of the rubric.

Circumambulate three times with talisman in right hand. Return to the throne of the east, and holding the talisman aloft, proclaim:

Behold the exorcist in the midst of the exorcism. And the power of the exorcist said unto the talisman: Let us enter the presence of the Ancient of Days. Arise, and come with me.

Still holding talisman aloft, attract the light as you pass between the pillars. Circumambulate, saying:

Amoun the concealed one spake and said: I am the secret of secrets hidden in the heart of all things. I am the grace of the majesty divine. I am the lord of perfected work.

Having circumambulated once, stop in the east, face east, saying:

Before thou canst be a means for the manifestation of the divine light thy body must be formed from the swift-flowing air.

Place talisman before the air tablet, and make round it the invoking circle and pentagram of active spirit with wheel and air pentagram with Aquarius Kerub:

In the name of YHVH, and in the name of Shaddai El Chai, and in the name of Raphael, your archangel, spirits of air, ye I command. Bind unto this creature of talismans the substance of your element of air. *(Make cross.)* In the three great secret holy names of God borne upon the Banner of the East: Oro Ibah Aozpi, spirits of air, give unto me the substance of your realm that it may be mine forever, binding it unto this creature of talismans which I have created. *(Make invoking circle.)* In the name of Bataivah, great king of the east, spirits of air, concentrate upon this creature of talismans the substance of your realm, so that the all-potent forces may descend and dwell therein as in a perfect body of manifestation, to the end that this creature of talismans may

perform that for which it has been created. Creature of talismans, I have bound unto thee the air of life, that thy body may be truly formed. So pass we on.

Take up talisman in left hand and pass round again, endeavouring to formulate about it a sphere of light. Say:

Yohphiel spake unto the exorcist: I am the aspiration to the throne of Chesed. I am the intelligence of the sphere of Tzedek. I have entered the presence of the majesty divine through the power of the mighty name.

Having gone completely round, stop before fire tablet in south.

Before thy body can be filled with the glory of the divine ones in wisdom, it must be potent with the fire of life.

Place talisman before the fire tablet, make about it the invoking circle and pentagram of actives, and fire pentagram with Leo Kerub in centre, invoking:

In the name of Elohim and in the name of YHVH Tzabaoth, and by the name of Michael, your ruler, spirits of fire, ye I command. Bind into this creature of talismans the substance of your fiery realm. *(Make cross.)* In the three great secret holy names of God borne upon the Banner of the South, Oip Teaa Pedoce, spirits of fire, give unto me of the substance of your realm that it may be mine forever. Bind it unto this creature of talismans which I have created. *(Make invoking circle.)* In the name of Edelpernaa, great king of the south, spirits of fire, ye I command. Concentrate upon this talisman the substance of your realm, so that the all-potent forces descending may impart unto it a tireless strength, and an all-prevailing energy. So that unto me it may be a talisman ever helping me to aspire unto the divine with the extended flame of an all-penetrant vision. Creature of talismans, thou hast the fire of life. So pass we on.

Take up talisman and pass round completely, holding the talisman aloft, and attracting the light.

I have passed through the gates of wisdom and come unto the palace of peace. Give me your hands, O ye lords of truth, for I am made as ye. Ye are the teachers of the soul.

Go to west, face quarter, place talisman before water tablet, saying:

Before thou canst have a body fitted for the incarnation of the divine, thou must receive the water, the blood, and the tears for the remission of sins.

Make invoking circle and pentagram of passives, with wheel and invoking water pentagram with eagle Kerub.

In the name of Al, mighty and powerful, and in the name of Elohim Tzabaoth, and by the name of your archangel Gabriel, spirits of water ye I command. Infuse ye into this creature of talismans the substance of the waters. *(Make cross.)* In the three great secret holy names of God borne upon the Banner of the West, Empeh Arsel Gaiol, spirits of water, ye I command. Give unto me of the substance of your realm that it may be mine forever. Bind it unto this creature of talismans which I have created. *(Make invoking circle.)* In the name of Ra-agiosel, great king of the west, spirits of water, ye I command. Concentrate upon this creature of talismans the substance of your realm so that it may have a body firm and substantial, manifesting unto me as a solid in the Astral Light that through it the powers of Tzedek may manifest unto me. Creature of talismans, I have bound unto thee the water. So pass we on.

Take up talisman, raise it aloft again attracting the light, circumambulate, saying:

O Lord of the Universe, thou art in all things, and thy name is in all things. Before thee the shadows of the night roll back and the darkness hasteth away.

Pass on to north. Face earth tablet, and say:

Creature of talismans, before the mercy of Chesed can manifest in thy being, the elements of thy body must have an enduring stability.

Place talisman before earth tablet, make invoking circle round it and pentagram of passive spirit with wheel and invoking earth pentagram with Taurus Kerub, saying:

In the name of Adonai ha-Aretz and Adonai Melekh, spirits of earth, adore your creator. In the name of the bride and the queen of the kingdom, and by the name of your archangel Auriel, spirits of earth, ye are mine to command. Bind unto this creature of talismans the substance of your realm. *(Make cross.)* In the three great secret holy names of God borne upon the Banner of the North, Emor Dial Hectega, spirits of earth, give unto me of the substance of your realm that it may be mine forever. Bind it unto this creature of talismans which I have created. *(Make invoking circle.)* In the name of Ic Zod Heh Chal, great king of the north, spirits of earth, concentrate unto this creature of talismans the substance of your realm, that the all-potent forces may descend and rest upon it, even the grace and mercy of Tzedek. Creature of talismans, I have bound unto thee the element of enduring stability. So pass we on.

Take up talisman, and pass between pillars. Place it on the ground between them, and strongly formulate around it a sphere of sensation.

Creature of talismans, that the power of Amoun the concealed one may manifest through thee, I give thy body the soul of spirit.

Make passive and active spirit pentagrams. Also the Rose Cross symbol. Vibrate powerfully the Enochian exhortation used in the Portal ceremony.

In the name of Eheieh and Agla, and by all the names and letters of the mystical Tablet of Union, I command ye, O ye forces of Eth. I invoke ye, ye angels of the celestial sphere, whose dwelling is in the invisible, to give me of your light forever. Bind unto this creature of talismans the ethereal splendour of your realm so that it may become a living creature, well fitted to

receive the incarnation of the divine. Give it life and energy, I beseech thee, so that always it may manifest unto me the glorious quality of Chesed.

Make the sign of the Rending of the Veil. Then repeat the invocation on page 529, beginning:

Abba, father of all fathers, thee I invoke by thy name Al, etc.

[contents]

INVISIBILITY

Temple as in $0^\circ = 0^\square$ grade. Banish thoroughly with Lesser Ritual of the Pentagram and Hexagram, using Qabalistic cross and keyword. Purify with fire and water. Circumambulate three times. Return to altar for adoration.

Or open by the formula of the watchtowers.

Invoke the forces of the Tablet of Union by means of the Supreme Ritual of Pentagram, with active and passive spirit, with Eheieh and Agla. Return to altar, and recite the following Enochian spirit invocation:

Ol Sonuf Vaorsag Goho lad Balt, Lonsh Calz Vonpho. Sobra Z-ol Ror I Ta Nazps, od Graa Ta Malprg. Ds Hol-q Qaa Nothoa Zimz, Od Commah Ta Nobloh Zien. Soba Thil Gnonp Prge Aldi. Ds Vrbs Oboleh G Rsam. Casarm Ohorela Taba Ph Ds Zonrensg Cab Erm Iadnah. Pilah Farsm Znrza Adna Gono Iadpil. Ds Horn Od Toh. Soba Ipam Lu Ipamis. Ds Loholo Vep Zomd Poamal Od Bogpa Aai Ta Piape Piaomel Od Vaoan. Zacare Eca Od Zamran. Odo Cicle Qaa. Zorge lap Zirido Noco Mad. Hoath Iaida.

Adgt Vpaah Zong Om Faaip Sald, Vi-i-vl, Sobam Ialprg Izazaz Pi Adph, Casarma Abramg Ta Talho Paracleda, Q Ta Lorslq Turbs Ooge Baltoh. Givi Chis Lusdi Orri, Od Micalp Chis Bia Ozongon. Lap Noan Trof Cors Ta Ge 0 Q Manin laidon. Torzu Gohe L. Zacar Eca Ca Noquod. Zamran Micalzo Od Ozazm Vrelp. Lap Zir Io-liad.

Pause and feel the invoked force.

In the name of Yeheshuah Yehovashah, I invoke the power of the recording angel. I adjure thee, O light invisible, intangible, wherein all thoughts and deeds of all men are written. I adjure thee by Thoth, lord of wisdom and magic who is thy lord and god. By all the symbols and words of power; by the light of my godhead in thy midst. By Harpocrates, lord of silence and of strength, the god of this mine operation, that thou leave thine abodes and habitations to concentrate about me, invisible, intangible, as a shroud of

darkness, a formula of defence; that I may become invisible, so that seeing me men see not, nor understand the thing that they behold.

Go to east and perform Invoking Hexagram Ritual of Binah, tracing Saturn hexagram with YHVH Elohim and Ararita. Close with I.N.R.I. Return to altar.

Lady of darkness who dwellest in the night to which no man can approach, wherein is mystery and depth unthinkable and awful silence. I beseech thee in thy name Shekinah and Aimah Elohim, to grant thine aid unto the highest aspirations of my soul, and clothe me about with thine ineffable mystery. I implore thee to grant unto me the presence of thy archangel Tzaphkiel, the great prince of spiritual initiation through suffering, and of spiritual strife against evil, to formulate about me a shroud of concealment. O ye strong and mighty ones of the sphere of Shabbathai, ye Aralim, I conjure ye by the mighty name of YHVH Elohim, the divine ruler of Binah, and by the name of Tzaphkiel, your archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and material world. Clothe me with a veil woven from that silent darkness which surrounds your abode of eternal rest in the sphere of Shabbathai.

Pause.

Come unto me, O Thmaah. Goddess of truth and justice, who presidest over the eternal balance in this hall of dual manifestation of truth. Auramooth, come unto me, thou lady of the purifying waters of life. Thaum-aesh-Neith, come unto me, lady of the consuming fire, purify me and consecrate me who am Aeshoorist, the justified one, lord of life, triumphant over death. Upon my brow are arrayed the twelve stars of light. Wisdom and understanding are balanced in my neschamah. Geburah and power on my right hand, and the thunderbolts of Mars! Chesed on my left hand and the sweet fountains of magnificence. In my heart is Yeheshuah, the reconciler, who is the symbol of golden harmony. My two thighs are as mighty pillars on the right and on the

left supporting me; splendour and victory, for they cross with the currents reflected from the supernal light. I am established as an eternal rock of righteousness, for Yesod is the foundation of the righteous. The sphere of my nephesch, and the seven palaces of Malkuth are cleansed and consecrated, balanced and pure, in the might of thy name, Adonai, to whom be Malkuth, Gedulah, Geburah, the rose of Sharon, and the lily of the valley.

Vibrate the names in the following invocation by the formula of the Middle Pillar, and circulate it through the body. Proceed slowly to make certain the power is invoked.

Hoor-po-krat-ist, thou lord of the silence. Hoor-po-krat-ist, lord of the sacred lotus. O thou Hoor-po-krat-ist (*pause a moment or two to contemplate the force invoked*), thou that standest in victory on the heads of the infernal dwellers of the waters wherefrom all things were created. Thee, thee I invoke, by the name of Eheieh and the power of Agla.

O thou divine babe in the egg of blue, lord of defence and silence, thou that bearest the rose and cross of life and light! Thee, thee I invoke for my exaltation to that light.

Behold! It is written: I am a circle on whose hands stands the twelvefold kingdom of my godhead. I am the alpha and the omega, the first and the last, for my life is as the circle of infinite heaven. I change, but death does not come nigh me. O ye divine birds of resurrection who are the hope of men's mortality, come unto me and aid me. Depart from me, ye workers of evil before the light of Aeshoorist.

Behold! He is in me and I in him. Mine is the lotus, as I rise as Harpocrates from the firmament of waters. My throne is set on high. My light is as that of Ra in the firmament of Nu. I am the centre and the shrine, the silence and the eternal light of godhead. Beneath my feet they rage in dumb impotence. For I am Hoor-po-krat-ist, the lotus-throned lord of silence. Were I to say, come up upon the mountains, the celestial waters would flow at my word, and the celestial fires would surge forth in torrents fierce of flame. For I am Ra

enshrouded, Khephra unmanifest to man. I embody my father Hoor, the might of the avenging god, and my mother Isis, eternal wisdom veiled in eternal beauty and love.

Therefore I say unto thee, bring me unto thine abode in the silence unutterable, all-wisdom, all-light, all-power. Hoor-po-krat-ist, thou nameless child of eternity. Bring me to thee, that I may be defended in this work of art. Thou, the centre and the silence; light shrouded in darkness is thy name. The celestial fire is thy father. Thy mother the heavenly sea. Thou, the air of life, art the harmony of all, and lord against the face of the dwellers within the waters! Bring me, I say, bring me to thine abode of everlasting silence, that I may awake to the glory of my godhead, that I may go invisible, so that every spirit created, and every soul of man and beast, and everything of sight and sense, and every spell and scourge of God, may see me not nor understand!

And now, in the name of Elohim, let there be unto the void a restriction! Yeheshuah, where are now their gods? Oh my father, my father; there are the wheels of thy chariot! Lift up your heads, O ye gates! Be ye opened, ye everlasting doors, that the king of glory and of silence and of night may come in!

Thus do I formulate a barrier without mine astral form that it may be unto me a wall and as a fortress, and as a sure defence. And I now declare that it is so formulated, to be a basis and receptacle for the shroud of darkness, the egg of blue with which I shall presently girdle myself.

Trace active and passive spirit pentagrams and vibrate the Enochian invocation of Portal grade.

And unto ye, O ye forces of the spirit of life whose dwelling is in the invisible, do I now address my will. In the great names of your ruling angels Elexarph, Comananu, Tabitom, and by all the names and letters of the holy Tablet of Union, by the mighty names of God, Eheieh, Agla, YHVH Elohim, and by the great lord of silence, Hoor-po-krat-ist, by your deep purple darkness, and by the white and brilliant light of the crown above my head, do

I conjure ye. Collect yourselves about me, and clothe this my astral form with an egg of blue, a shroud of darkness. Gather yourselves, ye flakes of Astral Light, and shroud my form in your substantial night. Clothe me and hide me but at my control. Darken man's eyes that he see me not. Gather at my word divine, for ye are the watchers, and my soul is the shrine.

Invoke the highest by Qabalistic cross and I.N.R.I. Formulate the black egg around you, the idea of becoming invisible. Imagine the results of success, then say:

Let the shroud of concealment encircle me at a distance of eighteen inches from the physical body. Let the egg be consecrated with fire and water.

Place fire and water on either side of you.

O Auramo-oth and Thaum-Aesh-Neith, ye goddesses of the scales of the balance, I invoke and beseech you, that the vapours of this magical water and this consecrating fire be as a basis on the material plane for the formation of this shroud of art.

Formulate mentally the shroud.

I, A.M.A.G., frater of the Order of the G.D. and a 5° = 6° of the R.R. et A.C., a lord of the paths in the Portal of the Vault of the Adepts, do hereby formulate to myself the blue-black egg of Harpocrates as a shroud of concealment that I may attain unto knowledge and power for the accomplishment of the Great Work, and to use the same in the service of the eternal gods, that I may pass unseen among men to execute the will of my genius. And I bind and obligate myself, even as I was bound to the cross of obligation, and do spiritually swear and affirm that I will use this power to a good purpose only, to help me eventually to aid and serve my fellow man. And I declare that with the divine aid in this operation I shall succeed, that the shroud shall conceal me alike from men and spirits, that it shall be under my control, ready to disperse and to re-form at my command. And I declare that all is now ready for the due fulfillment of this ceremony of the magic of

light.

Go to east of altar, facing west, left hand on triangle, right hand holding black band of lotus wand upright.

Come unto me, O shroud of darkness and of night, by the power of the name Yeheshuah Yehovashah. Formulate about me, thou divine egg of the darkness of spirit. I conjure ye, O particles of astral darkness, that ye enfold me as a guard and shroud of utter silence and of mystery in and by the name Eheieh, and the name Agla, the names of the centre of infinite light. In and by the name Exarp. In and by the name Hcoma. In and by the name Nanta. In and by the name Bitom, those holy names of the sacred Tablet of Union. In the name of YHVH Elohim which rules the divine darkness. In and by the name of Hoor-po-krat-ist, I conjure and invoke this shroud of concealment. By your deep purple darkness, and by the white brilliance of the genius about and within me, I invoke ye and conjure ye. I exorcise ye potently. I command and constrain ye. I compel ye to absolute, instant, and complete obedience, and that without deception or delay. For the light of my genius is upon me, and I have made YHVH my hope. Gather, ye flakes of Astral Light, to shroud my form in your substantial night. Clothe me and hide me in an egg of blue. Darken man's eyes, and blind him in his soul, so that he see me not. Gather, O gather at my word divine, for ye are the watchers, my soul the shrine.

Turn around three times. Resume former position and say:

In the name of the Lord of the Universe, and by the power of my Augoeides, and by the aspiration of thine own higher soul. O shroud of darkness and of mystery, I conjure thee, that thou encirclest me, so that I may become invisible. So that seeing me men may see me not, neither understand. But that they may see the thing that they see not, and comprehend not the thing that they behold. So mote it be!

Pass to north, face east, and say:

I have set my feet in the north, and have said: I will shroud myself in mystery and concealment. The voice of my higher soul said unto me, "Let me enter the path of darkness, peradventure thus may I attain the light. I am the only being in an abyss of darkness; from the darkness came I forth ere my birth, from the silence of a primal sleep." And the voice of darkness answered unto my soul, "I am he that formulates in darkness, the light that shineth in darkness, but the darkness comprehendeth it not." Let the mystic circumambulation take place in the place of darkness.

Go round, knock when passing east and west and east again. Pass to the south, halt, formulate the pillars of fire and cloud, reaching from darkness to the heavens. Formulate shroud between them, and pass to the west.

Invisible, I cannot pass by the gate of the invisible save by virtue of the name of darkness.

Formulate forcibly the egg of dark blue-black.

Darkness is my name, and concealment. I am the great one invisible of the paths of the shades. I am without fear, though veiled in darkness, for within me, though unseen, is the magic of the light divine.

Go round, knock as before, halt in north, formulate pillars, and the blue-black egg between them. Then pass to east.

Invisible, I cannot pass by the gate of the invisible, save by virtue of the name of light.

Formulate shroud forcibly.

I am light shrouded in darkness. I am the wielder of the forces of the balance.

Concentrate shroud mentally. Go west of the altar, remain standing, and say:

O thou divine egg of the creative darkness of spirit, formulate thou about me. I command thee by the name of Yeheshuah. Come unto me, shroud of

darkness and of night. I conjure ye, O particles of spiritual darkness, that ye enfold me as an unseen guard and as a shroud of utter silence and of mystery. In and by the names Eheieh, Agla, and YHVH Elohim, I conjure thee. In and by the holy names Exarp, Bitom, Hcoma, Nanta, I invoke thee. In and by the names Elexarpeh, Comananu, Tabitom, I constrain thee. By the name of Hoor-po-krat-ist, I invoke this shroud of concealment. By the deep purple darkness of the eternal spirit of life, and by the white brilliance of the genius within me, I invoke ye and conjure ye to absolute and instant obedience, without deception or delay. For the crown of my father is upon me, and in YHVH is my trust. Gather, ye flakes of Astral Light, and shroud my form in your substantial night. Clothe me, and hide me in an egg of blue, so that seeing me, men may see me not, neither understand. But that they may see the thing that they see not, and comprehend not the thing that they behold. For ye are the watchers, my soul the shrine.

Egg of divine darkness, shroud of concealment, long hast thou dwelt concealed. Quit the light, that thou mayest conceal me before men!

Carefully formulate shroud about you.

I receive thee as a covering and a guard. *Khabs am pekht. Konx om pax.* Light in extension. Before all magical manifestation cometh the knowledge of the hidden light.

Go to the pillars. Face west and give the signs, steps, words, etc., and with the Sign of the Enterer project your whole will so as to realize the self fading out. The effect should be that the physical body will become gradually and partially invisible, as though a veil or cloud were coming between it and thee. Divine ecstasy may follow, but guard against loss of self-control. Make Sign of Silence forcibly, and vibrate with power the name Hoor-po-krat-ist.

Reformulate shroud, and circumambulate thrice. Intensely formulate shroud, stand at east, and say:

Thus have I formulated unto myself this shroud of darkness and of mystery as a concealment and a guard.

Supernal splendour which shinest in the sphere of Binah, YHVH Elohim, Aima, Shekinah, lady of darkness and of mystery, thou high priestess of the concealed silver star, divine light that rulest in thine own deep darkness. Come unto me, and dwell within my heart, that I also may have power and control, even I, over this shroud of darkness and of mystery. And now I conjure thee, O shroud of darkness and of mystery, that thou conceal me from the eyes of all men, from all things of sight and sense, in this my present purpose, which is to remain invisible for the space of one hour, and to receive therein the holy mysteries of the lord of silence enthroned upon his lotus, Hoor-po-krat-ist.

When it is wished to banish the shroud, make very forcibly the Qabalistic cross, to bring down the light, and then analyse the keyword, invoking the divine white brilliance. Then say:

In the name of YHVH Elohim, I invoke thee, who art clothed with the sun, who standest upon the moon, and art crowned with the crown of twelve stars. Aima Elohim, Shekinah, who art darkness illuminated by the light divine, send me thine archangel Tzaphkiel, and thy legions of Aralim, the mighty angels of the sphere of Shabbathai, that I may disintegrate and scatter this shroud of darkness and of mystery, for its work is ended for the hour.

I conjure thee, O shroud of darkness and of mystery, which has well served my purpose, that thou now depart unto thine ancient ways. But be ye, whether by a word or will, or by this great invocation of your powers, ready to come quickly and forcibly to my behest, again to shroud me from the eyes of men. And now I say unto ye, depart ye in peace, with the blessing of God the vast and shrouded one, and be ye very ready to come when ye are called!

Make Lesser Banishing Ritual of the Pentagram and Hexagram. Stand in astral Banner of the East.

[contents]

TRANSFORMATION

Open the temple arranged as for $0^\circ = 0^\square$ by usual banishings and the Ceremony of the Watchtowers. After the adoration, face east, and invoke the name Eheieh by the vibratory and circumambulation formula of the Middle Pillar. Do not proceed until the physical sensation of the invoked force is experienced. Then contemplate the higher genius for some little while. Lift both hands on high.

In the divine name I.A.O., I invoke thee, thou great and holy angel Hua. Lay thy hand invisibly upon my head in attestation of this my solemn aspiration to the light. Aid and guard me I beseech thee, and confirm me in this path of truth and rectitude, for the glory of the ineffable name.

Lower arms, and quietly utter:

Unto Thee, sole wise, sole eternal, and sole merciful one, be the praise and glory forever, who bath permitted me, who now standeth humbly before Thee, to enter thus far into the sanctuary of Thy mystery. Not unto me, Adonai, but unto Thy name be the glory. Let the influence of Thy divine ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial, but that thus my name may be written on high and my genius stand in the presence of the holy one, in that hour when the Son of Man is invoked before the lord of spirits and his name before the ancient of days.

Formulate the pillars, and make $2^\circ = 9^\square$ sign between them.

Let us adore the lord and king of air.

Go forward to air tablet. Make active and passive spirit pentagrams, and invoking air pentagram with Aquarius.

And the Elohim said, "Let us make Adam in our own image, after our likeness, and let them have dominion over the fowl of the air." In the name YHVH and in the name Shaddai El Chai, spirits of air, adore your creator!

Make the Aquarius Kerub before tablet with air dagger.

In the sign of the head of the man, and by the name of Raphael, great archangel of air, spirits of air, adore your creator.

Make cross with rose or the censer.

In the names and letters of the great eastern quadrangle, spirits of air, adore your creator.

Hold lotus wand on high.

In the three great secret holy names of God borne upon the Banner of the East, Oro Ibah Aozpi, spirits of air, adore your creator.

Trace whorl in front of air tablet with lotus wand.

In the name of Bataivah, great king of the east, spirits of air, adore your creator.

Still facing east, vibrate powerfully the third Enochian key, invoking the line Exarp from the Tablet of Union. Then formulate an astral Banner of the East about one.

In the name of Shaddai El Chai, and in the name of YHVH, I command ye, ye dwellers in the realms of air, that ye fashion for me a powerful magical base in the Astral Light whereon I may build a true body of transformation.

Perform the Supreme Invoking Ritual of the Luna Hexagram, precede with Qabalistic cross, closing with keyword. Return to altar, face east, and say:

Crowned with starlight, and clothed with the sun, I invoke thee who art the ultimate root of all things, for thy righteousness and love are the foundations of the universe. Look upon me as I perform this ceremony, and, I beseech thee, let a ray of thy power descend here and now to awaken within my soul that power which shall prove a true channel for the working of the divine strength. May this ceremony to form a body of transformation of the holy

goddess Isis enable me to progress in the Great Work, clarifying my spiritual vision, and illuminating me so that I may be the better able to help my fellow men.

Draw the name Shaddai El Chai and sigil in heart, while facing east, and vibrate it several times by the vibratory formula of the Middle Pillar. Then trace sigil and Hebrew letters of the name in the air with the lotus wand.

Grant unto me the presence, I beseech thee, of thy great archangel of the sphere of Yesod, that he may aid me at this time, even Gabriel, the archangel of strength and power.

Draw the invoking hexagram of Luna and in it the sigil and letters of Gabriel. Vibrate it similarly several times.

O ye mighty ones of the sphere of Yesod, I invoke ye by the mighty name of Shaddai El Chai, whose seat and throne ye are, and by the name of Gabriel, your archangel. Come unto me now, and let the magical force of Yesod flow through me so that I may accomplish this work of transformation.

Draw sigil of Kerubim in the hexagram. Pause for some while, formulating the godform of Isis.

In the name of Shaddai El Chai, I proclaim all ye powers and forces of Yesod, that I, Ad Majorem Adonai Gloriam, Neophyte of the Golden Dawn, and a Frater Roseae Rubeae et Aureae Crucis, have summoned ye to my presence for the forming of a true and potent link between my human soul in Malkuth and the great goddess Isis, whose true abode is in the supernals, yet reflected in Yesod, the eternal foundation of all things. To this end I now formulate a magical image of Isis in the Astral Light, so that by its assumption and with the divine aid I may be transformed from corruption into incorruption, and putting aside mortality become divinity itself through the descent of that supernal light which cometh with healing in its wings. And I solemnly pledge myself to use this body of transformation of the goddess Isis for the forwarding of the highest aspirations of my soul, and for

the pursuit of the Great Work, that it may in very truth become a perfect body of transmutation. Formulate before me now in the evoked elements of air, O ye powers of Yesod, a true and tangible form of Isis, that through its assumption, my own inner being may be wholly dissolved as though eaten up by the airs of the spirit, and transformed into a divine transfiguration. To the end that by the descent of the Shekinah and my assumption into the Holy Spirit, I may become the embodiment of the true magic of light, and acquire more perfect knowledge to help my fellow men.

And I now declare that all is in readiness for this magical operation, devoted to the formulation of a body of transformation of the goddess Isis.

Pass to the west of the temple with fire and water, and place them either side of the formulation of Isis, saying:

O form of Isis, I formulate thee in the name Ad Majorem Adonai Gloriam, that thou mayest become a living body for the manifestation of the wisdom of godhead. And in the holy names of the goddesses of the scales of the balance, I purify thee with water and consecrate thee with fire, that from the vapours of these elements a basis may be formed for thee in the Astral Light.

Pass to the east of the altar, facing west. In the west, kneeling at the altar where in the Neophyte ceremony the newly-admitted aspirant would be, formulate the godform of Isis. Imagine that your left hand holds the left hand of the form. Hold the black section of the lotus wand in the right hand, tracing over the form such letters, sigils, and lineal figures as may occur in the following oration.

In the divine name Shaddai El Chai, I invoke thee, thou great goddess of nature who clothest thyself with the forces of life as with a garment. O thou who art Isis, the high priestess of the silver star, the perfect purity and illumination of the divine presence of the supernal light, whose sphere is Yesod reflecting the light and air from the crown. Lift me up, I beseech thee, through the Path of Tau, and manifest unto me a body of transformation,

showing forth thy love and power and stability. Grant unto me the mighty power and help of the archangel Gabriel who rules over the fundamental strength of Yesod, that he may command to my assistance the choir of angels, the Kerubim, that they may formulate with power this form of Isis. Let them give life and vitality unto this form of transmutation before me: Let them bind therein the reflection of the light of the supernals so that by my assumption of it, the body of transformation may become a solid link, tangible and unbreakable with all those powers of love and understanding which rise rank upon rank to the feet of the Holy Spirit. Grant that the wisdom and light of the divine ones may descend and through this form, manifest unto me the true holiness and unsullied vision of the light.

Vibrate and circumambulate Isis by the vibratory formula of the Middle Pillar. Holding lotus wand by the black end, directing flower over the head of form, say:

In the name of the Lord of the Universe, arise before me, O form of Isis unto which I have elected to transform myself, so that seeing me, men may see the thing they see not, and comprehend not the divine form that they see.

Leave altar and move slowly towards the north.

Pass towards the north shrouded in darkness, O form of Isis into which I have elected to transform myself. The voice of the transformer said, "Let me enter the path of darkness, peradventure thus may I manifest the light. I am the only being in an abyss of darkness, from the darkness came I forth ere my birth, from the silence of a primal sleep." And the voice of the transformation said unto me, "Child of Earth, the light shineth in darkness, but the darkness comprehendeth it not." Let the mystic circumambulation take place.

Pass round once leading the form. Formulate it in the south between two pillars, and place fire and water on either side. Pass to west, endeavouring to visualize the form strongly.

Thou canst not pass from concealment unto manifestation save by virtue of the name of Elohim. Before all things are the chaos, the darkness, and the gates of the land of night. I am he whose name is darkness. I am the great one of the paths of the shades. I am the transformer in the midst of the transformation. Formulate thou without fear before me as a firm body of transformation, for I am he in whom fear is not. Thou hast known me, O thou form of Isis, pass thou on.

Pass round once. Bring it to north, between pillars, and place fire and water on either side. Then go east, visualizing Isis.

Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless, the void and the darkness, then cometh the knowledge of the light. I am that light arising in darkness. I am the transformer in the midst of the transformation. Manifest thou therefore as a tangible body of transformation, for I am the wielder of the forces of the balance. Thou hast known me now, O form of Isis, so pass thou on unto the cubical Altar of the Universe.

Pass to east of altar, formulating Isis as standing west in the place of the candidate.

And I beheld a great wonder in heaven. A woman clothed with the sun, with the moon at her feet, and on her head was the diadem of the twelve stars. O thou queen of love and mercy, thou crowned with the throne, homed as the moon, whose countenance is mild and glowing, hear me, O Isis, hear and save. Isis (*vibrate by Middle Pillar*), thou who art in matter manifest, mother, queen, and daughter of the justified one, thee, thee do I invoke. O virgin glory of the godhead unspeakable, immortal queen of the gods, I invoke thee. Isis (*circumambulate within*), by this lotus, the sacred flower of thy life, I invoke thee, I who dwell in the vast hall of living death, crying as thy child Horus towards the Golden Dawn. Isis (*vibrate*), bid me awake, O mother, from the darkness of this earthy tomb, that I may as the living Osiris speak

back to thee. O Isis, thou form of the Holy Spirit, from the marble halls of life, the immeasurable deep of Yesod, the sea of the sacred love, I invoke thee. Isis (*circumambulate within*), descend from thy palace of the stars.

O mother, O archetype eternal of maternity and love, O mother, the flower of all mothers, whose voice all Amenti hears. Speak unto me and manifest about me that I may rise from the chaos, from the world of shapeless and illusory forms, of dead men's husks, and unsubstantial things. O Isis, great queen of heaven, supernal splendour which dwellest in that light to which no man may approach, wherein is mystery and awful silence, come unto me, and make open the gates of bliss. Hail unto thee, O thou mighty mother. Isis, unveil thou, O soul of nature, giving life and energy to the universe. From thee all things do proceed. Unto thee all must return. Thou springest from the sun of splendour, shrouded from all. Lead me to the truth, bright maiden of the night, and guide me in all my wanderings in darkness, as I travel upwards and onwards to the light of the eternal crown. Come forth, O gracious mother. Come unto me and dwell within my heart, thou who art crowned with starlight, who shineth amongst the lords of truth; whose place is in the abode of the light of heaven. Isis (*vibrate and circumambulate*).

Now address the body of Isis as though it were physically visible before you at the altar.

Child of Earth, long hast thou dwelt in darkness. Quit the night and seek the day.

Draw the form towards you, so that it envelopes you.

I receive thee as a true body of Isis, a body of transformation. *Khabs am pekht. Konx om pax.* Light in extension.

Analyse keyword and make the L.V.X. signs.

Before all magical manifestation cometh the knowledge of the light divine.

Move forward to the pillars and face west. Endeavour to feel the form of Isis as almost physical. Then make the $0^\circ = 0^\square$ signs powerfully, and to feel actually in the shape desired. The form should seem as a cloud of mist enveloping you, but not yet wholly visible. When this occurs, but not before, formulate the pillars standing on either side. If not, repeat the conjuration, and then return to pillars. Circumambulate the temple three times, completely enshrouded by form. Then say:

Thus have I formulated unto myself this transformation.

Still in the east, utter the following conjuration:

Shaddai El Chai, almighty and ever living one, blessed be thy name, ever magnified in the life of all. (*Vibrate the name by the Middle Pillar, and mystic circumambulation.*) Grant unto me the power and presence of the archangel of Yesod, Gabriel, who rules over the Kerubim, that they may vitalize and make strong this form of the godhead, so that it may be moulded as upon a firm and stable foundation, and inspired as a living body of Isis. Grant also unto me that this form of Isis which I have formulated may remain clear and strong so long as I shall have need of it, and that I may retain it under proper control and guidance until it shall have accomplished the work of transformation.

Return to altar, addressing the form.

O thou form of Isis, which I have created to envelope and transform me, be thou in truth open to the divine presence, the understanding and love of the supernals. Be thou open to the wisdom and glory of the goddess Isis so that thou mayest be a living soul within me, and to prove my transfiguration, a body and soul of resurrection. For the desire of the heavenly house hath eaten me up, and I desire to be with thee, O Isis. Implant within me the seeds of love and understanding, so that I may prosper in the Great Work and assist others to its glory.

Before leaving the temple with the godform, say:

In the name of Yeheshuah, the redeemer, I do now suffer all spirits who may have been bound by this ceremony, and who are not now needed in the work of transformation, to depart unto their abodes and habitations, with the blessing of YHVH.

Having obtained the desired effect, and when the form no longer is needed, return to temple and shatter the form with the conjuration.

In and by the name Shaddai El Chai, with the aid of Gabriel, great archangel of Yesod, and the Kerubim, I do now banish the powers of Yesod, and all the spirits of air from this form. Disintegrate it, I command ye, by all the divine names, and depart ye in peace unto your habitations, and let there ever be peace between me and you. Dissipate every vestige of this form, and let its elements return into their component parts. I now cast it forth. Let it cease to be.

In the name Shaddai El Chai, I now declare this temple closed.

Perform the Banishing Rituals of the Pentagram and Hexagram.

[contents]

SPIRITUAL DEVELOPMENT

Hekas, hekas este bebeloi.

Face east, make Qabalistic cross, and perform the Lesser Banishing Ritual of the Pentagram, with the black end of the lotus wand, holding it by the white band. Then perform the Lesser Banishing Ritual of the Hexagram. Make the full L.V.X. signs.

Advance to altar without wand and take therefrom the fire wand. Face south, raise the wand above thy head, and slowly circumambulate with Sol, saying:

And when, after all the phantoms have vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

On reaching south, making the invoking fire pentagram and say:

Oip Teaa Pedoce. In the names and letters of the great southern quadrangle, I invoke ye, ye angels of the watchtower of the south.

Replace wand on altar, take cup, and go west. Sprinkle to west and circumambulate temple with Sol, saying:

So therefore, first, the priest who governeth the works of fire must sprinkle with the lustral water of the loud resounding sea.

On reaching west sprinkle with water, make invoking water pentagram and the sign of the eagle's head, and say:

Empeh Arsel Gaiol. In the names and letters of the great western quadrangle, I invoke ye, ye angels of the watchtower of the west.

Replace cup, take dagger, strike towards east, and circumambulate with Sol, saying:

Such a fire existeth, extending through the rushings of air, or even a fire formless, whence cometh the image of a voice; or even a flashing light,

abounding, revolving, whirling forth, crying aloud.

On reaching east, strike forward with dagger, and make invoking air pentagram, saying:

Oro Ibah Aozpi. In the names and letters of the great eastern quadrangle, I invoke ye, ye angels of the watchtower of the east.

Replace dagger. Take pentacle, go north, shake thrice, and circumambulate with Sol, saying:

Stoop not down into the darkly splendid world wherein lieth continually a faithless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding; a black, ever-rolling abyss, ever espousing a body, unluminous, formless, and void.

Reaching the north, shake pentacle thrice and with it make invoking earth pentagram, saying:

Emor Dial Hectega. In the names and letters of the great northern quadrangle I invoke ye, ye angels of the watchtower of the north.

Replace pentacle. Take incense, go west of altar, face east, raise it, describing active equilibrating spirit pentagram, saying:

Exarp Bitom.

Describe passive equilibrating spirit pentagram, saying:

Hcoma Nanta. In the names and letters of the mystical Tablet of Union, I invoke ye, angels of the celestial spheres, whose dwelling is in the invisible. Ye are the guardians of the gates of the universe; be ye also the watchers of my mystic sphere. Remove and banish far the evil; strengthen and inspire me that I may preserve unsullied this my body, as the abode of the mysteries of the eternal gods. Let my sphere be pure and holy so that I may be able to enter into the centre of my being, and become a partaker of the secrets of the divine light.

Pass to the north. Take lotus wand and say:

The visible sun is the dispenser of light to the earth. Let me therefore form a vortex in this chamber that the invisible sun of the spirit may shine thereinto from above.

Circumambulate with Sol thrice, saluting with $5^{\circ} = 6^{\square}$ signs as you pass the east. Go west of altar, face east, and extend arms in the form of a cross, say:

Holy art Thou, Lord of the Universe.

Holy art Thou whom nature hath not formed.

Holy art Thou, the vast and the mighty one,

Lord of the light and the darkness.

Take lotus wand by white band, perform invoking hexagram ritual of the supernals, and pentagram ritual of spirit, and say:

Supernal splendour which dwellest in the light to which no man can approach, wherein is mystery, and depth unthinkable, and awful silence. I beseech thee, who art Shekinah and Aimah Elohim, to look upon me in this ceremony which I perform to thine honour and for my own spiritual development. Grant thine aid unto the highest aspirations of my soul, in thy divine name YHVH Elohim, by which thou dost reveal thyself as the perfection of creation, and the light of the world to come.

I implore thee to grant unto me the presence of thy archangel Tzaphkiel. *(Trace sigils as required and vibrate powerfully.)* O Tzaphkiel, thou prince of spiritual initiation through suffering and of spiritual strife against evil, aid me, I beseech thee, to conquer the evil that is in me by the binding and controlling of my mortal parts and passions.

O ye strong and mighty ones of the sphere of Shabbathai, O ye Aralim, Aralim, I conjure ye by the mighty name of YHVH Elohim, the divine ruler of your realm, and by the name of Tzaphkiel, your archangel. Aid me with your power, in your office to place a veil between me and all things

belonging to the outer and lower world. Let it be a veil woven from that silent darkness which surrounds your abode of eternal rest in the sphere of Shabbathai, that in this chamber of the divine mystery, I may hear nothing that comes not from on high, and see naught that may distract my vision from the glory of the eternal crown. That I may behold only the holy vision that descends from that divine brilliance, the scintillation and coruscation of the divine glory. That divine brilliance, that light which lighteth the universe, that light which surpasseth the glory of the sun, beside which the light of mortals is but darkness. That in the closing of my physical senses to the vibrations of the outer and the lower, I may learn to awaken those spiritual faculties by which I may attain at length to perfect union with divine and unalterable being.

Consider the divine ideal, and say slowly:

From thine hands, O Lord, cometh all good. From thine hands flow down all grace and blessing. The characters of nature with thy finger thou hast traced, but none can read them unless he hath been in thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so do our eyes look up unto thee, for thou alone art our help, O Lord of the Universe. All is from thee, all belongeth unto thee. Either thy love or thine anger all must again re-enter. Nothing canst thou lose, for all must tend to thine honour and majesty. Thou art Lord alone, and there is none beside thee. Thou doest what thou wilt with thy mighty arm and none can escape from thee. Thou alone helpst in their necessity the humble and meek-hearted and poor who submit themselves unto thee; and whosoever humbleth himself in dust and ashes before thee, unto such a one art thou propitious. Who should not praise thee, O Lord of the Universe, unto whom there is none like, whose dwelling is in the heavens and in every virtuous and god-fearing heart.

O God, the vast one, thou art in all things. O nature, thou self from nothing, for what else can I call thee. In myself, I am nothing, in thee I am self, and

exist in thy selfhood from nothing. Live thou in me and bring me unto that self which is in thee, Amen.

I desire the attainment of the knowledge and conversation of my higher and divine genius, the summum bonum, true wisdom and perfect happiness, the power of the great transformation.

Kneel west of the altar, and say, whilst aspiring strongly:

In the divine name I.A.O., I invoke thee, thou great avenging angel Hua, to confirm and strengthen me in the path of the light. O messenger of the beloved one, let thy shadow be over me. Thy name is death, it may be, or shame or love. So thou bringest me tidings of the beloved one I shall not ask thy name. Keep me steadfast in the path of rectitude and self-sacrifice. Confer upon me the power of discernment that I may choose between the evil and the good, and try all things of doubtful and fictitious seeming with sure knowledge and sound judgment.

Rise, project the astral ⁵ to the east of the altar. Hold the lotus wand in the right hand, turn, face your body, take the left hand in the left hand of the astral, and in both astral and physical say:

Eheieh. Eheieh. Eheieh. Eheieh. (*Vibrate and circumambulate by formula of the Middle Pillar.*) Thou who dwellest in the boundless light, in whom only is being, who alone can say I Am, beginner of movement, bestower of the gift of life in all things, thou who fillest the limitless universe with thy essence, grant unto me the presence of the prince of countenances, the great angel Metatron, he who bringeth others before the face of God. Let him lead me in my aspirations after that divine and only selfhood which is in thee, that I may be enabled so to live that by the absolute control and purification of my natural body and soul, I, having no other desire, may become a fit dwelling for my higher genius. For the desire of thy house, O Adonai, hath eaten me up, and I desire to be dissolved and be with thee. May my human nature, becoming as the perfect Malkuth, the resplendent intelligence, be thus exalted

above every head and sit on the throne of Binah, and being clothed with the sun, illuminate the darkness of my mortal body. Cause the divine influx to descend from that great archangel Metatron, to rend away the veils of darkness from my mortal vision, that I may know thee, Adonai, the only true self, and Yeheshuah Yehovashah, thy perfect messenger, the guardian angel in me, my only hope of attainment to the eternal glory.

Place aside the astral lotus. Return into the physical body, place sword on neck, and say:

So help me, the Lord of the Universe and my higher soul.

Rise, holding sword in right hand. Raise both arms on high. Contemplate with imagination and aspire unto the ideal, and say:

I invoke thee, Hru, thou great angel who art set over the operations of this secret wisdom. Strengthen and establish me in my search for the mysteries of the divine light. Increase my spiritual perception and assist me to rise beyond that lower selfhood which is nothing unto the highest selfhood which is in God the vast one.

Pass to the north. Project the astral to the throne of the Hierophant in the east, and facing your body, say:

The voice of my higher self said unto me, "Let me enter the path of light, peradventure I may be prepared to dwell there. I am the only being in this glory of the ineffable. From the divine brilliance came I forth at my birth, from the splendour of the infinite light."

Return to body. Circumambulate with Sol, saying, while drawing down the divine brilliance into the vortex, having formulated an angel torchbearer who lights and leads the way:

I am Osiris, the sun veiled by night, united to the higher by purification, perfected through suffering, glorified through trial. I have come where the

great gods are, through the power of the mighty name. YHVH. Tzaphkiel.

Then pass round again following the angelic Kerux.

I have passed through the gates of the firmament. Give me your hands, O ye lords of truth, for I am made as ye. Hail unto ye, for ye are the formers of the soul. Yod He. Raziel.

Pass on and halt in south. Formulate the two pillars, and aspire to the genius. Pass to the west, and say:

Before all things are the chaos, the darkness, and the gates of the land of night. Therefore in the place of the guardian of the gate of the west, I tread thee down beneath my feet, O form of darkness and of fear. For fear is failure, and except I be without fear, I cannot cast out the evil ones into the earth. I have conquered thee, so I pass on.

Go round, saying:

O Lord of the Universe, thou art above all things, and thy name is in all things, and before thee the shadows of the night roll back and the darkness hasteth away. Eheieh. Metatron.

Thus have I formulated the white triangle of the light divine that, rising and expanding, may shine within my heart, a centre of the supernal splendour.

Stop in the north, form the pillars, aspire. Pass east, say:

After the formless and the void and the darkness, then cometh the knowledge of the light. So in the place of the guardian of the gate of the east, I draw thee into my heart, O vision of the rising sun. Thou dwellest in the place of the balance of the forces, where alone is perfect justice. Unbalanced mercy is but weakness, and unbalanced severity is cruelty and oppression. Therefore, in the name of the motionless heart, I pass on unto that great altar whereon is sacrificed the body of my higher genius.

Pass to cauldron on the altar. Stand at east of altar, facing west, and as you read, place the ingredients into the cauldron.

O Adonai, thou mighty and secret soul that is my link with the infinite spirit, I beseech thee in the name of Eheieh and in the tremendous name of strength through sacrifice Yeheshuah Yehovashah, that thou manifest in me. Manifest thou unto me, I beseech thee my angel, for my assistance in the Great Work so that I, even I, may go forward from that lower selfhood which is in me, unto that highest selfhood which is in God the vast one. That thou mayest be able to manifest thyself unto me, in me, and by a material manifestation I do here offer unto thee the elements of the body of Aeshoorist upon the place of foundation.

For Osiris Onnophris hath said, "These are the elements of my body, perfected through suffering and glorified by trial. For the scent of the dying rose is as the suppressed sigh of my suffering. And the flame red fire as the strength of mine undaunted will. The cup of wine is as the pouring forth of the blood of my heart, sacrificed unto regeneration, unto the newer life. And the bread and salt is as the foundation of my body which I destroy in order that it may be renewed."

Wherefore behold! Into this brazen cauldron I cast this wine, this bread and salt, and finally this rose, that their essences may be volatilized by the fire which is beneath. Accept now these elements thus volatilized by the fire, and from them form a body by me and in me, that thou my genius, the spirit of my soul, mayest manifest thyself physically unto me, for my assistance in the Great Work.

Pass west of altar. Kneel, project astral to pillars, say:

Father of all beings, and of the spaces, I invoke thee and I adore thee. Look with favour upon my higher aspirations, and grant unto me that my genius may manifest unto me, and in me, and through me, with a physical manifestation. *Khabs am pekht. Konx om pax.* Light in extension.

Return to body. Rise and go east of altar, face east.

And now, in the tremendous name of strength through suffering, Yeheshuah Yehovashah, do I crush ye down, O ye forces of evil that be beneath the universe in me, and thus do I transmute ye, that ye also may become a base and a foundation unto my higher soul, that my genius may manifest unto me physically, in me and by me, and thus also ye shall help forward the Great Work.

Pass forward to between the pillars. Arms in the form of a cross, attracting genius from above, and say:

O mighty being, the locks of whose head are formed from the divine white brilliance of the eternal crown, who art clothed with the garment of purity, and girt with the golden girdle of the sun of beauty, in whose right hand are grasped with an absolute rule the seven mighty archangels who govern the seven states of mortal man, grant unto me the power, I beseech thee, to rise above the planetary darkness wherein I must live, here on earth, until my regeneration is accomplished. Out of the darkness may light arise for me.

O thou, from whose mouth cometh the sword of flame, rend I beseech thee with that sword the veils of darkness which hide from my spirit's vision, that golden light wherein Osiris dwells, that I being thus enabled to enter the secret chamber of my own soul, may behold the glory of the eternal crown, and beholding that great light be willing to forego all that earth can offer, that I may attain unto that supernal and only self, united in the glory of Ain Soph Aour. Let me dwell in that land which far-off travellers call Naught. O land beyond honey and spice and all perfections. I will dwell therein with my lord Adonai forever.

Visualize and attract genius from above by aspiration. Vibrate the name Eheieh by the formula of the Middle Pillar, and circumambulate, and strive by all the power of the human will to exalt yourself unto the genius. Then circumambulate three times. Then return to pillars, face east, and invoke:

I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live; and whomsoever liveth and believeth on me shall never die. I am the first and the last. I am he that liveth and was dead, and behold I am alive for evermore, and hold the keys of hell and of death. For I know that my redeemer liveth and that he shall stand at the latter day upon the earth. I am the way, the truth, and the life. No man cometh unto the Father but by me. I am the purified. I have passed through the gates of darkness unto light. I have fought upon earth for good, and have finished my work. I have entered into the invisible.

Circumambulate slowly once with Sol, saying as you pass round:

I am the sun in his rising, passed through the hour of cloud and of night. I am Amoun the concealed one, the opener of the day. I am Osiris Onnophris, the justified one, lord of life, triumphant over death. There is no part of me that is not of the gods. I am the preparer of the pathway, the rescuer unto the light. Out of the darkness, let the light arise.

At this point, reach the pillars again, and facing east, raise hands and eyes, and say:

I am the reconciler with the ineffable. I am the dweller of the invisible. Let the white brilliance of the divine spirit descend.

In the name and power of that divine spirit, I invoke thee, O my divine genius, that thou manifest thyself to me and in me, to help me to purify my lower self, to teach me and assist me to unite myself unto thee in divine perfection, so that I also may be built into the living rock, a pillar of the temple of my God. That I may no more come out to dwell on earth as mortal man, but that I may be as Osiris going forth to seek and to save the lost ones of the race of man.

After contemplating.

Thus at length have I been enabled to begin to comprehend the form of my higher self.

Return to west of altar, facing east.

And now in the name and power of the divine spirit, I invoke ye, ye angels of the watchtowers of the universe, and charge ye to guard this my sphere. Keep far from me the evil and the unbalanced, that they penetrate not into my abode of the mysteries. Inspire and sanctify me that I may enter in to the centre of my being, and there receive the illimitable wisdom of the light divine.

Give the signs of the $5^{\circ} = 6^{\square}$.

Close by purifying with water and consecrating with fire. Reverse circumambulation, adoration to east, and say:

Nothing now remains but to partake of the sacred repast composed of the elements of the body of Osiris. For Osiris Onnophris hath said: “These are the elements of my body, perfected through suffering, glorified by trial. The scent of the dying rose is as the suppressed sigh of my suffering. And the flame red fire as the strength of mine undaunted will. And the cup of wine is as the pouring forth of the blood of my heart, sacrificed unto regeneration, unto the newer life. And the bread and salt is as the foundation of my body which I destroy that it may be renewed.

Take elements astrally. Then say:

In the name of YHShVH the redeemer, I now set free any spirits that may have been imprisoned by this ceremony.

Conclude with L.V.X. signs.

[contents]

5. Note by JMG: Here, “the astral” is shorthand for the astral body of the adept.

THE BORNLESS RITUAL FOR THE INVOCATION OF THE HIGHER GENIUS

Temple arranged with Banner of East and West, four Enochian tablets, with a Tablet of Union on altar with the elements arranged over it. Cross and triangle in centre. The whole ritual to be performed either with the Hierophant's sceptre or lotus wand. Z.A.M. to be clothed in white, wearing yellow slippers, white sash, and consecrated Rose Cross.

Standing west of altar, face east, and cry:

Hekas, hekas este bebeloi.

Purify the temple with water as in the $0^{\circ} = 0^{\square}$ grade.

Consecrate the temple with fire, saying appropriate versicles.

Holding lotus wand by white band, circumambulate temple three times.

Standing west of altar, face east for adoration:

Holy art thou, Lord of the Universe.

Holy art thou whom nature hath not formed.

Holy art thou, the vast and the mighty one,

Lord of the light and of the darkness.

Still facing east, perform the Qabalistic cross, formulating Kether very strongly above one's head, equilibrating it in the form of a cross. Then, aspiring to the higher genius, say:

Thee I invoke, the Bornless One.

Thee, that didst create the earth and the heavens.

Thee, that didst create the night and the day.

Thee, that didst create the darkness and the light.

Thou art Osorronophris, whom no man hath seen at any time.

Thou art Iabas. Thou art Iapos.

Thou hast distinguished between the just and the unjust.

Thou didst make the female and the male.

Thou didst produce the seed and the fruit.

Thou didst form men to love one another and to hate one another.

I am (*here insert sacramental name and grade*) of the order of the R.R. et A.C., thy prophet unto whom thou didst commit thy mysteries, the ceremonies of the magic of light. Thou didst produce the moist and the dry and that which nourisheth all created things. Hear me thou. For I am the angel of Paphro Osorronophris. This is thy true name, handed down to the prophets of the sun.

Pause a while to formulate about you the Banner of the East. Then make Rose Cross over altar, vibrating YHShVH by the formula of the Middle Pillar. Still facing east, but expanding the astral form to the limit of one's power, say:

The voice of my higher self said unto me, "Let me enter the path of darkness, and peradventure there shall I find the light. I am the only being in an abyss of darkness; from an abyss of darkness came I forth ere my birth, from the silence of a primal sleep." And the voice of ages answered unto my soul: "I am he who formulates in darkness, the light that shineth in darkness, yet the darkness comprehendeth it not."

Pass by north to the east of temple. Face quarter, and trace the spirit pentagram of actives and invoking pentagram of air using names as in the Supreme Ritual of the Pentagram. At the same time, imagine yourself clothed with the colossal form of the god Aroueris, and that the words of the invocation travel out infinitely to the ends of the quarter. Also imagine that the elements evoked by the pentagrams surge through the godform, eliminating all impurities.

Hear me: Ar, Thiao, Rheibet, Atheleberseth, A, Blatha, Abeu, Ebeu, Phi, Thitasoe, Ib, Thiao. Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the

earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God the vast one may be obedient unto me.

Make one complete circumambulation deosil, to formulate the angle of Kether in the supernal triangle of the genius. Pass to the south, assume the astral godform of Horus, and imagine that as the invocation proceeds the fire purges you of all blemish. Use spirit pentagram of actives and invoking pentagram of fire.

I invoke thee, the terrible and invisible god who dwellest in the void place of the spirit. Arogogorobrao. Sothou. Modorio. Phalarthao. Doo. Ape. The Bornless One. Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God may be obedient unto me.

Make one complete circumambulation to formulate the angle of Chokmah. Pass to west, assume form of the goddess Isis, and imagine after invocation that the element flows in waves through you. Make passive pentagram of spirit and invoking pentagram of water.

Hear me: Roubriao, Mariodam, Balbnabaoth, Assalonai, Aphnaio, I, Thoteth, Abrasar, Aeouu, Ischure, mighty and Bornless One.

Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God may be obedient unto me.

Circumambulate again, forming the Binah angle. Pass to north, assume godform of Nephthys, and after invocation imagine that the earth cleanses you. Make passive pentagram of spirit and invoking pentagram of earth.

I invoke thee: Ma, Barraio, Ioel, Kotha, Athorebalo, Abraoth. Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of

whirling air, and of rushing fire, and every spell and scourge of God may be obedient unto me.

Go direct to east without circumambulation. Perform Qabalistic cross.

Atoh, Malkuth, ve Geburah, ve Gedulah, le Olam, Amen. Before me Raphael, behind me Gabriel, on my right hand Michael, on my left hand Auriel. Before me flames the pentagram, and behind me shines the six-rayed star. Atoh, Malkuth, ve Geburah, ve Gedulah, le Olahm, Amen.

Pass to the west of altar and face east. Imagine yourself as clothed in the godform of Thoth. Make the Sign of the Rending of the Veil, and use the exhortation of the Portal:

Ol Sonuf Vaorsagi Goho lad Balata. Elexarpeh. Comananu. Tabitom. Zodacara Eka Zodacare Od Zodameranu. Odo Kikale Qaa, Piape Piamoel Od Vaoanu.

Make the Invoking Pentagram of Spirit active over the altar, vibrating: Exarp, Bitom, and Eheieh, and say:

Hear me: Aoth, Abaoth, Basum, Isak, Sabaoth, Isa! This is the lord of the gods. This is the Lord of the Universe. This is he whom the winds fear. This is he, who having made voice by his commandment, is lord of all things, king, ruler, and helper.

Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God may be obedient unto me.

Pass to the east. Pause, then make the Passive Spirit Pentagram, with Hcoma, Nanta, and Agla. While vibrating the following words, let the Z.A.M. imagine that, standing between the pillars, he is formulated as a black egg of akasa, and that from the dark centre of that egg, its Tiphareth, extends upwards into the heights an astral semblance of his wand. As each word is

vibrated let this sceptre shoot higher and higher towards the Kether of the universe. The conception should be of the formation of an astral Middle Pillar, down the centre of which the divine white brilliance may descend.

Hear me: Ieou, Pur, Iou, Pur, Iaeo, Ioou, Abrasar, Sabriam, Do, Uu, Adonai, Ede, Edu, Angelos Ton Theon, Anlala Lai, Gaia, Ape, Diathana Thorun.

Above the lotus of the sceptre, the Z.A.M. should now see the divine white brilliance clearly, formulated as a flashing angelic figure descending upon the black egg. Say:

He comes in the power of the light.

He comes in the light of wisdom.

He comes in the mercy of the light.

The light hath healing in its wings.

Aspiring and imagining the while that the flower at the top of the wand grows and opens wider that the genius may enter, make L.V.X. signs in silence, and say very slowly:

I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. I am the first and I am the last. I am he that liveth and was dead, and behold, I am alive for evermore, and hold the keys of hell and of death.

For I know that my redeemer liveth and that he shall stand at the latter day upon the earth. I am the way, the truth, and the life. No man cometh unto the Father but by me. I am the purified. I have passed through the gates of darkness unto light. I have fought upon earth for good, and have now finished my work. I have entered into the invisible.

I am the sun in his rising, passed through the hour of cloud and of night. I am Amoun, the concealed one, the opener of the day. I am Osiris Onnophris, the justified one, lord of life, triumphant over death. There is no part of me

that is not of the gods. I am the preparer of the pathway, the rescuer unto the light

Now let the Z.A.M. formulate the descent of the light into the flower. Then pause, and say this prayer:

Unto thee, sole wise, sole mighty, and sole eternal one, be praise and glory forever, who hath permitted me, who now kneeleth humbly before thee, to penetrate thus far into the sanctuary of thy mysteries. Not unto me, but unto thy name be the glory. Let the influence of thy divine ones descend upon my head, and teach me the value of self-sacrifice, so that I shrink not in the hour of trial, but that my name may be written on high, and that my genius may stand in the presence of the holy ones, in that hour when the Son of Man is invoked before the lord of spirits and his name in the presence of the Ancient of Days.

After this prayer, circumambulate three times, and then formulate the flashing descent of the supernal light down the astral shaft into the Tiphareth centre, and that the black egg surrounding the Z.A.M. gradually becomes illumined, until it changes into white.

Out of the darkness, let that light arise. Before I was blind, but now I see. I am the dweller in the invisible, the reconciler with the ineffable.

Let the Z.A.M. make the L.V.X. signs as described in the Rose Cross Ritual, so that as he makes, finally, the X sign, he calls down the light.

Let the white brilliance of the divine spirit descend.

When the Z.A.M. has felt the brilliance and perceived the radiance of the egg, let him withdraw the shaft into his heart, and say:

I am he, the Bornless Spirit, having sight in the feet, strong, and the immortal fire.

I am he, the truth.

I am he who hate that evil should be wrought in the world.

I am he that lighteneth and thundereth.

I am he from whom is the shower of the life of earth.

I am he, whose mouth ever flameth.

I am he, the begetter and manifester unto the light.

I am he, the grace of the world.

The Heart Girt with a Serpent is my name.

Come thou forth and follow me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God the vast one may be obedient unto me. I.A.O. Sabao. Such are the words.

After contemplating that glory for some while go to west of altar and face east.

Be my mind open to the higher.

Be my heart a centre of the light.

Be my body a temple of the Rose Cross.

Then banish by pentagram ritual or:

“In the name of YHShVH, I now set free any spirits that may have been imprisoned by this ceremony.”

REQUIEM

Arrangement of the temple as in Neophyte grade. Opening by watchtower ceremony. Circumambulation thrice, and then the adoration.

Go to the east with lotus wand, held by white band, and perform the Invoking Ritual of the Supernals by the Hexagram. Trace sigils in the air as they are vibrated.

Supernal splendour which dwellest in the light to which no man can approach, wherein is mystery and depth unthinkable, and awful silence. I beseech thee who art Shekinah and Aimah Elohim, to look down upon me in this ceremony which I perform to thine honour, and for the assistance of those who have passed through the veil. Grant thine aid unto the highest aspirations of my soul, in thy divine name YHVH Elohim by which thou dost reveal thyself as the perfection of creation and the light of the world to come.

I implore thee to grant unto me the presence of thine archangel Tzaphkiel. O Tzaphkiel, thou prince of spiritual initiation through suffering and of strife against evil, aid me I beseech thee to transcend the evil that is in me, so that I may be enabled to perform a higher and diviner work.

O ye strong and mighty ones of the sphere of Shabbathai, O ye Aralim, Aralim, I conjure ye by the mighty name of YHVH Elohim, the divine ruler of your realm, and by the name of Tzaphkiel, your archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and lower world. Let it be a veil woven from that silent darkness which surrounds your abode of eternal rest, that in this chamber of the divine mystery, I may hear nothing that comes not from on high, and see naught that may distract my vision from the ineffable glory of the supernals. Grant unto me, I beseech thee, the power of the spirit to bring the brilliance of the eternal splendour to one who has now entered the invisible. Lift me, I beseech thee, lift me up so that I may be made a divine messenger bearing the peace and harmony of higher spheres to (*insert name*), whose death to this

earthly plane we do now commemorate. Wherever he may now be, and on whatever plane he may now pursue his ideal, let him be blessed with a diviner rest and an utter cessation from strife.

Trace Saturn hexagram with sigil in centre.

Term of all that liveth, whose name is death and inscrutable, be thou favourable unto us in thine hour. And unto him, from whose mortal eyes the veil of physical life hath fallen, grant that there may be the accomplishment of his true will. Should he will absorption in the infinite or to be united with his chosen and preferred or to be in contemplation or to be at peace or to achieve the labour and heroism of incarnation on this planet or another or in any star, or aught else, unto him may there be granted the accomplishment of his true will.

Go to altar, visualize deceased at the east facing west, and invoke:

I invoke thee by the divine name I.A.O., thou great angel Hru, who art set over the operations of this secret wisdom. Strengthen and establish (*insert name*) in his search for the divine light. Increase his spiritual perception so that he may accomplish his true will, and that thus he may be enabled to rise beyond that lower selfhood which became as nothing unto that highest selfhood which is the clear light of the spirit.

Go to east of altar. Make Rose Cross over the elements vibrating the Enochian spirit invocation. Make Qabalistic cross.

For Osiris Onnophris who is found perfect before the gods hath said: These are the elements of my body, perfected through suffering, glorified through trial. The scent of the dying rose is as the repressed sigh of my suffering. And the flame-red fire as the energy of mine undaunted will. And the cup of wine is the pouring out of the blood of my heart, sacrificed unto regeneration, unto the newer life. And the bread and salt are as the foundations of my body, which I destroy in order that they may be renewed.

For I am Osiris triumphant. Even Osiris Onnophris the justified one. I am he who is clothed with the body of flesh yet in whom flames the spirit of the eternal gods. I am the lord of life. I am triumphant over death, and whosoever partaketh with me shall with me arise. I am the manifester in matter of those whose abode is the invisible. I am the purified. I stand upon the universe. I am its reconciler with the eternal gods. I am the perfecter of matter, and without me the universe is not.

Pause for a moment or two, visualizing Kether as a brilliance above the head.

Buried with that light in a mystical death, rising again in a mystical resurrection, cleansed and purified through him our master, O thou dweller of the invisible. Like him, thou pilgrim of the ages, hast thou toiled. Like him hast thou suffered tribulation. Poverty, torture, and death hast thou passed through. They have been but the purification of the gold. In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the wise.

Pass from the altar to the east.

Come in peace, O beautiful and divine one, to a body glorified and perfected. Herald of the gods, knowing his speech among the living! Pass thou through every region of the invisible unto the place wherein thy genius dwelleth, because thou comest in peace, provided with thy wealth. Dwell thou in that sacred land that far-off travellers call Naught. O land beyond honey and spice and all perfection! Dwell therein with thy lord Adonai forever.

Turn and look westwards, raising eyes.

O Lord of the Universe, the vast and the mighty one, ruler of the light and the darkness, we adore thee and we invoke thee. Look thou with favour upon this pilgrim who is now before thee, and grant thine aid unto the highest aspirations of his soul, to the glory of the ineffable name.

Slowly walk to the altar, visualizing the brilliance descend upon the image of the deceased in the place of the Neophyte.

I come in the power of the light. I come in the light of wisdom. I come in the mercy of the light. The light hath healing in its wings. (*name deceased*), I tell thee that as the light can manifest from the darkness so by these rites shall the light descend unto thee. Long hast thou dwelt in darkness. Quit the darkness and seek the light.

Return to between the pillars, and visualize the descent of the brilliance above.

I am the resurrection and the life. Whosoever believeth on me though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never die. I am the first and the last. I am he that liveth and was dead, and behold I am alive forevermore, and hold the keys of hell and of death. For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. I am the way, the truth, and the life. No man cometh unto the Father but by me. I am the purified. I have passed through the gates of darkness unto light. I have fought upon earth for good, and have finished my work. I have entered into the invisible.

Vibrate Yeheshuah by the vibratory formula of the Middle Pillar. Also the mystical circumambulation. Then, walk round slowly whilst saying:

I am the sun in his rising, passed through the hour of cloud and of night. I am Amoun the concealed one, the opener of the day. I am Osiris Onnophris the justified one, lord of life, triumphant over death. There is no part of me which is not of the gods. I am the preparer of the pathway, the rescuer unto the light. Out of the darkness, let the light arise.

Pass between the pillars, face east.

I am the reconciler with the ineffable, the dweller of the invisible. Let the white brilliance of the divine spirit descend.

Visualize the deceased now standing well in front in the east, and address him thus:

(Insert name), whoever thou art in reality, and wheresoever thou now mayest be, by the power of the spirit devolving upon me by this ceremony, I do project unto thee this ray of the divine white brilliance that it may bring thee peace and happiness and rest.

Make the Sign of the Enterer three times to project the light.

Be thy mind open unto the higher. Be thy heart a centre of the light. Be thy body, whatsoever its nature, a temple of the Holy Spirit.

Pause. Make Qabalistic cross.

Unto Thee, sole wise, sole eternal, and sole merciful one, be the praise and the glory forever, who has permitted *(insert name)*, who now standeth invisibly and humbly before Thee, to enter thus far into the sanctuary of Thy mystery. Not unto us but unto Thy name be the glory. Let the influence of Thy divine ones descend upon his head, and teach him the value of self-sacrifice so that he shrink not in the hour of trial. But that thus his name may be written upon high and his genius stand in the presence of the holy ones, in that hour when the Son of Man is invoked before the Lord of Spirits and his name in the presence of the Ancient of Days.

Go to altar.

And now in the name and power of the divine spirit, I invoke ye, ye angels of the watchtowers of the universe, and charge ye by the divine names Yeheshuah Yehovashah to guard this sphere of *(insert name)*. Keep far from him all evil and the unbalanced that they penetrate not into his spiritual abode. Inspire and sanctify him so that he may enter in to the centre of his being and there receive the vision of the clear light, and thus accomplish his true will.

Pause for some while for meditation. Then close by usual formulae.

[contents]

PRACTICAL Z. PREPARATION FOR DIVINATION

By G.H. Frater Sub Spe

The preparation for divination—opening ceremony of $0^\circ = 0^\square$. The temple is the aura or Sphere of Sensation. The Hierophant is the diviner, the positive active will which manipulates and controls all the other bodily functions, and all the forces operating in the aura.

Sitting in as comfortable a position as possible, close the eyes, and begin to fix attention on the pole star and circumpolar constellations, endeavouring to visit each prominent star and then to pass from one to another. Then, in the same way to visit the south polar constellations. Then to be conscious of both simultaneously as one might be of head and feet. In this way the astral grew gradually colossal, and the sensation arose of being outside of, and in fact containing, the whole starry universe. The earth had become a mere insignificant speck. The sense of human form was wholly lost, but there was a sense of up and down, and of the pole of a spherical aura.

Endeavoured to place this so as to correspond with the centre of Draco, the Kether of the starry sphere. This caused a more definite idea of the sphere and of the Sephiroth and paths therein, and the belt of the zodiac coloured of a hollow sphere or magic circle, wherein a blinding white light was in the place of Kether, and thick darkness on Malkuth. Stood immediately in front of Kether and realized that the blackness of Malkuth guarded the sphere from evil and sub-human forces, the Qlippoth, or on this spiritual plane, the bondage to the material. Endeavoured to formulate this black darkness into a giant guardian, realizing also that it was my own negative will saying, “Thus far, and no further.”

In front of this guardian which I perceived, was the reflection of my own material universe, i.e., everything I was or could possibly be conscious of in the body, “All thoughts, all passions, all delights—whatsoever stirs this mortal frame,” but only the reflection thereof as in a mirror, and having

therefore no power to move the spiritual consciousness. The form was a square of earth cast in the form of a double cube answering to the tenth Sephirah, for every possible thought or emotion of the body, however lofty, was represented there, even to the highest spiritual aspirations, all dominated by the white triangle of the triune God and the red cross of self-sacrifice.

I then realized that even the reflection of my own universe, including my very thoughts and aspirations in the body, stood without a colossal portal of a temple, my spiritual will being within, and the shadowy portal grew up between the perceiving consciousness and the perceived universe. Two vast pillars of positive and negative, the eternal contraries, were the gateway; and the pure white of equilibrium and eternal silence was between them. My spiritual conscious will now advanced as it were below the centre of its sphere, near to that point of equilibrium so as to survey through the Portal of the Pillars the reflection of my own universe.

Fixing myself there as immovable—because eternally right, being dominated only by the forces of the eternal God, my lower nature lay before me as it were, mapped out. In front the great portal shutting out all that had not attained to, and retained, perfect equilibrium, beyond and as far distant from the point of equilibrium as my own consciousness, was my evil self, the root of all evil. And I was now conscious in that past which was the root of all good. And thus again an equilibrium was preserved between the pillars. At an equal distance again beyond this evil self were the reflection of the perceived universe, formulated as the cubical altar whereon were the symbols of the elements and the triangle and cross, and beyond this the dark and threatening black figure of the great guardian of the west. Furthermore, from my right hand came the cool influence of moisture, from my left the warmth of fire, and from the moist warmth at the point of equilibrium sprang the idea of generation, birth, growth, and development which forces were directed upon the cubical altar, bringing the forces of life into my universe.

Yet—all this was *myself*. I realized that far beyond the possibilities of bodily thought there were in myself forces, powers, and knowledge far transcending all that the body can ever perceive or imagine in its loftiest flights. In this manner I was able to order and direct the forces of the intellectual brain—the Kerux, Anubis, the “watcher without” being the conscious intellectual brain which thinks and acts in the material body.

The watcher within, the higher intuitive intellect whose workings are mostly unconscious to the material man. Recognizing now the importance of maintaining this exalted attitude and preventing the entrance of any material and mundane thoughts, my spiritual will ordered the logical intellect, by will-force rather than definite thought, to clear the temple, and the intellect bearing a ray of white light from the supreme and lighted by the lamp of wisdom commanded all material things to stand aloof. Then and not till then the spiritual will, which now seemed to be myself, began to function. It initiated a current of force and commanded the higher intuitional intellect to see that the sphere was properly closed against material thoughts. This was accomplished by a communication between the intuitional intelligence and the physical logical brain, the latter keeping guard over the material body (by this time almost forgotten, its cerebrations having become unconscious).

The spiritual will now directs the guardian of the west to make sure that all forces operating are forces of good, and in obedience to the spiritual will, whose controlling force is the ineffable power of God himself. This is done by every force treading down the evil and invoking and bringing forward the light into the material. The sensation here should be that every force in the sphere of sensation is in unity and affirming the will of God.

A certain equilibrium having thus been established, the whole sphere of sensation should be vitalized by the vibratory formula of the Middle Pillar. The sensation is that the consciousness which is in the spiritual will draws in a deep inspiration of divine power from the supreme hierarchy, and by an effort of will sends it down to the guardian of the west, whence it rushes forth

in strength and power, vitalizing the genius of equilibrium between the pillars, and thence the whole sphere. The attention is then fixed on each force in turn, now alive and clothed with a definite symbolic form. In this it is desirable to use the forms of the gods of Egypt, so as to avoid the chance of illusion through memory creeping in by the appearance of the human officers one is accustomed to see. Each of these considered in detail assumes a symbolic form.

Note, that as the present purpose is to examine the reflection of some earthly event or force, the symbology is particularly regarded with reference thereto. Thus the Hiereus specially guards against the intrusion of any material wish or thought or emotion which might disturb the perfect calm of the divining mind. The Dadouchos is not alone the power of heat and dryness but of energy, fire, passion, impetuous zeal; and Stolistes is not alone cold or moisture, but pleasure, love, luxury, etc. In fact the forces of wands and cups. The fiery zeal prepares the way for the prayer which rises from the soul like incense, this prayer being related also to the suffering which is the purification by fire.

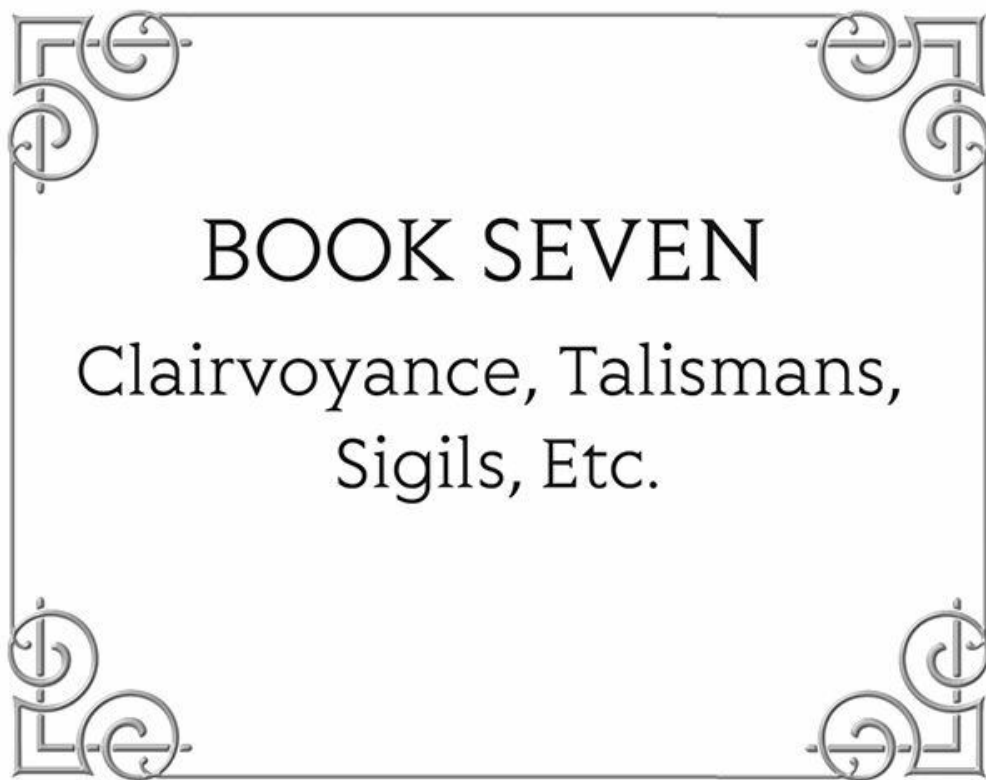
The receptive and negative forces of the cup are those which develop the perception of the symbology of the various forces. The intuitive intellect (Anubis, the watcher within) regulates the imaginative forming of the sphere of sensation itself—guides the formulated movements thereof—keeps alive the light of occult science and grasps the ray of divine wisdom. So the genius of equilibrium, Thmaah, must introduce the question to be investigated, for unless this be done by perfect equilibrium no good result can be attained.

I now felt every force moved by my own higher intuition, directed by the spiritual will. All thoughts of earth were lost altogether, and only the great forces were perceived, which might produce a material result, but that result was not perceptible. Unless this result is attained at this stage, I have found it useless to go further. I next endeavoured to mark the limits of the sphere of sensation by the consecrations of fire and water. Now a complete

establishment of calm and passive equilibrium in the sphere was required, and the formulation of a vortex to draw in the highest spiritual influences. I therefore directed, as in the $0^\circ = 0^\square$, the circumambulation of these mighty forces, as it were, a great wheel which set revolving, whose centre was the point of silence, the throne of Harpacrat. The whole sphere then adored the Lord of the Universe.

At this stage I found that I could formulate the figure of a terrestrial globe in the place of the altar, and fixing the attention on any point of the surface, get a mental picture of what was transpiring there, recognizing at the same time that it took place by the action and reaction of the great forces which moved by the will of God and were therefore in all things perfectly good. This rendered impossible any feeling of joy or sorrow at any event, any hope or any fear, any affection for any individual, or any antipathy. The desire to know became simply a desire to be associated in the knowledge of God and therefore so far united to him.

Unless this stage is reached at this point, earthly thoughts have intruded, the temple has not been properly cleansed and guarded, and according to my experience no true results can be expected. If this result is attained the process may then be sealed, and the divination may proceed.



BOOK SEVEN

Clairvoyance, Talismans,
Sigils, Etc.

CLAIRVOYANCE ¹

“The subject of clairvoyance must always be in the highest degree interesting to all who are aspiring after Adeptship even in its lowest grades. ... We frequently meet with two opposite attitudes towards the subject, both in the outer world and amongst our junior members. Both these attitudes are hindrances to its proper study, and therefore I shall preface my remarks by a few words concerning each of them.

“The first is fear of clairvoyance. And the second is a disproportionate estimate of its value.

“Both of these attitudes arise from a misunderstanding of its true character. People imagine that somehow the power of clairvoyance is obtained secondhand from the powers of evil; or that its exercise will bring those who practice it under their influence. Or, on the other hand, they imagine that the power of clairvoyance will save them a great deal of trouble, and give them a short and easy path to the information and guidance they desire. In fact, that these may almost be attained at will. Nay more, would such a power not fully satisfy that curiosity which is one of the pitfalls of the superficial student?

“The properly trained clairvoyant need have no fear that he will thereby expose himself to the powers of evil. It is the untrained natural clairvoyant who is in danger. Training will give him knowledge, discipline, and protection, such as will protect him from the onslaught of the averse powers.

“On the other hand, let him who desires to save himself trouble and to gain knowledge to which he has no claim, be very well assured that only ‘in the sweat of his brow’ can he obtain this power and exercise it in security. And that he who seeks to gratify his curiosity will either be mortified by disappointment or distressed by discoveries he would much prefer not to have made. Trained, humble, and reverent clairvoyance is a great gift, opening up new worlds and deeper truths, lifting us out of ourselves into the great inpouring and outpouring of the heart of God.” ²

The earliest experiments in clairvoyance as taught by the Order are with the tattwa symbols. These, with their traditional names, significances, symbols, and colours are:

Akasa—Ether or Spirit.	Symbol: black or indigo egg.
Vayu—Air.	Symbol: a sky-blue disc or circle.
Tejas—Fire.	Symbol: a red equilateral triangle.
Apas—Water.	Symbol: a silver crescent.
Prithivi—Earth.	Symbol: a yellow square or cube. ¹⁶⁸

³In brief, the traditional occult concept of the tattwa is that of a vital current of ether or force—the Hindu pranas—which issues in a steady stream from the sun. That stream is fivefold, and flows around our Earth, vitalizing its astral substance or its sphere of sensation. In short, they are the currents of sub-planes of the Astral Light. The theory has it that the element of Akasa is strongest at dawn, when the sun rises, and its power continues for the space of two hours, when its force subsides and glides into Vayu, air. This also persists or is in course for the same period. Each tattwa or current of force is believed to exist strongly for this length of time, each merging at the end into the succeeding tattwa in the order given above. After the current of Prithivi is exhausted, the cycle recommences with Akasa and continues in the same order again and for the same periods.

As no element on our plane can exist in an unmixed form, but contains within itself the constituents of all the others, or possesses several grades or planes of its own substance, so each tattwa is subdivided into five divisions, currents, or planes. Akasa of Akasa, Spirit of Spirit, would be the most tenuous and purest form of that element, the integral nature of spirit—its highest essence. Vayu of Akasa would refer to its airy quality; Tejas of Akasa to its fiery and dynamic aspect; Apas of Akasa, its fluidic and watery phase, while Prithivi of Akasa, its most terrestrial phase, or that aspect of its power which more nearly than the others contacts the earth. The same fivefold division, in the same fivefold order, applies equally to the other elements.

The student is strongly urged to make these symbols and have a set of them with him for working. The primary or simple tattwa should be made about two or two and a half inches in height. It is recommended that coloured papers be used rather than water colours, since the brilliance of the former is much greater than the latter. The lacquer paints which are now easily obtainable may also be used to good effect. If the symbols are cut from coloured papers, they should be pasted on clean unused cards length upwards. The method of indicating a sub-tattwa, or a charged or compound tattwa, is to paint or paste upon the principal symbol a smaller symbol of the charge or sub-element. Thus, in the case of Tejas of Prithivi, fire of earth, Prithivi which is the major symbol should be made about two and a half inches square, whilst the red triangle, each angle about half an inch long, should be pasted in the centre of the larger symbol. It is a useful preliminary also to write on the back of the card the appropriate divine and angelic names.

The method of using these tattwa symbols for clairvoyance is a simple one. My remarks in the following example will refer to the element of Prithivi, earth, the yellow square, and what is said of this will apply equally well to the remaining symbols. Though the method is simple, it is far from foolproof, and the description of it should be read several times.

The student should be calm and quiet and, sitting in his chair, take the card bearing the symbol of the yellow square in his hand and gaze intently at it for about twenty seconds. Quickly transferring his attention from the symbol to any white surface, such as the ceiling or a sheet of paper at his side especially provided for the purpose, he will see, by reflex optical action, the same shape but in a direct complementary colour. This will be a sort of luminous lavender-blue or pale translucent mauve. The actual tint of this complementary colour will depend wholly on the depth of the yellow used in the first place, as well as upon the lighting conditions prevailing at the time of the experiment.

Immediately this mauve square is seen, the student should close his eyes and endeavour to visualize in imagination this mauve square as standing before him. This clearly perceived by the mind's eye, let the student at once imagine that it enlarges itself, becoming an object large enough for him to pass through. The next step is to imagine that he is actually passing through this square, as though it were a door. The best method of doing this is to employ the Neophyte sign, the Sign of the Enterer, which is that of "groping for light." It is essentially a projecting sign, and the effect should be of having projected himself through this door or gateway. It is recommended that the student rise to his feet at this juncture and, still visualizing the enlarged square (with closed eyes of course), perform this Sign of Horus physically and, believing himself through it, sit down ready to commence the vision.

One of the other instructions puts it thus: "First meditate on the element selected, soak yourself in it till, if it be fire, you feel hot; if water, wet, and so on, all the time coordinating the symbol with your sensations. Then, laying aside the symbol and closing your eyes, endeavour to project and enlarge that symbol before you, regarding it as a gateway through which you are to pass. ... Deliberately will to pass through the gateway. Let him imagine that he can hear it close behind him."

Yet another version, this time written by D.D.C.F.,⁴ says: "Keep up the design, form, and colour in the Akasic aura, as clearly as they appeared in material form to the outward seeing. Transfer the vital effort from the optic nerve to the mental perception, or thought-seeing as distinct from the seeing with the eye. Let one form of apprehension glide on into the other. Produce the reality of the dream vision by positive will in the waking state. ... Then maintaining your abstraction from your surroundings, still concentrated upon the symbol and its correlated ideas, you are to seek a perception of a scene or panorama or view of the plane. This may also be brought on by a sense of

tearing open, as a curtain is drawn aside, and seeing the ‘within’ of the symbol before you.”

The principal idea is to imagine the symbol, in its complementary colour, as a door and to pass through it. Having imagined that there has been a passing through the door, and clearly realizing, in this instance, the mauve square behind him, the seer should make an effort to look about him. Let him endeavour to see objects, entities, or some sort of landscape. Most always these take the form of pale stilled pictures, seen as it were with the mind or the eye of imagination. Hillocks, meadows, rocks, vast brown boulders may be seen, and what is most important, there should be a strong sense of being within the element; the seer should understand, as he has never quite realized before, the true nature, the “feel” of earth.

Before aught else occurs, the divine names appropriate to that element should now be vibrated, beginning with the deity name. The student should vibrate each slowly and audibly several times. Thus, he would vibrate Adonai ha-Aretz, three or four times, then the name of Auriel the archangel of earth, followed by the name of Phorlakh the angel of earth. These will usually suffice though the Hebrew name of the element and cardinal quarter may also be employed. Various changes may now be perceived to occur to the landscape; it will become alive, vivified and dynamic, and the sense of the element should become even more clearly and vividly defined.

Also a being may appear, one whose characteristics pertain to the element of earth, and his garments, their colours, and his other ornaments should be in the appropriate colours. Under no circumstances should the seer wander from his doorway alone; he should always wait until one of these elemental beings or “guides” appears, and he should continue vibrating the names until one does appear, or until he obtains the sense that one is present. Sometimes, and with some students, there is no clear vision of these occurrences or beings, but only a sense or intuition or powerful instinct that such and such a thing is

happening, and that such a type of being has appeared. This often is more trustworthy than the use of sight or other sense.

The guide, having made his appearance, is to be tested by every means at the seer's disposal. First of all, it is well to assume the sign of the grade to which that element is referred. In this instance, the sign of the Zelator should be made, by physically as well as astrally raising the right arm to an angle of forty-five degrees. The guide should answer this with the same sign or another which is unmistakable proof that he belongs to the element and has been sent to act as guide. If there is deception, these signs will cause him distress or at once the vision will break up or the false guide will disappear. He should also be asked clearly and deliberately whether he comes to act as guide in the name of the appropriate deity name. If all this strikes the seer as satisfactory, and his doubts settled, let him follow the guide to wherever he is being led, carefully noting whither he goes, and asking questions about the element or whatever he sees.

A very important thing is here to be noted. On these subtler planes, or within the realms of these symbols, form takes on symbolic implication which we, on Earth, have obscured if not lost. It is only human beings who swathe themselves in garments whose shape and colour bear no relation to their true character. "Even on our own plane, the clothing of animals is pregnant with meaning, and on the astral plane this is far more emphatically the case. An elemental may, for some purpose of its own, masquerade for a time in alien garb, but we are given a certain definite procedure to follow in dealing with them."

The signs of the elemental grades, the vibration of divine and angelic names, and the tracing of appropriate pentagrams are symbols which powerfully affect these elemental inhabitants of the astral and prevent or disclose deception. It is but rarely that there will be necessity to resort to anything so drastic as the pentagrams in these tattwa visions, for the vibration of the Hebrew name either of the element or of the archangel will restore

order and harmony. The true form, colour, clothing, even adornments such as jewels and embroideries are consonant to the element and character of the beings under discussion. And unless they are, the seer may be sure he is being imposed on and should act accordingly—at once. In a short while, after only a few astral experiences, these symbolic ideas will have been sufficiently familiar to the student to enable him at once to detect error or imposition.

In the event of employing a charged or compound tattwa such as, let us assume, fire of earth, indicated by a red triangle within a larger yellow square, it may happen that the seer may find himself being escorted from one guide to another and passed from one plane to another. The same test should be applied, and not the slightest loophole should be left for the entry of even the smallest incongruous item. The divine names of the secondary tattwa should be vibrated, and the grade sign attributed to it should be assumed. Only when fully satisfied, and he must never permit himself to be easily satisfied, should the seer proceed. If the first guide be left behind, he must be accorded courtesy of farewell. “Always treat these beings with courtesy and in accord with their rank. Pay deference to the superior orders, the archangels, angels, and rulers. To those of lower rank, bear yourself as an equal; and to those lower still, as to servants whom you treat politely, but do not allow familiarity. Elementals pure and simple, such as fairies, gnomes, and so on, must be treated with firmness and decision, as they are often mischievous and irresponsible, even though free from malice.” It is also said to be a good practice, since form is symbolic in these regions, to imagine yourself as large as possible, always taller than the being confronting you; and under every circumstance maintain self-control and fearless demeanour.

At first, and for the first half-a-dozen experiments, the student should be content with the simple observation of the landscape and, if possible, the type of guide who appears in answer to the names. At the beginning it is more important to acquire facility in passing through these symbolic doors than in

acquiring impressive visions. The seer will find himself on the right track if he is content, for quite some little time, with a glimpse of a hill, a cave, an underground hall, or an angel of the element, and so on, returning after the brief visit. With facility acquired, he may stay in the vision for a longer period, which should be relatively full of incident and action, and should impart no little knowledge.

The method of leaving the tattwa and returning to Earth is the precise reversal of the initial process. After thanking the guide and bidding him farewell, the seer should retrace his footsteps to the symbolic door—the purple or lavender-blue square. It is insisted that this return should be made as definite as possible. That is, there should be no sudden departure from the place and finding oneself back in one's normal state of mind. The seer will be wise if he carefully follows the passage he has walked through, even if it has been a very long way, the reason being that it is well to keep the two states of consciousness, the two planes, quite distinct from one another. There should be no merging of the elemental plane into the plane of everyday consciousness, and the best way of ensuring this is to make both coming and going follow a definite and distinct technique. After having found your way back to the door, you pass through it, again with the Sign of the Enterer, and return to your body. At once stand up, and make physically and firmly the Sign of Silence, raising the left forefinger to the lips, and stamping with the right foot. Always note that the first Sign of the Enterer is answered and followed by the Sign of Silence.

It is not well to repeat these experiments too frequently at first; some advise an interval of several days between them, for the first few months of one's efforts in this direction. But when performed, the seer should make every effort to avoid self-delusion and deception. He should be alert the whole time and never embark on these experiments when tired or not physically well. At the least threat of incoherence, or the entry of incongruous symbols or elements into the vision, the names, signs, and symbols should be repeated.

Thus and thus alone may he hope to avoid delusion. These planes are a source of untold danger to whosoever is not able to take them with the proverbial grain of salt. Flattery, which is one of the most frequent types of delusion encountered and the most common source of trouble, should be avoided like the plague. Madness lies that way, and I cannot stress too strongly that vanity should be wholly discarded and flattery eschewed.

During his adventures, the seer should endeavour to describe carefully and in full detail the landscape of the vision. He should discover if possible the special attributes and nature of that plane, the type of its inhabitants—spiritual, elemental, and so on; the plants, animals, and minerals which would correspond to its nature; the operation of its influence upon man, animals, plants, and minerals here.

The process of working by placing the symbol upon the forehead, instead of imaginatively passing through it, is not a good practice. S.R.M.D.⁵ claims that it is liable to derange the brain circulation and cause mental illusions and disturbance, headache and nervous exhaustion. It is also necessary to avoid self-hypnotism, for this would dispose towards mediumship and make the seer the playground of forces. The seer at all costs must control and not permit himself to be controlled. If in danger at any time, or should he feel that he cannot accommodate the forces of the vision to his will or that his self-control is breaking, he should resort to the vibration of the names and then retire from the vision.

By continuing these practices for a long period of time, the inner clairvoyance will develop, and with perseverance the visions will grow from vague indeterminate pictures, hardly distinguishable from imaginative concepts, to vivid powerful experiences. But even when these do occur he should under no circumstances accept them on their face value or neglect his tests, for the whole astral plane, apparently, seeks to delude the seer, and if he opens himself by neglecting the tests, he is lost. With considerable practice, too, the symbols may be discarded, for they will not be required to give

entrance to the planes, though for the beginner no attempt should be made to work without the use of the actual material symbol. It will be found wisest to keep as much to the physical plane as possible by employing the physical symbols and by making the appropriate signs and steps with the physical body, as well as by speaking audibly and describing the vision as it proceeds.

When the student has become fairly proficient with the use of simple tattwas, he should experiment with the compound tattwas, and not be satisfied with his ability to skry until he is perfectly familiar with every part of the planes represented by those symbols. Then he can devise further experiments with other symbols. The use of the element Akasa, the indigo egg, was in the Order usually postponed until entry had been obtained into the Second Order. The reason for this was that no traditional names are provided for use with this symbol as with the other four, and the student must discover or devise his own. As has already been described at length, the entrance into these subtle planes is obtained by means of the divine names, the rule being to invoke the highest names known by the seer. Any student who has studied the Adeptus Minor ceremony and the Ritual of the Pentagram will realize what names are required for use with this symbol of Akasa. Eheieh, Agla, Yeheshuah, and Eth will be the general names for the simple tattwa, and the compound or charged Akasa cards will demand the use of the names from the Enochian Tablet of Union.

It will be found a good plan to prepare cards of the geomantic symbols painted in their appropriate colours, for these make perfect “doors” through which the seer can pass. And while these symbols are also attributed to the elements, the vision acquired from the geomantic symbols using the names of the appropriate rulers and genii will be quite distinct in character from those of the tattwa cards. The Hebrew letters, the tarot cards and sigils, the planetary and zodiacal signs, and sigils of every description may be used to yield the symbolic door to a subtle plane. A vast new field of knowledge is thus opened up. The names appropriate to each of these symbols are given in

these papers, which should be carefully studied by the student. And he should remember that the formula of the employment of the divine names and signs applies equally to these other symbols as they did to the tattwa cards.

There was a good deal of glib parlance within the Order as to “astral vision” and “etheric vision.” The former was described as the ordinary tattwa vision, in which objects and landscapes, though vivid and alive, are yet “flat” as though reflected on a mirror, rather like a cinematograph film. “In this form of descrying, note that you see objects reversed, as to right and left, for which suitable allowance must be made.” The use of the phrase “mirror-like vision” is actually a very adequate description. Yet this is capable, as development proceeds, of merging into another type of vision—a full-blooded clairvoyance, in which things and people are seen in three dimensions, and as though the seer were not merely watching the scene, but were actually in it. Some explained that as “etheric vision” although the actual Order documents describe this as the clairvoyance ensuing from astral projection. Greatly Honoured Frater D.D.C.F. states: “If instead of this simple vision a ray of yourself is sent out and actually goes to the place (astral projection) there is not necessarily the sense of reversal of objects. ... Scenes, things, instead of being like pictures, have the third dimension, solidity; they stand out like bas-relief, then haut-relief, then you see as from a balloon, as it is said, by a bird’s-eye view. You feel to go to the place, to descend upon it, to step out upon the scene, and to be an actor there.” The same rules laid down for the simpler method of slaying should be followed here, and always the highest divine names should be used and constant tests applied. The paper which follows this, dealing with skrying and astral projection by V.N.R.,⁶ will explain the process a little more fully by means of setting forth an example of its working.

Another technique, making use of this faculty, was described in a paper recording a lecture by Frater Sub Spe. The idea was to reread the rituals, and then endeavour to retread the paths astrally. One example given was that the

seer should formulate in imagination a vast pylon, and within its gates he should visualize the Hebrew letter Tau, the thirty-second Path. This should be preceded by a study of the ritual of the Theoricus grade, especially of the rite of the Kerubic stations. Then, imagining himself passing through this letter Tau and entering the pylon, he should proceed to make the appropriate pentagrams and hexagrams, and vibrating the divine names appropriate to that plane. The resulting vision should be similar to the passage of the path in the ceremony, but whereas this latter was purely symbolic, the former may be real and dynamic, and may develop into an initiation in the true sense of the word. The same technique may be applied to every Path and to every Sephirah.

Developing still further from this, there is another practice which passes beyond mere clairvoyance, though making use of it. This is called rising on the planes and is a spiritual process after spiritual conceptions and higher aims. "By concentration and contemplation of the divine, you formulate a Tree of Life passing from you to the spiritual realms above and beyond yourself. Picture to yourself that you stand in Malkuth, then by the use of the divine names and aspiration, you strive upwards by the Path of Tau towards Yesod, neglecting the crossing rays which attract you as you pass up. Look upwards to the divine light shining downward from Kether upon you. From Yesod leads upwards the Path of Samekh, Temperance; the arrow, cleaving upwards, leads the way to Tiphareth, the great central sun." D.D.C.F. also suggests that, having risen to Tiphareth, the adept skryer should formulate to himself that he is bound to a cross, exactly as occurred in the Adeptus Minor ceremony, and by invoking the great angel Hua beseech help and guidance in the pathway of light. By this method, he may more easily ascend the planes which lead to the glory of the crown. Thus formulating in the imagination the different parts of the Tree of Life, and vibrating the god names appropriate to the Sephiroth or Paths, the seer may find himself, if his aspiration is sincere

and keen, rising towards the spiritual light, bathed in that golden glory of effulgence which is continuously shed from above.

Though it may seem rather out of place to quote Aleister Crowley here, yet he has written things in his *Magick* on this subject that are so very important that I am impelled to quote them here for the benefit of the student. The important drill practices, in his belief, are:

“1. The fortification of the Body of Light by the constant use of rituals, by the assumption of godforms, and by the right use of the Eucharist.

“2. The purification and consecration and exaltation of that body by the use of rituals of invocation.

“3. The education of that body by experience. It must learn to travel on every plane; to break down every obstacle which may confront it.”

In a footnote to the above, he has appended a footnote which I reproduce herewith:

“The aspirant should remember that he is a microcosm. ‘Universus sum et Nihil universi a me alienum puto’ should be his motto. He should make it his daily practice to travel on the astral plane, taking in turn each of the most synthetic sections, the Sephiroth and the Paths. These being thoroughly understood, and an angel in each pledged to guard or to guide him at need, he should start on a new series of expeditions to explore the subordinate sections of each. He may then practise Rising on the Planes from these spheres, one after the other in rotation. When he is thoroughly conversant with the various methods of meeting unexpected emergencies, he may proceed to investigate the regions of the Qlippoth and the Demonic Forces. It should be his aim to obtain a comprehensive knowledge of the entire astral plane, with impartial love of truth for its own sake; just as a child learns the geography of the whole planet though he may have no intention of ever leaving his native land.”

The clairvoyance thus obtained may be used to watch the progress of ceremonies, when it becomes a highly useful gift, sometimes a necessity; and also in observing what occurs astrally when certain sigils or pentagrams are traced or names vibrated.

There are several methods of testing and protection, in addition to those already mentioned. The supreme method of protection—though it is infinitely more than technical means of banishing—is through the assumption of the godform of Harpocrates. The astral image should be formulated either as rising from a lotus or else standing erect over two crocodiles. Little need be said about this technique; it is adequately described elsewhere, in Z.1. Incidentally, this is an excellent preparation for meditation or vision, to formulate the form about and around one, and to identify oneself with it.

In the event, during any vision, that the seer is approached by entities, as to whose integrity or true character he has some doubts, the simplest form of testing is to formulate between the seer and the approaching entity the Banner of the West. As described in the document about the symbolism of the Neophyte ceremony, this banner is that which bars and threatens. It is one of the insignia of the Hiererus, whose throne is in the west of the temple, and his office is that of “avenger of the gods,” so situated as to represent a seat of witness and of punishment decreed against evil. And all his insignia partake of this symbolism. Thus, should the being be of an evil nature, “thus far and no further” is the message indicated to it by the banner. The interposition of the banner would be immediately efficacious, by causing it to disappear instantaneously. If, however, the entity is well intentioned and not evil, no harm will have been done by that formulation. No balanced force, no power of good, will object or resent legitimate forms of testing its integrity.

Since, likewise, the Banner of the East, one of the insignia of the Hierophant in the east of the temple, “represents the ascent of the initiate unto perfect knowledge of the light,” it may assist to formulate this banner about his own being. The central cross of the banner will suggest his own form with

outstretched arms—a true Calvary Cross. About him, the seer will visualize vividly the interlaced red and blue triangles of the Tiphareth hexagram, at the same time imagining that the white triangle of the supernals has descended into his heart. The alternate and occasionally simultaneous use of these banners is a powerful means of banishing the evil and invoking balanced power to one's aid. In the rubrics of certain rituals, the injunction occurs to formulate this banner about talismans or flashing tablets that are being consecrated, as this process assists the descent or the incarnation of the light, or the invoked force, into the symbol.

The employment of the Rose Cross together with the vibration of the Pentagrammaton, YHShVH, is likewise another method of ensuring protection and of banishing evil. Usually, as previously stated, any threat of danger on the elemental planes represented by the tattwa symbols may be met simply by the vibration of the appropriate divine names, and, though very rarely necessary, by the banishing pentagrams traced in the air. The Rose Cross and the Pentagrammaton will apply more to planes above or more powerful than those of the tattwas. Experience combined with a sound instinct will dictate to the seer when such symbols should be used. He will find it occasionally of great assistance to commence his experiments by the preliminary use of the banishing rituals and by burning some incense.

In the Outer Order of the Stella Matutina, or the Golden Dawn, formal dress for this type of work as for temple ceremonies consisted of a black gown, red slippers, and a black and white nemyss; the sash of the grade could also be worn. In the Order of the R.R. et A.C., it was customary to wear a white gown, yellow or gold slippers, a nemyss of white and yellow stripes, and the Rose Cross lamén on one's breast. The lotus wand should be employed and held in the hand whilst skrying, and the four elemental weapons—fire wand, water cup, air dagger, and earth pentacle—should be placed before one. If there is a small table convenient, this should be covered with a black cloth, and the implements grouped on this as upon the altar,

while the cross and triangle of the order should be put in the centre. Sometimes, a sympathetic projection into the elements may be encompassed by the preliminary use of the appropriate prayer of the elements provided in the grade rituals.

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1. Note by Regardie: This paper is compiled from several unofficial documents which were not sufficiently interesting to publish in unabridged form by themselves. Also several pieces of oral instruction are here included. I have kept rigidly to the technique as taught and practiced in the Order.
2. Note by Regardie: From the notes of G.H. Frater Finem Respice, Dr. Robert W. Felkin.
3. Note by JMG: See [color insert](#) page 13.
4. Note by JMG: G.H. Frater Deo Duce Comite Ferro (Samuel Liddell Mathers).
5. Note by JMG: Frater 'S Rioghal mo Dhream (another motto of Samuel Liddell Mathers).
6. Note by JMG: Soror Vestigia Nulla Retrorsum (Moina Mathers).

OF SKRYING AND TRAVELLING IN THE SPIRIT-VISION

By V.H. Soror V.N.R. ⁷

Having acquired the general rules, it is probable that the student will discover for himself particular methods more or less suited to his own particular temperament. But it may prove useful to some for me to write in some detail the mode of skrying and of astral projection which I have proved likely to bring successful results, and which by reasons of its continual tests would tend to lessen the many chances of illusion. Before proceeding further it may be well to refer to the Microcosm lecture ⁸ regarding the theory of skrying and astral projection.

The rules for skrying and astral projection being almost similar, the two subjects can be studied together, the one being taken as the complement of the other.

You can commence the operation “skrying” simply. That is to say, not projecting the astral beyond the sphere of sensation into the macrocosmos, but retaining it and perceiving some scene in the universe reflected in the symbol which you hold, this latter being to you as a mirror which shall reflect to you some scenes not within your range of sight. And secondly, you can continue the operation by using the same symbol, and by passing through it project yourself to the scene in question, which before you had only perceived as a reflection. The latter process will probably appear more vivid to the perception than the prior one, just as in material vision one is less likely to be deceived by going to a place and actually examining it than by obtaining knowledge of it from a mere reflection in a mirror.

For example, in the room in which I am now, I see reflected in a mirror a portion of the garden. I obtain an impression of all within my range of sight, but not nearly so powerful a one as when I step out into the garden to the spot

in question and examine all the objects therein, feel the atmosphere, touch the ground, smell the flowers, etc.

But it is well to practice both methods. The latter will probably be found to be more instructive, though far more fatiguing, since you will, when projecting the astral, have to supply it with much vitality, drawn mostly from the *nephesch*.

In both skrying and astral projection, then, the key of success would appear to be, alternately, to employ intuition and reason, firstly by permitting each thought-picture to impress itself on the brain in the manner comprehended generally by the word “inspiration,” followed by the reason applying its knowledge of correspondences to an affirmation or correction of the same.

You must be prepared to receive impressions of scenes, forms, and sounds as vivid thought forms. “Thought forms” I use for want of a better word. There are distinctly in these experiences things heard, things felt, as well as things seen, which would prove that the qualities that we are here using are really the sublimated senses. That the faculty of clairvoyance, etc., exists is easily provable after a little patient exercise with one of the first methods given unto us for the practice of skrying.

Take the *tattwa* cards, and from them choose one at random, without looking to see what symbol it may represent, and lay it down on a table face downwards. Then try mentally to discover the symbol. To do this, make your mind a blank as much as possible (yet always keeping control over the same) chasing therefrom, for the time being, the reasoning element, memory, etc. You will find that after a few moments of gazing attentively at the back of the card, that it will seem as though the thought form of the *tattwa* appeared to enter the mind suddenly, and later, when more practiced, it will probably appear to you as if the *tattwa* symbol were trying to precipitate itself materially through the back of the card.⁹ But sometimes, especially if the cards have been long kept together in the pack in the same order, we may find that the back of the card in question is charged astrally not with the

symbol upon its face, but with that upon the card whose face has been next its back in the order of the pack.

Some may find it easier to turn the card over astrally, that is in imagination, and in imagination endeavour to perceive what flashes into the mind at that moment.

As it is with the tattwas that our first experiences are made, I will choose one to illustrate the following rules, preferably one that shall be in harmony with the time that I commence my working.¹⁰

Rules for Skrying

Work if possible in an especially prepared magical room, Stella Matutina altar ¹¹ in the centre, on which stand the four elements and the cross and triangle, incense burning, lamp lighted, water in the cup,¹² bread, and salt. As well as these, place on the altar your four magical implements. Clothe yourself in your white robe and 5° = 6° sash, wearing on breast your Rose Cross.¹³

Have by you your sword and lotus wand. Sit at the side of the altar facing the quarter of the element, planet, or sign with which you are working. Should any other frater or soror be with you, arrange that they shall sit in balanced disposition ¹⁴ around the altar. That is, if the forces with which you work be in the west, your place is east of the altar facing west across it. Should it be inconvenient for you to have your own consecrated room, or to have all or any of your implements for your experiment, do your utmost to imagine them as astrally existing about you, and in any case in astral projection wear the garments and insignia astrally all through the experience. In fact, after constant, most constant, practice you will not probably find the absolute physical so necessary. Yet remember that though the material in magical working is the least important of the planes in one sense, yet in another it is of the utmost importance for it crystallizes the astral plane and completes it. And also have before you the exact correspondences of certain universal formulae (for in the aforesaid insignia and implements you hold a

perfect representation of the universe,¹⁵ the contemplation of which should in itself tend to prevent your mind dwelling on irrelevant subjects, but on the contrary compel your attention to the sublime studies of the mysteries of the macrocosm). Also do these insignia, which have been consecrated, give you a certain power through their having attracted rays of force from the infinite invisible more or less potent in proportion to your development.

The importance of using the implements on every occasion would appear to be great. For the implement assists the invoking of a ceremony, and the latter should help the implement, and therefore every voyage, for example, to the realms of fire or water should add a flame to the wand and moisture to the cup.

Next purify the room with fire and water and the Lesser Banishing Ritual of the Pentagram. Imagine that we have chosen as a tattwa, Apas-Prithivi.¹⁶ For this symbol, naturally, use the correspondences of water and earth, but bear in mind that the world of water is here chiefly expressed, the earth being secondary. Therefore in this particular example, it is well to use principally the cup, the pentacle only in a minor sense. To imply this, use the cup to make even many of the earth symbols, and only occasionally employ the pentacle in working the particular symbol.

In this suppositious case of Apas-Prithivi, thoroughly to fill your sphere with the idea of this tattwa, draw with the cup around your room the Greater Invoking Ritual of the Pentagram both of water and of earth. Then return to your seat, and for process one, skrying, do the following. Place the tattwa card before you on the altar, take the cup in the right hand and the pentacle in the left, and look at the symbol long and steadily until you can perceive it clearly as a thought vision when you shut your eyes. Vibrate the names of water and of earth (Empeh Arsel, etc.) and try to realize the mental union more and more. It may help you to perceive it as a large crescent made of blue or silvery water containing a cube of yellow sand. Continue trying to acquire a keen perception of the tattwa until the element and its shape and its

qualities shall seem to have become a part of you, and you should then begin to feel as though you were one with that particular element, completely bathed in it, and as if all other elements were nonexistent.¹⁷ If this be correctly done, you will find that the thought of any other element than the one with which you are working will be distinctly distasteful to you.

Having succeeded in obtaining the thought vision of the symbol, continue vibrating the divine names with the idea well fixed in your mind of calling before you on the card a brain picture of some scene or landscape. This, when it first appears, will probably be vague, but continue to realize it more and more of whatever nature (imagination or memory, etc.),¹⁸ you may believe it to be—remembering that this is a passive state of the mind, and not yet is the time to test or reason.¹⁹ Only when the thought picture shall have become sufficiently tangible and vivid, and you find that you are beginning to lose the sense of confusion and vagueness, should you begin to apply tests. Before this period, all reasoning, all doubting, is destructive to the experiment.

In all probability, the thought picture may become so clear to you (though this may be a matter of time and much practice) that it will seem as though the picture were trying to precipitate through the symbol. In such a case as this there can be no difficulty, for the vision will be nearly as clear to the perception as a material one might be. But you can arrive at a great deal by merely receiving the impression of the landscape as a thought. For example, I perceive appearing an expanse of sea, a slight strip of land—high grey rocks or boulders rising out of the sea. To the left a long gallery of cliffs jutting out some distance into the sea.²⁰ This appears sufficiently vivid, so I begin my tests. I suspect my memory chiefly, so I draw in front of the picture on the card, with the lotus wand, a large Tau in light. Then, believing that I may have constructed the scene in imagination, I now formulate on the card a large Kaph. In this case, neither of these symbols banish or dim the scene in any way, so I continue. (But if the scene vanishes or changes or becomes blurred, it is well to banish with a pentagram whatever may remain on the

card, and simply recommence the process at the point where you are endeavouring to attract a picture on the card.)

I now draw over the picture with the cup the water pentagram, and with the pentacle the earth pentagram ²¹ using the correct vibration. This intensifies the picture, and I now perceive flung into it many figures, principally of the water spirit type. On gazing further, and repeating the vibration, I perceive a much larger figure than the elementals, overshadowing them, clothed in blue and white, with some glimmering of silver. To obtain detail I must work for some time longer and must continue invoking with my water and earth symbols and look and test alternately.

Believing that sufficient has been herein explained to enable a student to understand the general method of this process of skrying, I will proceed further to the rules for astral projection, but be it remembered that it is possible to carry this vision very far indeed, and that the student should by no means stop where I have done.

Astral Projection ²²

Therefore you will follow the rules given in the preceding pages for skrying, until the point where the symbol of the tattwa has become perfectly vivid to the perception and when you feel as though you were almost one with the element. You may modify the earlier stages of the working by so enlarging the symbol astrally that the human being can pass through it. When very vivid, and not until then, pass, spring, or fly through it, and do not begin to reason till you find yourself in some place or landscape.²³ And as before, only test when the landscape shall have become a tangible and somewhat complete picture. If you have made your mind a blank as much as possible, the first idea that enters your mind (that is to say vividly) after you have traversed the symbol should be a correct correspondence of the tattwa in question.

Having already, by the process of skrying, obtained a vision of Apas-Prithivi, in this particular case I will use the same symbol, on which I still

perceive the reflected picture, and will leap through it, and go astrally to the scene in question. I therefore astrally fly or leap through it.

My first impression is to find myself standing on a boulder slightly out at sea, which I had noted as an important point in the picture. I realize that I am standing clothed in my $5^{\circ} = 6^{\square}$ insignia and white robe, on this rock, facing the shore. Turning to the right I am conscious of the gallery of cliffs, and to the left and back of me the sea, everywhere.

(On the planes, it would appear well to act exactly as one would in a physical experience or a landscape, realizing each step as one goes, not trying to look on both sides at once or at the back of one's head, but turning first to the right hand and examining that, and then to the left, then turning right around, and so on. It is better as much as possible to remain in one spot (until very experienced) to avoid reflexes. In fact, the more practically the experiences are worked, the more chance of success.)

I have an impression that the air is very cold. I stoop down and feel the rock, which I find is of a coral nature. I have already tested this vision in process one (skrying), but it is well to repeat the same, to see if I am sufficiently in touch with the landscape. I therefore trace with my astral lotus wand the symbols I evoked before, the Tau and the Kaph, in white light, making them very forcibly. In fact, I do not cease tracing them until I actually perceive them as vividly as I do the landscape. Seeing that the scene does not vanish or become dim,²⁴ I now with my astral cup and pentacle draw in light very large water and earth pentagrams, standing on the sea. These, even more than the former symbols, should be continued and accentuated until they become to the impression of the mind as living entities as the landscape itself. If these latter be correctly drawn and sufficiently realized, there will be little chance of illusion during the rest of the experience.

The drawing of these pentagrams standing above the sea appears at once to increase the vitality of the scene, for the rather intangible elementals and

angelic being that I had perceived in the reflected picture became more and more real to the impression.

Had I commenced at once with astral projection without the introduction of my skrying experience, I should have had probably to evoke these figures. In such a case, using the invoking pentagrams of water, I should continue vibrating the deity names, etc., of these elements (employing as well as the names before mentioned, those of the angels and rulers, such names as Tharsis, Kerub, etc., being very potent) and would call upon a force by right of these names and symbols to manifest, and I should continue this process until some forms appeared.

After careful examination, by first receiving the impression and then testing it, I can describe the following. The angelic being, feminine in type, pale brown hair and light grey eyes, is draped in blue and white, draperies heavy in nature, and wears a crown formed of crescents. She holds in the left hand a curious cup, heavy, and with a squarish base, and in the right a wand with a symbol much like the positive element of water.

The elementals vary in type, the majority being of the mermaid and merman nature, but again many tending to the earth and air nature.

Turning to the angelic being, I make the $5^\circ = 6^\square$ signs and L.V.X. signs, and to the elementals the $3^\circ = 8^\square$ and $1^\circ = 10^\square$ signs, and by right of these (that is to say by the knowledge of the central spirit, and, in their instance of that of water and earth) I ask to have explained some of the secrets of the working of the plane of Apas-Prithivi.

The angel having answered my signs by similar ones, gives the impression that she is willing to instruct me. (This can enter the mind as an extraneous thought, or may be heard ²⁵ clairaudiently.) She shows how even the work on this particular spot is varied, and according to the types of the elementals is the labour allotted. Some of the elementals tending to the gnome type are digging in the cliffs, with spiky instruments, and boring holes therein, thereby permitting the water to enter freely. (This may explain the spongy rather than

broken aspect of the rock.) The mermaid and merman elementals, which are in the large majority, I think, receive some of the dust, which they carry into the sea. (Some of this may go to form islands.) Others also are bringing earth and weeds and such-like from the depths, also probably to form land. There are also figures holding funnel-like cups who rise from the sea, and having drawn air into them, dive again, carrying that element into the sea.²⁶

It can be understood how these investigations can be carried to very great detail, but to be as brief as possible I ask if I may be shown the effect of this ray of Apas-Prithivi on the universe generally and on this planet in particular.

I understand that the effect of the ray is generating and fructifying generally, and on the whole beneficent, though everything would depend on the force with which it was united. Its correlative would be thick rich water, containing much substance. I ask for its influence on the Earth. (To do this I can show as a thought-picture this planet of ours, with its continents, seas, etc., drawn thereon, and pray this angel to send a ray first to one spot and then to another.) In answer, I perceive the ray falling right through the water of the Earth, as if the affinity lay with all land under water. "The Lifter of Earth in the Waters is its name" does the angel say. Nearly all vegetation attracts this ray, but very especially water plants, most of all those growing under water. The zoophyte only partially attracts it, this latter seeming rather largely composed of some active element, fire, I think. Among animals the ray appears to fall on the seal and hippopotamus, and has a general affinity for most amphibious animals. With fish, the link seems to be small, a tortoise, a frog, and a snail are shown me, and some water fowl of the duck type, very few actual birds, a sea fowl to an extent.

Falling on man, on the savage it would appear to be beneficial to health generally, to give a feeling of well-being, and would also govern to some extent generation. Its tendency would be to accentuate sensuality and laziness. On the intellectual man it increases intuition, with some desire to clothe idea with form, therefore the first vague development of form in the

mind of the artist. (As before remarked, these experiences can be carried very far indeed, but as this experience has already become rather voluminous I will cease at this point—believing that sufficient is here expressed to suggest the manner of working these astral experiences generally.)

I salute therefore the angel with the L.V.X. signs and the elementals by the $3^\circ = 8^\square$ and $1^\circ = 10^\square$ signs, and banish astrally the pentagram and other symbols that I have traced upon the scene. The more powerfully the symbols have been evoked, the more powerfully should they be banished.

If you should be feeling a sensation of fatigue, as I before mentioned, make towards the symbols the Sign of the Enterer indrawing their vitality into yourself again by the Sign of Harpocrates. Then return by the way in which you came, that is through the symbol, and back into your room.²⁷ Once in your room, perform the Supreme Banishing Ritual of the Pentagrams that you have evoked; supposing a scene to remain on the symbol of the tattwa, banish that also. When you have had considerable practice it is probable that such detailed care as is herein indicated will not be necessary. Should the operation be too complicated to accomplish at one sitting it would be possible to divide it into parts. It is certain that you will find that you have practiced your spritual vision and acquired more knowledge in one experience carefully worked and tested than in a hundred careless and vague experiments which simply strengthen mental deception.

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7. Note by JMG: Very Honored Soror Vestigia Nulla Retrorsum, whose real name was Moina Mathers. Footnotes by her in this section will be labeled as such.

8. Note by JMG: *Book One*.

9. Note by V.H. Soror Vestigia Nulla Retrorsum: This experiment is very good for the practice of spiritual sight, and in this manner you can easily prove correctness of vision. Also for this kind of simple experience you need not prepare yourself spiritually to such an extent as with further working, so that you can have your cards if you wish continually with you, and practice with them when you will, at odd moments.

10. Note by V.H. Soror Vestigia Nulla Retrorsum: To find tattwa when in course, note time of sunrise. Akasa always begins with sunrise and lasts twenty-four minutes, followed by Vayu twenty-four minutes, Tejas twenty-four minutes, Apas twenty-four minutes, Prithivi twenty-four minutes.
11. Note by JMG: That is, the standard Golden Dawn altar as used in the $0^\circ = 0^\square$ grade.
12. Note by V.H. Soror Vestigia Nulla Retrorsum: Placed at junction of cross and triangle, the incense, lamp, etc., should be at angles of arms of cross.
13. Note by V.H. Soror Vestigia Nulla Retrorsum: All $5^\circ = 6^\square$ members who are Zelator Adepti Minores have the right to wear the white robe and yellow girdle of the Third Adept, but not his cloak or nemyss.
14. Note by V.H. Soror Vestigia Nulla Retrorsum: If two persons, one should be opposite the other. If three persons, form a triangle. If four persons, form a square. If five persons, a pentagram, etc.
15. Note by V.H. Soror Vestigia Nulla Retrorsum: The Golden Dawn altar, the most synthetical of the symbols. The material universe ruled by the spirit and four elements. The Rose Cross contains the affirmation of the principal divisions of the universe, synthetical like the altar, but particular in the sense that it is attributed to the Sephirah Tiphareth, the central sun, and is therefore the symbol for the microcosm—man, the adept, he to whom perfection of the microcosm means a certain conscious union with the macrocosm.
The white robe and yellow girdle imply purity—Kether, harmony—gold, Tiphareth. Lotus wand—mercy. Sword—severity.
16. Note by JMG: That is, the Prithivi sub-plane of Apas, symbolized by a small yellow square on a silver crescent.
17. Note by V.H. Soror Vestigia Nulla Retrorsum: Imagination (eidolon) means the faculty of building an image. The imagination of the artist must lie in the power, which he possesses more or less in proportion to his sincerity, and his intuition, of perceiving forces in the macrocosm, and allying or attuning himself thereto, his talents naturally and his artificial training permitting him to formulate images which shall express those forces.
18. Note by V.H. Soror Vestigia Nulla Retrorsum: During this process, it is more than likely that you will be believing that the picture is one of memory, of imagination, of construction, etc., all these qualities being analogous to the faculty that you are employing, and the probability of their arising at this moment will be great.
19. Note by V.H. Soror Vestigia Nulla Retrorsum: Let it be remembered that this can only be a *part* of the plane of the symbol expressed by Apas-Prithivi.
20. Note by V.H. Soror Vestigia Nulla Retrorsum: Employ the “lords who wander” (the seven planets), the planetary tarot trumps, as important test symbols.

For Memory			Lord of the Night of Time
For Construction			
For Anger, Impatience			
For Vanity			
For Pleasure			
For Imagination			
For Wandering Thoughts			

21. Note by V.H. Soror Vestigia Nulla Retrorsum: Use occasionally the pentacle, so as not to ignore to too great an extent the part that earth plays herein.
22. Note by V.H. Soror Vestigia Nulla Retrorsum: In the case of starting the entire experience with astral projection only, you will understand that you ignore the portion of the process which attracts the picture to the card, but simply go forward through the symbol when once the latter is realized.
23. Note by V.H. Soror Vestigia Nulla Retrorsum: If working with correct correspondences, you are bound to arrive at some place answering to the same, if you project your astral sufficiently.
24. Note by V.H. Soror Vestigia Nulla Retrorsum: If after these repeated tests the vision becomes diminished or changes very much, banish with the astral implement, and return in the way you came, through the symbol, and start again freshly. If you feel you have expended too much force in the symbols which you traced in the scenes, redraw some of the force spent into yourself again by the formula of the Signs of Horus and Harpocrates. Extend towards the symbols in the sign of Hoor, redrawing them into yourself by the sign of Hoorpokraat.
25. Note by V.H. Soror Vestigia Nulla Retrorsum: Sometimes it seems as though one had to find the words to translate the impression; sometimes the words appear to be found already, for one believes that one has heard them.
26. Note by V.H. Soror Vestigia Nulla Retrorsum: The symbol shows the potency of the whorl formation.
27. Note by V.H. Soror Vestigia Nulla Retrorsum: Some students, I believe, have great difficulty in returning. In such a case one can do so gradually by first flying into space, thinking of this planet, fixing the thoughts on the particular country, then on the particular spot therein, then on the house, and lastly on the room and entering therein. But in most cases this would be unnecessarily complicated.

TATTWA VISIONS

Here follow two tattwa visions by Soror Vestigia. These are provided as simple examples of the technique, and the procedure to be followed. The first of them is the fiery sub-element of earth, Tejas of Prithivi.

Vestigia states that she found herself, after going through the imagined symbols, “in a volcanic district. No fire is to be seen, but the type of land is volcanic. Hill and mountains, hot air, and sunny light. Using a pentacle, and calling on the earth names, I see before me a species of angelic king elemental. On testing him, I find that he gives me the Neophyte saluting sign and the Philosophus (fire) sign. He bows low to the symbols that I give him, and says that he is willing to show me some of the working of the plane.

“He has a beautiful face, somewhat of the fire type, yet sweet in expression. He wears a golden crown and a fiery red cloak opening on to a yellow tunic, over which being a shirt of mail. In his right hand he bears a wand, the lower end or handle being shaped somewhat as the pentacle implement, and the staff and upper end being as the fire wand. In his left hand (but this I do not clearly see) he bears a fire wand; I think that the right hand points upwards and the left downwards, and is a symbol to invoke forces.

“Little figures of the gnome type come at his call. When commanded some broke the rocky parts of the mountain with pick-axes which they carry. Others appear to dig in the ground. In breaking off these rocky pieces, there fall away little bits of bright metal or copper. Some of these gnomes collected the bits of metal and carried them away in little wallets slung by a baldrick from their shoulders. We followed them and came to some mountainous peaks. From these peaks issued some large and fierce, some hardly perceivable, fires. Into cauldrons or bowls placed above these fires, the collected pieces of metal were placed. I was told that this was a lengthy process, but asked that I might see the result of what appeared to be a gradual melting of this metal. I was then shown some bowls containing liquid gold, but not I imagine, very pure metal.

“I again followed my guide, the angelic king elemental ruler, who gave me his name as Atapa, and followed by some gnomes bearing the bowl of liquid gold, we came, after passing through many subterranean passages cut in the mountains, to a huge cavern of immense breadth and height. It was like a palace cut out of the rock. We passed through rudely cut passages, until we reached a large central hall, at the end of which was a dais on which were seated the king and queen, the courtier gnomes standing around.

“This hall seemed lighted by torches, and at intervals were roughly cut pillars. The gnomes who accompanied us presented to the king and queen their gold. These latter commanded their attendants to remove this to another apartment. I asked the king and queen for a further explanation, and they, appointing substitutes in their absence, retire to an inner chamber which appeared more elevated than the rest. The architecture here seemed to be of a different kind. This small hall had several sides, each with a door, draped by a curtain.

“In the centre of the hall was a large tripod receiver containing some of the liquid gold such as that we had brought with us. The king and queen who before had worn the colours of earth now donned, he the red, and she the white, garments. They then with their earth-fire wands invoked and joined their wands over the tripod. There appeared in the air above a figure such as Atapa, he who had brought me here. He, extending his wand, and invoking, caused to appear from each door a figure of a planetary or zodiacal nature. These each in turn held out his wand over the gold, using some sigil which I can but dimly follow, the gold each time appearing to undergo a change. When these last figures have retired again behind the curtains, the king and queen used a species of ladle and compressed together the gold, making it into solid shapes and placing one of these at each of the curtained doors. Some gold still remained in the bowl. The king and queen departed, and it seemed to me that I saw a figure again appear from behind each curtain and draw away the pieces of gold.”

The second one I shall quote is a vision of spirit of water, Akasa of Apas, also by Vestigia.

“A wide expanse of water with many reflections of bright light, and occasionally glimpses of rainbow colours appearing (perhaps symbolizing the beginning of formation in water). When divine and other names were pronounced, elementals of the mermaid and merman type appear, but few of other elemental forms. These water forms are extremely changeable, one moment appearing as solid mermaids and mermen, the next melting into foam.

“Raising myself by means of the highest symbols I have been taught, and vibrating the names of water, I rose until the water vanished, and instead I beheld a mighty world or globe, with its dimensions and divisions of gods, angels, elementals, demons—the whole universe of water (like the tablet ruled by Empeh Arsel Gaiol); I called on this latter name, and the universe seemed to vivify more and more.

“I then called on Hcoma, and there appeared standing before me a mighty archangel (with four wings) robed in glistening white and crowned. In one hand, the right, he held a species of trident, and in the left a cup filled to the brim with an essence which appeared to be derived from above. This essence, brimming over, poured down below on either side. From the overflowing or overrunning of this cup, which derives its essence from Atziluth, apparently the cup being in Briah, the world of Yetzirah obtains its moisture. It is there differentiated into its various operative forces.

“These operative forces are represented by angels each with their respective office in the world of moisture. These forces working in Yetzirah, when descending and mingling with the Kether of Assiah, are initiating the force of that which we as human beings call moisture.”

M. THE VISION OF THE UNIVERSAL MERCURY

28



The Universal Mercury

“We stood upon a dark and rocky cliff that overhung the restless seas. In the sky above us was a certain glorious sun, encircled by that brilliant rainbow, which they of the Path of the Chameleon know.

“I beheld, until the heavens opened, and a form like unto the Mercury of the Greeks ²⁹ descended, flashing like the lightning; and he hovered between the sky and the sea. In his hand was the staff ³⁰ wherewith the eyes of mortals are closed in sleep, and wherewith he also, at will, re-awakeneth the sleeper; and terribly did the globe at its summit dart forth rays. And he bare a scroll whereon was written:

Lumen est in Deo,

Lux in homine factum,
Sive Sol,
Sive Luna,
Sive Stelloc errantes,
Omnia in Lux,
Lux in Lumine,
Lumen in Centrum,
Centrum in Circulo,
Circulum ex Nihilo,
Quid scis, id eris.³¹

F.I.A.T.³²

E.S.T.³³

E.S.T.O.³⁴

E.R.I.T.³⁵

In fidelitate et veritate universas ab aeternitate.³⁶

Nunc Hora.

Nunc Dies.

Nunc Annus,

Nunc Saeculum,

Omnia sunt Unum,

et Omnia in Omnibus.

A.E.T.E.R.N.I.T.A.S.³⁷

Then Hermes cried aloud, and said:

“I am Hermes Mercurius, the Son of God, the messenger uniting superiors and inferiors. I exist not without them, and their union is in me. I bathe in the ocean. I fill the expanse of air. I penetrate the depths beneath.”

And the frater who was with me, said unto me:

“Thus is the balance of nature maintained, for this Mercury is the beginning of all movement. This He,³⁸ this She, this IT, is in all things, but hath wings which thou canst not constrain. For when thou sayest ‘He is here’ he is not

here, for by that time he is already away, for he is eternal motion and vibration.”

Nevertheless in Mercury must thou seek all things. Therefore not without reason did our ancient fratres say that the Great Work was to “fix the volatile.” There is but one place where he can be fixed, and that is the centre, a centre exact. “Centrum in trigono centri.”³⁹ The centre in the triangle of the centre.

If thine own soul be baseless how wilt thou find a standing point whence to fix the soul of the universe?

“Christus de Christi,
Mercurius de Mercurio,
Per viam crucis,
Per vitam lucis
Deus te adjutabitur!”⁴⁰

[contents]

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28. Note by Regardie: An illustration accompanying this manuscript depicted a conventional nude figure of Mercury, winged helmet and sandals, diving into the sea. In the right hand was the Caduceus, and the left bore a scroll showing the words described in the text.
29. Note by JMG: Additional notes and translations in this section by G.H. Frater S.R.M.D. (i.e., Mathers): Hermes is Greek, Mercury is Roman.
30. Note by G.H. Frater S.R.M.D.: Compare with v. 47 Odyssey: “Him promptly obeyed the active destroyer of Argus. Forth sped he, and under his feet he bound his ambrosial sandals. Then, taking his staff wherewith he the eyes of mortals closeth at will, and the sleeper at will reawakens.”
31. Note by G.H. Frater S.R.M.D.: Translation: The light is in God, the L.V.X. hath been made into man. Whether sun, or moon, or wandering stars, all are in Lux, the Lux in the light, the light in the centre, the centre in the circle, the circle from the nothingness (Negative or Ain ♀). What thou mayest be (i.e., what thou hast in thyself, the capability of being) that shalt thou be (or become).
32. Note by G.H. Frater S.R.M.D.: Flatus. Ignis. Aqua. Terra. (Air. Fire. Water. Earth.)
33. Note by G.H. Frater S.R.M.D.: Ether. Sal. Terrae. (Ether, the salt of the earth.)
34. Note by G.H. Frater S.R.M.D.: Ether. Subtilis. Totius. Orbis. (The subtle ether of the whole universe.)
35. Note by G.H. Frater S.R.M.D.: Ether. Ruens. In. Terra. (The ether rushing into the earth.)

36. Note by G.H. Frater S.R.M.D.: Let it be (or become). It is. Be it so. It shall be (or endure). In universal faithfulness and truth from eternity. Now an hour, now a day, now a year, now an age, all things are one, and all in all. ETERNITY.
37. Note by G.H. Frater S.R.M.D.: These ten letters are Notarikons of: Ab Kether. Ex Chokmah. Tu Binah. Ex Chesed. Regina Geburah. Nunc Tiphareth. In Netzach. Totius Hod. Ad Yesod. Saeculorum Malkuth. (From the Crown, out of Wisdom—Thou, O Understanding art Mercy, Queen of Severity. Now the perfect Beauty, in the Victory, of all Splendour, for the Foundation, of the Ages of the Universe.)
38. Note by G.H. Frater S.R.M.D.: Probably alludes to the three principles.
39. Note by G.H. Frater S.R.M.D.: This was, I believe, but am not certain, the motto of our Frater Count Adrian a Meynsicht, otherwise known as Henricus Madathanus.
40. Note by G.H. Frater S.R.M.D.: The Christ from the Christ. The Mercury from the Mercury, through the path of the cross, through the life of the light, God shall be thy help.

TALISMANS

The Formation of Talismans and Flashing Tablets

A *talisman* is a magical figure charged with the force which it is intended to represent. In the construction of a talisman, care should be taken to make it, as far as is possible, so to represent the universal forces that it should be in exact harmony with those you wish to attract, and the more exact the symbolism, the more easy it is to attract the force—other things coinciding, such as consecration at the right time, etc.

A *symbol* should also be correct in its symbolism, but it is not necessarily the same as a talisman.

A *flashing tablet* is one made in the complementary colours. A flashing colour, then, is the complementary colour which, if joined to the original, enables it to attract, to a certain extent, the Akasic current from the atmosphere, and to a certain extent from yourself, thus forming a vortex which can attract its flashing light from the atmosphere. Therefore, to make anything of this description which shall be really operative, so does it proportionately tire you.

The complementary colours are:

White	complementary to black and grey
Red	complementary to green
Blue	complementary to orange
Yellow	complementary to violet
Olive	complementary to red-orange
Blue-green	complementary to russet
Violet	complementary to citrine
Reddish orange	complementary to green-blue
Deep amber	complementary to indigo
Lemon yellow	complementary to red-violet

Yellow-green

complementary to crimson

The other complementaries of other mixed colours can easily be found from this scale.

Coming now to the nature and method of formation of the talisman, the first thing to be remembered is that it is not always a just and right thing to form a talisman with the idea of completely changing the current of another person's karma. In any case, you could only do this in a certain sense. It will be remembered that the words of the Christ which preceded His cures were "Thy sins be forgiven thee," which meant that the karmic action was exhausted. Only an adept who is of the nature of a god can have the power, even if he have the right, to take upon himself the karma of another. That is to say, that if you endeavour to change completely, (I am not now speaking of adapting and making the best of a person's karma), the life current, you must be of so great a force that you can take this karma from them by right of the divine power to which you have attained—in which case you will only do it in so far as it does not hinder their spiritual development.

If, however, this is attempted on a lower plane, it will usually be found that what you are endeavouring to bring about is in direct opposition to the karma of the person concerned. It will not work the required effect and will probably bring a current of exhaustion and trouble on yourself. Without doing much good you will have attracted his own karma into your own atmosphere and, in fact, brought it on yourself.

These remarks only apply to an attempted radical change in the karma of another, which is a thing you have no right to do until you have attained the highest adeptship.

The formation or adaptation of talismans in ordinary matters should be employed with great discernment. What may assist in material things is often a hindrance spiritually, seeing that for a force to work, it must attract elemental forces of the proper description, which may thus, to an extent, endanger your spiritual nature.

Also, in making talismans for a person, you must endeavour to isolate yourself entirely from him. You must banish from your mind any feeling of love or hate, irritation, etc., for all these feelings operate against your power.

It is but rarely that a talisman for the love of a person is a right and justifiable thing to construct. Pure love links us to the nature of the gods. There is a perfect love between the angels and the gods because there is perfect harmony among them, but that is not the lower and earthly love. Thus a talisman made for terrestrial love would be sealed with the impress of your own weakness, and even if successful, would react on you in other ways. The only way in which real power can be gained, is by transcending the material plane and trying to link yourself to your divine and higher soul. That is why trouble is so great an initiator, because trouble brings you nearer spiritual things when material things fail.

Therefore, a talisman as a rule is better made for one in whom you have no interest. In the work of actual consecration, it is always a good thing to purify the room and use the Banishing Ritual of the Pentagram. All these are aids which the adept, when sufficiently advanced, will know when to use and when not to do so. It is better, if possible, to finish a talisman at one sitting, because it is begun under certain conditions and it may be difficult to put yourself in the same frame of mind at another time.

Another point that beginners are apt to run away with is that talismans can be made wholesale. Suppose a dozen talismans were made to do good to as many different people, a ray from yourself must charge each talisman. You have sent out a sort of spiral from your aura which goes on to the talisman and attracts a like force from the atmosphere—that is, if you have learned to excite the like force in yourself at the moment of consecration. So that, in the case supposed, you would have a dozen links connecting with you, like so many wires in a telegraph office, and whenever the force which any of these talismans was designed to combat becomes too strong for the force centred therein, there is an instantaneous communication with you—so that the loss

of force to which you would be continually liable might be such as to deplete you of vitality and cause you to faint.

In cases where talismans and symbols have done their work, they should be carefully de-charged and then destroyed. If this is not done and you take a symbol, say of water, still charged and throw it into the fire to get rid of it, you are inflicting intense torment on the elemental you have attracted, and it will react on you sooner or later. Also, if you throw away a still charged talisman, thus desecrating it, it will become the property of other things, which, through it, will be enabled to get at you. It is for these reasons that the talisman should be de-charged with the pentagram and hexagram according as it partakes of the planetary or zodiacal nature—and these remarks apply equally to flashing tablets.

If a talisman is given to a person who goes away and does not return it, you can render it inoperative by invoking it astrally and then de-charging it with great care and force.

A *flashing tablet* should be carefully made, charged, and consecrated, and then each morning the Adeptus should sit before it and practise clairvoyance, endeavouring to go through it to the plane it represents, and then to invoke the power and ask for strength to accomplish the matter desired, which will be granted if it be a lawful and laudable operation.

Any flashing tablet of two colours should be as nearly balanced in proportion of the extent of colour as possible—the ground one colour and the charge another. There is also a mode in which three colours can be used in a planetary talisman. This is done by placing the seven colours on the heptagram and drawing two lines to the points exactly opposite, which will thus yield two flashing colours. This, properly drawn, will give the effect of a flashing light playing on the symbol, partly visible physically and partly clairvoyantly, i.e., if properly charged. An advanced adept should be able to charge his tablet to a certain extent as he constructs it.

The radical colour of the planet is symbolical. But a talisman for harmony of idea, say, could be well represented by the Tiphareth of Venus—a beautiful yellow-green, and so on.

The lion kerub of Venus would represent spiritual fire and thus symbolizes the inspiration of the poet—the colour being a soft and beautiful pearl grey, and the charges should be white. The watery part of Venus would represent the reflective faculty and answer to spiritual beauty, colour a bluish-green. The vault contains a perfect scale of talismans of every description of planet, and shows how a planetary man will look at everything according to the colour of his aura, due to the planet under which he is born. The real adept comes forth from the sides to the centre. He is no longer under the dominion of the stars.

Having made a magical talisman, you should use some form of charging and consecrating it, which is suitable to the operation. There are certain words and letters which are to be invoked in the charging of a tablet, the letters governing the sign under which the operation falls, together with the planet associated therewith (if a planetary talisman). Thus in elemental operations, you take the letters of the appropriate zodiacal triplicity, adding AL thereto, thus forming an angelic name which is the expression of the force. Hebrew names, as a rule, represent the operation of certain general forces, while the names on the Enochian or angelical tablets represent a species of more particular ideas. Both classes of names should be used in these operations.

After preparing the room in the way laid down for the consecration of lesser magical implements, supposing this to be an elemental talisman, first formulate towards the four quarters the Supreme Ritual of the Pentagram as taught. Then invoke the divine names, turning towards the quarter of the element.

Let the Adeptus then, being seated or standing before the tablet, and looking in the requisite direction of the force which he wishes to invoke, take

several deep inspirations, close the eyes, and holding the breath, mentally pronounce the letters of the forces invoked. Let this be done several times, as if you breathed upon the tablet pronouncing them in the vibratory manner. Then, rising, make the sign of the Rose Cross over the tablet, and repeating the requisite formula, first describe round the talisman a circle, with the appropriate magical implement, and then make the invoking pentagrams five times over it, as if the pentagrams stood upright upon it, repeating the letters of the triplicity involved with AL added. Then solemnly read any invocation required, making the proper signs from the rose as you pronounce the names.

The first operation is to initiate a whorl from yourself. The second, to attract the force in the atmosphere into the vortex you have formed.

Then read the elemental prayer as in the rituals, and close with the signs of the circle and the cross (that is the Rose Cross) after performing the necessary banishing.

Be careful, however, not to banish over the newly consecrated talisman, as that would simply de-charge it again and render it useless. Before banishing, you should wrap the charged talisman in clean white silk or linen.

Sigils

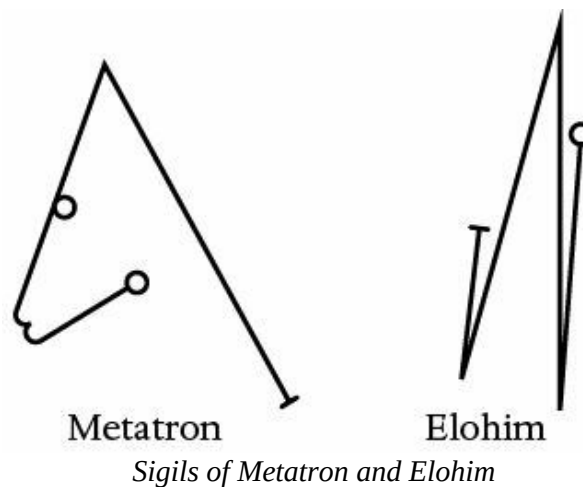
In the opening ceremony of the grade of $5^{\circ} = 6^{\square}$ Adeptus Minor, the complete symbol of the rose and cross is called the “key of sigils and of rituals,” and it is further said that it represents the forces of the twenty-two letters in nature, as divided into a three, a seven, and a twelve.⁴¹

The inner three petals of the rose symbolize the active elements of air, fire, and water, operating in the earth, which is as it were the recipient of them, their container and ground of operation. They are coloured, as are all the other petals, according to the hues of the rainbow in the masculine (positive) scale. The seven next petals answer to the letters of the seven planets, and the twelve outer to the twelve signs of the zodiac.

Now if thou wilt trace the sigil of any word or name either in the air or written upon paper, thou shalt commence with a circle at the point of the

initial letter on the rose, and draw with thy magical weapon a line from this circle unto the place of the next letter of the name. Continue this, until thou hast finished the word which the letters compose. If two letters of the same sort, such as two Beths or Gimels, come together, thou shalt represent the same by a crook or wave in the line at that point.

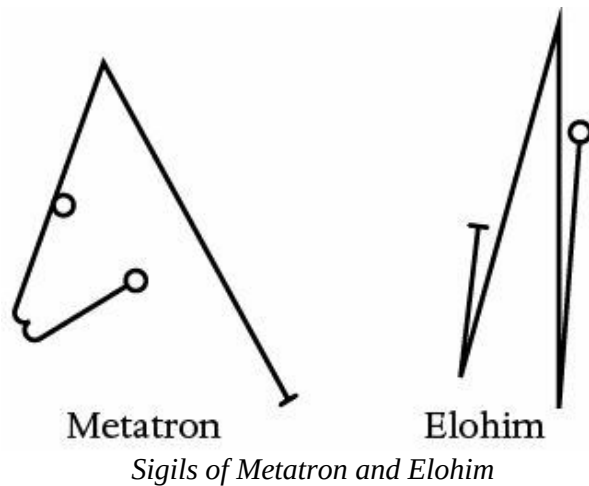
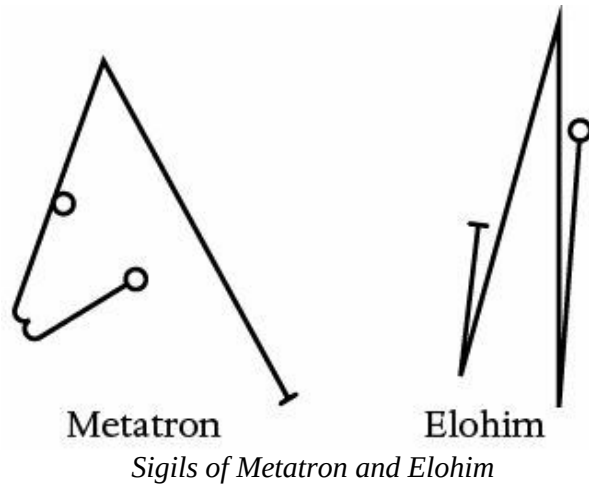
And if there be a letter, as Resh in Metatron, through which the line passeth to another letter and which yet formeth part of the name, thou shalt make a noose in the line at that point thus:  to mark the same. If thou art drawing the sigil thou mayest work it in the respective colours of the letters and add these together to form a synthesis of colour. Thus the sigil of Metatron shall be: blue, greenish-yellow, orange, red-orange, and greenish-blue: the synthesis will be a reddish-citron.⁴²



Now we will trace, for example, the sigils of the forces under Binah, the third Sephirah. Incidentally, the sigils for the plane of a Sephirah are always worked out on this system in this order:

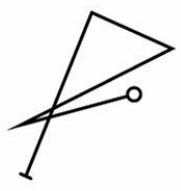
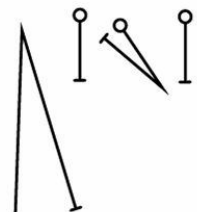
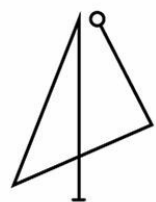
- First: Sigil of the Sephirah—Binah.
- Second: Sigil of the divine name, representing the force of the Sephirah in the world of Atziluth. For Binah, YHVH Elohim.
- Third: The sigil of the archangel, representing the force of the Sephirah in Briah—Tzaphkiel.

- Fourth: Sigil of the choir of angels, representing the force of the Sephirah in Yetzirah—Aralim.
- Fifth: The sigil of the sphere of the planet representing the force of the Sephirah in Assiah—Shabbathai.
- Finally: The sigils of any other names whose numbers have some relation to the powers of the Sephirah or its planet.



1. SEPHIRAH	2. ATZILUTH
 Binah	 YHVH Elohim
3. BRIAH	4. YET'ZIRAH
 Tzaphquel	 Aralim

Sigils of Binah

5. ASSIAH	6. OTHER SIGILS
 Shabbathai	 YOD HE VAU HE
 Agiel	 Zazel

Sigils of Binah (cont.)

Yet these latter (the sigils of the intelligence and spirit) are more usually taken from the magical kamea or square of the planets according to a slightly different system as will be shown hereafter.

Telesmatic Figures

Now there is also a mode whereby, combining the letters, the colours, the attributions, and their synthesis, thou mayest build up a telesmatic image of a force. The sigil shall then serve thee for the tracing of a current which shall call into action a certain elemental force. And know thou that this is not to be done lightly for thine amusement or experiment, seeing that the forces of nature were not created to be thy plaything or toy. Unless thou doest thy practical magical works with solemnity, ceremony, and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself.

Know, then, that if thou essay in the imagination to form an astral image from the names, the first letter shall be the head of the figure or form, and the final letter shall be its feet. The other letters shall be, and represent in their order, its body and members.

Agiel, for example, shall give thee an angelic form of the following nature and appearance:

Aleph, air. The head winged and of a golden colour, with long floating golden hair.

Gimel, Luna. Crowned with bluish silver crescent, and with a face like that of a grave and beautiful woman, with a bluish halo.

Yod, Virgo. The body of a maiden clothed in grass green robe.

Aleph, air. Golden wings of a large size, partly covering the power part of the figure.

Lamed, Libra. Feet and limbs well-proportioned and, either in the hand of the figure or lying at its feet, the sword and scales of justice in bright green.

Playing round the figure will be a greenish light, the colour of its synthesis. The keys of the tarot may help thee in the form.

See well also that thou makest the image as pure and beautiful as possible, for the more impure or common the figure, the more dangerous is it unto thee. Write upon the breast its sigil, upon the girdle its name, and place

clouds below the feet. And when thou hast done this with due solemnity and rigid correctness of symbolism, shunning as thou wouldst shun death any suggestion of coarseness or vulgarity in an angelic symbol, then hear what it shall say unto thee.

Seraphim will give thee an angelic figure like a warrioress with flame playing about her, and a countenance glorious like the sun, and beneath her feet the stormy sea and thunderclouds, and lightning about her, and a glow as of flame. She has a triangular helmet or headdress of flame like the symbol of fire.

Graphiel will give thee a great angel like a female warrior with a most glorious countenance, crowned with the crescent and flashing with light, and surrounded by flame and lightning and with four wings.

The termination EL always gives to angelic forms the wings and symbols of justice. The ending YAH will make the figures like enthroned kings or queens, and with flaming glory at their feet.

The Vibratory Mode of Pronouncing the Divine Names

In vibrating the divine names, the operator should first of all rise as high as possible towards the idea of the divine white brilliance in Kether—keeping the mind raised to the plane of loftiest aspiration. Unless this is done, it is dangerous to vibrate only with the astral forces, because the vibration attracts a certain force to the operator, and the nature of the force attracted rests largely on the condition of mind in which the operator is.

The ordinary mode of vibrating is as follows: Take a deep and full inspiration and concentrate your consciousness in your heart, which answers to Tiphareth. (Having first, as already said, ascended to your Kether, you should endeavour to bring down the white brilliance into your heart, prior to centreing your consciousness there.)

Then formulate the letters of the name required in your heart, in white, and feel them written there. Be sure to formulate the letters in brilliant white light, not merely in dull whiteness as the colour of the Apas tattwa. Then, emitting

the breath, slowly pronounce the letters so that the sound vibrates within you, and imagine that the breath, while quitting the body, swells you so as to fill up space. Pronounce the name as if you were vibrating it through the whole universe, and as if it did not stop until it reached the further limits.

All practical occult work which is of any use tires the operator or withdraws some magnetism, and therefore, if you wish to do anything that is at all important, you must be in perfect magnetic and nervous condition, or else you will do evil instead of good.

When you are using a name and drawing a sigil from the rose, you must remember that the Sephirah to which the rose and cross are referred is Tiphareth, whose position answers to the position of the heart, as if the rose were therein. It is not always necessary to formulate before you in space the telesmatic angelic figure of the name. As a general rule, pronounce the name as many times as there are letters in it.

Further on Telesmatic Figures

As before taught the names of all angels and angelic forces terminate, with few exceptions, in either AL or YAH. The divine name AL belongs to Chesed and it represents a good, powerful, and mighty force, but of somewhat milder operation than the name YAH. Since not only the angels but even devils are said to draw their force and power directly from the prolific source of the divine energies, therefore frequently to the names of evil spirits is AL added. The name YAH is added to the name of an angel or spirit who exercises only a good and somewhat beneficent office.

This being understood, these two terminations being rather in the nature of incidental attributions than of essential distinction, they need not be taken too much notice of in the construction of a telesmatic image.

In building up such an image, you can either imagine it astrally before you or paint the actual resemblance. Care should, however, be taken to pronounce the divine names belonging to the world under which the telesmatic image under course of construction would fall. Thus to Atziluth are allotted deific

names. To Briah, archangelic and so on. It is also useful to employ the Sephirotic names which are comprised in the special world to which the telesmatic image is allotted.

It is well to note that the four worlds themselves formulate the law involved in the building up or expression of any material thing. The world of Atziluth is purely archetypal and primordial, and to it, as before said, deific names are applied. Briah is creative and originative, and to it certain great gods called archangels are allotted. Yetzirah is formative and angelic orders are allotted thereunto. Assiah which is the material world consists of the great kingdoms of the elementals, human beings, and in some cases of the Qliploth—though these latter really occupy the planes below Assiah.

From these remarks it will be seen that a telesmatic image can hardly apply to Atziluth; that to Briah it can only do so in a restricted sense. Thus a telesmatic image belonging to that world would have to be represented with a kind of concealed head, possessing a form shadowy and barely indicated. Telesmatic images, then, really belong to Yetzirah. Therefore it would be impossible to employ the telesmatic image of a divine name in Atziluth, for it would not represent that in the world of Atziluth, but rather its correlation in Yetzirah. In Assiah you would get elemental forms.

The sex of the figure depends upon the predominance of the masculine or the feminine in the whole of the letters together, but a jumble of the sexes should be avoided in the same form. The image built up should be divided into as many parts as there are letters, commencing at the upper part and so on in order. In addition to this method of determining the sex of the telesmatic image of a name, certain names are inherently masculine, others feminine, and some epicene, irrespective of the mere testimony of the letters.

Sandalphon, for instance is thus analysed:

Samekh:	Male
Peh:	Female
Nun:	Male

Vau:	Male
Daleth:	Female
Nun:	Male
Lamed:	Female

Therefore masculine predominates, and if it were an ordinary name you would make a masculine form out of it. But as this name is especially applied to the feminine kerub, it is an exception to the rule; it is an archangelic name, belonging to the Briatic world and not merely an angelic name relating to Yetzirah. Sandalphon is also called Yetzer, meaning “left,” and its letters are: female, female, and male, so that, in this case, it may be any of these.

The seven letters composing the name Sandalphon are thus adapted to the telesmatic image.

Samekh:	Head. Would represent a beautiful and active face rather thin than fat.
Nun:	Neck. Would be admirably full.
Daleth:	Shoulders of a beautiful woman.
Lamed:	Heart and chest, the latter perfectly proportioned.
Peh:	Hips strong and full.
Vau:	Legs massive.
Nun:	Feet sinewy and perhaps winged.

If it be desired to build up an elemental form out of this name a very peculiar figure would result.

Samekh:	Head fierce, but rather beautiful.	Blue
Nun:	Neck with eagle’s wings from behind.	Blue-green
Daleth:	Shoulders feminine, rather beautiful.	Green-blue
Lamed:	Chest of a woman.	Emerald
Peh:	Strong and shaggy hips and thighs.	Red

Vau:	Legs of a bull.	Red-orange
Nun (final):	Feet of an eagle.	Green-blue

This, it will be seen, is almost a synthetical Kerubic figure. This figure may be represented, as it were, with its feet on the earth and its head in the clouds. The colours in the scale of the king would synthesize as a delicate and sparkling green.

The uncovered parts of the body would be blue, the countenance belonging to Sagittarius would be almost that of a horse. The whole form would be like that of a goddess between Athor and Neith holding a bow and arrows, that is if represented as an Egyptian symbol.

If again we endeavour to translate this name into symbols on a Tattwic plane, we get the following:

Samekh	comes under	Fire
Nun	comes under	Water
Daleth	comes under	Water of Earth
Lamed	comes under	Air
Peh	comes under	Fire
Nun	comes under	Water

These would be synthesized thus: a silver crescent on a red triangle placed over a yellow square. All three would be charged and enclosed within a large silver crescent.

Now, taking an example, the telesmatic image appertaining to the letter Aleph. This on the Briatic plane, would be rather masculine than feminine and would be resumed by a spiritual figure hardly visible at all, the headdress winged, the body cloud-veiled and wrapped in mist, as if clouds were rolling over and obscuring the outline, and scarcely permitting the legs and feet to be seen. It represents the spirit of ether. In the Yetziratic world, it would be like a warrior with winged helmet, the face angelic but rather fierce, the body and

arms mailed and bearing a child—the legs and feet with mailed buskins and wings attached to them.

In Assiah, this same letter Aleph is terrific energy and represents, as it were, mad force (the shape of the letter is almost that of a swastika). On the human plane, it would represent a person who was a lunatic and at times given to frightful fits of mania. Translated to the elemental plane, it would represent a form whose body fluctuated between a man and an animal, and indeed, the Assiatic form would be a most evil type with a force something like that compounded of that of a bird and that of a demon—an altogether horrible result. The letter Aleph represents spirituality in high things, but when translated to the plane contiguous to or below Assiah is usually something horrible and unbalanced, because it is so opposed to matter that the moment it is involved therein there is no harmony between them.

Radiating forces of divine light, otherwise called angelic forms, have not gender in the grosser acceptation of the term, though they can be classed according to the masculine and feminine sides. As, for example, in the human figure, sex is not so strongly marked in the upper part, the head, as in the body, while yet the countenance can be distinctly classed as of a masculine or a feminine type. So, also, on quitting the material plane, sex becomes less marked, or rather appreciable in a different manner, though the distinction of masculine or feminine is retained. And herein is the great error of the phallic religions—that they have transferred the material and gross side of sex to divine and angelic planes, not understanding that it is the lower that is derived from the higher by correlation in material development, and not the higher from the lower. Gender, in the usual meaning of the term, belongs to the elemental spirits, Kerubic forms, fays, planetary spirits, and Olympic spirits—also to the Qlipoth in its most exaggerated and bestial aspects, and this is a ratio increasing in proportion to the depths of their descent. Also, in certain of the evil elemental spirits, it would be exaggerated and repulsive.

But, in the higher and angelic natures, gender is correlated by forms, either steady and firm or rushing. Firmness like that of a rock or pillar is the nature of the feminine; restlessness and movement, that of the masculine. Therefore, let this be clearly understood in ascribing gender to angelic forms and images. Our tradition classes all forces under the heads of vehement and rushing force, and firm and steady force. Therefore a figure representing the former would be a masculine and that representing the latter, a feminine form.

But for convenience in the formation of telesmatic images of ordinary occult names and words, the letters are arranged in masculine and feminine classification. This classification is not intended to affirm that the letters have not in themselves both natures (seeing that in each letter as in each Sephirah is hidden the dual nature of masculine and feminine) but shows more their tendency as regards the distinction of force beforementioned.

Those, then, are rather masculine than feminine to which are allotted forces more rapid in action. And those, again, are rather feminine than masculine which represent a force more firm and steady whence all letters whose sound is prolonged as if moving forward are rather masculine than feminine. Certain others are epicene, yet incline rather to one nature than to another.

Telesmatic Attributions of the Letters of the Hebrew Alphabet

Aleph.	Spiritual. Wings generally, epicene, rather male than female, rather thin type.
Beth.	Active and slight. Male.
Gimel.	Grey, beautiful yet changeful. Feminine, rather full face and body.
Daleth.	Very beautiful and attractive. Feminine. Rather full face and body.
Heh.	Fierce, strong, rather fiery. Feminine.
Vau.	Steady and strong. Rather heavy and clumsy. Masculine.
Zayin.	Thin, intelligent. Masculine.
Cheth.	Full face, not much expression. Feminine.

Teth.	Rather strong and fiery. Feminine.
Yod.	Very white and rather delicate. Feminine.
Kaph.	Big and strong. Masculine.
Lamed.	Well-proportioned. Feminine.
Mem.	Reflective, dream-like; epicene, but female rather than male.
Nun.	Square determined face. Masculine, rather dark.
Samekh.	Thin rather expressive face. Masculine.
Ayin.	Rather mechanical. Masculine.
Peh.	Fierce, strong, resolute. Feminine.
Tzaddi.	Thoughtful, intellectual. Feminine.
Qoph.	Rather full face. Masculine.
Resh.	Proud and dominant. Masculine.
Shin.	Fierce, active, epicene. Rather male than female.
Tau.	Dark, grey, epicene. Male rather than female.

(These genders are only given as a convenient guide.)

Summary

In the vibration of names concentrate first upon the highest aspirations and upon the whiteness of Kether. Astral vibrations and material alone are dangerous. Concentrate upon your Tiphareth, the centre about the heart, and draw down into it the white rays from above. Formulate the letters in white light in your heart. Inspire deeply, and then pronounce the letters of the name, vibrating each through your whole system—as if setting into vibration the air before you, and as if that vibration spread out into space.

The whiteness should be brilliant.

The sigils are drawn from the lettering of the rose upon the cross,⁴³ and these are in Tiphareth, which corresponds to the heart. Draw them as if the rose were in your heart.

In vibrating any name, pronounce it as many times as it has letters. This is the invoking whirl.

Example: The Vibration of Adonai Ha-Aretz.⁴⁴

Perform the Banishing Ritual of the Pentagram in the four quarters of your room, preceded by the Qabalistic cross. Then in each quarter perform the signs of the Adeptus Minor, saying I.A.O. and L.V.X., making the symbol of the Rose Cross as taught in the paper describing the Rose Cross ritual in Volume III.⁴⁵

Pass to the centre of the room and face east. Then formulate before you in brilliant white flashings the letters of the name in a cross—i.e., both perpendicularly and horizontally as a picture before you extrinsically:



*Telesmatic Image of Adonai
ha-Aretz*

Formulate the perception of Kether above you, and draw down the white light about this cross. Then, taking a deep inspiration, pronounce and vibrate the letters of the name. Flashing brilliant white light should hover round them. This is the expanding whirl in the aura.

Having gained the whiteness, then form the telesmatic image, not in your heart but before you, extending it and encouraging the ideal figure to expand and fill the universe. Then immerse yourself in its rays—and absorbing, also

be absorbed by, the brightness of that light until your aura radiates with its brightness.

These, then, are two processes: The invoking whirl related to the heart. The expanding whirl related to the aura.

ADNI makes the figure from head to waist; HA ARTZ from waist to feet. The whole name is related to Malkuth, matter, and Zelatorship.

Aleph.	Winged, white, brilliant, radiant crown.
Daleth.	Head and neck of woman, beautiful but firm, hair long, dark and waving.
Nun.	Arms bare, strong, extended as a cross. In the right hand are ears of corn, and in the left a golden cup. Large dark spreading wings.
Yod.	Deep yellow-green robe covering a strong chest on which is a square lamen of gold with a scarlet Greek cross—in the angles four smaller red crosses.

In addition a broad gold belt on which Adonai ha-Aretz is written in Theban or Hebrew characters.

The feet are shown in flesh colour with golden sandals. Long yellow green drapery rayed with olive reaches to the feet. Beneath are black lurid clouds with patches of colour. Around the figure are lightning flashes, red. The crown radiates white light. A sword is girt at the side of the figure.

Further Concerning the Formation of Telesmatic Images ⁴⁶

Translate the letters of the name of each Sephirah into the numerical equivalents which will be yielded by reference to the Qabalah of Nine Chambers. If these letters and numbers are again translated into their Yetziratic attributions and combined with the lineal figures represented by the numbers, an analysis of the name is obtained compounded of two scales of interpretation.

For instance, in the case of Kether, the letters are Kaph, Tau, Resh. Kaph is referred in the Sepher Yetzirah to Jupiter, Tau to Saturn, and Resh to the sun. Again, the lineal figure of Kaph, which reduces to the number two by Aiq

Bkr or the Qabalah of Nine Chambers, will be the cross. Tau reduces to four, whose lineal figure is the square. Resh reduces also to two, symbolized likewise by the cross. There are three letters in the name Kether—which itself, as a whole, may be symbolized by a triangle. If the above symbolic lineal figures are placed within the lineal figure of the whole name, the triangle, “a species of Hieroglyphic form of each Sephirah will result. This may again be represented by a cognate angelic form, as taught in the formation of sigils from the rose.” The Yetziratic attributions will yield the information as to what colours, symbols, etc. are to be used in formulating the image.

The same principle applies to the remaining Sephirotic names.

[contents]

41. Note by JMG: See Rose Cross Lamén diagram, [color insert](#) page 12.
42. Note by Regardie: If the reader will draw a rose, copied from the complete symbol of the Rose Cross, about three-and-a-half to four inches in diameter, and trace the above sigils on a piece of fairly transparent paper placed over the rose, he will learn for himself how these sigils are drawn. He should experiment tracing half a dozen or so of these.
43. Note by JMG: See Rose Cross Lamén diagram, [color insert](#) page 12.
44. Note by JMG: See [color insert](#), page 14.
45. Note by JMG: See Rose Cross Ritual paper on page 388.
46. Note by Regardie: This is a precis of the document numbered “M”—Lecture on the Lineal Forms of the Names of the Sephiroth.

TALISMANS AND SIGILS

There are innumerable methods of forming sigils for use in connection with talismans and their construction. One method, using the rose of the Zelator Adeptus Minor, has previously been described. In the Order this was the method most often used. Herein will be found methods of forming talismanic emblems and sigils from the kameas of the planets, or their magical squares, and also from the geomantic points and symbols.

So far as the geomantic symbols are concerned, the student will do well to become acquainted with the instruction on geomancy in the section on divination.⁴⁷ After having become fully acquainted with the names of the symbols and their forms, as well as having obtained some experience of divination by that method, let him note that geomantic sigils or talismanic emblems, as they are sometimes called, are formed from the geomantic figures by drawing various lines from point to point. These characters are then attributed to their ruling planets and ideas. The simplest form of each will be found in the diagram below.

Puer	Amissio	Albus	Populus
			
Via	Fortuna Major	Fortuna Minor	Puella
			
Rubeus	Acquisitio	Carcer	Tristitia
			
Laetitia	Conjunctio	Caput Draconis	Cauda Draconis
			

Geomantic Sigils

Innumerable more sigils, and a host of other designs, may be formed from the fundamental geomantic symbols. As many as ten or a dozen different emblems may be derived from two or three of the symbols. If the student uses a little ingenuity and imagination in this matter, he will discover quite a lot as to the nature and import of sigils. The significance of the emblems may be divined, from one point of view, by employing them as “doors” through which to skry in the spirit vision. More can be learned this way concerning the real implication of sigils than almost by any other method.

The signatures and seals of the angels and genii who rule over each of the symbols may be found in the full instruction on geomancy. Those seals and sigils are highly important, and some place should be found for them on the talisman.

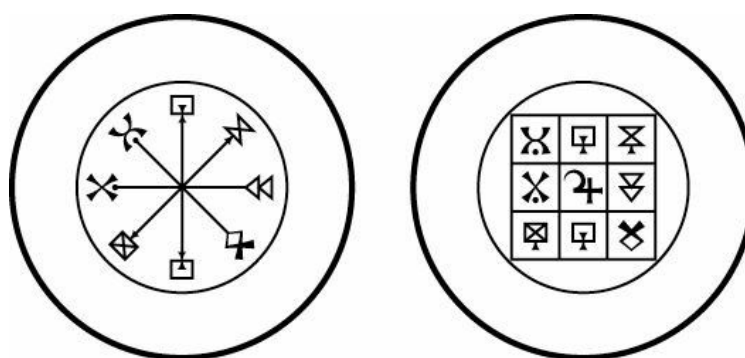
The student should make a number of experiments drawing harmonious and balanced talismans, even when it is not his intention to use and consecrate them. After drawing a half a dozen rough sketches, he will almost as though by accident stumble upon the “knack” of drawing the “right” kind of talisman. In the *Key of King Solomon*, translated by McGregor Mathers, may be found samples of about forty different types of talismans attributed to the planets. These should be consulted, for they will convey quite a little as to how symbols should be drawn. But they should not be followed or copied. Talismans should be personal things, made for personal ends, and based upon individual needs and conceptions.

The following important characters—letters of the angelic or Enochian alphabet—are attributed to the seven rulers in the twelve signs and the sixteen figures in geomancy.

Ω	Signifies Muriel and Populus, a figure of Chasmodai or Luna in Cancer increasing.
Ⓒ	Signifies Muriel and Via, a figure of Chasmodai and Luna in Cancer decreasing.
♄	Signifies Verchiel or Fortuna Major, a figure of Sorath or the sun in northern declination.
♅	Signifies Verchiel or Fortuna Minor, a figure of Sorath or the sun in southern declination.
♆	Signifies Hamaliel or Conjunctio, a figure of Taphthartharath or Mercury in Virgo.
♇	Signifies Zuriel or Puella, a figure of Kedemel or Venus in Libra.
♈	Signifies Barchiel or Rubeus, a figure of Bartzabel or Mars in Scorpio.
♉	Signifies Advachiel or Acquisitio, a figure of Hismael or Jupiter in Sagittarius.
♊	Signifies Hanael or Career, a figure of Zazel or Saturn in Capricorn.
♋	Signifies Cambriel or Tristitia, a figure of Zazel or Saturn in Aquarius.
♌	Signifies Amnitzel or Laetitia, a figure of Hismael or Jupiter in Pisces.
✂	Signifies Zazel and Bartzabel in all their ideals, being Cauda Draconis.
✓	Signifies Hismael and Kedemel in all their ideas, being a figure of Caput Draconis.
♍	

	Signifies Melchidael or Puer, a figure of Bartzabel or Mars in Aries.
7	Signifies Asmodel and Amissio, a figure of Kedemel or Venus in Taurus.
7	Signifies Ambriel or Albus, a figure of Taphthartharath or Mercury in Gemini. ⁴⁸

A mode of using the talismanic forms drawn from the geomantic figures is to take those yielded by the figures under the planet required and to place them at opposite ends of a wheel of eight radii as shown below. A versicle suitable to the matter may then be written within the double circle. Occasionally, a square of any convenient number of compartments may be substituted for the wheel or one form may be used for the obverse and the other for the reverse of the talisman.



Geomantic Talismans

Another very important mode of forming sigils anciently was through the medium of the kameas of the planets, or the magical squares. Magical squares are arrangements of numbers so arranged as to yield the same number when added horizontally, vertically, or diagonally. Also the sum of the total of all the numbers in the square is a number of special significance to the planet to which that square is referred.

The method of forming sigils from these is very simple. The knowledge of how this was done, however, had, during the time of my membership in the Order, completely faded from memory, and none of the members or the chiefs of the temple could give any information. Yet this was the principal method employed by the traditional authorities in obtaining sigils. The method of using the Rose Cross is an anachronism, and while in certain

instances it is very useful or perhaps the most convenient mode, it has no root in antiquity. Not only had the knowledge of sigils from the kameas faded from the order, but the chiefs even eliminated the magical squares from the knowledge lectures. It was claimed that a number of mistakes had crept into the numbers on the squares. Had they known it, the method and the correct form of the squares were in certain books and manuscripts in the British Museum. None of them, however, made the least attempt to recover the true or accurate form of the kameas.

The sole requisite to tracing sigils of the planetary names formed from the kameas is Aiq Beker, or the Qabalah of Nine Chambers. (Incidentally, this too was eliminated from the knowledge lectures.) By this method, the letters of the Hebrew alphabet are grouped together according to the similarity of their numbers. Thus in one chamber, Gimel, Lamed, and Shin are placed; their numbers are similar—3, 30, and 300. The same rule applies to the others. The name of the method obtains from the letters placed in the first two chambers. In the first chamber are Aleph, Yod, and Qoph, whose numbers are 1, 10, and 100, while in the second chamber are Beth, Caph, Resh—2, 20, and 200—thus Aiq Bkr. The usual form is given below; while there is another method of using the same grouping of letters and numbers but placing them in chambers referred to the Sephiroth.

300	30	3	200	20	2	100	10	1
ש	ל	ג	ק	כ	ב	פ	צ	א
600	60	6	500	50	5	400	40	4
ז	ז	ו	ד	נ	ה	ה	מ	ד
900	90	9	800	80	8	700	70	7
י	צ	ט	ק	פ	ח	ו	ע	ז

Now in order to find the sigil of a name by using the kamea, it is necessary to reduce those letters and their numbers to tens or units by means of the above quoted scheme. For example, in the case, say, of Zazel, the spirit of Saturn, the letters are Zayin seven, Aleph one, Zayin seven, and Lamed thirty. The only letter which requires reduction in this instance will be Lamed

which reduces to three. The next step is to trace a line on the square following the succession of numbers. Thus, in the name of Zazel, the line will follow the numbers seven, one, return to seven again, and then to three. A little circle should be placed on the first letter of the sigil to show where the name begins.

The so-called seal or sigil of the planet is a symmetrical design so arranged that its lines pass through every number on the square. The seal thus becomes an epitome or synthesis of the kamea.

Below are given the kameas of the seven planets together with the traditional seals of their planets, intelligences, and spirits. The student will do well to attempt to work these out himself. I shall give one more example of a more difficult kind, in order that no misunderstanding may exist about the method of sigil formation.

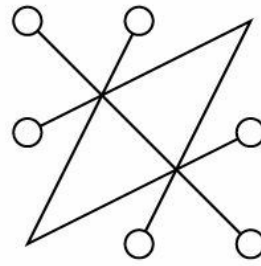
The name Taphthartharath is the spirit of Mercury, and his sigil would be traced upon the magical square having sixty-four squares, eight on each side. The attribution of squares to planets follows the attribution of the Sephiroth on the Tree of Life; thus Mercury is referred to the eighth Sephirah Hod. Now Taphthartharath is composed of seven letters, Tau 400, Peh 80, Tau 400, Resh 200, Tau 400, Resh 200, and Tau 400. This will reduce by Aiq Beker to 40, 8, 40, 20, 40, 20, 40. A continuous line will be traced beginning with a circle in the square of 40, and moving to each of the numbers quoted. All the other sigils follow this same rule.

There are also appended the sigils and attributions of the Olympic planetary spirits. Nothing was known in the Order about them, and they too were extirpated from the papers. More information may be found in the *Heptameron* of Pietro de Abano. These sigils should be used for skrying as a means of acquiring knowledge as to their nature, using the appropriate planetary divine names.

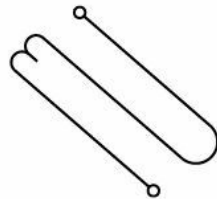
Kamea of Saturn

4	9	2
3	5	7
8	1	6

Seal of Saturn



Intelligence: Agiel



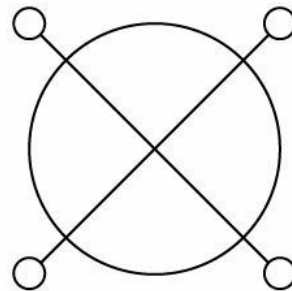
Spirit: Zazel



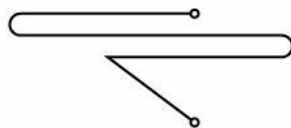
Kamea of Jupiter

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

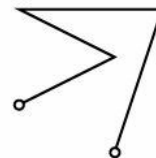
Seal of Jupiter



Intelligence: Yophiel



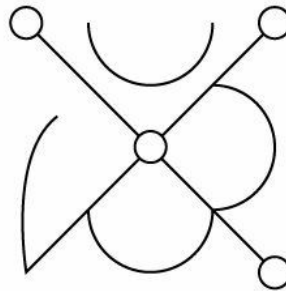
Spirit: Hismael



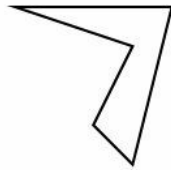
Kamea of Mars

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

Seal of Mars



Intelligence: Graphiel



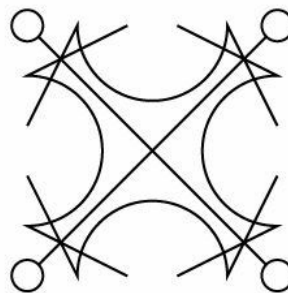
Spirit: Bartzabel



Kamea of Sun

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

Seal of Sun



Intelligence: Nakhiel



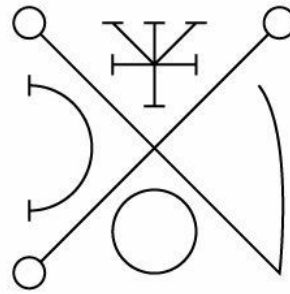
Spirit: Sorath



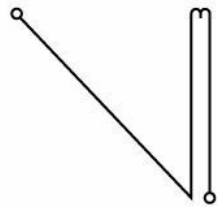
Kamea of Venus

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

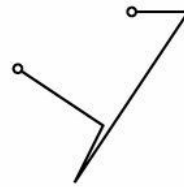
Seal of Venus



Intelligence: Hagiel



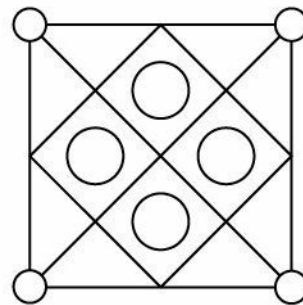
Spirit: Kedemel



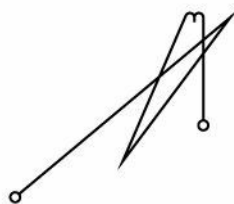
Kamea of Mercury

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

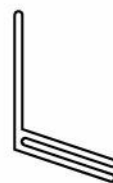
Seal of Mercury



Intelligence: Tiriel



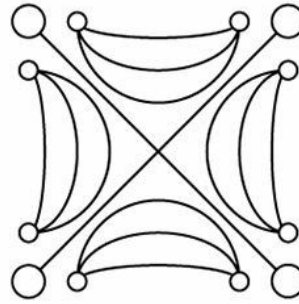
Spirit: Taphthartharath



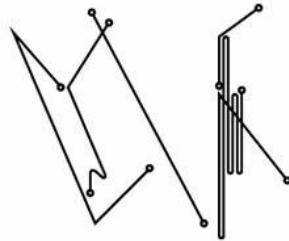
Kamea of the Moon

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

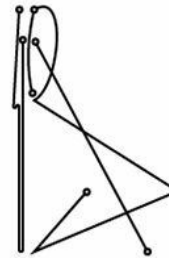
Seal of the Moon



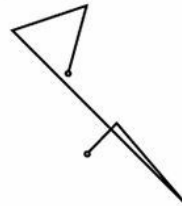
Intelligence: Malcah
Betarshisim Ve-ad Ruachoth
Ha-Schechalim



Intelligence: Shad
Barschemoth Ha-Shartathan



Spirit: Chashmodai



ARATHOR

BETHOR

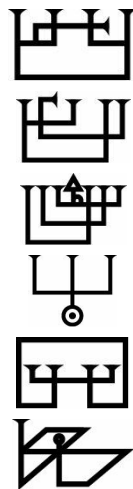
PHALEGH

OCH

HAGITH

OPHIEL

PHUL





Sigils of the Olympic Spirits

So far as concerns the foregoing sigils, tradition has it that the spirits are evil, the intelligences good. The seals and names of the intelligences should be used on all talismans for a good effect. Those of the spirits of the planets serve for evil, and should therefore not be used in any operation of a beneficial kind. The tradition however implies usually by an evil force, such as the spirits of the planets, a blind force, which contrary to popular notion can be used to good and beneficial ends when employed under the presidency of their immediate superiors, the good intelligences. Thus to make use of, when it is absolutely necessary to do so, the sigils of the spirits, the seals and names of the intelligences should be inscribed on the same talisman as well.

In addition to the seals, sigils, and emblems, it is customary to inscribe on talismans and pentacles the appropriate lineal figures. In the formation of a magical talisman or pentacle, consider first of all under what planet, sign, or element the matter falls. The next step is to collect all the names of the Sephirah to which it is attributed, as well as those of its archangels, angels, intelligences, etc. Also the seals, sigils, numbers, lineal figures, geomantic characters, etc., thereto belonging. Then, with all this material before you, classify and arrange.

The following notes are an abridged version of “Polygons and Polygrams,” a highly illuminating document circulated in the Outer Order. It should be closely studied, for it throws great light not only on the matter of lineal figures but on the whole abstruse number philosophy of the Qabalah.

[contents]

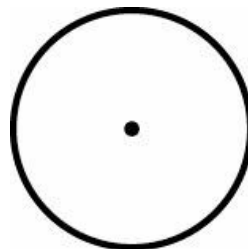
47. Note by JMG: See the lectures on GEOMANCY.

48. Note by JMG: The titles and sound values of the Enochian letters may be found on page 808–809.

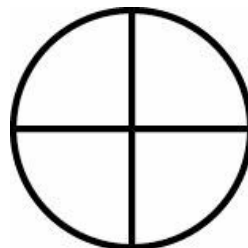
POLYGONS AND POLYGRAMS

The point within the circle represents the operation of Kether in general, and the cross within the circle that of Chokmah, for therein are the roots of wisdom. In using these lineal figures in the formation of talismans under the Sephiroth, remember that:

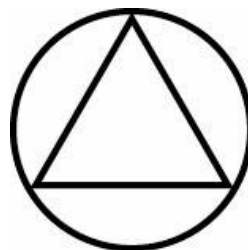
The point within the circle = Kether



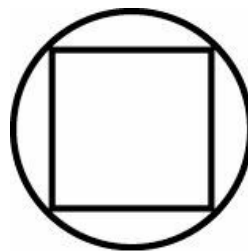
The cross within the circle = Chokmah



The triangle within the circle = Binah



The square within the circle = Chesed

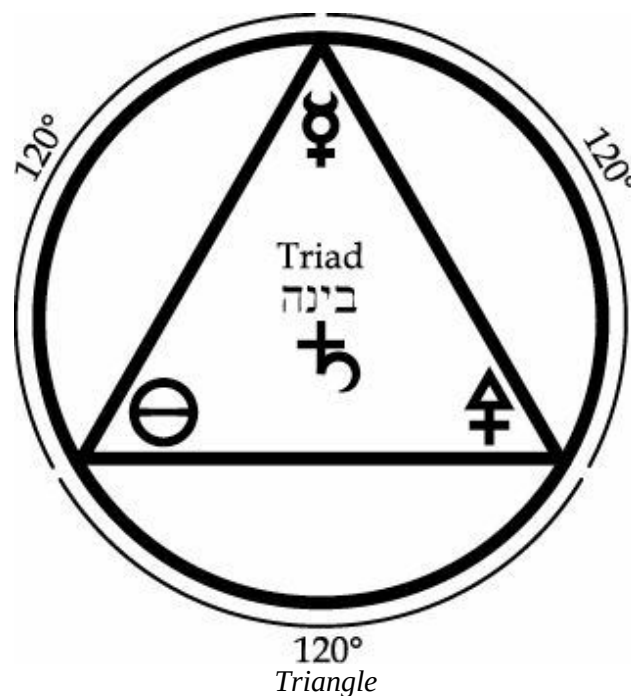


and that the remaining Sephiroth should have the double, treble, or quadruple forms of their lineal figures bound together in their talismans. For example, in the heptangle for Netzach, the heptagon and the two forms of the

heptagram should be united in the same talisman, the extremities of the angles coinciding.

The endekangle is attributed to the Qlippoth, the dodekangle to zodiacal forces in Malkuth. Kether hath the Primum Mobile, Chokmah the sphere of the zodiac in command, and Malkuth that of the elements.

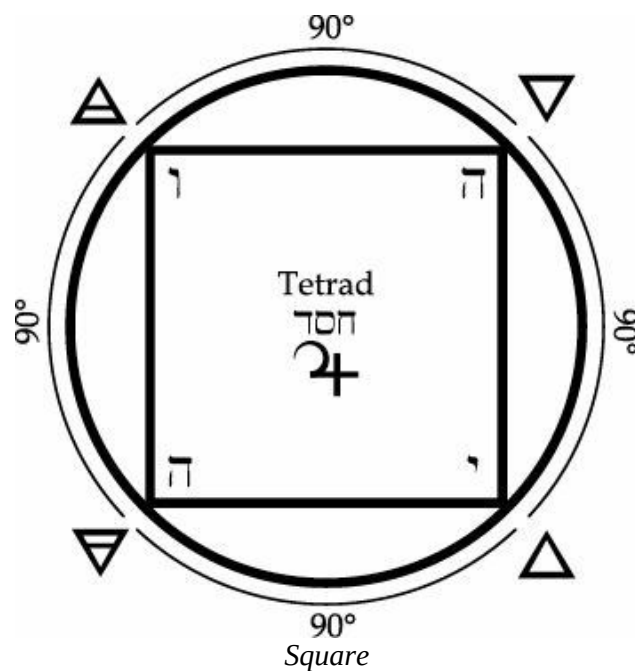
And many other meanings are bound together in the lineal figures besides those which are given in this book. Two or more different lineal figures may be bound together in the same talisman.



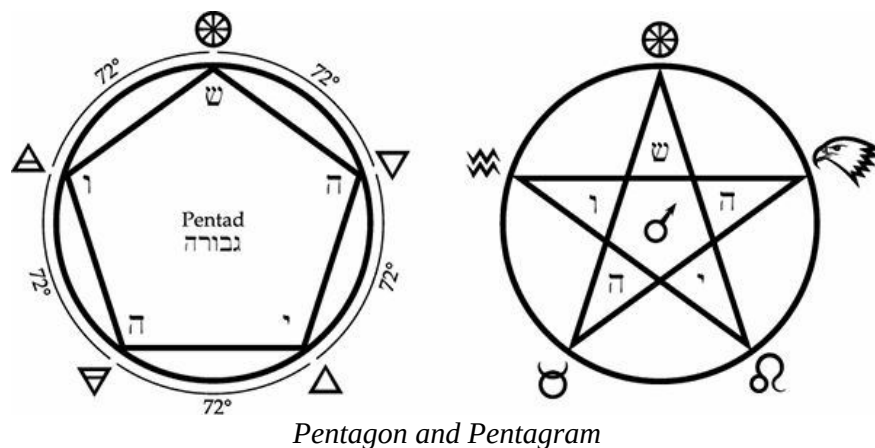
The triangle is the only lineal figure into which all surfaces can be reduced, for every polygon can be divided into triangles by drawing lines from its angles to its centre; and the triangle is the first and simplest of all lineal figures. It refers to the triad operating in all things, to the three supernal Sephiroth and to Binah, the third Sephirah, in particular.

Among the planets it is especially referred to Saturn, and among the elements to fire, and, as the colour of Saturn is black, and that of fire red, the black triangle will represent Saturn, and the red, fire. The three angles also

symbolize the three alchemical principles of nature: salt, sulphur, and mercury.



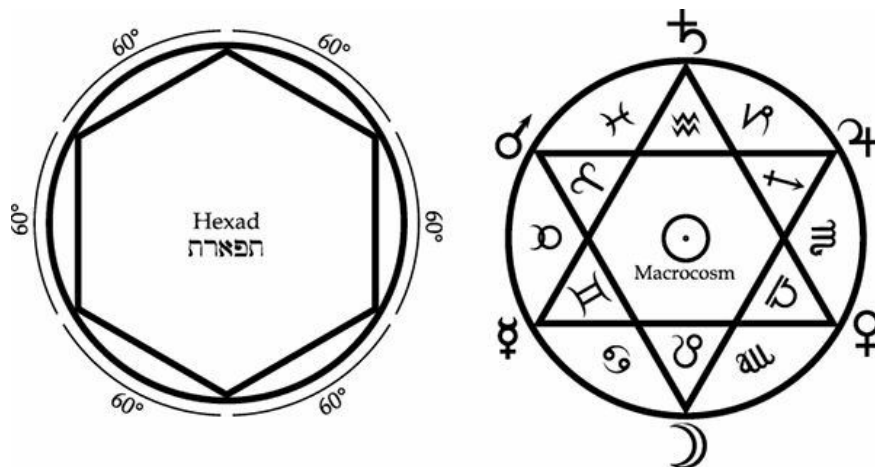
The square is an important lineal figure, which naturally represents stability and equation. It includes the idea of surface and superficial measurement. It refers to the quaternary in all things, and to the tetrad of the holy name YHVH operating through the four elements of fire, water, air, and earth. It is allotted to Chesed, the fourth Sephirah, and among the planets to Jupiter. And as representing the four elements, it represents their ultimatum in the material form.



The pentangle can be traced in two ways: reflected from every second point, when it is called the pentagon, and reflected from every third point when it is called the pentagram. The pentangle as a whole is referred to the fifth Sephirah, Geburah. The pentagon naturally represents the power of the pentad, operating in nature by the dispersal of the spirit and the four elements through it.

The pentagram with a single point upwards is called the “sign of the microcosm,” and is a good symbol, representing man with his arms and legs extended adoring his Creator, and especially the dominion of the spirit over the four elements, and consequently of reason over matter. But with the single point downwards it is a very evil symbol: the head of the goat, or demon’s head, representing the abasement of reason beneath the blind forces of matter, the elevation of anarchy above order, and of conflicting forces driven by chance above God.

It represents the concentrated force of the spirit and the four elements governed by the five letters of the name of the restorer of all things YHShVH, and it is especially attributed to the planet Mars. It also shows the Kerubim and the wheel of the spirit. It is a symbol of tremendous force, and of Heh, the letter of the great supernal mother AIMA.



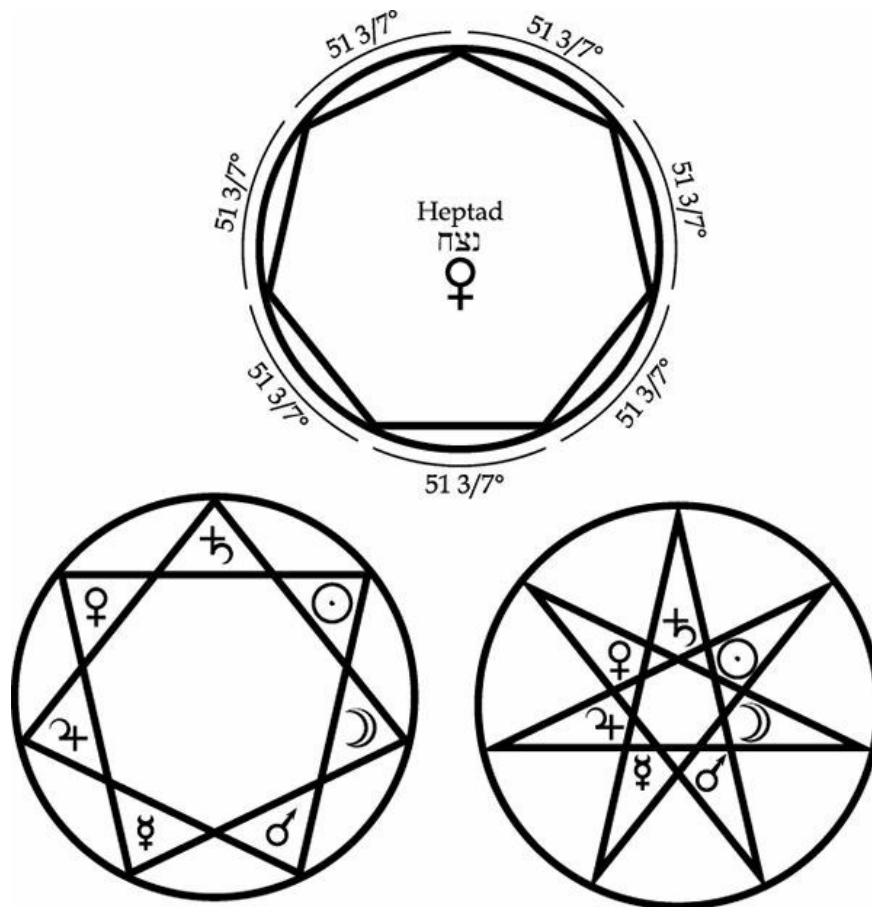
Hexagon and Hexagram

The hexangle can be traced in two ways as a complete symbol: viz, reflected from every second point, when it is called the hexagon, and reflected from every third point when it is called the hexagram. The hexangle as a whole is referred to the sixth Sephirah Tiphareth. The hexangle naturally represents the powers of the hexad operating in nature, by the dispersal of the rays of the planets, and of the zodiac emanating from the sun. The number of degrees of a great circle cut off between its angles is sixty, forming the astrological sextile aspect, powerful for good. It is not so consonant to the sun nature as the hexagram, and remember thou, that the 'gon signifieth dispersion, distribution, and radiation of a force; but the 'gram concentration. Hence use thou the 'gon for spreading, and the 'gram for concentration and sealing; and when there is need, thou canst compare, interpose, and combine them; but the 'gon initiateth the whirl.

The hexagram with a single point uppermost is called the “sign of the macrocosm,” or greater world, because its six angles fitly represent the six days or periods of creation evolved from the manifestation of the Triune; while its synthesis forms the seventh day, a period of rest, summed up in the hexagonal centre.

It represents especially the concentrated force of the planets, acting through the signs of the zodiac, and thus sealing the astral image of nature under the presidency of the Sephiroth; and also the seven palaces of the same. It is especially attributable to the sun.

It is a symbol of great strength and power, forming, with the cross and the pentagram, a triad of potent and good symbols, which are in harmony with each other.



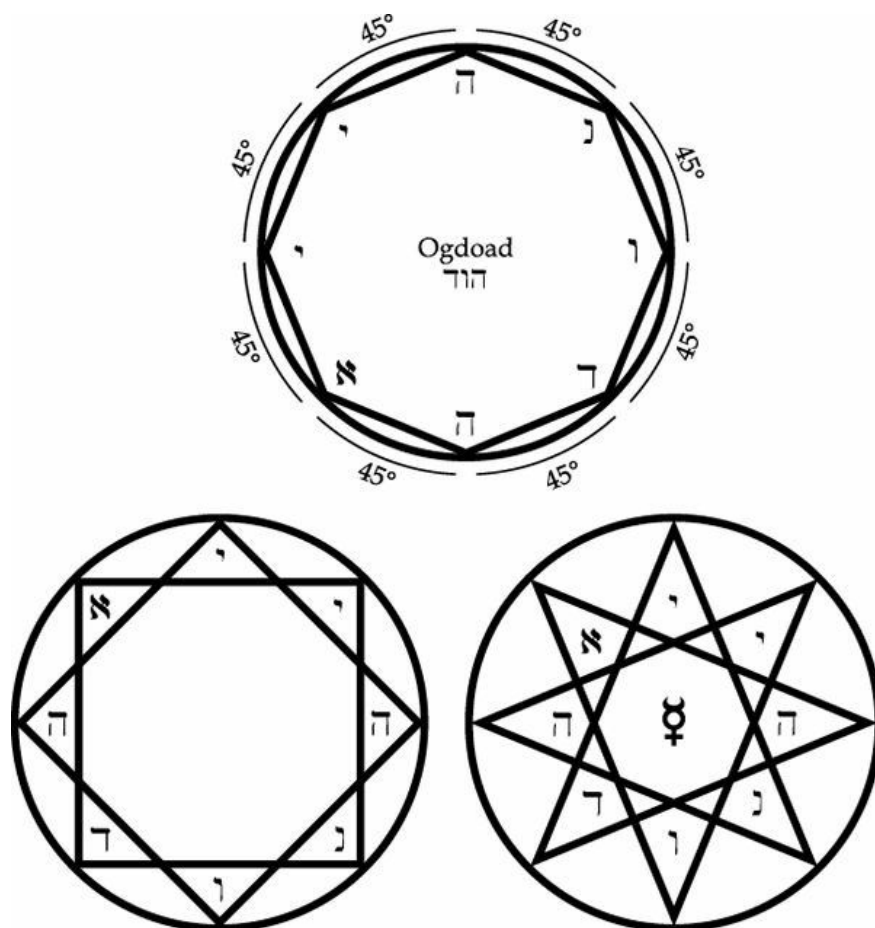
Heptagon and Heptagrams

The heptangle as a whole is referred to the seventh Sephirah, Netzach.

The heptagon naturally represents the dispersal of the powers of the seven planets through the week and through the year. It alludes to the power of the septenary acting through all things, as exemplified by the seven colours of the rainbow.

The heptagram reflected from every third point yieldeth seven triangles at the apices thereof; fitly representing the triad operating in each planet, and the planets themselves in the week and the year.

The heptagram is the star of Venus, and is especially applicable to her nature. And as the heptagram is the lineal figure of the seven planets, so is Venus as it were their gate or entrance, the fitting symbol of the Isis of nature, and of the seven lower Sephiroth of the Bride.



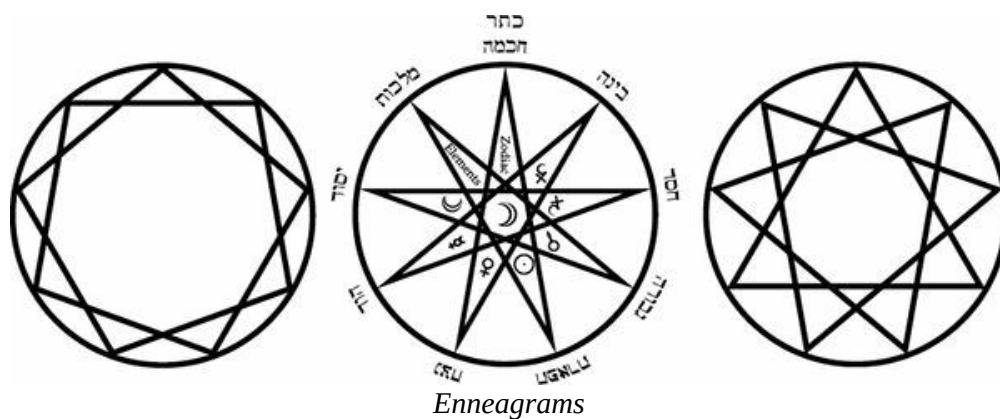
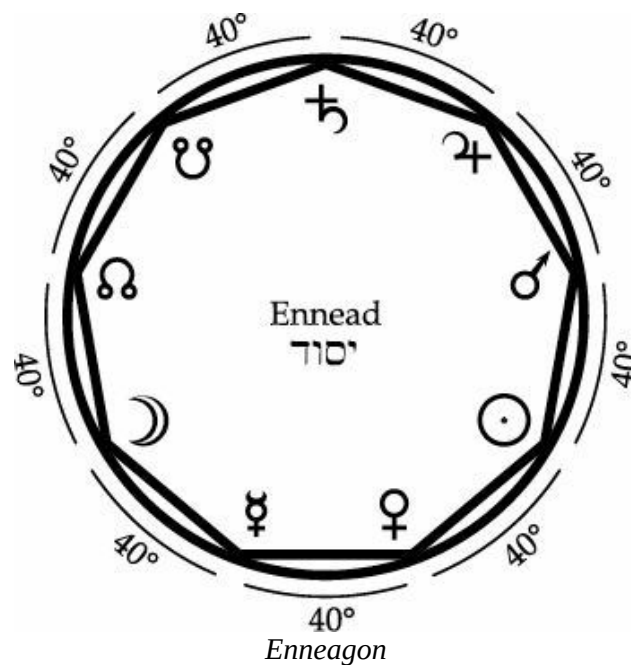
Octagon and Octagrams

The octangle as a whole is referred to the eighth Sephirah, Hod. The octangle naturally represents the power of the ogdoad, and the octagon showeth the ogdoad operating in nature by the dispersal of the rays of the elements in their dual aspect under the presidency of the eight letters of the name.

The octagram reflected from every third point yields eight triangles at the apices thereof; fitly representing the triad operating in each element in its dual form, i.e., of positive and negative, under the powers of the name YHVH ADONAI or as it is written bound together IAHDONHI.

This octagram reflected from every fourth point is the star of Mercury, and is especially applicable to his nature. It is further a potent symbol, representing the binding together of the concentrated positive and negative

forces of the elements under the name of IAHDONHI. And forget not that Adonai is the key of YHVH.



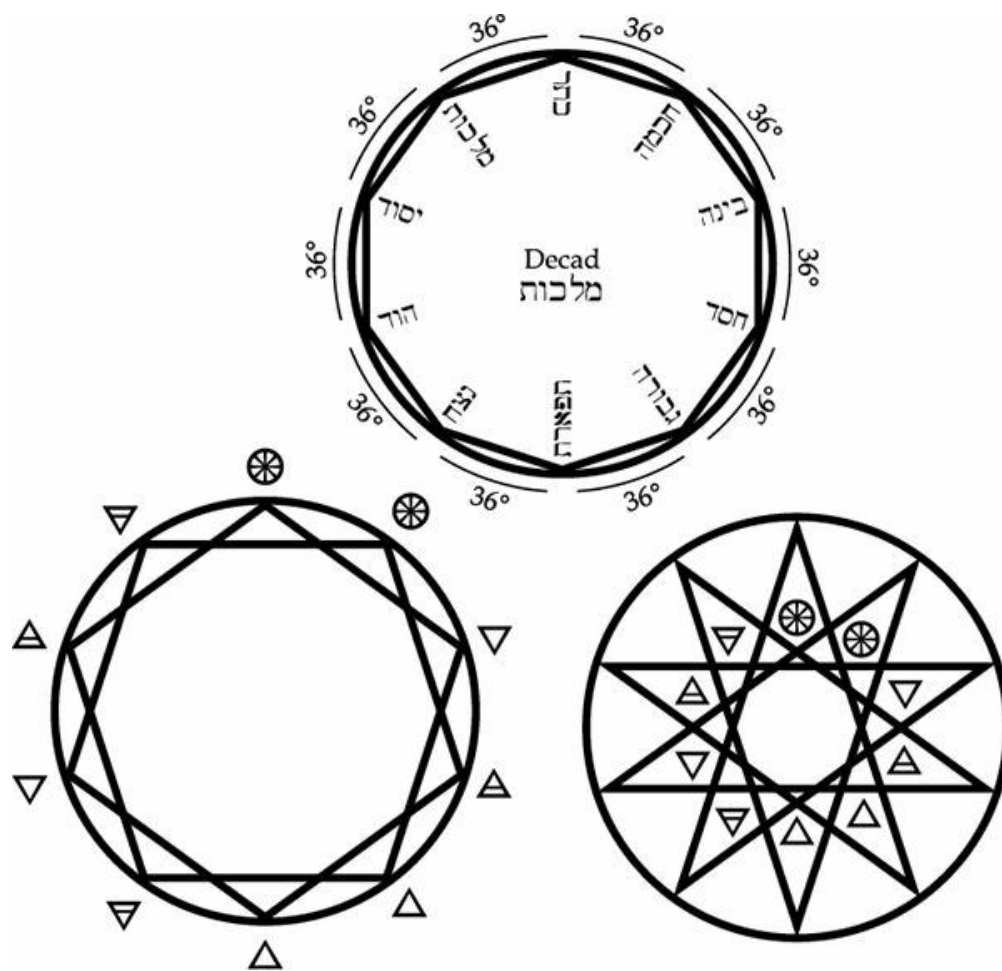
The enneangle as a whole is referred to the ninth Sephirah Yesod. It naturally representeth the power of the ennead, and the enneagon showeth the ennead operating in nature by the dispersal of the rays of the seven planets and of the head and tail of the dragon of the moon.

The enneagram reflected from every third point representeth the triple ternary operating both in the seven planets with the Caput and Cauda Draconis of the moon, and with the alchemical principles counter-changed

and interwoven. It is not so consonant with the nature of Luna as the enneagram reflected from every fifth point.

The enneagram is the star of Luna, and is especially applicable to her nature. It represents her as the administratrix to the Earth of the virtues of the solar system under the Sephiroth.

The enneagram reflected from every fourth point is composed of three triangles united within a circle, and alludes to the triple ternary of the three alchemical principles themselves. It is not so consonant with the nature of Luna as the previous form.



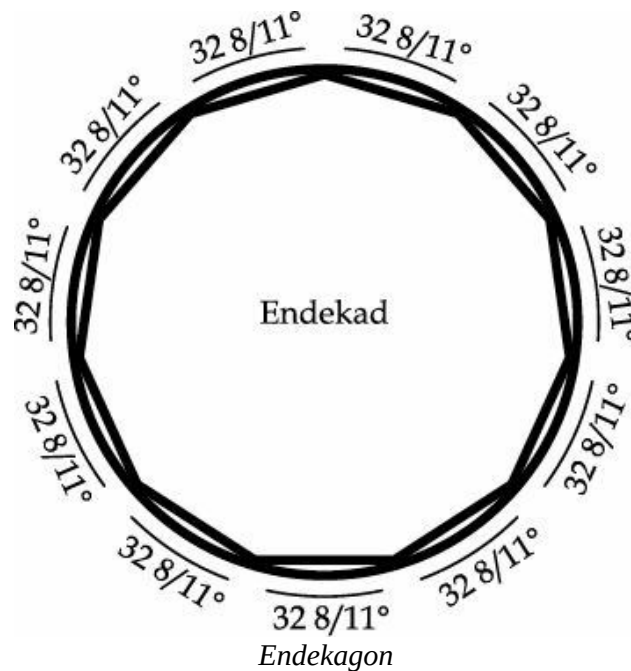
Dekagon and Dekagrams

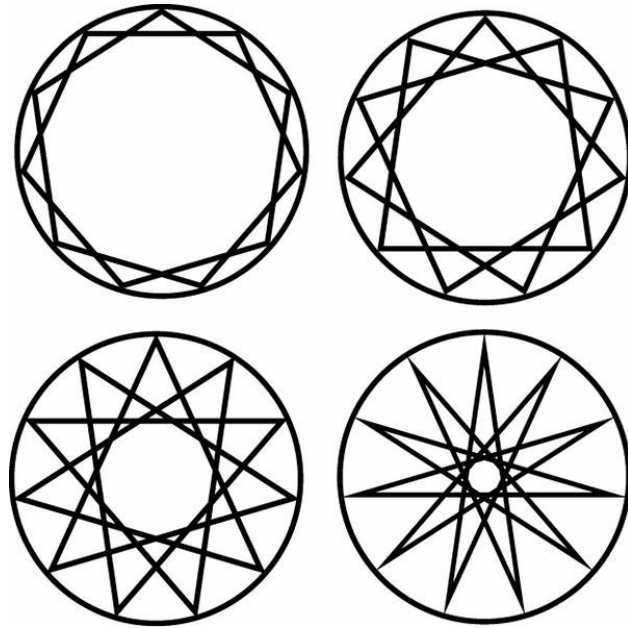
The dekangle as a whole is referred to the tenth Sephirah—Malkuth. The dekangle naturally represents the power of the dekad, and the dekagon showeth the dekad operating in nature by the dispersal of the rays of the ten

Sephiroth therein. The number of degrees of a great circle cut off between its angles is thirty-six, the half of the quintile astrological aspect.

The dekagram reflected from every third point is especially consonant with Malkuth, and shows the triad operating through the angle of the two pentagons within a circle, of which it is composed. It alludes to the combination of the three alchemical principles with the spirit and the four elements in their positive and negative form, under the presidency of the ten Sephiroth themselves.

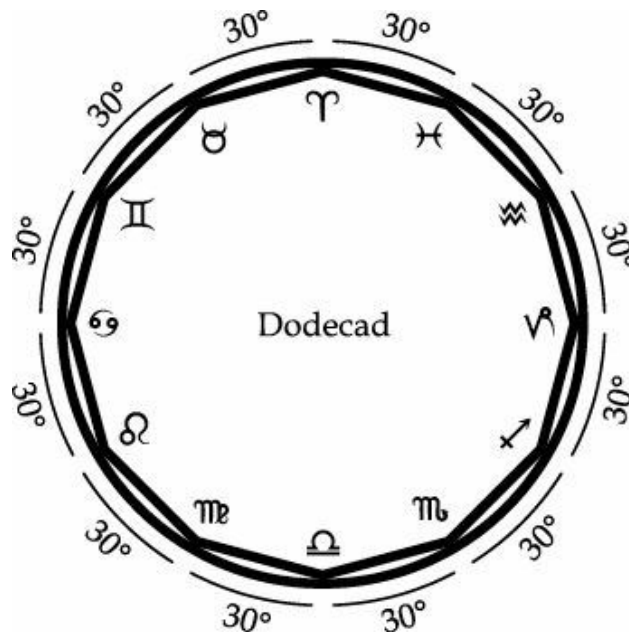
The dekagram reflected from every fifth point is composed of two pentagrams within a circle. It shows the operation of the duplicated Heh of the Tetragrammaton, and the concentration of the positive and negative forces of the spirit and of the four elements under the presidency of the potencies of the dive in Binah; the revolutions of the forces under Aimah the great mother.



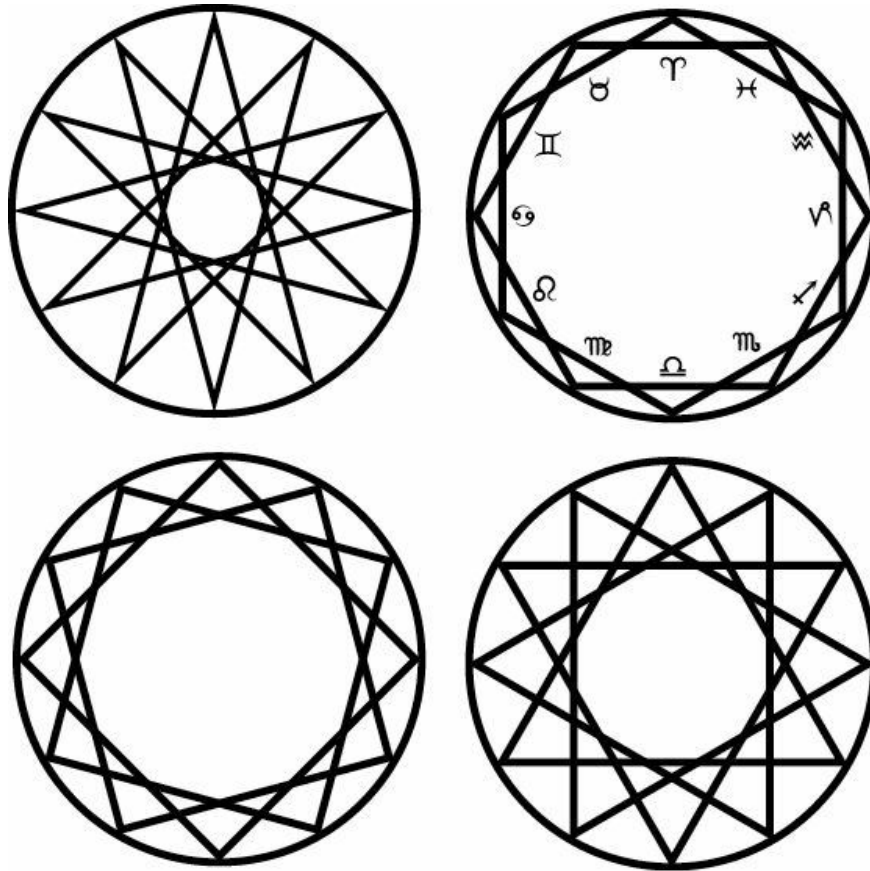


Endekagrams

The endekagram as a general rule is referred to the Qlippoth: of its forms however, the one reflected from every fourth point represents their restriction, and therefore it is not altogether to be classed with those that represent their operations in nature. The endekangle naturally represents the evil and imperfect nature of the endekad, and the endekagon represents the dispersal of the eleven curses of Mount Ebal through the universe (Deuteronomy 27).⁴⁹



Dodekagon



Dodekangles

The dodekangle as a general rule is referred to the zodiac, and naturally represents the power of the dodekad.

The dodekagon shows the dispersal of the influence of the zodiac through nature, the dodekagram its concentration. The number of degrees of a great circle cut off between its angles is thirty, forming the weak astrological semi-sextile aspect, good in nature and operation.

[contents]

49. Note by Regardie: Though they are paraphrased as twelve in the English Bible, in the Hebrew version they are paraphrased as eleven, two being classed together.

ADDITIONAL LECTURE ON THE TATTWAS OF THE EASTERN SCHOOL

Introduction by Israel Regardie

This paper dealing with the Hindu tattwa system was withdrawn from circulation in that branch of the Order of which I happened to be a member. The copy from which I have reproduced the following was properly labelled and dated August 1894, and is therefore as clearly authoritative as any of the Order papers could be, indicating that it was formally and officially issued to all members of the grade of Philosophus. It has also been conveyed to me that the American temples, under the Mathers and Brodie Innes jurisdiction, circulated this document.

As to whether it accords with the general content of the rest of the Order system must be left to the discrimination of the individual student. That it has several points of value will be doubted by none, though few will care to subscribe to the paper in its entirety. Personally, I feel it to be definitely an alien system, which touches the Order teaching in but very few places. The mode of skrying in the spirit vision using the tattwa symbols is sound enough and has been described elsewhere. But other aspects suggest that the two systems are not likely to mix particularly well.

Some students who are familiar with early Theosophical literature will recall a book, *Nature's Finer Forces or the Science of Breath* by Rama Prasad, and it may occur to them that this "Additional Lecture on the Tattwas of the Eastern School" is in reality a precis of that book.⁵⁰ This has been observed by quite a number of the early Order people, and I understand that because of this, and because of the fact that no acknowledgement of the book was made in the document, Frater Sub Spe withdrew the document.

I have decided to issue it here, with the other Order manuscripts, as it may convey for some minds a special message which may be absent in the others. In any event, it seems to me that I have no right to extirpate from an account

of Order teaching a paper which was considered highly important by some of the early Order Adepts.

The Tattwas of the Eastern School

General Observation. There are five tattwas or principles:

1. Akasa—ether.
2. Vayu—the aerial principle.
3. Tejas—the principle of light and heat.
4. Apas—the watery principle.
5. Prithivi—the earthy principle.

But the first cause of these is the great controller of all things, the one light, the formless. From Him first came into appearance ether; thence the air, the motion producing ether waves which causes light and heat, and so on in the above order.

The yogi comes to know the principle of these five tattwas, their Sukshma Sharira, but how? Further on you will see how. The astrologer who has no knowledge of the swara is as worthless as a man without a wife. It is the soul itself; it is the swara, the great controller of all, who creates, preserves, and destroys, and causes whatsoever is in this world. Experience and tradition both say no knowledge is more precious than this knowledge of the swara. None else lays bare the workings of the machinery of this world, or the secret workings of this world.

By the power of swara may be destroyed an enemy. Power, wealth, and pleasure, all these can be commanded by swara. The beginner in our science must be pure and calm in mind and in thought, virtuous in actions, and having unmixed faith in his spiritual teacher. He must be strong in his determination, and grateful.

Swara in the Body. Ten manifestations of this swara are in the body. But before the Neophyte is told this, he must gain a thorough knowledge of the nervous system. This is very important, and according to his knowledge of

this science, the Neophyte gains success. To give a rough outline of the parts we have chiefly to deal with in our endeavour to explain the elementary treatise: There are ten principal nerves, this includes the tubes, etc. It is in the ten manifestations of swara that the ten so-called vayus move. We mean by this ten forces which perform ten different functions. The three most important nerves are the following, as the beginner has only to deal with these:

1. Ida—the left bronchus.
2. Pingala—the right bronchus.
3. Sushumna—in the middle.

The ten Vayus are:

1. Prana, in the breast.
2. Apana, about the excretory organs.
3. Samana, in the navel.
4. Undana, middle of the throat.
5. Vyana, pervading the whole body.
6. Kurmana, the eyes, helping them open.
7. Kirkala, in the stomach, producing hunger.
8. Nag, whence comes vomiting.
9. Devadatta, causes yawning.
10. Dhananjaya, that which doth not leave the body after death.

These ten Vayus, or forces, have their play in the ten principal nerves, not one in each. They are the regulators of the body of man. If they go on working properly, a man remains perfectly healthy; if not, different kinds of diseases spring up.

A yogi keeps them always working, and consequently diseases never come to him. The key to all these nerves lies in the working of the prana vayu, or

vital principle drawing the air through the Ida, the Pingala, and the Sushumna. When the air is drawn through the Ida it is felt coming out or going in through the left nostril. When through the Pingala, in the right nostril. When through the Sushumna it is felt through both nostrils simultaneously. The air is drawn or felt through either or both of the nostrils at certain appointed times. Whenever in any given time, the breath goes in and comes out of the wrong nostril it is a sure sign some sort of disease is coming on.

The Ida is sometimes called the Chandra nadi, or the moon nerve. The Pingala, the Surya nadi or sun nerve. These are called, the former, the Chandra swara and the latter the Surya swara.

The reason is that when the breath is in the Ida it gives coolness to the body and that when in the Pingala it gives heat to the body. The ancient magi used to say the place of the moon in the human body was in Ida and the sun in Pingala.

The Course of the Breath. The lunar month, it is well known, is divided into two parts, the fortnight of the waxing and the fortnight of the waning. On the first fortnight, or the bright fortnight, just at sunrise of the first day the breath must come into the left nostril and must be so for three days successively. At the beginning of the fourth day the breath must come through the right nostril and must do so for the three succeeding days, when again the seventh day must begin with the moon breath, and so on in the same order. Thus we have said that such and such days begin with such and such a breath.

But how long is our breath to remain in one nostril? For five gharis, or two hours. Thus when the first day of the bright fortnight begins with the moon breath, after five gharis, the sun breath must set in, and this again must change into the moon breath after the same interval of time. So on for every day.

Again, the first day of the dark fortnight must begin with the sun breath, and proceed in the same way, changing after five gharis and the three succeeding days. It will be seen that all the days of the month have been divided into the Ida and the Pingala. In the Sushumna, the swara flows only when it changes, either in its natural course or in certain other conditions to be afterwards mentioned. This is the course of nature. But a yogi commands nature. He turns everything into his own way. Rules for this will be given in the proper place.

Course of the Tattwas

For five gharis, as we have above said, the breath flows through our nostrils. In these five gharis, or two hour periods, the tattwas have their course. In the first we have Akasa, in the second Vayu, in the third Tejas, in the fourth Apas, in the fifth Prithivi. Thus in one night and day, or sixty gharis, we have twelve courses of these five tattwas each remaining one ghari and returning again in two hours. There are again further five subdivisions of each tattwa in a ghari. Thus, Akasa is subdivided into Akas-Akasa; Akas-Vayu; Akas-Tejas; Akas-Apas; Akas-Prithivi—and similarly with the other four.

How to know which of the tattwas is at a certain time in course, not merely by a mathematical calculation but with the certainty of an eyewitness, is of the greatest importance in the practical part of this science. We shall come to it further on.

The Ida. When the breath is in Ida, that is in the left nostril: then only is it well to perform the following actions. Stable works such as erecting a building or the construction of a well or tank, going on a distant journey, entering a new house, collection of things, giving gifts, marriage, making jewels or clothes, taking medicines and tonics, seeing a superior or master for any purpose of trade, amassing of wealth, sowing of seed in a field, negotiations, commencement of trade, seeing of friends, works of charity and faith, going home, buying of animals, doing work for the benefit of others, placing money on security, singing, dancing, taking up abode in any village

or city, drinking or making water at the time of sorrow, pain, fever, etc. All these acts should be done when the swara is in Ida. It must however be kept in mind that the tattwas Vayu and Tejas are to be excluded from these actions, likewise Akasa.

During the tattwas Prithivi and Apas only are these actions to be done. In a fever, the yogi keeps his Chandra swara going, and brings the Apas or water tattwa in course, so the fever is all over in a very short time. How mastery is gained over the tattwas will come further on.

The Pingala. In the Surya swara only, are the following actions to be done: Reading and teaching hard and difficult subjects of knowledge, sexual intercourse, shipping, hunting, mounting a hill or fort, riding a donkey or camel or horse, swimming over a powerful stream or river, writing, painting, buying and selling, fighting with swords or hands, seeing a king, bathing, eating, shaving, bleeding, sleeping—and such like. All these secure success and health, as the case may be, if done in the Surya swara.

The Sushumna. When the breath comes out of both nostrils at the same time, it is flowing in the Sushumna. Nothing ought to be done under these conditions, for everything turns out badly. The same is the case when the breath is now in one and now in the other nostril. When this is the case, sit down and meditate upon or over the sacred Hansa. This joining of the breath is the only time for Sandha, meditation.

Note. Zanoni secured success in gaming for Cetoxa and overcame the effects of the poisoned wine of the Prince di D_____ as follows. In the first place, he changed his breath to the right nostril and threw an envelope of the Akasa tattwa over his antagonist, who consequently became all empty, the money in gaming flowing towards the Surya swara. In the latter case he brought the water, Apas, tattwa into course, directed it with the full force of his trained will towards the poisoned wine, and consequently the burning heat of the poison was counteracted for a very long time, and before it could recover strength enough to act on the system, it was there no longer.⁵¹

The Tattwas

To each of the five tattwas a special colour has been assigned. Akasa—black; dark; or no colour really. Vayu—green (blue by some). Tejas—red. Apas—white, or really all colours. Prithivi—yellow. It is by these colours that a practical man finds on the spur of the moment which tattwa is at the time in course. Besides, these tattwas have different shapes and tastes. These figures are seen by taking a bright mirror and letting the breath fall upon it, as it comes out of the nose. The divided part takes one of the following forms according to the tattwa then in course. Prithivi—a figure having four angles. Apas—a half moon, or crescent. Tejas—triangular. Vayu—spherical. Akasa—oval like a human ear. To sum up their qualities:

Prithivi—moves always in the middle of the paths of air and water. Apas—downwards, straight through the nose. Tejas—upwards. Vayu—obliquely towards the right or left arm, as the case may be. Akasa—transversely always.

Tattwa	Color	Form	Taste	Distance of Breath Below Nose	Natural Principle
Prithivi	yellow	having four angles	sweet	12 fingers	bulky
Apas	white or all colors	half moon	astringent	16 fingers	cold
Vayu	green or blue	sphere	acid	8 fingers	always in motion
Tejas	red	triangle	hot tastes such as pepper, etc.	4 fingers	hot
Akasa	black, dark, or no color	human ear, oval, egg	bitter	upwards	universally pervading

Tests of the Tattwas. For practice, let a man take five little bullets or counters coloured red, yellow, green or blue, white or silver, and black, and place or carry them in his pocket. Now let him close his eyes and take one of

them out of his pocket. The colour of the bullet will be that of the tattwa then in course. Whilst still keeping the eyes closed, let him see if the colour of the bullet floats before them.

He must not suppose he will be correct all at once. By and by the confusion will disappear, and colours well-defined, staying for the proper length of time, will begin to come before him, and the colour of the bullet will be the same as that seen before his eyes. And then he will have gained the power of knowing which of the tattwas is in course, and can at pleasure find them.

There is a particular method of concentrating the mind and practising with the eyes for this purpose, which will come with practice.

Let him ask any of his friends to imagine one of the five colours, say a flower. He will only have to shut his eyes to find the tattwa then in course, and he can astonish his friends by naming the colour. Again, if a man sitting amongst his friends finds the Vayu tattwa set in, let him be sure that those of his friends who are in perfect health and in a normal state both of body and mind, wish to go away. Let him ask them to say frankly, and they will answer “yes.”

In what way other tattwas affect both the body and mind of man will be stated in another place. Some higher secrets are purposely reserved for those who safely and honestly pass the elementary stage. When the man has reached the stage of finding at will any of the tattwas, let him not imagine he has become perfect.

If he goes on practising, his inward sight becomes keener, and he will recognize the five subdivisions of the tattwas. On and on let him go with his meditation, and innumerable shades of colour will be recognized according to the different proportions of the tattwas. Whilst during these intervals he is trying to distinguish between the different shades of the colours, his work will be for a time very tedious. We say tedious at first, because when the thousand shades of colour become fixed and defined in his eyes by perseverance and practice, he will have before his eyes an everchanging

prospect of colour of the most beautiful shades, and this for a time will be sufficient food for his mind.

To avoid the tediousness, let him meditate upon his breath, as is laid down in the chapter of meditation of the tattwas.

Action to be done during the different tattwas. Actions of a sedate and stable nature are those of the sort enumerated under the Chandra swara, to be done when Prithivi the earthy principle is in course. Those of a fleeting nature, which are to be done and gone through very soon, are to be done during Apas. Actions of a hard nature, those in which a man has to make violent struggle to hold his own, are to be done during Tejas. If a yogi wishes to kill a man he must try to do so with the Vayu tattwa. In the Akasa, nothing should be done but meditation, as works begun during this always end badly. Works of the above nature only prosper in the tattwas specified; and those whose actions prosper may see this by experiment.

Meditation and Mastery Over the Tattwas

We have previously given summary rules for distinguishing the various colours of the different tattwas which are of great use to the beginner. But now we are going to explain the final method of mastering the tattwas and of practising. This is a secret which was only imparted to the most promising adepts of yoga. But a short practice will fully show the important results to be gained by this practice.

The student will by degrees become able to look into futurity at will, and have all the visible world before his eyes, and he will be able to command nature.

During the day, when the sky is clear, let him once or twice for about an hour or two withdraw his mind from all external things; and sitting on an easy chair, let him fix his eyes on any particular part of the blue sky, and go on looking at it without allowing them to twinkle. At first he will see the waves of the water, this is the watery vapour in the atmosphere which surrounds the whole world. Some days later, as the eyes become practiced, he

will see different sorts of buildings and so on in the air, and many other wonderful things as well. When the Neophyte reaches this stage of practice, he is sure of gaining success.

After this he will see different sorts of mixed colours of tattwas in the sky, which will after a constant and resolute practice show themselves in their proper and respective colours.

To test the truth of this, the neophyte during the practice should occasionally close his eyes and compare the colour floating in the sky with that which he sees inwardly. When both are the same the operation is right. Other tests we have given before, and other wonders resulting from this will of themselves present themselves to the yogi. This practice is to be done in the daytime.

For the night, let the student rise about two o'clock in the morning, when everything is calm, when there is no noise, and when the cold light of the stars breathe holiness, and a calm rapture enters into the soul of man. Let him wash his hands, feet, the crown of his head, and the nape of his neck with cold water. Let him put his shin bones on the ground, and let the back of his thighs touch his calves, and let him put his hands upon his knees, the fingers pointing towards the body. Let him now fix his eyes on the tip of his nose. To avoid tediousness, he must always, especially during the meditation, meditate upon his breath, coming in and going out.

Besides the above, this has many other advantages given elsewhere. It may here be said that by constant practice of this meditation over his breath, the man is to develop two distinct syllables in his thought. It is evident that when a man draws his breath in, a sound is produced which is imitated in *Han*. When out, the sound *Sa*. By constant practise, the going in and coming out of the breath is so much connected with these sounds that without any effort the mind understands Han-Sa with the production of these sounds. Thus we see that one full breath makes Han-Sa, this is the name of the ruler of the universe, together with his powers. They are exerted in the working out of

natural phenomena. At this stage of perfection, the yogi should commence as follows:

Getting up at two or three in the morning, and washing himself in the aforementioned manner, let him know and fix his mind upon the tattwa then in course. If the tattwa in course be then Prithivi, let him think of it as something having four angles, a good yellow colour, sweet smelling, small in body, and taking away all diseases. Let him at the same time repeat the word *Lam*. It is very easy to imagine such a thing.

If it be the Apas tattwa, let him imagine something of the shape and brightness of the half moon, putting down heat and thirst, and that he is immersed in the ocean of water. Let him at that time repeat the word *Vam*.

If the tattwa be Tejas, let him imagine it as something triangular in shape, shedding a red glare, consuming food and drink, burning away everything, and thus making itself unbearable. At the same time let him repeat *Ram*.

If the tattwa be Vayu, let him imagine it as something of a spherical shape, of a colour green, or blue, like the green leaves of a tree after rain, and carrying him with a mighty power away from the ground and flying in space like the birds. And let him repeat the syllable *Pam*.

If the Tattwa be Akasa, let him imagine it as having no shape but giving forth a brilliant light, and let him repeat the syllable *Ham*. By diligent practice, these syllables uttered by the tongue of a yogi become inseparable from the tattwas. When he repeats any of these, the special tattwa appears with as much force as he may will, and thus it is that a yogi can cause whatever he likes, lightning, rain, wind, and so forth.

Cure of Diseases

Every disease causes the breath to flow out of the wrong nostril, and the wrong tattwa to come into course. When the breath therefore is restored to the proper nostril, and the proper tattwa has been brought into course, let not anyone expect that all that is necessary has been done. If the disease be

obstinate and the attack a very violent one, the man will have to persevere in battle a very long time before he conquers.

If a beginner cannot succeed very soon, let him aid the power of his breath by a suitable medicine, and swara will be restored very soon.

It may be noticed that the Chandra swara is generally the best for all diseases. Its flow is an indication of the soundness of health. In cold, cough, and other diseases, this breath ought to flow.

Of the tattwas as well as of the swaras, no one causes pain if it goes on properly. In this state it ought not generally to be meddled with. But when any one gains an undue predominance and causes diseases, it ought to be at once changed. Experience shows that the Apas and the Prithivi tattwas are the only ones generally good for health, and indeed, the fact that during the course of the Apas tattwa the breath is felt sixteen fingers breadth below the nose, and during the Prithivi twelve fingers, argues at those times a more sound and powerful working of the functions of the body, than when it is felt only eight, or four, or no finger-breadth below the nose.

Akasa therefore is the worst for health, and in a state of ill-health, a man will generally find in course, either Akasa, Vayu, or Tejas.

Let him therefore, when need be, proceed in the following manner. After having changed his breath from the wrong nostril to the proper one, generally the left, and pressing the opposite side by a cushion so that it may not change again, let the man sit on an easy chair and bind his left thigh a little above the knee joint with his handkerchief. In a short time, whose length varies inversely as the deficiency of practice, and directly as the violence of the disease, he will perceive that the tattwa changes to the one immediately below it and so on; and then the next, and so forth. If he be an acute observer of the conditions of his body, he will perceive that slowly his mind is becoming more and more easy. Let him tighten his bandage still more if need be. When at last he reaches the Prithivi tattwa, he will find in the state of his health a great change for the better. Let him preserve in this state, or, still

better, the Apas tattwa for some time, and return to it occasionally for some days, even after the attacks of the disease have ceased. He will no doubt be cured.

Forecast of Futurity

Although a yogi obtains the power of knowing everything that is, has been, or is to be, beyond the reach of the senses, yet generally he becomes indifferent to such knowledge, forgetting himself, as he does, in his eternal presence before the light which breathes beauty into all we see in the world. We shall therefore represent him here revealing if not all his knowledge of futurity, only on questions being put to him by others. But our Neophytes may as well put the questions themselves, and then answer them according to the laws here laid down.

When a man comes and says to the yogi that he has a question to ask, let him see which of the tattwas is in course.

(a) If the tattwa be Prithivi, the question is about some root, something belonging to the vegetable kingdom, or something in which the earthy nature is predominant.

(b) If it be Apas, it is about some life, birth, death, etc.

(c) If Tejas, the question is of metals, gain or loss, etc.

(d) If Akasa, he means to ask nothing.

(e) If Vayu, about some journey.

These are but elementary things. The practical yogi who can distinguish between the mixture of the tattwas can name the particular things.

Now let him see through which of his nostrils the breath is flowing, which is the fortnight then in course of passing, which the days, and what direction of himself, the enquirer.

If the breath comes through the left nostril, to, secure complete success in the work which makes the subject of the question, and which will be of the

sort specified under Ida, he must have the following coincidences: The fortnight must be bright, that is of the waxing moon; the day must be even, 2, 4, 6, and so on; the direction must be east or north. If these things coincide the man will get what he wants.

Again, if the Surya swara coincide with the dark fortnight, the day odd, the direction south and west, the same result may be predicted but not so thoroughly. The action will be of the sort prescribed under Pingala.

According as any of these do not coincide, will the success be more or less imperfect. It must be remembered that the breath at the time must not be flowing through the wrong nostril. This has many bad consequences; we only just touch the subject.

Of the wrong swara. If at the commencement of the day the wrong swara arises, the lunar for the solar, and vice versa, a man may expect something wrong. If it happens the first day, there is sure to be some sort of mental uneasiness. If the second, some loss of wealth. If the third, a journey will come. If the fourth, some dear object will be destroyed. If the fifth, loss of kingdom. If the sixth, loss of everything. If the seventh, illness and pain sure to come. If the eighth, death.

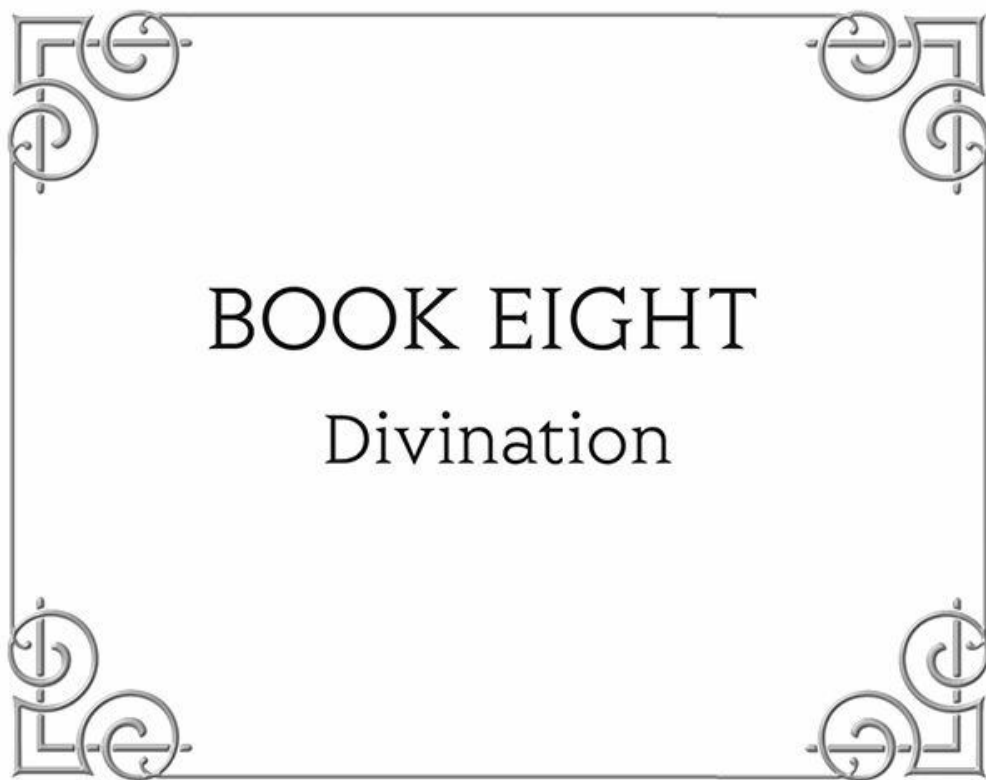
If the sun breath flows in the morning and at noon and the moon in the evening, a sad discomfiture will be the result, the reverse being a sign of victory.

If a man, going to travel, raises his foot which coincides in direction with the empty nostril at the time being, he will not get what he desires from his travels.

[contents]

50. Note by JMG: This is not quite correct. The lecture is more exactly a summary of Rama Prasad's translation of *The Science of Breath and the Philosophy of Tattvas*, a medieval Sanskrit text that is appended to the book just named.

51. Note by JMG: This note was added and signed by S.R.M.D. (Mathers), and refers to events in Edward Bulwer-Lytton's novel *Zanoni*, a great favorite of his and of other members of the original Order.



BOOK EIGHT

Divination

GEOMANCY

Chapter One

The figures of geomancy consist of various groupings of odd and even points in four lines. Of these the greatest possible number of combinations is sixteen. Therefore these sixteen combinations of odd and even points arranged on four lines are the sixteen figures of geomancy. These are again classed under the heads of the elements, the signs of the zodiac, and the planets ruling these. Two figures are attributed to each of the seven planets, while the remainder are attributed to Caput and Cauda Draconis—the head and tail of the dragon, or the north and south nodes of the moon. Furthermore, to each planet and sign certain ruling genii are attributed, as shown on pages 660 and 661.

Chapter Two

Roughly speaking, the mode of obtaining the first four geomantic figures, from which the remainder of the divination is calculated, is by marking down at random on paper with a pencil held by a loosely tensed hand sixteen lines of points or dashes, without counting the number placed in each line during the operation. And all the time thinking fixedly of the subject of the demand. When the sixteen lines are completed, the number of points in each line should be added up, and if the result be odd a single point or cross should be made in the first of the three compartments to the right of the paper. If even, two points or crosses. These sixteen lines will then yield four geomantic figures. The results, odd and/or even, of lines one to four inclusive comprise the first figure. Of lines five to eight the second figure; of lines nine to twelve the third; of lines thirteen to sixteen, the fourth figure, as shown in the diagram on [page 660](#).

The symbol of a pentagram either within or without a circumscribed circle should be made at the top of the paper on which the dashes are made. The paper itself should be perfectly clean and should have never been previously

used for any other purpose. If a circle be used with the pentagram, it should be drawn before the latter is described. The pentagram should always be of the “invoking” type, as described in the pentagram ritual. Since the pentagram concerns the element of earth, it should therefore be drawn beginning at the top descending to the lower left hand point, carefully closing the angle at the finish. Within the centre of the pentagram, the sigil of the “ruler” to which the matter of the question specially refers, should be placed.

Plan of Geomantic Divination



15 points	odd		Fortuna Minor
15 points	odd		
16 points	even		
14 points	even		
15 points	odd		Amissio
16 points	even		
15 points	odd		
14 points	even		
12 points	even		Fortuna Major
6 points	even		
9 points	odd		
7 points	odd		
10 points	even		Rubeus
11 points	odd		
10 points	even		
10 points	even		

Sigil of Ruler	Name of Ruler	Planet which rules answer	Sign of zodiac
	Bartzabel	Mars zmars	Aries zaries

	Kedemel	Venus zven	Taurus ztaur
	Taphthartharath	Mercury zmerc	Gemini zgem
	Chashmodai	Luna zmoon	Cancer zcanc
	Sorath	Sol zsun	Leo zleo
	Taphthartharath	Mercury zmerc	Virgo zvirg
	Kedemel	Venus zven	Libra zlib
	Bartzabel	Mars zmars	Scorpio zscorp
	Hismael	Jupiter zjup	Sagittarius zsag
	Zazel	Saturn zsat	Capricorn zcap
	Zazel	Saturn zsat	Aquarius zaqua
	Hismael	Jupiter zjup	Pisces zpisc
	Zazel and Bartzabel	Saturn and Mars zsat zmars	Cauda Draconis zxu
	Hismael and Kedemel	Jupiter and Venus zjup zven	Caput Draconis zxuu
	Sorath	Sol zsun	Leo zleo
	Chashmodai	Luna zmoon	Cancer zcanc

Note by Regardie: When attributing the above geomantic figures to the Tree of Life, the two Saturnian figures represent the Three Supernals. The planetary figures are placed on the appropriate Sephiroth, while Caput and Cauda Draconis signify Malkuth.

Element	Geomantic Figure	Name and Meaning of Figure
Fire		PUER (a boy, yellow, beardless.)
Earth		AMISSIO (loss, comprehended without.)
Air		ALBUS (white, fair.)
Water		POPULUS (people, congregation.)
Fire		FORTUNA MAJOR (greater fortune and aid; safeguard, entering.)
Earth		CONJUNCTIO (assembly, conjunction.)
Air		PUELLA (a girl, beautiful.)
Water		RUBEUS (red, reddish.)
Fire		ACQUISITIO (obtaining, comprehended within.)
Earth		CARCER (a prison; bound.)
Air		TRISTITIA (sadness, dammed, cross.)
Water		LAETITIA (joy, laughing, healthy, bearded.)
Fire		CAUDA DRACONIS (the lower threshold, going out.)
Earth		CAPUT DRACONIS (heart, upper threshold; entering.)
Air		FORTUNA MINOR (lesser fortune; and aid; safeguard going out.)
Water		VIA (way, journey.)

If the question be of the nature of Saturn, such as agriculture, sorrow, death, etc., the sigil of Zazel should be placed in the pentagram. If of Jupiter, concerning good fortune, feasting, church preferment, etc., the sigil of Hismael. If of Mars, war, fighting, victory, etc., the sigil of Bartzabel. If of the sun, power, magistracy, success, etc., the sigil of Sorath. If of Venus, love, music, pleasure, etc., the sigil of Kedemel. If of Mercury, such as science, learning, knavery, etc., the sigil of Taphthartharath. If of travelling, fishing, etc., under Luna, then the sigil of Chasmodai. In the diagram appended the sigil of Hismael is employed.

During the marking down of the points, the attention should be fixed upon the sigil within the pentagram, and the mind should carefully consider the question proposed.¹ The hand should not be moved from the paper until the sixteen lines of points are complete. A pencil is therefore preferable to a pen for this purpose—unless, of course, a very reliable fountain pen is employed. It is practically more convenient to draw or rule four lines across the paper beforehand to mark off the space for such four lines composing a geomantic figure as shown on page 658. The first four geomantic figures formed directly from the sixteen lines of points are called the Four Mothers. It is from them that the remaining figures necessary to complete the geomantic scheme of direction are derived.

These should now be placed in a row from right to left, for the greater convenience of the necessary calculations—though much practice may render this unnecessary. The first figure will be attributed to the south, the second to the east, the third to the north, and the fourth to the west.

The Four Mothers

4th West	3rd North	2nd East	1st South
o o	o o	o	o
o	o o	o o	o
o o	o	o	o o
o o	o	o o	o o

Rubeus	Fortuna Major	Amissio	Fortuna Minor
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From these Four Mothers, four resulting figures called the Four Daughters are now to be derived, thus: The uppermost points of the First Mother will be the uppermost points of the First Daughter. The corresponding, that is the first line of, points of the Second Mother will be the second points of the First Daughter. The same line of points of the Third Mother will constitute the third points of the First Daughter. The same point of the Fourth Mother will be the fourth point of the First Daughter. The same rule applies to all the figures. The second line of points of the four Mother figures will comprise the Second Daughter. The third line of points of the Four Mothers will comprise the Third Daughter, and the fourth line of points of the Four Mothers will comprise the Fourth Daughter.

	Mothers			
	4th	3rd	2nd	1st
First Daughter, 4 uppermost points	o o	o o	o	o
Second Daughter, 4 next points	o	o o	o o	o
Third Daughter, 4 next points	o o	o	o	o o
Fourth Daughter, 4 last points	o o	o	o o	o o

Rubeus	Fortuna Major	Amissio	Fortuna Minor
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Applying the above rule throughout, the following will represent the Four Daughters:

4th	3rd	2nd	1st
o o	o o	o	o
o o	o	o o	o
o	o	o o	o o
o o	o o	o	o o
Albus	Conjunctio	Carcer	Fortuna Minor

These, again for the convenience of the beginner, are now to be placed on the left hand of the Four Mothers in a single line from right to left.

Four Daughters				Four Mothers			
8th	7th	6th	5th	4th	3rd	2nd	1st
o o	o o	o	o	o o	o o	o	o
o o	o	o o	o	o	o o	o o	o
o	o	o o	o o	o o	o	o	o o
o o	o o	o	o o	o o	o	o o	o o
Albus	Conjunctio	Carcer	Fortuna Minor	Rubeus	Fortuna Major	Amissio	Fortuna Major

From these eight figures, four others are now to be calculated which may be called the Four Resultants, or the Four Nephews. These will be the ninth, tenth, eleventh, and twelfth figures of the whole scheme. The ninth figure is formed from the points of the first and second figures compared together; the tenth from the third and fourth figures; the eleventh from the fifth and sixth figures, the twelfth from the seventh and eighth figures. The rule is to compare or add together the points of the corresponding lines. If, for instance, the first line of the First Mother consists of one point, and the first line of the Second Mother also consists of one point, these two are added together, and since they are an even number two points are marked down for the first line of the Resultant. If the added points are odd, only one point is marked for the resulting figure. The ninth figure is thus formed:

2nd Figure	1st Figure			
o	o	Uppermost	points added equals 2:	o o
o o	o	Second	points added equals 3:	o
o	o o	Third	points added equals 3:	o
o o	o o	Lowest	points added equals 4:	o o
Conjunctio				

The other Resultants are calculated in precisely the same way:

Four Daughters				Four Mothers			
8th	7th	6th	5th	4th	3rd	2nd	1st
o o	o o	o	o	o o	o o	o	o
o o	o	o o	o	o	o o	o o	o
o	o	o o	o o	o o	o	o	o o
o o	o o	o	o o	o o	o	o o	o o
Albus	Conjunctio	Carcer	Fortuna Minor	Rubeus	Fortuna Major	Amissio	Fortuna Major

In this way are yielded the four Resultants:

12th	11th	10th	9th
o o	o o	o o	o o
o	o	o	o
o o	o o	o	o
o o	o	o	o o
Rubeus	Acquisitio	Caput Draconis	Conjunctio

And thus the twelve principal figures of the geomantic scheme of divination are completed. These again correspond to the twelve astrological houses of heaven, with which they will later on be compared.

Chapter Three

For the greater assistance of the diviner in forming a judgment upon the general condition of the scheme of twelve figures thus far obtained, it is usual to deduce from them three other subsidiary figures. These three are of less importance than the twelve previous figures, and are not to be considered at all in the light of component figures of the scheme, but only as aids to the general judgment. These other figures are known as the Right Witness, Left Witness, and the Judge.

The two witnesses are without significance in the divination, except as they are the roots from which the figure known as the Judge is derived. The Right Witness is formed from the ninth and tenth figures by comparing the points in the manner before shown in the formation of the Resultants. That is, the

corresponding lines of points in the two figures are compared together, and the addition, whether odd or even, comprises the points of the Witness. The Left Witness represents the combination in a similar manner of the eleventh and twelfth figures. The Judge again is formed in precisely the same way from the Two Witnesses, and is therefore a synthesis of the whole figure. If he be good, the figure is good and the judgment will be favourable; and vice versa. From the nature of the formation of the fifteenth figure, the Judge, it should always consist of an even number of points, and never of odd. That is, in adding together the four lines of points comprising the Judge, the result should be an even number. For if the Judge were a figure of odd points, it would show that a mistake had been made somewhere in the calculations.

The Reconciler is a sixteenth figure sometimes used for aiding the judgment by combining the Judge with the figure in the particular house signifying the thing demanded. Thus, in the preceding scheme, the Judge formed is Populus, and the second figure being Amissio, their combination also yields Amissio.

In order to discover where $\oplus$ the Part of Fortune will fall, add together all the points of the first twelve figures. Divide that number by twelve and place the Part of Fortune with the figure answering to the remainder. If there is no remainder it will fall on the twelfth figure. The Part of Fortune is a symbol of ready money, money in cash belonging to the querent, and is of the greatest importance in all questions of money.

Chapter Four

The following is the signification of the twelve houses of heaven, in brief:

First house (Ascendant):	Life, health, querent, etc.
Second house:	Money, property, personal worth.
Third house:	Brothers, sisters, news, short journeys, etc.
Fourth house:	Father, landed property, inheritance. The grave, the end of the matter.
Fifth house:	Children, pleasure, feasts, speculation.

Sixth house:	Servants, sickness, uncles and aunts, small animals.
Seventh house:	Love, marriage, husband or wife. Partnerships and associations, public enemies, lawsuits.
Eighth house:	Deaths, wills, legacies; pain, anxiety. Estate of deceased.
Ninth house:	Long journeys, voyages. Science, religion, art, visions, and divinations.
Tenth house:	Mother. Rank and honour, trade or profession, authority, employment, and worldly position generally.
Eleventh house:	Friends, hopes, and wishes.
Twelfth house:	Sorrows, fears, punishments, enemies in secret, institutions, unseen dangers, restriction.

The twelve figures of the geomantic scheme as previously calculated are to be thus attributed to a map of the twelve houses of heaven, and are placed therein.

The first figure goes with the tenth house.

The second figure goes with the first house.

The third figure goes with the fourth house.

The fourth figure goes with the seventh house.

The fifth figure goes with the eleventh house.

The sixth figure goes with the second house.

The seventh figure goes with the fifth house.

The eighth figure goes with the eighth house.

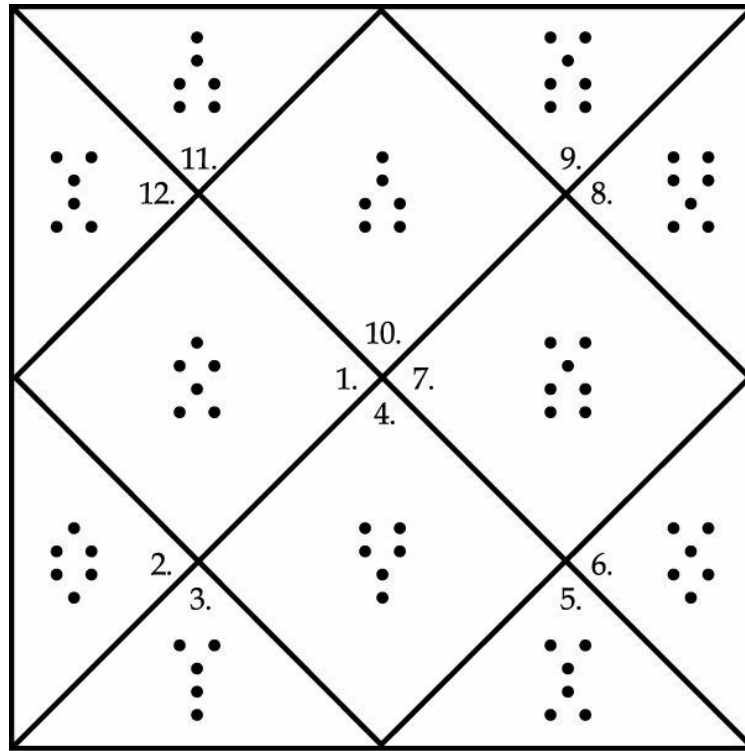
The ninth figure goes with the twelfth house.

The tenth figure goes with the third house.

The eleventh figure goes with the sixth house.

The twelfth figure goes with the ninth house.

Thus the figures derived by the calculations provided in the example given previously would occupy a Geomantic map as follows:



Geomantic Reading

Chapter Five

Herein follows a set of general tables of the sixteen figures in the twelve houses for the better convenience of forming a general judgment of the scheme.² Under the head of each figure separately is given its general effect in whatever house of the map of the heavens it may be located.

Thus, by taking the house signifying the end or result of the matter, the fourth house, etc., and by noting what figures fall therein, the student may find by these tables the general effect in that position.

Acquisitio

Generally good for profit and gain.

Ascendant

Happy, success in all things.

Second house

Very prosperous.

Third house

Favour and riches.

Fourth house

Good fortune and success.

Fifth house

Good success.

Sixth house	Good—especially if it agree with the Fifth.
Seventh house	Reasonably good.
Eighth house	Rather good, but not very. The sick shall die.
Ninth house	Good in all demands.
Tenth house	Good in suits. Very prosperous.
Eleventh house	Good in all.
Twelfth house	Evil, pain, and loss.

Amissio

Good for loss of substance and sometimes for love; but very bad for gain.

Ascendant	Ill in all things but for prisoners.
Second house	Very ill for money, but good for love.
Third house	Ill end—except for quarrels.
Fourth house	Ill in all.
Fifth house	Evil, except for agriculture.
Sixth house	Rather evil for love.
Seventh house	Very good for love, otherwise evil.
Eighth house	Excellent in all questions.
Ninth house	Evil in all things.
Tenth house	Evil, except for favour with women.
Eleventh house	Good for love, otherwise bad.
Twelfth house	Evil in all things.

Fortuna Major

Good for gain in all things where a person has hopes to win.

Ascendant	Good, save in secrecy.
Second house	Good, except in sad things.
Third house	Good in all.
Fourth house	Good in all, but melancholy.
Fifth house	Very good in all things.
Sixth house	Very good except for debauchery.
Seventh house	Good in all.
Eighth house	Moderately good.

Ninth house	Very good.
Tenth house	Exceedingly good. Go to superiors.
Eleventh house	Very good.
Twelfth house	Good in all.
Fortuna Minor	
Good in any matter in which a person wishes to proceed quickly.	
Ascendant	Speed in victory and in love, but choleric.
Second house	Very good.
Third house	Good—but wrathful.
Fourth house	Haste; rather evil except for peace.
Fifth house	Good in all things.
Sixth house	Medium in all.
Seventh house	Evil, except for war or love.
Eighth house	Evil generally.
Ninth house	Good, but choleric.
Tenth house	Good, except for peace.
Eleventh house	Good, especially for love.
Twelfth house	Good, except for alteration, or for suing another.
Laetitia	
Good for joy, present or to come.	
Ascendant	Good, except in war.
Second house	Sickly.
Third house	Ill.
Fourth house	Mainly good.
Fifth house	Excellently good.
Sixth house	Evil generally.
Seventh house	Indifferent.
Eighth house	Evil generally.
Ninth house	Very good.
Tenth house	Good, rather in war than in peace.
Eleventh house	Good in all.

Twelfth house	Evil generally.
Tristitia	
Evil in almost all things.	
Ascendant	Medium, but good for treasure and fortifying.
Second house	Medium, but good to fortify.
Third house	Evil in all.
Fourth house	Evil in all.
Fifth house	Very evil.
Sixth house	Evil, except for debauchery.
Seventh house	Evil for inheritance and magic only.
Eighth house	Evil, but in secrecy good.
Ninth house	Evil, except for magic.
Tenth house	Evil, except for fortifications.
Eleventh house	Evil in all.
Twelfth house	Evil, but good for magic and treasure.

Puella

Good in all demands, especially in those relating to women.

Ascendant	Good except in war.
Second house	Very good.
Third house	Good.
Fourth house	Indifferent.
Fifth house	Very good, but notice the aspects.
Sixth house	Good, but especially so for debauchery.
Seventh house	Good, except for war.
Eighth house	Good.
Ninth house	Good for music. Otherwise only medium.
Tenth house	Good for peace.
Eleventh house	Good, and love of ladies.
Twelfth house	Good in all.

Puer

Evil in most demands, except in those relating to war or love.

Ascendant	Indifferent. Best in war.
Second house	Good, but with trouble.
Third house	Good fortune.
Fourth house	Evil, except in war and love.
Fifth house	Medium good.
Sixth house	Medium.
Seventh house	Evil, save in war.
Eighth house	Evil, save for love.
Ninth house	Evil, except for war.
Tenth house	Rather evil, but good for love and war. Most other things medium.
Eleventh house	Medium; good favour.
Twelfth house	Very good in all.

Rubeus

Evil in all that is good and good in all that is evil.

Ascendant	Destroy the figure if it falls here! It makes the judgment worthless.
Second house	Evil in all demands.
Third house	Evil, except to let blood.
Fourth house	Evil, except in war and fire.
Fifth house	Evil, save for love, and sowing seed.
Sixth house	Evil, except for bloodletting.
Seventh house	Evil, except for war and fire.
Eighth house	Evil.
Ninth house	Very evil.
Tenth house	Dissolute. Love, fire.
Eleventh house	Evil, except to let blood.
Twelfth house	Evil in all things.

Albus

Good for profit and for entering into a place or undertaking.

Ascendant	Good for marriage. Mercurial. Peace.
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Second house	Good in all.
Third house	Very good.
Fourth house	Very good, except in war.
Fifth house	Good.
Sixth house	Good in all things.
Seventh house	Good, except for war.
Eighth house	Good.
Ninth house	A messenger brings a letter.
Tenth house	Excellent in all.
Eleventh house	Very good.
Twelfth house	Marvelously good.

Conjunctio

Good with good, or evil with evil. Recovery of things lost.

Ascendant	Good with good, evil with evil.
Second house	Commonly good.
Third house	Good fortune.
Fourth house	Good, save for health; see the Eighth.
Fifth house	Medium.
Sixth house	Good for immorality only.
Seventh house	Rather good.
Eighth house	Evil; death.
Ninth house	Medium good.
Tenth house	For love, good. For sickness, evil.
Eleventh house	Good in all.
Twelfth house	Medium. Bad for prisoners.

Carcer

Generally evil. Delay, binding, bar, restriction.

Ascendant	Evil, except to fortify a place.
Second house	Good in Saturnine questions; else evil.
Third house	Evil.
Fourth house	Good only for melancholy.

Fifth house	Receive a letter within three days. Evil.
Sixth house	Very evil.
Seventh house	Evil.
Eighth house	Very evil.
Ninth house	Evil in all.
Tenth house	Evil, save for hidden treasure.
Eleventh house	Much anxiety.
Twelfth house	Rather good.

Caput Draconis

Good with good; evil with evil. Gives a good issue for gain.

Ascendant	Good in all things.
Second house	Good.
Third house	Very good.
Fourth house	Good, save in war.
Fifth house	Very good.
Sixth house	Good for immorality only.
Seventh house	Good, especially for peace.
Eighth house	Good.
Ninth house	Very good.
Tenth house	Good in all.
Eleventh house	Good for the church and ecclesiastical gain.
Twelfth house	Not very good.

Cauda Draconis

Good with evil, and evil with good. Good for loss, and for passing out of an affair.

Ascendant	Destroy figure if it falls here! Makes judgment worthless.
Second house	Very evil.
Third house	Evil in all.
Fourth house	Good, especially for conclusion of the matter.
Fifth house	Very evil.
Sixth house	Rather good.

Seventh house	Evil, war, and fire.
Eighth house	No good, except for magic.
Ninth house	Good for science only. Bad for journeys. Robbery.
Tenth house	Evil, save in works of fire.
Eleventh house	Evil, save for favours.
Twelfth house	Rather good.

Via

Injurious to the goodness of other figures generally, but good for journeys and voyages.

Ascendant	Evil, except for prison.
Second house	Indifferent.
Third house	Very good in all.
Fourth house	Good in all save love.
Fifth house	Voyages good.
Sixth house	Evil.
Seventh house	Rather good, especially for voyages.
Eighth house	Evil.
Ninth house	Indifferent. Good for journeys.
Tenth house	Good.
Eleventh house	Very good.
Twelfth house	Excellent.

Populus

Sometimes good and sometimes bad; good with good, and evil with evil.

Ascendant	Good for marriage.
Second house	Medium good.
Third house	Rather good than bad.
Fourth house	Good in all but love.
Fifth house	Good in most things.
Sixth house	Good.
Seventh house	In war good; else medium.
Eighth house	Evil.

Ninth house	Look for letters.
Tenth house	Good.
Eleventh house	Good in all.
Twelfth house	Very evil.

Chapter Six

By essential dignity is meant the strength of a figure when found in a particular house. A figure is, therefore, strongest when in what is called its house, very strong when in its exaltation, strong in its triplicity, very weak in its fall, weakest of all in its detriment. A figure is in its fall when in a house opposite to that of its exaltation, and in its detriment when opposite to its own house.

The geomantic figures, being attributed to the planets and signs, are dignified according to the rules which obtain in astrology. That is to say, they follow the dignities of their ruling planets, considering the twelve houses of the scheme as answering to the twelve signs. Thus, the ascendant or first house answers to Aries, the second house to Taurus, the third house to Gemini, and so on to the twelfth answering to Pisces. Therefore the figures of Mars will be strong in the first house, but weak in the seventh house, and so forth.

Name of Sign	Ruler	Element	Exaltation	Fall	Detriment	Strong
Aries	Mars	Fire	Sun	Saturn	Venus	Jupiter
Taurus	Venus	Earth	Luna	—	Mars	Jupiter
Gemini	Mercury	Air	—	—	Jupiter	Saturn
Cancer	Luna	Water	Jupiter	Mars	Saturn	Mercury
Leo	Sol	Fire	—	—	Saturn	Mars
Virgo	Mercury	Earth	Mercury	Venus	Jupiter	Saturn
Libra	Venus	Air	Saturn	Sol	Mars	Jupiter
Scorpio	Mars	Water	—	Luna	Venus	Sun
Sagittarius	Jupiter	Fire	—	—	Mercury	Venus

Capricorn	Saturn	Earth	Mars	Jupiter	Luna	Mercury
Aquarius	Saturn	Air	—	—	Sol	—
Pisces	Jupiter	Water	Venus	Mercury	Mercury	—
Caput Draconis is strong in the dignities of Jupiter and Venus. Cauda Draconis is strong in the dignities of Saturn and Mars.						

Chapter Seven

Remember always that if the figures Rubeus or Cauda Draconis fall in the ascendant, or first house, the figure is not fit for judgment and should be destroyed without consideration. Another figure for the question should not be erected before at least two hours have elapsed.

Your figure being thoroughly arranged as on a map of the heavens, as previously shown, note first to what house the demand belongs. Then look for the Witnesses and the Judge, as to whether the latter is favourable or otherwise, and in what particular way. Put this down.

Note next what figure falls in the house required. Also whether it passes or springs—that is whether it is also present in any other house or houses. These should also be considered—as for example in a question of money stolen, if the figure in the second house be also found in the sixth house, it might also show that the thief was a servant in the house.

Then look in the table of figures in the houses and see what the figure signifies in the special house under consideration. Put this down also. Then look in the table for the strength of the figures in that house. Following this, apply the astrological rule of aspects between houses, noting what houses are sextile, quintile, square, trine, etc. Write the good on one side and the evil on the other, noting also whether these figures also are strong or weak, friendly or unfriendly in nature to the figure in the house required. Note that in looking up the aspects between houses, there are two directions, dexter and sinister. The dexter aspect is that which is contrary to the natural succession of the houses; the sinister is the reverse. The dexter aspect is more powerful than the sinister.

Then add the meaning of the figure in the fourth house, which will signify the end of the matter. It may also assist you to form a Reconciler figure from the figure in the house required and the Judge, noting what figure results and whether it harmonizes with either or both by nature. Now consider all you have written down, and according to the balance of good and evil therein form your final judgment.

Consider also in money matters where the Part of Fortune falls.

For example, let us consider the figure previously set up and form a judgment for “loss of money in business” therefrom.

Populus is the Judge, and we find that in questions of money, which concern the second house, it signifies “medium good.” The question as a whole is of the nature of the second house, where we find Carcer. We then discover that Carcer here is “evil,” as showing obstacles and delays. The Part of Fortune is in the ascendant with Amissio, signifying loss through querent’s own mistake and loss through querent’s self.

The figure of Amissio springs into no other house, therefore this does not affect the question. Carcer in the second house is neither strong nor weak; its strength for evil is medium. The figures sextile and trine of the second are Conjunctio, Fortuna Major, Fortuna Minor, and Acquisitio, all good figures, helping the matter and friendly in nature. This signifies well-intentioned help of friends. The figures square and opposition of the second are Fortuna Minor, Conjunctio, Albus, which are not hostile to Carcer, therefore showing “opposition not great.”

The figure in the fourth house is Fortuna Major which shows a good end but with anxiety. Let us now form a Reconciler between the figure of the second house which is Carcer and the Judge, Populus, which produces Carcer again, a sympathetic figure, but denoting delay—delay, but helping the querent’s wishes. Now let us add all these together:

1. Medium.
2. Evil and obstacles, delay.

3. Loss through querent's self.
4. Strength for evil, medium only.
5. Well-intentioned aid of friends.
6. Not much opposition from enemies.
7. Ending—good; but with anxiety.
8. Delay, but helping querent's wishes.

And we can formulate the final judgment:

That the querent's loss in business has been principally owing to his own mismanagement. That he will have a long and hard struggle, but he will meet with help from friends. That his obstacles will gradually give way, and that after much anxiety he will eventually recoup himself for his former losses.

Summary of Stages in Geomantic Divination

1. If Rubeus or Cauda Draconis in ascendant destroy the figure.
2. Note the house to which the question belongs. See if the figure there springs into another house.
3. Form the Judge from the two Witnesses.
4. Part of Fortune—that is, if money question.
5. See if figure in house concerned is strong or weak. If it pass or spring into any other house.
6. See figures sextile and trine, square and opposition.
7. Friendly or unfriendly.
8. Note the figure in fourth house, signifying the end or outcome.
9. Form a Reconciler from Judge and the figure in house to which the demand appertains.

Note by Israel Regardie

Although this whole instruction of geomancy describes the process as being performed throughout on paper with a pencil, yet it should be remembered that this description is but a makeshift for the convenience of the

unenterprising student. By definition, geomancy is a scheme of divination by and through the element of earth. Therefore the student with initiative, to whom this method appeals, should act accordingly. Let him therefore prepare a quantity of clean and dry black earth—or desert sand, if possible, but not that taken from the seashore—and also a tray or wooden box which is to be reserved solely for the purpose of housing this consecrated earth. The outside of the box might be decorated with sigils or symbolic paintings in harmony with the general idea, and painted in the four Malkuth colours. A small, slender wand, pointed to make clean sharp holes or markings, should be prepared since it will be with this instrument that the sixteen lines of dots or holes in the earth will be made. When all has been duly prepared, the box of earth should be given a ceremonial consecration; the student who has studied the general formulae of consecration will know exactly what should be done.

In actual divinatory practice, the invoking earth pentagram enclosing the sigil, and the sixteen rows of dots from which the Four Mothers will be formed, can be quickly marked on the earth with this special wand or pointer. Then, for convenience's sake, the student can transfer these four primary figures to paper, calculate the remaining eight figures to be placed on the map, and proceed to judgment exactly as this instruction lays down. Experience shows that the actual use of earth as a means of forming the fundamental magical link between the initiated diviner and the geomantic divinatory genii is psychologically more valid and effectual than with paper and pencil, besides yielding far more satisfactory results.

[contents]

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1. Note by Regardie: A common practice is to repeat audibly the name of the ruler as though to invoke him, followed by a short sentence concerning the matter of divination.
 2. Note by Regardie: I here omit a series of interpretations based upon the use of the two Witnesses and the Judge. I have found these most untrustworthy, giving answers in utter contradiction to the proper divination worked out by the readings which follow. The medieval origin of the present omission is

clearly shown, and is not a credit to the system. The following facts, which should be very carefully studied, will provide the fundamental authoritative data to enable the student to divine correctly.

BOOK “T”—THE TAROT

(Comprising Manuscripts N, O, P, Q, R,
and an Unlettered T.A.M. Instruction) ³

“What thou seest write in a book,
and send it unto the seven abodes that are in Assiah.”

“And I saw in the right hand of Him that sat upon the throne a book sealed
with seven seals.” “And I saw a strong angel proclaiming with a loud voice,
‘Who is worthy to open the Books and to loose the seals thereof?’”

H.R.U.

THE GREAT ANGEL IS SET OVER THE OPERATION OF THE SECRET WISDOM

The Titles of the Tarot Symbols

1. Ace of Wands is called the Root of the Powers of Fire.
2. Ace of Swords is called the Root of the Powers of Air.
3. Ace of Pentacles is called the Root of the Powers of Earth.
4. Ace of Cups is called the Root of the Powers of Water.
5. The Knight of Wands is called the Lord of Flame and Lightning, the King of the Spirits of Fire.
6. The Queen of Wands is the Queen of the Thrones of Flames.
7. The King of Wands is the Prince of the Chariot of Fire.
8. The Knave of Wands is the Princess of the Shining Flame and the Rose of the Palace of Fire.
9. The Knight of Cups is the Lord of the Waves and the Waters and the King of the Hosts of the Sea.
10. The Queen of Cups is the Queen of the Thrones of the Waters.

11. The King of Cups is the Prince of the Chariot of the Waters.
12. The Knave of Cups is the Princess of the Waters and the Lotus of the Palace of the Floods.
13. The Knight of Swords is the Lord of the Wind and the Breezes, the Lord of the Spirits of the Air.
14. The Queen of Swords is the Queen of the Thrones of the Air.
15. The King of Swords is the Prince of the Chariots of the Wind.
16. The Knave of Swords is the Princess of the Rushing Winds, the Lotus of the Palace of Air.
17. The Knight of Pentacles is the Lord of the Wide and Fertile Land, the King of the Spirits of the Earth.
18. The Queen of Pentacles is the Queen of the Thrones of Earth.
19. The King of Pentacles is the Prince of the Chariot of Earth.
20. The Knave of Pentacles is the Princess of the Echoing Hills, the Rose of the Palace of Earth.

No.	Card	Lord of	Decan	In
21	5 of Wands	Strife	♄	♊
22	6 of Wands	Victory	♄	♊
23	7 of Wands	Valour	♂	♊
24	8 of Pentacles	Prudence	☉	♋
25	9 of Pentacles	Material gain	♀	♋
26	10 of Pentacles	Wealth	♀	♋
27	2 of Swords	Peace restored	♃	♌
28	3 of Swords	Sorrow	♄	♌
29	4 of Swords	Rest from strife	♄	♌
30	5 of Cups	Loss in pleasure	♂	♍
31	6 of Cups	Pleasure	☉	♍
32	7 of Cups	Illusionary success	♀	♍
33	8 of Wands	Swiftness	♀	♎
			♃	♎

34	9 of Wands	Great strength		
35	10 of Wands	Oppression	♄	♄
36	2 of Pentacles	Harmonious Change	♁	♁
37	3 of Pentacles	Material Works	♂	♁
38	4 of Pentacles	Earthly Power	☉	♁
39	5 of Swords	Defeat	♀	♄
40	6 of Swords	Earned Success	♀	♄
41	7 of Swords	Unstable Effort	☽	♄
42	8 of Cups	Abandoned Success	♄	♄
43	9 of Cups	Material Happiness	♁	♄
44	10 of Cups	Perpetual Success	♂	♄
45	2 of Wands	Dominion	♂	♄
46	3 of Wands	Established Strength	☉	♄
47	4 of Wands	Perfected Work	♀	♄
48	5 of Pentacles	Material Trouble	♀	♄
49	6 of Pentacles	Material Success	☽	♄
50	7 of Pentacles	Success Unfulfilled	♄	♄
51	8 of Swords	Shortened Force	♁	♄
52	9 of Swords	Despair and Cruelty	♂	♄
53	10 of Swords	Ruin	☉	♄
54	2 of Cups	Love	♀	♄
55	3 of Cups	Abundance	♀	♄
56	4 of Cups	Blended Pleasure	☽	♄

No.	Card	22 Keys of the Book	Letter	Attribution
57	Fool	The Spirit of Ether	⚡	♄
58	Magician	The Magus of Power	♄	♀
59	High Priestess	The Priestess of the Silver Star	♄	☽
60	Empress	Daughter of the Mighty Ones	♄	♀
61	Emperor	Son of the Morning, Chief among the Mighty	♄	♄
			♄	♄

62	Hierophant	Magus of the Eternal Gods		
63	Lovers	Children of the Voice Divine, The Oracles of the Mighty Gods	𐌒	♊
64	Chariot	Child of the Power of the Waters, Lord of the Triumph of Light	𐌒	♊
65	Fortitude	Daughter of the Flaming Sword, Leader of the Lion	𐌒	♊
66	Hermit	The Magus of the Voice of Light, The Prophet of the Gods	𐌒	♊
67	Wheel of Fortune	The Lord of the Forces of Life	𐌒	♊
68	Justice	Daughter of the Lord of Truth, The Holder of the Balances	𐌒	♊
69	Hanged Man	The Spirit of the Mighty Waters	𐌒	♊
70	Death	The Child of the Great Transformers, Lord of the Gates of Death	𐌒	♊
71	Temperance	Daughter of the Reconcilers, The Bringer Forth of Life	𐌒	♊
72	Devil	Lord of the Gates of Matter, Child of the Forces of Time	𐌒	♊
73	Blasted Tower	Lord of the Hosts of the Mighty	𐌒	♊
74	The Star	Daughter of the Firmament, Dweller between the Waters	𐌒	♊
75	The Moon	Ruler of Flux and Reflux, Child of the Sons of the Mighty	𐌒	♊
76	The Sun	Lord of the Fire of the World	𐌒	♊
77	Judgment	The Spirit of the Primal Fire	𐌒	♊
78	Universe	The Great One of the Night of Time	𐌒	♊

The Descriptions of the 78 Tarot Symbols
Together with Their Meanings
Of the Aces

First in order and appearance are the four Aces, representing the force of the spirit acting in, and binding together, the four scales of each element and answering to the dominion of the letters of the Name in the Kether of each. They represent the radical or root-force. The four Aces are said to be placed on the north pole of the universe, wherein they revolve, governing its revolution, and ruling as the connecting link between Yetsirah and the material plane of the universe.

I. The Root of the Powers of Fire: Ace of Wands

A white radiating angelic hand issuing from clouds and grasping a heavy club which has three branches in the colours and with the sigils of the scales. The right- and left-hand branches end respectively in three flames and the centre one in four flames, thus yielding ten, the number of the Sephiroth. Two and twenty leaping flames or Yods surround it, answering to the paths of these. Three fall below the right branch for Aleph, Mem, and Shin. Seven above the central branch for the double letters. And between it and that on the right, twelve—six above and six below—about the left-hand branch. The whole is a great and flaming torch. It symbolizes force, strength, rush, vigour, energy, and it governs according to its nature various works and questions. It implies natural as opposed to invoked force.

II. The Root of the Powers of the Waters: Ace of Cups or Chalices

A radiant white angelic hand issuing from clouds and supporting on the palm thereof a cup, resembling that of the Stolistes. From it rises a fountain of clear and glistening water; and spray falling on all sides into clear calm water below, in which grow lotuses and water lilies. The great letter Heh of the supernal mother is traced in the spray of the fountain. It symbolizes fertility, productiveness, beauty, pleasure, happiness, etc.

III. The Root of the Powers of Air: Ace of Swords

A white radiating angelic hand, issuing from clouds, and grasping the hilt of a sword, which supports a white radiant celestial crown from which depend, on

the right, the olive branch of peace, and on the left, the palm branch of suffering. Six Vaus fall from its point.

It symbolizes invoked as contrasted with natural force; for it is the invocation of the sword. Raised upward, it invokes the divine crown of spiritual brightness. But reversed it is the invocation of demoniac force, and becomes a fearfully evil symbol. It represents, therefore, very great power for good or evil, but invoked. And it also represents whirling force and strength through trouble. It is the affirmation of justice, upholding divine authority; and it may become the sword of wrath, punishment, and affliction.

IV. The Root of the Powers of Earth: Ace of Pentacles

A white radiant angelic hand, holding a branch of a rose tree, whereon is a large pentacle formed of five concentric circles. The innermost circle is white, charged with a red Greek cross. From this white centre twelve rays, also white, issue. These terminate at the circumference, making the whole something like an astrological figure of the heavens.

It is surmounted by a small circle, above which is a large Maltese Cross, and with two white wings; four roses and two buds are shewn. The hand issueth from the clouds as in the other three cases. It representeth materiality in all senses, good and evil, and is therefore in a sense illusionary. It shows material gain, labour, power, wealth, etc.

The Sixteen Court or Royal Cards

The Four Kings

The four kings or figures mounted on steeds represent the Yod forces of the name in each suit, the radix, father, and commencement of material forces. A force in which all the others are implied and of which they form the development and completion. A force swift and violent in action, but whose effect soon passes away, and therefore symbolized by a figure on a steed riding swiftly, and clothed in complete armour.

Therefore is the knowledge of the scale of the king so necessary for the commencement of all magical working.

The Four Queens

Are seated upon thrones, representing the forces of Heh of the name in each suit, the mother, and bringer forth of material force, a force which develops, and realizes the force of the king. A force steady and unshaken, but not rapid, though enduring. It is therefore symbolized by a figure seated upon a throne but also clothed in armour.

The Four Princes

These princes are figures seated in chariots, and thus borne forward. They represent the Vau forces of the name in each suit; the mighty son of the king and the queen, who realizes the influence of both scales of force. A prince, the son of a king and queen, yet a prince of princes, and a king of kings. An emperor, whose effect is at once rapid (though not so swift as that of a king) and enduring (though not as steadfast as that of a queen). It is therefore symbolized by a figure borne in a chariot, and clothed with armour. Yet is his power illusionary, unless set in motion by his father and mother.

The Four Princesses

Are the knaves of the tarot pack. The four princesses or figures of amazons standing firmly by themselves, neither riding upon horses, nor seated upon thrones, nor borne on chariots. They represent the forces of Heh final of the name in each suit, completing the influences of the other scales. The mighty and potent daughter of a king and queen: a princess powerful and terrible. A queen of queens, an empress, whose effect combines those of the king, queen, and prince. At once violent and permanent, she is therefore symbolized by a figure standing firmly by itself, only partially draped and having but little armour. Yet her power existeth not save by reason of the others, and then indeed it is mighty and terrible materially, and is the throne

of the forces of the spirit. Woe unto whomsoever shall make war upon her when thus established!

The Sphere of Influence of the Court Cards of the Tarot Pack

The princesses rule over the four parts of the celestial heavens which lie around the north pole, and above the respective Kerubic signs of the zodiac, and they form the thrones of the powers of the four aces.

The twelve cards—four kings, four queens, and four princes—rule the dominions of the celestial heavens between the realm of the four princesses and the zodiac, as is hereafter shewn. And they, as it were, link together the signs.

WANDS

V. The Lord of the Flame and the Lightning, King of the Spirits of Fire: Knight of Wands

A winged warrior riding upon a black horse with flaming mane and tail. The horse itself is not winged. The rider wears a winged helmet (like an old Scandinavian and Gaulish helmet) with a royal crown. A corselet of scale mail and buskins of the same, and a flowing scarlet mantle. Above his helmet, upon his cuirass, and on his shoulder pieces and buskins he bears, as a crest, a winged black horse's head. He grasps a club with flaming ends, somewhat similar to that in the symbol of the Ace of Wands, but not so heavy, and also the sigil of his scale is shewn. Beneath the rushing feet of his steed are waving flames of fire.

He is active, generous, fierce, sudden, and impetuous. If ill-dignified he is evil-minded, cruel, bigoted, brutal. He rules the celestial heavens from above the twentieth degree of Scorpio to the first two decans of Sagittarius and this includes a part of the constellation Hercules (who also carries a club).

Fire of fire. King of the Salamanders.

VI. Queen of the Thrones of Flame: Queen of Wands

A crowned queen with long red-golden hair, seated upon a throne, with steady flames beneath. She wears a corselet and buskins of scale mail, which latter her robe discloses. Her arms are almost bare. On cuirass and buskins are leopards' heads winged. The same symbol surmounteth her crown. At her side is a couchant leopard on which her hands rest. She bears a long wand with a very heavy conical head. The face is beautiful and resolute.

Adaptability, steady force applied to an object. Steady rule; great attractive power, power of command, yet liked notwithstanding. Kind and generous when not opposed. If ill-dignified: obstinate, revengeful, domineering, tyrannical and apt to turn suddenly against another without a cause. She rules the heavens from above the last decan of Pisces to above the twentieth degree of Aries, including a part of Andromeda.

Water of fire. Queen of the Salamanders or Salamandrines.

VII. The Prince of the Chariot of Fire: King of Wands

A kingly figure with a golden winged crown, seated on a chariot. He has large white wings. One wheel of his chariot is shewn. He wears corselet and buskin of scale armour, decorated with winged lions' heads, which symbol also surmounts his crown. His chariot is drawn by a lion. His arms are bare, save for the shoulder pieces of the corselet, and he bears a torch or fire wand, somewhat similar to that of the Zelator Adeptus Minor. Beneath the chariot are flames, some waved, some salient.

Swift, strong, hasty, rather violent, yet just and generous, noble and scorning meanness. If ill-dignified: cruel intolerant, prejudiced, and ill-natured. He rules the heavens from above the last decan of Cancer to the second decan of Leo. Hence he includes most of Leo Minor.

Air of fire. Prince and Emperor of Salamanders.

VIII. Princess of the Shining Flame, the Rose of the Palace of Fire: Knave of Wands

A very strong and beautiful woman, with flowing red-golden hair, attired like an amazon. Her shoulders, arms, bosom, and knees are bare. She wears a short kilt, reaching to the knees. Round her waist is a broad belt of scale mail, narrow at the side, broad in the front and back, and having a winged tiger's head in front. She wears a Corinthian shaped helmet, and crown, with a long plume. It also is surmounted by a tiger's head, and the same symbol forms the buckle of her scale-mail buskins.

A mantle lined with tiger's skin falls back from her shoulders. Her right hand rests on a small golden or brazen altar, ornamented with rams' heads, and with flames of fire leaping from it. Her left hand leans on a long and heavy club, swelling at the lower end, where the sigil is placed. It has flames of fire leaping from it the whole way down, but the flames are ascending. This club or torch is much longer than that carried by the king or queen. Beneath her firmly placed feet are leaping flames of fire.

Brilliance, courage, beauty, force, sudden in anger or love, desire of power, enthusiasm, revenge. Ill-dignified: superficial, theatrical, cruel, unstable, domineering. She rules the heavens over one quadrant of the portion round the North Pole.

Earth of fire. Princess and Empress of the Salamanders. Throne of the Ace of Wands.

CUPS

IX. Lord of the Waves and the Waters, King of the Hosts of the Sea:

Knight of Cups

A beautiful youthful winged warrior, with flying hair, riding upon a white horse, which latter is not winged. His general equipment is similar to that of the Knight of Wands, but upon his helmet, cuirass, and buskins is a peacock with opened wings. He holds a cup in his hand, bearing the sigil of the scale. Beneath his horse's feet is the sea. From the cup issues a crab.

Graceful, poetic, Venusian, indolent, but enthusiastic if roused. Ill-dignified, he is sensual, idle, and untruthful. He rules the heavens from above twentieth degree of Aquarius to twentieth degree of Pisces including the greater part of Pegasus.

Fire of water. King of Undines and of Nymphs.

X. Queen of the Thrones of the Waters: Queen of Cups

A very beautiful fair woman like a crowned queen, seated upon a throne, beneath which is flowing water, wherein lotuses are seen. Her general dress is similar to that of the Queen of Wands, but upon her crown, cuirass, and buskins is seen an ibis with opened wings, and beside her is the same bird, whereon her hand rests. She holds a cup, wherefrom a crayfish issues. Her face is dreamy. She holds a lotus in the hand upon the ibis.

She is imaginative, poetic, kind, yet not willing to take much trouble for another. Coquettish, good-natured, underneath a dreamy appearance. Imagination stronger than feeling. Very much affected by other influences, and therefore more dependent upon good or ill-dignity than upon most other symbols. She rules from twentieth degree of Gemini to twentieth degree of Cancer.

Water of water. Queen of Nymphs and Undines.

XI. Prince of the Chariot of the Waters: King of Cups

A winged kingly figure with a winged crown, seated in a chariot drawn by an eagle. On the wheel is the symbol of a scorpion. The eagle is borne as a crest upon his crown, cuirass, and buskins. General attire like King of Wands. Beneath his chariot is the calm and stagnant water of a lake. His scale armour resembles feathers more than scales. He holds in one hand a lotus and the other a cup, charged with the sigil of his scale. A serpent issues from the cup, and has its head tending down to the waters of the lake.

He is subtle, violent, crafty, and artistic. A fierce nature with calm exterior. Powerful for good or evil, but more attracted by the evil, if allied with

apparent power or wisdom. If ill-dignified, he is intensely evil and merciless. He rules from twentieth degree of Libra to twentieth degree of Scorpio.

Air of water. Prince and Emperor of Nymphs and Undines.

XII. Princess of the Waters and Lotus of the Palace of the Floods: Knave of Cups

A beautiful amazon-like figure, softer in nature than the Princess of Wands. Her attire is similar. She stands on a sea with foaming spray. Away to her right is a dolphin. She wears as a crest on her helmet, belt, and buskins, a swan with opening wings. She bears in one hand a lotus and in the other an open cup from which a turtle issues. Her mantle is lined with swansdown and is of thin floating material.

Sweetness, poetry, gentleness, and kindness. Imagination, dreamy, at times indolent, yet courageous if roused. Ill-dignified, she is selfish and luxurious. She rules a quadrant of the heavens around Kether.

Earth of water. Princess and Empress of Nymphs and Undines. Throne of the Ace of Cups.

SWORDS

XIII. Lord of the Winds and Breezes, King of the Spirit of Air: Knight of Swords

A winged warrior with crowned and winged helmet, mounted upon a brown steed, his general equipment is as that of the Knight of Wands, but he wears as a crest a winged six-pointed star, similar to those represented on the heads of Castor and Pollux, the Dioscuri, the Twins—Gemini (a part of which constellation is included in his rule). He holds a drawn sword with the sigil of his scale upon its pommel. Beneath his horse's feet are dark, driving stratus clouds.

He is active, clever, subtle, fierce, delicate, courageous, skillful, but inclined to domineer. Also to overvalue small things, unless well-dignified.

Ill-dignified: deceitful, tyrannical, and crafty. Rules from twentieth degree of Taurus to twentieth degree of Gemini.

Fire of air. King of Sylphs and Sylphides.

XIV. Queen of the Thrones of Air: Queen of Swords

A graceful woman with curly waving hair, like a queen seated upon a throne, and crowned. Beneath the throne are grey cumulus clouds. Her general attire is similar to that of the Queen of Wands. But she wears as a crest a winged child's head (like the head of an infantile kerub, seen sculptured on tombs). A drawn sword in one hand, and in the other a large bearded newly severed head of a man.

Intensely perceptive, keen observation, subtle, quick, confident, often perseveringly accurate in superficial things, graceful, fond of dancing and balancing. Ill-dignified: cruel, sly, deceitful, unreliable, though with a good exterior. Rules from twentieth degree of Virgo to twentieth degree of Libra.

Water of air. Queen of the Sylphs and Sylphides.

XV. Prince of the Chariots of the Winds: King of Swords

A winged king with a winged crown, seated in a chariot drawn by arch fays, archons, or arch fairies, represented as winged youths very slightly draped, with butterfly wings, heads encircled with a fillet with pentagrams thereon, and holding wands surmounted by pentagram-shaped stars. The same butterfly wings are on their feet and fillet. General equipment is that of the King of Wands, but he bears as a crest a winged angelic head with a pentagram on the brow. Beneath the chariot are grey rain clouds or nimbi. His hair long and waving in serpentine whirls, and whorl figures compose the scales of his armour. A drawn sword in one hand, a sickle in the other. With the sword he rules, with the sickle he slays.

Full of ideas and thoughts and designs, distrustful, suspicious, firm in friendship and enmity, careful, slow, over-cautious. Symbolizes Alpha and Omega, the giver of death, who slays as fast as he creates. Ill-dignified:

harsh, malicious, plotting, obstinate, yet hesitating and unreliable. Ruler from twentieth degree of Capricorn to twentieth degree of Aquarius.

Air of air. Prince and Emperor of Sylphs and Sylphides.

XVI. Princess of the Rushing Winds, Lotus of the Palace of Air: Knave of Swords

An amazon figure with waving hair, slighter than the Rose of the Palace of Fire (Knave of Wands). Her attire is similar. The feet seem springy, giving the idea of swiftness. Weight changing from one foot to another and body swinging round. She resembles a mixture of Minerva and Diana; her mantle resembles the Aegis of Minerva. She wears as a crest the head of Medusa with serpent hair. She holds a sword in one hand and the other rests upon a small silver altar with grey smoke (no fire) ascending from it. Beneath her feet are white cirrus clouds.

Wisdom, strength, acuteness, subtleness in material things, grace, and dexterity. If ill-dignified, she is frivolous and cunning. She rules a quadrant of the heavens around Kether.

Earth of air. Princess and Empress of the Sylphs and Sylphides. Throne of the Ace of Swords.

PENTACLES

XVII. Lord of the Wide and Fertile Land, King of the Spirits of Earth:

Knight of Pentacles

A dark winged warrior with winged and crowned helmet, mounted on a light brown horse. Equipment as of the Knight of Wands. The winged head of a stag or antelope as a crest. Beneath the horse's feet is fertile land with ripened corn. In one hand he bears a sceptre surmounted with a hexagram, in the other a pentacle like a Zelator Adeptus Minor's.

Unless very well dignified, he is heavy, dull, and material. Laborious, clever, and patient in material matters. If ill-dignified he is avaricious,

grasping, dull, jealous, not very courageous, unless assisted by other symbols. Rules from above twentieth degree of Leo to twentieth degree of Virgo.

Fire of earth. King of the Gnomes.

XVIII. Queen of the Thrones of Earth: Queen of Pentacles

A woman of beautiful face with dark hair, seated upon a throne, beneath which is dark, sandy earth. One side of her face is dark, the other light, and her symbolism is best represented in profile. Her attire is similar to that of the Queen of Wands. But she bears a winged goat's head as a crest. A goat is by her side. In one hand she bears a sceptre surmounted by a cube and in the other an orb of gold.

She is impetuous, kind, timid, rather charming, great-hearted, intelligent, melancholy, truthful, yet of many moods. Ill-dignified, she is undecided, capricious, foolish, changeable. Rules from twentieth degree of Sagittarius to twentieth degree of Capricorn.

Water of earth. Queen of Gnomes.

XIX. Prince of the Chariot of Earth: King of Pentacles

A winged kingly figure seated in a chariot drawn by a bull. He bears as a crest the symbol of the head of a winged bull. Beneath the chariot is land with many flowers. In one hand he bears an orb of gold held downwards, and in the other a sceptre surmounted by an orb and cross.

Increase of matter, increase of good and evil; solidifies, practically applies things, steady, reliable. If ill-dignified: animal, material, stupid. In either slow to anger, but furious if roused. Rules from twentieth degree of Aries to twentieth degree of Taurus.

Air of earth, Prince and Emperor of the Gnomes.

XX. Princess of the Echoing Hills, Rose of the Palace of Earth: Knave of Pentacles

A strong and beautiful amazon figure with red-brown hair, standing on grass and flowers. A grove of trees near her. Her form suggests Hera, Ceres, and

Proserpine. She bears a winged ram's head as a crest, and wears a mantle of sheep's skin. In one hand she carries a sceptre with a circular disc, in the other a pentacle similar to that of the Ace of Pentacles.

She is generous, kind, diligent, benevolent, careful, courageous, preserving, pitiful. If ill-dignified, she is wasteful and prodigal. Rules over one quadrant of the heavens around the North Pole of the ecliptic.

Earth of earth. Princess and Empress of the Gnomes. Throne of the Ace of Pentacles.

Herein are resumed the special characteristics of the four court cards of the suit:

Suit	Card	Crest	Symbols	Hair	Eyes
Wands	King	Winged black horse's head	Black horse, waving flames. Club. Scarlet cloak.	Red-gold	Grey or hazel
	Queen	Winged leopard	Leopard. Steady flames. Wand with heavy head on end.	Red-gold	Blue or brown
	Prince or Knight	Winged lion's head	Wand and salient flames. Fire wand of Z.A.M.	Yellow	Blue-grey
	Princess or Knave	Tiger's head	Tiger, leaping flames. Gold altar, long club, largest at bottom.	Red-gold	Blue
Cups	King	Peacock with open wings	White horse, crab issuing from cup. Sea	Fair	Blue
	Queen	Ibis	Crayfish is issuing from river.	Gold-brown	Blue
	Prince	Eagle	Scorpion. Eagle-serpent is issuing from lake.	Brown	Grey or brown
	Princess	Swan	Dolphin. Lotus. Sea with spray, turtle from cup.	Brown	Blue or brown
Swords	King			Dark	Dark

		Winged hexagram	Winged brown horse, driving clouds, drawn sword.	brown	
	Queen	Winged child's head	Head of man severed. Cumulus clouds. Drawn sword	Grey	Light brown
	Prince	Winged angel's head	Arch-fairies winged. Clouds. Nimbi. Drawn swords.	Dark	Dark
	Princess	Medusa's head	Silver altar. Smoke. Cirrus clouds. Drawn sword	Light brown	Blue
Pentacles	King	Winged stag's head	Light brown horse. Ripe corn land. Scepter with hexagram as Z.A.M.	Dark	Dark
	Queen	Winged goat's head	Barren land. Face light one side only. Scepter with orb of gold.	Dark	Dark
	Prince	Winged bull's head	Flowery land. Bull; scepter with orb and cross. Orb held downwards.	Dark brown	Dark
	Princess	Winged ram's head	Grass. Flowers, grove of trees. Scepter with disk. Pentacle as all.	Rich brown	Dark

The Thirty-Six Decans

Here follow the descriptions of the smaller cards of the four suits, thirty-six in number, answering unto the thirty-six decans of the zodiac.

There being thirty-six decanates and only seven planets, it follows that one of the latter must rule over one more decanate than the others. This is the planet Mars which is allotted the last decan of Pisces and first of Aries, because the long cold of the winter requires a great energy to overcome it and initiate spring.

The beginning of the decanates is from the royal king star of the heart of the lion, the great star Cor Leonis, and therefore is the first decanate that of Saturn in Leo.

Here follow the general meanings of the small cards of the suits, as classified under the nine Sephiroth below Kether.

Chokmah:

The four deuces symbolize the powers of the king and queen, first uniting and initiating the force, but before the prince and princess are thoroughly brought into action. Therefore do they generally imply the initiation and fecundation of a thing.

Binah:

The four threes, generally, represent the realization of action owing to the prince being produced. The central symbol on each card. Action definitely commenced for good or evil.

Chesed:

The four fours. Perfection, realization, completion, making a matter settled and fixed.

Geburah:

The four fives. Opposition, strife and struggle; war, obstacle to the thing in hand. Ultimate success or failure is otherwise shown.

Tiphareth:

The four sixes. Definite accomplishment and carrying out of a matter.

Netzach:

The four sevens. Generally shows a force, transcending the material plane, and is like unto a crown which is indeed powerful but requireth one capable of wearing it. The sevens then show a possible result which is dependent on the action then taken. They depend much on the symbols that accompany them.

Hod:

The four eights. Generally show solitary success; i.e., success in the matter for the time being, but not leading to much result apart from the thing itself.

Yesod:

The four nines. Generally they show very great fundamental force. Executive power, because they rest on a firm basis, powerful for good or evil.

Malkuth:

The four tens. Generally show fixed culminated completed force, whether good or evil. The matter thoroughly and definitely determined. Similar to the force of the nines, but ultimating it and carrying it out.

These are the meanings in the most general sense. Here follow the more particular descriptions and meanings. Decan cards are always modified by the other symbols with which they are in contact.

Saturn in Leo, 1°–10°. XXI. The Lord of Strife: 5 of Wands

Two white radiant angelic hands issuing from clouds right and left of the centre of the card. They are clasped together as in the grip of the First Order, and they hold at the same time by their centres five wands, or torches, which are similar to the wand of a Zelator Adeptus Minor. Four wands cross each other, but the fifth is upright in the centre. Flames leap from the point of junction. Above the central wand is the symbol Saturn and below it that of Leo representing the decanate.

Violent strife and contest, boldness, rashness, cruelty, violence, lust and desire, prodigality and generosity, depending on whether well- or ill-dignified.

Geburah of Yod. (Quarrelling and fighting.) This decan hath its beginning from the royal star of Leo, and unto it are allotted the two great angels of the Schemhamephoresch, Vahaviah and Yelayel.⁴

Jupiter in Leo, 10°–20°. XXII. Lord of Victory:

6 of Wands

Two hands in grip, as in the last, holding six wands crossed, three and three, flames issuing from the point of junction. Above and below are two short wands with flames issuing from a cloud at the lower part of the card, surmounted respectively by the symbols of Jupiter and Leo, representing the decanate.

Victory after strife, success through energy and industry, love, pleasure gained by labour, carefulness, sociability and avoiding of strife, yet victory therein. Also insolence, pride of riches and success, etc. The whole depending on dignity.

Tiphareth of Yod. (Gain.) Hereunto are allotted the great angels from the Schemhamephoresch, Saitel and Olmiah.

Mars in Leo, 20°–30°. XXIII. Lord of Valour:

7 of Wands

Two hands holding by grip, as before, six wands, three crossed by three, a third hand issuing from a cloud at the lower part of the card holding an upright wand, which passes between the others. Flames leap from the point of junction. Above and below the central wand are the symbols Mars and Leo, representing the decan.

Possible victory, depending upon the energy and courage exercised; valour, opposition, obstacles, difficulties, yet courage to meet them, quarrelling, ignorance, pretence, wrangling and threatening, also victory in small and unimportant things, and influence over subordinate. Depending on dignity as usual.

Netzach of Yod. (Opposition yet courage.) Herein rule the two great angels Mahashiah and Lelahel.

Sun in Virgo, 1°–10°. XXIV. Lord of Prudence:

8 of Pentacles

A white radiating angelic hand issuing from a cloud and grasping a branch of a rose tree, with four white roses thereon which touch only the four lowermost pentacles. No rosebuds seen, but only leaves touch the four uppermost disks. All the pentacles are similar to that of the Ace, but without the Maltese Cross and wings. These are arranged as the figure Populus:

*	*
*	*
*	*
*	*

Above and below them are the symbols Sol and Virgo for the decan.

Over-careful in small things at the expense of the great. “Penny-wise and pound-foolish.” Gain of ready money in small sums. Mean, avariciousness. Industrious, cultivation of land, hoarding, lacking in enterprise.

Hod of Heh. (Skill, prudence, cunning.) There rule those mighty angels Akaiah and Kehethel.

Venus in Virgo, 10°–20°. XXV. Lord of Material Gain: 9 of Pentacles

A white radiating angelic hand as before holding a rose branch with nine white roses, each of which touches a pentacle arranged thus:

*	*
*	*
	*
*	*
*	*

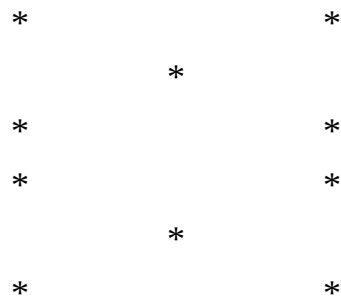
and there are more buds arranged on the branches as well as flowers. Venus and Virgo above and below.

Complete realization of material gain, inheritance, covetousness, treasuring of goods and sometimes theft, and knavery. All according to dignity.

Yesod of Heh. (Inheritance, much increase of goods.) Herein rule the mighty angels Hazayel and Aldiah.

Mercury in Virgo, 20°–30°. XXVI. Lord of Wealth: 10 of Pentacles

An angelic hand holding a branch by the lower extremity, whose roses touch all the pentacles. No buds however are shown. The symbols of Mercury and Virgo are above and below Pentacles thus:



Completion of material gain and fortune, but nothing beyond. As it were, at the very pinnacle of success. Old age, slothfulness, great wealth, yet sometimes loss in part, and later heaviness, dullness of mind, yet clever and prosperous in money transactions.

Malkuth of Heh. (Riches and wealth.) Herein rule the angels Hihaayah and Laviah.

Moon in Libra, 1°–10°. XXVII. Lord of Peace Restored: 2 of Swords

Two crossed swords, like the air dagger of Zelator Adeptus Minor, each held by a white radiating angelic hand. Upon the point where the two cross is a rose of five petals, emitting white rays, and top and bottom of card are two small daggers, supporting respectively the symbols of Luna (in horizontal position) and Libra, representing the decan.

Contradictory characteristics in the same nature. Strength through suffering. Pleasure after pain. Sacrifice and trouble, yet strength arising therefrom, symbolized by the position of the rose, as though the pain itself had brought

forth the beauty. Peace restored, truce, arrangement of differences, justice. Truth and untruth. Sorrow and sympathy for those in trouble, aid to the weak and oppressed, unselfishness. Also an inclination to repetition of affronts if once pardoned, of asking questions of little moment, want of tact, often doing injury when meaning well. Talkative.

Chokmah of Vav. (Quarrels made up, but still some tension in relationships. Actions sometimes selfish and sometimes unselfish.) Herein rule the great angels Yezalel and Mebahel.

Saturn in Libra, 10°–20°. XXVIII. Lord of Sorrow: 3 of Swords

Three white radiating angelic hands issuing from clouds and holding three swords upright (as if the central sword had struck apart from the two others which were crossed in the preceding symbol). The central sword cuts asunder the rose of five petals (which in the preceding symbol grew at the junction of the swords); its petals are falling, and no white rays issue from it. Above and below the central sword are the symbols of Saturn and Libra, referring to the decanate.

Disruption, interruption, separation, quarrelling, sowing of discord and strife, mischief-making, sorrow, tears, yet mirth in evil pleasures, singing, faithfulness in promises, honesty in money transactions, selfish and dissipated, yet sometimes generous, deceitful in words and repetition. The whole according to dignity.

Binah of Vau. (Unhappiness, sorrow, tears.) Therein rule the angels Harayel and Hoqmiah.

Jupiter in Libra, 20°–30°. XXIX. The Lord of Rest from Strife: 4 of Swords

The white angelic radiating hands, each holding two swords, which four cross in the centre. The rose of five petals with white radiations is reinstated on the

point of intersection. Above and below, on the points of two small daggers, are the symbols of Jupiter and Libra representing the decan.

Rest from sorrow, yet after and through it. Peace from and after war. Relaxation of anxiety. Quietness, rest, ease, and plenty, yet after struggle. Goods of this life, abundance. Modified by the dignity as in the other cases.

Chesed of Vav. (Convalescence, recovery from sickness, change for the better.) Herein rule Laviah and Kelial.

Mars in Scorpio, 1°–10°. XXX Lord of Loss in Pleasure:

5 of Cups or Chalices

A white radiating angelic hand, as before, holding lotuses or water lilies of which the flowers are falling right and left. Leaves only and no buds surmount them. These lotus stems ascend between the cups in the manner of a fountain, but no water flows therefrom, neither is there water in any of the cups, which are somewhat of the shape of the magical implement of the Zelator Adeptus Minor. Above and below are the symbols of Mars and Scorpio, representing the decan.

Death or end of pleasures. Disappointment. Sorrow and loss in those things from which pleasure is expected. Sadness, deceit, treachery, ill will, detraction, charity and kindness ill-requited. All kinds of anxieties and troubles from unexpected and unsuspected sources.

Geburah of Heh. (Disappointments in love, marriage broken off, unkindness from a friend, loss of friendship.) Therein rule Livoyah and Pehilyah.

Sun in Scorpio, 10°–20°. XXXI. Lord of Pleasure:

6 of Cups

An angelic hand, as before, holds a group of stems of lotuses or water lilies from which six flowers bend, one over each cup. From these flowers a white glistening water flows into the cup as from a fountain, but they are not yet

full. Above and below are the symbols of sun and Scorpio, representing the decanate.

Commencement of steady increase, gain and pleasure, but commencement only. Also affront, defective knowledge, and in some instances, contention and strife, arising from unwarranted self-assertion and vanity. Sometimes thankless and presumptuous. Sometimes amiable and patient, according to dignity.

Tiphareth of Heh. (Beginning of wish, happiness, success, or enjoyment.) Therein rule Nelokhiel and Yeyayel.

Venus in Scorpio, 20°–30°. XXXII. Lord of Illusionary Success: 7 of Cups

The seven cups are thus arranged:

V	V	V
	V	
V	V	V

A hand as usual holds the lotus stems which arise from the central lower cup. The hand is above this cup and below the middle one. With the exception of the central lower cup, each is overhung by a lotus flower, but no water falls from them into cups which are quite empty. Above and below are the symbols of the decanate, Venus and Scorpio.

Possible victory; but neutralized by the supineness of the person. Illusionary success. Deception in the moment of apparent victory. Lying error, promises unfulfilled. Drunkenness, wrath, vanity, lust, fornication, violence against women. Selfish dissipation. Deception in love and friendship. Often success gained, but not followed up. Modified by dignity.

Netzach of Heh (Lying. Promises unfulfilled. Illusion. Error. Deception, slight success at outset, but want of energy to retain it.) Therein rules Melchel and Chahaviah.

Mercury in Sagittarius, 1°–10°. XXXIII. The Lord of Swiftmess: 8 of Wands

Four white angelic hands radiating, two proceeding from each side, issuing from clouds, clasped in two pairs in the centre with the grip of First Order. They hold eight wands crossed four and four. Flames issue from the point of junction. Surmounting two small wands with flames issuing down them. Placed in the centre at top and bottom of card are the symbols of Mercury and Sagittarius, representing the decan.

Too much force applied too suddenly. Very rapid rush, but too quickly passed and expended. Violent but not lasting. Swiftmess. Rapidity. Courage, boldness, confidence, freedom, warfare. Violence, love of open air, field sports, garden, meadows. Generous, subtle, eloquent, yet somewhat untrustworthy. Rapacious, insolent, oppressive. Theft and robbery, according to dignity.

Hod of Yod. (Hasty communication and messages. Swiftmess.) Therein rule Nithahiah and Haäyah.

Moon in Sagittarius, 10°–20°. XXXIV. The Lord of Great Strength: 9 of Wands

Four hands as in the previous symbol holding eight wands crossed four and four, but a fifth hand at the foot of the card holds another wand upright, which traverses the point of junction with the others. Flames leap therefrom. Above and below, the symbols Luna (depicted horizontally) and Sagittarius.

Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes scientifically applied. Great success, but with strife and energy. Victory preceded by apprehension and fear. Health good and recovery, yet doubt. Generous, questioning and curious, fond of external appearances, intractable, obstinate.

Yesod of Yod. (Strength, power, health. Recovery from sickness.) Herein rule Yirthiel and Sahiah.

Saturn in Sagittarius, 20°–30°. XXXV. The Lord of Oppression: 10 of Wands

Four hands upholding eight wands crossed as before. A fifth hand at foot of card holding two wands upright which traverse the junction of the others. Above and below, the symbols Saturn and Sagittarius. Flames issue therefrom.

Cruel and overbearing force and energy, but applied only to selfish and material ends. Sometimes shows failure in a matter, and the opposition too strong to be controlled arising from the person's too great selfishness at the beginning. Levity, lying, malice, slander, envy, obstinacy, swiftness in evil, if ill-dignified. Also generosity, self-sacrifice, and disinterestedness when well-dignified.

Malkuth of Yod. (Cruelty, malice, revenge, and injustice.) Therein rule Reyayel and Avamel.

Jupiter in Capricorn, 1°–10°. XXXVI. Lord of Harmonious Change:

2 of Pentacles

Two wheels, discs, or pentacles similar to that of the Ace. They are united by a green and gold serpent, bound about them like a figure of eight. It holds its tail in its mouth. A white radiant angelic hand (grasps the centre or) holds the whole. No roses enter into this card. Above and below are the symbols Jupiter and Capricorn. It is a revolving symbol.

The harmony of change. Alternation of gain and loss, weakness and strength, ever varying occupation, wandering, discontented with any fixed condition of things; now elated, now melancholy, industrious yet unreliable, fortunate through prudence of management, yet sometimes unaccountably foolish. Alternately talkative and suspicious. Kind yet wavering and inconsistent. Fortunate in journeying. Argumentative.

Chokmah of Heh final. (Pleasant change, visit to friends.) Herein rule Lekabel and Veshiriah.

3 of Pentacles

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Sun in Capricorn, 20°–30°. XXXVIII. The Lord of Earthly Power:
4 of Pentacles

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Chesed of Heh final. (Gain of money or influence. A present.) Therein rule
Keveqiah and Mendial.

Venus in Aquarius, 1°–10°. XXXIX. The Lord of Defeat:

5 of Swords

Two rayed hands each holding two swords nearly upright, but falling apart from each other, right and left of card. A third hand holds a sword upright in centre as if it had disunited them. The petals of the rose (which in the Four of Swords had been reinstated in the centre) are torn asunder and falling. Above and below the symbols of Venus and Aquarius.

Contest finished and decided against the person, failure, defeat, anxiety, trouble, poverty, avarice. Grieving after gain, laborious, unresting, loss and vileness of nature. Malicious, slandering, lying, spiteful, and tale-bearing. A busybody and separator of friends, hating to see peace and love between others. Cruel yet cowardly, thankless, and unreliable. Clever and quick in thought and speech. Feelings of pity easily roused but unenduring. As dignity.

Geburah of Vav. (Defeat, loss, malice, spite, slander, evil-speaking.) Herein rule Aniel and Chaamiah.

Mercury in Aquarius, 10°–20°. XL. The Lord of Earned Success:

6 of Swords

Two hands as before, each holding three swords which cross in centre. Rose re-established hereon. Mercury and Aquarius above and below, supported on the points of two short daggers or swords.

Success after anxiety and trouble. Selfishness, beauty, conceit, but sometimes modesty therewith, dominion, patience, labour, etc., according to dignity.

Tiphareth of Vav. (Labour, work, journey by water.) Herein rule Rehaayal and Yeyeziel.

Moon in Aquarius, 20°–30°. XLI. The Lord of Unstable Effort:

7 of Swords

Two hands as before, each holding swords. A third hand holds a single sword in the centre. The points of all the swords do just touch one another, the central sword not altogether dividing them. The rose of the previous symbols of this suit is held by the hand which holds the central sword, as if the victory were in its disposal. Above and below, Luna and Aquarius. (In the small cards, the lunar decans are always represented by a crescent on its back.)

Partial success, yielding when victory is within grasp, as if the last reserves of strength were used up. Inclination to lose when on the point of gaining through not continuing the effort. Love of abundance, fascinated by display, given to compliment, affronts and insolences, and to detect and spy on another. Inclined to betray confidences, not always intentional. Rather vacillating and unreliable, according to dignity as usual.

Netzach of Vav. (Journey by land, in character untrustworthy.) Herein rule Michael and Hahihel.

Saturn in Pisces, 1°–10°. XLII. The Lord of Abandoned Success: 8 of Cups

A hand holding a group of stems of lotuses or water lilies. There are only two flowers shown which bend over the two centre cups pouring into them a white water. The cups are not yet filled.

Y	Y	Y
	Y Y	
Y	Y	Y

The three upper cups are empty. At top and bottom, Saturn and Pisces.

Temporary success, but without further result. Things thrown aside as soon as gained. No lasting even in the matter in hand. Indolence in success. Journeying from place to place. Misery and repining without cause. Seeking after riches. Instability according to dignity.

Hod of Heh. (Success abandoned, decline of interest in anything.) Herein rule Vavaliah and Yelahiah.

Jupiter in Pisces, 10°–20°. XLIII. The Lord of Material Happiness: 9 of Cups

Hand from cloud holding lotuses or water lilies, one flower of which overhangs each cup, and from which water pours.

Y	Y	Y
Y	Y	Y
Y	Y	Y

All the cups are full and running over. Above and below are the symbols of Jupiter and Pisces representing the decan.

Complete and perfect realization of pleasure and happiness almost perfect. Self-praise, vanity, conceit, much talking of self, yet kind and lovable, and may be self-denying therewith. High-minded, not easily satisfied with small and limited ideas. Apt to be maligned through too much self-assumption. A good, generous, but, maybe, foolish nature.

Yesod of Heh. (Complete success, pleasure, happiness, wish fulfilled.) Therein rule Saliah and Aariel.

Mars in Pisces, 20°–30°. XLIV. The Lord of Perfected Success: 10 of Cups

Hand holding bunch of lotuses or water lilies whose flowers pour a pure white water into all the cups, which all run over.

Y	Y	Y
Y	Y	Y
Y	Y	Y

The top cup is held sideways by a hand and pours water into top left hand cup. A single lotus flower surmounts top cup and is the source of the water that fills it. Above and below, Mars and Pisces.

Permanent and lasting success, happiness because inspired from above. Not sensual as Nine of Cups, “The Lord of Material Happiness,” yet almost more

truly happy. Pleasure, dissipation, debauchery. Pity, quietness, peacemaking. Kindness, generosity, wantonness, waste, etc., according to dignity. Malkuth of Heh. (Matters definitely arranged as wished, complete good fortune.) Herein rule Aasliah and Mihal.

Mars in Aries, 1°–10°. XLV. The Lord of Dominion:

2 of Wands

Hand grasping two wands crossed. Flames issue from the point of junction. On two small wands, above and below, with flames issuing from them, are Mars and Aries.

Strength, dominion, harmony of rule and justice. Boldness, courage, fierceness, shamelessness, revenge, resolution, generous, proud, sensitive, ambitious, refined, restless, turbulent, sagacious withal, yet unforgiving and obstinate, according to dignity.

Chokmah of Yod. (Influence over others. Authority, power, dominion.) Rule therein Vehooel and Deneyal.

Sun in Aries, 10°–20°. XLVI. The Lord of Established Strength:

3 of Wands

Hand issuing from clouds holds three wands in centre. Two crossed and one upright. Flames from point of junction. Above and below, sun and Aries.

Established force and strength. Realization of hope. Completion of labour, success of the struggle. Pride, nobility, wealth, power, conceit. Rude self-assumption and insolence. Generosity, obstinacy according to dignity.

Binah of Yod. (Pride, arrogance, and self-assertion.) Herein rule Hechashiah and Aamamiah.

Venus in Aries, 20°–30°. XLVII. Lord of Perfected Work:

4 of Wands

Two hands as before, issuing from clouds each side of card, and clasped in centre with First Order grip, holding four wands crossed. Flames issue at

point of junction. Above and below on two small flaming wands are Venus and Aries, representing the decan.

Perfection, a completion of a thing built up with trouble and labour. Rest after labour. Subtlety, cleverness, beauty, mirth, success in completion. Reasoning faculty, conclusions drawn from previous knowledge. Unreadiness, unreliable, and unsteady, through over anxiety and hurriedness of action. Graceful in manners. At times insincere, etc.

Chesed of Yod. (Settlement, arrangement, completion.) Herein rule Nanael and Nithal.

Mercury in Taurus, 1°–10°. XLVIII. Lord of Material Trouble: 5 of Pentacles

Hand holding a branch of white rose tree, from which roses are falling, leaving no buds behind. Five pentacles similar to Ace. Mercury and Taurus for decan.

Loss of money or position. Trouble about material things. Toil, labour, land cultivation, building, knowledge and acuteness of earthly things, poverty, carefulness. Kindness, sometimes money regained after severe toil and labour. Unimaginative, harsh, stern, determined, obstinate.

Geburah of Heh final. (Loss of profession, loss of money, monetary anxiety.) Therein rule Mabahiah and Pooyal.

Moon in Taurus, 10°–20°. XLIX. Lord of Material Success: 6 of Pentacles

Hand holding a rose branch with white roses and buds, each of which touch a pentacle, arranged thus:

*	*
*	*
*	*

Above and below, Luna and Taurus represent the decanate.

Success and gain in material undertakings, power, influence, rank, nobility, rule over the people. Fortunate, successful, just, and liberal. If ill-dignified, may be purse-proud, insolent from success, or prodigal.

Tiphareth of Heh final. (Success in material things. Prosperity in business.) Herein rule Nemamah and Yeyelal.

Saturn in Taurus, 20°–30°. L. The Lord of Success Unfulfilled: 7 of Pentacles

Hand from a cloud holding rose branch of seven pentacles thus arranged:



Only five of which overhang but do not touch the five upper pentacles. No other buds shown, and none are near or touch the two lower pentacles. Above and below, Saturn and Taurus.

Promises of success unfulfilled. (Shown in the symbolism of the rosebuds, which do not as it were come to anything.) Loss of apparently promising fortune. Hopes deceived and crushed. Disappointment. Misery, slavery, necessity, and baseness. A cultivator of land, and yet is loser thereby. Sometimes it denotes slight and isolated gains with no fruits resulting therefrom, and of no further account, though seeming to promise well. According to dignity.

Netzach of Heh. (Unprofitable speculation and employment. Little gain for much labour.) Therein rule Herochiel and Mitzrael.

Jupiter in Gemini, 1°–10°. LI. Lord of Shortened Force: 8 of Swords

Four hands as usual, each holding two swords, points upwards, touching near top of card, two hands lower on left, two on right of card. The rose of other

sword symbols re-established in centre. Above and below, Jupiter and Gemini.

Too much force applied to small things, too much attention to detail, at expense of principle and more important points. Ill-dignified, these qualities produce malice, pettiness, and domineering qualities. Patience in detail of study, great ease in some things, counterbalanced by equal disorder in others. Impulsive, equally fond of giving or receiving money or presents.

Generous, clever, acute, selfish, and without strong feeling of affection. Admires wisdom, yet applies it to small and unworthy objects.

Hod of Vav. (Narrow, restricted, petty, a prison.) Herein rule Vemibael and Yehohel.

Mars in Gemini, 10°–20°. LII. The Lord of Despair and Cruelty: 9 of Swords

Four hands (somewhat as in preceding symbol) hold eight swords upright but with the points falling away from each other. A fifth hand holds a ninth sword upright in the centre, as if it had disunited them, and struck them asunder. No rose at all is shown (as if it were not merely cut in pieces but completely and definitely destroyed). Above and below Mars and Gemini.

Despair, cruelty, pitilessness, malice, suffering, want, loss, misery. Burden, oppression, labour, subtlety and craft, lying, dishonesty, slander. Yet also obedience, faithfulness, patience, unselfishness, etc., according to dignity.

Yesod of Vav. Therein rule Aaneval and Mochayel.

Sun in Gemini, 20°–30°. LIII. Lord of Ruin: 10 of Swords

Four hands (as in previous symbol) hold eight swords with points falling away from each other. Two hands hold two swords crossed in the centre (as if their junction had disunited the others). No rose, flower, or bud is shown. Above and below, sun and Gemini.

(Almost a worse symbol than Nine of Swords.) Undisciplined warring force, complete disruption and failure. Ruin of all plans and projects. Disdain, insolence and impertinence, yet mirth and jolly therewith. A Marplot,⁵ loving to overthrow the happiness of others, a repeater of things, given to much unprofitable speech, and of many words, yet clever, acute, and eloquent, etc., depending on dignity.

Malkuth of Vav. (Ruin, death, defeat, disruption.) Herein rule Dambayah and Menqal.

Venus in Cancer, 1°–10°. LIV. Lord of Love:

2 of Cups

Hand at lower part from cloud holds lotuses. A lotus flower rises above water, which occupies the lowest part of card, and rises above the hand holding the lotus. From this lotus flower a stem rises, terminating nearly at the top of the card in another lotus or water lily flower, from which a white water gushes like a fountain. Crossed on the stem just beneath are two dolphins, gold and silver, onto which the water falls and from which it pours in full streams, like jets of gold and silver, into two cups, which in their turn overflow, flooding the lower part of the card. Above and below, Venus and Cancer.

Harmony of masculine and feminine united. Harmony, pleasure, mirth, subtlety, sometimes folly, dissipation, waste, and silly action, according to dignity.

Chokmah of Heh. (Marriage, home, pleasure.) Herein rule Ayoel and Chabooyah.

Mercury in Cancer, 10°–20°. LV. Lord of Abundance:

3 of Cups

Hand as before holds group of lotuses or water lilies, from which two flowers rise on either side of and overhanging the top cup, pouring into it the white water. Flowers in the same way pour water into the lower cups. All the cups

overflow, the topmost into the two others, and these upon the lower part of the card. Above and below, Mercury and Cancer.

Y
Y Y

Abundance, plenty, success, pleasure, sensuality, passive success, good luck, and fortune. Love, gladness, kindness, and bounty. According to dignity.

Binah of Heh. (Plenty, hospitality, eating and drinking, pleasure, dancing, new clothes, merriment.) Herein rule Rahael and Yebomayah.

Moon in Cancer, 20°–30°. LVI. The Lord of Blended Pleasure: 4 of Cups

Four cups, the two upper overflow into the two lower, which do not overflow. A hand grasps a bunch of lotuses from which ascends a stem bearing one flower at the top of the card, from which water issues into two top cups. From the centre two leaves pass right and left, making as it were a cross between the four cups. Luna and Cancer, above and below.

Success or pleasure, approaching their end. A stationary period in happiness which may or may not continue. It does not show marriage and love so much as the previous symbol. It is too passive a symbol to represent perfectly complete happiness. Swiftmess, hunting, and pursuing. Acquisition by contention; injustice sometimes. Some drawbacks to pleasure implied.

Chesed of Heh. (Receiving pleasure, but some slight discomfort and anxieties, therewith. Blended pleasure and success.) Therein rule Hayayel and Mevamayah.

Note: Here finishes the description of the thirty-six decanates of the zodiac. Although the angels of the Schem ha-Mephoresch have been linked with the decanates, yet their dominion is far more exalted, extended, and important than this would at first sight seem to imply. In all of this I have not only transcribed the symbolism, but have tested, studied, compared, and examined

it both clairvoyantly and in other ways. The result of these has been to show me how absolutely correct the symbolism of the Book “T” is, and how exactly it represents the occult forces of the universe.

—S. RIOGHAIL MA DHREAM

Tarot Divination

This form is especially applicable to divination concerning the ordinary material events of daily life.

It is a mode of placing the cards based upon the scheme of the dominion of the tarot symbols. The more rigidly correct and in harmony with the scheme of the universe is any form of divination, so much the more is it likely to yield a correct and reliable answer to the enquirer. For then and then only is there a firm link, and bond of union, established between it and the occult forces of nature. The moment the correct correspondence of the symbols employed ceases to be observed, the link between them and the inner occult forces is strained, and in some cases broken. For this cause, therefore, is it that the same mode of divination will sometimes yield a true and sometimes false answer, and at other times a partly true and partly false; because the correspondences are either not rigidly observed or else made use of by an ignorant and uninitiated person.

Therefore the diviner should enter upon the divination with a mind clear and unprejudiced, neither disturbed by anger, fear, nor love, and with a sound knowledge of the correspondences of the symbols which he employs. Also he should be able to employ his clairvoyant and intuitive faculties therein when necessary and should avoid as much as possible a warped or strained decision. Also it is not well to divine repeatedly concerning the same matter; and the diviner should also recognize that even the material occult forces do not act as the instruments of a blind fatality, but rather in accordance with the will of the more spiritual powers which are behind them.

Also it may be well for the diviner to put on his insignia and make over the pack an invoking hexagram or pentagram, either with the hand alone, or with

convenient magical instruments. And it may also be advisable in some instances to invoke an elemental force consonant with the matter, to aid in the divination.

And let it not be forgotten that in working with the lesser magical implements all the four should be at hand, even though only one be actually employed. For if this be not done, it will give undue force to the suit corresponding to the element invoked, and instead of being an aid in the matter, it will be a hindrance to correct reading.⁶

The Opening of the Key

The mode of performing the divination called “the Opening of the Key” is by five consecutive operations of laying out the cards, they having been previously well shuffled, and, in addition in the first and fourth cases, having been cut as well, and in a certain manner. These five operations answer, respectively, the first to the dominion of the Four Princesses under the presidency of the Four Aces; the second to that of the Kings, Queens, and Princes, referred to the twelve houses; the third to that of the twelve keys attributed to the signs; the fourth to that of the smaller cards answering to the thirty-six decanates; and the fifth and last to the rule of the Sephiroth in the celestial heavens.

These are five distinct operations, consecutively executed from the mode of operation called “the Opening of the Key,” which, as has been before said, is especially applicable to the daily events of life. The first of these methods shows the opening of the matter as it then stands. The second, third, and fourth, its consecutive development, and the fifth its termination.

Before commencing the divination, one of the sixteen court cards should be selected to represent the significator of the enquirer, and should answer as nearly to his description.

Wands generally—very fair-haired and red-haired persons with fair complexion.

Cups generally—moderately fair persons.

Swords generally—dark persons.

Pentacles generally—very dark persons.

Kings—Generally men.

Queens—Generally women.

Princes (Knights)—Generally young men.

Princesses (Knaves)—Generally young women.

Of these the Queens and Princes in reading the cards during the processes almost always represent persons connected with a matter under consideration. The Kings, if looking against the direction of the reading, or if meeting it, represent the coming of a person or event, or phase of an event, but if looking with the direction of the reading represent the departure of a person or the going off or wane of some event.

The Princesses (Knaves) if looking with the direction of the reading, represent general opinion in harmony with, and approving the matter; but if looking against the direction of the reading the reverse.

If the diviner be performing the divination for a person at a distance and of whose general description he is ignorant, he can select the significator by cutting the pack and, taking one of the court cards of that suit, cut to represent him of course earnestly thinking of the person at the time.

It is usually much better for the enquirer to shuffle or cut the cards himself; but if the diviner should have to do this himself, he must, while doing so, earnestly think of the person enquiring, or concerning whom the divination is performed. In all cases of shuffling and cutting, the person doing so should think earnestly of the matter in hand. In cutting, if a false cut be made, that is to say if one or more cards should drop in the process, the cards should be at once reshuffled, and again cut clearly, otherwise it is probable that the answer will be unreliable.⁷

In the laying out of the cards, if any are inverted, they must remain so and must not be turned round, as that would alter the direction in which they would be looking. A card has the same meaning and forces, whether right or inverted, so that no particular attention need be paid to the circumstances.

The order of the cards as laid down must also not be interfered with. In the reading of the cards when laid out, the significator of the enquirer is the starting point, and reading proceeds by counting over certain cards in the direction in which the face of the court card chosen as significator of the enquirer is turned.

The mode of counting is as follows, recognizing the card from which one starts as the No. 1.

From every Ace—five cards (spirit and four elements).

Princess (Knave)—seven cards (seven palaces of Malkuth).

King, Queen, Prince—four cards (letters of Tetragrammaton).

Smaller cards—its own number (a Sephirah).

Key of Aleph Mem Shin—three cards (number of the Mother letters).

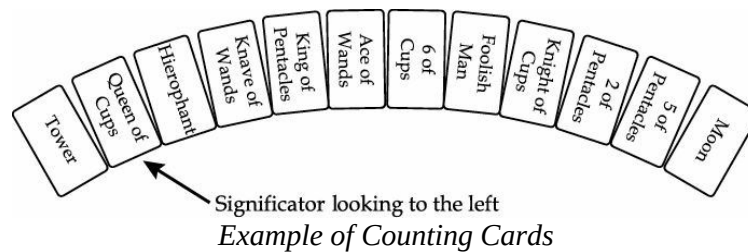
Key of duplicated letters—nine cards (number of planets and Caput and Cauda Draconis).

Key of single letters—twelve cards (number of signs).

The counting is continued till one alights on a card which has already been read.

Thus, in the following example, we will suppose that the significator is the Queen of Cups, and that she is looking to the left. We should read as follows: Queen of Cups—a fair woman; counting four, we come to Five of Pentacles, i.e., “Loss of money” (and as it has on one side the Moon and on the other a card of Pentacles, it shows that it is through deception in business matters), we then count five, the number of the card, from the Five of Pentacles, which falls on the Six of Cups, “Success.” But as this has on one side the Foolish Man, and on the other the Ace of Wands, this will not be great owing to

unwise conduct. Then we count six from the Six of Cups, still going in the same direction which brings us to the Queen of Cups, a card we have already read, so we finish there.



Thus the reading will be “A rather fair woman has lost money through some cheating in business, and though she is again beginning to succeed, this success is liable to be damaged by unwise conduct on her part for which she will have herself to thank.”

If the significator were the Knave of Wands, and (looking towards the right) we should count seven to the Two of Pentacles, then two from that to the Five of Pentacles; then five from that to the Hierophant, twelve from that to the Queen of Cups, four from that to the King of Pentacles; then four to the Foolish Man, and thence three to the Two of Pentacles, where we stop, having read that card already. “A young woman is just making a change in her business, which brings her loss of money through some deceit on the part of a fair woman, and a dark man whose foolish advice has led to the change.” The cards would then be paired two by two, from opposite ends as hereafter shown, thus: Moon and Tower, “The deceit is discovered.” Five of Pentacles and Queen of Cups, “on the part of this person who has brought about her loss.” Two of Pentacles and Hierophant, “by advising the change.” Knight of Cups and Knave of Wands, “for the young woman meets an older man.” King of Pentacles and Fool, “who counteract the foolish advice of the dark man.” Ace of Wands and Six of Cups, “and she in consequence succeeds better, but only by the dint of energy and hard work.”

The scheme of divination called “the Opening of the Key” is worked out in the following manner. I adjoin an example carried carefully through the five stages for the instruction of the Zelator Adeptus Minor. The complete pack of 78 cards is employed.

FIRST OPERATION:

Representing the Opening of the Question

The significator being chosen, the enquirer shuffles the cards, thinking earnestly of the matter under consideration. He then places the cards in a single packet on the table before him, face downwards. This represents the Name YHVH, which is now to be separated into the component letters. He therefore is to cut the pack as nearly in the middle as his eye can direct, and to face the uppermost portion to the right of the lowermost; the former will represent YH and the latter VH (final). He again is to cut the packet to the right hand into two parts, as nearly in the centre as he can, and place the uppermost part to the right again. This will represent Y and the lower part the remaining H. He is now to cut the packet to the left, its uppermost part will represent V and its lower part H (final). So that he will now have four packets nearly equal in size, answering from right to left to the name YHVH—יְהוָה under the presidency of the four Princesses (Knives) and through them to the four radical forces (Aces).

These four packets are then turned face upwards without altering their relative position, and the meaning of their four bottom cards thus shown may be read as an indication of the matter. Each packet is now examined to find in which the significator of the enquirer is, being careful not to alter the order of the cards. The packet containing the significator is retained for reading, and the others are put aside and not used in this particular reading (operation).

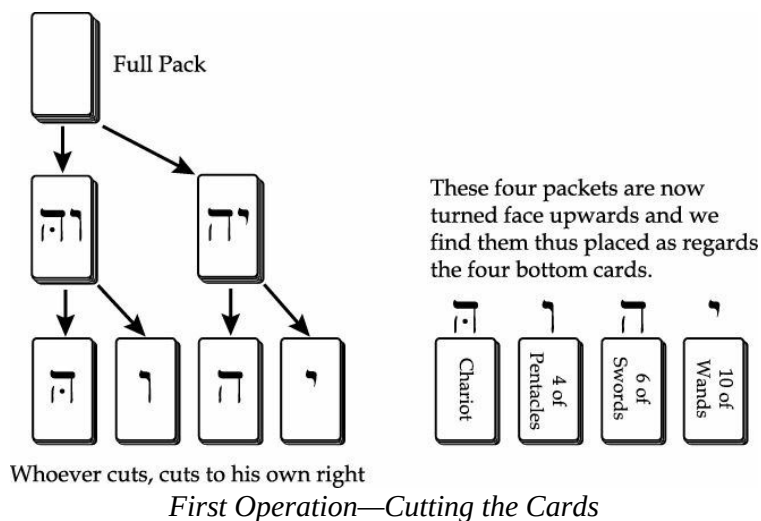
Carefully note to which of the four letters the packet containing the significator of the enquirer corresponds. If to Y and wands, energy and strife. If to H and cups, pleasure. If to V and swords, sickness and trouble. If to H final and pentacles, business and money. The packet containing the

significator is now spread out face upwards in the form of a horseshoe (count in the way the significator looks) and its meaning is read in the manner previously described. First by counting to certain cards until one is alighted upon which has been previously read; and then by pairing them together in succession from opposite ends of the horseshoe. (You do not miss the significator.)

Before commencing counting from the significator, the diviner should first notice what suit predominates in the number of cards. In this a majority of wands would signify energy, quarrelling, opposition. Of cups, pleasure and merriment. Of swords, trouble and sadness, sometimes sickness and death. Of pentacles, business, money, possession, etc. Also if in the cards laid out there should be either three or four cards of a sort, such as three Aces, four Fives, etc., their meaning should be noted according to the table hereafter given. A majority of the Keys shows forces beyond one's control.

Example

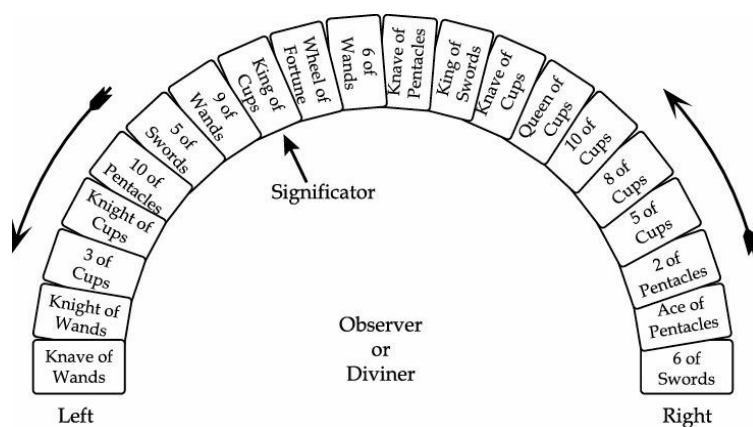
Supposing that a young man asks the question "Shall I succeed in my present affairs?" His complexion is fair, and his hair is light brown. The diviner therefore takes the Prince of Cups ⁸ for significator (had he been an older man he would have selected the King of the same suit instead), and requests enquirer to carefully shuffle the pack and place it face downwards on the table before him. He then instructs him to cut the pack as nearly in the centre as possible, and to place the uppermost half well to the right, and then to cut each of the packets as nearly in the centre as possible, putting each uppermost half to the right of and beside the lower half, thus yielding four packets of nearly equal dimensions.



Here the Ten of Wands is strong, being in the place of Yod which governs wands—fire. The Six of Swords is moderately strong, being in the place of Heh which rules cups—water, which is not a hostile and contrary element to air; the Four of Pentacles is weak because it is in the place of Vau which rules the contrary element to earth, viz. air; and the Chariot—Cancer, a watery sign is fairly strong, being in the place of Heh final, which rules earth, a friendly element to water.

The diviner then reads these four cards as a preliminary thus: “The enquirer works very hard and gains but little money, yet matters are beginning to improve,” because the Ten of Wands shows cruelty, harshness, etc.; Six of Swords, labour and work; Four of Pentacles, gain of money; and the Chariot, success.

The diviner then examines the four packets to find in which one the significator is. It proves to be in the one of which the Six of Swords is the bottom card. This is in the place answering to the letter Heh, which represents pleasure and rules Cups. This is so far a good omen, as it shows society and merriment. This pack of cards is retained for reading, the others are put aside as not bearing on the question. Let us suppose that this packet consists of twenty cards, and that they are in the following order. The diviner spreads them out in the form of a horseshoe:



First Operation—Example

The suit of Cups is distinctly in the majority—pleasure, visiting friends, love making, etc. There are three Knaves which indicates society of the young, from which the diviner reads that the enquirer is fond of young people and of flirting, etc. There being no other set of three or four cards of a sort, the diviner proceeds to read by counting from the significator, whose face is turned towards the Nine of Wands.

The counting therefore proceeds in the direction of the arrow, thus: four from the King of Cups, Ten of Pentacles. Ten from this, Eight of Cups. Eight from this, Wheel of Fortune. Nine from this, Knave of Wands. Seven from this, Ten of Cups. Ten from this, Five of Wands. Five from this, Knight of Wands. Four from this, Ace of Pentacles. Five from this, Ten of Cups. And as this card has already been taken, this form of reading finishes here.

In this reading as hereafter explained, each card is modified by the card in either side of it; if it be an end card, such as the Six of Swords, in this case it is modified not only by the card next to it, Ace of Pentacles, but also by the card at the opposite end, Knave of Wands.

If these cards are of a contrary element to the card itself, they very much weaken and neutralize its force, but if the contrary element is only in one card, and the other is of a connecting nature, it does not much matter. This is explained later among the tabulated rules. The King of Cups is between the Nine of Wands and the Wheel of Fortune, both of which cards are of a fiery

nature, and therefore contrary to Cups which is water, and therefore it shows that the enquirer is rather lacking in perseverance and energy. Ten of Pentacles, “His business will begin to prosper,” Eight of Cups, “but yet he will lose interest in it, owing to his love of pleasure and society” (shown by Eight of Cups having the suit on each side of it). Wheel of Fortune, “and through his fortune changing for the better.” Knave of Wands (Knight of Wands on one side and Six of Swords on the other), “He yet is anxious through falling in love with a graceful and sprightly girl with chestnut hair and fair complexion whom he has recently met” (shown by Knight of Wands turned contrary to the course of the reading). Ten of Cups, “His suit is at first favourably received,” Five of Swords, “but some slanderous reports and mischief making” (not altogether without foundation) “come to her knowledge.” Ace of Pentacles, “though his increasing prosperity in business,” Ten of Cups, “had led her to regard him with favour.”

The diviner now pairs the cards from opposite ends of the horseshoe, thus:

Knave of Wands	“She is anxious about this.”
Six of Swords	
Knight of Wands	“And he begins to neglect his business, which yet is fairly good.”
Ace of Pentacles	
Three of Cups	“And instead throws aside his business for pleasures.”
Two of Pentacles	
Knight of Cups	“The consequence of this is that the engagement between them is broken off, shown by Knight being turned in the opposite direction.”
Five of Cups	
Ten of Pentacles	“Still, his business does fairly well, though he is losing interest in it.”
Eight of Cups	
Five of Swords	“The matter is the subject of much gossip ...”
Ten of Cups	
Nine of Wands	These two cards are of contrary suits and therefore of little importance “... among their acquaintances.”
Queen of Cups	

King of Cups	“He, moreover, begins to pay attention to another girl of not quite so fair complexion.”
Knave of Cups	
Wheel of Fortune	“Who, however, prefers a dark man, who is much admired by the fair sex” (shown by his being next two Knaves and a Queen).
King of Swords	
Six of Wands	“But he has already gained the affections of a girl with dark brown eyes and hair.” (This description is obtained by mixing the effects of the wands with pentacles.)
Knave of Pentacles	

This concludes the reading in the first operation, which may be thus resumed:

“The enquirer is a fair young man who works very hard, and has hitherto gained but little money, yet matters are beginning to improve. He is fond of society, and of visiting friends. He is rather lacking in perseverance and energy, though notwithstanding this, his business and money transactions will begin to prosper. But yet he will lose interest in it owing to his love of pleasure and society, and though his fortune is changing for the better he has yet much anxiety through falling in love with a graceful and sprightly girl with chestnut hair and fair complexion whom he has recently met. His suit is at first favourably received, but some slanderous tales and mischief-making—not altogether without foundation—come to her knowledge, though his increasing prosperity in business has led her to regard him with favour. She is made anxious by this, and he begins to neglect his business which yet is fairly good, and instead abandons it for pleasure and merry-making.

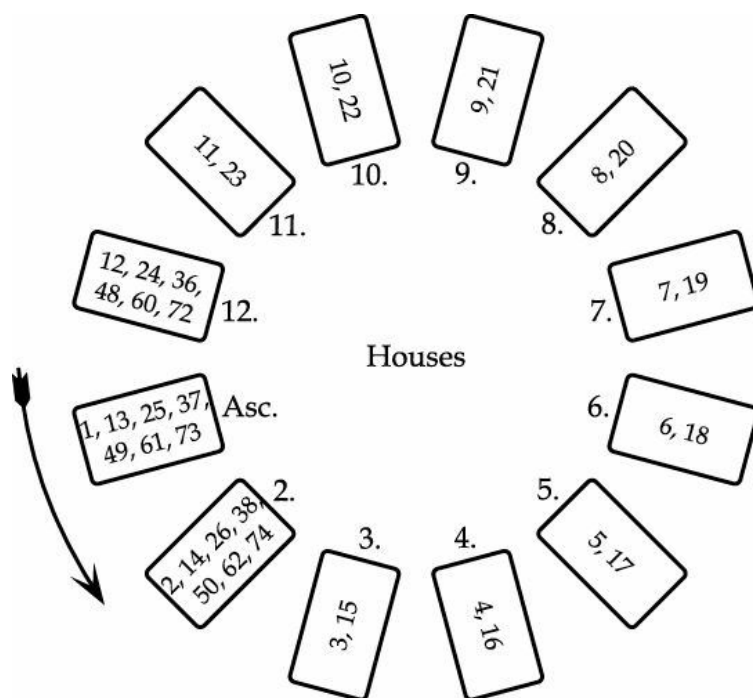
“The consequence of this is that the engagement is broken off. Still his business does fairly well though he has lost interest in it. The whole affair is the subject of much gossip among their mutual acquaintances. (One of the chief mischief-makers is a fair middle-aged woman shown by the Queen of Cups.) He, however, soon begins to pay attention to another girl of not quite so fair a complexion. She, however, prefers a dark young man who is much admired generally by the fair sex, but he has already gained the affection of a young woman with dark brown hair and blue eyes.”

SECOND OPERATION:

Representing the Development of the Matter

The enquirer again carefully shuffles the cards and places the pack on the table face downwards, but is not to cut them. The diviner now takes the pack and deals it round card by card in twelve packets face downwards in rotation as in the following diagram: (deal and read in order of houses against the direction of the sun), so that the first packet answering to the ascendant will consist of the first, thirteenth, twenty-fifth, thirty-seventh, forty-ninth, sixty-first, seventy-third cards, as shown, and so on.

This operation is under the presidency of the court cards, whose dominion in the celestial heavens falls immediately between that of the four Knaves and that of the keys answering to the twelve signs of the zodiac. It represents the twelve astrological houses of heaven, as shown. Without altering the relative order of the packets, or of the cards in the packets, the diviner examines each in succession, till he finds the one which contains the significator. This he retains for reading, noting carefully to which astrological house it corresponds, and gathers up the other packets and puts them aside, as they are not of any further use in this operation.



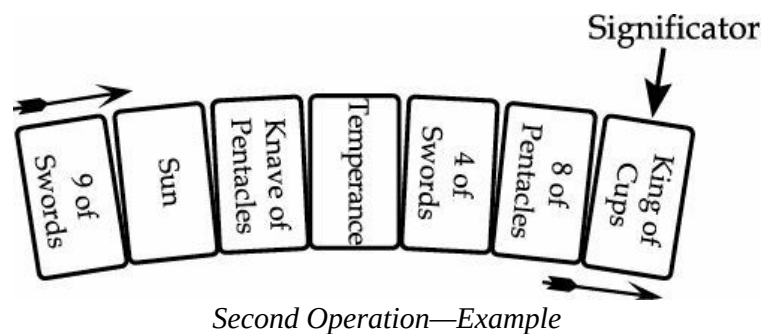
Second Operation—Twelve Houses

As before, the diviner reads the packet containing the significator by spreading them out in the form of a horseshoe, first reading by counting the cards in order from the significator in the direction in which the face of the figure on the card is turned, and next by pairing the cards together from the opposite ends of the horseshoe. It is hardly likely that in so small a packet there will be either three or four cards of a sort, but if there be, the diviner takes note of the same, and also observes which suit predominates. I now continue the examples commenced in the previous operation. I must here observe that the example is purely of my own invention, and of course is not contained in the Book “T,” wherein only the mode of working is given. I have purposely taken a commonplace, trivial, and material question for elucidation. (S.R.M.D.)

Example (Cont.)

We will suppose the enquirer to have duly and carefully shuffled the cards, thinking of his affairs, and that the diviner has dealt them round into twelve

packets as above shown. The packet containing the significator is located in the ascendant, and it contains the following cards in the order given.



This mode of reading shows that as the significator is in the ascendant it will principally relate to the enquirer’s manner of living at this point.

The significator is in this case right way up, whereas in the previous reading it was inverted, and is looking towards the Nine of Swords, which direction therefore the reading proceeds, counting thus: four from King of Cups—Knave of Pentacles; seven from this—Sun; nine from this—Knave of Pentacles; seven from this—Sun; where the reading ends.

King of Cups	“The enquirer is unhappy” (looking to 9 of Swords) “and makes the acquaintance of the girl with the dark hair and blue eyes with whom the dark young man (his rival) is in love. (She is artistic and well-mannered, and hopes to carry out her wishes, i.e., to marry the dark man with whom the fair girl, to whom the enquirer has transferred his affection, is now in love.) For she is beginning to be apprehensive regarding her success, and is jealous in consequence.”
Knave of Pentacles	

Pairing the cards from opposite ends of the horseshoe, the diviner proceeds:

King of Cups	“The Enquirer is anxious, and his health begins to suffer ...”
Nine of Swords	
Eight of Pentacles	“... but hopes ultimately to succeed through skillful action in the matter.”
Sun	
Four of Swords	“He therefore endeavours to make a friend of the dark girl.”

Knave of Pentacles	
Temperance	“As he expects to realize his wishes by his means in the end.” (This is shown by the card being single in the end.)

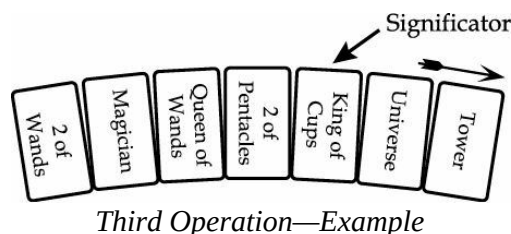
THIRD OPERATION:

Continuing the Development of the Question

The enquirer again carefully shuffles the cards, while thinking earnestly of his affairs. The pack is not cut. The diviner deals out the cards into twelve packets in precisely the same manner as in the second operation. Only instead of being referred to the twelve astrological houses, these twelve packets are under the presidency of the twelve keys of the tarot attributed to the twelve signs of the zodiac. The first packet, Emperor—Aries; the second, Hierophant—Taurus; the third, Lovers—Gemini; and so on. As before the diviner selects the packet which contains the significator for reading, and rejects the rest. He notes also the meaning of the key answering to the sign of the zodiac, under which the packet falls. He spreads the cards out in the form of a horseshoe, exactly as before. I now continue the example before commenced.

Example

We will suppose that the packet containing the King of Cups is that whose position answers to the Hierophant—Taurus—and that it consists of the following cards, arranged as in the diagram.



The Hierophant and the majority of the cards in this packet being keys alike show that the forces at present at work are ceasing to be under the control of the enquirer. The reading proceeds according to the usual order of counting, as follows: King of Cups—Two of Wands; Magician—Queen of Wands;

Universe—Tower; Two of Wands again. It may be mentioned that supposing a packet to consist of six cards, and the significator to be a Knave, or counting seven from it, it would come back to the Knave again, this would show that the enquirer would act according to his own ideas in this point of the question, and would not let his line of action be influenced by the opinion of others. (The reading would then proceed by the pairing of the cards as usual:)

King of Cups	“Though anxious concerning several matters, he (the Enquirer) is beginning to succeed better by this line of action.
Two of Wands	
Magician	“which seems to be quite the best. But the older woman (who previously made mischief and was represented by the Queen of Cups in the first operation) who is artful and a gossip ...
Queen of Wands	
Universe— Tower	“... again injures the matter because she wishes to get an influence over the Enquirer herself.”
Two of Wands	

Pairing the cards, the diviner proceeds:

Two of Wands	“Her influence cunningly exercised, brings about a complete disruption of the whole matter.
Tower	
Universe	“The entire matter becomes invested with trickery and glamour ...
Magician	
Queen of Wands	“... as she herself pays him a good deal of attention and sympathy,
King of Cups	
Two of Pentacles	“which furthers her plans by bringing about a friendship between them.”

FOURTH OPERATION:

The Further Development of the Question

As before the enquirer is instructed to shuffle the pack and place it on the table but not to cut it.

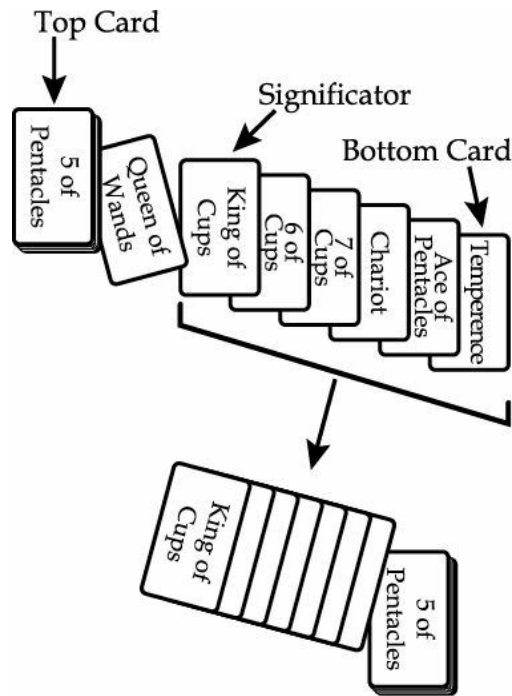
The diviner takes the pack, turns it face upwards, and goes through it, being careful not to disarrange the order of the cards, till he finds the significator; at this point he cuts the pack, that is to say, he takes the significator and the cards which had been beneath it and places them on the top of the remainder, turning the whole face downwards again, ready for dealing out.⁹

The consequence of this operation is that the significator becomes the top card in the pack (bottom, really; face on table.) The diviner takes off the significator, places it face upwards on the middle of the table and then the following thirty-six decanates—thirty-six cards—out in the form of a circle round it, face upwards, answering to the thirty-six decanates of the zodiac, and showing the further development of the question. These are dealt round in the order and direction of dealing as the twelve packets in the two previous operations.

The reading proceeds by the same law of counting, but instead of counting from the significator itself, it begins from the first card of the thirty-six, and always goes in the direction of dealing. The suit which is in the majority and the circumstances of either three or four cards of a sort being found in the thirty-six decanates are also noted. When the reading by counting is finished the cards are paired together: first and thirty-sixth; second and thirty-fifth; third and thirty-fourth; and so on, placed in order successively upon the significator. I now continue the example before commenced:

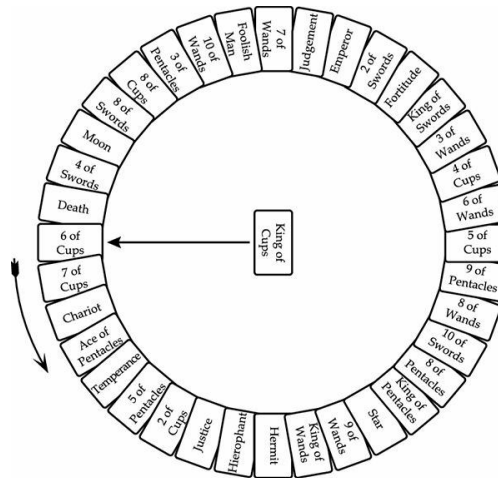
Example

We will suppose the enquirer to have shuffled the pack, and that the diviner takes it in his hands, and in turning it up finds the bottom card to be Temperance. On going through it he comes to the significator, thus:



Fourth Operation—Cutting the Cards

He therefore takes the cards from King of Cups to Temperance included and places them above ¹⁰ the Five of Pentacles, being careful not to disturb their relative order. This has really the effect of cutting the pack between the Queen of Wands and the King of Cups and of course when he again turns them face downwards ready for dealing, the King of Cups will necessarily be the top card and the Queen of Wands the bottom card; Temperance being immediately above the Five of Pentacles, the former top card. The diviner takes the top card, the significator, and places it face upwards in the centre, and then deals round in succession thirty-six cards, face upwards in the order shown in the diagram on page 730.



Fourth Operation—Example

Let us suppose them to be thus arranged. The reading always proceeds in the same direction as the dealing in this form of operation, commencing the counting from the first card dealt.

We here find twelve out of the twenty-two keys; Seven of Wands; Seven of Cups; Five of Swords; Six of Pentacles; total thirty-seven including significator. The preponderance of the keys represent “influences beyond the control of the enquirer.” There are four Princes (Kings)—“meetings with influential persons,” and four Eights, “much news and correspondence.”

The counting proceeds as follows from the first card dealt. King of Cups—Six of Cups—Five of Pentacles—Hermit—Four of Cups—Fortitude—Four of Swords—Seven of Cups—Justice—Five of Cups—King of Swords—Emperor—Six of Cups again.

King of Cups	“The enquirer’s love of pleasure-going,
Six of Cups	
Five of Pentacles	“brings about loss of money and business,
Hermit	“and he is forced to be more prudent,
Four of Cups	“and not go into the society of others too much, which has already brought him anxiety” (shown by Four of Cups between two wands, contrary element weakening effect of this card).
Fortitude	“He works more closely,

Four of Swords	“and begins to get better.
Seven of Cups	“Yet he has not sufficient energy in his nature to stick to work for long.
Justice	“The retributive effect of this is ...
Five of Cups	“... That he loses his friends.
King of Wands	“And his former rival who, though rather a vain man, is energetic and hard working ...
Emperor	“... replaces him in popularity and esteem.”
Six of Cups	

Pairing them now, the diviner proceeds:

King of Cups	“The enquirer loses pleasure in consequence
Death	
Six of Cups	
Four of Swords	“and becomes less energetic even than before, and more anxious for pleasure-going than ever,
Seven of Cups	
Moon	“yielding to the temptation of idleness and vanity by means of fraud.
Chariot	
Eight of Swords	“He embezzles the money of his employer, and sees prison staring him in the face.
Ace of Pentacles	
Eight of Cups	“The result of this is the loss of good name ...
Temperance	
Three of Pentacles	“... and of his situation of trust.
Five of Pentacles	
Ten of Wands	“His former friends and admirers turn a cold shoulder to him.
Two of Cups	
Foolish Man	“And the result of his folly is that he is arrested and brought before a court of law.
Justice	
Seven of Wands	“The decision is adverse ...

Hierophant	
Judgment	“... and judgment very justly given against him.
Hermit	
Emperor	
King of Wands	“But his employer, though stern, is a kind-hearted man, and ...
Two of Swords	“... offers to take him back and overlook the past ...
Nine of Wands	
Star	“... as he hopes this will have proved a lesson to him,
Fortitude	
King of Swords	“and points out to him that his former rival,
King of Pentacles	
Three of Wands	“though perhaps vain, was yet a hard-working and good man of business.
Eight of Pentacles	
Four of Cups	“The enquirer in consequence of this determines to completely give up his former mode of life which had brought him to the brink of ruin, and becomes a steady man.
Ten of Swords	
Eight of Wands	“After this he suddenly receives a hasty message which gives him much pleasure,
Six of Wands	
Five of Cups	“stating that owing to the loss of a relative he is the inheritor of a legacy.”
Nine of Pentacles	

This concludes the fourth operation.

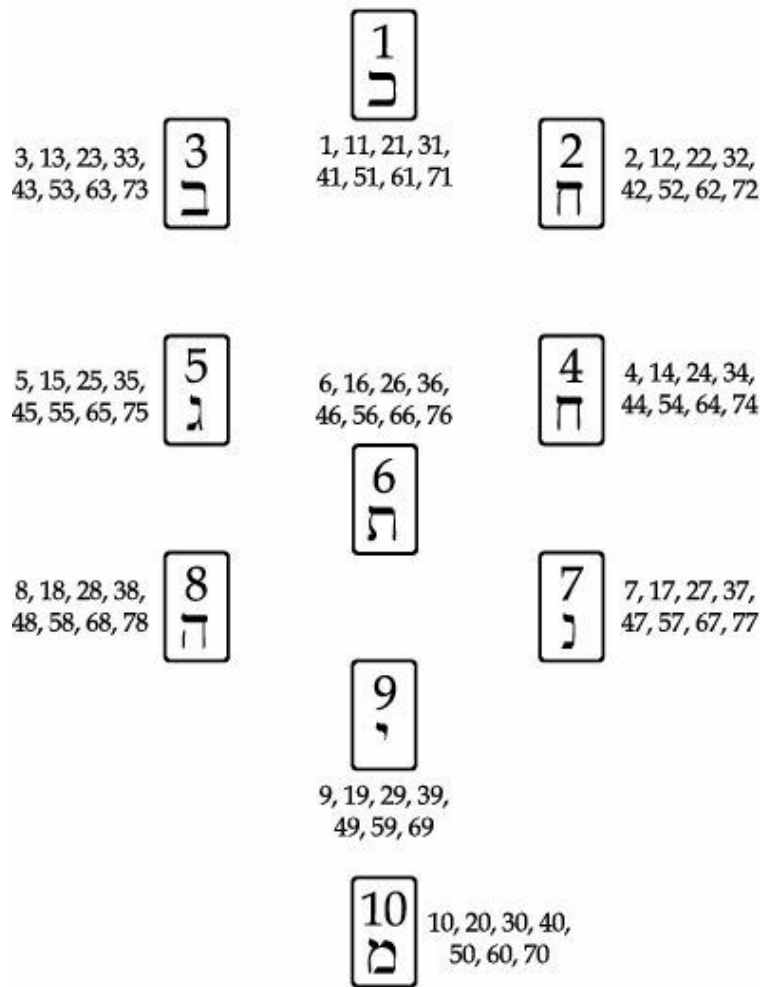
It is always necessary for the diviner to employ his intuition in reading, and sometimes he may have to clairvoyantly “go through” a card of doubtful signification. Thus in the reading just given it is only the circumstance of the Moon, Chariot, Eight of Swords, Ace of Pentacles being followed by other conformative cards which justifies such an evil meaning of them.

FIFTH OPERATION: Conclusion of the Matter

The cards are to be again carefully shuffled by the enquirer but not cut. The diviner then takes the pack, and deals it card by card in rotation into ten answering to the Tree of Life. This refers to the rule of the ten Sephiroth in the celestial heavens. This being done, the diviner selects the packet containing the significator for reading, noting carefully under which Sephirah it falls, and taking this as a general indication in the matter. This packet is then spread out in a horseshoe form, and read in the usual way, counting from the significator and this time in the direction in which the face of the figure looks. The cards are finally paired together as in the previous operation. This completes the mode of divination called “the Opening of the Key.” I now give the conclusion of the example.

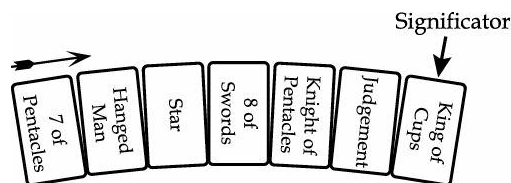
Example (Cont.)

We will suppose that the cards have been shuffled and dealt in the following manner into ten packets answering to the Sephiroth in the Tree of Life:



Fifth Operation—Tree of Life

The packet containing the significator falls under Binah, containing the third, thirteenth, twenty-third, thirty-third, forty-third, fifty-third, sixty-third, and seventy-third cards dealt. This is an argument of sadness and trial. The cards are spread as follows:



Fifth Operation—Example

The counting proceeds as follows: King of Cups—Star—Judgment—King of Cups again. Evil cards are in the majority, another argument of loss and

trouble.

King of Cups	“He has hopes of thus re-establishing his fortunes and that a favourable result will ensue for him.”
Star	
Judgment	

The diviner then pairs them thus:

King of Cups	“He plunges therefore into speculation by which he loses heavily. (Seven of Pentacles is near Hanged Man).
Seven of Pentacles	
Knave of Cups	“And his love affair comes to nothing.
Hanged Man	
Star	“All his expectations are disappointed ...
Judgment	
Knight of Pentacles	“... and his life for a time is arduous, petty, and uninteresting.”
Eight of Swords	

(The coming of trouble is here shown by the Knight of Pentacles looking against the direction of the reading. If it were turned the other way it would show that his troubles were quitting him and that matters would improve.) This completes the operation, and shows the general development and result of the question.

Tabulated Rules

1. Shuffling, Cutting, Dealing, and Examining.

In shuffling, the mind of the enquirer should be earnestly fixed on the matter concerning which he desires information. If any cards fall in the process, they should be taken up without being noticed and the shuffling resumed. The shuffling being concluded and the pack placed upon the table, if any cards fall to the ground or become turned in a different direction, the shuffling should be done again.

A cut should be clean and decided. If any cards fall from the hand in the performance, the operation of shuffling should be repeated before they are again cut. In dealing, care should be taken not to invert the cards, and their relative order should be strictly observed. In examining a pack of cards, their relative order should be rigidly maintained, as without care in this respect, one may be easily pushed under or over another, which would of course have the effect of completely altering the counting in the reading.

2. Of the Selection of the Significator, and of the Complexion Assigned to the Court Cards.

Wands generally—fair and red-haired person.

Cups generally—moderately fair.

Swords generally—moderately dark.

Pentacles generally—very dark.

Kings—Men.

Queens—Women.

Princes—Young Men.

Princesses (Knives)—Young women.

Therefore the significators are to be thus selected. For example, a dark complexioned middle-aged man, King of Pentacles. A fair young woman, Princess (Knave) of Cups, etc.

In the actual reading of the cards, these descriptions can be modified by those which are on either side of them, thus: the Queen of Cups, which indicates a fair woman with golden brown hair, if between cards of the suits of swords and pentacles, would show a woman with rather dark brown hair and dark eyes. As before stated, the Princes and Queens almost invariably represent actual men and women connected with the subject in hand. But the Kings sometimes represent either the coming on or going off of a matter; arrival, or departure, according to the way in which they face. While the

Princesses (Knives) show opinions, thoughts, or ideas, either in harmony with or opposed to the subject.

3. Of the General Signification of the Majority of a Particular Suit and of the Particular Signification of Either Three or Four Cards of a Sort in a Reading:

A majority of wands—energy, quarrelling, opposition.

A majority of cups—pleasure and merriment.

A majority of swords—trouble and sadness, sometimes sickness and even death.

A majority of pentacles—business, money, possessions, etc.

A majority of keys—forces of considerable strength, but beyond the enquirer's control.

A majority of court cards—society, meeting with many persons.

A majority of Aces—strength generally; the Aces are always strong cards.

Four Aces—great power and force.

Three Aces—riches and success.

Four Kings—great swiftness and rapidity.

Three Kings—unexpected meetings.

Kings generally—show news.

Four Queens generally—authority and influence.

Three Queens generally—powerful and influential friends.

Four Princes or Knights—meetings with the great.

Three Princes or Knights—rank and honour.

Four Princesses (Knives)—new ideas and plans.

Three Princesses (Knives)—society of the young.

Four Tens generally—anxiety and responsibility.

Three Tens generally—buying, selling, commercial transactions.

Four Nines generally—added responsibility.

Three Nines generally—much correspondence.
Four Eights generally—much news.
Three Eights generally—much journeying.
Four Sevens generally—disappointments.
Three Sevens generally—treaties and compacts.
Four Sixes generally—pleasure.
Three Sixes generally—gain and success.
Four Fives generally—order, regularity.
Three Fives generally—quarrels, fights.
Four Fours generally—rest and peace.
Three Fours generally—industry.
Four Threes generally—resolution and determination.
Three Threes generally—deceit.
Four Deuces generally—conference and conversations.
Three Deuces generally—reorganization and recommencement of a thing.
The keys are not noticed as above, by threes and fours.

4. Extra and Brief Meaning of the Thirty-six Smaller Cards.

WANDS

Deuce—Influence over another. Dominion.
Three—Pride and arrogance. Power sometimes.
Four—Settlement. Arrangement completed.
Five—Quarrelling. Fighting.
Six—Gain and success.
Seven—Opposition; sometimes courage therewith.
Eight—A hasty communication, letter or message. Swiftmess.
Nine—Strength. Power. Health. Energy.
Ten—Cruelty and malice towards others. Overbearing strength. Revenge.
Injustice.

CUPS

Deuce—Marriage, love, pleasure. Warm friendship.

Three—Plenty. Hospitality, eating, drinking. Pleasure, dancing, new clothes, and merriment.

Four—Receiving pleasures or kindness from others, yet some discomfort therewith.

Five—Disappointment in love. Marriage broken off, etc. Unkindness from friends. (Whether deserved or not is shown by the cards with it, or counting from or to it.) Loss of friendship.

Six—Wish, happiness, success, enjoyment.

Seven—Lying, deceit, promises unfulfilled, illusion, deception. Error, slight success, but not enough energy to retain it.

Eight—Success abandoned, decline of interest in a thing. Ennui.

Nine—Complete success. Pleasure and happiness. Wishes fulfilled.

Ten—Matters definitely arranged and settled in accordance with one's wishes. Complete good-fortune.

WORDS

Deuce—Quarrel made up, and arranged. Peace restored, yet some tension in relations.

Three—Unhappiness, sorrow, tears.

Four—Convalescence, recovery from sickness, change for the better.

Five—Defeat, loss, malice. Slander, evil-speaking.

Six—Labour, work; journey, probably by water. (Shown by cards nearby.)

Seven—In character untrustworthy, vacillation. Journey probably by land (shown by cards near, etc.).

Eight—Narrow or restricted. Petty. A prison.

Nine—Illness. Suffering. Malice. Cruelty. Pain.

Ten—Ruin. Death. Failure. Disaster.

PENTACLES

Deuce—Pleasant change. Visit to friends, etc.

Three—Business, paid employment. Commercial transactions.

Four—Gain of money and influence. A present.

Five—Loss of profession. Loss of money. Monetary anxiety.

Six—Success in material things; prosperity in business.

Seven—Unprofitable speculations, employments; also honorary work undertaken or the love of it, and without desire of reward.

Eight—Skill, prudence; also artfulness, and cunning. (Depends on cards with it.)

Nine—Inheritance. Much increase of money.

Ten—Riches and wealth.

5. Brief Meanings of the Twenty-two Keys.

0. Foolish Man. Idea, thought, spirituality, that which endeavours to rise above the material. (That is, if the subject which is enquired about be spiritual.) But if the divination be regarding a material event of ordinary life, this card is not good, and shows folly, stupidity, eccentricity, and even mania, unless with very good cards indeed. It is too ideal and unstable to be generally good in material things.

1. Magician or Juggler. Skill, wisdom, adaptation. Craft, cunning, etc., always depending on its dignity. Sometimes occult wisdom.

2. High Priestess. Change, alteration, increase and decrease. Fluctuation (whether for good or evil is again shown by cards connected with it.) Compare with Death and Moon.

3. Empress. Beauty, happiness, pleasure, success, also luxury and sometimes dissipation, but only if with very evil cards.

4. Emperor. War, conquest, victory, strife, ambition.

5. Hierophant. Divine wisdom. Manifestation. Explanation. Teaching. Differing from, though resembling in some respects, the meaning of the

Magician, the Prophet, and the Lovers. Occult wisdom.

6. The Lovers. Inspiration (passive and in some cases mediumistic, thus differing from that of the Hierophant and Magician and Prophet). Motive, power, and action, arising from inspiration and impulse.

7. The Chariot. Triumph. Victory. Health. Success, though sometimes not stable and enduring.

8. Justice. Eternal justice and balance. Strength and force, but arrested as in the act of judgment. Compare with (11) Fortitude. Also, in combination with other cards, legal proceedings, a court of law, a trial at law, etc.

9. The Hermit, or Prophet. Wisdom sought for and obtained from above. Divine inspiration (but active as opposed to that of the Lovers). In the mystical titles, this with the Hierophant and the Magician are the Three Magi.

10. Wheel of Fortune. Good fortune and happiness (within bounds), but sometimes also a species of intoxication with success, if the cards near it bear this out.

11. Fortitude. (At one time (8) Justice and (11) Fortitude were transposed.) Courage, strength, fortitude. Power not arrested as in the act of judgment, but passing on to further action, sometimes obstinacy, etc. Compare with (8) Justice.

12. Hanged Man or Drowned Man. Enforced sacrifice. Punishment, Loss. Fatal and not voluntary. Suffering generally.

13. Death. Time. Ages. Transformation. Change involuntary as opposed to the Moon, XIX. Sometimes death and destruction, but rarely the latter, and the former only if it is borne out by the cards with it. Compare also with High Priestess.

14. Temperance. Combination of forces. Realization. Action (material). Effect either for good or evil.

15. Devil. Materiality. Material force. Material temptation; sometimes obsession, especially if associated with the Lovers.

16. Tower. Ambition, fighting, war, courage. Compare with Emperor. In certain combinations, destruction, danger, fall, ruin.

17. Star. Hope, faith, unexpected help. But sometimes also dreaminess, deceived hope, etc.

18. Moon. Dissatisfaction, voluntary change (as opposed to (13) Death). Error, lying, falsity, deception. (The whole according whether the card is well or ill-dignified, and on which it much depends.)

19. Sun. Glory, gain, riches. Sometimes also arrogance. Display, vanity, but only when with very evil cards.

20. Judgment. Final decision. Judgment. Sentence. Determination of a matter without appeal on its plane.

21. Universe. The matter itself. Synthesis. World. Kingdom. Usually denotes the actual subject of the question, and therefore depends entirely on the accompanying cards.

6. On the Signification of the Cards.

A card is strong or weak, well-dignified or ill-dignified, according to the cards which are next to it on either side. Cards of the same suit on either side strengthen it greatly either for good or evil, according to their nature. Cards of the suits answering to its contrary element, on either side, weaken it greatly for good or evil. Air and earth are contraries as also are fire and water. Air is friendly with water and fire, and fire with air and earth.

If a card of the suit of wands falls between a cup and a sword, the sword modifies and connects the wand with the cup, so that it is not weakened by its vicinity, but is modified by the influence of both cards; therefore fairly strong. But if a card passes between two which are naturally contrary, it is not affected by either much, as a wand between a sword and a pentacle which latter, being air and earth, are contrary and therefore weaken each other.

Here the question being of the wand, this card is not to be noticed as forming a link between the sword and pentacle.

A Few Examples Given by S.R.M.D.

9 10 5 Sw. Sw. Sw.	Very strong and potent in action. Very evil.
10 10 2 W. Sw. W.	Not quite so strong. Ruin checked and perhaps overcome.
6 10 10 C. Sw. C.	Rather good than otherwise. It is bounty overcoming loss, like a piquant sauce which adds to pleasure.
9 10 10 P. Sw. C.	Very weak, evil, slight loss in material things, but more anxiety than actual loss.
5 2 9 Sw. W. Sw.	Moderately strong. Rashness which brings evil in its train. Evil.
9 2 6 P. W. P.	Fairly strong. Good. Considerable gain and victory.
10 2 6 C. W. C.	Weak, evil. Victory which is perverted by debauchery and evil living. But other cards may mitigate the judgment.
9 10 5 Sw. C. Sw.	Medium strong. Evil. Sorrow arising from pleasure and through one's own pleasures.
9 10 6 P. C. P.	Perfect success and happiness.
10 10 5 W. C. Sw.	Rather evil. Pleasure that when obtained is not worth the trouble one has had in obtaining it.
10 6 9 Sw. C. P.	Fairly strong and good. The Sw. and P. being opposite elements counteract each other. Therefore is it as if they were not there.
10 6 10 Sw. C. W.	Fairly good. Some trouble, but trouble which is overcome. If Six of Cups were a bad card the evil would carry the day.
9 Death 3 Sw. Sw.	Death accompanied by much pain and misery.
9 9 High W. Sw. Priestess	Recovery from sickness.
6 Q. King Sw. W. P.	An active woman, courageous and reliable with dark chestnut hair, and open fearless expression.
7 King 5 C. C. Sw.	A rather fair man but very deceitful and malicious.

7. On Pairing the Cards Together in Reading.

On pairing the cards each is to be taken as of equal force with the other. If of opposite elements they mutually weaken each other. If at the end of the pairing of the cards in a packet, one card remains over, it signifies the partial result of that particular part of the divination only. If an evil card and the others good, it would modify the good.

If it be the significator of the enquirer, or of another person, it would show that matters would much depend on the line of action taken by the person represented. The reason of this importance of the single card is that it is alone, and not modified. If two cards are at the end instead of a single one, they are not of so much importance.

8. On the Exercise of Clairvoyance and Intuition.

The diviner should, in describing any person from a significator in the actual reading, endeavour, by clairvoyance and using the card in question as a symbol, to see the person implied using the rules to aid, and restrict, his vision. In describing an event from the cards in the reading, he should employ his intuition in the same manner. Personal descriptions are modified by the cards next them; e.g., the Knave of Wands represents usually a very fair girl, but if between cards of the suit of pentacles, she might be even quite dark, though the wands would still give a certain brightness to hair, eyes, and complexion.

9. On Counting in the Reading.

In all cases of counting from the card last touched, the card itself is one, that next it is two, and so on.

From every Ace—five is counted.

From every Princess (Knave)—seven is counted.

From every other court card—four is counted.

From every small card—the number of its pips.

From every key answering to an element—three is counted.

From every key answering to a sign—twelve is counted.
From every key answering to a planet—nine is counted.

[contents]

3. Note by JMG: In the original documents, a special form of the crux ansata related to the tarot was included here. See [color insert page 15](#).
4. Note by Regardie: The Hebrew spellings of these angelic names are provided in [Book One](#), with the preliminary knowledge material.
5. Note by JMG: Marplot, a character in Susannah Centlivre's 1709 play *The Busy Body*, became a proverbial figure in nineteenth-century English writing.
6. Note by Regardie: A formula which may be found useful to assist concentration, and to formulate a link between the diviner and the intelligences referred to in the tarot, is to take the pack in the left hand, and with the right hand hold the wand or any lesser instrument. Then say: "In the divine name I.A.O., I invoke thee thou great angel HRU who art set over the operations of this secret wisdom. Lay thine hand invisibly on these consecrated cards of art, that thereby I may obtain true knowledge of hidden things, to the glory of the ineffable name. Amen."
7. Note by Regardie: If the matter be important, he should wait twelve hours before reshuffling.
8. Note by JMG: Note that in the rest of the example, despite what this paragraph says, the King of Cups rather than the Prince is treated as the significator.
9. Note by S.A., that is, William Wynn Westcott: Very careful here.
10. Note by S.A.: Or behind.

Unofficial: THE TAROT TRUMPS

By G.H. Soror, Q.L.¹¹

The cards of the Lesser Arcana present to us the vibrations of number, colour, and element—that is, the plane on which number and colour function. Thus, in the Ten of Pentacles we have the number ten and tertiary colours—citrine, olive, and russet—working in Malkuth, the material plane. Whereas in the Ten of Wands we have the number ten and the tertiaries working in pure energy. In these cards, the Sephirah is indicated by the colouring of the clouds; the plane by the colouring of the symbols.

The four honours of each suit taken in their most abstract sense may be interpreted as:

Potential power.....the King
Brooding power.....the Queen
Power in action.....the Prince
Reception and transmission.....the Princess

All these cards are coloured according to their elements plus the Sephirah to which they are attributed. With the Greater Arcana, the Trumps, however, we are given the keys to divine manifestation, each one an individual force to be considered independently. It must never be forgotten that the Trumps are, intrinsically, glyphs of cosmic, not human, forces.

0. The Foolish Man. This card as usually presented shows a man in motley striding along, heedless of the dog which tears his garments and threatens to attack him. In this is seen only the lower aspect of the card, giving no hint to the divine folly of which St. Paul speaks. But in the Order pack, an effort is made to reveal the deeper meaning. A naked child stands beneath a rose tree bearing yellow roses—the golden rose of joy as well as the rose of silence. While reaching up to the roses, he yet holds in leash a grey wolf, worldly

wisdom held in check by perfect innocence. The colours are pale yellow, pale blue, greenish yellow—suggestive of the early dawn of a spring day.

I. The Magician. It represents the union and balance of the elemental powers controlled by mind. The adept dedicating the minor implements on the altar. The paths of Beth and Mercury link Kether the Crown with Binah, the Aimah Elohim. The Magician, therefore, is reflected in the intellect which stores and gathers up knowledge and pours it into the House of Life, Binah. The number of the path, twelve, suggests the synthesis of the zodiac, as Mercury is the synthesis of the planets. The colours yellow, violet, grey, and indigo, point to the mysterious astral light surrounding the great adept. It is a card linked with the name Tahuti and Hermes as the previous one is with Krishna and Harparkrat or Dionysius.

II. The High Priestess. The High Priestess rules the long path uniting Kether to Tiphareth, crossing the reciprocal paths of Venus and Leo. She is the great feminine force controlling the very source of life, gathering into herself all the energizing forces and holding them in solution until the time of release. Her colours—pale blue, deepening into sky blue, silvery white, and silver, relieved by touches of orange and flame—carry out these ideas.

III. The Empress. She is an aspect of Isis; the creative and positive side of nature is suggested here. The Egyptian trilogy, Isis, Hathor, and Nephthys, symbolized by the crescent, full moon, and gibbous moon are represented in the tarot by the High Priestess, Hathor. The Empress, Isis, takes either the crescent moon or Venus as her symbol. Justice, Nephthys, takes the gibbous moon.

Isis and Venus gives the aspect of Love, while Hathor is rather the Mystic, the full moon reflecting the sun of Tiphareth while in Yesod, transmitting the rays of the sun in her path Gimel. In interpreting a practical tarot it is often admissible to regard the Empress as standing for occultism and the High Priestess for religion, the church as distinguished from the Order.

The Empress, whose letter is Daleth, is the door of the inner mysteries, as Venus is the door of the Vault. Her colours are emerald, sky-blue, blue-green, and cerise or rose-pink.

IV. The Emperor. Here we have the great energizing forces as indicated by the varying shades of red. It may be noted here that the red paths remain red in all planes, varying only in shade. Thus Aries, the Emperor, the pioneer, the general, is blood and deep crimson, red, pure vermillion, or flowing fiery red. He is *Ho Nike*, the conqueror, hot, passionate, impetuous, the apotheosis of Mars, whether in love or in war. He is the positive masculine as the Empress is the positive feminine.

V. Hierophant. The High Priest is the counterpart of the High Priestess. As Aries is the house of Mars and the exaltation of the sun, so Taurus is the house of Venus and the exaltation of the moon. He is the reflective or mystical aspect of the masculine. He is the thinker as the Emperor is the doer.

His colours, unlike those of the Emperor, vary considerably. Red, orange, maroon, deep brown, and chestnut brown, suggest veiled thought, interior power, endurance, contemplation, and reconciliation. This card frequently indicates the hidden guardianship of the Masters.

VI. The Lovers. The impact of inspiration on intuition, resulting in illumination and liberation—the sword striking off the fetters of habit and materialism, Perseus rescuing Andromeda from the dragon of fear and the waters of stagnation.¹²

The colours are orange, violet, purplish grey, and pearl grey. The flashing colour of orange gives deep vivid blue, while the flashing colour for violet is golden yellow. The flashing colours may always be introduced if they bring out the essential colour meaning more clearly. In practise this card usually signifies sympathetic understanding.

VII. The Chariot. Here we have a symbol of the spirit of man controlling the lower principles, soul and body, and thus passing triumphantly through

the astral plane, rising above the clouds of illusion and penetrating to the higher spheres.

The colours amber, silver-grey, blue-grey, and the deep blue-violet of the night sky elucidate this symbol. It is the sublimation of the psyche.

VIII. Strength. This also represents the mastery of the lower by the higher. But in this case it is the soul which holds in check the passions, although her feet are still planted on earth, and the dark veil still floats about her head and clings around her. The colours—pale greenish yellow, black, yellowish grey, and reddish amber—suggest the steadfast endurance and fortitude required, but the deep red rose which is the flashing colour to the greenish yellow, gives the motive power.

IX. The Hermit. Prudence. These three trumps should be collated in studying them for they represent the three stages of initiation. The man wrapped in hood and mantle and carrying a lantern to illuminate the path and a staff to support his footsteps. He is the eternal seeker, the pilgrim soul. His hood and mantle are the brown of earth, and above him is the night sky. But the delicate yellow-greens and bluish greens of spring are about him, and spring is in his heart.

X. Wheel of Fortune. In the Etz Chayim, or the Tree of Life, the Wheel is placed on the Pillar of Mercy, where it forms the principal column linking Netzach to Chesed, victory to mercy. It is the revolution of experience and progress, the steps of the zodiac, the revolving staircase, held in place by the counterchanging influence of light and darkness, time and eternity—presided over by the Plutonian cynocephalus below, and the sphinx of Egypt above, the eternal riddle which can only be solved when we attain liberation. The basic colours of this Trump are blue, violet, deep purple, and blue irradiated by yellow. But the zodiacal spokes of the wheel should be in the colours of the spectrum, while the Ape is in those of Malkuth, and the Sphinx in the primary colours and black.

XI. Justice. Nephthys, the third aspect of Luna, the twin sister of Isis. Justice as distinguished from love. Her emblems are the sword and the scales. Like her sister, she is clothed in green, but in a sharper colder green than the pure emerald of Isis. Her subsidiary colours are blue, blue-green, pale green. It is only by utilizing the flashing colours that we can find the hidden warmth and steadfastness.

XII. The Hanged Man. An elusive, because a profoundly significant symbol. It is sacrifice—the submergence of the higher in the lower in order to sublimate the lower. It is the descent of the spirit into matter, the incarnation of God in man, the submission to the bonds of matter that the material may be transcended and transmuted. The colours are deep blue, white and black intermingled but not merged, olive, green, and greenish fawn.

XIII. Death. The sign of transmutation and disintegration. The skeleton, which alone survives the destructive power of time, may be regarded as the foundation upon which the structure is built, the type which persists through the permutations of time and space, adaptable to the requirements of evolution and yet radically unchanged; the transmuting power of nature working from below upwards, as the Hanged Man is the transmuting power of the spirit working from above downwards. The colours are blue-green, both dark and pale, the two dominant colours of the visible world, and the flashing colours of orange and red-orange.

XIV. Temperance. This is the equilibrium not of the balance of Libra but of the impetus of the arrow, Sagittarius, which cleaves its way through the air by the force imparted to it by the taut string of the bow. It requires the counterchanged forces of fire and water, Shin and Qoph, held by the restraining power of Saturn, and concentrated by the energies of Mars to initiate this impetus. All these are summed up in the symbolism of the figure standing between earth and water, holding the two amphorae with their streams of living water, and with the volcano in the background. The colours are bright-blue, blue-grey, slate-blue, and lilac-grey.

XV. The Devil. This card should be studied in conjunction with number thirteen. They are the two great controlling forces of the universe, the centrifugal and the centripetal, destructive and reproductive, dynamic and static. The lower nature of man fears and hates the transmuting process, hence the chains binding the lesser figures and the bestial forms of their lower limbs. Yet this very fear of change and disintegration is necessary to stabilize the life force and preserve continuity. The colours are indigo, livid brown, golden brown, and grey.

XVI. The Tower. As always red remains persistent throughout the four planes, although modified in tone. Thus we find vivid scarlet shading into deep sombre red and vermillion shot with amber. The contrasting shades of green serve to throw the red into relief. The tremendous destructive influence of the lightning, rending asunder established forms to make way for new forms to emerge, revolution as distinguished from transmutation or sublimation, the destructive as opposed to the conservative, energy attacking inertia, the impetuous ejection of those who would enclose themselves in the walls of ease and tradition.

XVII. The Star. This shows the seven-pointed star of Venus shining above the waters of Aquarius, the guiding force of love in all its forms and aspects, illuminating the soul during her immersion in humanity, so that the bonds of Saturn are dissolved in the purified waters of baptism. The dove of the Spirit hovers above the Tree of Knowledge giving the promise of ultimate attainment—and on the other side gleams of the Tree of Life.

Pale colours suggest dawn and the morning star—amethyst, pale grey, fawn, dove colour, and white, with the pale yellow of the star.

XVIII. The Moon. Here also is a river but it is the troubled waters of night, wherein is to be described a crayfish, counterpart of the scarabeus. From the water's edge winds the dark path of toil, effort, and possible failure. It is guarded by the threatening watchdogs, seeking to intimidate the wayfarers, while in the distance the barren hills are surmounted by the frowning

fortresses still further guarding the way to attainment. It is the path of blood and tears in which fear, weakness, and fluctuation must be overcome. The colours are dark crimson, reddish brown, brownish crimson, and plum colours, but their sombre hues are lightened by the translucent faint greens and yellows to be found in their counterparts.

XIX. The Sun. The watery paths of trial and probation are counterbalanced by the fiery paths of temptation, judgment, and decision. In violent contrast to the sombre colouring of Aquarius and Pisces, we are confronted by the flaring hues of the sun and fire. The too-aspiring Icarus may find his waxen wings of ambition and curiosity shrivelled and melted by the fiery rays of the sun and the heat of fire, but approached with humility and reverence, the sun becomes the beneficent source of life.

Protected by an enclosing wall, standing by the waters of repentance, the pilgrim may submit himself humbly but without fear to the searching light and absorb warmth and vitality from it for the struggle before him. The colours are clear-orange, golden-yellow, amber shot with red, and the contrasting blue and purple.

XX. The Last Judgment. The three trumps attributed to the elemental paths are perhaps the most difficult to understand. They represent the action of forces exterior to the experience of humanity, not the influence of environment but the impact of the supernals upon the sublunary.

In the air, we have pure spirit holding in leash the lust of the flesh. In water, the sublimating power of sacrifice. Here in fire, we are shown the cosmic forces concentrating on the pilgrim from all sides. Judgment is pronounced upon him. He is not the judge nor does decision rest in his hands. Lazarus cannot emerge from the sepulchre until the voice cries out, "Come forth!" Nor can he cast aside the conflicting grave-clothes until the command, "Loose him!" is given. Man of himself is helpless. The impulse to ascend must come from above, but by its power he may transcend the sepulchre of environment and cast aside the trammels of desire. Here once more, the fiery

energy of red burns through the planes. Fiery scarlet, glowing crimson, burning red are emphasized by the passive greens.

XXI. The Universe. Observe that this represents not the world but the universe. It should be remembered that to the ancients, Saturn represented the confines of the solar system. They had no means of measuring either Uranus or Neptune. To them, therefore, Saturn passing through the spiral path of the zodiac, marked at its cardinal points by the symbols of the Kerubim forming the cross, was a comprehensive glyph of the whole.

Thus, in this card we find a synthesis of the whole Taro or Rota. The central figure should be taken as Hathor, Athor, or Ator, rather than Isis, thus indicating the hidden anagram which may perhaps be translated thus: ORAT—man prays. ATOR—to the Great Mother. TARO—who turns. ROTA—the wheel of life and death.

The colours like those of the Wheel of Fortune include the colours of the spectrum and those of the elements, but they are placed against the indigo and black of Saturn, with the white gleam of the stars shining in the darkness and the misty figure of the Aimah Elohim in the midst. In the practical tarot, this card is taken to signify the matter in hand, that is the subject of any question that has been asked.

Having now revised the twenty-two Atouts or Trumps in succession, it will be wise for the student to reverse the process and seek to follow the path of the pilgrim from below upwards, thus seeking to comprehend the interior process of initiation and illumination. It is a process in which the whole universe does not disdain to take part, for man is himself the microcosm of the macrocosm and the child of the gods. And again, the macrocosm must itself be undergoing a corresponding process in which the experience not only of humanity but of each individual must be an integral part. The fragments are gathered up into the baskets, that nothing may be lost; and from the feeding of the multitude there remains not less but more than the unbroken bread and fish—fit emblems of earth and water.

Cease not to seek day and night the purifying mysteries.¹³

[contents]

11. Note by JMG: Soror Quaestor Lucis, that is, Harriet Felkin.
12. Note by Regardie: Incidentally note that this is the design of the Order card. Andromeda is shown manacled to a rock, the dragon rising from the waters at her feet. Perseus is depicted flying through the air to her assistance, with unsheathed sword. The design is wholly different from that of the Waite pack.
13. Note by Regardie: This paper on the Trumps is not an official document. It should be conceived rather in the nature of a so-called Side Lecture or Flying Roll. That is not to say that it is unimportant, or that there is little of interest therein. On the contrary, certain aspects of this interpretation are not without high significance. Moreover, it should be carefully studied as well as the preceding official tarot instructions in conjunction with the description of certain of the Trumps in the grade rituals of the First Order.

THE TREE OF LIFE AS PROJECTED IN A SOLID SPHERE

Note by S.R.M.D.

The planets' sphere which illustrates this manuscript, a part of the Z.A.M.'s Abstract of the Tarot, has been drawn by S.R.M.D. as instructed. It represents the heavens polarized on the plane of the ecliptic, not on the plane of the equator of our Earth, so that its north pole is the veritable north pole of our heavens and not merely that part of them to which the North Pole of our Earth now points.

Another very important difference is that, throughout the true tarot, the teaching assigns the commencing point of the zodiac to the bright star Regulus, which is in Leo. And it measures right ascension and longitude from that point, and not from a suppositious point divided by the equinox and called the 0° of Aries (though in reality now far removed from the constellation of that name), which has been adopted by modern or Western astronomy and astrology.

By this now usual way of reckoning, and the precession of the equinoxes, it has gradually come to pass that the signs (or divisions, each of 30°, of the zodiac) no longer coincide with the constellations of the same name, and each decade of years shows them slowly but surely receding.

But the tarot method of reckoning from the star named Regulus has, it will be seen, the effect of making the signs and the constellations coincide.

Regulus is also named Cor Leonis—"the Heart of the Lion." Regulus means "Star of the Prince." Regulus coincides with the position of the heart in the figure of Leo upon the star maps.

Note by Regardie: The principia or fundamental ideas of this astronomical view of the tarot may be found, at least in its essential form, in the astronomical writings of Claudius Ptolemy of Alexandria. Naturally, this

reference only concerns the signs, constellations, and other astronomical divisions noted. The expansion of this scheme, and its allocation to other forms of universal symbolism, such as the tarot cards, Hebrew letters, and Enochian tablets, has its roots in the synthetic genius of the Golden Dawn. The idea of projecting the Tree of Life into a solid sphere, having application among other things to the starry heavens and the constellations, certainly is peculiar to this system alone. Most of the fundamentals inhering in the other aspects of the Golden Dawn teaching may be found in exoteric occult literature of past centuries. But, as again I must insist, the peculiar practical application of them as exemplified in the Golden Dawn routine can nowhere else be found, save, of course, in other authentic esoteric systems. The student is urged to study this whole section very thoroughly; it is well worth it. In the early days of the Order there was a special group which devoted its time and energies to the study and application of the principles involved herein. Incidentally, may I point out how much light this particular instruction throws on innumerable passages in Blavatsky's *Secret Doctrine*—especially in Volume II.

Tabular View of the Dominion of the Symbols of Book “T” in the Celestial Heavens, and of the Operation and Rule of the Tree of Life in the same as Projected on a Solid Sphere.

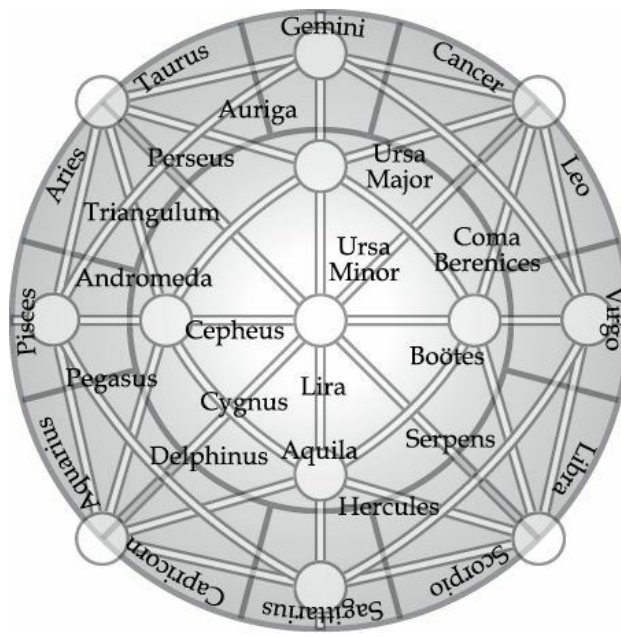
(Abridged Treatise arranged for the use of the Z.A.M.'s in Anglia by S.R.M.D.)

The Zelator Adeptus Minor shall know that the great “King Star” or “Heart of the Lion,” which is in Leo upon the path of the ecliptic and one of the “four Tiphareth points” (see later) of the celestial heavens, is the commencement and ruler of all our reckoning of longitude (or ecliptic). The path of the sun itself is the commencement of our reckoning of the latitude in the searching out of our hidden wisdom.

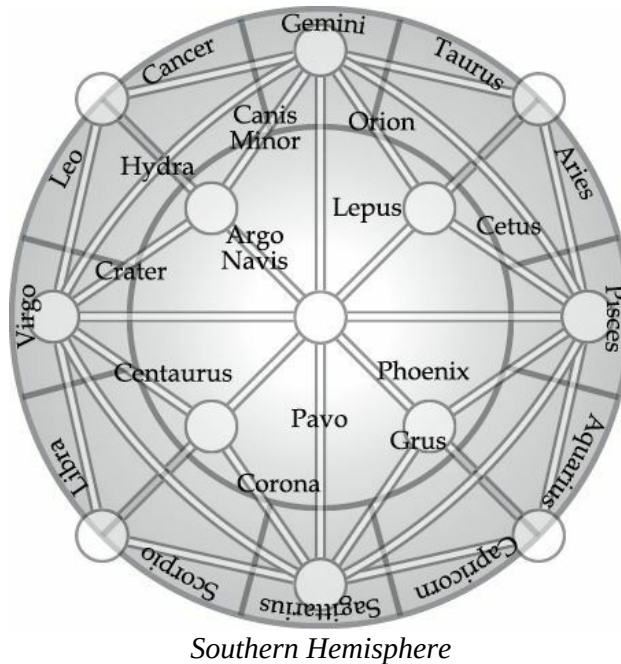
Also the dragon, the constellation Draco, surroundeth the pole Kether of our celestial heavens.

But the northern pole and Kether of the material planet (even of our Erthe, Earth) looketh constantly unto Binah, for as much as she is under sorrow and suffering. When, oh Lord of the Universe, shall she turn from her evil ways so that she shall again behold Kether? Wherefore she is now a place of trial. For each thing in this world of Assiah looketh towards that which is its natural governor, and to what part of the celestial heavens the Kether of a planet constantly looketh, by that part is that planet ruled. For in all things shine the Sephiroth even as hath been sufficiently said.

The Four Knaves (Princesses) rule the celestial heavens from the north pole of the zodiac to the 45° of latitude north of the ecliptic. They form the thrones of the Four Aces, who rule in Kether. The four Kings, four Queens, and four Princes rule the celestial heavens from the 45° of north latitude down to the ecliptic. The twelve tarot keys attributed to the twelve signs of the zodiac rule the celestial heavens from the ecliptic, down to the 45° of south latitude. The thirty-six smaller cards of the suits (from two to ten) rule the celestial heavens from the 45° south of the ecliptic to the south pole, or the Malkuth place therein. And all calculation arises from the star Regulus, the 0° of our Leo.



Northern Hemisphere



Symbols

These four revolve in Kether, their thrones are the central portion (of 45° of longitude in extent) in the dominions of the Knaves of their respective suits.

- | | |
|-----------------|---------------------|
| 1. Ace of Wands | 3. Ace of Swords |
| 2. Ace of Cups | 4. Ace of Pentacles |

Star Groups corresponding to above

1. A part of the tail of Draco, forefeet of Ursa Major, tail of Ursa Major, and of the northern dog of Canes Venatici.

2. Head of Draco, body and legs of Hercules.

3. Body of Draco. Right arm of Cepheus, head and body of Lacerta. Body of Cygnus.

4. Body of Draco. Legs of Cepheus. Tail of Ursa Minor and the Pole Star. Legs of Cassiopeia. Head and neck of Camelopardus.

8. Princess (Knave) of Wands. Rules from north pole to 45° and from 0° of Cancer to 30° of Virgo, the end of Virgo. The throne of the Ace of Wands

extends 45° from $22^\circ30'$ of Cancer to $7^\circ30'$ of Virgo within the limits of 45° latitude.

Star groups corresponding to above. Tail of Draco. Head and forepart of Ursa Minor, left arm and part of head and chest of Bootes. The greater part of the northernmost dog of Canes Venatici. Tail and back of Ursa Major, (its ancient Italian name was Septemtriones, the Seven Ploughing Oxen). This includes the celebrated seven stars of the constellation called “Charles’s Wain” by the English; “Seven Rishis” by the Hindus, and in the Egyptian Book of the Dead, Ch. XVII, “The seven bright ones who follow their lord, the thigh of the northern heaven.” ¹⁴

12. Princess (Knave) of Cups. Rules from north pole to 45° of latitude and from 0° of Libra to 30° of Sagittarius in longitude. The throne of the Ace embraces from $22^\circ30'$ of Libra to $7^\circ30'$ of Sagittarius within the above limits of latitude.

Star Group. Head of Draco. Left arm, body, and legs of Hercules, part of head, right shoulder, and club of Bootes.

16. Princess (Knave) of Swords. Rules from north pole to 45° latitude and from 0° of Capricorn to 30° of Pisces longitude. The throne of the Ace extends from $22^\circ30'$ of Capricorn to $7^\circ30'$ of Pisces as before.

Star Group. Body of Draco, part of Lyra. Head, body, and right arm of Cepheus, the king and father of Andromeda, the whole of Cygnus, head and body of Lacerta, back and part of head of Vulpecula the Fox.

20. Princess (Knave) of Pentacles. Rules from north pole to 45° latitude, and from 0° of Aries to 30° of Gemini longitude. The throne of the Ace embraces from $22^\circ30'$ of Aries to $7^\circ30'$ of Gemini within the latitude as above.

Star Group. Body of Draco, legs and part of right arm, and sceptre of Cepheus, tail and hind quarters of Ursa Minor, with the pole star of our Earth, head and neck of Camelopardalis (giraffe), body and right arm, throne and

legs of Cassiopeia, the queen of Cepheus and mother of Andromeda, head of Ursa Major.

7. Prince of Wands. Rules from ecliptic to 45° north latitude and from 20° Cancer to 20° Leo in longitude.

Star Group. Head, body, and tail of Leo, body and tail of Leo Minor, hind quarters and legs of Ursa Major, head and forequarters of southern dog of Canes Venatici.

17. King of Pentacles. Rules from ecliptic to 45° north latitude and from 20° of Leo to 20° of Virgo.

Star Group. Head and body of Virgo, left arm of Bootes, hair of Berenice. Body and hind quarters of southern dog of Canes Venatici, hind feet of northern dog of Canes Venatici.

14. Queen of Swords. Rules from ecliptic to 45° and from 20° of Virgo to 20° of Libra.

Star Group. Right leg of Virgo, body and right arm, and right leg of Bootes. Beam and part of scales of Libra.

11. Prince of Cups. Rules from ecliptic to 45° and from 20° of Libra to 20° of Scorpio.

Star Group. Part of scales of Libra, left claws of Scorpio, body and legs of Ophiuchus, the holder of the Serpent. Front half of Serpent's head, right arm and club of Hercules.

5. The King of Wands. Rules from ecliptic to 45° north latitude and from 20° of Scorpio to 20° of Sagittarius.

Star Group. Top of head and bow of Sagittarius, head and right arm of Ophiuchus, near half of Serpent.

18. Queen of Pentacles. Rules from ecliptic to 45° north latitude and from 20° of Sagittarius to 20° of Capricorn.

Star Group. Top of head, neck, and horns of Capricorn, left hand of Aquarius, the man who carries the water, the whole of Aquila, the eagle, the

greater part of Delphinus, whole of Sagitta the arrow, forefeet and body of Vulpecula the fox, and the tail of the Cygnet which he seizes.

15. Prince of Swords. Rules from ecliptic to 45° north latitude, and from 20° of Capricorn to 20° of Aquarius.

Star Group. Tail of Capricornus, head and body of Aquarius, head and forelegs of Pegasus, the winged horse who sprang from the blood of Medusa, near the sources of the ocean, the whole of Equuleus, the lesser horse, part of head of Dolphin, tail and hind quarters of Vulpecula, part of wing of Cygnus, the swan, part of head of Pisces.

9. King of Cups. Rules from ecliptic to 45° of north latitude and from 20° of Aquarius to 20° of Pisces.

Star Group. Body and tail of one of the Pisces, and part of the band. Body and wings of Pegasus, head and arms of Andromeda, chained to the rock-tail of Lacerta.

6. Queen of Wands. Rules from ecliptic to 45° north latitude and from 20° of Pisces to 20° of Aries.

Star Group. The other fish and part of band of Pisces, head and back of Aries, body and legs of Andromeda, the Triangle, hand and left arm of Cassiopeia, the winged instep of Aries.

19. Prince of Pentacles. Rules from ecliptic to 45° north latitude and from 20° of Aries to 20° of Taurus.

Star Group. Tail of Aries, one horn and shoulder and back of Taurus, whole of Perseus, and the head of Medusa, hind quarters and legs of Camelopardalis, left leg of Auriga, the charioteer, and part of Capella, the she-goat which bears kids in her arms.

13. King of Swords. Rules from ecliptic to 45° north latitude from 20° of Taurus to 20° Gemini in longitude.

Star Group. Head and body of Castor, one of the Gemini, greater part of Auriga and Capella, head and forepart of Lynx, forefeet of Camelopardalis.

10. Queen of Cups. Rules from ecliptic to 45° north latitude, and from 20° Gemini to 20° of Cancer in longitude.

Star Group. Head and body of Pollux, the other of the Gemini; greater part of Cancer, the crab; face of Leo; head and face of Ursa Major.

The Following Twelve Keys Govern the Celestial Heavens from the Ecliptic to 45° of South Latitude

65. Fortitude. Rules the whole of Leo, from the point of Regulus or Cor Leonis.

Stars. The forelegs and hindfeet of Leo, greater part of the Sextans and of Crater, the cups, part of the body of Hydra, the great water serpent, greater part of Antlia Pneumatica, the air pump, greater part of Pyxis Nautica, a small part of the ship Argo.

66. Hermit or Prophet. Rules the whole of Virgo.

Stars. Left arm, hand, and arm of Virgo, and her ear of corn; part of the body of Hydra, Corvus the crow, part of Crater, tail and right hand of Centaurus, the man-horse, small part of Air-Pump and of Argo.

68. Justice. Rules the whole of Libra.

Stars. Part of the south scale of Libra, tail of Hydra, head, body, arms, and forefeet of Centaurus. Legs, body, and tail of Lupus, the wolf which he is killing. Right claw of Scorpio.

70. Death. Rules the whole of Scorpio.

Stars. Body and tail of Scorpio, head and neck of Lupus, whole of Ara—the Altar, two feet of Ophiuchus, point of arrow of Sagittarius, part of Norma, Mason's square.

71. Temperance. Rules the whole of Sagittarius.

Stars. The whole of Sagittarius, the archer, except right hind leg, the tail, the crown of the head, extreme points of bow and arrow, Corona Australis, Telescope, Pavo—the peacock.

72. The Devil. Rules the whole of Capricorn.

Stars. Whole lower half of Capricornus, the he-goat, part of Piscis Australis, the southern fish, Microscope, part of Grus the crane. Part of Indus.

74. The Star. Rules the whole of Aquarius.

Stars. Legs of Aquarius, and the issuant water head of Piscis Australis, part of Grus, part of Phoenix, part of Apparatus Sculptorum, part of Cetus.

75. The Moon. Rules the whole of Pisces.

Stars. The connecting band of Pisces, the body of Cetus, the sea monster to which Andromeda was exposed, part of Apparatus Sculptorum. Part of Phoenix, part of Fornax.

61. The Emperor. Rules the whole of Aries.

Stars. Legs of Aries, part of body of Taurus, head and forepart of Cetus, part of Fornax and of Eridanus.

62. The Hierophant. Rules the whole of Taurus.

Stars. Head and forepart of Taurus the bull. The bull sent by Neptune to frighten the horses of Sol and those of Hippolytus. The greater part of Orion the giant and hunter. The beginning of the river Eridanus into which Phaeton was hurled when attempting to drive the horses of the sun; greater part of Lepus, the Hare.

63. The Lovers. Rule the whole of Gemini.

Stars. Legs of Castor and Pollux, the Gemini, Canis Minor, a small part of Cancer. The whole of Monoceros, the unicorn, except the hindquarters. Head and forepart of Canis Major, the greater dog.

64. The Chariot. Rules the whole of Cancer up to Regulus in Leo.

Stars. One claw and part of the body of Cancer, forepaws of Leo, head and part of Hydra, part of Sextans, part of Pyxis Nautica, hind legs and tail of Monoceros, part of the mast, rigging, and prow of the ship Argo.

Note: The keys answering unto the seven lords who wander (planets) and the three spirits (the elements) are not assigned any fixed dominion. The following thirty-six small cards (Twos to Tens) rule the decans of the signs in

the celestial heavens and their dominion extendeth from 45° south of the ecliptic unto Malkuth at the southern pole.

21	Five of Wands	0°–10° of ♄	♄	Part of Argo, part of Piscis Volans.
22	Six of Wands	10°–20° of ♄	♄	Part of Argo, part of Piscis Volans.
23	Seven of Wands	20°–30° of ♄	♂	Part of Argo, part of Piscis Volans.
24	Eight of Pentacles	0°–10° of ♄	♂	Part of Argo, part of Piscis Volans.
25	Nine of Pentacles	10°–20° of ♄	♀	Hind feet of Centaurus, part of Piscis Volans.
26	Ten of Pentacles	20°–30° of ♄	♀	Hind legs of Centaurus, part of Chameleon.
27	Two of Swords	0°–10° of ♄	♂	Hind legs of Centaurus, part of Crux, part of Musca and Chameleon.
28	Three of Swords	10°–20° of ♄	♄	Part of Crux, Musca, and Chameleon.
29	Four of Swords	20°–30° of ♄	♄	Part of Musca, Circinus, Compasses, and Chameleon.
30	Five of Cups	0°–10° of ♄	♂	Part of Circinus, Chameleon and of Triangulum Australe.
31	Six of Cups	10°–20° of ♄	♂	Part of Triangulum Australe, Apus the Swallow, and Octans.
32	Seven of Cups	20°–30° of ♄	♀	Part of Pavo, Apus, Octans.
33	Eight of Wands	0°–10° of ♄	♀	Part of Pavo, Apus, Octans.
34	Nine of Wands	10°–20° of ♄	♂	Part of Pavo, Apus, Octans.
35	Ten of Wands	20°–30° of ♄	♄	Part of Pavo, part of Hydra the water snake.
36	Two of Pentacles	0°–10° of ♄	♄	Part of Pavo, part of Hydra.
37	Three of Pentacles	10°–20° of ♄	♂	Part of Toucan, part of Hydra.

38	Four of Pentacles	20°–30° of ♄	☉	Part of Toucan, part of Phoenix.
39	Five of Swords	0°–10° of ♄	♀	Part of Phoenix, end of Eridanus.
40	Six of Swords	10°–20° of ♄	♂	Parts of Hydrus, Reticulum, and Rhombus.
41	Seven of Swords	20°–30° of ♄	♂	Parts of Phoenix, Hydra, Reticulum, and Eridanus.
42	Eight of Cups	0°–10° of ♃	♂	Parts of Phoenix, Eridanus, and Reticulum.
43	Nine of Cups	10°–20° of ♃	♂	Parts of Phoenix, Eridanus, and Reticulum.
44	Ten of Cups	20°–30° of ♃	♂	Parts of Phoenix, Dorado, and Reticulum.
45	Two of Wands	0°–10° of ♃	♂	Parts of Phoenix and Dorado.
46	Three of Wands	10°–20° of ♃	☉	Parts of Caelum Sculptoris and Dorado.
47	Four of Wands	20°–30° of ♃	♀	Part of Caelum Sculptoris (Engraver's Burin).
48	Five of Pentacles	0°–10° of ♄	♂	Part Eridanus, Columba Noae, Dorado, Equuleus Pictoris.
49	Six of Pentacles	10°–20° of ♄	♂	Forepart of Lepus, tail and wing of Columba, part of Equuleus.
50	Seven of Pentacles	20°–30° of ♄	♂	Part Equuleus and Lepus, body of Columba.
51	Eight of Swords	0°–10° of ♄	♂	Feet of Canis Major, prow of Argo, part of Equuleus Pictoris.
52	Nine of Swords	10°–20° of ♄	♂	Legs of Canis Major. Part of prow of Argo.
53	Ten of Swords	20°–30° of ♄	☉	Hind quarters of Canis Major, part of prow of Argo.
54	Two of Cups	0°–10° of ♃	♀	Prow of Argo. Tail of Canis Major.
55	Three of Cups	10°–20° of ♃	♂	Prow of Argo.
56	Four of Cups	20°–30° of ♃	♂	Prow of Argo. ¹⁵

Recapitulation

In the dominion of the various forces, the rule of each may be divided into three portions. The centre is the most pronounced in its accord with the nature of its ruler, and the two outer portions are tinged with the nature of the ruler of the dominion bordering thereon. For example, in the case of Leo, the dominion of Fortitude, the central ten degrees will have most of this nature. For the beginning ten degrees are tinged with the nature of Cancer, and the last ten degrees with the nature of Virgo, the nature of Leo however predominating the mixture.

The whole heavens, then, are thus divided into four great belts or zones:

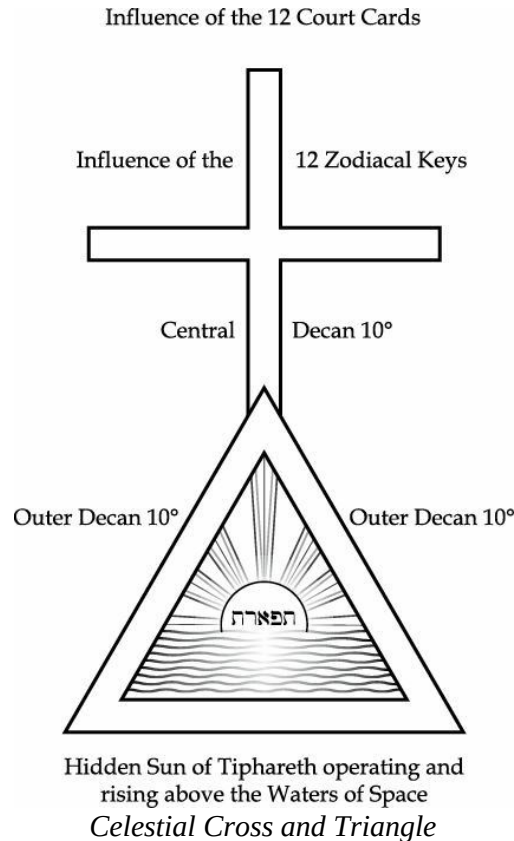
The uppermost being the dominion of the Knave like a cross within a circle.

The second belt under the dominion of the other court cards represents a belt of influence descending vertically.

The third belt under the dominion of the twelve keys related to the signs of the zodiac, represents a belt of influence acting horizontally. This zone in union with the second belt will therefore yield a great zone of twelve crosses encircling the heavens.

The fourth belt consists of thirty-six decans under the dominion of the thirty-six small cards of the four suits, the numbers two through ten of each suit. In each of these sets of three parts of a sign, the central one will be more pronounced in effect than the lateral parts.

Therefore the three decanates of each of the signs will be symbolized by a triangle. Thus are yielded twelve triangles surrounding the lower heavens, and therefore there will ultimate twelve crosses surmounting twelve triangles surrounding the heavens. In other words, the symbol of the G.D. in the Outer, twelve times repeated.



And the central rising sun will represent the hidden influence of Tiphareth in the centre of the sphere, as will be hereafter explained, rising above the waters of space (the ethereal expanse of the sky called by the Egyptians “the waters of Nu which are the parents of the gods,” the shoreless ocean of space).

But in the Golden Dawn initiation, the cross surmounting the triangle is preferably represented by a Calvary Cross of six squares, as still more allied to Tiphareth.

Of the Operation and Rule of the Tree of Life in the Celestial Heavens Projected as if in a Solid Sphere

When the Tree of Life is considered not as being a plane but as a solid figure, and when it is projected in the sphere, the north pole of the sphere will coincide with Kether and the south pole with Malkuth.

And as we have before sufficiently learned the ten Sephiroth are repeated not alone, in each whole figure, but also in the parts therefore, so that every material thing created will have its own Sephiroth and paths.

Now as the north pole corresponds with Kether and the south pole corresponds with Malkuth, the central pillar of the Sephirotic Tree will form the invisible axis of the sphere, the central point coinciding with Tiphareth. This latter Sephirah together with that of Yesod will be completely hidden from view, so that Tiphareth will be the exact centre of the sphere.

Also the Sephiroth Chokmah, Binah, Chesed, Geburah, Netzach, and Hod will be duplicated. As also the paths Aleph, Beth, Gimel, Vau, Cheth, Caph, Mem, Qoph, and Shin, and so many of the others will be even quadrupled. But although Tiphareth and Yesod will be concealed, there will be four especial points where the influence of each will be indicated.

As projected in the before-described celestial sphere, Kether will govern a radius of 10° around the North Pole, thus embracing the whole body of the constellation Draco.

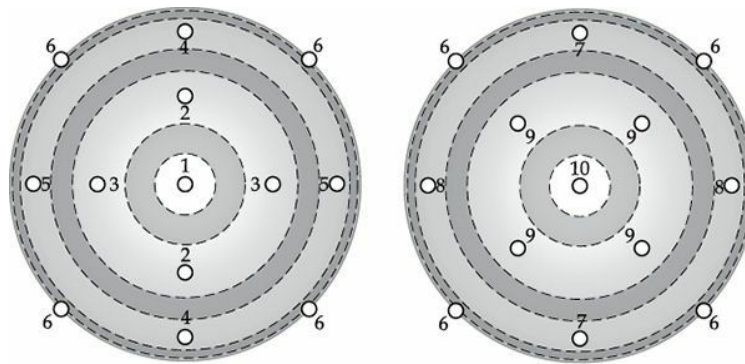
Chokmah will be on the 60° north latitude; embracing a radius of 10° , the right foot of Hercules; the left arm, hand, and part of head of Bootes. Also on the other side of the heavens, a radius of 10° including the head and shoulders of Cepheus, and the head of Lacerta.

Binah has a similar radius and is posited on the same parallel of latitudes, and includes the pole star of Earth, the head of Camelopardalis, the tip of the tail of Draco, also Lyra and left knee of Hercules in the opposite side of the heavens.

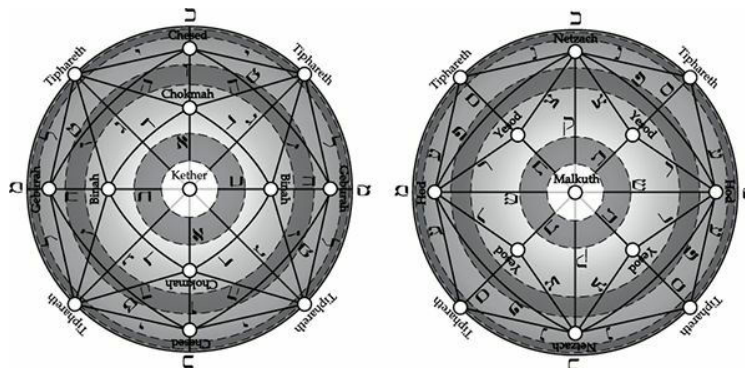
Chesed with a similar radius, and posited in the 30° of north latitude, will include part of Coma Berenices, of Bootes, and of Virgo, and parts of Andromeda and of Pegasus.

And so with the other Sephiroth of the outer pillars, each being 30° distant from the line of the Sephiroth above and below it, and having a radius of 10° .

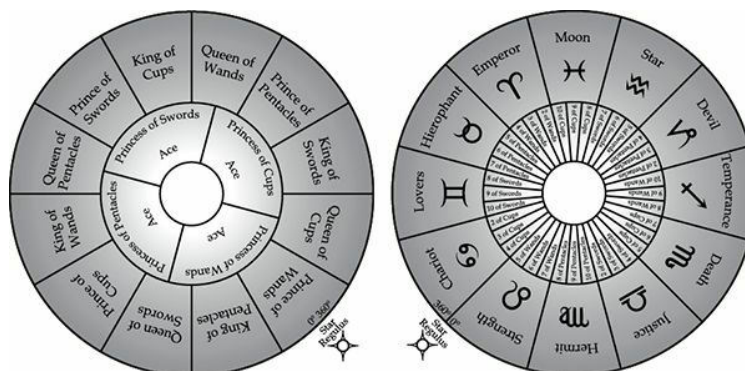
The central line of the two pillars of mercy and severity will respectively traverse, that of mercy the 15° of Virgo and 15° of Pisces; that of severity the 15° of Gemini and the 15° of Sagittarius. The four Yesod points will be on the line of the 60° of south latitude, and at similar zodiacal points. From which circumstances the path of influence or nature of the sun will be along the line of the ecliptic, coinciding with Tiphareth, and that of the moon will be on the 60° of south latitude answering to the Yesod points on that line.



S.A.'s Key Plan of Sephiroth



S.A.'s Key Plan of the Paths



S.A.'s Key Plan of the Tarot

The Law of the Convoluted Revolution of the Forces Symbolized by the Four Aces Round the Northern Pole ¹⁶

In the Book “T,” it is written: “Also the Dragon (i.e., Draco, the constellation at the northern pole of the heavens) surroundeth the pole Kether of the celestial heavens.” It is further laid down that the four Aces (symbolized by the Princesses and amazons) rule the celestial heavens from the northern pole of the zodiac unto the 45° of latitude north of the ecliptic, and from the thrones of the four Aces which rule in Kether.

And again it is stated that:

The throne of the Ace of Cups—The head of Draco

The throne of the Ace of Swords—Fore part of body

The throne of the Ace of Pentacles—Hind part of body

The throne of the Ace of Wands—Tail of Draco

Regard thou then the form of this constellation of the Dragon. It is convoluted in the four places answering unto the rule of the Aces.

Head, first convolution—Ace of Cups

Second convolution—Ace of Swords

Third convolution—Ace of Pentacles

Fourth convolution—Ace of Wands

And this convoluted course will represent the law of the Aces.

Now in the four faces of YHVH, fire and water be contrary, and also earth and air be contrary. And the throne of the element will attract and seize, as it were, the force of that element, so that herein be the forces of antipathy and of sympathy, or what are known chemically as attraction and repulsion.

Recall also the allotment of the triplicities:

Aries, Leo, Sagittarius	=	Fire	=	Wands of the Tarot.
Cancer, Scorpio, Pisces	=	Water	=	Cups of the Tarot.
Gemini, Libra, Aquarius	=	Air	=	Swords of the Tarot.
Taurus, Virgo, Capricorn	=	Earth	=	Pentacles of the Tarot.

Now, the order of the Princesses, and consequently of the thrones, is formed from right to left thus:

Heh (final)	Vau	Heh	Yod
Princess	Princess	Princess	Princess
of	of	of	of
Pentacles	Swords	Cups	Wands
Taurus	Aquarius	Scorpio	Leo
Earth	Air	Water	Fire

While that of the Aces is formed from left to right, though their motion is from right to left:

Yod	Heh	Vau	Heh (final)
Ace	Ace	Ace	Ace
of	of	of	of
Wands	Cups	Swords	Pentacles

This, then, will be the order of their movement. Let us first suppose the Aces on the following stations:

Station 2	Station 1	Station 12	Station 11
Ace of	Ace of	Ace of	Ace of
Wands	Cups	Swords	Pentacles

Now the Station 2 is the throne of the Ace of Wands, while the movement of the Aces is steadily from right to left in the direction of the numbering of the stations. In the ordinary course the Ace of Wands would pass to Station 3; the Ace of Cups to Station 2; the Ace of Swords to Station 1; the Ace of Pentacles to Station 12.

But the Station 2, being the throne of the Ace of Wands, attracts and arrests the movement of that force so that instead of passing into Station 3, it remains on Station 2 until the other Aces have passed over it in turn.

Ace of Wands remains on Station 2,
Ace of Cups passes also on to Station 2,
Ace of Swords passes on to Station 1,
Ace of Pentacles passes on to Station 12.

Again,

Ace of Cups passes to Station 3,
Ace of Wands remains at Station 2,
Ace of Swords passes also on to Station 2,
Ace of Pentacles passes also on to Station 1.

Again,

Ace of Cups passes on to Station 4,
Ace of Swords passes on to Station 3,
Ace of Wands remains at Station 2,
Ace of Pentacles passes also on to Station 2.

Again,

Ace of Cups passes to Station 5,
Ace of Swords passes to Station 4,
Ace of Pentacles passes on to Station 3,
Ace of Wands still remains on Station 2.

But Station 5 is the throne of the Ace of Cups. Therefore it attracts and arrests that force, in the same manner that the throne of the Ace of Wands acted previously in attracting and arresting the Ace of Wands, the result of

which has been to make that force which previously was leading become the last of the four.

Again,

- Ace of Cups remains on Station 5,
- Ace of Swords passes also on to Station 5,
- Ace of Pentacles passes also on to Station 4,
- Ace of Wands now at last passes into Station 3.

For it has now become the last of the four, and the Ace of Cups has commenced to act through its throne, and the Ace of Pentacles, moving to Station 4, a hiatus would occur in the movement of the Aces, if the Ace of Wands did not move forward to Station 3, and also there is the attraction of the motion of those Aces in front of it. Wherefore all these forces combining, at length cause it to move forward.

The movement then continues, thus:

- The Ace of Swords passes on to Station 6,
- The Ace of Cups remains on Station 5,
- The Ace of Pentacles passes also on to Station 5,
- The Ace of Wands passes also on to Station 4.

Again,

- The Ace of Swords passes on to Station 7,
- The Ace of Pentacles passes on to Station 6,
- The Ace of Cups still remains on Station 5,
- The Ace of Wands passes also on to Station 5.

Again,

- The Ace of Swords passes on to Station 8, its Throne,
- The Ace of Pentacles passes on to Station 7,
- The Ace of Wands passes on to Station 6,
- The Ace of Cups still remains on Station 5.

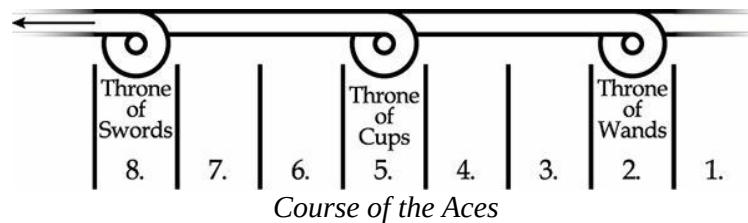
Again,

- The Ace of Swords remains on Station 8,

The Ace of Pentacles passes also on to Station 8,
 The Ace of Wands passes on to Station 7,
 The Ace of Cups now at length passes on to Station 6, and so on.

The movement of the Aces will be very similar to the convolutions of Draco thus:

The Course of the Aces:



And will imply a much more sustained exercise of force through the thrones than elsewhere. So that the generic effect of the thrones will be that of the seasons, while the other stations will give the variations thereof in accordance with their natures and with the order of the movement of the aces in them.

And as Kether acted directly upon Tiphareth which is, as it were, the centre and focus of the Sephiroth when projected in a sphere, so do the Aces act upon the sun as the centre and focus of the solar system. So that the sun, according to his position with regard to the equinox and Earth's surface, will translate the effect of the seasons, he being the translator of the force of heat thereto, whether the then position of the equinoctial points coincide with what we call 0° Aries and 0° Libra (reckoning from Regulus) or not. So that his effect north of the equator shall produce when just leaving the equinoctial point the effect of Aries, whether he be with that constellation actually in the heavens or not.

Conversely also, for the south of the equator (as in the country of Australia) his quitting the equinoctial point southward will translate the same effect of Aries.

But this rule shall not for one moment affirm that Aries and Libra are identical in nature. Nor that the zodiac proper is inoperative. Nor that the nature of the sun is not modified by the constellation in which he is. But only that the direct effect of the physical impact of his rays falling upon a certain portion of Earth's surface, will be in proportion to the duration of their action, in the excitement they produce in the terrestrial forces.

Order of the Passage of the Aces						
	Sign	Throne of	First in Order	Second in Order	Third in Order	Fourth in Order
Moveable	♈		▽	△	▽	△
Fixed	♏	Ace of Pentacles	▽	△	▽	△
Common	♊		△	▽	△	▽
Moveable	♍		△	▽	△	▽
Fixed	♌	Ace of Wands	△	▽	△	▽
Common	♋		▽	△	▽	△
Moveable	♎		▽	△	▽	△
Fixed	♐	Ace of Cups	▽	△	▽	△
Common	♉		△	▽	△	▽
Moveable	♊		△	▽	△	▽
Fixed	♍	Ace of Swords	△	▽	△	▽
Common	♈		▽	△	▽	△

And now as the forces symbolized by these Aces pass in succession over these stations, so will they awake certain terrestrial action, according unto the sign of the division of the zodiac above which they pass in the domain of the Knaves or Princesses, and according unto the nature thereof. Nevertheless, the force roused by the Ace when on its throne will be of longer duration than at other points.

And hence it is that the signs of the zodiac be divided into fixed or Kerubic, moveable or changing, and common or fluctuating, according unto the nature of the power which can be awakened therein. And again, these will be varied according unto their elements, for the elements have a various classification.

Qualities of Elements		
△	Fire:	Heat, dryness, excessive lightness, brilliance, excessive subtlety, motion rapid.
▽	Water:	Cold, moisture, weight, obscurity, solidity, motion.
△	Air:	Heat, moisture, lightness, slight obscurity, subtlety, excessive motion.
▽	Earth	Cold, dryness, excessive weight, excessive obscurity, excessive solidity, rest.

Qualities of the Elements When Mixed in Pairs		
△ & ▽	Fire and Water:	Slight weight, some subtlety, intense and rapid motion.
△ & △	Fire and Air:	Great heat, intense lightness, slight brilliance, intense subtlety, tense motion.
△ & ▽	Fire and Earth:	Great dryness, slight obscurity.
▽ & △	Water and Air:	Great moisture, intense motion.
▽ & ▽	Water and Earth:	Great cold, intense weight, intense obscurity, intense solidity.
△ & ▽	Air and Earth:	Some weight, intense obscurity, little solidity, little motion.

Note by S.R.M.D.: I think it is here advisable to transcribe the following from Cornelius Agrippa: ¹⁷

Of the Four Elements and Their Natural Qualities:

“It is necessary that we should know and understand the nature and quality of the four elements, in order to our being perfect in the principles and groundwork of our studies in the talismanic or magical art.

“Therefore, there are four elements, the original grounds of all corporeal things, viz.: earth, air, fire, and water, of which elements all inferior bodies are compounded, not by way of being heaped up together, but by transmutation and union; and when they are destroyed, they are resolved into elements.

“But there are none of the sensible elements that are pure. But they are more or less mixed, and apt to be changed the one into the other, even as earth being moistened and dissolved becomes water, but the same being made thick and hard becomes earth again, and being evaporated through heat it passes into air, and that being kindled into fire; and this being extinguished into air again; but being cooled after burning becomes water again, or else stone or sulphur, and this is clearly demonstrated by lightning.

“Now every one of these elements has two specific qualities: the former whereof it retains as proper to itself; in the other as a mean, it agrees with that which comes directly after it. For fire is hot and dry; water cold and moist; and air hot and moist; and so in this manner the elements, according to two contrary qualities, are opposite one to the other, as fire to water, and earth to air.

“Likewise the elements are contrary one to the other on another account. Two are heavy, as earth and water; and the others are light, as fire and air. Therefore the Stoics called the former ‘passives,’ but the latter ‘actives.’ And Plato distinguishes them after another manner, and assigns to each of them three qualities, viz.: To the fire brightness, thinness, and motion. To the earth, darkness, thickness, and quietness. And according to these qualities the elements of fire and earth are contrary. Now the other elements borrow their qualities from these, so that the air receives two qualities from the fire, thinness and motion, and from the earth one, darkness. In like manner, water receives two qualities from the earth, darkness and thickness; and from the fire one, motion. But fire is twice as thin as air, thrice more moveable, and four times lighter. The air is twice more bright, thrice more thin, and four

times more moveable than water. Therefore, as fire is to air, so is air to water, and water to earth. And again, as the earth is to the water, so is water to air, and air to fire. And this is the root and foundation of all bodies, natures, and wonderful works. And he who can know and thoroughly understand these qualities of the elements and their mixtures shall bring to pass wonderful and astonishing things in magic.

“Now each of these elements has a threefold consideration, so that the number of four may make up the number of twelve; and by passing by the number of seven into ten, there may be a progress to the supreme unity upon which all virtue and wonderful things do depend. Of the first order are the pure elements, which are neither compounded, changed, nor mixed, but are incorruptible and not of which but through which the virtues of all natural things are brought forth to act. No man is fully able to declare their virtues, because they can do all things upon all things. He who remains ignorant of these shall never be able to bring to pass any wonderful matter.

“Of the second order are elements that are compounded, changeable, and impure, yet such as may, by art, be reduced to their pure simplicity, whose virtue, when they are thus reduced, doth above all things perfect all occult and common operations of nature; and these are the foundations of the whole of natural magic.

“Of the third order are those elements which originally and of themselves are not elements, but are twice compounded, various, and changeable unto another. These are the infallible medium, and are called the middle nature, or soul of the middle nature; very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers, degrees, and orders, the perfection of every effect in what thing soever, whether natural, celestial, or super-celestial. They are full of wonders and mysteries, and are operative in magic, natural or divine. For, from these, through them, proceeds the binding, loosing, and transmutation of all things—the knowledge and foretelling of things to come, also the expelling of evil and the gaining of

good spirits. Let no one, therefore, without these three sorts of elements, and the true knowledge thereof, be confident that he can work anything in the occult science of magic and nature.

“But whosoever shall know how to reduce those of one order into another, impure into pure, compounded into simple, and shall understand distinctly the nature, virtue, and power of them, into number, degrees, and order, without dividing the substance, he shall easily attain to the knowledge and perfect operation of all natural things, and celestial secrets likewise; and this is the perfection of the Qabalah, which teaches all these before mentioned; and by a perfect knowledge thereof, we perform many rare and wonderful experiments. In the original and exemplary world all things are all in all. So also in this corporeal world. And the elements are not only in these inferior things, but are in the heavens, in stars, in devils, in angels, and likewise in God Himself, the maker and original example of all things.

“Now it must be understood that in these inferior bodies the elements are gross and corruptible, but in the heavens they are, with their natures and virtues, after a celestial and more excellent manner than in sublunary things. For the firmness of the celestial Earth is there without the grossness of water, and the agility of air without exceeding its bounds. The heat of fire without burning, only shining, giving light and life to all things by its celestial heat.”

(End of transcription.)

Now the successive effect of the passage of the Aces over the stations above the place of a sign in the excitement of the forces of that sign may be readily calculated by the tables of the qualities of the elements simple and mixed, always being careful to take also into account the effect of the throne upon the season as well, and the nature of the sign.

It is said that Kether is in Malkuth, and again, that Malkuth is in Kether but after another manner.

For downwards through the four worlds the Malkuth of the less material will be linked unto the Kether of the more material. From the synthesis of the

ten coruscations of the Aour (light) proceedeth the influence unto Eheieh, the Kether of Atziluth. And the connecting thread of the Ain Soph is extended through the worlds of the ten Sephiroth and is in every direction. As the ten Sephiroth operate in each Sephirah, so will there be a Kether in every Malkuth, and Malkuth in every Kether. Thus:

Adonai Melekh will be the Malkuth of Atziluth.

Metatron will be the Kether of Briah.

Sandalphon

Metatron } will be the Malkuth of Briah.

Nephesch ha-Messiah

Chaioth ha Qadesh will be the Kether of Yetzirah.

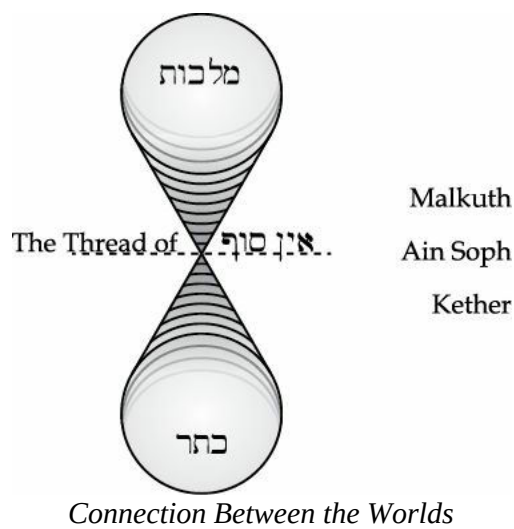
Aschim will be the Malkuth of Yetzirah.

Rashith ha Gilgalim, the Kether of Assiah.

Cholem Yesodoth, the Malkuth of Assiah.

Thaumiel, the Kether of the Qlippoth.

The symbol of the connection between Malkuth of Yetzirah and Kether of Assiah will be of a form somewhat resembling that of an hourglass. The thread of the Ain Soph before alluded to, traversing the centre thereof, and forming the Ain Soph connection between the worlds:



So that the symbol of the connection between the two planes is this. And also the *modus operandi* of the translation of force from one plane into another is in this, and hence doth the title of the sphere of Kether of Assiah signify the commencement of a whirling motion.

Now also, in the diagram of Minutum Mundum, there be four colours attributed unto Malkuth—Citrine, russet, olive, and black. And if we consider them as in a vertical sphere, we shall find citrine uppermost and horizontal, russet and olive midmost and vertical, black lowermost and horizontal.

And again, these four represent in a manner the operation of the four elements in Malkuth; for example:

Citrine—Air of Earth	Russet—Fire of Earth
Olive—Water of Earth	Black—Earth of Earth

From the diagram of the hourglass symbol it will be manifest then that Malkuth of Yetzirah will be the transmitter of the Yetziratic forces unto Kether of Assiah, and that the latter will be the recipient thereof, and that the hourglass symbol or double cone, will be the translator from the one plane unto the other. Here, therefore, let us consider the Yetziratic nomenclature of the tenth path answering unto Malkuth, and of the first path answering unto Kether.

The Tenth Path: It is called the Resplendent Intelligence and it is so called because it is exalted above every head, and sitteth on the throne of Binah, and it illuminateth the splendour of all the lights, and it causeth the current of influence to flow from the Prince of Countenances, i.e., Metatron.

The First Path: It is called the Wonderful or Hidden Intelligence (the highest crown) for it is the light to cause to understand the primordial without commencement, and it is the primal glory, for nothing created is worthy to follow out its essence.

Whence it is plain that Malkuth is, as it were, the collector together and synthesis of all the forces in its plane or world. While Kether being superior unto all else in its plane or world, will be the recipient and arranger of the

forces from the plane beyond, so as to distribute them unto its subordinate Sephiroth in a duly ordered manner.

And therefore any force of the multitudinous and innumerable forces in Malkuth may act through the upper cone of the hourglass symbol, and by means of the lower one translate its operation into Kether below, but its mode of transmission will be through the cones by the thread of the Ain Soph, or of the unformulated.

So that in the transmission of force between two worlds the formulate must first become unformulate, ere it can reformulate in new conditions. For it must be plain that a force formulated in one world, if translated into another will be unformulated, according to the laws of a plane different in nature. Even as water in its fluid state will be subject to different laws to those governing it when in the conditions of either ice or steam.

And as before said, there being in the Minutum Mundum diagram four chief elemental divisions of the Sephirah Malkuth, each of these will have its correlative formula of transmission unto the succeeding Kether. Hence also in the Order tarot teaching is there the dominion of the four Knaves or Princesses of the tarot pack around the north pole. Why then is it that it is the four amazons or Knaves, answering unto the final Heh of YHVH, that are here placed, rather than the four Kings, Queens, or Princes, or one of each nature?

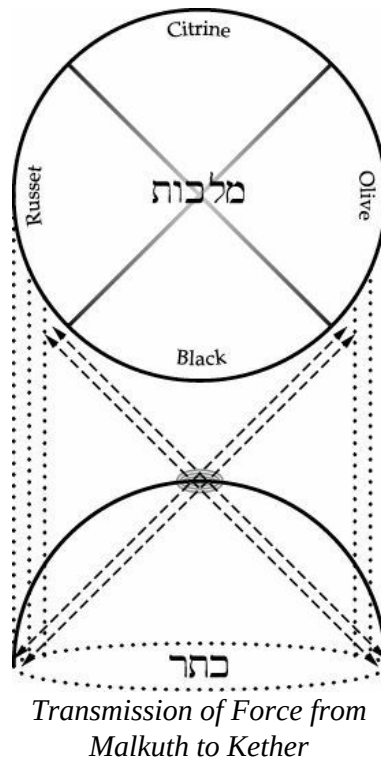
We are taught that these are the vice regents of the name in the Four Worlds, and that they are thus attributed among the Sephiroth.

Yod	Heh	Vau	Heh (final)
Chokmah	Binah	Tiphareth	Malkuth
King	Queen	Prince	Princess

Now as Kether of Assiah is to receive from Malkuth of Yetzirah, it is necessary that in and about Kether there should be a force which partaketh of the nature of Malkuth, though more subtle and refined in nature. And therefore is it that the final Heh, or Princess force, have their dominion placed

about Kether. They are so placed that they may attract from the Malkuth of the higher and form the basis of action for the Aces. So that a refined matter may attract its like, and the spiritual forces may not lose themselves in the void, to produce but a mistaken and whirling destruction for want of a settled basis. And herein is the mutual formula in all things, of a spirit and of a body, seeing that each supplies unto each that wherein the other is lacking, yet herein also must there be a certain condition, otherwise the harmony will not be perfect. For unless the body be refined in nature, it will hinder the action of a spirit cognate unto it. And unless the spirit be willing to ally itself unto the body, the latter will be injured thereby and each will mutually react on the other.

Therefore, also, let the Adeptus Minor understand that there may be fault of the spirit as well as of the body, and that there is little difference between the material and sensuous person, and the envious, malicious, and self-righteous person—save that from their being more subtle and less evident, the sins of the latter are more insidious than those of the former, though both are alike evil. But it is as necessary to govern the spirit as to refine the body, and of what use is it to weaken the body by abstinence, if at the same time uncharitableness and spiritual pride are encouraged? It is simply translating one sin into another.



And therefore are the final Heh forces so necessary in Kether, as it is said in the tenth path of the Sepher Yetzirah: “It is so called because it is exalted above every head, and sitteth on the throne of Binah.” Now, in the Tree the two Sephiroth, Chokmah and Binah, are referred unto the Briatic world which is also called the throne or vehicle, that is, of the Atzilutic world unto which latter Kether is referred on the Tree. And referring unto the dominions of the four Princesses, thou shalt find that in the sphere they include Chokmah and Binah as well as Kether.

Now there will be not one, but four formulae of the application of the four forces of Malkuth, unto the revolution of the Aces in Kether, and these acting not singly but simultaneously and with a different degree of force.

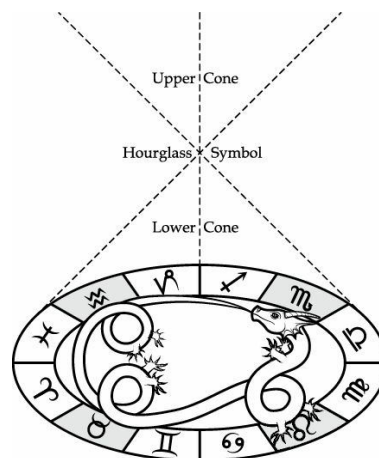
Were Malkuth or Kether in the same plane or world the transmission of these forces from the one unto the other would proceed more or less in direct lines. In this case, seeing that Malkuth and Kether be in different planes or worlds, the lines of transmission of these forces are caught up and whirled about by the upper cone of the hourglass symbol into the vortex where

through passeth the thread of the unformulated, i.e., the Ain Soph. Thence they are projected in a whirling convolution (yet according unto their nature) through the lower cone of the hourglass symbol unto Kether.

Whence it resulteth that these formulae are of the nature of the dragon, that is to say, moving in convolutions, and hence they are called the dragon or serpent formulae.

Now imagining Malkuth of Yetzirah to be in a vertical position above Kether of Assiah, it will be plain that the whole of the black part of Malkuth will be towards Kether, but only a portion of the russet and olive parts, and that the citrine parts will be entirely removed and on the further side. Wherefore the natural operation of these four forces towards Kether will be: black, rather horizontal than vertical, and acting fully. Citrine rather horizontal than vertical but acting at the edge of the circumference of Kether, and slightly rather than strongly. Russet and olive rather vertical than horizontal, and acting moderately.

Now these four formulae will imply four simultaneous movements in the revolution of the forces symbolized by the four aces round the northern pole.

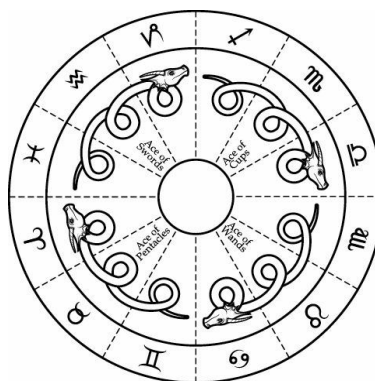


Direct or Creeping Formula

The first and most forcible in its immediate action will be that answering unto the earth of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of the constellation Draco. It is called the direct or creeping formula and for this reason the dragon may be wingless

and footed as regards its symbolic representation. This formula has been thoroughly explained in the beginning of this section on the revolution of the Aces. In the expressions earth of Malkuth, etc., it should be remembered that these do not imply pure but mixed elemental natures, seeing that Malkuth receiveth the ultimate effect of all the forces in the Tree of Life, even as the colours which be attributed thereto be not primaries, but tertiaries. Therefore each element in Malkuth will be counterchanged with others, even as the Kerubim in the vision of Ezekiel have each not one, but four heads, and counterchanged.

The second and least forcible in its immediate action will be the dragon formula answering unto the air of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of four serpents upon the four triplicities of the elements in the zodiac or, more properly speaking, upon the stations in the dominions of the Princesses above them. (Now also the throne in each dominion is marked in the Book “T” as embracing more than a third of each dominion, because of the enduring effect of its force.) This formula is also called the looped or flying formula, and hence the serpents may be represented footless, but winged. Its action is more round the circumference at its edge, than that of the other formulae. This formula of operations will be readily understood on reference to the diagram thereof, but more especially from the four diagrams showing the change of order and course of the Aces. In this formula the heads of the four serpents will be above the four cardinal signs.

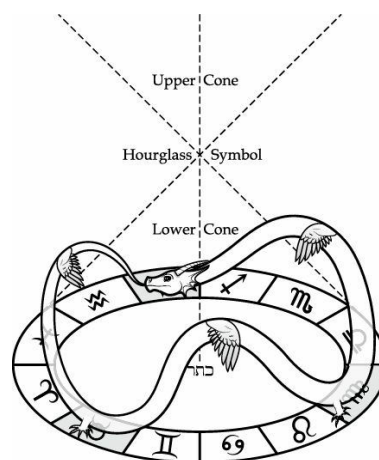


Looped or Flying Formula

The third dragon formula, moderately forcible in its immediate action, is that answering unto the fire of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the law of the attraction and repulsion of the elements of the triplicities of the zodiac. This is also called the leaping or darting formula, and its serpents may be represented both footed and winged—footed to represent the attraction of the elements, winged to represent the repulsion by the contrary elements. This formula is more vertical in action, while the preceding two are more horizontal as before shown. This formula will be readily understood from the four diagrams thereof and also from those showing the change of order in the course of the Aces. As before the heads of the serpents rest upon the stations above the cardinal signs.

The explanation of the course of one of the four serpents will be sufficient to explain the whole. Let us take that of fire:

Fire is strongly attracted by the station above fire,
 fire is strongly repelled by the station above water,
 fire is slightly attracted by the station above air,
 fire is slightly repelled by the station above earth.



Leaping or Darting Formula

The head rests on the station above Aries.

The serpent is repelled into the lower cone by Pisces.

The serpent is slightly attracted by Aquarius.

The serpent is slightly attracted by Capricorn.

The serpent is strongly attracted by Sagittarius.

The serpent is strongly repelled by Scorpio.

The serpent is slightly attracted by Libra.

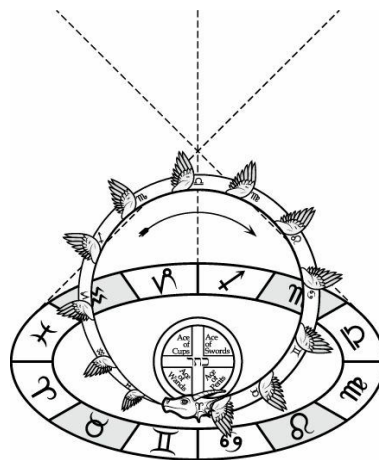
The serpent is slightly attracted by Virgo.

The serpent is strongly attracted by Leo.

The serpent is strongly repelled by Cancer.

The serpent is slightly attracted by Gemini and Taurus.

The tail is strongly attracted by Aries, where it is united with the head again. (The course of the four serpents is shown in four different diagrams to avoid confusion.)



Revolving or Flowing Formula

The fourth dragon formula, moderately forcible, is that answering unto the water of Malkuth of Yetzirah, transmitting into the Kether of Assiah, and following the law of the zodiacal succession of the signs in gradual order. This is also called the revolving or flowing formula, and its serpent may be represented neither winged nor footed, but with fins to symbolize its flowing movement. This formula will be more vertical in action, and can be readily understood from the diagram thereof, and from those showing the change of order in the course of the Aces.

This formula may be best symbolically represented by the four Aces revolving as in a smaller wheel upon a great circle whose body is composed of the powers of the twelve signs, so that this latter in its turn revolves upon

the stations above the zodiac. The effect of the revolution of the wheel of the Aces will be to excite by the Ace of Wands the fiery signs, by the Ace of Cups the watery signs, by the Ace of Swords the airy signs, and by the Ace of Pentacles the earthy signs. Yet through the forces of the revolution of the serpent as well, the forces of the Aces will be in their turn modified by the zodiacal natures in the body of the serpent.

And as before said the action of these formulae will be simultaneous though differing in degree, and of them all that first explained which followeth the convolutions of the constellation Draco is the strongest in operation. And it is to be noted that in two of these formulae, the heads of the serpents are with the order of the signs, and in the other two against the natural order of succession of them in the zodiac.

Also the action of the spirit of Malkuth of Yetzirah transmitting unto Kether of Assiah will equal that of continued vibratory rays, acting from the centre to the circumference, and thus bringing into action the force from the “thread of the unformulate,” Mezla.

Recall that which is written in the chapter of the chariot—(Ezekiel, 1. 45.)

“And I beheld, and lo! a tempestuous whirlwind came out from the north, a mighty cloud, and a fire violently whirling upon itself, and a splendour revolving upon itself, and from the midmost as an eye of brightness from the midst of the fire. And from the midmost the forms of the four Chaioth.”

[contents]

14. Note by S.R.M.D.: In the zodiac of Denderah and in the Tablet of Edfu, Ursa Major is represented as the thigh of an ox.

15. Note by S.R.M.D.: While the greater number of the northern constellations are connected with classical mythology, the titles of many of the southern constellations, and especially of those near the South Pole, are of more or less recent nomenclature, and bear witness to absence of reference to occult knowledge; such names for instance as Reticulum, Caelum Sculptoris, Octans, etc.

16. Note by Regardie: Though this is not official to the grade of Zelator Adeptus Minor, nor included within the general tarot instructions usually issued, it is manifestly written by Greatly Honoured

Frater S.R.M.D. Some students consider it a highly important piece of work, claiming that it was part of the study prescribed for the Theoricus Adeptus Minor. Clearly, it requires further teaching thoroughly to be understood, but students who have a good working knowledge of astrology, as well as an understanding of the theory of the tattwa tides or currents, will find that this document throws much light on the esoteric system of astrological divination.

17. Note by JMG: The text that follows is made up of portions of chapters 3, 4, and 8 of Book I of Cornelius Agrippa's *Three Books of Occult Philosophy*.

BOOK NINE

The Angelic Tablets

INTRODUCTION TO THE ENOCHIAN SYSTEM

By Frater Ad Majorem Adonai Gloriam

To the First Order of the Golden Dawn little was said of the angelic tablets or watchtowers. They were mentioned in the grade rituals but their subject matter did not enter into the knowledge lectures directly. But the detailed study of the tablets and the method of using them with the Enochian invocations for skrying in the spirit vision formed a definite part of the course of work prescribed for the Adeptus Minor of the R.R. et A.C., though I have never met anybody who had done it with any degree of thoroughness.

There was a considerable mass of detailed and highly complex instruction on this subject, contained in a number of documents. There are in my possession manuscripts totalling at least 70,000 words, besides some large charts, diagrams, and coloured boards. Therefore it has been found necessary to provide a paper which attempts to cover the whole ground in logical sequence giving quotations where necessary from the original documents of G.H. Frater D.D.C.F. This probably will be of more general use than reproducing the whole rather disconnected mass of Enochian literature, which in many cases is simply a development of the fundamentals, and thus can be worked up by each individual reader who studies this book.

At the outset, let it be said that a good deal of systematic study will be required to appreciate the value and subtle significance of this system. It is one of the most amazing magical schemes that I have ever encountered, since it provides a thoroughgoing and comprehensive synthesis of the entire magical system of the Golden Dawn. Every important item of knowledge and practice found itself incorporated within the scope of these angelic tablets. Every worthwhile technical form of magical procedure and all branches of ritualistic work find themselves represented in a single noble system.

Therefore, because it is a synthetic amalgamation of all the Order work, the student will find it necessary and imperative to have made himself thoroughly

familiar with all the other items of knowledge taught by the Golden Dawn. He must know his tarot and geomantic attributions so well that the names, symbols, and ideas are all at his fingertips—this, naturally, in addition to the basic knowledge items of the Hebrew alphabet, Tree of Life, and the Qabalah generally. The formulae of practical magic derived from the Z documents, dealing with the symbolism of the candidate, the temple, and the ceremony of the Neophyte grade, will require to be not only memorized and known, but understood. The student will need to be perfectly acquainted with the pentagram and hexagram rituals, the formulae of the consecration ceremonies, the general art of invocation, and formulating telematic images, and drawing sigils. The tablets are excellent instances of talismans and flashing tablets.

D.D.C.F. says in his *Notanda to the Book of the Concourse of the Forces* that “the tablets of Enoch require in truth many years of study, and will repay such an expenditure of time and energy. The knowledge embodied in this manuscript is very superficial and elementary, and entirely fails to do justice to the Enochian scheme. You must take it as only a feeble attempt to provide what is seen at first glance, by the intellect, and as having no relation to the world of spiritual truth which the tablets enshrine and which a high adept can make them give out.”

Very little is known about the origin of these tablets and the invocations that accompany their use. Practically nothing was said in the Order which explained this matter, though in the Adeptus Minor ritual it is said that Christian Rosenkreutz and his immediate colleagues, whose supposed date is circa 1400 AD, transcribed some “of the magical language, which is that of the elemental tablets.” So far as we are able to make out, however, the system originated by means of the ceremonial skrying of Dr. John Dee and Sir Edward Kelly towards the close of the sixteenth century. The original diaries of Dr. John Dee, recording the development of the system, may be found in Sloane Manuscripts 3189–3191 in the British Museum. But this stands out

very clearly, that in these diaries is a rudimentary scheme which bears only the most distant relation to the extraordinarily developed system in use by the order. Whoever was responsible for the order scheme of the angelic tablets—whether it was Mathers and Westcott or the German Rosicrucian Adepts from whom the former are supposed to have obtained their knowledge—was possessed of an ingenuity and an understanding of magic such as never was in the possession either of Dee or Kelly.

Some of the order clairvoyants have claimed that Dee and Kelly in some way obtained access to the construction of the Enochian system whilst they were in Central Europe. It is claimed that numerous Rosicrucian centres existed in Germany, Austria, and Bohemia, and both Dee and Kelly were received therein. Whilst this may be a plausible theory, there is not the least vestige of objective evidence for this assumption. Still others have believed that it represents a revival of certain species of Atlantean Magic, though those who press this theory do not explain the Dee diaries, nor his account of the method he and Edward Kelly employed to acquire the roots of this system.

Roughly, the facts which are concerned with the origins of the system are these. Over one hundred large squares filled with letters were obtained by Dee and Kelly in a manner which we cannot quite determine. When working, Dee, for example, would have before him on a writing table one or more of these tables, as a rule 49" x 49", some full while others were lettered only on alternate squares. Then Sir Edward Kelly would sit down at what they called the Holy Table on which were various magical pentacles, and which also rested on wax seals. On this table was a large crystal or shewstone, in which, after a while, he reported to see an angel who would point with a wand to letters on certain charts in succession. Kelly would thereupon report to Dee that the angel pointed, for example, to column four, rank twenty-nine, of one of the many charts, and so on, apparently not mentioning the letter, which Dee would then find on the table before him and write it down. When the angel had finished his instruction, the message—when it concerned certain of

the major invocations or calls—was rewritten backwards. It had been dictated the wrong way round by the angel since it was considered too dangerous to communicate in a straightforward manner, each word being so powerful a conjuration that its direct pronunciation or dictation would have evoked powers and forces not desired at that moment.

Regardless of their origin, these tablets and the whole Enochian system do represent realities of the inner planes. Their value is undoubted, as only a little study and application prove. Whilst it may seem, at first sight, that their governance is solely in the world of the elementals, that is the astral plane, there is much to indicate that they extend to planes which are spiritual and divine in nature. In any event the magical conception of the elements is rather different from that which obtains in most so-called occult philosophies.

Perhaps a word or two of caution might be added. Undoubtedly prudence is required in this matter. It is a very powerful system, and if used carelessly and indiscriminately will bring about disaster and spiritual disintegration. The warnings given in connection with the invocations are not to be regarded as conventions or as platitudinous moralizings. They represent a knowledge of true facts, and the student will do well to take cognizance thereof. Let him study the theory first of all, so that he has a thorough knowledge of the construction of the squares and pyramids. This must be so ingrained within his mind that a glance at the tablets will automatically start an associative current which will bring up without delay the attributions of any given letter or square which strikes the eye. Only when this has been accomplished dare he venture to the actual use of the pyramids with the godforms, or to the employment of the invocations in ceremonial.

At this juncture, also, let me record one or two facts about the angelic language in which the invocations are couched. The Outer Order rituals state, when the tablets are pointed out in the temple to the candidate, that they are written “in what our tradition calls the angelic secret language.” The tablets in use in the temples, as well as those reproduced herein, are lettered in

English. These, however, are a translation or, more accurately, a transliteration of characters belonging to the Enochian alphabet. These letters will be found reproduced on a later page. It is said that these letters are not simple in character, but partake of the nature of sigils. In the section on talismans, it will have been noticed that certain geomantic emblems and astrological symbols are referred to these letters.

This angelic secret language, whatever its origin, is a true language. It has, quite clearly, a syntax and grammar of its own, and the invocations in that language are not mere strings of words, but sentences which can be translated, not simply transliterated into English. For instance, the invocation of the three archangels ruling over the Spirit tablet, employed in the opening of the Portal grade, reads: “Ol Sonuf Vaorsagi Goho Iada Balata. Lexarph, Comanan, Tabitom. Zodakara, eka; zodakare od zodamran. Odo kikle qaa, piape piaomoel od vaoan.” This, translated, means “I will reign over you, saith the God of justice. Lexarph, Comanan, Tabitom, move, therefore. Show yourselves forth and appear. Declare unto us the mysteries of your creation, the balance of righteousness and truth.”

In a First Order side lecture issued to newly initiated Zelatores by G.H. Fratres Sub Spe, there is this note on the Enochian system and language which might be worth reproducing:

“One more point is shown you in this first part of the 1°=10th grade, and that is the great terrestrial watchtower or tablet of the north. At present it will probably be to all of you who are here present, with the exception of those who have passed into the Second Order, an absolute sea of mystery. It appears a curious arrangement of squares and letters in different colours, and perhaps you may wonder to see English and not Hebrew letters upon it, seeing that it is one of the most ancient symbols in the world. I may tell you, without betraying any knowledge which is beyond you, that these letters are transliterated for convenience. I do not think there is any one present, except myself, who could read the original language in which they are written. But I

may tell you that it is a great curiosity merely from the linguistic point of view, because that language, and those characters in which it is written, are a perfect language which can be translated, and yet there is no record, so far as I am aware, that that language was ever spoken, or those characters were ever used by mortal man. Now that Müller and other great philologists have said that it is impossible that any human being should invent a language, here is a language which has existed for as far back as we are able to trace. We find traces of it on rock-cut pillars and on temples, apparently as old as the world. We find traces of it in the sacred mysteries of some of the oldest religions in the world, but we find no trace of it ever having been used as a living language, and we hold the tradition that it is the angelic secret language. Only one instance of this I may perhaps be allowed to give. The high priest of Jupiter in the earliest days of Rome was called *Flamen Dialis*, and you will find that the most learned are utterly ignorant as to whence came the word *Dialis*. They will tell you that it is ancient Etruscan, but beyond that they can tell you nothing. It is not the genitive of any known nominative. On that tablet (earth) you will see that the second of the three holy secret names of God is *Dial*.”

Although no philologist, and without the least scientific knowledge of comparative languages, yet I have found the study of this angelical or Enochian language an absorbing interest. Going through the invocations with the intention of compiling a dictionary of the extant words has convinced me personally that we have here fragmentary pieces of a very ancient tongue—a language which is far older even than the Sanskrit. It must have been a living tongue at one time, though many thousands of years ago, and it may therefore be claimed for Enochian that the fragments we do have are in the oldest language of which we have any knowledge. In short, though as pure speculation, it is believed that the language in which these invocations are written are remnants of the tongue of the age-old Atlanteans. True, there are no means for the time being of proving this speculation, or of bringing

forward the least convincing item of corroboration other than that it is an instinctive or intuitive conviction. In the quotation rendered above, Frater Sub Spe does give one example of an Enochian word appearing in antiquity, and this to some may prove suggestive. If only we knew it, there probably are hordes of words similar to the case quoted, and these may come to light when expert attention is given to the subject.

Since writing the above, another instance of an Enochian word has come to my attention. Reading Charles Johnson's translation of, and Theosophical commentary upon, the great Upanishads of India, I find reference to a certain character of legend, Uma Haimavati. The Kena Upanishad speaks of her as the daughter of the Snowy Mountain, and she is, interprets Mr. Johnson, a symbol of the hidden Wisdom personified as the child of the Himalaya who reveals the Eternal. And Charles Johnson then proceeds, "Curiously, while the inner significance of the name of this woman greatly radiant is lost in Sanskrit, *it must have been clear in the older tongue which lies behind Sanskrit*, for it remains in the group of younger Aryan tongues called Slavonic. Here, the root Um is the common word for intelligence."

The italics marked in Johnson's commentary are mine. This point must strongly be indicated, for the significance of that word *Um* is retained, not alone in the Slavonic as shown by Mr. Johnson, but also in the Enochian or angelical language. For example, in the Second Enochian Key, used to invoke the angels of the Spirit Tablet, and in the Sixteenth Key we find the word *Om* translated by "understand." (Let me remark here too, that the translation of the words in the Enochian invocations came from the same occult or angelic source as the invocations themselves, and were not made by either Dee or Kelly.) Again, in the Fifteenth Key, we find the English version of the Call "O thou ... who knowest" as equivalent to *Ils...ds omax*. While in the Call of the Thirty Aethers, *Oma* is rendered as "understanding."

Thus there is every indication to believe that if there was a language "which lies behind Sanskrit" as supposed by Mr. Charles Johnson and of course by

many others, which according to the philosophy of the ancient wisdom is that of Atlantis, then the Enochian or angelical language bears several strong points of resemblance to it.

Yet, the puzzle is this. Prior to the previously described ceremonial skrying of Dr. Dee and Sir Edward Kelly towards the close of the sixteenth century there is absolutely no trace of any part of the Enochian magical system or angelical language in Europe. There are innumerable ancient and mediaeval records of so-called “barbarous names of evocation,” many of them being assembled apparently in sentences and runes, etc. But none of these latter have the coherence which the Enochian language does have, nor do they betray traces of grammar and syntax which are clearly indicated in the angelical keys. In some incomprehensible manner, this pair of psychics must have stumbled on a thread which unfolded, perhaps from their own subconscious memory of former lives, parts of this strange tongue of a bygone age. Stumbled, I use advisedly, for a close perusal of their diaries both published and unpublished reveals nothing to indicate that Dee or Kelly had anything but the remotest idea of what it was that they were recording so carefully. The way they have recorded the invocations, as shown in Sloane ms. 3191 in the British Museum, indicates they had never studied its intricacies or grammar, and thus many words became jumbled and joined together. Only a little study of the Calls is necessary to reveal their mistakes, and to restore what is clearly the original arrangement of words. For instance, the word *L* or *El* meaning “the first” or “one” is invariably joined on to the succeeding word in the Dee version; there is no necessity for this.

It is clear that the angelical language was not in the possession of a possessive case, and thus we find several instances of the English translation, where the possessive case is used, not tallying exactly with the Enochian. We find *Lonshi Tox* translated by “his power” when strictly it ought to be, if the words are literally to be translated “the power of him,” and *Elzap Tilb* is rendered “her course” instead of “the course of her.” I mention this simply to

show that the language is a real one, and not a mere jumble of unmeaning words to which an arbitrary translation was given. With the publication of the invocations here, I hope that serious experienced philologists will devote some attention to this matter so that we can thrash out once and for all, on the objective plane, the true nature of the language and the vertical source of its origins.

It is said in the 5° = 6° ritual that some of the early fratres of the order compiled a dictionary of this language. At any rate, such is not in existence now, though the writer, using the Angelical Calls, has compiled a dictionary of the extant Enochian words. Unfortunately, it is not possible to include this dictionary with the present account of Order teaching.

Incidentally, for practical purposes, the language is pronounced by taking each letter separately, whenever a lack of vowels renders it necessary. But, with a little practice, the pronunciation will come instinctively when the student wants it. “Z” is always pronounced “Zod” with a long “o.”

My last word is an insistence upon the necessity for a thorough grasp of the preliminary part. It should be read again and again, so that the student actually absorbs the material, rather than learns it by a feat of memory or conscious intellection. It may take some months this way, but once he has made it a part of his mode of thinking, so that it has been assimilated into the very structure of his brain, the real significance and meaning of the system will begin to dawn on him.

—Israel Regardie ¹

[contents]

1. Note by JMG: See color insert page 16–19, for the Four Enochian Tablets.

THE BOOK OF THE CONCOURSE OF THE FORCES

Part One: The Enochian Tablets

The Enochian tablets are four in number, each referred to one of the elements of earth, air, fire, and water. In addition to these four there is another smaller tablet, which is called the Tablet of Union, referred to the element of ether or spirit. Its function, as its name implies, is to unite and bind together the four elemental tablets. For purposes of study, the four elemental tablets or watchtowers are arranged as are the elements in the pentagram, although the order is rather different:

1. Air Tablet	2. Water Tablet
3. Earth Tablet	4. Fire Tablet

To each tablet are referred innumerable attributions, which will be dealt with in the course of this paper, the principal elementary ones being those of colour. Certain squares on each tablet were painted in the colour of the element, according to the King Scale, whilst others were left wholly or partly white. Thus in each tablet there are four principal types of square. There are those of:

1. The Great Cross of thirty-six squares, lettered in black on white, stretching through the entire tablet.
2. The Sephirotic Calvary Crosses, lettered also in black on white, in the four corners on the tablets.
3. The Kerubic squares, which are always in the elemental colour of the tablet, and are the four squares immediately above each Sephirotic cross.
4. The servient squares, always in the colour of the tablet, and consisting of the sixteen squares of each lesser angle beneath each Sephirotic cross.

The Kerubic and servient squares on each tablet are coloured in the elemental colour, with the letters drawn thereon in the complementary colour, thus:

Air tablet painted in yellow. Lettering on air quarter mauve.

Water tablet painted in blue. Lettering on water quarter orange.

Earth tablet painted in black. Lettering on earth quarter green.

Fire tablet painted in red. Lettering on fire quarter green.

The lettering on the other three angles follows the element. Thus, to consider the fire tablet as an example, the colouring of each angle of the tablet will be:

1.
Lesser angle
of Air
yellow letters
on red

2.
Lesser angle
of Water
blue letters
on red

3.
Lesser angle
of Earth
black letters
on red

4.
Lesser angle
of Fire
green letters
on red

The Tablet of Union, which is attributed to spirit, the fifth point of the pentagram, is a small tablet of twenty squares, five letters wide, four deep. Its letters are painted on a white ground:

EXARP, attributed to air, is painted in yellow letters. 1st line.

HCOMA, attributed to water, is painted in blue letters. 2nd line.

NANTA, attributed to earth, is painted in black letters. 3rd line.

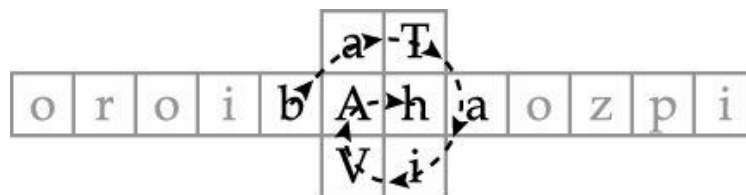
BITOM, attributed to fire, is painted in red letters. 4th line.

Each of these twenty squares is attributed in part to spirit, and its letters are used in combination with those on the elemental tablets in the formation of certain names.

The most important item on each angelic tablet is the Great Cross whose shaft descends from top to bottom and whose bar crosses the tablet in the centre. This cross comprises thirty-six squares, and has a double vertical line which is called Linea Dei Patris Filii, the Line of God the Father and the Son, and Linea Spiritus Sancti, the Line of the Holy Spirit, crossing this horizontally, and containing one rank of letters. The Linea Spiritus Sancti is always the seventh line or rank of letters from the top, while the two vertical columns of the Linea Dei Patris Filii are always the sixth and seventh columns counting from either right or left.

From this Great Cross, various angelic and divine names are produced, which are of supreme importance. First of all there are the “three great secret holy names of God” which are found in the Linea Spiritus Sancti. This line comprises twelve letters, which are divided into names of three, four, and five letters reading from left to right. Thus in the air tablet, you will find ORO IBAH AOZPI; in the water tablet, MPH ARSL GAIOL; in the earth tablet, MOR DIAL HCTGA; and in the fire tablet, OIP TEAA PDOCE.

These three secret holy names of God are the major names of the tablets. These names are conceived to be borne as ensigns upon the banners of the great king of each quarter. The name of the great king is always a name of eight letters and comprises a spiral or whirl in the centre of the Great Cross. Thus in the air tablet, the great king is BATAIVAH. It is produced:



Creation of BATAIVAH

And so for the other three angelic tablets. The king is a very powerful force, and since it initiates the whirl it is to be invoked with due care.

The next series of important names obtained from the Great Cross are the six seniors. Their names begin from the sixth and seventh squares of the Linea Spiritus Sancti, including these squares, and read outwards along the three lines of the cross to the edge of the tablet. Each is a name of seven letters. In the case of the air tablet, the six seniors are:

HABIORO

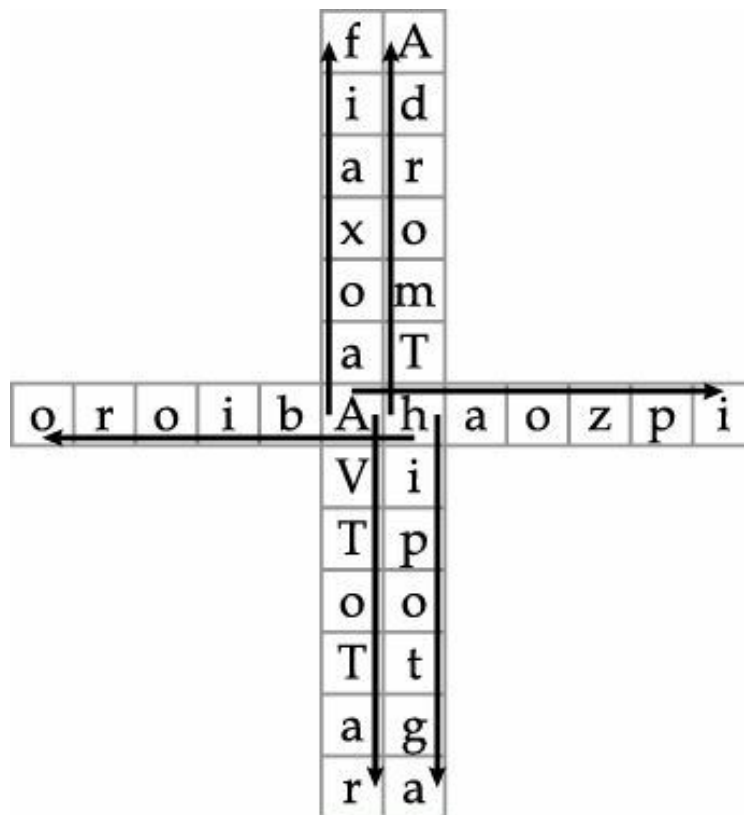
AAOXAI F

HTMORDA

AHAOZPI

AVTOTAR

HIPOTGA



Creation of Six Seniors

(Note the overlapping of names in the central squares.) The eight-lettered name of the king and the six names of seven letters each of the seniors are invoked by means of the hexagram. They are attributed to the sun and planets and are on a different and higher plane than are the elemental names. The attribution to the points of the hexagram is:

The king is attributed to the sun, and the six solar hexagrams invoke him. The senior formed on the left hand of the Linea Spiritus Sancti is attributed to

Mars; that on the right hand to Venus. The name of the senior formed by the letters in the upper half of the Linea Dei Patris (which is the left descending column of the cross, as the right column is the Linea Dei Filiique) is attributed to Jupiter, and the lower half to Mercury. The senior formed by the letters on the upper half of the Linea Dei Filiique is referred to Luna, whilst the name formed by the letters in the lower half is referred to Saturn.

These rules apply to each of the four tablets and are constant and invariable throughout. These three sets of names—the holy names of God, the name of the king, and the names of the six seniors—are all taken from the great central cross. Their names are always painted in black letters on a white ground.

We must now refer to the lesser angles of each tablet. The order given to the arrangement of the four tablets also applies to the structure of each individual tablet, for each is shown together with its appropriate sub-elements. The Great Cross is the mechanism which divides the tablet and separates (and binds together) the four sub-elements or lesser angles, as they are called, from the other.

In the centre of each lesser angle will be seen a cross of ten squares. This is called the Sephirotic Calvary Cross. From the letters arranged on this cross are taken two divine names which call forth and control the angels and spirits of the lesser angle, and their names are used in a preliminary invocation when working magically with a square of a lesser angle. From the vertical line of the Sephirotic Cross, reading from above downwards, comes a deity name of six letters. Thus, in the air lesser angle of the air tablet, we find, in the white descending line of the cross, the name IDOIGO. It is with this name that the angels and spirits of the lesser angle are to be called. From the crossbar, reading from left to right, comes the deity name of five letters, ARDZA, which is used to command those angels called by the first name. Thus in every Sephirotic Cross in every lesser angle, we obtain two divine names. One on the descending shaft, always of six letters, and one on the crossbar,

reading from left to right, of five letters. These names must be read in these prescribed directions, for if they are reversed, they call forth evil forces. Like the names from the Great Cross, these names on the Sephirotic Cross are painted in black letters on white. But unlike the former, these latter are employed with the pentagram.

We now come to the coloured squares grouped above and below the Sephirotic Cross in each of the lesser angles. The most important of these are the four above the crossbar of the Sephirotic Cross—called the Kerubic squares. From these four squares are derived four names of four letters each. Thus, for the top rank of the airy angle of the air tablet, we have:

R Z (I) L A

Note that the white square in the centre belongs to the Sephirotic Cross and is not included in the names derived from the Kerubic squares. From these four letters we obtain four names, thus: RZLA, ZLAR, LARZ, ARZL.

These four names, the names of the four Kerubic angels of the lesser angle, rule the servient squares below the Sephirotic Cross, and of the four, the first is the most powerful as the others are derived therefrom. By prefixing to these four names a letter from the appropriate line of the Tablet of Union, we obtain even more powerful names, archangelic in character. Thus for the Kerubic rank of the air lesser angle of the air tablet, which we are using as our example, the letter *E* of the word EXARP on the tablet of Union is prefixed. This produces ERZLA, EZLAR, ELARZ, EARZL.

The rule is that the first letter of the appropriate line of the Tablet of Union is prefixed only to the names formed from the Kerubic squares. In the airy angle of the water tablet, the principal Kerubic name is TAAD. The name formed by the addition of the appropriate letter from the Tablet of Union is HTAAD: and so on. As an example of this method applied to the remaining servient squares of the air angle of the air tablet, we find:

X is added to the sixteen servient squares of the angle of air.

A is added to the sixteen servient squares of the angle of water.

R is added to the sixteen servient squares of the angle of earth.

P is added to the sixteen servient squares of the angle of fire.

Hence EXARP will be used entirely on the air tablet, and is never used on the other three tablets. The first letter applies to the Kerubic squares of each of the four lesser angles, whilst the remaining four letters apply to the sixteen servient squares of those angles as shown above. The other names of the Tablet of Union are attributed similarly to water, earth, and fire. As an example, I give below names formed from the lesser angle of fire in the water tablet:

n	L	i	r	x	HnLrx	HLrxn	HrxnL	HxnLr
a	T	a	p	a				
x	P	a	c	n	AxPcn	APcnx	AcnxP	AnxPc
V	a	a	s	a	AVasa	AasaV	AsaVa	AaVas
d	A	s	p	i	AdApi	AApid	ApidA	AidAp
r	n	d	i	L	ArniL	AniLr	AiLrn	ALrni

Lesser Angle of Fire of Water Tablet

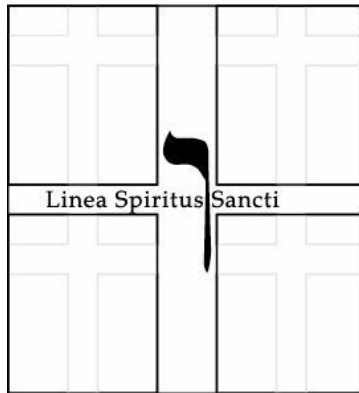
The ritual for the consecration of the four elemental weapons gives excellent examples of the spirit or archangelic names formed from the Kerubic squares by the addition of letters from the Tablet of Union.

The Attribution of the Name Yod He Vau He

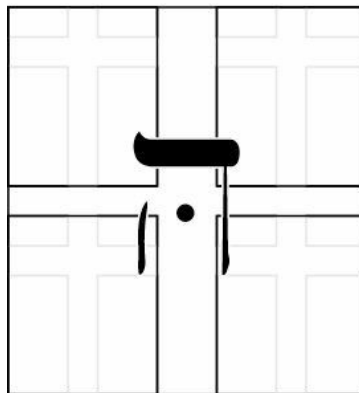
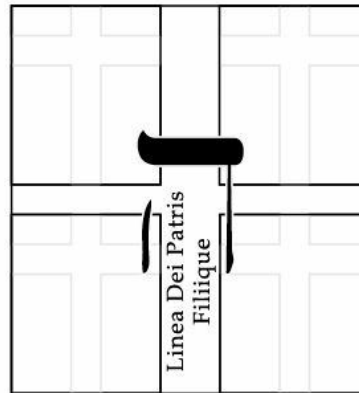
This name is the key to the whole of the Enochian attributions of the squares to the elements. The letters are thus referred:

⚡	Yod	Fire	Wands
☵	He	Water	Cups
☶	Vau	Air	Swords
♄	(final) He	Earth	Pentacles

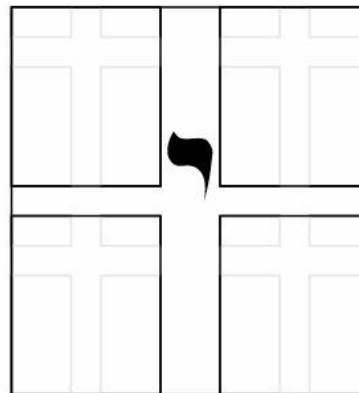
Air Tablet



Water Tablet

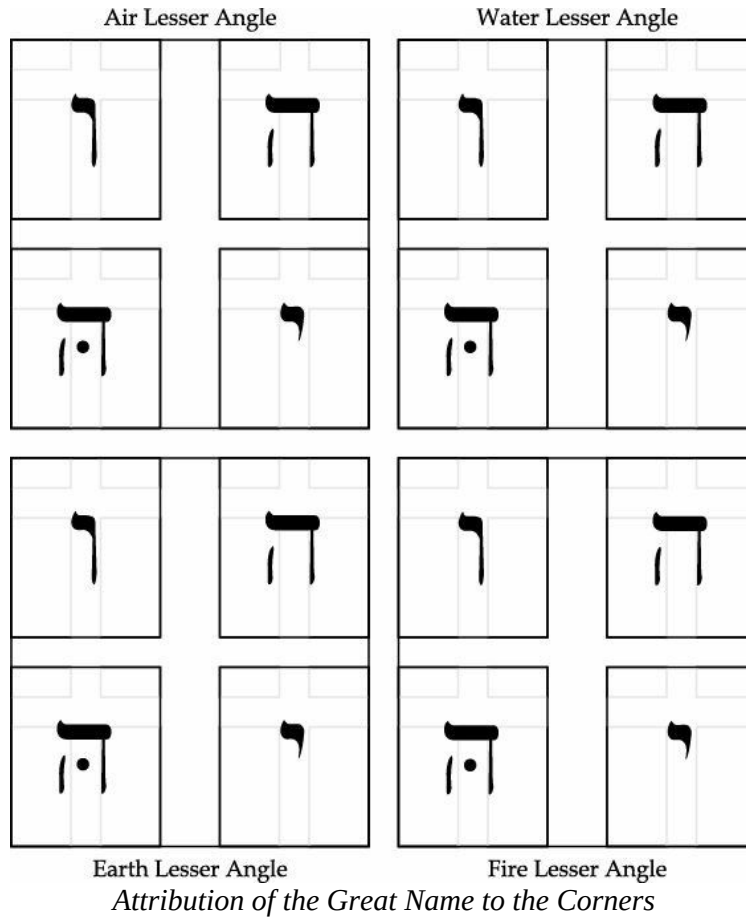


Earth Tablet

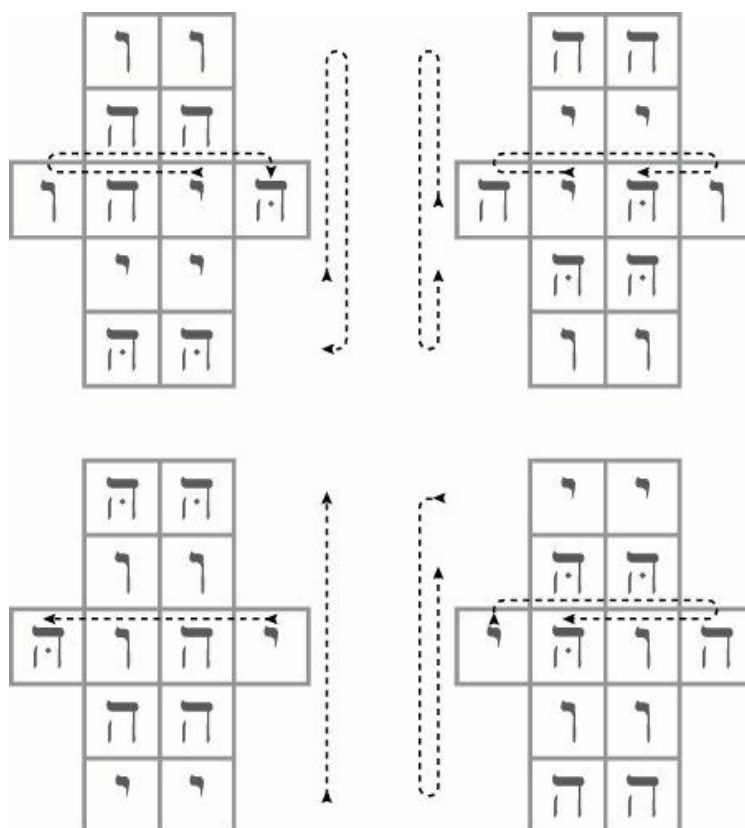


Fire Tablet

Attribution of the Great Name to the Four Tablets



Not only are the letters of Tetragrammaton attributed to the tablets themselves, and to the lesser angles of the tablets, but they are so arranged that even the squares of the tablets come under the jurisdiction and governance of the letters. So far as concerns the Great Cross, the method for attributing to it the letters of the name is to divide each vertical and horizontal line into groups of three adjoining squares. Against the top left hand corner of the Great Cross, and on the left of its horizontal shaft, put the letter of the name for the element of the tablet, thus Vau for the air tablet, Yod for the fire tablet, etc.



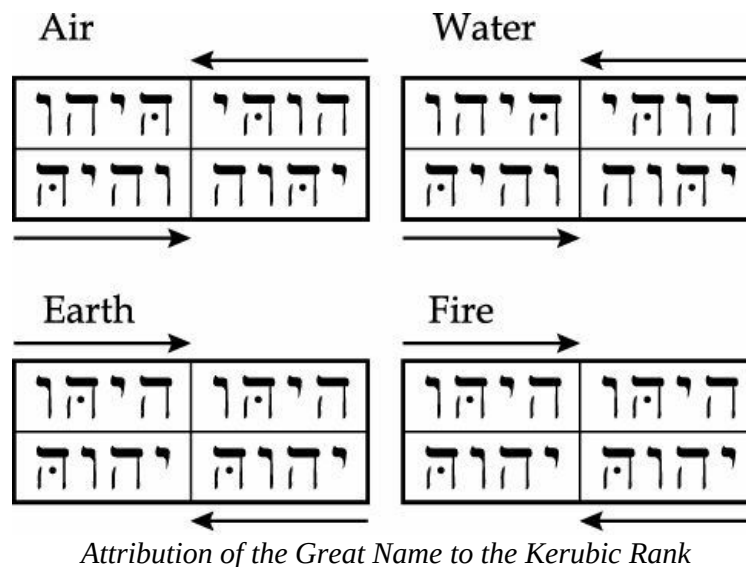
Attribution of the Great Name to the Great Cross

Each square of the above diagram represents three squares on the tablets. This attribution is perfectly simple if it be remembered that the letter consonant to the tablet always comes to the top and left. The arrows show the direction in which the name is to be read.

The Sephirotic Crosses in the lesser angles have, as the student will already have noted, ten squares, each of which is referred to one of the Sephiroth of the Tree of Life. The Sephirotic Cross therefore represents the Sephiroth modified by the letter of the lesser angle. Thus Kether in the airy lesser angle is the Kether of Vau. In the watery lesser angle, it is the Kether of Heh, and so on. The letters, in this case, as elsewhere explained, refer to the four worlds.

Referring to the other squares of the lesser angles, in the Kerubic rank the outside square is always attributed to the letter corresponding to the element of the lesser angle. In the tablets of air and water, the name reads right to left

in the two upper quarters; in the two lower quarters it reads from left to right. In the tablets of earth and fire, left to right in the upper, but in the two lower quarters from right to left. Thus in the four tablets, the name reads:



Though the last two groups of the name are the same, this does not indicate that the squares are identical. Their elemental composition differs enormously in each lesser angle, as a little later will be seen.

The servient squares beneath the Calvary Cross may be considered as of four vertical columns of four squares each, or, looking at it from a different angle, of four horizontal ranks also of four squares each. In attributing the letters of Tetragrammaton to these servient squares, the rule is that they follow the attributions of the Kerubic squares. The columns (that is, reading from above downwards) follow the order of the Kerubic squares above, and this order is invariably followed downwards for the ranks, reading from right to left. Thus in the air lesser angle of the air tablet, the Kerubic rank has attribution to the Name:

VAU

HEH

YOD

HEH (Final)

Therefore applying the above rule, the servient squares beneath the Sephirothic Cross follow:

	VAU	HEH	YOD	HEH (Final)
HEH (Final)	*	*	*	*
YOD	*	*	*	*
HEH	*	*	*	*
VAU	*	*	*	*

From this example, it will be clearly indicated that each square has a double attribution to the letters of Tetragrammaton, none being the same since a column and a rank differ. Thus, column Vau rank Yod does not coincide in nature with column Yod rank Vau.

We must now approach the reason for this complex series of references of the letters of the Tetragrammaton to the squares. According to these attributions, so are certain astrological, tarot, geomantic, and Hebrew symbols referred to the squares.

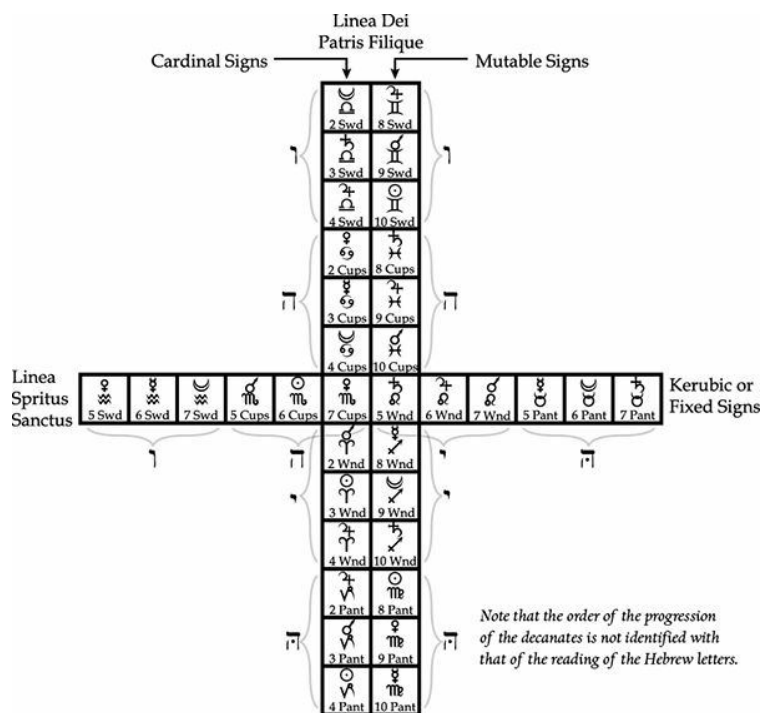
It will be remembered that in attributing the letters of the name to the Great Cross, we subdivided the latter into groups or blocks of three squares each. Every block was attributed to some one letter of Tetragrammaton. Now the signs of the zodiac are to be attributed to the Great Cross, and each of those twelve signs is to be referred to three squares constituting one group or block. The order of their attribution is governed by the letters of the Great Name already referred to the arms of the Great Cross. For instance, fiery signs (Aries, Leo, and Sagittarius) are attributed to Yod. Watery signs (Cancer, Scorpio, and Pisces) are attributed to Heh. Airy signs (Gemini, Libra, Aquarius) are attributed to Vau. Earthy signs (Taurus, Virgo, and Capricorn) are attributed to Heh final.

Thus each group of three squares, constituting a single unit, is attributed to one sign of the zodiac, depending upon the letter of the name referred to that group. Each zodiacal sign, being divisible into three decanates, or divisions of ten degrees, it follows that each of three decanates of the sign may be referred to one of the squares in any group of three squares. The sign refers to the group, the decan refers to one square of that group.

The rule governing the attributions of the twelve signs to the Great Cross is: the four Kerubic or fixed signs (Taurus, Leo, Scorpio, and Aquarius) are referred to the squares of the Linea Spiritus Sancti. The four cardinal signs (Aries, Cancer, Libra, and Capricorn) are referred to the left side of the Linea Dei Patris Filiique, and the four mutable signs (Gemini, Virgo, Sagittarius and Pisces) to the right side of the Linea Dei Patris Filiique.

The decanate system as employed by the Order will be found in the part of this book dealing with the significance of the tarot cards. They begin with the attribution of the first decanate of Aries to the planet Mars, and ending with the last decanate of Pisces also ruled by Mars. The order of planets for the decanates follows the order of Sephiroth on the Tree of Life: Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna.

There are thirty-six small cards of the tarot, as explained in the appropriate documents, attributed to the decanates of the twelve signs. Therefore to each of the decanate squares on the Great Cross will be attributed one of the small cards of the tarot. Two, three, and four of each of the four suits of tarot are referred to cardinal signs. Five, six, and seven to the Kerubic or fixed signs; and eight, nine, and ten to the mutable signs. Thus in the air tablet, the Great Cross shows the tarot and decanate attributions as shown.



Great Cross of the Air Tablet

The attribution of the Sephiroth to the ten squares of the Sephirotic Cross is shown on the admission badge to the twenty-seventh Path of Peh, and reproduced in one of the knowledge lectures.² The planetary attributions to the Sephirotic Cross as used in the Enochian system are rather different from those used on the Tree of Life. But the system that is here employed is constant, and applies to each of the sixteen Sephirotic Crosses on the four tablets.

In this mode of attributing the planets to the Sephiroth on the Calvary Cross of the lesser angles, Saturn is excluded, and Jupiter and the tarot trump, the Wheel of Fortune, is attributed to Kether. The title of this card is “the Lord of the Forces of Life,” and Kether is the origin and source of life.

To Chokmah is attributed Mercury, the tarot key, the Magician, “the Magus of Power,” seeing that Chokmah is the distributor of the power from Kether, even as Mercury is the messenger of Jupiter of classical mythology.

To Binah is referred the moon, and the tarot key “the Priestess of the Silver Star,” even as Binah is the completer of the triad of the supernals, and as it

were High Priestess to the inferior Sephiroth. (Compare also, says S.R.M.D., the position of the path of Gimel in the Tree of Life.)

To Chesed, Venus, and the key of the Empress, “the Daughter of the Mighty Ones.” Chesed is, as it were, the first of the inferiors below Binah, and the path of Venus is thus reciprocal between Chokmah and Binah, forming, as it were, the base of the triangle of the supernals.

To Geburah, Mars, and the tarot key of the Blasted Tower, “the Lord of the Hosts of the Mighty,” even as Geburah represents strength and fiery power.

To Tiphareth is the sun, “the Lord of the Fire of the World,” even as Tiphareth is, as it were, the heart and centre of the sun of life.

The remaining four squares of the Sephirotic Cross have no planetary or astrological attributions. The ten squares of the Sephirotic Cross also stand for the Ace and small cards of the suit represented by the element of the lesser angle. Thus wands are attributed to the fire angle, pentacles to the earth angle, etc.

The Kerubic squares are allotted, as their name implies, to the four Kerubim whose emblems follow the order of the letters of Tetragrammaton:

Yod	Heh
Lion—Leo	Eagle—Scorpio
King	Queen
Vau	Heh (final)
Man—Aquarius	Bull—Taurus
Prince	Princess

These last are of the suit corresponding to the element of the lesser angle as explained above, viz: wands to fire and Yod; cups to water and Heh; swords to air and Vau; pentacles to earth and Heh final.

It was previously shown how the squares of the servient part of each lesser angle were given a double attribution to the letters of the name. They were seen to be ruled by a letter governing the rank and also by a letter governing the column. In order to work out the astrological attributions of this

allocation, note that the columns go by the triplicity of the Kerubic square at the top, the ranks by quality. By this method there results a highly intricate and ingenious subdivision of elements in the sub-elements of the lesser angles.

Yod and fire are referred to the cardinal signs, Aries, Cancer, Libra, and Capricorn.

Heh and water are referred to the kerubic or fixed signs, Taurus, Leo, Scorpio, and Aquarius.

Vau and air are referred to the mutable signs, Gemini, Virgo, Sagittarius, and Pisces.

Heh final and earth are referred to the elements, fire, water, air, and earth.

As to the reasons of this latter attribution, S.R.M.D. says that the four cardinal signs are called the most fiery because most solar in nature. That is, the equinoxes and solstices occur when the sun is in these signs. The Kerubic or fixed signs are considered watery because they are the most shining and glittering in nature. The remaining four mutable signs are called the most airy because they are the most subtle in nature; while the four elements are the most earthy because their operation is mainly terrestrial. Incidentally, instead of the usual earth symbol, the planet Saturn is used in the Enochian system, because, to quote S.R.M.D., “though one of the seven lords who wander (planets), Saturn is yet here classed with those who abide because he is the heaviest of the seven and thus formeth a link between the Wanderers and Abiders.”

The following diagram shows how any lesser angle may be worked out using the above rules:

☿	♏	♄	♁	♊
☾	♂	☉	♀	♂
♌	♈	7	♋	♉
☿	♏	8	♌	♊
♍	♈	9	♏	♎
♅	♈	10	♎	♈

Earth Angle of Water Tablet

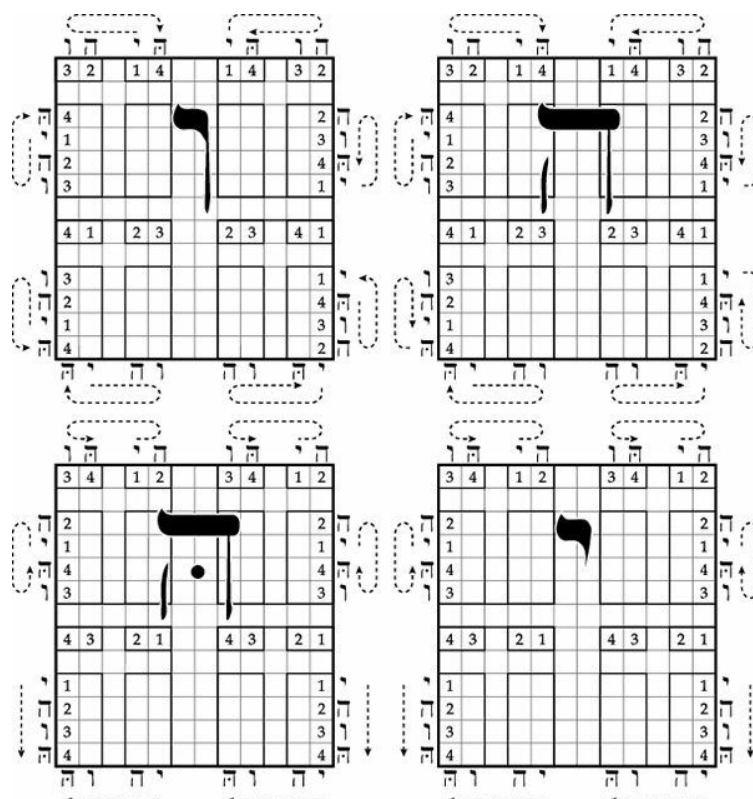
One final set of attributions concerns the Tablet of Union, which is referred to spirit. It is employed, as before shown, in binding together the tablets, and in building up angelic names. Its attributions are to the four Aces of the elements and to the court cards. The Aces represent the root force, and the essential spiritual noumenon of the element. The court cards are the vicegerents of the root force in the element.

					
	Ace of Swords	Prince of Swords	Queen of Swords	Princess of Swords	King of Swords
	Ace of Cups	Prince of Cups	Queen of Cups	Princess of Cups	King of Cups
	Ace of Pentacles	Prince of Pentacles	Queen of Pentacles	Princess of Pentacles	King of Pentacles
	Ace of Wands	Prince of Wands	Queen of Wands	Princess of Wands	King of Wands

Elemental Correspondences of Court Cards

The foregoing methods of attributing the Enochian squares should be completely grasped before proceeding further. It is imperative to understand thoroughly the basic principles of attributions before beginning the analysis of the pyramids based on each square. What follows will have little meaning if the reader has not worked out these references and attributions for himself.

The following diagram shows the letters of Tetragrammaton attributed to the four Enochian tablets in detail. The figures refer to the order of reading the Hebrew letters, but must under no circumstances be confused with the order of the angelic names on the tablets, which always read from left to right.

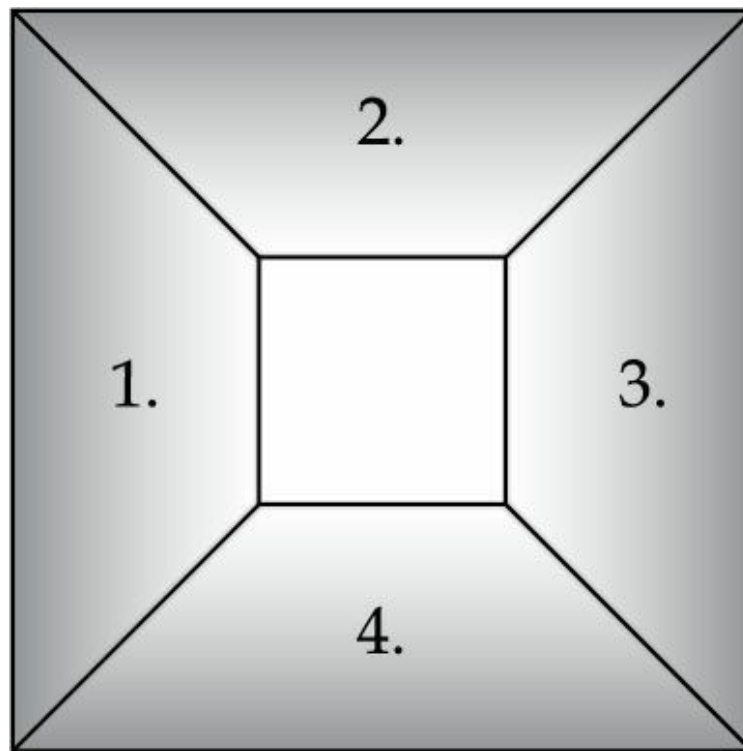


Attribution of the Great Name to the Lesser Angles

In the $4^{\text{xox}} = 7^{\text{xhx}}$ grade the admission badge for the twenty-eighth Path was a pyramid. It was described as having a square base and four sides composed of equilateral triangles cut off so as to leave a flat top. These four sides were attributed to the four elements, and the flat top was conceived to be the throne of Eth, the spirit. Hitherto, the squares of the Enochian tablets have been treated as a single whole and as being flat. In reality, however, they are represented as being pyramids like that described above. The practical magical significance of this will be shown hereafter, but for the moment we must consider the method of producing the sides of these pyramids, and their attributions. With the exception of the Tetragrammaton letter, upon which everything else depends, all the other attributions appear and are included in the definition of the nature of the pyramid. Each side of the pyramid is coloured according to its own appropriate element, or left white for spirit. It by no means follows for example that a square from the airy angle of air will build up a completely yellow pyramid. But every square of the air tablet, in

every angle, has at least one airy yellow side to its pyramid. Every square of the airy angle of all four tablets has at least one airy side.

On a flat surface, the pyramid is represented by dividing the square into four triangles, leaving a small square in the centre to mark the flat top. On this, if desired, the appropriate Enochian letter may be placed. The following will be the standard of reference, so that later should mention be made of triangle number two, the following diagram will show its position.



Pyramid of Four Triangles

The pyramid is supposed to be in position on the tablet, so that triangle number two points to the top of the tablet. To work out the pyramid of any square completely, it is necessary to know the attributions of the four triangles and the element of each. Since every tablet comprises four distinct divisions, each of these must be considered separately as each produces a different type of pyramid. The rules for analysing the pyramid based on the squares will be concisely put thus:

Great Cross

Triangle No. 1. Sign of zodiac, small card of tarot.

Triangle No. 2. Spirit.

Triangle No. 3. Planet of decan.

Triangle No. 4. Elemental symbol of the tablet.

Note that triangle number two on the squares of the Great Cross is always spirit, as indicating the operation of the spirit in the primary element, and is shown white. Triangle number four is coloured according to the element of the tablet; thus red for fire tablet, blue for water, black for earth, yellow for air. Triangle number one is to be coloured according to the triplicity of the sign attributed to it, that is as to whether it is of an earthy, fiery, watery, or airy nature. Triangle number three is to be coloured in that of the element ruled by the planet attributed to it. The rule governing the latter is:

Sun and Jupiter rule the element of fire.

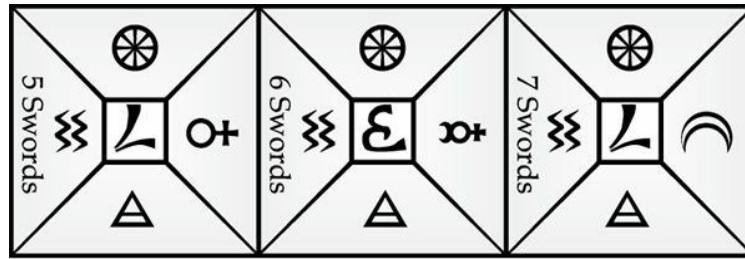
Saturn and Mercury rule the element of air.

Venus and moon rule the element of earth.

Mars rules the element of water.

On the other hand, there are alternative methods, the use of which calls into operation other forces than elemental. Thus the colour of number one may be in the colour of the sign itself, as red for Aries, and blue for Sagittarius, etc. Triangle number three may also be coloured in the colour of the planet itself, orange for the sun, green for Venus, etc. If these latter are used, planetary and zodiacal forces would be inferred in lieu of purely elemental ones. The former, however, may be found to be the most practicable for most circumstances.

The method of applying these rules to the Great Cross may be seen in the following, consisting of the three left hand squares of the Linea Spiritus Sancti of the air tablet, showing the pyramids formed from the squares of the letters ORO:



Pyramids of ORO

Sephirotic Cross

Triangle No. 1. Elemental emblem of tablet.

Triangle No. 2. Emblem of Spirit.

Triangle No. 3. Elemental emblem of lesser angle.

Triangle No. 4. Sephirah. Letter of Tetragrammaton. Tarot card.

Colouring: No. 1, colour of the element of tablet. No. 2, always white. No. 3, elemental colour of lesser angle. No. 4, either white for Spirit, or in colour of Sephirah.

Kerubic Squares of the Lesser Angles

Triangle No. 1. Tarot card of lesser angle.

Triangle No. 2. Elemental emblem of tablet.

Triangle No. 3. Kerubic symbol answering to letter of Name.

Triangle No. 4. Elemental emblem of lesser angle.

No. 1 will agree with the colouring of No. 3 always. That is, the colour will be that of the element of the court card corresponding to the Kerub. No. 2 shows the elemental colour of the tablet. No. 4, elemental colour of the lesser angle.

Servient Squares

Triangle No. 1. Element of great tablet with astrological attribution.

Triangle No. 2. Elemental emblem of letter ruling the column with tarot trump.

Triangle No. 3. Elemental emblem of lesser angle with geomantic figure.

Triangle No. 4. Elemental emblem of letter ruling rank with Hebrew letter corresponding to tarot trump in triangle No. 2.

The colouring of these triangles is the simplest because it follows its elemental emblem. It has not been mentioned before, but it is the rule, when drawing or painting these pyramids and triangles, to paint the symbols on the appropriate sides in complementary colours. Thus, to take triangle No. 1 of a servient square in the water angle of water, the colour will be blue to refer to the element of the tablet as a whole, while the appropriate astrological attribution will be painted on it in orange. This rule applies to all the squares.

The method sounds highly complex, but in practice it is much easier than it sounds. In fact, it takes far less time to work out a square than to describe the method.

Tablet of Union

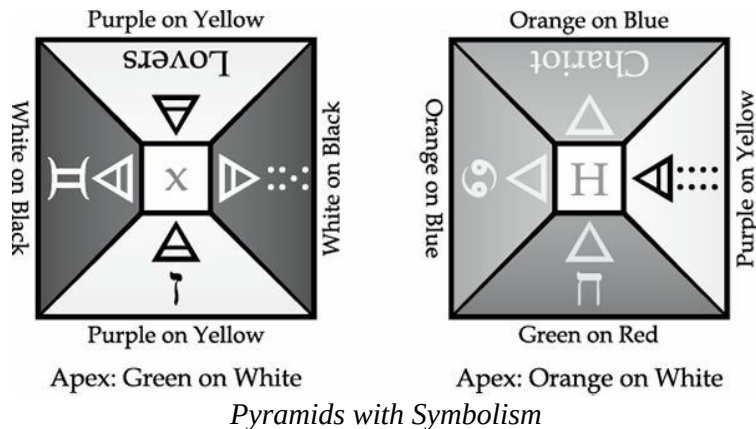
Triangle No. 1. Element of column. (Spirit in first column).

Triangles No. 2 and No. 4. Always Spirit.

Triangle No. 3. Element of rank.

The colours of each of the triangles are clearly indicated.

I append below examples of the above, so that there may be no difficulty at all in understanding how this procedure obtains. Consider the earth lesser angle of the earth tablet; the servient square in rank Vau and column Vau. The column is ruled by Vau, attributed to air, therefore the astrological symbol will be an airy sign. The rank is ruled by Vau, therefore the symbol will be mutable air, Gemini. The tarot key for Gemini is the Lovers. The Hebrew letter attributed to it is Zayin. The geomantic attribution is Albus.



Take the water tablet, air angle, column Heh, rank Yod. The column is ruled by Heh which is attributed to water. Therefore the astrological symbol will be a watery sign.

The rank is ruled by Yod, therefore the symbol will be cardinal or fiery water—Cancer.

The tarot key for Cancer is the Chariot.

The Hebrew letter for Cancer is Cheth.

The geomantic attribution is Populus.

The following is by S.R.M.D. “Briefly, regarding the pronunciation of the angelical language, thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew alphabet. For example, in Beth, the vowel following ‘B’ is ‘e’ pronounced AY. Therefore, if ‘B’ in an angelic name precede another as in ‘Sobha,’ thou mayest pronounce it ‘Sobeh-hah.’ ‘G’ may be either Gimel or Jimel (as the Arabs do call it) following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, save in the divine and mystical names, and some other things.

“Also ‘Y’ and ‘I’ are similar, also ‘V’ and ‘U,’ depending whether the use intended be vowel or consonant. ‘X’ is the ancient Egyptian power of Samekh; but there be some ordinary Hebrew Names wherein ‘X’ is made Tzaddi.”

From one ritual written by S.A., we find the following given as to the pronunciation of names.

“In pronouncing the names, take each letter separately. *M* is pronounced Em; *N* is pronounced En (also Nu, since in Hebrew the vowel following the equivalent letter Nun is ‘u’); *A* is Ah; *P* is Peh; *S* is Ess; *D* is Deh.

“NRFM is pronounced En-Ra-Ef-Em or En-Ar-Ef-Em. ZIZA is pronounced Zod-ee-zod-ah. ADRE is Ah-deh-reh or Ah-deh-er-reh. TAASD is Teh-ah-ah-ess-deh. AIAOAI is Ah-ee-ah-oh-ah-ee. BDOPA is Beh-deh-oh-peh-ah. BANAA is Beh-ah-en-ah-ah. BITOM is Beh-ee-to-em or Beh-ee-teh-oo-em. NANTA is En-ah-en-tah. HCOMA is Heh-co-em-ah. EXARP is Eh-ex-ar-peh.”

S.R.M.D. calls attention, in the document “S,” to some rather interesting, that is to say, suggestive, correspondences. It is to be noted that the number of squares in the vertical line of the Great Cross, that is in the Linea Dei Patris Filiique, will be twenty-six, which answers to the gematria or number of YHVH. Also the number of points in the geomantic symbols referred to the Kerubim, Fortuna Major to Leo, Rubeus to Scorpio, Tristitia to Aquarius, and Amissio to Taurus, are also twenty-six in number. The ten squares remaining on the horizontal bar of the Great Cross, that is five on each side of the descending column, and not considering the two squares on the centre where the shafts cross, will refer to the Ten Sephiroth. And the first three letters of those squares will symbolize the triad of the supernals operating through the Quadrangle.

Enochian Attributions

Column	Rank	Letter	Tarot Trump	Symbol	Geomantic Figure
ⴁ	ⴂ	ⴃ	Fool	ⴄ	Fortuna Minor
S.C.	Chokmah	ⴅ	Magician	ⴆ	--
S.C.	Binah	ⴇ	High Priestess	ⴈ	--
S.C.	Chesed	ⴉ	Empress	ⴊ	--

ה	ה	ה	Emperor	Υ	Puer
ה	ה	ו	Hierophant	♂	Amissio
ו	ו	ז	Lovers	♋	Albus
ה	ה	ח	Chariot	♎	Populus
ה	ה	ט	Strength	♌	Fortuna Major
ה	ו	י	Hermit	♄	Conjunctio
S.C.	Kether	כ	Wheel of Fortune	♚	--
Column	Rank	Letter	Tarot Trump	Symbol	Geomantic Figure
ו	ה	ל	Justice	♎	Puella
ה	ה	מ	Hanged Man	♎	Via
ה	ה	נ	Death	♏	Rubeus
ה	ו	ס	Temperance	♊	Acquisitio
ה	ה	ע	Devil	♏	Carcer
S.C.	Geburah	פ	Tower	♂	--
ו	ה	צ	Star	♋	Tristitia
ה	ו	ק	Moon	♋	Laetitia
S.C.	Tiphareth	ר	Sun	♏	--
ה	ה	ש	Last Judgment	♎	Cauda Draconis
ה	ה	ת	Universe	♁ (Earth ♁)	Caput Draconis

S.C. stands for Sephirotic Cross.

The above Table of Attributions, repeated though it is from earlier knowledge which should be familiar, may be useful for reference in working out the squares.

Enochian Alphabet

Letter	Title	English
ב	Pe	B
כ	Veh	C or K
ג	Ged	G
ד		

	Gal	D
⌘	Orth	F
⌘	Un	A
7	Graph	E
ε	Tal	M
7	Gon	I, Y, or J
∩	Na-Hath	H
Ɔ	Ur	L
∩	Mals	P
Letter	Title	English
⌘	Ger	Q
∩	Drun	N
Ɔ	Pal	X
7	Med	O
ε	Don	R
Ɔ	Ceph	Z
∩	Vau	U, V, W
7	Fam	S
↗	Gisa	T

Looking at the horizontal line again, and considering its full quota of twelve squares, instead of ten as before, then since they are divided into a three, a four, and a five—as in OIP TEAA PDOCE—they may be said to symbolize the triad of the supernals, the tetrad of the elements, and the pentagram. Again, in the commencing triad of the Linea Spiritus Sancti of each tablet, it may be said that:

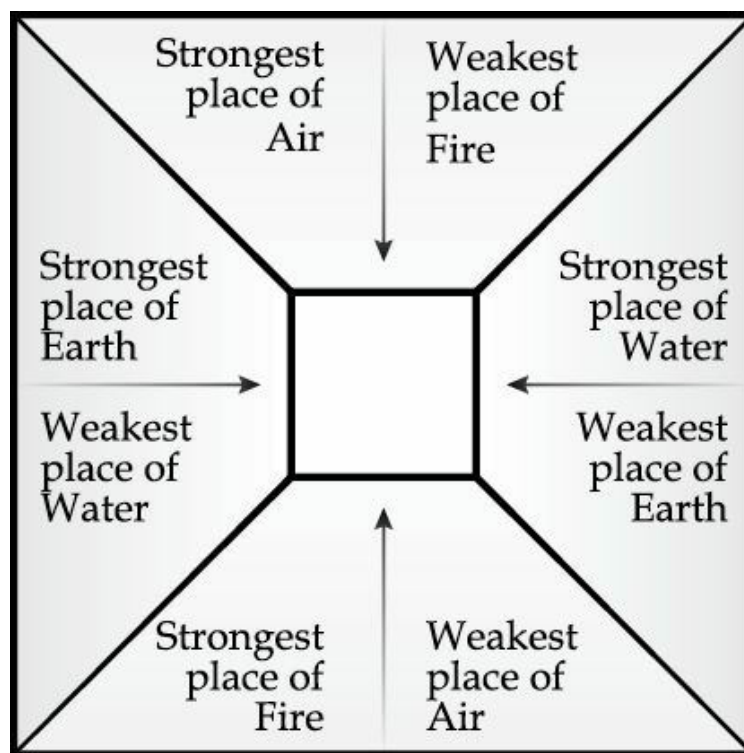
ORO will be symbolical of the voice of the Man Kerub.

MPH will be symbolical of the cry of the Eagle Kerub.

MOR will be symbolical of the low of the Bull Kerub.

OIP will be symbolical of the roar of the Lion Kerub.

There are various ways of looking at the pyramids prior to undertaking the practical work of using them as the symbol for skrying in the spirit-vision. S.R.M.D. suggests a useful mode of meditation which elaborates in a most illuminating way the ordinary attributions. He says: “Thou mayest regard the upper triangle (No. 2) as representing a force acting downwards. The lower triangle (No. 4) as a force striving upwards. The left hand triangle (No. 1) as acting horizontally from left to right, and the right hand triangle (No. 3) as a force acting from right to left. While the centre will be the common force. Thus:



Directions of Force in Enochian Pyramids

“Spirit is strong in any position. Remember that fire acteth most strongly upwards, air downwards, water from right to left horizontally, and earth from left to right. And in those tablet squares according to their positions in the great tablet. And thus canst thou apply thy reason unto the elucidation of the effect of the four forces thus rushing together.”

Though this may sound wholly incomprehensible at first, a little reflection on the nature of the movement of these forces yields a wealth of ideas. S.R.M.D. provides a few examples at hazard of this analysis, and I quote them as follows:

“The square of ‘A’ of Exarp in the Tablet of Union.

Triangle No. 1. Queen of Swords.

Triangle No. 2. Spirit.

Triangle No. 3. Air.

Triangle No. 4. Spirit.

“Nearly all the squares of this tablet represent some combined effect of light and life. Here spirit acts both downwards and upwards. Air is not very strong in action when it is here placed; and the Queen of Swords represents the moist force of air, Heh of Vau. Therefore, if one could attribute a direct material action unto the squares of the Tablet of Union, the terrestrial effect would be that of a moist and gentle, scarcely moving, breeze; with a soft vibrating light playing through it, like the most gentle sheet-lightning in summer.”

It will aid the reader considerably if, when meditating upon these examples, he draws the pyramid with the triangles so that he can refer to it at a moment’s notice.

“The square ‘H’ of ‘MPH’ in the Great Cross of the water tablet.

Triangle No. 1. Seven of Cups.

Triangle No. 2. Spirit.

Triangle No. 3. Venus.

Triangle No. 4. Water.

“Here the action of water is extremely passive, Scorpio, representing especially still water, and Venus has her quiet action still more intensified. Therefore, were it not for the action of spirit, the effect would be rather evil than good, representing deception, and well summed up in the Seven of Cups,

“the Lord of Illusionary Success.” But the action of the spirit makes it mild and beneficent. A gentle, peaceful force.

“The Square ‘O’ of ‘OMEBB’ in the Sephirotic Cross of the water lesser angle of the water tablet.

Triangle No. 1. Water.

Triangle No. 2. Spirit.

Triangle No. 3. Water.

Triangle No. 4. Geburah.

“Here water is extremely strong, and is stirred to action by the energy of Geburah. Were it not for the spirit it would be the destroying energy of a flood, but the latter renders its effect more gentle and beneficent, promoting the solution and nourishment of matter.

“The square ‘M’ of ‘AISMT,’ a Kerubic square of the fiery lesser angle of the earth tablet.

Triangle No. 1. Queen of Wands.

Triangle No. 2. Earth.

Triangle No. 3. Eagle Kerub. Water.

Triangle No. 4. Fire.

“Here earth acting downwards and fire upwards, the effect would be volcanic. The water is as strongly placed as the fire, rendering it explosive, though helping to stifle the fire by its union with the earth. The Queen of Wands equals the water of fire, Heh of Yod, reconciling these two elements. Therefore the whole effect would be to produce a moist generating heat, like that of a conservatory, or rather of a hothouse. A force intensely excitant and generative and productive. The earth force of the tropics.”

“The servient square ‘R’ of ‘BRAP’ in the watery lesser angle of the fire tablet.

Triangle No. 1. Virgo. Fire.

Triangle No. 2. Earth.

Triangle No. 3. Water. Conjunctio.

Triangle No. 4. Air.

“Here water is in the strongest place, but otherwise the force of the square is somewhat different to the former, from the influence of air in the lowest triangle. The effect will then be that somewhat of lands—fertile indeed, but ultimating its harvest, and therefore not nearly as excitantly generative as in the former square. And the land of Virgo as usually described will be a very fair representation thereof.”

The following statements concerning aspects of the philosophy underlying the Enochian tablets are also written by G.H. Frater S.R.M.D. Some of them are very profound and the student will do well if he gives them a good deal of attention—especially in connection with the idea of the projection of the Tree of Life into a solid sphere and forming five pillars. This part of the Enochian teaching is taken from a manuscript entitled “X. The Book of the Concourse of the Forces. Binding together the Powers of the Squares in the Terrestrial Quadrangles of Enoch.”

“Each of these terrestrial tablets of the elements is divided into four lesser angles by the great Central Cross which cometh forth as from the gate of the Watchtower of the element itself. The horizontal line of each of these four Great Crosses is named ‘Linea Spiritus Sancti.’ The perpendicular is called ‘Linea Dei,’ the Line of God the Father and Son, the ‘Patris Filii,’ Macroprosopus and Microprosopus combined. For these four vertical lines resemble four mighty pillars each divided into twain by a light line shewing this forth; the Father himself, in the absence of the line. And in its presence shewing the Son.

“As aforesaid the central points of these four Great Crosses do shew in the celestial heavens, and do correspond unto the four Tiphareth points referred to in the Book of the Astronomic View of the tarot. Naturally then the Linea Spiritus Sancti coincides with the zodiacal belt wherein is the path of the sun who is the administrant of the spirit of life, and “the Lord of the Fire of the

World.” The four Linea S.S. then form the complete circle of the Ecliptic, a circle at the centre of the zodiacal circle.

“It is demonstrated in the tarot manuscripts that when the ten Sephiroth in their grouping which is called the Tree of Life are projected in a sphere (Kether coinciding with the North Pole, Malkuth coinciding with the South Pole, the pillar of Mildness with the axis) then the pillars of Severity and of Mercy are quadrupled, i.e., there are five pillars instead of three pillars.

“The same scheme is therefore applicable to the celestial heavens, and the mode of the governance of these tablets in the heavens is also set forth in the tarot manuscripts. But as before and as there is said, the rule of these four tablets, terrestrial as well as in the heavens, is in the spaces between the four pillars. That is, between the double pillars of Severity and Mercy. In these vast spaces at the ends of the universe are these tablets placed as watchtowers, and therein is their dominion limited on either side by the Sephirotic pillars, and having the great central cross of each tablet coinciding with one of the four Tiphareth points in the celestial heavens. Therefore even in the small squares into which each tablet is divided, each represents a vast area of dominion, having the correlation thereof in the universe, in the planets, in our Earth, in the fixed stars, and even in man, in animals, vegetables, and minerals.

“Therefore do the four perpendicular or vertical lines of the four crosses represent four great currents of force passing between north above and south below, intersecting the Tiphareth points and thus affirming the existence of the hidden central pillar of the Tree of Life forming the axis of the sphere of the celestial heavens.

“Therefore are these lines which are vertical called ‘Linea Dei Patris Filii,’ as manifesting that central column wherein are Kether and Tiphareth, Macroprosopus and Microprosopus.

“The Calvary Cross of ten squares which are in each of the four lesser angles of each tablet are attributed unto the action of the spirit through the ten

Sephiroth herein. This cross of ten squares is the admission badge of the twenty-seventh Path leading unto the grade of Philosophus, the only grade of the First Order in which all the tablets are shewn. It represents the Sephiroth in balanced disposition, before which the Formless and Void roll back. It is the form of the opened out double cube and altar of incense. Therefore it is placed to rule each of the lesser angles of each tablet.

“A knowledge of these tablets will then, if complete, afford an understanding of the laws which govern the whole creation. The dominion of the Tablet of Union is above that of the four terrestrial tablets and towards the north of the universe.

“Of the letters on the tablets, some be written as capitals. These are the initial letters of certain angels’ names drawn forth by another method, not now explained, and the offices of these do not concern a Zelator Adeptus Minor. Some squares have more than one letter. In these cases, either letter characterizes the square. The higher one is preferable. The lower is weaker. If two letters are side by side, the presumption is in favour of equality. Where two letters are in one square, the best plan is to employ both. But one alone may be used with effect.

“Of the difference between these mystical names of the angels of the tablets and the Hebrew names such as Kerub, Auriel, and Michael, etc. Those Hebrew angel names which have been taught unto the First Order are rather general than particular, attending especially to an office or rule whereunto such an angel is allotted. As it is written: ‘One angel does not undertake two messages.’ For these mighty angels do rather shew forth their power in the governance of the four great Sephirotic columns as aforesaid, viz: the double columns of Severity and Mercy when projected in a sphere, and this also is under the presidency of the Sephiroth. But the names of the angels of the Enochian tablets do rather express particular adaptations of forces shewing forth all variations and diverse combinations of those which are in the other case manifested in a more general way.”

It will be found written in the *Clavicula Tabularum Enochi*:³ “Now we are to understand that there are four angel overseers.... Each one of these angels is a mighty prince, a mighty angel of the Lord and they are of Him. They are as chief watchmen and overseers, set over several and respective parts of the world, viz: east, west, north, south, as under the Almighty, their governor, protector, defender. And the seals and authority of whom are confirmed in the beginning of the world. To whom belong four characters, being tokens of the Son of God, by whom all things are made in the creation, and are the natural marks of his holiness.”

Now thou shalt observe that in the Book of the Concourse of the Forces, a sign is annexed unto each of the four tablets of the elements. That is, unto the tablet of air, a symbol of a T having four Yods above it.⁴

Unto the tablet of water a cross potent,⁵ having two letters b. b., a figure 4, and a figure 6 in the angles thereof.

Unto the tablet of earth, a simple cross potent without additions.

Unto the fire tablet there is a circle having twelve rays. These be the sacred seals or characters alluded to in the preceding quotation. Thou shalt know that these four seals be taken from the Sigillum Dei Æmeth, after and according unto a certain guidance of letters which is there set forth. This “Liber Æmeth sive Sigillum Dei” that is the Book of Truth or the Seal of God entereth not into the knowledge of a Zelator Adeptus Minor.

From these four sigils there are four names drawn forth. From the Tau with four Yods or

4

T of the Sigillum Æmeth, T and 4 other letters are obtained, counting by the rule of 4

4

(from the T which is found at the top of the circle of letters and numbers on the Sigillum Dei Æmeth), thus:

4.	22.	20.	18.	l.	og.
T	h	a	o	8	

This yields the name Tahaoelog for the air tablet.⁶

From b.4. 6.b. grouped about a cross, (note that T equals t, the cross equals th), is obtained: cross to h, then b.4., then 6.b., and continue 6:

4.	22.	b.	y.	6.	6.	a.	t.	14.	n.
Th	h	4	14	b	A	5	9	n.	

yielding the name Thahebyobeaatanun for the water tablet.⁷

From the plain cross, which equals Th 4, proceed counting in each case forward as by numbers given:

4.	22.	11.	a.	o.	t.	h.
Th	h	A	5	10	11	

yielding the name Tahaaothe for the earth tablet.⁸

From the twelve rayed circle, we begin with the middle circle on the Sigillum, the Greek Omega, the long o, and proceed counting 12 in each case, for the number of rays is 12 around the circle:

6.		o.	o.	22.	H.	6.	t.	n.
W.	h.	8.	17.	o.	12.	A.	9.	

which yields Ohooohaatan for the fire tablet.⁹

These names are not to be lightly pronounced.

Note by Israel Regardie

Some remark obviously is required for the above. First, the Sigillum Dei Æmeth is part of the very complex system worked out by Dee and Kelly. No mention of it is made in any of the official Order teachings for the grade of Zelator Adeptus Minor other than the above. I have, through meditative and British Museum research, obtained a good deal of information about this Sigillum and associated “Enochiana,” but have decided to withhold publication for the time being since this volume is intended to reproduce

veridical Order teachings and not the result of personal research. The names yielded by the analysis of the sigils are to be considered as the elemental kings of the entire tablet. There should be no confusion between the nature and function of the king whose name is derived from the whorl in the centre of the Great Cross, and the elemental king whose name is implicit in the sigil. The king of the quarter bearing the banners of the names of God is planetary in nature, representing rather the operation of the divine spirit through the element and its four sub-elements. Whereas the king whose name is derived from the sigil is a powerful elemental force. His operation is essentially elemental, and his nature is elemental, and he does not represent in any way the operation of the spirit. That is not to say that he is an evil force. On the contrary; but it is purely and intrinsically an elemental force and as such should be handled by invocation with great care.

Part Two: The Sphynxes and the Pyramids

The keys of the governance and combinations of the squares of the tablets. They are the sphynx and the pyramid of Egypt; that is, the combination of the Kerubs being the sphynx. The combination of the elements being the pyramid.

Now learn a mystery of the wisdom of Egypt: “When the sphynx and the pyramid are united, thou hast the formulae of the magic of nature.

“These are the keys of the wisdom of all time; and its beginning—who knoweth it? In their keeping are the sacred mysteries and the knowledge of magic and all the gods.”

In the ritual of the thirty-second Path leading unto the Theoricus grade, it is thus written: “The sphynx of Egypt spake and said: I am the synthesis of the elemental forces. I am also the symbol of man. I am life. I am death. I am the child of the night of time.”

The solid pyramid of the elements again is the admission badge of the twenty-eighth Path leading to the Philosophus grade. It is attributed to the four elements. Therefore on its base is the word *Olahm*, meaning “world,” and

upon its sides are the names of the elements: *Aesh*, *Ruach*, *Mayim*, *Aretz* or *Ophir*. Yet the apex is not allowed to remain vacant, nor quite acute in shape, but is cut off and so a small square is formed at the apex, and the letters *Eth*, meaning “essence,” are placed therein.

This small square maketh of the pyramid a certain throne or shrine. On this throne a certain ruling force is seated. Within the throne is a sacred symbol. Place then within each pyramid its appropriate sphinx, and the image of its god above. Take thou each pyramid as the key of the nature of each tablet square. The sphinx of each will vary in form according to the proportion of the elements comprising the square. The god of Egypt, whose image is to be placed above each pyramid, shall represent the force ruling under the direction of the great angel of the square.¹⁰ This god shall be the symbol of the power of the light acting therein, as the angel shall be the descent of that light itself. The angelic name may be typified by the correspondences of the four letters of the angel’s name, adding AL to the name—the letters of the name standing for head, bust, arms, body, and lower limbs, etc., as taught in the instruction on telesmatic images. Place the name in Theban or Enochian letters on the girdle.

The four forms of the Sphynx are:

The bull.....wingless

The eagle or hawk.....winged

The angel or man.....winged

The lion.....wingless

This variation as to wings is another reason why, in grouping the tablets and the lesser angles of the same, the two forms of air and water are placed above the two tablets of earth and fire.

From the pyramid of the square, the symbolic form of each sphinx is formed thus: The upmost of the four triangles (triangle No. 2) sheweth the head and neck, and in the case of the angel or eagle, it shows whether wings are to be added to the form of the sphinx. The two triangles right and left

(triangles No. 1 and 3) show the body with the arms or forelimbs here also. If angel or eagle there are wings added unto the representation of the figure. The lowest triangle (No. 4) adds the lower limbs, and the tail of the bull, eagle, and lion.

When air and fire predominate there is a male tendency. When water and earth, the type tendeth to female.

It is to be understood that what is here written regarding the sphinx of the pyramid and the god of Egypt ruling above is applicable especially unto the sixteen squares of the servient angels in each lesser angle.

Concerning the skrying of the squares servient in the spirit vision. Have in readiness the necessary implements and insignia; also let the Zelator Adeptus Minor have before him the symbol of the pyramid of the square. Rehearse the angelic calls appropriate thereunto and, having invoked the appropriate names governing the plane and division thereof in question, let the Z.A.M. imagine unto himself that he is enclosed within that pyramid. Or let him believe that he is voluntarily standing within an atmosphere corresponding unto that symbolized by the pyramid of the square, whether of heat or moisture, of cold or dryness, or of combinations of these.

Let him then endeavour to follow the ray therefrom unto the limits of the macrocosmic world and to find himself in a scene corresponding unto the nature of the pyramid square. That is, either of landscape or clouds or water or fire or ether, vapour or mist or raying light or a combination or combinations of these, according unto the nature of the plane.

For the pyramids of the squares are not solid pyramids of brick or stone built by the hand of man. But rather the symbolical representation of the elemental formula governing the plane of that particular sphere.

Having arrived at the plane required, let the Z.A.M. invoke the god of Egypt who ruleth above the pyramid by the power of the angel of the sphere—the name formed by adding the appropriate Tablet of Union letter to the angel's name. At the same time, vibrate the Egyptian (Coptic) name of the

god or goddess, whereby he shall perceive before him the colossal symbolic form of the god or goddess. Let him again use the angelic formulae, and test it by the power of symbols and signs. If it abide these tests, thus showing it is a true image, then let him request it to make manifest before him the sphinx of its power.

This shall also appear in a colossal figure and shape, and should be tested by the proper formula. He shall continue his invocations until he can behold it clearly, even invoking the angel of the plane by the superior names, and by the god of Egypt. Also let him vibrate the name of the angel, invoking it by its own name, and by the knowledge of its symbolic (telesmatic) image, the sphinx and by the name of the god of Egypt, and by his own particular symbolic form, according to the formula of the square. Thus therefore in this manner only—if thou wishest to escape from delusion—shalt thou be able to discern truly, by skrying, the nature of the plane and of its operation. Standing before the sphynx, and saluting it with the proper signs, and invoking the god of Egypt by his proper and true names, thou shalt ask by the virtue and power of those symbols and names for the knowledge of the operations and influences of that plane. Thou shalt ask concerning the special attributes of that vast portion of the confines of the universe included in that sphere, its varying nature, its elemental nature; its inhabitants, elemental and spiritual, etc.; the operation of its rays through the greater world, that is, the universe; of its influence upon this particular planet, upon animals, plants, minerals, and lastly upon man the microcosm.

And when thou shalt have obtained all this reflect that even then it is but a small part of the knowledge of the wisdom of the formulae contained in the plane—even of that one square.

Notes by Frater S.R.M.D.

For quick working, make sixteen plain triangles; four red, four blue, four yellow, and four black.

Make also Kerubic figures. A red lion, a black bull, a blue eagle, a yellow angel.¹¹ Divide each into three, the centre piece being halved by a horizontal cut. From these make composite sphinxes to lay under the pyramid.¹²

Make small Egyptian gods to place above the pyramid.¹³

Make a shallow inverted pyramid of cardboard. Fill the sides as required with the coloured triangles to represent the several squares. Let the pyramid be shallow enough to show all four sides at once.

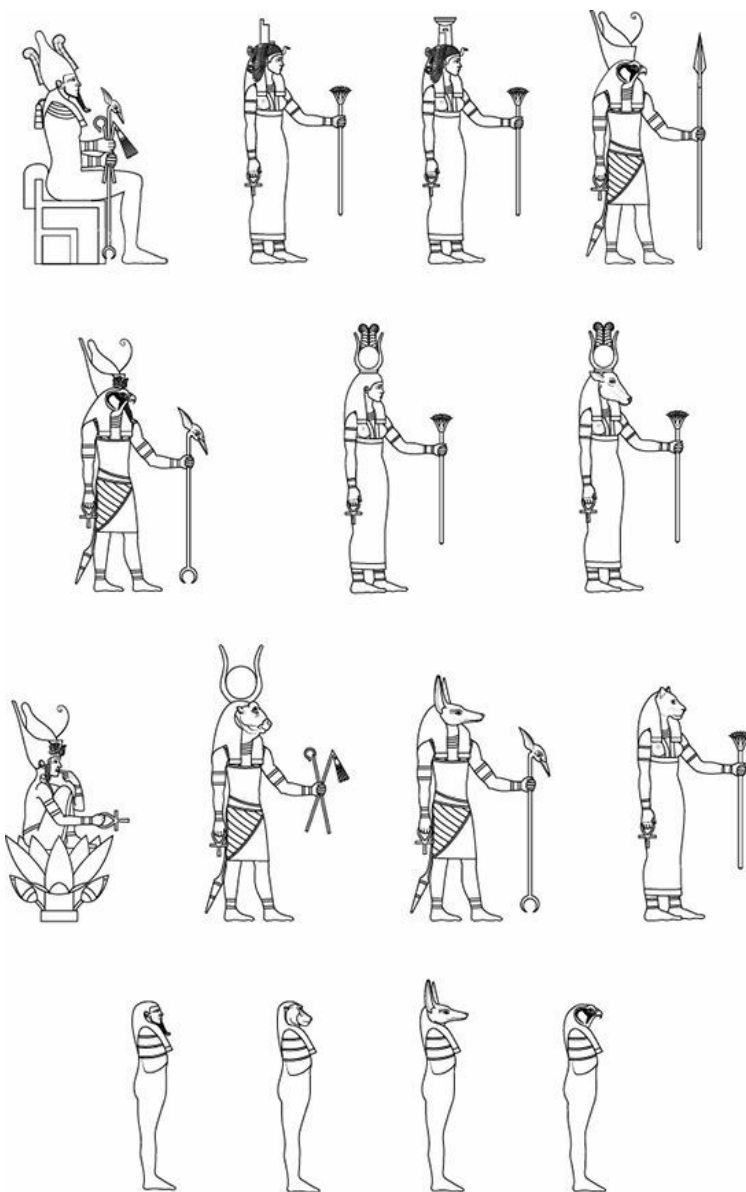
These be the gods of Egypt who rule above the pyramids of the sixteen servient angels and squares of each lesser angle. In the middle of each pyramid is the sphinx of its power. Revere then the sacred symbols of the gods, for they are the word manifested in the voice of nature. These be the Elohim of the forces of the eternal, and before their faces the forces of nature are prostrate.¹⁴

In order to show something of the nature of these Enochian pyramids as revealed by skrying therein with the spirit-vision, I have thought it advisable to include here two or three examples of simple visions obtained by members of the old Order. These are provided only as instances of the procedure and results to be obtained. Under no circumstances should the student permit his own skrying researches to be influenced and moulded by these visions. He must not attempt to make his own accounts of the nature of the pyramids accord with those given here. The technique alone should be noted, and the manner of applying tests—but nothing further than that should be used in actual practice.

No.	Elements	Egyptian Gods	Coptic Name	0° = 0 [□] Officers
1	Spirit: or one triangle of each element	Osiris	Ⲫⲟⲩⲟⲩⲁⲓ ⲛⲓ	Hierophant on throne
2	Water: or 3 out of 4 Water	Isis	Ⲫⲓⲥⲓ ⲛⲓ	Praemonstrator
3		Nephthys		Imperator

	Earth: or 3 out of 4 Earth		Νεϕϕεϑε ς	
4	Fire: or 3 out of 4 Fire	Horus	Ζουφ	Hiereus
5	Air: or 3 out of 4 Air	Aroueris	Αρωϑεϑ ς	Past Hierophant (Hierophant off throne)
6	2 Water 2 Earth	Athor	Αθαουφ	Invisible Station— Kerub of East
7	2 Fire 2 Water	Sothis	Θηουϑ ς	Invisible Station— Kerub of West
8	2 Air 2 Water	Harpocrates	Ζουφϑηουϑεϑ ς	Invisible Station— between altar and Hegemon
9	2 Fire 2 Earth	Apis	Απαϑη	Invisible Station— Kerub of North
10	2 Air 2 Earth	Anubis	Ανωϑη ς	Kerux
11	2 Fire 2 Air	Pasht (Sekhet)	Θαϕεϑ ς	Invisible Station— Kerub of South
12	Fire Water Earth	Ameshet	Αμεϑεϑ ς	Invisible Station—NE Child of Horus

13	Fire Water Air	Ahephi	ⲁⲩⲉⲫⲓ	Invisible Station—SW Child of Horus
14	Earth Water Air	Toumathph	ⲧⲱⲙⲁⲧⲫⲉ	Invisible Station—SE Child of Horus
15	Earth Air Fire	Kabexnuv	ⲕⲁⲃⲉⲛⲩⲩⲩ	Invisible Station—NW Child of Horus
“St” or (Coptic letter) added to a Coptic deity name represents a more spiritual force since (Coptic letter) is attributed to Kether.				



Images of the Egyptian Gods

1. “A vision of the ‘N’ square in the airy lesser angle of the water tablet. The full name is nhdD, and the pyramid god is Ahephi.

“Having recited the fourth and tenth Enochian calls, and invoked the angelic names of the tablet of water, and the airy angle, I was carried up by the gentle moving waves of warm moist air, through which I could see bright blue sky with greyish white clouds moving across rapidly. I rose in the air till I found myself on a vast sandy plain, on the right little vegetation, on the left a broad river with trees and grass on its banks. A cool breeze was blowing

from the river across the plain, and seemed to refresh the green after the heat of the day.

“I called on Ahephi to appear and the form gradually filled the place till the scene disappeared altogether. Tested by the letters, it grew immensely larger, and seemed to have a yellow and blue striped nemyss, whitish wrappings, with broad blue bands round it, and a greenish yellow light shown about it. I gave the L.V.X. signs and asked to be shown the sphinx of its power. This gradually appeared through the yellow light behind the godform, human head, very fair and bright face, wings, yellow and blue nemyss, claws of eagle extended in front, and hind legs and tail of a lion in reclining position.

“On asking for the action of the force of the square, was shown a bubble of water into which air was continually pouring, and expanding it till it burst and disappeared, the energy seeming then to pass into other forms and come under the rule of another square. It seemed a transitory action, more the initiator of fresh conditions than an end in itself. I asked its effect on the earth, and was taken to the scene I had left, and saw again how the moist breeze from the river gave fresh life to the vegetation which had flagged during the day. Asking its effect on the animal world, I was shown a deer standing by a lake. A current of force passing over it, seemed to bring the dawn of reason and glimmering of consciousness, the first conscious stirrings of an animal. Acting on man, it seemed to affect the brain, producing a vague waving motion which prevented fixity of thought and definiteness of idea, loss of the power of concentration.

“I then asked to see the elementals of the plane, and saw numbers of small-sized human figures, fair, active expression on face, bodies rather solid-looking compared to the head, large wings like dragon flies which were iridescent and seemed to reflect the colouring of things about them.

“I gave the $5^{xox} = 6^{xhx}$ signs to the sphinx and then called on the angel of the square. I saw above the god the figure I had drawn—the wings on the crown

were blue, the cuirass bright steel with the eagle symbol on the breast in gold, the drapery below was a yellowish green, and the feet bare.”

2. “A vision of the square ‘I’ of the earthy lesser angle of the tablet of air. Name 1Sha. Anoubi is the pyramid god.

“This atmosphere was damp and cold. I stood on the summit of a mountain, cloud-enwrapped, and there, having rehearsed the angelical calls, and vibrated the names, I beheld the colossal form of Anubis, who, after a time, shewed me the sphinx of his power. This again shewed me a mighty angel who answered my signs, and when in that of the Theoricus I saw that a brilliant ray descended into the outstretched palm of each of her hands. On my asking for guidance and information, she gave me one of these rays, which I beheld as a crystal cord whose other end rested in the Eternal. The angel led me first among the ethers, and after a space I beheld stars and worlds innumerable.

“Through the brighter suns, particles passed—coming out the other side as blackened cinders. Then came forth a mighty hand which gathered these cinders and welded them into a mass, lifeless and vast. Then we passed to this earth—to a frigid scene, all snow and huge blocks of ice. The cold was intense, but I felt it not. Here were polar bears, and seals, as also many sea gulls. In places, the ice was stationary but again it was violently moved, block crashing against block with deafening roar. The inhabitants of the place were small and bloodless, wrapped chiefly in the skins of polar bears.

“The influence of this square on man makes him violently impetuous in the absence of difficulty, but instantly hopeless in the face of an obstacle, abandoning at once every project. The elementals are demure, birdlike creatures with semi-human faces. The spiritual beings are beautiful diaphanous angels, light brown in colour, with sweet, serious faces. They were all much occupied when I saw them. Some had silver in their left hands and mercury in their right, which they would put into a golden vessel together, whence came immediately a pale gold coloured flame which ever

increased in size, spreading out through the worlds. Others bearing the legend 'Solve et Coagula' woven into their belts, mixed water and the principle of cold which they bore in a pair of scales, and the union was the ice of the region we were in. I was wondering whether all this had any counterpart in human nature, and its possibilities of development when I saw two types. One an ancient man toiling along most painfully, and the other a child skipping along light-heartedly. As they faded there rose between them a radiant figure clad in gold, bearing on her brow the sign Libra in living emerald. Then I understood that only in and by the reconciliation of these two forces, the fixed and the volatile, is 'the pathway of true equilibrium' found. On asking for plants I was shown mushrooms, which seemed to be particularly consonant to this square."

3. "A vision of the square 'C' in the watery lesser angle of the air tablet. Name: CPao. Hoorpokrati, the pyramid god.

"Read the third and seventh Calls. Vibrated Oro Ibah Aozpi, Bataivah, the angel CPao. The Egyptian god is Hoorpokrati.

"Found myself in the air in the midst of whirling clouds. Travelled on by the above names. Saw the angel of colossal size clothed in white. Tested with a letter Tau and Beth placed over the form, but there was no change, so removed those letters. Clouds seemed to be floating around the angel. Saluted with L.V.X. signs and asked to see Egyptian god, who appeared equally colossal while the angel floated up above his head. Tested as before.

"Vibrated Hoorpokrati second time, saluted as before, and asked to see the sphinx, both angel and Harpocrates returning the saluting sign. Sphinx then appeared with eagle head, lower part human, on one side eagle's wings, the other side human arms. Tested and saluted as before. The sphinx was of colossal size.

"Now I vibrated all the names repeatedly, and asked to see the meaning of the square. I was told that it was the astral region of storm and rain clouds with wind. I saw elementals in grey or pearly robes floating on the white

fleecy clouds.¹⁵ On dark thunderclouds were forms in dark lurid grey raiment, bearing thunderbolts like the images attributed to Zeus; many eagle-headed forms among them. Presently I saw one with a crown. I asked him to show me, and he took me by the hand and we traversed an enormous distance beyond the earth which became invisible. Then we soared upwards still in the midst of the same surroundings, till I saw the sun of that region, shining brightly, but clouds frequently drifting across it, while the clouds were now below us but only partially so. He told me that the nature of this square was to supply the forces on the astral plane which generate wind, rain, clouds, and storm on the natural plane. That these occurred throughout the universe but with different effect. That on our evil planet the effect was sometimes disastrous, being perverted from their original intention by our evil sphere. But on other higher planes the effect was always beneficial, clearing away that which had fulfilled its purpose and replacing it by fresh influence. The region attributed to this square seemed simply limitless. We traversed an enormous distance, yet seemed no nearer the end. So he brought me back again. Then I thanked him and saluted him, and descended to the former plane. There I thanked and saluted the angel, Hoorpokrati, and the sphinx. So I returned home, dimly seeing my natural body before reentering it.”

FURTHER RULES FOR PRACTICE

By G.H. Frater Sapere Aude

1. Prepare for private use four tablets with correct lettering, as given in the official lecture, and a Tablet of Union.
2. Make the four tablets coloured as brilliantly and as flashingly as possible, and in exact proportion. This should be done with coloured papers. They may be done in watercolours, but this is not so good.¹⁶
3. The four minor implements are to be used with the Enochian tablets. A small altar should be arranged in the room at the time of working. It should be draped with a black cloth, with a lighted candle by the wand, incense

burning by the dagger, gold and silver or bread and salt with the pentacle, and water in the cup.

4. Use the ritual of the hexagram for the invocation of the king and the six seniors.

5. Use the ritual of the pentagram for the spirit and the four elements.

6. The Calvary Cross names call forth with a word of six letters and command with a word of five. They rule the lesser angles in which they are situated, and should be used in the preliminary invocation.

7. The six seniors and kings are on a higher plane and should be invoked with the hexagram ritual. The names of the six seniors are each of seven letters, that of the king eight.

8. The deity names consist of a name of three letters, four letters, and five letters respectively, corresponding to the supernal triad, I.A.O. Also to the triad of YHVH, Yeheshuah, Yehovashah.

9. The name of the king and the letters from the centres of the great Central Crosses initiate the whirl, and should not be used by those who do not understand its action.

10. Remember that the east is attributed to air, south to fire, west to water, north to earth, when you summon spirits or forces. When, however, you go to seek spirits or forces on their own planes, the attribution of the elements to the cardinal points is as in the zodiac, as follows: east to fire, south to earth, west to air, north to water.

11. Bearing this in mind, place yourself (imaginatively) in the centre of a hollow cube, standing in the centre of the Tablet of Union between the O of HCOMA and the second N of NANTA:

E	X	A	R	P
H	C	O	M	A
		x		
N	A	N	T	A
B	I	T	O	M

Now imagine the four elemental tablets standing round you like the four walls of a room, that is, at the four cardinal points. This is subjective working.

12. Another method is to imagine a moonstone spheroid, containing the universe, yourself standing as it were, at first, in the centre, and the Tablet of Union at the North and South Poles. At the same time divide the surface into four quarters and imagine yourself outside the spheroid. This is objective working.

13. These tablets can be applied to the universe, to the solar system, to the earth, or to man himself. "As above, so below."

14. Perhaps the most convenient method for a beginner to adopt is to apply this scheme to the earth, treating the three deity names as the three signs of the zodiac in one quarter. For example, take the fire tablet and place OIP on the sign Leo, TEAA in Virgo, and PDOCE in Libra. And so on with the other god names, treating the Kerubic sign as the *point de départ*, one quarter of a house in astrology being roughly equal to the square of each letter.

Each of these spaces, under these circumstances, would appear to be governed by a heroic figure of, say, twelve feet high, not winged. But the spirit names and the names above the Calvary Cross, even on the earth plane, bring forth figures of tremendous size and beauty, which could easily lift a human being in the palm of the hand. From the fiery lesser angle of fire, I have seen AZODIZOD, the figure being fiery red with flaming wings and hair of emerald green. ZODAZODEE, black and white, flashing and flaming. EEZODAHZOD, blue and orange, with a mist of flame about him. ZODEEZODAH, orange, with hazy gold wings like gold gauze, and nets of gold around him.

Having selected one of the above methods, let the Zelator Adeptus Minor perform the lesser banishing rituals with the sword. Invoke, with the minor implement, the element required.

Our example being the square of OMDI, a watery and earthy square in the lesser angle of earth in the great southern quadrangle or fire tablet, we take the fire wand. In the four quarters we invoke, with the equilibrating pentagram for actives, and the fire pentagram, using only the tablet names: “EDELPERNAA, (the great king of the south). VOLEXDO and SIODA, (the two deity names on the Sephirotic Calvary Cross). I command ye in the divine name OIP TEAA PEDOCE and BITOM that the angel who governs the watery and earthy square of OMDI shall obey my behest and submit to me when I utter the holy name OOMDI (pronounced Oh-Oh-Meh-Deh-ee).”

Having repeated this invocation in the four quarters, turn to the east if you wish to go to the plane or to the south if you wish to invoke the spirits to come to you. Look at the painted tablet which you have prepared until you can carry it in your mind, then close the eyes and vibrate the name OMDI and OOMDI until your whole body trembles and you almost feel a sensation of burning.¹⁷

Then pass through the tablets and try to see some sort of landscape. My experience of this particular plane was a dull red crumbling earth. I first found myself in a cave. As a symbol I was told that this square of OMDI was like the roots of a tiger lily; the square MDIO to the right, representing the life working in it. The square IOMD to the left, represented the sap flowing through the stalk and the leaves, as it were; the square DIOM to the left of that, the orange flower with the black spots upon it, fitly representing air, fire, and earth—yellow, red, and black.

Afterwards I invoked the king and six seniors to explain the general bearings of the quadrangle. After passing through several fiery planes, each of them of greater whiteness and brilliance than the last, I seemed to be stationed on a high tower situated in the centre of the quadrangle between the two a's in the centre of the Great Cross, and I was told by the six seniors that they were partly representative of the planets, but that their names should really be read in a circle, in a way we should be taught later, etc.

Final note. From the lectures circulated among the adepts,¹⁸ I have gathered that the angels placed over the Kerubic squares of the lesser angles of the great quadrangle have the following properties:

Air angle. “Knitting together and destruction.” Centrifugal and centripetal forces. Expansive and contractive, etc.

Water angle. “Moving from place to place.” Motion, vibration, changing of forms.

Earth angle. “Mechanical crafts.” Creative or productive of results on the material plane.

Fire angle. “Secrets of humanity.” Controlling human nature, clear vision, etc.

And that the subservient angels of these angles, that is the angels of the sixteen servient squares under the Sephirotic Cross, rule:

Air angle. “Elixirs.” Purification from illusions, diseases, sins, etc. by sublimation.

Water angle. “Metals.” the right methods of polarizing the soul so as to attract the L.V.X.

Earth angle. “Stones.” The fixing of the higher self in the purified body.

Fire angle. “Transmutations.” The consecration of the body and the transmutation brought about by consecration.

Note by Israel Regardie: It is to be noted that the lesser angles in each quadrangle have identical properties and qualities differing only according to the primary element of the tablet in which they are situated. That is, the lesser angle of air in the air quadrangle will be very similar in nature to the lesser angle of air in the water tablet, or the earth and fire tablets; and that the only difference between them will be in the nature of their particular quadrangle. The lesser angle of air is said to be concerned with “physic” or healing. The use of the lesser angle of air in the fire tablet would have to be for quite different objects and purposes than for example the air lesser angle of the earth tablet. And so for the other lesser angles in the primary elements.

Part Three: The Forty-Eight Angelical Keys or Calls

These calls or keys which follow are only to be made use of with the greatest care and solemnity, especially if they be pronounced in the angelical language as given. Anyone profaning them by using them with an impure mind, and without a due knowledge of their attribution and application, shall be liable to bring serious spiritual and physical harm unto himself.

The first nineteen calls or keys, of which eighteen alone are expressed, are attributed unto, and to be used with, the Tablet of Union and the four other terrestrial Enochian tablets.

The First Key hath no number and cannot be expressed, seeing that it is of the Godhead. And therefore it hath the number of 0 with us, though in the angelic orders it is called first. Therefore, their second key is with us the first.

Unto the Tablet of Union are attributed six calls, of which the first is the highest and above the other five. The remaining twelve calls, together with four of those belonging unto the Tablet of Union, are allotted unto the four tablets of the elements.

The First Key governeth generally, that is as a whole, the Tablet of Union. It is to be used first in all invocations of the angels of that tablet but not at all in the invocations of the angels of the other four tablets.

The Second Key is to be used as an invocation of the angels of the letters E.H.N.B. representing the especial governance of the spirit in the Tablet of Union. It is also to precede in the second place all invocations of the angels of that tablet. Like the First Key it is not to be employed in the invocations of the angels of the four other tablets.

(The numbers such as 456 and 6739, etc., which occur in some of the calls contain mysteries which are not here to be explained.)

The next four keys or calls are used both in the invocations of the angels of the Tablet of Union, and in those of the angels of the four terrestrial tablets as well. Thus:

The Third Key is to be used for the invocation of the angels of the letters of the line EXARP, for those of the air tablet as a whole, and for the lesser angle of this tablet which is that of the element itself—air of air.

The Fourth Key is to be used for the invocation of the angels of the letters of the line HCOMA, for those of the water tablet as a whole, and for the lesser angle of this tablet—water of water.

The Fifth Key is to be used for the invocation of the angels of the letters of the line NANTA, for those of the tablet of earth as a whole, and for the lesser angle of this tablet—earth of earth.

The Sixth Key is to be used for the invocation of the angels of the letters of the line BITOM, for those of the tablet of fire as a whole, and for the lesser angle of this tablet—fire of fire.

This finishes the employment of the keys of the Tablet of Union. The remaining twelve keys refer to the remaining lesser angles of the four terrestrial tablets, as hereafter set forth in the following table.

Enochian Keys or Calls

Key	First Words	Government
1st	I reign over you, saith the God of justice.	Tablet of Union as a whole
2nd	Can the wings of the winds understand your voices of wonder?	E.H.N.B.
3rd	Behold, saith your God, I am a circle, on whose hands stand twelve kingdoms.	EXARP and tablet of air; IDOIGO and air of air.
4th	I have set my feet in the south and have looked about me; saying:	HCOMA and tablet of water; NELAPR and water of water.
5th	The mighty sounds have entered into the third angle.	NANTA and tablet of earth; CABALPT and earth of earth
6th	The spirits of the fourth angle are nine, mighty in the firmament of waters.	BITOM and tablet of fire; RZIONR and fire of fire
7th	The east is a house of virgins singing praises amongst the flames of first glory.	Water of air; LILACZA
8th		Earth of air; AIAOAI

	The mid-day, the first, is as the third heaven made of hyacinthine pillars.	
9th	A mighty guard of fire with two-edged swords flaming:	Fire of air; AOUVRRZ
10th	The thunders of judgment and wrath are numbered, and are harboured in the north	Air of water; OBLGOTCA in the likeness of an oak.
11th	The mighty seats groaned aloud and there were five thunders which flew into the east.	Earth of water; MALADI
12th	O you that reign in the south and are 28, the lanterns of sorrow.	Fire of water; IAAASD
13th	O you swords of the south which have 42 eyes to stir up the wrath of sin.	Air of earth; ANGPOI
14th	O you sons of fury, the children of the just which sit upon 24 seats.	Water of earth; ANAEEM
Key	First Words	Government
15th	O thou, the governor of the first flame, under whose wings are 6739 which weave.	Fire of earth; OSPMNIR
16th	O thou, second flame, the house of justice, which hast thy beginnings in glory.	Air of fire; NOALMR
17th	O thou third flame, whose wings are thorns to stir up vexation:	Water of fire; VADALI
18th	O thou mighty light, and burning flame of comfort.	Earth of fire; UVOLBXDO

Wherefore unto the tablet of air are attributed the Third, Seventh, Eighth, and Ninth Keys. Unto the tablet of water, the Fourth, Tenth, Eleventh, and Twelfth Keys. Unto the tablet of earth, the Fifth, Thirteenth, Fourteenth, and Fifteenth Keys. And unto the tablet of fire, the Sixth, Sixteenth, Seventeenth, and Eighteenth Keys.

So that, to invoke, for example, the angels of the line NANTA of the Tablet of Union, thou shalt first read the First and Second Keys, and then the Fifth Key, and then employ the necessary names.

And to invoke the angels of the lesser angle IDOIGO, air angle of the tablet of air, thou shalt read the Third Key only, and then employ the necessary names.

But to invoke the angels of the lesser angle VADALI, water angle of the tablet of fire, thou shalt first read the Sixth Key, and then the Seventeenth Key, and after that use the necessary names. Whereas, for the angle of fire of fire therein, the Sixth Key alone would suffice, as also for the king and angelical seniors of that tablet.

And so of the other angles of the other tablets, these rules shall suffice.

Now, though these Calls are thus to be employed to aid thee in the skrying of the tablets in the spirit vision, and in magical working therewith, yet shalt thou know that they be allotted unto a much higher plane than the operation of the tablets in the Assiatic world. And, therefore, are they thus employed in bringing the higher light and the all-potent forces into action herein; and so also, are they not to be profaned, or used lightly with an impure or frivolous mind as before said.

Also these Calls may be employed in the invocation of the chiefs of the elementals according to the title of the Book “T” associated therewith. And in this case, it will be well to employ the names of the archangels Michael, Raphael, etc., and their inferiors. And thou shalt understand that these Hebrew names are more general as representing offices, while those of the angelic tablets are more particular as representing natures.

The Calls or Keys of the thirty aethers be all one in form, only that the particular name of the aether in question is employed, such as ARN, ZAA, etc.

THE FIRST KEY: Tablet of Union

I reign over you	saith the God of Justice	in power exalted above
<i>Ol Sonf Vorsag</i>	<i>Goh Iad Balt</i>	<i>Lonsh</i>
The firmament of wrath:	in whose hands	the sun is as a sword

<i>Calz Vonpho</i>	<i>Sobra Z-Ol</i>	<i>Ror I Ta Nazps</i>
And the moon	as a through-thrusting fire	who measureth
<i>Od Graa</i>	<i>Ta Malprg</i>	<i>Ds Hol-Q</i>
Your garments in the midst of my vestures	and trussed you together	
<i>Qaa Nothoa Zimz</i>	<i>Od Commah</i>	
As the palms of my hands:	whose seat	I garnished with the fire
<i>Ta Nobloh Zien</i>	<i>Soba Thil</i>	<i>Gnonp Prge</i>
Of gathering:	who beautified	your garments with admiration
<i>Aldi</i>	<i>Ds Vrbs</i>	<i>Oboleh G Rsam</i>
To whom I made a law	to govern the holy ones:	who delivered you
<i>Casarm Ohorela</i>	<i>Taba Pir</i>	<i>Ds Zonrensg</i>
A rod	with the Ark of Knowledge.	Moreover ye lifted up your
<i>Cab</i>	<i>Erm Iadnah</i>	<i>Pilah Farzm</i>
Voices and sware	obedience and faith	to him that liveth and triumpheth:
<i>Znrza</i>	<i>Adna Gono</i>	<i>Iadpil Ds Hom Od Toh</i>
whose beginning is not	nor end cannot be:	which
<i>Soba Ipam</i>	<i>Lu Ipamis</i>	<i>Ds</i>
Shineth as a flame in the midst of your palace	and reigneth	
<i>Loholo Vep Zomd Poamal</i>	<i>Od Bogpa</i>	
Amongst you as the balance	of righteousness and truth.	Move
<i>Aai Ta Piap</i>	<i>Piamol Od Vaoan</i>	<i>Zacare</i>
Therefore and show yourselves:	Open the mysteries of your	Creation.

<i>(e)Ca Od Zamran</i>	<i>Odo Cicle</i>	<i>Qaa</i>
Be friendly unto me	for I am	the servant of the same
<i>Zorge</i>	<i>Lap Zirido</i>	<i>Noco</i>
your God,	The true worshipper of	the Highest.
<i>Mad</i>	<i>Hoath</i>	<i>Iaida.</i>

THE SECOND KEY: Letters E.H.N.B. of the Tablet of Union

Can the wings of the winds	understand your voices of wonder?		
<i>Adgt Vpaah Zong</i>	<i>Oim Faaip Sald</i>		
O you the second of the first	whom the burning flames	have framed	
<i>Vi-I-V L</i>	<i>Sobam Ial-Prg</i>	<i>I-Za-Zaz</i>	
Within the depth of my jaws:	whom	I have prepared as cups for a	
<i>Pi-Adph</i>	<i>Casarma</i>	<i>Abramg Ta Talho</i>	
Wedding	or as the flowers in their beauty	for the chamber of the	
<i>Paracleda</i>	<i>Q Ta Lorslq Turbs</i>	<i>Ooge</i>	
Righteous.	Stronger are your feet	than the barren stone	and
<i>Baltoh</i>	<i>Givi Chis LUSD</i>	<i>Orri</i>	<i>Od</i>
Mightier	are your voices than the manifold winds.		For ye are
<i>Micalp</i>	<i>Chis Bia Ozongon</i>		<i>Lap</i>
Become	a building such as	is not save in the mind of the	
<i>Noan</i>	<i>Trof Cors Ta</i>		<i>Ge O Q Manin</i>
All-Powerful.	Arise,	saith the First.	Move, therefore, unto
<i>Ia-Idon</i>	<i>Torzu</i>	<i>Gohe L</i>	<i>Zacar (E) Ca C</i>

Thy servants. Show yourselves in power and make a strong seer
me

Noqod Zamran Micalzo Od Ozazm Vrelp

Of things, for I am of Him That liveth forever.

Lap Zir Io-Iad.

THE THIRD KEY: EXARP, Air

Behold, saith your God. I am a circle on whose hands
stand twelve

Micma Goho Mad Zir Comselha Zien Biah Os

Kingdoms. Six are the seats of living the rest are as
breath,

Londoh Norz Chis Othil Gigipah Vnd-L Chis ta

Sharp sickles or the horns of death, wherein the creatures of
Earth

Pu-Im Q Mospleh Teloch Qui-I-N Toltorg

Are and are not except mine own which also sleep and shall rise.
hands

Chis I Chis-Ge In Ozien Ds T Brgdo Od Torzul.

In the first I made you stewards and placed you in seats twelve of
I Li E Ol Balzarg Od Aala Thiln Os

Government, giving unto every one of power over
you successively

Netaab Dliuga Vonsarg Lonsa Cap-Mi Ali Vors

Four, five, and six, the true ages of time: to the intent that from
CLA Homil Cocasb Fafen

The highest vessels and the corners of your governments
Izizop Od Miinoag De Gnetaab

Ye might work my pouring down the fires of life and increase
power:

<i>I Vaun</i>	<i>Na-Na-E-El</i>	<i>Panpir</i>	<i>Malpirg</i>	
Continually upon the earth.	Thus ye are become		the skirts of	
<i>Pild Caosg</i>	<i>Noan</i>		<i>Vnalah</i>	
Justice and truth.	In the name of the	your God	lift up,	I say,
	same			
<i>Balt Od Vaoan.</i>	<i>Do-O-I-A p</i>	<i>Mad</i>	<i>Goholor</i>	<i>Gohus</i>
Yourselves.	Behold His mercies	flourish	and His name is	
			become	
<i>Amiran</i>	<i>Micma Iehusoz</i>	<i>Ca-Cacom</i>	<i>Od Do-O-A-In Noar</i>	
Mighty	amongst us,	in whom we say:	Move,	descend
				and
<i>Mica-Olz</i>	<i>A-Ai-Om</i>	<i>Casarmg Gohia</i>	<i>Zacar</i>	<i>Vniglag</i>
				<i>Od</i>
Apply yourselves unto us	as unto the partakers of	the secret wisdom of		
<i>Im-Va-Mar Pugo</i>	<i>Plapli</i>	<i>Ananael</i>		
Your creation.				
<i>Qa-A-An.</i>				

THE FOURTH KEY: HCOMA, Water

I have set	my feet in	the south	and have looked	saying
			about me	
<i>Othil</i>	<i>Lusdi</i>	<i>Babage</i>	<i>Od Dorpha</i>	<i>Gohol</i>
Are not	the thunders of	numbered	thirty-three	
	increase			
<i>G-Chis-De</i>	<i>Avavago</i>	<i>Cormp</i>	<i>P D</i>	
Which reign	in the second angle?	Under whom	I have placed	
<i>Ds Sonf</i>	<i>Vi-Vi-Iv</i>	<i>Casarmi</i>	<i>Oali</i>	
Nine six three nine	whom none	have yet numbered but one:		
<i>MAPM</i>	<i>Sobam Ag</i>	<i>Cormpo Crp L</i>		

In whom		the second beginning of things	are and wax strong,	
<i>Casarmg</i>		<i>Cro-Od-Zi</i>	<i>Chis Od Vgeg</i>	
Which also successively	are the	numbers of time,	and their powers	
<i>Ds T Capimali</i>	<i>Chis</i>	<i>Capimaon</i>	<i>Od Lonshin</i>	
Are as the first	4, 5, 6.	Arise,	ye sons of pleasure,	and visit the earth:
<i>Chis Ta L-O</i>	<i>CLA</i>	<i>Torzu</i>	<i>Nor-Quasahi</i>	<i>Od F Caosga</i>
For I am the Lord	your God	which is	and liveth for ever.	
<i>Bagle Zire</i>	<i>Mad</i>	<i>Ds I</i>	<i>Od Apila</i>	
In the name of the Creator,	move and		show yourselves	
<i>Do-O-A Ip Qaal</i>	<i>Zacar Od</i>		<i>Zamran</i>	
As pleasant deliverers	that you may praise Him	amongst		
<i>Obelisong</i>	<i>Rest-El</i>	<i>Aaf</i>		
The sons of men.				
<i>Nor-Molap</i>				

THE FIFTH KEY: NANTA, Earth

The mighty sounds	have entered	into the third angle	and
<i>Sapah</i>	<i>Zimii</i>	<i>D U-I-V</i>	<i>Od</i>
Are become	as olives	in the Olive Mount	looking with gladness
<i>Noas</i>	<i>Ta Qanis</i>	<i>Adroch</i>	<i>Dorphal</i>
Upon the earth	and	dwelling in	the brightness of the heavens
<i>Caosg</i>	<i>Od</i>	<i>Faonts</i>	<i>Piripsol</i>

As continual comforters.	unto whom	I fastened	pillars of gladness	
<i>Ta Blior</i>	<i>Casarm</i>	<i>A-M-Ipzi</i>	<i>Nazarth</i>	
19	and gave them	vessels	to water the earth	with all her creatures:
<i>AF</i>	<i>Od Dlugar</i>	<i>Zizop</i>	<i>Zlida Caosgi</i>	<i>Tol Torgi</i>
And	they are the	brothers	of the first	and the second
<i>Od</i>	<i>Z Chis</i>	<i>E Siasch</i>	<i>L</i>	<i>Ta-Vi- U</i>
And the beginning of their own	seats		which are garnished with	
<i>Od Iaod</i>	<i>Thild</i>		<i>Ds</i>	
Continual burning lamps	6, 9, 6, 3, 6		whose numbers	
<i>Hubar</i>	<i>P E O A L</i>		<i>Soba Cormfa</i>	
Are as the first,	the ends,	and the content	of time	
<i>Chis Ta La</i>	<i>Vls</i>	<i>Od Q-</i>	<i>Cocasb</i>	
Therefore come ye	and obey your creation.	Visit us	in peace	
<i>(E) Ca Niis</i>	<i>Od Darbs Qaas</i>	<i>F</i>	<i>Etharzi</i>	
And comfort.	Conclude us	receivers of	your mysteries.	For why?
<i>Od Bliora</i>	<i>Ia-Ial</i>	<i>Ed-Nas</i>	<i>Cicles</i>	<i>Bagle</i>

Our lord and master is the All One!
Ge-Iad I L

THE SIXTH KEY: BITOM, Fire

The spirits of	the fourth angle	are nine,	mighty in the firmament
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<i>Gah</i>	<i>S Diu</i>	<i>Chis Em</i>	<i>Micalzo Pil-</i>
Of waters:		whom the First hath planted	a torment to the wicked
<i>Zin</i>		<i>Sobam El Harg</i>	<i>Mir Babalon</i>
And		a garland to the righteous:	giving unto them fiery darts
<i>Od</i>		<i>Obloc Samvelg</i>	<i>Dlugar Malprg</i>
To vanne	the earth,	and	7, 6, 9, 9 continual workmen
<i>Ar</i>	<i>Caosgi</i>	<i>Od</i>	<i>ACAM</i> <i>Canal</i>
Whose courses visit	with comfort	the earth,	and are in government
<i>Sobol Zar F</i>	<i>Bliard</i>	<i>Caosgi</i>	<i>Od Chisa Netaab</i>
And continuance as	the second	and the third.	Wherefore,
<i>Od Miam Ta</i>	<i>Viv</i>	<i>Od D</i>	<i>Darsar</i>
Hearken unto my voice.	I have talked of you		and I move you
<i>Solpeth Bi-En</i>	<i>B-Ri-Ta</i>		<i>Od Zacam</i>
In power and presence:	whose	works	shall be a song of honour
<i>G-Micalza</i>	<i>Sobol</i>	<i>Ath</i>	<i>Trian Lu-Ia He</i>
And the praise of your God			in your creation.
<i>Od Ecrin Mad</i>			<i>Qaa-On.</i>

THE SEVENTH KEY: Water of Air

The east	is a house of virgins	singing praises	amongst the flames
<i>Raas</i>	<i>I Salman Paradiz</i>	<i>Oe-Crimi</i>	<i>Aao Ial-</i>
Of first glory,	wherein	the Lord hath opened His mouth	and they are
<i>Pir-Gah</i> ²⁵²	<i>Qui-In</i>	<i>Enay Butmon</i>	<i>Od I</i>

Become	28	living dwellings	in whom	the strength of man
<i>Noas</i>	<i>NI</i>	<i>Paradial</i>	<i>Casarmg</i>	<i>Vgear</i>

Rejoiceth	and	they are apparelled with	ornaments of brightness	
<i>Chirlan</i>	<i>Od</i>	<i>Zonac</i>	<i>Luciftian</i>	
Such as work	wonders on all creatures.	Whose kingdoms	and	
<i>Cons Ta Vaul</i>	<i>Zirn Tol Hami</i>	<i>Sobol Ondoh</i>	<i>Od</i>	
Continuance	are as	the third	and fourth,	strong towers
<i>Miam</i>	<i>Chis Ta</i>	<i>D</i>	<i>Od Es</i>	<i>V-Ma-Dea</i>
And	places of comfort,	the seat of mercy	and	continuance.
<i>Od</i>	<i>Pi-Bliar</i>	<i>Othil Rit</i>	<i>Od</i>	<i>Miam</i>
O ye servants of mercy	move,	appear,	sing praises	unto the Creator!
<i>C-Noqol Rit</i>	<i>Zacar</i>	<i>Zamran</i>	<i>Oe-Crimi</i>	<i>Qaada.</i>
And be mighty	amongst us!	For to	this remembrance	
<i>Od O-Micaolz</i>	<i>Aaiom</i>	<i>Bagle</i>	<i>Papnor</i>	
Is given power,	and our strength	waxeth strong	in our comforter!	
<i>I Dlugam Lonshi</i>	<i>Od Vmplif</i>	<i>V-Ge-Gi</i>	<i>Bigliad</i>	

THE EIGHTH KEY: Earth of Air

The mid-day,	the first,	is as the third heaven	made of hyacinthine	
<i>Bazm</i>	<i>Elo</i>	<i>I Ta Piripson</i>	<i>Oln Nazavabh</i>	
Pillars	26	in whom the elders	are become strong,	which I have
	<i>OX</i>	<i>Casarmg Vran</i>	<i>Chis Vgeg</i>	<i>Ds</i>
Prepared	for my own righteousness	saith the Lord,	whose long	

<i>Abramg</i>	<i>Baltoha</i>	<i>Goho Iad</i>	<i>Soba</i>	
Continuance	shall be as buckles	to the stooping dragon	and like	
<i>Mian</i>	<i>Trian Ta Lolcis</i>	<i>Abai-Vovin</i>	<i>Od</i>	
Unto the harvest of a widow.	How many	are there	which remain in	
<i>Aziagiar Rior</i>	<i>Irgil</i>	<i>Chis Da</i>	<i>Ds Pa-Aox</i>	
The glory	of the earth,	which are,	and shall not see	death until
<i>Busd</i>	<i>Caosgo</i>	<i>Ds Chis</i>	<i>Od Ip Uran</i>	<i>Teloch Cacrg</i>
This house	fall,	and the dragon sink?	Come away!	
<i>Oi Salman</i>	<i>Loncho</i>	<i>Od Vovina Carbaf</i>	<i>Niiso</i>	
For the thunders	have spoken!	Come away!	For the crown of the	
<i>Baglé Avavago</i>	<i>Gohon</i>	<i>Niiso</i>	<i>Bagle Momao</i>	
Temple	and the robe	of him	that is,	was,
<i>Siaion</i>	<i>Od Mabza</i>	<i>Iad</i>	<i>O I</i>	<i>As</i>
And shall be crowned	are divided.	Come!	Appear unto	the terror of
<i>Momar</i>	<i>Poilp</i>	<i>Niis</i>	<i>Zamran</i>	<i>Ciaofi</i>
The earth	and unto our comfort	and	of such as are prepared.	
<i>Caosgo</i>	<i>Od Bliors</i>	<i>Od</i>	<i>Corsi Ta Abramig.</i>	

THE NINTH KEY: Fire of Air

A mighty	guard	of fire with two- edged swords	flaming,	
<i>Micaolz</i>	<i>Bransg</i>	<i>Prgel Napea</i>	<i>Ialpor</i>	
Which have	vials	eight	of wrath	for two

<i>Ds Brin</i>	<i>Efafafe</i>	<i>P</i>	<i>Vonpho</i>	times and a half, <i>Olani</i> <i>Od</i> <i>Obza</i>
Whose wings are of <i>Sobol Vpaah Chis</i>	wormwood <i>Tatan</i>	and of the marrow <i>Od Tranan</i>	of salt, <i>Balie</i>	
Have settled <i>Alar</i>	their feet in the <i>Lusda</i>	west <i>Soboln</i>	and are measured <i>Od Chis Holq</i>	
With their ministers <i>C Noqodi</i>	29996. <i>CIAL</i>	These gather up <i>Vnal Aldon</i>	the moss of the earth <i>Mom Caosgo</i>	
As the rich man <i>Ta Las Ollor</i>	doth his treasure. <i>Gnay Limlal</i>	Cursed <i>Amma</i>	are they whose <i>Chis Sobca</i>	
Iniquities they are. <i>Madrid Z Chis</i>	In their eyes are millstones <i>Ooanoan Chis Aviny</i>	greater than the earth, <i>Drilpi Caosgin</i>		
And from their mouths run seas of blood. <i>Od Butmoni Parm Zumvi</i> <i>Cnila</i>	Their heads <i>Dazis</i>	are covered <i>Ethamza</i>		
With diamonds <i>Childao</i>	and upon their hands <i>Od Mirc Ozol</i>	are <i>Chis</i>	marble sleeves. <i>Pidiai Collal</i>	
Happy is he on whom <i>Vlcinina Sobam</i>	they frown not. <i>Vcim</i>	For why? <i>Bagle?</i>		
The God of righteousness <i>Iad Baltoh</i>	rejoiceth in them. <i>Chirlan Par.</i>	Come away! <i>Niiso</i>	And not <i>Od Ip</i>	
Your vials <i>Efafafe</i>	for the time is <i>Bagle A Cocasb I</i>	such as requireth comfort. <i>Cors Ta Vnig Blior.</i>		

THE TENTH KEY: Air of Water

The thunders of judgment are numbered and
and wrath

Coraxo *Chis Cormp* *Od*

Are harboured in the north in the of an oak whose branches
likeness

Blans *Lucal Aziazor* *Paeb* *Sobol Ilonon*

Are 22 Nests of lamentation and laid up weeping, for the earth,

Chis *OP* *Virq* *Eophan* *Od Raclir* *Maasi Bagle Caosqi,*

Which burn night and day: and vomit out the heads of scorpions

Ds Ialpon Dosiq *Od Basqim,* *Od Oxex* *Dazis Siatris*

And live sulphur, mingled with These be the thunders
poison.

Od Salbrox, Cinxir Faboan Unal Chis Const

That 5678 times (in ye 24th part) of a
moment roar

Ds *DAOX* *Cocasq* *Ol Oanio Yorbb*

[illegible]

As many surges	which rest not	neither	know any	echoing
<i>Plosi Molvi</i>	<i>Ds Page Ip</i>	<i>Laraq</i>	<i>Om Droln</i>	<i>Matorb</i>

Time herein. One rock bringeth forth a even as
thousand

Cocasb Emna *L Patralx* *Yolci Matb* *Nomiq*

Woe!

Woe! Woe! Woe!

The heart of man doth his
thoughts.

Monons Olora Gnay
Angelard

Ohio

Ohio Ohio Ohio

Woe! Woe! Yea woe! Be to the earth, for her iniquity is, was,
Ohio Ohio *Noib Ohio* *Caosgon* *Bagle Madrid* *I Zir*

And shall be great. Come away! But not your mighty
sounds.

Od Chiso Drilpa

Niiso

Crip Ip Nidali.

THE ELEVENTH KEY: Earth of Water

The mighty seat groaned aloud and there were five thunders
Oxiayal *Holdo* *Od Zirom* *O* *Coraxo*

Which flew into the east, and the eagle and
spake, cried
with
a
loud

Ds

Zildar

Raasy

Od Vabzir Camliax Od
Bahal

Voice: Come away! And they gathered themselves together and
Niiso



Became The house of death, of whom it is measured, and it is as
Salman Teloch *Casarman Holq* *Od T I Ta*

They whose number is 31. Come away! For I have prepared for you
Z Soba Cormf I GA *Niiso* *Bagle Abrams*

A place. Move therefore and show Open the mysteries
yourselves.

Noncp

Zacar (E) Ca

Od Zamran

Odo Cide

Of your creation! Be friendly unto me for I am the servant of
Qaa *Zorge* *Lap Zirdo*

	Making men drunken,		Behold the promise of
<i>Doalim</i>	<i>Eolis Ollog Orsba</i>	<i>Ds Chis Affa</i>	<i>Micma Isro</i>
God and His power,	which is called amongst you a bitter sting!		
<i>Mad Od Lonshi Tox</i> ²¹	<i>Ds I Vmd Aai Grosb</i>		
Move and show yourselves.	Open the mysteries of	your creation.	
<i>Zacar Od Zamran</i>	<i>Odo Cicle</i>	<i>Qaa</i>	
Be friendly unto me!	For I am the servant of	the same your God,	
<i>Zorge</i>	<i>Lap Zirido</i>	<i>Noco Mad</i>	
The true worshipper	of the Highest.		
<i>Hoath</i>	<i>Iaida.</i>		

THE FOURTEENTH KEY: Water of Earth

O you sons of fury,	the children of the just,	which sit upon	24	seats,
<i>Noromi Baghie</i>	<i>Pashs Oiad</i>	<i>Ds Trint Mirc</i>	<i>OL</i>	<i>Thil</i>
Vexing all creatures	of the earth	with age,	which have under you	
<i>Dods Tol Hami</i>	<i>Caosgi</i>	<i>Homin</i>	<i>Ds Brin Oroch</i>	
1636.	Behold the voice of God!	The promise of Him who is		
<i>QUAR</i>	<i>Micma Bialo Iad</i>	<i>Isro Tox Ds I</i>		
Called amongst you	fury or extreme justice.	Move and show yourselves.		
<i>Vmd Aai</i>	<i>Baltim</i>	<i>Zacar Od Zamran</i>		
Open the mysteries of	your creation.	Be friendly unto me,		
<i>Odo Cicle</i>	<i>Qaa</i>	<i>Zorge</i>		
For I am the servant	of the same your God,	the true worshipper of		
<i>Lap Zirido</i>	<i>Noco Mad</i>	<i>Hoath</i>		
The Highest.				
<i>Iaida.</i>				

THE FIFTEENTH KEY: Fire of Earth

O thou,	the governor of the	under whose wings	are
	first flame,		
<i>Ils</i>	<i>Tabaan L Ial-Prt</i>	<i>Casarman Vpaahi</i>	<i>Chis</i>
6739	which weave	the earth with	which knowest the
		dryness:	great
<i>DARG</i>	<i>Ds Oado</i>	<i>Caosgi Orscor</i>	<i>Ds Omax</i>
Name Righteousness	and the seal of honour!	Move and show	
		yourselves!	
<i>Baeouib</i>	<i>Od Emetgis Iaiadix</i>	<i>Zacar Od Zamran</i>	
Open the mysteries of your	Be friendly unto me,	for I am the servant	
creation.			
<i>Odo Cicle Qaa</i>	<i>Zorge</i>	<i>Lap Zirdo</i>	
Of the same your God,	The true worshipper of the Highest.		
<i>Noco Mad</i>	<i>Hoath Iaida.</i>		

THE SIXTEENTH KEY: Air of Fire

O thou of the second flame,	the house of justice,	who hast thy	
<i>Ils Viv Ialprt</i>	<i>Salman Balt</i>	<i>Ds A</i>	
Beginning in glory	and shalt comfort the just,	who walk est on	
<i>Cro-Odzi Busd</i>	<i>Od Bliorax Balit</i>	<i>Ds Insi</i>	
The earth with feet	8763,	which understand and	
		separate creatures.	
<i>Caosgi Lusdan</i>	<i>EMOD</i>	<i>Ds Om Od Tliob</i>	
Great art thou	in the God of conquest.	Move and show	
		yourselves!	
<i>Drilpa Geh Ils</i>	<i>Mad Zilodarp</i>	<i>Zacar Od Zamran</i>	
Open the mysteries	your creation.	Be friendly unto	For
of		me!	
<i>Odo Cicle</i>	<i>Qaa.</i>	<i>Zorge</i>	<i>Lap</i>

I am the servant of	the same your God	The true worshipper of the Highest.
<i>Zirido</i>	<i>Noco Mad</i>	<i>Hoath Iaida.</i>

THE SEVENTEENTH KEY: Water of Fire

O thou third flame	whose wings are thorns	to stir up vexation:
<i>Ils D Ialprt</i>	<i>Soba Vpaah Chis Nanba</i>	<i>Zixlay Dodseh</i>
And who has	7336	living lamps
<i>Od ds brint</i>	<i>TAXS</i>	<i>Hubardo</i>
		going before thee:
		<i>Tastax Ilsi</i>
Whose God is wrath	in anger.	Gird up thy loins
<i>Soba Iad I Vonpho</i>	<i>Vnph</i>	<i>Aldon Dax Il</i>
		and hearken.
		<i>Od Toatar</i>
Move	and	show yourselves.
		Open the
		mysteries of
<i>Zacar</i>	<i>Od</i>	<i>Zamran</i>
		<i>Odo Cicle</i>
		your creation.
		<i>Qaa</i>
Be friendly unto me!	For I am the servant of	the same your God,
<i>Zorge</i>	<i>Lap Zirido</i>	<i>Noco Mad</i>
The true worshipper	of the Highest.	
<i>Hoath</i>	<i>Iaida.</i>	

THE EIGHTEENTH KEY: Earth of Fire

O Thou	mighty light	and burning flame	comfort which
		of	openest
<i>Ils</i>	<i>Micaolz Olprt</i>	<i>Od Ialprt</i>	<i>Bliors Ds Odo</i>
The glory of God	unto the centre of	in whom the	6332
	the earth,		
<i>Busdir Oiad</i>	<i>Ovoars Caosgo</i>	<i>Casarmg</i>	<i>ERAN</i>
Secrets	of truth have their	which is called	in thy kingdom
	abiding,		
<i>Laiad</i>	<i>Brints Cafafam</i>	<i>Ds I Vmd</i>	<i>Aqlo Adohi</i>
Joy	and not to be measured.		

			Be thou a window of comfort unto me.	
<i>Moz</i>		<i>Od Ma-Of-Fas</i>	<i>Bolp Como Bliort Pambt</i>	
Move	and	show yourselves.	Open the	your
			mysteries of	creation.
<i>Zacar</i>	<i>Od</i>	<i>Zamran</i>	<i>Odo Cicle</i>	<i>Qaa</i>
Be friendly unto me!		For I am the servant of	the same your God,	
<i>Zorge</i>		<i>Lap Zirdo</i>	<i>Noco Mad</i>	
	The true worshipper	of the Highest.		
	<i>Hoath</i>	<i>Iaida.</i>		

These first eighteen Calls are in reality nineteen—that is, nineteen in the celestial orders, but with us, that first table hath no Call and can have no Call seeing it is of the Godhead.

Thus, then, with us it hath the number of “0,” though with them, that of “1” (even as the first key of the tarot is numbered “0”); and therefore, that which is with us the Eighteenth Key, is with them the nineteenth.

After these first eighteen, follow the Calls and Keys of the Aires or Thirty Aethers, which are the same in substance, though varied by the name belonging thereto.

1. LIL	11. ICH	21. ASP
2. ARN	12. LOE	22. LIN
3. ZOM	13. ZIM	23. TOR
4. PAZ	14. VTA	24. NIA
5. LIT	15. OXO	25. VTI
6. MAZ	16. LEA	26. DES
7. DEO	17. TAN	27. ZAA
8. ZID	18. ZEN	28. BAG
9. ZIP	19. POP	29. RII
10. ZAX	20. CHR	30. TEX

THE CALL OF THE THIRTY AETHYRS

The heavens which dwell in the first Aire		are mighty in the
<i>Madriaax Ds Praf</i>	<i>LIL</i>	<i>Chis Micaolz</i>
parts of the earth	and execute the judgment of the highest!	
<i>Saanir Caosgo</i>	<i>Od Fisis Balzizras Iaida</i>	
Unto you it is said:	Behold the face of your God	the beginning of
<i>Nonca Gohulim</i>	<i>Micma Adoian Mad</i>	<i>Iaod</i>
Comfort	whose eyes are as the brightness of the heavens	which
<i>Bliorb</i>	<i>Soba Ooaona Chis</i>	<i>Ds</i>
	<i>Luciftias Piripsol</i>	
Provided	you for the government of earth	and her unspeakable
<i>Abraasa</i>	<i>Noncf Netaaib Caosgi</i>	<i>Od Tilb Adphaht</i>
Variety	furnishing you with a power of understanding	to dispose all
<i>Damploz</i>	<i>Tooat Noncf G Micalz Oma</i>	<i>Lrasd Tol</i>
Things according to	the providence of Him	that sitteth on the Holy Throne:
<i>Glo Marb</i>	<i>Yarry</i>	<i>Idoigo</i>
And rose up in the beginning saying:		The earth
<i>Od Torzulp Iaodaf Gohol</i>		<i>Caosga</i>
Let her be governed	by her parts and let there be	division in her
<i>Taboord</i>	<i>Saanir Od Christeos</i>	<i>Yrpoil Tiobl</i>
That the glory of her	may always be drunken	and vexed in itself.
<i>Busdir Tilb</i>	<i>Noaln Paid Orsba</i>	<i>Od Dodrmni Zylna</i>
Her course let it round (or run)		with the heavens, and as
<i>Elzap Tilb Parm</i>		<i>Gi Piripisax, Od Ta</i>

A handmaid let her serve them.	One season, let it confound another,	
<i>Qurlst Booapis</i>	<i>L Nibm Ovcho Symp</i>	
And let there be no creature upon or within her	one and the same.	
<i>Od Christeos Ag Toltorn</i>	<i>Mirc Q Tiobl</i>	<i>L El</i>
All her members	Let them differ in their qualities	And let there be
<i>Tol Paombd</i>	<i>Dilzmo As Pian</i>	<i>Od Christeos</i>
No one creature equal to another.	The reasonable creatures of the earth, or man,	
<i>Ag L Toltorn Parach Asymp</i>	<i>Cordziz</i>	
Let them vex and weed out and one another;		their dwelling places,
<i>Dodpal Od Fifalz L Smnad</i>	<i>Od</i>	<i>Fargt</i>
Let them forget their names.	The work of man	and his pomp,
<i>Bams Omaoas</i>	<i>Conisbra</i>	<i>Od Avavox</i>
Let them be defaced.	His buildings, let them become	caves
<i>Tonug.</i>	<i>Orsca Tbl Noasmo</i>	<i>Tabges</i>
For the beasts of the field.	Confound her understanding with	darkness.
<i>Levithmong</i>	<i>Unchi Omp Tibl</i>	<i>Ors</i>
For why?	It repenteth me that I have made man.	One while let her be known,
<i>Bagle?</i>	<i>Moóoah Ol Cordziz.</i>	<i>L Capimao Ixomaxip</i>
And another while a stranger.	Because	she is the bed of an harlot
<i>Od Cacocasp Gosaa</i>	<i>Baglen</i>	<i>Pii Tianta A Babalond</i>
And the dwelling place of	him that is	fallen.
<i>Od Faorgt</i>	<i>Teloc Vo-</i>	<i>Vim.</i>

O ye heavens, arise!	The lower heavens beneath	let them serve you.
	you,	
<i>Madriiax Torzu</i>	<i>Oadriax Orocha</i>	<i>Aboapri</i>
Govern those that govern.	Cast down such as	fall.
<i>Tabaori Priaz Ar Tabas</i>	<i>Adrpan Cors Ta</i>	<i>Dobix.</i>
Bring forth with those that increase,		and destroy the rotten.
<i>Iolcam Priazi Ar Coazior</i>		<i>Od Quasb Qting.</i>
No place let it remain in	Add and diminish until	the stars be numbered.
one number.		
<i>Ripir Paoxt Sa La Cor</i>	<i>Vml Od Prdzar Cacrg</i>	<i>Aoiveae Cormpt.</i>
Arise! Move!	And appear before	the covenant of His mouth
<i>Torzu Zacar</i>	<i>Od Zamran Aspt</i>	<i>Sibsi Butmona</i>
Which He hath sworn	unto us in His justice.	Open the mysteries of
<i>Ds Surzas</i>	<i>Tia Baltam.</i>	<i>Odo Ciclé</i>
Your creation	and make us partakers of	the undefiled knowledge.
<i>Qaa</i>	<i>Od Ozozma Plapli</i>	<i>Iadnamad.</i> ²²

Part Four: Enochian or Rosicrucian Chess

This is one of the subdivisions of the angelic system of tablets about which, sad to say, very little can be said. No one in the Order, or my temple, seemed to know anything about it. Whether this same condition applies to the other temples is hard to say, though, from conversation with certain of the adepts of those temples, I gather the same conditions there prevailed. Nothing that was of practical value, as throwing any light on the nature and function of the game, was thrown on the subject by any of the Order members within the sphere of my acquaintance. It is probable that the knowledge of this system died with the early members. All that I ever heard were fulsome praises of its remarkable divinatory capacity, together with quite a few amusing comments by those who manifestly knew nothing about it, though no precise indication was conveyed as to its procedure. On two of three occasions I have asked

adepti of the rank of $7^{xox} = 4^{xhx}$ to play a game with me using my chess pieces and boards though each politely backed out of the invitation. Also the unmounted state of the Order chess pieces was a clear indication that they had never and could never have been employed—like other aspects of the Order teaching. And the actual documents on the subject that were shown to me were vague and obviously incomplete, giving no indication as to the true nature of this matter. No doubt it was intended, by those who wrote the papers and devised the system, that the adept should apply his own ingenuity to the bare bones provided of the game, and formulate from that skeleton outline, as from the Enochian tablets themselves, a complete system of initiation, and a profound magical philosophy. It is not therefore my intention to say very much about Rosicrucian chess, although it can be stated that the perspicacious student will divine ideas of great import and discover a depth of magical significance hidden under the cloak of an apparently trivial game.

However, the student who has mastered the foregoing sections of the *Book of the Concourse of the Forces* will no doubt be able to divine the relationship existing between the profundities of the Enochian tablets and this chess game. It will have been necessary as a preliminary step to have become perfectly familiar with the attributions of the squares, so that any pyramid can be built up instantaneously in the imagination too. By this, I mean, that while playing a chess game, the movement of a piece from one square to another should provide much material for thought, for the squares on the boards, as on the tablets, may be formulated as pyramids. Some experience, also, in employing the pyramids for skrying in the spirit vision will be required before any real appreciation of Enochian chess can be acquired.

In this game, the pieces are Egyptian godforms, and the boards are certain adaptations of the Enochian tablets. The Tablet of Union, however, is not used. Tablets are reproduced as chessboards minus the Great Central Cross, the Sephirotic Cross, and the Kerubic squares over the Calvary Cross in each lesser angle. This leaves only the servient squares in each of the four lesser

angles—sixteen in number, which gives us sixty-four squares per board—the number of squares in the ordinary chessboard.

One of the papers written by Greatly Honoured Frater N.O.M. gives a short history of chess as it was derived from the Indian Chaturanga, the Persian Shatranji, and the Arabic chess. But since it contains very little that is of any practical import, I have thought better not to include it.

A few words now as to the nature of the boards. The boards consist of the purely elemental part of each tablet. There is nothing in the symbolic structure of the board to suggest the operation of the spirit in any of its aspects through the elements. This operation of the spirit and its potencies, however, is indicated not by the squares, but by the pieces and their movements over the board.

To be of any real magical value, the board should be a sort of talisman or flashing tablet. That is, it should be fully painted, showing all the triangles of the pyramids as brightly and as flashingly as possible. The little flat squares shown at the summit of the pyramid, indicating the throne of the godform, are not necessary on these boards. The triangles are completely formed, and the resulting pyramidal shape is not truncated. The four angles of each tablet will thus stand out quite brightly, since the elemental colour of the quarter will show its nature, even though the triangles of yellow, blue, black, and red will jostle each other cheek by jowl. When fully painted, the board is most impressive as a flashing tablet. The student may know he has done his work properly when there appear white flashings at the angles of the squares. This is important, for the object of a flashing tablet is to attract an appropriate type of force. And if these chessboards are made as flashing tablets, they will automatically attract force and their utilization will become the more significant. In brief, each square is, as it were, the name and symbolic address of a different angelic force. The flashing squares will attract the commencement of the operation of that type of angelic power, and the movement of the chess godforms over the squares may produce even brighter

flashes and indicate the operation of the divine forces therein. With these hints the student is left to work this out for himself.

There will be, in short, four different boards. Each is representative of one of the four quadrangles or watchtowers of the elements, and the angelic names on the latter will be implied on the boards even although no letters or names are painted on them. The use of any of the four boards will depend upon particular purposes, and the attributions of elements as in the diverse schemes of divination will determine which of the four boards must be used at any given time. In tarot, the element of air, the sword suit, indicates sickness and sorrow and unhappiness generally. Hence, in Enochian chess, for divining for some such question as touches upon trouble or unhappiness the air board would be employed. The fire board will represent the tarot suit of wands, implying swiftness, energy, activity. The water board indicates the tarot suit of cups of pleasure, happiness, merry-making, and marriage. The earth board will refer to all material plane matters of money, work, employment, occupation, and so forth.

The four boards of the Rosicrucian game, although different, nevertheless agree in certain particulars. In each board it is convenient to speak of the arrangement of the lesser angles as an upper and lower rank—air and water forming the upper rank and earth and fire the lower.

It is evident that the columns of the one rank are continuous with those of the other; and in this continuity a certain regular rule is observable. Every column of eight squares commencing in the upper rank is continued below by a column of the opposite element.

Thus the fiery columns below invariably stand on the watery columns; the watery on the fiery; the airy on the earthy; and the earthy on the airy.

A different arrangement of the horizontal files or ranks of squares is observable, and there is a difference in the upper and lower tablets.

In the upper tablets the Kerubic rank of squares is continuous with the elemental rank; and the cardinal is continuous with the common sign rank,

whereas in the lower tablets of earth and fire the various ranks—Kerubic, cardinal, etc., are continuous right across the board.

The pieces employed are, as previously remarked, Egyptian godforms. A full set of chess pieces numbers twenty men and sixteen pawns. (Note the possible relationship of the thirty-six pieces to the thirty-six decanate cards of the tarot.) The game is played by four players, representing the four lesser angles of the board, thus giving each player one set of five pieces and four pawns. The five pieces represent the operation of the spirit and four elemental rulers—the five points of the pentagram, the five letters of YHShVH, and the tarot Ace and court cards. The pawns are their servants or vice-gerents. Strictly to be in order, each of the twenty principal pieces represents a different godform, thus:

Fire set:

King—Kneph

Knight—Ra

Queen—Sati-Ashtoreth

Bishop—Toum

Castle—Anouke

Air set:

King—Socharis

Knight—Seb

Queen—Knousou Pekht

Bishop—Shu Zoan

Castle—Tharpeshest

Water set:

King—Ptah

Knight—Sebek

Queen—Thouerist

Bishop—Hapimon

Castle—Shooeu-tha-ist

Earth set:

King—Osiris

Knight—Horus

Queen—Isis

Bishop—Aroueris

Castle—Nephthys.

However, this tends to confusion, creating in practice far too complex a game. It will be found that four sets of the same five godforms will suffice. There are only five major godforms, the others being variations or different aspects of those types. These are:

Osiris, bearing crook, scourge, phoenix wand. He is represented as sitting on a throne, silent and unmoving. He is the king and represents spirit, the operation of the Great Cross in the tablets. He corresponds to the Ace in tarot, the root-force of any element.

Horus, a god with hawk's head, double mitre, and standing upright, as though to stride forward. He is the knight of Enochian chess and represents the operation of the ten-squared Sephirotic Cross in the fire angle of any tablet or board, and corresponds to the king in the tarot, the figure astride a horse.

Isis, an enthroned goddess with a throne symbol mounted on the vulture headdress. In Rosicrucian chess, Isis is the queen, and represents the operation of the Sephirotic Cross in the water angle of any tablet. She corresponds to the tarot queen who is shown seated on a throne.

Aroueris, a human shaped god, with a double mitre. He is the bishop in Enochian chess, and his form is that of a standing figure, to indicate his swift action. He represents the operation of the Sephirotic Cross in the airy angle of any tablet, and represents the prince or knight of the tarot—the figure driving a chariot.

Nephthys, a goddess with an altar or crescent symbol above the vulture headdress. She is the castle or rook of the chess game. This piece is always

represented as somewhat larger than the others, and is enclosed within a rectangular frame, within which she is enthroned. Her office is the representation of the operation of the Sephirotic Cross in the earth angle of any tablet, and represents the Princess or Knave of the tarot —the amazon figure who stands alone.

These are the five principal forms used for each of the four angles of the board. Some difference should be made in the tone of the colouring of the front or face of the piece to indicate its angle on the board. Coloured bands may suffice for this purpose. Moreover the back of the piece—for it is customary to use flat pieces, not round as in ordinary chess—should be painted in the appropriate colour of the element it represents so as to avoid confusion in the recognition of its power. Thus the back of the king, an Osiris form, should be painted white to represent spirit, and this rule applies to all four kings in the four angles. The knight, Horus, should be coloured red. The queen, Isis, should be blue; the bishop, Aroueris, yellow, and the castle, Nephthys, should be black and set in a large frame. Each piece should be cut about three inches high.

For practical use, these pieces should be mounted on square wooden bases, and those bases painted in different colours. It will be by the bases that their place on the board may be recognized. For example, there are four sets of chess pieces to be set out in the four corners of the board. Each piece is more or less like its corresponding piece in some one of the other corners. The pieces placed in the air quarter of the board, therefore, will be mounted on yellow bases. Those in the water angle will have blue bases. The pieces in the earth angle will have black bases, and those in the fire quarter will have red bases. Thus, as in the four angelic tablets, there results a minute subdivision of the sub-elements of the tablet. There will be an Osiris piece, a king with a white back, on a yellow base, indicating that he is a king belonging to the air angle. He represents the sub-element of spirit of air, the most spiritual and subtle phase of that element, the tarot Ace of Swords. A king with a blue base

indicates his place in the watery angle. A queen, an Isis figure with a blue back, set on a red base, shows that she is the queen of the fire angle, representing the watery aspect of the fire sub-element of any tablet, the Queen of Wands. A bishop, yellow backed, mounted on a black base, shows that he belongs to the earth angle, as against a bishop with a yellow base whose place is in the air angle and who, therefore, corresponds to the Prince of Swords in the tarot pack. And so for the rest.

With but one or two slight exceptions, the pieces move exactly as do the corresponding pieces in chess. The queen here does not have the full liberty of the board as she does normally, nor is she the most powerful piece on the board. Here she can only move to every third square. This she can make in any direction, horizontally, vertically, or diagonally—but only three squares at any time. She can leap over intervening squares, and take pieces on the third square from wherever she stands. The other exception is that no castling is permitted.

The pawns in this Enochian chess represent the godforms of the four sons of Horus, the Canopic gods. Their attributions are:

Fire	Kabexnuv, mummy-shaped, hawk-headed, the knight's pawn.
Water	Tmoumathph, mummy-shaped, dog-headed, the queen's pawn.
Air	Ahephi, mummy-shaped, ape-headed, the bishop's pawn.
Earth	Ameshet, mummy-shaped, human-headed, the castle's pawn.

The same rule for colouring the other pieces applies to the pawns. Their backs should be painted in the colour of the piece they serve. Thus the back of the knight's pawn will be painted the colour of the knight, red. The base will be coloured according to the lesser angle in which it is placed. So that in each of the four angles you will have four pawns on bases in the colour of its sub-element. The airy angle, for example, will have four pawns mounted on yellow bases. Those pawns will have four different coloured backs to indicate the piece, and therefore the element, which they represent and serve.

The pawn moves only one square at a time, and not two for the first move as in modern chess. The rule of *en passant* does not apply here, although the regular method of taking with pawn, via the diagonal, either to right or left, holds equally well.

It will be noted that the king has no pawn. Since he is Osiris, the other four pieces and their pawns are his personal servants and vice-gerents. His place on the board is always on the corner of the lesser angle, where the corresponding letters of Tetragrammaton would be placed on the Angelic Tablets. On the four corners of the board as a whole, therefore, will be found the four kings. Identical in every way, they yet differ in the colour of their bases, the colour of the angle which they rule. Some variation might be made as to the posture of the god. For instance, the fire king could be cut as a standing figure, the water king sitting, and so forth. Let it be noted that on the corner squares, two pieces will always be found. The king and the piece corresponding to the letter of the angle will occupy the same square.

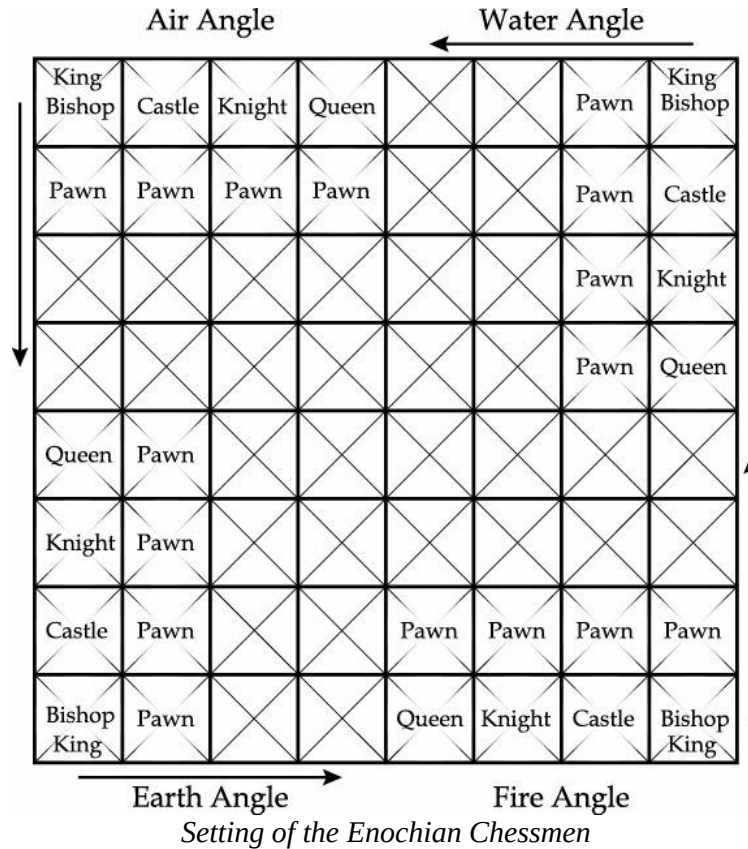
A piece or pawn threatening, that is giving check, to the corner square also checks the king as well as whatever other piece happens to be upon that square.

In setting up the pieces for play, the rule of Tetragrammaton on the Kerubic square of the tablets, has application. That is, the order in which the letters of the name YHVVH are placed on the uppermost squares of the servient squares of any lesser angle, as reflected from the Kerubic squares above, also govern the placing of the pieces. The bishop will be placed on the Vau square, the queen on the Heh square, the castle on the Heh final square, etc. The student who has thoroughly assimilated the principles involved in the attributions of the Enochian tablets will find all this perfectly straightforward, and experience no difficulty herein.

With regard to this injunction to set out the pieces on the board following the prime player's setting, whose chessmen are arranged according to the order of Kerubs, note that the remaining three sets of pieces are arranged, on

any board, exactly in that order regardless of the order of Kerubs in their angle. That is to say, if the prime player chooses an earth or water setting, his pieces will be set out: king and castle on the corner square, then follow the knight, queen, and bishop. The other three sets of air, water, and fire pieces on that board, are set out precisely in that order, either horizontally or vertically as the case may be.

It thus follows that there may result sixteen possible arrangements of pieces. That is, since there are four Kerubic ranks on each board, and there being four separate boards, the chess pieces may be arranged on the board in sixteen different settings. The reason for any particular setting—if divination is the motive for play—must depend on the prime player's synthetic grasp of the Order teaching. Let him remember that there are sixteen figures of geomancy, each with a special and specific divinatory value. It should be remembered that these geomantic figures are each under the influence of a zodiacal genius and a planetary ruler. Not only so, but each is attributed to a Hebrew letter, therefore to a corresponding tarot trump, with its allocation to a sign and a constellation in the heavens with all the hierarchical ideas that the latter implies. Thus the playing of this game resumes the whole philosophy of magic.



The prime player must be guided in his selection of boards not only by choice of element as previously described, but by any one of these sixteen root significations of geomancy. For each one of these sixteen figures may be applied to the sixteen lesser angles of the Enochian tablets and chessboards. So that each angle comes under the operation of a geomantic ruler and genius, and under the dominion of that portion of the starry heavens corresponding to its tarot trump. The method of attributing the figures to the angles is identical with the process described for the squares of both columns and ranks in the lesser angles. Thus the airy lesser angle of the air chessboard would be mutable (airy) air, referred to the zodiacal sign Gemini, and hence to the geomantic figure of Albus, which is a Mercurial figure under the presidency of Taphthartharath. The watery angle of the air tablet would be Kerubic or fixed (watery) air, which is the sign Aquarius, and the geomantic figure of Tristitia, attributed also to Saturn, and the ruler over it is Zazel. The

earthy angles of the air tablet is elemental air, referred to the geomantic figure of Fortuna Minor, also a solar or Leo figure, ruled by Sorath. The fiery angle is cardinal air, the zodiacal sign of Libra, and Puella would be the geomantic figure, with a Venusian nature, ruled by Kedemel.

The same principle is involved in allocating the geomantic figures to the other tablets and angles. The magical and divinatory value of the geomantic figures must therefore decide the choice of chessboards and lesser angle settings.

The yellow and red men are so placed that they advance to the attack of the black and the blue respectively by the columns, while the latter advance by the ranks. That is, the actives are shown as a vertical force, while the passives are shown as operating horizontally, shewing the cross of life, corresponding to the forces of the court cards and the zodiacal trumps in the tarot.

The central squares of the board contain the sixteen signs that are allotted to each lesser angle. And it is only from these sixteen squares that the pieces—except the rook and the king—develop their full influence or defensive force.

The watery and airy boards are counterparts of each other, so far as the arrangement of the signs, etc., of the squares are concerned. And the same is true as regards the earth and fire boards. Every board has its uppermost and lowermost ranks of the passive or female element; and its two central ranks are of the active or male element.

The most striking difference between the air and water, and the earth and fire, boards is in the fact that in the former the ranks are broken; whereas in the latter they are not only continuous across each board, but they are continuous right across both boards when in situ. To this is due the greater balance and evenness seen in the play of the pieces in the lower boards.

[contents]

3. Note by JMG: *Clavicula Tabularum Enochi*: Latin, “Key of the Tables of Enoch.”
4. Note by JMG: See color insert page 20, for the Sigils of the Angelic Tablets.
5. Note by JMG: A term out of heraldry. A cross potent is a cross with splayed ends.
6. Note by Frater N.O.M., that is, W. Wynn Westcott: The fourth square each time from the last will show the letter and figure given. You are not to count, say, 22 or 20 or 18, but 4 only.
7. Note by N.O.M.: Four moves from T gives 22.h. b.4. is specially put. y.14 moves to 22 from t. Then 6.b. is special. From 6.b. it is all plain moving by 6 to right.
8. Note by S.A., that is, W. Wynn Westcott again: Count here not by four or six, but by numbers given. To right if over, to left if under.
9. Note by S.A.: Count twelve in every case, neglecting the numbers over or under, always forward.
10. Note by Regardie: That is, under the name formed by the addition of a letter from the Tablet of Union.
11. Note by Regardie: These should be made all about the same height and width, so that when they are cut, the separate pieces may be pieced together—as in a jigsaw puzzle—in different combinations, without there being too great a discrepancy in size.
12. Note by Regardie: The sphinx in this instance becomes a synthetic Kerubic figure. Thus you can make a sphinx with the head of a lion, the shoulders and wings of an eagle, the body of a man, and the hind legs and tail of a bull, etc.
13. Note by Regardie: When drawing these godforms if a little tongue is left at the bottom of the cardboard on which the form is painted, that tongue can be fitted very easily into a slot of about the same size at the top or throne of the pyramid.
14. Note by Regardie: It is perhaps hardly necessary to suggest to the student that he should not attempt to employ the sphinx and godform formula with the pyramid until he has had much experience in ordinary tattwa vision. When he has become perfectly acquainted with the nature of the subtle planes, and has learned to apply the simple forms of tests, so that he is quick to detect imposition or deception, then he may skry in the planes symbolized by the pyramids.
15. Note by D.D.C.F.: I get them greyer and less defined.
16. Note by Regardie: Enamel or lacquer paints are best.
17. Note by S.A.: The items which follow are quite open to discussion and are simply my own personal experience.
18. Note by Regardie: S.A. here refers to certain statements made in the *Clavicula Tabularum Enochi* which is here omitted.
19. Note by Regardie: Note IALPRG, “burning Flames,” in the Second Call.
20. Note by JMG: The cross in place of Enochian text is in the original.
21. Note by Regardie: *Lonshi Tox* means “the power of Him.”
22. Note by Regardie: In *Equinox*, Volume 5, Aleister Crowley has published a series of visions, using the Calls of the Thirty Aethyrs, in order to investigate and thus ascertain the nature of these Aethyrs.

OFFICIAL RITUAL

*The correct application of the action of the moveable images
(representing the motion of the ruling angels over the servient
squares)*

is called the Playe or Raying of the Chequers of the Tablets.

By G.H. Frater D.D.C.F.

Of the Chess King and the Tarot Ace. The move of this piece is one square every way, and answereth to the action of the spirit. Wherever it goeth, it commenceth and initiateth a fresh current, whence it is represented by the motion of only one square in any direction and there staying for this purpose before moving onward. So that his action is not hurried, but represents a balanced movement. Yet in his beginning of action is he at first a mute force, as though throned upon the water; as in the end of his action he is a life manifested and throned upon the earth. And herein is a mystery of the Lord Aeshoori (Osiris) when enthroned between Isis and Nephthys, thus representing the beginning and end of the action of Him in whom end and beginning are not, but rather concealment and then manifestation. Herein is a great mystery of life, for his thrones are not in the two active elements, seeing that these latter are his horse and chariot of transition in the passage from concealment into manifestation. This piece, then, is the symbolizer of the action of the potencies of the crosses on the servient squares.

Of the Chess Knight, the Tarot King. The move of this piece is three squares cornerwise every way (as in ordinary chess) and representeth the leaping action of the flickering flame. Wherefore also is he not stopped in his course by a piece or an intervening square, even as fire seizing on a matter speedily rendereth it transparent. This piece representeth the action of fire as

the revealer of the strength of the spirit, even as Hoor is the avenger of Aeshoori. It is a force potent and terrible, the king in the elemental operations.

Thus it openeth the locked doors of matter and sheweth forth the treasure hidden therein. Therefore hath all life its beginnings in a fire celestial. And the number of squares covered by the move of the knight in the midst of the board (reckoning from the square on which he standeth, but not including it) is sixteen squares, of which eight are checked, and eight are passed over.

Of the Chess Queen, the Tarot Queen. The move of this piece is unto every third square from her (reckoning the square whereon she standeth as the first) as well cornerwise, as well perpendicular, as horizontal. Thus again covering sixteen squares out of a square of twenty-five squares, of which eight are threatened, and eight are passed over. But she threateneth not a piece upon the intervening square of her move. And her movement is as that of the waves of the sea, and (like the Knight) she is not hindered in her motion by a piece on an intervening square. This piece representeth the undulating action of water and of the sea, and she is ascribed unto the great goddess Isis, who is the cherisher of life.

Of the Chess Bishop or Fool, the Tarot Prince. The move of this piece is any number of squares cornerwise (that is, only on the diagonal) in any direction even unto the limits of the tablet. He representeth the keen and swift wind, and he is ascribed unto the god Aroueris. He is stopped by any piece in his way, even as the wind is stopped by a material barrier. He representeth the swift vehicle of the spirit.

Of the Chess Castle or Rook, the Tarot Princess or Knave. The move of this piece representeth the ponderous and formidable force of Earth and its motion is any number of squares in a square direction, perpendicular or horizontal (but not cornerwise) even unto the limits of the board. It is ascribed unto Nephthys the goddess. It representeth the completed action of

the spirit in matter. Therefore is its movement square, and also stopped by intervening pieces, yet powerful from the length and breadth of its range.

Of the Pawns. The four pawns represent certain forces formed by the conjunction of the spirit with each of the four elements severally, and they are severally ascribed unto Ameshet, Ahephi, Tmoumathph, and Kabexnuv, who stand before the face of Aeshoori. And their movement is but one square forward, perpendicular, and they threaten one square forward diagonal on each side, thus formulating the symbol of the triangle, for they each represent a mixture of three elements under the presidency of the spirit. Therefore each is, as it were, the servant of the god or goddess before whom he standeth. Yet they be all, in a manner, alike in their action, although their lords be different. Each is the servant of the god or goddess whose element is expressed in his symbol, without its contrary.

In each set of three elements, taken together, two must be contrary. Wherefore, for example, Ameshet, who represents water, fire, and earth, is the servant of Nephthys, whose element earth is expressed in this attribution without the contrary of air.

Ahephi, who represents air, fire, and water, is the servant of Aroueris, whose attribution is air.

Tmoumathph, who represents water, air, and earth, is the servant of Isis, whose attribution is water.

Kabexnuv, who represents fire, air, and earth, is the servant of Horus, whose attribution is fire.

One of the rules concerning the pawns in actual play is that should one reach the eighth square of its column, it may be exchanged for the piece of which it is vice-gerent. That is, as in ordinary chess, a pawn which reaches the eighth square may be exchanged for any piece the player desires—but in Enochian chess the exchange is limited by the elemental attributions of the pieces. So that were an Ahephi pawn, the servant of Aroueris, to survive the battle of the entire game and win through to the top of the board, it could be

exchanged for a bishop, even though the bishop were untaken and still on the board. And so with the others.

The opening of chess play is known under the technical title of “Awakening the Abodes.” As already stated the game is set for four players, each of whom works the pieces at each of the four angles, playing in rotation. Should the game be used for the purposes of divination, the first player would be the querent, the one asking the question, or the person representing the matter about which information is required. This first player chooses which angle of the board he will play from, bearing in mind the divinatory qualities of the elements as set forth in the documents on geomancy and tarot.

The major difference between Enochian chess and the modern game is that in the former, when using it for divinatory purposes, the moves are decided by the throwing of a dice. Depending upon the number disclosed by the dice, so must a certain piece be moved, for the numbers are attributed to pieces. The actual details of the move—that is whether to right or left, backwards or forwards, to take an opponent or to press forward—are quite obviously left to the personal ingenuity and divining mind of the player. The dice only determines specifically that such and such a piece shall be played.

The prime mover, or the owner of the Ptah piece, plays first, and his first move is to be decided by the throw of the dice to indicate which piece or pawn he must first play. Each player follows in rotation, deosil, that is round the board with the sun from the prime player. First the prime player moves, and if his setting is air, then follow the water pieces, the fire pieces, the earth pieces, and then back again to the air who is the prime mover.

The actual attributions of the numbers on the dice to the Enochian chess pieces are as follows:

If the player throws:

1. He moves a king or any pawn.
2. He moves a knight.
3. He moves a bishop.

4. He moves a queen.
5. He moves a castle.
6. He moves a pawn.

At the first move of the game, if the dice cast throws up one, it clearly cannot apply to the king, for this piece cannot move at all until the pawns have been cleared before him. In that event, a pawn would require to be moved.

The reason for the attribution of the numbers on the dice above shown to the chess pieces are fairly simple. The explanation must be sought in the numbers and powers of the squares on the Sephirotic Crosses. On the ten-squared cross, Kether, the Crown, is the first square, which is a fairly sound attribution to the king, who is Osiris, spirit—the Number 1. Number 2 on the Cross is Chokmah, the Yod of Tetragrammaton, Abba, and therefore the Knight is appropriate. Number 3 is Binah, to which is referred, in the Enochian attributions, the High Priestess card of the tarot. The mitre of the High Priestess determines the selection of the Bishop; 4 is Chesed, to which is attributed the tarot trump the Empress, who is the chess Queen; and 5 is the Castle, referred to Geburah, and the tarot card the Tower struck by lightning. The remaining number 6 refers to the movement of any pawn, one square.

It is not always necessary to use four players. Two individuals may play, each operating two lesser angles and two sets of pieces. Fire and air would be pitted against water and earth. If this is done, then the two sets of elemental pieces of any player must be regarded as a single unit in practice. That is to say if the first player whose pieces are the allies of fire and air checks the earth king, the second player must not continue the movements of the water pieces, which are his allies, until he has moved the earth king out of check by any of the usual technical forms of chess. The reader who understands and appreciates ordinary chess manoeuvring will appreciate what is expected of him in the course of play.

When the so-called “stalemate” occurs, which is when a player has no piece or pawn that he can move without incurring check, that is the king not being in check but so placed that he could not move without getting in to check, the result is that the player whose king is affected loses his turn until his state of “stalemate” is removed.

For the purposes of divination, an additional piece was employed. This was called the Ptah. Any book dealing with the Egyptian godforms will describe the form in question. A small figure of this should be made, and on the board it will represent the question or matter of divination. The mode of employing it is simple. It has no power at all, and is not actually used in the play. It is only used by the first player to be set on any square in the lesser angle from which he begins his play. Any square, that is, except the one on which the king first stands. The king must reach, in the course of the game, this square on which the Ptah is set and remain there for one round of the game undisturbed—that is without moving therefrom—and unchecked. A knowledge of the nature of the pyramids with their elemental composition, and some knowledge of the angelic forces represented by those squares and pyramids, will decide the player as to what square shall be selected for the placing of the Ptah. If the divinatory question concerns the fiery lesser angle of the element of earth, a question involving Capricornus and the figure Carcer ruled by Zazel, then the Ptah probably should be placed upon a square of the angle which is of the nature of cardinal earth, as representing the Yod type of earth, or on elemental fire, that is the Heh (final) type of fire. The ingenuity of the interested student will guide his judgment herein.

NOTES CONCERNING THE BOARDS AND THE PLAY GENERALLY

Every lesser angle throughout the tablets has a diagonal line of four squares starting from its prime square, which are allotted respectively to Aries, Gemini, Scorpio, and earth. From these four squares the bishops can move one square into a square of Libra, Sagittarius, Taurus, or water, these completing the series of squares in that lesser angle in which a bishop can move. Let us call this the Aries system of diagonal squares.

This diagonal is crossed by another which in the airy and watery boards is composed of Cancer, Leo, Virgo, and air squares, having as subsidiaries, squares of Aquarius, Pisces, Capricorn, and fire. In the earthy and fiery boards the second series of four form the diagonal, and the first the subsidiaries. Let us call this the Cancer series.

If we now examine the boards we shall see that the Aries system of any lesser angle is joined diagonally to the Aries system of the other three lesser angles, and that the Cancer also is similarly joined to every other Cancer system. So that we have two systems of squares, viz: the Aries and the Cancer; of the whole, each containing four squares allotted to every sign it contains. This resembles the black and white systems of squares of the ordinary board; and it is as if we allotted the white to Aries, and the black to Cancer.

When beginning a game see to which system the Ptah square belongs. Because if it be a square of the Aries system the attack of the opposing queens is insignificant, while that of the bishops is strong. In such a case the number of pieces is six: two bishops, two knights, and two rooks. That is, in these matters the airy attack is strong, and the watery weak.

If the Ptah be on a square of the Cancer system, one opposing queen directly attacks this square, but the bishops do not. In this case the number of

attacking pieces is five: one queen, two knights, and two rooks. That is, in these matters the airy attack is insignificant, while the watery is strong.

If an opposing queen can attack the Ptah, the defence should note well which queen it is and should remember that this fact greatly enhances her power. He should thereupon not hesitate to exchange what might otherwise be considered a more powerful piece for her. She should certainly be exchanged for a bishop, and probably also for a knight.

The YHVH order of the pieces corresponds with their respective offensive and defensive powers.

Yod.	Knight.	The most offensive piece.
Heh.	Queen.	More offensive than defensive.
Vau.	Bishop.	More defensive than offensive.
Heh (final).	Rook.	Most defensive.

That is, in a general sense, because, according to the circumstances of the actual play, every piece is able to assume both roles of attacking or defending.

Note that, as in ordinary chess, opposing kings may not occupy contiguous squares. There must always be one square between them. This, however, does not apply to the kings who are allies. That is, if fire and air are allies, then the kings of these elements may approach each other and occupy contiguous squares. Naturally they do not check each other.

When a king has once been moved from the corner square which he occupied with another piece at the beginning of the game neither he nor that piece can be moved back again to that square unless it be vacant.

If the prime player's king is checked and he cannot move it, his game is arrested and his pieces cannot move until the pieces of his ally can release his king. That is to say, that his pieces remain in situ but having during that time of check no power of action, and can neither attack nor threaten; they only

block the squares occupied. If the allied king can be checkmated, his partner continues to play and to seek to release him. When both kings are checkmated, the game is at an end, and the partners checkmated have lost the game. The game is also lost by the first player, when though neither he nor his ally is checkmated, the enemies hold such a position that the prime player cannot possibly attain the Ptah square.

The knights or fiery forces of the elements meet and clash violently in all parts, and are strong in attack against every thing and everywhere. Their moves, like fire, pass unarrested through the other elements in irregular courses like the lambent flame, leaping both diagonally and square-wise at every move. They contain the potential forces of the other pieces. Their force is similar to the tarot king, and to Chokmah. They are the Abba forces, and with the queens represent the Briatic forces of the scheme.

The queens or watery forces of the elements never clash with one another, but ever undulate onwards, each in its own course unaffected by opposing or crossing waves. But the watery forces only move in their respective preordained courses; they cannot leave their limits and enter upon the domain of others. Water, like fire, is unarrested and undulating, and like air and earth it can act diagonally or square-wise, containing the potential force of air and earth. They are the queen of the tarot, and Binah. They are the Aimah, and are of Briah.

The bishops are subtle and sharp, airy in quality, moving rapidly, but easily arrested in their course. They clash not with opposing bishops, and the friendly airs support each other in attack and defence. Where the active airs whirl the passives cannot come. They are the forces of the princes, and of Yetzirah, the Son.

The rooks are the heavy resisting powers of the princess, the earth by nature, mighty indeed in action when preceded by the action of the other three. That is, when in any matter the forces of fire, water, and air have been absorbed and equilibrated, i.e., removed from the board, the mighty powers

of the castles come into play. But woe to him who too early calls these ponderous forces forth.

The rook moves through columns as through ranks. She is able, therefore, to reach every square on the board, and is very powerful. But her movement is very ponderous, and it is a piece that is not moved many times in a game unless the forces of the other elements have been absorbed in its working out. While the Aleph, Mem, and Shin forces are in full operation, the rook is easily attacked and with difficulty defended, unless she remain quiet, and act as a firm basis of support and defence to the side. If she, however, makes the mistake of entering early into action she is nearly sure to fall prey to the more subtle forces whose proper sphere is attacked.

If the more subtle forces do not bring about a solution of the question, and the matter has to be fought out to the bitter end, that is, if the Yetziratic and Briatic forces are absorbed and balanced in the matter, then do the ponderous forces of Assiah, the Princess, engage in powerful combat.

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